

Spiritual Transformation in the New Testament and Related Literature

Edited by
ALBERT L.A. HOGETERP,
D. FRANCOIS TOLMIE,
and JAN G. VAN DER WATT

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Spiritual Transformation in Early Christianity and Beyond

Revisiting Paradigms and Perspectives

ALBERT L. A. HOGETERP

This edited volume of essays grew out of the proceedings of an international conference on “Spiritual Transformation in the New Testament and Related Literature”, originally held at the Soeterbeeck Centre of Radboud University Nijmegen from 13 through 15 June 2022. The conference was an initiative from the International Colloquium for the Study of the New Testament (ICSNT), financially supported by University of the Free State, Bloemfontein, South Africa, and by the Faculty of Philosophy, Theology and Religious Studies of Radboud University Nijmegen. Emeritus Professor Kees Waaijman served as honored contributor from the Titus Brandsma Institute of the introductory lecture at the conference, observing that the widespread concept of transformation in Christian mystical writings had hitherto been underresearched in the study of the New Testament. Unfortunately Emeritus Professor Waaijman passed away on 2 April 2023 at the age of 80,¹ before he could get involved in the editorial process around his paper, so that this paper could not be included in the present volume. Nevertheless, his publications on spirituality and his methodological thoughts on spiritual transformation have served as a significant example for several contributions to this volume.²

The present volume’s focus on spiritual transformation is to be distinguished from spiritual formation in antiquity, which may be understood in terms of wisdom instruction, pedagogy and education, Greek *παιδεία*.³ Spiritual formation can also involve the reading and interpretation of Scripture.⁴ Spiritual

¹ See the Dutch *In memoriam* of Prof. Dr. Em. Kees Waaijman o. carm (1942–2023) by Inigo Bocken on behalf of the Titus Brandsma Institute, Radboud University Nijmegen, posted on 5 April 2023 on www.ru.nl/titusbrandsmainstituut/actueel/nieuws/vm-nieuws/memoriamprof-dr-em-kees-waaijman-carm-1942-2023/.

² See references to Waaijman’s studies on spirituality in articles by Jörg Frey, by Albert Hogeterp, by Francois Tolmie, by Cornelis Bennema, by Jan van der Watt; and, more indirectly by George Branch-Trevathan.

³ Cf. E. Uusimäki, “Spiritual Formation in Hellenistic Jewish Wisdom Teaching,” in *Tracing Sapiential Traditions in Ancient Judaism*, ed. H. Najman, J.-S. Rey, and E. J. C. Tigchelaar, JSJSup 174 (Leiden: Brill, 2016), 57–70.

⁴ See recently R. A. Brandt and J. Frederick (eds.), *Theological Interpretation of Scripture as Spiritual Formation*, BibInt Series 206 (Leiden: Brill, 2022).

transformation may entail the use of categories of sapiential formation, such as instruction, exercise and edification.⁵ Yet spiritual transformation is also a distinct phenomenon, in that it epitomizes a transitional moment in the process of human formation involving the realm of the spirit, of spirituality, in Kees Waaijman's words the "divine-human relational process".⁶ In order to assess how spiritual transformation can be identified as a phenomenon distinct from but also intersecting with other types of transformation, such as moral transformation and social transformation, it is necessary to contextualize its relation to spirituality as such and theoretical frameworks for spiritual transformation.

1. The Phenomenon of Spirituality and the Concept of Spiritual Transformation

Spirituality has traditionally been considered as having risen from the history of Christian thought, mysticism and asceticism. For instance, the French *Dictionnaire de Spiritualité. Ascétique et mystique. Doctrine et histoire*, initiated under Jesuit redaction and published between 1932 and 1995, surveys themes, thinkers, and movements in the long history of Christian spirituality. In his monumental *Spirituality. Forms, Foundations, Methods* (2002), Kees Waaijman also surveyed the Christian history of forms of spirituality, involving lay spirituality, various schools of spirituality, and counter-movements.⁷ With regard to the contours of biblical spirituality as a burgeoning field of study, Huub Welzen further traced spirituality studies back to exegetic schools of Christian antiquity, including attention for Origen, Didymus the Blind, John Cassian, and Augustine.⁸ In his article in the present volume, *Jan van der Watt* has related the earliest attestation of the vocabulary of the 'spiritual life' (*spiritualis*) to the late fourth century C.E. writings by Pelagius. This may illustrate how "spiritual life" has manifold roots in Christian history from the church fathers of late antiquity and beyond.

