

MEHRDAD FATEHI

The Spirit's Relation to the Risen Lord in Paul

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

128

Mohr Siebeck

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Herausgegeben von
Martin Hengel und Otfried Hofius

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The Spirit's Relation to the Risen Lord in Paul

An Examination
of Its Christological Implications

Mohr Siebeck

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To Mojdeh
my beloved companion along the way

Preface

This study is almost exactly the thesis for which I was awarded with a PhD by Brunel University (GB). The whole research was undertaken at London Bible College under the supervision of Professor Max Turner.

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Mehrdad Fatehi

July 2000

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Abbreviations

AB	Anchor Bible
ARW	<i>Archiv für Religionswissenschaft</i>
BAGD	W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i>
BDF	F. Blass, A. Debrunner, and R. W. Funk (eds.), <i>A Greek Grammar of the New Testament and Other Early Christian Literature</i>
Bib	<i>Biblica</i>
BZ	<i>Biblische Zeitschrift</i>
CBQ	<i>Catholic Biblical Quarterly</i>
DPL	<i>Dictionary of Paul and His Letters</i>
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
ETL	<i>Ephemerides Theologicae Lovanienses</i>
EvQ	<i>Evangelical Quarterly</i>
EvTh	<i>Evangelische Theologie</i>
ExT	<i>Expository Times</i>
GELNT	<i>Greek-English Lexicon of the New Testament</i> ed. J. P. Louw and E. A. Nida
HBT	<i>Horizons in Biblical Theology</i>
HNT	Handbuch zum Neuen Testament
HM	Hythrop Monographs
HTR	<i>Harvard Theological Review</i>
HUCA	<i>Hebrew Union College Annual</i>
ICC	International Critical Commentary
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JJS	<i>Journal of Jewish Studies</i>
JQR	<i>Jewish Quarterly Review</i>
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period</i>

<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
<i>JSNTSup</i>	Journal for the Study of the New Testament - Supplement Series
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
<i>NCB</i>	New Century Bible
<i>NICNT</i>	The New International Commentary on the New Testament
<i>NIDNTT</i>	<i>The New International Dictionary of New Testament Theology</i> , ed. C. Brown
<i>NIGTC</i>	New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NovTSup</i>	Novum Testamentum Supplement Series
<i>NTM</i>	New Testament Message
<i>NTS</i>	<i>New Testament Studies</i>
<i>OT</i>	Old Testament
<i>OTL</i>	Old Testament Library
<i>SBL</i>	Society of Biblical Literature
<i>RB</i>	<i>Revue Biblique</i>
<i>RevistB</i>	<i>Revista biblica</i>
<i>RQ</i>	<i>Revue de Qumran</i>
<i>SE</i>	<i>Studia Evangelica</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SPhA</i>	<i>Studia Philonica Annual</i>
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> , ed. G. Kittel and G. Friedrich
<i>TNTC</i>	Tyndale New Testament Commentary
<i>TS</i>	<i>Theological Studies</i>
<i>VE</i>	<i>Vox Evangelica</i>
<i>TynB</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>
<i>WBC</i>	Word Biblical Commentary
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZKT</i>	<i>Zeitschrift für katholische Theologie</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>

For the ancient literature cited we largely follow “The Instructions for Contributors,” *JBL*, 107 (1988), 579-596. Commentaries are referred to by the name of the author(s) and the page number, except when cited for the first time, in which case full specifications are given.

Part I

Introduction

This introductory part of the present study consists of two chapters. In chapter 1, first, the subject of the role of the early experiences of the risen Jesus in the development of early Christology is introduced. Then, through a survey of the evidence, it is shown that the risen Lord did indeed feature in the religious experiences of Paul and the Pauline communities in a highly significant way. Finally, by way of a critique of the divine agency model in the light of the early experiences of the risen Lord, the main argument of this study is introduced. Then, in chapter 2, an outline of the history of the scholarly discussion regarding the Spirit's relation to the risen Lord will be provided.

