

DOGARA ISHAYA MANOMI

Virtue Ethics in the Letter to Titus

*Wissenschaftliche Untersuchungen
zum Neuen Testament 2. Reihe*

Mohr Siebeck

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe

Herausgeber/Editor
Jörg Frey (Zürich)

Mitherausgeber/Associate Editors
Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Tobias Nicklas (Regensburg) · Janet Spittler (Charlottesville, VA)
J. Ross Wagner (Durham, NC)

560



Dogara Ishaya Manomi

**Virtue Ethics
in the Letter to Titus**

An Inter-disciplinary Study

Kontexte und Normen neutestamentlicher Ethik /
Contexts and Norms of New Testament Ethics

Volume XII

Mohr Siebeck

DOGARA ISHAYA MANOMI, born 1985; 2008 BA; 2009 Professional Diploma in Education; 2013 MA in Linguistics and (Bible) Translation with specialization in New Testament; 2019 PhD in New Testament studies from the University of Mainz, Germany; currently a full-time lecturer at the Theological College of Northern Nigeria located in Jos, Plateau state, Nigeria, an Affiliated Researcher of the Evangelische Theologische Faculteit, Leuven, Belgium, and a Research Associate of the University of Pretoria, South Africa.
orcid.org/0000-0003-2092-4596

ISBN 978-3-16-159232-4 / eISBN 978-3-16-159233-1
DOI 10.1628/978-3-16-159233-1

ISSN 0340-9570 / eISSN 2568-7484 (Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe)

Die Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data are available at <http://dnb.dnb.de>.

© 2021 by Mohr Siebeck, Tübingen, Germany. www.mohrsiebeck.com

This book may not be reproduced, in whole or in part, in any form (beyond that permitted by copyright law) without the publisher's written permission. This applies particularly to reproductions, translations and storage and processing in electronic systems.

The book was typeset by Martin Fischer in Tübingen, printed by Laupp & Göbel in Gomaringen on non-aging paper and bound by Buchbinderei Nägele in Nehren.

Printed in Germany.

Dedication

First to Barsheba, my beloved wife, and our children Ambaam, Ambiiim, and Annika-Ambaamirah, for their endless love and sacrifices for my sake. Second, to my beloved parents, Rev. Ishaya and Mrs. Rhodah Manomi, for sacrificing their comfort to give us the formal education that they were not privileged to have. Above all, this book is dedicated to the triune God – the source and goal of my intellect, knowledge, and everything – whom I am learning daily to love with all my heart, soul, and mind.

Acknowledgments

This book is a slightly revised version of my doctoral dissertation titled *Exegethics: A Virtue-ethical Reading of the Letter to Titus: An Inter-disciplinary Interaction between Biblical Ethics and Virtue Ethics Theory using the “Exegethics” Methodology*, which was undertaken, submitted, and defended at the Faculty of Protestant Theology, Johannes Gutenberg University, Mainz, Germany (2016–2019).

“It takes a whole village to raise a child” (African proverb). This proverb expresses the process and product of my doctoral study, which has resulted in this book. Looking at the number of people who have contributed to the success of my stay and research in Mainz, I see myself as a child that the whole “village” is raising. Time and space may not allow me to mention all, but a few names, to whom I am deeply indebted, need to be mentioned here for the key roles they have played through it all. Suffice it to say, nevertheless, that I (and none of these people mentioned below) am responsible for any mistakes, errors, or any kind of shortcomings in this book.

I owe a great debt of gratitude for the success of this research to my primary supervisor, Prof. Dr. Ruben Zimmermann. His commitment to high academic excellence has raised the bar very high for me and has challenged me to work harder and aim higher. His vast knowledge, patient guidance, probing questions, and stimulating insight related to biblical exegesis, biblical ethics, philosophical ethics, and contemporary interpretation and application of biblical ethics, among others, have all been deployed in challenging me to ensure that my inter-disciplinary dissertation meets the standards of biblical exegesis, ethics, and hermeneutics respectively. Beyond academics, his personal virtues evident in his lifestyle of humility, generosity, transparency, commitment to my general well-being and that of my family, and his Christian commitment combined with academic excellence have and will continue to serve as a model to me. Long before I started applying for doctoral studies, I had prayed that God should give me such a supervisor. And Prof. Dr. Zimmermann is the answer to that prayer.

My second debt of gratitude goes to my second supervisor, Prof. Dr. Stephan Grätzel from the Department of Philosophy, JGU Mainz. His vast expertise and works on applied philosophy and virtue ethics, to mention a few, have provided me with a clear and concise knowledge of virtue ethics that made it easier to build bridges between biblical ethics and philosophical ethics. His humility and

encouraging comments on my dissertation have tremendously helped me complete this research.

On the side of sponsorship, I express my deepest and special gratitude to Prof. Suleiman E. Bogoro, the Executive Secretary of TETFund (Nigeria), who, through the leadership of the Church of Christ in Nations (COCIN), provided the scholarship that got me started and into the second year of my research. Thanks are due Rev. Dauda D. Jimra (and other COCIN clergy) for initiating and sustaining the discussions with Prof. Bogoro (even when I had no idea about it) that led to sponsoring my doctoral study, and for facilitating the process. Ich danke auch der Evangelischen Kirche in Deutschland (EKD) und der Kulturabteilung des Auswärtigen Amtes für die finanzielle Unterstützung. The EKD's generous grants for my family and me to stay in Germany from the second year till the completion of my doctoral research in the third year has greatly brought relief, enabled me to concentrate on my research and to finish it successfully.

My gratitude also goes to the members of the Neutestamentliche Sozietät of the Faculty of Theology, University of Mainz, under the leadership of Prof. Dr. Friedrich W. Horn, Prof. Dr. Konrad Huber, and Prof. Dr. Ruben Zimmermann, for providing such a serene, friendly, and relational academic atmosphere that enhances the constructive exchange of ideas. The questions, comments, criticisms, and advice during my presentations and during personal discussions have further shaped my thoughts and improved this work. Among the many participants at the Sozietät and other colleagues at the University of Mainz, I would like to thank Prof. Dr. Dieter Roth, Prof. Dr. Susanne Luther, Prof. Dr. Völker Küster, Dr. David Jimenez Cardenas, Dr. Olivia Rahmsdorf, Dr. Christopher Jones, Lena Schaeffer, Dr. Axel Seidou, Dr. Tanja Dannenmann, Joomee Hur, Charlotte Haußmann, Mirjam Jekel, Zacharias Shoukry, and Kerstin Neubert, among others, who have read at least portions of this book at some point or discussed, in numerous conversations, aspects of my research. Their questions, comments, and encouragement have proven very helpful. Similar appreciation goes to the members of the research center for "Ethics in Antiquity and Christianity" (*e/ac*) and staff of the Welcome Center/International Office for their support.

Outside the University of Mainz community, my gratitude goes to Prof. Dr. Andy Warren-Rothlin, Dr. Irvin and Dr. Coleen Starwalt, Dr. Nelida Nevaros, Mr. Abari Agyeno, Dr. Sunday Agyeno, and Rev. Dr. Sylvester D. Dachomo whose encouragements and/or comments have helped me a lot and have improved different aspects of my dissertation. Special thanks to Dr. John and Pam Hollman for proofreading the entire manuscript and polishing the English before submission for defense, and special thanks to Dr. Coleen Starwalt for proofreading the entire manuscript and polishing the language for publication after the defense. All these have improved the clarity of my expressions considerably. Mr. Abari Agyeno and Mr. Atiku Shidawa have helped me with technical and

typesetting issues while finalizing the manuscript for publication, for which I am also grateful.

For their support, I would like to thank my colleagues, friends, and students at the Theological College of Northern Nigeria (TCNN); COCIN family; Philipp-Jakob-Spener-Haus Mainz; SMD International Bible Study Group Mainz; Prof. Dr. Mirjam Zimmermann; Pastor Dr. Jens Martin and Jane Sautter and all members of the Auferstehungsgemeinde in Mainz; all members of the Evangelische Stadtmission Oppenheim; and members of the Pentecost International Worship Center (P. I. W. C.) Mainz. Special thanks to Mr. Klaus and Heidi Strub for providing us an affordable house in Nierstein, for helping with my family's visa process, and for their support in numerous ways.

I am deeply grateful to my parents, Rev. Ishaya and Rhodah B. Manomi, and my siblings and their families: Rahila James, Yusuf I. Bamas, Silas I. Manomi, Rauta Joshua, John I. Bamas, and Sunday I. Manomi. Special thanks are due our foster daughter Afiniki Tsabta. Their prayers, goodwill, and words of encouragement bring me fresh hope every day.

My debt of gratitude to my wife and children is reserved to this point because they are most special to me. My wife Barsheba and our children Ambaam, Ambiiim, and Annika-Ambaamirah have been all I could ever pray to have as wife and children respectively. I am glad that we were able to reunite and spend the last year of my stay in Germany and returned to Nigeria together. Thank you for all the sacrifices you made to allow me to complete this study.

I am also very grateful to Prof. Dr. Jörg Frey for his interest in this work, his helpful feedback, and for accepting it into the WUNT II series. I would also like to thank the Mohr Siebeck team, especially Elena Müller, Tobias Stäbler, and Matthias Spitzner for a pleasant experience working together to finalize the manuscript for publication.

Last but actually the first and greatest of all, is my utmost and infinite gratitude to God, for providing me with the intellectual, psychological, spiritual, financial, and every help I needed to complete this study. This research is about Him and to His glory forever and ever. Amen.

Thank you very much. Vielen Dank (German). Na gode sosai (Hausa). Manyar monda (Zaar).

Jos (Nigeria), November 2020

Dogara Ishaya Manomi

Table of Contents

Acknowledgments	VII
List of Abbreviations	XV
List of Tables and Figures	XVII
Chapter 1: Description of Concepts and Methodology	1
1.1 <i>Authorship of the Letter to Titus: Hermeneutical and Methodological Implications</i>	1
1.2 <i>Locating the Premises of the Research</i>	3
1.2.1 Inter-disciplinary Premise	3
1.2.2 Inter-cultural Premise	5
1.3 <i>Virtue Ethics</i>	6
1.3.1 General Description of Virtue Ethics	7
1.3.2 Historical Dimensions of Virtue Ethics	13
1.3.3 Neo-Aristotelian or Contemporary Virtue Ethics: What? Why? How?	32
1.3.4 Virtue Ethics in NT Ethics and Current Christian Ethics	36
1.3.5 Characteristics of Virtue Ethics	44
1.3.6 Working Definition of Virtue Ethics	47
1.4 <i>Methodological Framework of the Research: From “Implicit Ethics” to “Exegethics”</i>	48
1.5 <i>The “Implicit Ethics”</i>	49
1.5.1 The Linguistic Form	50
1.5.2 Norms or Maxims for Action	52
1.5.3 History of Traditions of Individual Norms	52
1.5.4 Values and the Priority of Values	52
1.5.5 Ethical Reflection/Generating Moral Significance	53
1.5.6 The Moral Agent(s)	53
1.5.7 Reflected Ethos	54
1.5.8 Addressee or Range of Application	55
1.6 <i>Exegethics: An Adapted Version of the “Implicit Ethics” Methodology</i>	55
1.6.1 Linguistic Form	57

1.6.2 Moral Agents	57
1.6.3 Ethical Reflection/Generating Moral Significance	57
1.6.4 History of Traditions of Individual Norms or Lexemes	58
1.6.5 Range of Application	58
1.7 Summary and Conclusion	60
Chapter 2: History of Interpretation of the Selected Virtues in Titus	61
2.1 Σωφροσύνη: History of Interpretation	61
2.2 Δικαιοσύνη: History of Interpretation	75
2.3 Εὐσέβεια: History of Interpretation	88
2.3.1 Earlier Interpretations from Schlatter (1936) to Foerster (1971)	89
2.3.2 Other Earlier Interpretations not Reported by Marshall	93
2.3.3 Recent Interpretations from Marshall (1999) to Bray (2019)	100
2.4 Καλὰ ἔργα: History of Interpretation	109
2.5 Summary and Conclusion	121
Chapter 3: A Virtue-Ethical Reading of the Letter to Titus	123
3.1 A Virtue-Ethical Reading of the σωφροσύνη Cognates in the Letter to Titus	129
3.1.1 Linguistic Form of the σωφροσύνη Cognates	130
3.1.2 Moral Agents of the σωφροσύνη Cognates	139
3.1.3 Ethical Argumentation/Reflection for σωφροσύνη	145
3.1.4 History of Traditions of σωφροσύνη	151
3.1.5 Range of Application of σωφροσύνη	161
3.1.6 Summary of the Key Virtue-Ethical Perspectives of the σωφροσύνη Cognates in Titus	162
3.1.7 Conclusion	162
3.2 A Virtue-Ethical Reading of the δικαιοσύνη Cognate in the Letter to Titus	163
3.2.1 Justification by Faith in Pauline Scholarship: A Brief Look	163
3.2.2 Δικαιοσύνη and its Cognates in the Letter to Titus	167
3.2.2.1 Linguistic Form of the δικαιοσύνη Cognates	168
3.2.2.2 Moral Agents of δικαιοσύνη	173
3.2.2.3 Ethical Argumentation/Reflection	175
3.2.2.4 History of Traditions of δικαιοσύνη	175
3.2.2.5 Range of Application of δικαιοσύνη	187
3.2.3 Summary of the Key Virtue-Ethical Perspectives of the δικαιοσύνη Cognates in Titus	187

