

SIGURD GRINDHEIM

The Crux of Election

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Mohr Siebeck

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Paul's Critique of the Jewish Confidence
in the Election of Israel

Mohr Siebeck

SIGURD GRINDHEIM, born 1968; 1995 cand. theol., The Norwegian Lutheran School of Theology, Oslo; 2002 Ph.D. in New Testament Studies, Trinity Evangelical Divinity School, Deerfield, Illinois; currently Assistant Professor of New Testament at Trinity Evangelical Divinity School, Deerfield, Illinois.

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In memory of Per Grindheim (May 11, 1928 – March 6, 1997)

Preface

This work is a revised and expanded version of my dissertation, “Paul’s Critique of the Jewish Confidence in the Election of Israel in 2 Corinthians 11:16–12:10 and Philippians 3:1–11.” The dissertation was accepted by the faculty of Trinity Evangelical Divinity School for the degree of Doctor of Philosophy in Theological Studies in December, 2002.

It is my privilege to thank the many people who helped me on the long way from the initial idea to the completion of this work. My professor at Fjellhaug Mission Seminary, Dr. Norvald Yri, stimulated my interest in Pauline studies with his engaging lectures. The influence of my *Doktorvater*, Dr. D. A. Carson, will be evident to the discerning reader throughout the following pages. With his almost legendary way of letting students know what his standards were, he inspired me to hard work. His probing questions also forced me to think critically about what I was doing. His kind commitment to helping me deceived me into believing that he did not have anything else to do! For that I will always remain in his debt. I also wish to thank the other members of my dissertation committee, Dr. Peter T. O’Brien, Dr. Willem VanGemeran, and, during its initial stages, Dr. Douglas J. Moo, for their critical engagement with my work and most useful suggestions for its improvement.

More informally, I have also benefited tremendously from a number of encouraging friends, who have taken a great interest in my work and whose insights have helped me through many an impasse. Mr. Quentin Stewart, Dr. Daniel Treier, Dr. Frank Thielman, Dr. Nicolai Techow, and Dr. Paul Hoskins all have their part in this work. I must, however, mention especially Dr. Mark Seifrid. Our conversation at the ETS conference in 1998 was instrumental in transforming my vague ideas into a thesis. Dr. Karl Olav Sandnes also most graciously took time out of his busy schedule to discuss my work. One year before its publication, he generously gave me the manuscript of his book, *Belly and Body in the Pauline Letters*. His kind help jump-started my own work on Philippians. Thanks are also due George Brown Davis, who kindly granted me permission to use his dissertation, “True and False Boasting in 2 Cor. 10–13.”

When the time came to prepare this work for publication, Dr. Jörg Frey read it with an impressive attention to detail as well as a critical engagement with my ideas. His valuable suggestions helped me expand my thesis into a

book. I also had the considerable fortune to be able to share some of the results of my research with the attendees at the Pauline Letters session of the 2004 annual meeting of the Society of Biblical Literature. I thank all those who raised critical questions and challenged me to clarify my argument. Thanks above all to the formal respondent, Dr. Margaret Mitchell, who was exceptionally thorough in her interaction with me.

Many others have assisted me in valuable ways. I would like to thank the library staffs of Trinity Evangelical Divinity School and the United Library of Garrett Evangelical Theological Seminary and Seabury Theological Seminary. With kindness, patience, and great competence they have helped me track down the most obscure titles. I must also thank Mr. Steve Siebert, the programmer of the Nota Bene word processing software. Together with his support staff, he has patiently answered all my questions and walked me through the many features of the program. His software has greatly simplified everything from organization of my research to producing a camera ready copy of the book. The process of expanding the dissertation into a book has been considerably aided by my industrious graduate assistant at TEDS, Mr. Niels Pauli Nónstein, who did bibliographic research for me. When the time came for completing the manuscript, Mrs. Melanie Eckner edited and proofread it with impressive care and saved me from many mistakes. For that I am most grateful.

On more levels than I can express, I owe a debt of gratitude to my mother, Inger-Johanne, and my father, the late Per Grindheim. Through her constant sacrifice for my good, my mother has supported me with love and enthusiasm. The untimely death of my father prevented him from seeing even the inception of this work. But no one would have been more happy than he to see its completion. The memory of his love, his faith in me, and his passion to support everything I did bring tears to my eyes as I write this.