Chapter 1

Christology and the Experience of the Risen Lord

1.1. Introduction

The crucial importance of the early Christians' experience of Jesus for the subject of the origins and development of NT Christology is well emphasised by R. T. France in his observation that

... the incarnational Christology of the New Testament had its roots not in philosophical speculation, and still less in the gratuitous imitation of supposedly similar ideas in other religions and cultures, but in Christian experience of Jesus, both in his earthly ministry and in his risen power, and that it was the natural translation of this experience into an attitude of worship which provided the seedbed for New Testament Christology.¹

The subject of the present study is one of the important dimensions of the early Christians' experience of Jesus "in his risen power" and its role in the development of Christology. That the early Christian belief in the resurrection of Christ was one of the most important factors in determining the shape and character of Christian belief is commonly recognised. As L. W. Hurtado puts it, "Although the impact of Jesus of Nazareth, the man, is not to be left out of consideration, it is commonly agreed that all Christian reflection on the person and work of Jesus flows from the belief in the resurrection of Jesus in the earliest Christian community."² What though is mostly in view by this affirmation, as it is

¹ R. T. France, "The Worship of Jesus: A Neglected Factor in Christological Debate?", in H. H. Rowden (ed), *Christ the Lord: Studies Presented to Donald Guthrie*, Leicester: IVP, 1982, 33.

² L. W. Hurtado, *One God One Lord: Early Christian Devotion and Ancient Jewish Monotheism*, London: SCM, 1988, 94; cf., also, J. D. G. Dunn, *Christology in the Making: An Inquiry into the Origins of the Doctrine of the Incarnation*, London: SCM, 1980, 254: "...from the beginning Christianity's claims regarding Jesus have always been about the whole Christ-event, particularly his death and resurrection, and never simply his life as though that had independent value distinct from his passion and exaltation. Consequently Christianity's claims regarding Jesus have never depended

even clear in Hurtado's comment, is only the belief in the very event of the resurrection rather than the impact of the subsequent experiences of the risen Lord. But as some scholars are beginning to emphasise, the early Christians' religious experiences of the risen Christ had a very important place in determining their total view of him.³ As J. D. G. Dunn puts it, "Jesus began to feature more or less from the beginning as a source and object of the first Christians' religious experience."⁴ Dunn goes on to emphasise that Jesus' relation to such experiences was not merely as that of an archetypal Christian so that they could be seen merely as experiences "like that of Jesus," rather they were at all characteristic and distinctive points "derived from Jesus the Lord." They are best described in terms of "experience of Jesus, consciousness of Christ."⁵

In many recent scholarly discussions of the formation and development of Christology, this very important factor has remained largely unexplored, and as a result the development of early Christology has been explained mainly in terms of a development of ideas. For example, in his "hypothetical reconstruction of the development of the Son of God Christology," Martin Hengel emphasises that "what happened cannot just have been a simple reproduction of earlier Jewish speculations about hypostases and mediators," and that it was "ultimately rooted in the contingent event of the activity of Jesus, his death and resurrection appearances."⁶ But when explaining "the move towards the ideas of *pre-existence, mediation at creation* and the *sending of the Son of God* into

solely on Jesus' own testimony regarding himself, let alone on its accessibility or otherwise."

³ As examples one may refer to S. Kim, *The Origin of Paul's Gospel*, Grand Rapids: Eerdmans, 1982; A. F. Segal, *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee*, New Haven: Yale University Press, 1990; and Carey C. Newman, *Paul's Glory-Christology: Tradition & Rhetoric*, Leiden: E. J. Brill, 1992, 165–212. These scholars emphasise the crucial role of Paul's Damascus road experience in the formation of his life and theology. Another example is Hurtado, *One God*, 117–22, who regards the early Christians' visions of the exalted Lord as one of the major causes behind what he calls a mutation in early Christian devotion to Christ.

⁴ J. D. G. Dunn, *Jesus and the Spirit: A Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament*, London: SCM, 1975, 194.

⁵ Dunn, *Jesus*, 194f., 342; cf. also his emphasis on the importance of such experiences for the subject of Christology in Dunn, "I Corinthians 15:45 – last Adam, life-giving spirit," 139f.

