

PAUL'S COMMON PARAENESIS
(1 THESS. 4–5; PHIL. 2–4; AND ROM. 12–13):
THE CORRESPONDENCE BETWEEN ROMANS 1:18-32 AND 12:1-2,
AND THE UNITY OF ROMANS 12–13

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Summary

First Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9 show close parallels, while their wider contexts (1 Thess. 4–5; Rom. 12–13; and Phil. 3:17–4:9) also display a substantial parallelism. This observation leads us to affirm Paul's common paraenesis (cf. 1 Cor. 4:17), and helps us see what he considers the fundamental way of Christian existence (cf. Gal. 5:22-25). Then, this observation helps us also see (a) the correspondence between Romans 1:18-32 and 12:1-2; (b) the unity of Romans 12–13 as a whole, in which Romans 12:1-2 and 13:11-14 form an inclusio, which are, respectively, the thesis statement and the concluding statement about the Daseinsweise of the redeemed in contrast to that of fallen humanity in Romans 1:18-21; and (c) the consistent line of Paul's thinking in Romans, which is sustained through his Adam-Christ antithesis (5:12-21). Finally, the notion of Paul's common paraenesis enables us to conduct a comparative study of the paraenetical sections of the various epistles of Paul and to appreciate the distinctive elements in a given epistle (e.g. the extended elaboration of the theme of 'living peaceably with all' in Rom. 12:14–13:10) in terms of the particular needs of the recipients of that epistle.

1. Parallelism between Philippians 4:2-9 and 1 Thessalonians 5:12-24

In 1 Thessalonians 5:16-18 Paul gives a series of three brief commands for individuals' basic religious existence, rounding off the series with a substantiating comment, 'For this is the will of God in Christ Jesus for you.' The three adverbs 'always', 'incessantly', and 'in everything' accompanying the three commands, respectively, as well as this appeal to the 'will of God' as the sanction for those commands enhance the sense that the three activities commanded belong to the essence of Christian existence.

This impression is further confirmed by the fact that the exhortation here is very similar to that in Philippians 4:4-6:

- 'rejoice always' (πάντοτε χαίρετε), 1 Thessalonians 5:16
- 'rejoice in the Lord always' (πάντοτε χαίρετε), Philippians 4:4
- 'pray incessantly', 1 Thessalonians 5:17
- 'in everything by prayer and supplication ... let your requests be made known to God', Philippians 4:6
- 'give thanks in everything' (ἐν παντὶ εὐχαριστεῖτε), 1 Thessalonians 5:18
- 'in everything by prayer and supplication with thanksgiving' (ἐν παντὶ ... μετὰ εὐχαριστίας), Philippians 4:6

Consider further the parallelism:

- 'be longsuffering with all' (μακροθυμεῖτε πρὸς πάντας), 1 Thessalonians 5:14e-15
- 'let all people know your forbearance' (τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις), Philippians 4:5a¹

The confession 'The Lord is at hand [ἐγγύς]' (Phil. 4:5b), which Paul includes in the middle of his exhortations in Philippians 4:4-6 for both assurance and motivation, is not included in the midst of the

¹ Cf. J. B. Lightfoot, *Saint Paul's Epistle to the Philippians* (London: Macmillan, 1927): 160, who renders τὸ ἐπιεικὲς ὑμῶν here with 'your gentle and forbearing spirit' and cites Jas 5:8 (μακροθυμήσατε καὶ ὑμεῖς ... ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν) as being similar to the whole verse of Phil. 4:5 (τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ κύριος ἐγγύς). The four parallels between Phil. 4:4-6 and 1 Thess. 5:14-21 have also been recognised by J. Piper, *Love Your Enemies': Jesus' Love Command in the Synoptic Gospels and the Early Christian Paraenesis* (SNTSMS; Cambridge: Cambridge University Press, 1979): 11.

exhortations in 1 Thessalonians 5:16-22. However, the Thessalonians passage is framed by the lengthy discussion of the parousia of the Lord Jesus Christ in 1 Thessalonians 4:13–5:11 and its recapitulation in 1 Thessalonians 5:23. Furthermore, in both 4:13–5:11 and 5:23 the reference to the parousia of the Lord Jesus Christ provides the readers with both assurance and motivation for obedience to the exhortations, as it does in Philippians 4:5b.

Consider a further parallelism:

- 'the God of peace', 1 Thessalonians 5:23
- 'the peace of God' and 'the God of peace', Philippians 4:7, 9b

In the Philippians verses Paul assures the Philippian Christians that 'the God of peace' will be with them (4:9) and 'the peace of God' will guard their 'hearts and minds' in Christ Jesus (4:7). In the Thessalonians passage Paul assures the Thessalonian Christians that 'the God of peace' will 'sanctify you wholly', that is, keep their 'spirit and soul and body sound and blameless at the parousia of our Lord Jesus Christ.' Since both the Thessalonians passage and the Philippians passage speak of 'the God of peace'/'the peace of God' keeping the believers, we can see a parallelism also in the anthropological designations of the two passages:

- 'keep your spirit and soul and body', 1 Thessalonians 5:23
- 'guard your hearts and your minds', Philippians 4:7, 9b

This comparison makes it clear that in 1 Thessalonians 5:23 the eschatological orientation and the theme of sanctification in view of the last judgement are prominent, clearly reflecting the particular needs of the Thessalonian church (cf. 1 Thess. 4:13–5:11 and 4:1-8). But in Philippians 4:7, 9, 'the peace of God' and 'the God of peace' are invoked not for the sake of perseverance in view of the last judgement but for safe-keeping from the present anxieties that arise from internal division (Phil. 4:2-3; cf. 1:27–2:18) as well as from external persecution (Phil. 1:27-30; 3:18-19). This difference in purpose has led Paul to vary the anthropological terms in the two passages.

However, Paul's invocation of 'the God of peace' in 1 Thessalonians 5:23 also seems to include his concern for the peace that overcomes both the communal conflicts and the anxieties that arise from them. This is suggested by the fact that as the reference to peace in 1 Thessalonians 5:23 cannot easily be connected with the theme of blameless sanctification for the last judgement, it has to be seen as a reflection of Paul's concern for the Thessalonian church's

communal peace, which he has expressed a few verses earlier, in 1 Thessalonians 5:13: ‘Be at peace [εἰρηνεύετε] among yourselves.’ Clearly he is concerned about the disorder and ill-feeling created by the lack of recognition for leadership and by the behaviour of ‘the disorderly’ (ἄτακτοι) in Thessalonica (1 Thess. 5:12-14). Note how his concerns about similar problems arising out of some Corinthians’ rebellion against his apostolic authority as well as their disagreement among themselves lead Paul to issue the similar exhortations in 2 Corinthians 13:11: ‘Mend your ways, heed my appeal, agree with one another, be at peace [εἰρηνεύετε], and the God of love and peace will be with you.’ Thus, the combination of the exhortation ‘be at peace’ (εἰρηνεύετε) with the assurance about ‘the God of peace’ being with the Corinthians in 2 Cor. 13:11 helps us see the same exhortation ‘be at peace’ (εἰρηνεύετε) and the same invocation of ‘the God of peace’ in combination in 1 Thessalonians 5:13 and 23.

Paul’s invocation of ‘the God of peace’ in 1 Thessalonians 5:23 seems also to be connected with the communal confusion and conflict that have arisen with the exercise of the spiritual gift of prophecy (1 Thess. 5:19-22). This view is supported not only by the fact that the invocation follows immediately upon the exhortations concerning the exercise of the gift, but also by the fact that in 1 Corinthians 14:33, with the similar concern about the confusion created by the exercise of the spiritual gift of prophecy, he invokes ‘the God of peace’.

However, the reference to the ‘fainthearted’ (1 Thess. 5:14) and the injunction to renounce retaliation to the evil-doers (1 Thess. 5:15) as well as the references to the persecution in the wider context (1 Thess. 1:6; 2:14; 3:4) lead us to see the invocation of ‘the God of peace’ in 1 Thessalonians 5:23 as including also Paul’s concern for overcoming the anxieties that the readers have in the face of the persecution by the opponents of the Christian faith. This is to say that we are to see another parallelism:

- ‘comfort the fainthearted’, 1 Thessalonians 5:14
- ‘have no anxiety’, Philippians 4:6

Thus, it is clear that although the invocation of ‘the God of peace’ in 1 Thessalonians 5:23 is set in the eschatological context and connected with the theme of sanctification, it still reflects the same concerns as its equivalents do in Philippians 4:7, 9: the concerns about communal peace over internal divisions and about psychological peace over anxieties about external persecution.

There may be yet another parallel between 1 Thessalonians 5:12-24 and Philippians 4:2-9. In Philippians 4:8-9 Paul exhorts the Philippian Christians to think about 'whatever is true, whatever is lovely, whatever is gracious, ... any excellence, anything worthy of praise', after the teaching and example that Paul has imparted or shown, in order to experience the presence of 'the God of peace' in their midst. This could well be seen as an elaboration of 1 Thessalonians 5:15: not to 'repay evil for evil', but to 'seek always the good [τὸ ἀγαθόν] for one another and to all.' 'The good' here may be understood as an abbreviation for all the virtues that are mentioned in Philippians 4:8. 'Always' and 'to all' in 1 Thessalonians 5:15 convey the same universal sense as the 'whatever [ὅσα]' and 'any[thing, τινς]' formulae of Philippians 4:8.

It is also noteworthy that both in 1 Thessalonians 5:12-24 and Philippians 4:2-9 the exhortation starts with the questions of leadership and unity in the respective churches. However, in this comparison, the difference is also apparent: whereas in 1 Thessalonians 5:12-13 Paul is concerned with having the leaders of the Thessalonian church properly recognised and with establishing a unity of the mind between the leaders and the rest of the church, in Philippians 4:2-3 he is concerned with helping the two leaders themselves, Euodia and Syntyche, have a unity of the mind so that there may be a unity in the whole church.

Thus, the above ten points of comparison show that there is a very close parallelism between 1 Thessalonians 5:12-24 and Philippians 4:2-9.