Over the past few years, having this book accepted by Dr. Jörg Frey for publication in the WUNT series is the second best news I have received. The best news came a year earlier, when Melissa agreed to marry me. Through her love, she has been a great inspiration to me. She also has a big share in this book, through her interest in my research, interaction with my ideas, and help with my writing.

Above all, I give thanks to my heavenly Father. My meditation on his grace inspired me to embark on the journey of this project, and the vistas he has opened on the way continue to amaze me. May this book bring glory to his name!

Evanston, May 11, 2005

Sigurd Grindheim

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Introduction

Since the publication of E. P. Sanders's *Paul and Palestinian Judaism* in 1977¹ there has been a renewed interest in the study of Paul's soteriology against its Jewish background. Most of these studies have focused on the role of the Mosaic law. Even though there is wide agreement that election is essential to the soteriology (or more precisely, soteriologies) of Second Temple Judaism, few studies have looked at the Pauline understanding of divine election as compared to the understanding(s) in contemporary Judaism.² This tendency is all the more surprising since Paul delivers a sharp

¹ For an overview of subsequent studies, see Douglas J. Moo, "Article Review: Paul and the Law in the Last Ten Years," *SJT* 40 (1987): 287–307; Colin G. Kruse, *Paul, the Law and Justification* (Leicester: Apollos, 1996), 37–53; Stephen Westerholm, *Perspectives Old and New on Paul: The "Lutheran" Paul and His Critics* (Grand Rapids: Eerdmans, 2004), 164–248.

² Sanders's work has been criticized by many scholars. These scholars rarely focus on the function of election, but usually on the role of works and the law, e.g., Robert H. Gundry, "Grace, Works and Staying Saved in Paul," *Bib* 66 (1985): 1–38; C. F. D. Moule, "Jesus, Judaism, and Paul," in *Tradition and Interpretation in the New Testament: Essays in Honor of E. Earle Ellis for His 60th Birthday* (ed. Gerald F. Hawthorne and Otto Betz; Grand Rapids: Eerdmans, 1987), 43–52; Stephen Westerholm, *Israel's Law and the Church's Faith: Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1988); Brice L. Martin, *Christ and the Law in Paul* (NovTSup 62; Leiden: Brill, 1989); Frank Thielman, *From Plight to Solution: A Jewish Framework for Understanding Paul's View of the Law in Romans and Galatians* (NovTSup 61; Leiden: Brill, 1989); Mark A. Seifrid, *Justification by Faith: The Origin and Development of a Central Pauline Theme* (NovTSup 68; Leiden: Brill, 1992); Martin Hengel and Roland Deines, "E. P. Sanders' 'Common Judaism,' Jesus, and the Pharisees," *JTS* 46 (1995): 1–70; Timo Laato, *Paul and Judaism: An Anthropological Approach* (trans. T. McElwain; Studies in the History of Judaism 115; Atlanta: Scholars Press, 1995); I. Howard Marshall, "Salvation, Grace and Works in the Later Writings in the Pauline Corpus," *NTS* 42 (1996): 339–58; Douglas J. Moo, *The Epistle to the Romans* (NICNT; Grand Rapids: Eerdmans, 1996), 211–7; Lauri Thurén, *Derhetorizing Paul: A Dynamic Perspective on Pauline Theology and the Law* (WUNT 124; Tübingen: Mohr Siebeck, 2000); Peter Stuhlmacher, *Revisiting Paul's Doctrine of Justification: A Challenge to the New Perspective* (Downers Grove: IVP, 2001), 40–4; Simon J. Gathercole, *Where is Boasting? Early Jewish Soteriology and Paul's Response in Romans 1–5* (Grand Rapids: Eerdmans, 2002); Seyoon Kim, *Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel* (WUNT 140; Tübingen: Mohr Siebeck, 2002); Westerholm, *Perspectives*. Cf. also most of the essays in D. A. Carson, et al., *The Paradoxes of Paul* (vol. 2 of *Justification and Variegated Nomism: A Fresh Appraisal of Paul and Second Temple Judaism*; WUNT II/181; Tübingen: Mohr Siebeck, 2004). Peter O'Brien has provided a more comprehensive critique of the new perspective, including his evaluation of the role of election in Paul and Second Temple Judaism ("Was Paul a Covenantal Nomist?" in *Justification and*

critique of a Jewish understanding of the election of Israel in two passages: 2 Corinthians 11:16–12:10 and Philippians 3:1–11.