⁶ Martin Hengel, *The Son of God: The Origin of Christology and the History of Jewish-Hellenistic Religion*, Philadelphia: Fortress Press, 1976, 58.

the world,”⁷ he elucidates every step in terms of the logic inherent in the progress of “Christological *reflection*,”⁸ without any attempt to determine whether the early Christians’ experience of the risen Lord could have in any way contributed to, or might have lain behind, this “reflection.” Thus he asserts that “the problem of ‘pre-existence’ necessarily grew out of the combination of Jewish ideas of history, time and creation with the certainty that God had disclosed himself fully in his Messiah Jesus of Nazareth.”⁹ This certainty was of course grounded, according to Hengel, in the fact that God raised Jesus from the dead. Thus he can emphasise that the “event of the resurrection makes up the second root of christology.” But one should note that the resurrection is especially significant, according to Hengel, mainly because “here God confirms the crucified ‘king of the Jews’, his anointed” and thus grounds the certainty that he had disclosed himself in Jesus.¹⁰ In other words, once the early Christians came to believe that Jesus was the Messiah in whom God fully disclosed himself, and this was all that was needed, then the high Christology of the early church would *necessarily* grow out of the matrix of the Jewish ideas referred to and thoroughly discussed by Hengel.

Another example is Dunn’s investigation into the origins and development of the doctrine of incarnation in his book *Christology in the Making*. Here we find again an explanation mainly in terms of the development of ideas. In summarising his answer to the central question of his whole work, of “what lies behind the emergence of the doctrine of incarnation,” Dunn can only speak of a coming to the surface of “*religious thought*” of “the *conceptualisation* of the real pre-existence of heavenly beings,” of a *throwing up* of a “similar *development of thought* in different places at the same time” by “what we may loosely call ‘*cultural evolution*’,” of “*conceptualisation* approaching the transition point,” even of “*an accident of conceptualisation in transition*,” and of what may be claimed to be “a feature of the *history of ideas*.” In short, “What had not previously been envisaged emerged as a *plausible way of thinking* and understanding. What had not previously been *thought* became *thinkable*—not in any abrupt way, but partly as a *natural progression of thought* about divine Wisdom...” and partly as a response to the challenge of the

⁷ Hengel, *Son*, 66.

⁸ Hengel, *Son*, 70.

⁹ Hengel, *Son*, 72.

¹⁰ Hengel, *Son*, 62.

events of A.D. 70.¹¹ He does not make any attempt, however, to identify any specific characteristics of the experienced “reality of Christ,”¹² that might possibly have pushed the Christians’ attempt to conceptualise that reality in this specific direction. One should in fact conclude, that so far as the emergence of the doctrine of incarnation in its strict sense is concerned, Dunn has not explained any thing at all. He has only restated the facts. Indeed he has clarified them in a way that has made an understanding of the emergence of the Christian belief in incarnation much more difficult, for he has made abundantly clear that the Christians could not have borrowed the concept from others, because there simply was not such a thing as a pre-Christian concept of incarnation available to them.

Our last example is M. Casey’s recent work on the origins and development of Christology. Casey speaks of a “developmental process” in which the early Christians’ need to visualise the vindication and high position of Jesus in order to hold the mixed Christian community together, prompted a “generation of more christological belief.”¹³ Even when Casey speaks of the early Christians’ claim about having visions of the risen Christ, he regards these mainly as means of legitimating their beliefs rather than as experiences that might actually have given rise to these beliefs or might have contributed to their formation to some extent.¹⁴ So in the final analysis, the development of early Christology is explained, according to Casey, by two factors. First, a social need to hold the mixed Christian community together, and second, speculation about the vindication and high status of Jesus after his death, similar to what happened, according to Casey, in the case of Jewish messianic and intermediary figures. So one should indeed agree with Dunn’s criticism of Casey when he speaks of the latter’s “reductivist sociological explanation” of the development of earliest Christology.¹⁵ Casey has certainly indicated social factors which

¹¹ Dunn, *Christology*, 259–61; throughout the above quotations from Dunn, except in the case of the word ‘*thinkable*’, the emphases are all mine.

