

**A Biblical Study of ἐλπίς in Romans  
with Particular Reference to the Contemporary  
Situation of Hope in Switzerland**

By  
Josua Haller

A THESIS SUBMITTED FOR THE  
MASTER OF THEOLOGY  
in  
BIBLICAL STUDIES  
at the  
SOUTH AFRICAN THEOLOGICAL SEMINARY

Supervisor: Dr Peter Penner

February 2019

The opinions expressed in this thesis do not necessarily reflect  
those of the South African Theological Seminary.

## **Declaration**

I, the undersigned, hereby declare that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any institution for a degree.

Josua Haller

Signed:

Date: 27.2.2019

## Acknowledgement

I am indebted to my supervisor Dr Peter Penner for academic support throughout this study. His encouragements as well as his broad experience were indispensable for me.

Also, I am grateful for my editors Dr. NB Woodbridge, Barbara Trunec, and Gordon Merk for helping me with the English language, and for my Greek and Hebrew teacher Helmut Kuhn who provided me with the necessary tools.

I thank my pastor Samuel Haller who released me to accomplish this work and Heinz Strupler for his mentoring during this challenging time.

I would like to express my gratitude and love to my wife and best friend, Elisa, for her understanding and support during this period.

Lastly and most importantly, I would like to give all the glory to the GOD OF HOPE whose outpoured love is such a unique source of hope.

## Abstract

This master thesis in Biblical Studies exegetes first the occurrences of *ἐλπίς* in Romans with specific interest in Paul's personal hope with the letter. The findings are then set into the New Testament context with a focus on the theological aspects of the term. In the application section, the current situation of hope in Switzerland, as an example of a western, postmodern society, is displayed by means of two recent polls. In conclusion, the polls' results are interpreted in light of the biblical findings.

Romans' *ἐλπίς* is characterised firstly by the future object of hope, consisting in the consummation of God's glory in the revealed adoption and completed salvation of the Christians, in the redemption of their bodies as well as in the freedom for non-human creation. The "God of Hope" is the ultimate object of *ἐλπίς*. It is secondly based on God's characteristics and promises, above all exemplified in Abraham, and in Christ's love and salvific work in reconciliation. Furthermore, the Spirit is depicted as the crucial assistant for prayer, love and power. However, the most important basis for Christian hope is Christ's resurrection, with justification and victory over death forming the starting point for the interim period marked by the tension between the "already" and the "not yet". *ἐλπίς* is thirdly expressed in a positive expectation and desire, in general, and in enduring difficulties and suffering in particular. Above all, hope means to trust in the triune God. Prayer, joy, love and united praise in diversity are essential outcomes of such hope. Although the final consummation of Christian hope is not yet visible, *ἐλπίς* can boast about God as its provider and guarantee. While expressed occasionally by individuals, *ἐλπίς* is explicitly depicted as a pivotal element of Christian communities. Such communities in Switzerland are called to live and convey biblical hope by outlaying congruencies and incongruencies in the hopes of society, by caring for environmental issues and by testifying the firm basis of Christian hope.

# Table of Contents

|          |   |           |
|----------|---|-----------|
| <b>1</b> | <b>Introduction.....</b>                                | <b>1</b>  |
| 1.1      | Background and Value.....                               | 1         |
| 1.2      | The Problem.....  | 3         |
| 1.2.1    | The Statement of the Problem .....                      | 3         |
| 1.2.2    | Delimitations.....                                      | 3         |
| 1.2.3    | Definitions.....  | 4         |
| 1.2.4    | Presuppositions of the Researcher .....                 | 5         |
| 1.3      | Thesis Statement .....                                  | 6         |
| 1.4      | Design and Methodology .....                            | 6         |
| 1.5      | Literature.....   | 7         |
| <b>2</b> | <b>ἐλπίς in Romans: Context and Chapter 4 to 5.....</b> | <b>10</b> |
| 2.1      | Paul's ἐλπίς with Romans .....                          | 10        |
| 2.1.1    | Romans 15:22-24.....                                    | 11        |
| 2.1.2    | Galatia, Corinth and Ephesus .....                      | 14        |
| 2.1.3    | Rome.....   | 19        |
| 2.1.4    | Jerusalem and Spain.....                                | 24        |
| 2.1.5    | Summary.....  | 29        |
| 2.2      | Romans 4 and 5.....                                     | 30        |
| 2.2.1    | The Hope of Romans 4:17b-22.....                        | 30        |
| 2.2.2    | παρ' ἐλπίδα ἐπ' ἐλπίδι .....                            | 32        |
| 2.2.3    | From ἐλπίς to δικαιοσύνη.....                           | 37        |
| 2.2.4    | The Hope of Romans 5:1-5.....                           | 38        |
| 2.2.5    | Boasting ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ .....            | 42        |
| 2.2.6    | From θλίψις to ἐλπίς.....                               | 44        |
| 2.2.7    | ἐλπίς and ἀγάπη.....                                    | 47        |
| 2.2.8    | Summary.....  | 50        |
| 2.3      | Conclusion and Outlook.....                             | 51        |

|          |   |           |
|----------|---|-----------|
| <b>3</b> | <b>ἐλπίς in Romans: Chapter 8 to 15</b>                       | <b>53</b> |
| 3.1      | Romans 8 and 12   | 53        |
| 3.1.1    | Context and Text of Romans 8:18-25                            | 53        |
| 3.1.2    | ἐλπίς as Eager Expectation                                    | 55        |
| 3.1.3    | ἐλπίς as Contrast between Present and Future                  | 57        |
| 3.1.4    | ἐλπίς as Tension between Present and Future                   | 62        |
| 3.1.5    | The Certainty of ἐλπίς  | 67        |
| 3.1.6    | ἐλπίς and its Context of Romans 12                            | 68        |
| 3.1.7    | ἐλπίς in Romans 12:12   | 72        |
| 3.1.8    | Summary   | 73        |
| 3.2      | Romans 15:1-13  | 74        |
| 3.2.1    | Love and its Basis for Hope                                   | 75        |
| 3.2.2    | ἐλπίς through the Scriptures                                  | 78        |
| 3.2.3    | ἐλπίς and Glory   | 82        |
| 3.2.4    | Ὁ θεὸς τῆς ἐλπίδος  | 87        |
| 3.2.5    | Summary   | 89        |
| 3.3      | Conclusion and Outlook  | 90        |
| <b>4</b> | <b>Theological Aspects of Roman's ἐλπίς in the NT Context</b> | <b>91</b> |
| 4.1      | History and Related Terms                                     | 92        |
| 4.2      | Subjects and Characteristics                                  | 95        |
| 4.3      | The Objects   | 98        |
| 4.3.1    | God and Jesus Christ  | 99        |
| 4.3.2    | Present Life Aspects  | 100       |
| 4.3.3    | Future Aspects  | 103       |
| 4.3.4    | False Hopes   | 107       |
| 4.3.5    | Summary   | 108       |
| 4.4      | Basis   | 109       |
| 4.4.1    | God, Jesus Christ and the Spirit                              | 109       |
| 4.4.2    | From Scripture to the Gospel                                  | 111       |
| 4.4.3    | Soteriological Aspects  | 113       |

|          |   |            |
|----------|---|------------|
| 4.4.4    | Indicative and Imperative .....   | 115        |
| 4.4.5    | Summary .....   | 118        |
| 4.5      | The Act of ἐλπίς .....  | 119        |
| 4.5.1    | Expecting.....  | 119        |
| 4.5.2    | Trusting .....  | 122        |
| 4.5.3    | Enduring .....  | 126        |
| 4.5.4    | Summary .....   | 128        |
| 4.6      | Conclusion and Outlook .....  | 129        |
| <b>5</b> | <b>The Relevance for the Contemporary Situation of Hope in Switzerland.....</b> | <b>131</b> |
| 5.1      | The Contemporary Situation of Hope in Switzerland .....                         | 131        |
| 5.1.1    | Presentation of the Employed Data.....  | 131        |
| 5.1.2    | Interpretation of the Employed Data.....  | 133        |
| 5.2      | Roman's ἐλπίς for Contemporary Switzerland .....                                | 135        |
| 5.2.1    | Acting out ἐλπίς as a Community of Hope .....                                   | 136        |
| 5.2.2    | The Object of ἐλπίς as Apologetic Task .....                                    | 144        |
| 5.2.3    | The Basis of ἐλπίς as Testimony of Hope .....                                   | 150        |
| 5.3      | A Model for Conveying Hope .....  | 153        |
| <b>6</b> | <b>Conclusion.....</b>  | <b>156</b> |
| 6.1      | Hope between Future and Past .....  | 156        |
| 6.2      | What Does Hope Look Like? .....   | 158        |
| 6.3      | The God of Hope for Switzerland.....  | 160        |
|          | <b>Abbreviations .....</b>  | <b>163</b> |
|          | <b>Works Cited.....</b>   | <b>164</b> |

## Figures

|   |     |
|---|-----|
| Figure 1: The Contrasts of Abraham's Faith .....              | 36  |
| Figure 2: Comparison of Creation, Christians and Spirit ..... | 54  |
| Figure 3: A Model for Conveying Hope.....                     | 153 |



# 1 Introduction

The first section of this introductory chapter undertakes a brief examination of the background and value of the study. Subsequently, the problem as well as the thesis statement is presented. Design and methodology are laid out in the following. In conclusion, the main literature pertinent to the study is introduced and commented briefly.

## 1.1 Background and Value

Due to the biblical approach of this study, the theological background and the value of the study have to be in focus first. Hope is part of the Pauline Triad (cf. 1 Cor 13:13). However, in comparison with faith and love it has been marginalized in recent scholarship (cf. Von Sass 2016:498). Whereas Jürgen Moltmann's famous "Theologie der Hoffnung" (2016) appeared in 1964 as a response to Ernst Bloch, Karl Matthäus Woschitz (1984) and Gottfried Nebe (1983) have spent great effort to decode the New Testament concept of hope. In the same decade, the study by John Paul Heil (1987) has a more practical orientation. Von Sass (2016) reasons that the lack of more recent major contributions could be found in the theological focus on past and present, whereas the future in general and eschatology in particular has been in the background. Indeed, hope looks forward. But to reduce its biblical concept to the future would neglect its pivotal role today. Already C.S. Lewis (2014:150) reminded his addressees that Christians, who did most for the present world, built their engagement on their firm hope about the next world.

Paul's letter to the Romans serves as an excellent representative for defining New Testament hope by reflecting on its qualitative spectrum. Especially in Romans, "Paul explores the ground of Christian hope, what it means to live in hope and the Christian hope for the future" (Everts 1993:415). Furthermore, the quantity of *ἐλπίς* is suitable for the extent of a comprehensive exegesis. In addition, the setting is ideal for adapt-

ing it to the current context: The cultural situation of the first century city of Rome is similar to the current situation in Switzerland in several aspects, such as pluralism<sup>1</sup>, relativism, hedonism and false hopes. Probably of less importance, in view of topics such as faith and justification, hope to my knowledge, has not been examined by an exegesis of Romans and then linked to a current situation of hope. This application will now focus on an examination of the background and practical value of the study.

On the one hand, the current situation of hope in western countries seems precarious. Increasing subjectivism and relativism shape western societies of the twenty-first century. One of the consequences is a loss of meaning and purpose. Swiss society is anxious about losing personal benefits. However, it shows a high level of self-reliance. One of the indicators is the compartmentalisation from the problems around. It seems that Swiss people think they are the basis of hope themselves. The polls show clearly: God and the church are not viewed as a source of hope.

Already in 1989, British theologian and missionary Lesslie Newbigin (cf. Newbigin 2017:106) noticed plenty of cynicism and desperation but a fundamental lack of hope in the contemporary literature of his time. The same is valid for western societies in general. We spend the money today and run up mountains of debt for the future. We destroy the environment and leave the consequences up to our grandchildren. Unfortunately, Newbigin's critic is still accurate (cf. Keller 2015:153). In sharp contrast to other societies, Swiss people today have a good basis to experience economic and social security. The fundamental needs seem to be satisfied. This arouses uncertainty in regard to hope. What do we hope for when freedom, food, property and security are provided?

On the other hand, hope still has a positive connotation. In contrast to the inflationary use of terms such as love, hope is viewed as a necessary component of life (cf. Goetzmann 2014:1012). In 2018 alone, two American bestselling Christian authors have released books on hope<sup>2</sup>. Hopelessness as the opposite of hope means to have lost the courage to face life. Hope and life therefore belong together. How can therefore the biblical message of hope regain its lost relevance in a context of false hopes and purposelessness? This question is the main motivation for my thesis. I am convinced that firstly, God wants to reach our society with his hope and purpose, and secondly, that the church has a responsibility to engage with society in order to reach

---

<sup>1</sup> For a good overview, cf. Vaage (2006).

<sup>2</sup> Cf. Craig Groeschel (2018) and Max Lucado (2018).

it with the Gospel of hope. I believe that due to the Swiss people's well-being and high level of education, social criticism has reached a broader population stratum. Ecological questions and criticism of capitalism are present in the media and discussions. It is the Christians' responsibility to engage in those conversations with Christ's perspective rather than withdrawing from them. Therefore, the importance of a biblical understanding of hope is not reduced to missions. According to Machiela and Li-oy's assesment (2007:1), about a third of the average church community is discouraged. The challenge is therefore to perceive the modern concept of hope in the light of the Bible and not the reverse (cf. Newbegin 2017:111).

## 1.2 The Problem

### 1.2.1 *The Statement of the Problem*

This is a biblical study of *ἐλπίς* in Romans, with particular reference to the contemporary situation of hope in Switzerland. The main research question is therefore: What is the significance of *ἐλπίς* in Romans for the contemporary situation of hope in Switzerland? In order to answer the main research question, I have divided my study into four key questions:

- (1) What is the historical-cultural context of Romans in connection with the subject of hope?
- (2) How is *ἐλπίς* presented in Romans?
- (3) What are the theological aspects of Roman's *ἐλπίς* within the NT context?
- (4) What is the relevance of the findings for the contemporary situation of hope in Switzerland?

### 1.2.2 *Delimitations*

The delimitations of my study are canonical, historical and conceptual in nature. In regard to the first key question, I am examining the historical-cultural context of Romans only on the basis of its relevance to the subject of hope<sup>3</sup>. In my exegesis, I focus firstly on the Greek term *ἐλπίς* and secondly on its occurrences in Paul's letter to the Romans. For the third key question, I am not investigating on theologies of hope

---

<sup>3</sup> For a recent and general introduction to the letter, cf. Moo (2014).

as developed by notable theologians such as Moltmann (2016). In the application section, I focus on the sorrows and hopes of today's Switzerland as researched in the yearly-published polls of Credit Suisse (2017) and Swissfuture (2018). Their results provide comprehensive data for the implementation of my biblical findings. I decidedly did not research in the field of philosophical theology or social studies. Furthermore, I restrict the analyses of the polls on the subject of hope.

### 1.2.3 Definitions

Firstly, the terms *ἐλπίς* and **hope** and their relationship have to be defined. *ἐλπίς* is the main Greek term to be translated with "hope", together with its equivalent verb *ἐλπίζω*. The definition as used by Paul in his letter to the Romans is the subject of this study. For increased readability, I have condensed the noun and the verb by only using *ἐλπίς* for both. There are other terms and expressions used by Paul in Romans to express hope (cf. ch. 4.1). Whereas Woschitz (1984) also limits himself to *ἐλπίς* but includes history, philosophy and theology, Nebe (1983) integrates related terms and concentrates on the Pauline letters. Heil (1987) instead follows a much broader understanding of hope within Romans. When using the term "hope" in exegesis and theological embedding, I therefore refer to *ἐλπίς*. When using "hope" in the application section, I refer to the current understanding as expressed in the examined polls.

In order to explain hope in a way applicable to both the settings of the Roman readers and today's Switzerland, I propose a definition of J.K.A. Smith (2004:208-210) that allows describing and analysing different expressions of hope. Smith exhibits five conditions of real hope: There is a subject who hopes, an essentially good object that is hoped for, a conscious act of hope, a foundation of hope that distinguishes hope from illusion, and finally the aspect of fulfilment that is not guaranteed but trusted.

Secondly, with the "**contemporary situation of hope in Switzerland**" I refer to the outcomes of the polls of Swissfuture (2018) and Credit Suisse (2017). Other expressions such as "today's Swiss hopes" refer to the same polls.

Thirdly, regarding the **relationship between the biblical findings and the application**, some Christian authors like Johnston (2001) or Loscalzo (2000) use linking words such as "to". Others like Newbegin (2017) or Keller (2015) rather use "in". Although I agree that Christians have to offer something "to" the society, they are at the same time part of that society and therefore "in" it. This study is purposely not limited

to presenting hope to non-Christians. I share Keller's standpoint of seeing biblical hope as an essential foundation for a society in general.

Fourthly, I only use the controversially discussed term "**postmodernity**" in direct citations of important authors. While a majority of authors view it as critical examination of modernity ("in frustration"; Haase 2009:86), others underline that it builds upon modern concepts more than criticising them. Welsch (in Schirmer 2014:34) thinks that the plural thinking of modernism is bound by postmodernism to every area of life. Johnston (2001:24) suggests understanding postmodernity "descriptively and by its features, rather than by definition". Haase (2009:9) states: "Postmodernity introduces a fresh cultural wave of anthropocentrism, a resurgent human arrogance rooted in subjectivism and relativism." He adds post-colonialism, pluralism and post-Christendom as the main topics for his study, whereas Schirmer (2014:38-41) combines the rather vague concept of postmodernism with individualism, pluralism, and the aspects of globalisation and multimedia. This leads to a broad definition appropriate for my study: A postmodern society is pluralistic, globalised and multimedia-based. Its focus is on the individual and absolutes are seen with suspicion. According to this definition, Switzerland is a good example of a postmodern society.

When using the term "**eschatology**", I refer to "God's future for the world, and that that future has already begun to come forward to meet us in the present", in accordance with N.T. Wright (2007:134) and J. Moltmann (2016:11-13). Therefore, Christ's second coming is regarded as a distinctive and crucial event in the unfolding of eschatology.

#### **1.2.4 Presuppositions of the Researcher**

The hermeneutical principles of this study are to be found in the classical work provided by GR Osborne (2006). In addition, Blomberg (2010) has outlaid the general basis for my exegesis. More specifically, I follow the presuppositions by KG Smith (2008:170-171):

The scriptures are the inspired word of God and are inerrant in the autographs. The primary goal of biblical interpretation is to discover the author-intended meaning, that is, the message the Holy Spirit led the human author to convey to the original readers. Furthermore, the Holy Spirit guided the writing process to ensure the intended message is faithfully communicated in writing. Each text has one primary author-intended meaning; therefore, each passage can have only one correct interpretation. [...] The Bible should be interpreted literally, that is, at face value according to the normal rules of communication (that is, grammatical-historical exegesis). Although a text has only one meaning, it may have many valid applications. The applications derive from the one meaning; they are concrete applications of the same timeless truth. Lastly, exegesis must be relevant and

valuable to today's believers. To complete his work, an exegete must move from interpretation to application, from the past to the present, from the there-and-then to the here-and-now.

Furthermore, I presuppose the authenticity of all 16 chapters of the letter to the Romans as Pauline. At least one of the transcripts was sent specifically to Rome. In my understanding of faith, I believe both the individual and the social aspect to be essential for Paul by assuming a synthesis rather than exclusivity by one of them (cf. Dunson 2011).

### 1.3 Thesis Statement

The hypothesis of this study anticipates the answer to the main research question by means of the key questions.

- (1) The historical-cultural context of Romans is essential for a comprehensive understanding of *ἐλπίς* in Romans. The theological dimension of hope is neither independent from Paul's personal situation nor from the addressee's background.
- (2) The basis and object of *ἐλπίς* are presented in Romans as originating in the triune God, with Christ's death building the solid foundation and with his resurrection anticipating the eschatological dimension. To hope then means to trust God's salvific work and his promises, even in sufferings.
- (3) The New Testament aspects of *ἐλπίς* are well represented in the letter to the Romans. The wider context confirms the material. However, at some points a shift of focus has to be expected.
- (4) Hope is an essential subject for contemporary Swiss society. The well-being and high level of education contributes to a relativism that corrodes meaning. Living out hopeful relationships, as well as conveying the basis and object of Christian hope by means of an apologetic and narrative approach, is crucial for reaching Switzerland with the Gospel of hope.

### 1.4 Design and Methodology

This is a biblical study with a literary approach. It is situated in the fields of New Testament exegesis and New Testament theology. I primarily use the exegetical study methodology. KG Smith (2008:171) suggests five parts for an exegetical study. I will

follow his guidelines as a matter of principle. Nonetheless, the application in the fourth part is more extensive.

**Chapter 2 and 3** cover the historical task by examining the context of Paul's letter to the Romans in regard to hope by means of a complementary literary research of important and up-to-date resources. The starting point is the last occurrence of *ἐλπίς* in Romans 15:24. The main focus lays on the situation of author and recipients and its reference to the subject of hope. The two chapters then define and exegete the passages with the occurrences of *ἐλπίς*. I choose a topical rather than a commentary structure (cf. Smith 2008:178-189). Textual criticism, lexical analysis, general information about syntax, discourse, structure, source, form and rhetoric, as well as redaction criticism, are all used to extract the meaning of *ἐλπίς* for the original readers. Summaries and conclusions are provided to ensure an accurate answer to the first and second key questions.

**Chapter 4** is dedicated to the theological task. After a brief history of *ἐλπίς* and the meaning of related terms, I follow JKA Smith's model to categorise the occurrences of NT *ἐλπίς*. The findings from chapter 2 and 3 are thereby integrated and discussed. Again, I focus for the literary research on primary sources by integrating secondary sources only complementarily. At the end of the chapter, the third key question is answered. Furthermore, the outlook section bridges the content to the application section of the study.

**Chapter 5** implements the findings into the social setting of today's Switzerland, according to Smith (2013:119), who underlines rightly the importance of the practical relevance for concluding the theological task. Firstly, the description and interpretation of the current context takes place by a literary examination of two empirical studies. With the help of significant theologians working in similar contexts, I then formulate an implementation of the biblical findings for the current situation of hope in Switzerland. The structure is provided by the findings of chapter 4. At the end, a model is developed to summarise the application.

Lastly, **chapter 6** concludes the study by summarising the findings of the main research question.

## 1.5 Literature

In what follows, the main literature for accomplishing this study is presented.

For **chapter 2 and 3**, a wide selection of sophisticated commentaries provides the quality of exegesis. Because of their omnipresence and for the sake of better readability, they are cited in chapter 2 and 3 without year of publication.

Above all, Cranfield (1986), Jewett (2007), and Wolter (2014) are prominent experts incorporated in this study about 90 times each. Not only the detailed text critical and linguistic analysis but also the excellent summaries of variant interpretations make Cranfield (1986) a substantiated and traditional basis for research in the study of Romans, having replaced Sanday and Headlam (1980; first edition in 1895) long ago as the standard work. For him, Romans is a summary of the Gospel how Paul understood it. Jewett's (2007) clear thesis sees Paul's purpose of the letter in his mission to Spain. His exhaustive socio-cultural research of first-century Roman Christianity provides recent data not available in other works. Although his emphasis on Spain and on the culture of honour and shame hardly impact the letter to the claimed extent, Jewett's many primary source references as well as his astonishing breadth of included scholarship make his commentary an indispensable contribution for elaborating on the meaning of the term *ἐλπίς*. With Wolter (2014), the "New Perspective on Paul" is represented but not fought for in a unilateral manner. Wolter adopts an extreme view in claiming that Paul hardly knew anything of his addressees. Wolter's reception-historical analysis and his theological approach raises this current work to the top of German commentaries on Romans.

The three next contributions of Moo (1996), Dunn (1988), and Schreiner (1998) are incorporated in this study about 60 times each. Moo (1996) is probably the most prominent representative of the evangelical approach to Romans. His choice or preference of interpretation is quite straightforward but based on a solid and appreciative examination of different tendencies. Compared to Cranfield (1986), Dunn's (1988) thoroughness of exegesis and theology contributes in many places to a less technical but still profound analysis of Roman's *ἐλπίς*. He sees the purpose for Romans in a truly historical situation and keeps in mind the overview on the passages. Schreiner (1998) convinces with reader-friendliness and lucidity. The "glory of God" is the stated central theme of the book for Romans, providing an interesting perspective on *ἐλπίς* with the climax of the letter seen convincingly in Romans 15:7-13.

Käsemann (1980), Wilckens (1982) and Fitzmyer (1993) provide additional insightful views at about 40 positions each. Käsemann (1980) emphasises Paul's apologetic approach in defending his apostleship to the Roman Christians. His generally technical tone nonetheless reveals refreshing views, for instance on the intertwining be-



tween justification and sanctification. Wilckens (1982) with his ecumenical approach has laid particular interest to the literary structure, whereas Fitzmyer (1993), who is a Catholic scholar, with his extensive knowledge and use of secondary literature exceeds traditional Catholic doctrine. A further Catholic scholar is consulted with Byrne (1996). While the recent publications of Theißen and Gemünden (2016), as well as Longenecker (2016), confirm the diverse picture also for contemporary scholarship, Minear (1954), Nebe (1983), Woschitz (1984) and Heil (1987) provide an exclusive treatment of *ἐλπίς* and are therefore indispensable despite being older contributions. Finally, Barrett (1957) and Michel (1978) are not being ignored because of their frequent consultation by modern scholarship, and Swiss theologian Karl Barth (1940) with his renowned 1922 edition of *Der Römerbrief* is incorporated specifically to underline the argument.

The literature for **chapter 4** consists of studies to the New Testament theology of hope. Apart from the New Testament canon forming the basis, contributions by various theological dictionaries are integrated and discussed critically. Jean Paul Minear (1954) with his still accurate description of Christian hope as well as the contributions of Jürgen Moltmann (2016), Karl Matthäus Woschitz (1984) and Gottfried Nebe (1983) furthermore help to unfold the topic. Above all, recent scientific articles expose the difficulties and offer interdisciplinary approaches.

As starting point for the application in **chapter 5**, the annual Swiss *Hoffnungsbarmeter* by Swissfuture (2018) and the *Worry Barometer* by Credit Suisse (2017) are examined to provide empirical and quantitative data concerning current hopes and sorrows of Swiss society. For the bridging of the findings to the current situation, Machiela and Lioy (2007) offer an excellent overview. Pope Benedict's encyclical (2008) as well as other Catholic contributions (Müller 2016; Halík 2014) express the contrast between biblical hope and the hope of current Europe societies. A rather apologetic approach is undertaken by Keller (2009; 2010; 2015), Vitale and Zacharias (2017), William Lane Craig (2008) and Leslie Newbegin (2017). For bridging the content of biblical hope to the current situation, Johnston (2001), Moltmann (2010), Volf (2011) and Keller (2017) provide rich experience and demonstrate that Christian hope is at the same time far more pessimistic and far more optimistic than its modern counterparts. After all, resurrection follows death.

## 2 ἔλπις in Romans: Context and Chapter 4 to 5

In chapter 2 and 3, the occurrences of ἔλπις in Romans are exegeted chronologically. The only exception is Romans 15:24<sup>4</sup>, which is incorporated into the first section regarding Paul's personal hope. The approach to the text is not constantly the same due to the different status of ἔλπις. Brief summaries are provided at the end of each section, whereas a "conclusion and outlook" section forms the end of each chapter.

### 2.1 Paul's ἔλπις with Romans

The opening of Romans designates both author and readers in the typical manner of a Hellenistic letter. The sender is Παῦλος δούλος Χριστοῦ Ἰησοῦ (1:1), and the addressees are πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις (1:7)<sup>5</sup>. In addition, Tertius, ὁ γράψας τὴν ἐπιστολὴν (16:22), wrote down the letter in shorthand or directly in longhand (cf. Cranfield:2-5)<sup>6</sup>, probably at the end of Paul's third missionary journey during a three-month stay in Corinth (cf. Acts 20:3)<sup>7</sup>. When considering Acts as trustworthy, it would have been winter or springtime since Paul wanted to be in Jerusalem τὴν ἡμέραν τῆς πεντηκοστῆς (Acts 20:16). The year of composition is determined to the second half of the fifties of the first century<sup>8</sup>.

Whereas it is commonly accepted that the addresser's situation had a wide influence on his writing, the extent of Paul's knowledge about the recipient's circumstances is

---

<sup>4</sup> In the following and for the rest of this chapter, text passages from Romans are cited without the indication of the book. This saves space and enhances the reading flow.

<sup>5</sup> A few Western manuscripts omit "Rome" in 1:7 and 1:15. Schreiner (:7) views this as "almost certainly a deliberate deletion by those who circulated an abbreviated edition of the letter".

<sup>6</sup> For an exhausted discussion about Tertius' role, cf. Longenecker (2011:5-10).

<sup>7</sup> Maybe in Cenchræa, the eastern harbour town of Corinth, where Phoebe's church was located (cf. 16:1) and Paul probably disembarked (cf. Acts 18:18).

<sup>8</sup> As Archimedean point serves the accession of Gallio as proconsul of Corinth. A construction of the events in Acts and in Paul's other letters with the origins of some of the persons mentioned in chapter 16 leads to the conclusion for date and location. Longenecker (2011:50) concludes in accordance with various recent scholars the winter 57-58 as most probable data.

debated controversially, the issues involved being "complex and interrelated" (Miller 2001:307). Standing at the geographical dividing line of Corinth, Paul inwardly turns to the west. At the same time, his collection journey will lead him to the east. In what follows, Paul's last use of *ἐλπίζω* is examined, leading to both an examination and discussion regarding Paul's hope with the letter.

### 2.1.1 Romans 15:22-24

Paul concludes his letter with *διὸ καὶ* in 15:22 referring back to 15:19-21 and probably even to 1:13 in reminding the Romans that he was prevented from visiting them earlier (cf. Fitzmyer:716). In the section to be examined, he explains, on the one hand, the reason for being able to come soon. On the other hand, he reveals his further plans. In the subsequent passage, Paul describes the contribution for the church in Jerusalem, beginning with the duplication of *νυνὶ δέ*. Subsequently, I present my own translation with manuscript variants explained in the text notes.

22 Therefore, I have often<sup>9</sup> been hindered from coming to you. 23 But now, no longer having any opportunity in these regions, but having<sup>10</sup> for many<sup>11</sup> years a strong desire to come to you, 24 as I am about to travel to Spain<sup>12</sup>. For I hope, in passing<sup>13</sup>, to see you and being assisted [and] sent by<sup>14</sup> you there, when I first have enjoyed you for a while.

*διὸ καὶ* bases the following inference on the previous statement as self-evident (cf. BDAG<sup>15</sup>, s.v. *διό*). Various interpretations are made for the subject of the passive *ἐνεκοπτόμην*. It is derived from the military practice of digging ditches to slow down a

<sup>9</sup> The variant *πολλάκις* for *τὰ πολλά* is probably secondary; the latter viewed as a more difficult reading (cf. 1:13).

<sup>10</sup> *ἔχων* is original; *ἔχω* is an attempt for a stylistic improvement of the text "by replacing the second participle with a finite verb" (Jewett:918).

<sup>11</sup> The quantity of witnesses of *πολλῶν* and *ἱκανῶν* is quite balanced. Regarding quality, the "early and diversified" (Metzger 1971:537) *πολλῶν* is superior to the attempt "to soften the obvious exaggeration of the apostle's statement." Cf. also Jewett (:918). Cranfield (:768) and Käsemann (:382), in contrast, classify *ἱκανῶν* as common in Hellenistic Greek and *πολλῶν* as probable stylistic improvement. Dunn (:870) favours *ἱκανῶν* as the more difficult reading. Both NA<sup>28</sup> and TH<sup>2018</sup> (abridged for Jongkind 2018) read *πολλῶν*.

<sup>12</sup> The addition of *ἐλεύσομαι πρὸς ὑμᾶς* is a secondary solution to the anacoluthon and a clarification of the readers being in Rome and not in Spain (cf. Jewett:918).

<sup>13</sup> The minor variant *πορευόμενος* is probably a later assimilation to the previous *πορεύομαι*.

<sup>14</sup> The variants *ἀπὸ* and *ἀφ'* are probably secondary (cf. Cranfield:769). Jewett (:918), however, views them both as more appropriate of the "logistical requirements for the Spanish mission" and as more difficult reading. NA<sup>28</sup> and TH<sup>2018</sup> both read *ὑφ'*.

<sup>15</sup> Danker's (2000) edition of Bauer's Wörterbuch is abbreviated in this study for better readability. BDAG stands for Bauer-Danker-Arndt-Gingrich.

pursuing enemy (cf. Stählin in Jewett:922). The hindrance, although effective, is temporal. And in contrast to the similar expression in 1:13, it has clearly ceased (cf. Wedderburn 1991:198). Whereas Schreiner (:774) speaks of a *passivum divinum* in the sense of "other work in the east", Jewett (:922) sees circumstantial reasons such as imprisonments, congregational problems (cf. also Käsemann:383), threats and extensive travels as the reason for the hindrance. A reference to the need of being personally present because of the confrontations with enemies is also probable (cf. Wilckens:123-124). Barrett (:277), on the other side of the spectrum, assumes on the basis of the verb's usage<sup>16</sup> a satanic involvement. The most realistic scenario is to regard the initial *διὸ καὶ* as retaking verse 19 with its *πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ*. Paul's commission in the east, based on the "impulse of the risen Lord" (Byrne:440), had not been accomplished until now<sup>17</sup>.

With the emphatic *νυνὶ δέ*, Paul then changes the focus to the present moment (cf. BDAG, s.v. *νυνὶ* 1.a)<sup>18</sup>. The two following participial clauses are probably causal (cf. Moo 1996:900). *ἐν τοῖς κλίμασιν τούτοις* refers to "regions" rather than to Roman provinces (cf. Gal 1:21; 2 Cor 11:10; Moo 1996:899), probably "the area east of Illyricum on the arc toward Jerusalem where mission centres had already been established" (Jewett:923). Paul's statement is therefore not a claim that the entire east is reached (cf. Barrett:277) nor that all the work in these regions is done, not even in terms of foundation laying (cf. Dunn:871; contra Fitzmyer:716). A certain urgency due to Paul's expectation of a soon *Parousia* cannot be excluded, but is not required because of the rejection of the Tarshish-hypothesis (cf. ch. 2.1.4). *τόπον* in this context could refer to room in the sense of opportunities<sup>19</sup> (Schreiner:774; BDAG, s.v. *τόπον* 4.). Although certainly a reality, opposition is again hardly in focus. The reason for Paul's thoughts is found in his accomplished "pioneer work of evangelism" (Cranfield:766) with churches being established (cf. Schreiner:774).

The further anacoluthon<sup>20</sup> reiterates 1:11-15 and conveys an informal, conversational tone (cf. BDF<sup>21</sup> §458), completed only with verse 28. *ἐπιποθία* is a New Testament

<sup>16</sup> Cf. Gal 5:7 and 1 Thess 2:18. Fitzmyer (:716) points out the omission of Satan as a difference to the passage here.

<sup>17</sup> Cf. also Cranfield (:766).

<sup>18</sup> Jewett (:923) attests "an almost eschatological tone".

<sup>19</sup> This is in accordance with 12:19 (*δοτε τόπον τῇ ὀργῇ*); Eph 4:27; Heb 12:17. Käsemann (:382) describes *τόπον ἔχων* as "feste Wendung".

<sup>20</sup> Cf. 5:12-14 and 9:22-23 for other anacoluthon in Romans.

*harpax* with a variant reading in 2 Corinthians 7:11, following the use of the verb *ἐπιποθέω* in 1:11 in the sense of a strong desire (BDAG, s.v. *ἐπιποθέω*; cf. Schreiner:774). *ἀπὸ πολλῶν ἐτῶν* has not to be regarded as exaggeration, possibly leading to the variant *ἱκανῶν* (cf. text note above). *ὡς ἂν* introduces a third and temporal subordinate clause. It functions as a favourite conjunction in connection with Paul's travel plans (cf. 1 Cor 11:34; Phil 2:23; Jewett:923) and is, together with the subjunctive, an equivalent of *ὅταν* (cf. BDF §455). It is debated whether it states a determined purpose for the future (so Jewett:923) or an indefiniteness (so Moo 1996:900). Together with the later subjunctive *πορεύομαι*, it has to be regarded as a clear travel plan under certain conditions, namely under the assumption of the collection's successful presentation in Jerusalem (cf. v. 28).

The anacoluthon of verse 24 aggravates a presentation of the text's structure and the verse division is misplaced. Nonetheless, an apparent outcome is the order of importance. Verse 23c comprises a casual participial clause paralleled with 23b. Verse 24a is a temporal subordinate clause depending on 23c (cf. Cranfield:768), a fact that should lead to connect them into one verse. Paul, for the first time in the letter, reveals his plans of not remaining in Rome but of *πορεύομαι εἰς τὴν Σπανίαν*. However, this first reference to Spain appears syntactically subordinate and casual (cf. Wilckens:124).

With *ἐλπίζω γάρ*, Paul for the only time in Romans states a personal hope with no apparent theological connotation<sup>22</sup>. Although the interpolated participle *διαπορευόμενος*, translated with "in passing" (BDAG, s.v. *διαπορευόμενος* 2.), is situated between, *ἐλπίζω* is connected in the first place with *θεάσασθαι*, a term used here in the sense of "visiting" (BDAG, s.v. *θεάσασθαι* 2.) and sometimes including an official character (cf. Jewett:925) but still indicating a short period of time rather than *ἱστορέω*. With *ὕψ' ὑμῶν*, Paul stresses the hopefully active part of the Roman Christians (cf. Cranfield:769), an emphasis which would not be as strong with the text variants *ἀπό* and *ἀφ'*, respectively (contra Jewett:918). *προπεμφθῆναι* is a technical term relating to activities such as accompany, escort, and in this case comprising assistance by providing the necessary means for the continuation of his journey. This

<sup>21</sup> Abbreviated in this study for "A Greek Grammar of the New Testament and Other Early Christian Literature" (Blass F, Debrunner A and Funk RW 1961).

<sup>22</sup> He uses the relatively rare verb (4 occurrences in Romans) instead of the noun (13 occurrences in Romans). However, Jewett (:925) thinks that here the verb is "particularly pregnant" with the meaning of 8:24 and 15:13.

could have included prayer, food, finances, companions, means of travel etc. (BDAG, s.v. *προπεμφθῆναι* 2.; Schreiner:774)<sup>23</sup>.

With *ἐκεῖ*, Paul takes up *Σπανίαν* as his final destination, mentioned once again explicitly in verse 28. The continuation of the journey is under the condition (*ἐάν*) of *ὕμῶν πρώτον ἀπὸ μέρους ἐμπλησθῶ*. The verb is often used in association with food (cf. BDAG, s.v. *ἐμπίπλημι* 1.; 2.). Dunn (:873) translates the phrase with "once I have had the full pleasure of being with you for a time". *πρώτος* thus clearly reveals Paul's intended "sequence" (cf. BDAG, s.v. *πρώτος* 1.) with the personal relationship first. *ἀπὸ μέρους*, on the other hand, underlines both the provisional aspect of Paul's stay<sup>24</sup> as well as his desire to not only pass by<sup>25</sup>.

A formal analysis of the passage reveals multiple indications that are not commented by Paul. He describes himself as hindered *τὰ πολλά*, and he also desired (*ἐπιποθίαν*) to go to Rome *ἀπὸ πολλῶν ἐτῶν*, sentiments in accordance to 1:10-11. Furthermore, his mention of Spain and of Jerusalem in the further passage stands in direct relation to his future plans, combined with the anticipated help of the Roman congregation. As a next step, Paul's situation and the circumstances in the different places have to be examined in order to unpack the significance of the apostle's hope in the letter to the Romans. Whereas the circumstances of the preceding letters and his actual place of residence are presented first, the situation in Rome is discussed subsequently. Finally, the impact of his future destinations concludes the section.

### 2.1.2 Galatia, Corinth and Ephesus

Remarkably, the tone of the letter to the Romans is calm and at a factual level and stands in contrast to the previous letters to the Corinthians and especially to the polemic in Galatians. It is well possible that Paul is reflecting on these issues, summarising his past thinking (Schreiner:16). There are at the same time indications that Paul defends *τὸ εὐαγγέλιόν μου* (2:16) against criticism, which seems also to have ar-

<sup>23</sup> Acts 15:3 provides a good example. Cf. also 1 Cor 16:6; 2 Cor 1:16; 3 John 6. For companions, cf. Acts 20:38; Käsemann (:380) who thinks about Roman Christians with a knowledge of Spain; Wilckens (:124); Herodotus, Xenophon, 1 Macc, and Ep. Aristeas (in Cranfield:769).

<sup>24</sup> Jewett (:926) states that "he and his colleagues will not become a long-term burden".

<sup>25</sup> Cranfield (:770) states: "[...] though it cannot be enough to be all the fellowship that he would like to have with them".

rived in Rome (cf., e.g., 6:1; Bruce 1991:183). Especially his letter to the Galatians<sup>26</sup>, in which he questioned not only ritual commandments<sup>27</sup> but also the law in general (cf. Gal 3:10, 13, 19), could have raised such criticism. Theißen and Gemünden (:131-132)<sup>28</sup> conclude regarding Paul's treatment of his enemies that already in Galatians, Paul takes up their basic concerns when accepting that the law needs to be fulfilled (Gal 3:3) but then arguing that love is the fulfilment of the law (Gal 5:14). In Romans however, he continues by showing that not the Gentile churches but the Jewish faith has to change by opening itself to the Gentiles, so that *ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ* (:100; 11:25).

Paul's letter to the Romans is even more characterised by the situation in Corinth<sup>29</sup>. On the one hand, these conflicts were more recent and more personal than the ones in Galatia. According to Acts 18, proconsul Gallio seems to have classified the Christians as part of the Jewish community. Paul's adversaries thus attacked him by questioning his apostolic mandate. The second letter to the Corinthians can be regarded as a letter of reconciliation. The Corinthians apparently had evaluated his letters as *βαρεῖαι καὶ ἰσχυραί* (2 Cor 10:10), which even during the conflict was a compliment that could have motivated Paul to write his letter to the Romans<sup>30</sup>. On the other hand, Paul is writing with high probability in the area of Corinth (cf. Jewett:21-22<sup>31</sup>). In particular, Phoebe's role as *ἀδελφή, διάκονος, and προστάτις* (16:1-2) has been discussed extensively<sup>32</sup>. Certainly she had an important role in Paul's stay in Corinth, as well as in the context of the letter. It can therefore be assumed that the Christians in Corinth were introduced to the letter's content, maybe by Tertius, Gaius, Phoebe or Paul himself (cf. Theißen and Gemünden:102).

<sup>26</sup> The accusation of 3:8, e.g., could have risen because of Paul's turning away from Jewish traditions for Gentile Christians. In Gal 4:9 and 5:12, this subject is treated with direct confrontations on Paul's part.

<sup>27</sup> As at the Apostle Council (cf. Acts 15; Gal 2:1-10).

<sup>28</sup> They have compared themes and structure of both the letter to the Galatians and to the Romans. Their findings regarding biographical aspects, systematic theology and parenesis reveal an astonishing accordance.

<sup>29</sup> Corinth was capital of the province of Achaia, residence of the proconsul Gallio.

<sup>30</sup> Theißen and Gemünden (:101-102) display further subjects picked up from 1 Corinthians and equipped with new aspects in Romans.

<sup>31</sup> Jewett (:22) states that the "evidence has led Roman commentators, without exception as far as I know, to conclude that Paul wrote Romans in the area of Corinth". The acceptance of the 16<sup>th</sup> chapter as originally written to Rome is an important but not an exclusive precondition for the assumption.

<sup>32</sup> For a recent study, cf. McCarty 2016. According to him (:120), Phoebe is not only an ordained church member but an important leader of the Cenchræe community.

Also on the basis of the letter to the Corinthians but regarding Ephesus, Paul writes of an *ἀπόκριμα τοῦ θανάτου* (2 Cor 1:9). To his surprise he became free, perhaps at the time of the death of Claudius and his Asian proconsul Silvanus (cf. Theißen and Von Gemünden:103<sup>33</sup>). These past conflicts and their mainly positive outcome, together with the vastness of the themes treated in the letter corpus, have led many scholars from the late medieval period onwards to conclude that the letter is a doctrinal or dogmatic treatise (cf. Fitzmyer:74 for an overview). But the theme of chapters 14 and 15, together with a lack of ecclesiology, eucharist and eschatology (:74), threatens this view with reason. A much more complex issue, however, is the question whether chapter 16 is addressed to Rome or to Ephesus. The consequences of this decision have a great influence on the perspective of the situation in Rome and are thus related to the spectrum of *ἐλπίζω* in 15:24. Because the debate is widespread and the arguments interlaced, only the most current contributions are enlightened in the following.

Theißen and Von Gemünden (:105-110) try to combine the Roman and the traditional Ephesus hypothesis. According to them, the longer edition was first sent to Ephesus, whereas a version without chapter 16<sup>34</sup> was later sent to Rome<sup>35</sup>. This assumption fits the strong textual reasons for an original letter of sixteen chapters made by the advocates of the Roman hypothesis<sup>36</sup>. However, this argument does not deal with the stylistic analysis promoted by Gamble (1979:156-157) in supporting chapter 16 as sent to Rome.

An argument for the Ephesus hypothesis lies in the list of names in chapter 16<sup>37</sup>. Above all, Prisca and Aquila are known to have lived in Ephesus (cf. Acts 18:2, 26). The existence of *τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν* (16:5) so shortly after their return to Rome would be quite surprising but could be explained when seeing them as founda-

<sup>33</sup> Whether Paul's praise of the rule of law (13:1-7), his vivid descriptions of God's judgement (2:5-11; 8:31-34; 14:10-12), or the description of Jesus in the letter's prescript as antithesis to the reign of Claudius are consequences of this incident in Ephesus, as proposed by Theißen and Gemünden (:102-103), has to remain speculation.

<sup>34</sup> In accordance with the well accepted papyrus 46 that places the doxology between 15:33 and 16:1.

<sup>35</sup> The same assumption, only in reversed chronological order, has been advocated by Manson (in Moo 1996:7).

<sup>36</sup> Cf. Donfried, Gamble, Aland in Jewett (:9). The unity of the Roman's sixteen chapters is best stated by Lampe (1987:124-153) and commonly accepted.

<sup>37</sup> Epaenetus, e.g., is attributed as *ὃς ἐστὶν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν* (16:5), the present tense perhaps indicating his current eastern residence. On the other hand, Cranfield (:10) mentions Epaenetus as an example for the contrary reason. According to him, such a description seems more natural in a letter addressed to a church outside the province of Asia.



tion-members of the Roman church even before they left (cf. Bruce 1991:179). Furthermore, Förster (2014) demonstrates in his recent and extensive study that their return could have well been prior to the death of Claudius (in contrast to most commentators). Theißen and Von Gemünden (:107) agree but rate this as unlikely. They see Prisca and Aquila's residence in Ephesus as most natural<sup>38</sup>.

Paul knows many of the greeted people in chapter 16 because of an encounter in the east. Apart from the letter to the Colossians<sup>39</sup>, Paul never greets individuals but the congregation as an entity, a fact that is in favour of the Roman hypothesis (cf. Mau-erhofer and Gysel 2004:107; Cranfield:10). In addition, many Roman names in chapter 16 seem to be "highly inappropriate for the Ephesian setting" (Ollrog in Jewett:9). This problem could be diminished by assuming that these people are indeed Roman Christians, residing either in Ephesus because of the expulsion and then greeted directly, or even in Rome, greeted indirectly<sup>40</sup>. In either way, Paul hopes to build up a network of contact persons in Rome, supporting his journey to the west, a fact that again corresponds well with the assumptions of the Roman hypothesis. Theißen and Gemünden's version of the Ephesus hypothesis sets the chapter's greeting list in a direct correlation to Rome, maybe even expecting an imminent return of some of these Christians to the capital. The reason for Paul praising particularly the credits of these friends<sup>41</sup> and not mentioning other members of the Ephesian church could correlate with this connection to the Roman setting but does not answer the question of how the unmentioned members<sup>42</sup> would have reacted to such a lack of "social and political finesse" (Jewett:9). Admittedly, these praises rather seem to fit a congregation that did not know Paul nor recognised these people's accomplishments<sup>43</sup>.

Phoebe could have brought the letter to Ephesus. Whereas Cenchreae, situated at the eastern harbour, is a weak argument for this thesis, Paul's request *παραστήτε*

<sup>38</sup> In this regard, Förster (2014) is of little use because he presupposes their return to Rome for his conclusions. But 2 Tim 4:19 locates them in the east at a time when Paul was in Roman arrest.

<sup>39</sup> When assumed as Pauline

<sup>40</sup> Rufus, Aristobulus, and Narcissus could be recognised residents of Rome (cf. Fitzmyer:60-61). For an interesting hypothesis in regard to the indirect greetings, cf. ch. 3.2.1 of this study.

<sup>41</sup> Particularly the characteristics attributed to Prisca and Aquila, Epāenetos and Timothy fit better into a congregation that does not know them (cf. Fitzmyer:60).

<sup>42</sup> Fitzmyer (:60) lists 10 names of individuals of the church in Ephesus, derived from 1 Cor and Phlm. They are not greeted in Rom 16.

<sup>43</sup> The argument for the Roman hypothesis that Paul would have greeted Apollos when writing chapter 16 to Ephesus is indefensible. As a travelling missionary, Apollos could have left Ephesus in the meantime.

αὐτῇ ἐν ᾧ ἂν ὑμῶν χρήζη πράγματι (16:2) could refer not only to her own commercial duties<sup>44</sup> but also to the collection for Jerusalem, a contribution that Paul does not ask the Romans to participate in apart from their prayers (15:31)<sup>45</sup>. The attribute as *διάκονον τῆς ἐκκλησίας* then could be a reference to Paul's *ἡ διακονία μου* (15:31; cf. 15:25) and the two Ephesian companions on the journey to Jerusalem (Acts 21:29); an indication of her successful campaign. Furthermore, in 16:18 Paul interrupts the greetings with a polemical statement against those who serve *τῇ ἐαυτῶν κοιλίᾳ*<sup>46</sup>. Indeed, the abrupt change of style could be a result of the arrival of news at the time of completing the letter (cf. Fitzmyer:61; Phil 3:1-2)<sup>47</sup>. The content, however, is in favour of the Ephesus hypothesis. In contrast to his former appeal for a conciliatory approach concerning food issues and in accordance with *ὧν ὁ θεὸς ἡ κοιλία* (Phil 3:19), this statement fits an Asian Minor context much better than a Roman one.

Further strong arguments are the chapter 16's fourfold mention of the church as *ἐκκλησία* (v. 4, 5, 16, 23), a designation not found in the rest of the letter, and the omission of the capital in 1:7 and chapter 15 within some Greek and Latin versions<sup>48</sup>. Paul, on the other hand, has at least three reasons for sending a version of his letter to Ephesus. Firstly, he is interested to bind together the unity of Roman Christians, whether living in Ephesus or in Rome. Secondly, the collection for Jerusalem is almost completed but probably still lacks the Ephesian contribution. A written request could be the solution to his possible foreseen inability to visit them (cf. Acts 20:17). Lastly, Paul debated in Ephesus (Acts 19:8-20:1 and probably Phil 1:12-18), a good reason for an apologetic letter of his understanding of the Gospel.

The arguments in the above discussion are fairly well-balanced. The Ephesus hypothesis has gained new prominence by the recent publication of Theißen and

<sup>44</sup> It is controversial whether the masculine *διάκονος* (16:1) describes merely a servant or an official role in her church. *προστάτης* has to be translated with patron or benefactor as a supportive role of a woman (BDAG, s.v. *προστάτης*). This implies that Phoebe was probably a woman of wealth and her journey to Ephesus or Rome perhaps a business travel.

<sup>45</sup> However, Barclay (2008:95-96) in his response to Jewett's commentary rightly insists on the indefinite article of *πράγματι*. Therefore, the phrase has to be translated with "provide for her (or, help her) in whatever matter she is in need of you". This undermines both Jewett's "Spanish mission" (cf. Jewett:941) and the Jerusalem collection (cf. Theißen and Gemünden:108) as Phoebe's main task.

<sup>46</sup> There is no evidence that this parenthesis is a secondary interpolation so as sometimes suggested (cf. Theißen and Gemünden:108).

<sup>47</sup> A further view interprets these verses as written by Paul himself rather than by Tertius. In contrast to Galatians, such a change in Romans lacks evidence (cf. Fitzmyer:61).

<sup>48</sup> For this omission, Cranfield (:9) thinks about liturgical reasons.

Gemünden. The onus of proof, however, remains on those claiming chapter 16 to be Ephesian. Even in that case, the pastoral aspect of an authentic letter as written also to Rome and in view of a specific audience cannot be rejected anymore. The "Reasons for Romans" (Wedderburn 2000) are in all probability multiple. As a next step, the situation of this specific audience requires particular attention.

### 2.1.3 Rome

Whereas the circumstances of the writing party can be derived to a great measure from Pauline letters, the situation on the recipient's side is more complicated to establish. This applies particularly to the book of Romans. Neither are previous letters mentioned nor had Paul visited the church before. The flow of information is limited to one direction. Most scholars agree that the main part of the letter was actually written by Paul to a Christian congregation living in the empire's capital. However, several crucial questions with consequences for the letter's exegesis are answered without absolute certainty. Firstly, the content of 15:22-24 is vulnerable to apparently contradictory statements in the opening section of the letter. Secondly, Paul's familiarity with the audience and their situation is debatable. The addressed topics of the letter lead to different conclusions. This issue is related to the on-going argument of the recipient's ethnicity, building up on fragmentary indications of the story of Judaism and Christianity in Rome. Thirdly, the stronger focus on socio-cultural aspects of the city in recent years has led to a variety of additional information for the letter's understanding.

The most detailed explanation of the relation between Paul and the addressees of his letter is found in the purpose of the letter, namely in 1:8-15 and in the text examined above with *ἐλπίζω* referring in the first place to *θεάσασθαι ὑμᾶς*. Jewett (:925) argues that Paul thus leaves it open to the congregation whether it would receive him. The uncertainty of the outcome of the journey to Jerusalem could be a further reason for Paul's use of *ἐλπίζω*. Then, connected with *καί*, the spectrum of *ἐλπίζω* reaches *ἐμπλησθῶ*. Compared with the opening of the letter, a rather strange misbalance occurs. In 1:11, Paul intended to strengthen (*στηρίζω*) the readers. Here, he only writes about seeing or visiting (*θεάομαι*) them. In 1:15, he wants to proclaim the Gospel in Rome (*εὐαγγελίζω*). Here, he hopes being filled or satisfied by enjoying their presence (*ἐμπλησθῶ*). Various attempts to solve the apparent contradictions have been

made<sup>49</sup>. There is general consensus that Paul did not intend to evangelize Non-Christians in Rome, concluded from the *καὶ ὑμῖν* in 1:15 that directs the verb directly to the already Christian audience<sup>50</sup>. Rome is neither an aim of conquest (cf. Barnikol in Käsemann:383) nor an area of evangelisation (cf. Roosen and Genre in Käsemann:383). He is not their apostle (contrast 1 Cor 9:1-2). In contrary, he desires to preach *οὐχ ὅπου ὠνομάσθη Χριστός* (15:20b).

On the other hand, Strauss (2003:463) shows successfully that *εὐαγγελίζω* is used also for strengthening believers and churches. Furthermore, Paul's principle of *μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ* (15:20c) has still to allow him to write to them an exhaustive explanation of *τὸ εὐαγγέλιόν μου* (16:25)<sup>51</sup>. Paul then is not inconsistent (contra Wedderburn 1991:199). Weima (2003) takes up a unilateral position. He concludes from the content in the epistolary framework that the main reason for writing Romans was Paul's desire to preach the Gospel to the Roman congregations<sup>52</sup>. At the same time, he undertakes Elliott's view (cf.:27) in that Paul fulfilled exactly this task of preaching by writing his comprehensive letter itself<sup>53</sup>. On the other side of the spectrum, Jewett (:924) agrees with Käsemann in that Rome is only the "bridgehead" to Spain and the Roman congregation therefore viewed only as a potential supporter. Then, the letter is about to build a relationship with the Roman community before bringing up the matter itself (cf. also Moo 1996:901-902). Either position has to be regarded as too extreme. The verb *συμπαρακαλέω*<sup>54</sup> with its reinforcing *διὰ τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ* in 1:12 clearly indicates a mutual outcome of Paul's visit in Rome, hardly to be replaced merely by a letter on Paul's side and mission support on the Roman side. Such a verdict would be even less sustainable if

<sup>49</sup> Schmidhals (in Wedderburn 1991:198) goes as far as to conclude that the statements are not part of the same letter.

<sup>50</sup> Cf., e.g., Weima (2003:24); Theißen & Von Gemünden (:124)

<sup>51</sup> Strauss (2003:464) adds Antioch as a further place where Paul had ministered without having planted a church.

<sup>52</sup> He combines Paul's exhaustive sender formula, including an introduction of himself and especially of his apostleship, with the thanksgiving section and concludes a pastoral responsibility for his addressees. The "apostolic parousia", as Weima calls the passage of 15:14-32, and the letter closing nurture his conclusion furthermore.

<sup>53</sup> Elliot (in Moo 1996:901) argues that the mention of Rome at the beginning of the letter refers to a different visit of Paul. Stuhlmacher 1991 (:237) translates 1:15 in the passive form: "Therefore for my part I was prepared to preach the gospel to you in Rome as well." He concludes that Paul does no more intend to come as a missionary to the capital.

<sup>54</sup> A *hapax legomenon* but occurring in classical texts (cf. Jewett:125). Its stress is rather on encouraging than on exhorting.

Paul had known some of the Christians in Rome personally or at least had been aware of their cultural and social situation, important issues subject to investigation. There are indeed several indications throughout the letter that he is quite well informed about the Roman situation<sup>55</sup>. When accepting chapter 16 as directed to Rome, it is obvious that Paul knew several members of the local churches personally. He then was well familiar with Prisca and Aquila and the mentioned fellow prisoners and co-workers<sup>56</sup>. In any case, Paul's way of addressing his recipients comes into focus. Sometimes, he seems to have in mind Jewish readers, but more often he refers to Gentiles as his audience<sup>57</sup>. In contrast to the early period of historical-critical research on Romans (cf. Jewett:70), this has led most current scholars to the convincing conclusion of a majoritarian Gentile audience<sup>58</sup>, with the rare exception of Andrew Das (2011)<sup>59</sup>. This bipartite target-group leads to the question of how the Christian community looked like at the time of Paul's writing. In contrast to other Pauline letters, the term *ἐκκλησία* appears only in chapter 16. Even without the material of chapter 16 and its mention of up to seven different house churches (so Lampe 1991:230), it can thus be implied that the Roman Christians were organised decentralised<sup>60</sup>. Most likely, no apostolic leader has founded the Christian community<sup>61</sup>. More probable is the assumption that travelling Jews and proselytes brought the Gospel to Roman synagogues<sup>62</sup>. It then profited, as often described in Acts, from the

<sup>55</sup> The potential influence of Paul's Roman citizenship as portrayed by Luke (cf., e.g., Acts 22:28) exceeds the scope of this study due to the strong argumentation against such a citizenship (cf., e.g., Stegemann 1987:200-229).

<sup>56</sup> The term "beloved" also indicates a personal acquaintance. Lampe (1991:220) argues that Paul knew twelve out of twenty-six people mentioned in this list.

<sup>57</sup> For a Jewish readership, cf. 2:17 and the recurring discussion of the Mosaic Law, for a Gentile addressee, cf. 1:5-6; 1:13; 11:13; 15:14-19. Jews and Greeks/Gentiles are addressed together in 1:16; 2:9, 10; 3:9, 29-30; 9:24; 10:12. For an exhaustive history of reception regarding the audience, cf. Longenecker 2011 (:76-84). For recent articles on rivalries between religions at that time, cf. Vaage (2006), with focus on Jews and Christians, cf. Tomson and Schwartz (2014), in regard to the Empire in the NT, cf. Porter and Westfall (2011).

