2010

# Lifecode: An Examination of the Shape, the Nature, and the Usage of the Oikoscode, a Replicative Nonformal Learning Pattern of Ethical Education for Leadership and Community Groups

Thom Wolf
*Andrews University*

Thank you for your interest in the

**Andrews University Digital Library**

**of Dissertations and Theses**.

ABSTRACT

LIFECODE: AN EXAMINATION OF THE SHAPE, THE NATURE, AND THE
USAGE OF THE OIKOSCODE, A REPLICATIVE NONFORMAL
LEARNING PATTERN OF ETHICAL EDUCATION FOR
LEADERS AND COMMUNITY GROUPS

by

Thom Wolf

Chair: Erich W. Baumgartner

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation


Andrews University

School of Education


Title: LIFECODE: AN EXAMINATION OF THE SHAPE, THE NATURE, AND THE
USAGE OF THE OIKOSCODE, A REPLICATIVE NONFORMAL LEARNING
PATTERN OF ETHICAL EDUCATION FOR LEADERSHIP AND
COMMUNITY GROUPS

Name of researcher: Thom Wolf

Name and degree of faculty chair: Erich W. Baumgartner, Ph.D.

Date completed: May 2010


Problem

The problem investigated in this study is how the oikoscode (*Haustafeln*), a

pattern of ethical education replicated by earliest Christianity, can be developed into a

theoretical model. The oikoscode is the lifestyle pattern, the lifecode of attitudinal

framing and behavioral conduct that guided earliest Christianity, the generation of the

first 25 years after the resurrection of Jesus.


Method

For this study in theory construction, Lynham's five-phased (conceptual

development, operationalization, application, confirmation or disconfirmation, and

continuous refinement and development) theory-building recursive system was used, delimited to only two of the five phases, conceptual development and operationalization. Data regarding the shape, the nature, and the usage of the replicative pattern, evidenced by missional leaders Peter, James, Paul, and others in their New Testament writings, were gathered building on the seminal works of Seeberg, who rediscovered the code; Bultmann, who decoded the pattern's logic; Carrington, who argued the coherence, thought sequence, and parallel order of the primitive catechism; and Selwyn, who gave what became a classic exploration, reflective of the familiar faith-love-hope triad, and extensive tabulation of the *paraenesis*.

Results

First, this study uncovered the seed-plot for living life that was replicated by the transformational movement of earliest Christianity, the lifecode that, like some ancient inscription, had been mislaid, shattered, and scattered over time, but in the first half of the 20th century was rediscovered, decoded in its logic, categorized, and displayed.

Second, as part of a *bricoleur* exercise in "disciplined imagination," these basic findings were developed into an informed conceptual framework called the "Universal Disciple," a Building/Body or Temple/Jesus graphic. This explanatory graphic conceptualizes the ancient, authoritative, and global-standard catechetical code for use in contemporary situations.

Third, the Universal Disciple is operationalized by eight components with 40 memorable indicators, translating the lifecode into a set of measurable components.

Key Words: *bricoleur,* Bultmann, Carrington, conceptualization, *Deponentes,* earliest Christianity, ethical instruction, global ethic, *Haustafeln*, *Halakhah*, *imitatio*

*Christi,* lifecode, New Testament ethics, oikoscode, operationalization, *paradosis*, *paraenesis,* Seeberg, Selwyn, *Subiecti,* theory building, Universal Disciple, *verba Christi*, *Vigilate.*

Andrews University

School of Education

LIFECODE: AN EXAMINATION OF THE SHAPE, THE NATURE, AND THE
USAGE OF THE OIKOSCODE, A REPLICATIVE NONFORMAL
LEARNING PATTERN OF ETHICAL EDUCATION FOR
LEADERSHIP AND COMMUNITY GROUPS

A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Thom Wolf

May 2010

LIFECODE: AN EXAMINATION OF THE SHAPE, THE NATURE, AND THE
USAGE OF THE OIKOSCODE, A REPLICATIVE NONFORMAL
LEARNING PATTERN OF ETHICAL EDUCATION FOR
LEADERS AND COMMUNITY GROUPS

A dissertation
presented in partial fulfillment
of the requirements for the degree
Doctor of Philosophy

by

Thom Wolf

APPROVAL BY THE COMMITTEE:

_____     _____
Chair: Erich W. Baumgartner, Ph.D.      Dean, School of Education
                                        James R. Jeffery, Ph.D.


_____
Member: James Tucker, Ph.D.


_____
Member: Edgar Elliston, Ph.D.


_____     _____
External:                                Date approved

TABLE OF CONTENTS

LIST OF TABLES

# LIST OF FIGURES

ACKNOWLEDGMENTS

Roxie, Jewel, and Jessie, Willa Mae Travis, Jay and Inez Armstrong, Jim and Joan Shelton, Robert and Becky Duran, Dave and Pam Thomas, Tosh and Luz Garcia, Harold and Debbie Bullock, Art Delgado, Mike Gonzales, Gary Wilson, Betty Barba, Anton Mendoza, Bea Robles, Robert and Norma Martinez, Ernie and Issie Ybarra, Norm and Carolyn Sillman, Enrique Monreal, Ralph and Pam Neighbour, Chris and Karen Crossan, Brian and Linda Petersen, Dave and Linda Mushegan, George and Lucy Valdez, Aldo and Cecelia Caruso, John and Irene Aguilar, Darlene Reza, Mary Fisher, Clydette Powell, Steve and Mona Walker, Phil and Claudia Busbee, Dennis and Holly Hair, Betsy Cunningham, John and Karen Primuth, Steve and Laura Smith, Randy and Pam Kluver, Bobbie and Elaine Fudena, and Viv and Ieda Grigg. Space is not allowed for more, but time would fail me to name all those who have written the pattern on my heart.

The OCMS summers at Oxford University were foundational to this dissertation: Chris Sugden, David Green, John and Cherry Balchin, David and Carolyn Bishop; as well as Robert Edgerton, University of California Los Angeles; and Elvin Hatch, University of California, Santa Barbara. The touch of friendships begun in Southeast Asia from Singapore to Chiang Mai, Thailand, are also in the pages that follow: Jerry and Bobbye Rankin, Clyde and Elaine Meador, Bill Smith, Curtis Sergeant, and David Garrison.

Academic and community leaders, including those at University of Southern California, California Baptist University, Azusa Pacific University, Fuller School of Intercultural Studies, Library of Fuller Seminary, Grand Canyon University, Canyon Institute of Advanced Studies, Biola University, Golden Gate Seminary, Kim School of Intercultural Studies, Union University, University of California, Berkeley, Stanford

University, and Harvard University: Donald McGavran, Ralph Winter, Alan Tippett, Goeffrey Bromiley, Robert Ellwood, Jr., Bill Crews, Rick Durst, John Shouse, Sam Simmons, Sam and Nancy Williams, David and Faith Kim, Paul and Becky Kim, Tom Steffan, Barbara Small, Bill Williams, Paul Kaak, Neil Cole, Andrews Jones, Darrell Blaine, Alan Cross, Scott and Beth Harris, Ed and Kelly Kang, and John and Evelyn Lo.

In South Asia, those who have fed and helped the little bird on the window sill of India: Vishal and Ruth Mangalwadi, Sunil Sardar, Shiv Kumar, David Lall, Nitin Sardar, Jag Mohan Singh Verma, Balchandra Mungekar, Ravindra Panth, Gail Omvedt, Braj Mani, Dinesh Kumar, John Dayal, R. B. Lal, Pramod Ranteke, Ivan and Silvia Kostka, Suzana Andrade, Sunil Kumar, Victor Paul, Kancha Ilaiah, Edward and Vandana Masih, Tikkum Singh, Wilson Geisler, Mike and Janet Chandler, Mohit and Monica Gupta, Amit Tandi, and Mujibur Rehman; and those village women in the foothills of the Himalayas who taught us another way to sign the pattern. Lastly, our New Delhi Greater Kailash family: Greg and Daizy Byrnes, Sammy; and also, Kheem and Deepki Singh, and Simran.

Debra Fisher and Jonathan Baumgartner, in a providential world, were time sensitive angels. Because Debra's contribution was not official does not mean it was not absolutely crucial and deciding; and because Jonathan's was not academic does not mean it was not essential for completion. Bonnie Proctor, as the gatekeeper of detail, excellence, and protocol, is recognized by many; I came know her guardian shield hides a quiet smile for others' accomplishments and a trojan work ethic that makes the extraordinary appear ordinary.

James Tucker, Edgar Elliston, and Erich Baumgartner: tutors they truly were, guardians and guides, who watched over me. If you find any creativity here, remember that Dr. Tucker created the vehicle for the possibility to find expression. If there is any wholeness in the argument, know that Dr. Elliston has a gift of asking immovable questions. And if there is any benefit in the global conversation from this dissertation, then thank Dr. Baumgartner. His Austrian attention to detail stands unabated for all he mentors. Like a family doctor, he knew his patient. Like a player coach, he exuded an enthusiasm for a good finish. And like a tough sergeant, I always knew he had the larger battle in mind, and my best interests at heart – always a professor I could count on, now a person I count as friend, ever a student of the lifecode.

CHAPTER I

INTRODUCTION

What is the best way to live life on this planet? That is the question of the global conversation in the 21$^{st}$ century (Wolf, 2006). The answer to that same question by earliest Christianity catapulted that nascent movement into an enduring and history-altering phenomenon. Some have located the primary cause for the spread of the Christ-movement as economic, while others preferred political or social explanations. Throughout the 20$^{th}$ century and into the 21$^{st}$ century, significant voices have articulated the centrality of spiritual (worshipview) and intellectual (worldview) factors for any deep cultural transformation (worldvenue) such as the ancient world experienced with the coming of primal Christianity (Brinton, 1965; Edwards, 1927; Harrison, 2000; Hiebert, 2008; Huntington, 1996a; Jaspers, 1951; Küng, 2005; Stark, 1996, 2008; Sztompka, 1994, pp. 235-249; Taylor, 2007).

Whatever it was, earliest Christianity, the generation of the first 25 years of the movement that celebrated the resurrection of Jesus, was not a random occurrence. The reason given for its success by those who were part of that rapidly replicating movement was that they had an answer, a patterned answer, to the question, What is the best way to live life on this planet? Their answer appears in the letters of the community known to us as the New Testament. It was a living answer passed on like a spiritual DNA, replicating itself in a very personal but systemically fractal way; it was a pattern of life-flourishing everywhere it was received and acted on. This dissertation is about that answer.

**Background of the Problem**

Though the concept of consilience has been around since the High Middle Ages,

when the Harvard philosopher biologist E. O. Wilson (1998) first published *Consilience:*

*The Unity of Knowledge*, he introduced many of us to a new word. As argued by Wilson,

the two-time Pulitzer Prize-winning myrmecologist, consilience is the unity of all

knowledge (literally: "a jumping together of knowledge" from *con*: "with, together" +

*salire*: "to leap"), the theory that all of nature is organized by simple universal laws of

physics to which all other laws and principles can be reduced. Framed from William

Whewall's 1840 *The Philosophy of the Inductive Sciences*, Wilson explains consilience

as the leaping together of knowledge that happens "by linking of fact-based theory across

disciplines to create a common groundwork of explanation." In a more general sense,

consilience is the leaping together of knowledge across disciplines that gives insights not

available from the study of just one discipline (E. O. Wilson, 1998, pp. 8-14; see also

Naugle, 2002).

From the first time I read E. O. Wilson's (1998) explanation I recognized a term

to describe some of the most energizing, challenging, and fruitful intellectual experiences

across my life. In Wilson's terminology this dissertation is an exercise in consilience.

That is, it is in league with those critical public ethicists who "take what we know from

science and case histories and attempt to arrive at wise judgments about public policy and

social behavior." For example, he sees active philosophers divided into roughly three

classes: theoretical neuroscientists, intellectual historians, and social critics or public

philosophers, which includes ethicists (J. Q. Wilson, 1993). Therefore my work here is

that of a Wilsonian active thinker, the social critic or public philosopher, intent on

making use of a tool that has existed but has been largely unused; in this case, the ethical education tool I call the oikoscode (see also Murdock, 1945, pp. 123-42; 1957, pp. 664-87; White, 1969).

This dissertation is an examination of the educational ethical pattern of the missional leaders of earliest Christianity, the foundational spiritual and moral life pattern which I have called the oikoscode or the lifecode, so that it can be developed into a conceptual theoretical framework which can be operationalized for widespread, common use. For me this study has been birthed out of consilience through a threefold leaping together of knowledge from (at first sight, perhaps) seemingly unrelated fields or areas of interest.

Three Currents Towards Consilience

The three decades-long currents toward consilience that formed the background of the problem addressed here are (a) the unanswered question of how Paul and others of earliest Christianity were able to do what they did within the time span in which they did it; (b) my participation in the generational era-shift precipitated by the Tiananmen Square-Berlin Wall events of 1989; and (c) the global search for a world ethic. When these three currents converged, there was consilience. Knowledge from these three knowledge zones leaped together, and the insights evolved into this research on the oikoscode.

**A Persistent, Unresolved Leadership Issue**

First, there was the unanswered question of how Paul and others were able to do what they did within the time span in which they did it. That conundrum was a strong, persistent, and problematic leadership issue for me as a practitioner; and though it might

seem totally unrelated, perhaps that is the point. I was the "prosilient" sheep who nuzzled, prodded, and looked over the disciplinary knowledge fences for decades, but was never able to make any leap that yielded any significant insight.

The question I and my colleagues could not answer was: From our experience of how long it seems to take to bring about change, how were the first-generation leaders able to make, mature, and multiply such vibrant and strong persons in such a rapidly replicating movement (Barnett, 2002; Old, 1998)? Using just one leader as an example, How could Paul, the first-century change-agent leader, do what he did in a span of only 10 to 12 or 15 years' time – basically within the decade of the 50s A.D. (Barnett, 2007; Bowers, 1993, pp. 608-619; Thompson, 2000, pp. 365-382)?

That is, from a leader's point of view and participation, how could Paul enter place after place, introduce the message that compelled him, and then exit those places (forcefully or freely) so quickly, all the while leaving behind such tenacious and telling faith communities (Capps, Reeves, & Richards, 2007, pp. 94-106, 201-206, 215-225; Reymond, 2000, pp. 557-597; Riesner, 1998)? How did Paul and other leaders, such as John, Peter, and James, produce a social movement that was so distinctively radiant in personal and communal lifestyle, and so dynamically reproductive of leaders, that the transformative movement continued to not only survive, but flourish (Caird, 1955, pp. 106-155; Linton, 1952; Lonner, 1980; Rogers, 1995; Sinha, 1997, pp. 160-161; and Wolf, 1998)?

**An Era-Shift of Global History**

The second current that fed this dissertation was my participation in the generational era-shift historically in the years from Tiananmen Square 1989 to World

4

Trade Towers 2001 (Bauman & Klauber, 2000, pp. 273-303, 411-430, 431-448; Buhlmann, 1976; Casserly, 2005; Courtois et al., 1999). A full 8 years before 9/11, Harvard University historian Samuel P. Huntington in *World Affairs* journal had explained the nature of the coming new world order. It would be, Huntington heralded, a clash of civilizations (Huntington, 1996a; see also Armstrong & Goldstein, 1990; Senghaas, 2002, pp. 15-18, 56-63, 78-91). By that, Huntington meant that the coming century would be most deeply not about a struggle of economic theories or political systems; the 21st century would be characterized by a contest of ideas (see also Cowen, 2001, pp. 6-13, 194-197; Huntington, 1996b; Jenkins, 2002, 2006). It is not that politics or economics will be inconsequential, as the Iraqi War and the 2008 Wall Street collapse would forcefully illustrate. But according to Huntington, going forward the fount that primarily and deeply feeds the news will be neither merely economics nor politics, but culture—or more precisely, cultural values and spiritual roots (Küng & Ching, 1989; Pinkney, 2004). On that point, I agree (Wolf, 1975, 1980, pp. 153-76, 2000a, 2006, pp. 17-27). For Huntington (1996) was clear: Beneath every major civilization is a major world religion (pp. 40-48; see also Batchelor, 1994, pp. 14-15, 359-67; Bayly, 2000; Frawley, 2001; Gifford, 1995). It is those spiritualities or worshipviews, as I call them, which will act as the deep tectonic plates which determine the worldview fault lines which quake the future (Covell, 1986; Jaspers, 1951; Wolf, 2000a, 2000c, 2006).

**The Search for a World Ethic**

The third and last current that has fed into the problem addressed here is the search for a world ethic (Chomsky & Soper, 1999; Corning, 2003, 2005; Lloyd, 1981; Ruland, 2002; Taylor, 2007; Wolf, 1998). Simply put, globalization calls for a global

ethic. As the Swiss public intellectual Hans Küng of Tubingen University observes, globalization of the economy, technology, and communication has brought a globalization of problems (Küng, 1998; see also, Appiah, 2007; Sen, 2009; and Singer, 2004). Küng's (2005) contention is that globalization of the earth materially and socially must be accompanied by a global-standard ethic, morally and spiritually:

> Global ethic means the insistence on certain ethical standards which are elementary. Do not lie. Do not steal. Every human being must be treated humanely. What you do not wish to be done to yourself, do not do to others. Nonviolence, respect for life, fairness, justice, tolerance, mutual respect and partnership. . . . Without these ethical standards you get corruption in all fields. (Beamish, 2005, pp. 2-3; cf. Küng, 2005)

Quandaries now confront not only local constituencies but a global audience: diverse but pressing ethical complexities ranging, for example, from financial and labor markets to ecology, or say, from family intergenerational issues and intercommunity conflicts to organized crime. All societies are sick; but some are sicker than others (Bays, 1996; Edgerton, 1992, pp. 1-45, 188-209; Madan, 2006). So, are some ways more productive of life flourishing? Is there a better, or even a best way to live life on this planet? Once perhaps only an interesting philosophical question, that question has now become nothing less than an insistent practical question (Banfield, 1958; Bediako, 2000, pp. 303-23; Wolf, 2009a, pp. 1-7).

As an evangelical leader among Catholic, Buddhist, and secular humanist friends and neighbors in Los Angeles, California, for a quarter of a century, issues of common ground were part of everyday life. A decade of engaging the powerful and the poor in Southeast and South Asia has only heightened my awareness of the personal haunted hungers that feed the larger search for a global ethic. Küng's (2005) contention that the globalization of the earth brings with it an insistence to work out an elementary global-

standard ethic is eminently sensible to me (Al-Attas, 1979; Basheer, 1982; Chaudhuri, 1996; Mungékar & Rathore, 2007). The call for a globally appropriate place to stand, a moral space to call home, will surely only increase in volume and urgency as the 21$^{st}$ century proceeds (Beale, 2008; Mukhopadhyay, 2004; Pazimiño, 2008; Rae, 2000).

An Experiment in Consilience

With these decades-long mind themes I came to this study. The unanswered question of how Paul was able to do what he did within the time span in which he did it had nagged me without relief. I have been acutely aware of my participation in the generational era-shift historically. Then, the global search for a world ethic has been part of my intellectual and practical interests. Therefore, when I found that scholars had unearthed an underlying foundational stratum of earliest Christianity's pattern for living, a pattern that was easily remembered, could be responsibly replicated and seemed to consistently produce radiant lives, it was for me a consilient experience. What had seemed to be unrelated pieces of knowledge leaped together.

My fragmented agonies became a consilient fusion explosion. For I saw that the life pattern, which had so obviously impacted the masses of the first century, could be released into the life stream of this mega history-turning generation. The intense quest for a global ethic here had an accessible, articulate, and actualizing voice, and the unresolved "how" underlying Paul's life accomplishment was powerfully, even beautifully resolved. Thus, across disciplines and from wide life experiences, there formed a common consilient explanation. To me, it would prove to be an explanation that had to be more than a mere coincidence.

## Statement of the Problem

The problem investigated in this study is how the oikoscode (*Haustafeln*), a pattern of ethical education replicated by earliest Christianity, can be developed into a theoretical model. The oikoscode is the lifestyle pattern, the lifecode of attitudinal framing and behavioral conduct that guided earliest Christianity, the generation of the first 25 years after the resurrection of Jesus.

The oikoscode was originally intended to be easily remembered by new adherents, radiantly lived out by committed members, and responsibly replicated by all of that neo-priestly community, so others could also benefit from it and so the movement could continue to grow. There is no practical and accessible equivalent of the oikoscode today. The Universal Disciple has been conceived and constructed to solve that problem. The justification for this study, then, especially lies in the fact of the neglect of the translation of the oikoscode from academic investigations into vernacular experiences (Rosner, 1995; Schnackenburg, 1965; Selwyn, 1946; Wolf, 2000a).

The recognition of the existence of what I have designated as the oikoscode has been widely acknowledged in academic circles. The oikoscode has been extensively researched (Bultmann, 1924/1995; Davies, 1948; Furnish, 1968; Harnack, 1928; Hartman, 1987; Hotz, 1928; Lohse, 1980; Parsons, 1988, pp. 217-247; Rosner, 1995; Schnabel, 1992, pp. 267-297; Schrage, 1960, 301-335; Seeberg, 1903). In that sense, there is no problem. But there is a serious problem if there is no translation of that detailed and beneficial research to common life. It is the issue of finding a way to facilitate benefit for everyday life that justifies this study. To my knowledge I know of no other instrument such as the Universal Disciple pattern that has been conceptualized and

operationalized as a theoretical framework and a practical instrument to bridge the gulf between academic inquiries into the code and everyday applications of the code.

Without an appropriate theoretical framework there has been no effective way to leverage the lifecode and its humane benefits or personal life, interpersonal relationships, and the public square on the crucial question of the emerging global conversation: What is the best way to live life on this planet (Mills, 1959; Rosner, 1995; Wolf, 2009a, pp. 1-8)? However, with the development of the Universal Disciple pattern put forth here, there is the initiation of a concise, clear, and conveyable operational tool for the practical replication of the oikoscode for the flourishing of contemporary individuals, interpersonal relationships, and societies.

## Purpose of the Study

The purpose of this study is to uncover the original oikoscode in the writings of earliest Christianity, develop that lifecode conceptually, and operationalize it through my Universal Disciple model. It appears that the first-generation Christian community possessed the oikoscode as a spiritual and ethical life pattern that underlay the radiant life transformations and fed the community's vision as a missional movement. Leaders of the Jesus-is-the-Messiah movement, Paul, Peter, James, and others, demonstrate the existence of such a code in their epistles, which circulated among the movement's community-based groups around the Mediterranean Sea (Pohill, 1992). This study will unearth that pattern through a discussion of the foundational literature on the oikoscode, unfold an informed conceptual framework that can serve as a core explanatory container of the oikoscode for contemporary replication, and undertake an initial operationalization

9

of that code through what is called the Universal Discipleship, a graphic with eight

domains which contain domain-specific behavioral indicators.

## Goals of the Study

The goals of the study are three. The first is to see what has remained largely

unseen. I want this study to uncover the seed-plot from which sprang a field of fresh and

fragrant flowering of life for the classes and the masses in the first century in western

Asia, northern Africa, and southern and eastern Europe. The seed-plot, like a

subterranean code, is uncovered as the meticulous work of Seeberg (1903), Bultmann

(1924/1995), Carrington (1940), and Selwyn (1946) is followed in the the literature

review (chapters 3 and 4).

The second goal is to conceptually recreate that seed-plot so its invigorating

properties can capture hearts, liberate minds, and lift burdens of individuals, as well as

connect the world to a code proven to fructify life-flourishing. I have done this by

constructing the Universal Disciple, a graphic rendering of the mixed metaphor unique in

ancient history to earliest Christianity and rooted in the *verba Christi/*words of Jesus, the

Temple/Body image (John 2; Eph 2; 1 Pet 2). I will explain (chapter 5) how my research

into the primitive code in the New Testament writings resulted in the Universal Disciple.