Notwithstanding the traditions of spirituality in Christian history, it should be noted that "spirituality" as such is not confined to Christianity and the New Testament. Spirituality has much broader ramifications both in antiquity, regarding ancient Graeco-Roman and early Jewish contexts, and in modernity.

⁵ See the article in this volume by *Moritz F. Adam* on Jewish wisdom literature, who understands spiritual transformation as "a highly participatory and hermeneutical exercise".

⁶ K. Waaijman, *Spirituality. Forms, Foundations, Methods*, Titus Brandsma Institute Studies in Spirituality Supplements 8 (Leuven: Peeters, 2002), 427–54 ("The Divine-Human Relational Process") and 455–82 ("The Transformation Process").

⁷ Waaijman, *Spirituality. Forms, Foundations, Methods*, 11–303 ("Forms of Spirituality").

⁸ H. Welzen, *Biblical Spirituality. Contours of a Discipline*, Titus Brandsma Institute. Studies in Spirituality Supplement 30 (Leuven: Peeters, 2017).

Regarding spirituality in ancient Graeco-Roman contexts, the renowned philosophical book *Exercices spirituels et philosophie antique* originally published by Pierre Hadot in 1981, traced spiritual exercises back to ancient philosophy, illustrating intersections between forms of life and forms of discourse in Greek and Roman schools of philosophy.⁹ The second edition of this book in 1987 also served as the basis for its newly edited English translation.¹⁰ According to Hadot's understanding, the goal and intended transformative impact of spiritual exercises in ancient philosophy was aimed at the "healing of the soul", or the "metamorphosis of the inner self".¹¹ This philosophical approach has been considered as an important hermeneutical model for biblical interpretation of the Matthean Sermon on the Mount by *George Branch-Trevathan* in his recent book on this subject published in 2020,¹² who also contributed an essay on this subject to this volume.

Spirituality in early Judaism is a debated issue in biblical studies, as exemplified by recent discussion around the concept of "spiritual metamorphosis" in the Book of Jeremiah.¹³ Moshe Weinfeld had used this concept to describe Jeremiah's prophecy in terms of "heralding not only a physical but also a spiritual rebirth of Israel" after the Babylonian exile, and of "religious change", emphasizing transformation of "a circumcision of flesh into a circumcision of the heart" (Jer 9:24–25), of "Jerusalem from an imperialistic into a spiritual centre" (Jer 3:16–17), and of a covenant "engraved on tables of stone" into a new covenant "written on the heart" (Jer 31:31–34), thereby envisioning "a new and pure beginning in Israel's history".¹⁴ Weinfeld further conceived of a "spiritual change of values", discussing Jeremiah 3:14–17 and 23:1–8, turning from "redemption by Moses" to "redemption by David", and attributing to the prophet "the supremacy of ethics over ritual".¹⁵

More recently, Dalit Rom-Shiloni has reacted against Weinfeld's hypothesis of a consistent "trajectory of developing transcendent and abstract conceptions of God" from "Deuteronomy to Jeremiah to Deutero-Isaiah, in contradistinction to Ezekiel," challenging a dichotomy between supposedly less theologically

⁹ Pierre Hadot, *Exercices spirituels et philosophie antique*, Collection des études augustiniques, série antiquité 88 (Paris: Études augustiniennes, 1981).

¹⁰ Pierre Hadot, *Philosophy as a Way of Life. Spiritual Exercises from Socrates to Foucault*, ed. with an introduction by Arnold I. Davidson, trans. Michael Chase (Malden: Blackwell, 1995).

¹¹ Hadot, *Philosophy as a Way of Life*, 87 and 83.