<sup>58</sup> Cf., e.g., Fitzmyer (:33); Byrne (:9); Wright (2014:23-24); Jewett (:70); Schreiner (:13). Theißen and Gemünden (:96-98) state six reasons.

<sup>59</sup> Wolter (:44) claims an exclusive Gentile Christian readership as obvious, accusing other opinions of building up their arguments on "exegetischen Klimmzügen". His opinion is only a partial neglect of widely accepted data. Just as Byrne (:4), he argues of a Gentile Christian *and* Jewish Non-Christian audience, which results again in the assumption of a mixed congregation.

<sup>60</sup> Fitzmyer (:33-34) thinks the Claudian ban to assemble in collegia was still in place. This would then have been the reason for the house churches.

<sup>61</sup> In contrast to Irenaeus and the Catalogus Liberianus (in Moo 1996:4), both "obviously incorrect" (:4).

<sup>62</sup> In Acts 2:10-11, *οἱ ἐπιδημούντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι* could refer to Roman visitors at the events of Pentecost.

widespread Judaism<sup>63</sup>. Based on this assumption, a gradual Gentile integration can be derived; in accordance with the provinces Paul had travelled through as described in Acts. Whereas the Jews and proselytes first formed the majority, the number of Gentile believers would then have grown in the course of time. An edict of emperor Claudius in AD 49 (cf. Theißen und Gemünden:93) led to the eviction of Roman Jews and could have been a reinforcement of this development, although a wide-ranging execution of this edict is uniformly denied<sup>64</sup>. In accordance with Das (2007:154-158), we can accept the hypothesis of disturbances due to the Christian faith as probable reason for the edict<sup>65</sup>. At the latest with the beginning of Nero's regency in AD 54 and the expiring of the edict involved, one can expect a return of Jews to Rome<sup>66</sup>. Some of them could have met Paul in the diaspora, providing him with crucial information about the Empire's capital. In the meantime, a majority of Gentiles and maybe even Gentile leadership in the probably mixed Christian congregations provided certainly tensions regarding the Jewish traditions in general and the significance of the Mosaic Law in particular. These tensions seem to be confirmed by Paul in chapters 9-11 and 14-15 where his exhortations are directed primarily to Gentiles.

<sup>63</sup> In the case of Rome, the Jewish population is assumed to have exceeded 10,000 people, likely a consequence of the campaigns of conquest in the first century BC. Cf. the reports of Philo and Josephus in Wolter (:32). Restrictions are reported with an expulsion of Jews under Tiberius in AD 19 and a withdrawal of rights of assembly by Claudius in AD 41. For a good survey of the cultural situation in Rome, cf. Longenecker 2011 (:56-75). For a recent treatment of the tension between Jews and Romans, cf. Tomson and Schwartz (2014).

<sup>64</sup> Cf., e.g., Carrier (2014:270-271). Acts 18:2 mentions the edict: *διὰ τὸ διατεταχέναι Κλαύδιον χωρίζεσθαι πάντα τοὺς Ἰουδαίους ἀπὸ τῆς Ρώμης*. Contrary to the assumption of an exaggeration (Barclay 2008:92), the text only speaks of the command and not of the execution's extend.

<sup>65</sup> Suetonius writes in *Claudius* 25:4 (in Carrier 2014: 270) about the reason for the measure: "Iudaeos impulsore Chresto assidue tumultuantis Roma expulit", justifying the expulsion with disturbances at the instigation of a certain "Chresto". It is still debated intensely whether "Chrestus" could refer to "Christ" which signified that the new faith had led to severe disruptions. Carrier (2014:271) argues against the Chrestus passage as an indication to Christ. He reasons firstly with Suetonius, knowing the difference between Christians and Jews, secondly with the parallel passage in Dio, thirdly with the reports of Acts 28:22-24, and lastly with the silence of Romans and Tacitus on that matter (Slingerland 1997:151-245) argues for a slave or a freed slave with the name "Chrestos" inciting Claudius to expel the Jews). However, the distinction between Jews and Gentiles was not made before Nero (cf. Caulley 2011:381). Christians at that time were regarded not as a distinct entity but rather as a Jewish sect. Neither Acts nor Romans with their silence are strong arguments when considering the riot as firstly subject to Christian Jews (and not the Jewish population in general) and secondly it was many years before the composition of the two texts. In contrast, Caulley (2011) has shown successfully the widespread wordplay between *χρηστός* and *Χριστός* in Justin Martyr, Tertullian and the scribe of Sinaiticus (:386), for example. More important than Tacitus' silence (in Carrier's view) are his remarks in *Annals* 15:44, 2-3 (in Caulley 2011:386) about Christians who are called *χρηστιανός*. Most significantly, however, is the LXX adaptation of Ps 33:9 in 1 Pet 2:3 (:376) from *χρηστός* to *Χριστός* in some early manuscripts, a strong indication that the early confusion in Rome could be traced back to early Christianity.

<sup>66</sup> Recent scholars have argued convincingly that the lack of control mechanisms allowed them to return earlier (cf., e.g., Barclay 2008:93; Förster 2014:189-227).

The political, cultural, and economic situation in Rome has been particular subject of investigation for recent scholars. Jewett is an outstanding example. He not only describes the historical setting (:46-48) but focuses on the civic cult (:48) and the pyramid of honour (:49), including the situation of "slaves and barbarians", both with large implications for his exegesis. He then provides extensive material on the housing situation in Rome, building up on various studies (:53), and on the situation of the Jewish community (:55-59). At worst, when describing origin, size, location and social structure of the Christian communities with astonishing precision (:59-70), one has to be afraid that his reasons are often built on mere speculation. Dunn (:liii-liv) thinks that the passage regarding the taxes (13:6-7) could well be situated in the context of Nero's dispute with senators described by Tacitus (annals 13). Prior to AD 58, the collection of taxes was a sensitive matter within the public domain. Theißen and Gemünden (:117) go even further. They propose to see allusions to the imperial rule already in the prescript (1:3-5). According to them the parenthesis regarding the state (13:1-7) probably refers to Gaius Caligula (:118), Claudius (:119) or the tax policy of young Nero (:121)<sup>67</sup>. The importance of such social studies on the letter's exegesis is debatable. Foster (2014) concludes his recent study on the purpose of the letter by wondering if Roman studies could "experience a renaissance similar to the study of 1 Corinthians in recent years" (:703), stemming from further concentration on Rome. It is evident that Paul was not unaware of the Roman culture und he used it "to the advantage of his mission and message" (Longenecker 2011:337). On the other hand, such endeavours sometimes rather seem to depict the saturation of the research field. It has to be borne in mind that the major part of the letter "develops by its own internal logic" (Moo 1996:20). The focus of exegesis must therefore remain on the textual evidence<sup>68</sup>. Furthermore, it can be implied that the situation regarding the needs of the Roman congregation is one of several purposes of the letter. Jerusalem and Spain as further destinations, mentioned by Paul in connection with *ἐπίς*, should therefore be the subject of discussion in the next section.

---

<sup>67</sup> They argue that the reasons for not mentioning them by name are to lie in the literary distinction of a parenthesis as well as in the Roman condemnation of memory.

<sup>68</sup> Moo (1996:22) warns rightly from "overhistoricizing": The theological and philosophical concerns of Romans are larger than the specific local and personal situations.

### 2.1.4 Jerusalem and Spain

After focusing on the past and present situations, the near future as described by Paul needs some explanation for an understanding of Paul's hope with his letter to the Romans. His relationship with the church in Jerusalem seems to have become strained. With the incident in Antioch described in Galatians 2:11-14 and in contrast to the former approval of the apostles in Jerusalem of his Gentile mission (Gal 2:3, 6-9), it was probably their different opinion about "works of the law" that drove them apart (cf. Dunn:xliii<sup>69</sup>). At the same time, Paul is keen to maintain a positive attitude between the churches he founded and the mother church in Jerusalem<sup>70</sup>. This attitude forms the basis for his collection. Winning Gentiles is *εὐπρόσδεκτος* to God (15:16), probably in accordance with Isaiah 66:18-21 (cf. Strauss 2003:460), and their token of fellowship hopefully *εὐπρόσδεκτος* to the Saints in Jerusalem (15:31), leading Chadwick (in Bruce 1991:190) to the fitting statement: "Gentile Christians might be free from Judaism; they remained debtors to Zion".

Paul had finished the money-collection from predominantly Gentile churches in Macedonia and Achaia offered to the impoverished Jewish church in Jerusalem<sup>71</sup>. According to 15:30-31 and Acts 20:4, and with the help of representatives from the different churches and the prayers of the Roman Christians, Paul hoped to bring the collection safely and successfully to the recipients. While his prayer request *ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ* (15:31a) is legitimate in regard to the events that follow, Paul could have indicated the tension between Jewish Christians depending on Gentiles with his statement *ἡ διακονία μου ἡ εἰς Ἱερουσαλήμ εὐπρόσδεκτος τοῖς ἀγίοις γένηται* (15:31b). While the relationship between Jews and Gentiles is one of the overarching themes of Paul's letter to the Romans (a fact that can hardly be denied), it would be inadequate to narrow down this as the reason for the situation in Rome. Paul feels called to build the bridge between Jews and Gen-

<sup>69</sup> In Dunn's opinion, Paul became more independent with his bases in Corinth and Ephesus (cf. Acts 18:11; 19:8-10).

<sup>70</sup> Luke's fourfold account of Paul's visits in Jerusalem can be accepted as true to the facts when considering Paul's efforts displayed in his letters to maintain good contact with the mother church (cf. Bruce 1991:189), probably also leading him to state his ministry as starting *ἀπὸ Ἱερουσαλήμ* (15:19), in accordance with Isa 2:3; Luke 24:47; Acts 1:8.

<sup>71</sup> A possible reason for the poverty could have been the earlier famine mentioned by Luke and Josephus (cf. Acts 11:27-28; Carson and Moo 2010:444).



tiles, and in going to Jerusalem with Gentile money was a crucial step in this endeavour. We can therefore assume that what he wrote to the west, he also hoped to explain successfully in the east. Furthermore, Paul probably interpreted the Isaiah passages of gifts brought to Zion (cf. Isa 60:5-7; 66:20) as about to be fulfilled at least partially by his ministry (cf. Bruce 1991:190-191). In addition, a positive integration of the Roman church in the enterprise could possibly have a favourable impact on the leadership in Jerusalem to accept the Gentile gift (:193). Lastly, Paul probably hoped that the collection would become an eschatological sign by making the Jews "jealous" for their salvation (11:14; cf. Wedderburn 1991:200)<sup>72</sup>.

In recent years, scholars have often focused on Spain as possible purpose of his letter to the Romans. Already O'Brien (1995:xi) pointed out a paradigm shift toward understanding Paul not only as theologian but also as missionary<sup>73</sup>. Whereas authors such as Dunn, Cranfield and Moo depict the missionary strategy as one among several purposes for the letter, others like Jewett, Barclay (1999) and Wu (2013) go further by claiming the missionary aspect as the main driving force of Paul. Several arguments have been put forward to support this thesis. Firstly, the expression *εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν* (1:5) is repeated almost literally in the doxology with *εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη* (16:26), forming an inclusio and being reinforced by a similar statement in 15:18. Barclay (1999:4) concludes that Paul's goal to bring the Gospel to the nations frames the entire letter. Secondly, the texts that come closest to a stated reason for a purpose of writing, namely 1:14-15 and 15:15, both deal with Paul's preaching and his ministry to the Gentiles. *Ἑλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί* is seen as a contrast between the Roman readers and their view of the Spanish inhabitants (cf. Wu 2013:770), the latter estimated as foolish and backwards by the former<sup>74</sup>. Thirdly, many of the Old Testament citations, the ones from Isaiah above all, are connected to Gentiles or to Paul's role in light of salvation history. Barclay (1999) tries to transfer this basis for Paul's treatment of the passages that are viewed traditionally as theological or pastoral by claiming that the expulsion just experienced by Jewish Christians resulted in a

<sup>72</sup> However, to claim that not Rome but Jerusalem was intended to be the primary recipient of the letter (cf. Jervell 1991) is certainly an overevaluation of the indications. The addressing of Gentile Christians (e.g. in 14:1-15:13) is difficult to relate to Jews living in Jerusalem (cf. Schreiner:17). Furthermore, neither the extensiveness of the letter nor the Spanish mission and the hoped Roman support mentioned in 15:22-24 could be justified when merely applying to the solidarity of the Roman Christians for Paul's journey to Jerusalem.

<sup>73</sup> Dahl displayed such a theology already in 1977 (in Barclay 1999:4).

<sup>74</sup> Wu (2013:773) admits "exceptions to the rule".

lack of zeal for evangelism. Thus Paul's aim was to nurture a "missions vision" (:7) in his presentation of the Gospel. Similarly, Barclay thought about his mission with the "root and branch section" (:8) rather than about divisions among the Roman Christians. Even the subject of "justification by faith" is then, according to Dahl (in Jewett:84), part of Paul's missionary theology. Whereas Sampley (in Miller 2001:321) thinks that Romans is "mission at work", Jewett (:87) sees a violation of Paul's principle of non-interference (15:20-21) when exercising mission activities also in Rome. According to him, Paul in Romans thus introduced his theology of missions, dispels misunderstandings and allegations, and encourages the Roman Christians to overcome "imperialistic" behaviour (:88), all in regard to his Spanish enterprise<sup>75</sup>. These assumptions are built to a large extent on context-related issues and less on textual evidence. Nonetheless, some arguments need to gain support.

Indeed, Gentiles and their relationship with Israel are a crucial topic of the letter. Paul calls himself an Apostle to the Gentiles, and that is also one of the important reasons to assume that the Roman Christians were predominantly non-Jews. Indeed, Romans is an authentic letter, addressed to a specific addressee with recipient-specific purpose. It is not, as Bornkamm (in Jewett:81) suggested, merely Paul's "last will and testament". But this is not obvious because of the "root and branch-section"<sup>76</sup> but because of the purpose of the letter (even when assuming chapter 16 being addressed to Ephesus) and the debate between the "strong" versus the "weak". Finally, the theme of missions is certainly an integral component not only of Romans but also of the New Testament in general. However, the interpretation of the passage examined above (cf. ch. 2.1.1) provides at least five reasons to challenge the Spanish mission as the sole purpose for Romans.

Firstly, the rare reference of *Σπανία* has to be considered, only mentioned here, implicitly with *ἐκεῖ* later in verse 24, and in verse 28. Secondly, one of the two explicit references is syntactically subordinate (cf. above). Thirdly, Paul's use of language emphasises his visit in Rome rather than the transit to Spain. Furthermore, the scope of *ἐλπίζω* refers in the first place to *θεάσασθαι* and only in the second place to *προπεμφθῆναι*. The *ἐμπλησθῶ*, to conclude with, connects Paul again on an emotional level with his visit in Rome. Of course, the late mention of Spain and the subordination going with it could also form a cautious approach to a sensitive subject. Käse-

<sup>75</sup> Minear (1954:49) concludes similarly.

<sup>76</sup> Chapters 9-11 are regarded widely as not pastoral because of dealing with non-Christian Jews.

mann (:383) states: "Die diplomatische Vorsicht, die im Proömium zutage tritt, bestimmt auch jetzt noch die Formulierung." The Roman's potential support is left open to their response (cf. Jewett:925). The second mention of Spain in verse 28 is straight forward in the main clause of the sentence (cf. Moo 1996:906), declaring Rome as "staging post" (Dunn: 877) on his way to Spain, inviting the Roman Christians "to participate in some way in his missionary travels" (Jewett:932) without making "any specific demands". Furthermore, Paul was intentional about using both *πορεύομαι* and *διαπορευόμενος* for his actual destination (cf. Schreiner:779). Thus he plans to see them in passing. Also, the passage reveals various aspects with regard to his further travel plans, including the hope for a Roman partnership.

The truth falls probably between the two extremes. To state the Spanish mission as the unique reason for Paul to write his letter is unsubstantiated. When Jewett then draws direct implications on his interpretation of passages such as 1:17; 2:1-16; 3:4; 3:20, "the credulity of most readers", in the words of Barclay (2008:96), is strained with reason. On the other hand, Paul's travel plans to the west are a crucial reason to address and visit the Roman congregation<sup>77</sup>. Spain does not only play a peripheral role (Bruce 1991:187).

It is impossible to state safely why Paul chose Spain as his further travel destination<sup>78</sup>. Dunn (:872) thinks that for a native of the Mediterranean region, northern regions like Gaul would have been less attractive. Moo (1996:901) is very certain that Paul was confident of the Spirit leading him there. As a general statement, it is certainly his "ambition to preach the gospel where Christ was not known" (15:20; NIV). This statement offers Spain as a potential but definitely not as a unique destination. Does Paul want to close the northern semi-circle (*κύκλος* in v. 19), while expecting others to do the same in the south Mediterranean area, as Dunn (:872) suggests (cf. also Byrne:440-441)? But Paul does not speak about "others". Scholars have argued that he thought of reaching the Spanish Gentiles through local Jewish communities (cf. Cranfield:769; Käsemann:398; Dunn:872). Certain evidence of such communities, however, is only provided in the third century AD (cf. Jewett:74-75; Bowers in Schreiner:775) and the assumption of a presence during the Julio-Claudian period is

<sup>77</sup> Strauss (2003) has rightly insisted on deriving a theology of missions from 15:14-33 with five moderate principles.

<sup>78</sup> Cranfield's (:768) "in no way surprising" is therefore quite astonishing. On the other hand, Byrne's (:440) "The mention of Spain as ultimate destination is almost incidental" irritates as well.

highly speculative<sup>79</sup>. Jewett rejects this thesis but argues with the same effect. In contrast to Paul's practice of initiating his missionary enterprises in the local synagogue of a town and in accordance with 10:18, he seems to assume the proclamation to the Jewish people to be completed. It is then exactly the lack of Jewish communities that led Paul to veer to the west (cf. also Schreiner:775). After all the struggles, mainly provoked by Jewish opponents, and in his calling as "Apostle to the Gentiles" (11:13), he is ready to change the strategy of starting in the synagogues as often described by Luke. Cranfield (:769) assumes that the major part of Spain had been Romanised by Paul's time. However, the most recent information available rather pictures a Roman hostile environment. Indeed, the Iberian Peninsula had been occupied by Rome since about 200 BC (cf. Moo 1996:900). But apart from two small Greek-speaking regions, Spain was to be regarded as foreign to Roman culture and language (contra Fitzmyer:717), a conclusion that leads some scholars<sup>80</sup> to think that Paul meant the Spanish residents when stating that he is under the obligation of the *βαρβάρους* (1:14)<sup>81</sup>.

The suggestion that Paul thought of his Spanish mission as the last enterprise before the second coming of Christ is a fairly strange interpretation of Paul's intentions. Admittedly, it can be assumed that Paul believed his preaching would hold "a central role in the eschatological unfolding of the events" (Schreiner:775). The various mentions of his authority throughout the letter<sup>82</sup>, and his boldly declared aim to combine Gentile and Jewish praise on the basis of his apostleship for the Gentiles (*καὶ ἀποστολήν εἰς ὑπακοήν πίστεως ἐν πάσιν τοῖς ἔθνεσιν*; cf. 1:5) and in accordance with the Old Testament (cf. 15:7-11 and ch. 3.2) clearly indicate his perception of such a role. There are, however, clear restrictions to this assessment. Although Paul is likely to see his mission to Spain as *contributing* to the announcement of Jesus that "the end" will come only after the preaching of the Gospel *ἐν ὅλῃ τῇ οἰκουμένῃ* (Matt 24:14) or to *πάντα τὰ ἔθνη* (Mark 13:10), he does not see his enterprise as *fulfilling* this

<sup>79</sup> Käsemann (:383) and Cranfield (:769), assuming such a presence, were relying on now out-dated information in Michel (:463) and Schürer (in Jewett:74). Recent studies such as Bowers and Bellido (in Jewett:74) reject such a presence or at least refrain from claiming it.

<sup>80</sup> Cf., e.g., Theißen and Von Gemünden (:123); Jewett (:924); Wu (2013:765).

<sup>81</sup> For extensive studies about the cultural background of Spain in Paul's time, cf. Bowes and Kulikowski (2005) with focus on early Christianity. Curchin (2004) explores the integration of central Spain into the Roman Empire from the 2<sup>nd</sup> century BC to the 2<sup>nd</sup> century AD. Furthermore, Blagg and Millett (2002) offer a digital reprint of 14 important contributions published in 1997.

<sup>82</sup> For an exhaustive display, cf. Weima (2003:17-31).

prophecy. Paul certainly had knowledge of the eastern regions such as Parthia and India (Cranfield:767)<sup>83</sup>, and the list of countries in and outside the Roman Empire not reached yet, makes such an idea very unlikely, even on the assumption that Paul "thinks in nations" (cf. Munck in Cranfield:767). It could be further argued that Paul was thinking of the *Parousia* as becoming a reality with his successful mission in Spain, Isaiah 66 with its eschatological prophecy about Tarshish is presented, a place that Paul could have associated with Spain (cf., e.g., Aus, Scott in Schreiner:775). Indeed, the prophecy's connection with God's glory (Isa 66:19) is in accordance with its treatment in 15:7-11. Andrew Das (2008:60-73), however, shows that any connection between Tarshish and Spain is lacking evidence. It could just as well have been located in Cilicia<sup>84</sup>. Dunn (:872) still calls it a "fascinating hypothesis". Finishing this exposition, the question whether Paul eventually reached Spanish territories must be left open to speculation. 1 Clemens 5:7 with τὸ τέλος τῆς δόσεως bears evidence that Paul reached the destination. Furthermore, the lack of firm information about Paul's death supports the view that he did not die in Rome (cf. Cranfield:768). The muratori canon and the acta petri (in Mauerhofer 2004:181), although not dealt with much confidence, contain indications about Paul's journey to Spain. While assuming the letter to the Philippians as written from Roman imprisonment, however, it should be noted that Paul wanted to return eastwards after his release, a problem that could be solved when assuming two different imprisonments<sup>85</sup>.

### 2.1.5 Summary

In the following, the complex issues concerning Paul's hope regarding his desire to see the Christians in Rome on the basis of 15:24, are briefly summarised. Paul wanted to meet with the Roman Christians for years. Furthermore, he lays out important aspects of his interpretation of the Gospel. With this, he shows the Roman Christians his non-heretical standpoint and he counters past and future criticism. This hope of recognition is not based on a selfish attitude. Rather, he requires their approval for his further reasons. In addition, Paul strives for unity between Jewish and Gentile Christians. This finds a two-sided expression. On the one hand, Paul hopes to suc-

<sup>83</sup> A fact that rejects Barrett's (:277) assumption that Paul saw his remaining mission field in Africa, Gaul and Spain. For a detailed discussion and literal references, cf. Cranfield (:767).

<sup>84</sup> He therefore concludes with a warning against overemphasizing Spain as main purpose for the letter.

<sup>85</sup> Confirmed by Hieronymus, Chrysostom, Theodor of Mopsuestia and Theodoret (in Mauerhofer 2004:181).

cessfully complete his mission of the money contribution from Gentile churches to the Jewish church in Jerusalem. The generosity of the Gentiles was confirmed. Would the Jews bring the unity to a close in accepting the offering? On the other hand,, Paul hopes to calm the situation in Rome itself by explaining the tension-related aspects of the Gospel extensively and showing their practical consequences. Furthermore, Paul hopes to be able to strengthen his addressees by his faith, to get encouraged by their faith, and to enjoy their fellowship. This is what he expects in the letter itself, hoping to continue soon face to face. Finally, Paul asks for two different acts of assistance. The first request is Paul's intercession plea for his safe journey to Jerusalem and the local church's acceptance of the contribution. The second request is his hope for support in regard to his planned mission to Spain.

In the subsequent examination of *ἐλπίς* as provided by the body of the letter, Paul's personal aspects have to be reviewed in light of the theological connotations of hope.

## 2.2 Romans 4 and 5

### 2.2.1 *The Hope of Romans 4:17b-22*

The first occurrence of *ἐλπίς* in Romans is to be found in the apparent contradiction of "in hope [...] against hope" (ESV). In the passage to be examined, Paul describes the inner structure of Abraham's faith (cf. Byrne:153). The former verses explained the fatherhood of Abraham, the shift in verse 17 is subtle and in the middle of the sentence (cf. Schreiner: 235)<sup>86</sup>. A paragraph division, however, is commonly seen with the second clause in verse 17b (Moo 1996:280). Abraham is the grammatical subject of the sentences throughout the passage. Paul provides a theological explanation of Genesis 15:6a by elaborating on the kind of the Patriarch's faith. He falsifies the premise of 4:2 and reveals the typology and its link to the Christological faith in verse 24. At the same time, Paul shows how to gain hope (Woschitz:501). After this passage, the chapter ends with a completing present-tense-reflection in applying Abraham's kind of faith to Paul and his readers. The following is an own translation provided with textual alternatives being discussed in the text notes.

---

<sup>86</sup> Contra Käsemann (:115) who thinks: "Der Übergang [...] in 17b ist hart", probably referring precisely to the fact that it occurs in in the middle of a sentence.

17b [...] who gives life to the dead and calls the things that are not so that they are<sup>87</sup>. 18 Who, contrary to hope, [based] on hope he believed so that he became father of many nations, according to what was spoken: "So<sup>88</sup> will be your seed", 19 and not being weak in faith when<sup>89</sup> considering his body being as good as dead<sup>90</sup>, he was about a hundred years old, and the deadness of Sarah's womb. 20 But regarding the promise of God he didn't waver [because of] unbelief but he was strengthened in faith, giving glory to God, 21 and<sup>91</sup> being fully convinced that [what he had] promised he was also able to do. 22 Therefore<sup>92</sup>, it was credited to him as righteousness.

Paul introduces Abraham's God with two predications, both of them essential to the following discussion of hope and faith.

The first is *θεοῦ τοῦ ζῶσσοιοῦντος τοὺς νεκροὺς*. Although overcoming death has been a subject in former literature<sup>93</sup>, Paul's association here links it in the first place with Abraham's *σῶμα νενεκρωμένον* and Sarah's *νέκρωσιν τῆς μήτρας* of verse 19 and in the second place with the reader's faith in the resurrection of Jesus in verse 24<sup>94</sup>. In the third place, the idea anticipates the believer's resurrection of 8:11 (cf. Dunn:217)<sup>95</sup>. Generally speaking, "the creational power which first gave life will have the final say" over death (:237). Its first two uses therefore are not eschatological but retroactively in nature: God was able to revitalise the patriarch's bodies and to resurrect Jesus. Abraham, without having yet experienced either of these wonders, still believed. In sum, the first predication is about "the impartation of life understood as a miracle attributed directly to God" (:218).

The second predication refers to God as *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*. God's creation *ex nihilo* is certainly an attractive association (cf. Käsemann:116)<sup>96</sup>. Furthermore,

<sup>87</sup> Or: [...] calls the things into being that are not. Cf. explanations below.

<sup>88</sup> The additional words in F and G after *τὸ σπέρμα σου* are a clarification and secondary (cf. Cranfield:247; Schreiner:239).

<sup>89</sup> Certain manuscripts add *οὐ* before *κατενόησεν*. Thus they emphasize Abraham's focus *not* on the circumstances. The better-documented reading omits *οὐ* and underlines the hope on God *in spite* of the considered situation (Wolter:303).

<sup>90</sup> *ἤδη* before *νενεκρωμένον* is well attested. However, a secondary omission is difficult to explain. Schreiner (:235) and Cranfield (:244) translate this way. NA<sup>28</sup> read in brackets, TH<sup>2018</sup> without brackets.

<sup>91</sup> *καί* is omitted in manuscripts of the Western tradition. It should be regarded as original (Schreiner:240).

<sup>92</sup> The genuineness of *καί* before *ἐλογίσθη* could be assumed by its occurrence in Gen 15:6 but is dispensable (Wolter:303). The external evidence is rather evenly balanced (Schreiner:240). NA<sup>28</sup> reads in brackets, TH<sup>2018</sup> without.

<sup>93</sup> Cf. Deut 32:39; 1 Sam 2:6; 2 Kgs 5:7; Tob 13:2; Wis 16:13; and especially the 2<sup>nd</sup> benediction of the She-moneh Ezreh (in Longenecker 2016:518).

<sup>94</sup> Cranfield (:244) adds the sparing of Isaac's life related in Gen 22. Moo (1996:281), in a similar thought, refers to Heb 11:19.

<sup>95</sup> In accordance with 1 Cor 15:22, 36, 45; John 5:21; 1 Pet 3:18.

<sup>96</sup> Wis 11:17 (in Dunn:237) indicates creation rather "as a product from formless matter".

some texts apply this language to spiritual conversion (cf. Moo 1996:281). Here, however, the focus is rather to be seen on the one to summon not yet existing things, referring to raising descendants and nations from Abraham<sup>97</sup>. The verb *καλέω*, in accordance with 1:1, bears this sense convincingly<sup>98</sup>. *ὡς ὄντα* expresses a strong consequence in the sense of "so that they are" (Dunn:218)<sup>99</sup>. The participle's present tense places emphasis on God's on-going characteristics (cf. Käsemann:115). Here again, a significant link is been made – although only implied – to the present situation of the readers, namely to the adding of the Gentiles<sup>100</sup>.

In summary, Paul, drawing on language well established in Hellenistic Jewish circles (cf. Dunn:218), characterises God as the one bringing to life and calling nations, in the past with creation and Abraham's life and descendants, in the present with the resurrection of Jesus and the inclusion of the Gentiles, and in the future with the resurrection of believers. Thus, the human creation and salvation are brought together<sup>101</sup>. While describing God with the two predications above, Paul at the same time qualifies Abraham's faith and the faith of his readers<sup>102</sup> (4:23-25).

### 2.2.2 *παρ' ἐλπίδα ἐπ' ἐλπίδι*

A further description of Roman's first occurrence of *ἐλπίς* determines Abraham's faith as *παρ' ἐλπίδα ἐπ' ἐλπίδι*. Paul's rhetoric wordplay contrasts two different kinds of hope. The former relates to the human expectations, concretised in the physical state of Abraham and Sarah's bodies, both labelled as "dead"<sup>103</sup>. Here, *παρα* probably is

<sup>97</sup> Sanday and Headlam (:113) distinguish between four different interpretations. Wolter (:305) and Dunn (:218) think that *ὡς* is consecutive and means *ὥστε*; "so that". Cf. 2 Macc 7:28; Schreiner (:237). Moo (1996:281-282) summarises the position of Käsemann, Wilckens, Schlier and Dunn by referring to the idea of God justifying the ungodly (cf. v. 5). This thought is not absurd but hardly of first priority (cf. Jewett:334).

<sup>98</sup> In LXX Isa 41:4; 48:13, *καλέω* is used for the creating work of God. For later Jewish literature, cf. Moo (1996:281).

<sup>99</sup> Together with Käsemann (:117) who refers to the use in Philo de Jos (:126). Contra Zahn (in Käsemann:117).

<sup>100</sup> Interestingly, the Hosea citation of 9:25 is adapted to match the wording of 4:17 with *καλέσω τὸν οὐ λαόν μου λαόν μου* (cf. Wolter:305). Cranfield (:243) points out that some Rabbis claimed on the basis of Gen 17:5 that Abraham could be said to be the father of all men. Wilckens (:274) compares JosAs 8:9 with Eph 5:14; 2:10; 2 Cor 5:17, where the conversion is related to the act of creation.

<sup>101</sup> Dunn (:218) remarkably states that this has to be seen as a further reason why Marcion omitted ch. 4 of Romans.

<sup>102</sup> In 2 Cor 5:17, Paul speaks about the new creation of the ones being in Christ.

<sup>103</sup> Paul's terms connect back to the first predication of God in v. 17b. Dunn (:238) thinks that the double evocation is deliberately in accordance with v. 17.



adversative<sup>104</sup>, Abraham believing against the human grounds for hope. Heil (:27) pleads for an oxymoron, a rhetorical device for unifying two contradicting concepts. However, the use of *παρα* in the sense of "beyond" cannot be excluded. In either case, they could, as Dunn (:219) shows, refer to the classical meaning of *ἐλπίς* and its Hebrew connotation, respectively<sup>105</sup>. Cranfield (:245) shows that Abraham hoped for about 25 years, a time span that exceeds human hopes "utmost limits"<sup>106</sup>. On the basis of wordplay's characteristics, Paul could have also included both meanings. Whereas Abraham hoped beyond all human grounds for hope, he created a sharp contrast. Barth (1940:129) states: "Er ist kein Optimist und kein Enthusiast".

The latter kind of hope is promise-based, concretised in the citation of Genesis 15:5 in verse 18c. Any sharp distinction between "hope" and "faith" in this passage is hardly convincing; the line blurs (Schreiner:237). *ἐπ' ἐλπίδι ἐπίστευσεν* can be translated with "on the basis of hope he believed". Then, faith is built on hope<sup>107</sup>. A different and opposite indication could be the Aorist tense of *ἐπίστευσεν*. Its ingressive direction implies that Abraham believed and therefore, he gained a hope he did not have before (cf. Wolter:306)<sup>108</sup>. Hope then is a consequence and yet essential part of faith (Heil:30) and describes the state of Abraham's mind at the time of his faith (Cranfield:246).

When regarded as contradicting concepts, it is reasonable to refer to *παρ' ἐλπίδα ἐπ' ἐλπίδι*'s as two parts of already expressed opposites. The first then is derived from *νεκρός* and *μὴ ὄντα*, the second from *ζωοποιέω* and *ὡς ὄντα*. Therefore, the expressed hope is one of transforming death to life and non-existing things into existing things (cf. Heil:27). Woschitz (:504) describes hope as faith that stretches itself out to the promises of God<sup>109</sup>. He views hope as a concise outline of faith; *ἐπ' ἐλπίδι ἐπίστευσεν*

<sup>104</sup> So, e.g., Woschitz (:504), BDAG (s.v. *παρα* 6.), and the Vulg. with its *contra spem*, cf. 1:25; 11:24; 16:17; Gal 1:8.

<sup>105</sup> Together with Käsemann (:117).

<sup>106</sup> In Gen 17:1, Abraham is said to be 99 years old (cf. also Heb 11:12). On the argument of Abraham having further sons by Ketura, Moo (1996:283-284; together with Bengel; Calvin) explains: "The procreative power granted by God was not confined to the birth of Isaac alone [...]." Cranfield nonetheless prefers "against" as the probable use of *παρα*.

<sup>107</sup> Bauer (in Cranfield:246) translates "Auf Grund von Hoffnung". The attached *εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν* as an infinitive, according to Lagrange (in Woschitz:504), is meant consecutively and shows the consequence of Abraham's faith. Cranfield (:246) supports this view and proposes a comma after *ἐπίστευσεν*. By contrast, Dunn and Byrne, i.a. (in Wolter:306), describe the clause as dependent on the former *ἐπίστευσεν*. Schreiner (:237) views the difference as a question of perspective and therefore not as a pivotal issue.

<sup>108</sup> According to LXX Ps 77:22, where the LXX translates *יְהוָה* with *πιστεύω* and *יָצַק* with *ἐλπίζω*.

<sup>109</sup> "ein Sichausstrecken des Glaubens auf die Verheißung Gottes"

would then be translated better with "he believed in hope"<sup>110</sup>. Cranfield (:246) in a conciliatory manner states that in either case, the hope is given by God and completely independent of human possibilities or calculations<sup>111</sup>. This is certainly true. Furthermore, the emphasis is on *ἐπ' ἐλπίδι* rather than on *παρ' ἐλπίδα*. Hope and faith stand thereby in mutual effect. Because of Abraham's hope, his faith is anchored (Woschitz:505). And Abraham's faith in God's promise is ground for his hope. This promise and its ratio have to be examined in the next step.

The following verses are a clarification of *παρ' ἐλπίδα ἐπ' ἐλπίδι*. The *ἐπαγγελία τοῦ θεοῦ*, emphasized at the sentence's beginning, serves thereby as the foundation stone of Abraham's hope and faith. It is "wholly without condition" (Dunn:237). Paul establishes a twofold promise by linking together *τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν* (v. 18b) from Genesis 17:5, and *οὕτως ἔσται τὸ σπέρμα σου* (v. 18c) from Genesis 15:5, to the chapter's climax statement, *διὸ [καὶ] ἐλογίσθη αὐτῷ εἰς δικαιοσύνην* (v. 22) from Genesis 15:6. Abraham's faith is in the first place twofold as well: He believes as the content of his faith<sup>112</sup> that he would become father of many nations and that his descendants would become as the stars<sup>113</sup>. Furthermore, Abraham is said to have believed the spoken promise of God<sup>114</sup> to be implemented by *δυνατός ἐστὶν καὶ ποιῆσαι*<sup>115</sup>. The twofold promise and the ability (or power) are based in turn on God's predications of verse 17b. Because God gives life to the dead and calls things into existence, he is powerful to carry out the promises. His faithfulness to do what he promised is implied but consistent.

Even more important than the content is the manner of Abraham's faith, demonstrated by multilayer contrasts. The most obvious is placed as juxtaposition in the central

<sup>110</sup> The German language allows a combination of "upon" and the indication of a direction. Several translations therefore prefer "auf Hoffnung hin".

<sup>111</sup> Fitzmyer (:387) concludes: "When one believes, there is no room for self-reliance." Barth (1940:127) describes faith as "absolutes Wunder".

<sup>112</sup> For a discussion between content and result of faith, cf. Jewett (:335).

<sup>113</sup> The first indication of the stars and the sand as stated in Gen 15:5 and 22:17 has to regard the quantitative aspect. Burnett (2015), in an extensive study, has shown convincingly that the reference to stars could also include a qualitative measure. Paul could therefore have in mind also the descendant's transformation into the likeness of stars, which could, in accordance with early Jewish interpreters of Gen 15:5 such as Philo and Sirach, assonate the subject of resurrection. Remarkably, the Catholic tradition sees the star as a symbol of hope (cf. Müller 2016:22).

<sup>114</sup> *κατὰ τὸ εἰρημένον* (v. 18) serves a *passivum divinum*.

<sup>115</sup> Byrne (:160) and Jewett (:339) think of God's response to Sarah's laughter in Gen 18:14. Cf. Philo (in Jewett (:339)). Byrne sees the text as echoed in Luke 1:37 at the annunciation of Jesus' birth. Käsemann (:118) points out that it is proverbial and at least during the diaspora known as a characteristic of God.

part (v. 20b) with *οὐ διεκρίθη τῇ ἀπιστίᾳ* versus *ἐνεδυναμώθη τῇ πίστει*<sup>116</sup>. The former part is often translated with "doubt", but due to the root in the sense of to "be divided with oneself" (Cranfield:248), "waver" is more appropriate<sup>117</sup>. It is thus not an absence of "doubt, uncertainty, or hesitation" (Schliesser 2012:492) that Paul describes, but an attitude that did not presumptuously oppose God. The two possibilities to waver between are the human hopelessness of *παρ' ἐλπίδα* contrary to the promised-based hope *ἐπ' ἐλπίδι*. *ἀπιστία* is not only the absence of faith but denotes an active rejection in the direction of disbelief<sup>118</sup>. The latter part translated actively with "grew strong in faith"<sup>119</sup>, "employs one of the favourite stems in Pauline literature" (Jewett:338)<sup>120</sup>. It offers itself as a further contrast with *μὴ ἀσθενήσας τῇ πίστει* (v. 19a). A relationship of these terms with Paul's "strong in faith" and "weak in faith", respectively (cf. 14:1-15:7), cannot be excluded (cf. Jewett:336). *ἀσθενήσας* itself contains in its semantic range a lacking of something (cf. BDAG, s.v. *ἀσθενέω* 3.), which in turn contrasts the second participle clause *πληροφορηθεὶς*<sup>121</sup> with its intention of fullness. Paul's faith is determined by a "calm certainty" (Dunn:239). Lastly, this firm conviction (cf. Heb 11:1, 19) stands opposite to the *διεκρίθη* in verse 20b and is again based on God's predications in verse 17b. Figure 1 provides a graphical presentation of these contrasts.

<sup>116</sup> The conjunction *ἀλλὰ* points out the contrast.

<sup>117</sup> Cf. 14:23; Matt 21:21; Mark 11:23; Acts 10:20; Jas 1:6; 1:8; 2:4; Jude 22. Schliesser (2012) has shown in an extensive study the arguments for bypassing the frequent translation with "doubt".

<sup>118</sup> Cf. Michel (:173); Heil (:28); Dunn (:220); in accordance with Schliesser (2012:492).

<sup>119</sup> Cf. Wolter (:303) and Schreiner (:238), contrary to Cranfield (:248-249) and Jewett (:338) who translate it passively as "he was strengthened in faith" (by God). Regarding *τῇ πίστει*, Dunn (:220) differentiates between "with respect to his faith" and "by means of faith" (cf. Heb 11:11). Longenecker (2016:521) supports the former. The outcome does not vary significantly.

<sup>120</sup> For the occurrences of *δύναμις* and *δυνατός* in Rom, cf. Jewett (:338).

<sup>121</sup> Together with its substantive counterpart, it appears only in early Christian texts with a similar meaning (cf. Jewett:338).

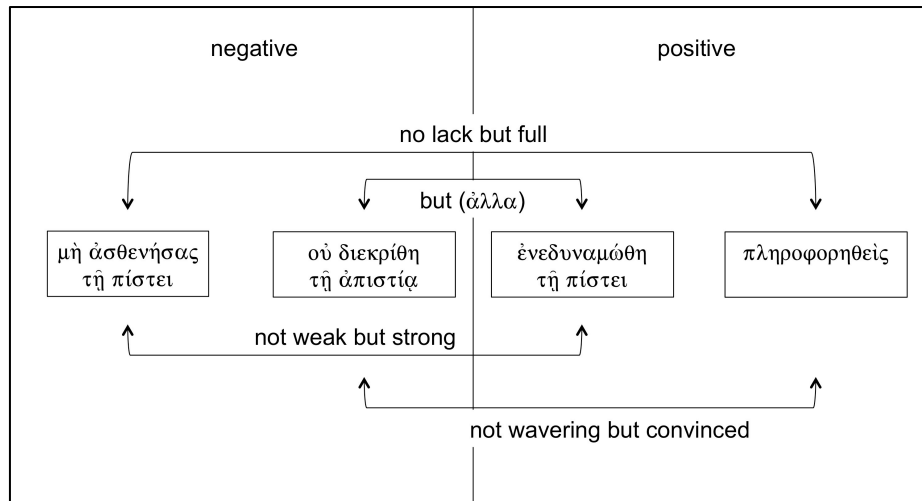


Figure 1: The Contrasts of Abraham's Faith

The characteristic of Abraham's *παρ' ἐλπίδα ἐπ' ἐλπίδι* is shown in the figure above with *παρ' ἐλπίδα* reflecting the left, negative part, and *ἐπ' ἐλπίδι* reflecting the right, positive part. This state of faith is attained not by ignoring the real situation. The contrast becomes even sharper when considering (*κατενόησεν*) the impossibilities and yet believing in God's possibility<sup>122</sup>. Byrne (:154) states: "In his faith Abraham truly confronts [...] the 'deadness' on the human side."<sup>123</sup> Paul does the same by using a sixthpart presentation of the passage for describing Abraham and Sarah's infertility referred as deadness. However, the opposite positions are not balanced (as figure 1 could pretend). The emphasis is on God's possibilities. The *δύναμις* of God is guarantor of the future fulfilment and leads to Abraham's present *πληροφορία* (cf. Heil:29-30). It is this kind of hope and faith that honours God<sup>124</sup>. The next sequence expands this thread of thought by connecting hope with righteousness.

<sup>122</sup> This is a further reason for omitting *οὐ* before *κατενόησεν* (cf. above). Lagrange (in Cranfield:247) speaks of "an honest and clear-sighted recognition of the facts of the situation". Cf. also Heil (:27-28).

<sup>123</sup> Karl Barth (1940:143) cites Luther: "Abraham schwebt zwischen Himmel und Erde, ficht mit Gott und zerschneidet sein Herz in zwei Stücke. Ein Wort sagt: Isaak soll der Same sein, das andere: er soll sterben. Da liegt *im Grunde* die Hoffnung, [...] die den Puff aushält."

<sup>124</sup> The reason for Abraham's laughter in Gen 17:17 is debated. While Woschitz (:505) thinks he overcame his laughter of unbelief, Wolter (:307) shows that the Jewish reception interpreted it as expression of hope and joy rather than as doubt, evaluated by Longenecker (2016:520) as "much too generous". Moo (1996:285) points out that *οὐ διεκρίθη τῇ ἀπιστίᾳ* refers to his heart attitude "without denying the presence of some degree of doubt." Cf. also Schliesser's (2012) study. Jewett's interpretation is different (:337): "He could laugh at human weakness but refused to give up hope [...]." Barth (1940:129) attests Abraham a great honesty: "Er ist ehrlich bis zur höhnenden Skepsis".

### 2.2.3 From *ἐλπίς* to *δικαιοσύνη*

After having involved *δόξα* and so undertaking a shift from *πίστις* to *ἐλπίς* (cf. Byrne:154), Paul's final statement of the passage is characterised by the term *δικαιοσύνη*. The participial clause *δοῦς δόξαν τῷ θεῷ*<sup>125</sup> describes the result of promise-based hope. Calvin (in Cranfield:249) states: "[...] no greater honour can be given to God than by sealing His truth by our faith". The subject of 1:21-23 and 3:23 is here resumed and put in a positive example<sup>126</sup>. Paul then appoints Abraham the first man to leave behind the fundamental sin of human beings (cf. Wolter:308) by simply allowing God to be God (cf. Heil:28-29; Luke 17:18). The "congregational relevance" (Jewett:338) of *δόξα* is being developed in the exegesis of 15:5-9 (cf. ch. 3.2).

With help of the conjunction *διό*, Paul refers back to Genesis 15:6b without quoting it literally. With this, Paul's arc of tension that started with verse 3 comes to an end. *ἐλπίς* is now associated with *δικαιοσύνη*, a key term of Paul's letter to the Romans (cf. Grünwaldt 2014). On the one hand, it can be understood in the Old Testament sense of an appropriate behaviour among a community (cf. Wolter:122). Then, faith in God's word is the character of the relationship between human beings and God on the human side (:308-309). On the other hand, *δικαιοσύνη* has first to be interpreted as a characteristic of God (cf. Grünwaldt 2014:731-732)<sup>127</sup>. The relation between the *δικαιοσύνη* of God and that of the Christians, as described by Paul, is remarkable: "Gottes Gerechtigkeit erweist sich letztlich also darin, dass er den Menschen gerecht macht, und zwar aus Gnade" (:736).

The contrast between the ability of God and the inability of Abraham is, once again, striking. On the one hand, there is the almighty promise-giver, on the other hand, "naked trust" (Dunn:239). "Not even faith itself counts as qualification for righteousness" (Jewett:339). God's reckoning Abraham as righteous is then sheer grace. It is based on God's faithfulness that is "fully consistent" (Minear:26) with what he had done before. Moo (1996:286) concludes: "Paul's 'historical' exposition is ended, and

<sup>125</sup> A fixed biblical expression, cf. Kittel (in Heil:29); 1 Sam 6:5; 1 Chr 16:28; Jer 13:16; Isa 42:12 i.a. The use of *δόξα*'s Hebrew counterpart *כְּבוֹד* in Ps 96:3ff and Zech 2:9/5ff has been regarded as an indication that the glory of God in the end time causes the conversion of the Gentiles (cf. Aalen and Kvalbein 2014), an interesting approach to Paul's inclusion of the Gentiles by faith.

<sup>126</sup> For a recent discussion and rejection of Adam having lost the glory as something he owned, cf. Grindheim (2017).

<sup>127</sup> The OT describes the ideal of a king, the expected king for the future included, in terms of *δικαιοσύνη*.

he can turn in application to his Christian readers." The end of chapter 4 then connects Abraham's righteousness with that of the Christians<sup>128</sup>. In contrast to Abraham's situation, Paul justifies our righteousness Christologically. In both cases, however, it is the faith in the promise-giver rather than in the content of what was promised (cf. Longenecker 2016:522). This leads to the next close occurrence of *ἐλπὶς* at the beginning of chapter 5.

#### 2.2.4 *The Hope of Romans 5:1-5*

After having examined the *ἐλπὶς*-related passage of chapter 4 in the first part, the second part of this section is dedicated to Romans 5:1-5. The fitting of chapter 5 into the overall structure of the first part of the letter is controversial. In supporting the division between justification and sanctification, scholars have placed the break after chapter 5 (e.g. Wilckens:181f; Nebe 1983:124). Others (e.g. Beker and De Boer in Schreiner:245) plead for the break between 5:11 and 5:12 or see chapter 5 as a "bridging chapter" (Dunn:243). However, the strongest argumentation supports chapter 5 as the beginning of a new section. Paul has been regarded as executing a major shift in his writing, from *δικαιοῦσθαι ἐκ πίστεως* to the reality of *ζήσεται*<sup>129</sup>. One can expect chapter 5 to start with explaining the consequences of the faith described before<sup>130</sup>. Byrne (:162) strikingly calls chapter 5 to 8 "the 'overlap' of the ages", with the justification through faith having already happened and the bodily life still "anchored in the old age".

The first passage then embraces verses 1 to 11, whereas verses 1 to 5 are to be examined in the present section. Unmissable are the first plural indirect subjects and the personal pronouns *ἡμεῖς*. This Christian "we" (Wolter:318) is reconciled with God and can therefore set his hope on the future "glory of God". Paul describes this situa-

<sup>128</sup> Barn 6:13 explains the principle of paralleling an early image with an end time situation.

<sup>129</sup> Cf. Hab 2:4 in Rom 1:17; Woschitz (:506); Cranfield (:253-254); Moo (1996:291-292); Byrne (:162-163); Fitzmyer (:393).

<sup>130</sup> Schreiner (:246) shows how the topics change from the fulfilment of God's promise and the aspect of faith to the hope as confidence on the promises' basis. Yet more convincing is Cranfield's examination of the first subdivisions from each chapter 5 to 8 and their correspondence (:254), as well as the formulae *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* in its various forms. In addition, Michel (:175) points out that the concluding formula of chapter 4 suggests the end of a major division of the epistle. Lastly, Moo (1996:290-295) points out the change from a rather polemical tone to the first person plural and the radical decline of *πίστις* as strong indicators of a shift between chapter 4 and 5. For a good overview of all arguments above, cf. Longenecker (2016:540).

tion in the three temporal dimensions of past, present, and future. Cranfield (:255) displays the wide range of suggested titles for the section<sup>131</sup>. Subsequently, an own translation for the first two verses is provided with indications of textual alternatives explained in the notes.

1 Therefore, since we have been justified through faith, we have<sup>132</sup> peace with God through our Lord Jesus Christ, 2 through whom we have also obtained access by faith<sup>133</sup> into this grace in which we stand, and we exult<sup>134</sup> in the hope of the glory of God.

Whereas authors dispute about the overall subject of the verses 1 to 11, the text to be examined clearly sets out "hope" as the main theme. Verses 1 and 2 build the first section by guiding from the present peace to the *καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ*, two themes taken up in chiastic order in verse 11 (cf. Jewett:346). The second section contains verses 3 and 4, offering a chain of reasoning with *ἐλπίς* at the end. With verse 5, the third section establishes the quality of Christian hope with *οὐ κατασχύνει* and the attached reason.

The first part starts with a retrospect that is used at the same time to provide thesis-material for the upcoming section (cf. Longenecker 2016:553). The initial participial clause *δικαιωθέντες οὖν ἐκ πίστεως* falls back on the theme laid out in the former chapters without making it subject to discussion again<sup>135</sup>. It is presented as *passivum divinum*, and the aorist tense emphasises the action as being completed, referring probably to the first acceptance of the Gospel (cf. Jewett:348)<sup>136</sup>. To be justified therefore means to be reckoned by God as "acceptable partner in covenant relationship", simply on the basis of trust (Dunn:262). *ἐκ πίστεως* then emphasises faith's "initial act

<sup>131</sup> He concludes "peace" as the main subject, whereas Wolter (:318) and Schreiner (:245) suggest "hope" as the major theme.

<sup>132</sup> The external evidence weights for the subjunctive *ἔχομεν* (cf. Jewett:348). However, the internal evidence for the indicative *ἔχομεν* is stronger (cf., e.g., Wolter:317; Woschitz:507; Schreiner:258) For exhaustive discussions, cf. Moo (1996:296-297) and Longenecker (2016:548-549; 554-555), the latter arguing for the subjunctive (cf. also Jewett:348).

<sup>133</sup> Some manuscripts omit *τῇ πίστει*, others add *ἐν*. Wolter (:317); Schreiner (:258) and Käsemann (in Nebe 1983:291) plead for an inclusion. The discussion is not content-related because Paul's "by faith" is undoubtedly a crucial condition in either way (Metzger 1994:452-453; Cranfield:259). NA<sup>28</sup> reads with brackets, TH<sup>2018</sup> without. Both read without *ἐν*.

<sup>134</sup> *καυχώμεθα* is replaced with *καυχώμενοι* in a few manuscripts, most probably an assimilation to v. 11. It can be translated as indicative or as hortatory subjunctive. Most commentators tend towards the former, Jewett (:351) to the latter.

<sup>135</sup> For similar summaries at the beginning of new sections compare 3:23 and 8:1. Wolter (:319) suggests the conjunction *οὖν* to return to the statement of 3:21-26.

<sup>136</sup> In 3:24, the justification is described as *διὰ τῆς ἀπολυτρώσεως*, in 5:9 as *ἐν τῷ αἵματι αὐτοῦ*.

of commitment" (:246), drawing at the same time from its meaning in Abraham's story (cf. 4:16-21 and ch. 2.2.1; 2.2.2).

Paul now moves on with *εἰρήνη* as the consequence of being justified through faith, a subject that is resumed with "reconciliation" in verses 10 and 11. The accent is set on "the objective state of being at peace instead of being enemies" (Cranfield:258; 5:10), which in turn is a pivotal component for the hope described in the following<sup>137</sup>. The preposition *πρός* indicates the relational aspect between God and the believer in contrary to subjective feelings (:258). Furthermore, *εἰρήνη* here has to be differentiated from the negative Greek connotation as absence of hostilities (cf. Dunn:246). Derived from the Hebrew *שָׁלוֹם*, it has a positive nuance in the sense of "well-being, prosperity, or salvation" (Moo 1996:299). Although an early Jewish expectation of an eschatological *שָׁלוֹם* is not in focus<sup>138</sup>, its covenantal aspect in relation to righteousness cannot be denied (cf. Isa 32:17)<sup>139</sup>. This, paired with the first person plural, leads to an implicit denationalisation of the subject<sup>140</sup>. Just as Abraham was called a friend of God (cf. 2 Chr 20:7; Isa 41:8)<sup>141</sup>, justification leads to the believer's friendship, a simple stated fact that is seen as true to the reader's experience (cf. Dunn:247). This takes place Christologically *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*<sup>142</sup>. As verse 10 lays out more profoundly, it is only Christ's death that turns God's enemies into friends. But because he is risen and exalted, he is now our Lord and somehow "mediates this peace" (Dunn:263). It is then not "for the sake of Christ" but "through" him that we have ac-

<sup>137</sup> Jewett (:348-349) offers an exhaustive defence for the subjunctive *ἔχωμεν*, translated with "let us have peace with God [...]". He thinks that the struggles of the churches in Rome show that they did not embody the peace Paul had in mind, a fact that promotes Paul's call for peace. The preposition *πρός*, however, emphasises peace as God-related. The social implications are to stay in the background. Fitzmyer (:395) defends the indicative decidedly: "Here Paul is not exhorting human beings to manifest toward God a peaceful attitude but is instead stating the de facto situation in which they find themselves [...]." Although he misses the point here, Jewett's concerns for natural implications in Paul's theology are well justified.

<sup>138</sup> Cf. Wolter (:320); Wilckens (:288); Käsemann (:124), contrary to Schreiner (:253) and Moo (1996:299), who believe that Paul included the different aspects of peace. Furthermore, the Semitic peace as fullness of salvation is probably not subject here (cf. Wolter in Nebe 1983:291).

<sup>139</sup> For an overview, cf. Dunn (:247; 262).

<sup>140</sup> Text such as Isa 66:12-16 and Zech 9:10 demonstrate peace as imposed by Israel on other nations. Paul's inclusion of Gentile Christians indicates a change (cf. Dunn:263).

<sup>141</sup> Cf. also Jas 2:23.

<sup>142</sup> This prepositional expression occurs several times, sometimes with a slightly different word order, in chapter 5 to 8. For a display, cf. Moo (1996:300). He concludes that although Romans lacks an exhaustive Christological discussion, with these expressions Paul sets the Christological basis for everything else.



cessed God's peace. Mediating phrases are common in Romans and indicate the basis of present hope<sup>143</sup>.

The second result of being justified is the *προσαγωγή εἰς τὴν χάριν ταύτην*<sup>144</sup>. The reference of *προσαγωγή* is three-sided. The Jewish background refers to the limited access to the sanctuary. Only chosen single persons who complied with distinctive conditions could serve in the tabernacle or the temple respectively<sup>145</sup>. The Hellenistic tradition is regarded to refer to a king's audience (cf. Wolter:321; Cranfield:259; Heb 4:16). And lastly, the Christian understanding of Jesus as exalted and seated on the throne as high priest offers the access also for his people<sup>146</sup>. The emphasis is then on the ongoing access rather than on the first introduction of the believer to God's presence<sup>147</sup>. *χάριν*, in accordance with 11:5-6, describes the unconditional and free manner in which God acts regarding his creatures (Moo 1996:301). In this setting, it describes the granting of free access (Wolter:321), supporting therefore the Hellenistic imagery of a king's audience (cf. Dunn:248). The demonstrative pronoun *ταύτην* could point back to *εἰρήνην* of verse 1 (so Wolter:321) or even to the initial participial clause (so Cranfield:259). A third option could be the "realm of grace" as explained by Moo (1996:301)<sup>148</sup>. In any case, Paul assures believers that they will stand in the final judgement (cf. 14:4; Wilckens:290). Whereas *ἐσχήκαμεν* can be seen as a pure perfect (cf. Wolter:321), probably referring to the initial entrance into God's presence through justification (cf. Dunn:248), *ἐστήκαμεν*<sup>149</sup> has a present time character, in view of Pauline usage of the sense "stand firm" or "abide" (Cranfield:259)<sup>150</sup> and in the same metaphorical perspective of *προσαγωγή* (Wolter:321). It is probably derived from the LXX's use of *ἵστημι* as the priest's or the congregation's "standing before

<sup>143</sup> Cf. 5:9, 11, 17, 21; 1:5; 2:16; Fitzmyer (:395). Jewett's imperative interpretation (:349) allows to see *διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* also in the present time.

<sup>144</sup> The possible inclusion of *τῇ πίστει* refers back to the treatment of Abraham's faith.

<sup>145</sup> Cf. Lev 7:35; Num 8:9-10; 16:9-10; Ezek 44:13, 15. A status factor is implied also for NT usage (BDAG, s.v. *προσαγωγή*). Dunn (:247-248) and Fitzmyer (:396) question sacrificial allusions since in the LXX, the sacrifice and not the sacrificing person is "offered". This does not, however, disturb the matter of status. The theme is extensively developed by the Essenes (cf. 1QH in Jewett:349-350). Dunn's (:248) additional reference to a nautical imagery is too vague.

<sup>146</sup> Cf. Heb 9:11-14; 4:14-16; 10:19-22; 1 Pet 3:18; Wilckens (:289).

<sup>147</sup> According to 5:21, it is the realm of grace in contrast to the realm of the law (cf. 6:14; Gal 5:4). For a detailed discussion, cf. Moo (1996:300-301).