This theory-building construct came to a consilient melding through the *bricoleur*

integration of Micah's prophetic standard for humane living: justice, mercy, and humbly

walking before our Creator; the faith-love-hope triad motif by Paul in his prayer and

instruction parallels; and the older research by Andrew Heffern I discovered regarding

the Jewish Diaspora's apologetic among Hellenistic neighbors.

The third goal is to activate a translation of the first century lifecode, by means of a recognizable body of teaching that will provide measurable components for transforming lives and reshaping cultures. In chapter 6 I will operationalize the Universal Disciple, my conceptualization of earliest Christianity's oikoscode, through the concept graphic, eight domains, and domain-specific indicators.

## Significance

The ultimate purpose of this dissertation is to see earliest Christianity's spiritual DNA spliced into the destiny of the 21$^{st}$ century. If that happens, then the spiritual-moral lifecode that so benefitted the peoples in the first-century world will be a veritable fountain for the global world (Chamblin, 1993; Charles, 1995; Wolf, 2000b). Thus, if this study actually uncovers the spiritual DNA of Christianity's original genetic code, presents a readily accessible picture of it, and demonstrates a practical way to put it into action, then it portends enormous implications for political, economic, social, educational, and spiritual leaders.

For political leaders and those charged with good governance, the universal disciple presents a best-citizen profile. All societies may be sick. But any society would be less sick and more wholesome if all its citizens were the kind of person modeled in the oikoscode (Edgerton, 1992; Root, 1996; Wolf, 2008a). The oikoscode, with its call to justice, mercy, and integrity, is made for the debate and discussions on lifestyle in the public square where courage, compassion, and honesty are too often in short supply.

If some business and economic leaders are unwilling to fully affirm that the Protestant ethic creates economic prosperity, it is well known and widely acknowledged among business persons and economists that a specifically biblical worldview is

associated with economic prosperity (Gupta, 2004; Harrison & Huntington, 2000). Historical and contemporary case studies of the application of the oikoscode in the marketplace will bring issues of business ethics and global standards into readily helpful contexts (Fernando, 2009).

Social and community leaders are often faced with intergroup conflicts. The earliest Christianity often received social backlash because it challenged social norms. But it also found favor with people because it consistently introduced rightness in persons, peace in social situations, and a sense of hope to conflicted impasses. In the global world, how to educate the coming generations into the global community will find an unsurpassed text in the lifecode that holds an unsurpassed record in transformation for those who come under its instruction (Bouwsma, 1990a, 1990b; Schmidt, 2001; Stark, 1996, 2001).

For spiritual leaders of the Christian community, the implications of a viral diffusion of the oikoscode is enormous. The documented pervasiveness of the oikoscode's triad of life in the New Testament writings and its comprehensive address to full living, invites the deepest theological examination, begs for the most compassionate pastoral implementation, and calls for the most pervasive missiological replication among all peoples. For anyone around the world who is concerned for others spiritually, the ancient oikoscode presents a fresh, proven, and most admirable invitation to a new spiritual standing and a new spiritual path, an experience and an ethic unsurpassed.

If this study uncovers the fractal shape of essential Christianity, and gives even some halting clues for practically conceptualizing and replicating it for the common good, I will be most grateful. For then politicians, those in the business world,

community leaders and educators, and spiritual leaders of many currently differing positions, will gain exposure to an instrument for human flourishing. In the lifecode of earliest Christianity, the global inquiry and dialogue about how to best live life on this planet is provided with a perennial standard for life as people yearn for, as God intends, and as Jesus opens; a life pattern that can be compared, evaluated, and recommended in the public square (Berger, 1999).

## Research Questions

The central question guiding this theory-building study is, How can the oikoscode of earliest Christianity be conceptualized and operationalized into a theoretical model? More specifically, this study will address the following questions:

1.  What is the lifecode of the first-generation Christian community as demonstrated in writings of leaders of earliest Christianity?

2.   How can the oikoscode of earliest Christianity be conceptualized in order to construct a theoretical framework of the code?

3.  In what way can a conceptualization of the oikoscode be operationalized so it can be replicated in the 21$^{st}$ century as it was in the first century?

## Methodology

As an experiment in theory building, I employ Lynham's (2002) applied theory-building model to inquire about the oikoscode for the purpose of developing theory. This is compatible with Lynham's general approach to theory building as being of an interactive inductive-deductive nature, a recursive system of five distinct phases: (a) conceptual development, (b) operationalization, (c) application, (d) confirmation or disconfirmation, and (e) continuous refinement and development of the theory. This

study, however, will be delimited to two of the five phases, the phases of conceptual development and operationalization, both of which serve to build a single coherent theory. Operationalization as used by Lynham is aimed at the development of a coherent theory, not, as is often the case, at only or specifically an application.

The conceptualization development phase draws from the research I reflected on in the New Testament documents, and from the literature of Seeberg (1903), Bultmann (1924/1995), Carrington (1940), and Selwyn (1946) which is reviewed in chapters 3 and 4. It will be noted that the detailed work of Selwyn is alloted with a separate chapter to properly address the amount of material and the way he addresses the oikoscode. The Universal Disciple model is my own core conceptual container for a theoretical construct. It is argued that when it is fully filled out, the Universal Disciple visually expresses everything essential in the oikoscode.

Chapter 5 unfolds the conceptualization in the Universal Disciple. In the mode of French anthropologist Levi-Strauss's *bricoleur*-theorist (*quilt-making*-theorist), I bring together three items which are unconnected in the literature, but which I consider relevant for my conceptualization. That is, from the moral standard for humanity benchmarked by the prophet Micah, the shape of the apostle Paul's prayer triads, and the three topics of Jewish Diaspora missional presentations that preceded and surrounded earliest Christianity, I quilt a new conceptualization of earliest Chistianity's primal lifecode (Dubin, 1978).

The operationalization of the Universal Disciple model in chapter 6 develops the basic triadic concept into a coherent theory complete with observable components. The operationalization of the Universal Disciple model is comparable to the research

methodology of the *U. S. News and World Report'*s *America's Best Colleges* rankings.

Thus the Universal Disciple is operationalized by use of the basic concept, assigning

eight domains, and locating domain-specific indicators. In operationalization of the

oikoscode I convert a theoretical framework into observable components.

**Delimitations**

The purpose of this theory-building study is to develop a theoretical model of the

oikoscode as patterned by the various leadership circles of earliest Christianity (the first

25 years following the resurrection). Therefore, although the oikoscode is demonstrated

throughout the movement's writings (1 Thessalonians, Galatians, Colossians and

Ephesians, Romans, 1 Peter, Hebrews, James), this study focuses on the code as

documented especially in Peter's first epistle, 1 Peter, and Paul's epistles Colossians-

Ephesians and Romans, since these are the core authorities which generate the basic data.

This study also confines itself to the two comprehensive phases of conceptual

development and operationalization because this is the state of the study thus far. It is

anticipated that future research will build upon this study's foundation by engaging

Lynham's (2002) additional three phases of application, confirmation or disconfirmation,

and continuous refinement and development of the theory.

**Definitions of Key Terms**

The recognition of three vocabulary groupings will facilitate a reading of the

dissertation. These terminology clusters designate the faith, the love, and the hope

domains of the oikoscode. Terminology trigger-phrases function as trip-phrases that

identify the faith, love, and hope zones of the lifecode site map.

The Three Vocabulary Groupings

Considered numerically, the terminology of the code is fairly extensive. First, there is what I am calling the *faith* domain. The trigger terms in this domain are of putting off the polluted garments of a previous lifestyle and putting on the new clothes of conduct so you walk worthy of Jesus. Second is the *love* domain with its emphasis on changes in relationships in which you imitate Jesus, guided by the indwelling Word and the infilling Spirit. Third, the *hope* domain has a spasm of terms, all of which warn of persecution and frame the new life as warfare.

So then while the code has a surprisingly extensive vocabulary, there is a consistent sequencing structure and three rather focused vocabulary groupings. Considered as a whole, the terms form into an overarching triad.

**The Faith Domain**

Within the oikoscode itself, the cluster of technical terms associated with what will be called the *Faith Domain* describes what is to be excluded and what is to be included in the new way of living. In the faith vocabulary set there are lists of what to stop and what to start, lists of vices, and catalogues of virtues. The technical vocabularies are negatively, to abstain from/*Abstinentes*, put off/*Deponentes* (Latin), or put off/*apotithesthai* (Greek) all wickedness or destructive behavior/*kakia*. On the positive side are lists of virtues that one is to put on/*enduein*. Basically, the controlling metaphor is that of a wardrobe: what to put off and what to put on, the new way to clothe your spiritual and inner life. Terminology in the faith domain set instructs each follower to "walk worthy" of their new allegiance.

**The Love Domain**

The unique vocabulary of the second section of the oikoscode, the *Love Domain*, is briefer: *imitatio Christi* and *Subiecti.* These key terms identify the part of the pattern of instruction that traces a new law for living, the law of Christ, the law of love. The essential image is to imitate Christ (*imitatio Christi*) and submit/*Subiecti* to one another out of consideration of Christ.

The link terms of the love vocabulary set are in two subsets. Subset one is structured around four active participles: teaching, singing, thanking, and submitting. Subset two is composed of five fundamental social relationships: wives – husbands, children – fathers, slaves – masters, insiders – outsiders, and Christians – governing authorities. Each of the relationship of duos has at least one controlling verb that pulls up the key responsibility of each person in the relationship. The vocabulary core exhorts each member of the community to be a Word-refereed and a Spirit-filled person.

**The Hope Domain**

The last domain of the code, hope, is more crowded with technical terms. Four trigger-phrases are associated with this section: Resist/*Resistite,* the "Persecution Form," *Filli Lucis,* and *verba Christi. Resistite/*to resist or to stand/*State* and resist/*Resistite* is a Latin term and phrase assigned as a trigger terminology for this section. *Resistite* is an umbrella shared by such terms as watch and pray/*Vigilate et Orate*, to stand/*state* cluster in the study of this category includes advice in Latin terms such as to watch and pray/*Vigilate et Orate*, to stand/*state* and resist/*Resistite* by some of the authors. Greek terms common to the hope section are: to *stenai/*stand and *antistenai/*resist the *diabolos/*the slanderer or accuser; and especially to be sober/*nephein* and to be alert or

17

keep awake/*gregorein* and on guard against dark attractions away from the new way of life.

Another designation is the "persecution teaching" or the "persecution motif"; a block of teaching to give hope or strength with endurance to those facing harsh trials, even death. Sometimes *Filli Lucis/*Children of Light is used as a stand-alone packet and at other times enfolded into this hope section. The *Filli Lucis/*Children of Light are to put on the armor of God because this community lives in the guarantee of the return of Jesus, the new standard of humane living, to judge all people and nations. Dual images of the combat wrestler and the armored warrior form the link vocabularies. The theme running through the hope section vocabulary cluster highlights the equipping for life as a spiritual warfare.

## Awareness of the Three Vocabulary Groupings

The trigger-phrases or link terminologies of the life pattern are somewhat numerous when strung out. However, the key paradigmatic vocabularies are quite manageable. This is especially so if the three main clusters are kept in mind since they are grouped into the three sections of faith, love, and hope.

An awareness of the three vocabulary sections is like watching a performance marching band. When the band first comes into sight you may be almost overwhelmed by the enormous sounds of such a large band of players. However, as the band files past in Snapple crispness, a recognition of the rather extensive link terminology of this dynamic group will help you hear the tune the band plays. For in the parade of the *paraenesis*, the brass, the reed, and the percussion sections of the oikoscode march, as it were, in rather uniform step. As we will see, some terms look like some out-of-step teenage band

members who occasionally appear in a section with which they do not usually march; but overall, the members of the lifecode band tend to march rather consistently in their pre-designated sections.

The Oikoscode Discussion

In the literature the oikoscode is variously referred to as the "*paraenesis*" (Greek for advice or exhortation, especially of a moral or spiritual nature; and ethical teaching); the "catechetical materials" emphasizing their use in instruction. The term "household code" and the German term "*Haustafeln*" (house-tablets), or just the "code," are often used technically to refer to the social codes of the three primary relationships of wife-husband, children-parents, and slave-master or even as generic terms to refer to the entire or broader content included in the concept.

Highlighting its paradigmatic characteristic for earliest Christianity, the *paraenesis* is sometimes called the "common substratum" or the "substrata of tradition." It is also described as the "threefold structure of ethico-religious teaching," the "raw material" or the "worldview" or "pattern of thought" in which the minds of the first leaders moved. More plainly, the oikoscode is called the "pattern of teaching" or just "the pattern"; and more colorfully, it is even imagined as the "seed-plot" and the "spinal cord" from which the new thinking and manner of living grew and cohered (Selwyn, 1946, pp. 374, 401, 72-3, 32).

"*Oikos*" is the Greek for one's "home," "household," or area of responsibility; the root for "ecology" and "economics," "*oikonomos,*" is a person over an *oikos,* an economist or the manager of a particular zone of responsibility, one's ecological niche of accountability, a "steward" being the most common translation (Martin, 1996; Wolf,

19

1980). An *oikos* then, in its first-century usage, is one's sphere or circle of influence composed of family, neighbors, co-workers, and friends (Wolf, 1980, pp. 153-76; see also Bromiley, 1985, pp. 647-79). Largely lived out within one's *oikos*, the lifecode was the pattern for how to understand (a descriptive, indicative function) and how to incorporate (a directive, imperative function) the new way of living, having turned to God (Wallace, 1956, pp. 264-281).

**Organization of the Study**

Chapter 1 provides an introduction to the study, including a discussion of the problem and purpose, as well as the research questions and methodology, with an introduction to the vocabulary of the *oikoscode*. Chapter 2 presents a detailed description of the study's research design.

Since this theoretical study builds on the extensive precedent research of the oikoscode, two chapters are devoted to a review of the literature: Chapter 3 focuses on the works of Seeberg (1903), Bultmann (1924/1995), and Carrington (1940); Selwyn (1946) has chapter 4 to himself. This is not only because Selwyn had the advantage of the works of his predecessors, Seeberg, Bultmann, and Carrington, but also because Selwyn's work itself is the most extensive of the four and it was to become pivotal for any subsequent discussion of the lifecode.

Chapter 5 unfolds the first phase of this theory-building study, conceptualization. Chapter 6 shows the initiation of the second phase, operationalization. Chapter 7 presents a discussion of the study's findings and recommendations for future research.

CHAPTER II

RESEARCH METHODOLOGY

The purpose of this theory-building study is to conceptualize and operationalize a theoretical model of the first-generation Christian community's oikoscode as patterned in letters of the movement's leaders. To do this I developed a nonformal educational instrument, a visual aid for oral transmission which is explored in chapters 5 and 6. Data in the Universal Disicple are from the materials by the leaders of earliest Christianity in their letters to groups and individuals of the movement. The epistles of Paul to those in Colossae, Ephesus and Rome, the first epistle of Peter, and the letter of James are the primary sources scholars have to uncover the shape of the oikoscode. This chapter briefly describes my role as a researcher in the basic model I followed in this theory-building study.

**Role and Aim of Researcher**

When defining my role and aim as a researcher, Lévi-Strauss's role of the researcher as *bricoleur* theorist I found to be a strong corollary to theory-building as consilience insight. C. Wright Mills's concept of social imagination is another very fruitful idea in relation to the multi-levels of transformation evidenced in the oikoscode.

The works of Lévi-Strauss (1966) and Denzin and Lincoln (2005) characterize the

qualitative researcher as a "*bricoleur* or maker of quilts [who] uses the aesthetic and

material tools of his or her craft, deploying whatever strategies, methods, and empirical

materials are at hand" (p. 4). Denzin and Lincoln further describe different kinds of

*bricoleurs*—interpretive, narrative, theoretical, political, methodological. In the case of

this dissertation, I adopt the role of the *bricoleur*-theorist.

The *bricoleur*-theorist is one who reads widely across multiple disciplines and is

knowledgeable about multiple interpretive paradigms. "The researcher as *bricoleur*-

theorist," explain Denzin and Lincoln (2005), "works between and within competing and

overlapping perspectives and paradigms" (p. 6). This approach provides another image

for the consilience motif discussed in chapter 1.

## Social Imagination

Given that this study is focused on a sociological phenomenon—the oikoscode as

patterned in the first-generation Christian community—I consider pertinent Mills's

(1959) critique of the polarization of the minutiae of personal milieux (abstracted

empiricism) and his theorizing about social issues apart from cultural and historical

context for the purpose of devising universal social laws (grand theory). Mills argued that

sociology ought to avoid the extreme of abstracted empiricism and of grand theory. For

Mills, the key to sociological imagination is the capacity to shift between micro and

macro sociology:

> [The sociological imagination] is the capacity to shift from one perspective to
> another—from the political to the psychological; from examination of a single
> family to comparative assessment of the national budgets of the world; from the

theological school to the military establishment; from considerations of an oil industry to studies of contemporary poetry.

It is the capacity to range from the most impersonal and remote transformations to the most intimate features of the human self—and to see the relations between the two. (pp. 13-14)

In this present study, I consider the implications of both the personal and societal perspectives of the oikoscode as encountered by the first-generation Christian community for contemporary faith communities and for leaders in the public square searching for an ethic appropriate for the global world.

## Research Methodology

The form of inquiry, or research design, adopted for this study is theory building. Citing the literature of theory building, Lynham (2002) describes the nature of good theory:

By virtue of its application nature, good theory is of value precisely because it fulfills one primary purpose. That purpose is to explain the meaning, nature, and challenges of a phenomenon, often experienced but unexplained in the world in which we live, so that we may use that knowledge and understanding to act in more informed and effective ways. (p. 222; see also Lewin, 1951)

When developing a general method of theory-building research, Lynham (2002) focuses on the applied nature of theory building. She draws from Reynolds's (1971) "theorizing-to-practice" strategy that is appropriate for the applied nature of the behavioral and human sciences.

"In this approach to theory building," Lynham (2002) explains, "theory is made explicit through the continuous, reiterative interaction between theory construction and empirical inquiry" (p. 227; see also Reynolds, 1971). This strategy is of an interactive inductive-deductive nature and includes the recursive system of five distinct phases: (a)

conceptual development, (b) operationalization, (c) application, (d) confirmation or disconfirmation, and (e) continuous refinement and development of the theory.

Research Design: Applied Theory Building

Reynolds (1971) maintains that the functions of theory are to (a) explain the phenomena, (b) yield a reliable means of prediction, (c) provide a base for action, and (d) create a base for testing its reliability and validity (pp. 33-41). Theory construction is, to use the evocative phrase of Weick (1989), "disciplined imagination" where "interest is a substitute for validation during theory construction, middle range theories are a necessity if the process is to be kept manageable, and representations such as metaphors are inevitable, given the complexity of the subject matter" (pp. 516, 518-20).

Lynham (2002) further explains that the five phases of applied theory building are not necessarily pursued in any particular order. "Which phase is actually carried out first in the theory-building process is dependent on the theory-building method being employed by the researcher-theorist" (p. 230).

Figure 1 shows all phases of Lynham's (2002) general method of theory building. This study is limited to two of the five phases—conceptual development and operationalization. An explanation of my work in the light of the five-phase recursive system follows. Finally, Figure 2 illustrates this dissertation's relationship to the five phases of theory building in applied disciplines.

Conceptual Development Phase: Explanation of the
Phenomenon, the Apostolic Oikoscode

The conceptual development phase of Lynhan's (2002) general applied theory-building method is concerned with the formulation of "initial ideas in a way that depicts
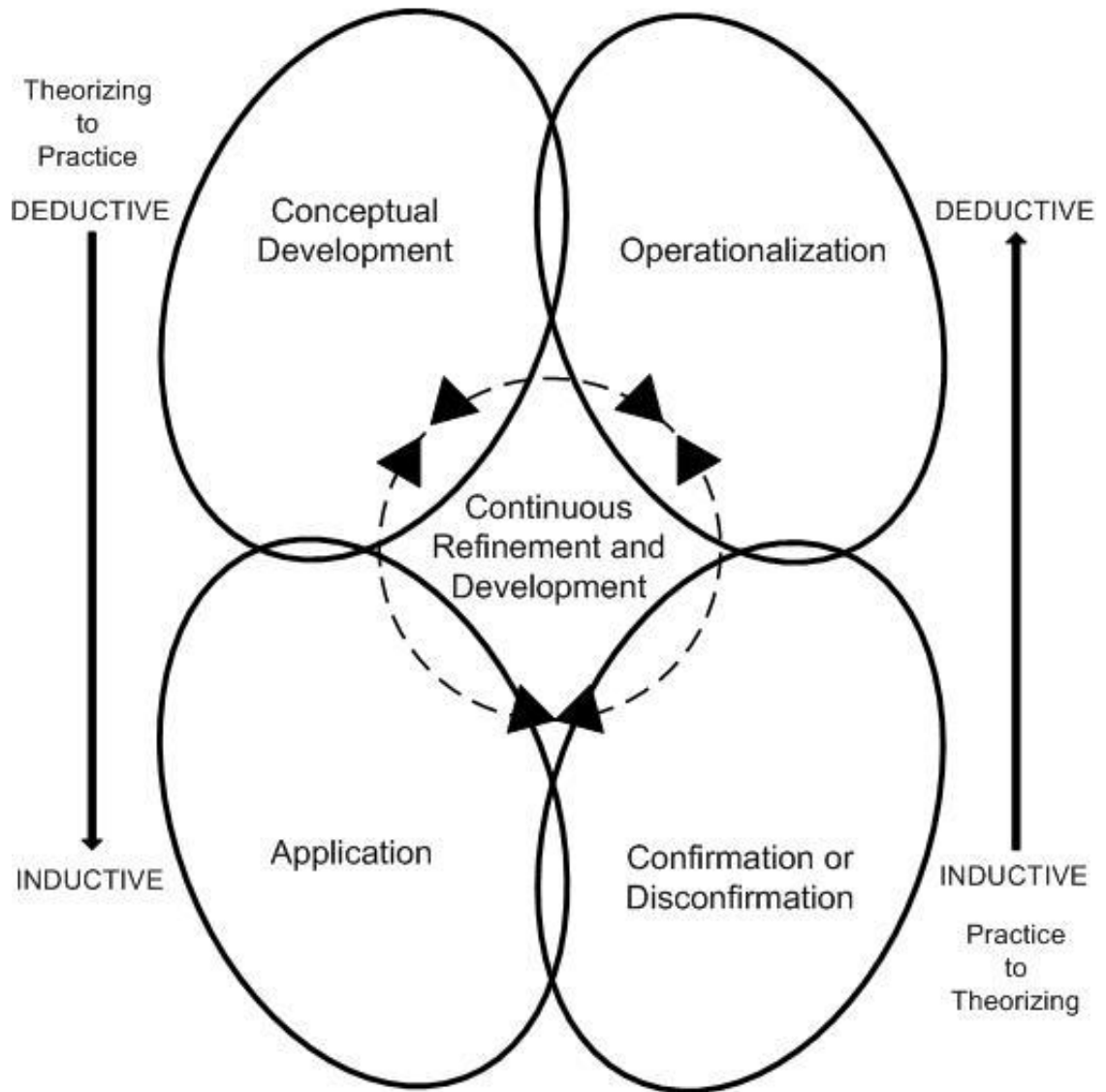
Figure 1. The general method of theory-building research in applied disciplines.