3.3	<i>Reading the εὐσέβεια cognates in the letter to Titus Virtue-ethically</i> . . .	188
3.3.1	Linguistic Form of the εὐσέβεια Cognates	189
3.3.2	Moral Agents of εὐσέβεια	199
3.3.3	Ethical Argumentation/Reflection for εὐσέβεια	202
3.3.4	History of Tradition of the εὐσέβεια Concept	204
3.3.5	Range of Application of εὐσέβεια	208
3.3.6	Summary of the Key Virtue-Ethical Perspectives of the εὐσέβεια Cluster in Titus	209
3.4	<i>A Virtue-Ethical Reading of the καλὰ ἔργα Cluster in Titus</i>	210
3.4.1	Linguistic Form of the καλὰ ἔργα Cluster	211
3.4.2	Moral Agents of the καλὰ ἔργα Cluster	223
3.4.3	History of Tradition of the καλὰ ἔργα Cluster	224
3.4.4	Ethical Argumentation/Reflection for καλὰ ἔργα	228
3.4.5	Range of Application of καλὰ ἔργα	235
3.4.6	Summary and Conclusion of the Virtue-ethical Perspectives of the καλὰ ἔργα Cluster in Titus	235
3.5	<i>Re-reading the “Household Codes” in Titus Virtue-Ethically</i>	236
3.5.1	A Different Approach	240
3.5.2	Linguistic Form	241
3.5.3	Norms and Maxims for “Being”	249
3.5.4	Moral Agents	252
3.5.5	Ethical Argumentation/Reflection	256
3.5.6	Reflected Ethos	258
3.5.7	Range of Application	260
3.5.8	Reflections for Appropriating the “Household Codes”	260
3.5.9	Summary of the Virtue-Ethical Perspectives of the “Household Codes” in Titus	264
3.5.10	Summary and Conclusion	265
 Chapter 4: Appropriating the Virtue-Ethical Perspective of Titus into African Ethics: Hermeneutical, Contextual, and Ethnological Reflections		267
4.1	<i>A Description of African Ethics and its Virtue-Ethical Perspectives</i> . . .	267
4.1.1	Preliminary Considerations	268
4.2	<i>The Four S Schema: Sources, Senses, Symbols, and Services of Character in African Traditional Religion</i>	269
4.2.1	Sources of Character	269
4.2.2	Senses of Character	274
4.2.3	Symbols of Character	280
4.2.4	Services of Character	285

4.3 <i>General Summary of the Key Virtue-Ethical Perspectives of the Letter to Titus</i>	289
4.3.1 Σωφροσύνη	289
4.3.2 Δικαιοσύνη	290
4.3.3 Εὐσέβεια	290
4.3.4 Καλὰ ἔργα	291
4.4 <i>A Comparative Analysis of the Two Virtue-ethical Perspectives: Tandems, Tensions, and Appropriations</i>	292
4.4.1 Tandems between the Virtue-Ethical Perspectives of Titus and African Ethics	292
4.4.2 Tensions between Virtue Ethics/the Virtue-Ethical Perspectives of Titus and African Ethics	294
4.5 <i>Excursus: “Continuity” as a Telos in African Ethics</i>	302
4.6 <i>Towards an African Biblical Virtue Ethics? Negotiations, Concessions, and Appropriation</i>	305
4.6.1 Negotiations, Concessions, and Appropriations Related to Foundational and Theoretical Structure	305
4.6.2 Tandems, Tensions and Appropriations of the Two Virtue-Ethical Perspectives with Emphasis on σωφροσύνη, δικαιοσύνη, εὐσέβεια, and καλὰ ἔργα	310
4.7 <i>The Five-fold Exegetical Steps towards an African Biblical Virtue Ethics: Summary</i>	316
4.8 <i>Summary and Conclusion</i>	317
 Chapter 5: Summary and Conclusion	 319
 Critical Self-reflection	 327
 Bibliography	 331
 Index of Biblical and Extracanonical References	 359
Index of Modern Authors	367
Subject Index	371

List of Abbreviations

The *SBL Handbook of Style: For Biblical Studies and Related Disciplines* (2nd Edition) was consulted.¹ Other abbreviations are listed below.

ATR	African Traditional Religion
CC	Church Council
COCIN	Church of Christ in Nations
EABS	European Association of Biblical Studies
EKD	Evangelische Kirche in Deutschland
ET	English Translation ²
GCC	General Church Council
Int'l	International
JGU	Johannes Gutenberg-University
LCC	Local Church Council
LXX	Septuagint
NIV	New International Version
NKJV	New King James Version
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
P. I. W. C.	Pentecost International Worship Center
PCC	Provincial Church Council
PE	Pastoral Epistles
RCC	Regional Church Council
RSV	Revised Standard Version
SBL	Society of Biblical Literature
SMD	Studentenmission in Deutschland
TCNN	Theological College of Northern Nigeria
TETFund	Tertiary Education Trustfund
UK	United Kingdom
USA	United States of America

¹ *The SBL Handbook of Style: For Biblical Studies and Related Disciplines*, 2nd ed. (Atlanta, GA: SBL Press, 2014).

² Thanks is due Jacob Cerone for translating most of the German sentences into English while copy-editing the manuscript for publication. Noteworthy, however, is that these translations are provided only to aid understanding for readers who may not know any German.

List of Tables and Figures

Table 1: Overview of Ethical Norms of Being/Conduct in Titus	123
Table 2: Participle Verbs in the <i>Household Codes</i>	249
Figure 1: Zimmermann's <i>Implicit Ethics</i> Organogram	59
Figure 2: The <i>Exegetics</i> Organogram	59
Figure 3: The <i>Four S Schema</i>	269
Figure 4: The Five-fold <i>Exegetical</i> Steps	316

Chapter 1

Description of Concepts and Methodology

1.1 Authorship of the Letter to Titus: Hermeneutical and Methodological Implications

It is helpful, before describing the premises, concepts, and methodology of this book, to mention that I am aware of the long debated yet persistent question of authorship regarding the letters to Timothy and Titus, commonly known as the Pastoral Epistles (PE), the Pastoral Letters, or the Pastorals (used interchangeably throughout this research).¹ However, in this research, the authorship debate is intentionally avoided for the following three reasons.

First, it plays little or no role in my text-based virtue-ethical reading of the letter to Titus.² Second, it has been thoroughly investigated and succinctly argued over a long period of time and by scholars from both sides of the debate: for or against Paul's authorship.³ In my opinion, the authorship debate has been

¹ According to Percy N. Harrison (*The Problem of the Pastoral Epistles* [Milford: Oxford University Press, 1921], 13, citing Zahn, *Einleitung in das Neue Testament* [Deichert, 1906], 447), the use of the term "pastoral" in connection with the letters to Timothy and Titus traces back to Thomas Aquinas (1274) and D.N. Berdot (1703). But its modern use as a technical term for the three letters is traced to a series of lectures by Paul Anton, delivered at the University of Halle, Germany, between 1726–1727, and edited by J.A. Maier in 1753–1755 under the title *Exegetische Abhandlung der Pastoral-Briefe Pauli an Timotheum und Titum*. Similarly, Frances Young affirms that the term "Pastoral Epistles" in reference to the three letters to Titus and Timothy seems to have originated from Paul Anton in 1726–1727 (*The Theology of the Pastoral Letters*, *New Testament Theology* [Cambridge: Cambridge University Press, 1994], 1). They are generally designated with this title because of their character as letters addressed to two 'pastors' in relation to shepherding their churches.

² Rather than distract the reader with the controversial authorship question, I prefer that the reader first reads the content of this research before reflecting on whether my virtue-ethical reading of the text aligns it more with the so-called authentic Pauline letters or not. In this way, the reader is given the chance to make a decision about authorship based on the content of this research, rather than stating a position on authorship upfront.

³ For elaborate discussions of the authorship from both sides of the debate, see, among many others, Lewis R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles* (Tübingen: Mohr Siebeck, 1986). Philip H. Towner, *The Letters to Timothy and Titus*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 2006). Ben Witherington III, *Letters and Homilies for Hellenized Christians*, vol. 1 (Downers Grove and Nottingham: IVP Academic and Apollos, 2006). Luke Timothy Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus*, *New Testament in Context* (Valley Forge, PA: Trinity Press International, 1996), and many others, including the arguments for a possibility of Luke's

over-flooded⁴ with contrasting views such that it is not enough for one to just hold to an opinion, but to argue it extensively. Embarking on such an extensive (historical-critical) authorship debate would detract attention from focusing on the exegetical analysis of the content of the selected text: the letter to Titus.⁵ Since the authorship debate is still controversial, taking a position in a study whose focus is not to address this question has the potential of distracting the reader away from the content of my virtue-ethical analysis and into trying to agree or disagree with my position on authorship, thereby betraying the purpose of the research. Third, taking and defending such a position on the authorship would unnecessarily necessitate space and time beyond what is appropriate for a doctoral research project that is not primarily addressing the authorship question.

Based on the above-mentioned reasons, this research prefers to take a neutral position regarding authorship. Where it is important or necessary, it refers simply to the “author,” referring to an implied historical author (be it Paul or a pseudonymous Paul), intentionally pushing the authorship debate to the background. Even when referring to other scholarly works that have taken a position in favor of or against Paul’s authorship, this research prefers to refer to the “author” for consistency. In this way, the present research respects the claims of the text without necessarily affirming or rejecting Paul’s authorship.

Nevertheless, not engaging in the authorship debate implies that the letter to Titus is read “on its own terms,” respecting its own (historical) claims – from Paul to Titus in Crete (Titus 1:1–5; 3:12–15), written probably around 63–65AD.⁶ Whether written by the authentic Paul or a pseudonymous Paul, the text seeks to situate itself within the first century and among the first group of believers in Crete (cf. Titus 1:1–5; 3:12–15). Dislodging the text out of this premise and period (to a second century period after Paul) could constitute more of a hinderance than an aid to understanding its theological-ethical orientation. The

authorship of the PE, see e.g. Stephen G. Wilson, *Luke and the Pastoral Epistles* (London: SPCK, 1979).

⁴ Jermo Van Nes similarly expresses concern regarding how the study of the PE has been mainly characterized by the authorship debate. See Jermo van Nes, “On the Origin of the Pastorals’ Authenticity Criticism: A ‘New’ Perspective,” <https://www.academia.edu/22917002/>. 02. May 2018 and Van Nes, “On the Origin of the Pastorals’ Authenticity Criticism: A ‘New Perspective’,” *New Testament Studies* 62 (2016): 315–320.

⁵ See Alfred A. Genade, *Persuading the Cretans: A Text-Generated Persuasive Analysis of the Letter to Titus* (Eugene, OR: Wipf & Stock, 2011), 1, see also n. 1. Genade adopts a similar approach in his study of the letter to Titus, arguing specifically that “the identity of the author is of little consequence to the analysis performed” in his text-generated persuasive analysis of the letter to Titus. One of the reasons he does not engage in the authorship debate, just like this study, is that the authorship question has been thoroughly investigated from all sides of the debate, but at the expense of deeper analysis of the text in its own rights as an individual text. Hence, Genade regards the letter to Titus as having “its own *voice* and can stand on its own” (emphasis in italics original).

⁶ Andreas J. Köstenberger, *Commentary on 1–2 Timothy & Titus*, Biblical Theology for Christian Proclamation (Nashville: Holman, 2017), 295.

hermeneutical and methodological implication of respecting the claims of the text without necessarily affirming or rejecting Paul's authorship to this research is that the research focuses more on the text as a theological-ethical resource for early believers in Christ, in its inter-textual relations with other texts within the Corpus Paulinum, than focusing on its inter-textual relation with texts produced by Christians from the second century onward, especially those produced by the early church fathers.

1.2 Locating the Premises of the Research

1.2.1 Inter-disciplinary Premise

This research is located within an inter-disciplinary premise between biblical studies and virtue ethics theory. A major methodological criticism against biblical ethicists is that "their ethical claims either have no direct and sustained reference to or are not built upon any major ethical theories."⁷ This study, therefore, employs virtue ethics theory as the hermeneutical framework on which its ethical claims stand. Similarly, N. T. Wright observes that just as most writers on NT ethics pay little attention to the concept of virtue despite the significant presence of the concept in the NT, so also most recent writings on virtue ethics pay little attention to the NT.⁸ This study hopes, therefore, to contribute to bridging this gap by engaging extensively in a focused virtue-ethical exegesis of Titus.

