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The Abstract of an MA Thesis

Makoto Noguchi

The Purpose of God:
An Exegetical and Theological Study
of Romans 8:28

1996



09 MAY 1997

The Abstract

Makoto Noguchi, The Purpose of God: An Exegetical and Theological Study of Romans 8:28 (an MA Thesis 1996).

This study aims to attempt a full treatment of Romans 8:28. First, there are preliminary observations of the verse. Second, there is a detailed word-for-word analysis of it. Third, there is a theological consideration of the relation between οἱ ἀγαπῶντες τὸν θεόν and οἱ κλητοί. Fourth, there is an approach made to it in its first-century setting.

Among the major conclusions are these: (1) A chiasmus and a parallelism can be discerned in v. 28. (2) The new evidence in support of the longer text is suggested. The fact that the word order of the shorter text (πάντα συνεργεῖ), which order should normally be "συνεργεῖ πάντα" from its context, is the same as that of the longest text (πάντα συνεργεῖ ὁ θεός) proves that the longer text lost ὁ θεός for some reason or other and keeps the order of the remaining part of them the same as before. (3) It is pointed out that Paul expresses from both sides purely human and purely divine an act which God leads the elect to do. This two-sidedness which Paul frequently uses is one of Paul's theological features. Human free will for Paul is exercised under the control of God's sovereign will. (4) It is assumed that Paul dared to pick up the common Stoic expression of pantheistic and impersonal optimism and to Christianize it (e.g. by adding ὁ θεός as expressed subject, replacing ἀρέτη with ἀγαθόν, etc.).

The Purpose of God:
An Exegetical and Theological Study
of Romans 8:28

An MA Thesis Prepared under
the Direction of Loren T. Stuckenbruck

Presented

to

The Department of Theology
University of Durham

by

Makoto Noguchi

September 1996

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09 MAY 1997

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PREFACE

At first the theme of the election and predestination in the thought of Paul occupied my interest for long, but I had extreme difficulties in finding my supervisor about this special subject. In the meantime I narrowed the extent of my thesis outline down to three verses in the book of Romans, i.e., Rom. 8:28-30.

At least almost ten years had passed before I had the opportunity to work with Dr. A. J. M. Wedderburn and that in the University of Durham with a brilliant tradition of studies of Romans. I enjoyed his valuable instructions and warm encouragement. Before long he came to move to the University of Munich.

But happily Professor James D. G. Dunn, the world's leading authority on New Testament studies, was gracious enough to permit me to make a smooth transition to his supervision. Under his skilful and perfect supervision I had my eyes opened to the academic way of writing a thesis.

Under Dr. Wedderburn I spent much of my time in surveying various interpretations of previous expositors in a historical perspective and after my transfer to Prof. Dunn I began to make a critical review of those interpretations in real earnest. And then on the occasion of his research leave he was kind enough to put me into the hands of Dr. Loren T. Stuckenbruck, appropriate

competent supervisor. Under his valuable guidance I put my thesis in final shape.

In presenting this thesis I am indebted first and foremost to both Dr. Dunn, Lightfoot professor of Divinity and Dr. Stuckenbruck, my respected supervisor in the University of Durham.

P.S. The limited number of words required in an MA thesis has led me to change my thesis topic, "The Theological Structure of Rom. 8:28-30" to the present one.

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INTRODUCTION

No one can deny that the Old and the New Testaments contain clear statements concerning divine election and predestination. In the Old Testament Israel is the chosen people of God (Deut. 7:6), while in the New Testament the church is the heir of the divine election (Eph. 1:4-14, etc.). In fact the idea of divine election and predestination is so interwoven in the Holy Scriptures that it is quite impossible to understand their message fully without a proper understanding of it¹.

But it is true that in the history of the church and theology this idea has been the cause of bitter polemics². It is not too much to say that there is no other doctrine so frequently dismissed as too controversial³.

Nevertheless it does not necessarily follow that this impairs the validity of that thought. We may well agree with G. E. Wright when he writes with regret, "modern scholars have done little with this doctrine, perhaps in no small measure because they felt they could not take its

¹Cf. B. B. Warfield, *Biblical and Theological Studies*, p. 270; F. Davidson, *Pauline Predestination*, p. 3; S. Sohn, *The Divine Election of Israel*, pp. 1-4; G. Clark, *Biblical Predestination*, p. 4; H. H. Rowley, *The Biblical Doctrine of Election*, p. 15.

²Cf. G. C. Berkouwer, *Divine Election*, pp. 7-9.

³Cf. P. K. Jewett, *Election & Predestination*, p. 1.



validity seriously"⁴, and foremost among these is R. Bultmann, who pays only scanty attention to divine predestination as he emphasizes a human decision from his existential standpoint⁵.

H. H. Rowley has observed that "whether we like it or not, the doctrine of election is a Biblical doctrine, and whatever our view of its validity, it demands some attention from the students of the Bible"⁶. We cannot but admit that it is a very important theme from a theological viewpoint, because it is organically related to a matter of salvation by grace⁷. At the same time it should be remembered that this idea "does not foreclose human freedom but rather human merit; it does not relieve us of responsibility but of the need to achieve salvation by our own works, which are bound to fail"⁸. It is also explicitly related to the certainty of salvation (Rom. 8:28-39, etc.)⁹.

⁴Cf. Theology Today 3 (1946): p. 187; cited in Rowley, op. cit.; K. Stendahl, "The Called and Chosen", The Root of the Vine, pp. 63f. says that this problem is largely ignored by Biblical theologians and in more general modern theological discussion because it is remote from modern thought and the more obvious problems raised in ordinary pastoral work.

⁵Cf. R. Bultmann, Theology, 1:p. 329f., etc. Since man's decision determines everything, election and the like cannot be understood literally, because that could destroy the character of faith as decision and obedience.

⁶Rowley, op. cit.

⁷Jewett, op. cit., p. 3.

⁸Ibid., p. 113.

⁹C. K. Barrett, Romans, p. 169.

But in modern Biblical studies this subject has received very little attention, especially in the field of New Testament studies. I believe that it is the duty of the Biblical exegete first to extract as precisely as possible from the text what it really means, whether or not it pleases him or her, next to set people free from various prejudices against the idea¹⁰, and last to furnish reliable data to the systematic theologian¹¹.

When it comes to this doctrine, it is the apostle Paul that most fully develops the idea in its strictly theological aspects¹². But it is clear that his distinguishing interest lies in the realm of soteriology, i.e., the application of redemption to the elect¹³, for neither election nor predestination has any independent function as a positive doctrine¹⁴. For Paul election and predestination make sense as the means which God uses to

¹⁰Cf. A. Richardson, An Introduction to the Theology of the New Testament, pp. 274f.; K. Stendahl, "The Called and the Chosen", The Root of the Vine, pp. 63f.

¹¹Cf. G. E. Ladd, A Theology of the New Testament, p. 25; D. Guthrie, New Testament Theology, p. 27.

¹²Cf. T. Nicol, "Election", in Dictionary of the Apostolic Church, ed. J. Hastings, 2:p. 326. A. Nygren, Romans, p. 354, rightly suggests that we should use Romans 8:28-30 called the locus classicus de praedestinatione as our point of departure in studying Paul's view of election and predestination instead of using chs. 9-11 as such.

¹³The relation between salvation and election for Paul stands in tension with Israel's election which still continues only through "a remnant chosen by grace (NIV)" (Rom. 11:5; 9:27-29) despite the fact that many Israelites have rejected Christ. In this sense Paul's language concerning election has ultimately a social dimension to it.

¹⁴Cf. H. Conzelmann, An Outline of Theology of the New Testament, ET, p. 253.

take the initiative in accomplishing his saving purpose. They have two theological aspects regarding salvation, i.e., divine sovereignty and divine absolute grace (cf. Rom. 9:11-26).

In my judgment it is Romans 8:28-30 that presents the relationship of election and predestination with salvation in a skilfully compressed form. Furthermore this passage occupies a very important portion in the eighth chapter which serves as the hinge for structure of the whole letter whose impact on the history of the church of Christ is incalculable. The passage is well worthy of being called the summing-up or conclusion of Paul's theology¹⁵. Moreover it is no exaggeration to say that this passage is one of the most popular, consoling, important texts in the New Testament for the Christian¹⁶.

Nevertheless the textual, exegetical, linguistic, and theological complexities of Rom. 8:28-20 have perplexed the exegete since the early patristic period¹⁷. So those verses have been dealt with partially or wholly from various angles in many writings on the Bible. But we cannot but recognize that there remain many difficult problems in that passage, which we regard as still unsolved and unexplored.

¹⁵Cf. H. R. Balz, Heilsvertrauen und Welterfahrung, p. 102.

¹⁶Cf. F. Pack, "A Study of Romans viii. 28", RQ 22, p. 44.

¹⁷Cf. C. D. Osburn, "The Interpretation of Romans 8:28", WTJ 44, p. 99.

1. BACKGROUND AND INTERPRETATION

1.1. The Problem

The main exegetical problems in Rom. 8:28 with which I will deal in this thesis are given below.

1.1.1. Exegetical Problems

- (i) Does οἶδαμεν have the classical sense of knowledge characterized by assurance as Burdick claims?
- (ii) What kind of literary genre can be recognized in this verse?
- (iii) Is this verse traditional? Or how far is it so?
- (iv) Did Paul write ὁ θεός?
- (v) Is συνεργεῖ intransitive or transitive?
- (vi) Does the article τοῖς qualify κλητοῖς or οὔσιν?
- (vii) Why is πρόθεσις anarthrous?
- (viii) Is the adjective κλητός in Rom. 8:28 the same with that of Mt. 22:14 in meaning?
- (ix) What is the life-setting of this verse?

1.1.2. A Theological Problem

How should we formulate the balance between the love to God as a human decision and the call to salvation as a divine will in Paul (cf. v. 28)?

1.2. Romans 8:28--The Text and Translation

1.2.1. Text

οἶδαμεν δὲ
ὅτι τοῖς ἀγαπῶσιν τὸν θεὸν
πάντα συνεργεῖ ὁ θεὸς¹ εἰς ἀγαθόν,
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν

1.2.2. Translation

1.2.2.1. The Literal Translation

And we know that
for the ones loving God
all things co-works God for good,
being the called according to purpose

1.2.2.2. The Free Translation

And we know well that
for those who love Him
God makes all things work together for good,
because they are the called according to
His purpose.

¹For my detailed argument in favour of this longer text, see especially Sections 1.7 and 4.

1.3. Romans 8:28--Its Contextual Consideration

Now we need to define the relation of Rom. 8:28 to the argument of which it is part. 1:16-4:25 are generally recognized as a unit, in which Paul discusses his theme about justification by faith without the deeds of the law.

In 5:12-7:25, after the introductory paragraph of 5:1-11, three freedoms from sin and death (5:12-21), from self and sin (6:1-23), and from the law (7:1-25) prepare the way for the discussion of life in the Holy Spirit (8:1-39).

As is true in respect of chs. 5, 6, and 7, so ch. 8 points to a result of justification by faith. The opening statement, "There is therefore now no condemnation for those who are in Christ Jesus" (8:1) is closely connected with the main theme of Paul's previous reasoning, for condemnation is the opposite of justification. Those in Christ (8:1-8) are indwelt by the Spirit who will raise their mortal bodies gloriously (8:9-11).

The words "Ἀπὸ οὖν at 8:12 introduce the logical consequences to be drawn from the preceding discussion of the opposition of the flesh and the Spirit (8:1-11). Then Paul moves to the thought that the sons of God have an obligation to behave according to the Spirit, not to the flesh (8:12-16). As may be judged from 8:17, this thought involves both suffering and glory: "and if children, then heirs, heirs of God and fellow heirs with Christ, provided

we suffer with him in order that we may also be glorified with him" (v. 17).

This double theme occupies the rest of this chapter. In 8:18 the suffering and the glory are compared and Paul is firmly convinced of the fact that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed in us. The particle γάρ (for) in v. 19 introduces the reason for the previous conviction (v. 18). The glory to be revealed (v. 18) is so marvelous that in 8:18-27 Paul speaks about a threefold groaning: that is, (1) the whole creation (vv. 19-22); (2) we ourselves (vv. 23-25); and (3) the Spirit too joining us (vv. 26, 27) groan in travail, hopefully looking forward to the promised glory.

And then, by a not entirely obvious transition, in v. 28 Paul makes, in a sense, a restatement of v. 18 through a kind of summary of vv. 1-27, because the ἀγαθόν as the final object for which God makes all things work together for the called should be undoubtedly interpreted as "the glory that is to be revealed", ἡ μέλλουσα δόξα in v. 18 for the first meaning at least. At the same time this restatement of v. 18 forms a propositional verse, which is furthermore confirmed by vv. 29-30, where Paul directs our attention to the way the purpose of God is worked out in God's elect: whatever the circumstances may be, that purpose will not be upset but culminate in their final glory, which picks up on vv. 17 and 18.

In the next verse Paul begins to introduce the last rhetorical paragraph 8:31-39 which holds together both

suffering and glory by asserting the love of God with a triumphant conviction as a logical inference from what he has been saying.

Paul has now prepared a position from which he can appeal to the elect for ethical endeavour in their daily life (12:1ff.), but before doing that he discusses the problem of the Jews and Gentiles in God's plan (Rom. chs. 9-11) in connection with the way it is pursued (8:28-30).

1.4. Romans 8:28--Its Structural Analysis

Romans 8:28 is a kind of summary of 8:1-27¹ and moreover a Christian conviction (οἶδαμεν²). The ἀγαπᾶν of v. 28a is the central idea (Ger. Leitmotiv) of the following verses 28b-39³.

(οἶδαμεν δὲ ὅτι)

(v. 28a) τοῖς ἀγαπῶσιν τὸν θεὸν

πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν,

(v. 28b) τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

As in v. 28 Paul begins a new statement with οἶδαμεν and δέ, v. 28 is marked off from v. 27. In v. 28 τοῖς ἀγαπῶσιν τὸν θεὸν is put at the beginning of the main clause for emphasis⁴ and qualifies the main verb συνεργεῖ. And the verb as transitive takes πάντα as its direct accusative object⁵. The direct object πάντα is placed before the verb for its own emphasis and at the same time this inversion is partly due to the previous phrase placed in an emphatic position. It is because of the inversion

¹Cf. W. Hendriksen, Romans, p. 279.

²Cf. H. P. Liddon, Romans, p. 138. Here Paul uses this formula so as not to introduce the view of the others (contra J. Munck, Paul and the Salvation of Mankind, p. 126 n. 2) but to assert the firm belief (pro B. Byrne, Reckoning with Romans, p. 173). For a detailed discussion of the usage and meaning of οἶδαμεν in v. 28, see 2.2. The Firm Conviction.

³Cf. H. Paulsen, *op. cit.*, p. 133.

⁴Cf. L. Morris, Romans, p. 331.

⁵Cf. J. H. Moulton, Grammar, 1:p. 65; BDF §148[1].

that the emphasis on πάντα brings about that ὁ θεὸς comes behind the verb. The words εἰς ἀγαθόν qualify the verb as an adverbial phrase. Then v. 28a forms a oneness.

Verse 28a is explained by v. 28b⁶. Furthermore this decisive addition (v. 28b) is explicated in the following soritic verses 29-30⁷. So vv. 29-30 are closely connected in content with v. 28a through the subject and through v. 28b⁸.

The latter participle in the dative οὔσιν (v. 28b) qualifies directly the preceding participle phrase as an adjective⁹. The verbal adjective substantivized with an article τοῖς κλητοῖς¹⁰ is qualified by the words κατὰ πρόθεσιν as an adjective phrase and this dative nominal phrase τοῖς κατὰ πρόθεσιν κλητοῖς functions as an appositive to the preceding dative nominal phrase τοῖς ἀγαπῶσιν τὸν θεόν. The participle οὔσιν as a copula and as a participial adjective connects the latter phrase with

⁶Cf. Paulsen, op. cit., p. 154.

⁷Cf. U. Wilckens, Die Römer, p. 163. ὅτι in v. 29 is to be translated "for" (Ger. denn), not "because" (Ger. weil) (BDR §456.1) so that vv. 29f. are not anacoluthic (contra U. Luz, who takes ὅτι as causal, Geschichtsverständnis, p. 251, and G. Schille, who takes it as rezitative, Frühchristliche Hymnen, p. 90).

⁸Cf. Paulsen, op. cit., p. 135; P. v. d. Osten-Sacken, Römer 8 als Beispiel Paulinischer Soteriologie, p. 67.

⁹Cf. C. K. Barrett, Romans, p. 169.

¹⁰Cf. BDF, op. cit., §236.

the former in meaning. And the participle οὖσιν is placed at the end for emphasis¹¹.

The whole verse 28 prepares for the grand climax in the Christian life found in vv. 37-39¹². In other words, it draws a comforting conclusion for the called amidst sufferings¹³.

From the above analysis v. 28a is independent and self-contained in content¹⁴. What is more important is that it is placed as propositional (Ger. thesenartig)¹⁵.

¹¹D. Wiederker, Die Theologie der Berufung, p. 154, says, "οὖσιν ist betont: sind sie doch berufen". Cf. Moulton, op. cit., 3:p. 151; BDF §413. Normally the participle ὄν is used in such contexts in which further defining words are added to the predicate, e.g., τοὺς ὄντας τῶν Ἰουδαίων πρώτους (Acts 28:17), etc.

¹²Cf. W. Hendriksen, Romans, p. 278.

¹³Ibid.

¹⁴J. M. Ross, op. cit., says, "Verse 28 is not just an appendage to the previous verses but is itself explained by 29".

¹⁵Cf. Paulsen, op. cit., p. 135.

1.5. Romans 8:28--Its Literary Form

New Testament writers use various kinds of literary devices to produce a powerful effect. R. P. Martin suggests the classification of New Testament hymns in his Carmen Christi¹, but our passage Rom. 8:28 is not found there. P. v. d. Osten-Sacken regards verse 28 as a maxim².

It is clear that the style and vocabulary of this verse is different from those of the surrounding context in which it occurs. To give an example, Paul uses ἅγιοι in the sense of Christians at the end of verse 27, but in the next verse he adopts οἱ ἀγαπῶντες instead of the pronoun αὐτοί referring to the preceding ἅγιοι. Furthermore in the same verse he puts it in a different expression, namely, οἱ κλητοί. This leads me to assume that he uses some literary device in Rom. 8:28 to express his own thought to good effect.

The first device that we should notice here is a rudimentary form of a Greek rhetorical device, chiasmus (modern Latin, f. GK χιασμός cross arrangement f. χιάζω make letter khi [with two lines crossing like an English X])³. This is an inversion of the first or the second of

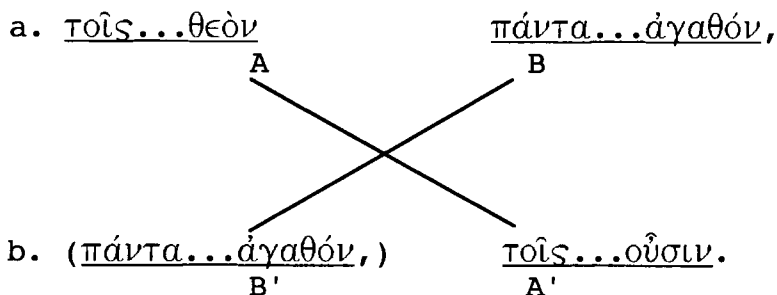
¹Martin, Carmen Christi, p. 19.

²Osten-Sacken, op. cit., p. 63.

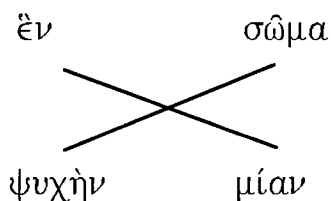
³As for chiasmus Smyth, Greek Grammar, par. 3020, gives the following example:

two parallel phrases, clauses, etc., as in the sentence "In the beginning was the Word, and the Word was with God" (Jn. 1:1)⁴.

The chiasmic analysis of v.28 is as follows:



The antitheses A and A' fall at opposite ends of their respective lines and form an X. Since B' is understood in this case, this is a kind of variation. The rhyming of θεὸν with οὔσιν seems to be intentional, because the location of the latter results from the inversion.



ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν having one body and one soul D.19. 227. He defines this literary device as "the crosswise arrangement of contrasted pairs to give alternate stress. By this figure both the extremes and the means are correlated. Cp. 'Sweet is the breath of morn, her rising sweet': Milton".

In this Greek arrangement ἐν and μίαν are the extremes and σῶμα and ψυχὴν the means. ἐν rhymes with μίαν. In our verse A and A' are the extremes and their respective last words rhyme with each other (Greek sound ν, hence consonance), while πάντα . . . ἀγαθόν is the means, cf. R. P. Martin, "Poetry in the NT", ISBE, 3:pp. 898f.; F. E. Gaebelin, "Poetry, New Testament", ZPEB, 4:pp. 813f.; Nils W. Lund, Chiasmus in the New Testament, pp. 3-47; Friend, WNWD, p. 252; and Fowler, COD, p. 202.

⁴Koine, Kenkyusha's New English-Japanese Dictionary, p. 369.

The second device which I claim to recognize here is "parallelism", that is, the complementary or antithetical juxtaposition of poetic lines⁵. This pattern is one of the most common stylistic forms of the Old Testament which the New Testament takes over.

This verse uses "synonymous parallelism", where the thought expressed in the first part of the line is repeated in the second, in different but equivalent words.

- (a) τοῖς ἀγαπῶσιν τὸν θεὸν
πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν,
(b) (πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν,)
τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν

The words enclosed with the parentheses are understood and this form can be expressed by the formula A (B+C). E.g. Ps. 19:1 "The heavens are telling the glory of God; and the firmament proclaims his handiwork".

(a) "Those loving God" in the first part of the verse do so as a response, or as an effect of (b) their being the called according to (God's) purpose⁶. In this sense both participial phrases are synonymous. This structure can be also classified as "synthetic parallelism", where the idea expressed in the first part of the verse is developed and completed in the following line. E.g., Ps.

⁵Encyclopedia of the Bible, ed. W. A. Elwell, s.v. "Poetry, Biblical", 2:pp. 1729f. R. Lowth, who in 1753 developed the principle of parallelism, distinguished the following three types: synonymous parallelism; synthetic parallelism; antithetic parallelism, where the idea in the first part of the verse is contrasted with its opposite in the second (Ps. 1.6, etc.). These three are very common, but there are more complicated form of parallelism.

⁶Cf. E. Dinkler, "Prädestination bei Paulus", Festschrift für G. Dehn, p. 87.

3:5 "I lie down and sleep; I wake again, for the Lord sustains me", for R. C. H. Lenski says, "From what we are as lovers of God, Paul advances to the divine acts by which we have been made what we are, God's purposing and his gospel call, which leads Paul to unfold the whole chain of acts involved"⁷.

The parallelism found in v. 28 consists of two members or parts (a) & (b) that in one way or another run parallel to each other and correspond with each other. The first part is built up in a couplet and the second in a couplet, or rather it can be understood that the entire verse is made up in a triplet. Each line rhymes. The rhyme of ἀγαθόν with οὐσίῳ is a close rhyme (e.g., house and thus) of the imperfect rhymes⁸.

This imperfect parallelism attains a certain effect, i.e., the escape from the peril of monotony or the economy of language without repeating the same clause (πάντα . . . ἀγαθόν). This irregularity in the use of parallelism is quite natural and in no way detracts from the refinement of the sentence even though it is rather possible to increase it⁹. This carefully formulated style makes this passage more gnomic.

⁷Lenski, Romans, p. 553.

⁸Koine, op. cit., p. 1815.

⁹Cf. Prov. 3:14, of which verse in the latter clause וְשֵׁשׁ is understood.

The summing-up

Not a few scholars have attempted to make a tradition-historical approach to Rom. 8:28, but almost no attempt has been made to detect and classify the unusual literary character of this verse.

So my analysis of the verse assumes that it shows not only a Hebrew and Greek rhetorical device, "chiasmus", but also a Hebrew stylistic form, "synonymous or synthetic parallelisms built up in a couplet or triplet"¹⁰. It uses these rhetorical forms to good effect and makes the entire verse adagial.

¹⁰Cf. Lk. 2.14 also shows both parallelism and chiasmus heavily influenced by the Hebrew style:

"Glory to God in the highest,
and on earth peace among men
with whom he is pleased!" (RSV).

In the above compound sentence we recognize antithetical parallelism, where the thought in the first part of the verse is contrasted with that of the second. The same example also shows chiasmus. The antitheses a pair of "Glory" & "in the highest" and a pair of "on earth" & "peace" fall at opposite ends of their respective lines and form an X.

Glory in the highest



on earth peace

In passing I may point out that the influence of synonymous parallelism is traceable in Lk. 1.46f., "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (RSV) and later in the same hymn is an instance of antithetical parallelism: ". . . , he has put down the mighty from their thrones, and exalted those of low degree" (RSV).

1.6. Romans 8:28--Main Lines of Its Exegesis

This part of my study attempts a history of exegesis, that is, what German New Testament scholarship calls Auslegungsgeschichte in respect of Rom. 8:28. When I survey this exegetical tradition in its historical perspective, the following four main problems come up to the surface:

- (i) what the subject of *συνεργεῖ* should be;
- (ii) whose *πρόθεσιν* is intended;
- (iii) what *κλητοῖς* means;
- (iv) whether or how far it is traditional material.

The problem which has been most disputed among them since the early patristic period is about (i). It is not too much to say that the history of exegesis about this verse is that of the interpretation of what is the subject of the finite verb in it. Therefore it will be convenient to focus my survey on (i) in 1.6.1. "Predecessors' Legacy" and deal with (iv) in 1.6.2. "Twentieth Century Hypotheses" and treat the rest of them in the section of 2. "An Exegetical Study of Romans 8:28".

1.6.1. Predecessors' Legacy

There is a long-standing dispute about the text in this verse. As far as the textual tradition is concerned, there are admittedly two forms of the text. One is the shorter text--*πάντα συνεργεῖ* (all things co-operate or he co-operates in all things) and the other is the longer text--*πάντα συνεργεῖ ὁ θεός* (God co-operates [in] all things).

As for the manuscript support Metzger in his Textual Commentary on the Greek New Testament, 3rd ed., claims that "although the longer text is both ancient and noteworthy, a majority of the committee deemed it to be too narrowly supported to be admitted into the text, especially in view of the diversified support for the shorter text"¹.