¹² G. Branch-Trevathan, *The Sermon on the Mount and Spiritual Exercises: The Making of the Matthean Self*, NovTSup 179 (Leiden: Brill, 2020).

¹³ M. Weinfeld, "Jeremiah and the Spiritual Metamorphosis of Israel," *ZAW* 88 (1976) 17–56; D. Rom-Shiloni, "Challenging the Notion of 'Spiritual Metamorphosis': Conceptions of Divine Presence and Anthropomorphic Language in Jeremiah," *Hebrew Bible and Ancient Israel* 10 (2021) 353–86.

¹⁴ Weinfeld, "Jeremiah and the Spiritual Metamorphosis of Israel," 17, 19, 22, 26, 31.

¹⁵ Weinfeld, "Jeremiah and the Spiritual Metamorphosis of Israel," 42–43 and 55; cf. 47–48.

developed anthropomorphic and supposedly more sophisticated “abstract-transcendent theological conceptions”.¹⁶ According to Rom-Shiloni, the anthropomorphic and transcendent visions of God actually intermingle in Ezekiel, who both envisions a “transcendent God” in Ezekiel 1 and attributes to God “a clear anthropomorphic form (1:26–28)”.¹⁷ Rom-Shiloni discerns three aspects of anthropomorphic visions of God in the Hebrew Bible and Jeremiah, referring to physical dimensions of embodiment, to mental dimensions of dispositions of “thought, emotion, will, and human qualities”, and to social dimensions borrowed from “human behavior”.¹⁸ Rom-Shiloni does not deny a place to divine transcendence (e.g. Jer 25:30–31), but challenges the “dichotomy between immanence and transcendence” in Jeremiah 23:23–24.¹⁹ Her understanding of Jeremiah’s perspective on Zion theology reflects a “theological crisis” of “orderly traditions” about divine immanence and salvation crashing “against the hard rocks of reality”.²⁰ Her understanding of transcendence in Jeremiah compares visions of divine judgement in Jer 25:30–31 with Amos 1:2 and Joel 4:16, attributing to Jeremiah a conceptual broadening of “the earlier prophetic proclamation” to both Israel and all the nations.²¹ Rom-Shiloni concludes that Jeremiah’s visions of God are part of a “wider theological discussion”, close to Ezekiel, stating that “he does not create any special ‘spiritual metamorphosis’ at all.”²²

It should be noted that the critical reaction of Rom-Shiloni against Weinfeld’s hypothesis carefully surveys anthropomorphic aspects of visions of God, which should also be taken into account in discussions of spirituality. Yet her article does not cover all the passages in Jeremiah discussed by Weinfeld, such as, for instance the Jeremianic new covenant passage (Jer 31:31–34). Perhaps it may be deduced from this debate within Hebrew Bible studies that it may be problematic to consider spiritual transformation in terms of a consistent trajectory across biblical theology, even though it cannot be denied a place in discussions relating to divine transcendence.

Next to biblical literature, the Dead Sea Scrolls contain further evidence for the discussion of spiritual dimensions to ancient religious traditions of early Judaism. That is, a relatively recently published Hebrew Qumran text, *4QInstruction*,

¹⁶ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 353–86 at 358–59.

¹⁷ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 359.

¹⁸ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 361; cf. 362–63, detailing physical anthropomorphism in Jeremiah; 364–65, detailing mental anthropomorphism in Jeremiah; 365–68, detailing social roles of anthropomorphism in Jeremiah.

¹⁹ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 369.

²⁰ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 371–73 at 373. She identifies six passages (Jer 8:19–20, 8:21–22, 14:7–9, 14:19–22, 7:3, and 31:6) as related to immanence, of which the first four concern communal laments of jeopardized hope for divine salvation.

²¹ Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 374–77 at 377.