¹² “In short, it was probably Christian attempts to express the reality of Christ, to encapsulate his significance in particular formulations, which opened the way for the wider religious thought of the time to generate new ideas of God’s dealings with man...”; Dunn, *Christology*, 261.

¹³ Maurice Casey, *From Jewish Prophet to Gentile God: The Origins and Development of New Testament Christology*, Cambridge: James Clarke & Co., 1991, *passim* and esp. pp. 81, 85, 93, 124.

¹⁴ Casey, *Prophet*, 105.

¹⁵ J. D. G. Dunn, “The Making of Christology – Evolution or Unfolding?,” in J. B. Green & M. Turner (eds.), *Jesus of Nazareth Lord and Christ: Essays on the Historical Jesus and New Testament Christology*, Grand Rapids: Eerdmans, 1994, 449.

may have played some role in shaping that development, but one can hardly believe that he has actually uncovered its real dynamic.

The main burden of the present study is that the early Christians' experience of the risen Lord as present and active among them is one of the most important factors to be considered in any investigation into the origins and development of early Christology. Older scholars had put much emphasis on this aspect of Paul's Christology. Thus Adolf Deissmann states that:

...the religion of St. Paul is Christ-centred in a far deeper and far more realistic sense: it is not first of all a doctrine concerning Christ, it is '*fellowship*' with Christ...To St. Paul Christ is not a person of the past, with whom he can have intercourse only by meditating on his words that have been handed down, not a great 'historic' figure, but a reality and power of the present...¹⁶

It was Bousset though who actually made use of this insight in his investigation into the origins of Christology. According to him, what lies behind the use of the title *κύριος* for Jesus is the experience of the risen Christ as "the Lord who holds sway over the Christian life of fellowship, in particular as it is unfolded in the community's worship," of the Lord "as the head of his community, *with his power immediately present in breathtaking palpable presence and certainty.*"¹⁷ In line with Bousset's insight, it will become clear in the course of the present study that an examination of such early experiences of the risen Christ can help us to a great extent in understanding not only the *origins*, but also the *shape* and the *distinctiveness* of the early Christology.¹⁸

1.2. The Risen Lord in the Life and Experience of Paul and the Pauline Communities

Paul's writings provide us with the earliest extant documentation of the early Christians' experience of Christ. In this section, we will examine his

¹⁶ Adolf Deissmann, *St. Paul: A Study in Social and Religious History*, London: Hodder and Stoughton, 1912, 124.

¹⁷ Wilhelm Bousset, *Kyrios Christos: A History of the Belief in Christ from the Beginnings of Christianity to Irenaeus*, Nashville: Abingdon Press, 1970, 134f. Of course Bousset viewed this, mistakenly in our view, mainly in the light of the pagan religious practices of the time as its alleged background.

¹⁸ We use 'early' in the general sense of the first generation of Christians.

letters¹⁹ to see how the risen Christ features in the life and experience of the believers as it is portrayed by Paul. It will be argued, more specifically, that Christ was experienced and conceived of as *the present and living lord of the new covenant community who was active in and sovereign over the lives of his people*. This may be seen, on the one hand, in the way Christ is explicitly portrayed as being present in and active upon the community or the individual Christians, and, on the other hand, in the religious attitude of these Christians toward him, an attitude which strongly implies their experience of him as actively present among them specifically as their covenant lord. So both Christ's active presence and his sovereign lordship will be under focus. It will be argued that in viewing Christ as their covenant lord and in applying Kyrios-language and Kyrios-related concepts to him, these early believers used what should be regarded as God-language to describe and interpret their experience of him.²⁰ This section will not include those passages in which Christ's active presence and lordship is explicitly related to the work of the Spirit. The latter will be examined in Part III.