I admit that the shorter text is attested by \aleph C D G, the great bulk of MSS and many quotations from the patristic writings, but John A. T. Robinson asserts that the manuscript support is about equally divided between both texts. His claim seems to be more likely to be based upon the fact that the longer text has the support of the earliest manuscript (P⁴⁶) in contrast with the shorter one². I believe that the manuscript support is appropriately fifty-fifty between the two readings if they are compared in point of their number and oldness or earliness.

There are at least ten monographic exegetical examinations made of this verse in modern times³. The most comprehensive examinations made in recent years among them are those of C. E. B. Cranfield, Matthew Black, and C. D. Osburn. Cranfield's article first appeared in 1966 and has

¹Cf. B. M. Metzger, A Textual Commentary on the Greek New Testament, p. 518.

²Cf. J. A. T. Robinson, Wrestling with Romans, p. 102.

³Cf. The articles on the interpretation of Rom. 8:28 by Griffiths (1938), Blackman (1938-39), Wilson (1948), Daniell (1949-50), Wood (1957), Black (1962), Cranfield (1966), Ross (1978), Pack (1979), and Osburn (1982). See SELECT BIBLIOGRAPHY.

been almost entirely incorporated in his commentary on Romans (ICC). He lists nine options for πάντα συνεργεῖ and considers them⁴. In his contribution to the Cullmann Festschrift Black gives classic expression to Wilson's claim that the Spirit is the subject of συνεργεῖ. Osburn lists four major options and after having examined them he asserts that from the preceding clause "God" is the understood subject and that πάντα is an internal accusative.

1.6.1.1. "All things co-operate"

πάντα συνεργεῖ

The above translation is what was accepted by the Western Church from early times as the Latin Vulgate (omnia co-operantur) bears witness. This interpretation has very strong support not only from the early versions of Luther, Tyndale, the Great Bible, the Geneva Bible, and the King

⁴Cranfield, "Romans 8.28", SJT, pp. 206-11, discusses each of the nine options in the following order.

- (1) God cooperates in all things.
- (2) God makes all things work together.
- (3) He (God) co-operates in all things.
- (4) He (God) makes all things work together.
- (5) All things co-operate.
- (6) He (the Spirit) co-operates in all things.
- (7) He (the Spirit) makes all things work together.
- (8) The Spirit (by the emendation of πάντα to πνεῦμα or τὸ πνεῦμα) co-operates.
- (9) The Universe (τὸ πᾶν) co-operates. The ninth option is suggested by W. L. Knox in his St. Paul and the Church of the Gentiles, p.105., who says that the Chester Beatty Papyrus variant πᾶν for πάντα might point to an original reading τὸ πᾶν συνεργεῖ = "The Universe co-operates"; τὸ πᾶν in this sense is common in Philo though not in the New Testament, but this suggestion does not seem to have been taken seriously.

James Version but also from the modern English versions of the Revised Version and the American Standard Version.

C. H. Dodd⁵ affirms that "whichever reading be adopted, the familiar translation is not an admissible rendering of the Greek". He objects very strongly to this rendering on the ground that it expresses a kind of fatalistic optimism that "it will all come right in the end", foreign to the thought of Paul or of any other New Testament writer.

In reply to Dodd's comments about "evolutionary optimism" Cranfield objects that neither Jerome in the Vulgate nor the 1611 English translators of KJV could be charged with such an outlook. The reason for Dodd's encounter with this criticism from Cranfield is that he objects that the traditional rendering expresses "the evolutionary optimism of the nineteenth century" (Dodd,

⁵Dodd, Romans, p. 137. G. Bertram also, "συνεργέω", TDNT, 7:pp. 874f., sees this reading reflecting "An optimistic Stoic philosophy of life and view of the world" in contemporary Jewish literature, which ideas Judaism undoubtedly took over from the Hellenistic world around. He infers that this idea is contrary to Paul's thought on election as expanded in Rom. 8:29 and concludes that "God must be supplied as the subject of συνεργεί". C. D. Osburn, "The Interpretation of Romans 8:28", WTJ 44 (1982): pp. 99-102, points out that Dodd has charged the traditional translation with a kind of "universal optimism" more akin to Stoicism than to Paul. He explains the difference between Stoicism and Paul's thought as follows: Stoicism advocates a resignation to one's Fate, for "whatever happens must be construed as 'good', the will of God (Cicero, De finibus 2.34; 3.14)". What Paul means in v.28 "differs radically from Stoic resignation to Fate in that the unfortunate occurrences of life are not considered 'good', for the tribulation, distress, persecution, etc. of v. 35 are not presented as 'good'". As Paul means here that God changes everything for the good of the Christian, it is natural to admit that evolutionary or universal optimism is foreign to Paul's thought.

Romans, p. 139). Dodd should rather have charged the translation with the Stoic optimism of the first century.

Cranfield further objects that there is no need to understand this translation in any such sense because all things are in God's control⁶ and says that the reason why Paul does not make "God" the subject of the verb here is "because he wants to draw attention to the transcendent power of Him who helps us"⁷.

From a different standpoint from that of Cranfield, E. C. Blackman hazards "the suggestion that A.V. may be right after all, and that in this verse Paul is as a matter of fact not distinctively Christian; but he has in mind a conception of Providence which might be roughly expressed: τοῖς ἀνθρώποις πάντα συνεργεῖ εἰς ἀγαθόν". He assumes that Paul is influenced by such a conception of Providence as widely popularized by the Stoics in the first century A.D. and Christianizes the pagan wisdom he borrows by substituting τοῖς ἀγαπῶσι τὸν θεὸν for a vague humankind and by adding the weighty phrase τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν, which provides a link with the following two predestinarian verses⁸.

⁶Cranfield, "Romans 8:28", SJT, p. 211. Grayston, "The Doctrine of Election in Romans 8,28-30", SE II, p. 578, claims that "It matters little whether πάντα or ὁ θεός is regarded as the subject of συνεργεῖ" because "πάντα is not to be explained in a general way as the changes and chances of this mortal life, but as the series of actions described in the verbs from 'foreknew' to 'glorified'".

⁷Ibid., p. 212.

⁸Blackman, "A Further Note on Romans viii.28", ExpTim 50, pp. 378f.

The problem with this view is that it is quite unnatural for the expressed subject of the preceding verb *συνεργεῖ* to be impersonal, because the unexpressed subject of the following finite verbs in vv. 29-30 is clearly sovereign God.

1.6.1.2. "He (God) co-operates (in) all things"

πάντα συνεργεῖ

There are a number of early Greek patristic writers who use texts without ὁ θεός and nevertheless interpret the subject as God. Origen provides some support for the longer reading⁹ though clearly supporting the shorter both in Rufinus's Latin version of his commentary¹⁰ and "in one place in an extract in the Philocalia"¹¹.

Sanday and Headlam cite Chrysostom as arguing "at some length as if he were taking *συνεργεῖ* transitively with ὁ θεός for subject"¹². Further examples of this interpretation in Gennadius of Constantinople (d. 471) and Theodore of Mopsuestia (d. 428) are found, the former

⁹As for the evidence from Church Fathers the UBS textual commentary says that Origen uses the longer reading two times while using the shorter three times in the Greek text. C. D. Osburn, "The Interpretation of Romans 8:28", WTJ, cites Origen in his commentary on John 20:23 as clearly taking God as subject.

¹⁰J.-P. Migne, Patrologia Graeca (cited below as a P.G.), cols. 1121f. The Greek fragments of his commentary do not include his comments on this verse.

¹¹Cranfield, op. cit., p. 209, who refers to J. A. Robinson, The Philocalia of Origen, xxv.3, p.229. Cf. F. Prat, The Theology of Saint Paul, 1:P. 445.

¹²Sanday and Headlam, Romans, p. 215. Cf. PG, LX, 540-42.

this as a strong evidence against "God" as the unexpressed subject¹⁸. But the notion that $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota\nu$ is here transitive has gained the considerable support of J. H. Moulton¹⁹, Milligan²⁰, and Blass & Debrunner²¹, but against this view Griffiths²² has offered evidence that in each of the Greek examples quoted by the above scholars "the accusative" may not be the direct object of the verb, but an "Inner accusative after an intransitive" that is, "in all things".

Consequently Black²³ is led to say that if God is the understood subject in v. 28, it is not necessary to take the verb as transitive (with Sanday and Headlam, cf. "causes all things to work") but possible to understand $\pi\acute{\alpha}\nu\tau\alpha$ as an internal accusative ("work for good in all things for those who love God"). But one difficulty he

¹⁸Cf. C. E. B. Cranfield, "Romans 8:28", SJT 19, pp. 208f.

¹⁹J. H. Moulton, A Grammar of NTG, 1:P. 65, points out "a category of intransitive verbs which in Hellenistic have begun to take a direct object in the acc".

²⁰Idem & G. Milligan, The vocabulary of GT, p. 605, refer us to Rom. 8:28 AB with the note by Sanday and Headlam in their Romans, p. 215, who for the transitive use of $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota$ compare Test. xii. Patr. Issach. 3 and Gad. 4, but $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota\nu$ used there does not govern an accusative in either of them.

²¹F. Blass and A. Debrunner, A Greek Grammar of the NT, 148{1}, cite $\acute{\epsilon}\nu\epsilon\rho\gamma\acute{\epsilon}\iota\nu$ as an example of the transitive use of an original intransitive verb (e.g. "to be at work" [Mt. 14:2 etc.] becomes "to be at work at something" = "to effect something" [1 Cor. 12:6, etc.]) and infer $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota\nu$ (v. 28) as the same usage with $\acute{\epsilon}\nu\epsilon\rho\gamma\acute{\epsilon}\iota\nu$ as transitive.

²²J. G. Griffiths, "Romans viii.28", ExpTim, pp. 474ff.

²³M. Black, op. cit., pp. 168f.

finds with this reading is that πάντα in this meaning is by no means usual and he refers to Zahn's critique that if this were Paul's meaning, he would have written ἐν πᾶσιν instead of πάντα²⁴.

To this Osburn²⁵ raises the objection that "ἐν πᾶσιν could then be taken confusedly with τοῖς ἀγαπῶσιν rather than with the verb". Pace Osburn there can be no such a confusion unless ἐν πᾶσιν is placed just before τοῖς ἀγαπῶσιν. He appeals as another objection to a close parallel cited by Bauer²⁶ in Alexander Aphrodisiensis, De fato 31, εἰς ἀγαθὸν οὐδὲν ὁ πύθιος τῷ Λαίῳ συνεργεῖ, "in no respect does Apollo work with Laius for good". But this parallel does not necessarily justify the analysis of πάντα in v. 28 as an accusative of specification, for the main difference between this parallel and v. 28 is that the former is in the negative and the latter not and that the latter is in the predestinarian context and the former not. Furthermore the weakness of Osburn's argument here is that he uses οὐδὲν for the usage of πάντα.

Daniell agrees to the view of Sanday and Headlam, and Dodd in that the subject of συνεργεῖ should not be something impersonal and claims that three further facts may be noted: (1) there is a parallel passage to Rom. 8:28 where συνεργεῖ is transitive and πάντα is the object, in 1

²⁴J. Zahn, Der Brief des Paulus an die Römer, p. 414 n. 38.

²⁵C. D. Osburn, "The Interpretation of Romans 8:28", WTJ 44, pp. 104.

²⁶W. Bauer, A Greek-English Lexicon of the New Testament (1979), p. 787.

Cor. 12:6 where similar words are used (ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν); (2) nowhere else Paul uses πάντα as subject; and (3) in Rom. 8:37 the phrase "all these things" is used to denote adverse circumstances.

He infers that the statement Paul made is not that "all things work together for good" but rather that "Some One is at work for the benefit of those who love God and that nothing is outside the scope of His activity"²⁷. His argument is persuasive, but I cannot support his conclusion that the subject is the Holy Spirit.

In this connection another problem before us is that M. Black²⁸ opposes Dodd's proposal that Paul promises God's co-operation to those who love God. Black²⁹ agrees with Wilson's view that "Indeed ὁ θεός is never said in the New Testament to co-operate with man. . . . Man may co-operate with 'God', but not 'God' with man. Reverence forbids such equalization"³⁰.

To the contrary Robinson³¹ emphasizes the co-operating action of God with us in Rom. 8:28 and says, "The idea of

²⁷E. H. Daniell, "Romans viii.28", ExpTim 61, p. 59.

²⁸M. Black, op. cit., p. 171.

²⁹Ibid.

³⁰J. P. Wilson, "Romans viii.28", ExpTim 60, p. 111; cf. Black, op. cit., p. 171.

³¹J. A. T. Robinson, Wrestling with Romans, p. 105. We understand what Robinson claims, but 1 Cor. 3:9, "θεοῦ γὰρ ἔσμεν συνεργοί" to which he refers in evidence means that "In the service of God we are fellow workers" (W.-H. Ollrog in EDNE, ed. Balz & Schneider, 3:P. 304). S. J. Kistemaker, I Corinthians, p. 109, explains that "the genitive case in this particular phrase is objective ('for God' or 'in the interests of God')". Cf. G. Bertram, TDNT,

God co-operating with us is thoroughly Pauline, as is our description as 'co-operators with God' (1 Cor. 3:9)".

Black and Robinson are distinctly divided upon this point. Osburn favours God's co-operation with man, appealing to Pack's objection to Black's idea in view of Phil. 2:13, "it is God who worketh in you"³². I support Osburn's view from the Pauline context (cf. Phil. 4:13, etc.). But what we must notice here is that the reason why Wilson and Black claim this matter is that they see in it one of the advantages of taking "the Spirit" as the subject of συνεργεῖ³³.

In the last analysis the problem with the interpretation that the subject of συνεργεῖ is unexpressed is that the subject of the ὅτι clause is left unexpressed in the clause introduced by οἶδαμεν ὅτι, where it is naturally demanded.

1.6.1.3. "He (the Spirit) co-operates (in) all things"

πάντα συνεργεῖ

A third possibility that τὸ πνεῦμα of vv. 26-27 is the understood subject of συνεργεῖ is an ancient one which occurs in Diodorus of Tarsus³⁴. There is a parallel for

7:P. 874. Consequently this example conflicts with Robinson's assertion.

³²Cf. F. Pack, "A Study of Romans viii.28", RQ, p. 51 n. 26.

³³Ibid., p. 50; cf. Wilson, op. cit., p. 111.

³⁴K. Staab, Pauluskommentare aus der griechischen Kirche (1933) xxv, pp. 95, 141, presents the two main passages which occur in the Catena of Diodorus of Tarsus and Theodore of Mopsuestia respectively as commentaries on Rom. 8:28-30: "Ἡ καὶ οὕτως· Διὰ τοῦτο, φησί, συνεργεῖ τὸ

this usage in the Jewish work The Testaments of the Twelve Patriarchs (140-110 B.C.): "But the spirit of love patiently co-operates with the law of God for the salvation of men" (Gad 4.7)³⁵. Luther comments, "For He wills that to the elect who are loved by God and who love God the Spirit works all things for good, even things which in themselves are evil"³⁶. This view is first put forward in recent times by Wilson, who argues that in the New Testament it is not God who is the transcendent Sovereign (cf. 8:29), but the Spirit (8:26-28) that co-operates (συνεργεῖ) with man³⁷.

πνεῦμα τοῖς κατὰ πρόθεσιν κλητοῖς, ὅτι αὐτοὺς προέγνω ὁ θεὸς ἀξίους τῆς τοῦ πνεύματος Βοηθείας. (p. 95) and "Ἡ τὸ πνεῦμα συνεργεῖ, ὃ ἐστὶ συμπράττει εἰς τὸ ἀγαθὸν τοῖς ἀγαπῶσιν τὸν θεόν κ.τ.λ. (p. 141). Staab suggests that both of them come from Diodorus, the master of Theodore. Cf. F. Prat, The Theology of Saint Paul, ET (1926), 1:p. 448, who attributes this interpretation to an unknown writer supposed to have lived in 6th century, whom the Catenae call Theodore the Monk. For some information of this figure, see Hastings, Dictionary of the Bible, extra vol. 1904, p. 519.

³⁵Gad 4:7 τὸ γὰρ πνεῦμα τοῦ μίσους διὰ τῆς ὀλιγοψυχίας συνεργεῖ τῷ Σατανᾷ ἐν πᾶσιν εἰς θάνατον τῶν ἀνθρώπων τὸ δὲ πνεῦμα τῆς ἀγάπης ἐν μακροθυμίᾳ συνεργεῖ τῷ νόμῳ τοῦ Θεοῦ εἰς σωτηρίαν ἀνθρώπων. Cf. Sanday and Headlam's Romans, p. 215; M. Black, op. cit., p. 171; J. A. T. Robinson, op. cit., p. 105.

³⁶M. Luther, Lectures on Romans, p. 371. But Luther, Die Bibel, p. 158, translates as "denen, die Gott lieben, alle dinge zum Besten dienen, . . ." T. Aquinas, Romans, p. 103f., also speaks of the Holy Spirit helping us, and then of God turning all things to good through expounding the Latin text where the subject is clearly "all things".

³⁷J. P. Wilson, op. cit., p. 111, points out that Theodorus Monachus (Cramer, Catenae, iv., 263), one of the Greek commentators of the Eastern church, admits "the Spirit" to be subject of sunergei' from the context. Wilson refers to ἡ τὸ Πνεῦμα συνεργεῖ, ὃ ἐστὶ συμπράττει εἰς τὸ ἀγαθὸν τοῖς ἀγαπῶσι τὸν θεόν as Theodorus' words.

In the next number of the same journal Daniell contributes his paper on the same subject perhaps independently of Wilson. What he suggests is that it is the Holy Spirit that Paul had in mind as the subject of *συνεργεῖ*. One of the ideas that he submits in support of this view is that in 1 Cor. 12:11 (*πάντα δέ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, . . .*) the Holy Spirit is the subject, which chapter also is steeped in the thought of the Holy Spirit³⁸.

Later Wilson's interpretation has been given fuller explanation in M. Black's contribution to the Cullmann Festschrift (1962)³⁹. Dodd supports this interpretation in the revised edition of his Moffatt Commentary (1959). It has been adopted by the New English Bible (1961) and accepted into the commentaries of F. F. Bruce (1963), E. Best (1967), Guthrie et al as editors (1970), Black (1973), and J. A. T. Robinson (1979).

Pack sums up the five advantages Black sees in understanding "the Spirit" as the implicit subject of *συνεργεῖ*: "(1) It removes the 'awkwardness' of the RSV translation, the insertion of ho theos here. (2) It makes the subject of sunergei the same as the subject of the preceding verbs (sunantilambanetai, huperentugchanei, entugchanei) in verses 26, 27. (3) God is never said in the New Testament to 'cooperate' with man. (4) Black is impressed with the argument made by Dodd and Wilson that Paul distinguishes between the transcendent Divine, God,

³⁸Daniell, op. cit., p. 59.

³⁹Black, op. cit., pp. 166-72.

and the immanent Divine, the Spirit. (5) On the whole it is less difficult than supplying ho theos as the subject. He does recognize the importance of the objection that if to pneuma were the subject of sunergei it should have been expressed in the light of the following verses"⁴⁰.

As with the other interpretations, this view also has certain difficulties. Ross admits that verses 26 and 27 speak about the Spirit, but points out that the grammatical subject of v. 27 is God⁴¹. He further claims that "Verse 27 was about God's relation to the Spirit's intercessions, and we are now ready for another statement about God, and especially about his will and intention for the saints"⁴². Moo claims that "the subject of the verbs that follow in vv. 29-30 is clearly" God, "and the close relationship between these verses and v. 28 makes it likely that Paul has moved away from his focus on the Spirit in v. 28"⁴³.

Morris⁴⁴ understands συνεργεῖ in v. 28 and all the other finite verbs in vv. 29, 30 to have the same subject (God) as the main verb (οἶδεν) in the principal clause in v. 27 does but as an unexpressed one.

⁴⁰Pack, "A Study of Romans 8:28", RQ, pp. 50f.

⁴¹Cf. J. M. Ross, "Pánta synerge?", Rom. viii.28", TZ, p. 85.

⁴²Ibid.

⁴³D. Moo, Romans 1-8, WEC, p. 565.

⁴⁴L. Morris, Romans, p. 331; cf. F. Pack, op. cit., p. 53.

Cranfield⁴⁵ criticizes this interpretation in four respects. (i) An objection to the Spirit as subject is the difficulty of adducing instances of *συνεργεῖν* used in a transitive sense. So his objection has merit against the view of Sanday and Headlam that the verb is transitive. (ii) Cranfield objects that if the subject of the verb is the Spirit understood, then it is far from clear that the *πρόθεσις* is God's and not the Spirit's. (iii) Cranfield further objects that it is difficult to envisage Paul leaving the subject of the *ὅτι* clause unexpressed in the sentence of a sort in which rather careful formulation is to be expected. (iv) Cranfield's serious objection to Black's view is that *τὸ πνεῦμα* as understood subject in v. 28 involves a harsh change of subject between v. 28 and vv. 29f.

As for (i) [the difficulty of the transitive use of *συνεργεῖν*] Griffiths suggests the use of *πάντα* in an adverbial accusative⁴⁶. As for (iii) [the difficulty of leaving the subject of the *ὅτι* clause unexpressed] Wilson is led to suspect a textual corruption in which *πάντα* is a corruption of *τὸ πνεῦμα*⁴⁷. Black supports the palaeographical possibility of that supposition (see 1.6.1.4.)⁴⁸.

As for (iv) [the harsh transition from v. 28 to v. 29] I agree with Cranfield. It is clearly God, not the

⁴⁵Cranfield, *op. cit.*, p. 206ff.

⁴⁶Griffiths, *op. cit.*, p. 475.

⁴⁷Wilson, *op. cit.*, p. 11.

⁴⁸Black, *op. cit.*, p. 171.

Spirit that is understood as subject of all the finite verbs in vv. 29-30, because in the Pauline context there is no possibility at all that "his son" in v. 29 is the Spirit's Son⁴⁹.

In his argument against the reading with the Spirit as subject Cranfield argues that

whereas the proximity of τὸν Θεόν makes it easy to supply ὁ Θεός in verse 28, the presence of a verb with another personal subject between τὸν Θεόν in verse 28 and the beginning of verse 29 makes the supplying of ὁ Θεός as the subject of the verbs of verses 29-30 difficult⁵⁰.

If so, does the presence of a verb with an impersonal subject πάντα not make it all the more difficult? This seems to destroy his own argument for the reading with πάντα as subject.

While admitting that the strength of the claim of the Spirit as subject is in its attempt to read the verse in context rather than in isolation, Osburn suggests a criticism against "the Spirit" as understood subject. It lies in whether discourse analysis of the context actually supports "the Spirit"⁵¹. According to this view the section in which v. 28 occurs begins with ὡσαύτως δὲ καί in v. 26. And within vv. 26-30 the subject shifts from "Spirit" to "God", but the problem is precisely where it does. As it is somewhat difficult to locate that switch at the beginning of v. 29, he considers that it is more likely

⁴⁹W. Hendriksen, Romans, p. 280, points out rightly, "nowhere in Scripture is Jesus Christ called the Son of the Holy Spirit". Cf. Cranfield, op. cit., p. 207.

⁵⁰Cranfield, op. cit., p. 207.

⁵¹Osburn, op. cit., p. 108.

that the change of subjects has occurred as early as v. 27, in which "he (i.e., God) who searches the hearts of men knows what is the mind of the Spirit". Then his claim here is, "This reference to the Father who listens to the Spirit quite naturally would be followed by the readers' question as to whether God will then act on behalf of Christians. Anticipating this query, v. 28 underscores Paul's confidence that He who hears does in fact work in all things with those who believe"⁵².

After all, this problem is so difficult as to make Fitzmyer still say, "Verse 28 is problematic in that one cannot be sure whether the discussion about the Spirit comes to an end with it"⁵³. One of the two main problems with this view is that in my judgment even if the subject of the clause which, though subordinate, is closest to v. 28 is the Spirit, it is quite unnatural for $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota$ to pick up as its own subject the Spirit, that is, the understood subject of the $\acute{\omicron}\tau\iota$ -clause in v. 27, for it is unthinkable that such a carefully formulated propositional $\acute{\omicron}\tau\iota$ -clause introduced by the formula $\omicron\acute{\iota}\delta\alpha\mu\epsilon\nu \delta\grave{\epsilon} \acute{\omicron}\tau\iota$ should lack an expressed subject. The other is that in case the Spirit is the unexpressed subject of $\sigma\upsilon\nu\epsilon\rho\gamma\acute{\epsilon}\iota$, the transition from v. 28 to v. 29 is very harsh and involves quite an unnatural change of subject.

⁵²Osburn, *op. cit.*, p. 108.

⁵³J. Fitzmyer, Romans, p. 521.

1.6.1.4. "God works all things together"

πάντα συνεργεῖ ὁ θεός

A number of ancient and influential witnesses read ὁ θεός after συνεργεῖ. These are the Chester Beatty Papyrus (P⁴⁶), Codex Alexandrinus (A), Codex Vaticanus (B), Minuscule 81, the Sahidic version (Sah) (cf. Bohairic [Boh] & Ethiopic [Eth]), and some references in the Greek Father Origen (3rd century). K. Lachmann's and B. Weiss' editions of the Greek New Testament follow this reading.

But it has met with a number of objections. For one thing from a text-critical standpoint the majority of the UBS editors reject this reading as unauthentic because it is "too narrowly supported"⁵⁴. Deeming the extra words (ὁ θεός) to have inadequate textual support, they suppose that they must have been only a natural explanatory addition made by a later Alexandrian editor who thought that συνεργεῖ ought to have a personal subject.

Against it Ross objects that such a conjecture would only have removed one difficulty by importing the others, that is, the awkward style of ὁ θεός so closely following the preceding τὸν θεόν and the unknown use of συνεργεῖ in a transitive sense. He further objects that if it is certain on external grounds that ὁ θεός was not in the original, this is a possible explanation of how they got into such good manuscripts P⁴⁶ & B and were known to Origen by the end of the second century, but that if we are to give this

⁵⁴Metzger, A Textual Commentary, p. 518.

problem internal careful consideration, then the probability of ὁ θεός having been inserted in a text that did not include them would seem to be much smaller than the probability that they were omitted from a text that included them.