²² Rom-Shiloni, “Challenging the Notion of ‘Spiritual Metamorphosis,’” 386.

dated to around the second century B.C.E.,²³ includes reference to a “people of the spirit” or “spiritual people”, עַם רוּחַ (4Q417 [4QInstruction^c] 2 i 16).²⁴ Inasmuch “spiritual” and Holy Spirit are interrelated phenomena, spirituality has been indirectly addressed in terms of pneumatology across early Jewish, Graeco-Roman, and early Christian corpora of texts in an edited volume by Jörg Frey and J.R. Levison.²⁵ The early Jewish soil from which emerging Christianity sprang was also a world in which spiritual phenomena were an integral part of religious world views. Thus, this edited volume also includes articles on biblical and Second Temple texts with a view to spiritual transformation, on biblical wisdom literature by *Moritz F. Adam* and on Qumran literature by *Jörg Frey*.

In relation to modernity, there are several factors to be taken into account, when approaching spiritual transformation within the broader scholarly study of spirituality. Firstly, “spirituality” is a multifaceted phenomenon featuring in highly variegated contexts of discourse. That is, spirituality may occur in various contexts of the monotheistic religions, namely Christian spirituality, Jewish spirituality,²⁶ and Islamic spirituality,²⁷ and beyond that, in contexts of lay spirituality.²⁸ In regard to Jewish spirituality, post-World War II and post-Holocaust worlds of thought also include the categories of “spiritual” and “spirituality”. Writing about his experiences in the concentration camps of Theresienstadt, Auschwitz and Türkheim, the Jewish-Austrian psychiatrist Viktor Frankl (1905–1997) also mentioned the categories of “spiritual being, inner self” and “spiritual freedom, independence of mind” in his book *Man’s Search for Meaning*:

²³ Cf. Matthew J. Goff, *Discerning Wisdom. The Sapiential Literature of the Dead Sea Scrolls*, VTSup 116 (Leiden: Brill, 2007), 65.

²⁴ See discussion of this topic by J. Frey, “Die paulinische Antithese von Fleisch und Geist und die palästinisch-jüdische Weisheitstradition,” *ZNW* 51 (1999): 45–77; J. Frey, “Flesh and Spirit in Palestinian Jewish Sapiential Tradition and in the Qumran Texts: An Inquiry into the Background of Pauline Usage,” in *The Wisdom Texts from Qumran and the Development of Sapiential Thought*, ed. C. Hempel, A. Lange, and H. Lichtenberger, BETL 159 (Leuven: Peeters, 2002), 367–404; and by E. J. C. Tigchelaar, ““Spiritual People,” “Fleshly Spirit,” and “Vision of Meditation”: Reflections on 4QInstruction and 1 Corinthians,” in *Echoes from the Caves: Qumran and the New Testament*, ed. F. García Martínez, STDJ 85 (Leiden: Brill, 2009), 103–18.

²⁵ J. Frey and J.R. Levison (eds.), *The Historical Origins of the Holy Spirit* (Berlin: De Gruyter, 2013). See also J. Frey, “Paul’s View of the Spirit in the Light of Qumran,” in *The Dead Sea Scrolls and Pauline Literature*, ed. J.-S. Rey, STDJ 102 (Leiden: Brill, 2014), 237–60.

²⁶ P. Wexler (ed.), *Jewish Spirituality and Social Transformation. Hasidism and Society*, Jewish Spiritual Traditions and Contemporary Society (New York: The Crossroad Publishing Company, 2019); cf. A. Green (ed.), *Jewish Spirituality: From the Bible Through the Middle Ages*, World Spirituality 13 (New York: Crossroad, 1986).

²⁷ Cf. Z. Saritoprak, *Islamic Spirituality. Theology and Practice for the Modern World* (London: Bloomsbury, 2017).

²⁸ Cf. Kees Waaijman, “What is spirituality?,” *Acta Theologica Supplementum* 8 (2006): 1–18 at 8 with further bibliography on “lay spirituality” by E. Sellner (1993), B. Kelly (1980), W. Finn (1990), and R. Garcia-Mateo (1995).