Moreover, based on the observation that many biblical scholars are beginning to use a virtue approach as a hermeneutical tool, Lucas Chan has even argued that there is an "emerging consensus" among biblical ethicists and moral theologians regarding the appropriation of virtue theory as the most appropriate hermeneutical tool for such an inter-disciplinary interaction.⁹ This study, therefore, joins this conversation and contributes to the novel attempts by biblical scholars to build bridges between biblical studies and virtue ethics.¹⁰

⁷ Lucas Chan, *Biblical Ethics in the 21st Century: Developments, Emerging Consensus, and Future Directions* (New York: Paulist Press, 2013), 29. While Chan directs this criticism especially to some of the leading biblical ethicists like Richard B. Hays, Frank J. Matera, Sandra M. Schneiders, and Rasiah S. Sugirtharajah, it is a criticism that applies to many more scholars.

⁸ Tom Wright, *Virtue Reborn* (London: SPCK, 2010), 246. It is noteworthy that Wright's book is not only an excellent go-to for practical application of virtue theory in every day Christian living, but also useful for academic purposes. The book is intended for popular audiences rather than for academics only.

⁹ See Chan, *Biblical Ethics in the 21st Century*, 52–74. Throughout the book, Chan gives concrete examples of how biblical theologians and Christian ethicists are beginning to engage each other's works or expressing the need for such an inter-disciplinary engagement. Chan hopes that such cooperation will go beyond bridge-building to integration and dialogue.

¹⁰ For example, Daniel J. Harrington and James F. Keenan, *Paul and Virtue Ethics: Building Bridges between NT Studies and Moral Theology* (Lanham: Rowman and Littlefield Publ.,

However, both the text selected and the methodology applied in this research mark a significant difference and a new approach compared to other scholarly works in this inter-disciplinary field of research. While other scholars have focused largely on selected themes and short passages from biblical texts,¹¹ this research takes the whole letter to Titus into focus. This makes the approach of this book more text-based and exegetical than most previous works in this field.

Regarding methodology, none of the previous virtue-ethical interpretations of Scripture has applied the methodology used in this research. It could even be argued that until now, there has not been a comprehensive methodology for reading a biblical text virtue-ethically. Hence, this study seeks to fill this methodological gap using the *exegethics* methodology, being an adapted version of “implicit ethics” – a comprehensive methodology for reading biblical texts ethically.

Moreover, the previous works on virtue ethics in the New Testament have concentrated mostly on the Gospels,¹² Paul’s undisputed letters, and Johannine literature, almost entirely neglecting the Pastoral Epistles. Even Harrington and Keenan, whose works have made significant contribution to this novel interdisciplinary conversation,¹³ only have a very brief discussion on the PE. Surprisingly, they do not identify any correlation between virtue ethics and the Pastorals, apart from the connection of the Pastorals with Paul’s authentic letters. They argue, therefore, that disconnecting the Pastorals from Paul’s authentic letters would lead to an appeal to the ethics of the Pastorals as “legalistic, cultural Christianity without theological depth.”¹⁴ Their conclusion implies that the PE depend on the authentic Pauline letters and cannot be read virtue-ethically on their own.

2010). Daniel Harrington and James F. Keenan. *Jesus and Virtue Ethics: Building Bridges Between NT Studies and Moral Theology* (Lanham: Sheed and Ward, 2002).

¹¹ For example, Harrington and Keenan’s *Paul and Virtue Ethics* and *Jesus and Virtue Ethics*. Chan also criticizes biblical and theological ethicists, e. g. Richard A. Burridge, Allen Verhey, etc., arguing that their study of NT ethics does not contain enough exegetical material (*Biblical Ethics in the 21st Century*, 59, 66). This study seeks, therefore, to be as intensively exegetical as possible.

¹² For a recent work on a virtue-ethical interpretation of the Beatitudes in the Gospels, see William C. Mattison III, *The Sermon on the Mount and Moral Theology: A Virtue Perspective* (Cambridge: Cambridge University Press, 2017).

¹³ Harrington and Keenan, *Paul and Virtue Ethics*. Harrington and Keenan, *Jesus and Virtue Ethics*.

¹⁴ Harrington and Keenan, *Paul and Virtue Ethics*, 117. By describing the ethics of the Pastorals as “legalistic, cultural Christianity without theological depth,” Harrington and Keenan imply that the ethical perspective of the PE is deontological. Conversely, this research argues that the ethical perspective of Titus is not legalistic nor cultural, but virtue-ethical. Moreover, the text is not “without theological depth,” as they argue. Instead, the linguistic elements, theological motifs, and ethical norms are rich in content and they converge together to construct a virtue approach to ethics.

On the contrary, this study, considering Titus as an individual text, contends that the ethical perspective of Titus can be interpreted and described as a virtue-ethical perspective. The linguistic elements, theological motifs, and ethical norms embedded in the text are rich in meaning and together they (re)present an ethic of character or virtue that is not “legalistic, cultural Christianity without theological depth,” as posited by Harrington and Keenan. If the present study successfully proves its hypothesis and argues its points, then it could dispel Harrington and Keenan’s conclusion regarding virtue in the PE. Moreover, it would demonstrate that not only the PE as a corpus, but each of the letters independently can be read virtue-ethically.

Another inter-disciplinary context of this book is the attention it gives to African biblical hermeneutics in chapter four. The findings of this research, namely, the virtue-ethical perspectives of Titus, will be appropriated into an African context. In this process, African ethics in its ethnological frame and African biblical hermeneutics as independent fields of research¹⁵ are engaged in an inter-disciplinary interaction with virtue ethics and biblical ethics. Nonetheless, the main inter-disciplinary character of this book is most evident in the virtue-ethical analyses of Titus in chapter three, the main chapter of the study.

1.2.2 Inter-cultural Premise

The historical background and contemporary form of virtue ethics have been greatly shaped by Western culture. Therefore, Western cultural concepts have dominated discussions on virtue ethics among biblical ethicists. Recently, however, there have been attempts to bring other cultural perspectives to the table.¹⁶ However, while scholarly discussions on virtue ethics have been robust in the West and some considerable efforts are being made from Asian perspectives, African ethics and its virtue-ethical concepts have not been given much attention.¹⁷

This study, therefore, locates itself in an inter-cultural context by engaging in cultural analysis, trying to understand the conceptions of virtue in some African cultures in comparison to the conceptions of virtue in Western cultures and in biblical texts.

¹⁵ Thaddeus Metz, “The Virtue of African Ethics,” in *The Handbook of Virtue Ethics*, ed. Stan Van Hooff et al. (Durham: Acumen, 2014), 276. Metz notes that African ethics as a professional field of research emerged around the 1960s.

¹⁶ Such as by Chan’s perspective as an Asian scholar (*Biblical Ethics in the 21st Century*).

¹⁷ Metz, “The Virtue of African Ethics,” 276. Metz laments that while scholarly discussion on virtue ethics is fairly robust in the Western world, little attention is given to African virtue ethics.

1.3 Virtue Ethics

In an inter-disciplinary study of this nature, one between virtue ethics and biblical ethics,¹⁸ it is helpful to describe and demarcate the concept of virtue such research employs, largely because of the various accounts of virtue available and the different aspects each account emphasizes.¹⁹ In addition, the historical dimensions of the virtue approach to ethics, the modifications it has undergone, and the nuances it has gained or lost over time necessitate such a conceptual delineation. It is also noteworthy that in order to keep the focus on virtue ethics and not dabble into the arguments about the differences between ethics and morality, between virtue and character, and between virtue theory and virtue ethics, these terms will be used interchangeably.

This unit of the research describes virtue ethics under seven headings, albeit briefly: general description of virtue ethics; historical dimensions of virtue ethics; neo-Aristotelian or contemporary virtue ethics; virtue ethics in NT ethics and current Christian ethics; characteristics of virtue ethics; the working definition of virtue ethics this research employs; and the methodological framework of the research.

While I shall discuss more precisely what contemporary virtue ethics means and how it is neo-Aristotelian below, suffice it to mention now that this study adopts the neo-Aristotelian concept of virtue, popularly known as virtue ethics theory, in its contemporary form in the Western²⁰ world. Virtue ethics, in this

¹⁸ In regard to the term “ethics” itself, Victor Paul Furnish rightly argues that ethics refers or applies to the “special consideration of the nature, forms, principles, and goals of ‘right’ or ‘good’ conduct” (*Theology and Ethics in Paul* [Nashville: Abingdon, 1968], 209). The ethicist does not inquire into norms only but also makes inquiries into the subject and object of ethical action (actor or agent, and receiver respectively). Furnish goes further to argue that by this definition, Paul himself does not deal with ethics in a systematic, deliberate and self-conscious way as a modern ethicist would. Hence, it is inappropriate to speak of Pauline ethics in a sense of Paul’s own self-conscious, systematic and critical analysis of the grounds, motives, forms and goals of Christian conduct. Furnish then contends that Pauline ethics refers, instead, to the study of the “theological convictions which underlie Paul’s concrete exhortations and instructions and, second, of the way those convictions shape his responses to practical questions of conduct.”

Since the PE are normally considered as belonging to the “Pauline” tradition directly or indirectly, this research agrees with Furnish’s definition of ethics and his description of the concept and the tasks of studying Pauline ethics. The authorship argument of the letter to Titus, however, is not pursued in this research, as explained above.

¹⁹ For example, different scholars are committed to studying virtue ethics as it relates to different aspects such as classical virtues, contemporary virtue ethics, the natural virtues, theological virtues, intellectual virtues, Platonic virtues, Aristotelian virtues, Augustinian virtues, Thomistic virtues, and so on. For different types of virtue, see Robin W. Lovin, *An Introduction to Christian Ethics: Goals, Duties, and Virtues* (Nashville: Abingdon Press, 2011), 185–208.

²⁰ Even though I am an African, it becomes necessary to employ the Western account of virtue ethics because Africa has not, yet, articulated a concept of virtue that is sensitive to its contextual issues. Understanding the concept of virtue in the Western world becomes, there-

construal and as conceived in this study, has five major characteristics that shape and demarcate it. This account of virtue and the five characteristics²¹ discussed below are adopted in this study for the following reasons. First, they are comprehensive. They simultaneously capture, express, and represent both the main classical and contemporary concepts of virtue as an ethical theory. Second, they are a collection and summary of the main features of the theory as expressed by the leading proponents, both in secular philosophy and moral theology.²² Third, some biblical theologians and Christian ethicists have provided a model by using these characteristics as hermeneutical tools for building bridges between virtue ethics and biblical studies.

However, as noted above, none of the scholars has attempted an extensive virtue-ethical analysis of the letter to Titus or the PE. Moreover, none of them commits to analyzing virtue-ethical characteristics at a whole text level, as this study seeks to do with the text of Titus. This, therefore, leaves a research gap that the present research seeks to fill. The methodology and the text selected are new to the current research on virtue ethics in biblical literature. In addition, this research considers some aspects of virtue ethics that are often neglected, such as the sources and symbols of character, which will be included in the working definition of virtue ethics below, and in the appropriation into an African context in chapter four.

This research analyzes and identifies the presence of the concepts of virtue as represented by these characteristics in three aspects of the letter to Titus, namely, the linguistic elements, theological motifs, and ethical norms. These three aspects are analyzed under a fivefold methodological grid comprising the linguistic form (intra-textual, inter-textual, and extra-textual levels); moral agents; ethical argumentation; history of tradition; and range of application of the selected ethical norms respectively.²³

1.3.1 General Description of Virtue Ethics

a) Virtue(s): Description

For an accountable description of virtue ethics as an ethical theory, it is helpful to describe or define the term “virtue” itself, starting with Aristotle. In the *Nicho-*

fore, a starting point for other parts of the world to articulate their own virtue ethics that pays attention to their distinctives. Part of this research moves in this direction by seeking to appropriate the concept of virtue into an African context.

²¹ Here, we rely heavily on Chan’s summary of the characteristics and dimensions of virtue ethics as construed in the Western world (See Chan, *Biblical Ethics in the 21st Century*, 83–84). However, we add “particularity” to the characteristics, which Chan does not mention.

²² Chan mentions most of them, while a few points are added here (*Biblical Ethics in the 21st Century*, 83–84).