*Note.* From "The General Method of Theory-Building Research in Applied Disciplines," by S. A. Lynham, 2002, *Advances in Developing Human Resources, 4*(3), p. 231.
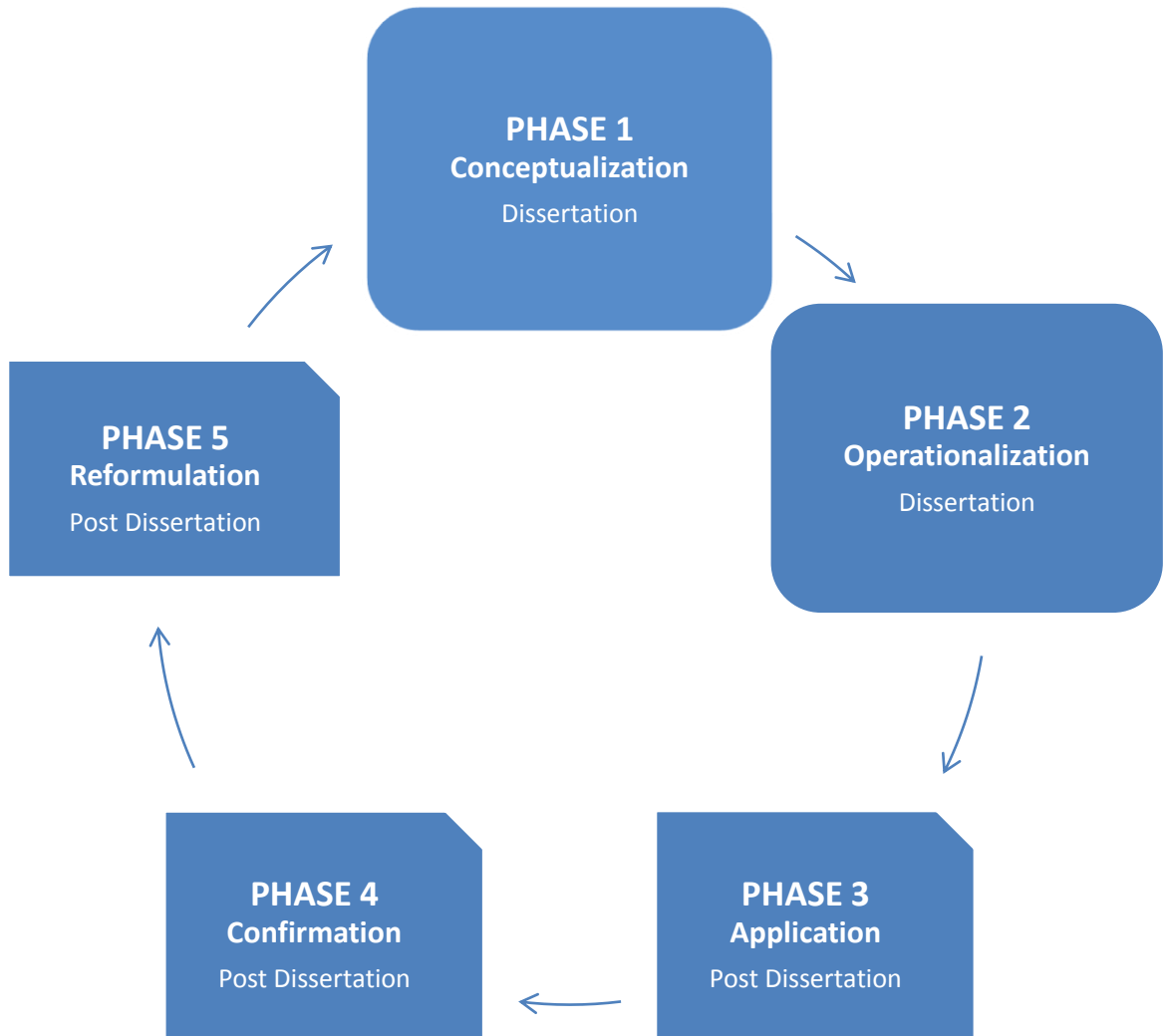
Figure 2. The cycle of theory building for the oikoscode.

*Note.* This cycle was constructed from consultations on theory building and research design with Debra A. Fisher, President, Castle Bridge Communication, November 22-30, 2008. It is based on a model developed by Gray et al., *The Research Imagination: An Introduction to Qualitative and Quantitative Methods.* Cambridge: Cambridge University Press, 2007. See also "The General Method of Theory-Building Research in Applied Disciplines," by S. A. Lynham, 2002, *Advances in Developing Human Resources, 4*(3). Adapted with permission.

current, best, most informed understanding and explanation of the phenomenon . . . in the relevant world context" (p. 231). For the purpose of this study, the central phenomenon is the oikoscode, as disseminated by the leaders, experienced by the membership, and documented by the apostles Peter, James, and especially Paul in his letters to the Colossians and the Ephesians. That lifecode of the first-generation Christian movement is developed into a conceptual framework that provides an initial understanding and explanation of the phenomenon for contemporary audiences.

In line with the thinking of Dubin (1978) and Lynham (2002), the focus of the conceptualization of the theory will be (a) an explicit and informed conceptual framework and (b) a model, expressed in a two-fold metaphor, that are (c) developed from, in the words of Lynham, "the theorist's knowledge of and experience with the phenomenon" (Lynham, 2002, p. 232). In this phase, I develop the conceptual framework of the Universal Disciple as the "core explanatory container" of my theory (p. 232).

<div style="text-align:center">

Operationalization Phase: Translation to a Model, the
Universal Disciple Pattern
</div>

The purpose of the operationalization phase is to provide a connection between the conceptual development phase and practice. Since any theory needs to be tested in a real-world context in order to evoke trust and confidence, the theoretical framework must be translated into observable, confirmable components or elements (Lynham, 2002, p. 223). These elements, in the form of empirical indicators, are addressed after appropriate inquiry into the apostolic *paraenesis*. This process of operationalization is the phase of overlap, the connecting "overlap between theorizing and practice components of the theory-building research process" (p. 233).

In order to convert the basic conceptual framework into the concrete form of what I call the Universal Disciple pattern, I had to identify and develop its elements into observable and measureable components. Components are elements that can be further studied by investigation and confirmed through rigorous research and relevant application. I follow Gray, Williamson, Karp, and Dalphin (2007, pp. 61-63) in their division of the operationalization process into (a) a nominal measurement category, (b) domains as criteria to assess the phenomenon, and (c) indicators, as specific markers of behavior. The components of the Universal Disciple are operationalized as follows: (a) a nominal measurement category (the Universal Disciple pattern); (b) domains to assess the phenomenon (eight domains are chosen to explicate the oikoscode: the basic picture, the rock, the foundation, pillar 1, pillar 2, pillar 3, the full picture, and the replication), and (c) indicators as domain-specific markers.

Thus, since the operationalization phase is the connection zone, the area of overlap in theory-building between conceptualization and application, the alert of Gray and his associates (2007) is well taken:

> Because people sometimes say one thing and do another, it is important to compare self-reported indicators of attitudes with some other measure. Perhaps people are not as happy as they report.
> Generally, *what people do* is a more convincing indicator than what they *say* they do, and it is highly desirable to use such behavioral indicators when possible. (Gray et al., 2007, p. 63)

The *paraenesis* indicators are behavioral indicators (or moral indicators that have behavioral manifestations) and are the focus of my work in chapter 6.

Application Phase: Practical Implementation of the Model

During the application phase, the theorist draws from the practical world "to further inform, develop, and refine the theory" (Lynham, 2002, p. 233). In this phase, the

developing theory is applied to a specific group for the purpose of testing the theory in a real-world context as a means of contributing to the continuous refinement and development of the theory. Application in the practical world is an essential source for testing the usefulness and relevance of a theory, as well as for ongoing development of applied theory.

This phase and the next two phases of the cycle of theory-building are beyond the scope of my research here. But this dissertation is a first step, perhaps *the* first step, in the coupling of academic documentation and application deployment of the oikoscode through the conceptualization and operationalization of earliest Christianity's lifecode.

## Confirmation or Disconfirmation Phase: Research on Implementation of the Model

The aim of this phase is to address the planning, design, implementation, and evaluation processes critical to the building of the theory. The result of this phase is a "confirmed and trustworthy theory that can then be used with some confidence to inform better action and practice" (Lynham, 2002, p. 233). As just mentioned, the materials for this phase will come later, but they will be fed by the results of the two phases I address here, the conceptualization and the operationalization.

## Reformulation Phase: Refining Alteration of the Model

It is important to note that a theory is never complete (Lynham, 2002). Building theory for applied disciplines involves continuous refinement and development. I hope that this dissertation will stimulate application, provide some rigor for future research to evaluate the theory, and give an initial form that can perhaps in time find an even better formatting by insightful and contextually sensitive refinements and reformulations.

CHAPTER III

THE EVIDENCE

**Introduction**

In the first 45 years (1901-1946) of the 20th century, two German and two British academics played crucial roles in bringing to light what was eventually seen to be a set of instructions that was received and passed on by entrepreneurial leaders to the new members of the early Jesus cultural transformation movement (Rosner, 1995). By the middle of the 20th century, Cambridge University professor C. H. Dodd (1951), lecturing at New York City's Columbia University, would call this newly excavated, ethical template the "workaday code" of earliest Christianity (p. 24).

Looking back, German scholars Alfred Seeberg and Rudolf Bultmann functioned, respectively, as the analytical discoverer and the intellectual decoder of that primal "workaday code." Seeberg's (1903) excavations of the vocabulary of the code irrevocably established the existence of the primitive code. Bultmann's (1924) comparisons with other worldview systems deciphered the unique logic of the code. Then, across the Channel, two Cambridge University colleagues would build on the findings of Seeberg and Bultmann and argue for the catechetical pattern (Carrington, 1940) and the missional nature (Selwyn, 1946) of the code, by tediously and tenaciously delineating the code's shy, but unmistakable shape.

In this chapter and the next, then, I will introduce the key findings of these foundational four (Seeberg, 1903; Bultmann 1924; Carrington, 1940; and Selwyn, 1946), in an attempt to get to the core of what, in New York City, C. H. Dodd (1951) called the "workaday code." A kind of spiritual DNA, that workaday code programmed the spiritual and moral instructions for the leaders and members of the Jesus movement in its formative first 25 years.

## Alfred Seeberg (1903): The Existence of a Primitive Code

Few noticed the publication of *Der Katechismus der Urchristenheit*, Alfred Seeberg's pioneering dig into the grammatical mound of the neglected *Haustafeln.* In 1903, probably, no more than a couple hundred people noticed. It would, in fact, take the entire 20th century before more than a couple thousand would be aware of Alfred Seeberg's work. By then it would be too late; because by then, that mind meme would have jumped its quarantine within the restricted academic zone and be contagiously multiplying in the public domain.

Seeberg was the third son of a German farmer, a family with pietist Lutheran roots on one side of the family and rationalistic leanings on the other. Though himself brilliant, Seeberg remained relatively obscure, avoiding the theological controversies raging across Europe. The times were liberal. Seeberg was conservative; and Seeberg was particularly captured by a phenomenon he discovered as he studied early Christianity. Seeberg had fixated on a datum nugget that scholars of social movements would only begin to elucidate a quarter-century later (Edwards, 1927; see also Brinton, 1965). Seeberg unearthed a lode of materials to fuel a veritable gold rush of research that would grow unabated throughout the century.

31

The principal concern of Seeberg (1903) was to distill the pattern

(*Glaubensformel*) that undergirded all the various types of stylized materials used in the

proclamation, worship, and instruction of the early church. That pattern, Seeberg argued,

served as the basic catechism for all of the NT writers. What Seeberg uncovered in the

pattern, sociologists of movements of social change would confirm about any replicating

movement rapidly spreading: It has a conceptual core, guarded by a leadership elite, and

usually birthed by the branding brillance of a focused founder. The pattern discussed here

formed what Seeberg and others early on sensed was the "conceptual core" for early

Christianity's rapid replication (see also McRay, 2003; Meeks, 1983, 1986; Sztompka,

1994, pp. 191-201, 269-273, 306-308).

Seeberg saw his task clearly. It is all in the title of his article: "Moral Teaching:

The Existence and Contents of 'the Ways.'" He divided the discussion into two parts:

first, the existence of "the Ways"; second, the contents of "the Ways." To establish the

existence of the pattern, Seeberg examined a study by Carl Weizsäcker. To determine the

contents of the moral code, he examines the vocabulary of the New Testament epistles

(see Suggs, 1972).

<div align="center">The Existence of a Pattern Called "The<br>Ways"</div>

A *halakhah* (also rendered *halakhah*, *halakah*, and *halakoth*) is a set of

exegetically derived legal opinions. The Hebrew *halakot/*"ways" of the oral tradition

comes from *halak*, which means "how one should walk." The intent of the *halakhah* was

to define Jewish identity in contrast to the surrounding nations. For "just as an

unwavering commitment to an exclusive brand of monotheism provided the theological

context for the Jewish way of living (*halakhah*), so too a christologically reformatted

<div align="center">32</div>

monotheism fueled the communal identity and eschatological ethics of the new Christian movement" (Newman, 1997, p. 412).

In 1892, Carl Weizsäcker (1897) argued for a Christian *halakhah*. Weizsäcker derived the concept of an equivalent *halakhah* in the early Christian movement by connecting three thoughts of Paul: those in 1 Cor 4:17, Rom 6:17, and 2 Thess 2:15 (see also Meeks, 1990).

Weizsäcker (1897) argued that Paul, in 1 Cor 4:17, speaks about "a Christian *halakhah*, which Paul calls τυπος της διδαχς (form of teaching) in Rom 6:17 and παραδοσεις εδιδαχθητε (the teachings we passed on to you) in 2 Thess 2:15, cf. Rom 16:17 [την διδαχην ην υμεις εμαθετε (the teaching you have learned)]."[1]

"Our task," said Seeberg (1903), "is to substantiate this point of view." His methodology was equally direct: "The importance of the passages cited above leads us to ascertain their precise sense through careful exegesis" (p. 156). His succinct conclusions were:

First, Paul knew of a "*teaching comprising moral instructions*, a teaching called "*the ways*."

Second, those who learned this teaching "received it through oral instruction by their teachers (παραδιδοναι, to pass on)."

Third, Paul himself "spread this teaching wherever he was working in the 50s of the first century" (Seeberg, 1903, p. 157). Thus, in Rom 6:17-18, he addresses the contrast between the current and the former lives lived by those in Rome who are following the Way of Jesus: "Thanks be to God that, though you used to be slaves to sin,

---

[1] All Bible texts, unless otherwise indicated, are taken from the New International Version (NIV).

you whole-heartedly obeyed the form of teaching to which you were entrusted. You have

been set free from sin and have become slaves to righteousness."

**Romans 6:17–Six Implications for the**
**Pattern of Teaching**

To Seeberg (1903), the phrase of interest in Rom 6:17 is "the form of teaching."

From examining that phrase Seeberg concluded that ο τυπος της διδαχς/the form of

teaching holds at least six implications (pp. 158-160). In these and all the citations that

follow, italics are provided by Seeberg, unless otherwise noted.

First, "τυπος is always used by Paul to mean 'pattern' (*Vorbild*)." The Greek

word *tupos,* translated "form," is the term from which we derive the English words

"type" and "typology." This is the lexical taproot of the *oikos* pattern.

Second, what we are dealing with is "*the pattern provided through the Christian*

*teaching*" and the norm contained in that pattern.

Third, the pattern only allows for moral prescriptions intended by the norm. The

previous slavery in life to sin has been replaced by an obedience to right living that the

norm of teaching passed on to them.

Fourth, Rom 6:17 "refers to normative teaching for the moral life of the

Christians." The norm is a standard against those who cause divisions within the

fellowships and against stumbling-block offenses as seductions to deviate from right faith

and living.

Fifth, to the Roman gathering, a group personally unknown to Paul, Paul

"presupposes knowledge and validity of a certain form of teaching or ethical content."

While Paul in Rom 6:17 refers to normative teaching for the moral life of the Christians,

he "writes nothing on how to understand the words παρα την διδαχην (according to the teaching)." Instead, Paul presupposes that what the Roman Christians accept matches what is also accepted by other groups in other cities across the Empire as well—an accepted pattern of ethical directions. In other words, Paul assumes that the believers in Rome are familiar with the content of a common pattern.

Sixth, when Paul refers to the pattern of teaching that the readers have learned, he is not thinking of "his own specific teaching, or the common foundation of Christian doctrine (1 Cor. 15:1). Rather, he thinks of the *sum-total of ethical instruction*, which he called the norm of teaching in Rom 6:17" (Seeberg, 1903, pp. 158-60; see also Dahl, 1977).

## 1 Corinthians 4:17–The Peculiarity of the Apostle

The other major text examined by Seeberg (1903), 1 Cor 4:17, is a comment to new followers of the Way in the urban area of Corinth: "Therefore I urge you to imitate me. For this reason I am sending to you Timothy, my son whom I love, who is faithful in the Lord. He will remind you of my way of life in Christ Jesus, which agrees with what I teach everywhere in every church." This particular text, according to Seeberg, "sheds further important light on the Christian moral teaching known in those days" (p. 160).

Since Paul has already reminded the readers of his conduct in 4:10-13, there is no need of Timothy to remind them. Καθως/for this reason, then, "remains inexplicable as long as we understand οδοι (ways) as a reference to Paul's conduct. The ways/αι οδοι = "*the name of the Christian moral teaching*, which was Paul's moral teaching, insofar as he made use of it in his ministry," *not* Paul's way of life. This content is "a content which Paul himself not only taught in Corinth, but teaches everywhere, in every church. This

passage, then, "demonstrates that Paul used a form of teaching called 'the ways' and that he used to teach this form in all churches" (Seeberg, 1903, pp. 160-61).

Seeberg (1903) concludes by noting that it is a "peculiarity" of the apostle that he understands the content of both his teaching and his personal conduct to be "in an utterly striking manner closely related to each other and authoritative for his readers." So much so, that whether Paul is addressing the Philippians (4:9), the Thessalonians (2 Thess 3:6), or others personally or through his co-workers (2 Tim 3:10ff.), the readers themselves knew the obligation to imitate him and the tradition (παραδοσις/*paradosis*) they had received (pp. 160-62).

**2 Thessalonians 2:15–Teachings Taught and
Traditions Handed Down**

The third passage Weizsäcker (1897) referenced, 2 Thess 2:15—παραδοσεις εδιδαχθητε/the teachings we passed on to you—is given scant attention by Seeberg. He notes only that traditions are taught (2 Thess 2:15). Teaching is learned (διδαχ, Rom 16:17) or handed down (2 Thess 2:15 with 3:16 and also Phil 4:9). Nevertheless, according to Seeberg, the relationship between the terms, noted in discussing Rom 6:17, holds: They are very closely related; the result being that they are used interchangeably to reference the pattern of moral teaching (Seeberg, 1903, p. 157).

The *Halakhah* Content of the Pattern

Having examined Weizsäcker's work, Seeberg turns his attention to the second aspect of his study: the words of the New Testament. He is just as decisive here as in examining Weizsäcker. "How shall we think of the content of 'the ways?" he asks. His answer: "We already know that they must have contained moral instructions. But what

kind of moral instruction? The epistles to the Thessalonians offer the best point of departure for answering this question" (Seeberg, 1903, p. 163).

Seeberg (1903) is confident that the Thessalonian epistles provide a provident point of departure because they are considered among, if not the very first of, his writings: in the late 40s, at the edge of the 50s. Paul was in Thessalonica only 2, perhaps 3 weeks. Luke references the stay as including at least 3 Sabbath days (Acts 17:2; see 17:1-10). And yet, as Seeberg lucidly notes, those violently brief circumstances only highlight the fact that the 1 Thess 4:1ff. and the 2 Thess 3:6 comments by Paul presuppose the existence of a tradition handed over to them within those 3 short weeks. It was the *paradosis* (the handing over) that he, Paul, had faithfully handed over to them for safe keeping and sure living.

The opening paragraph of 1 Thess 4 reminds the month-old travelers of the Way that "we instructed you how to live in order to please God, as in fact you are living" (v. 1). And, "you know what instructions we gave you by the authority of the Lord, Jesus" (v. 2), clarifying that "he who rejects this instruction does not reject man but God, who gives you his Holy Spirit" (v. 8), "as we have already told you and warned you" (v. 6). Thus, from this early and obvious reference to the set of "instructions we gave you" (1 Thess 4:2) in Thessalonica, Seeberg draws four conclusions.

First, the Thessalonians are acquainted with instructions that were given them. Second, those instructions were Jesus-tradition instructions. Third, the instructions they received from Paul were a set of ethical instructions of how they must live and please God. Fourth, in the context of all else already discovered in this study, "there is no

question that the apostle refers to the same instructions which belong to the moral teaching, to 'the ways'" (Seeberg, 1903, p. 163).

To Seeberg's (1903) thinking, then, 1 Thess 4:3-8 offers "important clues" to the content of the traditional material of the early church's pattern of instruction. In the space of 21 pages, Seeberg states the argument for the existence and contents of the lifecode that would become groundbreaking and groundmaking. He acknowledges that he built his case from just "a few, tantalizingly incomplete traces of evidence." He also goes on to construct a "fascinating" and not at all "implausible" model. The bare vocabulary data shards he unearthed from the ancient manuscripts have been acquiesced to by all who see them (pp. 155-176).

It must be stated, however, that the elaborate pattern possibilities Seeberg seemed to see in the texts have not fared so well. Of those seebergian structures, it can probably be truthfully said: "Most scholars have not been persuaded by Seeberg's reconstruction." "Nonetheless," as University of Aberdeen ethicist Brian Rosner (1995) is clear to concede, Seeberg's "painstaking work on the contents of the Pauline lists is valuable in and of itself, whether or not his overall construction is valid" (p. 16). Surely that is so, for it was this painstaking work on the contents by Seeberg that has never been overturned.

What follows, then, is not Seeberg's (1903) somewhat convoluted, thick, and very turn-of-the-century German statement, as some judge it. Instead, I give a synthesizing summary of his argument. After more than 100 years of discussion, Seeberg's conclusions stand. They have been discussed, developed, and even diverged from; but they have never been wholly dismissed. In fact, they have come to be the acknowledged foundational excavation of a rich and spiritually profitable vein of thought.

Essentially, Seeberg (1903) says there are three crucial clues of the content of the apostolic pattern ("the ways") in 1 Thess 4: (a) a set vocabulary core, (b) what I will call a proper notification clause, and (c) lifestyle conduct catalogues. Remember: he established the existence of a moral teaching in the earliest first-century Christian community. In the second section of his article, Seeberg clarifies the content of "the ways," the pattern of moral instructions that Paul and other leaders taught everywhere. For the vocabulary data, 1 Thess 4:1-8 was Seeberg's mining site:

> We instructed you how to live in order to please God, as in fact you are living.
>     Now we ask you and urge you in the Lord Jesus to do this more and more. For you know what instructions we gave you by the authority of the Lord Jesus.
>     It is God's will that you should be sanctified: that you should avoid sexual immorality. That each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God.
>     And that in this matter no one should wrong his brother or take advantage of him. The Lord will punish men for all such sins, as we have already told you and warned you. For God did not call us to be impure, but to live a holy life.
>     Therefore, he who rejects this instruction does not reject man but God, who gives you his Holy Spirit.

The clues that Seeberg teases from this text led him to three conclusions.

**A Set Vocabulary Core**

The first conclusion is that the early leaders work from a set vocabulary core. This vocabulary core is indicated by Paul's use of "sexual immorality" (*porneia*) and "take advantage" or "covetousness" (*pleonekteo*) (1 Thess 4:3, 6). In regard to the stable vocabulary core of the pattern Paul and other leaders replicated, two points are made. First, sexual immorality and covetousness were definitely forbidden in "the instructions we gave you . . . how to live in order to please God" as mentioned in 4:1-2. Second, these two wrongs are often mentioned individually in the New Testament vice catalogues.

A few examples are sexual immorality (*porneia*) in the lists of 1 Cor 12:21, Gal 5:20, 1 Tim 1:10, Rev 9:21, 21:8, and 22:15. Covetousness (*pleonexia*) is found in Rom 1:29, and 2 Tim 3:2. Also, in several of the catalogue listings, sexual immorality and covetousness are registered in close proximity, as in 1 Cor 6:9-10 and Mark 7:21-22 or 1 Cor 5:10-11, Eph 5:3 and 5, and Col 3:5 (see also Zaas, 1988).