2. Parallelism with Romans 12:9-21

The same kind of parallelism appears in Paul's exhortations in Romans 12:9-21 too. In the passage Paul gives a series of injunctions (mostly in the participial form) that are basically the same as those in Philippians 4:2-9 and 1 Thessalonians 5:12-24.² We may list them, with brief comments on some of them:

² Some of the parallels between 1 Thess. 5:12-24 and Rom. 12:9-21 have also been seen by some commentators: e.g. E. Best, *The First and Second Epistles to the Thessalonians* (BNTC; London: Black, 1972): 241; I. H. Marshall, *1 and 2 Thessalonians* (NCBC; London: Marshall Morgan & Scott, 1983): 145-46; C. A. Wanamaker, *The Epistles to the Thessalonians* (NIGTC; Grand Rapids: Eerdmans, 1990): 191; T. Holtz, *Der erste Brief an die Thessalonicher* (EKK; Neukirchen:

1. 'Rejoice' (12:12a//Phil. 4:4; 1 Thess. 5:16).
2. 'Be patient [or persevere, ὑπομένοντες] in affliction' (12:12b//Phil. 4:5, ἐπιεικῆς; 1 Thess. 5:14e, μακροθυμεῖτε).³
3. 'Be constant in prayer' (12:12c//Phil. 4:6; 1 Thess. 5:17).
4. 'Agree [τὸ αὐτὸ ... φρονοῦντες] with one another' (12:16a//Phil. 4:2: τὸ αὐτὸ φρονεῖν; cf. 1 Thess. 5:12-14). It is obvious that Romans 12:16a and Philippians 4:2 are close parallels. First Thessalonians 5:12-14 also provides a substantial, though not verbal, parallel to both passages. The remaining exhortations in 12:16bcd ('do not be haughty, but associate with the lowly; never be conceited' – cf. also 12:10b) also share close affinities with those in Philippians 2:2-3 (cf. 1 Thess. 5:12-13).
5. 'Be at peace [εἰρηνεύοντες] with all' (12:18//Phil. 4:7, 9; 1 Thess. 5:13b [εἰρηνεύετε], 23). Just as in Philippians 4:7, 9 and 1 Thessalonians 5:13, 23, so also in Romans 12:18 Paul has in view the need to live peaceably both with fellow Christians (cf. Rom. 12:16) and with outsiders (cf. Rom. 12:17, 19-21).
6. 'Repay no one evil for evil ... but overcome evil with good' (μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες ... ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν, 12:17a, 21//1 Thess. 5:15, ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ ἀποδοῖ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε). The close verbal and substantial parallelism is striking.
7. 'Hate what is evil [τὸ πονηρόν], hold fast to what is good [τῷ ἀγαθῷ] ... take thought for what is noble [καλά] in the sight of all' (12:9b, 17b//Phil. 4:8; 1 Thess. 5:15, 21b-22). Here the parallelism is more substantial than verbal. However, with the exhortation, 'Hold fast what is good [τὸ καλόν], abstain from every form of evil [πονηροῦ]', 1 Thessalonians 5:21b-22 shows some verbal affinity as well.
8. 'Love one another with brotherly affection [φιλαδελφία]' (12:10a; 13:8-10//Phil. 2:1-4; 1 Thess. 4:9-10, φιλαδελφία). There is a strong emphasis on this theme throughout Philippians 2 and in 1 Thessalonians 4:9-10. It is noteworthy that the generally rare term φιλαδελφία appears in the Pauline corpus only in the two passages

Neukirchener, 1990): 266; cf. also E. G. Selwyn, *First Epistle of St. Peter* (2nd edn; London: Macmillan, 1955): 408-409; C. H. Talbert, 'Tradition and Redaction in Rom. XII.9-21', *NTS* 16 (1969-70): 84 n. 2; Piper, 'Love Your Enemies', 8-9.

³ For the relatedness of μακροθυμία and ὑπομονή, see J. Horst, 'μακροθυμία', *TDNT* 4:384 (esp. n. 82).

of Romans 12:10 and 1 Thessalonians 4:9. It appears that precisely because he has treated with a special emphasis the most important commandment of neighbour love (cf. Rom. 13:8-10; Gal. 5:14) in Philippians 2 and 1 Thessalonians 4:9-10, Paul foregoes including it in the compact list of commands in Philippians 4:4-9 and 1 Thessalonians 5:13-23.

9. 'Be aglow with the Spirit' (12:11b//1 Thess. 5:19; cf. Phil. 2:1; 1 Thess. 4:8).⁴

This list of exhortations in Romans 12 lacks a reference to the imminent parousia of the Lord, which is included in Philippians 4:2-9 (also 3:20-21) and 1 Thessalonians 5:12-24 (also 4:13-5:11) in order to provide the readers with both assurance and motivation for complying with the exhortations that are similar to those given in Romans 12. But it is not really missing. It is only postponed to Romans 13:11-14, where it is given with great emphasis. This postponement is caused by the need to expand on the theme of 'living peaceably with all' (Rom. 12:18). Clearly Paul seeks to drill into the hearts of the Roman Christians the need to maintain such way of living even in the situation of persecution. Hence he elaborates on the theme at length with repeated commands for humility, non-retaliation, and enemy love in Romans 12:14-21, echoing some sayings of Jesus.⁵ The immediately following passage, Romans 13:1-7, is directly related to this purpose.⁶ In that passage, Paul is applying his exhortation of 'living peaceably with all' to the Roman Christians' attitude to the Roman governing

⁴ Some commentators also see a material parallelism between 1 Thess. 5:12-13 and Rom. 12:3-8: e.g. Marshall, *Thessalonians*, 145; Best, *Thessalonians*, 223; Holtz, *Thessalonicher*, 266. Romans 12:3-8 could be seen as an extended application of the exhortation concerning the appreciation of the gifts and ministries of the leaders in 1 Thess. 5:12-13 to the appreciation of the gifts and ministries of all the members of the church. See below p. 132.

⁵ Cf. Matt 5:38-48/Luke 6:27-36; Mark 9:50/Matt 5:9. Cf. M. Thompson, *Clothed with Christ* (JSNTSS 59; Sheffield: JSOT, 1991): 90-110; D. Wenham, *Paul: Follower of Jesus or Founder of Christianity?* (Grand Rapids: Eerdmans, 1995): 250-52, 260.

⁶ Cf. J. D. G. Dunn, *Romans 9-16* (WBC; Waco: Word, 1988): 759; R. Jewett, *Romans: A Commentary* (Hermeneia; Minneapolis: Fortress, 2007): 781. It is unfortunate that D. J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996): 790, speaks of 'the loosely connected series of exhortations in 12:9-21' and sees no connection between 12:9-12 and 13:1-7. In spite of his recognition of the link between 12:9-21 and 13:1-7, Dunn, *Romans 9-16*, 737, also speaks of 12:9-21 as 'the most loosely constructed of all the paragraphs.' See Moo, *Romans*, 791 nn. 3-4, for those who see 13:1-7 as an 'alien body' within 12:1-13:14; see also Jewett, *Romans*, 783-84, who rejects the interpolation theory.

authorities: they are to be subject to them rather than resist them, and especially they are to pay them tributes and taxes.

This elaboration on the theme of 'living peaceably with all' and its special application here to the Roman Christians' attitude to the Roman governing authorities clearly seem to reflect Paul's concern about the Roman Christians' possible resistance, if not rebellion, to the menacing Roman authorities. He may be trying to persuade the Roman Christians not to get involved in the unrest (AD 57-58) caused by the people's protests about publicans' corrupt practices of collecting indirect taxes (Tacitus, *Annales* 13:50-51).⁷ He may also be concerned about the lingering resentments about the Emperor Claudius's expulsion of the Jews (Christian Jews included) from Rome in AD 49 as well as about the repercussions that their return to Rome after AD 54 is having on both the relationship between the Jewish community and the Roman authorities and the relationship between the synagogue and the church.⁸ Or he may even be worried that the rising revolutionary fervour among the Jews in Palestine might affect the church as well as the Jewish community in Rome.⁹ All or any one of these anxieties or perhaps even another anxiety like them but unknown to us would necessitate Paul's extensive treatment of his usual exhortation to 'live peaceably with all' in Romans 12:14-21 as well as its specific application to the actual Roman situation in Romans 13:1-7.

Then, Paul rounds off his exhortation in Romans 13:8-10 by underlining the summary command of 13:7 ('Pay all of them their ὀφειλάς'),¹⁰ once more in a generalised form ('ὀφείλετε no one anything', v. 8a)¹¹ and emphasising the commandment of neighbour love (vv. 9-10). In this, especially with his statement 'Love does no

⁷ P. Stuhlmacher, *Der Brief and die Römer* (NTD; Göttingen: Vandenhoeck, 1989): 179; Dunn, *Romans 9-16*, 766, 768; J. A. Fitzmyer, *Romans* (AB; New York: Doubleday, 1993): 662.

⁸ Cf. E. Bammel, 'Romans 13' in *Jesus and the Politics of His Day*, ed. E. Bammel and C. F. D. Moule (Cambridge: Cambridge University Press, 1984): 365-83, here pp. 369-70; J. Moiser, 'Rethinking Romans 12-15', *NTS* 36 (1990): 571-82, here p. 577.

⁹ Cf. Bammel, 'Romans 13', 370-71; M. Borg, 'A New Context for Romans XIII', *NTS* 19 (1972/73): 205-18; Fitzmyer, *Romans*, 662; Jewett, *Romans*, 780-803; also K. Wengst, *Pax Romana and the Peace of Jesus Christ* (Philadelphia: Fortress, 1987; tr. J. Bowden): 82-83.

¹⁰ 13:7 is the concluding command that summarises all the preceding commands in 13:1-6. So Jewett, *Romans*, 801, referring to H. Schlier, *Der Römerbrief* (HThKNT 6; Freiburg: Herder, 1977): 392.

¹¹ Cf., e.g. Dunn, *Romans 9-16*, 775; Jewett, *Romans*, 783, 805.

wrong to a neighbour' (v. 10a), Paul appears to be summarising the whole theme of his exhortation in Romans 12:14–13:10, namely, humility, non-retaliation, and enemy love.

Thus, Romans 12:14–13:10 is really a unit – a long unit in which Paul drills into the minds of his Roman readers the exhortation to 'live peaceably with all' by practising humility, non-retaliation, and enemy love even in the situation of persecution. This long elaboration of the theme has led Paul to postpone the parousia theme to 13:11-14.