- *1 Thessalonians*. In 1 Thessalonians 3:11–13, in one of the earliest letters of Paul, if not the earliest, Paul mentions “our Lord Jesus” as one

¹⁹ Our study of the Pauline corpus, will include, in addition to the seven undisputed letters, also Colossians, Ephesians and 2 Thessalonians. For a defence of the authenticity of these three disputed letters consult the following: D. A. Carson, D. J. Moo, L. Morris, *An Introduction to the New Testament*, 305–309; 331–334; 344–46; P. T. O'Brien, *Colossians, Philemon* (WBC), Waco, Texas: Word Books Publisher, 1982, xli–xlix; C. E. Arnold, “Ephesians, Letter to,” *DPL*, 240–42; F. F. Bruce, *1 & 2 Thessalonians* (WBC), Waco, Texas: Word Books Publisher, 1982, xxxii–xxxiv; C. A. Wanamaker, *Commentaries on 1 & 2 Thessalonians* (NIGTC), Grand Rapids: Eerdmans, 1990, 17–28. Even if written not by Paul himself, the majority of modern scholars agree that these three letters are written by a disciple or close follower of Paul and so should be regarded as *Pauline* in a broader sense. As to the pneumatology of Ephesians, in particular, A. W. D. Hui, has argued extensively in his 1992 Aberdeen PhD thesis, “The Concept of the Holy Spirit in Ephesians and its Relation to the Pneumatologies of Luke and Paul,” that “the pneumatology of Ephesian is fundamentally and distinctly Pauline” (p. 405). Nevertheless the argument of the present thesis will not be affected if the evidence from these letters are not taken into account. As to the Pastorals, even though we believe that it is more likely that they too are basically from Paul, yet for methodological reasons they will not be included.

²⁰ For a brief survey of Paul's use of God-language for Christ which includes some of the points discussed below see, Neil Richardson, *Paul's Language about God*, Sheffield: Sheffield Academic Press, 1994, 273–89; cf. also, Don N. Howell, JR., “God-Christ Interchange in Paul: Impressive Testimony to the Deity of Jesus,” *JETS* 36 (1993), 467–479.

who alongside God is the object of Paul's prayer-wish²¹ and is sovereign over the events of Paul's life and ministry, in fact over history as such, and so can *direct his way* to the Thessalonians.²² But then he goes on to speak of "the Lord," this time without any mention of God the Father, as once more the object of his prayer-wish as well as the one who may "*make you increase and abound in love* for one another and for all." There can be little doubt that "the Lord" here refers to the risen Christ rather than God the Father.²³ Both in v. 11 and in v.13, *κύριος* is clearly a title for Christ, and it is very unlikely that Paul has God in mind in using it in v. 12. Therefore, we should conclude that Paul is portraying the risen Christ as the one who can directly act upon the Christians in the depth of their hearts and thus be experienced as the effective cause of the increase in their "love for one another and for all." So one should disagree with F. W. Horn who without any explanation whatsoever, regards "the Lord" in 3:12 as a reference to God rather than to the exalted Christ, and, though reluctantly conceding that in 2:11 he is viewed as active beside God, nevertheless categorically asserts that "Im 1.Thess ist hingegen *an keiner Stelle von einer gegenwärtigen Wirksamkeit des Erhöhten die Rede Nicht der Kyrios Christus ist der gegenwärtig wirkende Herr der Gemeinde, sondern Gott selber*" (emphasis mine).²⁴ Though we agree with

²¹ So also Wanamaker, 141: "This, along with 2 Thes. 2:16–17, is the earliest documented evidence of the profound change in prayer language that took place in Christianity as the early Christian community moved away from traditional Jewish prayers, where God alone was addressed or invoked, to the address and invocation of both God and Jesus Christ."

²² Thus F. F. Bruce, *1 & 2 Thessalonians* (WBC), Waco, Texas: Word Books, 1982, 71, observes that "This close association of Christ with God the Father (cf. 1:1) – here, in his sharing the divine prerogative of directing the ways of men and women (cf. Pss 32:8; 37:23; Prov 3:6b; 10:9) – is theologically significant."