Sanday and Headlam in their Romans commentary advocate that those manuscripts that have the longer reading have preserved the original text "[God] causes all things to work [together]"⁵⁵. The free translation of this reading by Moffatt leads Dodd to observe, "In verse 28, Dr. Moffatt has corrected a serious mistranslation in the Authorized Version"⁵⁶. Black⁵⁷ argues the longer text to be stylistically extremely difficult in view of the preceding τὸν θεόν and comments, "St. Paul was not so poor a stylist as to write ὁ θεός immediately after the words τοῖς ἀγαπῶσι τὸν θεόν". Against this claim Pack objects that though there is merit in his comment, it is not quite accurate because the words πάντα συνεργεῖ do intervene⁵⁸.

Wilson objects that "ὁ θεός is a questionable insertion which Westcott and Hort admitted to their text not simpliciter but within brackets" and further points out that "The Sahidic version agrees with AB, but the Peshitta and the Bohairic, while agreeing with the old Greek commentators in not taking πάντα as subject of συνεργεῖ, evidently had not ὁ θεός in the text before

⁵⁵Sanday and Headlam, op. cit., p. 215.

⁵⁶Dodd, op. cit., p. 137.

⁵⁷Black, op. cit., p. 168.

⁵⁸Cf. Pack, op. cit., p. 50.

them"⁵⁹. At last he suggests regarding πάντα as a scribal error to be replaced by πνεῦμα or τὸ πνεῦμα as a conjectural emendation on the hypothesis that the abbreviation for πνεῦμα as a sacred name in the Greek Mss., ΤΟΠΝΑ, has been corrupted by a scribe or scribes to read πάντα instead of πνεῦμα. Black observes that this supposition is palaeographically possible if an original contraction of πνεῦμα vid. ΠΝΑ led to the primitive error παν (as in P⁴⁶), out of which comes the πάντα of the extant MSS⁶⁰. But as he himself admits, the weakness of this view is that there is no MS authority for the change involving the deletion of πάντα⁶¹.

Against this view Cranfield objects that if the subject of συνεργεῖ be τὸ Πνεῦμα understood (or expressed according to this view), then it is not clear at all that the "purpose" is God's and not the Spirit's⁶². In fact from the Pauline context "the Spirit's purpose" is quite impossible, cf. 9:11. In case the Spirit is understood, it is very unnatural that the subject of the verb is left unexpressed in the statement introduced by the formula οἶδαμεν ὅτι where the explicit subject is naturally expected.

As for the English versions of the Bible which have adopted this longer reading the Revised Standard Version (RSV) follows it and translates this verse, ". . . in

⁵⁹Cf. Wilson, op. cit., p. 111.

⁶⁰Cf. Black, op. cit., p. 172.

⁶¹Cf. Wilson, op. cit.

⁶²Cf. Cranfield, op. cit., 207.

everything God works for good with those . . . ". This reading is also found in the Jerusalem Bible (JB), the New International Version (NIV), New American Standard Version (NASV), Today's English Version (TEV), and Newman & Nida⁶³.

But Osburn contends that the presence of ὁ θεός in certain manuscripts has no clear claim to acceptance among textual critics⁶⁴, authenticity and originality and that the translation of Sanday and Headlam which infers ὁ θεός as subject but treats συνεργεῖ as transitive is not linguistically defensible⁶⁵.

But K. Walkenhorst⁶⁶ has the same view as Sanday and Headlam except taking συνεργεῖ as intransitive. Though Walkenhorst takes πάντα as an adverbial accusative like some others, his explanation of how πάντα became adverbial is very unique. He assumes that Paul used πάντα in the sense of ἐν πᾶσιν by the attraction of the frequent

⁶³Cf. Newman and Nida, Romans, p. 165; cf. Kümmel, The Theology of the NT, p. 234.

⁶⁴Osburn, op. cit., p. 102, claims that the contention of Kenneth Clark, "Textual Criticism and Doctrine", Studia Pauline, p. 57, that the support of P⁴⁶ tips the scale in favour of an original ὁ θεός "has not found acceptance among textual critics".

⁶⁵Ibid., p. 109.

⁶⁶Cf. Walkenhorst, Romans, pp. 440f., 570. He refers to Prov. 16:4: kol pā'al YHWH l'ema'anehû as the parallel in the order of words to Rom. 8:28a, which he translates in Hebrew by kol pā'al 'aelohîm l'etôb to show the similarity in word order between both of them. But since Walkenhorst assumes that Paul used πάντα in the sense of ἐν πᾶσιν, he should translate Rom. 8:28a as b^ekol pā'al 'aelohîm l'etôb if he is to put into Hebrew what he assumes that Paul understands by πάντα. In passing LXX takes pā'al as po'al and translates it as Πάντα τὰ ἔργα τοῦ κυρίου (Prov. 16:5, LXX).

emphatic use of לְ in Hebrew at the beginning of a sentence.⁶⁷ But unless it is customary that the preposition לְ (in) in the adverbial phrase לְכֹל (in all) drops at the beginning of a sentence, his claim is less persuasive.

As for this reading Osburn asserts that it is linguistically indefensible to take ὁ θεός as explicit subject of συνεργεῖ, the verb as transitive, and πάντα as the direct accusative of object, but my principal claim is that it is quite possible. This claim will be demonstrated in the succeeding issue.

1.6.2. Twentieth Century Hypotheses on V. 28 as Tradition
All cultures have traditions which one generation passes on to another. Such traditions give expressions to peoples' systems of belief. These traditions are transmitted in form of stories, sayings, songs, poems, confessions, creeds, and so on. Some parts of the Bible are composed of such traditions and reflect the crystallization of the traditions at a particular stage. Tradition history (or criticism), which German New Testament scholarship calls Traditionsgeschichte is concerned with both the nature of these traditions and how they are adopted and modified in the course of the history of a community.⁶⁸ Consequently it is said that "Redaction criticism and tradition criticism complement each other in delineating the two foci of form criticism, the latter

⁶⁷As for the Hebrew emphatic use Walkenhorst refers to E. König, Syntax der hebraeischen Sprache, p. 436.

⁶⁸Hayes and Holladay, Biblical Exegesis, pp. 85-93; Catchpole, "Tradition History", in New Testament Scholarship, ed. Marshall, pp. 165-80.

dealing with the development of the individual traditions and the former with the use of traditions within the whole work"⁶⁹.

Dunn points out that the Pauline corpus contains the fullest evidence of early community tradition (outside the Gospel) and Paul himself consciously wrestles with the question of tradition's role in the life of a Christian community and observes that three types of tradition may be isolated in Paul: (i) kerygmatic tradition, i. e., tradition concerning the main Gospel message (e.g., 1 Cor. 15:1-3); (ii) Church tradition, i.e., tradition passed on to govern the practice of the Church (e.g., 1 Cor. 11:23-25); and (iii) ethical tradition, i.e., tradition dealing with Christians' conduct and moral responsibilities (1 Cor. 7:10; 11:2; 1 Thes. 4:1)⁷⁰.

Next the course which a tradition-historical study of this verse has followed so far will be surveyed. Romans 8:28 is still problematic in that one cannot be sure whether or how far it is traditional material and in what part it is redacted. This verse is already claimed by some critics as partially or wholly pre-Pauline or partly edited.

⁶⁹Encyclopedia of the Bible, ed. W. A. Elwell, s.v. "Tradition Criticism", 2:pp. 2094f.

⁷⁰Dunn, Unity and Diversity, pp. 66-69, adds, "Tradition in the Pastorals" and says that "if the faithful sayings are any guide, it includes all three categories distinguished above--kerygmatic tradition (I Tim. 1.15; II Tim. 2.11; Titus 3.5-8), Church tradition (I Tim. 3.1; Titus 1.9), and ethical tradition (I Tim. 4.8f.; II Tim. 2.11-13)".

(1) The Tradition- historical Analysis of Romans 8:28

The views of our expositors are classified according to the community to which pre-Pauline material is attributed.

(i) The Undesignated Background

Any pericope detected with no suggestion of its own origin belongs to this category. A. Feuillet takes Rom. 8:28 just as a pericope⁷¹.

(ii) The Jewish Background

P. Billerbeck finds the parallel of v. 28a in the oft-cited saying of Rabbi Akiba: Immer gewöhne sich ein Mensch zu sagen: Alles, was der Allbarmherzige tut, tut er zum Guten לטוב עביר⁷². O. Michel says at first, "Paul setzt mit einem überlieferten Lehrsatz ein"⁷³, so P. v. d. Osten-Sacken classifies his view under the "Neutrale Feststellung", that is, the classification Osten-Sacken invented⁷⁴. But actually Michel says a little later, ". . . unser Lehrsatz in die frühjüdische Überlieferung

⁷¹Feuillet, "Le Plan Salvifique de Dieu", p. 382.

⁷²Strack and Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch, p. 256. The Aramaic word רחמנא in Barakhoth 60b is translated as "der Allbarmherzige = the all-merciful"; "the Almighty" (Moo); "the compassionate man" E. tr. (Leenhardt), all these translations are possible from the context, but the literal translation is "merciful".

⁷³Michel, Römer, p. 275.

⁷⁴Osten-Sacken, op. cit., p. 63, says, "Die Frage der Herkunft ist jedoch umstritten. Teils begnügt man sich mit der neutralen Feststellung, es handle sich um einen, überlieferten Lehrsatz" (= Michel, Römer, p. 210).

eingebettet ist"⁷⁵. J. B. Bauer says that this teaching is seen in late-Judaic tradition and points out that there is a hitherto unnoticed parallel to this verse in Ahiqar's sayings: "The righteous among men, all who meet him are for his help" (tr. A. Cowley)⁷⁶. E. Fuchs takes v. 28 to be a doctrinal statement from a Jewish tradition⁷⁷. C. E. B. Cranfield, E. Käsemann, J. D. G. Dunn, D. Zeller, etc. favour it.

(iii) The Old Testament Background

W. Hendriksen bases this knowledge on (a) Paul's experience of how God dealt with him and others; on (b) his acquaintance with "specific biblical passages which teach that in God's providence all things result in blessing for God's children, evil being overruled for good (Gen. 45:5, 7, 8; 50:20)"⁷⁸.

(iv) The Greek Background

H. Hommel claims that there are so many similarities between Rom. 8:28 and Plato's statements in Republic 612E-613A that one must suppose that Paul uses a familiar quotation which Plato has as its ultimate source⁷⁹.

⁷⁵Michel, op. cit.

⁷⁶J. B. Bauer, "Rom. 8:28", ZNW, p. 106.

⁷⁷E. Fuchs, Die Freiheit des Glaubens: Römer 5-8 ausgelegt, p. 113.

⁷⁸W. Hendriksen, Romans, p. 278f.

⁷⁹Hommel, "Denen, die Gott lieben . . . Erwägungen zu Römer 8, 28", ZNW, pp. 126-29. Cf. 612E τῷ δὲ θεοφιλεῖ οὐχ ὁμολογήσομεν, ὅσα γὰρ ἀπο θεῶν γίνεται πάντα γίνεσθε ὡς οἶον τε ἄριστα 613A περὶ τοῦ δικαίου ἀνδρός, ἐάν τ' ἐν πείνῃ γίγηται ἐάν τ' ἐν νόσοις ἢ τιμῇ ἄλλῳ τῶν δοκούντων κακῶν,

(v) The Hellenistic Background

Osten-Sacken quotes two examples as

"religionsgeschichtliche" parallels from Corpus Hermeticum 9,⁴⁸⁰ and Plotinus, Enneades IV 3, 16⁸¹, but the latter is clearly post-Pauline, for he lived between c. 204 and 270 A.D. In the Corpus Hermeticum in Libellus IX, §4b K. G. Manz finds the statement πάντα ἀναφέρει εἰς τὴν γνῶσιν parallel to συνεργεῖ εἰς ἀγαθόν (Rom. 8:28)⁸². E. C. Blackman supposes that the clause πάντα συνεργεῖ (all things co-operate) is a piece of popular Stoic optimism Paul only adapted "as a digression to which Paul was tempted by a stray memory of some book of popular philosophy, or words of some Stoic preacher . . ." ⁸³.

(vi) The Christian Background

K. Grayston regards Rom. 8:28 as one of the pericopes of "early Christian gnosis"⁸⁴. U. Luz says that referring to Rom. 8:18ff. and 23ff. (8:23ff.) "nimmt Paulus einen

ὡς τούτῳ ταῦτα εἰς ἀγαθόν τι τελευτήσῃ ζῶντι ἢ καὶ ἀποθανόντι.

⁸⁰Osten-Sacken, op. cit., p. 64; p. 64 n. 9, "ὁ μὲντοι θεοσεβῆς πάντα υποστήσει αισθομένος τῆς γνῶσεως· πάντα γὰρ τῷ τοιούτῳ, καὶ τοῖς ἄλλοις τὰ κακά, ἀγαθὰ ἐστίν".

⁸¹Ibid., "εἰ δ' ἀγαθὸς ὁ παθὼν, εἰς ἀγαθὸν ἡ τελευτῆ τοῦτων".

⁸²Manz, "Συνεργεῖ εἰς ἀγαθόν", CTM, p. 615.

⁸³Blackman, op. cit., pp. 378f.

⁸⁴Grayston, "The Doctrine of Election in Romans 8,28-30", SE II, p. 576.

christlichen Lehrsatz auf: Denen, die Gott lieben, wirkt
alles zum Guten"⁸⁵.

⁸⁵Luz, Das Geschichtsverständnis, p. 250.

Appendix

The Views of E. C. Blackman, H. Paulsen,
and P. v. d. Osten-Sacken

A. Blackman's Analysis of v. 28¹

E. C. Blackman's article, "A Further Note on Romans viii. 28", The Expository Times, appeared in 1938-39. It must be Blackman that made the first tradition-historical examination of Rom. 8:28a. He assumes that Paul is only adapting a piece of non-Christian optimism he borrows for a Christian purpose in two ways: (1) in his substitution of τοῖς ἀγαπῶσι τὸν θεὸν for a vague humankind and (2) by the addition of the last phrase of the verse τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν (v. 28b), which supplements v. 28a with the following two predestinarian verses 29 and 30.

He explains the disparity of thought between v. 28a and v. 28b & the following verses by regarding the former as a digression to which Paul was tempted by a stray Stoic memory and the latter as Paul's essentially Christian argument.

The Summing-Up

The main point in this essay is Blackman's suggestion of Paul's redaction of a traditional pagan thought. I admit that there is merit in Blackman's claim that in v. 28a Paul redacts a traditional pagan conception of Providence he has in mind. I understand from the Stoic context that

¹Cf. Blackman, op. cit., pp. 378-79.

Blackman affirms what the A.V. makes Paul say, but from a Pauline predestinarian context and a text-critical viewpoint of v. 28a I cannot support that affirmation².

B. Paulsen's Analysis of v. 28³

H. Paulsen's monograph Überlieferung und Auslegung in Römer 8 is a very weighty and important contribution made to the tradition-historical study of Romans chap. 8 in 1972. He is primarily concerned with the traditions and motifs found in the 8th chapter. After preliminary observations on the passage as a whole this study deals with a detailed pericope-by-pericope analysis on structure, form, tradition-history, and Paul's use of the traditional material. It points out that chapter 8 functions as the hinge for the structure of the whole letter and 8:28a serves as a thematic clause.

1. The Demarcation of Rom. 8:28-39

Paulsen demarcates the oneness 8:28-39 from 8:18-27 and chs. 9-11.

2. The Structure of Rom. 8:28-39

Verses 28-39 form a oneness (eine Einheit). V. 28a stands contextually independent. Verses 28b-30 are closely connected with v. 28a through the subject and through v. 28b and yet they separate themselves in form and context from v. 28a.

²For a further argument about this problem, see 1.7.

³Cf. Paulsen, op. cit., pp. 133-6; 152-60.

3. The Form-Critical Observation of Rom. 8:28-30

(a) 8:28a

8:28a is proposed as the thesis of the unit 8:28-39. The thorough formulation of v. 28a is conspicuous.

(b) 8:28b.29-30

Verse 28b is formally separated from vv. 29-30 and explains the content of v. 28a. The oneness (vv. 29-30) has been annexed to v. 28a through v. 28b.

4. The Tradition-Critical Approach to Rom. 8:28-30

(a) 8:28a

There are two different readings found in a handwritten tradition: (i) πάντα συνεργεῖ εἰς ἀγαθόν; (ii) συνεργεῖ ὁ θεὸς εἰς ἀγαθόν. Paulsen takes God as the implied subject of πάντα συνεργεῖ and πάντα as an accusative of respect. He points out that the evidence that Paul adopted a tradition prior to him in v. 28a is that he interprets v. 28a clearly through vv. 28b.29-30. He refers us to the exact definition of v. 28a by v. 28b, the introduction of v. 28a through οἶδαμεν, and the analogical formulation found in 1 Cor. 2:9 and 8:3 in Paul, which makes clear that the ἀγαπᾶν τὸν θεόν is a pre-Pauline motif. He says that the exact origin of v. 28a is difficult to determine.

(b) 8:28b-30

The problem which Paulsen offers is whether the connection of vv. 28b.29-30 with v. 28a is pre-Pauline. He understands that v. 28b functions clearly as the interpretation of v. 28a and differs from vv. 29-30. He points out that in v. 28a and vv. 29-30 there are two

different traditional pericopes and that though in v. 28a a generally known saying whose exact origin is no more to determine is adopted by Paul, above all vv. 29-30 use early-Christian terminology very effectively. He supposes that it means that v. 28a is near what Paul intends. His reason for it is that v. 28a includes the theme of ἀγάπη which has the tone up to v. 39. He claims that verses 29-30 is quoted by Paul for the explanation and exegesis of v. 28a so that they may define the ἀγαπᾶν τὸν θεόν more exactly. He adds that v. 28a acts as a bridge between v. 28a and vv. 29-30. He emphasizes the importance of the separate studies of v. 28b, vv. 29α.30 and v. 29αβ+b⁴.

The Summing-Up

The summary of Paulsen's analysis centering around v. 28 is as follows: Paulsen assumes that v. 28a is a traditional pericope and takes God as the implied subject of the verse and πάντα as an accusative of respect. He understands v. 28a to be put forward as the thesis of the oneness 8:28-39. He takes Paul to explain the content of v. 28a by his words, v. 28b, which phrase sums up the

⁴Cf. Paulsen's analysis of Rom. 8:28-29.

- (i) Rom. 8:28a: τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.
- (ii) Rom. 8:28b: τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.
- (iii) Rom. 8:29αα:
 - οὓς προέγνω (α)
 - καὶ προώρισεν (v. 29α)
- (iv) Rom. 8:29αβ+b: συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ (β) εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς (b).

Rom. 8:28-30 consists of v. 28ab and v. 29ααβ+b.30.

content of vv. 29-30 beforehand. Consequently v. 28b acts as a bridge between v. 28 and vv. 29-30, that is, prepares the way for vv. 29-30.

I am against his view in three respects: (i) v. 28a is a traditional fragment; (ii) God is the understood subject of the verse; (iii) πάντα is an adverbial accusative⁵.

C. Osten-Sacken's Analysis of v. 28⁶

Peter von der Osten-Sacken's monograph, Römer 8 als Beispiel Paulinischer Soteriologie, was published in 1975. This study was accepted as a dissertation for habilitation by the Theological Faculty of Göttingen University in the Winter Semester in 1972/73. The stronger emphasis in Osten-Sacken's study is put on the phase of Pauline interpretation, while Paulsen's analysis is rather interested in the examination pre-Pauline tradition. There is no opposition made between the two analyses but rather great is the harmony.

Osten-Sacken points out that Rom. 8:28a is not difficult to recognize as a self-contained maxim, because it is already regarded as a traditional fragment. The problem of its origin is so controversial that he classifies the expositors' hypotheses of its origin into three groups: (i) the neutral confirmation (die neutrale Feststellung)--a pericope whose origin is not designated;

⁵The evidence against each of them will be given passim.

⁶Cf. Osten-Sacken, op. cit., pp. 63-7.

e.g., a traditional teaching⁷; (ii) a Jewish tradition⁸; (iii) a Christian doctrine⁹.

Osten-Sacken presents "Religionsgeschichtliche" parallels out of the different areas of the New Testament environment: the Saying of Aḥiqar 167; Berakhoth 60b; Corpus Hermeticum 9,4; Plotinus, Enneades IV 3,16.

He sees that the saying underlying Rom. 8:28 corresponds to the one attributed to Rabbi Akiba (Berakhoth 60b): "Let a man always accustom himself to say, 'All that the Merciful (Aram. מְרַחֵם) does, he does for good'". He bases οἱ ἀγαπῶντες τὸν θεόν upon the Jewish origin of a pre-Pauline saying. He supports that it is possible to concede that the saying in Rom. 8:28 was already admitted into the Christian circle before Paul adopted it.

He suggests that the key to understand the saying lies exactly in the specifically defined designation τοῖς ἀγαπῶσιν τὸν θεόν, which points to the circle of those for whose good all things work together. For him on condition of the love to God all things work together for good. He says that since the working of "all things" depends upon those to whom they happen, the things themselves are only actors for good. So he concludes that in actuality all things are placed in the service of good by the lovers of God according to what the maxim means. So he cites

⁷Cf. Michel, Römer, p. 210.

⁸Cf. Fuchs, op. cit., p. 113.

⁹Cf. Luz, Das Geschichtsverständnis Des Paulus, p. 250.

Luther's translation of συνεργεῖν as appropriate: "Denen, die Gott lieben, dienen alle Dinge zum Besten".

The problem he poses is "Who are those who love God?" He says that the love to God manifests itself in the observance of the command in that the request of the love to God is regarded as the same with that of the obedience to the law, in other words, οἱ ἀγαπῶντες τὸν θεόν is complemented by καὶ φυλάσσουντες τὰς ἐντολάς.

Osten-Sacken's interpretation is: if the maxim in v. 28 adopted as a Jewish statement is understood in the sense that for those who observe the law as lovers of God all things lead to good, they are in a position to do so, for they may be assured of God's protection. He discriminates v. 28a from v. 28b and takes the former as purely traditional (or un-Pauline) and the latter as purely Pauline. Osten-Sacken sees that Paul wishes to avoid the understanding of the love to God as a human work and to ensure that the possibility of the love to God is based upon the antecedent providence based upon God's election.

The appositive phrase in Rom. 8:28b has a literary function: it prepares the way for the annexation to the passage in a chain series: Rom. 8:29f., on which Rom. 8:28 should be based.

The Summing-Up

Osten-Sacken favours the shorter text and πάντα as subject. His strong claim is that on the condition of the love to God all things work together for good (Unter dieser Bedingung der Liebe zu Gott wirkt alles zum Guten

zusammen), in other words, all things are made by those who obey God's command as the lovers of him to serve their good (. . . von den Gott Liebenden in den Dienst zum Guten gestellt werden). But he admits that for Paul the possibility of the love to God is grounded in the antecedent divine election.

I am against Osten-Sacken's view of favouring the shorter text and taking πάντα as subject, and the problem with his exegesis of v. 28 is that he does not make clear the relation between human will and divine election. The problem with his tradition-historical view of v. 28 is that he assumes that there is every possibility that the saying in 8:28 was already taken over by the Christian circle before Paul used it. From his context Osten-Sacken seems to take the saying to be "τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν".

In my judgment the Stoic optimistic phrase "πάντα συνεργεῖ εἰς ἀγαθόν" was popularized by the Stoics at first, but the Deuteronomic phrase "τοῖς ἀγαπῶσιν τὸν θεόν" was added to the saying after it was accepted by the Jewish circle. Then there is a strong likelihood of Paul having dared to remove a pantheistic and fatalistic element from the saying by adding ὁ θεός as subject behind the verb.

Consequently I am against Osten-Sacken's view that Paul adopted the shorter text (τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν) in his autograph¹⁰.

¹⁰For the reason why I support the longer text, see 1.7.

As Tarsus, his birthplace where he spent the early years of his life, was one of the main areas of Stoic philosophy, it would have been difficult for him to escape the Stoic atmosphere and the Stoic phraseology. But his use of terminology does not always mean the adoption of the ideas which it expresses¹¹

¹¹Andrews, The Meaning of Christ for Paul, pp. 188-96.

1.7. Romans 8:28--Its Textual Consideration

In the previous section of my study an attempt was made to clarify that from a tradition-historical viewpoint it is assumed by some expositors that v. 28a, which forms a closely-knit section, is a traditional periscope and Paul explains it by his own words (v. 28b)¹, which prepares for the following chain-like series of clauses (vv. 29-30).

The purpose of my attempt here is to determine the text. More concretely the problem is in short whether Paul wrote ὁ θεός in v. 28a or not. In other words, which was in Paul's autograph, the longer text (πάντα συνεργεῖ ὁ θεός) or the shorter (πάντα συνεργεῖ)?

The fact that v. 28a begins with οἶδαμεν (a word sometimes used by Paul to express his conviction; cf. Rom. 2:2 [we are sure that . . . A.V.]; 1 Cor. 15:58, etc.), which use may be discriminated from that for introducing what is common knowledge, indicates that Paul is introducing a fresh line of thought as elsewhere².

V. 28a is not a mere appendage to the previous verses, but is itself the thesis proposed by one section vv. 28-39, for v. 28a is explained not only by v. 28b, but

¹Walkenhorst, op. cit., p. 441, observes rightly that though 28b qualifies the opening participle phrase, it is because 28b tries to explain the clause πάντα συνεργεῖ ὁ θεός that it is put at the end of the verse. He adds that the presence of οὐσιν at the end of 28b proves that 28b explains the reason for the clause πάντα συνεργεῖ ὁ θεός.

²Cf. 2.2.

also by vv. 29-30. The word ἅγιοι in v. 27 for Christians is not replaced by the personal pronoun αὐτοί in v. 28a, but actually by the opening phrase οἱ ἀγαπῶντες τὸν θεόν. This fact also supports that v. 28a is not a mere continuation of the preceding verse. Further the careful formulation of v. 28 reinforces my above claims.

Therefore it is naturally demanded that this propositional verse should have an expressed subject. In this sense the view that God or the Spirit is understood as subject of the finite verb in v. 28a must be rejected. The remaining alternative as the subject of the verb is πάντα or ὁ θεός.