Romans 13:11-14 does not actually contain any reference to the coming or nearing of 'the Lord'. However, it is clear that his statements, 'the day is near [ἤγγικεν]' and 'salvation is nearer [ἐγγύτερον] to us now', do refer to 'the day of the Lord' (1 Thess. 5:2), i.e. the day of his coming and the salvation he is to bring. With these statements Paul provides the Roman Christians with both assurance for their perseverance and motivation for their obedience to his exhortations, in a way similar to what he does in Philippians 4:2-9 (3:20-21) and 1 Thessalonians 5:12-24 (4:13–5:11).

In fact, Romans 13:11-14 shares many parallels with 1 Thessalonians 5:1-11:¹²

- *you know* what *hour* (καιρός) it is (Rom. 13:11//1 Thess. 5:1-2)
- the *day* is at hand (Rom. 13:12//1 Thess. 5:2)
- the *night* is far gone, the *day* is at hand (13:12; cf. 1 Thess. 5:5, 7-8)
- *wake up* from *sleep* (13:11//1 Thess. 5:6-8)
- conduct ourselves *becomingly* (εὐσχημόνως) *as in the day* (Rom. 13:13//1 Thess. 4:12; 5:5)
- put off the works of *darkness* and put on the armour of *light* (Rom. 13:12//1 Thess. 5:5)
- no *drunkenness* (μέθη/μεθύειν) (Rom. 13:13b//1 Thess. 5:7)
- *put on the armour* of light and the Lord Jesus Christ (Rom. 13:12, 14//1 Thess. 5:8)
- the reference to the imminent or certain salvation (σωτηρία) for motivation for a wakeful life (Rom. 13:11b//1 Thess. 5:9-10)

Thus, there are close parallels in both vocabulary and thought between Romans 12–13 and 1 Thessalonians 4–5.¹³ Especially the parallelism

¹² Many of the following parallels are also observed by A. Vögtle, 'Paraklese und Eschatologie nach Röm 13, 11-14' in *Dimensions de la Vie Chrétienne (Rom. 1213)*, ed. L. de Lorenzi (Rome: Abbaye de S. Paul, 1979): 185, and Thompson, *Clothed with Christ*, 143; cf. also Holtz, *Thessalonicher*, 238.

between the exhortations in Romans 12:9-21 and those in the two passages, Philippians 4:2-9 and 1 Thessalonians 5:12-24, is very close. It is true that those in Romans 12:9-21 as a whole are not so compactly formulated as those of Philippians 4:2-9 and 1 Thessalonians 5:12-24. However, it can easily be recognised that Romans 12:9-21 also starts by listing the exhortations in a compact manner as do 1 Thessalonians 5:16-22 and Philippians 4:4-6, but that from Romans 12:14 on that manner of composition is somewhat diluted with the multiple repetition of the four basic, mutually related exhortations: ‘Do not be haughty’ (v. 16bcd), ‘Do not retaliate against your persecutors’ (vv. 14b, 17a, 19, 21a), ‘Instead, love your enemies’ (vv. 14a, 17b, 20, 21b), and ‘So, live peaceably with all’ (vv. 16a, 18, perhaps also v. 15ab). We have already seen above that these four exhortations are also present in an abbreviated form in the two parallel passages of 1 Thessalonians 5:12-24 and Philippians 4:2-9 (also 2:2-3). Thus, a comparison of the ways the three parallel passages list the exhortations reveals no essential difference between them but only the great expansion of the theme of ‘living peaceably with all’ by maintaining a humble posture, renouncing retaliation, and loving enemies in Romans 12:14-21 (and further in 13:1-10).¹⁴

3. The Exhortation to Give Thanks to God

When the three passages – Romans 12:9-21; Philippians 4:2-9; and 1 Thessalonians 5:12-24 – are so compared as parallels, the absence of the exhortation to give thanks to God (Phil. 4:6; 1 Thess. 5:18) in Romans 12:9-12 becomes quite conspicuous and surprising. But the theme is not really missing. As we have found the missing reference to the parousia of the Lord postponed to Romans 13:11-14, so we can see the missing exhortation to give thanks to God already included in the exhortation to ‘present your bodies as a living sacrifice, holy and acceptable to God, which is your intelligent worship’ (Rom. 12:1). Having implicitly included the thanksgiving exhortation in the

¹³ We may see a parallelism also between Rom. 13:8-10 and 1 Thess. 4:9-10. Further, it may also be possible to see the exhortation in 1 Thess. 4:11-12 (‘aspire to live quietly, ... mind your own affairs ... so that you conduct yourselves becomingly [εὐσχημόνως] towards the outsiders’) as including the thoughts of Rom. 13:1-7.

¹⁴ It is the failure to recognise these facts that leads some commentators to speak of the ‘loose’ list of exhortations in 12:9-21 (see n. 6 above).

summary statement for the whole paraenetic section of Romans 12–15, Paul omits to mention it in the subsequent list of exhortations in Romans 12–13.

This implied thanksgiving exhortation becomes clear when we recognise that the thesis for the redeemed existence in Romans 12:1-2 is composed as an antidote to the fallen Adamic existence described in Romans 1:18-32. A structural analysis of Romans 1:18-32 and observation of its correspondence with Romans 12:1-2 provides this recognition.

4. Structural Analysis of Romans 1:18-32

Many commentators recognise the thesis character of verse 18¹⁵ as well as the importance of the threefold repetition of the phrase 'God gave them up' (vv. 24, 26, 28)¹⁶ for analysing the structure of Romans 1:18-32. Nevertheless, they diverge in making paragraph divisions of the passage.¹⁷ It appears best to agree with U. Wilckens and P. Stuhlmacher in this: verse 18; verses 19-21; verses 22-24; verses 25-27; verses 28-31; and verse 32.¹⁸

A. *The Thesis (1:18)*

'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of humans who suppress the truth by their unrighteousness' (v. 18)

- Humans suppress the truth and so are ungodly and unrighteous: human perversion, the fundamental problem.
- Against them God's wrath is revealed.

B. *The Indictment (1:19-21)*¹⁹

- The truth (implicitly stated) is to know God and glorify him as God or give thanks to him (v. 21a).

¹⁵ Cf. E. Käsemann, *Commentary on Romans* (Grand Rapids: Eerdmans, 1980): 37; U. Wilckens, *Der Brief an die Römer (Röm 1–5)* (EKK; Neukirchen: Neukirchener, 1978): 95; Stuhlmacher, *Römer* (NTD), 34.

¹⁶ Cf. E. Klostermann, 'Die adäquate Vergeltung in Rom. 1, 22-31', *ZNW* 32 (1933): 1-6.

¹⁷ Cf. J. A. Fitzmyer, *Romans* (AB; New York: Doubleday, 1992): 276.

¹⁸ Wilckens, *Römer (Röm 1-5)*, 95; Stuhlmacher, *Römer*, 34.

¹⁹ Cf. Käsemann, *Romans*, 37: 'the guilt of the gentiles'.

- Humans know the truth because God has manifested (ἐφανερώσεν) himself, his eternal power and deity, to them through his whole creation (vv. 19-20b).
- But they did not glorify God or give thanks to him (v. 21a): suppression of the truth.
- They became futile in their thinking (reasoning/διαλογισμοῖς), and their senseless (ἀσύνητος) heart (καρδία) was darkened (v. 21b): the perverted mind.
- So they are without excuse (v. 20c): God's wrath is their desert.

C. God's Wrath (Judgement): The Thrice-Repeated 'God gave them up' (1:22-31)²⁰

1. Verses 22-24

- 'Claiming to be wise, they became fools' (ἐμωράνθησαν, v. 22 – restatement of v. 21b: the perverted mind), and exchanged the glory of God for the idolatry of creatures (v. 23 – restatement of v. 21a: suppression of the truth): the fundamental problem (suppression of the truth by the perverted mind) stated.
- 'Therefore God gave them up in the lusts of their hearts to impurity' (v. 24a): God's wrath.
- 'to the dishonouring of their bodies [σώματα] among themselves' (v. 24b): human degeneration.

2. Verses 25-27

- 'They exchanged the truth about God for a lie and venerated and worshipped [ἐσεβάσθησαν καὶ ἐλάτρευσαν] the creature rather than the Creator' (v. 25): a summary restatement of the fundamental problem stated in verses 21, 22-23.
- 'Therefore God gave them up to dishonourable passions' (v. 26a – restatement of v. 24a): God's wrath.

²⁰ The thrice-repeated sentence 'God gave them up' is each time preceded by a statement of the fundamental problem (human perversion: suppression of the truth by the perverted mind), and followed by a statement of the consequent degeneration of human life. So, it is made clear that the judgement of God's giving them up is a divine response to human suppression/distortion of the truth (acknowledging and worshipping God) by the perverted mind. This threefold scheme of 'human perversion – God's judgement – human degeneration' in (1) vv. 22-23 – v. 24a – v. 24b; (2) v. 25 – v. 26a – vv. 26b-27; and (3) v. 28a – v. 28b – vv. 29-31 is obscured by the paragraph divisions of Nestle-Aland *Novum Testamentum Graece* (27th edn) and several modern translations that follow it. They also fail to mark v. 32 as the concluding summary.

- Examples of sexual perversity (vv. 26b-27 – illustration of the statement of v. 24b): human degeneration.

3. Verses 28-31

- ‘*Since* they did not see fit [ἐδόκίμασαν – the perverted mind] to acknowledge [ἐπιγνώσει] God’ (v. 28a – suppression of the truth): a summary restatement of the fundamental problem stated in vv. 21, 22-23, 25.
- ‘[*Therefore*] God gave them up to a reprobate mind [ἀδόκιμον νοῦν], to do the things that are improper’ (v. 28b): God’s wrath.
- Examples of personal and social evils illustrated in verses 29-31: human degeneration.

D. The Concluding Summary: The Fundamental Problem and the Consequent Judgement of God Restated (v. 32)

- they know God or God’s decree: the truth;
- but disobeying it, they practise evils and ‘approve’ (συνευδοκοῦσιν) those who practise them: suppression of the truth and perversion;
- [therefore, they receive God’s judgement of death – cf. 2:1-11: God’s wrath].²¹

This structural analysis lays bare the five main points of Paul’s argument in 1:18-32:

1. The truth is that God has intended for humans that they acknowledge, glorify, or worship God, the Creator, and give thanks to him.
2. The fundamental problem of humans is that, suppressing this truth, they refuse to worship God and instead worship creatures.
3. It is the perverted mind that leads humans to suppress the truth and fall into idolatry.