An Introduction to Logotherapy, first published in 1946.²⁹ More recently, Alan R. Sadovnik reflected on highly divergent family attitudes to “Jewish spirituality” as part of an article on “Holocaust memories and memories of depression”, within a volume of essays devoted to the study of *Jewish Spirituality and Social Transformation*.³⁰ Human and Christian spirituality have further been the object of rethinking in post-world war II contexts, redefining self-transcendence in relation to persecuted otherness and to the other as “the irreducible point of departure”.³¹

Secondly, “spirituality” has further become an umbrella term in recent scholarship to cover varieties of transcendent experiences which may sometimes have a transformative impact. As compared to the older idea of “religion vs. spirituality” as distinct phenomena, i. e. institutionalized cult/faith vs. individual experience,³² recent scholarship has shifted the attention to the study of “lived religion”³³ and to the integration of spirituality studies in biblical scholarship.³⁴ Paradoxically, “spiritual experience” has also come to stand for something conceptually broader than traditionally defined “religious experience” in a recent handbook on *The Varieties of Spiritual Experience* (2022). The editors, David B. Yaden and Andrew Newberg, thereby refer to experiences of “life-changing moments” related to “altered states of consciousness” as the object of scientific study in “an increasingly secular world”.³⁵ And yet their introduction implies that religion and spirituality

²⁹ V. Frankl, *Man’s Search for Meaning: An Introduction to Logotherapy* (Boston: Beacon Press, 1992); originally published in German in 1946 under the title *Ein Psycholog erlebt das Konzentrationslager*. Cf. J. Marseille, “The Spiritual Dimension in Logotherapy: Viktor Frankl’s Contribution to Transpersonal Psychology,” *The Journal of Transpersonal Psychology* 29 (1997): 1–12 at 3 on spirituality as a “will to meaning” and as a “person’s relation to transcendence”; 5 on Frankl’s theory of three capabilities of humankind: “self-detachment; self-transcendence (as the essence of human existence); and the ability to ‘spiritually be in touch’ (German: *geistiges Beisein*) with something or someone, independent of spatial and time dimensions”.

³⁰ A. R. Sadovnik, “Holocaust Memories and Memories of Depression: The Influence of My Parents on My Scholarship in the Sociology of Education,” in *Jewish Spirituality and Social Transformation*, ed. Wexler, 225–43 at 241 (“Holocaust Memories and Jewish Spirituality and Social Transformation”).

³¹ Cf. Christian reflections on post-Holocaust spirituality by M. L. Baird, *On the Side of the Angels. Ethics and Post-Holocaust Spirituality*, Titus Brandsma Institute Studies in Spirituality Supplements 7 (Leuven: Peeters, 2002).

³² Cf. Rainer Albertz, *Persönliche Frömmigkeit und offizielle Religion* (Stuttgart: Calwer Verlag, 1978).

³³ Cf. Jörg Rüpke, *On Roman Religion. Lived Religion and the Individual in Ancient Rome* (Ithaca and London: Cornell University Press, 2016); Meredith B. McGuire, *Lived Religion: Faith and Practice in Everyday Life* (Oxford: Oxford University Press, 2008).

³⁴ Huub Welzen, *Biblical Spirituality. Contours of a Discipline*, Titus Brandsma Institute Studies in Spirituality, Supplements 30 (Leuven: Peeters, 2017).

³⁵ David B. Yaden and Andrew Newberg, “Introduction. Toward a Science of Spiritual Experience for the 21st Century,” in *The Varieties of Spiritual Experience*, ed. David B. Yaden and Andrew Newberg (Oxford: Oxford University Press, 2022), 3–13 at 3–4, who make comparative reference to the classic study by William James, *The Varieties of Religious Experience. A Study*

may intersect in regard to metaphysical aspects of the encounter with that which transcends the physical and human, to “numinous experiences” of divinity, and to “transformative” impacts on behaviour and beliefs.³⁶

In view of these broader contexts to the study of “spirituality” and “spiritual experience”, the present volume approaches spiritual transformation in the New Testament and related literature in interaction with theoretical frameworks which reflect on the models of Kees Waaijman and Pierre Hadot (§ 2), and pays due attention to the phenomenological issues of self and agency (§ 3) and to the study of human categories of mind, emotions, and body and embodiment (§ 4). Throughout the subsequent sections, this introduction will also outline the ways in which the articles in the present volume interact with these theoretical considerations.