If πάντα is subject, the transition from v. 28 to v. 29 is very harsh and involves an unexpected change of subject, because it is clear that the understood subject of vv. 29-30 is God. If πάντα had been subject, Paul would have inserted ὁ θεός between καί and προώρρισεν in v. 29, even if using a traditional pericope.

Consequently, it is rather natural that ὁ θεός should come immediately after the verb as the earliest Alexandrian text (P⁴⁶ . . . ο θ[ς]) and early and later Alexandrian uncial and miniscule manuscripts support³.

Pace M. Black⁴ the interval between τὸν θεόν and ὁ θεός is stylistically permissible because the words πάντα

³Spenser, Paul's Literary Style, p. 136.

⁴Black, *op. cit.*, p. 168, says, "It is an extremely difficult reading, however, in view of the preceding τὸν θεόν: St. Paul was not so poor a stylist as to write ὁ θεός immediately after the words τοῖς ἀγαπῶσι (sic) τὸν θεόν". But this comment is not quite accurate, because ὁ θεός is

συνεργεῖ do intervene⁵. I suppose that it is rather natural for Paul, even at the cost of some elegance of style, to put into v. 28a the words ὁ θεός necessary to express God's sovereign initiative in action⁶. The necessary or emphatic repetition of the same words is not unusual in Paul. For example, in 2 Cor. 1:3-7 παράκλησις occurs 6 times and moreover its cognate verb παρακαλέω 4 times⁷. For him clarity, necessity, and emphasis prevail over considerations of style⁸.

not put immediately after τοῖς ἀγαπῶσιν τὸν θεόν. The words πάντα συνεργεῖ lie between.

⁵Cf. F. Pack, op. cit., p. 50.

⁶Cf. J. M. Ross, op. cit., p. 85. Black says, "It seems best explained as an insertion by a scribe who interpreted the text by understanding ὁ θεός as its subject, yet felt the need for an expressed subject in the sentence: the addition of ὁ θεός is an amelioration of the difficult words πάντα συνεργεῖ". But in my judgment, if ὁ θεός had been in the autograph, an early copyist would have been under strong temptation to omit ὁ θεός to smooth out or improve a seemingly clumsy construction into a more refined literary production, i.e., the shorter text in this case. That is because if ὁ θεός was not in the autograph, there would have been no strong inducement to an earlier copyist to produce an inelegant style by inserting it, whereas I admit that it is difficult to explain how ὁ θεός could have dropped out of the majority of witnesses to the text (cf. E. F. Harrison, "Romans", *EBC*, p. 100.).

⁷Cf. T. Yamamoto, *Korinto I & II* [1 & 2 Corinthians], p. 234. He further points out at pp. 7-8 that Paul uses the name of Jesus Christ many times in I Cor. 1:4-9. According to my calculation there are thirteen occurrences of the word which stands for Christ Jesus including the relative pronoun. At pp. 239f., Yamamoto directs the attention of his readers to Paul's repetition of the cognate words to emphasize a special pride in his apostolate and gospel, as follows: the word καυχᾶμαι and its cognates καύχημα and καύχησις occur in 2 Corinthians twenty-nine times out of the fifty-nine Pauline instances in the NT (nearly 50 per cent).

⁸Cf. J. M. Ross, op. cit., p. 85 n. 10.

If ὁ θεός is understood to be the expressed subject of συνεργεῖ, the verb must be transitive. But Godet points out that the transitive use of this verb in the sense "make (all things) work together" is foreign to the NT and probably to classic Greek⁹. But Black suggests that συνεργεῖ should be understood as intransitive and πάντα as an internal accusative "in all things"¹⁰. Zahn, however, argues that if Paul meant "in all things" in v. 28a, he would have written ἐν πᾶσιν rather than πάντα¹¹. His claim is very persuasive from the Pauline context (1 Thes. 5:18; Rom. 8:37; 1 Cor. 12:6).

Lagrange in his commentary follows Sanday and Headlam in giving a transitive sense to the verb συνεργεῖ: "nous savons que Dieu fait tout concourir au bien de ceux qui l'aiment" and quotes Xen. Memor. iii.5.16, ἀντὶ μὲν τοῦ συνεργεῖν ἑαυτοῖς τὰ συμφέροντα "Instead of contributing fitting services to one another"¹².

The problem is whether συνεργεῖ is used in a transitive sense or whether πάντα is used in an accusative of respect. I admit that, after all, not a single instance can be cited for the construction συνεργεῖν τι (as a direct accusative) τιμὴ εἰς τι from elsewhere in the New Testament at least.

But it is possible to view συνεργεῖν as an example of the process whereby some intransitive verbs were beginning

⁹F. L. Godet, Romans, p. 105.

¹⁰Black, *op. cit.*, p. 168f.

¹¹Zahn, Römer, p. 414 n. 38.

¹²Lagrange, Romains, p. 214.

to take a direct accusative in Hellenistic times¹³. For example it helps to consider the transitive use of the original intransitive in the verb ἐνεργεῖν similar to συνεργεῖν (σύν + ἐνεργεῖν). "The action, originally conceived absolutely, is placed in relation to an object: ἐνεργεῖν 'to be at work' (Mt 14:2 etc.) = 'to effect something' (1 C 12:6 etc; since Polyb.: Trunk 9); treated, therefore, like old transitives such as πράττειν"¹⁴. Consequently there is a strong possibility that Paul used συνεργεῖν as a transitive at least in 28a as hapax legomenon (cf. Eph. 1:11, τοῦ τὰ πάντα ἐνεργοῦντος).

In the first-century environment, wherein the universal optimism that everything will turn all right in the end, had been popularized by the Stoics, Paul seems to have dared to express from Jewish influences God as sovereign, not as a partner working together with his creation in distinction from the Stoic deity which is pantheistic and impersonal¹⁵. It is unthinkable that Paul simply repeated a commonplace, leaving out God who leads and turns all things for the good of his children. This is supported by the structure of each following clause in vv. 29-30, (the subject [God] + the transitive verb [the act of God] + the direct accusative [the persons as the direct object of God's action]) and the other Biblical context (cf. Rom. 8:33; Isa. 44:24 [LXX] ἐγὼ Κύριος ὁ συντελῶν

¹³Moulton, Grammar, 1:p. 65.

¹⁴BDF, §148 [1].

¹⁵Cf. F. W. Beare, "Greek Religion and Philosophy", in The Interpreter's Dictionary of the Bible, 2:p. 497.

πάντα. "I am the Lord that performs all things" by tr. L. L. Brenton¹⁶).

If *συνεργεῖν* is correlated with the lovers of God in interpretation, the "with" connotation of the prefix "συν" of the verb will come out and will be "God works in all things for good together with the lovers of God", but I would take *συνεργεῖν* to retain no "with" connotation, but to have the force of mutuality and to mean to cause (all things) to interact and converge (for good for the lovers of God)¹⁷.

As for the grammatical person of the subject of *συνεργεῖν* Griffiths points out rightly that *συνεργεῖν* takes not only a personal subject but also a neuter subject, adding that the latter "is much more frequently followed by the preposition εἰς or πρὸς when the subject is neuter than when it is personal"¹⁸. But this mention of the following of the preposition does not necessarily weaken the support of the longer reading, for it is only a problem of frequency.

Here from the standpoint of a textual criticism I would give a fresh light to which text we should choose of the two, the longer and the shorter. It can be considered that there are three causes that give rise to the word order πάντα συνεργεῖ ὁ θεός. One is that the opening phrase inverts the logical order that ὁ θεός συνεργεῖ

¹⁶The Septuagint, p. 880.

¹⁷For a further discussion on the meaning of *συνεργεῖν* see 2.5.

¹⁸Griffiths, *op. cit.*, p. 474f.

πάντα to the present order as seen in the longer text. Another is that when πάντα itself is put in an emphatic position (or at the beginning), συνεργεῖ is put before ὁ θεός¹⁹. A third is a contamination of the above two. In my judgment v. 28a is applied to the third type.

What one should note here is that the word order in the shorter text: πάντα συνεργεῖ seems to show in this context that the words ὁ θεός dropped from behind the verb. The evidence for it is that if ὁ θεός had been absent from the beginning, the word order should be normally τοῖς ἀγαπῶσιν τὸν θεόν συνεργεῖ πάντα, for as the logical order is πάντα συνεργεῖ τοῖς ἀγαπῶσιν τὸν θεόν, the last participial phrase, when put at an emphatic position, should invert the logical order to the due order τοῖς ἀγαπῶσιν τὸν θεόν συνεργεῖ πάντα. The close parallel is found in John 1:1, Ἐν ἀρχῇ ἦν ὁ λόγος.

Consequently the fact that the word order in the shorter text is πάντα συνεργεῖ is the conclusive evidence to show that ὁ θεός alone dropped out of one longer closely-knit textile (or text): πάντα συνεργεῖ ὁ θεός. In brief, the shorter text keeps perfect the original form or word order of the longer text. To take an illustration, in case part of a vessel of china is broken off, the rest of it remains the same. Similarly since ὁ θεός dropped out of the frozen longer text, the rest retains its original form. Therefore the shorter text itself is stylistically or in word order anacolitic from a grammatical usage of

¹⁹Cf. the second type is found in 1 Cor. 12:11 "πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα", cf. Mt. 9:6.

the inversion in the Greek language. After all my claim is that Paul wrote the longer text (πάντα συνεργεῖ ὁ θεός).

1.8. Romans 8:28--Its Authorship

The majority of scholars make a tradition-historical analysis of v. 28a and take v. 28a as un-Pauline or pre-Pauline. But my claim is that Paul composed this clause.

The reason why v. 28a seems to be un-Pauline is as follows: (1) the use of the introductory formula οἶδαμεν δὲ ὅτι; (2) that of the third person plural; (3) the designation οἱ ἀγαπῶτες τὸν θεόν "for believers as a terminus technicus from Deuteronomic tradition to denote the godly person"¹; and (4) the careful formulation of the clause.

As for (1), Paul expresses his firm belief by οἶδαμεν; as for (2), he uses the third person to make his own description more objective. He already starts this use in the previous verse; as for (3), he dares to use the expression which is not usual with him so as to emphasize human freedom or responsibility from a human side; as for (4), v. 28a is not just an appendage to the previous verse, but a new thesis proposed by Paul. This is why this clause has been elaborated.

Next I will demonstrate the Pauline authorship from the antinomy between the human subjective attitude in v. 28a and the exclusive divine action in v. 28b. From a tradition-historical viewpoint the phrase οἱ ἀγαπῶντες τὸν θεόν is taken to be pre-Pauline, and I admit that it is

¹Volf, Paul and Perseverance, p. 59.

quite right, but since Paul as well as anyone else uses the idiomatic expression as his own to say something, we have to say that the phrase is Pauline, for in a broad sense not only an idiomatic expression but also almost every word except what one has coined by oneself is a traditional piece for one.

It is because Paul emphasizes the condition of the love to God that the first participial phrase is placed at the beginning of the clause. In this manner Paul retains human freedom. The designation τοῖς ἀγαπῶσιν τὸν θεόν implies a condition for its fulfillment. Paul claims from a human side first that if men love God, "God makes all things interact for good" (πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν) in response to their love for him. But at the same time Paul explains from a divine side why "those who love God" do so. The explanation for it is that they do so as a response, as an effect of their being "called" according to divine purpose (v. 28a), or "because of God's work in them"² (cf. 1 Cor. 8:3; 1 Jn. 4:19).

The compatibility of divine will with human will is the main characteristic of Paul's theology. Davidson observes rightly that "Paul conceives of grace, not as diminishing, but as increasing moral responsibility, e.g., Philippians 2:12, 13, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure"³. Something similar to the reciprocal explanation of the opening

²Hendriksen, *op. cit.*, p. 28f.

³Davidson, Pauline Predestination, p. 20.

phrase and the closing one in v. 28 is found in 1 Cor. 8:3, "but if anyone loves God, this one has been known by him" (εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ).

Blackman suggests that "in this verse Paul is as a matter of fact not distinctively Christian; but that he has in mind a conception of Providence which might be roughly expressed: τοῖς ἀνθρώποις πάντα συνεργεῖ εἰς ἀγαθόν"⁴, adding it as the reason for the above that such a conception of Providence had been widely popularized by the Stoics in the first century A. D. as seen in the works of Seneca, the Jew Philo and Cicero, himself no Stoic, and in the Book of Wisdom which uses the term πρόνοια (14:3; 17:2)⁵.

Besides he claims that "there is no reason why the Christian apostle Paul should not have found a place in his faith for the same Stoic wisdom"⁶ and regards v. 28a as "a digression to which Paul was tempted by a stray memory of some book of popular philosophy or words of some Stoic preacher"⁷.

I admit that Paul was in so much contact with an optimistic Stoic philosophy of life and view of the world⁸ that his style of expression at least was somewhat influenced by it, but what one must notice here is that there is a strong possibility that in order to convey his

⁴Blackman, op. cit., p. 378.

⁵Ibid.

⁶Ibid.

⁷Ibid., p. 379.

⁸Cf. Bertram, "συνεργέω", TDNT, p. 875.

own belief or theological idea more effectively Paul dared to employ or borrow a providential way of thinking and a style of writing or expressing in a providential way, which were popular in his contemporary environment, for instance, such as the use of "all things" (כל or πάντα) as the subject or the direct object of the verb, as seen in the sayings of Rabbi Akiba, Achikar, etc.⁹ This is the same with the writer of the Fourth Gospel who adopted the term λόγος commonly used among the Greeks and the Hebrews¹⁰ in order to designate Christ Jesus. In this case also the effect of expression must have been intended. While borrowing such a form of thought or expression Paul arranges it in his own way and presents his own theological idea by the use of the expression with his own tinge, that is, with ὁ θεός as subject. Thus πάντα συνεργεῖ ὁ θεός εἰς ἀγαθόν.

In v. 28b Paul describes from a human side the relation of the human free will with the divine response to it. And then from a divine side he explains that same relation by adding a causal adjectival participial phrase (οὔσιν) intended to qualify the opening participial phrase (v. 28a).

From linguistic evidence all the words used in v. 28 occur elsewhere in Paul's undisputed letters. From theological evidence Paul sums up in one short complex sentence (v. 28a) his theological ideas that he has expressed so far and proposes it as a new thesis. Then he

⁹Cf. Osten-Sacken, op. cit., p. 63.

¹⁰Cf. Morris, John, pp. 115-26.

begins to explain or prove the thesis by the use of the second participial phrase (v. 28b). Furthermore he amplifies the same explanatory phrase (v. 28b) into the following verses 29-30.

From a stylistic, linguistic, and theological standpoint after all my principal claim is that Paul himself composed the whole sentence in v. 28 and the whole idea is purely Pauline. Balz rightly observes that Rom. 8:28-30 is "Der theologische Schluß"¹¹.

¹¹Cf. Balz, Heilsvertrauen, p. 102.

2. AN EXEGETICAL STUDY OF ROMANS 8:28

2.1 The Contextual Setting

δέ (verse 28b)¹

The postpositive conjunctive particle δέ in verse 28 clearly marks a close connection with the preceding verses. Verses 28-30 form a kind of climax to the teaching of the Christian hope for the future final glory² in verses 11-27³, for God's salvific πρόθεσις and the certainty of its realization are analyzed there.

The sense of the connecting δέ has been understood in two ways. Some (F. L. Godet, etc.) take δέ to be adversative and to mean "but", perceiving a contrast between v. 28 and the preceding verses, e.g., "we

¹This particle δέ is the fourth most frequent term in the NT. As a coordinating conjunction it is second to καί in frequency (cf. EDNT). As an adversative particle δέ (but) without μέν (δέ is originally adverbial: "on the other hand" in the μέν-δέ correlative construction) designates a contrast to a preceding statement. This contrast is sometimes strong and sometimes weak. The particle δέ is normally weaker than the particle ἀλλά, which usually refers to a previous negative (Ger. sondern).

It is suggested in BDF §447.1. that with regard to content ἀλλά signifies opposition and δέ, contrast, but K.-H. Pridik (EDNT, p. 278) denies the possibility of the differentiation between the two. Ἀλλά is a conjunction, which is grammatically a neuter plural word of ἄλλος, but with a change of accent.

²Cf. J. P. Heil, Romans: Paul's Letter of Hope, p. 50.

³In Rom. 8:11 to 27 there are six verses connected with the future final glorification of God's children, that is, verses 11, 18, 19, 21, 23, and 24.

ourselves groan" (v. 23); "we do not know what we should pray" (v. 26), but God works . . . (v. 28). Others (H. A. W. Meyer, etc.) favour the view that $\delta\acute{\epsilon}$ is continuative and means "and", seeing not a contrast with the previous section but a transition to a further thought of a very similar kind, e.g., in this age of distress and expectation (vv. 18-25) the Spirit helps believers by interceding for them (vv. 26 and 27) and God works all things together for their good (v. 28). L. Morris concludes by saying, "Either is possible"⁴. Perhaps this is why some translators solve the problem by leaving out the connective (e.g., JB, RSV, etc.).

F. Godet takes this $\delta\acute{\epsilon}$ as adversative: "but" from Paul's contrast of the universal groaning with the full certainty of the glorious goal⁵. Meyer claims that if such a contrast was intended, "it must have been marked in some way or other (at least by the stronger adversative $\acute{\alpha}\lambda\lambda\acute{\alpha}$)"⁶.

In fact every suffering of God's children described in the preceding verses is backed by the expectation of their final glory (cf. vv. 11, 18, 19, 21, 23, and 24) and, moreover, the main content of vv. 26 and 27 is the Spirit's help of believers in their weakness. So neither of the verses offer a basis for an assumed contrast to the certainty of their final glory which Paul deals with in vv. 28-30.

⁴Cf. Morris, Romans, p. 330.

⁵Cf. Godet, Romans, p. 104.

⁶Cf. Meyer, Romans, p. 333.

What should be noticed here is that the use of the first person which makes the description subjective comes to an end with v. 26 and that of the third person which makes it objective begins with v. 27 and continues to v. 30. The objectivity or generality of the description of v. 27 is supported by the fact that in the last clause ἀγίων is used in place of the first person ἡμῶν.

This objective description of vv. 27-30 shows the closer connection between them. So it is more natural to determine the meaning of δέ here from the closest preceding context (v. 27).

Consequently in the previous verse (27) Paul mentions the intercession of the Spirit for believers (saints) in accordance with God and then adds another comfort by the use of the usual de metabatikon in the sense of "further"⁷. That consolation is none other than Paul's assured knowledge that God makes all things work together for the good of the called according to his purpose.

⁷D. E. Hiebert, "Romans 8:28-29", BSac, p. 172, says, "It is more natural to hold that δέ here has the force of 'and' or 'further', adding ground for encouragement amid the sufferings of this present life. This accords with the contents of verses 18-27". Cf. O. Kuss, Der Römer Brief, p. 645; Lenski, Romans, p. 550; L. Poellot, "The Doctrine of Predestination in Rom. 8:28-39", CTM, p. 342.

2.2. The Assured Knowledge

οἶδαμεν ὅτι (verse 28a)

Our interest in this verse is immediately focused upon the verb οἶδαμεν, translated in the A.V. and R.S.V. as "we (We) know" and in the individual translations as "we know" (Dunn)¹ and "We realize" (Fitzmyer)².

There are approximately four main views about οἶδαμεν here.

1) It indicates the formula which Paul uses to introduce a quotation or traditional material which he knows to be generally recognized as true among Christians (Munck, Grayston, Dinkler, Cranfield, etc.)³.

2) It means to know by the knowledge of faith and not by mere intellectual investigation (Lenski, Moule, F. F. Bruce, Byrne, etc.)⁴.

¹Dunn, Romans 1-8, p. 466.

²Fitzmyer, Romans, p. 521.

³Cf. Munck, Paul and the Salvation of Mankind, p. 126 n. 2; Grayston, Election in Romans 8, 28-30, SE II, p. 577; Dinkler, "Prädestination bei Paulus", Festschrift für Gunther Dehn, p. 86, cf. idem, "Historical and Eschatological Israel in Romans", JR, p. 113; Cranfield, "Romans 8. 28", SJT, p. 205, cf. idem, Romans I-VIII, p. 424.

⁴Cf. Lenski, Romans, p. 550; Moule, Romans, p. 235; F. F. Bruce, Romans, p. 165; Byrne, Reckoning with Romans, p. 173; D. E. Hiebert, "Romans 8:28-29 and the Assurance of the Believer", BSac, p. 170, etc.

3) It designates the classical sense of knowledge characterized by assurance (Burdick and Silva)⁵.

As regards 1), it cannot be denied that it is highly probable that Paul introduced not only a quotation from contemporary or traditional un-Pauline material (written or oral) but also his own belief.

As regards 2), it is quite possible to take it as such in the light of the context.

As regards 3), Burdick does not give an example of the verb used in such a sense found in classical Greek literature. But on examination we find it probable for the verb in verse 28 to retain the classical sense of knowledge characterized by assurance.

We have looked over these three views to find that each of them tells in parts what οἶδαμεν in verse 28 means. So I assume that Paul introduces his own assured knowledge with οἶδαμεν ὅτι.

Those who favour the second view may do so from the context of verse 28. But Burdick claims that εἰδέναι in verse 28 is used in the classical sense of knowledge characterized by assurance. But against this view Silva suggests that "the note of assurance is provided by the whole context"⁶ in v. 8: 28 and that if so, it does not

⁵Cf. Burdick, "Οἶδα and Γινώσκω in the Pauline Epistles", New Dimensions, p. 347; Silva, Biblical Words & Their Meaning, p. 167.

⁶Silva, op. cit., p. 167.

prove that "the verb itself in contrast to, say, πεποιθέναί conveys that nuance"⁷.

As Burdick does not give any instance of the use of εἰδέναί with the classical sense of knowledge characterized by assurance, I attempt to make it clear whether εἰδέναί was used in that sense in classical times. Liddell and Scott take οἶδ' ὅτι as "I know it well" in Sophocles *Antigone*, 276, πάρειμι δ' ἄκων οὐχ ἔκοῦσιν, οἶδ' ὅτι. They explain that οἶδ' ὅτι is followed by πάρειμι . . . in the sense⁸. Smyth interprets οἶδ' ὅτι as "surely" by remarking that it is "so often used parenthetically and elliptically as to become mere formal expressions requiring no verb"⁹ because "ὅτι here loses all conjunctive force"¹⁰. This expression is frequently used in Demosthenes, as 6.29; 9.1, et al.¹¹ It is generally translated as "I am sure"¹².

It is certain that εἰδέναί was used in the sense of knowledge characterized by assurance in classical times. Then why did it come to obtain such a sense in addition to its original meaning?

⁷Ibid.

⁸LSG, p. 483, . . . , οἶδ' ὅτι (sc. πάρειμι).

⁹Smyth, Greek Grammar, par. 2585.

¹⁰Ibid.

¹¹Ibid. Smyth cites the following two examples: "οὐτ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε 'nor assuredly would you have ceased', D. 6.29, καὶ πάντων οἶδ' ὅτι φησάντων γ' ἂν (for καὶ οἶδ' ὅτι πάντες φήσαιέν γ' ἂν) 'and all assuredly would say', 9.1."

¹²J. M. Vince, Demosthenes I, p. 139, translates οὐτ' ἂν ὑμεῖς οἶδ' ὅτι ἐπαύσασθε πολεμοῦντες as "nor would you, I am sure, have suspended military operation", D. 6.29.

It will be convenient to consider the reason for that. My principal claim is as follows: While εἰδέναι retained its original meaning, it acquired another sense of knowledge characterized by assurance before the Hellenistic era. This phenomenon is polysemia (= multiplication or radiation of meaning). The new meaning which was added to the original one (to know) in εἰδέναι is "to know well". We cannot but recognize that there is a process in the intensification of meaning.

The cause of that semantic change can be thus explained. The verb εἰδέναι was so frequently strengthened by εἶ or σάφα as if idiomatically (e.g., εἶ τόδ' ἴσθι, E. Med. 593; σάφ' οἶδ' ἐγώ, A. Supp. 740, etc.) that it was felt that there was no more need to use the whole phrase, because the verb (headword) became closely associated with the adverb as its qualifier. As a result the omission of the qualifier took place and the sense of it has transferred to the headword. Then εἰδέναι as a headword preserves its syntactical function while adopting a new meaning as an ambiguous word.

Ullmann calls this type of semantic change "ellipsis". He describes it as being due to association that develop between words

occurring frequently in the same context; so frequently indeed that there is no need to pronounce the whole phrase: the sense of a contiguous word is, so to speak, transferred into its neighbour which, through a special kind of semantic ellipsis, will act for the complete construction¹³.

¹³Cf. Ullmann, The Principles of Semantics, p. 238. Stern (Meaning, chap. 10) uses the label "shortening" and further distinguishes between "clippings" (bus for

What one should note here in the determination of the meaning of εἰδέναι here is to clarify which is the stronger in meaning of the two, i.e., εἰδέναι (to know) and πεποιθέναι (to have confidence in). What one knows about the future is more probable than what one is sure of about it,¹⁴ because the former is to have information on the basis of some source or through experience, while the latter is not more than confident anticipation or well-founded conjecture.

In that sense the verb εἰδέναι itself has a stronger meaning in probability than the verb πεποιθέναι. Furthermore in classical usage "εἰδέναι" has acquired a stronger ambiguous meaning (to know) "well" as a result of the semantic change. Consequently, the context will determine which of the two is meant, to know or to know well. We claim from the context of the certainty of God's salvation based upon the divine initiation described in verses 29-30¹⁵ that οἶδαμεν means that "we know well".

omnibus--no semantic change) and "omissions" (fall for fall of the leaf or private for private soldier). Silva, Meaning, p. 82, points out rightly that Stern fails to note that "his example, fall of the leaf is itself a semantic unit which has undergone metonymy". In other words as "fall of the leaf" already means "autumn" in American English through metonymy, the shortened form "fall" has suffered no semantic change.

¹⁴A. Hatori, Kirisuto no Fukuin [The Gospel of Christ], p. 180, explains in the exposition of the sense of οἶδαμεν in Rom. 8:28 that, of the two following sentences "I know that it will not rain tomorrow" and "I believe that it will not rain tomorrow", the probability of the former is stronger than that of the latter.

¹⁵Cf. Bouttier, Christianity according to Paul, p. 25.