²¹ V. 32, with the τὰ τοιαῦτα referring not just to the evils mentioned in vv. 28-31 but to all the evils mentioned in vv. 18-31, is to be seen as the concluding summary of the whole section 1:18-31: so, e.g. Käsemann, *Romans*, 51; O. Michel, *Der Brief an die Römer* (KEK; Göttingen: Vandenhoeck, 1978): 107; C. K. Barrett, *The Epistle to the Romans* (BNTC; 2nd edn; London: Black, 1991): 40; cf. also J. D. G. Dunn, *Romans 1–8* (WBC; Dallas: Word Books, 1988): 69. In view of the judgement language, ‘God’s decree that those who do such things deserve to die’, v. 32 is also to be recognised as building a transition to 2:1-11 (so, e.g. Käsemann, *Romans*, 51; Barrett, *Romans*, 40; cf. D. J. Moo, *Romans*, 96). So, although v. 32 does not contain an explicit statement about God’s wrath or judgement, we may see the thought implicitly present in it, as it is unfolded in 2:1-11.

4. Therefore God's wrath is revealed against this ungodliness and unrighteousness of humans, and it is revealed in his giving them up to their perverted mind and passions, so that they may persist in them.
5. So they dishonour their bodies in impure sexual conduct and commit all sorts of personal and social evils.

It is often noted that in Romans 1:18-32 the 'ungodly and unrighteous' humans are described chiefly in terms of the fall of Adam in Genesis 1-3.²² When that fact is kept in mind, we can see a close schematic correspondence between Romans 1:18-32 and 12:1-2, which is supported by extensive common vocabulary (νοῦς, ἐλάτρευσαν/λατρεία, ἀσύνετος/λογική, δοκιμάζειν/ἀδόκιμος, σώματα, and εὐάρεστος/ὀργή).²³ In fact, virtually every phrase or clause in the summary statement about the *Daseinsweise* of the redeemed in 12:1-2 can be seen as set in antithesis to the statement about the *Daseinsweise* of the fallen Adamic humanity in 1:18-32:

- 'do not be conformed to this age' (the lifestyle of the Adamic humanity described in 1:18-32; cf. 5:12-21);
- 'be transformed' (μεταμορφοῦσθε, i.e. conform to the image of Christ, the Adam of the new age, cf. Romans 8:29 [συμμόρφους]; 1 Corinthians 15:49; 2 Corinthians 3:18 [μεταμορφούμεθα]; Philippians 3:21 [μετασχηματίσει]; cf. Romans 5:12-21);
- 'by the renewal of the mind' (νοῦς) (i.e. the renewal of the perverted mind [νοῦς or καρδία]²⁴ that is described in 1:21-23, 25, 28);
- offer 'rational/intelligent/sensible worship [λατρεία]' to God (instead of persisting in the 'foolish', 'senseless', or irrational worship [ἐλάτρευσαν] of creatures as described in 1:21-23, 25);
- 'present your bodies [σώματα] as a sacrifice, living, holy, and well-pleasing [εὐάρεστος] to God' (instead of devoting your 'bodies'

²² E.g. M. D. Hooker, 'Adam in Romans I', *NTS* 6 (1959/60): 296-306; A. J. M. Wedderburn, 'Adam in Paul's Letter to the Romans' in *Studia Biblica 1978*, vol. 3: Papers on Paul and Other NT Authors, ed. E. A. Livingstone (JSNTSup, 3; Sheffield: JSOT Press, 1980): 413-19; Dunn, *Romans 1-8*, 53, 72-73, 76; Wilckens, *Römer (Röm 1-5)*, 107-108; cf. Moo, *Romans*, 109-110, 121; also n. 36 below.

²³ Some of these parallels have also been recognised by C. F. Evans, 'Romans 12:1-2: The True Worship' in *Dimensions de la Vie Chrétienne (Rom. 12-13)*, ed. L. de Lorenzi (Rome: Abbey de S. Paul, 1979): 31; cf. also Dunn, *Romans 9-16*, 708. See n. 25 below.

²⁴ In 1:21 καρδία refers to the organ that does διαλογισμός. So, as an organ of knowing and thinking, it is synonymous with νοῦς in 1:28. Cf. Jewett, *Romans*, 159.

[σώματα] to impure and dishonourable fornication and to other evils, provoking God's displeasure or wrath [ὀργή], as described in 1:24-31; cf. also 6:12-13, 19);

- 'discern [δοκιμάζειν] what is the will of God' (rather than suppressing God's truth and persisting in the 'senseless' [ἄσύνετος] or 'reprobate' [ἄδόκιμος] mind of the former Adamic life as described in 1:19, 21, 28); and
- do 'what is good, well-pleasing [εὐάρεστος], and perfect' (instead of doing what is evil, impure, and dishonourable, which displeases God and provokes his wrath, as described in 1:18, 24-31).

This antithetical correspondence of Romans 12:1-2 to Romans 1:18-32 reveals that in the former, stating the thesis for the whole paraenetic section of Romans 12–15, Paul is making a summary exhortation for the redeemed or justified to reverse the sinful *Daseinsweise* of the old Adamic humanity into the *Daseinsweise* of the new justified (or rightwised) humanity. For this reversal or the required 'transformation', 'the renewal of the mind' is crucial because it was the perverted 'mind' that led to the suppression of the truth of worshipping God the Creator, to the 'foolish' and 'senseless' worshipping of creatures, and to the consequent immorality and other evils. Hence there is the triple emphasis concerning the mind in Romans 12:1-2: the needs to offer τὴν λογικὴν λατρείαν ('rational/intelligent/sensible worship') to God and to 'discern [δοκιμάζειν] what is the will of God', and the fundamental need for τῇ ἀνακαινώσει τοῦ νοός ('the renewal of the mind') to do them.²⁵

²⁵ Thompson, *Clothed with Christ*, 81-86, had already made more or less the same observations on the correspondence between Rom. 1:18-32 and 12:1-2 as summarised here (see also his 'Romans 12.1-2 and Paul's Vision for Worship' in *A Vision for the Church: Studies in Early Christian Ecclesiology in Honour of J. P. M. Sweet*, ed. M. Bockmuehl and M. B. Thompson (Edinburgh: T&T Clark, 1997): 124-27), but I had failed to notice it until it was pointed out by a reviewer of my paper 'Rom. 12:1-2 as an Antidote to Rom. 1:18-32' (its substance is incorporated in this essay, often in a summary form). May my subsequent 'independent' observations (plus some more supporting observations – see below) be taken as confirming the validity of Thompson's original observations? Nevertheless, all these observations on the correspondence between 1:18-32 and 12:1-2 lead us both to interpret the much debated word λογικός in 12:1 as 'rational/intelligent/sensible' over against 'senseless' (ἄσύνετος) / 'foolish' (ἔμωράνησαν) / 'reprobate' (ἄδόκιμος) of 1:21, 22, 28, 31, as well as to hold the phrases τὴν λογικὴν λατρείαν and τῇ ἀνακαινώσει τοῦ νοός in 12:1-2 together (cf. Thompson, *Clothed with Christ*, 81-82; Thompson, 'Romans 12.1-2', 125). Thus, the λογικὴν λατρείαν ὑμῶν is the 'intelligent worship that you should offer as the people of the renewed mind or proper sense', or, to speak in the OT-Jewish category, 'as wise people [משכילים]' (I owe this OT-Jewish category to

For our present purpose, however, the most important point that emerges out of the correspondence between Romans 1:18-32 and 12:1-2 is that Paul's exhortation in Romans 12:1 for the redeemed to 'offer/present your bodies as a sacrifice, living,²⁶ holy, and well-pleasing to God, which is your intelligent worship' is to be seen as his comprehensive demand to reverse the Adamic humanity's suppression of the truth, i.e. their refusal to do the essential things that are required of creatures, namely, to honour and worship God and give thanks to him (Rom. 1:18, 21-25). The phrase παραστήσαι ... θυσίαν ... τῷ θεῷ ('offer ... sacrifice ... to God') in 12:1 clearly carries the cultic sense of worship, and that is confirmed by the appositional and explanatory phrase τὴν λογικὴν λατρείαν.²⁷ Since in the thesis statement of 12:1-2 Paul needs to formulate his exhortations in a

my OT colleagues John Goldingay and Jim Butler). Therefore, we may render 12:1b thus: 'to present your bodies as a living sacrifice, holy, and well-pleasing to God, which is the intelligent worship you should offer (as people redeemed with the proper mind)'. Cf. NJB: 'that is the kind of worship for you, as sensible people'.

²⁶ In my essay 'Rom. 12:1-2 as an Antidote to Rom. 1:18-32', I have sought to demonstrate the correspondence of Rom. 12:1-2 to Rom. 1:18-32 further by observing the close parallels that Rom. 6 (esp. vv. 11-23) shows to both Rom. 1:18-32 and 12:1-2 (cf. Thompson, *Clothed with Christ*, 79-80, who also observes the parallelism of Rom. 6 with 12:1-2, though not with 1:18-32). Echoing the description of the Adamic humanity in 1:18-32 (note esp. such concepts as ἐπιθυμία, ἀδικία, ἀκαθαρσία, ἀνομία, ἐπαισχύνεσθαι, and σῶμα/μέλη used to describe the Adamic humanity in 6:11-23) as well as anticipating the exhortation in 12:1-2 (note esp. the five times repeated παριστήναι τὰ μέλη ὑμῶν/ἐαυτοῦς, the twice repeated ἀγιασμός, and καινότης in 6:4, 11-23), Rom. 6 (esp. vv. 11-23) forms a bridge between the two passages and shows that the exhortation for the righteous existence of the redeemed in Rom. 12:1-2 is composed as an antidote to the sinful existence of fallen humanity in 1:18-32. So it becomes clear that the exhortation to present our bodies as a 'living' (ζῶσαν) sacrifice in 12:1 reflects the exhortation in 6:13b: 'present yourselves to God as those who have been brought from death to life' (ὡσεὶ ἐκ νεκρῶν ζῶντας), and implicitly includes its negative counterpart, namely, shunning the Adamic humanity's presenting their bodies to sin (6:13a), as our old Adamic humanity ('our old ἄνθρωπος', 6:6) has already died to sin in/with Christ (6:1-10). Thus, the word 'living' (ζῶσαν) in 12:1 stands in opposition to the Adamic existence that is dead in and through sin (6:23), rather than to dead or bloody animal sacrifice (contrary to the interpretation of many commentators). It means 'as those who are dead to sin but alive to God [ζῶντας τῷ θεῷ] in Christ Jesus' (6:11). So similarly Thompson, *Clothed with Christ*, 79; Thompson, 'Romans 12.1-2', 126.