²³ See the section on methodology below for an explanation of these models.

machean Ethics, Aristotle regards ἀρετή “virtue or excellence” as a characteristic or character trait that enables anything to perform its function well. In relation to humans, a virtue is that characteristic or character trait which makes a person good, and which enables a person to perform his function well.²⁴ In relation to moral virtues, which will be the focus of our study, as opposed to intellectual virtues, Aristotle regards moral virtue as concerned with dispositions, emotions, and actions which aims at the median between excess and deficiency (in German: “Übermaß und Mangel”²⁵), which both “miss the mark.” Virtue is, therefore, the mean,²⁶ meaning “that which is equidistant from each of the extremes ... which is neither too much nor too little.”²⁷ Thus, virtue, or a virtuous person always aims at the mean. Particularly, moral virtue, unlike intellectual virtue, is the one that must always aim at the mean because it is the one concerned with passions, desires, and actions, which are the non-rational aspects of humans that can have excess, defect, and the mean.²⁸ In a broader sense, Aristotle regards virtue or excellence as a “characteristic involving choice, and that consists in observing the mean relative to us, a mean which is defined by rational principle, such as a man of practical wisdom would use to determine it.”²⁹

Following Aristotle, Alasdair MacIntyre, who is widely regarded as one of the (if not the) most influential contemporary virtue ethicists, defines virtues as moral qualities “the possession and exercise of which tends to enable us to achieve those goods which are internal to practices.”³⁰ Similarly, Daniel Russell

²⁴ Aristotle, *Nicomachean Ethics II 5–6*, translated by Martin Ostwald (Indianapolis: Bobbs-Merrill Educational Publishing, 1962), 41.

²⁵ Or, according to Horn, the median between “Zuwenig” (“too little”) and “Zuviel” (“too much”), which he describes as the “Mesotes-Lehre” (Mesotes’s teaching). According to Horn, “die Tapferkeit etwa liegt zwischen der Freiheit und der Tollkühnheit, die Besonnenheit zwischen der Empfindungslosigkeit und der Zügellosigkeit, die Freigiebigkeit zwischen Verschwendung und Geiz” (ET: “bravery, for example, lies between freedom and recklessness, prudence between insensitivity and licentiousness, generosity between waste and stinginess.”). And all of these medians are determined in each specific situation through the activity of prudence or wisdom (German: Klugheit). Friedrich W. Horn, “‘Tugend’ als ethische Norm in Antike und Christentum: Tugend und Tugendbegriff in griechisch-hellenistischer Philosophie, biblischer, jüdischer und frühchristlicher Theologie,” in *Ethische Normen des frühen Christentums: Gut – Leben – Leib – Tugend*, ed. Friedrich W. Horn, Ulrich Volp, and Ruben Zimmermann, WUNT 313, Kontexte und Normen neutestamentlicher Ethik 4 (Tübingen: Mohr Siebeck, 2013), 387.

²⁶ The “mean” in Aristotelian ethics refers to the moderate position or the middle ground between two extremes, e. g. excess and lack. See Primavesi and Rapp, *Aristoteles*, 101.

²⁷ *Nicomachean Ethics II:1106:25–35*.

²⁸ *Nicomachean Ethics II:1106b*, *The Works of Aristotle*, translated into English under the editorship of W. D. Ross (London: Oxford University Press, 1915). The “mean” in Aristotelian terms means the moderate position or middle ground between too much and too little.

²⁹ *Nicomachean Ethics II:5–6*.

³⁰ Alasdair MacIntyre, *After Virtue*, 2nd ed. (London: Duckworth, 1985), 191, cited in Daniel Statman, “Introduction to Virtue Ethics,” in *Virtue Ethics: A Critical Reader*, ed. Daniel Statman (Edinburgh: Edinburgh University Press, 1997), 1–41, here 15. See also MacIntyre, “The Nature of the Virtues,” in *Virtue Ethics*, ed. Stephen Darwall (Malden, MA: Blackwell,

notes that from ancient to contemporary conceptions of virtue ethics, virtues are regarded as “those character traits that are essential to living a fulfilling human life, a life in which one both cares about the right things and has the wisdom and skill to act intelligently about those things.”³¹ Julia Annas also regards virtues as “dispositions with an affective aspect, involving the emotions, and an intellectual aspect, involving the development of practical reasoning.”³² The virtues are to some extent states in which a person is, on which basis one could be said to be courageous, kind, generous, just, loving, and the like.³³ Philippa Foot notes that, in the moral sense of the word, as inspired by Aristotle and Aquinas, a virtue is virtuous when it is beneficial to its possessor and others, if it involves the “goodness of the will,” and if it functions as a corrective to human passions and temptations that are harmful.³⁴

Joseph Kotva, a theological ethicist, similarly defines virtue as a state of character or character trait acquired over time, which contributes to the human good. The virtues, in their plurality, involve both the intellect and the will, both the rational and affective parts of the self. The virtues are the “tendencies, dispositions, and capabilities necessary to the human good, to the best kind of human life.”³⁵

b) Virtue Ethics: Description

We shall now move from defining and describing the term “virtue” to describing virtue ethics as an ethical theory. Daniel Statman notes that the major distinguishing factor between virtue ethics and other ethical theories is that, in virtue ethics, “*the basic judgments in ethics are judgments about character*.”³⁶ In praise of the virtue-ethical approach, Statman argues that virtue ethics is more congenial than the deontological approach to ethics because it sufficiently recognizes the significance of people as moral agents – their differences, their subjectivity, their emotions, and their social contexts.³⁷

2003), 148. Statman and Klein argue that MacIntyre is the most influential virtue ethicist (Daniel Statman, “Introduction to Virtue Ethics,” 34, n. 93 and Sherwin Klein, “Platonic Virtue Theory and Business Ethics,” *Business and Professional Ethics* 8 [1989] 59–92, here 59).

³¹ Daniel C. Russell, “Introduction,” in *The Cambridge Companion to Virtue Ethics*, ed. Daniel Russell, Cambridge Companions to Philosophy (Cambridge: Cambridge University Press, 2013), 1–6.

³² Julia Annas, “The Virtues” in *The Morality of Happiness*, ed. Julia Annas (New York: Oxford University Press, 1995).

³³ Annas, “The Virtues.”

³⁴ Philippa Foot, *Virtues and Vices and other Essays in Moral Philosophy* (Oxford: Oxford University Press, 2002).

³⁵ Joseph J. Kotva, *The Christian Case for Virtue Ethics* (Washington: Georgetown University Press, 1996), 38.

³⁶ Statman, “Introduction,” 7 (emphasis original).

³⁷ Statman, “Introduction,” 8.

Stan Van Hoof, similarly, states that “virtue ethics theorizes the characteristic states of the [moral] agent which lead to action, deeming those that lead to morally good actions or, more broadly, socially acceptable actions, to be virtues, and those that lead to unacceptable or morally bad actions as vices.”³⁸ In this way, virtue ethics looks away from the concept of moral duty and its consequences to understanding the moral life of persons, exploring motives, inner states, character and its enrichment.³⁹ The virtue of a person forms her/his quest for self-realization and connects one’s reason and motivation, which determine one’s actions.⁴⁰ In this light, virtue is a “necessary condition both for seeing moral facts and for being a moral agent.”⁴¹

Similarly, Harrington and Keenan note that virtue ethics as an ethical theory, unlike other ethical theories, is primarily concerned with the morality of “persons” more than the morality of particular “actions.”⁴² In virtue ethics, the question is not about what actions are morally permissible, but about who we are and what we should become. The tripolar questions that describe and summarize virtue ethicists’ concerns are “Who are we?” “Who ought we to become?” and “How are we to get there?”⁴³ Virtue ethics, therefore, is concerned with the entirety of a person’s identity and character, both in personal and social life. Rules, principles, and commands are relevant in virtue ethics only to the extent that they illustrate or exemplify certain valued or disvalued inner character dispositions of persons⁴⁴ or as they help in character development.

John Christman, from a socio-political point of view, notes that virtue theory begins with the conception of the ideal human life, in which the person flourishes, i.e. enjoys the highest degree of moral happiness as the fundamental moral good.⁴⁵ In this sense, character traits or virtues are defined, which are thought to be necessary for leading this flourishing life or attaining the good life. Practices, institutions, and communities are evaluated on the basis of how they make such a development towards flourishing possible, and how they meet the demands of the virtues.⁴⁶ The greatest achievement of an individual, a community, an institution, or a state is, therefore, to ensure that people flourish and attain the good life as conceived in virtue ethics. In this socio-political construal, virtue ethics conceives human beings as “fundamentally social beings,

³⁸ Stan Van Hoof, “Introduction,” in *The Handbook of Virtue Ethics*, 2–3.

³⁹ Stan Van Hoof, “Introduction,” 3.

⁴⁰ Stan Van Hoof, “Virtue and Identity,” in *The Handbook of Virtue Ethics*, 161.

⁴¹ Stan Van Hoof, “Virtue and Identity,” 161.

⁴² Harrington and Keenan, *Paul and Virtue Ethics*, 3.

⁴³ Harrington and Keenan, *Paul and Virtue Ethics*, 3.

⁴⁴ Metz, “The Virtue of African Ethics,” 395.

⁴⁵ John Christman, *Social and Political Philosophy: A Contemporary Introduction* (London and New York: Routledge Taylor and Francis Group, 2002), 16.

⁴⁶ Christman, *Social and Political Philosophy*, 16.

Index of Biblical and Extracanonial References

Old Testament

Genesis		2 Kings	
3	155	10:9	179
6:9	179	Job	
7:1	179	17:8	178
12:3	164	28:28	205
15	164	Psalms	
15:6	164	7:12	178
17:1–14	164	11:7	178
18:18	164	14:1	184
18:23	178	62:13	178
18:25	178	116:5	178
20:11	205	129:8	226
Exodus		135:4	226
19:5	226	145:17	178
23:6–8	179	146:7	179
Deuteronomy		Proverbs	
4:20	226	1:7	96, 102, 205, 207
7:6	226	1:8	155
11:2	155	10:28	178
14:2	226	12:12	205
16:19	179	12:17	178
32:4	178	13:11	205
Joshua		15:5	155
4:2	155	15:10	155
9:2	155	19:20	155
10:2	155	29:27	178
10:3	155	Isaiah	
Judges		11:2	96, 102, 205
5:11	178	24:16	179, 205
16:3	155	26:7	205
1 Samuel		26:16	155
12:22	226	33:6	96, 102, 205
24:18	179	53:11	179, 181
2 Samuel		Jeremiah	
7:24	226	12:1	178
		23:5	179, 181

23:5–6	179		
23:6	179		
30:14	155		
33:15	179		
Ezekiel			
23:45	179		
37:23	226		
Daniel			
12:3	183		
		Micah	
		6:8	155
		Habakkuk	
		2:4	183
		Zechariah	
		9:9	179

New Testament

Matthew		23:41	83
1:19	182	23:47	180
5:45	182		
9:13	181	John	
10:41	181, 183	5:30	177, 182
13:17	182	14:12–14	222
13:43	183	17:15	182
13:49	183		
20:4	180, 181	Acts	
23:28	183	2:3	85
23:29	182	3:12	105, 206
23:33	182	3:13	182
25:37	183	3:14	181
25:46	183	4:19	180, 181
27:19	180	7:52	181, 182
27:24	180	10:2	105, 206
		10:7	105, 206
Mark		10:22	182
2:7	182	14:14	181
2:17	181	15:1ff	164
5:15	156	15:1–11	165
6:20	180	17:23	105, 206
		21:20	226
Luke		22:14	181, 182
1:6	182	23:3	226
1:17	158	24:15	181
1:18	140, 252	26:25	156
1:75	83		
2:25	182	Romans	
5:35	182	1:5	99
11:48	111	1:17	165, 183, 184
12:57	180, 181	1:18	193
15:7	182	2:1–16	118
16:15	183	2:13	183, 184
18:9	183	3:10	87, 183, 184
18:14	183	3:22	165
20:20	183	3:24	113, 185, 186

- 3:25 165
 3:26 165, 181, 182, 184, 185
 3:27–28 82, 85, 186
 3:28 113, 165, 185
 3:30 165, 185
 4:2–5 113
 4:2–6 82, 85, 186
 4:3 165
 4:5 165
 4:9 165
 4:11 165
 4:13 165
 5:1 165, 185
 5:6–7 183
 5:7 87
 5:16–19 185
 5:18 184, 186
 5:18–19 183, 185
 5:18–19 ff 184
 5:19 185, 186
 6:7 185
 6:10 185
 6:11 185
 6:18 185
 6:19 185
 6:22 118
 7:12 182, 184
 7:16 227
 7:18 227
 7:21 215, 227
 8:10 184
 8:14 184
 8:15 160
 8:29 41
 9 230
 9:12 82, 85, 186
 9:30 165
 9:30–10:21 230
 10:4 165, 185
 10:6 165
 10:10 165
 11 230
 11:16 113
 11:26 193
 12:3 64, 156, 160
 12:13 227
 12:16 156
 12:17 227
 12:20 227
 13 118
 13:3 114
 13:11–14 166
 14:12 227
- 1 Corinthians
 3:13–14 112
 5:6 227
 6 259
 6:11 85
 7:1 227
 7:8 227
 7:17–20 165
 7:26 227
 9 55
 9:22 207
 11:1 41
 12 230
 13 230
 14 230
 15:34 83
 16:11 227
- 2 Corinthians
 3:3 42
 3:9 185
 5:17 166, 184, 307
 9:5 160
 9:8 112
 13:5–7 212
 13:7 215, 227
- Galatians
 1:14 226
 2:1–10 165
 2:16 82, 85, 113, 163, 165, 185, 186
 2:17 185
 2:21 113, 185
 3:2 23
 3:3 23
 3:5 23
 3:6 163, 164
 3:7–9 164
 3:8 163, 185
 3:11 163, 183, 184
 3:14 23
 3:21 185
 3:24 163
 3:24–25 39
 3:26–28 166
 4:6 23
 4:18 227
 5 23, 197
 5:2 163
 5:5 163, 185
 5:16 23
 5:18 184
 5:22 190