What we should treat next is the usage of the person, number and tense of οἶδαμεν in verse 28. My claim is that Paul as the writer uses the 1st person plural of the verb instead of the 1st singular to bring the reader into association with his own thought in a vivid manner. This plural which is frequently sought in Paul is what is rhetorically called the literary plural or pluralis sociativus¹⁶. Blass points out that this usage is a widespread tendency among Greek writers¹⁷. Robertson mentions that "sometimes the plural merely associates the readers or hearers with the writer or speaker" by giving an example: 1 Cor. 15:49; etc.¹⁸

The tense of οἶδαμεν is perfect with the present meaning. As "to have seen or perceived, hence, to know, have knowledge of" is Abbott-Smith's explanation of the tense¹⁹, Paul uses this tense of the verb to express his assured knowledge which he acquired through his personal experience and revelation.

The purpose of the connective ὅτι that links this οἶδαμεν with the next clause is to indicate the content of the direct object of οἶδαμεν. This conjunction is used after verbs that denote mental or sense perception and is different in usage from the ὅτι in verse 29, whose

¹⁶Cf. BDF, par. 280.

¹⁷Ibid.

¹⁸Robertson, A Grammar of the Greek New Testament, p. 678.

¹⁹Cf. Abbott-Smith, Manual Greek Lexicon of the New Testament, p. 311.

subordination is so loose that it should be translated as "for" (Ger. denn), which usage is found in 1 Cor. 1:25; 4:9; 10:17; 2 Cor. 4:6; 7:8, 14.

2.3. The Love to God

τοῖς ἀγαπῶσιν τὸν θεὸν (verse 28a)

A. Linguistic Evidence

Our interest in this participial phrase is immediately focused on the word ἀγαπᾶν. According to Abbott-Smith this verb

is commonly understood properly to denote love based on esteem (diligere), as distinct from that expressed by φιλέω (amo), spontaneous natural affection, emotional and unreasoning. If this distinction holds, ἀγαπάω is fitly used in NT of Christian love to God and man, the spiritual affection which follows the direction of the will, and which, therefore, unlike that feeling which is instinctive and unreasoned, can be commanded as a duty¹.

¹Abbott-Smith, op. cit., p. 3. Of Greek words available, ἔρως (v. ἔρᾶν) and στοργή (v. στέργειν) are never used in the NT. The noun ἔρως expresses a possessive love and is used mainly of physical love. L. Morris, Testaments of Love, p. 128, says that in contrast to ἀγάπη, "ἔρως has two principal characteristics; it is a love of the worthy and it is a love that desires to possess. Ἀγάπη is in contrast at both points: it is not a love of the worthy, and it is not a love that desires to possess. On the contrary, it is a love given quite irrespective of merit, and it is a love that seeks to give". H. W. Hoehner, "Love", EDT, p. 657, "Although erôs does not always have a bad connotation, certainly agapaô/agapê is far more lofty in that it seeks the highest good in the one loved, even though that one may be undeserving, and hence its prominence in the Bible can be understood".

The noun στοργή means the mutual natural love of parents and children, family affection or any natural affection, as between king and people etc., as borne out by the negative adjective ἄστοργος used only in Rom. 1:31 and 2 Tim. 3:3.

In contrast to στοργή, the noun φιλία (< φίλος > v. φιλέω) means the love of emotion and friendship.

What we must note in Abbott-Smith's definition of ἀγαπάω is that to love (ἀγαπᾶν) is "the spiritual affection which follows the direction of the will"². Therefore on one hand it is possible for one to learn to love by training, and on the other hand in Paul it is also possible for God to lead or help one to love by his Spirit³. Such an example is found in Gal. 5:22 καρπὸς τοῦ πνεύματος ἀγάπη . . . ⁴.

As for the aspect of learning to love it is necessary to know the difference between liking (φιλία) and loving (ἀγάπη)⁵. The former is instinctive or natural, while the latter is very intentional and decisive. The direction of the will in love can be known by the fact that Paul refers twice to God's command to love one's neighbour (Rom. 13:9; Gal. 5:14). The possibility of the improvement of human will by training justifies that of learning to love. Paul's command to pursue love as one of the spiritual gifts in 1 Cor. 14:1 can be interpreted as an aspect of learning by prayer to love.

²Morris, op. cit., p. 221 n. 12.

³Ibid.

⁴Stauffer, " ἀγαπάω", TDNT, 1:p. 50.

⁵We admit that there is considerable overlapping of usage between the two terms φιλεῖν and ἀγαπᾶν. But F. H. Palmer, "Love", NBD, p. 753, points out rightly that "much exegesis of Jn. xxi. 15-17 has turned on Peter's willingness to say philo se ('I am your friend,' J. B. Phillip), and apparent reluctance to say agapo se. It is difficult to see why a writer of such simple Greek as John should have used the two words in this context unless he intended a distinction to be drawn between their meanings".

One of the important basic characteristics of ἀγαπᾶν or ἀγάπη is that it has a volitional or intentional subjective attitude to take the initiative in making a decision. To command someone to do something does not mean compulsion or coercion at all. Those who are ordered to do something are free to obey or reject it. In this sense the use of the verb ἀγαπᾶν in the imperative mode indicates that those who love (= feel love) in response to a command to love do so by their own free will or decision.

B. An Interpretation of the Phrase in Question

The fact that the phrase τοῖς ἀγαπῶσιν τὸν θεόν is placed at the beginning of the clause shows that Paul puts a particular emphasis on it⁶ or attaches great importance to it. Moreover he is undoubtedly referring not to the general public but to Christians by the use of the designation "those who love God" for believers as a terminus technicus from Deuteronomic tradition⁷. The term is a formal appellation parallel to φοβούμενοι τὸν θεόν⁸.

⁶Cranfield, Romans, p. 424.

⁷Volf, *op. cit.*, p. 59. Cranfield points out that the words τοῖς ἀγαπῶσιν τὸν θεόν have a typical OT and Jewish background (a full listing in his Romans, p. 424 n. 4). In the Bible there are many exhortations to believers to love, mostly to love one another, but in some places to love God (Mt. 22:37). But in Paul it is much more common to find references to God's love for men than men's love for God. This phrase is a very unusual way of referring to Christians whereas Paul speaks of the ones loving God in a couple of other places (1 Cor. 2:9; 8:3; cf. Eph. 6:24).

⁸Ibid. E. Larsson, Christus als Vorbild, p. 294, says that this phrase may be replaced by τοῖς πιστεύουσιν εἰς τὸν θεόν. Cf. Spicq, Agape, 1:p. 248: "Ceux qui aiment Dieu sont les croyants qui lui sont attachés à la vie et à la mort" (cited in Larsson, *op. cit.*, p. 294 n. 5).

The reason why Paul dares to use τοῖς ἀγαπῶσιν τὸν θεόν instead of picking up ἀγίων in v. 27 with αὐτοῖς as a personal pronoun seems to indicate that Paul intends to express by this designation a condition for God's making all things work together for their good.

J. B. Bauer points out that in Paul "the righteous men (der Gerechte)" is not mentioned, but those "who love God" and then claims that it is because Paul consciously avoids all the expressions which include the followers of the Mosaic law probably influenced by Ps. 97:10 and 145:20 that he uses "those who love God" in 1 Cor. 2:9⁹. Bauer suggests that for Paul those for whom the promise comes true are not the self-righteous or those versed in the Law, but those who are guided by the true law of love (nicht die Selbstgerechten oder die Gesetzeskundigen, sondern die, die das wahre Gesetz der Liebe leitet) and further points out that 1 Cor. 8:1-3 also belongs in this connection and Paul strikes another blow against every self-righteous superior knowledge here also and ultimately against an attitude of Gnostic inspiration¹⁰.

⁹Cf. Bauer, "ΤΟΙΣ ΑΓΑΠΩΣΙΝ", p. 107. Dunn, Romans, 1:p. 481, points out rightly that "those who love God" is usually followed by "and keep his commandments" (Ex. 20:6; Deut. 5:10; 6:5; 7:9; etc.) in the typically deuteronomic style and that the axiomatic linkage of the two elements in Jewish thought is reflected in Ben Sirach 2:5-16; Psalms of Solomon 14:1-2; and 1 John 5:2). From an angle somewhat different from that of Bauer, it is suggested by Dunn that "It is presumably significant that Paul takes up only the first part of the regular formulation, thereby both evoking Christianity's Jewish inheritance while at the same time separating it from its more distinctively Jewish devotion to the Torah".

¹⁰Bauer, op. cit., pp. 110-12.

We admit that there is merit in his view that Paul adopts "those who love God" so as to avoid all legalistic expressions. But this does not explain the reason why Paul dares to adopt this expression unusual with him in Rom. 8:28a whereas the second appositive phrase (v. 28b) alone may be enough.

From a different angle O. Wischmeyer claims rightly that Paul is acquainted with the concept ἀγαπᾶν θεόν from the Jewish theological tradition, but uses it in its own programmatic theological sense¹¹. He further mentions that in 1 Cor. 8:3 it functions ad hoc as a polemical device set in opposition to the Corinthian γινώσκειν θεόν and its clear antignostic force in 1 Cor. 8:3 also applies to both of the other sayings (1 Cor. 2:9 and Rom. 8:28)¹². We cannot infer from the context of Romans 8 that Paul intends an antignosticism by the opening participial phrase in v. 28a.

Mayer suggests that Paul uses here the expression based upon the Deuteronomic teaching which links love for God with His bestowal of "good things" on His people (cf. especially Deut. 10:12, 13:

And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to keep the commandments and statutes of the Lord, which I command you this day for your good? [RSV])¹³.

¹¹Cf. Wischmeyer, "ΘΕΟΝ ΑΓΑΠΙΑΝ bei Paulus", pp. 143f.

¹²Ibid.

¹³Cf. B. Mayer, Prädestinationsaussagen, pp. 142-49, especially p. 146 and p. 148.

There is no reason for opposing Mayer's suggestion. In this sense to love God is a qualification for the enjoyment of the promise God makes in this verse, but it is a qualification applied to all Christians. To love God sums up the basic inner direction of will of "all Christians, but only of Christians" (Moo)¹⁴. What one should note here is the verbal nature of the substantive use of the present tense participle phrase οἱ ἀγαπῶντες τὸν θεόν. It is needless to say that Paul has no intention to suggest that God's promise ceases to have validity for those who are not loving God enough¹⁵. We should understand the phrase in the sense that one of the essential characteristics of the Christian is to love God¹⁶.

If we see this phrase in its contextual perspective, we find that as Dunn points out admirably, the heavy emphasis on divine predestinarian initiative comes after verse 28a.¹⁷ So in view of the emphasis which follows, Dunn claims rightly that "this phrase is an important reminder that God's purpose works out in personal response and relationship; coerced love is not love"¹⁸.

¹⁴Moo, Romans, p. 565.

¹⁵Cf. *ibid.*

¹⁶D. E. Hiebert, "Romans 8:28-29", p. 175, remarks, "Those for whom God works all things for good are emphatically identified as 'those who love him' (τοῖς ἀγαπῶσιν τὸν θεόν, 'to those loving God'). The present tense articular participle characterizes these people by their abiding love for God, while the article with God ('the God') designates the true God whom Christians now love and serve".

¹⁷Cf. Dunn, Romans, 1:p. 481.

¹⁸*Ibid.*

We should see Paul's view of human free will or responsibility in this very relation between "for those who love God" (τοῖς ἀγαπῶσιν τὸν θεόν) and [in response to their love] "God makes all things interact for good" (πάντα συνεργεῖ ὁ θεὸς εἰς ἀγαθόν). Paul gives a place for a human subjective attitude or an individual decision through the opening verbal volitional phrase. It is for this purpose that he dares to place the phrase in an emphatic position. Thereby he tries to keep a human love from being coerced so that love may be real love¹⁹.

In this verse Paul carefully limits his confident assertion that God makes all things to interact for good to a distinctive class of people. He uses two expressions to designate them. One is οἱ ἀγαπῶντες τὸν θεόν. The other is οἱ κατὰ πρόθεσιν κλητοί. The former is an expression given from the human side and is placed before his central assertion. The latter arises from the divine side. Here it will be convenient to restrict my exposition to the first phrase here without correlating it with the second.

¹⁹Hendriken, Romans, p. 281, says, "In this manner human responsibility is fully maintained, but God Triune receives all the honor. Cf. Phil. 2:12, 13; II Thess. 2:13".

2.4. The Providential Care

πάντα συνεργεῖ ὁ θεός (verse 28a)

This clause forms the core of verse 28 and the syntactical pattern of the clause consists of three elements: the subject word θεός, the predicate verb συνεργεῖ, and the accusative object πάντα. The article ὁ is the modifier which qualifies the noun θεός. The logical word order is as follows: ὁ θεός συνεργεῖ πάντα¹.

The contextual meaning of the expression ὁ θεός is God the Father of Christ Jesus (cf. τὸν ἑαυτοῦ υἱὸν [Rom. 8:3]). In chapter 8, this God is: (1) the one who has sent his Son as a man (v. 3); (2) the one whose Spirit dwelling in believers is the Holy Spirit (v. 9); (3) the one who has raised Christ Jesus out of the dead and who will quicken also the mortal bodies of believers through his Spirit (v. 11); (4) the one whose children are those who are led by his Spirit (v. 14); (5) the one who is addressed as Abba Father by those who have received the Spirit of adoption (v. 15); (6) the one who searches the hearts of man and knows what is the mind of the Spirit (v. 26); (7) the one who makes all things work together for the good of those who love him in the whole series from foreknowledge and predestination through calling and justification to eternal glory (vv. 28-30); (8) the one who will freely give everything to his children (v. 32);

¹Smyth, Greek Grammar, p. 255, p. 354.

and (9) the one from whose love in Christ nothing will be able to separate his children (vv. 38f.).

The contextual meaning of the verb συνεργεῖ is this. The verb συνεργέω (cf. 1 Cor. 6:16; 2 Cor. 6:1; Jas. 2:22; Mt. 16:20; 1 Esdr. 7:2; 1 Macc. 12:1; not in the LXX) consists of σύν (old Attic ξύν) and ἐνεργέω, -ῶ (opposition to ἀργέω). The problem here is whether σύν in the verb συνεργεῖν in v. 28 retains the meaning of (a) "with" (cf. συγχαίρω), (b) "together" (cf. συνωδίω), or (c) "altogether" (cf. συντελέω). (C) can be excepted here from the nature of ἐνεργεῖν. If πάντα is taken to be an adverbial accusative, it is grammatically possible to interpret συνεργεῖν to work together with those who love God. But the predestinarian context does not allow such a synergistic interpretation (a). The remaining alternative is (b). It seems to be most natural to understand συνεργεῖν to make (all things) work together². Though ἐνεργεῖν is used transitively and intransitively, there is no example wherein συνεργεῖν is used transitively. But it is natural to take Paul to use this verb in a transitive sense with ὁ θεός as subject in Rom. 8:28 from the following context in which God takes the sovereign initiative to do each action

²Lenski, Romans, p. 552, stresses that σύν does express mutuality in hundreds of instances and claims that the prefix has that force in the verb whereas he supports the shorter reading. He suggests this interpretation, "work hand in hand, one thing working in mutuality with the rest to bring about good for God's lovers". Moo points out "there are many places where synergeo does not retain any 'with' connotation and means simply 'help, assist someone to obtain something', the person or thing assisted being in the dative (see LSJ; BAGD; 1 Macc. 12:1 [?]; T. Iss. 3:8; T. Gad. 4.7, etc.)".

(vv. 29f.). The connotation of this verb is to make (all things) work together with one another (= interact and converge).

Next we must also try to settle the contextual meaning of the noun πάντα. Harrison suggests that "It is unlikely that the items in vv. 29, 30 are intended to provide the content of the 'all things', which is deliberately general"³. But he says, "The 'good' is not defined, but should be sought in the intended conformity to God's Son"⁴. If he includes the conformity to Christ in the "good", he should understand the ἐκάλεσεν and ἐδικαίωσεν as parts of the πάντα. The reason for it is that the divine action described in v. 28 is what God does in history for the called.

If we follow the line of Paul's thought in this letter, the primary meaning should be sought in the preceding context, namely 5:2-5 (the rejoicing of the called not only in hope of God's glory but also in their sufferings) as well as the mention of their sufferings backed by their future glory in the present chapter (especially vv. 17-19). Then the ὅτι-clause (vv. 29-30) which follows elaborates on v. 28. What the central clause (πάντα συνεργεῖ ὁ θεός) means is that God makes all things interact (to realize the final glory of the called). What God does for the called starts from the calling, that is, the ἐκάλεσεν which denotes the conversion divinely accomplished in the elect and ends at the glorification,

³Harrison, Romans, p. 97.

⁴Ibid.

that is, the ἐδόξασεν which denotes the consummation of God's salvific purpose. There is only the ἐδικαίωσεν that is found between these two decisive moments.

The problem is that sanctification is not mentioned as an intermediate link between justification and glorification. Harrison suggests that "It is probably left out deliberately because sanctification is the one area in which human cooperation is essential"⁵. Cranfield suggests that "Paul may have felt that ἐδόξασεν covered sanctification as well as glorification"⁶. Bruce understands it to be partly "because the coming glory has been in the forefront of his (Paul's) mind; even more because the difference between sanctification and glory is one of degree only, not one of kind"⁷. It seems to me that there is some truth in each of the above comments, because Paul looks forward to the completion of the final glory guaranteed by the justification as its inception⁸.

I assume that each element of the justification and the glorification covers the interval between them. Packer says, "This justification, though individually located at the point of time at which a man believes (Rom. 4:2; 5:1), is an eschatological once-for-all divine act, the final judgment brought into the present"⁹. And Dunn claims that "The 'righteousness of God' is nowhere conceived as a

⁵Harrison, op. cit., p. 98.

⁶Cranfield, op. cit., p. 433.

⁷Bruce, Romans, p. 178.

⁸Cf. ibid.

⁹Packer, "Justification", EDT, p. 594.

single, once-for-all action of God, but as his accepting, sustaining, and finally vindicating grace"¹⁰. I understand that both Packer's and Dunn's views are compatible. For the justification (δικαίωσις) as an action or a point for Packer should be distinguished from the righteousness (δικαιοσύνη) as a status or a line for Dunn. Though the justification by faith is a once-for-all action done by God when sinners believe, it is a sustained justified status bestowed to them as a result that can be understood to link both decisive moments.

In this connection I claim that in Paul there are two ways to salvation. One is justification by works¹¹ and the other is justification by faith. Those who try to be justified by works are bound to be ready to keep the whole law (Gal. 5:3; cf. Jas. 2:10). For Paul those who are able to satisfy God with their own works will be justified (δικαιωθήσονται, Rom. 2:13) at the last judgment. This future tense denotes an eschatological event. But this justification is not related to the ἐδικαίωσεν in Rom. 8:30, because it is not justification by grace.

¹⁰Dunn, Romans 1-8, p. 97.

¹¹P. Stuhlmacher, Romans, p. 43, says, "This too corresponds to the Jewish-apocalyptic view (cf. 4 Ezra 7:35; 2 Bar. 85:12f.) and was clearly known to the Christians from John the Baptist (Mtt. 3:9f. par.) and Jesus (Mtt. 25:31-46). 'To be justified' means for Paul to receive the verdict of being 'just' before God's eschatological judgment seat and with it to obtain a share in God's glory and his eternal kingdom". This judgment should be discriminated from that of Rom. 14:10 and 2 Cor. 5:10, both of which are interchangeable. For the latter can be understood to be the judgment of the Christians. Contra *idem*, Gerechtigkeit Gottes bei Paulus, p. 228, in this respect. Cf. D. Guthrie, New Testament Theology, pp. 856-63.

In contrast to justification by works it is the righteousness of God as a justified status or a proper standing before God which occupies the process between the two moments. But whereas the righteousness of God guarantees the final salvation, it is a relationship of the called to God, not God's work on them. Is there not any substantial divine action on them in the interval? I answer it in the affirmative. It is a beginning stage of glorification (cf. 2 Cor. 3:18, μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν and Rom. 8:29, συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, which refers not only to the final perfect conformity to Christ's glory but also to the intermediate progressive conformity to it) that covers that interval as a divine action.

This interval that we have discussed so far is the primary meaning of the πάντα that the called experience in history. It is needless to say that the πάντα includes the sufferings in which they rejoice (cf. Rom. 5:3-5) as well as those mentioned in Rom. chap. 8. God disciplines and sanctifies the called through such sufferings by his Spirit. "All things" include those sufferings which, while themselves adverse to them, are turned or contributed toward their final glory by his sovereign operation¹².

¹²My interpretation of the relation between the creation in v. 21 and πάντα in v. 28 is as follows: in view of vv. 19, 23 Christians are not included in the creation. So though the creation obtains the glorious liberty of the children of God, it is natural to understand that the creation is not included in those (=those who love God, i.e., the called in v. 28) for whom

The scope of the meaning of πάντα should not be restricted to a salvific context alone, but covers anything that happens to this life. Even their sins can be contributed toward their good or benefit by God's providential care (cf. Gen. 45:5, 7, 8; 50:20).

God does πάντα for good although I admit that he does something for the good of the creation.

The transformation of the creation reflects the traditional Jewish eschatological hope in pre-Pauline literature (Is. 11:6-9; 65:17; Jub. 1:29; 23:26-29; 1 Enoch 24-25; 45:4f.; IQS 4:25; IQH 11:13-14, etc.).

Fitzmyer, Romans, p. 509, takes Paul to see the freedom of the creation "as an attendant aftermath of the glorification of the sons of God".

2.5. The Good

εἰς ἀγαθόν (verse 28a)

The particle εἰς originally denoted the same spatial dimensions as ἐν, but in the NT it is used with verbs of movement as an indicator of direction toward a goal, not as an indicator of location without direction¹. The meaning of εἰς here is to designate a goal or purpose for which something occurs. This εἰς is used with the abstract noun in the accusative ἀγαθόν and means "to achieve what is good"².

Moo suggests that Paul's use of this word ἀγαθός offers no help for the settlement of the meaning of the word ἀγαθόν in Rom. 8:28, because he uses it consistently in the sense of moral good (its opposite being κάκος)³. In the extra-Pauline literature "good" or "good things" sometimes occurs as a traditional Jewish expression (e.g., Is. 32:42; 52:7 [cf. Rom. 10:15]; Jer. 8:15; Sir. 39:25, 27, Berakoth 60b)⁴.

¹Cf. EDNT, 1:pp. 398f.

²Zerwick and Grossenor. A Grammatical Analysis of GNT, 2:p. 477. Cf. Wiederkehr, Die Theologie der Berufung, p. 156, says, "Das ἀγαθόν ist der Nutzen, Vosteil, Gewinn, in diesem Zusammenhang das Berufungsziel, das eschatologische Heil der Gott Liebenden, die messianischen Güter der Gerechtigkeit und Herrlichkeit (Mt. 7,11; Röm. 10,15; 15,2; Hebr. 9,11)".

³Cf. Moo, Romans, p. 566.

⁴Cf. Schlier, Römer, p. 270 n. 39; Wilckens, Römer, p. 162 n. 722.

Morris rightly points out that there is no Pauline explanation of the meaning of ἀγαθόν in Rom. 8:28⁵. In Rom. 2:7 and 10 Paul uses ἀγαθόν in an ethical sense in contrast to the soteric terms in a broader sense "glory, honour, and immortality" (v. 7); "glory, honour, and peace" (v. 10). Nevertheless from the context the ἀγαθόν in v. 28 is the Good (ἀγαθόν) toward which God makes all things interact for "those who love God", which phrase is in an emphatic position, not for the general public. Therefore it is natural to take that the primary meaning of the ἀγαθόν is δόξα, concretely "ἡ μέλλουσα δόξα" in v. 18, that is, the culmination of the salvation of the called from the following closest context, or, the ultimate conformity to Christ's image in v. 29 and the ἐδόξασεν as the climactic conclusion of the sorites⁶ in vv. 29, 30.

Here there may arise the question as to why Paul dares to use ἀγαθόν in the sense of δόξα instead of using δόξα itself. In my judgment the three reasons why Paul chooses ἀγαθόν instead of δόξα may be given. First, ἀγαθόν is used habitually in combination with πάντα as the typically Stoic optimistic idiomatic expression in the sense that all things will make a good ending. So Paul may

⁵Morris, Romans, p. 331.

⁶Fischel, "The Uses of Sorites (CLIMAX, GRADATIO)", HUCA, p. 119, observes that "the sorite is a set of statements which proceed, step by step, through the force of logic or reliance upon a succession of indisputable facts to a climactic conclusion, each statement picking up the last key word (or key phrase) of the preceding one", cf. Blass and Debrunner, A Greek Grammar of the NT [493], pp. 261f.

make the best use of the familiar expression including πάντα and ἀγαθόν. Second, in Hellenistic times ἀγαθόν acquires in concept "a religious flavour in which ἀγαθόν signifies 'salvation'"⁷. This may spur Paul to use ἀγαθόν. Third, Paul intends that the ἀγαθόν of this gnomic expression should be used as the secondary meaning in the sense of any other good than the final salvation, in other words, in the sense that God makes all things result in blessing for God's children in this daily life, evil being turned for good, that is, benefit.

What one should note here is that this ἀγαθόν in v. 28 is anarthrous. This shows that it refers as the secondary meaning to any good or benefit that is valuable for those who love God. That primary meaning should not lead one to overlook the relevant intermediate purposes.

⁷W. Grundmann, "ἀγαθός, etc.", TDNT, 1:p. 12.

2.6. God's Purpose

κατὰ πρόθεσιν (verse 28b)

Our interest in this verse 28b is immediately focused upon this phrase κατὰ πρόθεσιν translated in the A.V. and R.S.V. as "according to his purpose". The "his" before "purpose" in those versions has no equivalent in the original.

With regard to this phrase κατὰ πρόθεσιν seven questions arise.

- (i) What does this κατὰ mean?
- (ii) To whom does this πρόθεσις refer?
- (iii) What does the preposition πρό of πρόθεσις mean?
- (iv) When is God's formation of this πρόθεσις?
- (v) What is the difference in meaning between
· πρόθεσις and its various synonyms?
- (vi) Why is this πρόθεσις anarthrous?
- (vii) What is the content of this πρόθεσις?

- (i) What does this κατὰ mean?

There is a slight difference in the interpretation of κατὰ used here. It is classified into four: (i) the cause "through, on account of, etc." (Grimm-Thayer, p. 328); (ii) the concord (Lenski, Romans, p. 554 "κατὰ states concord"); (iii) the mergence of the norm "in accordance with" and the reason "because of" (BAGD, p. 407); (iv) the mergence of the norm and the ground "on the basis of" (B. Mayer, Prädestinationsaussagen, p. 151).