A. Scope

The aim of this study is to understand one particular aspect of Paul's thought: his critique of Jewish confidence in the election of Israel. By confidence in election I mean the conviction that by virtue of divine election the Jews (or some of them) belong to the people of God and therefore enjoy God's favor. Paul's critique of this confidence occurs in 2 Cor 11:16–12:10 and Phil 3:1–11.

In these two passages Paul refers to Jewish prerogatives. By using the words Ἰσραηλίτης (2 Cor 11:22) and Ἰσραήλ (Phil 3:5), Paul intends to call to mind Israel's special status as the elect covenant people of God.³ In the context of these letters, Paul's opponents are criticized for putting their faith in this election-based status (Phil 3:3) or boasting in it (2 Cor 11:21). Paul says that this confidence or boasting is to have confidence in the flesh or to boast according to the flesh.⁴ In Romans 9–11 Paul discusses the question of

Variegated Nomism, vol. 2 [ed. D. A. Carson, et al.; WUNT II/181; Tübingen: Mohr Siebeck, 2004], 249–96). Andrew Das's study also includes a discussion of election (*Paul, the Law, and the Covenant* [Peabody, Mass.: Hendrickson, 2001], 96–112). One of the most important recent works on the function of election in Rabbinic writings is Friedrich Avemarie, "Erwählung und Vergeltung: Zur optionalen Struktur rabbinischer Soteriologie," *NTS* 45 (1999): 108–26. The role of election in Second Temple Judaism as compared to Paul has been the object of a study by Timo Eskola (*Theodicy and Predestination in Pauline Soteriology* [WUNT II/100; Tübingen: Mohr Siebeck, 1998]).

³ Lucien Cerfaux, "Le privilège d'Israël selon saint Paul," in *Recueil Lucien Cerfaux: Études d'Exégèse et d'Histoire Religieuse de Monseigneur Cerfaux réunies à l'occasion de son soixante-dixième anniversaire* (BETL 6–7; Gembloux, France: Duculot, 1954), 341–2; Karl Georg Kuhn in Gerhard von Rad, et al., "'Ἰσραήλ κτλ.," *TDNT* 3:359–65; James D. G. Dunn, *Romans 9–16* (WBC 38B; Dallas: Word, 1988), 526.

⁴ It may be argued that Paul's view is that the divine election of Israel does not apply to ethnic Israel but rather to the Israel of faith (so Herman Ridderbos, *Paul: An Outline of His Theology* [trans. John Richard de Witt; Grand Rapids: Eerdmans, 1975], 343; Ernst Käsemann, *Commentary on Romans* [trans. Geoffrey W. Bromiley; Grand Rapids: Eerdmans, 1980], 262–6; Paul K. Jewett, *Election and Predestination* [Grand Rapids: Eerdmans, 1985], 32–3; Dunn, *Romans 9–16*, 540; N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* [Minneapolis: Fortress, 1991], 238; Michael Cranford, "Election and Ethnicity: Paul's View of Israel in Rom. 9.1–13," *JSNT* 50 [1993]: 35; Terence L. Donaldson, *Paul and the Gentiles: Remapping the Apostle's Convictional World* [Minneapolis: Fortress, 1997], 236–47) or that the divine election of Israel was simply an election to fill a particular role in history, not election to salvation (cf. Francis Watson, *Paul, Judaism and the Gentiles: A Sociological Approach* [SNTSMS 56; Cambridge: Cambridge University Press, 1986], 227, n. 9; Moo, *Romans*, 573). Whatever position one takes on this