- 5:22–23 42, 101
 5:25 23
 6:1 23
 6:8 23
 6:9 215, 227
 6:12–13 163
 6:15 166
- Ephesians
 1:8 158
 2:5–10 166
 2:8–9 82, 85, 113, 186
 2:8–10 117, 211, 227
 2:10 109, 112, 114, 116, 167, 228
 4:24 83, 185
 4:31–32 42
 5:9 185
 5:11 117
 5:13 158
 5:21 245, 246
 5:21–31 245, 246
 5:21–6:9 51, 236, 245
 5:24 246, 247
 5:25 50
 5:26 246
 6:1 66, 181, 184
 6:14 185
- Philippians
 1:7 181, 184
 2:3 156
 2:12–13 120
 3:9 165
 4:8 36, 181, 184, 198, 214
 4:8–9 42
- Colossians
 1:10 112, 117
 3:12–15 156
 3:12–17 42
 3:18 66, 247
 3:18–4:1 51, 236, 245
 3:20 66
 4:1 180, 181
 4:6 214
- Philemon
 9 140, 252
- 1 Thessalonians
 2:10 80, 83, 156, 183
 4:3 54
 5:18 54
- 2 Thessalonians
 1:6 180, 181
 2:17 112
 3:13 215
- 1 Timothy
 1:5 118
 1:7 91
 1:9 78, 170, 184, 185, 207
 1:10–11 170
 1:13–14 113
 1:19 118
 2:2 91, 100, 106, 188, 189, 194, 213
 2:3 225, 231, 232
 2:8 239
 2:8–15 51, 236, 245
 2:9 73, 136, 137, 157
 2:9–10 64
 2:10 100, 117, 120, 220, 221, 227
 2:11 245
 2:12 252
 2:14 239
 2:15 64, 73, 136, 239, 246
 3:1 221
 3:1–12 246
 3:2 64, 131, 136, 140, 158, 159, 243
 3:4 213
 3:6 188
 3:8 214
 3:10 292
 3:11 214
 3:12 188
 3:16 76, 81, 91, 97, 98, 100, 106, 194
 4:1–4 112
 4:3–5 157
 4:7 100, 101, 106, 188, 194
 4:7–8 195
 4:8 188, 194
 4:10 90, 91
 4:12 112, 120, 212
 5:4 91, 246
 5:9 239
 5:10 111, 114, 118, 120, 220, 227
 5:10–11 221
 5:14 239
 5:24 220
 5:25 220
 6:2 120
 6:3 96, 100, 106, 188, 195
 6:5 96, 97, 100, 188, 195, 207
 6:5–6 93
 6:6 96, 100, 188, 195
 6:6–10 157

- 6:11 77, 81, 96, 100, 101, 105, 167, 171,
172, 185, 188, 195
- 6:17–18 111
- 6:17–19 119, 157
- 6:18 120, 215, 217, 220
- 2 Timothy
- 1:5 239
- 1:7 64, 137, 159, 160
- 1:9 110, 111, 113, 115, 166, 221
- 1:14 85
- 2:16 193, 207
- 2:21 120, 221
- 2:22 77, 81, 86, 91, 167, 171, 172, 185
- 3:5 93, 96, 97, 100, 188, 195, 196,
207
- 3:12 97, 100, 106
- 3:14 172
- 3:16 77, 81, 86, 167, 171, 172, 185
- 3:17 110, 120, 221
- 4:4 110
- 4:7 185
- 4:8 77, 78, 81, 87, 167, 172, 182, 184
- 4:14 111
- Titus
- 1:1 11, 79, 83, 87, 92, 93, 94, 95, 96,
97, 98, 99, 100, 101, 102, 104,
106, 123, 139, 188, 189, 190, 191,
192, 194, 195, 196, 199, 201, 202,
209, 211, 235, 251, 322
- 1:1–2 186, 189, 190, 203, 323
- 1:1–3 101, 193, 224, 315
- 1:1–4 190, 248, 324
- 1:1–5 2, 190, 260
- 1:1–8 168
- 1:2 68, 123, 190, 203
- 1:3 123, 124
- 1:3–4 65
- 1:4 124, 126, 251
- 1:5 124, 139, 140, 157, 219, 251
- 1:5–8 239
- 1:5–9 246
- 1:6 124, 261
- 1:6–9 300, 324
- 1:7 123, 124, 131, 139, 145, 168, 292
- 1:7–8 139, 149, 161, 173, 187, 300
- 1:7–9 168
- 1:8 17, 64, 69, 71, 73, 78, 79, 83, 84,
86, 87, 92, 124, 130, 131, 132,
136, 140, 142, 145, 158, 159, 167,
168, 170, 173, 175, 184, 185, 186,
189, 243, 244, 261, 311
- 1:9 123, 124, 125
- 1:9–16 110
- 1:10 115, 124, 125, 244
- 1:10–16 216, 328
- 1:11 97, 115, 125, 246, 253
- 1:12 124, 125, 157, 261
- 1:12–13 259
- 1:13 91, 123, 125, 244, 251, 255, 259
- 1:14 123, 125
- 1:15 125, 126, 148
- 1:15–16 116, 299, 300
- 1:16 81, 93, 96, 97, 110, 111, 112, 113,
114, 115, 116, 120, 123, 124, 125,
126, 211, 215, 216, 222, 223, 229,
230, 233
- 2 110
- 2:1 124, 125, 241, 242, 243, 249, 251,
256
- 2:1–8 239
- 2:1–9 231
- 2:1–10 51, 56, 64, 65, 66, 67, 68, 112,
116, 230, 236, 240, 242, 245,
248, 249, 251, 260, 324
- 2:1–14 68, 230
- 2:1–15 99, 230
- 2:2 65, 69, 73, 92, 123, 124, 125, 126,
130, 132, 136, 140, 142, 159, 213,
214, 242, 249, 252, 256, 261
- 2:2–6 17, 67, 72, 146, 149, 152, 157, 161,
247, 251, 261, 292, 300
- 2:2–10 66, 243
- 2:3 126, 133, 140, 146, 249, 252, 259
- 2:3–4 140, 146, 256, 261
- 2:3–5 239, 261, 293
- 2:4 64, 65, 69, 71, 73, 74, 124, 126,
130, 132, 133, 136, 140, 159, 161,
242, 252, 260, 261
- 2:4–5 141, 239, 249, 257, 260
- 2:5 64, 65, 69, 71, 73, 120, 123, 124,
126, 130, 133, 136, 141, 142, 146,
147, 157, 212, 231, 239, 245, 246,
247, 250, 251, 253, 257, 261, 328
- 2:6 64, 65, 69, 72, 73, 113, 124, 126,
130, 133, 136, 142, 147, 157, 213,
242, 254, 258, 260, 261
- 2:7 110, 111, 112, 113, 114, 115, 116,
119, 120, 124, 125, 126, 142, 161,
192, 211, 213, 222, 223, 229, 234,
235, 254, 258, 292
- 2:7–8 212, 213, 214, 216, 221, 228, 229,
251, 256
- 2:8 112, 123, 126, 199, 200, 214, 251,
257, 258, 328

- 2:9 66, 67, 123, 125, 126, 161, 242,
250, 255, 261
- 2:9-10 251, 255, 258
- 2:10 65, 123, 124, 125, 126, 161, 200,
231, 251, 257, 292, 328
- 2:10-14 63
- 2:11 83, 123, 125, 126, 199
- 2:11-12 81, 106, 107, 134, 143, 144, 174,
186, 194, 195, 196, 221, 300
- 2:11-13 195
- 2:11-14 64, 65, 66, 68, 71, 82, 83, 96, 97,
103, 115, 145, 149, 150, 161, 169,
187, 190, 192, 193, 201, 215, 248,
260, 290, 294, 299, 300, 307,
314, 315, 324, 325
- 2:11-15 110, 148
- 2:11-3:7 68
- 2:12 17, 38, 39, 49, 54, 56, 62, 63, 64,
65, 67, 68, 69, 71, 72, 73, 77, 78,
79, 80, 81, 82, 83, 84, 86, 92, 93,
94, 95, 97, 98, 99, 100, 101, 105,
106, 123, 124, 125, 127, 128, 134,
135, 136, 137, 138, 140, 142, 143,
144, 146, 147, 148, 149, 150, 156,
157, 160, 162, 167, 169, 170, 171,
173, 174, 175, 181, 185, 186, 188,
189, 190, 192, 193, 194, 195, 197,
199, 200, 202, 203, 207, 218,
222, 230, 244, 261, 289, 292,
301, 310, 311, 320, 321, 327, 328
- 2:12-14 36, 102, 175, 187, 189, 323
- 2:13 63, 123, 124, 126, 127, 149, 150,
200, 201, 203, 295
- 2:13-14 147, 200
- 2:14 63, 110, 111, 112, 114, 115, 116, 117,
119, 120, 125, 126, 127, 150, 186,
199, 200, 211, 215, 216, 217, 221,
222, 223, 226, 227, 230, 234,
235, 244
- 2:15 124, 125, 126, 127, 196, 241, 251
- 3 77, 110, 118
- 3:1 111, 112, 113, 114, 116, 117, 124,
125, 126, 127, 211, 216, 217, 221,
222, 224, 230, 231, 234, 235,
251, 325, 328
- 3:1ff 230
- 3:1-2 64, 66, 82, 308
- 3:1-8a 148
- 3:1-13 67
- 3:2 124, 125, 126, 127, 161, 292
- 3:3 82, 123, 124, 125, 127, 199, 200,
216, 259
- 3:3-5 166, 167, 230
- 3:3-6 77
- 3:3-7 36, 37, 39, 63, 78, 84, 86, 119,
158, 170, 190, 194, 211, 230, 244,
248, 260, 290, 299, 300, 307,
311, 313, 314, 315
- 3:4 123, 124, 126, 127, 200
- 3:4-6 65
- 3:4-7 38, 39, 110, 135, 193, 194
- 3:4-8 193, 324
- 3:5 38, 76, 77, 81, 82, 83, 85, 110,
111, 114, 115, 124, 125, 127, 167,
169, 170, 171, 173, 185, 186, 199,
200, 221, 222
- 3:5-6 64, 160
- 3:5-7 36, 117, 227
- 3:5-8 221
- 3:6 63, 123, 124, 199, 200
- 3:6-7 117
- 3:7 63, 68, 76, 77, 81, 82, 83, 85,
123, 126, 127, 150, 167, 170, 171,
172, 173, 185, 186, 190, 199, 221
- 3:8 87, 111, 113, 114, 115, 116, 117, 119,
120, 123, 124, 125, 126, 127, 128,
158, 166, 167, 199, 211, 217, 218,
222, 224, 227, 231, 232, 235,
244, 308, 323, 325
- 3:8-13 251
- 3:9 128, 244
- 3:9-11 216
- 3:10 125, 128
- 3:11 123, 124, 128
- 3:12 124
- 3:12-15 2
- 3:13 128
- 3:14 111, 112, 113, 114, 116, 117, 119,
120, 123, 124, 125, 128, 189, 190,
200, 211, 217, 218, 219, 221, 222,
223, 233, 234, 235, 291, 315, 325
- 3:15 124, 126, 128
- Hebrews
- 1:14 182
- 10:38 184
- 12:23 183
- 13:2-3 227
- James
- 1:27 227
- 2:15 227
- 2:16 227
- 3:13 158
- 5:6 183
- 5:16 183

1 Peter		2:8	182
2	118	2:9	105, 206, 207
2:9	36	3:11	105, 206
2:14	114	3:11–13	207
2:18–3:7	51, 236, 245		
2:23	83, 182	1 John	
3:1	246	1:9	181, 182
3:7	254	2:1	182
3:12	182	2:29	182
3:13	226	3:7	182
3:18	181, 182	3:12	182
4:7	156, 157		
4:8	157	3 John	
4:9	227	5–6	227
4:18	183		
		Jude	
2 Peter		15	193
1:3	36, 105, 206	18	193
1:3–8	207		
1:4	29, 36	Revelation	
1:5	36, 41	2:10	77
1:5–7	36	2:11	183
1:6	105	15:3	182
1:7	105, 207	16:5	181, 182
1:13	180, 181	16:7	181, 182
2:6	207	19:2	181, 182
2:7	182		