From the following context of the climax of 8:29-30 Mayer claims that God's call is in accord with and on the basis of his definitive and unchangeable purpose. In my

judgment κατ' ἐκλογήν, Rom. 9:11 is a strong support for κατὰ denoting "basis", cf. κατὰ πρόγνωσιν θεοῦ πατρὸς (1 Pet. 1:1f.). So my claim is that in the preposition κατὰ used with this πρόθεσις the ideas of norm, cause, and basis merge.

(ii) To whom does this πρόθεσις refer?

There are only two possible answers to this question. Most of early expositors take this πρόθεσις as man's purpose (e.g. Chrysostom¹; Origen²; Theodoret³; Oecumenius⁴; and other Greek expositors). They understand this purpose in the sense of the free act of choice whereby the called respond to the divine call. The opposite view which refers the πρόθεσις to God is taken by Augustine⁵ and the majority of modern expositors (Barrett, Käsemann, Cranfield, Schlier, Dunn, etc.).

Why do the Greek Fathers take that view? Prat rightly understands that it is because they were "urged by an ill-founded fear of favouring fatalism"⁶. Therefore they interpret προέγνω in v. 29 as foreseeing future events, in

¹J. Chrysostom, PG 60, col. 541.

²Origen, PG 14, col. 1126.

³Theodoret, PG 82, col. 141.

⁴Oecumenius, PG 118, col. 489.

⁵Cf. Augustine, PL 35, col. 2076. He recognizes that the purpose must be God's but takes the divine foreknowledge as the foresight of what particular persons will do, just as Pelagius (cf. A. Souter, Pelagius's Exposition, p. 68).

⁶F. Prat, "Note H-Predestination and Reprobation", Theology, 1:p. 444.

other words, the purpose in life of the persons as the accusative object of the verb. The latter modern expositors support their view (that the πρόθεσις is God's) from the following key texts: Rom. 9:11; cf. Eph. 1:11; 3:11; 2 Tim. 1:9; etc.

In my judgment the only other verse in the entire book of Romans where this term occurs, i.e., 9:11, ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ, which Dunn exquisitely terms "the inside-out inversion of the phrase"⁷: (οἱ κατὰ πρόθεσιν κλητοί) is the strongest support for the latter view, which is reinforced by the generally recognized interpretation of the verb προέγνω not as God's foresight but as God's sovereign election based upon love⁸.

(iii) What does the preposition πρό of πρόθεσις mean? We are apt to regard the preposition as a prefix πρό of πρόθεσις as the same in meaning as that of προγινώσκω and προορίζω by false analogy. Prat claims that the πρό of πρόθεσις "suggests no idea of priority, but has rather a local sense"⁹ by the etymological semantic analysis (the act of proposing it to oneself [placing it before oneself] to do something, or of having it in mind, in other words, purposing it and adds that priority (= being earlier) must

⁷Dunn, Romans, 1:p. 482.

⁸Cf. Murray, Romans, pp. 315-18. For a fuller discussion of the meaning of προέγνω in Rom. 8:29, see Steel and Thomas, The Five Points of Calvinism, pp. 85-91.

⁹Balz, "πρόθεσις", in Exegetical Dictionary of the New Testament, ed. Balz, 3:p. 155, refers to the local sense Mk. 2:26; Mt. 12:4; Lk. 6:4 which speak of "the bread of the presence", cf. Ex. 25:23ff.; 37:10ff.; Lev. 24:5ff.

be expressed by another word if necessary, e.g. Eph. 3:11, κατὰ πρόθεσιν τῶν αἰώνων. But it is not always true. It is quite possible for πρόθεσις as one word to include a pretemporal reference as part of the meaning of the term from the Pauline context, yet it is not correct to correlate the πρόθεσις in v. 28 exclusively with the following two pro-verbs in v. 29. Because the purpose that God formed from eternity does not comprise foreknowledge and predestination (expressed by pro-verbs) alone, but it comprises calling, justification, and glorification as well. All these five divine acts were purposed or occurred in this πρόθεσις at the same time, but the order in which God realizes each of them is different. The stages of the divine foreknowledge and foreordination (= predestination) are difficult to distinguish temporally, but logically quite distinct from each other and antecedent in time to the rest of them.

Both the date of God's forming a purpose and that of his realizing the first two of the five actions which he purposes in the mind are pretemporal, but different in conception so that we should not deal with them on the same level. The five saving stages are contained in the πρόθεσις which God forms. Therefore the formation of the πρόθεσις is logically prior to the realization of the first two expressed by προγινώσκειν and προορίζειν.

Consequently the etymological meaning of the prefix πρό in the term πρόθεσις is "in front of in space", but it does not mean that the πρό as a prefix was used in that sense. It is not the statement about its synchronic sense

but about the history of one of the parts of the term. The sense in which Paul used it as one word must be determined from the relevant context.

(iv) When is God's formation of this πρόθεσις?

The majority of modern expositors understand the πρόθεσις in v. 28 in the sense of "God's eternal purpose (cf. ix:11; also Eph. i:11; iii:11)"¹⁰. But Buck and Taylor mention the dating of God's election from the viewpoint of the development of Paul's thought. They say that Ephesians exceeds Colossians in the dating of God's choice of the elect in Christ by explaining that the election had been made before the creation (Eph. 1:4). Then they point out that Paul's earlier letters never specifically date the election as early as this. In order to support it they mention,

Galatians implies that it took place at least as early as the promise to Abraham, and Romans reinforces this idea: "For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren" (Rom. 8:29). Ephesians tells us that Paul continued to develop the implication of this doctrine to its logical conclusion"¹¹.

According to Buck and Taylor it follows that God's choice in Rom. 8:29 took place "at least as early as the promise to Abraham". If so, it designates that the formation of God's purpose (v. 28) as the source of his choice is not so different in the dating from the promise

¹⁰Barrett, Romans, p. 169.

¹¹Cf. Buck and Taylor, Saint Paul: A Study of the Development of His Thought, p. 131.

to Abraham (Gal. 3:18). The absence of a pretemporal reference to the divine election in the Epistle to the Romans may lead them to say so. But the Pauline letters which Buck and Taylor take as earlier than Romans¹² include pretemporal expressions employed for election and predestination: "from the beginning" (ἀπ' ἀρχῆς) (2 Thes. 2:13 cf. [LXX Is. 22:11; 63:16])¹³; before the ages" (πρὸ τῶν αἰώνων) (1 Cor. 2:7)¹⁴.

In pre-Pauline literature there are many more expressions to support that the formation of the πρόθεσις in v. 28 as the source of election and predestination is pretemporal. In the Old Testament Book of Isaiah, from which Paul often quotes, stresses that the Lord planned present and future happenings long ago (Is. 22:11; 25:1; 37:26; 44:6-8; 46:10f.; 63:16)¹⁵. Many scholars suggest

¹²Cf. *Ibid.*, p. 146. The order in which they assume the Pauline letters were written is as follows: 2 Thes.; 1 Thes.; 1 Cor.; 2 Cor. 10-13; Philippians; 2 Cor. 1-9; Gal.; Rom.; Col.; Phm.

¹³The other reading about this phrase is "God chose you as first-fruits (ἀπαρχήν)". This reading is well attested and quite Biblical (Jas. 1:18; Rev. 14:4) and even Pauline (Rom. 8:23; 11:16; 16:5; 1 Cor. 15:20, 23; 16:15). But Paul never uses it in connection with divine election though it occurs six other times in his letters (cf. Hendriken, 1 & 2 Thessalonians, pp. 187ff.; Wanamaker, 1 & 2 Thessalonians, p. 266).

¹⁴In the extra-Pauline literature of the NT we have five predestinarian passages with a pre-temporal reference: Mt. 25:34; 1 Pt. 1:20; Jn. 17:24; Rev. 13:8; 17:8.

¹⁵Packer, "Predestination", NBD, p. 1025, points out Isaiah's emphasis on the pre-temporal reference to God's purpose. For the influence of the OT on Paul, see Dibelius, Paulus, pp. 30ff. and for "the characteristically Jewish thought of God's (pretemporal) purpose (πᾶν = βουλή)", see Dunn, Romans, 1:p. 482.

some connection and affinity between early Christianity (especially in Pauline and Johannine theology) and the community of Qumran in predestinational ideas¹⁶. D. Flusser points out the evident belief of the Sect in the Dead Sea Scrolls in the election before the creation of the world¹⁷. In the Qumran literature there are a number of passages that make substantially the same point: IQS 1:7f., 19f.; 3:15-21, 18f.; 10:9f.; 11:10f., 17f.¹⁸

Murray interprets the phrase "According to purpose" as referring without question to God's determinate and eternal purpose (cf. 9:11; Eph. 1:11; 3:11; 2 Tim. 1:9) and claims that the text in 2 Tim. 1:9 "who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal" (πρὸ χρόνων αἰωνίων) is "Paul's own expansion of the thought summed up in the word 'purpose'" in v. 28b¹⁹.

Though I cannot afford to discuss the authorship of Ephesians and 2 Timothy here, Murray argues the meaning of πρόθεσις in Rom. 8:28 on the presupposition that both of them are Pauline. In this case whether the expansion of it is Paul's own or that of a Paulinist or others, it is not unnatural to understand that the conclusion that Murray

¹⁶Cf. Murphy-O'Connor, ed., Paul and Qumran, pp. 110-3, pp. 218f; Flusser, "The Dead Sea Sect and Pre-Pauline Christianity", Scripta Hieros., 4:pp. 220-7.

¹⁷Flusser, op. cit., 4:p. 223 n. 29.

¹⁸Cf. E. P. Sanders, Paul and Palestinian Judaism, pp. 258f.; Dinkler, Prädestination, p. 100.

¹⁹Murray, Romans, p. 315.



has reached suggests that the πρόθεσις in Rom. 8:28 is pretemporal. This is the same case as the question as to whose the πρόθεσις in v. 28 is, is judged by the πρόθεσις τοῦ θεοῦ in Rom. 9:11. Consequently I claim that the dating of πρόθεσις in v. 28b in accord with which the call has been given is "eternal past". In other words, God moulded or formed his saving purpose in eternal past.

(v) What is the difference in meaning between πρόθεσις and its various synonyms?

The study of a synonym is not that of the similarity between words but rather that of the subtle difference in shade of meaning. This study will make clear the meaning of πρόθεσις in v. 28.

The πρόθεσις at issue, normally translated "purpose", is from προτίθημι [Latin: propono], which means "to set before", and in the middle voice "to set before oneself". So the noun denotes the action of proposing to oneself to do something, or of having it in mind, in short, of purposing it.

The noun in the Greek suffix-σις denotes action as seen in δικαίωσις (< δικαιῶν = the act of declaring one free from guilt, justification) distinct from δικαιοσύνη (= righteousness). So in this connection the basic meaning of πρόθεσις is the act of purposing and it has changed to the sense of what he purposes and then holds a multiple sense through the process of semantic specialization or narrowing caused by its context: i.e., that which God has purposed (has come to have as his purpose from eternity).

Its Synonyms

There are three synonyms used in connection with the divine election: θέλημα, βουλή, εὐδοκία, all of which are volitional.

(i) θέλημα (< θέλω) is the will proceeding from one's inclination. Cf. θέλημα θεοῦ (the will of God), Eph. 1:1 = "God wills".

(ii) βουλή (< βουλεύω) is the counsel proceeding from one's deliberation. Cf. βουλή τοῦ θεοῦ (the counsel of God), Acts 20:27 = "God deliberates = takes counsel"²⁰.

(iii) εὐδοκία (< εὐδοκέω) is the pleasure which it gives one to do so. Cf. εὐδοκία αὐτοῦ (the pleasure of him), Eph. 1:9 = "God is glad (about it) or he thinks (it) good"²¹.

²⁰K. S. Wuest, Romans in the Greek New Testament, p. 143, says that in classical use βουλή (counsel) is originally related with the deliberation in a council such as the Roman Senate, while in Biblical use it is related with the council (deliberative assembly) of the Triune God.

²¹Ephesians chapter 1 employs the usage of cumulative synonymous genitives to give a fuller characterization of what is said about the divine will in v. 5 (εὐδοκία τοῦ θελήματος αὐτοῦ) and in v. 11 (βουλή τοῦ θελήματος αὐτοῦ). In these verses both εὐδοκία and βουλή are used as parts of the larger concept, θελήμα. J. P. Louw, Semantics of New Testament, pp. 87f., makes a semantic analysis of the synonymous phrase in v. 5 "good pleasure of his will" as follows:

"God wants to do it and therefore he is glad about it", i.e., "it gives him pleasure to do so".

C. C. Caragounis, The Ephesians Mystery: Meaning and Context, p. 88, attempts a semantic analysis of the same phrase, but the result is different. His transformation is that "God willed what he considered good", while Louw's is that God considered good what he willed. From a syntactical structure Louw is right (e.g., "the decision

If we compare πρόθεσις with these three terms, it is as follows: πρόθεσις (< προτίθημι) is what one proposes. Cf. πρόθεσις τοῦ θεοῦ (the purpose of God), Rom. 9:11, = "what God purposes". This is not a volitional word.

The question here is what is the relation of πρόθεσις to the three volitional terms and the difference between them. In Eph. 1:11 πρόθεσις, βουλή, and θέλημα are used at the same time. My translation of the verse is as follows:

in whom also we were chosen as [his] inheritance
being predestined according to purpose of the [one]
operating all things according to the counsel of
the will of him.
(i)

From the above syntactical structure of the usage of the synonyms, (i) the θέλημα is the first step in which God wills and (ii) the βουλή is the second step in which he decides as a result of deliberating what he has willed, and although the second step is enough for God to operate all things, (iii) the πρόθεσις is the last step in which he elaborates the resolve of the will to make sure.

In this case (iii) the πρόθεσις as the final step is what God purposes (= plans) in respect of how to realize what God has decided to accomplish after deliberating what

of the dispute" (= to decide the dispute, not to dispute the decision).

In my judgment βουλή should be understood in the sense of the decision as the result of reflection or counsel. My semantic transformation of v. 11 "God wants to do it and therefore he deliberates it and then decides". The combination of θέλημα with εὐδοκία or βουλή demonstrates that the divine θέλημα is strengthened by the alternatives and that what is bought out is not the mere πρόθεσις but more than the determined will, which is far from arbitrary, capricious, and blind.

he has willed. The order in these steps should be taken as rather logical or modal than temporal.

Consequently the characteristic of the πρόθεσις used as a third cumulative, though not without interval, is more rational and mental with a less emotional and volitional colour compared with the other three terms (βουλή counsel; εὐδοκία good pleasure; θέλημα will), the first two of which have the function of adjusting, regulating or controlling the θέλημα with a larger concept as the initial step.

In conclusion judging from the fact that the πρόθεσις of the three cumulative synonyms is used as the final step here, there is a possibility that the πρόθεσις in Rom. 8:28b presupposes the prior divine deliberation of will. For an example wherein the earlier one should be judged by the later, see the comparison of the unmodified word 'πρόθεσις' in Rom. 8:28b with 'πρόθεσις τοῦ θεοῦ' in Rom. 9:11.

(vi) Why is this πρόθεσις anarthrous?

B. B. Warfield expounds Rom. 8:28b as follows:

. . . they [Paul's readers] have not come into this blessed relation with God accidentally or by the force of their own choice; they have been 'called' into it by Himself, and that by no thoughtless, inadvertent, meaningless, or changeable call; it was a call 'according to purpose,'--where the anarthrousness of the noun throws stress on the purposiveness of the call²².

Here Warfield rightly explains the meaning of the absence of the article before the πρόθεσις as above. Dana & Mantey

²²Cf. Warfield, Biblical and Theological Studies, p. 311.

point out that in order to stress the qualitative aspect of a noun the Greek uses the anarthrous construction²³. Furthermore they observe that "the anarthrous noun occurs in many prepositional phrases. This is no mere accident, for there are no accidents in the growth of a language: each idiom has its reason"²⁴. Then they continue to say, "A prepositional phrase usually implies some idea of quality or kind. Ἐν ἀρχῇ in Jn. 1:1 characterizes Christ as preexistent, thus defining the nature of his person"²⁵.

If the effect of the qualification of τοῖς κλητοῖς by κατὰ πρόθεσιν is to be explained after the above example, the latter characterizes the call as purposeful, not accidental, thoughtless, changeable, meaningless, or inadvertent.

(vii) What is the content of this πρόθεσις?

Michel claims the Hebrew equivalent of the Greek πρόθεσις here as "פָּצַח"²⁶ and says that the first two links (προέγνω,

²³Cf. Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 149 [149]. For this matter, see Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, p. 794 and Moulton, Grammar of New Testament Greek, 1:p. 83.

²⁴Dana and Mantey, op. cit., p. 150. Cf. Blass and Debrunner, op. cit., p. 133 [255].

²⁵Ibid.

²⁶It is also possible to take פָּצַח as equivalent to the Greek βουλή (Dunn, op. cit., 1:p. 482). Cf. Davies (ed.) and Michell (rev.), Student's Hebrew Lexicon, p. 485. In my judgment the Hebrew פָּצַח in Is. 14:26 can be taken to be equivalent to the Greek πρόθεσις in Rom. 8:28b. Cf. Is. 14:26, "This is the purpose that is purposed concerning the whole earth". The פָּצַח in Prov. 20:18 is equivalent to the βουλή, cf. Prov. 20:18, "make plans by seeking advice".

προώρισεν) occupy the content of the πρόθεσις as if to say that the others do not probably because the verbs of the other links lack the prefix προ-.

This term (except that of 2 Tim. 3:10 'human design') is connected with God's salvific acts in four other key passages (Rom. 9:11; cf. Eph. 1:11; 3:11; 2 Tim. 1:9). From the following closest context of v. 28b it is quite natural to understand the πρόθεσις in Rom. 8:28 to contain the salvation chain of five links of verbs (vv. 29-30)²⁷.

But the view that the πρόθεσις contains only προέγνω and προώρισεν is not wrong if it means that the συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ as the second object of the προώρισεν contains the following three divine actions: ἐκάλεσεν, ἐδικαίωσεν, and ἐδόξασεν. The reason for it is that "to be conformed to the image of his Son" implies that those whom God foreknew (elected) are predestined by Him to reproduce in themselves the image of Christ by a progressive share in his risen life (see Rom. 8:17; Gal. 4:4-6; Phil. 3:20-21; 2 Cor. 3:18; cf. 4:4b-6)²⁸. In Paul the foreknown are continually transformed or metamorphosed into the εἰκὼν (image) of the Son of God through the δικαίωσις by faith and baptism since the moment they have been effectively called. This transformation comes about through the power of him who subjects all things to his Son.

²⁷Cf. Knox, The Epistle to the Romans, 9:p. 525; Black, Romans, NCC, p. 125; Dinkler, "Prädestination bei Paulus: Exegetische Bemerkungen zum Römerbrief", FGD, p. 86.

²⁸Fitzmyer, op. cit., p. 525.

2.7. The Calling

τοῖς . . . κλητοῖς οὖσιν (verse 28b)

In regard to this phrase the following three questions arise: (i) What is the meaning of οἱ κλητοί here?; (ii) Which does this article τοῖς qualify, κλητοῖ or οὖσιν?; and (iii) What is the contextual consideration of the κλήσις contained in οἱ κλητοί in v. 28b?

2.7.1. What Is the meaning of οἱ κλητοί?

A. Linguistic Evidence

The meaning of the verbal adjective κλητός (< καλεῖν, cf. vocatus) in the New Testament and Pauline understanding almost always has the theological sense of "called by God". According to Paul's understanding the apostle is not the only one called (Rom. 1:1; 1 Cor. 1:1), but all who believe in Jesus Christ are also the called (cf. κλητοί ἅγιοι, vocati sancti 1 Cor. 1:2; Rom. 1:7; cf. κλητοὶ Ἰησοῦ Χριστοῦ [Rom. 1:6]).

My main interest here focuses on the word κλητός in the phrase τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν (secundum propositum vocati sunt, Rom. 8:28; the word sancti added by the Vulgate, although it is not in the Greek text, does not change the meaning).

It will be convenient to consider first the meaning of κλητός in the phrase. F. F. Bruce asserts that the expression οἱ κλητοί does not have the general sense in which "many are called, but few are chosen" (Mt. 22:14),

but the sense of that "effectual calling" which is the work of God's Spirit¹. In short it is that which produces a response of faith. On the contrary M. E. Lard asserts that

to be called according to God's purpose, prothesis, is to be called by the gospel. It is therefore not to be called by some secret impulse of the Holy Spirit; neither is it to be called 'effectually' or 'ineffectually', as the schoolmen phrase it. It is simply to be called by hearing the gospel preached. This call we are absolutely free to accept or reject; and accordingly as we do that or this, we will be saved or lost².

The problem here is whether κλητός in Mt. 22:14 πολλοὶ γὰρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί ("for many are called, but few chosen") is equivalent to that of Rom. 8:28 in meaning. It is clear from the context that in Mt. 22:14 κλητοί is distinguished from ἐκλεκτοί in meaning, that is, the called comprise a larger company than the elect. Consequently it does not always follow that all the called are the elect.

But Paul's use of κλητός is different from that of the Gospel of Matthew. In Paul the word κλητός as seen in κλητοὶ Ἰησοῦ Χριστοῦ (Rom. 1:6) is used in the pregnant sense as follows: (1) as a verbal noun which has the nature of a verb, although it is originally a verbal adjective³; (2) in a passive sense involving God as the

¹Cf. Bruce, Romans, p. 166.

²Cf. Lard, Romans, p. 281.

³The substantivation of κλητός can be taken as the same with that of ἀπόστολος. Cf. H. Cremer, Biblico-theological Lexicon of NTG, p. 530, "Ἀπόστολος, ον, primarily an adjective, sent forth; then a substantive, one sent, apostle, ambassador".

agent who calls through the Gospel (2 Thes. 2:14); and (3) as the divine call which elicits the response of faith.

My interest here is this last one. It is noted by Moulton and Milligan in their lexicon,

The way is prepared for New Testament usage (see Lightfoot on Col 3:12) by the mention of the 'guests' (οἱ κλητοί) of Adonijah in I King 1:41, 49⁴.

It is also suggested that

οἱ κλητοί, as distinguished from οἱ κεκλημένοι, denotes that the call has been obeyed⁵.

As evidence for it they cite Cl. Alex, Strom, 1.89.3 (p. 57, ed. Stählen) πάντων τοίνυν ἀνθρώπων κεκλημένων οἱ ὑπακοῦσαι Βουληθέντες "κλητοὶ" ὠνομάσθησαν⁶. The strong evidence to warrant the effectual sense of the call in the Pauline context is found in 1 Cor. 1:24 (substantival use) (to salvation) and in Rom. 7:1; 1 Cor. 1:1 (adjectival use) (to the apostleship). From the context the expression οἱ κλητοί in 1 Cor. 1:4 means the Christians, namely, those who have obeyed God's call, while the adjective κλητός which qualifies ἀπόστολος in Rom. 1:1 designates "effectually called".

B. Theological Evidence

A consideration of a theological aspect of the word κλητός from the Pauline context leads us to conclude as follows: the Old Testament deals with the national

⁴Cf. Moulton and Milligan, The Vocabulary of the GT, p. 348.

⁵Cf. Ibid.

⁶Cf. Ibid.

election to privilege and equates the election⁷ with God's historical call⁸. This divine call of Israel (Is. 43:7; 45:4) stands closely related to its divine election (Is. 45:4).

A Pauline development, however, is that the concept of election, now applied, not to national Israel, but to believers in Christ, is consistently individualized (cf. Ps. 65:4) and granted a pre-temporal (eternally past) reference. Paul deals with the personal election to salvation and distinguishes the election (ἐκλογή) from the call (κλήσις) by which he means a summons to faith by which God effectually evokes a response in the elect as a stage in the temporal execution of this eternal πρόθεσις (Rom. 8:30; 9:23f; 2 Thes. 2:13f; cf. 2 Tim. 1:9). Another aspect of the call is that the basis on which the call is made is not because of human works but the one calling, namely, he who calls (Rom. 9:12). Paul's language stresses God's sovereign initiative in its participial constructions (1 Thes. 2:12 τοῦ καλοῦντος; Gal. 1:6 τοῦ καλέσαντος; cf. 1 Pet. 1:15 τὸν καλέσαντα). A third aspect is that Abraham's seed will be called through Isaac (Rom.

⁷As for the OT terminology T. C. Vriezen, Die Erwählung Israels, pp. 35-41, recognizes קָנָה as the only verb in the Hebrew Scripture which adequately expresses the theological concept of election. For the national election, see Deut. 26:18 etc., cf. Neh. 9:7 as the father of Israel personally.

⁸K. L. Schmidt, TDNT, 3:pp. 3, 491, regards the Hebrew verb קָנָה as equivalent to the Greek καλεῖν in the LXX and NT. Cf. Is. 43:1. Cf. Ev. Dobschütz, "Prädestination", TSK 106 (1934/5): pp. 9-19.

9:6). This call is equivalent to God's act of calling into existence the things that do not exist (Rom. 4:17).

Paul understands the call as the process by which God produces a response of faith in Christ through the Spirit (1 Cor. 12:3) by calling in time those, whom he has elected from among people and predestined to ultimate salvation before time according to his purpose⁹ so that he may justify, sanctify them and bring them into his service (cf. Gal. 1), fellowship (1 Cor. 1:9) and a peaceful life worthy of him (1 Thes. 2:12)¹⁰. When Paul says that God's decision is not dependent upon merits or works but solely on him who calls (Rom. 9:12), he stresses God's free and

⁹The difference between election and predestination is this. Election is to choose some people out of a larger company, but it does not inform us of the destination to which those thus chosen are appointed. It is precisely that information that predestination supplies. J. Murray, Romans, p. 318, explains the distinction between "foreknow" and "predestinate".