²⁷ παραστήναι (θυσίαν) is a Hellenistic technical term for cultic offering (see the references in C. E. B. Cranfield, *The Epistle to the Romans* [vol. 2; ICC; Edinburgh: T&T Clark, 1979]: 598 n. 4; also Michel, *Römer*, 369 n. 10). It is used in Josephus (*Bell.* 2.89; *Ant.* 4.113), although not in the LXX. Paul may be using this phrase here instead of the common LXX term προσάγειν or προσφέρειν (cf. Rom. 15:16: προσφορά) in order to express alongside the sense of worship also the sense of placing something at God's disposal, i.e. to mean that we are to place our 'bodies' at God's disposal as our act of 'worship' for him.

compact form, it is possible to see that he employs the language of 'worship' in 12:1 in order to cover not only worshipping God but also honouring him and giving thanks to him, as he has designated the three inseparably interconnected acts as the requirements of proper creaturely existence in 1:21-25.

If we consider what kind of 'sacrifice' Paul may be thinking of in giving the metaphorical exhortation, 'offer your bodies as a sacrifice [ἑσθίασιν]',²⁸ it becomes clearer that the theme of thanksgiving is included in the exhortation. For among the various sacrifices of the OT-Jewish cult, תודה (thanksgiving sacrifice) seems to fit the best with Paul's metaphor here. Note how H. Gese describes the occasion of תודה: 'When someone is rescued from death, from an illness, or from persecution that poses threat of death, then the divine deliverance is celebrated by a worship service built on a thank offering as a new foundation for the person's existence.'²⁹ Then, it makes perfect sense that in Romans 12:1 Paul is exhorting us to offer our 'bodies' as a 'thanksgiving sacrifice' for his redemption from the Adamic sin and death to a new life in Christ, which he described in Romans 3:21–11:36. Writing in the wake of his celebration of God's marvellous mercy upon all, his worship and glorification of God for 'the depth of [his] riches and wisdom and knowledge', and his comprehensive affirmation, 'From him and through him and to him are all things' (Rom. 11:30-36), surely Paul must be asking us in 12:1 to offer our 'bodies' as a 'thanksgiving sacrifice' for the wonderful salvation that he has wrought by his mercy and wisdom.

Then, it becomes clear that having thus included the thanksgiving exhortation already in the all-embracing exhortation in Romans 12:1-2, the summary statement for the whole paraenetic section of Romans 12–15, Paul omits to mention it in the subsequent list of exhortations in Romans 12–13.

²⁸ This question was put to me by John Goldingay, and we agreed that תודה seems to be the answer.

²⁹ H. Gese, 'The Origin of the Lord's Supper' in *Essays on Biblical Theology* (Minneapolis: Augsburg, 1980): 129.

5. *Inclusio* between Romans 12:1-2 and 13:11-14

So far we have ascertained that Romans 12:9-21, Philippians 4:2-9, and 1 Thessalonians 5:13-24 contain essentially the same list of exhortations: rejoice always, pray unceasingly, give thanks to God for everything, love one another, bear patiently with detractors or persecutors rather than resorting to retaliation, live peaceably, shun what is evil, seek what is good, and so on. Concerned as they are with what we might call spirituality and ethic, these exhortations represent some of the fundamental characteristics of the Christian way of life. In order to motivate the believers to live such a life, Paul adds in the list the reference to the not-so-distant coming of the Lord Jesus Christ and his salvation as well as giving an assurance that God's peace will keep them. With the list of the exhortations in Romans 12:9-21, we have also observed that the exhortation to give thanks to God is implicitly made as a fundamental requirement for redeemed existence in 12:1, and the reference to the parousia of the Lord is made in Romans 13:11-14 after a postponement created by the need to expand greatly the theme of living peaceably with all in 12:14–13:10. This means that, if we set Romans 12:3-8 aside for a moment (see below), Romans 12:1–13:14 forms a unity with a list of exhortations that are comparable to those in Philippians 4:2-9 and 1 Thessalonians 5:13-24.

This view is strengthened by the fact that Romans 13:11-14 forms a partial *inclusio* with 12:1-2. Above we have ascertained some significant parallels between Romans 13:11-14 and 1 Thessalonians 5:1-11.³⁰ When those parallels are set aside from Romans 13:11-14, then the following remain in the passage:

1. the list of sexual and social sins in verse 13 (only 'drunkenness' is in 1 Thess. 5:7);
2. 'putting on the Lord Jesus Christ' (v. 14a) (corresponding to 'putting off the works of darkness' in v. 12); and
3. 'making no provision for the flesh, to gratify its desires' (v. 14b) (referring to the sins listed in v. 13).

In spite of the overall parallelism between Romans 13:11-14 and 1 Thessalonians 5:1-11, only 'drunkenness' is mentioned in both passages as a concrete example of the works of 'darkness' that unbelievers are supposed to do in the 'night'. In Romans 13:13,

³⁰ See pp. 117 above.

besides 'drunkenness', Paul further mentions κῶμος, κοίτη, ἀσέλγεια, ἔρις, and ζῆλος. In 1 Thessalonians 5:1-11 he may be omitting references to such sexual and social sins because, having exhorted the Thessalonians to avoid πορνεία, ἐπιθυμία, ἀκαθαρσία, and ὑπερβραίνειν καὶ πλεονεκτεῖν only a few verses earlier (1 Thess. 4:1-8), he is now concerned more to allay the Thessalonians' anxiety about the date of the Lord's parousia than to impart concrete exhortations about a sanctified life. But the three elements that distinguish Romans 13:11-14 from 1 Thessalonians 5:1-11 clearly reveal that in Romans 13:11-14 Paul is concerned to exhort the Romans to lead a sanctified life as much as to assure them with the nearness and certainty of the parousia and the consummation of salvation. In Romans 13:11-14, he seems to express the former concern by reminding the readers, by means of these three elements, of what he has said about the wicked life of the Adamic humanity in Romans 1:24-32 (and 6:11-23; 7:7-8:13) as well as of what he has said about the transformed life of the redeemed humanity in Romans 12:1-2 (and 6:11-23; 8:3-13).

There are some reasons for thinking that with elements (1) and (3) above Paul reminds the readers of what has been said in Romans 1:24-32; 6:11-23; and 8:3-13. First of all, there are the words for vices (ἐπιθυμία, ἔρις, and ζῆλος/φθόνος³¹) common to both Romans 13:11-14 and 1:24-32 (vv. 24, 29), and the vices κῶμος, κοίτη, and ἀσέλγεια in Romans 13:13 may at least be compared with those sexual vices mentioned in Romans 1:26-27. Then, the sexual and social sins in Romans 13:13 are illustrations of the 'works of darkness' (σκοτούς) in Romans 13:12, and this fact corresponds to the fact that the similar sins in Romans 1:26-27, 29-31 are attributed to the 'darkened' (ἐσκοτίσθη) heart in Romans 1:21. So, when Paul exhorts in Romans 13:13, 'Let us conduct ourselves *becomingly/decently/respectably* [εὐσχημόνως] as in the day', shunning those 'works of darkness', he seems to have in mind his earlier explanation that committing those sins is to 'dishonour' (ἀτιμάζεσθαι) the body as they are 'shameless/indecent' (ἀσχημοσύνην) acts (1:24, 27), 'the things of which they are now *ashamed*' (ἐπαισχύνεσθε, 6:21).

In Romans 13:14 those vices are seen as the consequences of doing τῆς σαρκὸς πρόνοιαν ... εἰς ἐπιθυμίας. The word πρόνοια is

³¹ For the synonymous nature of the two words, cf. 'ζῆλος' and 'φθόνος', see *BDAG*.

defined in BDAG as ‘thoughtful planning to meet a need, *forethought, foresight, providence*’. In his Greek literature survey, J. Behm says that the word is commonly used ‘in the sense of “provision” or “forethought”, “intention”, “deliberation”, and adds that ‘the word can mean “care”, “provision”.’³² If τῆς σαρκός is taken as a subjective genitive and εἰς ἐπιθυμίας as directly connected with τῆς σαρκὸς πρόνοιαν, the clause in Romans 13:14b, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας, would mean: ‘and do not do the intention of the flesh for desires’, that is, ‘and do not carry out the intention of the flesh which is for (impure) desires’. In this interpretation, the word πρόνοια is clearly seen as denoting the work of the mind (‘intention’). However, the construction πρόνοιαν ποιεῖσθαί τινος is usually treated as an idiomatic expression in Greek for ‘to make provision for something, be concerned for or about something’,³³ and so the clause in Romans 13:14b, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας, is usually rendered ‘and make no provision for the flesh, to gratify its desires’ (NRSV). But even this idiomatic interpretation implicitly contains the notion of the *intention* of the flesh, since to ‘make provision for the flesh’ is really to do what the flesh wants.

That Paul has this implication in mind seems to be evident especially in view of what he writes in Romans 8:3-13. There he stresses that those who are in, or dominated by, the flesh (vv. 5, 8) and therefore live according to the flesh (8:13) ‘set their minds on the things of the flesh’ (τὰ τῆς σαρκὸς φρονοῦσιν, v. 5), and he abbreviates this fact with the phrase τὸ φρόνημα τῆς σαρκός, ‘the mind(-set) of the flesh’ (vv. 6, 7). Contrasting this flesh-dominated existence with the Spirit-dominated existence, he affirms that we, the redeemed, are no longer ‘debtors to the flesh [ὀφειλέται τῇ σαρκί] to live according to the flesh’ and do ‘the deeds of the body’ (τὰς πράξεις τοῦ σώματος)³⁴ (vv. 12-13). It can hardly be denied that his

³² J. Behm, ‘προπέω, πρόνοια’, *TDNT* 4:1011.