Apocrypha

Baruch		3:19	155
4:4	155	5:23	155
		16:14	140, 252
2 Esdras		Sirach	
9:15	178	16:3	179
1 Maccabees		Tobit	
2:24	226	3:2	178
2 Maccabees		4:17	178
4:2	226		
3 Maccabees		Wisdom of Solomon	
2:31–32	207	2:10–18	179
4 Maccabees		2:18	179
2:16	155	3:1	179
2:18	155	3:10	178
2:21–23	155	5:1	179
2:23	155	5:15	179
3:17	155	8:7	155
		9:11	155
		10:12	205

Apostolic Fathers

1 Clement	
51:2	83
62:1	83

Index of Modern Authors

- Adewuya, J. Ayodeji 110
Amadi, Elechi 271, 276, 281, 282, 283, 284,
285, 286, 287, 301
Annas, Julia 9, 11, 12, 13, 32, 92, 101, 200,
201, 203, 263, 264
Anscombe, G. E. M. 24
Anton, Paul 1
Aquinas, Thomas 79, 191, 219, 255
Arichea, Daniel C. 191
Aune, David E. 236, 258
- Baier, Annette 33
Balch, David L. 236, 237, 239, 257
Barclay, John M. G. 143
Barclay, William 191, 192, 213, 215, 243, 254
Barrett, C. K. 68
Bassler, Jouette M. 63, 70, 71, 81, 112, 113,
114, 213
Bennema, Cornelis 233
Biermann, Joel D. 16
Bilezekian, Gilbert 252
Birch, Bruce C. 62, 144, 146, 174, 329
Bird, Michael F. 260
Bitrus, Daniel 281, 282
Bondi, Richard 43, 135, 192, 201
Bray, Gerald 74, 87, 107, 108, 120, 148
Brennan, Tad 14, 15, 16
Brooten, Bernadette J. 239
Brown, Colin 180, 184, 185
Brox, Norbert 92
Bujo, Benezet 278, 297
Bultmann, Rudolph 161
Burridge, Richard A. 66
- Carmody, Denise Lardner 72
Cessario, Romanus 44, 232
Chan, Lucas 3, 4, 5, 7, 41, 44, 45, 46, 47, 101,
121, 133, 134, 189, 192, 195, 253, 258, 287
Charles, J. Daryl 36
Christensen, Sean 143
Christman, John 10
Clouch, Paul 286
Cocking, Dean 129, 139, 295, 329
- Coffey Tousley, Nikki 230, 233
Collins, Raymond F. 229
Conzelmann, Hans 90, 108, 132, 159, 243
Cordova, Nelida Naveros 197
Crouch, James E. 237
Cunningham, David S. 161
- D'Angelo, Mary Rose 246
Dechent, H. 179
Dibelius, Martin 90, 108, 132, 159, 243
Dodd, C. H. 63
Donelson, Lewis R. 1, 62, 92, 96, 109, 135,
142, 150, 153, 156, 193, 203, 209, 212
- Ejizu, Christopher I. 276, 296, 312
Elliot, John E. 236, 237
Elliott, Matthew 139
Ellis, Stephen 278, 286
Engelmann, Michalea 188, 191
- Falconer, Robert 70
Fascher, E. 227
Fee, Gordon D. 38, 207
Fiore, Benjamin 72, 82, 85, 102, 103, 160,
186, 192, 229, 252, 257, 258
Fitzgerald, John T. 283
Foerster, Werner 90, 91, 92, 98, 193, 195,
204, 205, 206, 208
Foot, Philippa 9, 92, 100
Furnish, Victor Paul 6, 121, 122
- Gbadegesin, Segun 270, 280, 281, 299
Geisler, Norman 28
Genade, Aldred A. 2
Gloer, W. Hulitt 117, 169, 170, 227
Grätzel, Stephan 17, 19, 20, 21, 197, 232,
300, 308
Griffin, Hayne P., Jr. 168, 214
Grudem, Wayne 41, 42, 271
Grundmann, Walter 224, 225, 227, 228
Günther, Walter 95, 96, 193, 206, 207
Guthrie, Donald 61, 68, 132, 159
Gyke, Kwame 277

- Hanson, A. T. 94, 134
Harrington, Daniel J. 3, 4, 10, 41, 100, 103, 129, 132, 159, 195, 233, 257, 328, 329
Harrison, Percy N. 1
Hatton, Howard A. 191
Hauerwas, Stanley 44, 46, 101, 189, 195, 221, 235, 257, 300
Hays, Richard B. 66, 100, 144, 201, 329
Hendriksen, William 214
Herdt, Jennifer A. 46, 47, 300
Hering, James P. 236, 237
Herzer, Jens 37, 38, 64, 69, 137, 196, 308
Höffe, Otfried 19, 34
Hoklotubbe, T. Christopher 106, 107
Holtz, Gottfried 39
Holtzmann, Heinrich Julius 69, 89
Hoof, Stan van 10, 31, 32, 41, 61, 109, 257
Horn, Friedrich Wilhelm 8, 19, 22, 23, 36, 37, 38, 39, 103, 138, 165, 166, 167, 190, 196, 197, 198
Houlden, J. L. 70, 94
Huizenga, Annette B. 69, 72, 101, 119, 132, 135, 147, 156, 159, 192, 199, 238, 241, 242, 245, 261
Hultgren, Arland J. 94, 134, 188, 199
Hursthouse, Rosalind 34, 139
Hutson, Christopher R. 40
- Idowu, Bolaji E. 271
Inwood, Brad 15
- Jackson, Michael 294, 310
Johnson, Andy 137, 154, 155
Johnson, Luke Timothy 1, 118, 132, 146, 148, 172, 190, 191, 209, 219, 247, 253
Johnson, Samuel 276, 277
Jordan, Mark D. 26
Jülicher, A. 227
- Kallenberg, Brad J. 230, 233
Karris, Robert J. 197
Keenan, James F. 3, 4, 10, 40, 41, 61, 100, 103, 129, 132, 138, 150, 159, 195, 233, 257, 328, 329
Keener, Craig S. 226
Kent, Homer A., Jr. 95, 135
Klein, Sherwin 8
Knight, George W., III 80, 99, 112, 135, 192, 193, 202, 207, 230, 252, 254
Köstenberger, Andreas J. 2, 73, 105, 106, 120, 212, 213
Kotva, Joseph J. 9, 31, 41, 44, 45, 46, 47, 62, 63, 66, 101, 121, 122, 129, 130, 131, 132, 133, 140, 143, 144, 149, 150, 151, 159, 168, 174–175, 210, 236, 244, 287, 301, 328
- Krause, Deborah 327
Kunhiyop, Samuel W. 297, 309
Kyewalyanga, Francis-Xavier S. 273
- Lappenga, Benjamin J. 216
Lapsley, Jacqueline E. 329
Lauster, Jörg 39
Lea, Thomas D. 168, 214
LeMarquand, Grant 305
Leonard, A. G. 275
Liefeld, Walter L. 38
Lips, Hermann von 93, 98, 169, 207
Lock, Walter 77, 94, 134, 215, 224, 226
Louden, Robert B. 41, 129, 295, 329
Lovin, Robin W. 6, 212, 301, 311
Luck, Ulrich 131, 132, 140, 141, 142, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 243, 301
Lüdemann, Gerd 64, 69
Luther, Martin 191, 212
- MacDonald, Margaret Y. 141, 252, 253
MacIntyre, Alasdair 8, 17, 24, 31, 82, 138, 151, 279, 296
Maier, Harry O. 86, 200, 239, 240, 246
Malherbe, Abraham J. 67
Maloney, Linda M. 239
Manomi, Dogara Ishaya 238, 246
Marshall, I. Howard 62, 64, 66, 67, 68, 70, 71, 73, 81, 82, 83, 84, 89, 90, 91, 92, 93, 96, 97, 99, 100, 101, 108, 114, 137, 139, 154, 155, 156, 157, 158, 188, 204, 205, 206, 207, 208, 212, 226
Matera, Frank J. 68, 70, 94, 100, 194, 195
Mattison, William C., III 4
Mbiti, John S. 274, 275, 277, 278, 285, 298, 301, 309, 313
McDavid, William 203
McDonald, Ian J. H. 37, 38, 49
McInerney, Ralph 28
Meilaender, Gilbert 40, 143, 174, 193
Metuh, Emefie Ikenga 313
Metz, Thaddeus 5, 10, 272, 274, 275
Midgley, Mary 22, 23
Miller, James D. 65
Moe-Lobeda, Cynthia 329
Mott, Stephen C. 62, 63, 83, 101
Mounce, William D. 68, 72, 73, 83, 92, 101, 102, 114, 115, 135, 191, 200, 212, 224, 225, 228, 241, 243, 255, 256
Musschenga, Albert W. 44, 296
Mutschler, Bernhard 91, 92

- Newman, Barclay M. 49
 Nichols, Aidan 28
- Oakley, Justin 129, 139, 295, 329
 Oden, Thomas C. 38
 Odozor, Paulinus I. 270, 271, 272, 275, 277,
 278, 279, 280, 293, 297, 300, 301, 306,
 307, 313, 314, 315
 Olupona, Jacob K. 276, 278, 297
 Osiek, Carolyn 62, 239, 293
- Paris, Peter 279
 Parsons, Susan Frank 72
 Perkins, Larry J. 104
 Pietersen, Lloyd K. 104
 Pinches, Charles 235
 Plummer, Alfred 39, 158
 Portefaix, Lilian 238, 263
 Porter, Jean 25, 26, 27, 28, 29, 30, 31, 42
 Porter, Stanley E. 236
 Price, James L. 68
 Primavesi, Oliver 8, 14, 16, 18, 19, 20, 21
- Quell, Gottfried 75
 Quinn, Jerome D. 65, 66, 67, 68, 79, 80, 83,
 110, 111, 132, 135, 139, 140, 141, 142, 151,
 156, 159, 160, 173, 205, 207, 212, 213, 230,
 245, 247, 248, 250, 251, 252, 254, 255,
 257, 261
- Rabens, Volker 143, 174, 193
 Rapp, Christof 8, 14, 16, 18, 19, 20, 21
 Rasmussen, Larry L. 62, 144, 146, 174, 329
 Ray, Stephen G., Jr. 225
 Reydams-Schils, Gretchen 154
 Rist, John M. 25
 Roberts, R. C. 42, 135, 192
 Röder, Jörg 118
 Roitto, Rikard 67
 Roloff, Jürgen 93
 Russell, Daniel C. 9
- Saarinen, Risto 17, 54, 168, 186, 217, 282
 Sampson, Peter 34
 Sandbach, F.H. 15
 Sanford, Jonathan J. 27, 32, 33
 Schlatter, Adolf 89
 Schnelle, Udo 164, 165, 166
 Schrage, Wolfgang 37, 91, 142, 144, 159,
 160, 161
 Schrenk, Gottlob 75, 76, 175, 176, 177, 178,
 179, 180, 181, 182, 183, 184
 Schüssler Fiorenza, Elisabeth 239, 240
- Schwarz, Roland 90
 Seebass, Horst 75, 76, 179, 180
 Sell, Jesse 94
 Senghor, Leopold Sedor 277
 Sidgwick, Henry 25, 26, 27, 30
 Slote, Michael 14, 16, 233
 Smith, Claire S. 68, 79, 80, 134, 135, 192,
 196, 241, 250, 261
 Smyth, Herbert Weir 101, 250
 Sofola, J.A. 272, 273, 274, 276, 285, 286,
 287, 288, 301
 Solevåg, Anna Rebecca 136
 Sparks, Irving Alan 134
 Spicq, Ceslas 63, 69, 71, 80, 81, 132, 142,
 152, 154, 157, 160, 175, 176, 178, 179, 180,
 181, 184
 Spohn, William C. 40, 41, 47, 48, 138, 150
 Standhartinger, Angela 37
 Statman, Daniel 8, 9, 11
 Steele, Richard B. 117, 118, 230
 Stefaniw, Blossom 229
 Stock, Eugene 221
- Tanner, Kathryn 150
 Taylor, Richard 33
 Theobald, Michael 165, 308
 Thornton, Dillon T. 170
 Towner, Philip H. 1, 62, 63, 64, 65, 66, 68,
 70, 71, 73, 81, 84, 85, 89, 90, 91, 92, 93,
 96, 97, 98, 99, 100, 101, 105, 108, 115, 116,
 117, 135, 137, 140, 142, 155, 189, 192, 194,
 196, 200, 202, 224, 226, 227, 228, 242,
 260, 312
- Uzukwu, Lochukwu 270
- Van Nes, Jermo 2, 235
 Verhey, Allen 201
 Verner, David C. 258
 Vine, W.E. 99
 Vogel, Manuel 78
- Wagener, Ulrike 69, 70, 146
 Wainwright, John W. 89
 Wall, Robert W. 117, 118, 230
 Wax, Trevin 203
 Wells, Kyle B. 101
 Wendland, Ernst R. 69, 190, 196
 Westerholm, Stephen 36
 Westfall, Cynthia L. 231
 Wibbing, Siegfried 64, 151, 152, 153, 154,
 155, 157, 158, 159, 160, 301
 Widgery, Alban G. 25