Israel's election from a different perspective. In these chapters Paul is not arguing against someone whose confidence in Israel's election he corrects. Rather, Paul is concerned to help the Gentile Christians in Rome to gain an adequate understanding of Israel's role in God's plan. My exegesis of Romans 9–11 therefore provides an important complement to the investigation of 2 Cor 11:16–12:10 and Phil 3:1–11, showing the common denominator of Paul's argument on different fronts with respect to Israel's election. Also related to this topic is Romans 2–4, where Paul asserts that Jewish boasting is excluded (3:27–31). The possible reasons for this vain boasting include possession and observance of the law. Even though these prerogatives are often considered to be a result of God's election of Israel as his people, an investigation of this section falls outside the scope of this study. Paul's focus here is more on the Jewish attitude to the law than on the mere possession of the law. An essential point in his argument is that the Jews actually do not keep the law. When the example of Abraham is evoked in the following passage (Rom 4:1–5) the contrast is between faith and works of the law, not between confidence in ethnicity versus confidence in Christ. It is also worth noting that Paul in this context consistently addresses the Jews as Ἰουδαῖοι. The terms Ἰσραηλίτης and Ἰσραήλ, which specifically call to mind Israel's status as God's elect people, are not employed until chapters 9–11, where Paul explicitly deals with the election of Israel. Although the issues of election and law observance were closely related in Second Temple Judaism (cf. ch. 3), my intention in this study is to focus on the confidence in election as such, as the passages 2 Cor 11:16–12:10 and Phil 3:1–11 give us opportunity to do so.⁵

B. Thesis

The thesis of this study is that Paul's critique of the Jewish confidence in the election of Israel is determined by his conviction that election implies conformity to the cross of Christ. This conformity means that the elect will share in Christ's sufferings and status loss, and in this way the resurrection

question, it will not affect the results of this investigation. Either view acknowledges that the popular Jewish stance leads to regarding membership in ethnic Israel as a basis for confidence before God. It is specifically Paul's evaluation of this confidence that is the object of this study.

⁵ As a further justification for this limitation of my study, one may note the tendency in recent discussion to distinguish between election and law observance. The chief example is E. P. Sanders, who maintains that Paul and contemporary Judaism demonstrate a similar "pattern of religion." In both systems "getting in" to salvation is by grace. That Judaism is based on grace is most clearly seen by the fact that salvation is based on the divine election of Israel, rather than on law observance (*Paul and Palestinian Judaism: A Comparison of Patterns of Religion* [Philadelphia: Fortress, 1977], 106, 177, 422, 513, 517–8).

power of Christ will be effective in them. In 2 Cor 11:16–12:10, this principle comes to expression as a power through weakness principle (12:9–10) and in Phil 3:1–11, it comes to expression as a principle of reversal of values (3:7–8). The Jewish confidence in the election of Israel comes under critique because it is seen to be incompatible with this principle. In Romans 9–11, a similar dynamic is reflected, although the terminology is different. Paul's argument is that God's election always demonstrates a reversal of values and that judgment is a necessary presupposition for Israel's resumption of election privileges.

C. Method

As I aim to understand an aspect of Paul's thought, the focus of this work is historical and exegetical. The passages will be studied with close attention to their context. Based on an identification of the situation Paul addresses, Paul's main argument in the letter, and how he organizes its supporting arguments to serve his aim, the selected passages will be examined in light of their rhetorical function in the letters. To the extent that these passages are polemical, an understanding of the nature of the debate is necessary.⁶ With