³³ ‘πρόνοια’, BDAG; Dunn, *Romans 9–16*, 791.

³⁴ Apparently Paul writes (τὰς πράξεις) τοῦ σώματος here instead of τῆς σαρκός that is expected in the context of Rom. 8:3-13, as well as in Paul’s usual distinction between σῶμα and σὰρξ, because he is writing here in view of what he said in Rom. 1:24, 26-27. In the latter passage, he said: because of the Adamic humanity’s fleshly mindset that does not please God but is hostile to him (cf. Rom. 8:7-8), God gave them up ‘to the dishonouring of their *bodies* [σώματα] among themselves’, so that they fell into the ‘dishonourable passions’ which they satisfy with perverted practices involving their *bodies*. This view is supported by Rom. 6:12-13, 19, where, speaking in the context of the Adam-Christ contrast (Rom. 5:12-21) and clearly

imperative in Romans 13:14b (καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιῆσθε εἰς ἐπιθυμίας) is based on this teaching that he has already imparted on the mindset of the flesh in Romans 8:3-13 as a whole, and especially on the indicative of Romans 8:12-13. In Romans 7-8, Paul explains the predicament of the σάρξ-dominated existence chiefly in terms of Adam's experiences in Genesis 2-3,³⁵ and thereby develops further, now in connection with the law and sin, his explanation of the fallen humanity which he gave in Romans 1:18-32. So the paraenesis implicit in the indicative statements in Romans 8:3-13 is that we, the redeemed, being in the Spirit and not in the flesh, should not 'set our minds on the things of the flesh' or oblige ourselves to do what the flesh wants, as Adam did and the Adamic humanity still do. So we may see that in recapitulating this paraenesis in Romans 13:14b Paul is exhorting the readers to stop following the mind(-set) of the flesh, which Adam followed and the Adamic humanity still do, as he has shown in Romans 1:18-32 and 7:7-8:13.

Thus, with this clause in Romans 13:14b, Paul appears to be reminding the readers of the idea repeatedly stressed in Romans 1:18-32, namely, of the perverted *mind* (νοῦς) of the Adamic humanity ending up in the impure and dishonourable *desires* (ἐπιθυμία or πάθος) for such evils as those mentioned in Romans 1:26-27, 29-31 and recapitulated in Romans 13:13. Then, in Romans 13:14b Paul is in effect demanding the readers, 'do not be conformed to this age' (Rom. 12:2a), which follows the intention of the flesh or the lifestyle of the Adamic humanity. If so, Paul's synonymous exhortations in 13:12b and 14b, 'Put off [ἀποθώμεθα] the works of darkness' and 'Make no provision for the flesh, to gratify its desires', are really elaborations of this exhortation in Romans 12:2a.

This reading makes it quite likely that another pair of Paul's synonymous exhortations in 13:12c and 14a, 'Let us put on [ἐνδυσώμεθα] the armour [ὄπλα] of light' and 'Put on [ἐνδύσασθε] the Lord Jesus Christ', are really elaborations of his exhortation in

alluding to what he said of the Adamic existence in Rom. 1:18-32, Paul expresses the same thought in terms of 'let[ting] sin reign in your mortal *body* [σῶμα]' and 'present[ing] your *members* [μέλη, i.e. body parts] to sin, to impurity, and to wickedness.'

³⁵ For the view that in Romans 7 the predicament of the fleshly 'I' is described chiefly in terms of that of Adam, see, e.g. Käsemann, *Romans*, 195-98; Dunn, *Romans 1-8*, 378-80; esp. H. Lichtenberger, *Das Ich Adams und das Ich der Menschheit* (WUNT; Tübingen: Mohr Siebeck, 2004): 107-86.

Romans 12:2b: ‘Be transformed’.³⁶ This understanding can be confirmed through a survey of Paul’s use of the language of ‘putting on’ and ‘transformation’. In the New Testament only Paul uses such terms of ‘transformation’ as μεταμορφοῦσθαι, συμμορφοῦσθαι, μετασχηματίζεσθαι, and ἀλλάσσεσθαι as soteriological and ethical concepts, and when he uses them, he always means the believers’ being ‘transformed into’ or ‘conformed to’ the image (εἰκῶν) of the Lord Jesus Christ, the Son of God: The believers are predestined to this transformation (Rom. 8:29) and are undergoing it in the present (2 Cor. 3:18) until the final consummation at the parousia of the Lord Jesus Christ (1 Cor. 15:52; Phil. 3:21). Likewise, in the New Testament only Paul uses the ‘putting off’/‘putting on’ language for soteriological-paraenetical statements (1 Cor. 15:44-54; Gal. 3:27; Col. 3:9-10; cf. also Eph. 4:22-24). First Corinthians 15:44-54 shows that the ‘transformation’ terminology is synonymous with his language of ‘bearing’ (φορεῖν) the image (εἰκῶν) of the heavenly man, the Last Adam, and of ‘putting on’ (ἐνδύεσθαι) the imperishable or immortal nature of Christ Jesus, the Last Adam. So Paul speaks of the believers’

³⁶ Note the correspondence between the two pairs of synonymous imperatives set in a chiasmic structure in Rom. 13:12 and 14:

A: ‘put off the works of darkness’

B: ‘put on the armour of light’

B’: ‘put on the Lord Jesus Christ’

A’: ‘make no provision for the flesh, to gratify its desires’

AA’ correspond to the exhortation, ‘Do not be conformed to this age’, of Rom. 12:2a, while BB’ correspond to the exhortation, ‘Be transformed by the renewal of the mind’, of Rom. 12:2b (so similarly Thompson, *Clothed with Christ*, 151; cf. also Moo, *Romans*, 826). Thus we can see a sort of *inclusio* between Rom. 12:2 and 13:12, 14. AA’ also correspond to the exhortation in Col. 3:9: ‘put off the old humanity [ἄνθρωπος] with its practices’, while BB’ also correspond to the exhortation in Col. 3:10: ‘put on the new [humanity], which is renewed in knowledge after the image of its creator’. For the contrasting pair ‘put off’/‘put on’, Eph. 4:22-24 uses ἀποτιθέσθαι/ἐνδύεσθαι, like Rom. 13:12, 14. The parallel passage, Col. 3:8-12, shows the synonymy of ἀποτιθέσθαι and ἀπεκδύεσθαι, using both in contrast to ἐνδύεσθαι. The exhortation in Col. 3:5, ‘put to death the earthly members [μέλη, i.e. body parts]’ that are involved in committing πορνεία, ἀκαθαρσία, πάθος, etc., is reminiscent of the charge in Rom. 1:24-27 against the Adamic humanity for misuse of their ‘body’ (σῶμα) for those sexual sins, and of the exhortation in Rom. 12:1 to offer our ‘body’ (σῶμα) to God as a sacrifice. Similarly the exhortation in Col. 3:10, ‘put on the new [humanity], which is renewed in knowledge [ἀνακαινούμενον εἰς ἐπίγνωσιν] after the image of its creator’, is reminiscent of the exhortation in Rom. 12:2 to ‘be transformed by the renewal of your mind [ἀνακαινώσει τοῦ νοός].’ Thus Col. 3:5-11 shows significant parallels with Rom. 12:1-2 as well as with Rom. 1:18-32, and so supports together with Rom. 6:11-23 (see above n. 26) and 1 Thess. 4:1-8 (see below section 6) the view that the two Romans passages should be held together.

'putting on' Christ in baptism (Gal. 3:27) and their actualising in their ethical life that saving event by 'putting on' 'the new [ἄνθρωπος] which is being renewed in knowledge after the image of its creator' (Col. 3:9-10; cf. also Eph. 4:22-24), so that they may finally 'put on' the immortal nature of Christ at the consummation of salvation (1 Cor. 15:53-54). Both 1 Corinthians 15:44-54 and Colossians 3:9-10 make it clear that all these synonymous terms are part of Paul's Adam-Christology/soteriology.

All these facts confirm (1) that in Romans 12:2a and 12:2b Paul is exhorting the believers not to 'be conformed' to the way of the old Adamic humanity (1 Cor. 15:44-54; Col. 3:9: 'put off the old ἄνθρωπος with his practices') but to 'be transformed' into the image of Christ Jesus, the Last Adam (Rom. 8:29; 1 Cor. 15:44-54; 2 Cor. 3:18; Col. 3:10); (2) that his exhortation in Romans 13:14a, 'put on the Lord Jesus Christ', being synonymous with the exhortation, 'be transformed into the image of the Lord Jesus Christ', is likely to be an elaboration of the exhortation in Romans 12:2b; and (3) that as both the exhortations of Romans 12:2b and 13:14a reflect Paul's Adam-Christology/soteriology, it is likely that Paul issues them bearing in mind the *Daseinsweise* of the fallen Adamic humanity which he has explained in Romans 1:18-32; 6:11-23; and 7:7-8:13.

Therefore, we can conclude that the two elements that distinguish Romans 13:11-14 from the parallel passage 1 Thessalonians 5:1-11, namely, the sexual and social sins mentioned as illustrations of the works of darkness in Romans 13:12-13, and the exhortation 'make no provision for the flesh, to gratify its desires' in Romans 13:14b, are reminiscent of what Paul has written of the fallen Adamic humanity in Romans 1:18-32; 6:11-23; 7:7-8:13; and 12:2a, while the third element, namely, the exhortation 'put on the Lord Jesus Christ' in Romans 13:14a, is reminiscent of what he has written of the redeemed humanity in Romans 6:1-23; 8:1-13; and 12:2b.

Thus, in Romans 13:11-14, Paul refers to the parousia of the Lord Jesus Christ in order to provide both assurance for perseverance and motivation for obedience to his moral exhortations of Romans 12:9-13:10, as he does in the parallel passages of 1 Thessalonians 4-5 and Philippians 4:2-9 (cf. also Phil. 3:20-21). But he formulates Romans 13:11-14 bearing in mind what he has said both about the wicked existence of the fallen humanity in Romans 1:18-32 (and 6:11-23 and 7:7-8:13) and about the righteous existence of the redeemed humanity

in Romans 12:1-2 (and 6:11-23 and 8:1-13). In other words, in Romans 13:11-14, he rounds off his exhortations in Romans 12:9–13:10, not simply referring to the parousia of the Lord Jesus Christ, but also restating his thesis about the *Daseinsweise* of the redeemed humanity that he stated in Romans 12:1-2 in contrast to the *Daseinsweise* of the fallen humanity that he described in Romans 1:18-32.