2. Theoretical Framework for the Study of Spiritual Transformation

2.1 *The Model of Kees Waaijman*

In his study on *Spirituality: Forms, Foundations, Methods* (2002), Kees Waaijman has outlined a two-step phenomenon of spiritual transformation, first describing the divine-human relational process, as consisting of divine reality, of human reality, and of their relational moment, and then digressing on the transformation process.³⁷

In Waaijman’s survey, the divine reality is a discourse across theological and non-theological conceptions, of which he illustrates the latter with examples from many ancient and modern philosophers.³⁸ Waaijman subsequently describes divine reality in terms of presence, referring to, among other things, the saying of one of the Greek poets in the Areopagus speech, “In him we live and move and have our being’ (Acts 17:28)”,³⁹ which is from the early Hellenistic poet Aratus’ *Phaenomena* 5;⁴⁰ in terms of liberation, in view of the biblical Exodus story; in terms of an ever-evolving critical consciousness between movements of religion and anti-religion, establishment and counter-movement, language and anti-language; and in terms of a spirituality of the exile.⁴¹

in *Human Nature* (New York: Longmans, Green, and Co., 1902), reterming it as “the varieties of spiritual experience” (7).

³⁶ Yaden and Newberg, “Introduction,” 11–12.

³⁷ Waaijman, *Spirituality. Forms, Foundations, Methods*, 427–82.

³⁸ Waaijman, *Spirituality. Forms, Foundations, Methods*, 429–30.

³⁹ Waaijman, *Spirituality. Forms, Foundations, Methods*, 431–32 at 431.

⁴⁰ Cf. J.A. Fitzmyer, *The Acts of the Apostles. A New Translation with Introduction and Commentary*, AB 31 (New York, Doubleday, 1998), 610–11.

⁴¹ Waaijman, *Spirituality. Forms, Foundations, Methods*, 432–33, 433–34, 434–35.

The human reality in the divine-human relational process as discussed by Waaijman takes the “soul” (שׁוּלָה, ψυχή, *anima*) as a “multidimensional semantic field” for point of departure. This is a classical concept in biblical theology,⁴² and its meaning in biblical Hebrew may be more encompassing, also denoting “living being, individual, person”, “self”, “life”, “emotion, feeling”, “purpose”,⁴³ thereby indeed rendering it multidimensional. It is a matter which I leave for further consideration how the classical concept of “soul” relates to more contemporary neurobiological nomenclature, such as “consciousness”. Waaijman subsequently describes seven dimensions of this human reality:⁴⁴ (a) self-delimitation of the soul with regard to inner and outer space; (b) identification of needs and sensitivities; (c) identification of core elements of שׁוּלָה, such as “life”, “breath”, and “blood”, and threats to it; (d) self-presentation;⁴⁵ (e) mobility; (f) being with the other;⁴⁶ and (g) “giving one’s life for another”.⁴⁷

It should be noted about the “soul” (שׁוּלָה, ψυχή, *anima*) as point of departure for describing human reality that this could also have its limitations. For instance, in his theology of Paul the apostle, James D.G. Dunn discusses various anthropological categories, including three pairs, σῶμα/σάρξ, νοῦς/καρδία, and ψυχή/πνεῦμα, warning “against thinking that the psyche (ψυχή) can reveal everything of importance about the inner life of a person”.⁴⁸ Spirituality and spirit are interrelated as the “inner life” of a person in the article by *Peter Lampe*,

⁴² Waaijman, *Spirituality. Forms, Foundations, Methods*, 436 and nn. 19, 21–24 refers to “754 Scripture passages”, citing dictionary articles by C. Westermann, H. Seebass and further literature by D. Lys and H. Wolff.