<sup>148</sup> Käsemann (:124) calls it "Stand in der Gnadenmacht".

<sup>149</sup> The two verbs form a "nicely honed play on words" (Longenecker 2016:557).

<sup>150</sup> E.g. 11:20; 1 Cor 15:1; 16:13; 2 Cor 1:24; in contrast to falling out of grace in Gal 1:6; 5:4 (*ἐκπίπτω*).

God" (cf. Jewett:350) and used routinely by Paul<sup>151</sup>. Interpreted eschatologically, God's final judgement decides between "standing" and "falling"<sup>152</sup>. The one standing only stands in grace (cf. Wilckens:290). At this point, the present aspects temporarily lose influence by Paul's further explanations being linked to *ἐλπίς*.

### 2.2.5 Boasting ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ

Paul now turns the view from present to future by moving on from *εἰρήνη* to *ἐλπίς*. Nevertheless, also the emphasis on the future event includes a present-time significance, marked by *καυχάομαι*. This word-field has to receive particular attention. The LXX often uses verb and noun pejoratively for denoting boastful human self-glorification (Cranfield:164)<sup>153</sup>. Paul has so far used the term in different forms three times in the letter, always with the same negative connotation. Firstly, in 2:17 he warns the Jews not to boast in God by relying on the law. Secondly, in 3:27 he states that our *καύχησις* is excluded. Thirdly, in 4:2 he concludes that Abraham could have *καύχημα* when justified by works. Here, Paul purposely changes for a positive sense, the believer's "boasting" (*καυχώμεθα*<sup>154</sup>), probably taking up LXX Jer 9:23. BDAG (s.v. *καυχάομαι* 1.) proposes "taking pride" and "glory" as translation alternatives. Schreiner (:255) justifies his "exulting" with a "more appropriate nuance", probably the one of confidence and joy (cf. Moo 1996:301-302)<sup>155</sup>. Already the eschatological significance of the Old Testament implies a connotation of trust, joy and thankfulness<sup>156</sup>. Paradoxically, boasting in the positive sense is a turning away from oneself and therefore a confession in God (cf. Heckel 2014:1521). It is proper boasting when the creation boasts in its creator (cf. Dunn:264). Käsemann (:125) furthermore points

<sup>151</sup> Cf. 1 Cor 15:1; 16:13; 2 Cor 1:24; Phil 1:27; 4:1.

<sup>152</sup> Cf. 14:1; 1 Cor 10:12; compare Eph 6:11.

<sup>153</sup> Cf. LXX Ps 52:4; 74:4; 94:3; in LXX Ps 48:7 as synonym for trust (πιστή).

<sup>154</sup> As a deponent verb, it is understood as indicative and co-ordinate with *εἰρήνην ἔχομεν* (Cranfield:259) or with *ἐσχήκαμεν* and *ἐστήκαμεν* (Longenecker 2016:559). Jewett (:351), in contrast, states quite boldly: "The indicative is particularly inappropriate in this instance [...]". He justifies by pointing out that the subjunctive allows a distinct change in the term's connotation.

<sup>155</sup> Cranfield (:259-260) compares the use of *ἀγαλλιάω* in Luke 1:47; 10:21 and *ἀγαλλιάσις* in Acts 2:46 and many NT occurrences of *χαίρω* and *χαρά*. In 12:12 and 15:12, joy is mentioned in connection with hope (cf. ch. 3.1.7). Cf. also Schlier (in Dunn:249). KJV and ESV go too far with their use of the word, "rejoice".

<sup>156</sup> Cf. Zech 10:12; Ps 149:5; 1 Chr 16:33; Bultmann (in Woschitz:508).

out that the Semitic thought of honour is an existential expression of human dignity and liberty<sup>157</sup>.

In distinctive contrast to boasting in a national privilege or in the law, the object of *καυχώμεθα* here is *ἐλπίδι τῆς δόξης τοῦ θεοῦ*<sup>158</sup>. Most probably, the first genitive is *ob-jectivus* and the second *auctoris*, the hope is "about" the glory and coming "from" God. However, linking *καυχάομαι ἐπί* with a dative is unusual for Paul (Wolter:323), a fact that opens the possibility of an interaction between object and reason. *καυχώμεθα* then could also be the reason for hope (Nebe 1983:126). The three terms *καυχάομαι*, *ἐλπίς*, and *δόξα* are then to be seen in balance. *ἐλπίς* forms the centre, linking the present *καυχάομαι* with the future *δόξα*, both of them with the connotation of giving praise (Heil:35). At the same time, *δόξα* is the object of *ἐλπίς*, and *ἐλπίς* is the object of *καυχάομαι*. The opposite direction is possible as well. Then, *ἐλπίς* is the object of *δόξα*, and *καυχάομαι* the object of *ἐλπίς*. In either case, with *ἐλπίς* in its middle position, the significance in regard to *καυχάομαι* is in the act of hoping, whereas the emphasis regarding *δόξα* is in the object of hope.

Regarding content, Paul draws on 1:21-23 and 3:23. Those who despised God's glory and have "fallen short" of it, because of human sin, are now promised to have a future share. Exactly as with *καυχώμεθα*, *δόξα* experiences a positive turn from its previous occurrences in the letter (cf. Dunn:249). A relation between *δόξα* and God's image in and on human beings, derived from Genesis 1:26-28, is probable and in accordance with Psalm 8:5-8 (cf. Byrne:165). It is then the Hebrew *כְּבוֹד יְהוָה* with its radiant holiness and its further New Testament usage in the sense of "divine honour", "divine splendour" and "divine power" that is worthy of admiration (cf. Jewett:352)<sup>159</sup>. Jewett (:351) furthermore has shown convincingly the relation to the Greco-Roman culture of honour and shame and Paul's treatment of it in 1 Corinthians 1:26-30. Paul can boast in the hope of God's glory despite the principle of only boasting in the Lord (cf. 1 Cor 1:31) because it is not a glory independent from God. In contrast, it is a di-

<sup>157</sup> He refers to Kuss and Schlatter (in Käsemann:125). As a result, true dignity and freedom stem from being at peace with God.

<sup>158</sup> The genitive *τῆς δόξης* is objective (cf. Wolter:322).

<sup>159</sup> He concludes rightly that *δόξα τοῦ θεοῦ* does not necessarily involve an eschatological salvation (Jewett:325), contrary to Fitzmyer (:396). However, his interpretation towards a glory that stands beyond different groups of people (derived from 3:27-31) and boasting in God therefore means to "abandon any effort to claim superior honour" overestimates the subject of different opinions in the concrete passage. Longenecker (2016:560) reveals the massive difference between the OT-usage of *δόξα* and the Greco-Roman world with its common denotation of "opinion", "repute" or "honour".

rect identification with Christ's suffering (cf. ch. 2.2.6; Grindheim 2017:462). In accordance with 8:17, 29, this future glory will be greater than the lost glory, because of "God's personal participation in man's humanity in Jesus Christ" (Cranfield:260)<sup>160</sup>. In addition, Paul has justified this hope as certain in 4:18 and goes on to reinforce it in verses 5 to 10 (cf. Wolter:322-323). The eschatological "already-not yet" character clearly appears in the passage. The future recovery and increase of God's glory is the object of the believer's present hope<sup>161</sup>. Wolter concludes that this hope then is the mode in which the eschatological salvation, expected in the future, is already here in the presence<sup>162</sup>. Furthermore, Christian hope is for Paul a consequence of being justified and having peace. This stands in contrast to Abraham's hope that was part of his faith and thereby at least to some extent a reason for being justified.

To sum up the first section, the three consequences of being justified by faith are the peace with God, a continuous access to grace and the hope of God's present and future glory as reason for a justified boasting. In the next sequence, Paul demonstrates the quality of *ἐλπίς* when linking it to the believer's sufferings.

### 2.2.6 From *θλίψις* to *ἐλπίς*

On a formal level, the passage's second section is connected with the previous by the elliptical transition *οὐ μόνον δέ, ἀλλὰ καὶ*<sup>163</sup> and the recurrence of *καυχώμεθα*, paralleling the former (Woschitz:509), or even marking intensification (Wolter:323)<sup>164</sup>. Regarding content, however, *ἐν ταῖς θλίψεσιν* marks a sharp contrast, from the "glory of God" into "the midst of afflictions", all the more because the former is regarded to be a consequence of leaving behind the latter<sup>165</sup>. The kind of relation between

<sup>160</sup> Woschitz (:508) and Schlatter (in Schreiner:254) equate God's glory with the fulfilled righteousness of God.

<sup>161</sup> Cf. also 1 Cor 15:43; 2 Cor 4:17; Phil 3:20-21; 1 Thess 2:12.

<sup>162</sup> "In diesem Sinne kann man sagen, dass die Hoffnung der Glaubenden der Modus ist, in dem das von der Zukunft erwartete eschatische Heil – in diesem Fall die 'Herrlichkeit Gottes' – bereits in der Gegenwart präsent ist" (:322-323).

<sup>163</sup> For this typical Pauline construction, cf. 5:11; 8:23; 9:10; 2 Cor 8:19. For occurrences in Greek and Jewish literature, cf. Dunn (:249).

<sup>164</sup> Again, Jewett (:353), together with Calvin and on Cranfield's argumentation (:261), interprets *καυχώμεθα* as a conjunctive. Here, he justifies his view in that tribulations would normally lead people to reject God. Fitzmyer (:397) is undecided.

<sup>165</sup> A similar change, although in the opposite direction, is made in 8:18 (see ch. 3.1). Dunn (:250) shows extensively various Jewish authors' positive attitude toward sufferings. His conclusion that Paul sees the believers' sufferings as "proof of their covenant membership" probably goes too far.

*καυχόμεθα* and *ἐν ταῖς θλίψεσιν* provides grounds for debate. At first sight, *ἐν ταῖς* appears to mark the situation in which the exulting takes place (so e.g. Weiss; Zahn in Wolter:323). Paul's usage of *ἐν* in connection with *καυχόμαι*, however, reveals his intention of marking the object of exulting<sup>166</sup>. Therefore, the Christian exults not despite the afflictions but in regard to them. Barth (1940:144) states rightly: "Nicht nur *in* den Bedrängnissen rühmen wir uns, wir rühmen uns *der* Bedrängnisse." *θλίψις* can here be regarded as general term for the "pressures and troubles that afflict believers in this present evil age" (Schreiner:255)<sup>167</sup>. In 2:9, *θλίψις* indicates the effects of the eschatological wrath in contrast to the *δόξα* provided for the believers (cf. Cranfield:149), a fact that aggravates the tension and is probably used by Paul to arouse the reader's curiosity (cf. Schreiner:255). The definite article, however, could indicate specific sufferings known to Paul and his readers (cf. Jewett:353<sup>168</sup>). It is only after the chain of reasoning following below that the consistent reinforcement of *ἐλπὶς* can resolve this putative contradiction. In 8:31-39, Paul finally confronts this prospect more explicitly.

The rest of verses 3 and 4 offer a chain of reasoning<sup>169</sup>, connecting *θλίψις* back to *ἐλπὶς* via two intermediate stations, with the simple point of proving the believer's right to boast even in his afflictions. The introduction of *εἰδότες ὅτι* indicates a general knowledge of Paul's addressees and expresses the claim of absolute validity (Michel:178)<sup>170</sup>. First, *ἡ θλίψις ὑπομονὴν κατεργάζεται*, the afflictions produce (or bring about; create, cf. BDAG, s.v. *κατεργάζομαι* 2.<sup>171</sup>) perseverance or endurance. There is a close relationship with James 1:2-4. *ὑπομονή*, used in the positive spectrum, re-

<sup>166</sup> See Moo (1996:302); Dunn (:250); Jewett (:352); Käsemann (:126). Contra Fitzmyer (:397). Cf. 2:17, 23; 5:11; 1 Cor 1:31; 3:21; 2 Cor 10:15, 17; 11:12; 12:5, 9; Gal 6:13; Phil 3:3. Nebe (1983:128) thinks that again, the object can work causatively (see above).

<sup>167</sup> In the LXX and the NT, it is often used for end time tribulations (Schippers and Gäckle 2014:122-124), but Wolter (:323) thinks more about texts such as 1 Thess 3:3-4. Woschitz (:509) combines the sufferings of Christ and the signs of the end times. Moo (1996:302) refers to 8:35 and therefore to "any 'external pressure' that may afflict the believer in this life".

<sup>168</sup> He refers to the repressions under Claudius. His conclusions apply also for *ἡ ὑπομονή* and *ἡ δοκιμή*. In contrast, Fitzmyer (:397) sees "a general truth, almost as a proverb".

<sup>169</sup> Its formal structure is known as *κλίμαξ* or *gradatio*. For similar sequences in the NT, cf. 8:29-30; 10:14-15; Jas 1:15; 2 Pet 1:5-7. Here, it leads back to where Paul comes from, a case that occurs also in John 1:1 and with Clemens (in Wolter:324). Cf. also Lausberg in Heil (:35). Jewett's (:346) attempt to find 7 chains in accordance to the Hebraic rhetorical preference is rather far-fetched.

<sup>170</sup> Cranfield (:261) and Woschitz (:509) refer to "a knowledge given to faith". Nebe (1983:129) includes the knowledge of the "homiletic pattern which Paul is about to take up" (Dunn:250).

<sup>171</sup> Jewett (:353) notes that the verb does not refer to human factors. It refers literally to "a remaining under" (Fitzmyer:397).

ferred in the Hellenistic world to one of the noblest virtues of men since Plato<sup>172</sup> with a passive momentum in the sense of patience and an active momentum in the sense of perseverance. Paul often connects *ύπομονή* with eschatological hope<sup>173</sup>, an act that could remind his readers that hope is not seen apart from reality but rather as an integral part thereof (cf. Goetzmann 2014: 1012). Recurrently, New Testament authors encourage their readers to practise *ύπομονή*<sup>174</sup>. Second, *ή δέ ύπομονή δοκιμήν*, the perseverance produces tested character<sup>175</sup>. Cranfield (:261) describes *δοκιμή* as "the quality of provedness which is possessed by faith when it has stood up to testing"<sup>176</sup>, maybe drawing on the testing of Abraham's faith in chapter 4 (cf. Dunn:251) and in the context of the "testing of qualifications by performance in battle or public life" (Jewett:354). Probably, Paul uses the term in accordance with 2 Corinthians 13 in reference to an authentic faith. Although it is attractive to build up on the idea of God as the tester of the believer's faith (cf. Mal 3:2-3), the missing links to the issue of boasting and the lack of *δοκιμή* in the LXX speak against such an interpretation (cf. Jewett:354)<sup>177</sup>. Third, *ή δέ δοκιμή έλπίδα*, tested character produces hope. Paul's climax exceeds the Greek and particularly Stoic thought by claiming *έλπίζ* as result of *δοκιμή* (cf. Dunn:251-252). The relationship between *δοκιμή* and *έλπίζ*, furthermore, is marked by the Hebrew *נִקְּוָה*, which is translated into Greek by both words (cf. Dunn:252). Paul associates these ideas also in 12:12; 15:5, 13 and particularly in 1 Thessalonians 1:3.

This logical chain provided by Paul only works when one responds to the troubles appropriately<sup>178</sup>. In accordance with 8:28-29, however, Paul does not want to put

<sup>172</sup> The LXX's use of *ύπομονή* indicates a waiting in suspense, often in connection with the eschaton (Falkenroth and Willi 2014:674). Prior to Plato, the Hellenistic use was mainly in connection with war and was ethically neutral. Its use in Job, Sir and especially in 4 Macc shows the Hellenistic use taken up by Paul. Cf. Woschitz (:510); Jewett (:353-354).

<sup>173</sup> Cf. 2:7; 8:25; 15:4-5; 2 Cor 1:6-7; 1 Thess 1:3.

<sup>174</sup> Cf. Mark 13:13; Luke 8:15; Heb 10:36; 12:1; 1 Pet 2:20; Rev 13:10; 14:12.

<sup>175</sup> For a combination of testing and patience, cf. Jub 19:8; T. Jos. 2:7; 4 Macc 9:7-8; 17:12; Jas 1:3; 1 Pet 1:7.

<sup>176</sup> *δοκιμή* is an expression not found prior to Paul (with one exception, cf. Wolter:525). Adjective and verb are used by the LXX and late Jewish texts to prove the authenticity of coins by melting them. The refinement of gold in 1 Pet 1:7 builds on this tradition. The German "Bewährung" (similar to "probation" or "parole") provides an accurate expression used by most German translations.

<sup>177</sup> Contra Dunn (:265). Wolter (:324-325) has shown the similarity of 1 Pet 1:6-7 to these texts. He concludes that according to the widespread early Jewish tradition of suffering-interpretation, the innocent suffering of the pious and the just are a test sent from God to prove (*δοκιμάζω* or *πειράζω*) their faithfulness (*πίστις*) and endurance (*ύπομονή* or *μακροθυμία*).

<sup>178</sup> This is rightly concluded by Schreiner (:256), Cranfield (:262), and Michel (:108), contra Zahn (in Cranfield:262).

pressure on his readers. Only justification sets the right framework for the passage (cf. v. 1; Dana 2005:35). The justified will certainly be glorified and therefore, any mention of the logical chain's potential interruption would be misleading. The second section, therefore, concludes that the reality of suffering does not contradict the assurance of hope (Wolter:326) or the reality of grace (Dunn:264), but reinforces it as "the condition in which that grace is experienced in its greatest strength". It resembles therefore the *παρ' ἐλπίδα ἐπ' ἐλπίδι* of 4:17 (cf. Wilckens:292). Like Abraham, Christians take into account the harsh realities of life without losing hope. In contrast, *ἐλπίς* is strengthened by *ὑπομονή* and confirmed by *δοκιμή*, a process "whereby God recreates humanity in his own image" (Dunn:265), a fact that must be interpreted Christologically (cf. Byrne:166) with Christ's suffering, testing and resurrection through God's power and to his glory. It is because believers have "learnt to look not to [themselves] but to God" (Barrett:104) that they can boast both in the glory of God and in their afflictions. Indeed, God is both *ὁ θεὸς τῆς ὑπομονῆς* (15:5) and *ὁ θεὸς τῆς ἐλπίδος* (15:13; cf. ch. 3.2). Dana (2005:36), interpreting the passage from a pastoral perspective, is right when stating that seeking explanations for suffering often leads to an independence from God: "[...] we no longer need God. We've got the answers." Therefore, the object of *ἐλπίς* is not the potential meaning of suffering, but the One who bore and overcame suffering and by doing so has justified believers. In the subsequent line of thought, Paul connects this kind of love explicitly with *ἐλπίς*.

### 2.2.7 *ἐλπίς and ἀγάπη*

The third and last section of the passage functions as a "hinge" in the paragraph (Godet in Moo 1996:304). It is reminiscent of psalm-texts in the LXX<sup>179</sup> by *ἡ δὲ ἐλπίς οὐ κατασχύνει*. Paul follows up to the end of verse 2<sup>180</sup> by connecting *καυχώμεθα* with *οὐ κατασχύνει*<sup>181</sup>. The tense of the latter is debatable<sup>182</sup>, and the vindication is seen mostly as occurring at the final judgement (Schreiner:256-257)<sup>183</sup>. The passage, how-

<sup>179</sup> Cf. LXX: Ps 21:6; 24:3, 20; 118:116; and also Isa 28:16; Cranfield (:262); Dunn (:252); Longenecker (2016:561).

<sup>180</sup> Cf. Wolter (:326) contra Cranfield (:261) who views it as the completion of the climax.

<sup>181</sup> Cf. 2 Cor 7:14; 10:8; LXX: Ps 21:6; 24:20; 30:2; 70:1; Jer 31:13.

<sup>182</sup> *κατασχύνει* and *κατασχυνεῖ* are very close. Cranfield (:261), Dunn (:252) and Jewett (:356) regard it as present time, later authors mostly as future time (e.g. Moo1996:304; Fee and Byrne in Schreiner:256) or at least a present time with a future sense (Wolter:326).

<sup>183</sup> Cf. also Schlier (in Moo 1996:304).

ever, does not refer necessarily to a future event (cf. Jewett:356). In contrast, the witness of the text clearly conveys the present time<sup>184</sup>. Hope, here again viewed as an experience, "does not place us in a position of objective 'shame' before God" (Heil:36), a fact that succeeds ἐλπὶς and therefore is viewed by Nebe (1983:130) as a potential conclusion of the logical chain. Paul's thought seems to contrast the procedure of the 1<sup>st</sup> chapter<sup>185</sup>. There is neither an indignity of θλίψις nor a disappointment of an unrealistic ἐλπὶς because of the trust in God that Abraham had already exercised (cf. Dunn:265). The contrast between καυχάομαι and κατασχύνω is deliberate: In the Greco-Roman world, the goal of boasting was about receiving honour and avoiding shame (cf. Jewett:355). Paul challenges this concept again by claiming that the averting of shame is accomplished by God's love and in accordance with 1 Corinthians 1:27-30 in the present time.

ἡ ἀγάπη τοῦ θεοῦ is the love from God<sup>186</sup>, mentioned here for the first time in Romans (apart from 1:7) and anticipating verses 6-10. τοῦ θεοῦ should be understood as subjective genitive (cf. Michel:181)<sup>187</sup>. ὅτι introduces it as the reason for Paul's statement<sup>188</sup>. Love is a central category for Paul and John<sup>189</sup>, reaching its peak for this section of the letter in 8:38-39 (cf. Longenecker 2016:562) and here the solution to the deepest level of shame (cf. Jewett:356). Jesus' double commandment of love (cf. Mark 12:28-34) is grounded in God who "first loved us" (1 John 4:19) and also by Paul, whose theology of the cross and doctrine of justification form the basis of his treatment of love<sup>190</sup>. The formulation ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν is unique and probably a combination of two different manners of speaking: The Old Testament often refers to the wrath of God and the Spirit of God as being poured out<sup>191</sup>, whereas

<sup>184</sup> NA<sup>28</sup>, TH<sup>2018</sup> and TR all read κατασχύνει.

<sup>185</sup> Dunn (:265) describes the "discomforting challenge of Paul's gospel" strikingly as "an indulgence to be ashamed of" versus "a suffering to be boasted about".

<sup>186</sup> For the development of the term ἀγάπη and especially its use within the LXX, cf. Söding (2014:1319-1322).

<sup>187</sup> In accordance with Moo (1996:304); Dunn (:252); contra Pelagius and Wright (in Schreiner:257). Already Origines (in Michel:181) came to this conclusion. Michel himself states: "Da im Zusammenhang unseres Textes ausschliesslich Gaben Gottes genannt werden, liegt die Deutung 'Gottes Liebe zu uns' nahe" (:181).

<sup>188</sup> When placing a comma at the end of verse 4, 3b-5a could be regarded as a single participial clause. This option is rejected by Cranfield (:262).

<sup>189</sup> Cf. 5:8; 8:37; 9:13; 2 Cor 9:7; 13:11; 13:14; Gal 2:20; 1 Thess 1:4; John 3:16; 1 John 4:7-12.

<sup>190</sup> Söding (2014:1324) sees Paul's theology of the cross laid out primarily in 1 Cor and his doctrine of justification explained in Gal. However, both themes are also discussed in the context of the present passage (cf. Rom 5:1, 9 and 5:6-8).

<sup>191</sup> But also mercy, benediction, wisdom e.g.; cf. Wolter (:327). Note also the nine occurrences of God's wrath poured out in Rev 16. In connection with baptism, Wilckens (:293) and Moo (1996:305) see Joel 3:1f with its



in verse 5 God has poured into our hearts, that is, into the "centre of their personality and intentionality" (Wolter:328), the wisdom and the fear of God, *inter alia*<sup>192</sup>. A particularly close parallel is Galatians 4:6 with the Spirit being "sent into your hearts"<sup>193</sup>. *ἐκκέχυνται* connotes an "abundant, 'extravagant' effusion" (Moo 1996:304)<sup>194</sup>. In combination with the subject of honour and shame, the verb also associates with the shedding of blood in murder and in the Lord's supper (cf. Jewett:356)<sup>195</sup>. It is thus more than the awareness of God's love but an experience of it (cf. Fitzmyer:398). The *passivum divinum* of *ἐκκέχυνται* strengthens the fact that love originates in God. With its perfect tense, and together with the aorist passive participle *δοθέντος*, Paul's two basic assumptions are clearly conveyed: Firstly, the love of God *is* poured out<sup>196</sup>, a fact with continuing consequence, and secondly, the Spirit *has* been given<sup>197</sup>. The linking *διά* can be seen as instrumental or modal. The instrumental use states that the Spirit has poured out the love into the hearts ("by" the Spirit). The modal use goes further; the Spirit seen as being poured out in the form of love. The *passivum divinum* of *ἐκκέχυνται* rather supports the former. The *δοθέντος*<sup>198</sup> as well as the Old Testament references to the Spirit as poured out support the latter<sup>199</sup>. In any case, a sharp distinction between love and Spirit can hardly be maintained<sup>200</sup>, and the translation "through" therefore is a good combination. In accordance to 8:16 and Gal 5:22, the Holy Spirit becomes the witness of God's love and brings it into effect

---

discussion in Acts 2:17f; 2:33, and Tit 3:6 as the most important reference. Dunn (:253) therefore expects it to be a fixed Christian terminology referring to the event of Pentecost.

<sup>192</sup> Cf. also the use of *בָּלֵב* in Exod 35:34 and of *בְּקֶרֶב* in Jer 31:33; Wolter (:327). The most similar OT expression is probably LXX Zech 12:10 with its *πνεῦμα χάριτος καὶ οἰκτιρμοῦ* (Wolter:328).

<sup>193</sup> [...] *ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν* [...].

<sup>194</sup> Fitzmyer (:398) pictures the outpouring of living water in accordance to Isa 44:3.

<sup>195</sup> Cf. Gen 9:6; Ezek 18:10; Matt 23:34; Acts 22:20; Rom 3:15 and Mark 14:24; Matt 26:28; Luke 22:20, respectively. Jewett (:357) is convinced that the subject of honour and shame is superior to the subject of eschatological hope and concludes: "In Christ, adversity has lost its power to shame."

<sup>196</sup> Apart from *ἐκκέχυνται* as a perfect, Paul uses *ἐν* instead of *εἰς* to emphasise the completed action (Moo1996:305).

<sup>197</sup> Schreiner (:257) refers back these assumptions to the event of conversion and their ongoing reality, Woschitz (:511) and Wilckens (:293) to baptism. The difference between the tenses (ongoing vs. concluded) could support Nebe (1983:133) who focuses on baptism only for the concluded part.

<sup>198</sup> Dunn (:254) remarks: "The Spirit as 'given' or 'gift' is already established Christian terminology."

<sup>199</sup> Moo (1996:305) and Dunn (:265-266) show the possibility of the latter but are cautious not to read too much into the text. Fitzmyer (:398) stresses the latter.

<sup>200</sup> See Schreiner (:257) and Dunn (:253), who also display the Spirit's associations with joy, miracles, charismatic utterances and moral transformation. Dibelius (in Dunn:253) states: "The talk is of love the thought is of the Holy Spirit." Contra Cranfield (:262-263).

(Wilckens:293). The love and the Spirit are guarantor for the hope not being put to shame (Woschitz:512). The Christian hope consists in the fact that where the wrath of God should be poured out on us, the love of Christ, through the Spirit, has been poured out into us, and therefore, God's wrath will not be poured out on us. The "hope of completed salvation" and of the restoration into "the divine glory", therefore, is not in vain, "because the process has already begun" (Dunn:266). In conclusion, it is "the certainty of divine love" that is "the guarantee of Christian hope" (Fitzmyer:398)<sup>201</sup>.

### **2.2.8 Summary**

In the following, the findings of Romans chapter 4 and 5 are briefly summarised. Paul depicts the character of *ἐλπίς* in the first section with an illustration of Abraham's faith. Abraham "faced the fact" (4:19; NIV) of the human impossibility, but he nevertheless put his firm hope in God. His object of hope was the fulfilment of the promises (4:18), but his ground of hope was God. Abraham believed that God could raise the dead and call things into existence (4:17). He trusted in God's faithfulness (4:20) and in his power (4:21) to fulfil the promises. Abraham's act of hope consisted in not wavering, but rather giving glory to God (4:20).

In the second section, Paul articulates his reasoning in the present tense. The first-person plural is thereby used consciously to denote the congregational aspect (cf. Minear:44). We are justified, we have peace in relation to God, and we have gained access and therefore continuously stand in God's grace. His love is poured out into our hearts and we have the Spirit. Just as Abraham faced the impossibilities, we face and confront our sufferings, knowing that firm hope is produced exactly in these harsh circumstances. It is God Father who raised Christ and therefore justified us (4:25), the Lord Jesus Christ who brought us into the relationship of peace with God (5:1) and the Holy Spirit who poured out the love into our hearts (5:5). Faith (5:1, 2) is reflected, on the one hand, by a joyful boasting, no matter whether if it is for God's glory or in our sufferings, and on the other hand, by endurance and tested character. Just as Jesus expressed God's love in his suffering, perseverance and his approval

---

<sup>201</sup> Söding (2014:1324) states pointedly: "Paulus begreift den Tod Jesu als äusserste Konsequenz seiner Liebe; die Auferweckung und Erhöhung durch Gott bringt diese Liebe zu eschatologischer Wirksamkeit, indem sie sich als dauerndes und inständiges Eintreten für die Menschen erweist".

from God Father, so the Christian "we" is provided with the love necessary for a similar process, not leading to shame but to the glory of God through the Holy Spirit.

### 2.3 Conclusion and Outlook

Having immersed into both the context of Paul's personal hope and the first occurrences of *ἐλπίς*, the following conclusions can be drawn. Paul's hope is in the first place one of an encounter. Here, Paul's approach of fellowship characterises his hope, and the act of hoping is expressed by a patient desire. Then, it is a hope for acceptance. In this regard, Paul uses an apologetic approach to portray the hope of "his" Gospel (cf. 2:16). Furthermore, it is a hope for unity, characterised by the uncertainty of the outcome. In addition, it is a hope for mutual encouragement. In this, Paul not only speaks about his hope but also puts it into practice, exhibiting a trusting character. Lastly, it is a hope for support, articulated in a pleading approach. Indeed, it is legitimate to see Paul's missionary situation as "a common denominator" of the various purposes (Moo 1996:20)<sup>202</sup>. But it is then a holistic approach to mission and not a unilateral constriction on one single purpose.

The outcomes of the passages examined so far confirm the wide range of the use of *ἐλπίς* also in the theological setting. The triune God is the means for the basis of hope. The positive outcome of Abraham's hope is apparent for the Roman readers and therefore an encouragement to pursue the same kind of hope. Faith is the other means for Christian hope. In retrospect, the promises to Abraham are fulfilled with the increase of the Jewish people and about to be fulfilled with the Gentile inclusion. These fulfilled promises together with the death and resurrection of Christ lead the readers to hope for their own resurrection as well as for the inclusion of the Gentiles. Hope then is anchored in the past but stretches itself out to the future. It trusts independently of the circumstances and endures harsh situations. Paul's message is straightforward: When Abraham had reason enough to set his hope in God, how much more ground does the Christian "we" need to put its *ἐλπίς* in the triune God? Paul has so far set the stage for proceeding with the theological dimension of *ἐλπίς*. The Holy Spirit's work, love and God's glory are subjects introduced in connection with hope in chapter 5. They are established in the further course of the letter.

---

<sup>202</sup> Theißen and Gemünden (:125-128) conclude a fourfold purpose: missionary, pastoral, (church-) political and literary. Cf. also Longenecker's (2016:10) five purposes. For an exhaustive outline of the history of reception in regard to the letter's purposes, cf. Longenecker 2011 (:94-110).

Whereas the occurrences in chapter 8 portray *ἐλπίς* as an eager expectation in contrast to and tension between the present situation and the future glory; it is exactly the Holy Spirit that serves as a firm bridge between the two periods. Furthermore, Paul's personal hopes are articulated also as exhortations towards the end of the letter, connecting God's love with the Christian attitude of love, resulting again in God's glory.

## 3 ἔλπις in Romans: Chapter 8 to 15

### 3.1 Romans 8 and 12

#### 3.1.1 Context and Text of Romans 8:18-25

With the end of chapter 7 and the first verses of chapter 8, Paul subsequently leaves behind the discussion of the law by contrasting flesh and Spirit (v. 3-14). Then, he portrays the complete trinity. He depicts the dual nature of "Christ in the Christian" and "the Christian in Christ". He describes living according to the Spirit as the condition for both present and future life and as a witness for our sonship. And lastly, he characterises the Christians' relationship to God as children and heirs of *αββα ὁ πατήρ*.

With the passage to be examined, Paul resumes the hope described in 5:1-5<sup>203</sup>. Verse 18 forms a thesis that is explained in verses 19-27 with three lines of thought. Verses 19-22 depict the creation as the subject. Paul then changes to the Christian "we" (v. 23-25). Verses 26-27 conclude by explaining the Spirit's work<sup>204</sup>. Verses 28-30 afterwards treat the transformation into the image of Christ. The chapter ends with a praise of God's love as being independent of our circumstances<sup>205</sup>. In focusing on *ἐλπίς*, the thesis with the first two lines of thought will be examined in the following. First, an own translation with textual notes for explaining variants is provided again.

18 For I consider that the sufferings at the present moment are not worth comparing with the glory that is about to come into us. 19 For the eager expectation of the creation waits for the revelation of the sons of God – 20 for the creation was subjected to futility, not willingly<sup>206</sup> but because of him who subjected it – in hope<sup>207</sup> 21 because<sup>208</sup> the creation itself

---

<sup>203</sup> For a comparison between ch. 5 and 8, cf. Harvey (in Jewett:506).

<sup>204</sup> For an excellent survey of the passage in reference to the role of the Spirit in intercession, cf. the master-thesis by Brenda Joy Boddy (2015).

<sup>205</sup> For an extensive rhetorical disposition and discussion, cf. Jewett (:506-508).

<sup>206</sup> The variant *οὐ θελοῦσα* is secondary (cf. Longenecker 2016:712).

will be set free<sup>209</sup> from its bondage to decay into the freedom of the glory of the children of God. 22 For we know that the whole creation has been groaning and travailing together until now. 23 But not only [the creation], but also the ones<sup>210</sup> having the firstfruit of the Spirit, also we groan inwardly, expecting eagerly the adoption as sons<sup>211</sup>, the redemption of our body. 24 For in hope we were saved, but hope that is seen is not hope, for who sees, what does he hope<sup>212</sup>? 25 But because we hope for what we do not see, we wait with steadfast endurance.

A striking feature of the passage is the interdependence of creation, believers, and, in the wider spectrum of the chapter, of the Spirit. Figure 2 displays the multilayer connections.

| ἡ κτίσις  | ἡμεῖς   | τὸ πνεῦμα                                 |
|---|---|---|
| ἡ ἀποκαταδοκία (v. 19)                              | ἀπεκδέχομαι (v. 23) /<br>δι' ὑπομονῆς (v. 25) |   |
| ἡ ἀποκάλυψις τῶν νήων<br>τοῦ θεοῦ (v. 19)           | ἡ νιοθεσία (v. 23)                            | πνεῦμα νιοθεσίας (v. 15)                  |
| ἐφ' ἐλπίδι (v. 20)                                  | τῇ γὰρ ἐλπίδι (v. 23)                         |   |
| συστενάζω (v. 22)                                   | ἐν ἑαυτοῖς<br>στενάζομεν (v. 23)              | στεναγμοῖς ἀλαλήτοις<br>(v. 26)           |
| ἐλευθερωθήσεται (v. 21)<br>ἀπὸ τῆς δουλείας (v. 21) | ἡ ἐλευθερία (v. 21)<br>ἡ ἀπολύτρωσις (v. 23)  | οὐ γὰρ ἐλάβετε πνεῦμα<br>δουλείας (v. 15) |

Figure 2: Comparison of Creation, Christians and Spirit

<sup>207</sup> ἐφ' ἐλπίδι is the only occurrence of an aspirated spelling in the NT. The non-aspirated spelling in most manuscripts, therefore, has to be regarded as harmonisation (cf. Wolter:504).

<sup>208</sup> The external support is stronger for ὅτι, διότι, however, it is seen as the harder reading (cf. Cranfield:415). Furthermore, the casual sense is better suited to the context (cf. Jewett:504). Contra Metzger (1994:456). Cf. also below.

<sup>209</sup> The present middle passive ἐλευθεροῦται has much less support in the textual tradition (cf. Longenecker 2016:712).

<sup>210</sup> The awkwardness of the repetition of αὐτοῖς led to several variants. The NA<sup>28</sup> reading is preferable based on the external evidence, contra Cranfield (:417) who omits ἡμεῖς. Contra most translations, 23a has to be regarded as 3<sup>rd</sup> instead of 1<sup>st</sup> Plural.

<sup>211</sup> νιοθεσίαν is original. Its omission in some mainly western manuscripts has to be seen as an attempt to avoid the apparent contradiction to 8:14-16. However, the inclusion strengthens the Pauline tension between the already and the not yet (cf. Schreiner:441). Cf. also Metzger (1994:457). Contra Jewett (:505).

<sup>212</sup> A few manuscripts read ὑπομομένει instead of ἐλπίζει. Käsemann (:231) supports the former as the more difficult reading. However, it could be an assimilation to the noun in v. 25. Contextually, ἐλπίζει makes better sense. The second issue is whether the terse variant of τίς (as NA<sup>28</sup> reads; Wolter:505) or the more comprehensive alternative of τις, τί καί (as TH<sup>2018</sup> reads) are original. A third alternative would be τις, τί (without καί). In all cases, the meaning is obtained.

Both creation and Christians are waiting eagerly, creation for the revelation of sonship and Christians for sonship itself. The Spirit is a Spirit of sonship. Creation is subjected in hope, and Christians are saved in hope. All three subjects groan. Creation does it together, Christians inwardly, and the Spirit without words. Creation will be set free from bondage or slavery, Christians will experience freedom and redemption, and the Spirit is not a Spirit of bondage or slavery. These connections led Dunn (:474-475) to the statement that the Christian *ἡμεῖς* within creation "plays a similar role to that of the Spirit within the believers". *ἐλπίς* has to be examined subsequently as eager expectation, both emphasising the contrast between present and future as well as maintaining the related tension.

### 3.1.2 *ἐλπίς as Eager Expectation*

Firstly, *ἀποκαραδοκία τῆς κτίσεως* has to be examined. The noun *ἀποκαραδοκία* appears to be one of Paul's neologisms, derived from the verb *ἀποκαραδοκέω*, with *κάρα* as the poetical expression for "head". The combination with *δοκέω* has its roots in "stretching the neck, craning forward" (Cranfield:410) in order to catch sight of something. The *ἀπό* has to be regarded as intensification and not in association with anxiousness (cf. Denton in Wolter:510)<sup>213</sup>. Whereas various English translations put the emphasis on the expectation (KJV; NIV e.g.), the ESV stresses the aspect of longing. Denton (in Duncan 2015:413) translates with "earnest, confident expectation". *ἀποκαραδοκία* occurs only here and in Philippians 1:20; in both cases in connection with *ἐλπίς*<sup>214</sup>. Here, the rhetoric figure of "prosopopoiie" (Lausberg in Wolter:509) attributes a personification to the abstraction, the *ἀποκαραδοκία* "waits"<sup>215</sup>. The significance of *κτίσις* has been discussed extensively<sup>216</sup>. Together with the vast majority of recent scholars, it can be considered as the non-human part of

<sup>213</sup> Contra Bertram (in Woschitz:528). The simplex *καραδοκία* is used in Aquila's edition of Ps 39/38:8b and Prov 10:28a (cf. Wolter:510).

<sup>214</sup> There is no other occurrence in ancient literature (Wolter:509).

<sup>215</sup> For a similar abstraction, cf. 1 Pet 3:20. The OT often uses abstractions for nature (cf. Job 31:38; Ps 65:12f; Isa 24:4, 7; Jer 4:28; 12:4; Hab 3:10 e.g.). In addition, Paul could refer to the apocalyptic treatment of the flood tradition in 1 En 7:6. Furthermore, Jewett (:511) points to the Ara Pacis monument in Rome in which the earth is depicted as a female figure.

<sup>216</sup> Comprehensive discussions are provided by Schelke, Balz, Christoffersson and Thomas e.g. (in Wolter:509). For a late contribution, cf. Duncan (2015:413-414).

creation, animated and unanimated<sup>217</sup>. The meaning of Paul's abstraction as "eagerly waiting that waits", rather than the creation that waits, is not clear. It could further intensify the waiting<sup>218</sup> or the contrast with the more personal *ἐλπίζ* (cf. Woschitz:529). Apart from *ἀποκαραδοκία*, which is always linked with *ἐλπίζ*<sup>219</sup>, the verb *ἀπεκδέχομαι* appears three times in this passage, one time in reference to the *ἀποκαραδοκία τῆς κτίσεως*, and twice in reference to the Christian "we" (v. 23 and 25)<sup>220</sup>. Paul always applies the verb with regard to the end (Schreiner:434)<sup>221</sup>, and the occurrence in Galatians 5:5 is again directly linked with *ἐλπίζ*. Again, the *ἀπο* serves as intensification, stressing the attitude of expectation or longing, as "patience with a vibrant quality" (Dunn:476).

The objects waited for eagerly differ. In the case of creation, it is the *ἀποκάλυψιν τῶν νύκτων τοῦ θεοῦ*, pointing to the "apocalyptic topos" (Wolter:530), when the justified take on the judgeship and bring peace to earth<sup>222</sup>. In the case of the Christian "we", it is the *νιοθεσίαν* with its reference back to the *νύκτων τοῦ θεοῦ* and its apposition (cf. Wolter:519) *ἀπολύτρωσιν τοῦ σώματος ἡμῶν*. The redemption of our physical bodies stands in contrast to the Hellenistic idea of the souls redemption from the body<sup>223</sup>. Here, the redemption is from *ματαιότης* and *φθορά* and interprets *νιοθεσίαν* (cf. Cranfield:419). The sonship then is fully revealed with the redemption of our bodies, an act that itself releases the non-human nature from *ματαιότης*. The *ἀπολύτρωσιν* with its aspect of "buying back" a slave or captive (BDAG, s.v. *ἀπολύτρωσις* 2.) could indicate the liberation from the subjection<sup>224</sup>. An interpretation as the Christians' resurrec-

<sup>217</sup> Cf., e.g., Cranfield (:411-412); Dunn (:469); Moo (1996:551). Contra Schlatter (in Duncan 2015:413). Theodore (in Cranfield:411) includes the angelic world.

<sup>218</sup> Most translations diminish the expression by transferring the genitive, stating that the creation waits "in" or "with" eager expectation (or longing).

<sup>219</sup> Cf. Phil 1:20. Longenecker (2016:722) concludes that Paul had possibly in mind "the nuance of confident expectation."

<sup>220</sup> The second occurrence serves, in connection with *οὐ μόνον δέ*, as the bridge between the first and the third use.

<sup>221</sup> Cf. 8:23, 25; 1 Cor 1:7; Gal 5:5; Phil 3:20; cf. also Heb 9:28.

<sup>222</sup> Cf. 4 Esra 10:54; 13:36; eth.En. 38:1ff.; 45:3ff. For the tension regarding Christian sonship see ch. 3.1.4.

<sup>223</sup> The genitive is a *genitivus objectivus* (Wolter:519). Wilckens (:150) marks the contrast between the Hellenistic "groaning" released by the detachment from the body and the Christian "groaning" finished by the redemption of our bodies. Dunn (:475) points out Paul's different use of *σῶμα* and *σάρξ*, respectively. Fitzmyer (:510) states that *σῶμα* in this context could be used only in the sense of "self".

<sup>224</sup> A *λύτρον* was a price of release, a ransom paid for the manumission (freeing) of slaves. Cf. also 1 Cor 15:54; Phil 3:21. Wolter (:519; 254) compares with 3:24 by indicating a general term for liberation without its associations with slaves or the leading out of Egypt.



tion from the dead is not excluded; however, the emphasis is on the eschatological transformation of the bodies similar to 1 Corinthians 15:52 and Philippians 3:21 (cf. Wolter:519). Noticeable is the common focus on the transformation of Christians. In accordance with 1 Corinthians 1:7 and 2 Thessalonians 1:7, it is the epiphany of the Christians, not of Christ, that the creation is waiting for (cf. Woschitz:529). Indeed, God here stands in the background by two passives as well as the cryptic *τὸν ὑποτάξαντα* (cf. Bauckham 2011:93).

### 3.1.3 *ἐλπίς as Contrast between Present and Future*

In the next step, the reason for the eager expectation has to be explored. It is to be found partly in various expressions of the sharp contrast between the present and the future.

The present time, on the one hand, is characterised by the creation as well as by the Christian "we". In terms of quantity, the focus lies on the creation. Firstly, *τῇ ματαιότητι ἣ κτίσις ὑπετάγη* (v. 20) is examined. LXX Ecclesiastes provides the broadest occurrence of *ματαιότης* (מְתָוּתָהּ)<sup>225</sup>. Here, however, the key reference is certainly the creation's consequences of the Fall of man in Genesis 3:17-18 with its curse of the ground<sup>226</sup>, referred to already in 1:21 with its *ματαιόω*. This curse was God's consequence for mankind; the creation itself did not act willingly (*οὐχ ἑκοῦσα*; cf. 4 Ezra 7:11; Phlm 14), in contrast to a gnostic view of an evil world, but was subjected (*ὑπετάγη*) by God<sup>227</sup> (*διὰ τὸν ὑποτάξαντα*). Thus the proximate cause of the subjection was God's decision, but its remote cause was the sinfulness of men (cf. Duncan 2015:417). Braaten (2006:135) concludes: "[...] the curse is primarily on human labor in connection with the ground, not on God's creation *per se*." However, all creation is affected, as already John Chrysostom (in Longenecker 2016:723) noted. The role of the Jewish concept of the earth made for human beings certainly needs

<sup>225</sup> For a comprehensive study of its occurrences, cf. Wolter (:511).

<sup>226</sup> Cf. other Jewish texts such as 4 Esr 7:11-12; LibAnt 37:3; BerR 5:9; 12:6; cf. Wolter (:510-511). The aorist *ὑπετάγη* marks a particular event (Cranfield:413; Duncan 2015:415), contra Braaten (2006:136). For an extensive study of the corruption of creation in Jewish literature, cf. Hahne (in Duncan 2015:416).

<sup>227</sup> Whereas the passive form is commonly accepted as *passivum divinum* (in accordance with Gen 3:17-18), *τὸν ὑποτάξαντα* is sometimes seen as referring to Adam (so Fitzmyer:508; Byrne:258, e.g.), or to Satan (cf. Godet in Moo 1996:515). For a discussion and rejection of these alternatives, cf. Moo (1996:515-516); Wolter (:512); Cranfield (:414); Jewett (:514).

to be considered<sup>228</sup> (cf. Wolter:511). More significant is the connection to God's *δόξα* (cf. below) with nature "created to glorify God but unable to do so fully, as long as man the chief actor in the drama of God's praise fails to contribute his rational part" (Cranfield:414). The creation's original commission has been alienated in either case and *ματαιότης* therefore need to be understood in its basic sense of ineffectiveness. Secondly, creation is characterised by *δουλεία τῆς φθορᾶς*. Scholars have brought up various suggestions for the relationship between *φθορά* and *ματαιότης*<sup>229</sup>. With the meaning for *ματαιότης* as described above, *φθορά* should be regarded as deterioration. Not only has creation missed its aim because of men, but worse, it is also in slavery bondages of degeneration and decay. A similar problem lies in the relationship between *δουλεία* and *φθορά*<sup>230</sup>. Regarded as appositional, slavery entails decay (so Schreiner:436). But the opposite direction is more appropriate: A subjective genitive regards slavery as the content of decay (so Cranfield:415), the bondage therefore qualifies the decay (cf. Wolter:513).

Thirdly, *πάσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν*<sup>231</sup>. The *συν-* of the two compound verbs has to be regarded as "together" in the sense of "with one accord"<sup>232</sup> (cf. Cranfield:416-417). *στενάζω* simply means "to groan" or "to lament". Associations with Isaiah 24:4-7 and, most significant, with Joel 1-2 are well possible (cf. Braaten 2006:148), emphasising the creation's mourning because of man's sin and God's punishment<sup>233</sup>. The range of *ὠδίνω* in this case is more challenging to determine. Specifically, the term refers to being in pain as in childbirth (BDAG, s.v. *ὠδίνω* a.). On the one hand, direct correlations with God's labour pangs in Isaiah 42<sup>234</sup> or the rabbinic idea of the Messiah's birth pangs<sup>235</sup> have to be rejected. On the other hand, to see

<sup>228</sup> Cf. 4 Esr 8:1, 44; syrBar 14:18; 15:7; 21:24; slawEn 65:3; Bill.III (in Wolter:511). The earth made for Israel is a variation seen with AssMos 1:12; 4 Esr 6:55, 59.

<sup>229</sup> For a discussion, cf. Cranfield (:413). Dunn's (:470) equation ("so long as the full sweep of both words is borne in mind") falls short.

<sup>230</sup> The genitive has been explained as subjective, objective, appositional, and qualitative (cf. Schreiner:436).

<sup>231</sup> Its introduction with *οἴδαμεν γὰρ* indicates a common knowledge. Cranfield (:416) restricts it to Christians, Wolter (:514) expands it to Jews. Various English translations treat *συστενάζει καὶ συνωδίνει* as hendiadys. Braaten (2006:133-135), however, explains convincingly the two different spheres of meanings.

<sup>232</sup> All alternatives fall short of evidence (cf. Cranfield:416-417; Woschitz:530; Dunn:472). The composites with *συν-* are unique in the NT (Wolter:515). Braaten (2006:141) points out the inclusion of a community of mourners in Hebrew mourning rites, sometimes even including domestic animals (as in Jonah 3).

<sup>233</sup> Cf. also Job 31:38-40; Hos 4:1-3; 4 Ezra 7:1-4

<sup>234</sup> Cf. Keesmaat (in Braaten 2006:134)

<sup>235</sup> Cf., e.g., Dunn (:472-473; 489); Käsemann (:232)

*ὠδίνω* only in the general sense of suffering agony falls short of the numerous indications with strong eschatological overtones<sup>236</sup>. Gempf (in Schreiner:437), after a careful study, concludes that the emphasis is not on the future redemption but on the present sufferings<sup>237</sup>, contrary to the occurrences in the Gospels but in accordance with Paul's usage in Galatians 4:19. The creation groans together in the pains of childbirth *ἄχρι τοῦ νῦν*<sup>238</sup>. The present forms of the verbs stress the current situation furthermore<sup>239</sup>. In contrast to the Christian "we" (cf. below), the present situation arose with the subjection under *ματαιότης*. Various Old Testament prophets have pointed out the ongoing curse that human sin brings on the human race, completing Paul's rather abstract language with vivid pictures<sup>240</sup>.

Not only creation, indirectly by the Fall of Man, but also the Christian "we" is heavily affected. This is manifested in the present passage by *τὰ παθήματα τοῦ νῦν καιροῦ* (v. 18) and by *ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν* (v. 23). The former probably revives the *συμπάσχομεν* used in verse 17 with the *παθήματα*, which has to be regarded as a general term for the sufferings of all kind<sup>241</sup>, the plural being typical of Pauline usage<sup>242</sup>. The expression *τοῦ νῦν καιροῦ* is often used to distinguish the present and another time<sup>243</sup>, marking the contrast. The latter emphasises the common groaning of the Christian "we" with creation. Whereas the whole of creation groans "together", the Christians groan "inwardly"<sup>244</sup>, not of anxiety or of doubt but of "frustration at the re-

<sup>236</sup> Cf. Isa 13:8; 21:3; 26:17-18; 66:7-8; Jer 4:31; 22:23; Hos 13:13; Mic 4:9-10; 1 QH 3:7-18. For NT use, cf. Matt 24:8; Mark 13:8; John 16:21; Acts 2:24; 1 Thess 5:3; Rev 12:2. For this use in apocalyptic and rabbinic Judaism, cf. 1 Enoch 63:4; 4 Ezra 10:6-16; Strack-Billerbeck (in Dunn:473).

<sup>237</sup> Together with Wolter (:515), Fitzmyer (in Schreiner:437) and Braaten (2006:141), contra Moo (1996:518) and Dunn (:473). Tsumura (in Schreiner:437) thinks of Eve's groaning in Gen 3:16.

<sup>238</sup> For the rare occurrences of this expression and its alternatives, cf. Wolter (:515).

<sup>239</sup> In contrast to the eschatological "now" of 3:21 or 2 Corinthians 6:2 (cf. Longenecker 2016:725).

<sup>240</sup> Cf., e.g., Joel 1:10-12; 17-20; Bauckham 2011 (:94-95).

<sup>241</sup> Probably linked with the sufferings "that believers could expect in following a suffering Christ" in contrast to the *τὰ παθήματα τῶν ἁμαρτιῶν* (7:5) of the fallen world (Jewett:510). For Paul's use of *παθήματα*, cf. Michaelis (in Moo 1996:511).

<sup>242</sup> Cf. 2 Cor 1:5-7; Gal 5:24; Phil 3:10; Col 1:24

<sup>243</sup> Here the future. Cf. 11:5; Gen 29:34; 30:20; Exod 9:14; 3:26; 2 Cor 8:14; cf. also Barn 4:1 with the same terms as here (Wolter:508). Cranfield (:409) thinks of the "period of time which began with the gospel events and will be terminated by the Parousia". However, the emphasis is hardly on the "certainty that it will one day be terminated" (contra Cranfield:409). Moo (1996:512) and Dunn (:468) point out the similarity to *αἰὼν* (cf. 11:5; 1 Cor 7:29; 2 Cor 6:2; Gal 1:4). Jewett (:509), however, thinks of the very concrete situation of the Roman Christians as part of the underclass.

<sup>244</sup> For a rejection of "among ourselves" and "with regard to ourselves" as alternative translations, cf. Cranfield (:418-419); Dunn (:474).

maintaining moral and physical infirmities that are inevitably a part of this period [...]” (Moo 1996:519). In contrast to creation, the metaphor of childbirth is not taken up again. Braaten (2006:157) identifies a circle of suffering with a lack of full redemption on the human's side because of creation's suffering, and creation not being released until humans are redeemed.

The future, on the other hand, is characterised primarily by *δόξα*, connected directly to the Christian "we". The focus is on the "vastness of the difference" (Cranfield:410) between the present situation and the future glory. Implicitly, Paul certainly thinks of its lack in accordance with *πάντες γὰρ ἡμαρτον καὶ ὑστεροῦνται τῆς δόξης τοῦ θεοῦ* in 3:21<sup>245</sup>, referring back to the Fall of Man<sup>246</sup>. A wider reference to Jewish thoughts prior to Paul is probable as well<sup>247</sup>. The concept of *δόξα* is distant from the classical Greek connotation but close to the Hebrew sense as innate weightiness, honour, beauty, fiery presence, splendour, or power (cf. Aalen and Kvalbein 2014:305).

Explicitly, verse 18 with *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς* marks the contrast to the previous *παθήματα*, with *μέλλουσαν* connected to both *δόξαν* and *ἀποκαλυφθῆναι*<sup>248</sup>. It could refer to the timely proximity of the event or simply mark it as being located in the future<sup>249</sup>. In both cases it marks certainty (cf. 8:13; Dunn:468). A similar conclusion has to be drawn regarding *ἀποκαλυφθῆναι*. The stress is on the revelation of something not here yet<sup>250</sup> (Schreiner:434) in the sense of an "eschatological unveiling from heaven" (Dunn:470<sup>251</sup>), although to some degree it is already a reality. In any case, the glory as revealed *εἰς ἡμᾶς*<sup>252</sup> emphasises that the Christian "we" is to obtain something that is not yet. On the one hand, Christians are the location of the revelation brought from the outside<sup>253</sup>; their redeemed bodies bear God's

<sup>245</sup> Believers are included; the complexive aorist probably indicates them explicitly (cf. Wolter:251-252).

<sup>246</sup> ApocMos describes the alienation of God's glory in the Garden of Eden (in Wolter:252), an interpretation rejected by Grindheim (2017).

<sup>247</sup> For an exposition, cf. Dunn (:468-469).

<sup>248</sup> Cf. 1 Pet 1:5; Wolter (:508). A similar radical change is described in 5:3 (cf. ch. 2.2.6).

<sup>249</sup> Bauer, Käsemann, and Dunn, e.g. (in Wolter:508), argue for the former. For a short period of time, cf. Rev 12:4. Wilckens and Haacker (in Wolter:508), Jewett (:510), and Schreiner (:434), e.g., argue for the latter. For a long period of time, cf. Gal 3:23.

<sup>250</sup> Cf. 1 Cor 3:13; 1 Pet 5:1. Moo (1996:515) explains it as not only "a disclosure of what we have always been but also a dynamic process [...]".

<sup>251</sup> He refers to the illustration of a play where "the final curtain is drawn back to reveal the various actors transformed (back) into their real characters".

<sup>252</sup> An expression that is quite unusual for Paul.

<sup>253</sup> *εἰς ἡμᾶς* then is meant in the locative sense, cf. Cranfield (:410); Vulg. ("in nobis"), contra Bauer (in Wolter:508) who translates it in the directional sense as "with regard to". For a combination of both, cf. Duncan

glory (Eastman in Duncan 2015:412-413; cf. Ps 8:5). On the other hand, the *δόξα* "apprehends us and is bestowed upon us" (Schreiner:434; Moo 1996:550-551).

Verse 21 underlines this glory from the perspective of the creation, set free *τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ θεοῦ*. The passive form refers to God who subjected the creation but will set it free "from a state of slavery into a state of freedom" (Cranfield:415), first postulating a negative and then a positive freedom. After the liberation from sin (6:18, 22) and from the law (7:3; 8:2), Paul re-emerges the themes by tying them together (cf. Dunn:471). The triple-genitive construction *τῆς δόξης τῶν τέκνων τοῦ θεοῦ* has to be disassembled. The first has often been understood as adjectival ("glorious liberty"; cf. KJV). However, seeing *δουλεία τῆς φθορᾶς* as a parallel structure (with *δουλεία* and *ἐλευθερία* as well as *φθορᾶς* and *δόξα* as opponents), this genitive rather implies the *ἐλευθερία* as result or accompaniment of *δόξα* (Cranfield:416)<sup>254</sup>. Thus the ultimate destiny of creation is not annihilation but transformation (cf. Moo 1996:517)<sup>255</sup>. *τῶν τέκνων τοῦ θεοῦ* then is dependent grammatically on *δόξα* and not on *ἐλευθερία*. With the structure analysed as above, creation will possess a liberty that is a consequence of the future glory of the Christian "we"<sup>256</sup>. It may be said implicitly that the *ματαιότης* of verse 20 will be finished. Explicitly, the *φθορά* will be stopped. The liberty of creation, therefore, can be regarded as its original commission restored (Cranfield:416) and its decay ended, a statement possibly made already in Genesis 3:15 with the woman's seed bruising the serpent's head<sup>257</sup>. Neither on the Christian side does Paul leave *δόξα* as an abstractum. He substantiates it in verse 23 by *νίθησιν* and *ἀπολύτρωσις τοῦ σώματος ἡμῶν*. Whereas the former is presented in the upcoming section of this study (cf. ch. 3.1.4), the latter contains challenging theological significance for Paul's understanding of hope. *ἀπολύτρωσις τοῦ σώματος ἡμῶν* indicates the immortal compensation of the mortal Christian bodies. In accordance with the passage in chapter 4 examined above (cf. ch. 2.2), Paul's focus thus lies not on the intermediate state sometimes referred to as

---

(2015:412-413). For a further discussion, cf. Grindheim (2017:461), who concludes by translating with "for us", "to us", or "toward us".