¹⁰The concept of κλήσις, καλεῖν, κλήσις in Paul is manifold: (1) The goal of the call: The elect are called to salvation, holiness, faith (2 Thes. 2:13f), and hope (cf. Eph. 4:4), to the kingdom and glory (1 Thess. 2:12), to fellowship of Christ (1 Cor. 1:9), and to service (cf. Gal. 1); (2) The means of the call: The call is through grace (Gal. 1:15) and comes through the hearing of the gospel (2 Thes. 2:14; cf. 1 Thes. 1:4f; Rom. 10:14ff); (3) The author of the call is God (Rom. 9:12, καλοῦντος). Coenen, "Call", NIDNTT, p. 275, points out that Paul's language stresses the divine initiative in the participial construction of καλεῖν (cf. 1 Thess. 2:12; Gal. 1:6; also 1 Pet. 1:15); (4) The ground of the call is not works but the purpose and grace of God in Christ Jesus (cf. 2 Tim. 1:9); (5) The nature of God's call: The call is irrevocable (Rom. 11:28), upward (Phil. 3:14), and holy (cf. 2 Tim. 1:9). The chosen before time of 2 Thes. 2:13 are the called in time of v. 14; (6) The ethical exhortation: The called are exhorted to lead a life worthy of their call; and (7) God's call to a special office, such as that of apostleship (Rom. 1:1; 1 Cor. 1:1) and, Horne adds, "Calling, Call", ZPEB, p. 694, "to a providentially ordered occupation (1 Cor. 7:20 possibly)".

gracious choice by grace (cf. 2 Tim. 1:9). which is not influenced by human precondition. For Paul not all the Jews are οἱ κλητοί, but those who are called as a remnant chosen by grace are κλητοί (Rom. 9:7; 11:5, 6).

Next we consider from a theological standpoint the meaning of the divine call as verbum efficax or what is generally termed the effectual call. This call to the Messianic salvation goes forth to those comprehended in the πρόθεσις formed by God in eternity (Rom. 9:11; cf. Eph. 1:9, 11; 3:11; 2 Tim. 1:9). Therefore when Paul calls the Christians κλητοί, it is self-evident that in their case the call has met with success (cf. 1 Cor. 1:24 τοῖς κλητοῖς). Christians are at the same time κλητοί, ἐκλεκτοί, πιστοί (Rev. 17:14), ἅγιοι (Rom. 8:29), etc., though the significations of these terms correspond to different characteristic qualities of the Christian state. Consequently the expression οἱ κλητοί designates those who have been effectually called to be God's Children.

2.7.2. Which does the article τοῖς qualify, κλητοῖ or οὖσιν?

The question here is which of the two words κλητοῖς and οὖσιν the article τοῖς should qualify. These two possibilities more specifically involve the following: (1) One is to take τοῖς to qualify κλητοῖς and the phrase to be translated as "since they are the called according to his purpose" (so Hofmann). (2) One may interpret τοῖς as a qualifier of οὖσιν and translate the phrase as "for those

who are called according to his purpose"¹¹. Against the first interpretation Meyer says, "Had Paul meant what Hofmann thinks he did, he would have written simply τοῖς κ.π. κλητοῖς without οὖσιν, or possibly οὔτινές εἰσιν οἱ κ.π. κλητοί"¹².

Pace Meyer I support the conjunction of τοῖς with κλητοῖς. Even that joining needs οὖσιν, for it is a causal participle and modifies the opening participial phrase in a predicative, not attributive way. That is why both participles agree with each other in case. In this sentence there is some interval between the modifier (οὖσιν) and the modified (ἀγαπῶσιν). A similar example is found in Machen's Greek grammar: "διδασκομένω ὑπὸ τοῦ ἀποστόλου προσέρχονται αὐτῷ οἱ δούλοι, while he is being taught by the apostle, the servants are coming to him"¹³. Here διδασκομένω modifies αὐτῷ and agrees with it in gender. Usually the second participial phrase (τοῖς . . . οὖσιν) is regarded as an apposition to the opening phrase (τοῖς . . . θεόν) (so Osten-Sacken who refers to "Dativapposition"¹⁴). But actually the phrase τοῖς κατὰ πρόθεσιν κλητοῖς is the predicate complement of the copula οὖσιν and this participle οὖσιν modifies the preceding dative phrase as a supplementary epithet. Therefore the phrase including οὖσιν is not in apposition to the antecedent dative phrase, but modifies it as an adjective.

¹¹Hofmann, Römer, 3:p. 346.

¹²Meyer, Romans, p. 334.

¹³Machen, New Testament Greek, p. 105.

¹⁴Osten-Sacken, op. cit., p. 67.

Semantically, the second participial phrase τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν explains the reason why God works all things together for the good of those who love God (v. 28a). In other words, it is because those who love God are the called according to his purpose that God makes all things work together for their good. Consequently οὖσιν here is so necessary that it cannot be omitted. There is no need to use the relative pronoun οἵτινες here.

What we would stress here is that the junction of οἷ with κλητοῖ is much closer in density than that of οἷ with οὖσιν here. If κλητοῖ is absent, only with κατὰ πρόθεσιν in the second phrase, οἷ will join with οὖσιν as seen in the participial phrases οἷ γὰρ κατὰ σάρκα ὄντες, Rom. 8:8. But the parallel to the junction of οἷ with κλητοῖ having κατὰ πρόθεσιν between may be found in Rev. 17:14 οἷ μετ' αὐτοῦ κλητοῖ in case it is possible to interpret "the called with him (the Lamb)" (to conquer . . .) (cf. R.V.)¹⁵. ἐκλεκτοῖ and πιστοῖ should be taken to be an explanatory or supplementary epithet to κλητοῖ and after them νικῆσουσιν should be supplied¹⁶.

Blass and Debrunner say, "The ptcp. ὄν can only be used when there are other adjuncts to the predicate: A 28:17 τοὺς ὄντας τῶν Ἰουδαίων πρώτους, . . ." ¹⁷ (cf. Moulton, Grammar, 3:p. 151). But in Rom. 8:28b I would take οὖσιν to qualify the opening participial phrase as an

¹⁵Lenski, Revelation, p. 509.

¹⁶Iwakuma, ΑΠΟΚΑΛΥΨΙΣ, p. 139.

¹⁷Blass, op. cit., [413], pp. 212ff.

adjective. The reason for it is that the degree of the adhesion of τοῖς to κλητοῖς seems higher than that of τοῖς to οὖσιν and that οὖσιν can be understood to designate causality.

2.7.3. What is the meaning of οὖσιν in v. 28b?

Schlier does not treat οὖσιν grammatically at all, but takes it in a pregnant sense, remarking that those who love God "are called and stand now in and under this call, which has opened and continued to open God's encouragement and claim to them" ([Sie] sind gerufen und stehen nun in und unter diesem Ruf, der ihnen Gottes Zuspruch und Anspruch eröffnet hat und weiterhim eröffnet)¹⁸. This is Schlier's interpretation of the historical call. He stresses the act of God's call and its completion and continuity through οὖσιν. But what οὖσιν means is to be causal and nothing more. Schlier mentions the continuity of the act of God's call, but since the call in Paul is the first act in the ordo salutis whereby the benefits of redemption are conveyed to the elect, the continuity of the act of God's call is not found in Paul's theology. Though not referring to οὖσιν at all, Fitzmyer mentions the present status of the κλητοί in the call, cf. "they have been called by God's plan to be followers of Christ his Son and now stand in that vocation"¹⁹. But both of them fail to see the causal sense which the participle οὖσιν includes in this context, while Walkenhorst rightly takes

¹⁸Schlier, Römer, p. 271.

¹⁹Fitzmyer, Romans, p. 524.

Paul to give the reason of God's such work for the lovers of God by adding οὖσιν to the second phrase²⁰.

This οὖσιν functions as a copula which connects the second phrase with the first. It helps the second one explain the first and at the same time tells the reason of the first. Consequently Paul explains the first by the use of the second and gives the reason of God's such work for his lovers by the use of this participle.

2.7.4. What is the contextual consideration of the κλήσις contained in οἱ κλητοί in v. 28b?

In v. 28 Paul refers to the Christians οἱ κλητοί by God's plan, but in v. 30 he describes the act of God's call from the viewpoint of the ordo salutis and further in 9:24 refers to it in its historical perspective, lit. " . . . for glory, whom also he called--us,²¹ not from Jews only but also from Gentiles"²². It is not possible to dissociate verses 28-30 in which the call is given its locus in relation to the sovereign will and eternal purpose of God from the later passage (9:20-27)²³ in which there is

²⁰Walkenhorst, op. cit., p. 441.

²¹Black, Romans, p. 135, notes "us", claiming that "the personal pronoun brings a climax to the argument. God's purpose culminated in us, Jews and Gentiles". Piper, The Justification of God, p. 186, points out that these verses of mercy are "us" (ἡμᾶς), the church "from Jews and from Gentiles" (9:24).

²²Lenski, Romans, p. 626, points out that both nouns (ἐξ Ἰουδαίων; ἐξ ἔθνων) are anarthrous and are purely qualitative.

²³C. Maier, Mensch und freier Wille, pp. 351-81, argues for the view that Paul stands within the OT predestinarian tradition which developed through Sirach (33:7-15) into its most radical form involving individuals and salvation in Qumran (1Q5 3:15-4:26; 11:10f).

reference to those who were called from Jews²⁴ and Gentiles²⁵.

The call as the realization in history of God's eternal πρόθεσις in v. 28b (cf. 9:11; also Eph. 1:11; 3:11) is analysed in the next two verses v. 29-30. V. 29 deals with the pretemporal aspects of the process whereby God accomplishes his eternal purpose, v. 30 with the temporal, whereas it also looks beyond history to the final glory, that is, the redemption of our bodies (v. 23)²⁶.

²⁴That there are the called from Jews proves that the covenant promise has not failed but comes true in the true Israel. Hendricksen, op. cit., pp. 330, says, "there is indeed such a remnant. Israel's rejection is never total or complete".

²⁵Cf. Murray, Romans, p. 37.

²⁶Cf. Barret, Romans, p. 169.

3. THE THEOLOGICAL PROBLEM OF HUMAN FREEDOM AND DIVINE SOVEREIGNTY IN ROMANS 8:28

--With Special Attention to the Relation between
οἱ ἀγαπῶντες τὸν θεὸν and οἱ κλητοί--

The phrase οἱ ἀγαπῶντες τὸν θεόν (v. 28a) is placed in parallel with the phrase οἱ κατὰ πρόθεσιν κλητοί (v. 28b) in the same clause. But these two kinds of people are incompatible in content with each other. The reason for it is that the former is the love to God, which is a human decision, while the latter is the call to man, which is a divine decision.

In the connection of verses 28-30 not a few scholars treat the balance between divine predestination and human decision. E. P. Sanders states that "Precisely how we should formulate the balance between predestination and decision in Paul is difficult to say"¹. He himself recognizes that the individual's ability to decide and commit himself to a Lord seems to exclude predestination². Bultmann, who emphasizes the necessity of individual decision which determines everything, cannot understand predestination literally, because that would destroy the character of faith as decision and obedience³.

¹E. P. Sanders, Paul and Palestinian Judaism, p. 447.

²Ibid., p. 446.

³Cf. Bultmann, Theology, 1:pp. 270; 329f.

Watson points out that

the fact that Rom. 8:28-30 implies that salvation is by grace alone does not mean that this is true elsewhere in Rom. 1-8, where the emphasis is on the human response of obedience to God as well as on the grace which precedes it⁴.

He claims that "Predestination (or election) cannot be harmonized in a rationally consistent way with Paul's constant emphasis on the need for particular forms of human behavior in response to the divine grace"⁵ and recognizes that these incompatible things are found alongside each other in Paul⁶.

Ziesler points out that though Paul never works out the connection between the two, there is no doubt that for him human freedom is not ruled out by divine predestination⁷. In Paul these incompatible things are found in many places. An example wherein such an antinomy appears in one place is found in Phil. 2:12, 13. " . . . work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure". Here the final consummation of God's

⁴Watson, Paul, Judaism, and the Gentiles, p. 159.

⁵Ibid.

⁶Cf. Ibid.

⁷Cf. Ziesler, Romans, pp. 225f. J. Knox, Romans, p. 526, mentions Henry St. John Thackeray's indication that the rabbinical schools of Paul's day teaches predestination with no denial of individual responsibility and citation of Josephus as saying (Jewish War II.8.14): [i.e., the Pharisees] taught that everything is dependent upon Fate and God, but yet the choice of right and wrong lay for the most part with the individual" (Relation of St. Paul to Contemporary Jewish Thought, p. 252).

salvation is expressed from the human side and then from the divine side. This expression leads Silva to say,

. . . by going on to explain that it is God who works, Paul may appear to render the command meaningless. The conceptual tension between v. 12 and v. 13 seems unbearable--apparently, an extreme formulation of the paradox of divine sovereignty and human responsibility⁸.

Watson compares Paul's two antinomic ideas:

The triumphant proclamation of the certainty of salvation in 8:31-9 is still subject to the caveat of 8:13: 'If you live according to the flesh, you will die, but if by the Spirit you put to death the deeds of the body, you will live'⁹.

Pointing out that "the two generally go together in Judaism", Sanders suggests that Paul follows the Judaic way of thinking by saying,

Just as the Qumran covenanters are called both the elect and those who choose God, so Paul has no difficulty in thinking of those who accept the gospel as being the elect of God (cf. also 1 Thess. 1.4; 1 Cor. 1.24, 26; Rom. 9.11f; 11.7)¹⁰.

Ziesler also refers to the fact that there is evidence in Jewish sources that for Israel the two: human responsibility and divine decision are compatible and can go hand in hand and adds that though the choice is that of human being from one point of view, salvation is secure because they are part of the invincible divine purpose¹¹. There is no good reason to oppose the view that Paul's way of thinking is traced back to Judaism.

⁸Silva, Philippians, p. 135.

⁹Watson, op. cit.

¹⁰Sanders, op. cit., pp. 446f.

¹¹Ziesler, op. cit., p. 226.

Since the sequence of preaching, hearing, and faith (Rom. 10:13-17) leaves predestination out of account, Sanders attempts to harmonize the human decision and divine predestination: "God chooses who shall hear and believe the message and, on the basis of faith, he justifies and glorifies them"¹². This is the common way of harmonizing attempted by patristic writers¹³. The problem with this way is this: if God chooses who will hear and believe, this choice is conceived of as conditioned upon this foresight of faith and this view is considered to obviate the doctrine of unconditional election. It is wholly gratuitous to read into Rom. 8:29f the doctrine that people are predestined by God because he foresees their merit or faith¹⁴.

The important problem here is how Paul sees this connection between human freedom and divine sovereignty. He recognizes the existence of the two and distinguishes clearly between them and stresses each of them.

Then what about the relation between the two? M. Black makes only a conclusive statement that "Human freedom for Paul is always exercised under the gracious sovereignty of God",¹⁵ and there is no more reference at

¹²Sanders, *op cit.*, p. 447.

¹³Allo, "Versets 28-30 du chap. VIII ad Rom", *RSPT*, p. 264, points out that the Greek Fathers claim "la doctrine de la prédestination post praevisa merita", cf. Cranfield, *Romans*, p. 431 n. 1. For a comprehensive exegesis of προγινώσκω see Murray, *op. cit.*, pp. 315-8.

¹⁴Cf. Whiteley, *The Theology of St. Paul*, p. 94.

¹⁵Black, *Romans*, p. 124.

all before or after it. To this conclusion I am not unwilling to agree with him. My principal claim is that the will directed by the Holy Spirit (cf. Rom. 8:14-16) is for Paul a free will on one hand (cf. Rom. 8:25), and a will led by the Holy Spirit on the other hand, that is to say, the decision which one is led or prompted by the Holy Spirit to make is regarded by him as a decision which one makes of one's own accord (cf. Rom. 10:9) and at the same time as a decision which the Holy Spirit leads one to make (cf. 1 Cor. 12:3).

The relation between these can be compared to the dialogue between Jesus and Peter described in Mt. 16:17. Peter's answer to Jesus' question is "You are the Christ, the Son of the Living God". This answer is the confession which Peter made of his own accord. Therefore Jesus answered him, "Blessed are you, Simon Bar-Jona!" If not, Jesus would not have said so. But Jesus continued to say: "For (ὅτι) flesh and blood has not revealed this to you, but my Father who is in heaven". In other words, the reason why Peter is blessed by Jesus is that his confession is based upon his own decision. But according to Jesus' words Peter's own decision is a result of the revelation of Jesus' heavenly Father. Therefore it follows that, in Paul's words, the confession Peter made is immediately no other than his own, but is ultimately what was produced by the inward work of the Holy Spirit (ἐν πνεύματι ἁγίῳ, 1 Cor. 12:3), while the others' confessions (Mt. 16:13, 14) shows that they are not based upon the work of the Holy Spirit.

Hereafter I will demonstrate through the Pauline context my own interpretation of the relation between man's love to God and God's call to man in Rom. 8:28. To describe Christians as οἱ ἀγαπῶντες τὸν θεόν is remarkably rare with Paul¹⁶. Barrett says that it is because "men can never love God (who is altogether worthy of our regard) in the sense in which God loves us, his enemies (v. 8)"¹⁷, but in my judgment it is rather because the love to God for Paul seems to be a human work¹⁸.

The Pauline sentence which helps one understand the relation of men's love for God with his call to them in Rom. 8:28 is found in 1 Cor. 8:3, "εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ" (but if anyone loves God, this one has been known by him). Here if man loves God, this lover of God has been already elected by God, that is

¹⁶Leenhardt, Romans, p. 232, mentions rightly that "to love God" is an expression unusual with Paul, but as Arnold and Ford, Romans, p. 205, say, it is also true that it is generally no unusual way of designating Christians (cf. Eph. 6:24; Jas. 1:12; 2:5; 1 Jn. 5:1 etc.). Cf. Wilckens, Römer, p. 162 n. 718.

¹⁷Barrett, Romans, p. 169. Barrett points out that "For him (Paul), love generally describes the relation of God to men, while for the relation of men to God he reserves the term faith". The reason for that reservation for Barrett is that "men can never love God (who is altogether worthy of our regard) in the sense in which God loves us, his enemies (v. 8)". The problem with Barrett's view is that man can believe in God though he cannot love God. It should be understood that those who believe in God can love God. It is the response of faith that God's call elicits (cf. 2 Thess. 2:14) and it is "God's lovers" that is placed in apposition to the called in Rom. 8:28. In this the faith in God for Paul is synonymous with the love to God. The difference between the two for Paul is not that of the temporal order but that of the logical, for the actualization of faith is love (cf. Gal. 5:6).

¹⁸Cf. Osten-Sacken, op. cit., p. 66.

to say, in Paul God's election is antecedent to man's love to him. Even if this γινώσκω is the language which Paul borrowed from gnostic sources, it is the language alone that he borrowed, and the content is the Biblical understanding of divine election (cf. Ex. 33:12, 17; Amos 3:2; Jer. 1:15)¹⁹.

Thus Paul's understanding in Rom. 8:28a may be summed up as follows: "If saints (v. 27) love God by their own decision (or free will), God rewards them by making all things work together for their good". The characteristic of love (ἀγάπη) is the spiritual affection which follows the direction of man's free will and which, therefore, can be commanded as a duty. The command presupposes that a person who is commanded to do something is free to obey or reject it (Rom. 7:7ff.)²⁰. In this sense ἀγαπάω might be discriminated from φιλέω, spontaneous natural affection which is instinctive, emotional, and unreasoning.

Paul describes the relation of the believers to God purely from the human side in v. 28a. Here Paul emphasizes man's free decision and God's response to it. The expositor should keep this fact in mind first of all. But from the context of God's sovereignty in Rom. 9:14-29, in Barrett's words, "Paul cannot allow himself to leave the impression that men may exercise an initiative which properly belongs to God alone"²¹. It can be understood that

¹⁹Cf. Lietzmann, An die Korinther I/II, p. 37; Barrett, 1 Corinthians, p. 191.

²⁰Cf. Gen. 2:16; 3:1-7, which describes the disobedience of Adam and Eve to God's command.

²¹Barrett, *op. cit.*, p. 169.

Paul could not but add an explanation to man's meritorious love to God purely from the divine side.

Paul identifies "those who love God" (οἱ ἀγαπῶντες τὸν θεόν) with "the called according to God's purpose" (οἱ κατὰ πρόθεσιν κλητοί) by the use of the copula ὄντες. Paul's intention here is that the purely free human decision itself which causes the love to God is in the control of him who calls in history those whom he foreknows (elects) and predestines, all of which divine actions are based upon God's πρόθεσις (cf. Rom. 8:29, 30; 9:11-12). This paradoxical idea is characteristic of Paul's concept of human will and divine sovereignty. For Paul the faith in Christ is granted as a gift (Phil. 2:13f). In this sense God creates in the elect through the inward work of the Holy Spirit the faith in which the elect are wholly referred to God (1 Cor. 12:3). This divine act for Paul is the call (κλήσις) and those in whom it is realized are the called (οἱ κλητοί). This call elicits the response of faith in the elect by the Holy Spirit and the faith which justifies the called is the faith which operates through love (Gal. 5:6) or "only comes into action and finds true actualisation δι' ἀγάπης (Gal. 5:6)"²². The works based on faith are worked through love. This love is the love as the primary fruit of the Spirit (Gal. 5:22). The love of God in Rom. 5:5 (ἡ ἀγάπη τοῦ θεοῦ)²³ poured into the hearts of the believers by the

²²Stauffer, "ἀγαπάω", *TDNT*, p. 50.

²³The genitive in ἡ ἀγάπη τοῦ θεοῦ is found in many places, e.g. Rom. 8:39; 2 Cor. 13:13; 2 Thes. 3:5 etc.,

Holy Spirit indwelling them surely refers to the love God has for the believers, but it should not be overlooked that "the Spirit's pouring of God's love into our hearts is a creative act. It kindles love in us, and love 'becomes the moral principle by which we live' (Dodd)"²⁴. The relation between the Spirit and love is expressed also in combinations like ἀγάπη πνεύματος (Rom. 15:30) and ἀγάπη ἐν πνεύματι (Col. 1:8), both of which mean a love generated by the Holy Spirit. Love is the work produced by faith through the Spirit, in other words, love is the result which faith brings out through the Spirit (cf. 1 Cor. 13:1-13). So love and faith are not identical. It can be proved by the fact that man is justified by faith, but not by love²⁵.

Those who on the human side love God by their own free decision, are on the divine side led to do so by the Holy Spirit on the basis of God's call in accordance with his eternal purpose. It is a general view that those who confess that Jesus is Lord do so by their own decision and therefore that faith which they express is of their own.

but mostly it is the subjective genitive and means God's love to man though many expositors (including Augustine) have preferred the sense "man's love to God". Paul demonstrates God's love to man in v. 8 and this must be the primary meaning here, but it is quite possible for the phrase to connote man's love for God as the secondary meaning.

²⁴Morris, *op. cit.*, p. 221.

²⁵Bruce, *Galatians*, NIGTC, p. 233, cites M. Luther's statement (*In epistulam Pauli ad Galatas*, 1535, WA 40/2, 35) that "Works based on faith are wrought through love, but man is not justified by love".

It is a common view to understand the Bible like that. R. Bultmann as a theologian says,

If such statements about God's 'foreknowing' and 'predestining' or His 'electing' and 'hardening' be taken literally, an insoluble contradiction results, for a faith brought about by God outside of man's decision would obviously not be genuine obedience²⁶.

That common view is but one aspect of the matter. Even Paul takes the same view from a human angle. The characteristic of Paul is that he views one thing from two different angles: human and divine.

From a divine angle Paul views that their own free decision or faith itself is always exercised under the gracious sovereignty of God²⁷. In this sense for Paul divine sovereignty prevails over human freedom. This is why οἱ ἀγαπῶντες τὸν θεόν is explained by οἱ κλητοί. The converse is not true in Paul. Consequently for Paul the antecedent character of God's election does not preclude any possibility of human freedom, responsibility, or even merit. Therefore human freedom and divine sovereignty go hand in hand (cf. Phil. 2:12, 13; 1 Cor. 8:3 etc.).

The Summing-up

In short Paul sees from two angles human and divine the decision which God leads man to make. From the human side the very decision is regarded as the one which he has made

²⁶Bultmann, Theology, pp. 329f.

²⁷The evidence for it is that it is clearly by Esau's free will that he served Jacob in history, but on the divine side it is under the sovereignty of God (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη, Rom. 9:11) that the free will of Esau was controlled.

by his free will because in fact he himself has made it. But from the divine side even if that decision has been made by no other than himself, it is regarded as the one which God has led him to make because it is God that has led him to that decision.

This two-sidedness which Paul uses here and there in the Bible is one of Paul's theological features. This is not what should be dismissed as inconsistent or self-contradictory in Paul's thought.²⁸ In actuality when we speak of a particular thing from a divine providential angle, we find that we do the same as Paul does.

If this is applied to the problem here in v. 228, those who love God by their own free decision do so as an effect of their will being exercised through the Spirit by God who has called them in accordance with his sovereign πρόθεσις.

²⁸The development of Paul's thought about this problem is unthinkable because human will and sovereign will are placed in parallel or in the same theme (cf. Phil. 2:12, 13; Rom. 9:10-12, 17-21). Cf. J. C. Beker, "Paul's Theology: Consistent or Inconsistent?", *NTS* 34, pp. 364-77.

Appendix A

The Problem on Human Redemptive Co-operation in Paul

Francis Davidson points out that Paul's doctrine of perseverance in grace does not destroy his continual exhortation in pain of the possibility of falling away (cf. 1 Cor. 9:27) and then claims that Paul leaves the room for human redemptive co-operation in his doctrine of predestination¹.

This problem also should be considered from the angle of the two-sidedness of Paul's thought. The reason why Paul as adherent of absolute divine sovereignty can use such an expression as, "lest after preaching to others I myself should be disqualified" (1 Cor. 9:27, RSV) is that when speaking from the human side, Paul thinks entirely apart from the divine side and vice versa.

In Pauline ethics also there is two-sidedness, that is, human freedom and divine sovereignty go together: Paul on the one hand exhorts believers to "put on, as God's chosen ones, holy and beloved, compassion, kindness, lowliness, meekness, and patience" (Col. 3:12) and, on the

¹Cf. Davidson, Pauline Predestination, pp. 8, 21. He claims in the exegesis of 2 Thes. 2:13, 14 that Paul has a place left for human redemptive co-operation on the ground of "the union indicated by the one governing preposition ἐν between the ministry of the Spirit, consequent upon the eternal election, and the out-going of the soul in belief of the truth". But since the faith itself (cf. ΠΙΣΤΕΙ ἀληθείας, 2 Thes. 2:13) for Paul is the free gift of God, human redemptive co-operation in the Pauline context is unthinkable.

other hand, for Paul it is God that calls people for ethical achievement, that is, God calls people to holiness (1 Thes. 4:7) and makes them worthy of his call (2 Thes. 1:11)². But in Paul divine sovereignty prevails over human freedom, for the certainty of the final salvation (glory) rests upon God's continued intervention to that end.