⁴³ Cf. KBL, 626–28 s.v. שׁוּלָה; Jastrow, 926–27 s.v. שׁוּלָה in Rabbinic Hebrew denoting, among other things, “soul, life; person; desire, disposition”. With regard to New Testament Greek, the intersection between ψυχή denoting “soul” or “self” may also be the domain of Semitic language influence; cf. A. Hogeterp and A. Denaux, *Semitisms in Luke’s Greek: A Descriptive Analysis of Lexical Domains of Semitic Language Influence in Luke’s Gospel*, WUNT 401 (Tübingen: Mohr Siebeck, 2018), 95–99 (“ψυχή in a reflexive sense, signifying ‘self’”).

⁴⁴ Waaijman, *Spirituality. Forms, Foundations, Methods*, 436–46.

⁴⁵ Waaijman, *Spirituality. Forms, Foundations, Methods*, 441 identifies 455 out of 754 occurrences of שׁוּלָה as a “personal self-manifestation”, in view of first, second and third person pronominal suffixes.

⁴⁶ Waaijman, *Spirituality. Forms, Foundations, Methods*, 443–45, referring to biblical passages in the Song of Songs, Genesis, the Psalter, Proverbs, Deuteronomy, 1 Kings, Joshua, Ruth, and 1 Samuel. This also makes me think of the concept of “spiritually be in touch” (German: *geistiges Bei-sein*), as discussed about Frankl’s logotherapy (note 29 above).

⁴⁷ Under this rubric, Waaijman, *Spirituality. Forms, Foundations, Methods*, 445–46 only discusses New Testament passages, even though the biblical figure of the suffering servant in the Isaianic Servant Songs (Isa 42:1–4, 49:1–6, 50:4–11, 52:13–53:12), in particular Isaiah 53:10–12, may also constitute a background to this line of thought.

⁴⁸ J.D.G. Dunn, *The Theology of Paul the Apostle* (London and New York: T & T Clark – Continuum, 1998), 51–78 (“Anthropological presuppositions”) at 78, further referring to “the end of a century which has grown to appreciate the insights of Freud and Jung”. Dunn’s anthropological presuppositions have their setting in prior consideration of the topic “God and Humankind” (27–50).

while the article by *Heidrun Mader* puts particular emphasis on the role of the spirit, πνεῦμα, related to Jesus in the Gospel of Mark, and *Cornelis Bennema* analyses the work of the Spirit in the initial formation of the Thessalonians. Regarding the New Testament and related literature, it is thereby imperative to consider a differentiated taxonomy of anthropology, while keeping in mind the reflexive sense of “soul” (שׁוּפָּ, ψυχή, *anima*) intersecting with “self”.

The relational moment is characterized by Waaijman by four possible layers of human-divine relationship: adumbration of God by humankind, as described in Genesis 1:26–27 with the creation of man in the likeness of God; representation of God by humankind, as illustrated in the Psalter in particular;⁴⁹ a teacher-pupil relationship between God and humankind, as illustrated by Psalm 8, Sirach 17, Philo, and many subsequent patristic and theological authors; a covenant relationship, referring to the Sinaitic covenant and to Ezekiel’s vision.⁵⁰

These layers of human-divine relationship also embody aspects which are variously covered in the present collection of essays. For instance, adumbration, creation in the likeness of God,⁵¹ also constitutes a background to ὁμοίωσις θεῶ, a concept central to spiritual transformation in Clement of Alexandria as studied in the article by *Johanna Brankaer*. Aspects of representation of God in compassionateness, blamelessness, and spiritual oneness may also be reflected in the article by *George Branch-Trevathan* on the Matthean Sermon on the Mount (Matt 5–7), regarding good deeds, love of one’s neighbor, and righteousness in relationship with God. The didactic teacher-pupil relationship features in manifold ways in the present volume: as sapiential framework in the article by *Moritz F. Adam* on Proverbs and Job; as ancient philosophical frameworks in the articles by *George Branch-Trevathan* and by *Johan C. Thom*; and as early Christian teaching through beatitudes of Jesus in the article by *Michael Labahn*, through the Marcan narrative which addresses ambiguous and unambiguous types of reception of Jesus’ words in the article by *Heidrun Mader*, through Pauline example and imitation in the article by *Cornelis Bennema*, through Pauline metaphors in Galatians in the article by *Francois Tolmie*, and through spiritual knowledge in Colossians in the article by *Jan van der Watt*. The covenant relationship in a New Testament context is a topic of reflection as part of the article by *Stephan Joubert*, who includes discussion of two covenants with two kinds of δόξα in 2 Corinthians 3.