⁶ The similarities between these two passages have prompted some scholars to conclude that Paul's polemic is directed against the same kind of opponents (e.g., Jean-François Collange, *The Epistle of Saint Paul to the Philippians* [trans. A. W. Heathcote; London: Epworth, 1979], 122–3; E. Earle Ellis, "Paul and His Opponents: Trends in the Research," in *Prophecy and Hermeneutics in Early Christianity* [1975; reprint, Grand Rapids: Baker, 1993], 109). If this conclusion were correct, it would reduce the value of these passages for making generalizing judgments regarding Paul's evaluation of the Jewish confidence in election. The passages would not necessarily be seen to have a general application regarding the Jewish confidence in election, but rather reflect Paul's evaluation of these particular opponents. I will argue, however, that this view is unfounded. Whereas circumcision does not seem to be an issue with regard to the particular opponents that Paul addresses in 2 Corinthians 10–13, it is an essential part of his argument in Phil 3:1–11 (F. W. Beare, *The Epistle to the Philippians* [2d ed.; BNTC; London: Black, 1969], 104; Peter Richardson, *Israel in the Apostolic Church* [Cambridge: Cambridge University Press, 1969], 113; Robert Jewett, "Conflicting Movements in the Early Church as Reflected in Philippians," *NovT* 12 [1970]: 384; Dieter Georgi, *The Opponents of Paul in Second Corinthians* [Philadelphia: Fortress, 1986], 7; Ralph P. Martin, *2 Corinthians* [WBC 40; Waco: Word, 1986], 336; E. P. Sanders, "Paul on the Law, His Opponents, and the Jewish People in Philippians 3 and 2 Corinthians 11," in *Paul and the Gospels* [ed. Peter Richardson; vol. 1 of *Anti-Judaism in Early Christianity*; Studies in Christianity and Judaism 2; Waterloo, Ontario: Wilfrid Laurier University Press, 1986], 82; Peter T. O'Brien, *The Epistle to the Philippians* [NIGTC; Grand Rapids: Eerdmans, 1991], 357; Markus Bockmuehl, *The Epistle to the Philippians* [BNTC; London: Black, 1998], 189). It is therefore unlikely that we are dealing with the same group in these two letters.

whom was Paul arguing and what were their positions?⁷ Given the uniqueness of the situation of the letters, the individual passages will therefore be illuminated by the context in the letters themselves, rather than explaining them on the basis of presumably parallel passages in other Pauline letters. Assuming that Paul was a coherent thinker, however, passages from other letters that discuss closely related issues may also be consulted, but only secondarily. To be able to interpret the individual passages in their own context, a critical awareness of their genre is also necessary. The passage in 2 Cor 11:16–12:10 is flagged by Paul himself as a Fool’s Speech. A close examination of the character of the fool will therefore be included for the purpose of understanding Paul’s use of irony. My exegesis will frequently rely upon the recent advances that have been made in the study of Paul’s letters through the use of sociological studies and rhetorical criticism. It is not the intention of this study, however, to apply a socio-rhetorical perspective as the exclusive tool for understanding Paul’s letters. Paul’s letters are unique and the categories of socio-rhetorical studies are not always a perfect fit.⁸

The first two chapters will provide a survey of the necessary background for this inquiry. Chapter 1 gives a survey of the concept of election in the Scriptures of Israel. My focus is on how these writings served as a background for Paul, rather than on their function in their original context. In chapter 2 I will review the most important uses of the election motif in the literature from Second Temple Judaism. Given the diversity of this material, the selected writings will be treated individually, in order to observe the many different ways in which the idea of a divine election of Israel functions in this literature.

The main focus of this study, the exegesis of 2 Cor 11:16–12:10, Phil 3:1–11, and Romans 9–11, follows in chapters 3, 4, and 5. The exegesis in chapters 3 and 4 will be undertaken with one particular question in mind: how is Paul’s critique of the confidence in the election of Israel to be understood? Similarly, chapter 5 will focus especially on how Paul deals with Israel’s election in this section of Romans. Chapter 6 will briefly survey the understanding of God’s election in Paul’s letters and see if the results from the exegesis in chapters 3, 4, and 5 can be related to Paul’s thoughts on election

⁷ For an excellent discussion on the methodology for identifying Paul’s opponents when his own letters constitute our only evidence, see Jerry L. Sumney, *Identifying Paul’s Opponents: The Question of Method in 2 Corinthians* (JSNTSup 40; Sheffield: JSOT Press, 1990), 75–120. It should be noted, however, that if one relies too exclusively on explicit statements, while avoiding the pitfall of speculation, information that is reflected in the allusions and the assertions may not be given its due weight in reconstructing the views of the opponents. The result might be less complete than necessary, even somewhat skewed. The views to which Paul only alludes may be equally or more essential, if Paul considered them to be so well known that his audience would understand his allusions without further explanation.

⁸ Cf. also my essay “Wisdom for the Perfect: Paul’s Challenge to the Corinthian Church (1 Corinthians 2:6–16),” *JBL* 121 (2002): 691–711.

elsewhere. My results and conclusions will be summarized in chapter 7. Finally, in chapter 8, I will also briefly consider the implications of this study for an evaluation of the so-called new perspective on Paul.