On the basis of these data, most have accepted Seeberg's (1903) first conclusion in which he follows P. Wernle's 1897 conviction in *Der Christ und die Sünde bei Paulus* (cited by Seeberg), namely, that the catalogues of vices in the New Testament are based on a fixed tradition: "If then the probation of these two sins certainly belonged to the ways and if they are very frequently found in the catalogues of sins in the New Testament, often . . . in closest combination, we may assume that *the catalogue of sins are based on a pattern*, which belonged to the traditional material of the ways" (Seeberg, 1903, p. 164; see also Bockmuehl, 2000).

## A Proper Notification Clause

The second conclusion is from 1 Thess 4:6. Paul and the other leaders passed on to new converts a "proper notification clause." By this phrase, I gather up Seeberg's (1903) insights around Paul's announcement and testimony to the Thessalonians that "the Lord will punish men for all such sins, as we have already told you and warned you." There are three strands to Seeberg's thinking.

The reference to a bad end is connected to the passing on of the instruction.

Paul uses a formulaic phrase for referring to the warning, the proper notification clause, as in Gal 5:21. In 1 Thess 4:6, Paul says "as we have already told you (*proeipamen)* and warned you (*diemarturametha*)." In Gal 5:21, he reminds his

bewitched friends: "I warn you (*prolego*), as I did before (*proeipon*)." Seeberg (1903) is surely correct in seeing a correlation between the two statements. In fact, Seeberg does not draw attention to 2 Cor 13:1-2, though he well might have. For there, all three word roots are used in a proper notification clause context: "This will be my third visit to you. 'Every matter must be established by the testimony of two or three witnesses (*marturon*).' I already gave you a warning (*proeireka*) when I was with you the second time. I now repeat it (*prolego*) while absent."

And further, the Galatians warning is also clearly in a list of vices, as is Col 3:6, Rom 1:32, 1 Cor 6:9, and Eph 5:5. Thus, he reasons, if "the reference to punishment belonged to the ways and if we often find it in the catalogues of vice, the assumption that the catalogues of vice are based on an underlying pattern, which is part of the ways, receives strong support" (Seeberg, 1903, p. 164). This reminder of his official notification clause can be stated negatively as in 1 Cor 6:9, that the wicked—the sexually immoral, idolaters, adulterers, male prostitutes, homosexual offenders, thieves, the greedy, slanderers or swindlers—will not inherit the kingdom of God. Positively, there is almost a mirror notification in 1 Thess 4:6, that the Lord will punish men for such sins, and in Col 3:6, that because of these behaviors the wrath of God is coming. The Rom 1:32 notification clause adds that those who practice such things actually know God's decree that such things deserve death, plunging headlong anyway.

The Ways formed the lifecode of the early movement. The code, according to Seeberg (1903), is seen in a set vocabulary core. It is also identified by the proper notification clauses. A third point considered by Seeberg is the conduct catalogues that consistently appear in the lifecode (Daube, 1956).

**A Lifestyle Conduct Catalogue**

When Paul explicitly states in Gal 5:21, I warn you, as I did before, that those who live like this will not inherit the kingdom of God; and again in 1 Cor 15:50 uses the phrase κληρονομειν βασιλεια θεου (literally, "inherit kingdom of God," not using an article in the Greek before kingdom), the phrase "does not follow normal Pauline usage" (Seeberg, 1903, p. 164).

That is, in other places, Paul "always uses the article with this word." For Seeberg (1903), this abnormal use by Paul alerts us to the fact that Paul received the formula in a more or less fixed form, and, in the code context, he passes it on as he received it. In other places, Paul follows his own way of speaking.

The third and last conclusion of Seeberg (1903) then is that the content of the apostolic pattern ("the ways") was composed of lifestyle conduct catalogues.

Seeberg (1903) establishes his own criteria and pursues the data in detail. For our purposes, all the details are not significant. The comment I alluded to by Rosner (1995) of Aberdeen University is pertinent here and bears repeating. In full, it reads:

> Seeberg builds his case upon a few, tantalizingly incomplete traces of evidence. Though not implausible, and as fascinating as it is, most scholars have not been persuaded by Seeberg's reconstruction. Nonetheless, his painstaking work on the contents of the Pauline lists is valuable in and of itself, whether or not his overall construction is valid. (Rosner, 1995, p. 16)

After his detailed argument, Seeberg (1903) gives this conclusion:

> If we have now established that the teaching of "the ways" contained a list of sins . . . and if it is established that the New Testament vice catalogues are several times placed alongside virtue catalogues, which have the same consistency as the vice catalogues, then we would have proved that the ways, apart from an enumeration of sins, contain an enumeration of virtues. (p. 172)

Regarding the catalogues of sins belonging to the *paradosis* (the tradition handed down), Seeberg (1903) points out that the task of outlining the exact content of the

pattern would be easy if the authors of the New Testament "had repeatedly quoted longer parts of the *paradosis* exactly. But they do not do that." In fact, among the many catalogues of vice in the New Testament, "not even two are identical."

Instead, it appears that, while the pattern can be discerned, the apostles picked out and combined, without a strict order, according to the situation and needs of their audience. Only once do two catalogues have "four sins in exactly the same sequence and form": Galatians 5:29 and 2 Cor 12:20 refer to quarreling, jealousy, outbursts of anger, factions (ερις, ζηλος, θυμοι, εριθιαι).

> The repetition of four sins, of which two are in the singular and two in the plural at both occurrences would in itself be enough evidence to prove beyond doubt that Paul's catalogues of vice must be based on a fixed pattern in spite of the liberty usually taken in their construction. (Seeberg, 1903, p. 171)

Most who have examined the same evidence have also been persuaded.

Seeberg (1903) divides his evidence into four categories of certainty for vices qualifying for the *paradosis*:

1. Definitely (very probably, highest degree of probability)

2. Probable (most probably)

3. More or less probable (or perhaps probable)

4. Possibly (or a mere possibility or uncertain).

To these four categories for vices and virtues, Seeberg (1903) assigns actual vices and virtues. For the vices catalogue the numbers are: (a) Very Probable: 9; (b) Probable: 13; (c) Perhaps Probable: 8; (d) Possible: 13. Seeberg's survey of the virtues catalogue the figures are: (a) Very Probable: 9; (b) Probable: 4; (c) Perhaps Probable: 2; (d) Possible: 3.

So, whereas all Seeberg's (1903) assignments are not agreed to, his basic outline endures. The ethical teaching of "the ways" contained a list of sins. A large number of those sins can be determined with a far degree of certainty or at least probability. Several times vice catalogues are placed alongside virtue catalogues.

The leadership letters of the first 25 years of the movement contain 11 virtue catalogues. The virtue catalogues have a certain symmetry or "kinship" that "wholly corresponds to the kinship of the catalogues of vices." Only a few virtues occur singly, most often in the Pastoral Epistles and in 2 Peter (McEleney, 1974; Towner, 1990). The catalogues of virtues follow catalogues of vices, clearly seen in Gal 5 and Col 3, demonstrating a function of counterpart in the pattern. The number of catalogues of virtues is significantly smaller than the number of catalogues of vices in the New Testament, thus, to some, less evident. Lastly, the number of vices listed in the catalogues of vices is more extensive than the number of virtues listed in the catalogues of virtues. In other words, new converts are more specifically and more often told what *not* to do than what to do in their new life.

With a 21-pages-long match, Seeberg (1903) succeeded in lighting a century-long forest fire. Often referenced, less read (it seems); often contradicted, but never overturned, Seeberg substantiated Weizsäcker's (1897) contention: that Paul orally spread a teaching, a set of moral instructions called "the ways" wherever he was working in the 50s of the first century. In addition, all the congregations scattered abroad, regardless of the apostolic zone of their establishing (John, Paul, Peter, James, etc.), were introduced to the pattern through early catechetical instructions. As a result, lifestyle

issues could be referenced according to that common standard throughout the nascent Christian community (see also Davies, 1984a, 1984b).

According to Seeberg (1903), from Paul's first experiments of spiritual-social innovation in Thessalonica, Paul could give advice and counsel on the basis of the pattern that he had already told them of previously. Specifically, the content of the Ways consisted of a word-set that formed the early church's ethical vocabulary core. When those teachings were presented, evidently a second item was close at hand: a proper notification clause. That is, an almost formal notification that if these instructions, from God, were not obeyed, a bad end lay ahead. The proper notification clause included the dual warning of personal exclusion by persistence in the forbidden lifestyles, and of God's active justice that is coming against such lifeways. To the word-set vocabulary core and the proper notification warning, Seeberg drew attention to the catalogues of vices and virtues that form the heart of the new Christian movement's *halakhah*, the stylized oral tradition of how one should walk.

## Rudolph Bultmann (1924/1995): The Unique Logic of the Oikoscode

In the initial exploration and analysis of the ethical pattern, Rudolf Bultmann (1924/1995) did for the logic of the *paraenesis* what Seeberg did for the identification of the *paraenesis*. In 1924, Bultmann acknowledged that Wernle had drawn attention to two kinds of statements in Paul's epistles that seem to be self-contradictory, but appear side by side. To Wernle, it was as though Paul had "an ethic of miracle and an ethic of will" which, though contradictory to each other, were "quite abruptly merged into one another" and which Wernle simply left to stand, unresolved (Wernle, 1897, p. 89, as cited in

Dennison, 1979, p. 57). Bultmann set out to investigate this "peculiarity" of Paul's ethical presentation.

In his article "The Problem of Ethics in Paul" Bultmann (1924/1995) argues that the indicative and imperative assertions are not only found in various passages of Paul's letters, they are actually "very closely tied together and form an antinomy, finding its paradoxical expression" in Gal 5:25: "Since we live by the Spirit, let us keep in step with the Spirit." That is, Paul "bases the imperative on the very *fact* of justification and *derives* the imperative from the indicative. *Because* the Christian is free from sin through justification, he is now to fight against sin: εί ξωμεν πνευματι και στοιχωμεν (since we live by the Spirit, let us keep in step with the Spirit, Gal 5:25)" (Bultmann, 1924/1995, pp. 195-196).

This 1924 article is the historical marker in interpreting the basic formula of Paul's ethical worldview. When Bultmann (1924/1995) describes the indicative and the imperative as the *basic* structure of Paul's ethics, he forges the key to understanding the totality of Paul's ethics. From this time forward, thinkers will either accept, reject, or reformulate Bultmann's interpretation.

In discussing the significance of the peculiar and even unique characteristics of the primitive Christian's commitment, Bultmann (1924/1995) explains several things about the indicative (since we live by the Spirit) and the imperative (let us keep in step with the Spirit). One is that salvation is a present reality for the convert: "obviously indicatives can be used when speaking of the possession of salvation." Also, to these indicatives "the imperatives are not really incompatible, they rather demonstrate . . . the δικαιωθεις (justified man) is the concrete man, who bears the burden of his past, present

and future, who is therefore subject to the moral imperative. Thus this imperative does not become void, it only gains the new intention of *obedience* to God" (pp. 210, 213).

<div align="center">

**Philip Carrington (1940): A Common Pattern of
Terminology and Thought Sequence**

</div>

Philip Carrington was Bishop of Quebec when Cambridge University Press published his investigation of the pattern. Carrington was a practical and humble man. Cambridge University Press might publish his essay, but he oversaw the Diocese of Quebec, a 280,000 square mile territory of Canada. By becoming Bishop of that missions diocese, Carrington was "prevented from carrying these studies any further" (pp. vii-x). You have to wonder what he would have produced had he stayed back, unencumbered within the confines of the libraries of Cambridge. If the text and footnotes of *The Primitive Christian Catechism* are any indication, perhaps Carrington was unaware of Bultmann's 1924 article published in Germany. At any rate, Carrington gives no notice of Bultmann and his work on the grammar of Paul's ethics. He does, however, follow the same line of thinking as Bultmann that the status of the new convert in Christ (the grammar of the indicative) is the basis and root of the ethics of the new convert (the grammar of the imperative).

Carrington (1940) finished *The Primitive Christian Catechism: A Study in the Epistles* on Easter Sunday, 1938. Germany was in high production on its newest tank, the *Panzer* (Glover, 2001). It would be 1940 before Cambridge University Press would release the manuscript into the upper atmosphere of the academic theological regions, where Greek and Latin were still common stock.

Carrington (1940) anticipated that the reader might regard some of the evidence as "slight and inconclusive." He himself, however, seems to have a glint of quiet

insistence that even if some of his traces seemed thin and tentative, "the fact remains that the resemblances do exist, and that they tend to occur in the same order" and "unless all are dismissed as coincidence (which I cannot conceive possible), all must be equally taken into consideration." Thus, he ventured, "the total range of resemblances calls for some explanation" (p. viii).

So he launched his patterned balloon with a scribbled prayer: "It is hoped that the thesis advanced in this little book may have some value as a preliminary exploration in the work of discussing the common pattern" (p. viii). It did have lasting value. In fact, it was to become a point everyone returned to in "discussing the common pattern" that he so powerfully made us all unable to forget.

A Thought Sequence Common to Four Documents

Carrington (1940) gathered the code data assembled by Seeberg (1903), worked from the same assumptions as Bultmann (1924/1995) regarding the code's logic, and established a central truth: that there is "a thought sequence common to all four documents" (Carrington, 1940, p. 37). The four documents are the epistles of the three leaders Paul (Colossians and Ephesians), Peter (1 Peter), and James (James). More fully stated, Carrington argued that there was, in earliest Christianity, "a thought sequence common to all," inherited from Jewish sources, that had key phrases, occupied the same position, with characteristic vocabularies and ordered in three sections that formed a common pattern of oral catechetical teaching for the baptism of new converts into a spiritual community in which every member was a priest to God for all humanity (Meeks, 1986; Niebuhr, 1960).

Jewish Context

The beginning place to look into the pattern of teaching of the primitive church for Carrington (1940) is the spiritual instruction/*torah* among the Jews, an instruction connected not with theological or speculative knowledge, but with the Law of God/*torah*, with the wisdom/*hokmah* that comes from fearing the LORD, the God Most High, and with commendable behavior or walking/*halakhah* (p. 3). *Torah* was oral, traditional, and semi-ritual. Its teachers were fathers to their sons, or those who were as spiritual fathers: elders or rabbis who professed a spiritual genealogical descent or succession and exercised divine authority (pp. 4-5).

**Old Piety's Twofold Tradition: Instruction**
**and Exhortation**

The principal occasions of instruction were (a) the Passover, (b) the synagogue, and (c) rabbinic schools (Carrington, 1940, pp. 6-10). The paschal meal is the holiest point for family life in Israel, the occasion when the father instructs the son in the great *haggadah/*instruction-narrative of the Exodus. This *haggadah* served to relate the initiation of Israel as God's son, was used for instruction of the son within the family, and perhaps also for the admission of the stranger/*ger* into the congregation of Israel. The *ger*, for example, was a person raised in a home without the *torah* of God, the Bible, and the paschal *haggadah*, telling of God's deliverance, would be the stranger's conversion-point of receiving that word and being received into the company of Israel.

Thus Carrington's (1940) word: "It should be remembered that initiation, instruction, and education are aspects of one process in the primitive culture" (p. 7). Such was true of the synagogue and the rabbinic school. Each of the three types of tradition "demands a peculiar social group within which it functions. The paschal tradition belongs

49

to the family; the levitical tradition belongs to the . . . congregation gathered in the presence of the Lord; the rabbinic tradition belongs to the school." Rather than some "dry or humanistic didacticism," the learning environment had always "an element of real presence" of God himself (pp. 9-10). It was this "old piety" that dealt with "definite duties towards God and one's neighbor, with some stress on inward disposition (the 'heart')" that must be remembered in studying the early Christian community's literature (pp. 10, 3; see also Derwacter, 1930; Dickson, 2003).

**New Piety's Threefold Exhortation: Taboo, Immersion, and Consecration**

"But a new piety had actually arisen" (Carrington, 1940, p. 10), representatives of the Jewish Diaspora movement being the *Two Ways*, *Mandata*, and the *Testaments of the Twelve Patriarchs.* The *Two Ways*, *Mandata*, and the *Testaments* were transcripts of a system of oral instruction by elders for children. They appear to be Greek texts of Hebrew materials, arranged for Greek synagogues and "designed for hearers or catechumens of all kinds, whether children or adult proselytes" (p. 13). The *ger* (convert from a home community without the Hebrew Scriptures) was initiated into Israel by baptism, circumcision, and sacrifice. Proselyte baptism was probably derived from the *tebilah* of the Lev 17-19 Holiness Code. "Christian baptism had, of course, a different origin . . . though it, too, may have been originally suggested by the *tebilah* . . . the ceremony of total immersion" (p. 14).

In contemporary Judaism there was a triad of great sins: idolatry, fornication, and murder. They profaned the Land and caused the *shekinah/*the Presence of God to depart. In a Jerusalem council of Christian leaders reported in Acts 15, the event document called for the new Jesus converts to abstain (*apechesthai/*to keep one's distance) from things

50

offered to idols, from fornication, and from blood. Carrington makes the point that whether these three taboos represent purely ethical conceptions or a mix of "ethics and cultus . . . both formulae probably represent the same tradition," for "in both cases we are dealing with offences against a holy God indwelling a holy community, which is the picture of Lev 19" (p. 15).

Carrington (1940) explains,

> When we find, therefore, that the exhortations to the practice of piety in Colossians, Ephesians, and 1 Peter begin with an exhortation to 'walk' no longer 'according to the custom of the gentiles,' we are led to suspect that this is a common catechetical opening, based originally on Lev 18:1-5, 24-30, and similar passages. (p. 16)

Carrington sees the ethical pattern as traces of "neo-levitical requirements and formulae," with the Christian called-out/*ekklesia* assembly/church as a sanctuary or temple of the Spirit, that is, "a neo-levitical system" (p. 17). The actual lists of sins may differ. For example, lists consist of four in 1 Cor 5:10, six in 5:11, and 10 in 6:9f., "but the basis of the lists might be a triad": fornicator, covetous, idolater. The three taboos or sins of uncleanness common throughout earliest Christianity's leadership base are charted by Carrington as depicted in Table 1.

The inference is that "Paul is working from an early form of Christian *torah* which involves three points," the whole of which "suggests a free development" from Lev 17-20.

The three points are:

1. A taboo on certain sins of a gentile character with a tendency to summarize them in a threefold formula (cf. Lev. 17:18)

2. Baptism and reception of the Holy Spirit

Table 1

*The Three Taboos Formula*

| Acts 15:29 | 1 Corinthians 5:11 | Ephesians 5:5 Colossians 3:5 Galatians 5:20 |
|---|---|---|
| Idolatry | Fornicator | Fornication |
| Fornication | Covetous | Uncleanness |
| Blood | Idolater | Covetousness which is idolatry |

3. Consecration of holy men in a holy community of which the leading character is love of the brethren (cf. Lev 19) (Carrington, 1940, p. 21).

In a summary paragraph, Carrington (1940) anticipates much of the later studies and lays out his own position:

> The conclusion is of very great importance, because it means that in the earliest period of mission preaching Christianity was presented to the gentiles as a neo-levitical community. Outside was the dark gentile world whose unclean practices were renounced; baptism cleansed its recipient from defilement (the word *hamartia*, sin, is never free from this conception) and was the occasion on which he received the Holy Spirit. (p. 21)

This was not, however, an individual or subjective experience; it was, rather, the incorporation or adoption of the convert into the community in which the Holy Spirit lived, the brotherhood which was the sanctuary of God himself, whose spirit consecrated it in love. The divine community of Leviticus is the pattern and progenitor of the new (see also Hays, 1996; Humphrey, 1993). Peter prefers the word "brotherhood" for the community; James calls it a "synagogue"; but the common word is that of Paul or John, *ekklesia,* which is translated "church" (p. 21).

The Pattern's Logic and Four Points in Three Sections

What Carrington (1940) calls "initial words" function as links to "denote the sections which they introduce" (p. 31). He points out that the epistles of the New Testament may as a rule be divided into two parts, expository and exhortation (p. 32). Though the two parts intermingle, essentially the expository part instructs in doctrines or beliefs, followed by the exhortation part, which engages for duties or behaviors.

**The Logic of the Pattern: The Great Change**
**of Status and the Use of "Therefore"**

Carrington (1940) notes that in three of the four cases (Ephesians, 1 Peter, and James), the formula of Putting Off/*Deponentes* has a "therefore" in front of it, which "links it with a preceding paragraph" (p. 33). In Ephesians the preceding exposition paragraph refers to the "new man" who is "created according to God, in true righteousness and holiness" (4:17-24): The new convert is a new creation. In James and Peter (1:21 and 2:1), the "therefore" refers to the new believers "having been born again" "as newborn babes" (1 Pet 1:23, 2:2) and that "He brought us forth by the word of truth" (Jas 1:18): The new convert is a newborn infant. Thus Ephesians in one way (a new creation) and James and Peter in another (a new birth) "represent two independent but closely related modes of referring to the great change of status and condition which occurs in connection with baptism" (p. 33; see also Custance, 1975; Lille, 1961).

This "great change of status and condition" is not attained by spiritual work-efforts. Instead, according to Ephesians it is a status and condition created by "the word of truth, the gospel of your salvation" (Eph 1:13); and according to Colossians, from "the word of truth of the gospel" (1:5-6); "as in James and Peter, a vitalizing 'truth,' with a

'saving' power. In Peter it is a seed; in James it is implanted; in Colossians it grows and bears fruit" (Carrington, 1940, pp. 35-36).

In drawing attention to this "great change of status" Carrington (1940) calls attention to the logic of the pattern so vividly clarified by Bultmann (1924/1995). It is the great change of condition brought about by the "word" of good news, the indicative of a new status (a new creation, a newborn babe) that gives rise to the imperative of a new lifestyle (therefore, put off).

**Terminology: Four Points in Three Sections**

Carrington (1940) places himself in the trend of scholarship (Perdelwitz, Streeter, and others) that regards much of the New Testament literature as "a transcript of catechetical material which may in some cases be of Jewish origin" (p. 23). A corollary to that position is that it relieves him from having to suppose that Peter is to be explained as borrowing from Paul (or vise versa) and opens wider the search for "two allied communities whose oral *torah* has a common ancestry" (p. 23). Three examples are the thoughts and terminology in (a) the Peter-James parallels, (b) Paul's faith-hope-love triad, and (c) the inner warfare formula.

First, an opening formula in Peter and James matches both in the verbal agreement and in the order sequence. The vocabulary is "so different . . . radically different" from Paul's that another source must be considered. Both Peter and James open with a call to *rejoice* in *various trials*, knowing that the *testing of your faith* works honor and patience, and praise and glory. Carrington (1940) theorizes Ecclus 1-2 to be the rich storehouse for Peter and James' terminology, "demanding as it does meekness, humility,

and other child-like qualities of the learner" that are commended by James and Peter (Carrington, 1940, p. 25; see also Kelly, 1969; Osborn, 2009; Perdue, 1975).

Second, Carrington (1940) specifically singles out the succession of thought in the triad of endurance, faith, and hope in Ecclus 2:7-9 as also significant. The endurance-faith-hope triad of virtues was demanded of the Jewish learner (home born or *ger*) from the beginning. "The familiar Christian triad is formed by adding love; but the faith-hope-endurance triad" of Ecclesiasticus "is the original concept, and love is an addition to it" (p. 25). Nevertheless, it is the faith-hope-love distinction that is preserved by the apostolic and subapostolic leaders. For John and Ignatius especially, faith and love are the fundamental "commandments." In fact, Carrington affirms, "Faith-hope-love is a phrase which sums up the whole Christian life" (pp. 25-26), and the "close resemblances among the Christian authorities permit us to ask whether it is possible to think that there was a Christian *torah* already settled prior to the date of the apostolic writings" (p. 26).

It is just such a prior "Christian *torah*" that Carrington (1940) sees in Paul's succession of thought and terminology in 1 Thessalonians. For example, Paul makes use of the faith-hope-love formula in the opening sentences of 1 Thessalonians: "We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope" (1:3), speaking only a line or two later of rejoicing in temptations and persecutions (1:6), "in spite of severe suffering, you welcomed the message with the joy given by the Holy Spirit." Also, the "faith-hope-love formula" is used in the close of 1 Thessalonians: "But let us who are of the day be sober, putting on the breastplate of faith and love, and as a helmet the hope of salvation" (5:8).