<sup>254</sup> Cf. Wolter who sees it as qualification of *δόξα* (:513). Woschitz (:530) states similarly: "Die *δόξα* hat die Freiheit zum Inhalt und zu ihrer Erscheinungsweise."

<sup>255</sup> For a convincing comparison with 2 Pet 3 and Rev 21-22, cf. Jonathan Moo (2010).

<sup>256</sup> This implies that creation will not possess the glory itself (cf. Wolter contra Michel (:268), Chang, Breytenbach in Wolter:514).

<sup>257</sup> Cf. 16:20; Cranfield (:414). Contra Wolter (:512).

"heaven" but on "the hope of resurrection and new creation" (Ware 2009:131), rejecting any dualistic idea of escaping the created order (:135).

Paul portrays the contrast between the present and the future one more time in the second part of verse 24 with the metaphor of seeing and not seeing and the question of *ὁ γὰρ βλέπει τίς ἐλπίζει*. The statement, almost appearing clumsy, is straightforward: We do not see yet, and this is the reason we hope. Although providing three (!) occurrences of *ἐλπίζει*, the reasons for this passage's location are hardly to be found in Paul's argument but rather lie in his rhetorical purpose, possibly intensifying the tension between the first part of verse 24 and verse 25. Longenecker (2016:728) calls it "a rhetorical break". However, it is certainly not an expression of a vertical eschatology, devaluating the earthly in favour of the heavenly. Also the unseen is part of the "physical, tangible world to come" (Ware 2009:136).

To sum up this section, *ἐλπίζει* is embedded in the sharp contrast between the present and the future. The present time is characterized by the creation's part by an eager waiting because of the subjection to futility and the bondage of decay, which is expressed in groaning and severe pain. Regarding the Christian, the same eager waiting takes place by groaning due to the sufferings of the present time. The future, however, is marked by the revelation of the glory of and in the children of God, resulting in a freedom also for creation. In terms of quality, Paul's emphasis is thus consistently on anthropology (cf. Moo 1996:517). However, this is not the only specification of *ἐλπίζει* in this passage.

### 3.1.4 *ἐλπίζει as Tension between Present and Future*

The sharp contrast between the "now" and the "not yet" described above cannot obscure the richness of what the Christian "we" already possesses. On the contrary, it is exactly what the Christians have now that lets them hope for the glorious outcome at the end. Christians thus gain their certainty about the future glory by the indications of what "we" possess in the present time. These indications as expressed in the present passage are multifarious and need special attention.

First of all, creation is subjected *ἐφ' ἐλπίδι*, an expression that led to a "striking diversity of opinion" in scholarly literature (Duncan 2015:417). The complexity of Paul's sentence and the acceptance of the following variant *ὅτι* or *διότι*, respectively<sup>258</sup>, are

<sup>258</sup> The decision is difficult due to the *-δι* ending on *ἐλπίδι*. It could have been added through dittography or could have dropped out through haplography (cf. Metzger 1994:456).

major reasons for this wide range of interpretation. Derived from the strong grammatical basis<sup>259</sup> and in accordance with the majority of its occurrences (biblical and non-biblical<sup>260</sup>), ἐφ' ἐλπίδι has to bear its main emphasis with "on the basis of hope". This conclusion raises the question whether God as τὸν ὑποτάξαντα or the ὑπετάγη creation is the subject of hope. The NJB Bible, Bowen (2013) and Morris (in Duncan 2015:420) translate in the first, most interpreters<sup>261</sup> tend to the second sense. However, Duncan (:423) observes an ambiguity. The grammatical arguments seem to supply the former, the content-related arguments the latter interpretation. Whereas Hill's attempt of contrasting ἐφ' ἐλπίδι with οὐχ ἐκούσα has to be regarded as a failure<sup>262</sup>, Duncan, in a pragmatic approach, proposes ἐφ' ἐλπίδι as modifying ἀπεκδέχεται at the end of verse 19. Grammatically, he suggests a double-parenthesis with verse 20b subordinated to 20a demonstrated by the English translation above, a complex structure that Duncan justifies with the variety of harsh parenthesis common to Paul (BDF in Duncan 2015:424). In explaining ἐφ' ἐλπίδι in this manner, he combines grammatical and content-related arguments. The creation thus "waits expectantly on the basis of hope" (:424), a semantical connection confirmed by Wolter (:512) and Woschitz (:527). The object or content of hope, consequently, is to be found in verse 21 with its negative and positive formulation<sup>263</sup>, tightly binding up together "the past subjection, present suffering and future glory of creation and believing humanity" (Duncan 2015:426-427). Furthermore, it could refer to the *protoevangelium* of Genesis 3:15 (cf. 16:20; Moo 1996:516).

Various recent interpreters have rightly indicated the human responsibility for creation on the basis of this passage. Bauckham (2011:92-93) has convincingly shown that Paul speaks of a "three-way relationship" in contrast to the modern period when creation was often ignored because of the exclusive focus on God and humans. This recognition does not support a gradual redemption of nature because of human care

<sup>259</sup> Cf. BDAG (s.v. ἐπι 6.a); BDF (§235:2).

<sup>260</sup> Cf. Duncan (2015:419).

<sup>261</sup> Cf. Cranfield (:414); Nebe (1983:87); Barrett (:166), Byrne, Hahne, Jewett, Käsemann, Fitzmyer (in Duncan 2015:422).

<sup>262</sup> ἀλλά can hardly depict a contrast between "willingly" and "in hope". Cf. Hill and Hahne, respectively, in Duncan (2015:422).

<sup>263</sup> Both the casual "because" or explicative "that" are possible. The acceptance of διότι as original tends to the casual use (Paul always uses διότι for justifying reasons). Cf. Wolter (:513); Cranfield (:415); BDAG (s.v. διότι 1.). The assumption of ὅτι as the original version tends to the explicative use. Cf. Duncan (2015:424); Schreiner (:436); BDAG (s.v. ὅτι 2.).

(cf. rightly Wolter:516)<sup>264</sup>. Its liberation remains in the first place an eschatological event launched by God's decisive action. What then is the Christian responsibility? It is the one of anticipating this future event by avoiding and repairing damage as far as possible (cf. Bauckham 2011:96). At the same time, it is about the cultivation of Christian hope expressed in the practice of faithfulness and perseverance (cf. Moo 2010:42). As primary reason for this attitude, Bauckham explains the close connection between the natural and the moral order. However, this argument falls short when it rejects a defining change in the human being that allows redemption from the natural moral order, an event that is described by Paul next in terms of salvation.

Secondly, Paul often uses the word-field of salvation for describing an eschatological event<sup>265</sup>. In 5:9, he means salvation from the eschatological wrath of God (as negative content), but he also links it to the restoration of *δόξα* (as positive content)<sup>266</sup>. Here, in contrast, Paul depicts salvation with *τῇ γὰρ ἐλπίδι ἐσώθημεν* as a past action of God<sup>267</sup>. At the same time, he links it to the future with *ἐλπίζω*, "anticipating the completion of salvation now enjoyed" (Schreiner:439). The dative form *ἐλπίδι* is either associative (cf. Moo 1996:521; Dunn:475) or modal (cf. Cranfield:419; Wolter:520)<sup>268</sup>. Hope then is either inseparable from salvation or it serves to qualify *ἐσώθημεν*. In both cases, the close relation between hope and salvation is clarified, underlined by placing the dative construction in front of the verb<sup>269</sup>. *γὰρ* introduces an explanation to verse 23, corresponding with having the Spirit and still inwardly groaning, we are saved in hope (cf. Cranfield:420). Whereas creation had its hope from the beginning of its subjection (*ἐφ' ἐλπίδι*), the Christian "we" received it only with salvation<sup>270</sup>. Hope then is an integral component of salvation. Halík (2014:212) evaluates this statement as "tiefsten Satz der neutestamentlichen Theologie der Hoffnung".

<sup>264</sup> Jewett (:512) tends to this view when writing: "[The Christians] altered lifestyle and revised ethics begin to restore the ecological system that had been thrown out of balance by wrongdoing (1:18-32) and sin (ch. 5-7)."

<sup>265</sup> Cf. 5:9-10; 13:11; 1 Cor 3:15; 5:5; Phil 1:19; 1 Thess 5:9; 1 Tim 2:15; 4:16; 2 Tim 4:18. In 1 Cor 1:18 and 2 Cor 2:15, Paul describes salvation as a present situation.

<sup>266</sup> Compare 5:9f with 8:30 and Phil 3:20 (cf. Cranfield:89).

<sup>267</sup> He uses a passive aorist (*passivum divinum*). For other Pauline past tenses of *σῶζω*, cf. Eph 2:5; 2 Tim 1:9; Tit 3:5.

<sup>268</sup> Contra KJV that construes it as instrumental. Woschitz (:532) adds a final use as alternative (living in the situation of hope).

<sup>269</sup> Käsemann (:230) thinks that Paul tries to avoid enthusiasm by putting *τῇ ἐλπίδι* first. Byrne (:265) criticizes Käsemann for an "'anti-enthusiastic' view of Paul all through". For a similar rejection, cf. Jewett (:520).

<sup>270</sup> Cf. 5:2; 1 Thess 4:13 where non-Christians are lacking hope; Wolter (:519-520).



A third evidence is the passage's threefold mention of Christians as God's children, a current fact that is still hidden. Previously, Paul stated that Christians are (*εἶσιν*) sons of God (*ὅσοι γὰρ πνεύματι θεοῦ ἄγονται*, v. 14). They have received (*ἐλάβετε*) the *πνεῦμα υἰοθεσίας*, through him they cry *αββα ὁ πατήρ* (v. 15)<sup>271</sup>. The Spirit himself is our witness that "we are" (*ἐσμὲν*) God's children. In our passage, however, a regression seems to take place: The sons of God still need to be revealed (v. 19), the glory of God's children is not present yet (v. 21) and the Christian "we" still waits for the adoption as sons (v. 23), an event that only takes place with the redemption of our bodies (see above). A precise observation reveals the characteristics of the sonship described by Paul. Verse 19 thereby serves as "the key to the resolution of the apparent tension" (Cranfield:419). Paul describes Christians as children of God whose sonship is not yet fully manifest<sup>272</sup>. The lacking component is specified in two ways but referring to the same event. Firstly, with *τὴν ἀποκάλυψιν τῶν υἰῶν τοῦ θεοῦ*<sup>273</sup>, Paul refers back to the *συνδοξασθῶμεν* in verse 17 and to the *μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς* in verse 18, the latter articulated with the same verb<sup>274</sup>. This is exactly what verse 21 takes up by characterising the future liberty of creation as *τῆς δόξης τῶν τέκνων τοῦ θεοῦ*<sup>275</sup>. Sonship then is a present reality, but the glory is still future. Secondly, the *υἰοθεσία* of verse 23 is the "adoption as sons". The metaphor is probably derived from the Graeco-Roman world well familiar to both Paul and his readers (cf. Cranfield:397 in accordance with TWNT)<sup>276</sup>. Longenecker (2014:72) describes four distinctive attributes: An adopted son was placed into a completely new relationship with his new *paterfamilias*, his old relationships and obligations were cancelled because of his new life, he had the same rights as any other son, and a

<sup>271</sup> Longenecker (2016:74) states "that such an affectionate consciousness of intimate relationship with God was widespread among early believers in Jesus, whether Aramaic or Greek speaking, and the fact that the Greek form of the expression is articular, that is, that it reads *ho patēr* ("the father"), suggests that the Greek form of the expression, as well as its Aramaic counterpart, should be understood as a vocative of address that carries an emphatic nuance".

<sup>272</sup> Cranfield (:412): "Their sonship is veiled and their incognito is impenetrable except to faith".

<sup>273</sup> The genitive is a *genitivus objectivus* (Wolter:510).

<sup>274</sup> Paul probably describes the same expectation in Col 3:1-4 (cf. Wolter:510).

<sup>275</sup> Christoffersson unjustifiably thinks of *υἰῶν τοῦ θεοῦ* as angelic beings (in Wolter:510). Cf. 1 Cor 1:7; 2 Thess 1:7; Braumann (2014:1134-1135).

<sup>276</sup> *υἰοθεσία* occurs three times in Romans (8:15; here; 9:4), in Gal 4:5 and in Eph 1:5. Adoption as a legal act was not a Jewish institution and there is no occurrence in the LXX. However, texts such as Gen 15:2-4; Exod 2:10; 4:22; 2 Sam 7:14; 1 Chr 28:6; Esth 2:7; Ps 2:7; 89:26; Jer 3:19; Hos 11:1 indicate that probably, Paul had also in mind the OT (Cranfield:397; Scott in Schreiner:425).

new name from his adopting father changed his status<sup>277</sup>. From 8:15b, the Christian "we" is in possession of the *πνεῦμα υἰοθεσίας*. However, we still wait (*ἀπεκδεχόμενοι*) for its public proclamation (cf. Cranfield:419) in the course of the "redemption of our body", an expression that emphasises the tension again by referring at other places and also to the past (cf. 3:24; Eph 1:7; Col 1:14; 1 Cor 1:30). At the same time it anticipates the *συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ* of verse 29. Paul has made a third approach in verse 17 with *κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ*. The subject of being heirs pictures the character of sonship and reflects the certain nature of Pauline hope<sup>278</sup>. We are heirs, but the full inheritance is still outstanding<sup>279</sup>. Ware (2009:135) convincingly displays the theme of inheritance as traced throughout both the Old Testament and the New Testament, starting with the land of promise to Israel and ending with the whole earth as the future Christian inheritance. On the basis of the verses examined, Woschitz (:531) concludes: "Sonship is both starting point and end of the Christian existence"<sup>280</sup>.

A fourth indication for the tension between present and future is Paul's description of the *πνεῦμα* as *τὴν ἀπαρχὴν*. From 5:5; 8:4, 9-11 and 11:14-16 it is obvious that he assumes Christians to have the Holy Spirit in the present time<sup>281</sup>, here confirmed with the present participle *ἔχοντες*. At the same time, the description from 8:15b as *πνεῦμα υἰοθεσίας* intensifies the subject of the Christian sonship (see above). The genitive here is epexegetic, demanding an equation: The firstfruit *is* the Spirit<sup>282</sup>. Semantically, Paul characterises the Spirit as firstfruit<sup>283</sup>. With *ἀπαρχή*, Paul uses a metaphor derived from the dedication of the harvest's first earnings to God, translated mainly from the Hebrew terms *רֵאשִׁית* and *תְּרוּמָה*<sup>284</sup>. The firstfruits are thereby not only an indica-

<sup>277</sup> He pleads for a greater appreciation of Paul's metaphor as an application of Romans 8 precious declarations to the Gentiles (:76).

<sup>278</sup> For a late survey on the subject in the Pauline letters, cf. Hodge (2007). Cf. Gal 4:1, 7. Braaten (2006:156-157) suggests a relationship between family and creation by stating that the subject of being heirs serves as transition.

<sup>279</sup> The metaphor is used in early Jewish and early Christian texts in regards to land, to the eschatological salvation or to the participation in God's theocracy. Schreiner (:425) speaks of "inaugurated but not consummated".

<sup>280</sup> "Sie ist Ausgangspunkt und zugleich Ziel des christlichen Daseins."

<sup>281</sup> Paul hereby characterizes the *αὐτοὶ* as Christians (cf. Wolter:516-517).

<sup>282</sup> For the use of a genitivus epexegeticus/appositivus, cf. 2 Cor 1:22; 5:5; Wolter (:517); Woschitz (:531); Cranfield (:418); Fitzmyer (:510) e.g., contra Sanday and Headlam (:209), Murray, Delling (in Schreiner:438) who think of a partitive genitive, Kuss (in Dunn:473) of a concessive genitive.

<sup>283</sup> The nomen regens qualifying the nomen rectum (cf. Wolter:517).

<sup>284</sup> Cf. Exod 23:19; Num 15:20-21; Deut 18:4 e.g.; Thucydides, Isocrates, Plato e.g. in Wolter (:517). For a detailed explanation, cf. Cranfield (:417-418).

tion for the harvest but already an inherent part of it, just as with the synonymously used *ἀρραβών*<sup>285</sup>, "a foretaste and a guarantee" (Cranfield:418). The term's sacrificial flavour in the LXX is not present in the New Testament (cf. Moo 1996:520). More probable, it evoked the thought of Pentecost as the principal celebration of the harvest's firstfruits and the Spirit's first outpouring (cf. Dunn:473). In this way, Paul depicts the reality of the Spirit as a component of the eschatological completion<sup>286</sup>. In verses 26 and 27, it is this Spirit, similar to creation (v. 22) and the Christian "we" (v. 23), that groans (*στεναγμοῖς ἀλαλήτοις*) while interceding (*ὑπερεντυγχάνω*) in assistance (*συναντιλαμβάνομαι*) of the latter. In this way, he is both mediator between Christians and God and the connecting link between our present *ἀσθένεια* (v. 26) and the future *νίοθεσίαν* and *ἀπολύτρωσιν τοῦ σώματος* (v. 23). At the same time, with a casual interpretation of the participle (cf. Moo 1996:520; Dunn:473), the Christian groans not *despite* but *because* of the *ἀπαρχή*, making him aware of the pending future.

To sum up this section, the use of *ἐλπὶς* in regard to creation and salvation indicates the presence of a strong tension, emphasised furthermore by the topics of being God's children with its various benefits, including the firstfruits of the Spirit. A last characterisation of *ἐλπὶς* to be observed in the present passage lies in its certainty.

### 3.1.5 The Certainty of *ἐλπὶς*

Neither contrast nor tension between the present and the future are marked by insecurity of any kind. On the contrary, the examined passage portrays *ἐλπὶς* as a firm conviction. Firstly, the introducing verb *λογίζομαι* is more than a subjective conviction. It serves to determine a situation in the form of an authoritative pronouncement<sup>287</sup>. Secondly, Paul continues with the bold expression *οὐκ ἄξια πρὸς* with the basic meaning of "weighing as much". The point of gravity, in association with beam

<sup>285</sup> Cf. 2 Cor 1:22; 5:5; Woschitz (:531); for a comprehensive discussion of *ἀρραβών*, cf. G Volf (in Schreiner:438) and Dunn (:473).

<sup>286</sup> Cf. Wolter (:518): "[...], dass die Wirklichkeit des Geistes bereits Bestandteil der eschatischen Vollendung ist." Cf. also Longenecker (2016:726-727).

<sup>287</sup> Cf. 3:28; 6:11; 14:14. So Wolter (:507); Käsemann (:224). Cranfield (:408) speaks of a "firm conviction reached by rational thought on the basis of the gospel". Dunn (:468) points out the new phase of argument and its contrast to *οἶδαμεν* in v. 22 and 28 to strengthen the emphasis. He adds the experience of the Spirit as the reason for this firm conviction. Wilckens (:151) translates with "Ich behaupte".

scales<sup>288</sup>, is obvious to Paul. Thirdly, the clear remark of the creation as *ἐλευθερωθήσεται* (future passive) complies with this certainty. Fourthly, when considering 2 Corinthians 4:18b, even the apparent excursus in verse 25 contains this certainty. Exactly because hope cannot be seen, it is "part of the eternal and sure purposes of God" (Moo 1996:522). Lastly, it is this security that lays the fundament for the *δι' ὑπομονῆς ἀπεκδεχόμεθα* at the end of the section. The Christian's endurance with its connotation of bearing up under intense pressure (:522) is frequently required in regard to trials<sup>289</sup> or the climax of God's salvation<sup>290</sup>. Longenecker (2016:729) therefore proposes to translate *ὑπομονή* with "steadfast endurance", in accordance with Falkenroth and Willi (2014:673) and Barth's (1940:554) "Beharrlichkeit". At the end of this passage Paul can claim with broad support that this endurance is justified<sup>291</sup>. This certainty of *ἐλπίς* is reason enough to rejoice, a subject taken up in the next passage to be examined.

### 3.1.6 *ἐλπίς and its Context of Romans 12*

With chapter 12, Paul, after the section on Israel (ch. 9-11), turns towards the application of what was stated previously, a change that is regarded with good reasons as a switch from the indicative to the imperative<sup>292</sup>. Firstly, *διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ* in verse 1 marks the transition by referring back; it is through the mercies of God (especially summarised in 11:30-32) that Christians can accomplish what follows. Secondly, the exhortation's content in verse 2 picks up the theme of 6:12-14. Because already chapters 9-11 were precipitated by previous contents (cf. Schreiner:639), the commencing *οὖν* therefore refers to the previous part of the letter, introducing the ethical consequences for Christian life and ministry. Thirdly, Paul desires to apply the doxology of 11:33-36 to the "everyday experience" of the community (Peterson in Schreiner:639).

<sup>288</sup> For a similar thought, cf. 2 Cor 4:17.

<sup>289</sup> Cf. 5:3-4; Jas 1:3-4; 5:11; Rev 13:10; 14:12.

<sup>290</sup> Luke 21:19; 1 Thess 1:3; Heb 10:36.

<sup>291</sup> For a close parallel to this prepositional phrase, cf. Heb 12:1.

<sup>292</sup> Wilckens (:1) calls it a principle of Christian walk ("eine Art 'Prinzip' christlichen Wandels"). Schreiner (:640) warns that "carrying out the imperatives would be an impossibility without the indicative". On the other hand, "parenthesis is a vital and central element of Pauline Gospel".

Regarding the structure, *παρακαλῶ* as the first word sets the tone for the entire section 12:1-15:13<sup>293</sup>, verses 1 and 2 serving as a paradigm (Schreiner:640), following the triad positive-negative-positive (cf. Michel:369)<sup>294</sup>. The following paragraph (v. 3-21) is a detailed but incomprehensive parenesis<sup>295</sup>. The sharp injunctions, the frequent omission of finite verbs, and the few conjunctions or particles fit the broad category of a parenesis but complicate the establishment of a structure (cf. Moo 1996:771). Most scholars<sup>296</sup> split, based on the content, after verse 8, separating the discussion about spiritual gifts and their proper use from the implications of love. A further subdivision of verses 9-21 is harder: Some treat verses 9-13 as regarding the community and 14-21 as regarding people outside<sup>297</sup>. Schreiner (:641), more convincingly, gathers verses 9-16 under the heading "love and community" and verses 17-21 under "love for enemies". Although often in an implicit manner, love is certainly basic to this section, spotlighted again in 13:8-10 as the fulfilment of the law. It is debatable whether Paul kept the paragraph in a general tone or if he also intended to address recipient-specific issues<sup>298</sup>. Based on style and contra the verse division<sup>299</sup>, Cranfield (:629) rightly notices a change in construction. He proposes six pairs of clauses from verses 9b to 13 (:636)<sup>300</sup>, Moo (1996:773-774) and Fitzmyer (:652) follow the scheme of Black who tries to untie the tension between content and style. Finally, Jewett (:756-758) provides an exhaustive structure of "ten neatly balanced phrases".

<sup>293</sup> Cf. Cranfield (:595); Piper (in Schreiner:640).

<sup>294</sup> For more Pauline triads composed within this structure, cf. 13:13 and 1 Cor 1:10.

<sup>295</sup> A parenesis, found in Greek and Jewish writings, "strings together admonitions of a general ethical content" (Michel in Moo 1996:772). A comparison with similar passages in 1 Thess 5:12-22 and 1 Pet 3:8-12 reveals that the individual elements could be formulated in different combinations (cf. Dunn:737), maybe reflecting Semitic prototypes (cf. Byrne:375). Barrett's claim of a Hebrew usage as argument for imperative function can hardly be established (:231-232). Technically, these participles are not imperatives, but "it is clear that Paul is giving commands" (Schreiner:664).

<sup>296</sup> So, e.g., Cranfield, Wilckens, Schreiner.

<sup>297</sup> So, e.g., Wilckens (:18); Cranfield (:623); Dunn (:738-739, with some qualifications). Schreiner rightly questions whether verses 15-16 are referring to relationships with people outside.

<sup>298</sup> Moser (in Schreiner:640), e.g., tends to the former. 14:1-15:13 is more probable to treat the specific tensions between Jews and Gentiles. Moo (1996:772-773) tries to combine the views: "Paul's selection of the material suggests that he may have at least one eye on the situation of the Roman church." On the other hand, "the parallels between the sequence of exhortations" tend to "familiar early Christian teaching".

<sup>299</sup> Two pairs, two sets of three, one pair.

<sup>300</sup> Strangely, he titles the paragraph "A series of loosely connected items of exhortations" (:628). In his implementations, however, he explains their connections quite exhaustively.

Paul often begins exhortations using the verb *παρακαλέω*<sup>301</sup>. Because of its wide spectrum of meanings, it is difficult to translate it without losing integral components. In the context of "exhorting", at least the nuance of an urgent request (Schlier in Wilckens:2) has to be added. It is not a law insofar as Paul and not God or Christ is the one exhorting. But it is neither reduced to a human command insofar as the authority stems from God (his *οἰκτιρμοί*; cf. Wilckens:2), paired with an enormous pastoral concern and comforting correction. Wilckens (:2) calls it a union of fatherly strictness with motherly warmth<sup>302</sup>, not leaving room for discussion but for deep trust (cf. 2 Cor 13:10). The following verses 9 to 11, with their astonishing strong tone, are presented briefly as an introduction to verse 12<sup>303</sup>. There is no need for an own translation of the text; the few variants will be mentioned directly in the footnotes.

*ἀγάπη* (v. 9) is here used for the first time in the letter regarding the love of Christians toward others<sup>304</sup>. It may function here as a heading (cf. Dunn:739)<sup>305</sup>. Its presence in the Christian life is presupposed; the exhortation only regards its quality. It shall be *ἀνυπόκριτος*, not counterfeit as in a play act<sup>306</sup>. The participle *ἀποστνυγούντες*<sup>307</sup> is a comparative form of "hating", expressed best with "hating utterly" or "abhorring"<sup>308</sup>. *πονηρός* is a stronger term than the normally used *κακός* as antithesis to *ἀγαθός* (cf. Dunn:740; Amos 5:15). Furthermore, the passive *κολλώμενοι*, with *κόλλα* meaning "glue", is a strong indication for "clinging", elsewhere in Paul only used with reference

<sup>301</sup> For similar openings, cf. 1 Thess 4:1; 1 Cor 1:10; 2 Cor 10:1; Eph 4:1; 1 Pet 2:11.

<sup>302</sup> "'Väterliche' Strenge und 'mütterliche' Wärme sind darin vereinigt [...]".

<sup>303</sup> An exhausted discussion would not be appropriate due to their loose connection with *ἐλπὶς* of verse 12. Cf. others, e.g. Cranfield (:628-636); Wilckens (:18-21).

<sup>304</sup> Before, it was only related to divine love (cf. 5:5, 8; 8:35, 39; Cranfield:629-630). Mentioned first, Paul underlines love's pre-eminence insisted in 13:8-10; 1 Cor 12:31-13:13; Gal 5:14; Eph 5:2; Col 3:14; 1 Thess 4:9; 1 Tim 1:5. Structural references are lacking for the claim of various scholars that all exhortations here fall under the category of love (so Dunn:739; Wilson, Stuhlmacher in Schreiner:662, e.g.). For the significance of *ἐλπὶς* in connection with love, cf. ch. 2.2.7; 3.2.1.

<sup>305</sup> He sees a "thesis-character", obscured by the (although justified) imperative translation. The Greek lacks any verb. Cf. also Schlier, Nygren (in Dunn:739). Jewett goes further by adding *ἔστιν* instead of an imperative, completing the thesis. Contra Käsemann (:331) who sees *ἀγάπη* only as one behaviour among others.

<sup>306</sup> In contrary to a possible interpretation of the Vulg. *sine simulatione* (cf. Cranfield:630). Cf. 2 Cor 6:6. BDAG (s.v. *ἀνυπόκριτος*) explains as "being without pretense, genuine, sincere". For a detailed discussion, cf. Jewett (:758-759).

<sup>307</sup> Some variants read the weaker *μισούντες*, possibly influenced by the Latin tradition (cf. Lietzmann in Jewett:755).

<sup>308</sup> BDAG (s.v. *ἀποστνυγέω*) explains with "to have a vehement dislike". Cranfield (:631) sees in the *ἀπο* an "intense inward rejection", Schreiner (:664) an "intense revulsion".

to sexual relations<sup>309</sup>. Paul probably used participles to demonstrate their connection to the genuine love (cf. Moo 1996:775-776).

The next phrase *τῆ φιλαδελφία εἰς ἀλλήλους φιλόστοργοι* states "tender and intimate affection between members of the same family" (Cranfield:631)<sup>310</sup>, the double *φιλο-* stem marks the early Christians' understanding of the church as extended family. The main two different interpretations of *τῆ τιμῆ ἀλλήλους προηγούμενοι* both consider the participle as a strong appeal to an active attitude<sup>311</sup>. Whether Paul indicates "a leading role of giving honour to one another" or rather "preferring one another in honour"<sup>312</sup>, his statement is straightforward in either case and based on the "membership of the same body (v. 3-8) and of the eschatological family of God" (v. 10; Dunn:741). The following *ὀκνηροί*<sup>313</sup> with its possible connection to causing idleness (cf. Phil 3:1), in turn, sharply contrasts the *ζέοντες*, referring to the act of boiling on a fire<sup>314</sup>. At the same time, its style connects back to the last exhortation in verse 10. *τῷ κυρίῳ δουλεύοντες*<sup>315</sup> at the first sight seems to be too obvious and general. However, it could well set the location of *τῷ πνεύματι ζέοντες* to the objective standards of serving the Lord, probably to prevent a self-centred display such as characterised by the Corinthians (cf. Moo 1996:779)<sup>316</sup>. With this explanation, the nature of Paul's expressions as an urgent appeal is set out in the discussion that follows<sup>317</sup>.

<sup>309</sup> Cf. 1 Cor 6:16-17; cf. also Matt 19:5.

<sup>310</sup> According to 1 Tim 5:1-2, Christians are united to Christ as brothers and sisters (*φιλαδελφία*). *φιλόστοργος*, on the other hand, refers rather to the love of parents towards their children (cf. the use in Philo in Dunn:740).

<sup>311</sup> For a discussion, cf. Cranfield (:632-633).

<sup>312</sup> Moo (1996:777), Dunn (:741), and Jewett (:761) tend to the former. Jewett justifies inter alia with the social context of honour. Possible references to greeting people and to honouring competing groups at love feasts in Rome (Moxnes and Lendon in Jewett:762) have to be treated with caution.

<sup>313</sup> Moffatt (in BDAG, s.v. *ὀκνηρός* 1.) translates the phrase with "never let your zeal flag".

<sup>314</sup> Or occasionally of solids being fiery hot, glowing (cf. Cranfield:634). Acts 18:25 is the only other NT occurrence, referring to Apollos as *ζέων τῷ πνεύματι*. The metaphor of boiling or burning clearly determines *πνεῦμα* as the Holy Spirit (cf. Dunn:742).

<sup>315</sup> The text variant *καρῷ* instead of *κυρίῳ* has been accepted by some scholars as the more difficult reading (e.g. Michel:385, Schlatter, Käsemann in Jewett:755). Byrne (:379) supports *καρῷ* mainly because of the eschatological tone. *κυρίῳ*, however, has the much stronger external evidence. Furthermore, *καρῷ* has been rejected by Cranfield (:634-636) and Jewett (:755) as a *lectio impossibilis*.

<sup>316</sup> Cf. Also Dunn (:742). Jewett (:763) states: "The task of Christian ethics is to keep the spiritual current flowing in responsible channels."

<sup>317</sup> For a discussion of *τῷ κυρίῳ δουλεύοντες* and its text variants, cf. Cranfield (:634-636).

### 3.1.7 *ἐλπίς* in Romans 12:12

For Paul, the following three topics of *ἐλπίς*, *θλιψίς*, and *προσευχή* form natural partners, already set out in 8:24-27 (cf. ch. 2.2.4f). With their dative determined article *τῇ* standing at the beginning, they form a stylistic unity (cf. Jewett:758). At the same time, *χαίρω / καυχάομαι*, *θλιψίς*, and *ὑπομονή / ὑπομένω* represent the structure of 5:2-5 (ch. 3.1.1f). Furthermore, the passage anticipates the eschatological joy of 15:13 (cf. ch. 3.2.4; 1 Thess 2:19).

Paul writes pithily: *τῇ ἐλπίδι χαίροντες*. The dative has been seen as causative<sup>318</sup>, qualifying and interpreting the joy and vice versa. Regarding 5:2 and 8:24, a local dative makes better sense. *ἐλπίς* then is the object in which the Christians rejoice<sup>319</sup>, as usually used in the Hebrew sense of confident trust. At the same time, it sees hope as the reason for joy. As a fruit of the Spirit (cf. Gal 5:22), Christian joy is not based on the present age nor on the circumstances affiliated with it, but on the certain hope of what is still future (cf. Cranfield:636)<sup>320</sup>. Joy itself, however, is present, despite the difficult situation<sup>321</sup>, and Paul's strong appeal is made in the sense of the *παρακαλέω* (v:1). Furthermore, the participle has again to be interpreted in an imperative sense (cf. Daube, Lohse in Wilckens:18). *χαίρω* is used here for the first time in Romans. Barth (1940:481) reasons that hope becomes an ethical action when expressed by joy.

The transition from *ἐλπίς* to *ὑπομονή* is not unusual for Paul<sup>322</sup>. Most English translations read "patient", but the stronger "endure" is more appropriate (cf. Cranfield:637)<sup>323</sup> because of its location as *θλιψίς*. In the New Testament, all these three terms include an eschatological meaning (:637). At the same time, the Roman readers can probably convey *θλιψίς* to their concrete situation (cf. Jewett:764). With the following *τῇ προσευχῇ προσκαρτεροῦντες*, Paul could have deliberately linked prayer

<sup>318</sup> Dunn (:742) and Schreiner (:666) are right in warning against dogmatism regarding the dative form.

<sup>319</sup> So Moo (1996:779), Käsemann (:334); Schlier (in Moo 1996:779); Dunn (:742). For a causative dative, cf. Cranfield (:637); Fitzmyer (:654). For an instrumental use, cf. Michel (:385); Murray (in Moo 1996:779); BDF §196. Byrne (:379) supports both a local and an instrumental form.

<sup>320</sup> For further texts showing joy as a characteristic of earliest Christianity, cf. 14:17; 15:15; 2 Cor 6:10; Phil 1:4, 25; 2:17-18; 3:1; 4:1, 4; 1 Thess 3:9; 5:16; Acts 2:46; 13:52; 1 Pet 1:8; 1 John 1:4.

<sup>321</sup> Cf. Conzelmann in Jewett (:763).

<sup>322</sup> Cf. 5:2-4; 8:24-25; 1 Cor 13:7; 1 Thess 1:3.

<sup>323</sup> In the sense of "to stand one's ground, hold out" (BDAG, s.v. *ὑπομένω* 2.).



with endurance, perhaps in association with *ὁ θεὸς τῆς ὑπομονῆς* of 15:5 (:637). Paul does not regard prayer as taking place naturally<sup>324</sup> but pleads for an active devotion to it. With its equivalent thought of unceasing prayer (cf. Luke 18:1; Eph 6:18; 1 Thess 5:17), and its former description in 8:26-27, Paul depicts constant prayer as an indispensable tool to keep the tension between present and future positively.

The final series of participial clauses treat the subject of love beyond the local community. The *χρεῖα*<sup>325</sup> are material needs of the saints like food, clothing, finances and shelter<sup>326</sup>. The Christians shall participate (*κοινωνέω*<sup>327</sup>) in these needs<sup>328</sup>. In view of 15:24 (cf. ch. 2.1), Paul is exhorting the Romans to act out in general what he hopes for personally (cf. especially the significance of *προπέμπω*). A reference to the returning Jews to Rome (Jewett:764) or to the Jewish community in Jerusalem (Zahn in Jewett:764) is possible, although not addressed specifically. Within a similar spectrum of meaning lies *φιλοξενία* as an important attitude for the well-being of visitors and travelling missionaries<sup>329</sup>. Paul urges his readers to pursue (*διώκω*) this attitude by taking the lead. Although it is hard to define safely the contextual connections of *ἐλπίζω* with these surrounding clauses, the outstanding passage of 15:1-13 reveals the close relationship between the topics. Before proceeding, an interim conclusion is drawn for chapter 8 and 12.

### 3.1.8 Summary

In Romans 8 and 12, *ἐλπίζω* is depicted, on the one hand, for the non-human creation and, on the other hand, for the Christians. Creation is subjected *ἐφ' ἐλπίδι*. Its hope is based on the Christians' glorification. With their eschatological revelation, the creation's ineffectiveness and bondage of decay will be ended, its groaning and travelling stopped, and the freedom of its original commission enjoyed. The Christian hope is

<sup>324</sup> He uses the word-field of *προσκατερέω* often in association with prayer (cf. Eph 6:18; Col 4:2; 1 Thess 5:17; 1 Tim 2:1).

<sup>325</sup> A few manuscripts read *μνείας*, probably due to the commemoration of the saints in the later church (cf. Jewett:755). Käsemann (:334) adopts this reading.

<sup>326</sup> Cf. Moo (1996:779) for an overview of the *χρεῖα* in the NT. Paul uses the related verb *χρηζέω* in regard to Phoebe (cf. 16:2).

<sup>327</sup> Cf. 15:17; Gal 6:6; Phil 4:15; 1 Tim 5:22.

<sup>328</sup> BDAG (s.v. *κοινωνέω* 1.b.γ) explains: "Participation in something can reach such a degree that one claims a part in it for oneself."

<sup>329</sup> Cf. 1 Tim 3:2; Tit 1:8; Heb 13:2; 1 Pet 4:9. For a detailed discussion on the subject, cf. Dunn (:743-744).

characterised by an eager expectation of the future. The sufferings of the believers will be past, and the full glory of God bestowed upon them. The inward groaning will stop and their sonship will be fully revealed. Until then, *ἐλπίς* is expressed in terms of patience and perseverance. Furthermore, hope is a certain trust, also because of what is already present in the sense of a deposit. Christians are saved *τῇ γὰρ ἐλπίδι*. Non-Christians therefore lack the hope described by Paul. Salvation is present, but not yet established. Christians already are children of God characterised by a continuous relationship, but the full revelation of this sonship is still pending until the redemption of their bodies. They have received the Holy Spirit as a first instalment of what the future glory will bring about.

The contrast between the present circumstances and the future glory thus emphasise the strong object of Christian hope, however the present instalment already has a firm basis. But how does *ἐλπίς* reveal itself in the Christian's life? Paul states that joy has to be a consequence of hope. In addition, hope is characterised by steadfast endurance in the form of an active, eagerly waiting. Furthermore, prayer must be an integral outcome of real hope. Lastly, and probably most importantly, *ἐλπίς* in both passages is placed in the context of the Spirit, empowering Christians to love, pray, be passionate, joyful, and hospitable. Hope therefore is "the source of present strength because it stems from what God has done in Christ and moves forward under his power toward 'the glory that is to be revealed'" (Minear:46). Therefore, it is no coincidence that Paul towards the end of the letter summarises and reinforces the characteristics of *ἐλπίς*, culminating in the "God of Hope" of 15:13.

### 3.2 Romans 15:1-13

After elaborating on the majority of Roman's *ἐλπίς*, the focus finally turns to chapter 15:1-13. Due to the structure of the text with the same pattern of thought introduced in 15:1-6 and recapitulated in 15:7-13 (cf. Hafemann 2000:169), a subject-based approach is chosen. Thereby, the different dimensions of love and the scriptures, both as the basis for hope, as well as God's glory as its object are reaffirmed and set out more extensively.

### 3.2.1 Love and its Basis for Hope

Verses 1-3 of chapter 15 serve as a summary and extension of the exhortations to the "strong"<sup>330</sup>. The chapter division is unfavourable because the section on application that started in chapter 12 ends in 15:13. Most of the section's headings set by recent scholars<sup>331</sup> reveal "love" as the main basis for a Christian life, in accordance with 1 Corinthians 13:13. Here, as in chapter 14, Paul speaks for the last time about the "weak" and "strong", counting himself again<sup>332</sup> as belonging to the "strong"<sup>333</sup>. The question of whom Paul addresses is still the subject of discussion, above all, because of the convincing assumption regarding the presence of different ethnic groups<sup>334</sup>. On the one hand, a simple differentiation between Jewish and Gentile Christians falls short<sup>335</sup>. On the other hand, the recent socio-scientific approach has to be treated with caution. It tries to solve the issue by claiming that "the strong" to refer to Gentile *and* Jewish Christians with rather high social status<sup>336</sup> and "the weak" to Jewish Christians and proselytes with a rather low social status<sup>337</sup>. The first approach is promising when it adds proselytes to the "weak" (so Watson 1991:212). In addition, Jews who "espoused a broader view of Christian liberty" (Longenecker 2011:117) have to be counted as the "strong" (cf. Wilckens:100-101)<sup>338</sup>. Nonetheless, Theißen

<sup>330</sup> Cf. Dunn (:836). New vocabulary such as *ἀδύνατος* instead of *ἀσθενής* as well as the shift in style from the previously mainly second to the first person plural leads some scholars to see a new paragraph. Moo (1996:865) perceives at least "a new stage in the discussion"; Jewett (:874) a change from the theological generalisation to an ethical declaration.

<sup>331</sup> Schreiner (:671-752), e.g., uses headings such as "total dedication to God" (12:1-2), "devotion to love and goodness" (12:9-16), "nonretaliation toward enemies" (12:17-21), "the fulfilment of the law through love" (13:8-10), "refrain from judging" (14:1-12), "do not cause a brother or sister to stumble" (14:13-23), "help the weak" (15:1-6), "imitate Christ's acceptance of Jews and Gentiles" (15:7-13).

<sup>332</sup> And for the first time explicitly. For a survey of *οἱ δυνατοὶ* and *τῶν ἀδυνάτων*, cf. Jewett (:876-877); Theißen and Gemünden (:339-356).

<sup>333</sup> The *ἡμεῖς* is stressed. In verse 2, *ἡμῶν* is better witnessed than *ὁμῶν*. For a possible explanation of *ὁμῶν*, cf. Schreiner (:750).

<sup>334</sup> For a discussion on the addressees of the letter see above, ch. 2.1.3.

<sup>335</sup> Firstly, Paul is a Jew and regards himself as "strong". Secondly, the question whether proselytes were counted as the "strong" or as the "weak" remains unanswered.

<sup>336</sup> Paul's possible Roman birthright would then be a confirmation of such a classification.

<sup>337</sup> See Reasoner who wrongly includes the idea of physical strength (in Schreiner:746); Cf. also Jewett (:876-877). Theißen and Von Gemünden (:341) reason that the definite articles points to a firm terminology, probably generally known in Roman society.

<sup>338</sup> Minear (:47-49) rightly identifies the "strong" with a faction composed "largely though not wholly of Gentiles who looked highly upon themselves as defenders of a gospel that had freed men from all restraints" (:48), and

and Gemünden's (:342) differentiation between the conflict in Rome and the one in Corinth (cf. 1 Cor 8:1-11:1) is remarkable, showing that although the designation of the groups is similar, the subjects of the debate and Paul's argumentation are different<sup>339</sup>.

Whereas in 14:1, the exhortation was to accept or receive the "weak" (*προσλαμβάνω*), now Paul goes further by imposing an "inescapable obligation" (*ὀφείλομεν*; Cranfield:730<sup>340</sup>) to the "strong". They should not only endure<sup>341</sup> but bear (*βαστάζω*) the "weak", "willingly and lovingly" (Moo 1996:866)<sup>342</sup>. Treating the "weak" as brothers and sisters means (negatively) not to please oneself, a very personal attitude of Paul's entire ministry (cf. Kalogerakis 2004:40).

Verse 2 puts the statement positively with *ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν*. With *ἕκαστος ἡμῶν*, Paul probably expands the addressees to all the believers<sup>343</sup>. *πλησίον* is reminiscence of Leviticus 19:18 and in accordance with its quotation in 13:9. 13 of its 16 New Testament occurrences are in connection with the love command (cf. Moo 1996:867) as "the banner of Christian living" (Schreiner:746). Its focus in this context is on fellow Christians (cf. Greeven in Jewett:878<sup>344</sup>). We fulfil this love by pleasing (*ἀρέσκω*<sup>345</sup>) not ourselves, just as Christ did not please himself, but by pleasing our neighbour "for his good"<sup>346</sup>, to build him up" (ESV), a clause that serves as ethical qualification (cf. Jewett:878). *πρὸς οἰκοδομήν*, however,

---

the "weak" faction composed "largely of converts from Israel" (:47). However, his assessment of "the doubters" as a third group (:48-49) is hardly more than speculation.

<sup>339</sup> For an extensive comparison of the two texts, cf. Gäckle (2004).

<sup>340</sup> Cf. 1 Cor 11:7, 10; 2 Cor 12:14. Hafemann (2000:164) argues that social obligation was one of the most powerful cultural values of the Roman society and Paul's request can therefore be regarded as very strong "cultural bullets" against the Romans. Although the subject of obligation is evident, not only here, but also in 1:14; 21; 8:12; 11:35; 13:8; 15:1; 16:2, Paul's choice of words is certainly not directed "against" the Romans but a sign of cultural understanding.

<sup>341</sup> Paul uses *ἀνέχω* for the meaning of enduring (cf. 2 Cor 11:1, 4, 19-20; Col 3:13; Eph 4:2). For an exhaustive discussion, cf. Cranfield (:730) and Kalogerakis (2004:40-41).

<sup>342</sup> *βαστάζω* is used also by Matt 8:17 to quote Isa 53:4 in regard to Jesus. Therefore, Thomson (in Schreiner:746) and Dunn (:837) see a connection to his life, a statement that is certainly not wrong when considering v. 3. In Gal 6:2, Paul uses the verb in a similar context.

<sup>343</sup> The addressees of v. 5-6 support this conclusion. Cf. also Jewett (:878). Moo (1996:867) nevertheless thinks that Paul has in mind the specific attitude of the "strong" towards the "weak".

<sup>344</sup> Cf. Also Schreiner (:746), contra Haacker and Morris (in Jewett:878).

<sup>345</sup> Here, the contrast is not between "pleasing God" or "pleasing people" (an attitude that is clearly condemned by Paul) but between "pleasing the neighbours" rather than "pleasing ourselves" (Moo 1996:867; cf. 1 Cor 10:33).

<sup>346</sup> Cf. 12:2, 9, 21; 13:3-4, 10; 14:16; cf. also 8:28.

should be understood in accordance with the metaphor in regard to the whole congregation (cf. Kitzberger in Jewett:878<sup>347</sup>).

Verse 3 can be regarded as a commentary of 14:15 with the same reference to the death of Christ<sup>348</sup>. Nevertheless, Paul's scope here is wider and no longer restricted to the problem of chapter 14 (cf. Cranfield:731). The similarity to Philippians 2:6-8 is obvious. The psalm quotation refers to the passion of Christ (Käsemann:369; Schreiner:747)<sup>349</sup>. In his unjust suffering, he truly bore *τὰ ἀσθενήματα τῶν ἀδυνάτων* (v. 1) and thus fulfilled the law by loving his neighbours (13:10). *οἱ ὀνειδισμοὶ* explicitly refers to the shame that Christ bore at the cross for the ashamed<sup>350</sup>. Paul thereby uses the social language of honour and shame but promotes an attitude that reverses the ordinary structure (cf. Jewett:877). The shame includes both the judging and the despising of the different groups addressed in 14:3<sup>351</sup>. In accordance with 5:6-8, he died out of love "while we still were weak" (ESV)<sup>352</sup>. In this, he pleased God<sup>353</sup>, which in turn glorified God.

A further exhortation regarding love is found in verse 7: "Therefore receive one another, just as Christ also received you<sup>354</sup>, for the glory of God" (own translation). The imperative *προσλαμβάνεσθε* contains not only an acceptance (NIV) but a welcoming reception (cf. ESV), both as an "official recognition by the community" but also in a "brotherly acceptance in an everyday intercourse" (Cranfield:700; cf. Michel:447), probably referring also to the "love-feasts" where Christ was viewed in the position of the host (cf. Jewett:889). In contrast to the beginning of the chapter, both the "strong" and the "weak" are here included (cf. Moo 1996:873). Watson (1991:211), in a remarkable proposition, suggests that Paul's indirect greetings in chapter 16 is intend-

<sup>347</sup> Cf. 14:19; 1 Thess 5:11; cf. also Dunn (:838); Fitzmyer (:702); Byrne (:424; 426).

<sup>348</sup> For a similar shift between "pleasing" and "Christ", cf. 1 Cor 10:33.

<sup>349</sup> The exact quotation of LXX Ps 68:10 corresponds with the meaning of the MT and is widely used in the NT in regard to the passion of Christ (cf. 11:9; Matt 27:34, 48; Mark 15:23, 36; Luke 23:36; John 2:17; 15:25; 19:29; Acts 1:20).

<sup>350</sup> Cf. the occurrences of the correlating verb in the passion narratives of Mark 15:32 and Matt 27:44.

<sup>351</sup> Jewett (:880) states: "This has the stunning implication that the contempt and judging going on between the Roman congregations add to the shameful reproach that Christ bore on the cross for the sake of all."

<sup>352</sup> According to Moo (1996:869), Paul possibly puts the sufferings of the strong (when abstaining from certain things for the sake of the weak) in perspective.

<sup>353</sup> The *σε* in the LXX refers to God. Contra Sanday and Headlam (:395), Lietzmann (in Moo 1996:868). Jewett (:881), however, claims that Paul transfers it to the audience (see below).

<sup>354</sup> *ὑμᾶς* is preferable to the variant *ἡμᾶς*, because Paul encourages the "strong" and the "weak" to accept one another. Metzger (1994:473) states a "superior and more diversified support" of *ὑμᾶς*.

ed to activate this very mutual welcoming. Persons of different groups then are asked in an imperative form to greet each other and so to overcome their suspicion. *καθώς* has probably a casual intention, marking the reason<sup>355</sup>. The example of Christ refers back to the indicative of the letter with Christ welcoming Jews and Gentiles (or the "strong" and the "weak", respectively) into his people. It is therefore not in order to fulfil the law that Paul exhorts the Christians, but their own experience of Christ's love that moves them to do the same (cf. Wilckens:103). It is love that succeeds the different opinions.

Hafemann (2000:161-192)<sup>356</sup> has shown convincingly that Paul's exhortations regarding love and unity are not only based on Christology but are also derived from eschatology. Eschatology and ethics thus are "inextricably linked" (:191). The main argument for his thesis lies in the "wide, canonical sweep" (:174) of citations, associated, on one hand, with the first and, on the other hand, with the second coming of Christ. This undoubtedly also applies to hope. But *ἐλπίς*, as portrayed by Paul, refers back even further when drawing on the scriptures.

### 3.2.2 *ἐλπίς through the Scriptures*

Although implicitly anticipated due to God's promises to Abraham in 4:17-22, Paul now explicitly confirms the scriptures as an important source of Christian hope. He does this in verse 4 with a theological statement and in verse 8 with a confirmation of God's truthfulness regarding the promises. He applies his statement by quoting in verses 3 and 9-12 a total of four Old Testament texts, the final one including *ἐλπίς*. For the translation of verse 4, I follow the ESV by indicating reading variants in the text notes:

For whatever was written<sup>357</sup> in former days<sup>358</sup> was written<sup>359</sup> for our instruction, that through endurance and through<sup>360</sup> the encouragement of the Scriptures we might have hope<sup>361</sup>.

<sup>355</sup> So Cranfield (:739); Käsemann (:385); Moo (1996:875). A comparative sense, however, is certainly included as well (cf. BDAG, s.v. *καθώς* 1.).

<sup>356</sup> For a summary, cf. Hafemann (2000:191-192).

<sup>357</sup> The addition of *πάντα* is clearly a later reinforcing (cf. Jewett:874).

<sup>358</sup> *προεγράφη* has to be preferred against *εγράφη* as the harder reading, *εγράφη* perhaps an assimilation to the succeeding clause (cf. Jewett:874).

<sup>359</sup> Here, *εγράφη* is original and the variant reading *προεγράφη* assimilation to the first verb.

<sup>360</sup> The omission of the second *διά* is probably secondary; the major witnesses include it. For an overly elaborated theory, cf. Michel (in Jewett:874).

To narrow down the focus of the verse to the "experiences of Christ, reflected in the OT" (Schreiner:748), in accordance with the previous quotation, would underestimate the *ῥσα*. Paul's statement here also anticipates the scriptural catena in verses 9-12 (as Schreiner rightly observes) and highlights the importance of the Old Testament (cf. 2 Tim 3:16) and its fulfilment in general (cf. 1:2; 3:21, 31; 16:26; contra Marcion). However, when claiming that Paul refers the *σε* to the audience, stating that Jesus bore "your" shame, would have been a heretical step that required a hermeneutical justification (cf. Jewett:881)<sup>362</sup>. This step follows with the scripture declared as written *εἰς τὴν ἡμετέραν διδασκαλίαν*, consistent with other Pauline texts (cf. 4:23-25; 1 Cor 8:10; 10:11) and maybe a formula derived from Jewish Christian usage (cf. Michel:445; Metzger in Jewett:880<sup>363</sup>).

The main challenge of this statement is the decision whether the genitive of source *τῶν γραφῶν* refers to both *τῆς ὑπομονῆς* and *τῆς παρακλήσεως*, or only to the latter. Paul's intention could be to have hope through endurance and consolation provided by the scriptures<sup>364</sup>. Or, he adds the *παρακλήσις* of the scriptures; here not in the meaning of exhortation<sup>365</sup>, to the endurance that has been described already as producing hope (cf. 5:4; 8:25; ch. 2.2.6; 3.1.5)<sup>366</sup>. The decision is particularly dependent on the inclusion or omission of the second *διὰ* as in the original reading. An inclusion divides the pairing; an omission encloses it. Although a final choice is hard to establish, two reasons support the separation of the terms. Firstly, the variant with a second *διὰ* is better witnessed. Secondly, the meaning of a potential combination of *διὰ τῆς ὑπομονῆς* with *τῶν γραφῶν* can hardly be set out convincingly. NKJV and NIV explain the endurance as "taught in the Scriptures". Such a formulation is attractive when considering the second *διὰ* as secondary and thus referring back to LXX Psalm

<sup>361</sup> The additional *τῆς παρακλήσεως* has poor witness and is probably an accidental repetition of the preceding occurrence (Cranfield:734).

<sup>362</sup> Fitzmyer (:703) thinks that Paul "refers" to God but "applies" it to Christians. Contra Käsemann (:369).

<sup>363</sup> Jewett (:881) refers to the Qumran community and to Fitzmyer and Gaugler who explain the adaption of scripture "under the power of the Spirit to the current situation of the audience regardless to its original meaning in the OT."

<sup>364</sup> The pairing of verse 5 supports this thesis (cf. Wilckens:102). Also Godet and Murray (in Moo 1996:870) accept this interpretation.

<sup>365</sup> Its occurrence in the next verse determines the meaning also here. Cf. already Calvin (in Moo 1996:870). Cf. Käsemann (:367) with his interpretation of 1 Macc 12:9; Cranfield (:736); Wilckens (:102); Dunn (:839-840); contra Barrett (:270).

<sup>366</sup> Macc 12:9 speaks of *παρακλήσιν ἔχοντες τὰ βιβλία τὰ ἅγια*, a formulation in favour of this interpretation (cf. Wilckens:102). Cranfield (:735), Michel (:445-446); Moo (1996:870) support this view.

68 with its description of Christ's endurance. But it does not meet the text convincingly<sup>367</sup>. In contrast, *ύπομονή* in connection with hope independent of the scriptures is a clear reminiscence of 5:4 and 8:25<sup>368</sup> and anticipates at the same time *ό θεός τής ύπομονής* of verse 5. Paul then adds the comfort of the scriptures as an explicit source of hope<sup>369</sup>.

The characteristic of *έλπεις* in this context is revealed by other New Testament occurrences of its combination with *έχω*<sup>370</sup> and their emphasis on "growth in hope" (Moo 1996:869). Here, with the subjunctive<sup>371</sup>, it indicates its maintenance and strengthening (cf. Dunn:840)<sup>372</sup>. As in 5:2-5 and in 8:20, 24-25; *έλπεις* is connected to sufferings, here with Christ's but seen as a role model for the "strong". *διά*, seen in its instrumental meaning, fosters the believer's hope through the fulfilment of the Old Testament in Christ and the church (cf. Moo 1996:870). In regard to the Psalm citation of verse 3, Paul then does not ground the Christian hope directly in Christ. Hafemann (2000:167) implies the consequences of verse 4 on 3b rightly, when stating that Paul's affirmation is to "be motivated by the hope that motivated Christ, even as he was motivated by the experience of the psalmist". *έλπεις* therefore is only indirectly based Christologically but directly based on the scriptures, leading Minear (:37) to conclude that God's "promise is the only sure basis of hope". At the same time, the majority of the "strong" being Gentiles, lack hope apart from Christ (cf. Eph 2:12). *έλπεις* therefore is attained by the "strong" joining the "weak" in the unity of one people (cf. 11:17-24). Furthermore, this unity is the beginning of Israel's eschatological hope (cf. Dunn:840) by the inclusion of the Gentiles, confirmed by Jewett (:883) with his specification of "the hope", the definite article emphasised, in the conversion of the nations. A mandatory requirement, however, is the reliability of the scriptures, a theme that is taken up in verse 8 (ESV):

<sup>367</sup> Woschitz (:543) and Käsemann (:370), e.g., support this view.

<sup>368</sup> Heil (:91) states: "In the midst of suffering, hope takes the form of 'steadfastness', which, in turn produces new hope."

<sup>369</sup> Cf. Cranfield (:735), Schreiner (:749). Wilckens (:102) tends cautiously to this view. Contra Jewett (:882), who points out both of the definite articles as indications for the correlation with *έλπεις*, and endurance therefore not meant "in general".

<sup>370</sup> Cf. Acts 24:15; 2 Cor 10:15; Eph 2:12; 1 Thess 4:13; 1 John 3:3.

<sup>371</sup> Moo (1996:869) thinks of a present tense but translates nonetheless with "we might have hope" (:864).

<sup>372</sup> Byrne (:425) interprets with "hold fast to hope".



For I declare that Christ became<sup>373</sup> a servant to the circumcised for the sake of God's truthfulness, in order to confirm the promises given to the patriarchs [...].

Whereas the meanings of *διάκονον* and of *περιτομῆς* in this context are interesting, they are not significant issues for our subject<sup>374</sup>, Paul's fivefold confirmation of the scriptures needs a verbal analysis. Firstly, *λέγω γάρ* has to be regarded as a declaration in a doctrinal sense (Cranfield:740)<sup>375</sup>. Secondly, *ὑπὲρ ἀληθείας θεοῦ* stresses God's characteristics of being true, referring to his covenant faithfulness (Cranfield:741; Dunn:847). Already in 3:4, God is described as *ἀληθής* regarding his eschatological promises to Israel. Here again, his salvific purposes are in focus. Thirdly, the verb *βεβαιῶ* is a legal term and puts the promises beyond doubt (cf. BDAG, s.v. *βεβαιῶ* 1.)<sup>376</sup>. Fourthly, with *τὰς ἐπαγγελίας τῶν πατέρων* Paul parallels the *ὑπὲρ ἀληθείας θεοῦ* (cf. Schreiner:755) and underlines the declarative sense<sup>377</sup>. The promises as obligations for carrying out what is stated (cf. BDAG, s.v. *ἐπαγγελία* 1.), are firm because of the promise-giver (God<sup>378</sup>) and relevant because of the recipients Abraham, Isaac, Jacob, and the Jewish people<sup>379</sup>. Paul then is sure that God is truthful. Christ becoming a servant to the Jewish people confirms God's promise to the fathers<sup>380</sup>. Lastly, *ὁ Χριστός* in verses 3 and 7 is titular, emphasising the Messianic role and thus "calling attention to the fulfilment of the history of redemption in Jesus" (Hafemann 2000:172).