Chapter 1

Election in the Scriptures of Israel

The purpose of this chapter is to examine the concepts pertaining to Israel's election that were provided for Paul and for contemporary Jewish thought by the Hebrew Bible and the Septuagint. The final form of these writings will therefore be of main concern for this study. The focus will be on the application of election motifs in the canonical form of the individual books. Questions regarding how the faith in election developed in the history of Israel's religion fall outside the scope of this study.

Older studies on election in the Hebrew Bible tend to focus exclusively on the use of the word *בחר*.¹ But the idea of election can be expressed in many other ways. Some scholars maintain that the belief in a universal God is the presupposition for the concept of divine election of a people. Since each tribe in the Ancient Near East adhered to its particular god, the notion of being the Lord's people does not necessarily imply election. Not until God was thought of in universal terms could there be any idea of a divine election.² A better criterion, however, is probably found in the thought of a divine preference. Where the relationship between God and his people is described as a divine preference in comparison to other peoples, the idea of a divine choice is implicit. Such a divine preference is reflected in the patriarchal narratives of God's dealings with Abraham and his descendants as well as in the communication of the blessing, where other peoples' blessing is made contingent upon their relationship with Abraham and his descendants.³

¹ E.g., Th. C. Vriezen, *Die Erwählung Israels nach dem Alten Testament* (ATANT 24; Zurich: Zwingli, 1953); Klaus Koch, "Zur Geschichte der Erwählungsvorstellung in Israel," *ZAW* 67 (1955): 205–26; G. Quell in G. Quell and G. Schrenk, "ἐκλέγομαι κτλ.," *TDNT* 4: 145–68. This method was criticized already by Peter Altmann (*Erwählungstheologie und Universalismus im Alten Testament* [BZAW 92; Berlin: Töpelmann, 1964], 1).

² Rolf Rendtorff, "Erwählung und Thora," in *Treue zur Thora: Beiträge zur Mitte des christlich-jüdischen Gesprächs: Festschrift für Günther Harder zum 75. Geburtstag* (ed. Peter von der Osten-Sacken; Veröffentlichungen aus dem Institut Kirche und Judentum 3; Berlin: Institut Kirche und Judentum, 1977), 10–1.

³ Juan Guillén Torralba, *La fuerza oculta de Dios: La elección en el Antiguo Testamento* (Institución San Jerónimo 15; Valencia: Publicaciones del Monte de Piedad y Caja de Ahorros de Córdoba, 1983), 55, 322; Josef Scharbert, "'Erwählung' im Alten Testament im Licht von Gen 12,1–3," in *Dynamik im Wort: Lehre von der Bibel - Leben aus der Bibel: Festschrift aus Anlass des 50jährigen Bestehens des Katholischen Bibelwerks in Deutschland*

In addition to the obvious terms describing YHWH's having made Israel the people of his choice (רַחֵם/ἐκλέγω, יָדָה/γινώσκω, קָרָה/καλέω, קָבַל/λαμβάνω, and לָמַד לוֹ לַיהוָה/εἶναι αὐτῷ λαόν), there are several metaphors that may be used in Israel's Scriptures to reflect the idea of divine election, such as Israel as the Lord's bride, as the army of the Lord, as the adopted son of God, as God's vineyard, as the servant of the Lord, as his holy people, as his vessel, and as his sheep.⁴

A. General Observations

The ideas of election and God's providential rule of the world are closely connected. The God who elects is the God who controls the world (Deut 4:32–33; 10:14–15; 32:8–9; Isa 51:15–16; Ps 33:10–12; 47:4–5). It may therefore be justified to conclude that the idea of election from time eternal is implicit when God's election is related to his omnipotence. A predetermined divine plan may also be implied in the patriarchal narratives. Nevertheless, election is never explicitly associated with a time before or at creation.⁵ Rather, when there is an explicit time reference for the election, it is a time in history, either the time of the patriarchs (Isa 41:8; 51:1–3; Ps 105:6; 135:4; Neh 9:7) or the time of the exodus/the wilderness wanderings (Deut 4:37; 7:6–7; 10:15; Ezek 20:5; Hos 13:4–5).⁶ The connection between election and creation is close,

(1933–1983) (ed. Erich Zenger and Joachim Gnilka; Stuttgart: Katholisches Bibelwerk, 1983), 27; Horst Dietrich Preuss, *Old Testament Theology*, vol. 1 (trans. Leo G. Perdue; OTL; Louisville: Westminster John Knox, 1995), 30–1.