Third, "another example of a common formula" used by Peter (1 Pet 2:11), Paul (1 Thess 1:3, 5:8; Rom 7:23, Gal 5:17), and James (4:1) is a cluster of phrases "connected with the familiar Jewish concept of a dramatic psychological dualism," the inner warfare of "fleshly lusts which war (*strageontai*) against the soul" (Carrington, 1940, p. 26). In the shared vocabulary of war strategies/*straeuontai*, war against/*antistraeoumenon*, and lusts/*epithumeite*, "all three authors are echoing what is a commonplace in catechetical teaching" (p. 26).

These three examples of the Peter-James parallels, Paul's faith-hope-love triad, and the inner warfare formula are identified by Carrington (1940) to highlight both the thought and terminology dependencies and divergences of the two parallel leadership groups. On the one hand, "differences in vocabulary and general tone are so great as to preclude the explanation that one borrowed from the other." On the other hand, the letter-groups of Peter-James and Paul exhibit strong formulaic affinity, "a succession of thought and terminology" that cannot be dismissed, yet which probably "is best thought of as prior to either" (p. 22). That introduces a look at material common to Colossians, Ephesians, 1 Peter, and James.

**Thought Sequence: Three Sections With Four Points**

Carrington (1940) calls Colossians, Ephesians, 1 Peter, and James "the four authorities" (p. 31). Certain resemblances between them had long been noted; some of those similarities faintly appear in Hebrews (see Balch, 1988; Borgen, 1988; R. P. Martin, 1981; E. Martin, 1993). With some formulae already dealt with, "we are left with four phases which occur with but little variation of diction or order in all four epistles" (p.

31). Carrington chooses to use Latin designations to denote the sections they introduce. The Latin designations are:

1.  *Deponentes igitur omne malum/*Therefore, putting off all evil . . .

2.  *Subiecti estote/*Submit yourselves . . .

3.  *Vigilate* (*et Orate*)/Watch (and Pray)

4.  *Resistite diabolo* (or *State*)/Resist the devil (or Stand/Stand firm).

At the conclusion of his argument, Carrington (1940) remarks that "an interesting *prima facie* case has been made": that "(3) [*Vigilate* (*et Orate*)] and (4) [*Resistite diabolo* (or *State*)] seem in reality to form a unity, and the actual impression given" is a division of three sections of thought for the four points (p. 41). Immediately following that conclusion he adds, "The Epistle to the Hebrews shows traces of the same pattern: 1. Deponentes 12:1; 2. Subiecti 12:9; 3. Vigilate 13:17" (p. 41).

Carrington (1940) then provides a table (pp. 42-43) to summarize his case for the four points. Table 2 strictly adheres to Carrington's data, but goes beyond his table by highlighting his category of "the great change of status" and charting the three sections as well as the four points.

Carrington's (1940) contribution on the four points turned a corner in documentation of the pattern, for he saw that the four points were "initial words" (p. 31) or link phrases. As initial words, the four points denote sections of thought. As he mentions, the *prima facia* usage of *Vigilate* and *Resistite* in Colossians, Ephesians, 1 Peter, and James, and the singular usage of *Vigilate* "of the same pattern" in Hebrews yield three sections of thought. That is how I discuss the four points here.

Table 2

*The Three Sections With Four Points Basis of Study: Put Off/*Deponentes*, Submit Yourselves/*Subiecti*, and Watch/Pray/*Vigilate/Resistite*

| Colossians 3:8-4:12 | Ephesians 4:22-6:19 | 1 Peter 1:1-5:14 | James 1:1-4:10 |
|---|---|---|---|
| | The Great Change of Status | | |
| | Paul: New Creation | Peter and James: New Birth | |
| 1:5 The word of truth, the gospel . . . bearing fruit and growing . . . in truth | 1:13 The word of truth, the gospel of your salvation | 1:22 By obeying the truth | 1:18 He chose to give us birth through the word of truth, that we might be a kind of firstfruits of all he created . . . |
| 3:9 Taken off your old self<br><br>3:10 Put on the new self, which being renewed in knowledge in the image of its Creator | 4:22 Put off your old self<br><br>4:24 Put on the new self created to be like God in true righteousness and holiness | 1:23 You have been born again, not of perish-able seed, but of imperishable . . . the living and enduring word of God<br><br>1:25 This is the word which was 'evange-lized' unto you | 1:19 Slow to anger . . . |
| | Section 1: Put Off/*Deponentes* | | |
| | Point 1: Put Off, Put On, and the Living Temple-Worship God | | |
| *Deponentes* | *Deponentes* | *Deponentes* | *Deponentes* |
| 3:8 Now . . . [put off] rid your selves of all such things as these: slander, and filthy language from your lips<br><br>3:9 You have put off your old self with its practices and . . . put on the new self | 4:25 Therefore . . . put off falsehood and . . .<br><br>4:29 Not . . . any unwholesome talk out of your mouths<br><br>4:31 Get rid of all bitterness, rage . . . along with every form of malice | 2:1 Therefore, [put off] rid yourselves . . . all malice, deceit . . . of every kind<br><br>2:2 Like newborn babies crave pure spiritual milk . . . grow up in your salvation | 1:21 Therefore, [put off] get rid of all moral filth and the evil that is so prevalent and humbly accept the word planted in you, which can save you |
| Catechumen Virtues:<br>Worship of God | | The Living Temple:<br>Worship of God | Catechumen Virtues:<br>Worship of God |
| 3:16 Let the word of Christ dwell in you . . . psalms, hymns, spiritual songs | 5:18 Be filled with the Spirit . . .<br><br>5:19 With psalms, hymns, spiritual songs | 2:5 To be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ | 1:27 Religion that God our Father accepts as pure and faultless is this . . . look after orphans, widows . . . keep . . . from being polluted by the world |
| 3:17 All in the name of the Lord Jesus, giving thanks to God the Father through him | 5:20 Always . . . thanks to God the Father . . . in the name of our Lord Jesus Christ | | |

Table 2—*Continued.*

| Col 3:8-4:12 | Eph 4:22-6:19 | 1 Pet 1:1-5:14 | Jas 1:1-4:10 |
| --- | --- | --- | --- |

<div align="center">Section 2: Submit Yourselves/<em>Subiecti</em></div>

<div align="center">Point 2: Submit Yourselves, Humble Yourselves<br>Code of Subordination</div>

| *Subiecti* | *Subiecti* | *Subiecti* | *Subiecti* |
| --- | --- | --- | --- |
| 3:18 Wives, submit, etc.<br><br>3:18-22 To husbands, parents, masters of slaves, i.e., the elders | 5:21 Submit . . . out of reverence for Christ<br><br>5:22 To husbands, parents, masters of slaves, i.e., the elders | 2:13 Submit . . . for the Lord's sake to every authority<br><br>5:5 Submissive to . . . older<br>Proverbs 3:34<br><br>5:6 Humble self/He lift | 4:7a Submit yourselves, then, to God<br><br>4:7b [see below]<br><br>4:6 Proverbs 3:34 |
| 3:12 [Humble-mindedness] | 4:2 [Humble-mindedness] | 2:13 To kings<br><br>2:14 governors<br><br>2:18 masters<br><br>3:1 husbands<br><br>3:8 All . . . in harmony . . . and humble | 4:10 Humble yourselves before the Lord, and He will life you up |

<div align="center">Section 3: Watch/Resist/<em>Vigilate/Resistite</em></div>

<div align="center">Point 3: Watch and Pray/<em>Vigilate et Orate</em></div>

| *Vigilate & Orate* | *Vigilate & Orate* | *Vigilate* | *Vigelate nil* |
| --- | --- | --- | --- |
| 4:2 Devote yourselves to prayer, being watchful and thankful<br>4:3 Pray for us, too, that God may open a door for our message | 6:18 Pray in the Spirit on all occasions with . . . this in mind, be alert . . .<br>6:19 Pray also for me, that . . . words may be given . . . I will fearlessly make known | 4:7 Be clear minded and self-controlled so that you can pray<br>4:11 If anyone speaks . . . as one speaking the very words of God<br>5:8 Be self-controlled, alert | |

Table 2—*Continued.*

| Col 3:8-4:12 | Eph 4:22-6:19 | 1 Pet 1:1-5:14 | Jas 1:1-4:10 |
|---|---|---|---|
| | Point 4: Resist the Devil and Stand/*Resistite Diabolo* and *State* | | |
| *Resistite nil State* | *Resistite & State* | *Resistite & State* | *Resistite* |
| 4:12 Epaphras . . . always wrestling in prayer for you, that you may stand firm | 6:11 Put on the full armor of God . . . stand against the devil's schemes | 5:8 Your enemy the devil prowls . . . like a roaring lion . . . to devour | 4:7b Resist the devil, and he will flee from you |
| | 6:13 You . . . able to stand your ground. After . . . everything, to stand | 5:9 Resist him, standing firm in the faith | |
| | | 5:12 The true grace of God. Stand fast in it | |
| | 6:14 Stand firm then | | |

Section 1: Put Off/*Deponentes*

**Terminology Indicators of Section 1**

The vocabulary indicators of Put Off/*Deponentes* section are three: put off or put aside/*apotithesthai*, wickedness or destructive behavior/*kakia*, and put on/*enduein* (Engberg-Pederson, 2003).

**Thought Sequence of Section 1**

In all four authorities (Col 2:8-9; Eph 4:25; 4:31; 1 Pet 2:1-2; Jas 1:21) the initial words put off/*apotithesthai* are found. This introductory formula is distinct from the call to renounce gentile sins of uncleanness. It is also distinct from the common caution about the evil desire/*epithumia* which occurs in all four documents. What is uniquely distinct about the Put Off/*Desponentes* formula as used by Paul are two items: (1) the negative five put-offs and (2) the positive five put-ons.

Put off all wickedness

First, five sins are to be put off. Thus, instead of the common three sins of uncleanness characteristic of Jewish *halākāh* (Eire, 1990; Grant, 1986), there are five social sins. In each case except James, five sins appear. They are, on the whole, sins of speech. In every case destructive behavior-corruptive evil/*kakia* is to be put off. All except James mention deceit or lying (Doty, 1973; Easton, 1932; MacLeod, 1971; Schroeder, 1976).

Put off is used five times in the four documents at this point; Rom 13:12 makes the sixth and only other figurative usage in the New Testament. The imagery is always of taking off clothes. "Laid down their clothes" (*apotithesthai*) in Acts 7:58 describes the depositing and storing of garments at the feet of Saul by those about to stone life out of Stephen (Donaldson, 1997). Leviticus 26:23 in the Greek Septuagint has the high priest putting away his defiled robes when he has finished the ceremonies of the atonement. It is possible that the full meaning of putting off/*apotithesthai* there is taking off, putting away, and abandoning. Such is also the tone of the Put Off/*Deponentes* section: to put off, to lay aside, and to walk away from all kinds of destructive behaviors and compulsions. Put off/a*potithesthai* is used only in these passages. It occurs once in each document. And it appears at the same point in each, at the beginning of and within the Put Off/*Deponentes* section (Carrington, 1940, pp. 47-49). Carrington also found put off/*apotithesthai* used in an ethical sense by Clement of Rome in an ethical sense (ca. A.D. 100) and in the literal sense of the final unclothing of the martyr Polycarp (p. 49), when the 86-year-old was stripped naked in public. The elderly, naked Polycarp was finally stabbed to death when the attempt at burning him to death failed.

Wickedness/*kakia* is a word "not very common" (Carrington, 1940, p. 49). Jesus used it once (Matt 6:34), as does Luke (Acts 8:22). First Corinthians likens it to Pharisee leaven (5:8) and it appears in sin catalogues in Rom 1:29 and Titus 3:3 and in the four documents (Colossians, Ephesians, Peter, James) only in the Put Off/*Deponentes* section (Donelson, 1996). Jewish traditional material connects it to the opposite of an innocent child's behaviors, as does Peter twice (1 Pet 2:1; 2:16). Carrington therefore thinks that perhaps the early Put Off/*Deponentes* section version might have been: "It is in regard to *kakia* that you are to be as little children," concluding of *kakia* that "the whole phrase is, therefore, a distinctive one; it comes at the same point in each document, and nowhere else in the New Testament" (p. 49).

Put on virtues

Paul alone adds the logical counsel to "put on" virtues just as they have "put off" vices (Schnabel, 1992). It is true that Peter, after telling them wrongs to "put off," instructs converts to next "desire the pure milk of the word," and James exhorts them to "receive with meekness the implanted word." The specific counsel to "put on" is "nevertheless peculiar to Paul" (Carrington, 1940, p. 33). Thus, the resultant mold of the Put Off/*Deponentes* used by Paul

> opens with a reference to teaching which has been received, goes on to urge putting off of sins of speech, and inculcates three types of virtue, (a) truth-telling, (b) catechumen virtues of meekness and (c) love, which follow from the possession of a new status "as persons chosen by God, holy and beloved," or "as beloved children." (p. 35)

Carrington's (1940) conclusion is concise but clear: "I believe that these facts are sufficient to justify us in stating that the phrase *Deponentes* comes at the same point in each of the four epistles; that is, it occupies the same position in a similar thought

sequence, a point at which the status of the believer is defined as a new birth or a new creation" (p. 36).

Put On/*enduein* follows Put Off/*apotithesthai* in Romans, Colossians, and Ephesians. Unique to Paul, "it is hard to see how, if the other writers were copying Paul, they could fail to reproduce the antithesis; but the word *enduein* does not occur in a figurative sense anywhere in the New Testament except in Paul and in Luke 24:49" of the enduing, the putting on, "the reception the Holy Spirit" (Carrington, 1940, p. 49).

The living temple and worship of God

What follows is a picture. It is the picture of a temple, a Spirit-filled community indwelt by God's power. It is an image "ultimately based on sanctuary symbolism" (p. 37). Carrington (1940) links 1 Cor 3:16 and 2 Cor 6:16 with Lev 26:11, just as Paul himself does for the Corinthians, "Do you not know that you are the temple of God and that the Spirit of God dwells in you?" and "What agreement has the temple of God with idols? For you are the temple of God. As God has said [in Lev 26]: 'I will dwell in them and walk among them. I will be their God and they shall be My people.'"

Carrington (1940) finds two different but parallel references that at this point occupy the same position in a similar thought sequence: the indwelling word of Christ (in Colossians) is paralleled by the infilling of the Spirit (in Ephesians), and both are followed by a worship addressed to God the Father (p. 37; see also Harris, 1991). As Table 2 shows, those in whom the word of Christ dwells richly and are filled with the Spirit are to teach and speak to one another in psalms, hymns, and spiritual songs; to sing and make melody in their hearts to God; and to be giving thanks always in the name of the Lord Jesus to God the Father.

Peter goes on to describe this holy community in priestly language (1 Pet 2:4-10).

He speaks of a "spiritual temple" and a "holy priesthood" offering up "spiritual sacrifices

acceptable to God through Jesus Christ." James also finishes the catechumen virtues and

then refers "in language derived from the levitical cultus" (p. 37) to "pure religion

[worship] before God and the Father" (Jas 1:27).

The Put Off/*Deponentes* section, then, follows an acknowledgment of the "great

change of status" into Christ by the word of the gospel. With the two controlling

commands, new converts are to "put off" the old ways of living and to "put on" the new

virtues, being recreated in the image of God (Blocher, 1999; Boer, 1990; Brand &

Yancey, 1984; Bray, 1991; Bromiley, 1982; Clines, 1968; Demarest, 1984). All

destructive behavior, all corrupting evil of any kind is to be banished from their lives

(Conn, 1981). For they are the dwelling place of God, they are a spiritual temple of the

living God, a priestly and pure community of life (Hoekema, 1986; Hughes, 1989).

Section 2: Submit Yourselves/*Subiecti*

"The Code of Subordination" is found immediately after the Put Off/*Deponentes*

section in Colossians and Ephesians. The personal and social relationships highlighted in

the household/*oikos* code is part of a larger teaching of rightful relationships, opening

with honor due the king and those in political authority that "links it with the idea of the

holy community in which mutual love and subordination reign. St. Peter here makes a

fresh beginning, and devotes a whole section to this subject" (Carrington, 1940, p. 37).

**Terminology Indicators of Section 2**

The vocabulary indicators of the Submit Yourselves/*Subiecti* section are two: to submit/*hupotassein* and to humble/*tapeinoun* yourself. Carrington (1940) gives a list of all New Testament occurrences of submit/*hupotassein* (p. 50)*.*

Paul and Luke travelled together. Outside of Paul, only Luke uses *hupotassein* to express submission. Luke remembers vividly that Jesus the child submitted to his parents and that the demons submitted to Jesus (2:51 and 10:17, 20). In the Submit Yourselves/*Subiecti* section, there are six occurrences in Colossians, Ephesians, 1 Peter, James, and Hebrews.

To humble/*tapeinoun*, the verb is associated with to submit/*hupotassein* in 1 Peter and James. Carrington (1940) lists all New Testament occurrences of *tapeinoun* (p. 50). In the New Testament it is used 14 times, almost always with the word exalt/*hupsoun*.

**Thought Sequence of Section 2: Submit Yourselves
and Humble-mindedness**

The "code of subordination" follows immediately after the Put Off/*Deponentes* section in Colossians and Ephesians. It is a formula of subordination that variously includes honor due the king, subordination to the elders, and to husbands, fathers and masters. Carrington (1940) traces a similar code at the same point in 1 Pet 2:13-12 which ends with five social virtues similar to the five virtues of the Colossians Put Off/*Deponentes* section (pp. 37-38). Peter says, "All of you be of one mind, having compassion for one another, love as brothers, be tenderhearted, be courteous." Ephesians 5:21 and 1 Pet 5:5 agree to "submit to one another," introducing the familiar paradox of the exaltation of the humble. "Humble-mindedness" in the Put Off/*Deponentes* section of

1 Peter, Colossians, and Ephesians is found seven times in the Gospels and is part of the old piety Diaspora Judaism (Ecclus 1:30; Kurz, 1985; Lucas, 1980).

Section 3: Watch/Resist/*Vigilate/Resistite*

Three of the four authorities agree in a reference to both watching and praying. In Colossians it comes immediately after the last section of Submit Yourselves/*Subiecti*. In Peter there is intervening material with some of the same echoes as in Ephesians, but not Colossians. The command to "resist the devil" is found in this section only in all the New Testament, appearing in three of the four epistles (Ephesians, Peter, and James).

**Terminology Indicators of Section 3**

The vocabulary indicators of the Watch/Resist/*Vigilate/Resistite* section are four major terms with an accompanying synonymous and allied terminology: (a) to watch/*gregorein*, to keep awake, and (b) to pray/*proseuchomai,* are shadowed by the synonyms of to keep awake/*agrupnein* and be sober*/nephein*. Also, (c) to stand*/stenai* is common in Paul for maintaining a firm position and (d) to resist/*antistenai*, withstand, stand against is coupled with devil/*diabolos* (Bell, 2007; Benko, 1984; Elliott, 2004).

**Thought Sequence of Section 3**

The first term, to keep awake*/gregorein*, interchangeable with watchfulness*/agrupnein*, to chase away sleep, in its figurative use, is confined to the passages in Table 2 (see above) and Acts 20:31. Its literal sense is seen in the story of Gethsemane and the parable of the apocalypse (Mark 14:34, 37, 38 and Luke 12:37). To be sober/*nephein* is associated with or substituted for keep awake/*gregorein* in 1 Thess 5:6, 8 and 1 Pet 1:13, 4:7, 5:8 (Carrington, 1940, p. 51).

The second vocabulary link word, pray/*proseuchomai*, is the most common word for prayer, but "the command to keep awake or be sober is associated with prayer only in Mark 14:38, Colossians, Ephesians, Peter, . . . and Hebrews (Carrington, 1940, pp. 51-52) (Compare Rom 15:30 and Col 4:12).

The third common vocabulary of this section is stand/*stenai,* colorless by itself and common in Paul for standing firm in the faith and the new status it confers. *Stenai* is used in that sense at this point in Colossians, Ephesians, and 1 Peter. In the rest of the New Testament it is used only in a literal sense (Carrington, 1940, pp. 52-53).

The fourth common terminology is resist/*antistenai.* In its figurative sense of resisting evil (*antistenai*), it is never used by any of the three authors except at this point in the code. In fact, "resisting evil" is used only once in this sense in the whole New Testament (Matt 5:39). For James and Peter, used only at this point of the pattern, "resist" is a *hapax-legomenon*. By Carrington's (1940) count, for each of the three authors Paul, Peter, and James, *diabolos* is also a *hapax-legomenon*. Paul uses the term "Satan" or tempter elsewhere, but he never uses *diabolos* again. But for Peter and James, there is no mention of the Evil One at all except in this section in the code.

Watch-and-Pray

Watch-and-Pray/*Vigilate et Orate* is referenced in three of the major authorities: Peter, Colossians, and Ephesians. In Ephesians it follows the *Resistite.* In each case this link phrase occurs in the final exhortation and in each case it introduces a reference to speaking the word.

Ephesians 6:18, 19: *Praying* always with all prayer and supplication in the Spirit and *being watchful* to this end with all perseverance for all the saints and for me, that *utterance* (*logos*) may be given to me.

Colossians 4:2, 6: Continue earnestly in *prayer,* being *vigilant* in it with thanksgiving. . . . Let your *speech* (*logos*) always be with grace.

1 Peter 4:7, 11: Therefore be serious and *watchful* in your *prayers*. . . . If anyone speaks let him speak as the oracles (*logia*) of God.

*Gregorein/*watch*, be on the lookout, keep awake, be vigilant* is a term of caution, and it is often in close connection with stand/*state*. For example: "*Watch, stand fast* in the faith. Be brave. Be strong" and "Therefore let him who thinks he *stands* take heed lest he fall" (1 Cor 16:13; 10:12). The word watch/*gregorein* is the word of Gethsemane, associated with temptation and the Enemy (Matt 26:38, 40, 41). In Mark 13:33, it has to do with the afflictions which precede the coming of the Kingdom. And those preparing for baptism would find a warning in the baptism of Jesus. For his baptism was followed by a temptation by Satan (Carrington, 1940, p. 85).

Stand-and-Resist

Carrington (1940) highlights the conjunction of *diabolos* with *antistenai*: the command to "resist the devil" is found nowhere else in the New Testament. In Carrington's words: "Its appearance here in each writer can hardly be accidental." That, combined with the four other combinations just noted, and occurring so nearly in the same order in each document, means "the possibility of chance vanishes. The chances against four points appearing in a given order are 24 to 1. There must be a reason for this series appearing as it does" (p. 53).

Stand/*state* is the posture of prayer. Carrington's (1940) single illustration is helpful: "In the ancient world entrance into a sanctuary or into the presence of a divine being was marked by ablution, putting on special clothes, prostration, and then standing up in prayer" (p. 85). In the Diaspora old piety there is a vocabulary like that used in 1 Peter and James and in 1 Thessalonians, Romans, and Ephesians, though not in Colossians. It is a type of *torah* represented in *Testaments* and Hermas. Hermas' *Mandata* makes use of the whole vocabulary: light and darkness, good or evil inclination/*epithumia*, devil, Holy Spirit, clothing yourself with armor. There is not the elaborate development of Hebrew dualistic thought characteristic of the Diaspora writings, but the vocabulary of those manuals certainly is a part of the pattern. For the terminology of all four documents is the terminology of the old piety of Ecclesiasticus and of the words of Jesus in the synoptic gospels: humble yourselves, watch, pray, stand firm. Like the Lord's prayer, the last words of the pattern are about deliverance from the Evil One.