⁴⁹ Waaijman, *Spirituality. Forms, Foundations, Methods*, 448–50 cites various Psalms, Ps 2:6–7.8–9.12, 18:21.24–27, 20:2–5.10, 21, 45:4–6.7, 72:1.5.12–14.16, 101:2.5–8, 110:3, regarding aspects of “the embodiment of God’s compassionateness”, “accurate depiction”, and “spiritual oneness”.

⁵⁰ Waaijman, *Spirituality. Forms, Foundations, Methods*, 446–54.

⁵¹ For a survey of ancient Jewish discourses on *imitatio Dei* following the image of God in Gen 1:26–27, cf. K. Berthelot, *L’humanité de l’autre homme” dans la pensée juive ancienne*, JSJSup 87 (Leiden: Brill, 2004), 166–239 (“Le paradigme de la création”).

Kees Waaijman has put forward a hermeneutical model for understanding the transformational process in the relation between humankind and God, distinguishing five types of transformation: (a) transformation in creation, referring to consciousness of being God's creatures; (b) transformation in re-creation, referring to, among other things, renewal of the mind in Romans 12:2; (c) transformation in conformity, referring to recovery of the image of God; (d) transformation in love, referring to the exchange of self for the other; and (e) transformation in glory, referring to the transfiguration and to eternal life.⁵²

These various types of spiritual transformation as detailed by Waaijman are also the object of several articles in the present volume of essays. For instance, transformation in creation constitutes a background to the topics of the "image of God", discussed by *Matthijs den Dulk*, the "image of the Creator", discussed by *Jan van der Watt*, and ὁμοίωσις θεῶ, discussed by *Johanna Brankaer*. Transformation through renewal of the mind is included as an aspect of discussion in the article by *Johan C. Thom* with regard to Graeco-Roman philosophy. The image of God is part of the topic of the article by *Matthijs den Dulk*, who compares Origen with Paul. Transformation in love is treated in terms of a transformative power in the Gospel of John in the article by *Christos Karakolis*. Inasmuch transformation in glory refers to eternal life, it may be in view with regard to eschatological expectation, as analysed in the article by *Jörg Frey* on the Dead Sea Scrolls. Transformation in glory is further concerned in the article by *Albert Hogeterp*, who discusses the gradual transformation of the hopes and beliefs of the two on the road to Emmaus visited by the risen Jesus according to Luke 24:13–35, thereby relating the belief in Jesus' resurrection from death.

2.2 The Model of Pierre Hadot

For Pierre Hadot, the term "spiritual" denotes a comprehensive perception of reality, which goes beyond the adjectives "psychic," "moral," "ethical," "intellectual," "of the soul" and "engages the whole of existence".⁵³ In Hadot's understanding the forms of discourse in ancient philosophy were not detached intellectual exercises, but exercises with regard to a way of life, and thereby related to "a transformation of our vision of the world and to a metamorphosis of our personality".⁵⁴ He specifically situated the study of spiritual exercises in ancient philosophy in the context of Hellenistic and Roman schools of thought, and thereby also provided a platform for comparative discussion between Graeco-Roman spiritual exercises and Christian spiritual exercises.⁵⁵ Hadot distinguishes four spheres with which

⁵² Waaijman, *Spirituality. Forms, Foundations, Methods*, 455–82.

⁵³ Hadot, *Philosophy as a Way of Life*, 81 and 83.

⁵⁴ Hadot, *Philosophy as a Way of Life*, 82.

⁵⁵ Hadot, *Philosophy as a Way of Life*, 82, 126–29 at 129, further referring to the late antique representation of Christian monasticism as *philosophia*.

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