²³ So Ernest Best, *The First and Second Epistles to Thessalonians*, London: A & C Black, 1972, 147; Bruce, 71; I. H. Marshall, *1 and 2 Thessalonians* (NCBC), Grand Rapids: Eerdmans, 1983, 100; A. L. Moore, *1 and 2 Thessalonians* (NCB), London: Thomas Nelson and Sons, 1969, 59; Leon Morris, *The First and Second Epistle to Thessalonians*, Grand Rapids: Eerdmans, 1991, 108; Wanamaker, 142; D. J. Williams, *1 and 2 Thessalonians*, Peabody, Massachusetts: Hendrickson, 1992, 66. Cf., however, T. Holtz, *Der Erste Brief an die Thessalonicher*, Zürich: Benzinger Verlag, 1986, 143, who takes "the Lord" as a reference to God, but whose reasoning that "Unser Text ist durch liturgische Sprachtradition, die im Judentum wurzelt, bestimmt. Von daher legt sich die Vermutung nahe, daß *ὁ κύριος* Gott meint. Die Wendung des Gebets an Jesus allein würde sich nur schwer in den Kontext einfügen, wie sie überhaupt bei Paulus nicht sicher bezeugt ist," begs the whole question.

²⁴ Friedrich Wilhelm Horn, *Das Angeld des Geistes: Studien zur paulinischen Pneumatologie*, Göttingen: Vandenhoeck & Ruprecht, 1992, 147f.

Horn in his statement that “Die dominierende christologische Aussage des 1.Thess ist der Ausblick auf den Parusie-Christus,” yet this should be viewed as a result of the fact that the parousia of Christ is one of the major concerns of the letter as a whole. So it should not *a priori* bias our exegesis of 3:11–13, or make us neglect their clear witness to the fact that Christ was indeed experienced and conceived of as the present and active lord of the Christian community in Thessalonika.

• *2 Thessalonians*. Confirmation for what we said about 1 Thessalonians comes from very similar constructions in 2 Thessalonians. Thus in 2:16, “our Lord Jesus Christ” is again mentioned, alongside “God our Father,” as one to whom Paul addresses his prayer-wish, and as he who (alongside God) can, and may be expected to, “comfort your hearts and strengthen them in every good work and word,” with the significant difference that here it is “our Lord Jesus Christ” which comes first. “This suggests that the order was not fixed and that Christ was placed on the same honorific plane as God.”²⁵ Then in 3:5 and 3:16, “the Lord” by itself is invoked, in the former verse, to “direct your hearts to the love of God and to the steadfastness of Christ,” and, in the latter, to “give you peace at all times in all ways.” Moreover, in 3:3, “the Lord” is identified as the one who “will [continuously] strengthen (στηρίξει) you and guard (φυλάξει) you from the evil one.” And finally, and most significantly for our argument, Paul’s last prayer-wish for the Thessalonians is expressed in a very short sentence (3:16b): ὁ κύριος μετὰ πάντων ὑμῶν (“The Lord be with all of you”). In all of these cases κύριος should be taken as an appellation for the exalted Christ.²⁶ Paul’s general usage, his usage in this letter,²⁷ as well as contextual considerations,²⁸ strongly favour such a conclusion.

• *1 Corinthians*. In the very beginning of the letter (1:2) Christians are characterised as “those who in every place call on the name of our Lord

²⁵ Wanamaker, 141; cf. also, Bruce, 196; W. Neil, *The Epistle[s] of Paul to the Thessalonians* (MNTC), London: Hodder & Stoughton, 1950, 185.

²⁶ See, Best, 327, 329, 346f.; Bruce, 200f., 202, 212f.; Marshall, 215, 217, 230; Moore, 113, 121; Morris, 248, 250, 262; Wanamaker, 276, 278f., 291f.

²⁷ Paul uses the word κύριος 21 times in this letter. While 17 of these refer unambiguously to Christ, there is not even one single unambiguous case in which it refers to God the Father.

²⁸ E.g., and *contra* Williams, 139, 142, “the word of the Lord” (ὁ λόγος τοῦ κυρίου) in 3:1, and “we have confidence in the Lord (ἐν κυρίῳ)” in 3:4, have most probably the risen Christ as referent for “the Lord.” But in that case it is highly unlikely that in 3:3 and 3:5 God the Father is in view.

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