If Romans 13:11-14 thus forms a partial *inclusio* with Romans 12:1-2, it must be the conclusion not just to the exhortations in Romans 12:9–13:10, but to those in the whole of Romans 12–13, the first part of Paul's paraenesis, which he states before embarking on the second part of his paraenesis with the specific issue of food and the unity of the church in Romans 14–15. In that case, all of Romans 12:1–13:14 should be seen as a unity.³⁷

Then the question arises as to how to account for Romans 12:3-8. This study, which has started from the fundamental observation of the parallelism among 1 Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9 and come to affirm the unity of Romans 12–13, supports the view held by some scholars that Romans 12:3-8 is an expansion of the theme of the unity within the church that is also included in the parallel passages 1 Thessalonians 5:12-14 and Philippians 4:2-3 (1:27–2:11).³⁸

³⁷ Thompson, *Clothed with Christ*, 151-53, also recognises the partial parallelism of Rom. 13:11-14 with Rom. 12:1-2 (though not with Rom. 1:18-32) and affirms that the two Romans passages form an *inclusio*.

³⁸ See n. 4 above. The second part of the paraenesis in Rom. 14:1–15:13 can also be seen as an extended application of Paul's common paraenesis to the needs of the Roman church. In exhorting 'the strong' and 'the weak' in matters of dietary and calendar laws to accept one another, Paul stresses especially peace and joy. Note how, having affirmed 'the kingdom of God is not food and drink but righteousness and *peace* and *joy* in the Holy Spirit' (14:17), Paul exhorts: 'Let us then pursue what makes for *peace* and for mutual upbuilding' (14:19). Note again how he concludes the whole paraenetical section of Rom. 14:1–15:13 with the prayer: 'May the God of hope fill you with all *joy* and *peace* in believing' (15:13). These explicit and implicit exhortations to pursue peace and joy are, on the one hand, comparable to the common exhortations that Paul imparts to the Philippian and Thessalonian Christians to have peace and to rejoice by overcoming their communal dissension and consequent communal gloom (see above the discussion on Phil. 4:2-9 and 1 Thess. 5:12-24). On the other hand, they may be seen as an application of Paul's injunction in Rom. 12:18: 'live peaceably with all'. Having applied that injunction to an earnest political situation in Rome (13:1-7) and rounded off the main part of his paraenesis (13:11-14), Paul makes another application of it to another serious problem of the Roman church, the communal conflict between 'the strong' and 'the weak'. Since the latter problem requires a more extended treatment with more theological arguments, he dedicates a new section of his letter to it, and appends it to his main paraenesis that he has rounded off with the *inclusio* of 12:1-2 and 13:11-14.

Thus Romans 12–13 provides a paraenesis in a unity that is parallel to those in 1 Thessalonians 4–5 and Philippians 4:2–9. Among the three passages, Philippians 4:2–9 is the most compact. In 1 Thessalonians 4–5, there is a substantial expansion of the parousia theme (4:13–5:11), while in Romans 12–13, there is a substantial expansion of the theme of living peaceably with all (12:14–13:10) as well as an expansion of the theme of the unity within the church (12:3–8). Furthermore, in Romans 12–13 the whole paraenesis is set within the clearly visible framework of the Adam-Christ antithesis.

6. Parallelism of 1 Thessalonians 4:1–8 with Both Romans 1:18–32 and 12:1–2

First Thessalonians 4:1–8 contains several close parallels both to Romans 1:18–32 and to Romans 12:1–2. This fact strengthens our views that Romans 12:1–2 should be interpreted in connection with Romans 1:18–32 and that there is an overall parallelism between Romans 12–13 and 1 Thessalonians 4–5.

Note in 1 Thessalonians 4:1–8:

1. πορνεία (v. 3), πάθος ἐπιθυμίας (vv. 4–5), and ἀκαθαρσία (v. 7) are said to be characteristics of the heathen (v. 5).
2. Against the heathen misuse of σκεῦος ('body', see n. 42 below) in πάθος ἐπιθυμίας, the proper control of it in ἄγιασμός καὶ τιμὴ is urged (vv. 4–5).
3. The heathen are defined as those 'who do not know God' (v. 5).
4. ὑπερβαίνειν καὶ πλεονεκτεῖν are also mentioned as heathen behaviour (v. 6).
5. To those who engage in such acts of heathen character, 'the vengeance of the Lord' (ἔκδικος κύριος) is threatened (v. 6).

The parallelism between 1 Thessalonians 4:1–8 and Romans 1:18–32 in this description of the heathen is unmistakable, as in the latter also:³⁹

³⁹ Some of the following parallels between 1 Thess. 4:1–8 and Rom. 1:18–32 have also been noted by some commentators: e.g. Holtz, *Thessalonicher*, 159; A. J. Malherbe, *The Letters to the Thessalonians* (AB; New York: Doubleday, 2000): 229, 230. Col. 3:5–6 also shows basically the same parallels with 1 Thess. 4:1–8 and Rom. 1:18–32: πορνεία, ἀκαθαρσία, πάθος, ἐπιθυμία, πλεονεξία, εἰδωλολατρία, the misuse of the 'body' (τὰ μέλη τὰ ἐπὶ τῆς γῆς) for πορνεία, ἀκαθαρσία, etc., and ἡ ὀργὴ τοῦ θεοῦ. See n. 36 above for the parallelism of Col. 3:8–11 with Rom. 12:1–2

1. ἐπιθυμία (v. 24), ἀκαθαρσία (v. 24), (πάθος) ἀτιμίας (vv. 24, 26a), and fornication (vv. 26b-27) are said to be characteristic of the heathen.
 2. The heathen are charged especially with ‘dishonouring’ (ἀτιμάζεσθαι) of their ‘body’ (σῶμα) in ἐπιθυμία and ἀκαθαρσία (v. 24).
 3. These evils are the consequences of their failure to know God properly, i.e. to acknowledge and worship him (vv. 19-23).
 4. The heathen are also charged with πλεονεξία as well as other social evils (vv. 29-31).
 5. Against their ungodliness and unrighteousness ‘the wrath of God’ (ἡ ὀργὴ τοῦ θεοῦ) is said to be revealed (v. 18; cf. vv. 24, 26, 28).
- Thus the descriptions of the heathen in 1 Thessalonians 4:1-8 and Romans 1:18-32 show close parallels in both their vocabulary and thought.⁴⁰

Furthermore, observe the parallelism between 1 Thessalonians 4:1-8 and Romans 12:1-2. In the former Paul says that a sanctified or ‘holy’ life (especially controlling the ‘vessel’/body in ἁγιασμός καὶ τιμή, so that it may not fall to πάθος ἐπιθυμίας, 1 Thessalonians 4:4), is ‘the will of God’ for the believers (1 Thess. 4:3), and that it ‘pleases [ἀρέσκειν] God’ (1 Thess. 4:1). In Romans 12:1-2 he says basically the same thing: the believers’ offering of their ‘bodies’ to God as a living sacrifice is ‘holy’ (ἁγία) and ‘well-pleasing’ (εὐάρεστον) to God and that it is to do ‘the will of God’.

Thus 1 Thessalonians 4:1-8 shows parallels with both Romans 1:18-32 and 12:1-2. This double parallelism together with the correspondence between the two Romans passages leads us to affirm that just as in 1 Thessalonians 4:3-8 ἁγιασμός (vv. 3, 4, 7), while associated with τιμή (v. 4), is contrasted with πορνεία (v. 3), πάθος ἐπιθυμίας (vv. 4-5), and ἀκαθαρσία (v. 7), so also in Romans 12:1 the word ‘holy’ (ἁγία) is employed in contrast to the ἐπιθυμία, ἀκαθαρσία, πάθος ἀτιμίας, and fornication of Romans 1:18-32.

and 13:12, 14. So, like 1 Thess. 4:1-8, Col. 3:5-11 also shows parallels with both Rom. 1:18-32 and 12:1-2.

⁴⁰ This parallelism between 1 Thess. 4:1-8 and Rom. 1:18-32 seems to strengthen the case for interpreting the controversial phrase ‘his vessel [σκεῦος]’ of 1 Thess. 4:4 in the sense of ‘his body’ in its sexual aspect (the misuse of which is described and condemned in Rom. 1:26-27), rather than ‘his wife’. Cf. e.g. Wanamaker, *Thessalonians*, 151-53; T. Elgvin, ‘“To Master His Own Vessel”: 1 Thess. 4.4 in Light of New Qumran Evidence’, *NTS* 43 (1997): 604-19.

Therefore, we can say that just as in 1 Thessalonians 4:1-8 the believers are called to seek sanctification (ἁγιασμός) by controlling their 'body' in 'holiness' (ἁγιασμός) in contrast to the heathen use of their 'body' for πορνεία, πάθος ἐπιθυμίας, and ἀκαθαρσία, so also in Romans 12:1-2 they are called to offer their 'bodies' as a 'holy' (ἁγίαν) sacrifice to God in contrast to the heathen life of offering their 'bodies' to ἐπιθυμία, ἀκαθαρσία, πάθος ἀτιμίας, and fornication which is described in Romans 1:18-32.

So both Romans 12:1-2 and 1 Thessalonians 4:1-8 affirm that the 'holy' life 'pleases' God, while both Romans 1:18-32 and 1 Thessalonians 4:1-8 affirm that the heathen life of lustful passion, fornication, and impurity angers God, i.e. provokes 'God's wrath' (Rom. 1:18-32) or his 'vengeance' (1 Thess. 4:6).

- 1 Thessalonians 4:1-8 and Romans 1:18-32: The lustful and impure life of unbelievers angers God (as it defies 'the will of God').
- 1 Thessalonians 4:1-8 and Romans 12:1-2: The 'holy' life of believers 'pleases' God, as it obeys 'the will of God'.