- Wieland, George M. 83
Willimon, William H. 46, 300
Wilson, Douglas 104, 119
Wilson, Jonathan R. 43, 44, 49
Wilson, Stephen G. 2
Winter, Bruce W. 71, 152, 253, 255, 259, 261
Witherington, Ben, III 1, 99, 238
Wolter, Michael 163, 164, 165
Wright, Tom 3, 34, 84
- Yarbrough, Robert W. 73, 74, 87, 107, 120,
144, 172, 189, 213, 214, 216, 219
- Yearly, Lee H. 47
Young, Frances 1, 100, 119, 135, 201, 238,
242, 245, 248, 255
- Zahn, Theodor 1
Zamfir, Korinna 178
Ziesler, J.A. 76, 77, 78, 82
Zimmermann, Ruben, 49, 50, 51, 52, 53,
54, 55, 57, 64, 121, 123, 139, 168, 172, 199,
222, 236, 245, 246, 248, 249, 251, 258,
259, 315

Subject Index

- action(s), moral 25, 45–46, 53–55, 112, 134, 147–48, 151, 162, 169, 192, 208, 213–14, 220–22, 235–36, 243–44, 247–52, 258, 264, 290, 321–24, 329
- African ethics 5, 267–317
- African biblical hermeneutics 5, 325
- African biblical virtue ethics 293, 305–17, 325
- African Traditional Religion 269–76, 297, 301, 312–15
- ancestor(s) 95, 277–78, 282, 296–98, 302–4, 312–14
- appropriation 24, 55, 58, 64, 114, 129, 161, 221, 235, 240–41, 260–65, 292–317
- ἀρετή 36–38, 41, 48–49, 65, 83, 86, 92, 176, 196–198, 208, 242, 323, 326
- attitude 16, 20, 47, 66, 89–91, 93, 95–96, 118, 138, 152, 157, 184, 204–5, 207–8, 272, 289, 291, 298–99, 312–13, 315
- authorship, *see* Titus, letter to
- barrenness 302
- “being” (vs. “doing”) 13, 23, 31, 39, 45, 57, 60, 117, 131–32, 138, 140–41, 144–46, 162, 168–69, 174, 188–89, 195, 198, 204, 209–10, 217, 231, 243–44, 248–50, 252, 257, 264, 290–91, 298–99, 311, 315, 319, 321–24
- biblical ethics, *see* ethics, biblical
- bürgerliches Christentum* 37, 89–90, 188
- burial, proper burial 286, 298, 304
- cardinal virtues 14–16, 25, 27–29, 56, 62–63, 70, 76, 83–84, 86, 103, 130, 134, 138, 144, 147, 152–55, 158, 163, 167, 176, 190, 197, 242, 261, 301–2, 311, 327–28
- African 276–77, 301–2
- character, *see* virtue(s)
- child(ren), childhood 16, 118, 124, 126, 136, 141, 146, 221, 242, 246, 250, 253, 260, 264, 274, 279–80, 284, 293–94, 301–4, 306
- Christ-event 22, 23, 36–37, 40, 54, 294–96, 299–300, 308, 327
- and δικαιοσύνη 81–82, 88, 169–74, 181–82, 187–88, 290
- and εὐσέβεια 91, 97–98, 100, 103–4, 108, 192–98, 200–203, 208–9, 290–91, 312–15, 322–23
- and household codes 248, 260
- and καλὰ ἔργα 108–12, 114–18, 120, 216, 218–19, 221–24, 234–36, 291, 323
- and σωφροσύνη 63–64, 67, 71, 73, 134–35, 137, 142–43, 145–46, 162, 290, 310, 321
- Christian, early 109, 134–35, 142, 156–60, 180–186, 206–8, 226–28, 293, 327
- Christian ethics, *see* ethics, Christian
- commonplace 46, 75, 88, 111, 160–62, 244, 289–92, 321–22
- communal, community (-based, -oriented), communitarianism 11–12, 23, 43, 129, 138, 161–62, 201–2, 229, 233, 270–81, 284–85, 287–88, 295–97, 301–11, 321–23
- concessions 305–10, 313
- conscience 53, 118, 125
- consequentialist/consequential 12–13, 32–33, 40, 147, 201, 234, 257, 263, 328
- continuity 273, 276, 297, 302–4, 312
- Crete 2, 66, 87, 116, 124, 157, 170, 192, 199, 219, 251, 259, 261
- day-to-day 46, 87, 107, 195, 280, 292, 321
- *See also* commonplace
- deontology/deontological 9, 13, 32–33, 40–41, 53, 58, 145, 147–48, 150, 175, 201–4, 212, 231–32, 257, 263, 271, 280, 328–29
- δικαιοσύνη 14, 38, 75–88, 124, 163–188, 290, 311, 322
- *See also* cardinal virtues
- divorce 262, 279, 302
- “doing” (vs. “being”) 15, 23, 74, 131–32, 162, 168–69, 188, 195, 210, 215, 217, 220, 243–44, 249–50, 264, 290–91, 298–99, 315, 321, 324,
- *See also* action, moral

- elderly men 125, 140, 146, 251, 252, 256, 293–94
- elderly women 126, 140–41, 146, 251, 252–53, 256, 259, 293–94
- emotions, emotional, feeling, affective 8–9, 16–17, 47, 139, 155, 282, 310
– *See also* fellow-feeling
- ethical norms, *see* norms, ethical
- ethics
– African ~, *see* African ethics
– African biblical virtue ~, *see* African biblical virtue ethics
– biblical ~ 3–4, 36–43, 52, 108–9, 121, 201–2, 295, 310, 317, 327, 329
– Christian ~ 25–31, 33, 36–43, 46–47, 84, 129–30, 143, 149–50, 201–2, 271, 327–28
– Eudamian ~ 18–19
– New Testament ~, *see* ethics, biblical
– Nichomachean ~ 7–8, 17–18
– virtue ~, *see* virtue ethics
- ethnic/ethnological 34, 268, 270–71, 274, 278–81, 306–7
- εὐδαιμονία 22, 38, 196, 231, 233–234
- Eudamian ethics, *see* ethics, Eudamian
- εὐσέβεια 88–109, 188–210
– *See also* cardinal virtues
- excess and deficiency (*Übermaß und Mangel*) 8, 18, 22
- exegethics 55–60, 128, 289, 319–20, 326
- fellow-feeling 273, 276, 281, 307, 310
– *See also* emotions
- flourishing 10–13, 18–23, 31, 38–39, 45, 88, 122, 128–129, 151, 190, 196, 232–234, 263, 265, 275, 284–285, 288, 295, 297, 302, 304, 306–307, 309, 311, 319, 323, 328
– *See also* εὐδαιμονία
- Four S Schema 267–88, 317, 325
- fruit, fruitful 113–15, 117, 184, 190, 219–20, 227, 233–34
- God 25–30, 39, 41–42, 65, 73, 75, 77, 79–80, 82–84, 89–108, 111, 123, 136–37, 139, 145, 155, 164, 169, 173, 177–87, 203, 205–6, 212, 226, 231, 253, 299, 306, 312–15
- god, gods
– in Greco-Roman context 79–81, 90, 92, 104, 204–5
– in African context 278, 285, 288, 297, 299, 301–2, 312–14
- godliness, *see* εὐσέβεια
- good works, *see* καλὰ ἔργα
- Greco-Roman 23, 58, 79, 81, 90, 93, 105, 108, 152–54, 175–78, 204–5, 224–25, 239–40, 310–12, 327
- habit/habitation 13, 15, 16, 20, 23, 45, 113, 128, 176, 236, 307, 311, 323
- happiness, *see* flourishing
- Hausa 280–84, 286,
- Hellenistic, *see* Greco-Roman
- heredity/hereditary 269, 274, 299–300, 307
- holistic 296
- household codes 236–265
- “How do I/we get there?” 10, 13, 44, 195, 204, 296
- Igbo 270, 275, 281, 283–85, 300, 313
- implicit ethics 49–56, 59, 121, 241, 258, 320
- impotent, impotence 302–3
- individual, individualism 10–11, 14, 21–23, 31, 40, 43–45, 47, 52, 55, 153, 160, 167, 180, 201–2, 232–34, 267, 274–75, 277–78, 287–88, 295–96, 301–3, 305–7, 309, 311, 328,
- initiation rites 293–94, 302, 310, 312
- inner disposition 41, 60, 119, 128, 140, 146, 150, 160, 168, 170, 200, 209, 211, 218, 264–65, 291, 298, 312, 319, 321–22
- Jewish 52, 58, 79, 91, 97, 102, 107, 154–56, 163–67, 178–80, 182, 186, 205–6, 225–26, 237
- justification, *see* δικαιοσύνη
- καλὰ ἔργα 56, 109–121, 125, 210–236, 291, 315, 322–23
- living-dead 277–78, 296–97, 300–301, 303, 312–13
- mean/median 8, 15, 17–18, 22, 153
- moral action, *see* action, moral.
- negotiations 305–17
- New Testament ethics, *see* ethics, biblical
- Nicomachean ethics, *see* ethics, Nicomachean
- norms, ethical, in Titus 123–128
– “be/being” (εἶναι), *see* “being” (vs. “doing”)
– abominability/detestability (βδελυκτός) 125, 211, 223
– accusation (κατηγορία) 124
– adorn, decorate (κοσμεῖν) 126

- all (“in all things, in every aspect, everything, all”) (πᾶς, πάντα) 126, 142, 161, 186, 192, 211–13, 216–17, 235, 251, 254, 258, 292
- anger (ὀργίλος) 124, 131, 292
- apostle (ἀπόστολος) 54, 95, 99, 123, 139, 161, 189, 192, 199, 202, 235, 251
- authority/command (ἐπιταγή) 124
- avoid, have nothing to do with (περίστημι) 128
- bath (baptismal) (λουτρόν) 77, 82, 85, 127, 169
- beyond reproach (ἀκατάγνωστος) 126, 213
- bishop/overseer (ἐπίσκοπος) 69, 73, 83, 124, 131–32, 136–37, 139–40, 145, 149, 157–58, 161, 168, 173–75, 311
- blameless(ness) (ἀνέγκλητος) 124, 292
- blasphemy (βλασφημέω) 82, 126, 141, 146–47, 231, 251, 253, 257, 328,
- bully/violence (πληκτης) 124
- careful/intentional, be (φροντίζειν) 114, 117, 127, 227
- child-loving (φιλότεκνος) 126, 146, 242, 250, 253, 256
- children, believing/faithful (τέκνα ἔχων πιστά) 124, 260
- circumcision (περιτομῆς) 125
- command/direct (διατάσσω) 124
- confession/profession, undeniably (ὁμολογεῖν) 125, 194
- conscience (συνείδησις) 125, 215, 299
- Crete/Cretans (Κρήτη, Κρής) 58, 124, 137–38, 157, 218, 223, 251
- debate, foolish (ζήτησις) 128
- debauchery (ἄσωτία) 124, 154
- deceivers (φρεναπάται) 125
- defilement (μιαίνω) 125, 299
- denial (ἀρνέομαι) 68, 125
- desires, sinful (ἐπιθυμία) 37, 68, 82–83, 127, 135, 143, 174, 195, 200–201
- dignity/honorability/seriousness (σεμνός, σεμνότης) 125, 213–14, 256
- disobedience (ἀπειθής) 82, 125, 170, 223, 229
- disqualification, being unfit (ἀδόκιμος) 125, 211
- disregard, look down upon (περιφρονεῖν) 127
- division, schism, factionalism (αἰρετικός) 128
- doctrine/teaching (διδασκαλία) 98, 125, 213–14, 234, 256, 258, 291, 299, 324
- drunkenness/addition to wine (πάροικος) 124, 292
- elder (office) (πρεσβύτερος) 124, 140, 145, 168, 219
- elderly men (πρεσβύτες), *see* elderly men
- elderly women (πρεσβυτίς), *see* elderly women
- election (ἐκλεκτός) 79, 83, 87, 123, 161, 191–92, 199, 202–3, 208, 235
- envy (φθόνος) 82, 127, 170
- evil wild beasts (κακά θηρία) 125, 157–58, 259
- example, pattern (τύπος) 110, 126, 212, 229
- exhortation/encouragement (παρακαλεῖν) 124, 133, 142, 254
- faith, faithfulness, belief (πίστις, πιστεύω) 79, 83, 95, 98–99, 101–2, 106, 110, 115, 118, 123, 124, 163–67, 189–92, 242, 249–52
- faithful saying (πιστός ὁ λόγος) 124, 222, 231
- fight, quarrel (μάχη) 128
- foolishness (ἀνόητος) 82, 127
- genealogy (γενεαλογία) 128, 244
- gentleness (πραΰτης) 82, 127, 170
- glory (of God) (δόξα) 96, 127, 149–50, 162, 190–91, 198, 203–4, 289–90, 295
- God (θεός) 77–78, 91, 95, 123, 136–37, 139, 141, 145, 175, 178–81, 187, 202, 205–6, 231–32
- godliness, *see* εὐσέβεια
- going astray, being misled (πλανώμενοι) 82, 127
- good works, works (ἔργον, ἔργον ἀγαθόν, καλὰ ἔργα), *see* καλὰ ἔργα
- good, goodness (ἀγαθός, καλός) 126, 224–28, 250
- grace (χάρις) 64–65, 68, 126, 130, 134–35, 137, 143–44, 147–48, 174–75, 185–86, 199–200, 300, 321
- greediness (αἰσχροκερδής) 115, 124
- hatred (στουγητός, μισεῖν) 82, 127, 170
- healthy speech (λόγον ὑγιῆ) 126, 213–14, 256
- healthy/sound (doctrine) (ὕγιαινεῖν) 125, 213–14, 249, 299
- heirship/inheritance (κληρονόμος) 127, 150–51
- holiness, purity (ἀγνός) 126
- Holy Spirit (πνεῦμα ἅγιος) 77, 82–83, 85, 127
- home-working (οἰκουργός) 126, 242–43, 250