⁴ Seock-Tae Sohn, *The Divine Election of Israel* (Grand Rapids: Eerdmans, 1991), 5–100. Sohn tends to find an election motif wherever these metaphors are used. Some caution is probably appropriate here, however. Even though election motifs can be shown to be associated with these metaphors and these metaphors are sometimes used to communicate the idea of election, it does not follow that they always do.

⁵ Contra Guillén Torralba, whose chief evidence is Deut 32:8–9 (*La fuerza oculta de Dios*, 316–7; similarly J. Gordon McConville, *Deuteronomy* [Apollos Old Testament Commentary 5; Downers Grove: IVP, 2002], 453). Deuteronomy 32:8–9, however, probably refers to a time in history when God separated the nations (C. F. Keil and F. Delitzsch, *The Pentateuch* [Grand Rapids: Eerdmans, 1988], 469–70; Pierre Buis, *Le Deutéronome* [Verbum Salutis Ancien Testament 4; Paris: Beauchesne, 1969], 303; Jeffrey H. Tigay, *Deuteronomy* [The JPS Torah Commentary; Philadelphia: The Jewish Publication Society, 1996], 303).

⁶ Klaus Koch, “Zur Geschichte,” 219; Edzard Rohland, “Die Bedeutung der Erwählungstraditionen Israels für die Eschatologie der alttestamentlichen Propheten” (Ph.D. diss., University of Heidelberg, 1956), 27; Guillén Torralba, *La fuerza oculta de Dios*, 311; D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (1981; reprint, Grand Rapids: Baker, 1994), 30; Antje Labahn, *Wort Gottes und Schuld Israels: Untersuchungen zu Motiven deuteronomistischer Theologie im Deuteronomium mit einem Ausblick auf das Verhältnis von Jes 40–55 zum Deuteronomismus* (BWANT 8/3; Stuttgart: Kohlhammer, 1999), 150. Kurt Galling has attempted to trace two

however. The act of election is described as parallel to that of creation (Deut 4:32–33) and in Isaiah 40–55 election is described as an act of creation (Isa 43:1; 44:1–2).

B. Reversal of Values

One of the characteristics of the divine election of Israel in the Jewish Scriptures is the way election manifests a reversal of values. That which has no outstanding inherent value becomes precious by divine election and that which is not choice in itself becomes the object of God's choice.⁷

A striking feature of the development of the theme of election in the Pentateuch is how God's election runs contrary to human status claims. One can hardly read the narratives about the patriarchs in Genesis without noticing how God disregards primogeniture. Isaac is chosen over Ishmael (Gen 17:18–21), Jacob is chosen over Esau (Gen 25:23; 28:13–15; cf. Mal 1:2–3), Ephraim is chosen over Manasseh (Gen 48:13–20).⁸ In election, the one who is unprivileged by nature becomes privileged.

That the divine election in Israel's Scriptures is characterized by reversal of values is further confirmed by the study of Otto Bächli. He has shown, not only with reference to the election of the nation Israel but also with reference to the election of individuals and places, that when God elects in Scripture he consistently chooses the weak. His examples are Gideon (Judg 6:15), Saul (1 Sam 9:21), David (1 Sam 16:1–13), Bethlehem (Mic 5:1–5), and Benjamin (Ps 68:28). Statements of smallness and humility become an integral part of the election faith of Israel's Scriptures.⁹

1. Deuteronomy 7

This principle is clearly seen in the *locus classicus* of the election of Israel in Scripture, Deut 7:6–11.¹⁰ This pericope gives the rationale for the special commandments to drive out the original inhabitants of Canaan when the Hebrews enter the land. By divine election Israel has become a people holy to the Lord and his treasured possession.¹¹

different election traditions in the Hebrew Bible, one connected with the exodus and the other with the patriarchs (*Die Erwählungstraditionen Israels* [BZAW 48; Giessen: Alfred Töpelmann, 1928], 56). He has gained little support.