*Resistite* signifies the reference to the Adversary at the end of Ephesians and Peter. And at the beginning of James it has always been regarded as "a striking similarity," Carrington (1940) reminds us, a similarity of link vocabulary "which calls for careful consideration, all the more because nowhere else in the New Testament does the command to resist the devil occur. It does occur, however, in the *Testaments of the Twelve Patriarchs* and the *Mandata* of Hermas; and the command in James is vertically identical" with that in the *Testaments* (pp. 39-40; see also *Testament of Naphtali* 7:4 from Qumran and *Mandata* 12:4-7).

Ephesians describes the defensive armor as the full armor of God/*panoplia*. The only offensive weapon referenced is the sword of the Spirit, the Word of God. The "word" as a sword was a common piece of symbolism (p. 86) (see Wisdom 18:16; Heb 4:12; Rev 1:16; 19:5). All of which is to say that the Ephesians imagery "forms part of the magnificent picture of the armed combat with evil, which has no parallel in the New Testament outside the Pauline writings" (Carrington, 1940, p. 40). Carrington seems to waver concerning any hard separation of the points of Watch/*Vigilate* and Resist/*Resistite*, perhaps feeling the pressure of the seeming unity of the four link phrases (*Vigilate, Orate, Resistite, State*) when he draws attention to the fact that in the Ephesians deployment of Resist/*Resistite*, it is placed before Watch/*Vigilate* (p. 40).

Resist/*Resistite* is "not found in Colossians; but its place is taken by the word 'stand'; 'that you may *stand* perfect' (4:12), which is connected with the 'prayer' and 'agonizing' (prayer-combat) of Epaphras. This word also occurs in the final paragraph of Peter . . . and is used three times in the combat with the devil . . . of Ephesians." In the maintenance of the pattern, which Table 2 only reinforces, "Colossians, therefore, does not entirely fail us" (Carrington, 1940, pp. 40, 86).

As noted earlier, Carrington (1940) is clear that "Hebrews shows traces of the same pattern" in the three-section sequence of (a) Put Off/*Deponentes,* (b) Submit Yourselves/*Subiecti* and (c) Watch/*Vigilate* (p. 41), not the four-section partition he himself had most often advocated. Hebrews uses the picture of milk for babes (5:12-14), like Peter (1 Pet 2:2), and meat for the mature, a comparison in common with Paul (1 Cor 3:2). Advanced exposition occupies the first 10½ chapters of the writer to the Hebrews. But when he comes to the ethical part of his epistle, he uses the patterned vocabulary and

categories of the old piety of Orthodox Judaism and the core instruction of the apostolic

leadership groups. Carrington outlines the pattern as:

| | |
|---|---|
| 10:19-25 | Faith, hope, love |
| 10:32-39 | Need for endurance |
| 11 | Examples of faith considered as hope-endurance |
| 12:1 | [1] *Deponentes*, introducing the exhortation to endurance |
| 12:9 | [2] *Subiecti*, to submit to the chastisement of God |
| 13:1 | Jewish ethical maxims |
| 13:18 | [3] *Vigilate*, the rulers of the church are represented as watching, as in Colossians; the hearers are asked to pray. (pp. 41, 44) |

## Summary

Carrington (1940) remained remarkably uncommitted on the use of the primitive

catechetical pattern with baptism. Assuredly, "as to its purpose, the connection with

baptism [itself] seems clear" (p. 89). But whether it was a "didactic catechism" learned

before baptism, after baptism, or whether it was part of a baptism ritual or some mixture

of these, that would "not be established without further study" (p. 89).

As for the four points within the three sections, however, Carrington (1940) was

quite committed. First, he had isolated four words or phrases which tended to occur in

four documents in the same order. Second, not only so, but they occurred at the same

logical point in each document, and with the same effect. Third, the Greek words which

make up the pattern appear in a way that is something more than random chance or even

mere coincidence. Regarding the vocabulary indicators or links of each section

Carrington writes:

> It is something more than a coincidence to find these phrases used once only by
> each author, and at the same point in the same thought sequence, especially as
> they never occur anywhere else in the New Testament. On the whole the
> vocabulary is more suggestive of a common catechetical tradition than of any of
> the authors. . . . That is to say, they belong to the pattern, and not otherwise to the
> individual writers, who use them here and here only. (p. 46)

So then, Carrington (1940) concluded that "this series of formulae can be treated as if it belonged to a pattern which had an independent existence apart from the documents which embody it" (p. 88). For what is now moving towards a century, no one has stepped forward to contradict Carrington in his core arguments. And only one other person, perhaps (a Cambridge colleague), has displayed a more intricate study of that primitive catechism that Carrington had to lay aside for a call to the mission field of Quebec.

CHAPTER IV

THE PATTERN OF THE OIKOSCODE

**Introduction**

If the oikoscode can be likened to an ancient, mislaid, shattered and scattered inscription, then Seeberg (1903) might be said to have discovered its location and deciphered its vocabulary. Bultmann (1924/1995) decoded its logic. Carrington (1940) chalked out its common terminology and thought sequence. But it was Selwyn (1946) who succeeded in laying out and arranging the code's almost stunning beauty. Listening to Bultmann's logic-leads, scanning Seeberg's grammatical shards, and carefully nuancing Carrington's marked out categories of terms and thoughts, Selwyn dissected and displayed parallels which he described as "of a very striking character" (p. 464).

Selwyn (1946) was the only other person to evince a more detailed knowledge of the primitive catechism than Carrington (1940) at mid-20th century. He was, interestingly, a colleague of Carrington. Edward Gordon Selwyn (1885-1959) was an honorary fellow of Corpus Christi College, Cambridge University. The engines of the Panzer tanks were hardly cooled down and the clouds of Hiroshima and Nagasaki still lingered when, in 1946, Selwyn's commentary on the Greek text of 1 Peter was published. The exegesis of *The First Peter of St. Peter* is rather slim at 128 pages. But it is a commentary that comes with a 116-page introduction, which makes it 90% the size of the commentary. Also, the commentary is accompanied by 270 pages of excursuses, exceeding the content of the

commentary by some 47%. Those 270 excursus pages consist of 12 "Additional Notes," mini-essays across 65 pages. In addition, there are two "Essays with Appended Note" which cover 175 pages. On top of those are six Indexes (with quotations from the Bible and Jewish Literature, Classical, Patristic, Greek Words, Proper Names, and Subject Index) that comprise 28 pages. All told, it makes for a volume total of 517 pages.

Essay 2, for example, is 103 pages long with 21 tabulation tables in Greek, of which one of the tables is eight pages in length. That essay, Essay 2, is rather unremarkably titled "On the Inter-relation of 1 Peter and other N. T. Epistles." By his 128-page commentary, Selwyn (1946) made a contribution. With the 103-page Essay 2, he made a reputation.

Together with the Introduction (Selwyn, 1946, pp. 1-115), it is Selwyn's Essay 2 that was primarily referenced by contemporaries (Croggan, 1948), continues to be referenced even today, and is the primary subject of review in this chapter. The tables in this chapter are, to my knowledge, the first ever translations into English of Selwyn's Greek tabulations of the oikoscode in that essay.

This is significant by something of an odd turn. I might be called an activist with a contemplative bent. Selwyn (1946) was definitely an academic, though apparently with something of a practical dent. In a single wistful sentence almost out of context, Selwyn muses:

> Even where our conclusions are questioned, the facts set out in this Essay and its accompanying tables will demand explanation along historico-literary lines; and one may hope also that many who are not interested in this critical problem as such may nevertheless find the tabulation of the facts helpful for the practical purposes of teaching and preaching. (p. 459)

What I intend to do in this chapter is to pay attention to the facts that "demand explanation," and by transmuting them into English, to make his tabulations "helpful" for

"practical purposes." I will report the data through the argument of his Essay, question

some of his conclusions, concur with others, and, as mentioned, transport his key

tabulations from academic Latin and Greek into common English. If successful, that

should not only survey the final piece of literature foundation for this dissertation, but

also, perhaps, make Selwyn's wish come true.

### A Common Substratum: Selwyn's Discussion of Facts

Selwyn (1946) found himself in essential agreement with the sketch of the

primitive catechetical pattern by Carrington (1940, p. 369). For Carrington the pattern

was reflected in 1 Thessalonians, Romans, Galatians, 1 Peter, James, Ephesians, and

Colossians. Selwyn follows Carrington and others in viewing the *paraenetic* pattern as a

catechesis (Selwyn, 1946, p. 366) given to the newly baptized (p. 374). It was orally

delivered as in the rabbinic tradition where "precise verbal instruction . . . could easily

have been transmitted orally without inaccuracy" (p. 379) in order to extend the new

Jesus movement missionally (pp. 385-6, 400-1, 438-9) which was establishing its social

identity as a vibrant neo-priestly community (pp. 369, 374, 419). It was perhaps more

obvious to Selwyn than to Carrington that the *verba Christi* (pp. 373, 379, 396) are never

far from the minds of the early leaders, nor from the surface of the lifestyle schemata (pp.

438-9). The oikoscode was, in fact, "a common substratum . . . , an underlying pattern"

that would "tend to stick in the mind and come to the surface in somewhat different

forms" in the various epistles (pp. 372, 407; see also Barnett, 2002; Reumann, 1968).

In a rather uncharacteristic alliterative mode, Selwyn (1946) provides us with a

way of looking at the doctrinal element in the primitive catechism. His designations are a

"credo," a "crux," and a "clue" (pp. 400-02). These are helpful and convenient categories for summarizing Selwyn's dense and technical discussions of the oikoscode.

## The Code as Credo

In Selwyn's (1946) investigations, the primitive code is seen to be a convictional core. It was a credo that was primal, baptismal, liturgical, oral, and missional.

### The Credo as Primal

First, the primitive code was primal, with the testimonies of the resurrection of Jesus embedded from the beginning (1 Thess 1:9-10; 1 Cor 15:1-4). Selwyn (1946) concludes that there is reason "to believe that in 1 Cor 15:1-4 we have a very early *credo*, earlier than St. Paul's conversion, covering the atoning death, the burial, the resurrection, and the appearances of Jesus" (p. 401; see also Barnett, 2009). "Such a *credo* may well be what St. Paul means" when he writes to the Christians of Rome (Rom 6:17) of "the pattern of teaching to which you have been delivered" (p. 401).

Says Selwyn (1946), "The evidence seems to me best accounted for by the view that between the original oral pattern and the versions of the code which we find in the New Testament documents lie a number of written versions of it, not verbally identical, which were in circulation for the use of teachers in different districts and groups of communities" (pp. 438-39). So then the "date of the pattern" in even its latest versions would have a congealing point, which at the outside "appears to lie between A.D. 50 and 55" (p. 460).

**The Credo as Baptismal**

Second, the primal code was baptismal (Selwyn, 1946, pp. 204-08). That is, it was "the nucleus of a baptismal catechism" (p. 374). It had an underlying pattern that could "stick in the mind" (p. 372), a "string of tags" that were powerful motivators "for conduct befitting the baptized . . . part of a pattern of belief which enables the Christians to be steadfast in persecution" (p. 375).

Baptism itself was called a pledge/*eperotema* (Greek) or an oath of allegiance/*sacramentum* (Latin). As a pledge baptism is a seal of contract, given by good conscience to God, a pledge to God. For a Roman, the *sacramentum*, a military oath of allegiance, was an oath of loyalty: an oath to obey the commanding officer and to never retreat in the heat of battle. Because the Greek word for pledge, *eperotema*, was a juristic term of legal language, it lent itself to the "solemn interrogatories preceding baptism in the early church, out of which the Creeds arose" (Selwyn, 1946, p. 206; see also Donnithorne, 1994). It was the line of demarcation between the community and the world, for spiritual separation is not inward and invisible alone, but also outward and concrete, "marked by the tears and sometimes the blood of the persecuted" (p. 82).

**The Credo as Liturgical**

More simply put, the earliest Christians learned the pattern through worship. While others have hypothesized about a collection of Messianic proof-texts compiled in the earliest church, Selwyn (1946) points out that we have direct, not circumstantial, evidence in the hymns of earliest Christianity (pp. 273-77). First Peter describes a threefold experience of salvation by those first followers, "a faith in and a love for Christ which enable them to rejoice in their afflictions" (p. 267). Selwyn suggests that "hymns

rather than theological manuals were the most acceptable medium of teaching in the churches" of this faith, love, and rejoicing, just as Paul posits in Col 3:16 (pp. 273-74; see also Dunn, 1996; Dunnam, 1982; Eastwood, 1963).

**The Credo as Oral**

Fourth, the primal pattern was passed on orally. The Jews of the Diaspora "set the highest store by oral *torah*, and some Rabbis esteemed it more highly than written *torah*" (Selwyn, 1946, p. 438). He refuses, however, to draw the question too narrowly. For, in his estimation, "what began as oral would be unlikely to remain unwritten in a Church pursuing an active missionary propaganda" (p. 438), which brings us to the last point of the pattern as credo.

**The Credo as Missional**

Fifth, the ancient instruction code was missional. Selwyn (1946) did not feel the angst that some did over whether the original form was oral or written. In his opinion, the question whether the credo was oral or written "is largely otiose; for, if originally oral, it would quickly pass into many different manuals drawn up for missionary purposes" (p. 401; see also Dodd, 1936; Barnett, 1953). Some forms were material for speeches, "suitable for open-air preaching" and others were

> intended for use in the weekly gatherings for worship, where the preacher's message could be reinforced by a familiar hymn or a reading from the prophets; others, again, were of a paraenetic character, adapted to the instruction of catechumens or the exhortation of the faithful in times of special stress or trial. (p. 366)

The point that clearly held sway with Selwyn (1946) was that the missionary motivation reinforced the need for an instrument of initiation, instruction, and inspiration that could be easily remembered, could also be practically imitated, and was emotionally

charged, and was spiritually sustaining in a hostile environment (p. 372). In short, the pattern code needed to be "easily memorized" and "composed with that end in view" (p. 21). This was extremely important to Selwyn. For he would settle for nothing less than an "insistence"—that is his word—an "insistence on the missionary motive and the exigencies of preaching as the governing factor in the formation of the tradition" (p. 366).

## The Code as Crux

Selwyn (1946) is full of images that reinforce the fact that the oikoscode is the crux of veracity for Paul and the leadership traditions of earliest Christianity. As such, the crux was the basic, the central, the critical feature, the "pattern or standard of doctrine by which the reliability of the word preached may be judged" (p. 401).

### The Crux as a Standard

This standard, Selwyn (1946), at various points, calls the "common substratum" and "underlying pattern" (p. 372; see also Schrage, 1988). It is "the nucleus" of a baptismal catechism (p. 374), "the primitive catechism," "sketch," or "outline" of sound teaching (p. 401). It is "the underlying code," or simply "the code" (p. 425; see the discussion of the code in Filson, 1941, pp. 317-328; and Gerhardsson, 1961, pp. 85-92).

It is the estimate of Selwyn (1946) that the New Testament writers were all writing on the basis of the crux, "a catechetical pattern well known to all their readers, and were developing it, each in his own way" (p. 435). So standard was the crux with its noticeably concentrated teaching "blocks" and its standardized set of parallels, no one would ever "think that they are due simply to coincidence" (p. 372). And that is Selwyn's point: They were not a coincidence, they were a crux.

**The Seedplot of the Crux**

The mere introduction of the crux, with its tag terminologies, patterned thought

sequences, and familiar parallels was a catalyzing agent. Selwyn (1946) calls it "a kind of

chemical to bring into view the invisible ink with which they were written" (p. 435; see

also Sanders, 1975). And for Selwyn, just beneath the surface and always near at hand

were the *verba Christi*, the words of Christ, that form "the seedplot" of what is seen (p.

437).

"A well known crux of New Testament exegesis" is 2 Tim 1:13. Adhering to the

simplest explanation as also the true one, Selwyn (1946) argues that the sentence should

be translated, "Have (i.e. have by you) a sketch or outline of the sound words you have

heard from me, in the study we have had together of Christian faith and conduct" (p.

401), referring to "notes of the teaching which the Apostles had given," a "pattern, or

primitive *credo* which underlies the regular teaching given in the church, and is its

touchstone" (p. 402).

The Code as Clue

So then, how is this *credo*, this standard or crux, to be passed on? Selwyn (1946)

finds the clue the principle of what he calls "Doctrine–Worship–Good Works" (p. 402).

This principle had already been enunciated long before in the Diaspora missional

movement by the celebrated Rabbi, Simon Justus. Justus used to say, "On three things the

world is stayed: on the *torah*, and on the Worship, and on the bestowal of Kindness" (p.

402).

**The Rabbi Simon Justus Triad**

Of what Selwyn (1946) in two sentences calls the principle of doctrine-worship-good works and Rabbi Simon Justus's *torah*-worship-kindness triad, he makes only a single comment: "It is the clue to much that we find in the New Testament epistles" (p. 402). Considering Selwyn's interest and investment in what some have considered detailed and tedious, obscure, and perhaps even arcane pieces of information and arguments, the lack of development of such a statement by the Cambridge scholar is nothing less than stunning. But such it is, and such it remains. In Selwyn's brilliant capture of a renown but remote Rabbi's sentence, and by his personal affirmation of a foundational principle, Selwyn locates what he considers to be nothing less than "the clue" to much of what is found in the New Testament epistles: that the secret to the code under discussion can be found in the principle or doctrine-worship-good works or *torah*–worship–kindness.

From his close attention to and tracking with Carrington (1940), Selwyn (1946) was no doubt aware of Carrington's comments on 1 Peter and its parallels. Carrington drew attention to the Ecclesiasticus triad of faith-love-endurance, of which Carrington says the Christian triad of faith-love-hope is an addition; and on the same page, he maintains that "faith-hope-love is a phrase which sums up the whole Christian life" (Carrington, 1940, pp. 25-6). Carrington also gives provocative attention to *Torah* in Israel (pp. 1-10) and Diaspora proselyte baptism (pp. 11-21). Carrington discusses the *Pirke Aboth* in which is found the Rabbi Simon Justus quotation. None of this, however, if referenced by Selwyn in regard to the "clue" comment on *torah*–worship–kindness.

**Selwynian Triads**

With that in mind, the extremely dense text of Selwyn (1946) does yield intriguing trails. For example, though Selwyn is aware that Carrington summarizes the chief material common to 1 Peter, Colossians, Ephesians, and James under four main heads and leading phrases (pp. 386-88), Selwyn himself chooses a sixfold division (p. 386). But by the time Selwyn comes to the end of his discussion he posits that the "ethical teaching" of the code "turns upon the triad, truthfulness, humility, and love" (pp. 233-43, 460).

Selwyn (1946) summarizes the "marks" of the holiness code in Carrington's (1940) terms: (a) the emphasis on "abstaining" from sensual lusts and uncleanness with a "positive consecration" which is (b) specially expressed in the "exercise of charity" with (c) "the idea of the baptized as having been passed out of darkness and being already" the children of light and ready to face persecution, "persecution being premonitory of the End when God or Christ should be manifested as *vindex*" (pp. 459-61). As those who have been baptized, they enter the temple of God as priests offering up prayers and praise, sacrifices that "comprise the whole Christian life of faith and prayer, of brotherly love, and of meekness in suffering for Christ's sake" (p. 84).

Concerning 1 Pet 1:3-5, Selwyn (1946) writes, "The framework of fact is made [a] of Christ's resurrection, [b] of the trials which the Church is suffering, and [c] of the eschatological End." These bring

> into play new spiritual activities . . . Hope, which laid hold of the heavenly inheritance; Love for Christ the Redeemer, who though unseen, was the source of joy; and Faith, which through every trial of circumstance, clung fast to the truth of triumph through suffering which had been first exemplified in the Messiah himself. The whole passage falls into three main sentences; and in each of these sentences all three of these three themes—the fact-framework [faith], the new

relationships and aims [love], and the spiritual functions they call forth [hope]—find a place. (1946, p. 69; see also Piper, 1979-80)

Further, Selwyn (1946) draws attention to the sociology, ethics, and religion of earliest Christianity and "the social code or codes of which St. Peter, like St. Paul, availed himself in the hortatory part of his work" (p. 101). In reference to 1 Peter as a whole, Selwyn concludes that the epistle "presents us with a threefold structure of ethico-religious teaching. The raw material of much of its form is supplied by a discipline or pattern of behavior . . . expressed in rules or maxims" (pp. 108-109). But he extends his summary by emphasizing:

> Nor is this all. Both the particular teachings of the code and the general ethical teaching are intimately associated with ideas, events, images, and religious ordinances which constitute the *Weltanschauung* of Christianity. . . .
> All these elements [of the threefold structure], moreover, are organically united; none stands alone or is dissociable, except in a superficial sense, from the other two. The result is to supply the moral life with a basic vision [faith], and to require of faith a practical fruit, which give to the Christian ethic a peculiar strength and vitality [love], and thus enable it to exercise a formative influence on human society through every kind of vicissitude and change [hope]. (pp. 108-9)

**The Faith-Love-Hope Triad**

Traditions intended for easy remembrance and replication tend to coalesce into distinct patterns, and Selwyn (1946) finds the faith-love-hope triad working itself out in personal ways among the influence zones of Paul, Peter, and John. That is, while all three leaders worked from the common triadic framework, each evolved his own emphasis. Cambridge University scholar C. A. Anderson Scott (1932), for example, draws attention to that apostolic diversity when he says:

> Nowhere in the New Testament can we see more clearly than in 1 Peter how the eschatology of the Gospel becomes the teleology of the Church's life. Hope is one of the keynotes of this epistle, as faith is of St. Paul's epistle to the Romans and love of the first epistle of St. John" (Scott, 1932, quoted in Selwyn, 1946, p. 110).

So while zone versions of the code by the different leadership traditions appear in

1 Thessalonians, Romans, Galatians, 1 Peter, James, Ephesians, and Colossians,

Selwyn's interest and starting point, perhaps even his preference, was 1 Peter. All of

which makes Selwyn's words on the order of the oikoscode even more forceful when he

draws attention to the fact that "1 Peter differs from all the other epistles in the order of

the relationship discussed." Specifically, the order of Colossians-Ephesians, 1 Timothy,

and Titus is aligned against 1 Peter. Thus it is no small thing when the mid-20th century's

premier scholar on 1 Peter, perhaps in a reluctant tone, says, "It must be admitted that the

order in Colossians-Ephesians . . . is the natural order in a code of household conduct,

and we must suppose that St. Peter is here departing from his source" (p. 425). "It seems

to me probable, therefore," Selwyn concludes, "that the order of the underlying code is

more closely reflected in Colossians-Ephesians (and 1 Timothy and Titus) than in

1 Peter" (p. 425). With that I agree, and from that I proceed.

### Very Striking Parallels: Selwyn's Summary of the Evidence

It has already been noted that Selwyn (1946) saw himself as not only arguing the

data of the oikoscode, but also tabulating the parallels of the code. In particular, his

interest was to make the results more readily available to an audience beyond the

academic. It has always seemed peculiar to me, then, that he constructed all his tables in

Latin or Greek. Not only so, but to my knowledge, those tables have remained as Selwyn

presented them in the 1940s to this very day. Thus, to my knowledge, here for the first

time, the tables that finish this survey of the literature, bring into a common

contemporary language the information that so captivated Seeberg (1903), Bultmann

(1924/1995), Carrington (1940), and Selwyn.

Four sets of tables are presented here, a representative core of Selwyn's (1946) tabulations. The sets are introduced by Table 3, The Pattern: A Summary of Evidence. Then the oikoscode data charted by Selwyn are given under the three headings of Faith, Love, and Hope. In each of the tabulation tables the procedure is the same: (a) introductory remarks, (b) the table, and (c) explanatory comments as appropriate to explain how various technical issues were resolved. For maximum impact I suggest a perusal of the tables themselves first and then a return to my detailed comments about the tables.