The passage (Phil. 1:6, "I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ"), which sums up Rom. 8:28-30, supports the above statement.

Consequently since even human freedom for Paul is exercised under God's sovereignty (cf. Rom. 9:11-13), my claim is that Paul has no room left for human redemptive co-operation, whether or not the redemption may be initial or final³.

²L. Morris, New Testament Theology, p. 27, observes that "We should also notice that God predestines people for ethical achievement. Paul does not see this doctrine as a magnificent incentive to laziness. Rather, we are 'created in Christ Jesus for good works, which God prepared beforehand that we might walk in them' (Eph. 2:10). Because we are God's elect, we are to 'put on a heart of compassion, goodness, humility, gentleness, longsuffering' (Col. 3:12)", cf. Eph. 1:14, which mentions that God elects believers to be holy and blameless in his sight.

³In Paul the initial salvation is provided as the free gift of God through justification (Rom. 8:29) and ultimately is consummated in glory (Rom. 8:30) as the final salvation in the form of conformity to Christ (Rom. 8:29; Phil. 3:21). Paul emphasizes ethical endeavour in the process from calling through justification to glorification, all of which are God's one-sided actions on the divine side.

Appendix B

An Attempt of the Figurative Explanation of Paul's Understanding of the Relation of Divine Sovereignty with Human Freedom

My figurative description of Paul's mental framework wherein he can hold firmly by both divine sovereignty and human freedom at the same time without any consciousness of disparity is this:

Man can say on one hand that the faith which he confesses with his lips is his own in the sense that the muscular contraction of his arm is that of his own (arm) though the muscle obeys the command of his will. On the other hand he can say that his own faith is God's gift in the sense that though the movement of his arm is none other than its own action, it is due to the obedience of the muscle to the command of his will.

From the human side Paul admits that the faith in Christ which we confess with our lips is our own faith, but from the divine side he claims that that very faith is God's gift (Phil. 1:29; ὑμῶν ἐχαρίσθη . . . τὸ εἰς αὐτὸν πιστεύειν). The ground he gives for it is that it is the Holy Spirit that enables us to confess "Jesus is Lord" (1 Cor. 12:3). As although it is the muscle that acts, its actions are ultimately dependent upon the brain through the nerve, so whereas it is we that confess our faith, that very faith is ultimately dependent upon God's sovereign will through his Spirit.

Consequently for Paul the faith which we confess is our own based upon our decision, and at the same time it

is God's gift. This is the same as "the two go together in Judaism"¹.

¹Sanders, Paul and Palestinian Judaism, p. 446.

4. ROMANS 8:28--ITS FIRST CENTURY SETTING

This section attempts to interpret the theology of Paul in Rom. 8:28 in his historical and cultural setting. In this case I assume that there are two separate issues involved here. One is the meaning of the passage in the context of Paul's epistle. The other is the meaning of the passage on its own, i.e., before its incorporation into the hortatory context of this letter, or Paul's adaptation of it for his own purposes.

We start with what are indisputable facts. Paul was born and raised as a Jew; he led his adult life in a Graeco-Roman environment and in a dramatic conversion he became a Christian. In this simple statement we have mentioned the three spheres of existence wherein he lived out his days and whereby his thought and life were shaped and moulded.

4.1 The Jewish Heritage

When we discuss the problem of Paul's Jewish background, the importance of the Old Testament for the background of his thought cannot be exaggerated¹. His frequent use of the Old Testament provides clear evidence for the Jewish nature of his background². As he says that he is blameless

¹Cf. Whiteley, The Theology of St. Paul, p. 13; Ziesler, Pauline Christianity, pp. 8-12.

²Cf. Ellis, Paul's Use of the Old Testament, pp. 150-4.

as to righteousness under the law (cf. Phil. 3:6), Paul must have been deeply versed in the Torah.

The participial phrase ἀγαπῶντες τὸν θεόν in v. 28 represents a technical phrase of the Jewish tradition (Ex. 20:6; Deut. 5:10; Ps. 144 [LXX]:20; Tob. 13:12 [BA], 14; Sir. 1:10; 2:15, 16) and is parallel to οἱ φοβούμενοι τὸν θεόν³. This expression can be naturally expected from Paul's Jewish background and his frequent stress on pious and ethical endeavour (Rom. 9:19-22; Phil. 2:12)⁴.

Then we see the influence of the typically Jewish thought in the πρόθεσις which Paul uses in v. 28b in the sense of God's pretemporal purpose (πρῶτον) (cf. Is. 46:10; 48:17) in accordance with which he moves history and through history for the good of the elect⁵. Dunn rightly points out "that Paul's thought is here dominated by Jewish categories is confirmed by the reappearance of οἱ κλητοί in close conjunction with ἅγιοι (v. 27), as in 1:7"⁶.

The Summing-up

The paraphrase of Deut. 7:6-11 is this: The Jews have been loved and chosen (cf. οἱ κατὰ πρόθεσιν κλητοί in v. 28b)

³Brendan Byrne, "Sons of God", p. 114 n. 146. Cf. Volf, op. cit., p. 59; Osten-Sacken, op. cit., p. 66, notes that the designation οἱ ἀγαπῶντες τὸν θεόν is complemented by the limitation καὶ φυλάσσουντες (Deut. 5:10; 7:9; Dan. 9:4; I QH xvi:13).

⁴Cf. J. I. Packer, "Election", NBD, p. 360; L. Morris, New Testament Theology, pp. 26f.

⁵Cf. Dunn, Romans, 1:p. 482.

⁶Loc. cit.

by the Lord their God to be a people holy (cf. ἅγιοι in v. 27). Therefore they are exhorted to know that the Lord their God is the faithful God who keeps covenant and steadfast love (πάντα συνεργεῖ ὁ θεός εἰς ἀγαθόν in v. 28a) with those who love him and keep his commandments (οἱ ἀγαπῶντες τὸν θεόν in v. 28a).

Here those who have been chosen (called) are exhorted to love the Lord their God because he will reward them by keeping covenant for it. This idea is well reflected in the whole verse.

4.2. The Graeco-Roman Environment

After nearly four centuries of Hellenistic rule Palestine could not keep away completely from Greek influence. The city of Tarsus was not an exception. During the first century B.C. it was the place where intellectual atmosphere was coloured by Greek thought. There Paul was born and brought up was a highly civilised and sophisticated centre of Greek learning as well as a cosmopolitan city preserving the ethos of the Jewish Diaspora. The Greek style Paul uses betrays both an education through the Septuagint and also a broader acquaintance with Greek culture and religion.

When Seneca (Epist. Mor. 74, 20) proclaims the Stoic idea that "all things work unto good"¹, it is meant by him that all things happen through universal reason, or Fate, and virtuous living consists in living in harmony with nature, resigning oneself to whatever happens as good².

Such a conception of Providence was prevalent in the first century A.D. The Stoics had popularized it. Seneca, the Jew Philo, and Epictetus were Paul's contemporaries³.

¹Osburn, "The Interpretation of Romans 8:28", p. 100. The Aramaic terms often used in Stoicism are "all" (כּל); "good" (טוב) and the Greek, "all" (πάντα) and "good" (ἀγαθόν).

²F. W. Beare, "Greek Religion and Philosophy", IDB, p. 497.

³Cf. Sevenster, Paul and Seneca, p. 6; E. C. Blackman, op. cit., p. 378.

"The fundamental tenet of the Stoic philosophy is that virtue [ἀρετή] is the only good, and vice the only evil"⁴. Stoicism is pantheistic in that the Stoics held God, man, animals, plants, and inanimate things to be fragments of the force of the right reason (ὁ ὀρθὸς λόγος)⁵, which is the principle governing all things, and may be called Zeus, or Providence (Latin: providentia; Greek: πρόνοια) or Destiny (εἰμαρμένη)⁶. Reason pervades this universal being, in which all things that happen work themselves out according to internal necessity. Man must submit to this all-determining world order. His passions hinder such resignation and are to be suppressed. Man is still left with the sense of helplessness, frustration, and despair. In this sense since the Stoics in those days were lacking in the clear-cut future life, they had no hope for the future⁷.

W. D. Davies refers to the importance of Paul's historical context and says, "Especially under the belief in astrology and fate, hopelessness was a mark of Paul's age"⁸. Astrology⁹ and fate are among the distinctive

⁴Cf. F. W. Beare, "Stoics", IDB, p. 444.

⁵Cf. K. S. Kantzer, "Stoics", BDT, p. 503.

⁶Cf. Beare, *op. cit.*

⁷Cf. Davies, Jewish and Pauline Studies, p. 219.

⁸Ibid.

⁹Beare, *op. cit.*, p. 444, says, "Under him (Posidonius of Apanea in Syria [135-51]), the severely rational Stoicism of Panaetius was popularized and degraded by the acceptance of star-worship and astrology and all forms of divination, and by a new tolerance of the ancient religion and its foulest myths--all the rubbish which Panaetius had sought to banish".

features of Stoicism. Davies continues, "To offer hope in the first century was to speak a particular timely word"¹⁰. He understands Paul to define his hope as sharing God's glory (Rom. 5:2). He points out that there are two interpretations of Paul's hope to share God's glory. One is the glorification of Christians' bodies (cf. Phil. 3:21; Rom. 8:23) and the other is the concentration of that hope in that moment of decision for Christ, here and now¹¹. From the fact that Davies says that "True, there are anticipations of this supernatural glory in the believer's experience on earth--but they are only pale anticipations, a pledge of that which is to come"¹², it seems that as he does not believe in the glorification of Christians' lowly bodies at the parousia literally, he puts an existential interpretation on Paul's hope and demythologizes it. It is of course quite free for the expositor to believe in it or not, but what the expositor should do is to inquire what Paul really meant by his hope and to clarify it whether or not it may please him or her. It is clear that the content of Paul's hope is the literary glorification of the Christian's body at the parousia (Rom. 8:17f, 23 etc.).

We admit that there is merit in Davies' remark that Paul himself makes clear the ultimate ground of his hope in Rom. 8:28-32 by saying "the overarching activity of God in all things, in the very suffering of humanity and . . .

¹⁰Davies, op. cit.

¹¹Ibid.

¹²Ibid.

"¹³, but it is difficult to understand why Davies says "The ultimate content of hope must remain a mystery"¹⁴.

From the last stage of God's salvation chain (Rom. 8:29-30) it should be understood that the ultimate content of Paul's hope is to share God's glory as the final consummation of his saving purpose (cf. Rom. 8:23; Phil. 3:21; 1 Cor. 15:51; Rom. 8:11), concretely speaking, the sense of the bodily transformation is that believers' bodies will be "conformed to his body of glory", that is, Christ's resurrection body (Phil. 3:21)¹⁵. It is said that "it is not until the body has been transformed that redemption can be said to be complete"¹⁶.

Stoic thought, on the other hand, is optimistic in that virtue is the goal toward which nature leads human beings¹⁷ and they have a capacity in and of themselves to attain a good life¹⁸. K. S. Kantzer observes that "Many parallels to Stoic thought have been observed in the Apocrypha (Sirach, IV Maccabees, Wisdom of Solomon, etc.), the wisdom literature of the OT, the Gospels, and especially Paul and Hebrews", though admitting that "such parallels do not prove direct borrowing"¹⁹.

¹³Ibid.

¹⁴Ibid.

¹⁵O'Brien, Philippians, p. 464.

¹⁶Moo, Romans, p. 558.

¹⁷Beare, op. cit.

¹⁸Kantzer, op. cit.

¹⁹Ibid.

The independent text: πάντα συνεργεῖ εἰς ἀγαθόν, which no emphatic qualifier precedes is the very Stoic form of expression from a stylistic and terminological viewpoint. The word πάντα is very Stoic in the sense that all things are governed by the providence (πρόνοια) with wisdom and goodness. The word ἀγαθόν (good) is just equivalent to the typically Stoic term ἀρετή (moral goodness, virtue). The shorter text in the case of the interpretation of πάντα as subject like the A. V. rendering "all things work together" is just the common Stoic habitual form of thinking and expressing held by many individuals on the basis of the Stoic principal belief that virtue is the good toward which nature leads man.

C. H. Dodd, who knows Stoicism in Paul's day²⁰, has good reason to object very strongly to the Vulgate translation, "Deum omnia cooperantur in bonum"²¹ and the A. V. rendering on the ground that it expresses an "evolutionary optimism" altogether foreign to the Pauline way of thinking. The sense of "evolutionary" here is just to mean "gradually developing or getting better and better". So this oft-quoted "evolutionary optimism" of Dodd should be understood to refer to the Stoic pantheistic, fatalistic, and impersonal optimism²².

²⁰Cf. Dodd, Romans, pp. 136f.

²¹Since in Latin a neuter plural subject requires a plural verb, there is no possibility of an unexpressed "God" being subject in the Vulgate translation.

²²Judging from Dodd's remark that what Paul might have opposed to the Stoic doctrine which "offers only a 'God within' and no 'God without'" is reflected in Rom. 8:28-

When we understand better the true nature of Stoicism and besides the closest parallel between the Vulgate interpretation of v. 28 and the common typically Stoic habit of thinking and expressing, it is quite unthinkable for Paul to have used such a purely Stoic (heretical) impersonal expression. Consequently it is rather natural to understand that Paul dared to take advantage of a Stoic form of thought and expression very familiar among those who lived in the Hellenistic period and integrated it into his own distinctive form by adding ὁ θεός as explicit subject, πάντα as an accusative subject and replacing ἀρετή with the less Stoic term ἀγαθόν. This is the way the writer of the Fourth Gospel used the Stoic term λόγος in the Greek sense of reason (the inward thought) itself to express pre-existent Christ (Jn. 1:1-3) and, of a word (by which the inward thought is expressed) to designate incarnate Christ (Jn. 1:14)²³.

30, I quite understand what Dodd really means in opposing the AV rendering of v. 28a, but as he opposes it by the use of "the evolutionary optimism of the nineteenth century", that misleading illustration has brought about Cranfield's objection that neither Jerome in the Vulgate nor the 1611 translators of the AV can be charged with such an outlook.

²³Cf. Liddell and Scott, A Lexicon Abridged from LSGEL, p. 416. For a theological interpretation of λόγος see M. Noguchi, Seisho Girishago Yonshukan [Four-Week Biblical Greek], p. 73.

4.3. Christian Influences

Paul was converted through an encounter with the risen Christ when he was on the road to Damascus in pursuit of the Christians driven out of Jerusalem. He describes the Damascus event as a Christophany to him. Christ appeared (ὤφθη) to him (1 Cor. 15:8; cf. Acts 9:17; 26:16) and therefore he saw (έώρακα) Christ (1 Cor. 9:1)¹. Though we cannot discuss the nature of this event here², there is no denying that "With astonishing suddenness the persecutor of the church became the apostle of Jesus Christ"³ from the Pauline context (1 Cor. 15:8-10; cf. 2 Cor. 4:6; Acts 9:3; 22:6; 26:13).

When we discuss the meaning of οἱ κλητοί in v. 28b, it is necessary to consider that of έκάλεσεν in v. 30 in the context of Paul's statement that "he who had set me apart from my mother's womb, and had called (me) by his grace, was pleased to reveal his Son in me, in order that I might preach him among the Gentiles" (Gal. 1:15f). Here one should not overlook a predestinarian aspect of the one-sided divine action in έκάλεσεν in the gnomic aorist in v.

¹Seyoon Kim, The Origin of Paul's Gospel, p. 55.

²J. D. G. Dunn, Jesus and the Spirit, pp. 97-109, discusses carefully various questions about the nature of the Damascus Christophany. Cf. W. Michaelis, "ὄραω", TDNT, 5:pp. 315-67; W. Marxsen, The Resurrection of Jesus of Nazareth, pp. 98-111; J. Lindblom, Geschichte und Offenbarungen, pp. 88ff.

³F. F. Bruce, Paul: Apostle of the Free Spirit, p. 74.

30⁴. The subject (agent) of each continuous action through the salvation chain (vv. 29f) is God. Every human in the chain appears only as the object of God's unilateral action. The human activity (i.e. believing) is not negated in the context of Romans 8:29f (cf. Rom. 9:29-32; 11:23f.). Nevertheless in the soteric chain there is no mention of it at all.

A good example of those whom God takes the initiative to call and justify in history in accordance with the divine πρόθεσις is found in the unconditional divine justification of Paul as the ungodly (cf. Rom. 4:5, 6; 5:19)⁵. Since he was foreknown (elected in love)⁶ and predestined⁷ to be called as a chosen instrument of Christ

⁴Cf. Lenski, Romans, p. 563. This aorist is gnomic (timeless as in a gnome) and in this context past, present, and future are not to be considered.

⁵Keck, "Justification of the Ungodly and Ethics", p. 208, says, "When Abraham in his situation counted on the God who 'gives life to the dead and calls into existence the things that do not exist', he had the same sort of trust which is exercised by him who 'trusts him who justifies the ungodly' (Rom. 4.17, 5)". T. Hirano, "The Problems of NT Theology", p. 195, says that the justification of the ungodly is God's creative salvific act. P. Stuhlmacher, "The Apostle Paul's View of Righteousness", p. 84, says that for Paul justification leads directly to sanctification. In my judgment for Paul God's call itself as well is his very creative soteric act which leads directly to justification.

⁶For a comprehensive treatment of the meaning of προγινώσκειν in v. 29, see Murray, op. cit., pp. 316-8.

⁷Cremer, op. cit., p. 462, notes that "προορίζειν is simply a formal and not (like προγινώσκειν, ver. 29) an independent conception, complete in itself. The matter to be considered when the word is used is not who are the objects of this predestination, but what they are predestined to. This second object of the verb, as it has been called, forms an essential part of the conception expressed by it; what is called the first object, i.e. the

(cf. Acts 9:15), Paul was called and justified (, where the stage of his justification began) on the road to Damascus while he was hostile to Christ (cf. Rom. 5:10, ἐχθροὶ ὄντες). The evidence for it is that in Gal. 1:15 Paul speaks as if the call and commission were part of his Damascus conversion experience (cf. Acts 9:15)⁸. For Paul the call to faith and the call to apostleship coincide and therefore his "apostelsein" is the same as the "Christsein" of the other Christians⁹.

In this sense we would take that the grace through which (διὰ τῆς χάριτος) Paul was called (cf. Gal. 1:15) should be attributed to his Damascus event. Consequently our principal claim is that Paul's meaning of καλεῖν in v. 30 and οἱ κλητοί in v. 28 as the result of it should be understood from his Damascus experience.

persons who, is an accidental one, a contingency belonging to history, whereas προορίζειν itself precedes history".

⁸Cf. Bruce, op. cit., p. 75.

⁹Cf. Satake, "Apostolat", NTS 15, p. 97, p. 102.

4.4. The Summing-up of Section 4

My principal claim is this. It can be considered that in view of the environment tainted by the Stoic hopeless fatalism prevalent in the first century Paul dared to offer the hope of glory in his epistle to the Romans (8:12-30). It is the timely content which gives the Christian the real hope and assurance of the final consummation of salvation in Christ. From the beginning of chapter 5 (cf. v. 2) though not without digressions Paul has set out the grounds of the Christian hope and shown the corresponding lines of Christian behaviour.

In composing the whole verse (except εἰδέναι) in Rom. 8:28 in his own way to express his own firm conviction clearly against the Stoic ideas Paul seems to have borrowed typically Stoic expressions (πάντα, συνεργεῖν, ἀγαθόν) deliberately. He may have done so rather independently than influenced by the sentences by Rabbi Akiba and Aḥiqar, the similarity of which to Rom. 8:28 has been pointed out by many expositors so far.

In this case it is only natural to suppose that Paul makes clear the subject of moving history to lead the elect to the completion of their salvation by putting in ὁ θεός as the expressed subject in contrast with the typically Stoic fatalistic expressions with πάντα as impersonal subject.

In short, in such a fatalistic hopeless age Paul expressed his theological gist in v. 28, whose central

idea is the hope of glory (δόξα) to give the Christians the real hope and assurance of their final salvation. In composing the sentence Paul made free use of Jewish, Stoic, and Christian terminus technicus in his own way. Paul dared to use common typically Stoic expressions through their Christianization to oppose the Stoic idea intentionally.

CONCLUDING REMARKS

-Summary and Conclusion-

It may be given as a conclusion to pick up two central themes out of what I have treated so far in this thesis and to reconsider them on the basis of the data I have culled from many angles. This may serve as a way summing up this thesis.

My interest in Pauline election and predestination has led me to study this popular text: Romans 8:28. But the exegetical and theological complexities of the text have perplexed many expositors since the early patristic period.

In writing this thesis I have focused my attention on two major issues of this text. One is whether or not Paul wrote ὁ θεός in this text. The other is what Paul thought of the relation between οἱ ἀγαπῶντες τὸν θεόν (human free will) and οἱ κατὰ πρόθεσιν κλητοί (divine sovereignty).

The first thing that I have shed light upon is the textual problem in v. 28. The basic question of this text arises from the fact that the finite verb συνεργεῖ of the sentence is capable of having these different subjects: (i) God as expressed or unexpressed subject; (ii) πάντα; (iii) the Holy Spirit as expressed (in case of assuming a scribal error) or unexpressed subject.

My analysis of this problem has reached the conclusion that Paul wrote ὁ θεός as the expressed subject

of the verb and πάντα as the direct accusative of object of the verb. I quite understand that this view is not only the most unfavourable but is also not a new one as well. One earliest manuscript (P⁴⁶) and some scholars support the longer text, but very few give a transitive meaning to the verb.

So the hypothesis that I have built up is that if Paul had not written ὁ θεός, the word order of the sentence would have been thus: [. . . τὸν θεὸν] συνεργεῖ πάντα like John 1:1, [. . . ἀρχῆ] ἦν ὁ λόγος. The reason is this. The logical or independent word order should have been: πάντα συνεργεῖ. Since the words (τοῖς ἀγαπῶσιν τὸν θεὸν) precede the words (πάντα συνεργεῖ) for emphasis, that causes an inversion within the latter sentence pattern. As a result πάντα συνεργεῖ should have been normally συνεργεῖ πάντα. But actually it is not so. There has been no change in the word order. As far as word order is concerned, it is the same with the longer text.

What we should note here is that both texts are the same in word order. In the case of the longer text the word order of it is normal and natural from the preceding context, for the opening phrase and πάντα, both of which are probably placed in an emphatic position, normally cause such an inversion as συνεργεῖ ὁ θεός from the logical order: ὁ θεός συνεργεῖ πάντα (the subject + the verb + the accusative of object). The parallel of the longer text which is already put in the inverted order is found in 1 Cor. 12:11 "πάντα (the accusative of object) . . . ἐνεργεῖ (the verb) . . . πνεῦμα (the subject)". That the word

order of the shorter text and that of the longer text are the same are unnatural. As I have argued above, naturally both should be different. The fact that the word order of the shorter text is the same with that of the longer text shows that the shorter text is the longer text which has dropped ὁ θεός for some reason or other and keeps the remaining part except ὁ θεός the same as before. It is as if a chinaware, part of which was broken off, kept the rest of it the same as before.

I suppose that when Paul wrote the epistle to the Romans, he dared to make use of the very common Stoic expressions pantheistic, impersonal, and optimistic "πάντα συνεργεῖ εἰς ἀρετήν" (all things work together for virtue) and adapted it in his own way. There is every probability that his adaptation was to Christianize the Stoic expression by adding ὁ θεός and by substituting ἀγαθόν for the ἀρέτη which is the fundamental tenet of the Stoic philosophy.

There is further evidence in support of the longer text. The carefully formulated sentence in v. 28 is not just an appendage to the preceding verses but is itself the propositional (thesenartig) statement explained by the next verses. Therefore it strongly needs its own expressed subject, and the subject is consistently required to be ὁ θεός by the following verses 29 and 30 with God as understood subject, which verses function as the strong confirmation of the propositional statement in v. 28. The stylistic clumsiness brought about by the addition of ὁ θεός supports rather than denies the Pauline authorship of

ὁ θεός because of Paul's habitual prevalence of clarity and emphatic repetition over considerations of style.

In conclusion my strong contention is that Paul wrote ὁ θεός as the explicit subject of the finite verb v. 28a through his amanuensis Tertius (cf. Rom. 16:22).

The second thing upon which I have shed light is the theological problem in v. 28. Another basic question of this text arises from the fact that the appellation for Christians: οἱ ἀγαπῶντες τὸν θεόν based upon a human decision is placed in one short sentence in parallel with that for the same: οἱ κατὰ πρόθεσιν κλητοί based upon a divine sovereignty. The combination of two such opposing ideas is the characteristic of Paul's theology as seen in 1 Cor. 8:3, " . . . if one loves God, one is known (elected) by him"; see also the consecutive placement of human work in parallel with divine work in Phil. 2:12,13. The faith which we confess with our lips by our own decision is our own faith (cf. Rom. 10:9). We admit it with Paul. But furthermore for Paul our faith is God's gift based upon God's own one-sided decision (cf. Phil. 1:29). Therefore "those who love God" do so as a response, as an effect of their being οἱ κλητοί according to God's sovereign purpose, in other words, because they are enabled to by the inward work of the Holy Spirit (as the fruit of the Spirit, Gal. 5:22). In short, in case man is led to decide by the Holy Spirit, from a human side Paul understands that decision to be his own pure decision, while from a divine side Paul understands that one and same decision to be the fruit of the Spirit. It is

needless to say that the decision that man makes without being led by the Spirit at all is not understood to be the fruit of the Spirit by Paul from a human or divine side.

In conclusion my principal claim is that within Paul's theological or specifically predestinational framework pure human freedom is under the control of God's sovereignty. What we need to note here is that Paul often describes one divine work done for the elect from two phases: the human side and the divine side. When referring to ethical endeavour, Paul speaks to the elect from the human side and when referring to divine grace, he does from the divine side. This two-sidedness Paul often uses is one of his theological features.

For each summary and conclusion of the minor themes I have treated in this thesis the reader is requested to refer to its own section as space is limited.

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