⁷ Pierre-Marie Beaude, "Le peuple élu et les autres," *LumVie* 36 (1987): 88.

⁸ D. A. Carson, *Divine Sovereignty*, 30.

⁹ "Die Erwählung des Geringen im Alten Testament," *TZ* 22 (1966): 385–95.

¹⁰ Vriezen, *Die Erwählung Israels*, 51.

¹¹ The word סְגֻלָּה denotes a private possession, often with the connotation of something especially treasured (Moshe Greenberg, "Hebrew *s'gullā*: Akkadian *sikiltu*," *JAOS* 71 [1951]: 173–4).

It has been commonplace in scholarship to understand the covenant between God and Israel as modeled after the Hittite/Assyrian vassal treaties of the second and first millennia B.C.¹² One of the chief arguments for this interpretation is the observation that the structure of Deuteronomy resembles the structure of these treaties. There are also several features in Deuteronomy 7 that have been explained against this background. When Israel is said “to be his people” the language may indicate that Israel is given the status of a vassalship.¹³ The epithet “treasured possession” (סגולה) is also known from contemporary covenantal terminology, where it is used to describe the relationship of a sovereign to his privileged vassals.¹⁴ Likewise, the command to love God (v. 9) is seen as a parallel to the command for loyalty that an Assyrian sovereign would impose on his subjects in a covenant relationship.¹⁵ The promise that God “keeps his covenant of love to those who love him and keep his commands” (v. 9) resembles the promise of reward for loyalty in Assyrian grant type covenants.¹⁶ Finally, the recounting of the history of the relationship between the sovereign and the subject (v. 8) is also a feature which has its formal parallels in Hittite covenant formulas.¹⁷

This view has been challenged, however. Ernest W. Nicholson points out that although vassals were commanded to love their sovereign, this command does not adequately describe the vassals’ actual sentiments towards their sovereign. A vassal’s “love” for his sovereign would serve as a poor model for Israel’s love for their God.¹⁸ Nicholson suggests, therefore, that the terms

¹² Most notably, George E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (Pittsburgh, Pa.: The Biblical Colloquium, 1955), 44; Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Clarendon, 1972), 60.

¹³ Moshe Weinfeld, *Deuteronomy 1–11* (AB; New York: Doubleday, 1991), 359–60.

¹⁴ James Muilenburg, “The Form and Structure of the Covenantal Formulations,” *VT* 9 (1959): 355; Weinfeld, *Deuteronomistic School*, 226; Christian Schäfer-Lichtenberger, “JHWH, Israel und die Völker aus der Perspektive von Dtn 7,” *BZ* 40 (1996): 207.

¹⁵ William L. Moran, “The Ancient Near Eastern Background of the Love of God in Deuteronomy,” *CBQ* 25 (1963): 80–4; Weinfeld, *Deuteronomistic School*, 81.

¹⁶ Weinfeld, *Deuteronomistic School*, 77.

¹⁷ *Ibid.*, 69.

¹⁸ J. W. McKay has noted that the love command in Deuteronomy betrays closer parallels to wisdom motifs than to vassal treaties. The relationship is therefore more adequately described as that between a father/teacher and a son/pupil than that between a suzerain and a vassal (“Man’s Love for God in Deuteronomy and the Father/Teacher – Son/Pupil Relationship,” *VT* 22 [1972]: 431). Similarly, C. J. Labuschagne, *Deuteronomium*, vol. 1 B (POut; Nijkerk: Callenbach, 1987), 80. Moshe Weinfeld, one of the foremost among the scholars who find parallels between Deuteronomy and Ancient Near Eastern vassal treaties, concedes that the description of the love in the relationship between God and Israel has “an affectionate connotation” that goes beyond that of the vassal treaty (*Deuteronomy 1–11*, 369). Similarly, Dennis J. McCarthy thinks that both the ideas of sonship and vassalship have influenced Deuteronomy’s concept of the love of God (“Note on the Love of God in Deuteronomy and the Father-Son Relationship between Yahweh and Israel,” *CBQ* 27 [1965]: 147).

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