<div align="center">The Pattern: A Summary of Evidence</div>

At midpoint in Essay 2 Selwyn (1946) gives a summary of what he calls "the evidence so far considered" (p. 420). Table 3 is my English version of Selwyn's use of Carrington's (1940) Latin designations. This table is the tabular heart of the oikoscode. It is this framework and its features of which Carrington and Selwyn said it is "difficult to think that they are due simply to coincidence" (Carrington, 1940, p. 46), and in fact the parallels Selwyn (1946) found to be "of a very striking character" (p. 464). Read with care in its entirety, the framework of the code becomes clear, the variations by different leaders become apparent, and the parallels of terminology and thought sequence become so obvious that most find they can rather readily concur with Carrington and Selwyn that it is "difficult to think that they are due simply to coincidence" and that, in fact, the parallels are "of a very striking character."

Table 3

*The Pattern: A Summary of Evidence*

| Colossians | Ephesians | Romans | 1 Thess | 1 Peter | James |
|---|---|---|---|---|---|
| **FAITH** | | | | | |
| 3:5-7<br>Abstain From | 4:1-3<br>Virtues List | 12:1<br>Worship | 4:3-12<br>Abstain From | 1:14<br>Abstain From | |
| | 4:17-19<br>Abstain From | 12:2<br>Abstain From | 5:4-8<br>Children of Light | 1:15-23<br>Virtues List | |
| | | | Watch & Pray | 1:17<br>Worship | |
| 3:8-9<br>Put Off | 4:24<br>Put On | | | | |
| 3:12-15<br>Put On | 4:25-31<br>Put Off | | | 2:1<br>Put Off | 1:21<br>Put Off |
| Virtues List | 4:32-5:1<br>Virtues List | 13:3-31<br>Virtues List | | | |
| **LOVE** | | | | | |
| 3:16-17<br>Worship | 5:2<br>Worship | | 5:19-21<br>Worship | 2:4-10<br>Worship | 1:27<br>Worship |
| | 5:3-6<br>Virtues List | | | 2:9<br>Children of Light | |
| | 5:8-14<br>Children of Light | | 5:22<br>Abstain From | 2:11-12<br>Abstain From | 4:8<br>Abstain From |
| 3:18-4:1<br>Oikos Code | 5:15-20<br>Worship | 13:1-7<br>Oikos Code | | 2:13-3:7<br>Oikos Code | 4:6-7<br>Oikos Code |
| | 5:21-6:9<br>Oikos Code | 13:8-10<br>Virtues List | 5:12-22<br>Virtues List | 3:8-12<br>Virtues List | 3:13-18, 5:7-11<br>Virtues List |
| | | 13:12<br>Put Off | | | |
| **HOPE** | | | | | |
| 4:12<br>Children of Light | | 13:12-14<br>Children of Light | | | |
| Watch & Pray | 6:10-20<br>Watch & Pray | Watch & Pray | | 4:7, 5:8<br>Watch & Pray | |
| [Put On Armor] | Put On Armor | Put On Armor | 5:8<br>Put On Armor | 4:1, 5:5<br>Put On Armor | |

*Note.* From "Table IX Summary of Evidence So Far Considered," *The First Epistle of St. Peter* (p. 410), by E. G. Selwyn, 1946, London: Macmillan & Company.

As already noted, Table 3 presents my alignment of the texts of the epistles based on Selwyn's (1946) use of Latin designations and abbreviations in his "Table IX Summary of Evidence So Far Considered" (SESF) (p. 420). Selwyn's SESF summary places 1 Peter in the first column. Because of Selwyn's acknowledgment that the code-order of Colossians-Ephesians is primary, I have moved Colossians and Ephesians to the first two columns. This SESF (what Carrington [1940] calls "catechumen virtues" in a single category) Selwyn sees as pointing to three distinct patterns of ethical teaching current in the early church, and underlying the epistles.

Also, I have added shaded "FAITH," "LOVE," and "HOPE" section titles to the table. Considering the various comments of Selwyn (1946) and Carrington (1940) on the doctrine-worship-good works, *torah*-worship-kindness, faith-love-endurance, faith-love-hope triads, these have not seemed intrusive to me. I do note, however, that they are my additions to the table.

Lastly, by being more keen than Selwyn (1946) to align the vocabularies in the columns, "The Pattern: A Summary of Evidence" gives a more noticeable visual account of the underlying pattern of the oikoscode than even Selwyn's excellent tabulation of the evidence might initially indicate.

Selwyn's Tabulation of the Threefold Structure

To Selwyn (1946), the oikoscode was a seed-plot. The data convinced him that "there is discoverable . . . worldview or pattern of thought which is common . . . to all the writers of the New Testament . . . and it formed the seedplot out of which grew" all the discussions and formulations of later Christianity. This "worldview of the primitive church" was the "pattern of doctrine in which the minds of its writers moved" (pp. 72-3).

He was equally convinced that while that pattern of thought or worldview was common to all the leaders, it was also "in many stages of development and with many differences of emphasis" (p. 73; see also Atkinson, Field, Holmes, & O'Donovan, 1995).

The code was a spinal cord. It was "the spinal cord . . . which gave unity and background to the whole" (Selwyn, 1946, p. 32), "a threefold structure of ethico-religious teaching" (pp. 108-09). It is a cord of doctrine-worship-good works, what the old Rabbi called *torah*-worship-bestowal of kindness. In discussing the "transcendent horizons" of the faith community, Selwyn points to the new spiritual activities of Faith, the fact-framework of Christ's resurrection; Love for Christ the redeemer who, though unseen, was the source of joy; and Hope which laid hold of the heavenly inheritance (pp. 68-9).

This fecund seed-plot or firm spinal cord Selwyn (1946) set himself to tabulate. Well aware that the pattern of thought was in many stages of development, with many different emphases, he saw it in all the writers of the New Testament. And he thought the charting of the evidence, even with the variations, would be powerful in itself when the combinations of ideas, the collocations of words, and the parallels between single ideas and words was laid out for all to observe and examine (pp. 7-8).

**Faith**

The first vertebra of the spinal cord is faith, the basic vision for the moral life (Selwyn, 1946, p. 109). It is expressed in the truth that clings to the fact framework of what God has providentially done in history through the life, death, and resurrection of Jesus. It expresses itself by putting off the old way of life and its activities and putting on the new spiritual behaviors (pp. 393-400).

Table 4 reproduces Selwyn's (1946) first table (pp 370-371) for the "put off" vices, while Table 5 tabulates the "Put On" virtues, which Selwyn gives much later in another table (pp. 411). His core commentary on these common code vocabularies is that while different readers will interpret the parallels differently, it is, with a nod to Carrington (1940), "difficult to think that they are due simply to coincidence" (Selwyn, 1946, p. 372). They are, to Selwyn's thinking, much more indicative of dependence on a common substratum, an underlying pattern. It is a pattern that tends to stick to the mind and comes to the surface in somewhat different forms in the various epistles.

What is also noticeable is the substantial identity of the ideas and the extent to which they appear in near proximity in each epistle, 1 Thessalonians and 1 Peter (Barclay, 1975a; 1975b). For example, the topic flow in Thessalonians, from the first reference to the last, is faith (4:1-8), love (4:9) and witness to outsiders (4:11) in the light of the coming judgment (Brown, Fitzmyer, & Murphy, 1992; Donfried & Marshall, 1993; Fitzmyer, 1989).

**Love**

The second section of the code's threefold structure is love. Love is a flower of the seed-plot. It is the practical fruit of "peculiar strength and vitality" caused by the strength of the new life's spinal cord (Selwyn, 1946, p. 109). It is expressed in the new aims and relationships. All of life becomes worship (Quasten, 1983). Within the community of faith there is teaching, singing, thanking, and submitting to one another (TSTS) (see Table 6) out of reverence for Christ, the redeemer (Sachs, 1944; Selwyn, 1946). He is now unseen, but he is everywhere present and the constant source of joy (Selwyn, 1946, pp. 69, 402).

Table 4

*FAITH: Put Off*

| 1 Thessalonians | 1 Peter | Other NT Passages | Old Testament |
|---|---|---|---|
| 4:1 we instructed you how *to live* in order to please God<br><br>4:2 it is God's will that you should be *sanctified* that you should *avoid sexual immorality*<br><br>5:22 *avoid* every kind of evil | 1:15 be holy in all you *do*<br><br>1:16 for it is written, 'Be *holy*, because I am *holy*'<br><br>2:11 *abstain* from sinful *lusts*<br><br>1:2 *through the sanctifying work of the Spirit* | **Colossians**<br><br>3:5 put to death, therefore, whatever belongs to your earthly nature: *sexual immorality*, *impurity*, lust, evil *desires* and *greed*, which is idolatry. . . . You used to walk in these ways, in the life you once lived. | Passages from *Septuagint* the Greek Old Testament<br><br>**Leviticus 19**<br><br>19:2 *Be holy* because I *am holy* |
| 4:4 each one of you should learn to control his own body in a way that is *holy* and honorable.<br><br>See: 2 Thess 2:13 *through the sanctifying work of the Spirit* | 1:14 do not conform to the *evil desires* you had when you lived in *ignorance* | **Ephesians**<br><br>4:16 you must no longer live as the nations do, in the futility of their thinking . . . to indulge in every kind of impurity, with *a continual lust* [*greed*]*for more* | **Isaiah 52**<br><br>52:11 go out from there! Touch no *unclean thing*! Come out from it and be pure, you who carry the vessels of the Lord. |
| 4:5 not in passionate *lust* like the heathen who *do not know God*<br><br>4:6 and that in this matter no one should wrong his brother or *take advantage* of him. The Lord will punish men for all such sins, as we have already told you and warned you.<br><br>4:7 for God did not *call* us *to be impure*, but to *live a holy life* | 2:11 *abstain* from sinful *lusts*<br><br>4:2 the rest of his earthly life for *evil* human *desires*<br><br>1:15 just as *he who called you is holy* | **1 Corinthians**<br><br>5:9 not *to associate with sexually immoral* people—not at all meaning the people of this world who are *immoral*, or *the greedy* and swindlers, or *idolaters.* In that case you would have to leave this world. | **Leviticus 22**<br><br>22:2 Tell Aaron and his sons to treat with respect the *sacred* offerings the Israelites *consecrate* to me, so they will not profane my *holy* name. I am the Lord. |

Table 4—*Continued.*

| 1 Thessalonians | 1 Peter | Other NT Passages | Old Testament |
|---|---|---|---|
| 4:8 therefore, he who rejects this instruction does not reject man but God who gives you his Holy Spirit | 1:13 set your hope fully on the grace to be given you | 6:9 do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the *sexually immoral* nor *idolaters* nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the *greedy* nor drunkards nor slanderers nor swindlers will inherit the kingdom of God | **Psalm 34**<br><br>All. See:<br><br>34:14 Turn from evil and do good. Seek peace and *pursue* it. The eyes of the Lord are on the righteous and his ears are attentive to their cry. The face of the Lord is against those who do evil, to cut off the memory of them from the earth. The righteous cry out and the Lord hears them. He delivers them from all their troubles. |
| 4:9 now about *brotherly love* . . . you your selves *have been taught by God to love each other* | 1:22 you have purified yourselves by obeying the truth so that you have sincere *love for your brothers*, *love one another* | **Ephesians**<br><br>5:5 for of this you can be sure: no *immoral*, *impure* or *greedy* person—such a man is an *idolater*—has any inheritance in the kingdom of Christ and of God | |
| 4:11 we urge you . . . to make it your ambition to lead a quite life, *to mind your own business* | 4:15 If you suffer, it should *not* be *as . . . a meddler* | **1 Corinthians**<br><br>3:16 don't you know that you yourselves are God's temple and that God's Spirit lives in you? If anyone destroys God's temple, God will destroy him; for God's temple is sacred, and you are that temple | **Psalm 15**<br><br>All. See:<br><br>15:4 who despises a vile man but honors those who fear the Lord, who keeps his oath even when it hurts, who lends his money without usury and does not accept a bribe against the innocent |

Table 4—*Continued.*

| 1 Thessalonians | 1 Peter | Other NT Passages | Old Testament |
|---|---|---|---|
| 4:12 *so that your daily life may win the respect of outsiders*<br><br>See 2 Thess 1:12 so that the name of our Lord Jesus may be *glorified* in you, and you in him, according to the grace of our God and the Lord Jesus Christ | 2:12 *Live such good lives among the pagans* that, though they *accuse* you of doing wrong, they may *see* your *good deeds* and *glorify* God in the day he visits us<br>Idea echoed in 3:1, 2, 16. So that, if any of them do not believe the word, they may be won over without words by *the behavior* of their wives, when they *see* the purity and *reverence* of *your lives* . . . with gentleness and *respect* keeping a clear conscience, so that those who *speak maliciously against* your *good behavior* in Christ may be ashamed of their slander. | **James**<br><br>3:13 let him show it by his *good life*, by deeds done in the humility that comes from wisdom<br><br>**Romans**<br><br>13:13 let us *behave decently*<br><br>**Colossians**<br><br>4:5 be wise in *the way you act* toward outsiders<br><br>**Matthew**<br><br>5:15 in the same way, let your light shine before men, that they may see your *good deeds* and *praise* your Father in heaven | **Psalm 34**<br><br>34:12 whoever of you love life and desires to see many good days, keep your tongue from evil and your lips from speaking lies. Turn from evil and do good. Seek peace and pursue it. The eyes of the Lord are on the righteous and his ears are attentive to their cry. The face of the lord is against those who do evil to cut off the memory of them from the earth. |
| 5:15 Make sure *that no one pays back wrong for wrong*, but *always* [*pursue*] *try to be kind* to each other and to everyone else | 3:9 *Do not repay evil with evil* . . . 3:10,11 Who ever would love life . . . He must . . . do *good*. He must seek peace and *pursue* it. | **Romans**<br><br>12:17 *do not pay anyone evil for evil* | **Leviticus 19**<br><br>19:18 do not seek revenge or bear a grudge against one of your people, but *love* your neighbor as yourself. I am the Lord. |

*Note.* From "Table I Traces of a First Baptismal Catechism Based on a Christian Holiness Code," *The First Epistle of St. Peter* (pp. 370-371), by E. G. Selwyn, 1946, London: Macmillan & Company.

Table 5

*FAITH: Put On*

| **Colossians** | **Ephesians** | **Words of Christ** | **NT Parallels** |
|---|---|---|---|
| 3:8 You *used to walk* in these ways, *in the life you once lived*.<br><br>But now you must *put off from/rid* yourselves all such things . . .<br><br>3:12 Therefore, as God's chosen people, holy and dearly loved, *clothe/put on* yourselves with . . . *compassion/*οίτειρω<br><br>*kindness,*<br><br>*humility=* ταπεινός<br><br>*gentleness=*πραος, *and*<br><br>*patience.* | 4:1 *Live a life/walk worthy* of the calling . . .<br><br>5:2 *Live a life/walk of love* . . .<br><br>[4:24-25 You were taught, *with regard to your former way of life*, to *put off* your old self . . . *Put on* the new self . . . each of you must *put off* falsehood and speak truth (ThW)].<br><br>4:2 Be *humble* and *gentle*; *be patient, bearing with one another in love*. | *Compassionate*<br><br>Luke 6:36 Be *merciful*, just as . . . Father is *merciful*. [compassionate/οίτειρω]<br><br>Matt 5:7 Blessed are the *merciful* [έλεημων].<br><br>*Humble*/ταπεινός<br><br>Matt 11:29 I am gentle/πραος & *humble*/ταπεινός.<br><br>18:4 Whoever *humbles* himself like this child . . .<br><br>23:12 Exalts himself . . . *humbled . . . humbles*.<br><br>Matt 5:3, 11:29;<br><br>Luke 22:24-27<br><br>*Meek, gentle*/πραος<br><br>Matt 5:5<br><br>Blessed . . . *meek*.<br><br>21:5<br><br>*Gentle* . . . riding. | Jas 5:11 The Lord is full of *compassion* and *mercy*.<br><br>1 Pet 3:8 Love as brothers, be *compassionate* and *humble*.<br><br>4:8 *Love* each other deeply, because *love* covers a multitude of sin. |
| 3:13<br><br>*Bear with each other* and *forgive* whatever grievances you may have against one another. *Forgive as the Lord forgave you*.<br><br>3:14<br><br>And over all these virtues *put on* love which *bind them all together* in *perfect* unity. | 4:32<br><br>Be *kind* and tenderhearted to one another, *forgiving each other, just as in Christ God forgave you*. | *Bearing with, patient*<br><br>Matt 18:26,29<br><br>'*Be patient/bear with* me.'<br><br>*Forgive* . . . *as*<br><br><br><br>Matt 6:12<br><br>*Forgive* us our debts, *as* we also. Mark 11:25; Matt 5:38-39, 43-48 | 5:7-8<br><br>*Be patient* . . . until the Lord's coming . . . *Be patient* and stand firm. |

Table 5—*Continued.*

| Colossians | Ephesians | Words of Christ | NT Parallels |
|---|---|---|---|
| 3:15 | 4: 3 | *Perfect* | |
| Let the *peace* of Christ rule in your hears . . . members of one body you were called to *peace.* | Make every effort to keep the unity of the Spirit through the bond of *peace*. | Matt 5:48 | |
| | | Be *perfect* as your heavenly Father. | |
| | | *Peace* | |
| | | Matt 5:9 | |
| | | Blessed are the *peacemakers.* | |

*Note.* From "Table VIIIʙ Catechumen Virtues: Another Version," *The First Epistle of St. Peter* (p. 411), by E. G. Selwyn, 1946, London: Macmillan & Company. The table is reproduced in here in English and incorporates Selwyn's critical conclusions in the text (pp. 406-407, 412-415).

All relationships are now opportunities to express practical obedience in loving God and neighbor (Selwyn, 1946, pp. 65, 68-9). Every relationship is transformed by doing what Christ would do (*imitatio Christi*) (pp. 407, 412-39; see also Fiore, 2003; Lofthouse, 1953; Pokorný, 1991; Tate, 1928; Tinsley, 1960).

"Table VII The New Life: Its Faith and Worship" is positioned by Selwyn (1946) as an introduction of the Love section (p. 403), against Carrington (1940) where it is a conclusion or part of the Faith section. I concur with Selwyn.

Table 7, "Love: Sets of Relationships Colossians Control," is equivalent to Selwyn's (1946) "Table Xᴀ" (p. 424), with several qualifications. Selwyn's approach to the oikoscode is from 1 Peter, so it appears in the first column. By taking his comments on the centrality of Colossians-Ephesians (pp. 407, 412-413) I have moved Colossians and Ephesians to the first and second columns. With that in mind, a careful reading of Selwyn's table and Table 7 will reveal the close adherence to Selwyn's basic research.

Table 6

*LOVE: TSTS—Teaching, Singing, Thanking, Submitting*

| 1 Peter | James | Romans | Colossians | Ephesians | John | Others |
|---|---|---|---|---|---|---|
| 1:16 *Since you call on a Father* who judges each man's work impartially<br><br>1:14 *Do not conform to* . . . but . . .<br><br>2:4 As you come to Him, the living Stone . . . you also, like living stones are being built into *a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God* through Jesus Christ<br><br>2:9 That you may *declare the praises* of Him who called you out of darkness into His wonderful light | 1:27 *Religion* that God our *Father* accepts as *pure and faultless* is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world<br><br>[cf. 1 John 2:13 and 1 Thess 5:23]. | 12:1-2 Therefore I beseech you, brothers, in view of God's mercy, *to offer* your bodies as *living sacrifices, holy and pleasing to God*—this is your *spiritual act of worship. Do not conform* any longer to the pattern of this age, but . . . then you will be able to test and approve *what God's will is*—his good, *pleasing* and perfect will. | 3:16-17 Let *the word of Christ dwell in you* richly as you *teach* and admonish one another with all wisdom, and as you *sing* psalms, hymns and spiritual songs with gratitude in your hearts to God . . . do it all in the name of the Lord Jesus, *giving thanks* to God *the Father* through him. | 5:17 Therefore do not be foolish, but understand *what the Lord's will is*. [cf. Rom 12:2]<br><br>5:18-19 Do no get drunk on wine . . . but *be filled* with *the Spirit, speaking* to one another with psalms, hymns and spiritual songs. *Sing* and make music in your heart to the Lord, always *giving thanks* to God *the Father* for everything, in the name of our Lord Jesus Christ. | 4:23-24 A time is coming and has now come when *the true worshipers will worship the Father* in spirit and truth, for they are the kind of worshipers *the Father* seeks. *God is spirit*, and his worshipers must worship in spirit and in truth. | Heb 13:15-16 *Let us continually offer* to God *a sacrifice of praise.* . . . Do good . . . share with others . . . *such sacrifices God is pleased.*<br><br>Cf. Heb 11:6 Phil 2:10; Esp 1 Cor 3:16-17 You are God's temple . . . *God's Spirit dwells* in you? . . . *God's temple* is *sacred* . . . you are that *temple.*<br><br>2 Cor 6:16f. What agreement . . . between the *temple of God* and idols? We are the *temple* of the living God. As God said . . . a *Father* to you.<br><br>1 Thess 5:16-18 *Give thanks* . . . *God's will* for you.<br><br>5:20 *Test* everything. Hold fast to the good. *Avoid* every kind of evil. |

*Note.* From "Table VII The New Life: Its Faith and Worship," *The First Epistle of St. Peter* (p. 403), by E. G. Selwyn, 1946, London: Macmillan & Company.

Table 7

*LOVE: Sets of Relationships Colossians Control*

| Colossians | Ephesians | 1 Timothy | Titus | 1 Peter | Romans | James & Hebrews |
|---|---|---|---|---|---|---|
| 0.1 General Humility 3:12 | 0.2 Reciprocal Humility 5:21 | 5.1 Citizens 2:1-7<br>6:1c Men 2:8 | 6.0 Authority$^T$ 2:1<br>6.1a Older$^{MN}$ 2:2 | 5.2 Authorities 2:13-17 | | 8.1 Submit to the Father Heb 12:9 |
| | | 6:2d Women 2:9-15 | 6.1b Older$^{WMN}$ 2:3-4 | 3.1 Servants 2:18-25 | | 8.2 Submit to Leaders Heb 13:17 |
| 1.1 Wives 3:18 | 1.1 Wives 5:22-24 | 1.1 Wives 2:9-15 | 1.1 Wives 2:4-5 | 1.1 Wives 3:1-6 | | |
| 1.2 Husbands 3:19 | 1.2 Husbands 5:25-33 | 1.2------------- | 1.2------------- | 1.2 Husbands 3:7 | | |
| 2.1 Children 3:20 | 2.1 Children 6:1-3 | | 6.2 Younger 2:6-8 | 0.1 General Humility 3:8 | | |
| 2.2 Fathers 3:21 | 2.2 Fathers 6:4 | | | 6.1 Older 5:1-4 | | |
| 3.1 Slaves 3:22-25 | 3.1 Slaves 6:5-8 | 3.1 Slaves 6:1-2 | 3.1 Slaves 2:9-10 | 6.2 Younger 5:5 | | |
| 3.2 Masters 4:1 | 3.2 Masters 6:9 | 3.2*All 6:3-10 | 3.2*All 2:11-15 | 3.2*All 5:6-11 | | |
| 4.1 Insiders 4:2-4 | | | | | | 0.2 Reciproc. Humility Jas 4:6 |
| 4.2 Outsiders 4:5-6 | | | | 0.2 Reciprocal Humility 5:5 | 5.1 Citizens 13:1-2, 5-7 | |
| 5.1 [Citizens] | | | 5.1 Citizens 3:1-8 | | 5.2 Authorities 13:3-4 | |
| 5.2 [Authority] | | | 5.2 Authority$^T$ 3:9-15 | | | 7.0 Humility to God Jas 4:7-10 |
| | | 7.0 Humility to God 6:11-16 | | 7.0 Humility to God 5:6 | | |

*Note.* From "Table XA: Love: Sets of Relationships Colossians Control," *The First Epistle of St. Peter* (p. 424), by E. G. Selwyn, 1946, London: Macmillan & Company.