Thus, with the common vocabulary of 'holy/holiness', 'the will of God', 'body'/'vessel (= body)', 'pleasing/well-pleasing', and God's 'vengeance'/'wrath', Paul 'exhorts' (παρακαλῶ) the believers both in 1 Thessalonians 4:1-8 and in Romans 12:1-2 for a life of sanctification, in contrast to the heathen life that is described in essentially the same way in 1 Thessalonians 4:1-8 and Romans 1:18-32.⁴¹ These parallels between 1 Thessalonians 4:1-8 and Romans 12:1-2 strengthen our view that there is an overall parallelism between 1 Thessalonians 4-5 and Romans 12-13.

⁴¹ Note how in 1 Thess. 4:1-8 Paul emphasises that he already taught the Thessalonians about the need for them to live the sanctified life (vv. 1-2), warning about the Lord's vengeance on the sinful life of the heathen (v. 6). Romans is, of course, a letter that Paul addresses to people whom he has never taught. Hence he delivers the same teaching in the letter, and he does so, elaborating on the horrors of the heathen existence in Rom. 1:18-32, much more extensively than in 1 Thess. 4:3-8, as he might have done orally during his mission to Thessalonica. Thus the warning about God's wrath/vengeance on the sinful life of the heathen and the call for the sanctified life of the redeemed that 1 Thess. 4:1-8 and Rom. 1:18-32/ 12:1-2 represent may have been part of the staple diet of Paul's missionary preaching to the Gentiles.

7. Parallelism of Philippians 3:17-21 with 1 Thessalonians 4–5 and Romans 12–13 (and Its Related Texts)

The exhortation for a holy, God-pleasing life in contrast to the heathen life of idolatry and immorality is implicitly made also in Philippians 3:17-19: '[Imitate me, and not the] many ... [who] live as enemies of the cross, whose end is destruction, their god is the belly, and they glory in their shame, with minds set [φρονοῦντες] on earthly things.' This starkly abbreviated formulation reminds us much of the exhortations in 1 Thessalonians 4:1-8 and Romans 12:1-2/13:11-14 (//Rom. 1:18-32; 6:11-23; 8:3-13) against the heathen or Adamic humanity's lifestyle. Note especially the following echoes in Philippians 3:17-19:

- 'live as enemies of the cross' – provoking God's wrath (Rom. 1:18-32; 8:7-8) and 'pleasing to God' (Rom. 12:1; 1 Thess. 4:1)
- 'belly' – 'body' (Rom. 1:24; 6:12-19; 8:13) and 'vessel' (1 Thess. 4:4)
- idolatry (of belly) – idolatry (Rom. 1:23, 25) and ignorance of God (1 Thess. 4:5)
- 'their god is the belly' – passions and lusts (Rom. 1:24, 26; 13:14; 6:12; 13:14; 1 Thess. 4:5)
- 'they glory in their shame' – 'dishonouring' (Rom. 1:24, 26), 'shameless' (Rom. 1:27), 'approve those who practise' (improper deeds, Rom. 1:28), 'ashamed' (Rom. 6:21), 'conduct becomingly' (Rom. 13:13), and 'holiness and honour' (1 Thess. 4:4)
- 'mind' – mind (Rom. 1:21-22, 28; 8:5-7; 12:1-2)
- 'minds set on earthly things' – 'lusts of heart' (Rom. 1:24) and 'minds set on the flesh' (Rom. 8:5-7; 13:14)
- 'their end is destruction' – God's wrath or judgement (Rom. 1:18, 32; 6:21; 8:6; 1 Thess. 4:6)
- the contrast between those who imitate Paul and the many who live in the heathen way – the contrast between the lifestyles of the redeemed and the Adamic humanity (Rom. 12:1-2; 1:18-32; 6:11-23; 8:3-13; 13:11-14; 1 Thess. 4:1-8)
- further, reference to the Lord's parousia and consummation of our salvation for assurance for perseverance and motivation for sanctification (Phil. 3:20-21) – parallels in Romans 13:11-14 and 1 Thessalonians 4:13-5:11

Thus there are many close parallels between Philippians 3:17-21 on the one hand and 1 Thessalonians 4-5 and Romans 12-13 (and its related passages in Rom. 1:18-32; 6:11-23; 8:3-13) on the other hand. So, if we add Philippians 3:17-19 to Philippians 4:2-9, the list of the exhortations in the Philippians passages is basically the same as the lists in Romans 12-13 and 1 Thessalonians 4-5,⁴² although the exhortations are presented in a compact form in the former and are much enlarged and elaborated in the latter two lists.

8. Conclusion

This study started with an observation of close parallels among 1 Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9, and has ascertained a substantial parallelism among their wider contexts, namely 1 Thessalonians 4-5; Romans 12-13; and Philippians 3:17-4:9. It has also ascertained the unity of Romans 12-13 as a whole, in which Romans 12:1-2 and 13:11-14 form an *inclusio*, and Romans 12:14-13:10 a subunit for the theme of 'living peaceably with all'.

The parallelism among 1 Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9 suggests that Paul had a set of moral exhortations for all the churches, as he implies in 1 Corinthians 4:17. This view is further supported by the fact that there is a close similarity between the virtues commended in those passages and the 'fruit of the Spirit' in Galatians 5:22-25 ('love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control'; cf. also the list of vices as 'the works of the flesh' in Gal. 5:19-21). Therefore we may conclude that the exhortations in 1 Thessalonians 5:12-24; Romans 12:9-21; Philippians 4:2-9; and Galatians 5:22-25 represent the *common paraenesis* of Paul, or what he considered the fundamental way of Christian existence.⁴³ This conclusion is supported by the fact

⁴² The exhortation in Rom. 12:13 ('Contribute to the needs of the saints, practise hospitality') is apparently missing both in Philippians and 1 Thessalonians. Paul seems to omit it in 1 Thessalonians because the Thessalonian Christians are already practising hospitality so well (1 Thess. 4:9-10; cf. 5:12-13) and the common fund created out of hospitality is abused by some idlers (1 Thess. 5:14; cf. 2 Thess. 3:6-15). In Philippians Paul seems to omit it because he is about to address the delicate subject of the Philippian church's contribution to his needs in 4:10-20.

⁴³ In view of some partial parallels between these Pauline texts and 1 Pet. 3:8-12 (cf. Selwyn, *First Peter*, 408-410), some scholars think that Paul is drawing on the common Christian tradition for his paraenesis. However, the view of Talbert that in

that the paraenesis of Romans 12:9-21 (and its extension in 13:1-10) is framed by the *inclusio* of Romans 12:1-2 and Romans 13:11-14, which are, respectively, the thesis statement and the concluding statement about the *Daseinsweise* of the redeemed in contrast to that of the fallen humanity in Romans 1:18-21.

Although the three passages, 1 Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9, and their wider contexts contain essentially the same exhortations, there is variance among them in stressing certain exhortations. Clearly Paul is making adaptations to the differing needs of the three churches for which those passages are written. For example, with his expansion of the list of exhortations in 1 Thessalonians 5:19-22 with those that are specifically concerned with the question of the spiritual gift of prophecy, and his application of the concepts 'good' and 'evil' specifically to the question of examining prophecy, Paul is clearly addressing some vital concerns of the Thessalonian church. In the case of his expansion of the parousia theme in 1 Thessalonians 4:13-5:11, he explicitly refers to that church's concerns (1 Thess. 4:13; 5:1). Paul's adaptation of his common paraenesis to the specific needs of the church he is addressing is also clearly seen in his expansion of the exhortation to 'live peaceably with all' (Rom. 12:18) with further exhortations to forsake retaliation, exercise enemy love, submit to the governing authorities and pay taxes to them, and so on in Romans 12:14-13:10⁴⁴ (cf. also Rom. 14:1-15:7). In Romans 12:14-21 Paul is clearly going out of his way to repeat several times and in various ways the four related exhortations 'Exercise humility', 'Live peaceably with all', 'Do not retaliate against your persecutors', and 'Love your enemies'. And then he proceeds with the highly political exhortations in Romans 13:1-7. These particular features of Romans 12:14-13:10 as well as the unity of this long passage come into sharper relief when the passage is compared with the parallel passages of 1 Thessalonians 5:12-24 and Philippians 4:2-9.

Thus, the comparison helps us better see reflected in Romans 12:14-13:10 a very critical socio-political situation of the Roman

Rom. 12:9-21 Paul is reproducing the Jewish Christian ethical code with some Hellenistic Christian redactional additions in vv. 14-21 ('Tradition and Redaction', 83-94), seems to go too far. Against this view, see Piper, 'Love Your Enemies', 15-16.

⁴⁴ Thus, the unity of Rom. 12:14-13:10 ascertained in this study has some significant implications for the interpretation of the controversial passage Rom. 13:1-7.

Christians and Paul's serious attempt to prevent them from getting involved in the movement of resistance and retaliation in Rome.⁴⁵ Thus, by a careful comparison of the lists of exhortations in 1 Thessalonians 5:12-24; Romans 12:9-21; and Philippians 4:2-9 in a manner analogous to the redaction-critical comparison of the Synoptic Gospels, we can more sharply define the needs of each church or the intent of Paul for each of these churches.

By way of a postscript we may state two further potential contributions of this study: (1) Our observation of the basically common paraenetical teaching in the three letters, one early (if not the earliest) letter (1 Thessalonians) and two later letters (Romans and Philippians), could have implications for the discussion about 'development' in Pauline theology. (2) The correspondence between Romans 1:18-32 and 12:1-2 that has first been observed through a direct comparison between the two passages and then repeatedly reaffirmed through further comparisons of those two passages with other passages within Romans itself (6:11-23; 7:7-8:13; 13:11-14) as well as with Philippians 3:17-21; Colossians 3:5-11; and 1 Thessalonians 4:1-8 reveals the consistent line of Paul's thinking in Romans, running from his explanation of the fall of humanity (1:18-3:20), through his proclamation of the gospel (3:21-8:39 or 11:36), to his exhortation for the righteous living of the justified (12:1-15:13), a consistent line that is sustained through his Adam-Christ antithesis (5:12-21). This finding militates against Douglas Campbell's recent attempt to attribute Romans 1:18-32 to Paul's opponent and to base his novel theses on Romans and Paul's theology of justification partly on that assumption.⁴⁶

⁴⁵ Thus this study strengthens the view that in Romans Paul is not simply summing up his theology, but he also wants to help solve some of the actual problems of the Roman Christians.

⁴⁶ *The Deliverance of God: An Apocalyptic Rereading of Justification in Paul* (Grand Rapids: Eerdmans, 2009): esp. 519-600.