From verse 8 to 9, Paul switches from the Jewish to the Gentile perspective. He takes up the aspect of glory mentioned already in verses 6 and 7 by drawing from Old Testament texts. Most scholars solve the vexed relationship between the two

<sup>373</sup> Some Alexandrian and Western witnesses support *γενέσθαι* instead of *γεγενῆσθαι*. The latter is the harder reading, which could have easily been altered to the more common *γενέσθαι* (cf. Schreiner:759).

<sup>374</sup> According to the outcome of the discussion in Cranfield (:740-741), *περιτομή*, explained plausibly by Marcus (in Jewett:890-891) as rather offensive formulation, refers to the Jewish people. *διάκονος* could evoke associations with the servant of God in Isa 53, which is doubted by Schreiner (:754). Hafemann (2000:169-170) refers the *διάκονος* also to Paul, in accordance with his own statements in 11:13 and other letters (especially in 2 Cor). He sees *περιτομή* as denoting Israel's "mere physical descendancy", in 15:8 confirming its hardened state from 2:25-3:30 (:181).

<sup>375</sup> Cf. also Käsemann (:369) and Michel (:448). *γάρ* probably connects with the main sentence of verse 7 and not with the subordinate clause (cf. Cranfield:740).

<sup>376</sup> An additional connotation in the sense of fulfilment is justified (cf. Dunn:847).

<sup>377</sup> However, a strict parallel has to be refuted (cf. Lambrecht 2000:257-258).

<sup>378</sup> Cf. 4:16, 21, 24 and ch. 2.2.1f.

<sup>379</sup> Cf. 9:5; 11:28; Gen 12:3; 18:18; 22:18; 26:4; 28:14; Acts 3:25; Moo (1996:877-878).

<sup>380</sup> For a discussion of the verse's syntax, cf. Moo (1996:876).

verses<sup>381</sup> convincingly by seeing verse 9a as the consequence of 8b (cf. Hafemann 2000:170). Wilckens' (:108) posit of the scripture chain as not fitting the context, has to be dismissed clearly. Although it is likely that it reflects the early synagogue (Hafemann 2000:189) by creating a chiasm (:187), this "carefully studied compilation" (:188) leads to the climax of Christ's return and therefore to the fulfilment of God's glory<sup>382</sup>. This anticipated glory is the topic of the next discussion.

### 3.2.3 *ἐλπίς and Glory*

Paul's central theme of the verses 5-12 is God's glory by means of a united praise of both Jews and Gentiles. Longenecker (2016:1014) calls it "the ultimate desire of all Christians". Whereas he begins with a transition from the previous passage by *ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως*, the very last word is a future tense of *ἐλπίζω*, which leads him to continue his prayer-wish with *ὁ δὲ θεὸς τῆς ἐλπίδος*. This striking comparative is established by the aspect of glory and based on the scriptures declared as trustworthy (see ch. 3.2.2). The verses 6, 7, 9 and 11 contain eight (!) expressions of giving God glory or praise, respectively. Paul uses the verb *δοξάζω* twice and the noun *δόξα* once. He succeeds by quoting four Old Testament texts, including the verbs *ἐξομολογέω*, *ψάλλω*, *αἰνέω*, *ἐπαινέω* and the related *εὐφραίνω*.

Grindheim (2017) has shown successfully that *δόξα* and its equivalent verb are used by Paul in the sense of the LXX as "impressive manifestation of God's renewed presence" (:452), referring to the "radiance of a theophany" (:457)<sup>383</sup>, rather than as something lost that was "attributed to Adam at creation"<sup>384</sup>. The LXX and writings from Qumran associate *δόξα* primarily with the gift of eternal life (:457). It is primarily a characteristic of God, reflected by Paul's sixteen occurrences of the noun<sup>385</sup> and five occurrences of the verb<sup>386</sup>. The occurrences of *δόξα* related to *ἐλπίς*, however, are quite balanced between referring to God and referring to human beings. However, *δόξα* is never meant as something that humans attain or possess independently from

<sup>381</sup> For a detailed study of the 4 competing answers, cf. Wagner in Hafemann (2000:170).

<sup>382</sup> Hafemann (2000:174-187), in his extensive and persuading study, shows Paul's sequence of thought, not only within the context of the citations but also in the linking words, the switching verbs, and the changing times.

<sup>383</sup> The Hebrew *קָדוֹשׁ* shapes this meaning (cf. also ch. 3.1.3).

<sup>384</sup> The latter meaning is found only in rabbinic and apocalyptic writings dated not prior to the late first century.

<sup>385</sup> Ten refers to God's glory, six to human glory (sometimes expecting it from God). Cf. Grindheim (2017:458).

<sup>386</sup> Three times used with God as the object.

God<sup>387</sup>. Its prominence in Romans is, furthermore, shown by its occurrence at the end of the doxology in 11:36 and at the end of the letter (when accepted as authentic) in 16:27. Grindheim goes as far as stating that "[T]he burden of Paul's letter to the Romans is to show that God's glory still abounds through God's own work [...]" (:460)<sup>388</sup>. The construction of verse 9a is hard to determine<sup>389</sup>. *ἔλεος* is marked as the reason for the Gentiles to glorify God. The infinitival clause is probably to be seen as parallel to the one in verse 8 with *βεβαιῶσαι* and *δοξάσαι* as purpose infinitives. Schreiner (:755) describes the flow of thought as follows: "Christ became a minister to the circumcision to confirm the promises to the fathers and so that the Gentiles would glorify God on behalf of his mercy."<sup>390</sup> This takes place in accordance with 3:3-4 and 11:29 where God's faithfulness is associated with the Jews. God's mercy, however, is associated explicitly with Jewish and Gentile Christians (cf. 9:23-24; 11:31). It is then in reversal of the humanity's failure and in imitation of Abraham (4:20; cf. ch. 2.2.3) that Jews and Gentiles shall glorify God. Lambrecht (2000:260) concludes: "Out of Christ's merciful action (the indicative) follows the Christians' task (the imperative) to extol and exalt God".

With the Scriptural catena, Paul draws from the Psalms, the Torah and the Prophets, all linked by the key-word *ἔθνη*. Verse 9b is derived from 2 Samuel 22:50 or from LXX Psalm 17:50<sup>391</sup>. The omission of the vocative *κύριε*<sup>392</sup> led scholars to the idea that Paul interprets the text messianically<sup>393</sup>. Thus Paul would have understood David's victories as anticipating the greater victory of Jesus the Messiah. The shoot of Jesse in verse 12 with its obvious reference to Christ explains the ruling over Gentiles as not defeating but as salvific. On the other hand, Hafemann (2000:174-179) shows that Paul argues less straightforward. With the first person singular, king David as the

<sup>387</sup> Even in 9:4-5, the *δόξα* belonging to Israel has to be regarded in the sense of 2 Cor 3:7 as the tangible presence of God; cf. Grindheim (2017:458).

<sup>388</sup> Schreiner (:757) agrees by stating that "the central theme of the book, the honor and praise of God's name, reaches its fulfilment when Jews and Gentiles worship together harmoniously."

<sup>389</sup> For an exhaustive discussion see Cranfield (:742-744).

<sup>390</sup> For a similar understanding, cf. Käsemann (:372); Barrett (:271); Sanday and Headlam (:398).

<sup>391</sup> The wording is the same. Regarding the context, the reference to Jesse (2 Sam 23:1) and the use of *ἀνίστημι* (2 Sam 22:49), however, are lacking in the Psalm. This led Reasoner (in Schreiner:757) to think that Paul had in mind the Samuel text (in accordance with the Isaiah quotation of verse 12). Contra Moo (1996:878); Hafemann (2000:174), the latter arguing with the best attested reading of 2 Sam 22:50 differing in a larger measure than LXX Ps 17:50.

<sup>392</sup> The text witnesses with *κύριε* are due to assimilation to the OT wording.

<sup>393</sup> Cf. Cranfield (:745-746); Moo (1996:878-879).

representative of the people of Israel sings the praises (*ἐξομολογέω* and *ψάλλω*) in the midst of the nations. Neither the Jewish Christians are meant (so Schreiner:758) nor does Paul think of Christ speaking as the one praising God (so Wilckens:108).

The next text is an exact quotation from LXX Deuteronomy 32:43<sup>394</sup>. The passive use of *εὐφραίνω* in the LXX is used often in connection with the joy of God's protection and help, the exultant joy in cultic worship or the joy of the eschatological fulfilment (cf. Bultmann in Cranfield:746)<sup>395</sup>. Hafemann (2000:181) probably goes too far when claiming that LXX Psalm 17:50 points to the first and Deuteronomy 32:43 to the second coming of the Messiah<sup>396</sup>. The first part of LXX Psalm 116<sup>397</sup> commands the praising of the *ἔθνη* (*αἰνεῖτε*) together with *πάντες οἱ λαοί* (*ἐπαινεσάτωσαν*). The second part, excluding the quoted part, stands with its *ἔλεος* and *ἀλήθεια* in striking connection to verses 8-9 (see above), recalling the theophany of Exodus 34:6 where God who is "merciful" and "abundant in [...] truth" (KJV) manifests his glory to Moses (cf. Hafemann 2000:183). The reason to praise the Lord is, on one hand, his mercy *ἐφ' ἡμᾶς* and, on the other hand, his everlasting truthfulness.

It can hardly be denied that Paul sees the fulfilment of these scriptures not only in the salvific work of Jesus the Messiah but also in his own mission to the Gentiles (cf. Käsemann:386; Schreiner:758). Just as Christ is described as mediator of God's glory, so is Paul (cf. Hafemann 2000:169)<sup>398</sup>. This mission, however, is at stake. The requirement of *ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε* is a goal obviously not reached yet. *ὁμοθυμαδὸν* occurs often in the LXX and in Acts but nowhere else in the New Testament. It means with one mind, purpose or impulse (cf. BDAG, s.v. *ὁμοθυμαδὸν*)<sup>399</sup>, often used by Luke to describe the early church (cf. Moo 1996:872)<sup>400</sup>. It is attractive to think that a substantive agreement between the "strong" and the "weak" is necessary

<sup>394</sup> It differs substantially from the MT.

<sup>395</sup> Schreiner (:758) sees in the position of the text at the end of Moses' prayer, a possible indication that the turn back to God would not be restricted to Israel alone.

<sup>396</sup> He bases his claim on the remarking observations of 12:19 where Paul cites Deut 32:35 in regard to injustice and the certainty of the coming judgement as well as of 10:19 where he cites Deut 32:21. Although he is certainly right that Paul's eschatology influences his ethics, such an interpretation of the passage here has to be regarded as reading into the text.

<sup>397</sup> For an exact comparison between the wordings of the LXX and the wordings of Paul, cf. Cranfield (:746). LXX Ps 116 is a Hallel-Psalm "in praise of God for his deliverance" (Hafemann 2000:182).

<sup>398</sup> The *γεγενῆσθαι* of v. 8 is in the perfect tense, emphasising the continuing aspect of Christ's being a servant (cf. Hafemann 2000:170).

<sup>399</sup> Literally, *-θυμός* means "emotion" (cf. Heidland in Jewett:884).

<sup>400</sup> Michel (:446-447) displays the Hellenistic and later Jewish use in a political sense.

in order to fulfil this aim (cf. Cranfield:737). But Paul is cautious not to speak of convincing the "weak". In an act of prayer-wish, he asks God indirectly to give *τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν*<sup>401</sup>. He so addresses all the readers, including the "strong" and the "weak", and reminds them of Jesus' attitude<sup>402</sup>. Not an opinion is the landmark, but Christ<sup>403</sup>. This allows Jews and Gentiles "with all their diversity"<sup>404</sup>, [to] stand shoulder to shoulder and lift their voices [...]" (Schreiner:750). The "inward harmony" then has to find "suitable outward expression" (Beet in Cranfield:738) with *ἐν ἐνὶ στόματι*, in its instrumental use, conveyed best with "unisono"<sup>405</sup>. Kallogerakis (2004:43) goes even further when stating that "the life-source of the community as a whole" was at stake when division prevented united worship.

In verse 7, *εἰς* in his telic sense points to the goal of this mutual welcoming, namely the *δόξα τοῦ θεοῦ* (cf. Grindheim 2017:461; Moo 1996:875). Just as Christ's love brought glory to God<sup>406</sup>, also the believers bring glory to God by welcoming one another. Therefore, the question whether the glory of God is attached to the exhortation or to the subordinate clause is redundant<sup>407</sup>. Paul reverses any triumphalist tradition. Not a victory of one group over another brings glory to God, but their mutual welcoming (cf. Jewett:890). Furthermore, the glory brought to God by the love of Christ and his imitators increases the present hope for the future glory.

For the transition from glory to hope, Paul puts into service a text from Isaiah 11:10. It is the only quotation in the present passage that Paul cites with the source, exhibiting again his assessment of Isaiah being "one of the most important forerunners of Christian proclamation" (Longenecker 2016:1015). The *ρίζα τοῦ Ἰεσσαί* means prob-

<sup>401</sup> Various manuscripts read *Ἰησοῦν Χριστὸν* instead. For an overview of the arguments, cf. Jewett (:874).

<sup>402</sup> Compare 1 Cor 2:16. Moo (1996:871-872) is cautious as to specify with the will (Käsemann, e.g.), spirit, or example (Sanday and Headlam, e.g.) of Christ.

<sup>403</sup> Michel (:447) points out the gradation from *ὁ Χριστός* in v. 3, through *Χριστὸν Ἰησοῦν* in v. 5, to *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*.

<sup>404</sup> Ch. 14 "explicitly rejected the ideal of ideological conformity" (Jewett:884).

<sup>405</sup> The idiom *ἐν στόματι* is typical in classical Greek writings, LXX Dan 3:51 provides the closest parallel (cf. Jewett:885).

<sup>406</sup> The messianic interpretation of LXX Ps 68:8, 10 shows Christ suffering for God's sake and striving for God's house.

<sup>407</sup> Cranfield (:739-740); Wilckens (:105); Moo (1996:875) argue for the former, Sanday and Headlam (:397), Murray, Fitzmyer (in Schreiner:754) for the latter. Dunn (:846), Schreiner (:754) and Barrett (:270-271) suggest that both may be in view.

ably the "scion" of Jesse rather than the actual root<sup>408</sup>. Isaiah's often inclusion of Gentiles into the salvation for Israel<sup>409</sup> is now being fulfilled in the lives of the majoritarian Gentile Roman readers through the appearance of the messianic Son of David. The text has been recognised within both Judaism and the first Christians to be messianic (cf. Hafemann 2000:184). But in contrast to the Jewish expectation of the Gentiles coming to Jerusalem (cf. Sanders in Dunn:850), hope has reached the latter with the mission of the former. With that, a crucial promise of God is redeemed. Christ is the object of hope for the Gentiles<sup>410</sup>. He "rules" the Gentiles not as an emperor but as a servant (15:8). *ὁ ἀνιστάμενος* could be an allusion to resurrection, in accordance with 1:4 and 1 Thessalonians 4:14, 16 (cf. Moo 1996:880<sup>411</sup>). Hafemann (2000:185-186) disputes this interpretation with regard to the original context, claiming that it refers to the future rule of the Gentiles. This spectrum impressively shows the tension-field between the "already" and the "not-yet". Whereas the former opinion rather focuses on the basis of *ἐλπὶς*, the latter emphasises its object.

In regard to the glory's significance, we might draw three conclusions set chronologically in Paul's outline. Firstly, an attitude of unity with Christ and one another glorifies God with an outward expression of praise. Secondly, the glory of God abounds by Jewish and Gentile Christians welcoming and receiving one another because of Christ's according behaviour. It is through love that Christians glorify God and therefore "[...] bringing about and promoting the 'glory of God'" (Heil:92). Thirdly, there is evidence in the Old Testament of Gentiles praising the God of Israel for his mercy. This praise joins the praise of the Jews and flows into a united praise of God's mercy and truthfulness. In contrast to the glory shown in 8:18, 21 but in accordance with 4:20, this aspect of God's glory is not uniquely eschatological in nature but bears a present aspect<sup>412</sup>. Nonetheless, only combined with the future glory, it is, in turn, the

<sup>408</sup> In Isa 53:2, "scion" as the shoot, springing from the root, is apparently appropriate. The same applies to Isa 11:1; Sir 47:22; Rev 5:5; 22:16. Cf. BDAG (s.v. *ρίζα* 2.). It is probably a traditional messianic title (cf. Koch, Wagner, Dunn in Jewett:896).

<sup>409</sup> For a listing of examples, cf. Schreiner (:758).

<sup>410</sup> The future tense *ἐλπιοῦσιν* is probably meant presently at the moment of Paul's writing. Surprisingly, however, the Hebrew does not bear any hope-related terms here (cf. Nebe 1983:164).

<sup>411</sup> Cf. also Jewett (:896). Dunn (:850) thinks "[...] it would be surprising if Paul did not have in mind the double reference [...]", citing also Acts 3:22, 26; 7:37.

<sup>412</sup> Aalen and Kvalbein (2014:307) have shown convincingly how the use of *δόξα* bridges the present and the future state of believers. According to 8:30; John 17:22; 2 Cor 3:18, the Christians already participate in God's glory, whereas 8:17; 1 Cor 2:7; 2 Cor 4:17; Phil 3:21; 1 Thess 2:12; Heb 2:10; 1 Pet 5:4, 10 emphasise the future aspect.

goal of our hope (cf. 5:2; 8:18; 24-25)<sup>413</sup>. With the subject of glory, Paul concludes his explanations on *ἐλπίς* and initiates a prayer, beginning with the distinctive *ὁ θεὸς τῆς ἐλπίδος*. In concluding the present chapter, this expression is now exegeted.

### 3.2.4 Ὁ θεὸς τῆς ἐλπίδος

With verse 13, Paul begins a prayer that is directed to God following its content but directed to the readers following its grammar: "But the God of hope may fill you with all joy and peace in believing<sup>414</sup>, so that you may abound in hope by the power of the Holy Spirit" (own translation).

Cranfield (:748) rightly emphasises the significance of the double reference to *ἐλπίς* in this verse. He thinks that hope perhaps is the characteristic which always and "most strikingly distinguished the authentic Christian from his pagan neighbours". Paul's term *ὁ θεὸς τῆς ἐλπίδος* is unique in the New Testament and climaxes the Roman occurrences of *ἐλπίς*. Heil (:97) states that Paul's prayer "aptly sums up the entire theme of hope running throughout the letter [...]". It builds up on the *ὁ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως* of verse 5. The structural and conceptual parallels between these two benedictions are remarkable. The latter "decodes and fulfils the former" (Hafemann 2000:191). At the same time, it takes up the *ἐλπιούσιν* as the last word of the quotations but sets the emphasis on Christian hope<sup>415</sup>. The genitive of source<sup>416</sup> marks God as the giver or enabler (Wilckens:109) of endurance, comfort, and, in consequence, of hope. Apart from verse 5 with its *θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως*, Paul often refers to *ὁ θεὸς τῆς εἰρήνης*<sup>417</sup>.

<sup>413</sup> Hafemann (2000:190) rejects Wright's "climax of the covenant" and Hay's "ecclesiocentric hermeneutic" as forms of "realised eschatology" but believes that the promises for Israel are not yet fulfilled. Not only the Christians, but also Israel thus is the subject of *ἐλπίς*.

<sup>414</sup> Its omission in some manuscripts is best explained by haplography. The same applies to the omission of *εἰς τὸ περισσεύειν*.

<sup>415</sup> Nebe (1983:80) argues against a merely Jewish hope with the second occurrence of *ἐλπίς* in verse 13. Das (2011:101) argues that the connection between v. 12 and 13 supports his thesis for a mainly Gentile readership. Although the thesis is convincing (cf. ch. 2.1.3), this passage hardly provides a strong argument in its favour.

<sup>416</sup> An objective genitive is less probable because *αὐτῷ* in v. 12 does not refer to God but to the Messiah (cf. Cranfield (:747). Furthermore, the genitives in v. 5 cannot be objective (cf. Cranfield:737).

<sup>417</sup> Cf. 15:33; 16:20; 2 Cor 13:11; Phil 4:9; 1 Thess 5:23. For LXX parallels, cf. Harder in Jewett (:883).

The optative *πληρώσαι* is a distinguishing feature of intercessional blessings<sup>418</sup> (Cranfield:737), meaning to fill something completely (cf. Jewett:898). Again and in contrast to many modern interpretations, it is directed to the congregation (*ὕμᾱς*) rather than to individuals. *ἐν τῷ πιστεύειν* in its temporal sense<sup>419</sup> basically equates *ἐλπίς* with *πίστις*. The God who gives hope does this by means of faith. *πιστεύω* in this context refers to trusting the promises set out in the Old Testament quotations<sup>420</sup>. The results of this confidence are, in the first section, *χαρά* as the experience of gladness (cf. BDAG, s.v. *χαρά* 1.) shown already with *εὐφραίνω* (v. 10) and, in the second section, *εἰρήνη* as the result of God's and each another's acceptance (v. 3; 7)<sup>421</sup>. Both are integral components of the *βασιλεία τοῦ θεοῦ* (cf. 14:17) and fruits of the Spirit (cf. Gal 5:22). Furthermore, the terms contain and summarise the previous themes such as love and glory. In fact, Cranfield (:748) confirms Barth (1940:555) in that the *θεὸς τῆς ἐλπίδος* provides the success of all the exhortations from 12:1 onward.

The *accusativus cum infinitivo εἰς τὸ περισσεύειν*<sup>422</sup> bears a surprising relation to its other occurrences of the verb *περισεύω* in Romans<sup>423</sup>. In 3:7, it is the *ἀλήθεια* of God that *ἐπερίσσευσεν εἰς τὴν δόξαν*. In 5:15, however, it is the *χάρις* of God that *εἰς τοὺς πολλοὺς ἐπερίσσευσεν*<sup>424</sup>, with the meaning of "overflowing, to be rich, to have more than enough, transcending all boundaries" (Theobald in Jewett:899). Even though *χάρις* in our passage is described as *ἔλεος*, the connection to verses 8 and 9 is striking. The conclusion is the following: Because both God's truth and mercy abound, "the hope", with the article used for specification<sup>425</sup>, also abounds. This happens because of God's filling up (*πληρώσαι* from the first part of the verse) and because of the Holy Spirit. Paul's language here is "rich and immoderate" (Dunn:853).

<sup>418</sup> Wilckens (:108) calls it "Fürbitte-Segen", Cranfield (:747) and Longenecker (2016:1010) "prayer-wish", Wiles (in Jewett:883) "wish-prayer".

<sup>419</sup> Cf. Moo (1996:880). Some Western manuscripts omit *ἐν τῷ πιστεύειν*. In any case, faith "provides a necessary recapitulation of the earlier arguments of Romans" (Jewett:898).

<sup>420</sup> NKJV and NIV, e.g., translate understandably with "as you trust him".

<sup>421</sup> Rather than the peace of being reconciled with God (so in 14:17), *εἰρήνη* here means the "inward peace of mind" (Cranfield:748).

<sup>422</sup> Cf. textnote above. For a grammatical explanation, cf. Stoy, Haag and Haubeck (2015:139).

<sup>423</sup> Wilckens (:109) mentions these occurrences, but authors who describe the connections as set up deliberately could not be found.

<sup>424</sup> Cf. Wilckens (:109) for other NT examples.

<sup>425</sup> In accordance to BDF §249, Jewett (:899) translates with a demonstrative pronoun.



By means of the instrumental<sup>426</sup> ἐν δυνάμει πνεύματος ἁγίου, Paul strengthens the statement that ἐλπίς is not a human product. In light of the thesis in 1:16, the Gospel embodies the power of God, anticipating the "power of the Spirit" in 15:19. The comparison with chapter 8 reveals Paul's conviction that the believer's life is indwelt by the Holy Spirit and therefore the reason for hope. The Spirit's "final, emphatic position" (Fitzmyer:708) stresses its role again.

The outstanding position of the passage as well as its rich language emphasise ἐλπίς as a crucial theme of Paul's letter to the Romans. Minear (:49-51) convincingly exhibits the lack of true Christian hope in the attitude of the "weak" and the "strong", both groups unwilling to trust God "to complete his work of redemption" (:50) also within the adversaries. By contrast, Paul displayed a firm hope that God would unite and guard them despite their attitude that threatened his own mission plans. Minear (:51) states: "[...] he could bear the burdens of all factions in Rome without anxiety over the ultimate outcome". In praying within the terms of ἐλπίς, Paul thus concludes his exegesis of hope that had led him from Abraham to Christ, from Christ to the Christians in Rome, and from them through his own ministry to Jerusalem and Spain, every station linked directly to God's ultimate glory yet to come.

### 3.2.5 Summary

The first verses of Romans 15 display ἐλπίς as the end product of the catena love, glory and hope. Firstly, the enduring love of Christ in his suffering and death asks us to maintain the same attitude toward one another. This attitude in turn unites Jews and Gentiles, "weak" and "strong" into worshipping God, not with identical opinions but with the same mind of Christ. The outcome of such a praise brings glory to God, a present process that anticipates the ultimate source of the believer's own hope.

Furthermore, ἐλπίς is nourished by the encouragement of the fulfilment of the Old Testament promises regarding the Messiah Jesus Christ and regarding the inclusion of the Gentiles into the praise of God. Whereas the former work is accomplished in one part, supplying the Christian hope with an unshakeable basis, Paul himself is dedicated to fulfil also the latter enterprise, knowing that the ultimate fulfilment is guaranteed only with Christ's second coming. Christian hope is thus embedded in between God's promises and Christ's second coming and marked distinctively by his

---

<sup>426</sup> Dunn (:851) adds a locative use.

first coming. It is acted out in a diverse community by united worship, leading to the increase of God's glory.

### 3.3 Conclusion and Outlook

A brief interim conclusion of the chapter's findings is necessary before embedding the outcomes into the New Testament context. Roman's *ἐλπίς* is shaped by trust, endurance and eager expectation. It so exceeds human expectations and optimism by far. *ἐλπίς* is based on God's characteristics, his trustworthy promises and ultimately on Jesus' life, salvific work and resurrection. God's love and the power of the Spirit are the present evidence of hope that enables Christians to love and pray in turn. Its object is characterised in regard to Paul's personal hope by encountering the Roman Christians for mutual encouragement, for unity and support. This personal hope also reflects Paul's theological intention with the consummation of God's glory bringing freedom for nature as well as complete salvation, revealed adoption and redeemed bodies for God's children, anticipated by the merging of Jewish and Gentile Christians in united worship. In fact, Paul depicts *ἐλπίς* almost invariably in connection with communities. Because of its firm basis and object, hope is not shaken by sufferings but strengthened exactly in harsh situations. It does not put to shame but enables Christians to rejoice and boast in God. Paul himself is witness of such hope in the present with his letter to a heterogeneous audience, in the near future with his Gentile offering brought to the Jewish Christian congregation in Jerusalem, and in the remote future with his travel plans to Rome and Spain. The "God of Hope" therefore is the provider, the basis and object of *ἐλπίς*, sustaining believers within the tension between present and future, "already" and "not yet".

Having answered the first two key questions, the outcomes of chapter 2 and 3 have now to be discussed within the New Testament corpus before being applied to current Switzerland. Due to the close connection between both the Old Testament and the society at that time, the term first needs to be defined and distinguished. Then, the categorisation has to take place by means of a model, showing overlaps and differences between Romans and other New Testament texts.

## 4 Theological Aspects of Roman's ἐλπίς in the New Testament Context

The following embedding of Roman *ἐλπίς* into its New Testament context<sup>427</sup> allows one to both categorise and evaluate the findings of the former chapters. Due to the study's character of biblical studies, this is an inevitable step in the process of bridging the Roman occurrences to the application in today's Switzerland. Because of this transitional characteristic, stylistic adaptations are necessary. Firstly, when not noted differently, the Bible texts follow the ESV translation, displayed with quotation marks. Secondly, references to primary literature are banned from the text notes for better readability.

In the first section, the history of *ἐλπίς* is briefly displayed, followed by an examination of related Hebrew and Greek terms. Then, *ἐλπίς* is examined on the basis of Smith's (2004:208-210) characterisation of hope into subject, object, ground (here: basis), and act<sup>428</sup>. Smith's fulfilment aspect can be ignored because of the trusting moment of Christian hope. An additional "situation of hope" (cf. Nebe 2014:1004) is desirable but can without difficulty be integrated in the sections regarding object and act. For the latter, Bultmann's (1935c:527-530) three "Momente der Hoffnung" serve as valuable structure. Although Nebe's five "Strukturen der Zukunftseinstellung" (1983:68-71) provide a more sophisticated structure, a differentiation is hardly helpful, most of all because of the close similarity between some of them<sup>429</sup>. At the end of the chapter, the conclusions are formulated, leading to a preview of chapter 5.

---

<sup>427</sup> For an integration of the letter into its canonical context, cf. Haacker (2003:135-149).

<sup>428</sup> Rockwell's (2013:39) characterisation into subjective and objective hope falls far too short. Machiela and Lioy (2007:99) divide the object of hope into its focus and its goal. The former thereby lays solely in the future, whereas the latter is partly established already in the presence. This approach, although helpful, is a simplification of the subject's complexity.

<sup>429</sup> A differentiation between the first and the second structure (Nelson (1996:355) calls it a "small semantical shift"), the second and the fourth structure, as well as between the third and the fifth structure appear too artificial when considering the NT material.

#### 4.1 History and Related Terms

Semantically, the stem *ἐλπ-* is probably derived from the Indo-Germanic root *vel* and formed with the extension *p* (cf. Hoffmann 1976:239). Related Latin expressions are *velle* (to wish) and *voluptas* (desire or pleasure). Extensions with *d* appear in *ἔλδομαι* (to long) and *ἐέλδωρ* (desire, longing). The first occurrence of *ἐλπίς* is recorded in Homer's *Odyssey*, and Hesiod's work contains a personification, both dated in the 7<sup>th</sup> century BC (cf. Woschitz 1984:66). Remarkably, the profane use often describes a neutral expectation of either good or bad things to happen in the future. In this significance, *ἐλπίς* formed a synonym of *προσδοκία*. Homer's *ἐλπίς* is therefore, in the first place, "assumption of probability" (:67<sup>430</sup>) in the sense of reckoning, considering (cf. Nebe 2014:997). Only a comparison with adjectives such as *ἀγαθός*, *γλυκύς*, and *ἰλαρός* designate the noun as expecting something good (cf. Hoffmann 1976:239). The verb, similarly, could apart from hope also express expecting, supposing or even thinking.

Apart from this neutral sense, *ἐλπίς* always was used to describe an attitude of desire or confidence<sup>431</sup>, in contrast to *φόβος*. Plato often connects *ἐλπίς* with *παρέχω* and similar terms in the sense of "having hope" or with *λαμβάνω* in the sense of "getting hold of hope" (cf. Woschitz 1984:71). From the very beginning of the written occurrences, *ἐλπίς* was also used without any objects. After Hesiod, also Sophocles with his "child of golden hope" abstracted the term in this sense, culminating in the goddess *ἐλπίς* described also by Theognis and Babrios. It was probably this deification that led to female and masculine names related to *ἐλπίς* (:73). Tomb inscriptions and the mystery cults provide additional occurrences of the transcending aspect of hope (cf. Nebe 2014:998). On the other hand, some occurrences<sup>432</sup> are connoted negatively in the sense of "being afraid of". The ancient writers then thought of *ἐλπίς* as euphemism. Aeschylus, for example, writes of a "hope for a bleak ending" (in Woschitz 1984:71).

The Roman ancient world filled *spes/sperare* with a connection of expectation and confidence in the sense of "confident expecting of something good to happen"

<sup>430</sup> "Für-Wahrscheinlich-Halten". Woschitz (1984:66) names several examples and calls it "der rational-estimative Aspekt".

<sup>431</sup> Woschitz (1984:71) calls it "der emotive-expressive Bedeutungswert".

<sup>432</sup> For an overview, cf. Woschitz (1984:74-75).

(Woschitz 1984:187). Sometimes, it is depicted more as a combination of expecting with opinion in the direction of "recognition of something in the future". *Spes* is a felt lack and therefore a longing for something still pending, from everyday objects to transcendent events. The counter term is hopelessness. The nouns mostly appear in the singular and a negative meaning is rare (:197). Again, the deification as Roman goddess led *Spes* to be involved in all areas of life, similar to *Fortuna* (:215). Whether a sick person, a hunter, a lover or a statesman, everybody could call on to her. In Rome, a temple, a separate altar and coin inscriptions were dedicated to her (cf. also Nebe 1983:40). During the imperial era, the attribute *augusta* was added to illustrate her loyalty to the imperial house and at the same time to imply the hope associated with emperors such as Augustus.

On behalf of the biblical approach of this study, hope-related terms in the Hebrew Old Testament as well as the usage of *ἐλπίς* in the LXX require particular interest. The predominant semantic root for hope is קָוָה, occurring 84 times in the Old Testament (cf. Telöken 2016:502), mostly with the verb קָוָה and the nouns תִּקְוָה and מִקְוָה. It is derived from the east-Semitic language area<sup>433</sup>, most likely signifying hemp (as a plant) as well as thread, string, cord (cf. Waschke 1989:1226). The book of Joshua provides a rare example of this origin<sup>434</sup>. The main significance for the verb has to be regarded therefore as "to be in tension". It figures among the prominent roots in poetic expressions (Schibler 1997:893). Psalms and Prophets depict it mainly as a verb, the prophets however hardly adding new material but taking on the language of the Psalms (cf. Waschke 1989:1227). Westermann (in Nebe 2014:998) shaped the term "Bekenntnis der Zuversicht", characterising the hope of the Psalms as confidence. The wisdom literature, on the other hand, uses mostly the nouns in the sense of hope. The root occurs only once in the Pentateuch and never in the Former Prophets. Surprisingly, the LXX almost never translates the verb with *ἐλπίζω* but with a form of *μένω*<sup>435</sup>. In contrast and apart from *ὑπομονή*, the noun *ἐλπίς* is used 20 times as a translation of תִּקְוָה. Its object is often JHWH (cf. Waschke 1989:1229). When directed to humans, it constantly bears a negative connotation (:1230).

After קָוָה, יָחַל with its 47 occurrences, is the second most frequently used root in the Old Testament to denote hope. Its particular stress is on endurance (cf. Schibler

<sup>433</sup> For Semitic parallels, cf. Waschke (1989:1226).

<sup>434</sup> וַתִּקְוֶה אֶת־תִּקְוַת תִּשְׁנֵי בַחֲלוֹן in Josh 2:21.

<sup>435</sup> The only exceptions are Isa 25:9 and 26:8 and perhaps also Hos 12:7.

1997:435). Whether subject or object is meant has to be determined by the context and not by the usage of the stems (Piel or Hitpael). The root is primarily found in the Psalms with 21 occurrences and in Job with 9 occurrences, mostly in connection with קוּה. Other Hebrew roots sometimes related to hope, are חכה in the sense of waiting, enduring (14 occurrences; cf. Schibler 1997:129) and שבר with the primary idea of "examining, digging out and exploring" (:1214). The Piel stem of the latter conveys expectancy and hope. It occurs 9 times and often denotes futile hope or vain waiting. In exilic and post-exilic texts the mutual application of the different roots has hardly more than stylistic importance (cf. Waschke 1989:1228).

In surprising contrast to the Hebrew roots connoting hope as presented above, the LXX primarily translates two different roots with forms of ἐλπίς. The root בטח is translated by the LXX 46 times (!) with ἐλπίς, most of them in the Psalms (cf. Hoffmann 1976:240; Woschitz 1984:228). In the first place, its field of meaning comprises expressions such as "to feel safe", "to be carefree" or "to trust something or someone". The object of trust is crucial to discern between an incorruptible and a false security. Interestingly, when conveying the latter sense, the LXX mostly rejects translating the root בטח with ἐλπίς (cf. Woschitz 1984:227). A related root to בטח is חסה with its primary meaning of "taking refuge" and "to hide". Remarkably, 20 times out of its 37 occurrences, חסה is translated with ἐλπίς by the LXX (Hoffmann 1976:240). This explanation leads to the following conclusions: Firstly, the verb is only used twice in relation to waiting (קוּה), but 66 times in relation to verbs of trust (בטח and חסה), ἐλπίζω signifying in the LXX "to trust" rather than "to wait". Secondly, it differs substantially from its Hellenistic and Roman usage by not presenting a neutral expectation but a positive confidence.

An overall picture of NT ἐλπίς reveals a total of 86 occurrences of the root, 60% of them nouns. In Romans, the nouns predominate the verbs even more (13 to 4 occurrences), as well as in Acts with half of its occurrences in citations claimed to stem from Paul. In contrast, the noun is non-existent in the Gospels. Although ἐλπίς forms the predominant Greek term denoting hope, there are some other New Testament expressions with a close relation. ἀναμένω and ἐκδέχομαι contain the primary aspect of waiting, being intensified by ἀπεκδέχομαι as "await eagerly" (BDAG, s.v. ἀπεκδέχομαι). The noun ἀποκαραδοκία is equally eager but with the connotation of a longing expectation in the direction of impatience. προσδοκάω and προσδοκία are neutral terms, also including negative anticipations (cf. Nebe 2014:993). Lastly, in some occasions προσδέχομαι can apart from its usual significance of "receiving" and

"welcoming", also have the spectrum of "looking forward" and "expecting" (BDAG, s.v. *προσδέχομαι* 1.; 2.). Having immersed into the linguistic aspects of the term, the present chapter now turns to the New Testament categorisation of *ἐλπίς*, starting with subjects and characteristics.

## 4.2 Subjects and Characteristics

The subjects of New Testament *ἐλπίς* differ both in number and in people's background. Firstly, hope is attributed to individuals, the most prominent example being Romans 4:18 with Abraham as the subject. This individual theological hope is unique to the New Testament and accords with its primary use in the Psalms. On the other hand, Romans 15:24 is only one of many examples where Paul writes about his personal hopes<sup>436</sup>. Similarly, the writer of 2<sup>nd</sup> and 3<sup>rd</sup> John expresses his hope<sup>437</sup>. Luke's Psalm citation with "my flesh" as dwelling in hope<sup>438</sup> depicts a further personal hope. The other individuals characterised with *ἐλπίς* are the two regents Herod and Felix<sup>439</sup>, Luke connoting both of their hopes negatively.

Secondly, various groups are characterised by *ἐλπίς*. Concrete subjects are the disciples on the road to Emmaus<sup>440</sup>, the owners of a slave girl<sup>441</sup>, and crew as well as passengers on the ship on the Italian coast, all three situations depicted by Luke within circumstances of *ἐλπίς* being lost. In a more abstract sense, he describes Jesus as exhorting the ones lending and hoping to receive<sup>442</sup> as well as "the dead" having hope<sup>443</sup>. Paul, on the other hand, includes several times co-authors and co-workers, presenting his hope in the 1<sup>st</sup> plural form<sup>444</sup>. In this sense, it also has to be understood that the plowman and the thresher are the subjects of *ἐλπίς*<sup>445</sup>, standing for Paul and Barnabas. Further groups presented in connection with *ἐλπίς* are Sarah

<sup>436</sup> Cf. Acts 23:6; 24:15; 26:6; 1 Cor 16:7; 2 Cor 1:13; 5:11; 13:6; Phil 1:20; 2:19; 2:23; 1 Tim 3:14; Tit 1:2; Philem 22

<sup>437</sup> Cf. 2 John 12; 3 John 14

<sup>438</sup> Cf. Ps 16:9 in Acts 2:26

<sup>439</sup> Cf. Luke 23:8 and Acts 24:26

<sup>440</sup> Cf. Luke 24:21

<sup>441</sup> Cf. Acts 16:19

<sup>442</sup> Cf. Luke 6:34

<sup>443</sup> Cf. Acts 23:6

<sup>444</sup> Cf. 2 Cor 1:7; 1:10; 8:5; 10:15; 1 Thess 2:19

<sup>445</sup> Cf. 1 Cor 9:10

and the holy women "of the past" (NIV)<sup>446</sup>. "The rest of mankind"<sup>447</sup> (NIV) is described as not having hope, in contrast to the Christian "you". In addition, "she who is truly a widow" is characterised by *ἐλπίς*<sup>448</sup>, and "the rich in this present age" are exhorted to set their hope on the living God<sup>449</sup>. In conclusion, the writer of 1<sup>st</sup> John abstracts strongly when addressing "everyone who thus hopes in him"<sup>450</sup>. The Roman occurrences lack this kind of group-related hope, probably due to the fact that Paul wanted to introduce himself as an individual to a congregation that was not familiar to him.

People-groups display yet another distinctive subject of *ἐλπίς*, already present in the exilic texts. The citation in Romans 15:12, in accordance with Matthew<sup>451</sup>, depicts *τὰ ἔθνη* as the ones hoping. In contrast, the Jewish people, characterised also as "the twelve tribes" or as "Israel"<sup>452</sup>, are attributed with *ἐλπίς* too. Already the Qumran community saw the elected by God as the ones who could hope with reason, in contrast to the Rabbinic hopes of a messianic future often being disappointed (cf. Hoffmann 1976:241). Apart from this contrast but within the characteristics of a chosen people, the Christians, often addressed as unity of mixed Gentile and Jewish believers, are the overwhelming majority of hope's subject. A distinction can be drawn between the Christian "we", where the writing party includes itself, and the Christian "you" where the emphasis is set on the addressee's side. Four passages in Romans belong to the former<sup>453</sup>, two passages to the latter category<sup>454</sup>, representing the statistics also for the other New Testament letters<sup>455</sup>.

A controversial question is related to God and Jesus as subjects of hope. On the one hand, Nebe's (2014:1004) statement of "Selbst Gott und Jesus werden als Hoffende bezeichnet" is misleading. The quoted passages of Hebrews 10:13 and 1 Peter 3:20 depict the verbs *ἐκδέχομαι* and *ἀπεκδέχομαι*, both to be translated with verbs of waiting (cf. ch. 4.1). Whereas God's waiting in patience is a common theme in both

<sup>446</sup> Cf. 1 Pet 3:5

<sup>447</sup> *οἱ λοιποὶ* in 1 Thess 4:13.

<sup>448</sup> Cf. 1 Tim 5:5

<sup>449</sup> Cf. 1 Tim 6:17

<sup>450</sup> *πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην* in 1 John 3:3.

<sup>451</sup> Cf. Matt 12:21

<sup>452</sup> Cf. John 5:45; Acts 26:6; Acts 28:20

<sup>453</sup> Cf. Rom 5:2; 5:4; 8:24; 15:4

<sup>454</sup> Cf. Rom 12:12; 15:13

<sup>455</sup> For the Christian "we", cf. 1 Cor 15:19; 2 Cor 3:12; Gal 5:5; Eph 1:12; 1 Thess 5:8; 2 Thess 2:16; 1 Tim 1:1; 4:10; Tit 2:13; 3:7; Heb 3:6; 6:18; 6:19; 7:19; 10:23; 1 Pet 1:3. For the Christian "you", cf. Eph 1:18; Eph 2:12; 4:4; Col 1:5; 1:23; 1 Thess 1:3; Heb 6:11; 1 Pet 1:13; 1:21; 3:15.



Old Testament and New Testament, *ἐλπίς* is, apart from its abstract use, only attributed to created subjects. The only exception could be Romans 8:20 when attributing *ἐφ' ἐλπίδι* to God (cf. NJB). In either case (the creation is the alternative subject of hope; cf. ch. 3.3.4), Paul's subject is unique to the New Testament, a fact that supports Duncan's (2015:424) pragmatic solution. On the other hand, Minear's (1954:60) argumentation of hope as a characteristic of God is convincing at least to some extent. Most compelling is his remark about God as the giver of hope in Romans 15:13. He has to "abound" in hope himself to be able to share the gift. Furthermore, when love "hopes all things"<sup>456</sup>, God as love in person<sup>457</sup> is included. Bowen (2013) states: "Love by its very definition is optimistic. It looks for the best in people. It wants them to succeed". Paul's statement of hope as abiding<sup>458</sup> underlines this observation<sup>459</sup>, although God's hope "will never be mixed with uncertainty" (Bowen 2013).

A few passages depict *ἐλπίς* as abstractum without any destintive subject<sup>460</sup>. In addition, New Testament writers sometimes characterise *ἐλπίς* with further attributes not in direct relation to objects or basis<sup>461</sup>. In an attempt to clearly emphasise the positive aspect of Christian hope, Paul writes of a "good hope"<sup>462</sup> and of a "blessed hope"<sup>463</sup>, and Hebrews calls it a "better hope"<sup>464</sup> in comparison to the law, which was

<sup>456</sup> *πάντα ἐλπίζει* in 1 Cor 13:7.

<sup>457</sup> *Ὁ θεὸς ἀγάπη ἐστίν* in 1 John 4:16. Minear (1954:60) goes too far when concluding that because we attribute love to God, we also have to attribute hope to him. In contrast to hope, the NT attributes love to God explicitly.

<sup>458</sup> *Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη* in 1 Cor 13:13.

<sup>459</sup> Also the many passages depicting God as object and basis lead to the question whether it is possible for him to be object and basis without comprising hope himself. Minear (1954:61) states: "Hope can have a sure ground only when it rests on this rock: the God of hope who has planted his hope in our hearts." According to Luke 15:11-32, Jesus' illustration of the prodigal son depicts God as father who looks out for his son. God's "testing" of people in the OT or his reaction toward Satan in Job 1:1-12 form further contrasts between his omniscience and hope's condition of an open outcome, showing theological extremes such as Hyper Calvinism, on the one side, and Open Theism, on the other side of the spectrum. A further examination extends the scope of this study.

<sup>460</sup> Cf. 1 Cor 13:13; Col 1:27; Heb 11:1

<sup>461</sup> Woschitz (1984:351) systematises them under the rubric "Vollzugsweisen der christlichen Hoffnung", together with the acts of hope, a choice that has to be regarded as an unfavourable mix between too different subjects.

<sup>462</sup> *ἐλπίδα ἀγαθὴν* in 2 Thess 2:16. Unfortunately, Nebe (2014:1002) calls it a "formelhafte[r] Hinweis". Although its often mention in secular literature appears to support it as a set phrase, *ἀγαθός* is precisely a demarcation criterion from the neutral expectation of *ἐλπίς*. Bultmann (1935b:525-527) who first explains convincingly the shift in meaning from the neutral to the positive expectation later fails to acknowledge the occurrence in 2 Thess and claims instead that such a differentiation is lacking in the NT (1935c:527).

<sup>463</sup> *μακαρίαν ἐλπίδα* in Tit 2:13.

<sup>464</sup> *κρείττονος ἐλπίδος* in Heb 7:19.

not able to make perfect. 1<sup>st</sup> Peter describes *ἐλπίς* as a "living hope"<sup>465</sup> "that is in you"<sup>466</sup>. Paul, together with the writer of 1<sup>st</sup> John, marks *ἐλπίς* further as "one hope"<sup>467</sup> and as a distinctive hope<sup>468</sup>. The Roman evidence together with the rest of the New Testament supports this distinction with the perpetual use of the singular noun<sup>469</sup>, stressed in addition with the determined article. It is a specific, unique hope that characterises the Christian attitude. The future aspect of *ἐλπίς* is being stressed when presented by Paul as "reserved" (BDAG, s.v. *ἀπόκειμαι* 2.) in heaven for the Christians<sup>470</sup>, and as "hope set before us"<sup>471</sup> by the writer of Hebrews. In Romans, however, *ἐλπίς* is depicted as the present Christian status, in contrast to its fulfilment clearly set in the future. With Paul's prayer for the Christian "you" in 15:13 to "abound in hope", the present state regarding hope is marked as not yet where Paul desires it to be. On the one hand, the Hebrew passage has tried to be solved by some translations either in the direction of a hope being offered<sup>472</sup> or, in accordance with the evidence in Romans probably the better connotation, with the focus on the object of hope<sup>473</sup>. On the other hand, the New Testament never abolishes hope at the time of its fulfilment<sup>474</sup>. The Roman occurrences lack further characterisations, probably due to their clear classifications in regard to objects and basis. The former is examined next due to the future dimension, which is particularly distinctive to hope.

### 4.3 The Objects

In the present section, the objects of New Testament *ἐλπίς* are set out. Whereas God and Jesus Christ sometimes depict the objects of *ἐλπίς* themselves, their future interventions are predominantly present to the New Testament. Alongside future

<sup>465</sup> *εἰς ἐλπίδα ζῶσαν* in 1 Pet 1:3.

<sup>466</sup> *περι τῆς ἐν ὑμῖν ἐλπίδος* in 1 Pet 3:15.

<sup>467</sup> *ἐν μιᾷ ἐλπίδι* in Eph 4:4.

<sup>468</sup> *τοιούτην ἐλπίδα* in 2 Cor 3:12 and *τὴν ἐλπίδα ταύτην* in 1 John 3:3.

<sup>469</sup> The ESV translates 1 Tim 6:17 with a plural noun. However, the Greek portrays a perfect infinitive form of the verb.

<sup>470</sup> *ἀπόκειμαι* in Col 1:5.

<sup>471</sup> *τῆς προκειμένης ἐλπίδος* in Heb 6:18.

<sup>472</sup> "the hope held out to us" of the NJB. For similar German translations, cf. Luth2017; Sch2000.

<sup>473</sup> Portrayed in German by NGÜ.

<sup>474</sup> Bultmann (1935c:529) concludes: "Christliches Sein lässt sich – dem Gottesgedanken zufolge – auch in der Vollendung nie ohne *ἐλπίς* denken" (cf. also Woschitz 1984:765).

hope, present life aspects often lack theological character, whereas false hopes delude people.

### 4.3.1 God and Jesus Christ

Paul occasionally marks God or Jesus Christ as the direct object of *ἐλπίς*. Quoted by Luke, he expresses "a hope in God"<sup>475</sup>, affirmed by his hope "in the Lord Jesus"<sup>476</sup>. Widows and rich people shall set their hope "on God"<sup>477</sup>, just as "we" had set "our" hope on the "living God"<sup>478</sup>. In Paul's Isaiah quotation of Romans 15:12, "the root of Jesse" is the object of hope, whereas the parallel in Matthew reads "in his name"<sup>479</sup>. The Christian "we" hopes "in Christ"<sup>480</sup>. In Ephesians, Paul proceeds by combining the two objects when implying that "separated from Christ" and "without God", the Christian "you" was once without hope<sup>481</sup>. 1<sup>st</sup> Peter expresses the hope of his readers as "hope in God", a hope also attributed to the holy women of the Old Testament<sup>482</sup>. John's "in him"<sup>483</sup> cannot be clearly referred to God or Jesus.

Nebe's (2014:1003) observation of a shift from God in the Old Testament to Jesus in the New Testament as objects of *ἐλπίς* has to be differentiated. Indeed, God is never the direct object regarding the eschatological future (Nebe 1983:51). Due to the soteriological aspects and the strong impact of his resurrection (cf. Hebblethwaite 2010:35), Jesus generally stands in the foreground. However, his glory in Romans 5:2 and the passive divinum of 8:21 emphasise God's immediate activity. Christology as a new theological element thus takes over eschatological aspects, but a replacement of God is not in view (cf. Nebe 1983:52)<sup>484</sup>. Minear (1954:22) concludes rightly:

<sup>475</sup> *ἐλπίδα ἔχων εἰς τὸν θεὸν* in Acts 24:15.

<sup>476</sup> *ἐν κυρίῳ Ἰησοῦ* in Phil 2:19 and *τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* in 1 Thess 1:3.

<sup>477</sup> *ἐπὶ θεῷ* in 1 Tim 5:5 and 1 Tim 6:17.

<sup>478</sup> *ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι* in 1 Tim 4:10 as perfect tense.

<sup>479</sup> *τῷ ὀνόματι αὐτοῦ* in Matt 12:21.

<sup>480</sup> *ἐν (τῷ) Χριστῷ* in 1 Cor 15:19 and Eph 1:12. *Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν* in 1 Tim 1:1.

<sup>481</sup> Cf. Eph 2:12

<sup>482</sup> *εἰς θεόν* in 1 Pet 1:21 and 1 Pet 3:5.

<sup>483</sup> *ἐπ' αὐτῷ* in 1 John 3:3. The *τέκνα θεοῦ ἐσμεν* in v. 2 implies God Father, *ὅμοιοι αὐτῷ ἐσόμεθα* refers rather to Jesus Christ.

<sup>484</sup> Nebe's statement of God moving to the foreground again in the later NT witnesses (2014:1003) is not accurate. A comparison of the objects of *ἐλπίς* in the chronological order of the NT writings does not allow perceiving such a shift. Nebe thus exposes himself to the reproach of reading his own dogmatic approach into the text.

"[...] there is no contradiction between the two Testaments. The same writers who speak of Christ as their hope continue to speak of God in the same terms". Sometimes, *ἐλπίς* focuses on present life aspects.

### 4.3.2 Present Life Aspects

In accordance with much of the Old Testament period, hope also in the New Testament can be "centred on this world" (Nelson 1996:356), from physical aspects to personal hopes up to theological themes.

In rare passages, *ἐλπίς* depicts the hope for a physical survival. Negatively, after not seeing the sun or stars for days, an additional strong tempest leads to Luke's statement of "we finally gave up all hope of being saved"<sup>485</sup>. Positively, the hope for deliverance from deadly danger shapes Paul's statement in 2<sup>nd</sup> Corinthians<sup>486</sup>. In Romans, *ἐλπίς* is not presented to display hope for the bodily life, probably because of the theological character of the letter and its introductory purpose.

A common use of *ἐλπίς* regards personal hopes with none or few theological connotations, expressed by the writing party. Just as Paul hopes to visit the Roman congregation and to be supported by them on his further journey to the west in 15:24, he writes about the hope to spend "some time" with his Corinthian readers<sup>487</sup>. Furthermore, Paul hopes to send Timothy "soon" and "immediately", respectively<sup>488</sup>, proceeding with the reason of being "cheered by news of you", an encouragement from hearing if they are well. When addressing Timothy personally, Paul writes of coming to him soon<sup>489</sup>. Similar statements are formed in the letter to Philemon<sup>490</sup> and twice in John's letters, the first with the reason of "so that our joy may be complete"<sup>491</sup>, and both with the further accent on being able to talk "face to face"<sup>492</sup>. Remarkably, out of the 31 verbs *ἐλπίζω* depicted in the New Testament, 8 times the content is in regard to Paul's positive expectation of a soon exchange with his readers. Nebe (1983:43)

<sup>485</sup> *λοιπὸν περιηρεῖτο ἐλπίς πάσα τοῦ σφύζεσθαι ἡμᾶς* in Acts 27:20.

<sup>486</sup> *εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται* in 2 Cor 1:10.

<sup>487</sup> *χρόνον τινὰ* in 1 Cor 16:7.

<sup>488</sup> *ταχέως* and *ἐξαυτῆς* in Phil 2:19; 2:23.

<sup>489</sup> *ἐν τάχει* in 1 Tim 3:14.

<sup>490</sup> *χαρισθήσομαι ὑμῖν* in Philem 22.

<sup>491</sup> *ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη* in 2 John 12 and *εὐθέως σε ἰδεῖν* in 3 John 14.

<sup>492</sup> Literally: *στόμα πρὸς στόμα*.

tried to perceive these personal hopes within a theological framework. Indeed, from the perspective of his theological hope for unity and sharing the needs, Paul lives out personally what he desires for the Christian communities. He thus sets a positive example by expressing his genuine hope for fellowship. In the same way, he hopes in 2 Corinthians to enlarge the geographical influence among and beyond the readers<sup>493</sup>, implied also in Romans 15:24 with Spain as next missionary project.

Some aspects of Paul's personal hope support stronger theological connotations. To the Philippians, he writes about not being "at all ashamed"<sup>494</sup>. The positive contrast follows directly with his hope to have "full courage" and make Christ "great" in his body, "whether by life or by death"<sup>495</sup>. The hope of enjoying the crops is expressed in the picture of the plowman and the thresher, illustrating the outcome of the writer's spiritual investment<sup>496</sup>. In his 2<sup>nd</sup> letter, Paul three times expresses his hope that the Corinthians would understand, above all, his position and labour<sup>497</sup>. This kind of personal hope is non-existent in Romans, probably because of the quite harsh tone that would have required a more profound personal relationship. Paul is more cautious in Romans than in Philippians and Corinthians when using *ἐλπίς* in personal expectancy towards his addressees. The lack of this kind of hope in Galatians has to be viewed as Paul's assessment of a fully open outcome of the severe situation. The readers of 1<sup>st</sup> Thessalonians depict a unique object, characterised by "is it not also you?"<sup>498</sup> Paul then perceives the Christian community founded and nourished by him as his hope before "Jesus at his coming", substantiating his desire to see them "again and again"<sup>499</sup>.

Theological aspects of *ἐλπίς* not related to the personal situation of the writers and in regard to the present Christian life are rare. In 2<sup>nd</sup> Corinthians, Paul hopes for comfort after the suffering of his readers<sup>500</sup>, in accordance with the chain of reasoning in Ro-

<sup>493</sup> With *κανόν* as "assignment given to Paul, which included directions about geographical area" (BDAG, s.v. *κανόν* 2.). *εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι* in 2 Cor 10:15.

<sup>494</sup> *ἐν οὐδενὶ αἰσχυνθήσομαι* in Phil 1:20.

<sup>495</sup> *ἐν πάσῃ παρρησίᾳ* and *μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου*.

<sup>496</sup> *ἐλπίς τοῦ μετέχειν* (to have a share; in the hope of enjoying the crops; BDAG, s.v. *μετέχω* 1.) in 1 Cor 9:10.

<sup>497</sup> *ὅτι ἕως τέλους ἐπιγνώσεσθε* in 2 Cor 1:13, *ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι* in 2 Cor 5:11 and *ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι* in 2 Cor 13:6.

<sup>498</sup> *ἢ οὐχὶ καὶ ὑμεῖς* in 1 Thess 2:19.

<sup>499</sup> *ἐν τῇ αὐτοῦ παρουσίᾳ* and *καὶ ἄπαξ καὶ δις* in v. 18.

<sup>500</sup> *εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως* in 2 Cor 1:7.

mans 5. The hope of refuge can be implied in Hebrews<sup>501</sup>, whereas the following "anchor" is described as "a hope that enters into the inner place behind the curtain"<sup>502</sup>. Here, *ἐλπίς* thus stands in correlation with the access of the believer to God's presence, a topic that Paul draws on in connection with hope too. Here and in Romans, the present time character of the access is clearly evident. The logical catena, however, is different. In Romans, access is given through faith and specified with grace. This in turn is the basis for boasting in the hope of glory. In Hebrews, hope itself enters the holy-of-holiest on the basis of the forerunning Jesus. The comparison beautifully reveals the present-time character of hope in its relation to the future fulfilment. Most of the theological objects then are in relation to future events connected with the afterlife or the Parousia. A crucial exception, forming another transition between present life and future aspects, is depicted in the hope for unity. *ἐλπίς* is only used in Romans to describe Paul's longing. Here, the exhortation to the Roman readers in 12:10 and 13 as well as 15:5-7 builds the counterpart of the Gentile praise in 15:9-12. This hope has its object in the near future but furthermore anticipates the eschatological dimension of unity.

Authors such as Minear (1954:19) underline the qualitative difference between human hopes and Christian hope, the latter characterised not only by a different object but by its ground and assurance. This statement has to be regarded as too dualistic although it estimates the value of Christian hope fittingly<sup>503</sup>. The transition between personal and theological hope is fluent because, in the words of Minear himself, "hope embraces all times, all places and all men, without becoming irrelevant to a single specific situation in the existence of any particular man" (:24). Therefore, the sharp difference is not located between personal and theological hope but between justified hope and false hopes. Before turning to the latter, the strong focus of Christian hope towards the future needs to be examined.

<sup>501</sup> *καταφεύγω* in Heb 6:18, which can be translated here with "to take refuge" (BDAG, s.v. *καταφεύγω* 2.),

<sup>502</sup> *εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος* in Heb 6:19.