- hope (of eternal life) (ἐλπίδι ζωῆς αἰωνίου) 102–3, 123, 150–51, 189–90, 203,
- hospitality (φιλόξενος) 113, 124, 213, 221, 292, 300, 315
- household/home (οἶκος) 120, 125, 137, 243
- *See also* household codes
- human beings/people (ἄνθρωποι) 125, 186, 199–200, 231–35, 292
- humility/meekness (ἐπεικτής) 82, 127, 170
- husband of one wife (μιᾶς γυναικὸς ἀνὴρ) 124
- husband-loving (φίλανδρος) 126, 146, 242, 248, 250, 253, 256
- idle talkers (ματαιολόγοι) 125
- insistence, speaking confidently (διαβεβαίωμα) 127
- integrity, soundness (ἀφθορία) 126, 213–14, 229, 256
- Jesus Christ (Ἰησοῦς Χριστός) 123, 149–50, 203–4, 295
- knowledge (ἐπίγνωσις, οἶδα) 79, 92–102, 104–8, 123, 189–95, 198–200, 202–3, 205–8, 312, 323
- law (pertaining to), lawyer (νομικός) 128
- lawlessness/iniquity (ἀνομία) 127, 150, 216, 222, 230
- lazy gluttons (γαστέρες ἀργαί) 125, 157–58, 259
- learn (μανθάνειν) 112, 116, 128, 217–19, 221–22, 233
- liar (ψεύστης) 125, 157, 259
- love (ἀγάπη, φιλέω) 126, 146, 242, 249–50, 252, 256
- loving what is good (φιλάγαθος) 124
- loving-kindness (φιλανθρωπία) 127
- malice (κακία) 82, 127, 170
- manifestation, appearance (ἐπιφάνεια, ἐπιφάνεια) 126
- master (δεσπότης) 66–67, 126, 136, 138, 144, 250, 255, 258
- memory, to remember (ὑπομνήσκω) 127
- mercy/compassion (ἔλεος) 118, 127, 169
- mind/intellect (νοῦς) 125, 215, 299
- misappropriation (νοσιφίζω) 126
- myths and commandments, Jewish (Ἰουδαϊκοὶς μύθοις καὶ ἐντολαῖς ἀνθρώπων) 112, 125
- need, necessity (χρεία) 128
- opponent (ἐναντίος) 126, 228–29
- peaceability (ἄμαχος) 82, 127, 170
- perseverance/endurance (ὑπομονή) 126, 146, 242, 249–50, 252, 256
- perversion (ἐκστρέφω) 128
- pleasure (ἡδονή) 82, 127, 170, 259
- profit/gain (κέρδος) 125
- profitability/usefulness (ὠφέλιμος) 128, 231–33, 234–35, 244, 308
- prophet (προφήτης) 125
- purification, cleansing (καθαρίζω) 117, 127, 148, 150, 200, 215–16, 221, 226, 230
- purity/cleanliness (καθαρά) 125, 148
- put forth, bring forth/out, devotion to (προΐσθημι) 128, 217–19, 222
- readiness (for every good work) (ἔτοιμος) 127, 216–17, 221
- rebellion (ἀνυπότακτος) 124
- rebirth, regeneration (παλιγγενεσία) 54, 77, 82, 85, 127, 227
- rebuke/convict (ἐλέγχειν) 113, 125
- redemption (λυτρώω) 117, 127, 150, 215, 226–27, 230
- reject, refuse (παρατείωμαι) 128
- renewal (ἀνακαινώσις) 54, 77, 82–83, 85, 127
- reverence (ιεροπρεπής) 126
- righteousness/justice (δικαιοσύνη), *see* δικαιοσύνη
- rulers/authorities (ἀρχὴ ἐξουσία) 82, 113, 127, 148, 308
- satisfaction, well-pleasing (εὐάρεστος) 126, 250
- savior/salvation (σωτήρ, σωτήρος, σόζω) 82, 98, 124, 202
- self-condemnation (αὐτοκατάκριτος) 128
- self-control, discipline (ἐγκρατής) 64, 71, 124, 130, 139
- self-control/sensibleness/self-discipline (σωφροσύνη), *see* σωφροσύνη
- self-giving (of Christ for us) (δίδωμι ἑαυτοῦ) 127, 216, 230
- self-will/stubbornness (αὐθάδης) 124
- set right/correct (ἐπιδιορθόω) 124, 219
- shame (ἐντρέπω) 126, 229, 251, 258, 328
- sin, wrong (ἁμαρτάνω) 128
- slander (διάβολος) 126, 133, 242, 250, 252
- slave/servant (δοῦλος, δουλεύω)
 - as calling 123, 139, 251
 - as social status 66–67, 123, 136, 231, 243, 250–52, 255, 258
 - serving desires 123, 133, 242, 249–50, 252, 259
- speaking against (ἀντιλέγειν) 125

- special, chosen (people) (περιούσιος) 127, 147, 150, 200
 - stewardship (οικονόμος) 124, 145, 175
 - strife, discord (ἔρις) 128
 - submission, obedience (ὑποτάσσω) 67, 126, 146, 239, 245–48, 250, 253–55, 257–58, 261–63, 324
 - teaching what is good (καλοδιδασκάλους) 126, 133, 242, 250, 252
 - temperateness, soberness (νηφάλιος) 73, 125, 146, 242, 250, 252, 255–56
 - testimony/witness (μαρτυρία) 125, 244
 - Titus (person) (Τίτος) 73, 110, 115–16, 124, 142, 161, 212–15, 223, 229, 251, 254, 256, 293
 - trustworthiness, faithfulness (πιστός) 41, 124
 - truth (ἀλήθεια, ἀληθής) 79, 102, 104, 107, 123, 191–95, 202–3
 - unbelief/faithlessness (ἀπίστοις) 125
 - unfruitfulness, unproductivity (ἄκαρπος) 128, 190, 233
 - ungodliness (ἀσέβεια) 82–83, 123, 135, 143, 193–94, 200–201
 - unprofitability, uselessness, vanity (ἀνωφελής, μάταιος) 128, 244
 - warning, admonition (νουθεσία) 128
 - wine, addiction to (οἶνω πολλῶν δεδουλωμένας) 126, 133, 242, 249–50, 252, 259, 261
 - wish, desire (βούλομαι) 127
 - Word (of God) (λόγος) 123, 141, 146–47, 231, 251, 257
 - worthlessness, evil (φαῦλος) 126, 228–29
 - young men (νέος, νεωτέρος), *see* young men
 - young women (νέος, νέας), *see* young women
 - zeal, enthusiasm (ζηλωτής) 110, 127, 215–16, 223, 225–26, 230
- otherworldly 162, 187, 189–90, 294, 297, 320
- παιδεία 38, 63, 106, 134–35, 156, 219, 221
- polygamy 302
- progressive-negotiated ethics 305–17
- righteousness, *see* δικαιοσύνη
- self-control, *see* σωφροσύνη
- sense(s) of character 48, 268–69, 274–80
- service(s) of character 48, 268–69, 285–88, 299–300
- slaves 66–67, 136, 231, 238, 242–43, 250–52, 255, 258, 292–93
- source(s) of character 48, 268–69, 269–74
- spiritual, spirituality 158, 206, 230, 275, 313
- *See also* virtues, spiritual
- stereotypes 274, 306–7
- Stoics 14–16, 96, 175, 225
- symbol(s) of character 48, 268–69, 280–85
- σωφροσύνη 61–75, 129–163
- *See also* cardinal virtues
- tandem(s) 113, 119, 209, 244, 254, 290, 292–94
- telos 96
- in African ethics 294–97, 302–4
 - in virtue ethics 12, 23, 31, 44–45, 47
 - with δικαιοσύνη cognates 187, 290, 322
 - with εὐσέβεια cognates 189–91, 193–95, 197–98, 202–4, 209, 322–23
 - with καλὰ ἔργα cluster 234, 236, 323
 - with σωφροσύνη cognates 131, 148, 149–51, 162, 289, 320–21
 - *See also* “Who ought I/we to become?”
- tension(s) 111, 245, 262, 294–302, 303, 305–16
- Titus, letter to 1–5, 7, 10
- authorship 1–3
- Übermaß und Mangel, see* excess and deficiency
- vice(s) 10, 25–26, 170, 211, 262, 274, 307
- virtue(s) 7–24, 54
- definition 47
 - in Aquinas 27–30
 - in Aristotle 16–23
 - in Augustine 25–26
 - in Plato 14
 - in the Stoics 14–16
 - moral 8, 16–18, 29–30, 42, 173, 249, 276
 - natural 27–28, 30, 103
 - spiritual 30, 33, 178
- virtue ethics 6–48
- characteristics of 44–47
 - definition 48
 - historical dimensions 13–32
 - neo-Aristotelian 6–7, 32–36
 - New Testament ethics and 36–42

- “Who am I?”/ “Who are we?” 10, 44, 151,
195, 201, 204, 296–97, 306, 324
“Who ought I/we to become?” 10, 44, 151,
196, 204, 296–97, 319, 324
worldly/worldliness 37, 65, 82, 135, 200,
300
– *See also* otherworldly
worldview 302, 304–5
- Yoruba 270–71, 276, 282, 284–85, 288, 299
young men 72–73, 110, 133–34, 142, 147,
162, 229, 242–43, 250, 254–55, 258, 293
young women 141–42, 146–47, 231, 242,
253, 255–57
- Zaar 280, 284, 298
Zeno 15

Wissenschaftliche Untersuchungen zum Neuen Testament

Edited by Jörg Frey (Zürich)

Associate Editors:

Markus Bockmuehl (Oxford) · James A. Kelhoffer (Uppsala)
Tobias Nicklas (Regensburg) · Janet Spittler (Charlottesville, VA)
J. Ross Wagner (Durham, NC)

WUNT I is an international series dealing with the entire field of early Christianity and its Jewish and Graeco-Roman environment. Its historical-philological profile and interdisciplinary outlook, which its long-term editor Martin Hengel was instrumental in establishing, is maintained by an international team of editors representing a wide range of the traditions and themes of New Testament scholarship. The sole criteria for acceptance to the series are the scholarly quality and lasting merit of the work being submitted. Apart from the specialist monographs of experienced researchers, some of which may be habilitations, *WUNT I* features collections of essays by renowned scholars, source material collections and editions as well as conference proceedings in the form of a handbook on themes central to the discipline.

WUNT II complements the first series by offering a publishing platform in paperback for outstanding writing by up-and-coming young researchers. Dissertations and monographs are presented alongside innovative conference volumes on fundamental themes of New Testament research. Like Series I, it is marked by a historical-philological character and an international orientation that transcends exegetical schools and subject boundaries. The academic quality of Series II is overseen by the same team of editors.

WUNT I:

ISSN: 0512-1604

Suggested citation: WUNT I

All available volumes can be found at
www.mohrsiebeck.com/wunt1

WUNT II:

ISSN: 0340-9570

Suggested citation: WUNT II

All available volumes can be found
at www.mohrsiebeck.com/wunt2



Mohr Siebeck
www.mohrsiebeck.com