<sup>503</sup> Minear (1954:24) states that Paul did not put his hope of being saved from shipwreck (cf. Acts 27:20) in Christ. Furthermore, Minear claims that Paul failed in his hope to be released from the "thorn of flesh" (cf. 2 Cor 12:8-9). This view is undifferentiated. In both situations, Paul's hope is and remains in God but is not fixed on his own human expectations.

### 4.3.3 Future Aspects

In sharp contrast to the pre-exilic texts of the Old Testament<sup>504</sup> but in accordance with post-exilic and intertestamental texts<sup>505</sup>, New Testament hope is eschatological in its very nature, above all under Jewish influence (cf. Bultmann 1935c:529). However, the term "eschatological" is misleading when applied only traditionally to the "doctrine of the last things". According to Moltmann (2016:11-13), eschatology embraces the entire Christian being, thinking from the end to the present state (cf. ch. 1.2.3). But the objects of this hope still lie in the future. However, it is wrong to conclude that New Testament hope does not relate to the Old Testament in terms of its objects. In contrast, Ecclesiastes' statement of "who is among the living has hope" (9:4; NIV) comes to its ultimate fulfilment in the life of Christ (cf. Minear 1954:28), conquering death and thus anticipating the Christian's everlasting life.

Some future objects are soteriological in nature. In Galatians, Paul describes more concretely the "hope of righteousness"<sup>506</sup>, a hope that is fulfilled by the "ministry of the Spirit". In 2<sup>nd</sup> Corinthians, it is the glory of this ministry that is described as "such a hope"<sup>507</sup>. Righteousness in turn functions as the basis of salvation, with "the hope of salvation as a helmet"<sup>508</sup> (NIV) set in contrast to wrath. In Romans 8:24, this hope of eschatological salvation is based on the salvation in the past<sup>509</sup>. 1<sup>st</sup> Peter consequently encourages its readers to set their hope "fully on the grace that will be brought to you at the revelation of Jesus Christ"<sup>510</sup>, leading from the soteriological objects to the Parousia.

The Parousia as the return of Jesus is an important object of hope. In sharp contrast to mainly German theologians of the late 19<sup>th</sup> century (cf. Wright 2018:81) who came up with the idea that this return was expected to happen in the lifetime of the first

<sup>504</sup> תְּקוּמָה has no transcendent or eschatological perspective (Waschke 1989:1231).

<sup>505</sup> E.g., the "gate of hope" in Hos 2:17 bears an eschatological meaning, taken up also in the Qumran texts (cf. Telöken 2016:505), God's saving act is still outstanding but never doubted, but the eschatological ending of the godless is without hope (:505).

<sup>506</sup> ἐλπίς δικαιοσύνης in Gal 5:5.

<sup>507</sup> Cf. 2 Cor 3:8-9; 12

<sup>508</sup> καὶ περικεφαλαίαν ἐλπίδα σωτηρίας in 1 Thess 5:8.

<sup>509</sup> Minear's (1954:80) "the object of hope is salvation" is misleading and emphasises an individual aspect not present to this extent in the NT.

<sup>510</sup> τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ in 1 Pet 1:13.

generation<sup>511</sup>, Wright (2018:37-82) has shown extensively that neither Jesus and his followers nor Paul believed in such an imminent return. While the writer of Hebrews connects hope with "the Day drawing near"<sup>512</sup> without enlarging any further, John depicts Christ's Parousia as "we shall be like him, because we shall see him as he is"<sup>513</sup>. Paul connects hope with the "appearing of the glory of our great God and Saviour Jesus Christ"<sup>514</sup>, in accordance with his statement in Romans 5:2. *δόξα* thus is "zentraler Inhalt der Hoffnung" (Woschitz 1984:347). But Paul goes even further when naming the Christians in Thessalonica as hope for Paul and his fellows at the Parousia of Jesus<sup>515</sup>. Messianic expectations were present also in the Rabbinic Judaism, connected with the fulfilment of the Jewish hope and the judgement of the godless, always applied to a community (cf. Bultmann 1935a:521).

The expectation of a final judgement with the Parousia is only to be found in the Jewish-Christian background (cf. Nebe 2014:999). In the Old Testament, both imminent threats of judgement and God's final judgement are objects of hope (cf. Beyse 1989:1225; Everts 1993:415). The latter hope stands in the background of the New Testament writers<sup>516</sup>, seeing the judge as saviour (cf. Woschitz 1984:445), but is included in the contrast between salvation and wrath in Romans 5:9-10 and with God who has "not destined us for wrath, but to obtain salvation"<sup>517</sup>. Even less present is the "commendation" or "praise from God"<sup>518</sup>, often described as *στέφανος*<sup>519</sup>, which never stands in relationship with *ἐλπίς*.

<sup>511</sup> For a recent expression, cf. Hebblethwaite 2010 (:26).

<sup>512</sup> *μᾶλλον ὅσω βλέπετε ἐγγίζουσιν τὴν ἡμέραν* in Heb 10:25.

<sup>513</sup> *ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτόν, καθὼς ἐστὶν* in 1 John 3:2.

<sup>514</sup> *ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ* in Tit 2:13.

<sup>515</sup> *τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχίσεως - ἢ οὐχὶ καὶ ὑμεῖς - ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ* in 1 Thess 2:19.

<sup>516</sup> Nebe's (2014:1001) statement of *ἐλπίς* standing in the context of the final judgement in Thessalonians is inaccurate. Whereas the Parousia is clearly in focus, the final judgement is not even indicated in connection with *ἐλπίς*. Also the focus of Benedict XVI (2008:79-94) with his "Gericht als Lern- und Übungsort der Hoffnung" contributes to an unhelpful understanding. Although he provides outstanding examples of the judgement as hope for Christians, he fails to connect it with justification as the basis of Christian hope (cf. ch. 4.4.3) and instead develops the doctrine of purgatory.

<sup>517</sup> *ὅτι οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας* in 1 Thess 5:9, following directly the *περικεφαλαίαν ἐλπίδα σωτηρίας*. Cf. also 1 Thess 1:10; Matt 3:7; Woschitz (1984:346).

<sup>518</sup> *ἔπαινος* in Rom 2:29 and 1 Cor 4:5. Woschitz (1984:347-348) unfortunately does not identify objects of hope that are not related to *ἐλπίς*. Only with such a differentiation does it become evident that the resurrection of the Christians' mortal bodies is much more important for Christian hope than this kind of gratification. The listing order in Woschitz is thus misleading.

<sup>519</sup> Cf. 1 Cor 9:25; 2 Tim 2:5; 4:8; Jas 1:12; Woschitz (1984:348).



The hope for resurrection is a common theme attributed to Luke and Paul, in accordance with earlier texts such as the Maccabees<sup>520</sup>. Peter's sermon on the day of Pentecost contains David's hope that "my flesh will also dwell in hope"<sup>521</sup>, connected to the resurrection of the dead. Luke furthermore portrays Paul and his speeches of defence. Before the Sanhedrin, Paul claims to be accused "with respect to the hope and resurrection of the dead"<sup>522</sup>. Before Felix, he expresses his hope "that there will be a resurrection of both the just and the unjust"<sup>523</sup>. This statement, when accepted as authentic, is remarkable in confirming the resurrection aspect already in the Law (cf. Chase 2014:467-468). Indeed, Chase (:471-480) has interpreted 10 Genesis passages regarding resurrection. Sarah's barren womb recalled in Romans 4:19 is among those. He concludes convincingly that "God is at work to reverse the forces of death" (Dempster in Chase 2014:480) already "in the beginning" (:480).

After a threefold use of *ἐλπίς*, Paul frankly asks Felix, Agrippa and other prominent listeners: "Why is it thought incredible by any of you that God raises the dead?"<sup>524</sup> When gathering the Jewish leaders during his captivity in Rome, Paul confirms that he is a prisoner because of the "hope of Israel"<sup>525</sup>, probably including other aspects of Jewish hope such as God's kingdom or the Parousia of the Messiah. This strong emphasis on the resurrection in Acts has not only theological but also strategical significance, described repeatedly as an attempt to gain the support of the Pharisaic party. In his own letters, Paul illuminates the resurrection aspect, above all in Romans. It is God who not only brought to life the bodies of Abraham and Sarah (cf. 4:19), but also raised Christ (cf. 4:24). Therefore, in 8:23 the justified believers hope for "the redemption of our bodies". To the Corinthians Paul similarly emphasises that the hope in Christ needs to surpass this current life<sup>526</sup>, basing the Christian resurrection on Christ's resurrection. Hebblethwaite (2010:28) stresses that Paul's future aspect of the Christian resurrection is in tension with passages in Ephesians and Colossians<sup>527</sup>. He thus expresses his doubts concerning the authenticity of these letters. Remarka-

<sup>520</sup> Cf., e.g., 2 Macc 7:11, 14, 20; Bultmann (1935b:526).

<sup>521</sup> ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι in Acts 2:26. The Hebrew קָוָה of Ps 16:9 emphasises the dwelling aspect.

<sup>522</sup> περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν in Acts 23:6.

<sup>523</sup> ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων in Acts 24:15.

<sup>524</sup> τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει in Acts 26:8.

<sup>525</sup> ἐλπίς τοῦ Ἰσραὴλ in Acts 28:20.

<sup>526</sup> εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλικιώτερες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμὲν in 1 Cor 15:19.

<sup>527</sup> e.g. καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ in Eph 2:6.

bly, in the case of Colossians, hope is described as lying in the future<sup>528</sup>, whereas the Christian resurrection is already present<sup>529</sup>. Both of these passages are not typical of Paul, but they rebuke Hebblethwaite's idea of Colossians "largely relinquishing the future element" in a gnostic sense (:28). Both passages can easily be interpreted in regard to baptism<sup>530</sup>.

Further future objects illustrate the blurring transition from the present to the future. The fact that *ἐλπίς* in the Gospels lacks any eschatological sense can be explained with the substitutional "kingdom of God"<sup>531</sup>. In connection with the "one hope that belongs to your call"<sup>532</sup> Paul's readers are called to "the riches of his glorious inheritance in the saints"<sup>533</sup>. To Titus he writes twice about the "hope of eternal life"<sup>534</sup>. In 1<sup>st</sup> Thessalonians, he characterises Christians as having hope about "those who are asleep"<sup>535</sup>, already associating the temporal aspect of death. 1<sup>st</sup> Peter in turn describes *ἐλπίς* pathetically as "living hope" for "an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you [...]"<sup>536</sup>. The "adoption as sons" of Romans 8:23 depicts the future fulfilment of the already present sonship (Cf. 1 John 3:2). Romans 8:21 is again striking because of the implicit Christian glory and the explicit freedom as objects of hope for creation. The "hope of glory" in Colossians explains the Christian glory with "Christ in you"<sup>537</sup> with its object already in the present but its completion in the future. Freedom in turn is an attribute to describe the basis of a Christian living and not the object<sup>538</sup>. This is a crucial difference between Christians and creation and at the same time indicates a highly appreciative attitude in ac-

<sup>528</sup> *διὰ τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς* in Col 1:5.

<sup>529</sup> *ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ* in Col 2:12.

<sup>530</sup> Nebe (2014:1002) interprets hope in Colossians as appreciation for Pauline soteriology, whereby the "already" is reinforced in the tension-field with the "not yet". He is certainly right when restricting his observation to Col 2:12. However, this is a passage not in context with *ἐλπίς*. Its three occurrences in Colossians set out both the present and future aspects of hope and therefore reject Hebblethwaite's (2010:28) idea of a gnostic perspective.

<sup>531</sup> E.g., Mark 15:43 portrays *προσδέχομαι* in relation to the *βασιλεία τοῦ θεοῦ*. Cf. Nebe (2014:1000; 1003).

<sup>532</sup> *μιᾶ ἐλπίδι τῆς κλήσεως ὑμῶν* in Eph 4:4.

<sup>533</sup> *ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις* in Eph 1:18.

<sup>534</sup> *ἐπ' ἐλπίδι ζωῆς αἰωνίου* and *κατ' ἐλπίδα ζωῆς αἰωνίου* in Tit 1:2; 3:7.

<sup>535</sup> *τῶν κοιμωμένων* in 1 Thess 4:13.

<sup>536</sup> *κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς* in 1 Pet 1:4.

<sup>537</sup> *Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης* in Col 1:27.

<sup>538</sup> Cf. Rom 6:18, 22; 8:2; Gal 5:1.

cordance with Genesis' creation account. Whereas the majority of future hopes are described as trustworthy, some hopes are exposed as being false.

#### 4.3.4 False Hopes

Romans does not present *ἐλπίς* as false hope<sup>539</sup>, in contrast to other passages of the New Testament. Especially the Gospel occurrences (with five out of the six times) relate to false hopes, taking up equivalent Old Testament descriptions<sup>540</sup>. Luke provides the majority of these false hopes. Herod is wrong when hoping for "some sign"<sup>541</sup>. The Emmaus-disciples hoped in vain for Jesus to be "the one to redeem Israel"<sup>542</sup>, a hope also in accordance with the apocalyptic literature (cf. Bultmann 1935b:526). Ironically, their basis of hope was not dead but speaking to them while they expressed their hope. But because of their national and political understanding, their *ἐλπίς* would not come true. In Acts, the owners of a slave girl lose their "hope of gain"<sup>543</sup>, a hope also attributed to Felix who hoped that Paul "would offer him a bribe"<sup>544</sup> (NIV). John portrays Jesus with a statement of comparison with Moses. To set the hope on him is wrong because he is "your accuser"<sup>545</sup> (NIV). Paul portrays *ἐλπίς* only twice in a negative context, both of them showing the problem of focusing on this life. In 1<sup>st</sup> Corinthians, he states pointedly that when hoping in Christ "in this life only, we are of all people most to be pitied"<sup>546</sup>. Furthermore, rich people "in this present age" are to be charged not to set their hope on "the uncertainty of riches"<sup>547</sup>. For the other New Testament writers, false hopes are not the subject of discussion.

Luke, John and Paul thus unmask hope in wealth, politics, miraculous signs, religious traditions and faith in Christ in this life, as only false hopes. This is an important indication for this study's applications. Already Bultmann (1935a:520) stated: "All solches

<sup>539</sup> The *παρ' ἐλπίδα* in 8:18 has to be regarded as a neutral human expectation (cf. ch. 2.2.2 and 4.5.1).

<sup>540</sup> Above all, *הַיְהוּדִים* in Job stands for destroyed human hopes (Waschke 1989:1230). False OT hopes are wealth, men's own justice, religious possessions such as idols, military might, contracts with foreign powers, princes, other humans etc. (cf. Nelson 1996:356). In the Qumran texts, unfulfilled hopes are often in context of armed conflicts (cf. Telöken 2016:504).

<sup>541</sup> *τι σημεῖον* in Luke 23:8.

<sup>542</sup> *ὁ μέλλον λυτροῦσθαι τὸν Ἰσραὴλ* in Luke 24:21.

<sup>543</sup> *ἐλπίς τῆς ἐργασίας* in Acts 16:19. *ἐλπίς* here refers to the basis of hope (cf. Woschitz 1984:340).

<sup>544</sup> *χρήματα δοθήσεται αὐτῷ* in Acts 24:26.

<sup>545</sup> *ὁ κατηγορῶν ὑμῶν* in John 5:45.

<sup>546</sup> *ἐν τῇ ζωῇ ταύτῃ [...] ἐλεεινότεροι πάντων ἀνθρώπων* in 1 Cor 15:19.

<sup>547</sup> *ἐν τῷ νῦν αἰῶνι [...] ἐπὶ πλούτου ἀδηλόγητι* in 1 Tim 6:17.

Vertrauen meint mit Verfügbarem rechnen zu können; aber das Hoffen soll sich gerade auf den richten, der nicht verfügbar ist". Paul describes the ones without the hope of resurrection based on Jesus as those "who have no hope"<sup>548</sup>, summarising and sharpening the other statements. However, the pastoral approach comforts Christians who suffer the loss of a believer who has passed away and is concerned not to offend with such statements. This could also be the reason for Paul not speaking about false hopes in Romans. Because Paul is not well familiar with his readers and their circumstances, he focuses on the positive aspects of Christian hope. Before proceeding to the basis of hope, a brief summary of the objects of hope is provided.

#### 4.3.5 Summary

Compared to other Pauline letters, Romans rarely depicts God or Jesus Christ as the direct object of hope without further attributes. The last occurrence of *ἐλπίς* in Romans is a widespread New Testament expression for a writer's personal hope. His expectations for the readers hardly resonate, above all, in contrast to his Corinthian letters. Romans particularly focuses on hope in suffering<sup>549</sup>. It should not only be retained but it has great value in the present time. However, it will be superseded by the future glory. The hope for unity in the Roman church as well as in the future aeon is unique in Romans, whereas Paul's hope for salvation is mostly overpowered by soteriological aspects as the basis of hope. In contrast, the theme of the hope of Christian resurrection is given above average attention, whereas the Parousia is set out more comprehensively in other letters. The revealed sonship together with the liberation of creation depict unique aspects in Romans. Christ with his specifications thus is the central object of New Testament hope, underlined variously also in Romans. In sharp contrast to false hopes not depicted in Romans but considerably present in the rest of the New Testament, present life aspects as well as future aspects both result in God as the unique object of Christian *ἐλπίς*. Just as important as the object of *ἐλπίς* is its New Testament basis that will be discussed in the next section.

---

<sup>548</sup> *οἱ μὴ ἔχοντες ἐλπίδα* in 1 Thess 4:13.

<sup>549</sup> For Haacker (2003:69-76), "suffering and hope" is a major concern in Romans.

## 4.4 Basis

In this section, the basis of New Testament *ἐλπίς* is examined. In this regard, the Roman occurrences reflect the diverse aspects well. Whereas God and Jesus Christ are both the object and basis of hope, the Spirit is explicitly added as the basis. Furthermore, God's promises, written and orally presented, the various soteriological aspects and the perennial tension between the indicative and imperative contribute toward the comprehensive picture.

### 4.4.1 God, Jesus Christ and the Spirit

Various occurrences of *ἐλπίς* depict a persona of God's trinity as the basis of hope. "God our Father", on the one hand, is the giver of good hope<sup>550</sup>, just as described by the example of Abraham in Romans 4 and confirmed by the "God of hope" in 15:13. God is the basis for the hope of physical deliverance<sup>551</sup>, resurrection<sup>552</sup>, salvation<sup>553</sup> and eternal life<sup>554</sup>. In Romans 4:20, the hope of creation is based implicitly on "him who subjected it". With the coming of the promised Christ, the Old Testament situation of hope "fundamentally altered" (Hoffmann 1976:242). The person of Jesus was the basis for Herod to hope for a sign<sup>555</sup> and for the Emmaus disciples to hope for Israel's redemption. The name of Jesus Christ was the basis for a false hope to leave<sup>556</sup>. The Lord's permission is the basis of Paul's hope to "spend some time" with the Corinthians<sup>557</sup> and for his hope "to send Timothy to you soon"<sup>558</sup>. In a unique and culminating manner, Paul writes to the Colossians: "Christ in you, the hope of glory"<sup>559</sup>. The writer of Hebrews explains the role of Jesus as "forerunner" and "high

<sup>550</sup> ὁ θεὸς ὁ πατὴρ ἡμῶν in 2 Thess 2:16.

<sup>551</sup> εἰς ὃν ἠλπίκαμεν [ὅτι] καὶ ἔτι ῥύσεται in 2 Cor 1:10.

<sup>552</sup> Cf. Acts 24:15

<sup>553</sup> ἐπὶ θεῷ ζῶντι, ὃς ἐστὶν σωτὴρ in 1 Tim 4:10.

<sup>554</sup> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀμειδιῆς θεός in Tit 1:2.

<sup>555</sup> Cf. Luke 23:8

<sup>556</sup> ἐν ὀνόματι Ἰησοῦ Χριστοῦ in Acts 16:18.

<sup>557</sup> εἰάν ὁ κύριος ἐπιτρέψῃ in 1 Cor 16:7.

<sup>558</sup> ἐν Κυρίῳ Ἰησοῦ and Τιμόθεον ταχέως πέμψαι ὑμῖν in Phil 2:19.

<sup>559</sup> Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης in Col 1:27.

priest" on the Christians' behalf, laying the basis of our hope having access to the "inner place"<sup>560</sup>, an illustration also used by Paul in Romans 5:2.

The Spirit is an important and frequent basis of New Testament *ἐλπίς*, primary described by Paul. The Gospels depict it only twice, firstly as an important characteristic of the servant of God cited by Matthew<sup>561</sup>, and secondly in connection with the outpouring of the Spirit on the day of Pentecost by Luke<sup>562</sup>. Apart from the prayers of the Philippians, Paul's hope is based on "the help of the Spirit of Jesus Christ"<sup>563</sup> to be delivered from his imprisonment. Furthermore, the "renewal of the Holy Spirit, whom he poured out on us richly"<sup>564</sup> is basis of Christian hope. The "ministry of the Spirit"<sup>565</sup> is, according to Romans 8:26-27, also a mediating one, "the Spirit of wisdom and of revelation in the knowledge" of God<sup>566</sup> revealing hidden things. Waiting in hope happens "through the Spirit"<sup>567</sup> and the Christian "we" is sealed with the "one Spirit"<sup>568</sup> "who is the guarantee of our inheritance"<sup>569</sup>. In Romans 5:5, the given Spirit is the basis that love does not put hope to shame, in accordance with the "love in the Spirit"<sup>570</sup> of the Colossians. In Romans 8:23, he is given to the Christians as "firstfruits" and therefore as basis of hope in the pending future, characterised in 4:15 as "the Spirit of adoption as sons". Romans 8:26-27 explains the function of the Spirit in the believer's heart, helping us to pray. Be fervent in Spirit precedes the exhortation to rejoice in hope in 12:11. Finally, in Romans 15:13 it is the power of the Holy Spirit that is the basis for abounding in hope. The Galatian "fruits of the Spirit"<sup>571</sup> are lacking hope but include terms such as love, joy, peace, perseverance and faith, all in close connection with hope as depicted in Romans. In 1<sup>st</sup> Thessalonians as well as in 1<sup>st</sup>

<sup>560</sup> Cf. Heb 6:19-20

<sup>561</sup> *θήσω τὸ πνεῦμά μου ἐπ' αὐτόν* in Matt 12:18.

<sup>562</sup> *τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρός, ἐξέχεεν τοῦτο ὁ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε* in Acts 2:33.

<sup>563</sup> *ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ* in Phil 1:19.

<sup>564</sup> *οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτήρος ἡμῶν* in Tit 3:6.

<sup>565</sup> *ἡ διακονία τοῦ πνεύματος* in 2 Cor 3:8.

<sup>566</sup> *πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ* in Eph 1:17.

<sup>567</sup> Cf. Gal 5:5, probably to be translated as an instrumental dative.

<sup>568</sup> *ἐν πνεύμα* in Eph 4:4.

<sup>569</sup> *ὃ ἐστὶν ἀρραβὼν τῆς κληρονομίας ἡμῶν* in Eph 1:14.

<sup>570</sup> *τὴν ὑμῶν ἀγάπην ἐν πνεύματι* in Col 1:8.

<sup>571</sup> Cf. Gal 5:22

Peter the Gospel came in the Holy Spirit<sup>572</sup>. The writer of Hebrews proceeds with a statement of the Holy Spirit as the basis for boasting in hope<sup>573</sup>.

When Paul characterises the "kingdom of God" with "righteousness and peace and joy in the Holy Spirit" in Romans 14:17, he describes the Trinitarian basis of Christian hope as peace with God, righteousness through Jesus Christ and the power of the Holy Spirit given to us. Sometimes, Jesus and the Spirit act in the role of mediators, in accordance with apocalyptic texts (cf. Nebe 1983:48). In contrast to angels and hypostasis, the New Testament mediators are the persona of God. Compared with the objects of hope (cf. ch. 4.3), the uniqueness of Christian hope becomes apparent. Not only is God the object of New Testament *ἐλπίς*, but his three personas form also its firm basis, leading Paul to his statement of not having hope without God<sup>574</sup>. This God revealed himself in and through the scriptures, a topic examined in the following section.

#### 4.4.2 From Scripture to the Gospel

The scriptures and its promises are a crucial and common basis for raising *ἐλπίς*. Matthew's Gospel confirms a promise and so intends to build up faith and hope in the readers<sup>575</sup>. John depicts Jesus who underlines the scriptures by claiming that Moses "wrote of me"<sup>576</sup>. Luke describes Paul using *ἐλπίς* three times to describe the following catena of thought before Agrippa and Festus: It is God's promise "to our fathers"<sup>577</sup> that formed the basis of his hope. This hope in turn led to his accusation. To be "excluded from the corporate life of Israel and strangers to the covenants of promise"<sup>578</sup> (BDAG, s.v. *ἀπαλλοτριόω*) for Paul means to have no hope. Hebrews stresses the twofold trustworthiness of God concerning Abraham. It is God's promise and his oath that proves the "unchangeable character of his purpose", "impossible for God to lie"<sup>579</sup>, a characteristic also uttered in Titus in relation to *ἐλπίς*. There, Paul speaks of

<sup>572</sup> Cf. 1 Thess 1:5 and *ἐν πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ* in 1 Pet 1:12.

<sup>573</sup> *Διό, καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον* in Heb 3:7.

<sup>574</sup> Cf. Eph 2:12

<sup>575</sup> Cf. Matt 12:21

<sup>576</sup> *περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν* in John 5:46.

<sup>577</sup> *πατέρας ἡμῶν* in Acts 26:6.

<sup>578</sup> *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας* in Eph 2:12.

<sup>579</sup> *τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ and ἐν οἷς ἀδύνατον ψεύσασθαι [τὸν] θεόν* in Heb 6:17, 18.

God who "promised before the ages began"<sup>580</sup>. The promises to Abraham are therefore important but not among the earliest promises<sup>581</sup>.

Paul again is eager to both demonstrate and explain the importance of the written and oral promises. With the example of Abraham in Romans 4 and the citation of Old Testament passages in chapter 15, he relies on the scriptures himself and thus exhibits his own confidence in them, in order to raise hope in his readers for their "encouragement". At the same time, Paul displays Abraham's reliance on the promises. 4:20-21 represents this trustworthiness and ability of God, according to the Hebrews "he who promised is faithful"<sup>582</sup>. Here, the covenant aspect is implied but not expressed directly. In Romans 4:18, it is God's oral promise that led to Abraham's faith. Romans thus provides an outstanding example of *ἐλπίς* as the connecting element between the Old Testament and the New Testament (cf. Nebe 2014:1001) Indeed, New Testament hope is "manifested in his word through the preaching"<sup>583</sup> of Paul. Remarkably, the verbs in the citation catena of Romans 15:9-12 change from *γράφω* to *λέγω*. It is therefore explicitly also the oral declaration of the Gospel as the "power of God for salvation"<sup>584</sup> that provides hope, confirmed in Colossians with the Gospel as being "heard" and "proclaimed in all creation under heaven"<sup>585</sup>. The close relationship between "promise" and "Gospel" is already shown in their Greek terms *ἐπαγγελία* and *εὐαγγέλιον* (cf. Moltmann 2016:125).

Fulfilled promises, thereby, form a strong basis of future hope, above all Christ's resurrection. "God who raises the dead" is the basis of hope in 2<sup>nd</sup> Corinthians, forming a well-composed transition from the basis of hope to past experiences up to the *ἐλπίς* for the future<sup>586</sup>, a catena that also Romans forms from 4:17 to 4:25. 1<sup>st</sup> Peter bases the "living hope" of the Christian "we" on "his great mercy" and on "the resurrection of Jesus Christ from the dead"<sup>587</sup>. In addition, it is the glory, given to him after his resur-

<sup>580</sup> ὁ ἀμειδιῆς θεὸς in Tit 1:2.

<sup>581</sup> Woschitz (1984:343) claims: "Anfangspunkt und Grund dieser Hoffnung sind die Verheissungen an Abraham". In view of the 73 NT occurrences of *Ἀβραάμ*, this statement is valid in terms of quantity. On the other hand, not only the crucial promise of Gen 3:15 but also Titus' *πρὸ χρόνων αἰώνιων* provide earlier examples of God's promises.

<sup>582</sup> πιστὸς γὰρ ὁ ἐπαγγειλάμενος in Heb 10:23.

<sup>583</sup> ἐφανέρωσεν δὲ καιροῖς ἰδίαις τὸν λόγον αὐτοῦ ἐν κηρύγματι in Tit 1:2.

<sup>584</sup> Cf. Rom 1:16

<sup>585</sup> ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὐ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν in Col 1:23. Woschitz (1984:340) understands *ἐλπίς* here as "das erhoffte Gut".

<sup>586</sup> ἐπὶ τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς in 2 Cor 1:10.

<sup>587</sup> κατὰ τὸ πολὺ αὐτοῦ ἔλεος and δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν in 1 Pet 1:3.



rection, which forms the basis of the reader's faith and hope in God<sup>588</sup>. It is thus the Christian's task to "proclaim in the resurrection of the Messiah the inauguration of the age of fulfilment" (Minear 1954:42). Also the Holy Spirit is used as an example for a redeemed promise<sup>589</sup>. Nelson (1996:356) concludes: "Hope is the proper response to the promises of God". An even more important basis of *ἐλπίς* than the promises, is Christ's accomplishment - the various soteriological aspects relating to His life, death and resurrection.

#### 4.4.3 Soteriological Aspects

Strong soteriological aspects such as love, mercy and grace, salvation, redemption, justification, peace, children and calling are very present also in Romans. They underline New Testament hope. Indeed, when orientated toward the eschatological future, the Pauline statements regarding *ἐλπίς* are continuously soteriological in nature (cf. Nebe 1983:49).

In Romans 5:5, God's love forms the reason for Christian hope<sup>590</sup>. Also in chapter 12 and in 15:4, *ἐλπίς* is surrounded by acts of love. Matthew cites an Old Testament description of the servant of God<sup>591</sup> to confirm the ministry of Jesus, characterised, firstly, by "my beloved with whom my soul is well pleased"<sup>592</sup>. Reminiscent of his baptism, God's love and acceptance is the initial point both of the citation and of Jesus' ministry. It is because of this love that hope does not put to shame, addressed not only in Romans 5:5 and 15:3, but also in Philipians<sup>593</sup>.

Paul states in the doctrinal summary to Titus that God saved the Christian "we" "according to his own mercy" and "the goodness and loving kindness of God our Savior"<sup>594</sup>, a Saviour described to Timothy as one "of all people, especially of those who believe"<sup>595</sup>. In Romans 15:9, the "Gentiles might glorify God for his mercy". Grace

<sup>588</sup> Cf. 1 Pet 1:21

<sup>589</sup> τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ in Eph 1:13.

<sup>590</sup> An NT layout concerning the aspect of shame as contrast to love as expressed in Rom 5:5 exceeds the scope of this study.

<sup>591</sup> Cf. Isa 42:1-4

<sup>592</sup> ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου in Matt 12:18.

<sup>593</sup> κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνοθήσομαι in Phil 1:20.

<sup>594</sup> κατὰ τὸ αὐτοῦ ἔλεος and ἡ χρηστότης καὶ ἡ φιλάνθρωπία [...] τοῦ σωτήρος ἡμῶν θεοῦ in Tit 3:4-5. BDAG describes *φιλάνθρωπία* as "affectionate concern for and interest in humanity".

<sup>595</sup> σωτήρ πάντων ἀνθρώπων μάλιστα πιστῶν in 1 Tim 4:10.

"has justified us"<sup>596</sup> by the "washing of regeneration"<sup>597</sup> in accordance with Romans 5:2. According to Colossians, Paul sees "the grace of God in truth"<sup>598</sup> as an expression of the Gospel described in Ephesians as "the gospel of your salvation"<sup>599</sup>, salvation being in accordance with Romans 8:24. The presence of salvation is a particular feature of Romans (cf. Nebe 2014:1001). Grace is the basis of the hope of eternal life, described in the "Saviour Jesus Christ who gave himself for us to redeem us from all lawlessness"<sup>600</sup>. Love and grace in turn are the basis of *ἐλπίς* in Thessalonians, here together with "eternal comfort"<sup>601</sup>. Also 1<sup>st</sup> Peter believes in grace as the basis of *ἐλπίς*<sup>602</sup>. Justification is a further basis of hope, already indicated in the Titus passage above. The nations hope on the Messiah because he proclaims justice<sup>603</sup>, and righteousness is already attested to Abraham in Romans 4:22 (cf. Gen 15:6). It is expressed as arrived reality for the believers in Romans 5:1<sup>604</sup>. Nebe (2014:1002) concludes: "Die Rechtfertigung aufgrund des Glaubens an Jesus Christus bestimmt zugleich den Grund und die Tragweite der Hoffnung."

Furthermore, Jesus reconciled "to him all things, [...] making peace by the blood of his cross"<sup>605</sup>. Paul several times in his letters portrays God as "God of peace"<sup>606</sup>. In Romans 15:13, it is the "God of hope" that brings peace. Barth (1940:138-139) laid out pointedly the tension between not being at war anymore but, at the same time, still being in need of faith. Being children of God is a further basis of hope, presented by Paul with different expressions in Romans 8 and always in close connection with the Spirit (cf. also Gal 4:6-7) and in association with 1<sup>st</sup> Peter's "born again"<sup>607</sup> to a liv-

<sup>596</sup> *δικαιωθέντες* as Part. Pass., the later *γεννηθῶμεν* as Aor. Pass. in Tit 3:7.

<sup>597</sup> *διὰ λουτροῦ παλιγγενεσίας* in Tit 3:5.

<sup>598</sup> *τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ* in Col 1:6.

<sup>599</sup> *τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν* in Eph 1:13.

<sup>600</sup> *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας [...]* in Titus 2:13.

<sup>601</sup> *ὃ ἀγαπήσας ἡμᾶς καὶ δούς [...]* *ἐλπίδα ἀγαθὴν ἐν χάριτι* and *παράκλησιν αἰώνιαν* in 2 Thess 2:16.

<sup>602</sup> Cf. 1 Pet 1:13.

<sup>603</sup> *κρίσις* in Matt 12:20 is best to be translated with the word "justice" in the sense of "administration of what is right and fair" (BDAG, s.v. *κρίσις* 3.).

<sup>604</sup> Woschitz (1984:497) interprets justification as eschatological freedom and thus as object of hope. He is right in characterizing *δικαιοσύνη θεοῦ* as liberation from the wrath of God, but this has hardly direct implications for *ἐλπίς*. Justification is much more the basis for a positive freedom, resulting in the future objects described in ch. 4.3.3.

<sup>605</sup> *τὰ πάντα εἰς αὐτόν [...]* *εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ* in Col 1:20.

<sup>606</sup> Cf. Rom 15:33; 16:20; 1 Cor 14:33; 2 Cor 13:11; Phil 4:9; 2 Thess 3:16. Cf. also Heb 13:20.

<sup>607</sup> *ἀναγεννώ* in 1 Pet 1:3.

ing hope, denoting additionally its fundamental belonging to the Christian family (cf. Woschitz 1984:345). John in turn describes "love" as the reason for being his children<sup>608</sup>. Calling is a further soteriological term in connection with *ἐλπίς*. The original commission is probably addressed already in Romans 4:17 with the calling "into existence", but certainly in Ephesians with the calling "to the one hope that belongs to your call"<sup>609</sup>.

Any attempt for sharp distinction between the soteriological aspects fails, most of all because of Paul's euphoric and eulogizing language. Hope is ultimately a gift<sup>610</sup> from God "through grace"<sup>611</sup>, in accordance with Old Testament statements<sup>612</sup>. In Romans 8:29-30 Paul provides a catena, starting with predestination, continuing with calling and justification and ending with glorification. The three occurrences of *περισσεύω* in Romans also reveal different soteriological aspects. Firstly, "God's truth abounds to his glory" in 3:7, in connection with the justification. Secondly, in 5:15 the "grace of God" and the "free gift" of Jesus Christ have abounded. Thirdly and consequently, in 5:13 Christians can abound in hope. In 5:1, a similar conclusion can be drawn. Firstly, we have been justified. Secondly, we have peace with God. Thirdly, in 5:2 we stand in grace. Consequently, we can "rejoice in hope". Paul's exclamation in Colossians probably provides the most striking summary: "Christ in you, the hope of glory"<sup>613</sup>. This indicative often leads to the imperative, a process that is examined next.

#### 4.4.4 Indicative and Imperative

Often, New Testament hope depicts the tension between the "already" and the "not yet" so concisely described by 1<sup>st</sup> John<sup>614</sup>. Furthermore, the New Testament writers frequently add aspects of the imperative, but not so much as conditions for the Christian hope but much more as consequences of hope's basis.

<sup>608</sup> Cf. 1 John 3:2.

<sup>609</sup> *ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν* in Eph 4:4.

<sup>610</sup> This nature of *ἐλπίς* as gift is often neglected among scholars, Hoffmann (1976:243) being a positive example in dedicating a paragraph to it.

<sup>611</sup> *δοῦς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι* in 2 Thess 2:16.

<sup>612</sup> Cf. Ps 62:5 with "for my hope is from him" and Jer 29:11 with "to give you a future and a hope".

<sup>613</sup> *Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης* in Col 1:27.

<sup>614</sup> *νῦν* and *οὕτως* in 1 John 3:2.

In Romans 15:23, the "but know" introduces one of the bases of Paul's hope to see the Roman Christians soon. It has to be found in the new situation in the east and the imminent collection journey that leads to this hope. At the same time, he includes the Roman's potential support for his further journey. Similarly, the partial understanding of his readers in Corinth is a basis of Paul's hope that they will understand fully<sup>615</sup>, naturally connoted as exhortation. Before, suffering built the basis of hope. Because he and his co-workers did not only suffer but were also comforted, he has a "firm hope"<sup>616</sup> that the Corinthians will be comforted as well. Paul's imperative that rich people shall set their hope in God and not be haughty, is based on his indicative characteristics "who richly provides us with everything to enjoy"<sup>617</sup>. In Luke<sup>618</sup>, Jesus is portrayed as rejecting the basis of human expectations, exhorting his listeners to act without a human basis of hope.

Godliness and prayer form another area of tension<sup>619</sup>. As basis of the hope of the twelve tribes, Luke depicts Paul in that "they earnestly worship night and day"<sup>620</sup>. Prayer is also a subject in Romans 8:26-27, where the indicative of the helping Spirit is predominant. Paul's hope to share fellowship with Philemon's church is given "through your prayers"<sup>621</sup>. The same basis leads to Paul's hope for deliverance in Philippians<sup>622</sup>. With "prepare a guest room for me"<sup>623</sup>, Paul appeals not only to pray but also to organise an accommodation. At the same time, the further accent is on the soteriological basis of grace by God<sup>624</sup>. A true widow "continues in supplications and prayers night and day"<sup>625</sup>, in accordance with the exhortation of being "faithful in pray-

<sup>615</sup> Cf. 2 Cor 1:13

<sup>616</sup> ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως in 2 Cor 1:7.

<sup>617</sup> τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν in 1 Tim 6:17. In contrast to most datives, ἐλπίς here refers to the basis of hope, in accordance to 1 Tim 4:10 and the common Hellenistic usage (cf. Woschitz 1984:341).

<sup>618</sup> Cf. Luke 6:34-35.

<sup>619</sup> Unfortunately, Woschitz (1984:351) neglects the aspect of prayer by not mentioning the passages with a personal hope expressed with ἐλπίς. In fact, prayer forms not only a bridge between indicative and imperative but also between the personal and theological hopes expressed by NT writers. Only a non-dogmatic, unbiased approach reveals such a connection.

<sup>620</sup> ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι in Acts 26:6.

<sup>621</sup> διὰ τῶν προσευχῶν ὑμῶν in Philem 22.

<sup>622</sup> Cf. Phil 1:19

<sup>623</sup> ἐτοίμαζέ μοι ξενίαν in Philem 22.

<sup>624</sup> χαρίζομαι as fut. pass.

<sup>625</sup> προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας in 1 Tim 5:5.

er" in Romans 12:12. Preceding the statement about the defence of hope, 1<sup>st</sup> Peter exhorts its readers to "honor Christ the Lord as holy"<sup>626</sup>.

In Romans 12:12, Paul exhorts his readers to "rejoice in hope", in accordance with the Old Testament citation in 15:10, exhorting the Gentiles to do the same. In a non-theological setting, John provides the reader with a principle of general validity: Joy is already present, but it is only completed when hope becomes true<sup>627</sup>. In 3<sup>rd</sup> John, the writer concludes his letter with the prayer-wish for peace right after expressing his hope<sup>628</sup>. Again, peace is present but still sought after. Paul expresses hope as a prayer-wish in Ephesians<sup>629</sup> and in Romans 15:13.

Compared to imperatives directed at other churches, the exhortation list in Romans remains gentle and encouraging. The hope of the Ephesian calling is not only described in the indicative<sup>630</sup> but also in the consequence for the Christian community, above all in unity<sup>631</sup>. In an overabundant exhortation, Paul describes the calling of the Ephesian with attributes such as "humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace."<sup>632</sup> This unity is addressed also in Romans 12 and 15, the latter passage based again on the indicative of Jesus' attitude. The "good works" in Titus are founded in the indicative of God's accomplishments: "who gave himself for us to redeem us [...] and to purify for himself a people [...] who are zealous for good works"<sup>633</sup>. Also 1<sup>st</sup> Peter provides such a list of exhortations<sup>634</sup>. Later, the writer takes as an example "the holy women who hoped in God"<sup>635</sup> to exhort the Christian women to not adorn the external but "the hidden person of the heart"<sup>636</sup>, illustrating it with Sarah in relation to Abraham. In theological terms, justification as described in Romans 4:22 builds the indicative whereas sanctification forms the imperative. Both contribute to the configuration re-

<sup>626</sup> κύριον δὲ τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν in 1 Pet 3:15.

<sup>627</sup> ἵνα ἡ χαρὰ ἡμῶν ἢ πεπληρωμένη in 2 John 12.

<sup>628</sup> Cf. 3 John 14. The passage probably lacks immediate connection to the previous ἐλπίς.

<sup>629</sup> εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ in Eph 1:18.

<sup>630</sup> ἡ ἐλπίς τῆς κλήσεως αὐτοῦ in Eph 1:18.

<sup>631</sup> Ἐν σῶμα καὶ ἐν πνεῦμα and μὴ ἐλπίδι in Eph 4:4.

<sup>632</sup> ταπεινοφροσύνη, πραύτης, μακροθυμία, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης in Eph 4:2-3.

<sup>633</sup> Cf. Tit 2:13.

<sup>634</sup> Cf. 1 Pet 1:13-15.

<sup>635</sup> αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν in 1 Pet 3:5.

<sup>636</sup> ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος in 1 Pet 3:4.

lating to Christ (cf. Grünwaldt 2014:737). Whereas Paul is keen to maintain the chronological order by presenting first the aspect of justification, James' exhortations (e.g. Jas 2) are addressed against the neglect of the implications of Paul's soteriology (:738).

Sometimes, the indicative-imperative tension turns *ἐλπίς* into the basis of a new status, an attitude or an activity. Being heirs is the outcome of the hope of eternal life<sup>637</sup>. Because of this hope of salvation, Paul exhorts the Thessalonians with "therefore encourage one another and build one another up, just as you are doing."<sup>638</sup> Hope is also described as the basis of love<sup>639</sup>, resulting in stirring "up one another to love and good works, not neglecting to meet together"<sup>640</sup>. In this setting, the exhortation of Romans 15:7 needs to be placed. Furthermore, toiling and striving are consequences of hope<sup>641</sup>. The Christian "we" draws "near to God"<sup>642</sup> because of hope. With "everyone who thus hopes in him purifies himself as he is pure"<sup>643</sup>, the writer of 1<sup>st</sup> John strengthens his exhortation again with an indicative. Because of hope, the Christians shall always be "prepared to make a defense to anyone who asks"<sup>644</sup>, following the encouragement that we "have no fear of them, nor be troubled"<sup>645</sup>. In addition, Woschitz (1984:756) views *γρηγορέω* as an expression of hope in Revelation. Before continuing with the act of hope, the preceding section on hope's basis is briefly summarised.

#### 4.4.5 Summary

In contrast to most of the New Testament, the Roman's occurrences more often depict God than Jesus Christ as basis of *ἐλπίς*, in accordance with Paul's line of argu-

<sup>637</sup> κατ' ἐλπίδα ζωῆς αἰωνίου in Tit 1:2.

<sup>638</sup> Cf. 1 Thess 5:11. Breland 2017 (:11) has presented salient exhortations in 1 Thess, demonstrating their close connection to eschatological hope. Above all, Paul warns them to "abstain from date speculation" (5:2). Unfortunately, Breland lacks a qualitative distinction between what he calls "hope for" and "hope in" the "coming peaceable kingdom" (:10).

<sup>639</sup> In Col 1:5, the basis of this hope in turn lies in "the word of the truth, the gospel", as "heard before". Rockwell (2013:40-52) has demonstrated successfully the imperatives in Colossians regarding faith, love and hope.

<sup>640</sup> ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν in Heb 10:24-25.

<sup>641</sup> εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι in 1 Tim 4:10.

<sup>642</sup> εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι in Heb 7:19.

<sup>643</sup> Cf. 1 John 3:3

<sup>644</sup> Cf. 1 Pet 3:15

<sup>645</sup> τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε in 1 Pet 3:14.

ment based on the Old Testament promises. Scripture is therefore particularly viewed as a basis of hope. The wide New Testament spectrum of intertwining soteriological aspects, is well covered by Romans with special emphasis on God's love. The indicative-imperative tension is less present in Romans than in other New Testament letters. Furthermore, the relation between the "already" and "not yet" is stressed. Paul combines different aspects, all present in Romans, with his rich proclamation of Ephesians 1:13-14:

In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it, to the praise of his glory.

It is thus the "power of the Gospel"<sup>646</sup> in Jesus Christ, based on the written and oral promises of God<sup>647</sup> and their proclamation by the Christians, together with the "power of the Holy Spirit"<sup>648</sup> that form the basis of *ἐλπίς* and empowers Christians to live out a life of hope, a situation ultimately different to Judaism at the time, characterised by an uncertainty regarding hope (cf. Hoffmann 1976:241). New Testament hope's appearance, depicted in the next section, is shaped by both the firm basis and the trustworthy object.

## 4.5 The Act of *ἐλπίς*

The act or practice of New Testament *ἐλπίς* can be divided into the three components expecting, trusting and enduring. The first corresponds with the secular meaning of Paul's time, the second follows the main structure of hope in the Jewish writings and the third emphasises the attitude of active waiting.

### 4.5.1 *Expecting*

Expectation as one of hope's attitudes reaches from the negative anticipation to the neutral openness up to the positive, desiring moment. From the perspective of the subject, New Testament *ἐλπίς* is never depicted as negative anticipation. Terms in contrast to a positive expectation are related to sorrow and fear, mostly expressed by

---

<sup>646</sup> Cf. Rom 1:16

<sup>647</sup> Evert's (1993:416) summary of God's victory and the Holy Spirit as basis of Christian hope therefore falls short.

<sup>648</sup> Cf. Rom 15:13, 19

*μέριμνα* and *φόβος*. The latter, however, has two moments. Firstly, it is the absence of fear that is a basis of hope, described already in the Old Testament and Hellenistic Judaism<sup>649</sup>. Secondly, the fear of God is also the basis of hope<sup>650</sup>. Romans 4:18-19 provides an outstanding and exhaustive example of an expectation lacking any positive character. Similarly, and against the human expectation of Paul and his fellows, the churches in Macedonia contributed to the collection, giving "themselves first to the Lord and then [...] to us"<sup>651</sup>. Apart from Paul, only Luke depicts similar low expectations, in two out of three passages without theological connotation<sup>652</sup>. Just Jesus' statement of lending, "expecting nothing in return"<sup>653</sup> conforms a close parallel. But in contrast to this positively evaluated action, Paul pictures Abraham as leaving behind this attitude, and changing the modus of *ἐλπίς* from expectation to trust. When the expecting character of *ἐλπίς* vanishes, the trusting character of Christian hope sets in.

*ἐλπίς*, as a neutral expectation, is implied in its profane equivalence with the "good hope"<sup>654</sup> of 2<sup>nd</sup> Thessalonians and the "better hope"<sup>655</sup> in Hebrews as a typical example of the specification for a positive or more positive anticipation. According to Luke, *ἐλπίς* can "depart"<sup>656</sup> or be "removed"<sup>657</sup>, in both passages linked to a human expectation, in accordance to "against all hope" (NIV) of Romans 4:18. The rest of the New Testament occurrences are connoted positively.

Romans 15:24 depicts a rational and positive expectation with an open outcome. It is Paul's successful collection journey to Jerusalem that characterises the hope to meet the Roman Christians. In this category, subject or object sometimes set the conditions of fulfilment. Paul's "if the Lord permits"<sup>658</sup> and "how it will go with me"<sup>659</sup> are such presuppositions. This positive expectation characterises also the occurrence in

<sup>649</sup> Cf. Isa 7:4; 12:2; Prov 18:1; Sir 31:16; 1 Macc 2:61; Bultmann (1935a:520; 1935b:526)

<sup>650</sup> Cf. Isa 32:11; Ps 33:18; 147:11; Prov 14:16, 26; 23:18; Sir 31:14; PsSal 6:8; 17:44; Bultmann (1935a:520; 1935b:526); Hoffmann (1976:240)

<sup>651</sup> *οὐ καθὼς ἠλπίσαμεν* and *ἀλλ' ἐαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν* in 2 Cor 8:5.

<sup>652</sup> *ὅτι ἐξηλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν* in Acts 16:19; *λοιπὸν περιηρεῖτο ἐλπίς πᾶσα* in Acts 27:20.

<sup>653</sup> *δανίζετε μηδὲν ἀπελπίζοντες* as special meaning of *ἀπελπίζω* in Luke 6:35 (cf. Hoffmann 1976:241).

<sup>654</sup> *ἐλπίδα ἀγαθὴν* in 2 Thess 2:16.

<sup>655</sup> *κρείττονος ἐλπίδος* in Heb 7:19.

<sup>656</sup> *ἐξέρχεται* in Acts 16:19.

<sup>657</sup> *περιαίρω* in Acts 27:20.

<sup>658</sup> *ἐὰν ὁ κύριος ἐπιτρέψῃ* in 1 Cor 16:7.

<sup>659</sup> *ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξουτῆς* in Phil 2:23.



Philemon<sup>660</sup>. *ἐλπίζω* in these passages is developed in the direction of "desiring" or "wanting", culminating in Romans 15:23 with Paul's "desire" (BDAG, s.v. *ἐπιποθία*) to visit the Roman Christians. In his 1<sup>st</sup> letter, Paul in his explanation ensures that when his hope of coming soon does not materialise, Timothy would still know how "to behave in the household of God"<sup>661</sup>. Furthermore, Paul's picture of the plowman and the thresher generates a positive expectation for the harvest<sup>662</sup>. In 2<sup>nd</sup> and 3<sup>rd</sup> John, the expectation of a personal encounter is uttered without further conditions<sup>663</sup>.

In Romans, theological aspects of *ἐλπίζω* in terms of positive expectation are rare. In other letters, Paul is much more straightforward. In 2<sup>nd</sup> Corinthians, Paul's hope regards the perception of his addressees towards him and his fellow workers. In a quite harsh tone, he expects the Corinthians to realise their qualification regarding their understanding<sup>664</sup>, their heart's attitude<sup>665</sup> and their activity<sup>666</sup>. In this sense, *ἐλπίζω* occurs with a call character, combined with an open outcome. In contrast to Romans, Paul's knowledge of the church in Corinth lays the basis for such a formulation of *ἐλπίζω*. Expressions of expectation are linked with *ἐλπίζω* also in Acts<sup>667</sup>, and with intensification in Galatians<sup>668</sup> and Philippians<sup>669</sup>, the latter is combined with Paul's "longing" (BDAG, s.v. *ἐπιθυμία* 1.b) "to depart and be with Christ"<sup>670</sup>. Remarkably, his hope exceeds this desire for wanting to praise Christ "whether by life or by death"<sup>671</sup>. It is this "eager expectation" that also defines the hope of creation in Romans 8:19, forming an overlap with the enduring aspect (cf. ch. 4.5.3). The writer of Hebrews expresses a similar longing for "each one of you"<sup>672</sup>. *ἐλπίζω*, however, succeeds the expecting aspect by appearing frequently as trust.

<sup>660</sup> *ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν* in Philem 22.

<sup>661</sup> *ἐὰν δὲ βραδύνω and ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι* in 1 Tim 3:14.

<sup>662</sup> Cf. 1 Cor 9:10

<sup>663</sup> Cf. 2 John 12; 3 John 14

<sup>664</sup> *ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε* in 2 Cor 1:13.

<sup>665</sup> *ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι* in 2 Cor 5:11.

<sup>666</sup> *ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι* in 2 Cor 13:6.

<sup>667</sup> *προσδέχομαι* for the hope of resurrection in Acts 24:15, attributed also to Paul's Jewish enemies. Cf. also Acts 24:26.

<sup>668</sup> *ἀπεκδέχομαι* in the Spirit for the hope of righteousness; in Gal 5:5.

<sup>669</sup> *κατὰ τὴν ἀποκαταδοκίαν καὶ ἐλπίδα μου* in Phil 1:20.

<sup>670</sup> *τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι* in Phil 1:23.

<sup>671</sup> *εἴτε διὰ ζωῆς εἴτε διὰ θανάτου* in Phil 1:20.

<sup>672</sup> *ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν* in Heb 6:11.

### 4.5.2 Trusting

The trusting aspect of *ἐλπίζω* is the most important and most predominant aspect, forming the centre of New Testament Christian hope. However, this usage draws on the Jewish application. Apart from personal hopes, *ἐλπίζω* in this setting functions with aspects of assurance, in relation to faith and love, as well as joy and boasting.

In direct relation to the Hebrew *אָמַן* stands *ἐλπίζω* of Romans 4:18. Luke portrays a similar usage<sup>673</sup>, twice regarding statements of Paul. Trusting in Moses, however, can be misleading<sup>674</sup>. It is Israel's trust in a redeemer connected to the resurrection of the dead that characterises the expressed true hope, represented in Romans by its first patriarch Abraham. It is no coincidence that Paul as a Pharisee is responsible for bridging the Old Testament understanding to the Christian worldview, expanding the trusting *ἐλπίζω* to a wide spectrum. Paul builds even personal hopes on trust. When writing about his hope to send Timothy to the Philippians, he claims to "trust in the Lord"<sup>675</sup>, expressing his confidence for a soon release from bondage. Paul's hope for the Corinthians is not "misplaced" but "firm"<sup>676</sup> (BDAG, s.v. *βεβαίως* 1.). Whereas further occurrences of *ἐλπίζω* regarding trust do not require closer attention<sup>677</sup>, the following nuances need to be examined.

Surprisingly, Paul sometimes elaborates hope-related passages with *οἶδα* and *γνωρίζω*, claiming a firm assurance<sup>678</sup>, confirmed also by 1<sup>st</sup> John<sup>679</sup> and Hebrews, the latter with the "assurance of things hoped for"<sup>680</sup> and the "full assurance of hope"<sup>681</sup>,

<sup>673</sup> Cf. Luke 24:21; Acts 26:6; Acts 28:20

<sup>674</sup> Cf. John 5:45

<sup>675</sup> *πέποιθα δὲ ἐν κυρίῳ* in Phil 2:23.

<sup>676</sup> *ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν εἰδότες ὅτι [...]* in 2 Cor 1:7.

<sup>677</sup> Cf. 1 Cor 15:19; 2 Cor 1:10; Eph 1:12 with the only occurrence of *προελπίζω* and the perfect participle connoting the "modus" of hope (Woschitz 1984:343); Phil 1:20; 1 Tim 1:1; 5:5; 6:17; Tit 1:2; 3:7; 1 Pet 1:13; 1:21; 3:5.

<sup>678</sup> *εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς* in Eph 1:18. Cf. Col 1:27, being translated with "to make known" (ESV) or "revealed" (BDAG, s.v. *γνωρίζω* 1.). Cf. also 2 Cor 1:7.

<sup>679</sup> *οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα* in 1 John 3:2.

<sup>680</sup> *Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις* in Heb 11:1. *ὑπόστασις* is translated by the LXX three times with terms of hope such as *הַיְסוּדָה*. In contrast to Nebe (2014:1003) and Bultmann (1935c:527), BDAG (s.v. *ὑπόστασις* 3.) rejects this connotation due to the lack of NT examples. Baugh (2006) supports this conclusion by other arguments such as a comparison with *ἔλεγχος* (:114-115), its etymology and philosophical use, and its interpretation in Heb 1:3 (:116), leading to an objective rather than subjective aspect of *ὑπόστασις* (:115). Therefore, the KJV interprets correctly with "substance". Cooper (2012) convincingly cites Aquinas and Luther in regard to the objective and subjective approach to hope also referred to by Benedict XVI (2008:22-24). For the subjective use of *ὑπόστασις*, cf. ch. 4.5.3. Huber (in Benedict XVI 2008:107) rightly points out that the subjective

pictured as a "sure and steadfast anchor of the soul"<sup>682</sup>. This assurance, on the one hand, provides an apparent contradiction with regard to the open-end-character of *ἐλπίς*, precisely not "seeing" the future outcome, as Romans 8:24 explicitly and the possible doubts in 4:18 and 4:20 as well as Paul hoping "to see"<sup>683</sup> his readers in 15:23 implicitly states. On the other hand, multiple passages examined above attest the aspect of assurance. Already in the Old Testament, God and hope are often combined with illustrations such as a rock, strong tower, fortress or mountain (cf. Minear 1954:74). In the New Testament, Romans 4:21, 5:3 and 5:5 especially testify of a secure hope, claiming that Abraham was "fully convinced" that the Christian "we" knows (*οἶδα!*) and the Christian hope in the sense of trust "does not put to shame". This tension is only presented correctly by referring to the strong basis of *ἐλπίς*, assuring the trust as far as expressing knowledge, and at the same time admitting the reality as not yet according to or sometimes even contradicting the object of trust. Von Sass (2016:498) states: "Das Erhoffte muss kontingent bleiben und alternative Zugänge offen lassen." And even in the fulfilment of hope, in the seeing Christ "face to face", hope "remains"<sup>684</sup> (BDAG, s.v. *μένω* 2.). It should be noted that the basis and act of hope (at least in the form of trust) remain despite the fulfilment of the objects of hope. Furthermore, its eternal existence is provided when regarding hope as a characteristic of God (cf. ch. 4.2). Seeing Christ then is "the beginning of an epoch rather than a moment of cancellation" (Minear 1954:40<sup>685</sup>). At the same time, confidence is not to be equated with security (cf. Moltmann 2016:332).

For this reason, New Testament writers often place *ἐλπίς* in a close relationship with *πίστις*, Romans 4:18, 5:2, and 15:13 being excellent examples. Similarly, when the faith of the Corinthians increases, the hope of Paul to enlarge his geographical influence of preaching the Gospel rises<sup>686</sup>. In Hebrews, the assurance of hope is de-

---

should not be played off against an objective approach, calling it "moderne Gegenüberstellung". Although he agrees with the objective position, faith and hope must still be adopted individually.

<sup>681</sup> *τὴν πληροφορίαν τῆς ἐλπίδος* in Heb 6:11.

<sup>682</sup> *ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν* in Heb 6:18.

<sup>683</sup> The different verbs for seeing (*βλέπω* vs. *θεάομαι*) still allow this implication. As soon as Paul "sees" them, his hope is replaced by reality.

<sup>684</sup> *πρόσωπον πρὸς πρόσωπον* in 1 Cor 13:12 and *Νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη* in 1 Cor 13:13.

<sup>685</sup> He cites Quick with a fitting illustration: "A traveller who dropped dead as he set foot on Waverley platform could hardly be said to have achieved his purpose in going to Edinburgh."

<sup>686</sup> *ἐλπίδα δὲ ἔχοντες αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσεῖαν* in 2 Cor 10:15.

scribed as faith<sup>687</sup>, and faith thus giving "substance" (KJV) to hope. In 1<sup>st</sup> Peter, the two terms are combined to one clause<sup>688</sup>. Thus the line between faith and hope blurs. Both have in common their "invisible and unprovable" object as well as their "unconditional certainty within itself" (Hoffmann 1976:243). Paul rather builds hope on faith. It is faith that justifies, not hope. Other early texts such as Barnabas (cf. Bultmann 1935c:530) and theologians such as Calvin (in Moltmann 2016:15-16) reverse the order, in accordance with Paul's statement in Colossians<sup>689</sup>. Chapter 4 and 8 of Romans, however, differentiate the two. Hope for Paul, according to 4:17-21, is faith in the promises, enriched with faith in the glorious future laid out in 8:18-23. Furthermore, in Romans 5:2 faith is described as the means to access grace. Hope is then the consequence of our living in grace. Smith (2004:210) illustrates faith as the attitude of the subject in relation to the basis. Von Sass (2016:497-504) has deepened convincingly this relationship. In contrast to secular hope, New Testament hope is not possible without faith. Hope is depicted as one of three concepts of faith<sup>690</sup>. Faith has to be tested by temptations<sup>691</sup>. Faith and hope describe God as Lord over time and space (:501)<sup>692</sup>. Moltmann (2016:15) states: "Der Glaube bindet den Menschen an Christus. Die Hoffnung öffnet diesen Glauben für die umfassende Zukunft Christi." Bultmann (1935c:529) claims that the Gospel of John has only one occurrence of *ἐλπίς* because it uses *πίστις*<sup>693</sup> instead.

The relationship between *ἐλπίς* and *πίστις* is further enriched by *ἀγάπη*, forming the famous Trias<sup>694</sup> by exalting hope to one of the three things that "remain"<sup>695</sup>. Preceding the hoping character of love is the trusting character<sup>696</sup>; in Thessalonians hope follows

<sup>687</sup> Ἔστιν δὲ πίστις ἐλπίζομένων ὑπόστασις in Heb 11:1. For different interpretations of ὑπόστασις, cf. above and in ch. 4.5.3.

<sup>688</sup> ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν in 1 Pet 1:21.

<sup>689</sup> Rockwell (2013:38) has constructed the Triad of Col 1:4-5, showing that this is the only triadic statement in the Pauline corpus where Paul makes hope the basis for faith and love.

<sup>690</sup> The further concepts are love and trust (cf. Von Sass 2016:494).

<sup>691</sup> Von Sass (2016:497) states: "Der Glaube, der sich von Anfechtung frei wähnt, begibt sich in einen performativen Widerspruch."

<sup>692</sup> Von Sass (2016:504) concludes: "Demnach lokalisiert der Glaube die dadurch nicht länger utopische Hoffnung, während die Hoffnung den Glauben zu qualifizieren, aber als angefochtene Hoffnung auch existentiell infrage zu stellen vermag."

<sup>693</sup> In contrast, Hoffmann (1976:242) thinks that John's "realised eschatology" is the reason for the absence.

<sup>694</sup> Sometimes, *ἐλπίς* is replaced with *ὑπομονή* (cf. Woschitz 1984:559).

<sup>695</sup> *Νυνὶ δὲ μένει* in 1 Cor 13:13.

<sup>696</sup> *πάντα πιστεύει, πάντα ἐλπίζει* in 1 Cor 13:7; *πίστις, ἐλπίς, ἀγάπη* in 1 Cor 13:13.

faith and love<sup>697</sup>. In Galatians, the "hope of righteousness is based on faith and the Spirit<sup>698</sup>", faith in turn "expressing itself" (cf. BDAG, s.v. *ἐνεργέω* 1.b) by love<sup>699</sup>. Paul praises the Colossians and the Thessalonians for their faith, love, and hope<sup>700</sup>, and he exhorts the latter to be fortified with all three elements<sup>701</sup>. In the Triad, faith seems rather to be focused on the past, love on the present, and hope on the future (cf. Nebe 2014:997). Or expressed differently, faith seems to be the source of hope, and love its effect (cf. Schweizer in Rockwell 2013:37). However, Christian hope can also apply to the past, whereas faith often stretches out to the future (cf. Minear 1954:27). Jeanrond (2011) has set out exhaustively the connection between hope and love, describing hope as "horizon in which Christians live" (:54) and love "the divine gift that allows us to hope for the consummation of God's promise" (:61), rejecting divine love as something merely expressing itself in the salvific love of Christ but also characterising the Christian approach to fellow human beings as well as to creation. Although the Triad is not directly perceivable in Romans, the connections of hope with love and faith are more than evident. Sain (2015:208) shows convincingly that Christian hope is intrinsically relational, constituting a way of relating to God by faith and to the world by love<sup>702</sup>.

The close relationship to *πίστις* and its firm character leads New Testament *ἐλπίς* to rejoice as well as to boast. Romans connects hope and joy in 12:12 as well as in 15:13. Whereas Paul exhorts his readers to "rejoice in hope" in the former passage, the latter depicts the "God of hope" who fills with joy. Already Philo connected *ἐλπίς* with *χαρά* in the sense of anticipation (cf. Bultmann 1935b:526). Also the writer of 1<sup>st</sup> Peter urges his readers "to rejoice" in hope<sup>703</sup>, in contrast to the potential present "you

<sup>697</sup> *ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας* in 1 Thess 5:8.

<sup>698</sup> *ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα* in Gal 5:5.

<sup>699</sup> *πίστις δι' ἀγάπης ἐνεργουμένη* in Gal 5:6.

<sup>700</sup> *ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα [...]* in Col 1:5. Rockwell (2013:36) states that the Triad perhaps structures "the very core of the epistles message". *ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* in 1 Thess 1:3. BDAG explains *ἔργον* in this context as "manifestation, practical proof of" faith (s.v. *ἔργον* 1.b) and *κόπος* as a burdensome activity, labour, toil (s.v. *κόπος* 2.).

<sup>701</sup> *θώρακα πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας* in 1 Thess 5:8. Both are items of defence in the warrior's armament. In Eph 6:14; 17, *θώραξ* is linked with righteousness and *περικεφαλαία* with salvation.

<sup>702</sup> Minear (1954:64-68) shows convincingly how the three words are interdependent, each of them with "a boundary of meaning that expands or contracts according to context and emphasis" (:66).

<sup>703</sup> *ἐν ᾧ ἀγαλλιᾶσθε* in 1 Pet 1:6.

have been grieved by various trials"<sup>704</sup>. Luke in his Psalm citation uses two verbs<sup>705</sup> to describe the joyful act of *ἐλπίζει*. Even an unjustified hope can be expressed by joy. Herod "was very glad"<sup>706</sup> when seeing Jesus, in hope of a sign. To the Thessalonians, Paul sets "joy" as well as "the crown of boasting"<sup>707</sup> as synonyms for *ἐλπίζει*. Negatively, he characterises those without the hope of resurrection as having reason to "grieve"<sup>708</sup>. In Romans 5:2-3, the certainty of hope leads to Paul's boasting, not only in hope but even in suffering. There is a place for right boasting when located "in the Lord"<sup>709</sup> but never in oneself. In Romans 4:20, Abraham gives God the glory, in 15:9-11 the Gentiles are exhorted to praise the Lord. Hope is Paul's reason for being "very bold" and to "act or proceed" (BDAG, s.v. *χράομαι* 2.) "with full courage"<sup>710</sup>; both passages are expressed with *παρρησία*, a term that is connected in turn with freedom (cf. Bultmann 1935c:528), explained later in Corinthians<sup>711</sup> and anticipated also by the creation in Romans 8:21. In 1<sup>st</sup> Peter, the "reason for the hope that is in you" is strong enough for a "defence", not leaving any space to fear and troubling<sup>712</sup>. The writer of Hebrews exhorts to "hold fast" to "our boasting in our hope"<sup>713</sup> as well as to the "confession of hope"<sup>714</sup>, a passage that leads to the third and final aspect of hope.

### 4.5.3 Enduring

The enduring aspect of New Testament hope can be divided into the three moments of waiting, enduring and persevering, often related to suffering.

The Hebrew *לָקַי* is incorporated from the MT as the basis for Matthew and Paul's citation<sup>715</sup> with its emphasis on waiting. Furthermore, in Paul's speech the dead wait un-

<sup>704</sup> *λυπηθέντας ἐν ποικίλοις πειρασμοῖς*

<sup>705</sup> *εὐφραίνω* and *ἀγαλλιάω* in Acts 2:26, a citation of LXX Ps 15:9.

<sup>706</sup> *ἐχάρη λίαν* in Luke 23:8.

<sup>707</sup> *ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως* in 1 Thess 2:19.

<sup>708</sup> *ἵνα μὴ λυπηθῆτε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα* in 1 Thess 4:13.

<sup>709</sup> *Ὁ δὲ καυχώμενος ἐν κυρίῳ καυχάσθω* in 2 Cor 10:17. Cf. also Jer 9:23.

<sup>710</sup> Cf. 2 Cor 3:12; Phil 1:20

<sup>711</sup> *οὐ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία* in 2 Cor 3:17.

<sup>712</sup> *λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος* in 1 Pet 3:15; cf. 1 Pet 3:14.

<sup>713</sup> *ἐάν [περ] [...] τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν* in Heb 3:6.

<sup>714</sup> *κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος* in Heb 10:23.

<sup>715</sup> Cf. Matt 12:21; Rom 15:12

til their resurrection<sup>716</sup>. In addition, in Colossians and Hebrews *ἐλπίς* is characterised by verbs denoting a recumbent position<sup>717</sup>, indicating the waiting act necessary to reach its completion. In Romans 5:2, to "stand" in "this grace" directly precedes *ἐλπίς*. To Titus, Paul links hope with "looking forward" (BDAG, s.v. *προσδέχομαι* 2.b) and waiting<sup>718</sup>.

Normally, this waiting position of *ἐλπίς* is intensified by a connotation of enduring, very present also in Romans. In 15:22, the temporal hindrance of coming to Rome has to be endured. The enduring position of *ἐλπίς* is described by Paul as "stable and steadfast, not shifting from the hope of the gospel"<sup>719</sup>. In 1<sup>st</sup> Corinthians, despite the natural expectation of the plowman, Paul connects *ἐλπίς* with endurance<sup>720</sup>, leading to the characteristics of love where *ἐλπίς* is embedded in two verbs of enduring<sup>721</sup>. Waiting in patience is the credo also for Romans 8:25. "The God of endurance" in 15:5 is linked with "the God of hope" in 15:13. In 12:12, patience follows after hope. In 15:4, the order is reversed with endurance leading to hope. Bultmann (1935c:529) claims that a lack of *ἐλπίς* in Revelation is due to the often *ὑπομονή*<sup>722</sup>. Hebrews expresses the desire to "hold fast"<sup>723</sup> to hope "until the end"<sup>724</sup> and "without wavering"<sup>725</sup>. It is within this context that Sängler (2014:772) also interprets the *ὑπόστασις* of Hebrews 11:1<sup>726</sup>. Furthermore, in 1<sup>st</sup> John the tension between the already and not yet is expressed by "what we will be has not yet appeared"<sup>727</sup>.

<sup>716</sup> Cf. *περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν* in Acts 23:6.

<sup>717</sup> Cf. Col 1:5; Heb 6:18

<sup>718</sup> Cf. Titus 2:13

<sup>719</sup> *τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου* in Col 1:23. Cf. also *τῆς ὑπομονῆς τῆς ἐλπίδος* in 1 Thess 1:3.

<sup>720</sup> *ἀλλὰ πάντα στέγομεν* in 1 Cor 9:12.

<sup>721</sup> *στέγω* and *ὑπομένω* in 1 Cor 13:7.

<sup>722</sup> In contrast, Hoffmann (1976:242) thinks that its "throughout visionary picture [...] replaces the abstract", in accordance with eschatological texts in the OT (:240). Woschitz (1984:767) combines the two aspects.

<sup>723</sup> *κρατέω* in Heb 6:18.

<sup>724</sup> *ἄχρι τέλους* in Heb 6:11.

<sup>725</sup> *ἀκλινής* in Heb 10:23.

<sup>726</sup> Sängler (2014:769-773), in contrast to Benedict XVI (2008:22-24) and Baugh (2006:115), sees *ὑπόστασις* in its subjective sense, also rejecting Luther's translation but reasoning against an interpretation in the sense of "substance" (cf. ch. 4.5.2). He does this because of the enduring aspect of both the preceding and subsequent passages and thus translates: "Es ist aber der Glaube ein Feststehen bei Erhofftem [...]" (Sängler 2014:772). Although it is hard to establish this translation in regard to the term's objective root, Sängler's proposal offers a welcome display of Christian hope's two acts of trusting and enduring.

<sup>727</sup> *οὐπω ἐφανερώθη τί ἐσόμεθα* in 1 John 3:2.

When linked to sufferings, the endurance-aspect of *ἐλπίς* is very present, Romans being an outstanding example. The catena in Romans 5:3-4 leads from suffering via endurance to hope, depicting Abraham who "grew strong" in his faith (cf. Rom 4:20), and Jesus Christ as suffering, being tested and glorified. The inward groaning of the Christians in Romans 8:23 as well as the travail of creation's "bondage of corruption" in 8:21-22 is location for *ἐλπίς*. For Paul, *ἐλπίς* seems to be experienced in particular strength in the midst of suffering. Creation and the Christian "we" in 8:22-23 "wait eagerly", even in groaning, the "pains of childbirth" implying the hope for a joyful deliverance. Hope in Philippians is linked with the same expression<sup>728</sup>. Hope then "is an encouragement to believers in the midst of suffering, but it also prevents believers from being content with present circumstances" (Everts 1993:417).

Endurance in the New Testament sense is thus anything but passive. Sometimes, perseverance is explicitly added to emphasise the active opposition against the present circumstances. When writing to Timothy, Paul uses verbs of toiling and striving<sup>729</sup>. In addition, 1<sup>st</sup> Peter speaks of a defence<sup>730</sup>. Indeed, Christian hope does not only comfort *in* the suffering but also protests *against* the suffering, breaking through the boundaries of life where Christ himself broke through (cf. Moltmann 2016:15; 17). This active hope is expressed in Romans not only with Paul's journey-plans in 15:24, but also in his statements regarding a Christian attitude in 5:2 and 5:5, an attitude already exhibited in Abraham's life in 4:20-21<sup>731</sup>. After the subsequent summary of the study's findings in regard to the act of hope, an interim conclusion of chapter 3 is drawn.

#### 4.5.4 Summary

In its profane sense as a positive expectation, New Testament hope acts mostly in personal situations with little theological connotation, only present at the end of Romans. In its natural characteristics, New Testament *ἐλπίς* follows the flow of the Hebrew Old Testament with its main emphasis on trust. Romans however demonstrates a particular interest in endurance, depicted as active and confident waiting. It is characterised by a positive present but is also orientated toward the pending, explicitly

<sup>728</sup> ἀποκαραδοκία in Phil 1:20.

<sup>729</sup> Cf. κοπιᾶω and ἀγωνίζομαι in 1 Tim 4:10.

<sup>730</sup> ἔτοιμοι ἀεὶ πρὸς ἀπολογία in 1 Pet 3:15.

<sup>731</sup> Minear's "aggressiveness" (1954:78) goes too far.



combining the two aspects of trust and endurance. Hoffmann (1976:243) concludes: "To hope is to be set in motion by the goal ahead, awaiting in this movement towards the goal". New Testament *ἐλπίς* in its theological relevance is furthermore clearly thought of as a congregational rather than an individual hope.

#### 4.6 Conclusion and Outlook

After the introduction to this study in the first chapter, the meaning of Roman's *ἐλπίς* was exegeted in the second and third chapters and presented in its New Testament context in the fourth chapter of this study. In the present section, the exegetical findings are pulled together by providing important questions that will be answered in the last chapter, thus bridging Paul's *ἐλπίς* to the contemporary situation of hope in Switzerland.

Firstly, there is the question of content. Christian hope is utterly distinctive in never being egocentric. Christians do not only hope, but they *have* the hope of life (cf. Woschitz 1984:762). Aspects of *ἐλπίς* particularly emphasised in Romans are firstly the relationship between the present momentum and its eschatological fulfilment, secondly its bridging functionality between Old Testament and New Testament, and thirdly the emphasis on suffering (cf. Nebe 2014:1001). Uniquely, the hope of creation is set in comparison with the Christian hope. There are at least two ways of missing true Christian hope. One is arrogance, taking the "not yet" as already, in accordance with the gnostic influences at Paul's time; the other is desperation, assuming the "already" as not yet, according to Jewish influences in Paul's time (cf. Moltmann 2016:18-19). Everts (1993:416) states: "As Christians hope they anticipate the future and bring it into the present". The "passion for the possible" (Kierkegaard in Moltmann 2016:15) thus lets Christians be "eager" in their waiting. On the other hand, "the humble recognition of the limits set to our knowledge" (Hoffmann 1976:244) belongs to this hope in the same measure. In order to compare the content of this hope with its equivalent in today's Switzerland, one has to ask about the contemporary content of trust and longing, or, in the negative sense, about the sorrows and fears.

Secondly, there is the question of addressees. On the one hand, the characteristics of Christian hope, as understood by Paul, have to be elaborated on in the context of the Christian community. Paul conveys his aspects of *ἐλπίς* to Christian gatherings in the most renowned city of the world at the time. In the same way, the Gospel of hope has hardly any implications for contemporary Switzerland when not understood

properly by its Christians. It is a hope that cannot be lived out individually but is aimed at shaping congregations, above all, in terms of a united worship of God. On the other hand, Paul's message of hope to the Romans is strongly orientated missiologically. The Christian communities have a responsibility to convey hope to their social context. In contrast to *οἱ λοιποὶ* (1 Thess 4:13), they possess real hope because of its faithful object and its firm basis. The "hope of the Gospel" (cf. Col 1:23) increases wherever the *εὐαγγέλιον* is understood and embraced, whether among the Jews in regard to Paul's Jerusalem journey, or in Rome in regard to its implications for the readers' united worship, or in Spain in regard to Paul's future plans. When Christians are "on trial" (cf. 1 Pet 3:15; Acts 23:6; Moltmann 2016:17) or when nations put their hope in Christ's name (cf. Matt 12:21; NIV), Christian hope has to enlarge the effects of Christ's salvic work. This in turn multiplies God's glory as the ultimate object of hope.

Thirdly, there is the question of method. On the one hand, practising Christian hope is the starting point for conveying its message. Paul's personal life and story are full of the three aspects of hope, leading from personal expectations to deep trust for a positive outcome up to the content endurance "in whatever situation I am" (Phil 4:11). The Christian communities are called to a "living hope" (1 Pet 1:3), demonstrating the "dialectical tension" (Woschitz 1984:764) between the "already" and the "not yet" as a tightrope walk between emergence and encapsulation. On the other hand, the proclamation of Christian hope is central to Romans as well as to the rest of the New Testament. In the first place, Paul makes use of the Koine and fills the Hellenistic term with theological traditions of the Old Testament (cf. Nebe 1983:169), an act already done by the LXX and the post-exilic texts. In doing so, he contrasts the Hellenistic and Roman usage. They in turn seem to adapt to the growing Christian influence on the Jewish-Christian meaning. The contemporary characteristics of the term "Hoffnung" must therefore be taken into account for a successful conveyance of Christian hope. In the second place, the most striking aspect of Christian hope, as depicted in Romans, is not its object but its basis. Testifying to this basis means in turn to illuminate its object, resulting in firmly expecting a glorious outcome by trusting and enduring through the present circumstances. Because of the characteristics of Christian hope as the "future of the One who has come" (Kerck in Hoffmann 1976:242), the triune God is the central theme of such a life, proclamation and testimony; God being the object and ground of Christian hope, the Giver and Provider of hope's fulfilment.

## 5 The Relevance for the Contemporary Situation of Hope in Switzerland

After having examined the *ἐλπίς* passages in Romans (ch. 2 and 3) and integrated as well as categorised them into the New Testament situation (ch. 4), the final task of this study is to apply the findings to current Switzerland. Firstly, the sociological evidence for the situation of hope is presented, followed by the bridging of the theological findings to the current situation. Finally, the application is summarised by means of a model.

### 5.1 The Contemporary Situation of Hope in Switzerland

In order to determine the current situation of hope in Switzerland, two recent sociological studies are integrated. Whereas the results of the polls are presented in chronological order of their date of issue in the first subchapter, their interpretation takes place subsequently.

#### 5.1.1 *Presentation of the Employed Data*

For the Credit Suisse *Worry Barometer* (2017), a total of 1000 people among the Swiss voting population were interviewed individually (:7). In contrast to "unemployment" as the one key concern since 2003, it is the issue of retirement provision that has risen to the top of the rankings in 2017 (:12-15). Whereas the latter was mentioned only by 28% in 2016, both concerns are cited by 44% of the Swiss respondents as being among the five most pressing problems of their country in 2017, followed by the issues of foreigners (35%), health care/health insurance (26%) and the EU/bilateral agreements (21%). The level of concern about unemployment has always been correlated with the actual unemployment rate. In 2017, the highest figure ever in this category, namely 37% of the respondents, believed that their job is very secure.

The traditional concern regarding refugees/asylum has become less pressing (19%) and is ranked at the sixth position on the list of 2017 Swiss concerns. The respondents believe that the economic situation is worse in 2017 than it was in 2016. 23% state that the situation will deteriorate further and only 17% think it will improve. However, the majority of the Swiss population do not perceive a clear trend. Swiss people also think that their own economic situation is not as good as before, and here again the outlook is more pessimistic than it has been in former years. Twice as many as last year (14% in 2017) think that the situation will get worse for them. Ecological concerns, including nuclear energy, rank in the top ten for the first time (Credit Suisse 2017:11).

Swiss people trust in their institutions like almost no other national population. However, after years of general increases, in 2017 nine out of ten top-ranked institutions saw trust decline. Remarkably, banks increased their trust level from the 15<sup>th</sup> place to the 2<sup>nd</sup>. On the other hand, since 2015, less people (51%) set their confidence in churches (Credit Suisse 2017:44). Remarkably, more people trust in television, internet, employers, political parties or the European Union (:43).

The *Barometer of Hope* (Swissfuture 2018), on the other hand, is an instrument particularly designed to determine the hopes of Swiss residents, the 2018 issue being based on almost 4500 online questionnaires (:8). In regard to the objects of hope, it clearly reveals the difference between hopes in society and personal hopes, the latter being significantly stronger than the former. According to the poll, Swiss residents are, in the first place, dissatisfied with the economy, environment, politics and social issues<sup>732</sup>, not expecting things to improve in the near future (:4<sup>733</sup>). In the second place, 70.5% of the respondents claim to be satisfied with their personal lives and circumstances (:2). Positive feelings clearly dominate (:3), probably based on the positive conception of mankind (:7), and the future in regard to their private lives is viewed optimistically (:4).

When asked about the hopes for 2018, the respondents state, in the first place, the hope of personal health, followed by the hope for happy marriage, family and partnerships (Swissfuture 2018:5). Harmony in life and then personal independence and autonomy follow. Good and trusting relationships are listed in the fifth place. Although

---

<sup>732</sup> Satisfaction in percentage points: National Economy: 26.7; Clime and Environment: 15.8; National Politics: 14.4; Social issues: 11.5 (:2).

<sup>733</sup> Concerning the National Economy, the majority of respondents have a neutral expectation. Nevertheless, the pessimistic view is more pronounced than the optimistic.

still important, security, sexual relationships and money are perceived as less-essential hopes compared with earlier polls (:5). Success, career, wealth and economic growth are not associated with hope anymore (:1). In the previous poll, spiritual and religious experiences were listed at the bottom of the personal hopes for 2017 (Swissfuture 2017:6).

In regard to the basis of hope, the majority of the respondents see themselves as most the important source of their hopes (Swissfuture 2018:6), followed by spouses and partners. Friends, parents and grandparents follow thereafter. The respondents do not pin their hopes on supervisors, businessmen, managers and financial professionals. In the previous poll, "God" was mentioned at the 13<sup>th</sup> position (Swissfuture 2017:8), whereas religious leaders were placed at the bottom of the rankings (16<sup>th</sup> position).

### **5.1.2 Interpretation of the Employed Data**

On the one hand, the supporting polls exhibit desirable attitudes, forming valuable points of contact for conveying biblical hope. Firstly, the respondents perceive the hopes in their partnerships as more trustworthy than the ones in economy and politics. Furthermore, they assess wealth, security and sexual relationships as less important than in earlier years. In addition, their families, as well as good and trusting relationships, are perceived as more important sources of hope than official mandate-holders. Also, material goods are not perceived as the main hopes. Finally, ecological concerns are viewed as serious issues.

On the other hand, the polls reveal multilayered difficulties in regard to the situation of hope in Switzerland. Firstly, a divergence between the concerns of the respondents and the actual facts in the international comparison has to be noted. Astonishingly, Switzerland plays a leading role in regard to the two most pressing problems as perceived by the *Worry Barometer*. The unemployment rate stands at about 3% since 2011 (SECO 2018) and the Global Retirement index of 2017 positioned Switzerland at second place (Natixis 2017). Furthermore, the respondents' dissatisfaction and pessimistic view regarding the economy stands in sharp contrast to the fact that the Swiss market is indexed among the five most competitive economies worldwide (IMD 2018). Nonetheless, injustice in these areas is perceived and addressed.

Secondly, the shift in institutional trust is significant. Swiss banks increased their credibility against the decrease of trust towards the rest of the 10 addressed institu-

tions. Despite the factual loss of the bank secrecy, the past discussions about horrendous manager salaries and the respondents' opinion of money as not being among their most important hopes, an efficient banking sector is viewed as a solid basis for stability.

Thirdly, there is a dualistic distinction between the personal lives and the surrounding society. Whereas the impersonal aspects of society are all viewed pessimistically, the hopes for a good life and relationships are perceived as being intact. This sometimes takes on almost contradictory forms when, for example, comparing the pessimistic trend regarding the personal economic situation with the high level of job-security perception in the very same poll. This disentanglement between society and the individual is probably based on the very high living standards of the country that are hardly elaborated on by the respondents' generations poll.

Fourthly and related to the previous observation, the polls indicate the large extend of individualism in Switzerland's society. Seeing themselves as the most important source of hope, most respondents reveal an astonishing egocentric approach. At least three out of the five top-mentioned hopes for 2018 are personal concerns, without reference to other people. The individual ranks first. The authors of the *Barometer of Hope*, with a surprising cynical undertone, summarise the results as hopeless optimism ("hoffnungsloser Optimismus"; Swissfuture 2017:1), referring to this incongruence between social and individual aspects of hope.

Fifthly, a surprising contrast is to be noted when comparing objects and sources of hope. Most obviously, the logical inconsequence is revealed when contrasting the egocentric source of the respondents' hope with their most stated object of hope being personal health. Apart from themselves there is no source of hope for personal health in view. On the contrary, the subject of health care/ insurance is ranked among the five most pressing problems in the *Worry Barometer*. A similar incongruence occurs with other objects of hope. For example, personal independence and autonomy is regarded as a very significant hope for 2018. However, such a hope is linked inevitably with the development (or at least stability) of political and social aspects, issues exactly not regarded optimistically. The source of hope therefore falters. Or, stated differently, the objects of hope are not justified.

The various incongruences in regard to the examined polls are not problematic when defining hope as "a feeling of expectation and desire for a particular thing to happen" (Oxford Dictionary 2018). As soon as the trusting aspect gains importance, the "grounds for believing" have to correspond with the "feeling of trust", the latter desig-

nated by the dictionary as an "archaic" use of the term. The polls show clearly that this correspondence is not granted.

Neither the *Worry Barometer* nor the *Barometer of Hope* tries to determine the act of hoping. Implicitly, people rather state desires when asked about their personal hopes for the next year, whereas they rather combine hope with trust when naming bearers of hope such as institutions and aspects of society and people.

Lastly and highly significant for the justification of this study, neither God nor churches nor spiritual leaders are viewed as a basis of hope. In fact, religious institutions can be ignored in the statistics because of their low ranking. Also in terms of hope's objects, God is not considered. Not even personal spiritual and religious experiences are perceived as an object or source of hope. These facts reveal a strong relativistic approach to faith. Whereas it may be desirable to believe, faith is neither an aspect of public confession nor regarded as substantially enough to correlate with hope. The credibility of faith is lost; a fact that is not the product of a secular but of a highly pluralistic society<sup>734</sup>. This setting provides opportunities as well as challenges for communicating Christian hope in current Switzerland.

## 5.2 Roman's ἐλπίς for Contemporary Switzerland

In order to convey Christian hope as presented in Romans to current Swiss society, a triple fold approach is chosen. The first approach relates to the content of hope. In the first place, the importance of the object, basis and act as the content of Christian hope (cf. ch. 4.3; 4.4; 4.5) is considered. In the second place, the order of this content as well as the method is defined after a careful study of theologians and apologetes from different denominational backgrounds. Although the majority are not Swiss, their view within similar social settings reveals that acting out hope as attractive example has to be the first step. This cannot be done more convincingly than within the social setting of a community. Secondly, the objects of the hopes, as perceived by today's society, have to be confronted with the objects of Christian hope. This is a dialogical approach based on the intellect and aimed at removing barriers to faith. Thirdly, the basis of Christian hope is testified. Following the social and apologetic approach, in due course the indicative aspect of the soteriological

---

<sup>734</sup> The secularisation thesis has proven wrong (cf. Volf 2011:120). Religions are very present even in Western Europe.

basis is witnessed as reaching the heart. In every step, the contrasts have to be dealt with. According to Timothy Keller (2015:96; 100), this takes place as "adapting in order to confront". The very points of agreement thereby also form the points of contradiction.

### **5.2.1 Acting out *ἐλπίς* as a Community of Hope**

Human relationships build probably the most precious point of contact between Christian hope and the current Swiss society. From a biblical perspective, Paul repeatedly stresses the communal aspect of hope. Furthermore, Lesslie Newbigin (2017:141<sup>735</sup>) remarks rightly and in accordance with Romans 15:24 that Paul set out on his travels, not when everyone in a certain area was Christian but when a Christian community was established. In addition, Paul's "strong desire" (15:23; own translation) for fellowship with his addressees and his need for their support, as important reasons for his writing, is a clear indication of his high regard for community. From a social perspective, the respondents of both polls estimate good relationships as being important for their lives. In contrast, their institutional trust in churches is significantly low.

Vitale and Zacharias (2017:132) explain the similarity between a biblical and social understanding regarding God's purpose in creation. Humans are thus created for community, a fact that is reminiscent in Paul's description of the interdependence between "the sons of God" and creation (8:19; ESV). Edward Sri (2006:26-27) argues from the point of human purpose, relationship being "our telos". This fits the Pauline description of hope with the promise's content to Abraham (4:18), the completed "adoption as sons" (8:23; ESV) and his majoritarian use of the plural form regarding the subject and object of hope. Graham Johnston (2001:55) reasons that in an increasingly individualistic society, the longing for relationships is consequently more visible. He concludes: "The message of hope in Christ falls on deaf ears unless Christians are perceived as people of hope" (:139). Churches in Switzerland are thus called to be communities rather than institutions. In order to convey hope within and through such human communities, in terms of the origin and purpose of God's plans, the following three aspects have to be clarified, in accordance with the "act of hope".

---

<sup>735</sup> His book "The Gospel in a Pluralistic Society" appeared in 1989 and is still of great value today. For a recent assessment, cf. Sunquist and Yong (2015).



### 5.2.1.1 *An Expectant Community*

An expectant community of hope fosters people to be curious. On the one hand, Johnston (2001:123-124) believes that to live in such a way that people ask about our hope is an important task. Holding people together in a meaningful way is substantially different from merely reading a book or watching a video. He therefore encourages Christians to expect people to ask questions. He concludes that the lack of questions being asked reveals a lack of authentic faith. The low expectancy of the Swiss society in regard to churches may well result from such a lack. The attitude of being "fully convinced" (4:21; ESV) as well as our "travailing" and "expecting eagerly" (8:22-23; own translation) as opposed to the human sources of hope (4:18-20) can provide an excellent point of contact in a society that senses the divergence between its objects and sources of hope.

On the other hand, Christians themselves are called to ask expectantly. Craig Loscalzo (2000:55) states: "Christian hope looks at the world and asks, Why not?!" Expecting the future therefore implies expecting change in the present, a fact that is not possible outside of the community. Romans describes this expectancy, firstly, as situated in the community between God and the believer (4:17b-18; 5:5) and in consequence among people (4:19; 5:3; 12:9-13). Indeed, Paul's own striving for unity in Jerusalem and Rome is a striking testimony of this attitude. Already Minear (1954:64) reasoned that hope, as corporate gift, is made corporate because of the continuing life of Jesus Christ within his church. This corporate gift influences different relationships.

Hope is, firstly, to be embraced by the Christian community and subsequently affects its surroundings. Keller (2017:268-309) proposes an integrative approach to community, consisting, in the first place, of the church service and the community among Christians (connecting to God and to each other), and in the second place, of connecting to the society by social acts and practising a profession. To celebrate Sunday as the first day of the week is a powerful sign for Christian expectation, connecting creation and redemption (cf. Moltmann 2010:259; Newbegin 2017:140). Barbara Sain (2015:212), in accordance with Romans 5:4-5, sees the Christian community as the linking location of "individual and communal dynamics of hope". And Margaret Adam (2013:216) concludes: "[...] friendship is the location for an ethics of eschatological hope [...]".

Prayer is a further distinction of an expectant community. Just as Paul did not only write about intercessional (Rom 8:26-27) and praising prayer (Rom 15:9-12) but also urged the Roman Christians to pray for his journey, so the Swiss Christians are requested to stand together in prayer, on the basis of Paul's "be constant in prayer" (12:12; ESV). Pope Benedict XVI (2008:64-68) emphasises prayer as "Lernort der Hoffnung"<sup>736</sup>. Barth (1940:482) believes that to "be constant" does not mean to increase quantity or quality but to focus continually in the direction of God: "Gott ist gemeint, wird gesucht [...]". In the medieval Christian principle of "ora et labora", the prayer is addressed to God and the working to the world (cf. Moltmann 2010:23). This communal dynamic of biblical hope therefore does not only affect humans but also reaches out to creation.

An expectant community does not remain passive regarding creation, in accordance with the Swiss awareness of ecological issues. When nature is seen as irrevocably linked to the human race as explained by Paul in Romans 8 and indicated already in 4:17, creation and humans are not only in "Schicksalsgemeinschaft" but also in "Hoffnungsgemeinschaft" (Woschitz 1984:527), a fact that "should be clearer than ever" (Moo 2010:29). The shared hope means that Christians should avert and repair the negative effects on ecology (cf. Bauckham 2011:96). From the perspective of nature, Christians become the basis and object of hope (8:19; cf. Sain 2015:209).

Caring for environmental issues is not only an expression of Christian hope but also a demonstration of the close connection between God, humans and the created world (cf. Johnston 2001:132). Stott and Wyatt (2006:135-157) define the Christian involvement as based on creation and consummation. The former is related to the earth as God's property that has been entrusted to us, and the latter derived explicitly from Romans 8:19-22 and God's new earth. He is convinced that Christians therefore have to make "a distinctive contribution" to the ecological debate (:155). Although Volf and Katerberg (2004:ix) observe an "increasing awareness of the fragility of our natural and social environments", unfortunately Stott's slight optimism regarding real progress has lost much of its substance in the past years. Christian communities in current Switzerland are therefore called to provide a valuable point of contact with society by engaging themselves in ecological issues with words and action<sup>737</sup>.

---

<sup>736</sup> The national prayer week 2019 of the Swiss Evangelical Alliance is dedicated to the subject of "hope for Switzerland" (Schweizerische Evangelische Allianz 2018).

<sup>737</sup> Cf., e.g., Alisa Weichsler's excellent final paper at IGW Zurich "What would Jesus eat?" (2017), a study providing theological basis and practical application in regard to food.

Of course, creation can be overemphasised when neglecting the creator. Not only have overreactions such as Peter Singer's "Animal Liberation" (in Stott and Wyatt 2006:152) put created beings into godlike positions. Nature-consciousness, a healthy diet and a sustainable lifestyle can easily shift the object of hope from God to nature and oneself (cf. Johnston :46).

### 5.2.1.2 *A Trusting Community*

The following characteristics of trust as an act of hope can be derived from Romans and applied to the current situation in Switzerland. Trusting communities are, above all, communities that can be trusted. Firstly, Paul's hope in Romans does not force people. The object of hope is not yet visible and the ultimate evidence is still outstanding, both in Abraham's situation (4:18-21), as well as in the Christian's status (8:24-25). This fact corresponds well with the stated desire of the Swiss society to be independent and autonomic. Therefore, liberty has to form a core value for the Christian community in current Switzerland. Especially in free churches accused of being closed to sectarianism, the voluntary handling of membership and money has to be underlined. Benedict XVI (2008:53) stated pointedly that liberty has to be won again and again for good<sup>738</sup>, and Miroslav Volf (2011) has dedicated an entire chapter to the danger of coerciveness. He furthermore shows by means of four propositions how Christian communities should favour a pluralistic society to witness their message (:126).

Similarly, Paul vehemently calls for "brotherly affection" (12:10; ESV) to "receive one another" (15:7; own translation) as well as for the "strong" to bear with the "failings of the weak" (15:1; ESV). In the context of Paul's letter, this appeal supports a flat hierarchy that allows a united worship of both Jewish and Gentile Christ-followers. In the Swiss context, the low trust in mandate-holders demonstrates the desire for such low hierarchies. Not only is the quest for equal value a strong claim for a pluralistic society in general (cf. Vitale and Zacharias 2017:116-124), but the democratic culture of Switzerland also promotes an equivalent structure of the Christian community in particular (cf. Stefan Schweyer in Keller 2017:376).

---

<sup>738</sup> Bill Hybels (in Johnston 2001:91) stated: "I've been surprised to learn you really can challenge unchurched people as much as you could anybody else, as long as at the moment of truth you give them absolute freedom of choice." Unfortunately, this statement does hardly apply any more for highly relativistic Swiss society. Often, already the statement of truth is understood as a charge on personal liberty, above all, when it is proclaimed from a pulpit and not in dialogue.

Furthermore, diversity is a quality feature of Christian communities. Paul's addressees of Romans lived in a multicultural society that also influenced the Christian communities. Integration on the basis of the worship of God had to be the answer, not exclusion. The starting point for Switzerland's pluralistic and multi-ethnic society is very similar. The contemporary church needs to reflect this diversity. This has to take place, on the one hand, by decreasing the importance of institutions and denominational boundaries (cf. Johnston 2001:36-37), a reality that is also welcomed by the respondents of the examined polls. On the other hand, and in accordance with Schweyer's findings (in Keller 2017:378), the distinct individualism, as well as patriotism, often leads to monocultural churches in Switzerland. Not only Paul's pledge for unity in diversity but also the high foreign population<sup>739</sup> calls for a change in attitude. Lukas Etter (2015), in his outstanding final paper at IGW Zurich, has described the potential of multicultural churches before giving practical advice to pastors on how to develop diversity within their communities. Schirmer (2014:68) narrows down his focus on sermons for diverse congregations, encouraging pastors to have in mind both the "fremde Gast" and the "alte Freund". Although the voluntariness, equality and diversity of Christian hope accord well with current Swiss society, the very definition of freedom contains a major challenge.

A consistent definition of freedom is the basis of an effective conveyance of Christian hope. The current understanding of freedom as perceived by the correspondents is based on independence and defined by the absence of restrictions. This so-called "negative freedom" (Sri 2016:51) undermines human communities in general and therefore conflicts with society's longing for community. The challenge for the Christian community therefore is to define and communicate the nature of divine freedom, being a "positive freedom". According to Keller (2015:144), this kind of freedom consists rather "of finding the right, liberating restrictions". In order to grow in liberty, one has to "lose some lower kinds of freedom". In Paul's terms, Christians have "obtained access by faith into this grace" (5:2; ESV). Liberty then is located within the boundaries of God's grace. Similarly, the "redemption of our body" (8:23; KJV) and the final salvation (8:24) take place within the consummation of God's glory. Edward Sri (2016:49-59) emphasises that true freedom surpasses negative freedom. It allows us even to forgive and to face suffering in a way we could not do so before (cf. Keller

---

<sup>739</sup> With 20% being significantly above the European average (cf. Bundesamt für Statistik 2017).

2015:145). Love is the ultimate proof of positive freedom (cf. ch. 5.2.3). Such a positive freedom cannot help but express itself by joy.

Paul's exhortation to rejoice in hope (12:12; ESV) is a direct result of a trustful community. Apart from the LXX-citation regarding Gentiles (15:10), Paul's prayer for joy (15:13) explicitly and the "exulting" (5:2-3; own translation) implicitly refers to this Christian attitude. In contrast, Volf (2011:57) observes: "[...] for many in the West, experiential satisfaction is what their lives are all about". Thereby, not the source of satisfaction matters but the mere fact of it. Paul sharply addresses such a stance when writing about "not to please ourselves" but "his neighbor for his good, to build him up" (15:1-2; ESV). All the more regrettable it is that Christianity in Switzerland is too often known for what it is against<sup>740</sup>, a perception problem that is due to one's own fault. Already Nikolaus Ludwig, count von Zinzendorf (1700-1760) stated that the nature of Christianity does not consist of being pious but of being happy (cf. Coenen-Marx 2014:542). This is an accurate reminder also for today's Switzerland. Vitale and Zacharias (2017:172) show impressively how the Christian faith takes believers "to the presence of joy". Keller (2015:177) believes that preachers should speak with "tears of joy". Not only churches but also families as crucial social institutions (cf. Gerhard Kardinal Müller 2016:180) can contribute toward building up joyful Christian communities. The third and last characterisation of hoping communities is endurance.

### 5.2.1.3 *An Enduring Community*

The low interest in churches, as well as the distrust of official religious mandate-holders in Switzerland, challenges the Christian communities. Although Swiss Christianity hardly suffers persecution, Paul's extensive connections between hope and perseverance in Romans call for a specific application. The biblical evidence of hope presents Christian communities as enduring fellowships. This attitude is built on God's patience already in the Old Testament and confirmed within the salvific work of Christ (cf. Falkenroth and Willi 2014:675-676). Benedict XVI (2008:27) explains the New Testament situation of endurance precisely as "Warten auf Kommendes von ei-

---

<sup>740</sup> Baumgartner (2018:11) refers to a Swiss poll, in which the three most frequent terms named by the correspondents in regard to free-churches are anti-positions. For a similar statement in the American context, cf. Johnston (2001:20).

ner schon geschenkten Gegenwart her". The source of such enduring hope can be none other than "the God of endurance" (15:5; ESV).

The call for patience steps in two different directions (cf. Falkenroth and Willi 2014:676). In the words of George Pattison (2016:199), "hope is required for sober reflection on human limits as well as sustaining openness to the future". It is therefore, on the one hand, a reminder for the impatient. Paul's "steadfast endurance" (8:25; own translation) is necessary to produce tested character as well as hope (5:4; 15:4). Abraham himself had become impatient when taking Hagar as his wife (cf. Gen 16) before learning how to endure as an act of hope (4:19-21). Similarly, Christian hope easily becomes garrulous and anticipates objects that do not correspond with the biblical evidence. Already Augustinus (354-430) spoke about heavenly palaces and torture chambers in hell (cf. Halík 2014:218). McDowell (2006:35) reminds us that eschatology is not the reflection on the last things (*eschata*) but on the "One who is our End" (*eschatos*). An inappropriate fantasy also today leads to a crisis of hope and a diminishing relevance of Christian communities. Furthermore, as Sri (2006:14) notes, because of relativism, Christians have to invest themselves "for the long term as [they] accompany people in life". In fact, true community takes "bear[ing] with the failings of the weak" (15:1; ESV; Vitale and Zacharias 2017:134; cf. Eph 4:1-3), an effort well worth of. True Christian hope can thus be diminished by overeagerness, but it increases with endurance.

On the other hand, the appeal for endurance is addressed to the resigned, being an awakening call. Moltmann (2010:21) states: "Trägheit ist der reale Feind jeder Hoffnung". Biblical hope thereby is the answer for tired communities, inspiring their patience and transforming resignation into eager waiting (8:23; ESV; cf. Falkenroth and Willi 2014:676). Paul's exhortations to "never let your zeal flag" (12:11; BDAG, s.v. *ὀκνηρός* 1.) but to be "fervent in spirit" (ESV) and therefore to "be patient in tribulation" (12:12; ESV) is a call also for Swiss churches to activate biblical hope. Just as endurance and encouragement are linked in Romans (15:4-5), Minear (1954:69) calls hope "a shield against anxiety and despair". Sometimes, this shield must be tested and proved even in suffering.

Newbegin (2017:158) sees the reason for suffering in the fact that a community "deeply rooted in Christ" challenges the reigning powers as well as the "prevailing worldview" (:114). He points to the Roman Empire that, according to him, was crushed because of the martyrs' faithfulness. Jesus himself showed the disciples the mark of the nails before sending them out (cf. John 20:20-21). Benedict XVI

(2008:71-78) emphasises rightly that a shared suffering is easier to be endured. Furthermore, the suffering of other people reminds us to place our final hope in God alone (cf. Müller 2016:75). Similarly, Machiela and Lioy (2007:15) state that trials are intended to nourish hope, not to destroy it, in accordance with Paul, who explicitly names perseverance as the intermediate station between sufferings and hope (5:3-4). Although the Christians "groan inwardly" (8:23; ESV), Christian hope is why the "sufferings at the present moment are not worth comparing" with what lies ahead (8:18; own translation). Vincent Lloyd (2016) goes even further when arguing that despair is the very condition of real hope<sup>741</sup>. True hope, after all, expresses itself exactly "contrary to hope" (4:18; own translation).

Most of all, the love of the one who shares the suffering (Benedict XVI 2008:75) is unique in the Christian faith. Love in turn is itself source of suffering because it has to deny itself (:76), a fact that is described also by Paul in the context of hope (15:3). When seen in its true form, the uniqueness of the Christian faith is grounded in the uniqueness of Christ (cf. Johnston 2001:100), sufferings become a normal share. Christ's followers were at all times prepared to die. This impressive attitude showed their deep trust in what they believed. Just as Paul did not equate endurance with passiveness, so too Newbegin (2017:242) calls Christians to be "patient revolutionists". In Paul's words, to be "patient in tribulation" also means to "contribute to the needs of the saints and seek to show hospitality" (8:12-13; ESV). The hope for justice nurtures such a Christian engagement.

The longing of the Swiss people for equal opportunities provides an excellent point of contact with the attitude of Christian communities. This is a desire that cannot be fulfilled by the current pluralistic society. Whether regarding retirement provision, unemployment, foreigners or health care, injustice is the source of much personal and communal trouble. Vince Vitale and Zacharias (2017:124-131) welcome this desire by stating that it is justified within biblical hope. Justice is thereby used as an ethical term (cf. Schaefer 2014:756). In fact, Pope Benedict XVI (2008:84) believes that the quest for justice is the strongest argument for faith in eternal life. As a matter of fact, "a world that has to establish justice itself is a world without hope" (:81). Machiela and Lioy (2007:111-114) convincingly explain the biblical hope of God's fair judge-

---

<sup>741</sup> He criticises desire, affect, rhetoric, novelty, poverty and theological virtue as aspects of hope before reaffirming Kierkegaard's explanation of despair as wiping out false gods and focusing the attention solely on the true God (:178-179).

ment<sup>742</sup>. However, Wolterstorff (2004), in his example of South Africa's Christians in regard to the apartheid regime, shows that justice does not start with the consummation but with petitionary prayer. The struggle for the exact object of prayer follows and the prayer of thankfulness at the alleviation of the injustice concludes the action. Such a procedure indicates the required humbleness. This leads to the theological dimension of justice (cf. Schaefer 2014:756).

In fact, the subjects of justification and peace in Romans remind Christian communities that God's grace is the only basis on which to pass his judgement (5:2). Indeed, "the root of Jesse" can be the only fair ruler of the Gentiles, leading them to hope "in him" (15:12; ESV). But the only option is to be "justified by faith" in order to get "righteousness" (5:1; 4:22; ESV). This humbleness in turn implores non-Christians to "be reconciled to God" (2 Cor 5:20) and enter into a stance of peace (5:1). This *Schalom* is what Paul asks God for his readers (15:13). Moltmann (2010:83) states pointedly: "Frieden ist nicht die Abwesenheit von Gewalt, sondern die Anwesenheit von Gerechtigkeit". The hope for justice therefore does not let Christian communities in Switzerland remain passive. It reaches out to the injustices praying, pleading, serving and trusting for God's fair trial.

Whereas communities are essential to demonstrate hope in action, the object of Christian hope should also to be the topic of apologetic interactions.

### 5.2.2 *The Object of ἐλπίς as Apologetic Task*

The apologetic approach, according to 1 Peter 3:15, is biblically linked to conveying hope<sup>743</sup>. An apologetic strategy can remove barriers to faith, especially for intellectual people who themselves are influential in shaping the culture (cf. Craig 2008:22). Within a pluralistic setting, such an approach is particularly urgent (:23; cf. also Johnston 2001:81). William Lane Craig (2008:23-24) divides the field broadly into defensive and offensive apologetics. In regard to the defensive approach, the main task in the current Swiss society is to raise awareness of the incongruences. Similarly to Luke's, John's and Paul's explanations of false hopes (cf. ch. 4.3.4), Christian dia-

<sup>742</sup> He states that even the warning of hell can create hope (:114). Johnston (2001:112) however, sounds a note of caution because of the danger of confusion between the biblical and the traditional perceptions of hell. For a helpful theological survey, cf. Kärkkäinen (2017:183-204).

<sup>743</sup> This is the only passage in the NT with an occurrence of ἀπολογία, meaning a speech or an act of defence (cf. BDAG, s.v. ἀπολογία).



logue examines the assumptions of the interlocutor critically. However, due to the lacking evidence in Romans' treatment of hope, the priority is placed on the offensive approach, which offers a biblical understanding of hope within the current setting, leading in the last section to a differentiation between faith and reason. Whereas appropriate methods for such a dialogue exceed the scope of this study, a possible content for discussion is set out in the following section.

#### 5.2.2.1 *Incongruences*

The polls reveal the "high level moaning" in Switzerland. In contrast to the majority of the world, Swiss people do not have to fight for their daily existence. Nonetheless, they express dissatisfaction in exactly those areas of their world-leading position. In "Counterfeit Gods", Keller (2009) dismantles human objects of hope such as love, money, success and power, showing at the same time the Christian hope as an attractive alternative. Swiss theologian Schweyer (in Keller 2017:377) perceives money as a taboo subject in Switzerland. He encourages churches to hold a fundamental debate about poverty, wealth, money and responsibility. C.S. Lewis (2014:152-153) convincingly shows how the insatiable human desires point to the logical consequence of being made for more than this earth can offer.

A further incongruence that can be used to portray biblical hope is the distinct individualism versus the desire for good relationships. Halík (2014:73) fears that the situation becomes hopeless when men source their hope in their own activities. He continues (:241): "Der Mensch 'braucht' deswegen Gott, damit er sein 'religiöses Bedürfnis' nicht mit irgendeinem Ersatzgegenstand, 'irgendeinem Gott' bzw. heutzutage mit der weitverbreiteten Illusion befriedigen würde, dass er selbst Gott sei." Minear (1954:25) radically sets out the Christian understanding of dealing with false and true hope: "The disciple of Christ must renounce all his possessions (including his hopes) and yet recognise that in Christ he becomes the possessor of ,all things"". The difference is not only shown in a religious belief but often becomes very apparent. Vitale and Zacharias (2017:181) believe that humans can be "the glory and the shame of the universe", depending on whether they recognise their purpose or not.

The incongruences, as observed in the examined polls, threaten the positive connotation of hope in the Swiss culture. While still viewed as something that is necessary for life, the culture's relativistic orientation removes hope's proximity to life and reduces it to a merely abstract principle (cf. Goetzmann 2014:1013). However, for the human experience, the proximity to life is crucial. James Smith (2004) has impres-

sively shown how far philosophers such as Richard Rorty and Jacques Derrida have gone in explaining hope despite lacking its grounds and objects. Hope thus is reduced to optimism. Halík (2014:13) in turn diagnoses optimism as "illness of the credulous". Gerhard Kardinal Müller (2016:17) concludes by stating that despite optimism, the current problems will deteriorate without the acceptance of God. Schweyer (in Keller 2017:379) answers the decrease of faith in Switzerland by encouraging churches to address specifically the religious distant segment of the population instead of differentiating themselves from other Christian communities, a call in full accordance with Paul's statements in Romans. Instead of guarding themselves "against discretely determined negative outcomes" (Johnson 2004:48), Christians are called to reach out "toward a positively defined future", in accordance with Paul's "boasting" (5:2; NIV). It is this attractive, positive approach to life and faith that is subsequently presented.

#### 5.2.2.2 *Offensive Approach*

After a critical dialogue about the incongruences of hope in today's society, the offensive approach attempts to bridge the evidence in Romans to current Switzerland. Firstly, the biblical Christian hope does not focus on heaven but on the ultimate kingdom of God. In his reflection on Lutheran eschatology and its impact on liturgy, James Ware (2009:129-139) observes a concerning focus on a disembodied heaven as the final destination. According to N.T. Wright (2007:120-128), Ascension Day in this theological setting can hardly be differentiated from Easter. Machiela and Lioy (2007:57) state: "The ultimate hope of believers is the eternal kingdom of God, not the rapture or the millennium." Together with Moltmann (2010:69) and Kärkkäinen (2017:213) they criticise dispensationalism as a problematic approach to support biblical hope. The same direction is taken by Moltmann's (2008) critique of the Pope's encyclical (Benedict XVI 2008)<sup>744</sup>. N.T. Wright (2007:146) goes as far as to accuse the "rapture theology" of avoiding the ultimate confrontation between God and evil, having a tendency towards a "private dualistic spirituality" and a "political laissez-faire quietism". On the other hand, Machiela and Lioy (2007:64) rightly do not see liberalism as a valid alternative. They argue convincingly that liberalism diminishes hope by obscuring the Christian future and criticise Moltmann for not having ful-

---

<sup>744</sup> Topics such as the kingdom of God, the resurrection and the new earth are lacking in the encyclical. Moltmann (2008:31) therefore concludes that Benedict's description of hope is hardly distinctive from faith.

ly escaped liberalism by "construing the end-time more as an idea than as an actuality"<sup>745</sup>. The evidence of Roman's hope in general and the one of chapter 8 in particular, places Christian hope under God's dominion. The "hope of glory" (5:2) then is not satisfied with eternal life or a place of bliss but only with the full presence of God "on earth as it is in heaven" (Matt 6:10). This theological understanding of ultimate Christian hope has practical implications for the way we ought to perceive life.

When Christian life is considered from the end (its final destination), as described by the New Testament, hope affects our perspective and actions. Firstly, Christian hope is hope for a happy end. In accordance with Paul's various chains of thought (4:18-22; 5:1-5; 8:18-25; 15:1-13), Machiela and Lioy (2007:27) state that Christians have to be taught "to view the daily struggles in the light of the return of Jesus and His emerging kingdom". Indeed, "the sufferings at the present moment are not worth comparing" (8:18; own translation) when being aware of "the powers of the age to come" (Heb 6:5; ESV). Mere optimism thus makes room for real hope<sup>746</sup>. Secondly, the biblical concept of transformation takes into consideration the consistency between man's creation in the image of God and its final consummation (cf. Ware 2009:137). Already within creation, God called "the things that are not so that they are" (4:17b; own translation). He is able to transform barren wombs into nations (4:18-19), suffering into hope (5:3-4) and bondage into freedom (8:21). Actions in this life thus matter (cf. 1 Cor 15:58), and creation, our bodies included, has an intrinsic value, in contrast to a dualistic view that divides between the immortal soul and the mortal body (cf. Wright 2007:39). Instead of a "private eschatology" characterised by a personal bliss after death, true Christian hope raises the awareness of responsibility for public matters (cf. Newbegin 2017:131). Soren Kierkegaard (in Vitale and Zacharias 2017:178-179) said that he had learned to define life backward and to live it forward. When the present of the future and the future of the present comes into focus (cf. Von Sass 2016:498), hope is therefore rather arrival than future.

The emphasis on the resurrection of Jesus Christ and its relevance for our lives and future has to be a main topic in the Christian message. Instead of trying to become more relevant by adapting themselves to the current society, Christian communities

---

<sup>745</sup> Machiela and Lioy (2007:64) are at the same time eager to emphasise Moltmann's positive stimulating of the church in regard to social actions. For a further critique of Moltmann, cf. Adam (2013).

<sup>746</sup> Tomáš Halík (2014:13) provides a further helpful differentiation between optimism and hope: "Der Optimismus ist die kühne Annahme oder die gewagte Unterstellung, dass 'alles gut gehen wird'; im Gegensatz dazu ist die Hoffnung eine Kraft, die auch eine Situation auszuhalten vermag, in der sich diese Annahme als Illusion erwiesen hat."

are called to be relevant by stating truth that is eternally valid (cf. Johnston 2001:137). The "assurance beyond the grave" therefore "should be given full voice" (:136), in accordance with Paul's chain of reasoning (4:24-25; 5:1). In regard to Christians, Ware (2009:137) believes that in focusing on the hope of resurrection, different denominations rediscover common ground. Authors such as Craig (2008) provide not only extensive argumentation for the case of Jesus' physical resurrection (:333-400) but also exhaustive literature lists (:401-404)<sup>747</sup>. However, by proclaiming confidently the message of resurrection, one should not forget the reminder of Minear (1954:56; similarly McDowell 2006:26) that just as at the time of Roman's writing, contemporaries will never allow the Christian community to forget how absurd this hope is. It is still a hope "contrary to hope" (4:18; NKJV) and contrary to the circumstances (4:19; 8:18, 20, 23). Lesslie Newbigin (2017:13) concludes rightly that the empty grave, after all, fits only into a conception of the world whose starting point it is. After all, "hope that is seen is not hope" (8:24; ESV).

The Christian way of dealing with death is a valuable testimony for demonstrating the object of biblical hope in a relativistic society. Because the Swiss society sets its main hopes on present life aspects, death is often ignored or becomes the ground for inconsolable grief. New aspects of Swiss culture, such as the nameless scattering of the dead body's ash or the celebration of Halloween, are indicators of the desperate situation of hope (cf. Müller 2016:138-139). In sharp contrast, both Alister McGrath (2012) and Todd Billings (2017) describe how dying Christians were a convincing demonstration of Christian hope to them. The most remarkable aspect, according to Billings (:9), is that fighting for the present life can be stopped without losing hope. Both "the deadness of Sarah's womb" (8:19; KJV) and Christ's death (15:3) are not the end. It is Christ's resurrection that will lead to "the redemption of our bodies" (8:23; ESV). Funeral services offer a good opportunity to proclaim this transcendent and confident hope.

### 5.2.2.3 *Faith and Reason*

In a highly enlightened society that nonetheless distrusts material things, the relationship between faith and reason has to be postured by the Christian community. Pope Benedict XVI (2008:51) stated justly that they need each other in order to ac-

---

<sup>747</sup> For a brief outline of the arguments, cf. Keller (2008:201-212).

compish their true nature and mission<sup>748</sup>. Lesslie Newbegin (2017) has spent great effort in proving the subjectivity of science. For Swiss people it is crucial to understand that reason is just like faith, not objective but derived from tradition (:10-12). The answer to this equivalence is twofold.

Firstly, science has to be a concern within Christian dialogue. Vince Vitale and Zacharias (2017:63-92) have shown how the science of the universe points to a highly intelligent, powerful and personal designer (:87)<sup>749</sup>. Remarkably, exactly the same scientific laws provide the framework for miracles (:87-88). While science tries to answer the question of mechanism (how?), the questions of agency (who?) and of purpose (why?) are not answered (:65). In sharp contrast, the Romans' evidence of hope, with the exception of 15:24, is always linked to God as agency and purpose. The remaining leap of faith that is needed provides the necessary freedom (cf. Müller 2016:81). Churches thus have to take reasoning arguments more seriously, seeing them not as opponents but as assistants.

Secondly, Christian dialogue has to invite people into the mystery of faith. In current Switzerland, the significance of immaterial things receives fresh impetus. Instead of taking science's place, hope, as navigating "between the presumption of claiming to know too much and the emptiness of knowing nothing at all" (Hughes 2004:103), is more attractive than absolute security. The humility of Christian hope admits to not having the entirety of truth (cf. Newbegin 2017:14). Truth in Christianity is a person and a way (cf. John 14:6), not a doctrine. In addition, the rich correlation between hope and the Spirit in Romans (5:5; 8:23; 12:11; 15:13) encourages churches to set more focus on the third persona of the trinity. Schirmer (2014:71) urges pastors to expect the Holy Spirit to influence the entire development of a sermon. Indeed, "all theology is a dialogue with the Spirit" (Smith 2013:28). Already Swiss theologian Karl Barth (in Loscalzo 2000:27) called Christians to a renewed sense of wonder. Johnston (2001:125) expects rightly that even grace, as the basis of Christian hope, is a more attractive concept today than shortly after the Enlightenment. He therefore encourages Christians back to a "Christian message rich in mystery of God and wonder of His grace" (:147). The conveyance of Christian hope can thus answer the accusation of fundamentalism. Swiss catholic theologian Kurt Koch (1998:95) states point-

---

<sup>748</sup> In sharp contrast, Karl Barth (1940:130) played off faith against reason: "Der Glaube aber ist also geschickt, dass er der Vernunft den Hals umdreht und erwürgt die Bestie, welche sonst die ganze Welt samt ihren Kreaturen nicht erwürgen können."

<sup>749</sup> For an exhaustive explanation, cf. William Lane Craig (2008).

edly that the Christian church of the future has to be necessarily a mystic church; otherwise it will probably not be a church any more.

After having displayed important content for apologetic interactions in regard to the object of hope, it is pivotal for Swiss Christians to witness the firm basis of their hope.

### **5.2.3 The Basis of *ἐλπίς* as Testimony of Hope**

Neither churches and their representatives nor religious and spiritual experiences are viewed as a legitimate source of hope in today's Swiss society. In fact, faith as the attitude of the subject in relation to its basis, as Smith (2004:227) suggests, is lacking in the modern concepts of hope. The main reason for this absence has to be found in relativism. Christian hope and its basis can fill this vacuum, especially when communicated as a personal testimony.

#### **5.2.3.1 Relativism**

Relativism<sup>750</sup> is a serious problem in Switzerland regarding the conveyance of Christian hope. Swiss people are "selective relativists" (Stefanick and Burke 2011:5). In regard to values and religious beliefs, the current society has adapted Nietzsche's assumption of nothing being right or wrong (cf. Newbegin 2017:19). At the same time, the current cultural milieu remains deeply modernistic (cf. Craig 2008:18). There are still hard-facts that are believed to be true. Some fundamental ethical values are thereby included<sup>751</sup>. Cardinal Ratzinger, later Pope Benedict XVI, called relativism "the greatest problem of our time" (Zenit 2003). In fact, as Vitale and Zacharias (2017:170) state, "relativism becomes the quicksand of humanism, and meaning is also destroyed because one cannot find security based on a value-less culture, defined by a value-less individual". Stefanick and Burke (2011:8) call it "a crisis in meaning and a poverty of purpose" and Machiela and Lioy (2007:3) point to the "Meaningless" of Ecclesiastes 1:2 as the fruit of living without purpose<sup>752</sup>. Because of

---

<sup>750</sup> For a practical introduction to the subject, cf. Stefanick (2011). With "Der Widersinn des Relativismus", a highly sophisticated and recent confrontation is provided by German philosopher Josef Seifert (2016).

<sup>751</sup> This situation leads authors such as Keller (2015:122), Wolterstorff (2004:91) and Smith (2004:202) to an at least critical use of the term postmodernism (contra Johnston 2001:9-27). For an exhaustive survey, cf. the doctoral dissertation by Haase (2009:51-58) as well as Schirmer (2014:32-46).

<sup>752</sup> Suicide is a serious and underestimated issue in Switzerland. The statistics show numbers above average in relation to both other European countries and other health problems in Switzerland (cf. Obsan 2018).

society's impact also on Christian communities, relativism has to be addressed continually to challenge both Christians and non-Christians.

To respond to relativism effectively, Christians are called to live in both the biblical tradition as well as in the tradition of the current society (cf. Newbegin 2017:76). These two traditions have to be kept in a constant dialogue. A good starting point is the claim of historical truth that can convince people of an absolute (:104-119). The irrational distinction between relativistic and absolute areas of life can be a further step. The double commandment of love (cf. Matt 22:37-40), for instance, shows convincingly that charity is based on God (cf. Vitale and Zacharias 2017:167). In regard to different religions, the observation that they themselves have no equal claim, neither of rationality nor of impact in society, is fundamental (cf. Vitale and Zacharias 2017:95-115). In a relativistic society, metanarratives are suspicious (cf. Johnston 2001:109-110). In contrast, petite-narratives such as personal stories are valid proofs in a relativistic society (:32-33). This provides a valuable opportunity for sharing biblical narratives<sup>753</sup> and personal experiences. To sum up, the answer to the eroding of "the mortar that builds a society" is to display God as a trustworthy absolute (Stefanick and Burke 2011:12)<sup>754</sup>. There is, after all, a "universal hunger for truth" (Bushlack 2013:18). Sri's first key "for responding to relativism" (2016:83-151) is called "Lead with mercy" (:85) with regard to the wounds of a relativistic society. Keller (2015:156) confirms that contemporary people are victims of the current mindset far more than its perpetrators: "Seen in this light the Christian Gospel is more of a prison break than a battle". Using the example of politics, John Jenkins (2011) has summarised the problem of relativism and the Christian solution pointedly<sup>755</sup>. According to him, relativism prevents disagreement but also prevents caring (:214). However, humility, charity and the power of witness (:215) provide the epistemology for a diverse community, characteristics all based on love<sup>756</sup>.

---

<sup>753</sup> Jonathan Schneider (2018) in his master-thesis has laid out several biblical narratives to explain the Gospel.

<sup>754</sup> James Danaher (2002:313) concludes that an objective view is not the answer to relativism but a personal and intimate relationship with God that allows for an increasing awareness of His perspective.

<sup>755</sup> Jennifer James (2011) provides a similar argumentation for teachers in public schools by showing a Christian attitude between fundamentalism and relativism.

<sup>756</sup> Chan (2010:47) states: "The Christian faith condemns arrogance and an attitude of superiority toward people of other faith and, for that matter, people of no faith."

### 5.2.3.2 *Love and Mission*

Love is not only the outcome of Christian faith but also the very source. This is a challenge for the current Swiss society. Because of God's love as starting point (15:3) and the Spirit presently providing us with love (5:5), the boundaries of conditional love can be broken (cf. Müller 2016:44). Vitale and Zacharias (2017:173) call love a "supreme ethic", in accordance with Paul's statements (12:9-10; 12:13). Halík (2014:148) believes that forgiveness out of love is one of the most precious outcomes of Christian hope: "Im Akt der Vergebung feiert die Zukunft den Sieg über die Vergangenheit". Because of this love, there is no room for denominational arrogance (15:6-7), a fact that has to be increasingly embraced by Christian communities in Switzerland. Longenecker (2016:574) explains Romans 5:11 convincingly in that "right boasting is not in doctrine or in the human sources from which they have come, but only in things we have received through our Lord Jesus Christ". Hope is thus not possible apart from the one who was sent by God for our salvation (cf. Newbegin 2017:95-96). This ultimate expression of God's love and its outpouring by the Spirit makes it possible to love others, not only to tolerate them (Chan 2010:47). C.S. Lewis (in Vitale and Zacharias 2017:175) names appreciative love in worship "the climax of love", in accordance with Romans' evidence (15:1-12). Vitale and Zacharias (:175) sum this up pointedly: "In every other worldview, at best life precedes love. Only in Christian faith does love precede life." In this sense, hope is love stretching itself into the future (cf. Volf 2011:55). According to pope Benedict XVI (2008:68), this hope is consequently also hope for others.

Mission as witnessing the love of God to others is a major challenge for Swiss people. Keller (2015:14) states that the love for the Word of God and the love for people have to meet. In Romans, Paul's purposes of his writing as well as the different stations in the past, present and future expressively show this reunion. The promises of God are thereby a crucial starting point (4:18-21; 15:3-4; 15:8-12). Truth cannot remain a private opinion but has to be testified everywhere and to everyone. Newbegin (2017:145) calls this the logic of mission. Mission is therefore an expression of Christian hope (:147), leading to the glory of God.

In contrast, Schweyer (in Keller 2017:376) observes that the value of neutrality leads Swiss people to a faith that is lived out solely in private. Religious pluralism as well as relativism supports this hesitant approach. A full understanding of Christian hope between the indicative and the imperative is helpful to understand the commission for



mission (cf. Matt 28:19-20). Newbegin (2017:138) states that the Christian community is not the performer of mission but its location. Indeed, the evidence in Romans portrays God as primary factor for a successful mission. Nonetheless, it is Paul himself (15:22-25) and the Christian community (12:9-13) that contribute actively to the spread of hope. Their identity as "children of God" (8:21) let them "abound in hope" (15:13). Furthermore, mission is neither the salvation of mere individuals nor the struggle for justice and peace in the world apart from the Gospel, exactly as the letter to the Romans is not to be understood within only one of these two concepts (cf. Newbegin 2017:157-158). It is God's work within both the individuals particularly and the world generally. Such a positive understanding of mission is needed within Swiss Christianity in order to witness the basis of hope.

After having displayed the crucial role of Christian communities for demonstrating hope, the object and basis of Christian hope was applied to current Switzerland by presenting important content for an apologetic dialogue and a convincing testimony. Subsequently, a detailed model is presented to visualise the findings of this study.

### 5.3 A Model for Conveying Hope

The following model has been developed to summarise and demonstrate the findings of this study regarding their application to the current situation in Switzerland. Each element is described in the graphical presentation below.

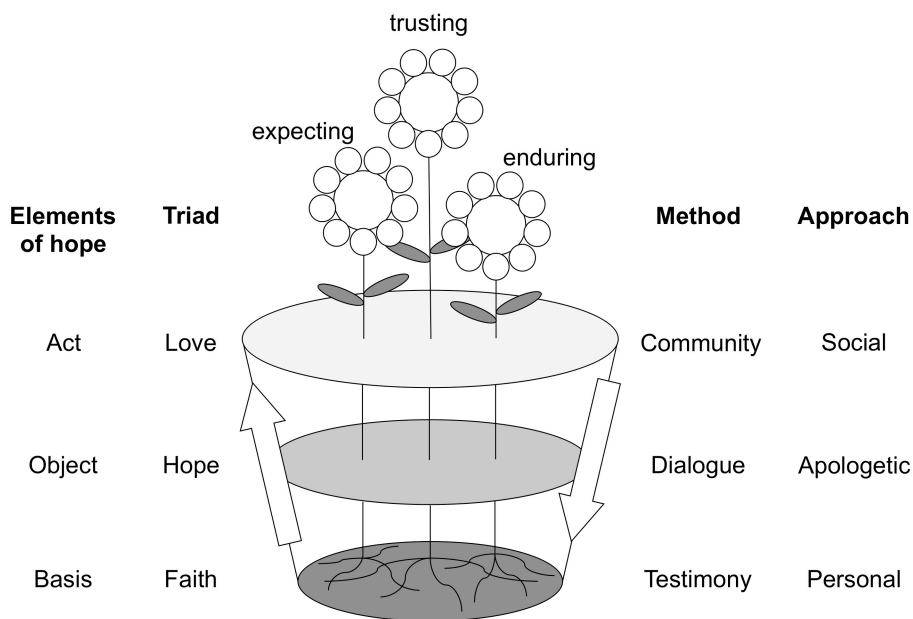


Figure 3: A Model for Conveying Hope

The developed model for conveying hope consists of a flowerpot with three levels. Three flowers sprout at the surface, representing the different aspects of hope in diverse Christian relationships. The pot depicts the foundation and mould for such communities. Whereas the top-level is most visible, it is the bottom-level that houses the roots of the flowers.

The two categories on the left are theological in nature and represent the biblical approach of this study. They are to be displayed from the bottom to the top as indicated by the arrow on the left. In regard to the elements of hope, the bottom-level reflects the basis of Christian hope, consisting, above all, of the soteriological aspects. Christian hope is "deeply rooted in Christ" (Newbegin 2017:158). Going up in the graphic, the object of hope is reflected by the fertile soil. The biblical understanding, with its present and future characteristics, provides a climate favourable for Christian communities to communicate hope. At the top, Christian communities have to be perceived most of all because of their hopeful actions, attracting and confronting their cultural setting.

In the next column, the Triad of faith, hope and love is associated with the different levels, in accordance to 1 Corinthians 13:13 and in correspondence with the context of Romans' *ἐλπίς*. Faith thereby forms the bottom-level, in accordance to the hope's basis. Hope represents the middle-level with focus on its object lying in the future. It reaches down to faith and forms in turn the basis for love. Thus love as the "greatest of these" (ESV) forms the visible surface.

The two categories on the right are practical in nature and represent the application section of this study. They are to be displayed from the top to the bottom as indicated by the arrow on the right. The method of application starts at the top by communities living out the Christian hope attractively. Going down, a dialogue at eye-level with interested people is helpful to remove barriers to faith and at the same time explaining the content of Christian hope. At the bottom level, the testimony of God's soteriological acts in relation to one's own life has a strong potential to be not only plausible but also powerful.

In the column at the right, the different approaches are depicted. At the top-level, the social approach demonstrates hope within loving relationships in the present social context. According to the three flowers, Christian communities in Switzerland are called upon to display an expectant hope, anticipating the future in the present situation within their relationships towards other humans as well as towards creation. They are called upon to trust God joyfully in liberty, positive freedom and diversity.

Lastly, they are called upon to endure and resist the tribulations of the present age, being confident of a just outcome. Scrolling down the model, the apologetic approach communicates the object of hope. Incongruences of current cultural presumptions have to be dismantled before demonstrating the unique aspects of Christian hope. At the bottom-level, the personal approach conveys the basis of hope as a testimony of faith. In doing this, God's love as a steady foundation for a full and everlasting life is testified.

The application as presented on the right side of the model is confirmed by the New York pastor Timothy Keller as well as by the Swiss theologian Stefan Schweyer. Keller (2008:xii-xiii) describes these approaches as crucial "barriers" that have to be removed from his personal path to faith. He states that they are "intertwined and dependent on one another". Schweyer (in Keller 2017:380) supports this triple fold approach as appropriate for current Swiss society. He speaks of an organisation-institutional approach, shaping Christian communities in that they are an expression of the Gospel not solely by their message but also by their form, according to the model's social approach. Furthermore, he describes a philosophic-cognitive approach, relating to secularism and faith, in accordance with our apologetic approach. In addition, he uses a biographic-narrative access, explaining faith understandably and via experiences. This corresponds with witnessing the basis of hope.

Summing up the proposed model, the theological procedure is presented on the one side and the practical procedure on the other side. Whereas the large surface of living out hope in relationships is meant to attract people of current Switzerland to faith, it is, in addition, an apologetic and, above all, a personal process to arrive at the core of Christian hope.

## 6 Conclusion

In the following conclusion, the findings of the study are summarised. For better readability, the passages relating to *ἐλπίς* are not cited anymore. Due to the study's biblical approach, the theological contribution to the subject of hope by some of the most influential theologians of the recent past and present has been marginalised so far. At this point, however, I feel honoured to integrate scholars such as Moltmann and NT Wright as well as the recent systematic approach by Kärkkäinen (2017).

### 6.1 Hope between Future and Past

Romans' *ἐλπίς* is oriented to the future regarding its objects, but oriented to the past regarding its basis.

Firstly, biblical hope reaches out to its future object. Abraham looked forward to become father of many nations. Paul as his descendant foresees the unity between Gentile and Jewish Christians. In regard to Paul's plans, the collection for Jerusalem, the visit to Rome and the travel plans for Spain are all linked with his hope for the further establishment of God's kingdom in this world. The hope of the Christian resurrection is described in terms of a revealed "adoption as sons" and as completed salvation. Whereas hope itself remains in eternity, the Christian status is consummated, resulting in God's glory in the Christians. This glory in turn is the hope of creation, liberating it from its futility and decay. Physicality in general is promised not to be deleted but to be transformed (cf. Kärkkäinen 2017:88).

Hope in Romans is about transformation. In essence, it is thus neither material nor modal in nature (cf. Von Sass 2016:499). Christian hope is personal. It expects, trusts and perseveres for the "God of Hope" and his renewed presence. On the one side, New Testament *ἐλπίς* is then totally inclusive. It comprises the personal as well as the eschatological hope<sup>757</sup>. It can be embraced by every human being because of

---

<sup>757</sup> Minear (:25) exemplarily shows that in Christ's prayer (cf. Luke 11:2-3), the request for daily bread follows the one for the coming of God's kingdom.

its characteristic as a gift through God's mercy. However, it is exactly this inclusiveness that makes New Testament *ἐλπίς* so exclusive (cf. Minear 1954:25). New Testament *ἐλπίς* as noun is determined and singular. Apart from God as both its basis and object, there is no real hope<sup>758</sup>. With hope, faith becomes "addicted" to the future (cf. Moltmann 2016:15). Its firm basis, however, is founded in God's history.

Secondly, firm hope looks at the past and sets its foundation on God. For Abraham, the characteristics of God such as his creational power and his covenant faithfulness were crucial in order to maintain hope against the circumstances. For Paul, the patriarchs' example as well as God's further promises in the scriptures are the basis for hope. Hope then "is expressed in terms of promise" (Kärkkäinen 2017:80). However, Jesus' death and his resurrection by the Father through the Spirit form Paul's arguments more than anything for a positive perspective, again building on the characteristics of God and his promises. *ἐπαγγελία* becomes *εὐαγγέλιον*, the God of the promise is the "God of Hope". Because his truth and mercy abound, hope also abounds. Hope thus expects the realities of the promises (cf. Moltmann 2016:16). Indeed, God is at work in history (Kärkkäinen 2017:79). He justified the believers by faith, placed them in a status of peace with God and provided them access to grace and the Spirit. What are the implications of the biblical evidence of past and future in regard to the present? Does hope escape the here and now by backward-looking or by delighting in a future status? The opposite is the case. According to Romans, only with hope is there true meaning in the present. While hope relies on its past and the future, its basis and object, the present is ignited from both sides.

On the one hand, hope requires seeing the present in light of the future. Moltmann (2004:18) states: "The tempest of the resurrection [...] blows from the future into the past." Paul's personal focus is on the future. Although he might reflect on the past when writing Romans, what he states is related to what is ahead. Ultimately, "we are in the light of what we shall be" (Pattison 2016:202), "a mere shadow of [the] future self" (Wright 2007:166). For the hope in Romans specifically, the present status of peace with God is marked by the eschatological peace as the consequence of the fair regency of the "shoot of Jesse". We will not be put to shame in the future, so we are not in the present. The confident, present joy is characterised by the abounding joy when the "pains of childbirth" are behind. In fact, we live in the "present of the fu-

---

<sup>758</sup> Zacharias (2017:162) describes this paradox for Christian faith in general: "Christianity is grounded in freedom and in an absolute."

ture" (cf. Von Sass 2016:498). Thereby, the "not yet" is not a "veil of ignorance" but "the source of creative energy and transformation" (Pattison 2016:202).

On the other hand, hope perceives the present in light of God's history in the world. God's reconciliation brought peace, which in turn allows Christians to live in peace with their neighbours. God's justification of the past lets them rejoice in the present. To be joyful in hope is therefore Paul's prayer and at the same time his appeal. Christ's salvific work lets them be confident to the extent of boasting. The assurance of being saved by Christ, having peace with God as his children and being equipped by the Spirit is reason for such a boasting. Because of God's faithfulness, his characteristics confirmed in history are reliable also for the present. He is still the one who "gives life to the dead" and "calls the things that are not". In Christ, God's promises are still "Yes" (2 Cor 1:20). In summary, hope then is about to affirm the movement and at the same time to estimate the history (cf. Moltmann 2016:26).

## 6.2 What Does Hope Look Like?

New Testament hope sees the present in the light of both God's indicative and future. The Pauline imperatives in Romans are gentle, seen rather as logical outcomes of hope. False hopes are hardly depicted, a fact that encourages addressing them in existent relationships. Hope is thus not neutral at all but perceived in terms of expectancy, trust and endurance. Sometimes *ἐλπίς* is expressed as a rational positive expectation, and sometimes as an emotional confident desire<sup>759</sup>. In sharp contrast to mere optimism, hope focuses on the reality of God's promises. Although often in contrast to certain circumstances, it is "[...] not belief in the impossible simply because it is impossible" (Cranfield 1986:248). When human expectation fades, trust sets in. In fact, Christian hope is trust in the first place, in accordance with the LXX use of the Hebrew terms. It trusts in regard to the firmness of hope's basis and in regard to its object. Hope is then faith. Trust in turn depicts the tension between the visible and the invisible, pointing to the open outcome of hope. In this tension, hope becomes endurance expressed as active waiting. In this regard, hope reaches further than faith. Moltmann (2016:16) states: "Durch den Glauben kommt der Mensch auf die Spur des wahren Lebens, aber allein die Hoffnung erhält ihn auf dieser Spur."

---

<sup>759</sup> Minear (1954:18) states: "Desires become hopes when they find solid earth beneath them, the patient stars above them, and an assured goal before them."

Hope contains both individual and communal aspects, the latter far more frequently expressed in Romans. Just as the antithesis between individual and communal aspects of faith does not stand up to the biblical evidence (cf. Dunson 2011:41), so hope neither plays off one against the other but combines the two, the individual aspects expressed in community and the communal aspects influencing the individual. Abraham's hope includes Sarah and the "many nations", Paul's hope is for fellowship, and the "hope of glory" cannot become reality unless glory is "simultaneously shared with others" (Minear 1954:44). This principle culminates in the ultimate hope, the triune God being "one and yet three" (Beveridge 1822:32).

Hope is most visible when contradicting or exceeding the experienced reality. For Paul and especially in Romans, suffering is a place of learning hope. Abraham suffered in the tension of "contrary to hope, based on hope". Christ in turn suffered in order to establish hope. Paul knows that suffering leads to hope when not giving in to unbelief. Paul's own suffering of the past conflicts in Galatia, Ephesus and Corinth, his strained relationship with Jerusalem and his encouragement of the Roman readers to bear the weak and endure the suffering, displays a hope that becomes strong, precisely in times of difficulties, leading Christians not only to a tested character but even allowing them to boast in the midst of their sufferings. Hope therefore increases to the extent of being fully convinced.

On the one hand, hope knows that death, as the ultimate threat, is destroyed irreversibly. It is a "beaten enemy" (Wright 2007:22). This victory is anticipated in God's characteristic as giving "life to the dead", in Abraham and Sarah's bodies and ultimately in Jesus' resurrection, the latter becoming the most important basis of Christian hope. Wright (2007:161) states: "The risen Jesus is both the *model* for the Christian's future body and the *means* by which it comes about." Resurrection takes place in history but then succeeds it (Kärkkäinen 2017:83). Because of God's triumph over death, the Christian resurrection is reality, expressed as "redemption of our bodies". Again, continuity and discontinuity meet. Our inward redemption has already taken place, contributing to the basis of hope; the power of resurrection is active in the present, whereas the Christian "we" still groans inwardly, anticipating the harvest by the "firstfruit of the Spirit". This continuity encourages Christians to get involved. Resurrection therefore increases the value of the present world (Wright 2007:37). Moltmann (2016:26) states pointedly: "Darum lebt der Glaubende nicht in den Tag hinein, sondern über den Tag hinaus [...]".

On the other hand, "the risen Christ is the crucified one" (Kärkkäinen 2017:111). Christ's death is the reason for the coming of the Spirit instead of God's wrath being poured out on us. Love is thus the basis, act and object of hope. As basis, God's mercy led to Jesus' salvific work. He bore our shame and pleased his neighbour. Not only the love from God, but also the love towards one's neighbour, are inseparably linked to *ἐλπίς*. Because of God's love, we have received the Spirit, who in turn poured out God's love into our hearts. Love thus is not a Christian option but an urgent appeal for displaying hope. To hope means to live in the love of the Spirit. This love accepts different opinions, welcomes one another, bears the weak and builds up. There is no more space for judging and despising. Paul's warm greetings testify to the love for his readers. His support for Jerusalem shows his loving care. As he hopes to have fellowship and get strengthened, he himself pursues community with and growth of his fellow Christians. As he hopes to get support, he himself supports. Godly love has no limits; it even embraces the Spanish "barbarians". The "God of Hope" is the exclusive source of unconditional love (Moltmann 2016:27). Such a love reaches its goal only in the consummation of the world in the kingdom of God (cf. Kärkkäinen 2017:75) with its "impressive manifestation of God's renewed presence" (Grindheim 2017:452). Because of love, hope does not put Christians to shame, neither in the past nor in the present nor in the future. In the present, hope is expressed by love ultimately leads to a united praise of God.

In Romans, united praise is the particular identification mark of such a diverse community. It glorifies God by including Jews and Gentiles, strong and weak. Just as Abraham glorified God with his faith put into action, the readers' inward harmony shall lead to outward praise, increasing God's glory by their hope. Remarkably, hope in Romans even reaches out to creation. With a vibrant quality confidently expecting and enduring the present subjection (Dunn 1988:476), the non-human creation is affirmed and linked to Christians in the context of hope. It is thus the Christian task to view the world as "the shared house of all earthly created beings" and a "dwelling place of God" (Moltmann 2004:26).

### **6.3 The God of Hope for Switzerland**

The triune God is the Christian's only hope. He provides its basis, he is guarantee of the fulfilment and he is the power to act it out. The characteristics of God, together with his creation and promises, reach far back into the Old Testament. Christ's char-



acteristics, as well as his salvific work and his resurrection by God through the Spirit, are the inevitable basis of hope and already anticipate the final consummation. The Spirit, as the "firstfruit", is the provider of love, power and abounding hope. For the interim period, he is therefore the most relevant persona. He is the Spirit of adoption and assists believers in their intercession. In fact, prayer is a crucial element for expressing and sustaining hope. It should be expectant, trusting and constant, maintaining the relational aspect of hope between God and human and at the same time keeping watch for the coming age (cf. Moltmann 2010:23). It does this by intercession and praise. A praising, truthful and local community can express such praise at best (cf. Newbegin 2017:263-265). Such hope is sure and frank, "properly confident" and at the same time "properly humble" (Wright 2007:156) because of its total reliance on the "God of Hope" as provider, sustainer, and consummator of our hope.

The implication for today's Switzerland is an urgent call to Christian hope, primarily directed towards Christians. Johnston (2001:79) noticed rightly in regard to sermons: "The preacher in the twenty-first century will be one-part theologian, one-part sociologist, one-part evangelist, and one-part mystic – a person who genuinely encounters God." However, the call goes beyond the task of individuals. The holistic approach to mission that Paul displays has to face the fact that "what is at stake is not God's promise, nor hope, but the salvation of those to whom God has sent his Son" (Minear 1954:42). The unity of a heterogenic Christian community not only glorifies God but also displays a lifestyle of hope. It is a congregation characterised by trust in God, fully convinced about the good outcome and therefore full of joy. Its message is specified by an apologetic approach that clearly and comprehensibly conveys right and wrong understandings of Christian hope. In addition, it testifies to the indicative basis of hope. It can finally reach an exhorting character<sup>760</sup>.

To conclude, *ἐλπὶς* in Romans is set within an eschatological framework. Christ's death and resurrection mark the beginning of the new aeon. The consequences of these events, together with the presence of the Spirit, are the basis of Christian hope, expecting and trusting, with endurance and in suffering, for the complete manifestation of God's kingdom at the Parousia of Christ (cf. Everts 1993:415). The Christians' obligation, then and now, is "to live as resurrection people in between Easter and the final day, with our Christian life, corporate and individual, in both worship and mission, as a sign of the first and a foretaste of the second" (Wright 2007:41). To ac-

---

<sup>760</sup> Stuhlmacher (1991:236) calls Romans a "didactic and hortatory document with an apologetic accent".

compish this, Paul's prayer-wish of Romans 15:13 is as relevant as ever: "But the God of hope may fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit".

## Abbreviations

Abbreviations are applied in this study for increased readability. Apart from the guidelines provided by the SBL Handbook of Style (2014), the following abbreviations are used:

|                    |   |
|--------------------|---|
| i.a.               | inter alia  |
| Luth2017           | German Bible translation Luther 2017 (2016)   |
| NGÜ                | German Bible translation Neue Genfer Übersetzung (2011)   |
| Sch2000            | German Bible translation Schlachter 2000 (2006)   |
| TH <sup>2018</sup> | The Greek New Testament, produced at Tyndale House, Cambridge (Jongkind D and Williams P (eds.) 2018) |

## Works Cited

- Aalen S and H Kvalbein 2014. δόξα. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 305-309. Witten, Germany: SCM R. Brockhaus.
- Adam MB 2013. *Our Only Hope: More Than We Can Ask or Imagine*. Havertown, USA: James Clarke & Co. Checked out from EBSCOhost on 17<sup>st</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019
- Barrett CK 1957. *A Commentary on the Epistle to the Romans*. London, UK: Adam & Charles Black.
- Barth K 1940. *Der Römerbrief: Zweite Fassung 1922*. Zürich, Switzerland: TVZ.
- Bauckham R 2011. The story of the Earth according to Paul: Romans 8:18-23. *Review & Expositor* 108(1):91-97.
- Baumgartner M 2018. Interview by R Höneisen. Published in *IdeaSpektrum* 42, 10-13.
- Barclay JMG 2008. Is it Good News that God is Impartial? A Response to Robert Jewett, Romans: A Commentary. *Journal for the Study of the New Testament* 31(1):89-111.
- Barclay WB 1999. Reading Romans Missiologically. Online article. Accessed from [www.GlobalMissiology.org](http://www.GlobalMissiology.org), 2018-11-1.
- Baugh SM 2006. The Cloud of Witnesses in Hebrews 11. *The Westminster Theological Journal* 68(1):113-132.
- Benedict XVI 2008. *Auf Hoffnung hin gerettet. Die Enzyklika "Spe salvi"*. Freiburg im Breisgau, Germany: Herder.
- Beveridge W 1822. *Private Thoughts upon Religion, and a Christian Life*. London, UK: TC Hansard.
- Beyse KM 1989. קָ. In Botterweck and others (eds), *Theologisches Wörterbuch zum Alten Testament* (vol. 6), 1225-1226. Stuttgart, Germany: Kohlhammer.
- Billings JT 2017. Resurrection Hope and the Dying. *Trinity Journal* 38(1):7-27.
- Blagg TFC and Millett M 2002. *The Early Roman Empire in the West*. Oxford, UK: Oxbow Books.

- Blass F, Debrunner A and Funk RW 1961. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Chicago, USA: University of Chicago Press.
- Blomberg CL and Markley JM 2010. *Handbook of New Testament Exegesis*. Grand Rapids, USA: Baker Academic.
- Boddy, BJ 2015. An Exegetical and Theological Analysis of Romans 8:18-30 with Specific Reference to the Role of the Holy Spirit in Intercession. Master-Thesis, South African Theological Seminary. Johannesburg, South Africa. Accessed from <https://www.sats.edu.za/research-resources/#3>, 2018-11-06.
- Bowen T 2013. The God Who Hopes. Online article. Accessed from <http://www.insearchoftruth.org>, 2018-11-06.
- Bowes KD and Kulikowski M 2005. *Hispania in Late Antiquity: Current Perspectives*. The Medieval and Early Modern Iberian World (vol. 24). Boston, USA: Brill.
- Braaten LJ 2006. All Creation Groans: Romans 8:22 in Light of the Biblical Sources. *Horizons in Biblical Theology* 28(2):131-159.
- Braumann G 2014. υἱός. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 1134-1135. Witten, Germany: SCM R. Brockhaus.
- Breland MV 2017. Eschatological Hope in the Coming Peaceable Kingdom: An Examination of Paul's Exhortations in 1 Thessalonians 4-5. *The Living Pulpit* 26(1):10.
- Bruce FF 1991. Purpose and Occasion of Romans Again. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 175-194. Peabody, USA: Hendrickson Publishers.
- Bultmann R 1935a. Der alttestamentliche Hoffnungs begriff. In Kittel G (ed.), *Theologisches Wörterbuch zum Neuen Testament* (vol. 2), 518-520. Stuttgart, Germany: W. Kohlhammer.
- \_\_\_\_\_ 1935b. Die Hoffnung des hellenistischen Judentums. In Kittel G (ed.), *Theologisches Wörterbuch zum Neuen Testament* (vol. 2), 525-527. Stuttgart, Germany: W. Kohlhammer.
- \_\_\_\_\_ 1935c. Der urchristliche Hoffnungs begriff. In Kittel G (ed.), *Theologisches Wörterbuch zum Neuen Testament* (vol. 2), 527-531. Stuttgart, Germany: W. Kohlhammer.
- Bundesamt für Statistik 2017. Ausländische Bevölkerung. Online article. Accessed from <https://www.bfs.admin.ch>, 2018-11-05.
- Burnett DA 2015. "So Shall Your Seed Be": Paul's Use of Genesis 15:5 in Romans 4:18 in Light of Early Jewish Deification Traditions. *Journal for the Study of Paul & His Letters* 5(2):211-236.
- Bushlack TJ 2013. The Age of Skepticism. *America* 208(4):16–18.
- Byrne B 1996. *Romans*. Sacra Pagina 6. Collegeville, USA: The Liturgical Press.

- Carrier R 2014. The Prospect of a Christian Interpolation in Tacitus, *Annals* 15:44. *Vigiliae Christianae* 68(3):264-283.
- Carson DA and DJ Moo 2010. *Einleitung in das Neue Testament*. Giessen, Germany: Brunnen-Verlag.
- Caulley TS 2011. The Chrestos/Christos Pun (1 Pet 2:3) in P72 and P125. *Novum Testamentum* 53(4):376-387.
- Chan MLY 2010. Sowing Subversion in the Field of Relativism. *Christianity Today* 54:44–47.
- Chase ML 2014. The Genesis of Resurrection Hope: Exploring its Early Presence and Deep Roots. *Journal of the Evangelical Theological Society* 57(3):467-480.
- Coenen-Marx C 2014. Hermeneutische Überlegungen. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 541-542. Witten, Germany: SCM R. Brockhaus.
- Cooper A 2012. Hope, a mode of faith: Aquinas, Luther and Benedict XVI on Hebrews 11:1. *Heythrop Journal*. 53(2):182–190.
- Craig WL 2008. *Reasonable Faith: Christian Truth and Apologetics* (3<sup>rd</sup> ed.). Wheaton, USA: Crossway.
- Cranfield CBE 1986. *A critical and exegetical commentary on the Epistle to the Romans* (2 vols). ICC. London, UK: T. & T. Clark Ltd.
- Credit Suisse 2017. Worry Barometer. *Credit Suisse Bulltin* 4:53–71.
- Curchin LA 2004. *The Romanization of Central Spain: Complexity, Diversity and Change in a Provincial Hinterland*. London, UK: Routledge.
- Dana MM 2005. Suffering, endurance, character, hope: Romans 5:1-11. *Journal for Preachers* 28(2):33-36.
- Danaher JP 2002. Relativism and Christian Theology. *Evangelical Review of Theology*. 26(4):310–319.
- Danker FW (ed.) 2000. *A Greek – English Lexicon of the New Testament and other Early Christian Literature* (3<sup>rd</sup> rev. ed.). Chicago, USA; London, UK: The University of Chicago Press.
- Das AA 2007. *Solving the Romans Debate*. Minneapolis, USA: Fortress Press.
- \_\_\_\_\_ 2008. Paul of Tarsus: Isaiah 66:19 and the Spanish Mission of Romans 15:24, 28. *New Testament Studies* 54(1):60-73.
- \_\_\_\_\_ 2011. 'Praise the Lord, All you Gentiles!': The Encoded Audience of Romans 15:7-13. *Journal for the Study of the New Testament* 34(1):90-110.
- Duncan J 2015. The Hope of Creation: The Significance of ἐφ' ἐλπίδι (Rom 8:20c) in Context. *New Testament Studies* 61(3):411-427.
- Dunn JDG 1988. *Romans* (2 vols). WBC. Dallas, USA: Word Books.

- Dunson BC 2011. Faith in Romans: The Salvation of the Individual or Life in Community? *Journal for the Study of the New Testament* 34(1):19-46.
- English Standard Version 2016. Wheaton, USA: Crossway Bibles.
- Etter L 2015. Kirche in der multikulturellen Gesellschaft von heute. Eine kontextuelle Evaluation verschiedener Modelle christlicher Gemeinden zum Umgang mit Menschen aus anderen Kulturen. Abschlussarbeit, IGW. Zürich, Switzerland. Accessed from <https://www.igw.edu>.
- Everts JM 1993. Hope. In GF Hawthorne and RP Martin (eds), *Dictionary of Paul and his Letters*, 415-417. Downers Grove, USA: InterVarity Press.
- Falkenroth U and Willi HP 2014. ὑπομένω. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 673-675. Witten, Germany: SCM R. Brockhaus.
- Fitzmyer JA 1993. *Romans*. The Anchor Bible 33. New York: Anchor Bible.
- Förster H 2014. Der Aufenthalt von Priska und Aquila in Ephesus und die juristischen Rahmenbedingungen ihrer Rückkehr nach Rom. *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 105(2):189-227.
- Foster RL 2014. The Justice of the Gentiles: Revisiting the Purpose of Romans. *Catholic Biblical Quarterly* 76(4):684-703.
- Gäckle V 2004. *Die Starken und die Schwachen in Korinth und in Rom. Zur Herkunft und Funktion der Antithese in 1Kor 8,1-11,1 und in Röm 14,1-15,13*. Tübingen, Germany: Mohr Siebeck.
- Gamble HJR 1979. The Textual History of the Letter to the Romans: A Study in Textual and Literary Criticism. *The Catholic Biblical Quarterly* 41:156-157.
- Goetzmann J 2014. Hermeneutische Überlegungen. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 1012-1014. Witten, Germany: SCM R. Brockhaus.
- Grindheim S 2017. A Theology of Glory: Paul's Use of Δόξα Terminology in Romans. *Journal of Biblical Literature* 136(2):451-465.
- Groeschel C 2018. *Hope in the Dark: Believing God Is Good When Life Is Not*. Grand Rapids, USA: Zondervan.
- Grünwaldt K 2014. δικαιοσύνη. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 729-739. Witten, Germany: SCM R. Brockhaus.
- Haacker K 2003. *The Theology of Paul's Letter to the Romans*. Cambridge, UK: Cambridge University Press. Checked out from EBSCOhost on 17<sup>th</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019.
- Haase, JM 2009. Postmodernity: Impact and Implications. Doctoral dissertation, University of Zululand. KwaZulu-Natal, South Africa. Accessed from <https://www.sats.edu.za/research-resources/#3>, 2017-11-01.

- Hafemann SJ 2000. Eschatology and Ethics: The Future of Israel and the Nations in Romans 15:1-13. *Tyndale Bulletin* 51(2):161-192.
- Halík T 2014. *Nicht ohne Hoffnung. Glaube im postoptimistischen Zeitalter*. Freiburg im Breisgau, Germany: Herder.
- Hebblethwaite B 2010. *The Christian Hope*. Oxford, UK: OUP Oxford. *Checked out from EBSCOhost on 17<sup>st</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019.*
- Heckel U 2014. καύχημα. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 1517-1521. Witten, Germany: SCM R. Brockhaus.
- Heil JP 1987. *Romans-Paul's Letter of Hope*. Rome, Italy: Gregorian & Biblical Press.
- Hodge CJ 2007. *If Sons, Then Heirs: A Study of Kinship and Ethnicity in the Letters of Paul*. Oxford, UK: Oxford University Press.
- Hoffmann E 1976. ἐλπίς. In Brown C (ed.), *The New International Dictionary of New Testament Theology* (vol. 2), 238-244. Grand Rapids, USA: Zondervan.
- Hughes KL 2004. The Crossing of Hope, or Apophatic Eschatology. In M Volf and WH Katerberg (eds), *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*, 101-124. Grand Rapids, USA: Eerdmans Publishing Company.
- IMD 2018. IMD World Competitiveness Ranking. Online article. Accessed from <https://www.imd.org>, 2018-09-24.
- James JH 2011. When missions collide. *Phi Delta Kappan* 93:28–32.
- Jeanrond WG 2011. Love and Eschatology. *Dialog: A Journal of Theology*. 50(1):53–62.
- Jenkins J 2011. Passionate and Respectful Conversations. *Vital Speeches of the Day* 77:211–216.
- Jervell J 1991. The letter to Jerusalem. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 53-64. Peabody, USA: Hendrickson Publishers.
- Jewett R 2007. *Romans: A commentary*. Hermeneia. Minneapolis, USA: Fortress Press.
- Johnson D 2004. Contrary Hopes: Evangelical Christianity and the Decline Narrative. In M Volf and WH Katerberg (eds), *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*, 27-48. Grand Rapids, USA: Eerdmans Publishing Company.
- Johnston G 2001. *Preaching to a Postmodern World: A Guide to Reaching Twenty-first Century Listeners*. Grand Rapids, USA: Baker Books.
- Jongkind D and Williams P (eds.) 2018. *The Greek New Testament, Produced at Tyndale House, Cambridge*. Cambridge, UK: Crossway and Cambridge University Press.



- Kalogerakis A 2004. The Demands of Living in the Spirit: Romans 15:1-6 at a Glance. *Phronema* 19:39-48.
- Kärkkäinen VM 2017. *Hope and Community. A Constructive Christian Theology for the Pluralistic World* 5. Grand Rapids, USA: Eerdmans.
- Käsemann E 1980. *An die Römer* (4<sup>th</sup> rev. ed.). Handbuch zum Neuen Testament. Tübingen, Germany: Mohr Siebeck.
- Keller T 2008. *The Reason for God: Belief in an Age of Scepticism*. London, UK: Hodder & Stoughton.
- \_\_\_\_\_. 2009. *Counterfeit Gods: When the Empty Promises of Love, Money and Power Let You Down*. London, UK: Hodder & Stoughton.
- \_\_\_\_\_. 2015. *Preaching: Communicating Faith in an Age of Scepticism*. London, UK: Hodder & Stoughton.
- \_\_\_\_\_. 2017. *Center Church Deutsch: Kirche in der Stadt*. Translated by J Schierholz. Giessen, Germany: Brunnen.
- King James Version. Online Bible. Accessed from <https://www.bibleserver.com>, 2018-11-07.
- Koch K 1998. *Kirche – um Gottes Willen! Unzeitgemässe Reden gegen den Trend*. Freiburg, Switzerland: Paulusverlag.
- Lambrecht J 2000. Syntactical and Logical Remarks on Romans 15:8-9a. *Novum Testamentum* 42(3):257-261.
- Lampe P 1987. *Die stadtrömischen Christen in den ersten beiden Jahrhunderten. Untersuchungen zur Sozialgeschichte*. Wissenschaftliche Untersuchungen zum Neuen Testament 2(18). Tübingen, Germany: Mohr Siebeck.
- \_\_\_\_\_. 1991. The Roman Christians of Romans 16. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 216-230. Peabody, USA: Hendrickson Publishers.
- Lewis CS 2014. *Pardon, ich bin Christ*. Basel: Brunnen.
- Lloyd V 2016. For What Are Whites to Hope? *Political Theology* 17(2):168–181.
- Longenecker RN 2011. *Introducing Romans. Critical issues in Paul's most famous letter*. Grand Rapids, USA: Eerdmans.
- \_\_\_\_\_. 2014. The Metaphor of Adoption in Paul's Letters. *The Covenant Quarterly* 72(3):71-78.
- \_\_\_\_\_. 2016. *The Epistle to the Romans*. NIGTC. Grand Rapids, USA: Eerdmans.
- Loscalzo CA 2000. *Apologetic Preaching: Proclaiming Christ to a Postmodern World*. Downers Grove, USA: IVP Academic.
- Lucado M 2018. *Unshakable Hope: Building Our Lives on the Promises of God*. Nashville, USA: Thomas Nelson.
- Luther 2017 (2016). Stuttgart, Germany: Deutsche Bibelgesellschaft.

- Machiela A and Lioy D 2007. *With Uplifted Head. Preaching Hope*. Eugene, USA: Wipf & Stock.
- Mauerhofer E and Gysel D 2004. *Einleitung in die Schriften des Neuen Testaments*. Nürnberg; Hamburg, Germany: VTR and RVB.
- McCarty VK 2016. Phoebe - Paul's Sister in Gospel Leadership: Rom. 16:1-2. *International Congregational Journal* 15(2):103-118.
- McDowell JC 2006. Karl Barth, Emil Brunner and the Subjectivity of the Object of Christian Hope. *International Journal of Systematic Theology* 8(1):25-41.
- McGrath A 2012. A Bridge Between Two Worlds. Online article. Accessed from <https://www.christianitytoday.com>, 2018-11-19.
- Metzger BM 1971. *A Textual Commentary on the Greek New Testament*. New York, USA: United Bible Societies.
- \_\_\_\_\_ 1994. *A Textual Commentary on the Greek New Testament* (2<sup>nd</sup> ed.). Stuttgart, Germany: Deutsche Bibelgesellschaft.
- Michel O 1978. *Der Brief an die Römer. Kritisch-exegetischer Kommentar über das Neue Testament 4* (5<sup>th</sup> rev. ed.). Göttingen, Germany: Vandenhoeck & Ruprecht.
- Miller JC 2001. The Romans Debate: 1991-2001. *Current Research: Biblical Studies* 9:306-349.
- Minear PS 1954. *Christian Hope and the Second Coming*. Philadelphia, USA: The Westminster Press.
- Moltmann J 2004. Progress and Abyss: Remembrances of the Future of the Modern World. In M Volf and WH Katerberg (eds), *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*, 3-26. Grand Rapids, USA: Eerdmans.
- \_\_\_\_\_ 2008. Horizons of hope. *Christian Century* 20:31-33.
- \_\_\_\_\_ 2010. *Ethik der Hoffnung*. Gütersloh, Germany: Gütersloher Verlagshaus.
- \_\_\_\_\_ 2016. *Theologie der Hoffnung. Untersuchungen zur Begründung und zu den Konsequenzen einer christlichen Eschatologie*. Gütersloh, Germany: Gütersloher Verlagshaus.
- Moo DJ 1996. *The Epistle to the Romans*. NICNT. Grand Rapids, USA: Eerdmans.
- \_\_\_\_\_ 2014. *Encountering the Book of Romans: A Theological Survey* (2<sup>nd</sup> ed.). Grand Rapids, USA: Baker Academic.
- Moo J 2010. Continuity, Discontinuity, and Hope: The Contribution of New Testament Eschatology to a Distinctively Christian Environmental Ethos. *Tyndale Bulletin* 61(1):21-44.
- Müller GK 2016. *Die Botschaft der Hoffnung. Gedanken über den Kern der christlichen Botschaft*. Freiburg im Breisgau, Germany: Herder.

- Natixis 2017. Global Retirement Index. Online article. Accessed from <https://www.im.natixis.com>, 2018-09-24.
- Nebe G 1983. „Hoffnung“ bei Paulus. *Elpis und ihre Synonyme im Zusammenhang der Eschatologie*. Göttingen, Germany: Vandenhoeck & Ruprecht.
- \_\_\_\_\_. 2014. Hoffnung/Furcht/Sorge. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 993. Witten, Germany: SCM R. Brockhaus.
- \_\_\_\_\_. 2014. ἐλπίς. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 997-1004. Witten, Germany: SCM R. Brockhaus.
- Nelson WB 1996. Hope. In Elwell WA (ed.), *Baker Theological Dictionary of the Bible*, 355-357. Grand Rapids, USA: Baker Books.
- Nestle-Aland K (ed.) 2012. *Novum Testamentum Graece* (28<sup>th</sup> rev. ed.). Stuttgart, Germany: Deutsche Bibelgesellschaft.
- Neue Genfer Übersetzung 2011. Romanel-sur-Lausanne, Switzerland: Genfer Bibelgesellschaft.
- New International Version 2011. Grand Rapids, USA: Zondervan Publishers.
- New Jerusalem Bible 1985. Online Bible. Accessed from <https://www.catholic.org>, 2018-11-07.
- New King James Version 1982. Online Bible. Accessed from <https://www.biblegateway.com>, 2018-11-07.
- Newbigin L 2017. *Das Evangelium in einer pluralistischen Gesellschaft*. Translated by R Colditz. Neukirchen-Vluyn, Germany: Neukirchener Aussaat.
- O'Brien PT 1995. *Gospel and Mission in the Writings of Paul*. Grand Rapids, USA: Baker.
- Obsan 2018. Suizid. Online article. Accessed from <https://www.obsan.admin.ch>, 2018-11-06.
- Osborne GR 2006. *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*. Downers Grove, USA: IVP Academic.
- Oxford Dictionary 2018. Hope. Online article. Accessed from <https://en.oxforddictionaries.com/definition/hope>, 2018-09-24.
- Pattison G 2016. Hope. *Political Theology* 17(2):199–205.
- Porter SE and Westfall CL 2011. *Empire in the New Testament*. Eugene, USA: Pickwick Publications. *Checked out from EBSCOhost on 17<sup>st</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019.*
- Rockwell S 2013. Faith, hope and love in the Colossian epistle. *The Reformed Theological Review* 72(1):36-52.

- Sain BK 2015. One body, One Spirit, One Hope: Theological Resources for Those who Struggle to Hope. *Pro Ecclesia* 24(2):197-215.
- Sanday W and AC Headlam 1980. *A critical and exegetical commentary on the Epistle to the Romans*. Edinburgh, UK: Clark.
- Sänger D 2014. ὑπόστασις. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 769-773. Witten, Germany: SCM R. Brockhaus.
- SBL Handbook of Style 2014 (2<sup>nd</sup> ed.): Atlanta, USA: SBL Press.
- Schaefer H 2014. Hermeneutische Überlegungen. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 755-757. Witten, Germany: SCM R. Brockhaus.
- Schibler D 1997. חכה. In WA VanGemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis* (vol. 2), 129-130. Grand Rapids, USA: Zondervan.
- \_\_\_\_\_. 1997. יחל. In WA VanGemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis* (vol. 2), 435-436. Grand Rapids, USA: Zondervan.
- \_\_\_\_\_. 1997. קוה. In WA VanGemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis* (vol. 3), 892-896. Grand Rapids, USA: Zondervan.
- \_\_\_\_\_. 1997. שבר. In WA VanGemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis* (vol. 3), 1214. Grand Rapids, USA: Zondervan.
- Schippers R and Gäckle V 2014. θλιψις. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 122-124. Witten, Germany: SCM R. Brockhaus.
- Schirmer J 2014. *Verständlich predigen in der Postmoderne: Wie kann eine Predigt das Leben verschiedener Menschen verändern?* Hamburg, Germany: Dip-lomica Verlag. Checked out from EBSCOhost on 17<sup>th</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2017.
- Schlachter 2000 2006. Romanel-sur-Lausanne, Switzerland: Genfer Bibelgesellschaft.
- Schliesser B 2012. 'Abraham Did not 'Doubt' in Unbelief' (Rom. 4:20): Faith, Doubt, and Dispute in Paul's Letter to the Romans. *The Journal of Theological Studies* 63(2):492-522.
- Schneider J 2018. Das Evangelium für postmodern Denkende. MAS in Systematic Theology, IGW. Zürich, Switzerland. Accessed from <https://www.igw.edu>.
- Schreiner TR 1998. *Romans*. BECNT. Grand Rapids, USA: Baker Academic.

- Schweizerische Evangelische Allianz (ed.) 2018. *Hoffnig für dSchwiiz. Wie Christen gemeinsam ein Segen für ihren Ort sein können*. Zürich, Switzerland: Druckerei Jakob.
- SECO 2018. Arbeitslosenzahlen. Online article. Accessed from <https://www.seco.admin.ch>, 2018-09-24.
- Seifert J 2016. *Der Widersinn des Relativismus: Befreiung von seiner Diktatur*. Aachen, Germany: Patrimonium.
- Slingerland HD 1997. *Claudian Policymaking and the Early Imperial Repression of Judaism at Rome*. Atlanta, USA: Studies in the History of Juda.
- Smith JKA 2004. Determined Hope: A Phenomenology of Christian Expectation. In M Volf and WH Katerberg (eds), *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*, 200-227. Grand Rapids, USA: Eerdmans Publishing Company.
- Smith KG 2008. *Academic Writing and Theological Research: A Guide for Students*. Johannesburg: South African Theological Seminary Press.
- \_\_\_\_\_. 2013. *Integrated Theology: Discerning God's Will in Our World*. Johannesburg, South Africa: SATS.
- Söding T 2014. ἀγαπᾶω. In L Coenen and K Haacker (eds), *Theologisches Begriffslexikon zum Neuen Testament* (rev. ed.), 1319-1326. Witten, Germany: SCM R. Brockhaus.
- Sri E 2016. *Who Am I To Judge? Responding to Relativism with Logic and Love*. San Francisco, USA: Ignatius Press.
- Stefanick CH and Burke RL 2011. *Absolute Relativism: The New Dictatorship and What to Do about It*. San Diego, USA: Catholic Answers.
- Stott JRW and Wyatt J 2006. *Issues Facing Christians Today* (4<sup>th</sup> ed.). Grand Rapids, USA: Zondervan.
- Stoy W, Haag K and Haubeck W 2015. *Bibelgriechisch leichtgemacht. Lehrbuch des neutestamentlichen Griechisch* (10<sup>th</sup> ed.). Giessen, Germany: Brunnen.
- Strauss S 2003. Missions theology in Romans 15:14-33. *Bibliotheca sacra* 160(640):457-474.
- Stegemann W 1989. War der Apostel Paulus ein römischer Bürger? *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 78(3-4):200-229.
- Stuhlmacher P 1991. The Purpose of Romans. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 231-242. Peabody, USA: Hendrickson Publishers.
- Sunquist SW and Yong A 2015. *The Gospel and Pluralism Today: Reassessing Lesslie Newbigin in the 21st Century*. Downers Grove, USA: Missiological Engagements.

- Swissfuture 2017. Hoffnungsbarometer. Ergebnisse für die Schweiz. Online article. Accessed from [https://www.swissfuture.ch/de/wp-content/uploads/sites/2/2016/12/2017\\_Hoffnungsbarometer-Bericht-Schweiz.pdf](https://www.swissfuture.ch/de/wp-content/uploads/sites/2/2016/12/2017_Hoffnungsbarometer-Bericht-Schweiz.pdf), 2017-12-06.
- \_\_\_\_\_ 2018. Hoffnungsbarometer. Ergebnisse für die Schweiz. Online article. Accessed from [https://www.alexandria.unisg.ch/253529/1/Jan2018\\_Hoffnungsbarometer2018.pdf](https://www.alexandria.unisg.ch/253529/1/Jan2018_Hoffnungsbarometer2018.pdf), 2018-11-05.
- Telöken R 2016. קוּה. In HJ Fabry and U Dahmen (eds), *Theologisches Wörterbuch zu den Qumrantexten* (vol. 3), 502-505. Stuttgart, Germany: Kohlhammer.
- Theißen G and Von Gemünden P 2016. *Der Römerbrief: Rechenschaft eines Reformators*. Göttingen, Germany: Vandenhoeck & Ruprecht.
- Tomson PJ and Schwartz J 2014. *Jews and Christians in the First and Second Centuries*. Leiden, NL: Brill NV. Checked out from EBSCOhost on 17<sup>st</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019.
- Vaage LE 2006. *Religious Rivalries in the Early Roman Empire and the Rise of Christianity*. Waterloo, Canada: Wilfrid Laurier University Press. Checked out from EBSCOhost on 17<sup>st</sup> November 2018. Loan expires on the 9<sup>th</sup> February 2019.
- Vitale V and Zacharias R 2017. *Jesus Among Secular Gods: The Countercultural Claims of Christ*. New York, USA: FaithWords.
- Volf M 2011. *A Public Faith. How Followers of Christ Should Serve the Common Good*. Grand Rapids, USA: Brazos Press.
- \_\_\_\_\_ and WH Katerberg 2004. *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*. Grand Rapids, USA: Eerdmans Publishing Company.
- Von Sass H 2016. Glauben und Hoffen - Oder: was das ‚und‘ zwischen ihnen bedeuten könnte. *Neue Zeitschrift für systematische Theologie und Religionsphilosophie* 58(4):489-504.
- Ware JP 2009. Paul's Hope and Ours: Recovering Paul's Hope of the Renewed Creation. *Concordia Journal* 35(2):129-139.
- Waschke EJ 1989. קוּה. In Botterweck and others (eds), *Theologisches Wörterbuch zum Alten Testament* (vol. 6), 1226-1234. Stuttgart, Germany: Kohlhammer.
- Watson F 1991. The Two Roman Congregations: Romans 14:1-15:13. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 203-215. Peabody, USA: Hendrickson Publishers.
- Wedderburn AJM 1991. The Romans Debate - Continued. In KP Donfried (ed.), *The Romans Debate* (rev. ed.), 195-202. Peabody, USA: Hendrickson Publishers.
- \_\_\_\_\_ 2000. *The Reasons for Romans*. Edinburgh, UK: T&T Clark.

- Weichsler A 2017. What would Jesus eat? Eine sozioethische Untersuchung über Lebensmittelkonsum und Nachfolge. Abschlussarbeit, IGW. Zürich, Switzerland. Accessed from <https://www.igw.edu>.
- Weima JAD 2003. The Reason for Romans: The Evidence of Its Epistolary Framework (1:1-15; 15:14-16:27). *Review & Expositor* 100(1):17-33.
- Wilckens U 1982. *Der Brief an die Römer* (3 vols.). EKK. Düsseldorf, Germany: Neukirchener Verlag.
- Wolter M 2014. *Der Brief an die Römer* (NF VI/1). EKK. Neukirchen-Vluyn; Ostfildern, Germany: Patmos Verlag.
- Wolterstorff N 2004. Seeking Justice in Hope. In M Volf and WH Katerberg (eds), *The Future of Hope: Christian Tradition Amid Modernity and Postmodernity*, 77-100. Grand Rapids, USA: Eerdmans Publishing Company.
- Woschitz KM 1984. *Elpis - Hoffnung. Geschichte, Philosophie und Theologie eines Schlüsselbegriffs*. Wien; Freiburg; Basel: Herder Verlag.
- Wright NT 2007. *Surprised by Hope*. London, UK: SPCK Publishing.
- \_\_\_\_\_ 2014. *Paulus für heute: Der Römerbrief: Teil 1*. Giessen, Germany: Brunnen.
- \_\_\_\_\_ 2018. Hope Deferred?: Against the Dogma of Delay. *Early Christianity* 9(1):37-82.
- Wu J 2013. Paul Writes to the Greek First and Also to the Jew: The Missiological Significance of Understanding Paul's Purpose in Romans. *Journal of the Evangelical Theological Society* 56(4):765-779.
- Zenit 2003. Cardinal Ratzinger Calls Relativism "Greatest Problem of Our Time". Online article. Accessed from <https://zenit.org>, 2018-11-06.