In Table 7, however, the categories are given numbers rather than Selwyn's letters, and the columns reveal some restructuring. For example, in the last column, Selwyn's (1946) Roman Citizen/Authorities set is simply shifted from the top of the column to the bottom. Neither his content nor the argument being made is altered, but the visual alignment matches the first column content by shifting it to the bottom. Also, again without changing content, there is a reversal of James and Hebrews to give a better sense of the overall alignment.

Notice too that I am proposing, by their inclusion, the categories of Older/Younger (Wives) in Titus, and Slaves/All in 1 Timothy and Titus. This is an addition. They are categories not used by Selwyn, but germane to this table.

In the Titus column (Authority[T]=Titus's authority), I have documented Paul's Older/Younger dyad, in strict textual order, a dyad left either unnoticed or perhaps purposely omitted by Selwyn (1946). The Older/Younger dyad is the only dyad of the six sets of persons in the primitive pattern that lists the majority group first in the cohort. Also, to me, Older Women and Younger Men merit designations since both are introduced with ὡσαύτως/'likewise, similarly' (Titus 2:3; 2:6) in the text. Take note, then, that in the Titus column, Wives (2:4-5) appears as a subset of Older Women (2:3-5). Slaves, however, starts another set (2:9-10; see Ferguson, 2003; Quinn & Wacker, 2000; Towner, 1990).

Then, immediately following Slaves in 1 Timothy and Titus is a paragraph addressed to persons I am calling 3.2* All (Titus 2:11-15). There is no reference to this group by Selwyn (1946). For completeness of this chart, however, if All is compared to the other versions of the *oikos* code, you can readily see that it might form a pair

(Slaves/All) at the very place where otherwise there are instructions for Masters in the Slaves/Masters dyad; all of which seems more than coincidental (as Selwyn might say) when the seven columns are compared (Lincoln & Wedderburn, 1993; Martin, 1990; Schweizer, 1979).

Scottish professor Ernest Best (1971) (University of St. Andrews and University of Glasgow) recognizes the "All" delineation I am proposing. Peter, he says, addresses the "two groups, elders (1 Pet 5:1-4) and younger men (5:5), within the community before turning back to the community as a whole (5:6-11)" (p. 167; see also De Boer, 1962).

Finally, in 1 Timothy, 7.0 Humility to God, is added, based on the same vocabulary tag as Selwyn's "gentleness, meekness/*praos*," which is used in the pattern with or in the place of "humble" and "patience" (Beck, 2002).

Selwyn (1946) conceived Table 8 to be the most convenient way of studying the parallels; that is, by setting forth the subjects and their order as dealt with in the different epistles, reflecting his priority given to 1 Peter (pp. 422-423). Tables 9 and 10 give Selwyn's context strictly while repositioning Colossians to the first column in order to see the most primitive ordering, as Selwyn suggested. Table 11 completes Selwyn's tabulation of the oikoscode's relationship components (pp. 426-429). Selwyn finds 1 Peter and Romans "emphatic as to the divine origin and sanction of the civil powers, and as to its function of restraining and punishing crime" and also agreeing on the "positive function of the civil power in encouraging well-doing" (p. 426). All four epistles connect "the teaching of civil obedience with something *universal* in Christianity": that the social duty of followers knows no bounds, inclusive of "all"

Table 8

*LOVE: Sets of Relationships 1 Peter Control*

| 1 Peter | Romans | Colossians | Ephesians | 1 Timothy | Titus | James & Hebrews |
|---|---|---|---|---|---|---|
| Obedience to Civic Authority (1) 2:12-17<br><br>Slaves' Obedience to Masters (2) 2:18-25 (based on Imitation of Christ) | Obedience to Civic Authority (1) 13:1-7 (perhaps based on Proverb 3:9 cf. Rom 12:3,16) | Duty of Humility (5) 3:12 | Duty of Reciprocal Humility (5) 5:21 | Prayer for Kings & all in authority (1) 2:1-8 | | Subjection to God as Father *Heb* 13:9<br><br>Subjection to Church Officers 13:17 |
| Wives' Obedience to Husbands (3) 3:1-6 (OT & quote Proverb 3:25) | | Wives' Obedience to Husbands (3) 3:18 | Wives' Obedience to Husbands (3) 5:22-24 (as Church to Christ) | Women's Subordinate place in the Church (3) 2:9-15 (based on Genesis 2) | Wives' Obedience to Husbands (3) 2:4-5 | |
| Husbands' Reciprocal duties (3$^1$) 3:7<br><br>Duty of Humility (5) 3:8 | | Husbands' Duties (3$^1$) 3:19<br><br>Children's Obedience to Parents (4) 3:20 | Husbands' Duties (3$^1$) 5:25-33 (as Christ to Church)<br><br>Children's Obedience to Parents (4) 6:1-3 (5th Com-mandment) | | Younger to be sober-minded (6) 2:6 | |
| Younger Obedience to Elder (6) 5:5<br><br>Duty of Reciprocal Humility (7) 5:5 (Pro 3:34)<br><br>Humility to God (8) 5:6 | | Fathers' duty to Children (4$^1$) 3:21<br><br>Slaves' Obedience to Masters (2) 3:22-25<br><br>Duties of Masters (2$^1$) 4:1 | Fathers' duty to Children (4$^1$) 6:4<br><br>Slaves' Obedience to Masters (3) 6:5-8<br><br>Duties of Masters (2$^1$) 6:9 | Slaves' Honor to Masters (2) 6:1-2 | Slaves' Obedience to Masters (2) 2:9-10<br><br>Obedience to Civic Authority (1) 3:1 | Duty of Humility *James* (7) 4:6 (Pro 3:34)<br><br>Humility & Obedience to God (8) 4:7-10 |

*Note.* From "Table X Code of Subordination (*Subiecti*)," *The First Epistle of St. Peter* (p. 423), by E. G. Selwyn, 1946, London: Macmillan & Company.

Table 9

*Love: Wives and Husbands*

| Colossians 3:18-19 | Ephesians 5:22-33 | 1 Peter 3:1-7 | 1 Timothy 2:9-15 | Titus 2:4-5 |
|---|---|---|---|---|
| 3:18 *Wives, submit to your husbands* as is fitting in the Lord. | [5:21 *Submit* to one another out of reverence for Christ.]<br><br>5:22 *Wives, submit to your own husbands* as to the Lord.<br><br>5:23 For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.<br><br>5:24 Now as the church submits to Christ, so also wives should submit to their husbands in everything. | 3:1 *Wives, in the same way be submissive to your own husbands* so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives<br><br>3:2 when they see the *purity* and reverence of your lives.<br><br>3:3 Your beauty . . . not . . . from outward adornment . . . *braided hair . . . gold jewelry* and *fine clothes*.<br><br>3:4 Instead . . . inner self . . . unfading beauty . . . a gentle . . . *quiet* spirit . . . great worth in God's sight. | [2:8 I want men every-where to life up holy hands in prayer]<br><br>2:9 I also want *women* to *dress modestly*, with decency and propriety, not with *braided hair* or *gold* or pearls or *expensive clothes*,<br><br>2:10 but with good deeds, appropriate for women who profess to worship God. | [2:3 Likewise, teach the older women . . . ]<br><br>2:1 Then they can train the *younger women* to love their husbands and children,<br><br>2:2 To be self-controlled and *pure*, to be busy at home, to be kind, and to be subject *to their own husbands*, so that no one will malign the word of God. |
| 3:19 *Husbands*, love your wives and do not be harsh with them. | 5:25 *Husbands*, love your wives, just as Christ loved the church and gave himself up for her.<br><br>[5:26-32 The unity and exclusive-ness of Christian marriage symbolized the union between Christ and His Church. The point is buttressed by the *Words of Christ* in Mark 10:7-8, citing Genesis 2:23.] | 3:5 For this is the way the holy women of the past who put their *hope* in God used to *make themselves beautiful . . . submissive to their own husbands*,<br><br>3:6 like Sarah . . . obeyed Abraham, called him her master . . . her daughters if you do what is right and do not give way to fear.<br><br>3:7 *Husbands*, in the same way be considerate with your wives . . . treat them with respect as the weaker partner . . . heirs with you of the gracious gift of life, so . . . nothing will hinder your prayers. | 2:11 A woman should learn *in quietness* and full *sub-mission*.<br><br>2:12 I do not permit a woman to teach or to have authority over a man. She must be *silent*.<br><br>2:13 For Adam was formed first, then Eve.<br><br>2:14 For Adam was not the one deceived. It was the woman who was deceived and became a sinner. | |

*Note.* From "Table XIII Wives and Husbands," *The First Epistle of St. Peter* (pp. 432-433), by E. G. Selwyn, 1946, London: Macmillan & Company. See Balch, 1981.

Table 10

*Love: Slaves and Masters*

| Colossians 3:22-4:1 | Ephesians 6:5-9 | 1 Peter 2:18-25 | 1 Timothy 6:1-2 | Titus 2:9-10 |
|---|---|---|---|---|
| 3:22 *Slaves*, *obey your earthly masters* in everything. And do it, not only when their eye is on you and to win their favor, but with sincerity of heart and *reverence for the Lord*. | 6:4 *Slaves, obey your earthly masters* with *respect* and fear, *just as you would obey Christ*. | 2:13 *Servants, submit yourselves to your masters* with all respect, not only to those who are good and considerate, but also to those who are harsh. | 6:1 All who are under the yoke of slavery should consider *their masters* worthy of full respect, so that God's name and our teaching may not be slandered. | 2:9 *Teach slaves to be subject* in everything, to try to please them, not to talk back to them, |
| 3:23 Whatever you do, work at it with all your heart, *as working for the Lord*, not for men. | 6:5 Obey them not only to win their favor when their eye is on you, but like slaves of Christ, dong the will of God from your heart. | 2:14 For it is commendable if a man bears up under the pain of unjust suffering *because he is conscious of God*. | 6:2 Those who have believing masters are not to show less respect for them because they are brothers. Instead, they are to sere them even better, because those who benefit from their service are believers, and dear to them. These are the things you are to teach and urge on them. | 2:10 And not to steal, but to show that they can be fully trusted, so that in every way they will make the teaching of God our Savior attractive. |
| 3:24 Since you know that you will receive an inheritance from the Lord as a reward. *It is the Lord Christ you are serving*. | 6:6 Serve *wholeheartedly, as if you were serving the Lord*, not men. | 2:15 But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. | | |
| 3:25 Anyone who does wrong will be repaid for his wrong, and there is no favoritism. | 6:7 Because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free. | 2:16 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps. | | |
| 4:1 Masters, provide your slaves with what is right and fair, because you have a Master in heaven. | 6:8 And masters, treat your slaves in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with Him. | 2:22-25 Imitation of Christ | | |

*Note.* From "Table XII Slaves and Masters," *The First Epistle of St. Peter* (p. 430), by E. G. Selwyn, 1946, London: Macmillan & Company.

Table 11

*Love: Christians and Authorities*

| 1 Peter 2:13-17 | Romans 13:1-7 | 1 Timothy 2:1-3 | Titus 3:1-3, 8 |
|---|---|---|---|
| 2:13 *Submit yourselves* for the Lord's sake to every authority instituted among men: whether *to the king*, as *the supreme authority*, | 13:1 Everyone *must submit himself to the governing authorities*, for there is no *authority* except that which God has established. The *authorities* that exist have been established by God. | 2:3 I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for *everyone*— | 3:1 Remind the people *to be subject to rulers and authorities*, to be obedient, to be ready to do *whatever is good* |
| 2:14 or to governors, who are *sent by him* to *punish those who do wrong* and *to commend those who do right*. | 13:2 Consequently, he who rebels against *the authority* is rebelling against what God has instituted, and those who do so will bring judgment on themselves. | 2:4 For *kings* and all *those in authority*, that we may live peaceful and quiet lives in all godliness and holiness. | 3:2 To slander no one, to be peaceable and considerate, and to show true humility toward *all men*. |
| 2:15 For it is God's will that by doing good you should *silence the ignorant talk of foolish men*. | 13:3 For rulers hold no terror for those who do right, but for *those who do wrong*. Do you want to be free from fear of the one in authority? Then *do what is right* and he will *commend* you. | 2:5 This is good, and pleases God our Savior, who wants *all men* to be saved and to come to a knowledge of the truth. | 3:3 At one time we too were *foolish*, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. |
| 2:16 Live as free men, but do *not use your freedom as a cover-up for evil*. Live as servants of God. | 13:4 For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear that sword for nothing. He is God's servant, *an agent* of wrath to bring punishment on *the wrongdoer*. | 2:8 . . . *without anger or disputing*. | 3:8 This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote them- selves to *doing what is good*. These things are excellent and profitable *for everyone*. |
| 2:17 Show proper respect *to everyone*: love the brotherhood of believers, fear God, honor the king. | 13:5 Therefore, it is necessary *to submit* to the *authorities*, not only because of possible punishment but also because of conscience. | | |
| | 13:6 This is also why you pay taxes, *for the authorities are God's servants*, who give their full time to governing. | | |
| | 13:7 Give *everyone* what you owe him: if you owe taxes, pay taxes; if revenue, then revenue; if respect, the respect; if honor, then honor. | | |

*Note.* From "Table XI Civic Obedience," *The First Epistle of St. Peter* (p. 427), by E. G. Selwyn, 1946, London: Macmillan & Company.

persons for honor, taxes, respect, and the offering of prayers for social order and prosperity (p. 428; see also Furnish, 1985; Huntington, 1996; Middleton, 2006; Niebuhr, 1960; Taylor, 2007).

**Hope**

The third vertebrae of the code's threefold structure is hope. Hope is the formative influence on society through every kind of upheaval and change. It is the harnessed meekness in suffering for Christ's sake that is expected and endured (Selwyn, 1946, pp. 84, 109). Selwyn made a major contribution and shaped all subsequent thinking in his exegesis of the "persecution teaching." From the beginning, Selwyn shows, this block of teaching was a regular part of the code for the new life, a part of the first outline of the baptismal catechism (pp. 440-1, 450), a teaching called out by crisis (pp. 439-58; see also Reid, 1982). It is a "persecution *torah*" for those in the midst of active persecution and a preparation in view of anticipated persecution (p. 454; see also Furnish, 1985; Gordon, 1990; McAlpine, 1991).

A hard teaching, the persecution teaching is not a hysterical teaching (Dunn, 1986). For life in Christ is perennially reset in the light of the eschatology motif of coming Judgment. It is especially a warning against intemperance and excess (Selwyn, 1946, p. 440-41). In the "scheme of the persecution-form" (p. 454) the hard distinctions of Carrington (1940) between stand/*state*, resist/*resiste*, watch/*Vigilate* and pray/*orate* are melted into a vocabulary blend that is plainly sourced out of the *verba Christi* (Bammel, 1985). The themes can be seen in the tabulations: rejoice, remain faithful, and resist (Aulen, 1969; Green, 1991).

Rejoice because your character is tested, you knew it had been foretold, and it is the common experience of all Christians. Remain faithful: For assaults suffered for the sake of Jesus will be rewarded, you have an eternal reward, and the Day will reveal everything in its true nature. Resist by girding your loins, praying and putting on the heavenly armor, being vigilant, wakeful and sober. Stand firm against the powers of evil, knowing that God is faithful (Selwyn, 1946, pp. 455-58; see also Greer, 1995; Hall, 2000). Thus hope is expressed in the special calling that lays hold of the inheritance. It is the sphere of the Spirit of harnessed meekness, courage to bestow kindness for cruelty, overcoming evil with good (Beard & North, 1990; Bultmann, 1957).

After arguing at length for a separate block of teaching concerning *Filii Lucis/*Children of Light (Selwyn, 1946, pp. 379-82, 388-400, 439-52), different forms and segments similar to Carrington (1940), Selwyn collapses his own arguments by suggesting that all these themes—stand, put on armor, be of the light, watch, pray, be sober, be strong—are actually "interwoven round the main stem of eschatological belief like tendrils of ivy round the bole of a tree" (Selwyn, 1946, pp. 453-53; see also Crump, 1992; Dunn, 2003; Middleton, 2006). Well said; and in Tables 12 and 13, well shown.

## Summary

Selwyn (1946), with Carrington (1940), has become almost synonymous with the primitive lifecode of earliest Christianity. To my thinking, his arguments can sometimes become somewhat convoluted. Also, some of his hypotheses seem unnecessary to me. But one would make a mistake to simply dismiss or overlook Selwyn's underlying themes. Those themes are always pursued: that there is a substratum lifecode that informed the leaders of earliest Christianity and transformed the lives of multitudes; that

Table 12

*Hope: Persecution Teaching*

| 1 & 2 Thessalonians | 1 Peter | Acts & Other Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (1) 1 Thess 1:6 In spite of *severe suffering*, you welcomed the message with the *joy* given by the Holy Spirit.<br><br>2 Thess 1:4 We boast about your perseverance and faith in *all the persecutions* and *trials* you are enduring.<br>1:5 All this is evidence that God's judgment is right, and as a result you will be *counted worthy of the kingdom of God, for which you are suffering*. | 1:6f In this you *greatly rejoice*, though now for a little while you may have had *to suffer grief* in *all kinds of trials*.<br><br>2:20 How is it to your credit if . . . doing wrong . . . *endure* it? But if *you suffer for doing good* and you *endure* it, *this is commendable before God*.<br>3:14 If you should *suffer for what is right*, *you are blessed*.<br>4:13 *Rejoice that you participate in the sufferings of Christ*. | Acts 5:41 The apostles left . . . *rejoicing* because *they had been counted worth of suffering disgrace for the Name*.<br>2 Cor 8:2 . . . most severe trial, their *overflowing joy* . . . *welled-up/abound-ed* in rich generosity.<br>Jas 1:2 . . . *pure joy . . . whenever you face trials of many kinds*.<br>Rom 5:3-4 We rejoice *in our sufferings*, because we *know that suffering* produces *perseverance*; *perseverance*, *character*; and character, hope.<br>Phil 1:29 . . . granted to you . . . to believe . . . also *to suffer for him*.<br>Heb 10:34 *joyfully accepted* . . . confiscation. | | Matt 5:10-12 *Blessed are those who are persecuted because of righteousness*, for theirs is *the kingdom of heaven. Blessed* are you when people *insult* you, *persecute* you and falsely say all kinds of evil against you *because of me*.<br>*Rejoice* and *be glad*, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.<br>Luke 20:35 Those who are *considered worthy* of taking part in that age<br>Luke 6:32 If you love those who love you, *what credit is that to you*? . . . And if you *do good to those who are good* to you, *what credit is that to you*?<br>Luke 22:28 You are those who have *stood by me* in my *trials*. |
| (2) 1 Thess 2:4 On the contrary, we speak as men *approved* by God to be entrusted with the gospel. We are not trying to please men but God, *who tests* our hearts.<br>2 Thess 1:7 . . . *when the Lord Jesus is revealed* . . . | 1:7 So that *your faith*—of greater worth than gold, which perishes even though refined by *fire*—may be *proved genuine* and may result in praise, glory and honor *when Jesus Christ is revealed*. | Jas 1:3 . . . you know that *the testing* of your faith develops *perseverance*.<br>1 Cor 3:13 . . . the Day will bring it to light . . . *the fire* will *test* the quality of each man's work.<br>Jas 1:12 Blessed is the man who *perseveres* under *trial*, because when he has *stood the test*, he will receive the *crown* . . . | Prov 17:3 The crucible for silver and the furnace for gold, but the Lord tests the heart.<br>Prov 27:21 The crucible for silver and the furnace for gold . . . | Mark 13:13 All men will hate you because of me, but he who *stands firm* to the end will be saved.<br>Matt 5:12 . . . *your reward is great in heaven* |

105

Table 12—*Continued.*

| 1 & 2 Thess | 1 Peter | Acts & Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (3) 1 Thess 3:2 We sent Timothy . . . to *strengthen* and *encourage* you in your faith.<br><br>3:13 May He *strengthen* your hearts so that you will be blameless and holy . . .<br><br>3:3 *so that no one would be unsettled by these trials. You know quite well that we were destined for them.*<br><br>3:4 In fact, when we were with you, we kept telling you that *we would be persecuted . . .*<br><br>3:5 For this reason . . . I sent to find out about your faith . . . afraid that *in some way the tempter might have tempted you. . . .* | 4:12 *Do not be surprised* at the *painful trial* you are suffering, as though something strange were happening to you<br><br>2:21 *To this you were called . . .*<br><br>3:14-15 *"Do not fear what they fear. Do not be frightened."* But in your hearts set apart Christ as Lord. | Acts 14:22 *Strengthening* the disciples and *encouraging* them to remain true to the faith.<br><br>*"We must go through many hardships to enter the kingdom of God."*<br><br>Phil 1:28 . . . *not being frightened* in any way . . . | Prov 27:21 . . . man is tested by the praise he receives.<br><br>Isa 8:12-13 *Do not fear what they fear, and do not dread it.* The Lord Almighty is the One you are to regard as holy. He is the One you are to fear. He is the One you are to dread. | Matt 10:25 It is enough for the student to be like his teacher, and the servant like his master<br><br>Mark 13:7 *Do not be alarmed. Such things must happen*, but the End is still to come.<br><br>13:11 Whenever you are arrested and brought to trial, *do not worry beforehand about what to say . . .*<br><br>Matt 10:28 *Do not be afraid of those* who kill the body but cannot kill the soul. *Rather, be afraid of the One* who can destroy both soul and body in hell. |
| (4) 1 Thess 2:14 *You suffered* from your own countrymen *the same things just as* those churches *suffered* from the Jews. | 5:8 Because you know that your *brothers* throughout the world are undergoing *the same kind of sufferings*. | Heb 10:32-33 . . . when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution. At other times you *stood side by side with those who were so treated*. | | |

Table 12—*Continued.*

| 1 & 2 Thess | 1 Peter | Acts & Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (5) 1 Thess 5:1 Now, brothers, about times and dates, we do not need to write to you. | 1:10-11 The prophets . . . *trying to find out the time and circumstances* to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow. | Acts 1:7 . . . *not for you to know the times or dates* the Father has set. Jas 5:8 *Stand firm* because *the Lord's coming is near.* 2 Pet 3:10 *The Day of the Lord will come like a thief* . . . | Isa 13:6-9 Wail, for *the Day of the Lord* is near . . . Terror will seize them, pain and anguish will *grip them*, they will writhe *like a woman in labor* . . . See, the Day of the Lord is coming . . . | Mark 13:32-33 *No one knows about that Day or Hour*, not even the angels in heaven, nor the Son, but only the Father. Be on guard! *Be alert! You do not know when that time will come.* |
| 5:2 For you know very well that *the Day of the Lord* will come like a thief in the night. | 2:12 . . . on *the Day* He visits us . . . 4:7 *The end of all things is near.* | Rev 16:15 "Behold, I come like a thief!" Rom 13:11 And do this, *understanding the time.* The hour has come for you to wake up from your slumber, because your salvation is *nearer* now than when we first believed. | 13:11 I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless. | 13:35 Therefore *keep watch because you do not know when the owner* of the house *will come back* Matt 24:43-44 Understand this: If the owner of the house had known at what time of night *the thief was coming*, he would have *kept watch* . . . So you also *must be ready*, because the Son of Man *will come* at an hour when you do not expect him. |
| 5:3 While people are saying, "*Peace* and safety," destruction will *come on them suddenly, as labor pains on a pregnant woman*, and they will by no means escape. | 4:3, 17-18 You have spent *enough time in the past* doing what pagan choose to do . . . | 1 Cor 7:29 . . . *the time is short.* | Ezek 13:10 They lead my people astray, saying, "Peace," when there is no peace. Mal 3:1 Then *suddenly the Lord . . . will come* to his temple. | Luke 21:34 Be careful or . . . that *Day will close on you unex-pectedly* like a trap. Mark 13:8 [Matt 24:8] These are the beginning of *birth pangs.* John 16:21 A woman giving birth to a child *has pain because her time has come.* But when her baby is born she forgets the anguish because of her joy. |

107

Table 12—*Continued.*

| 1 & 2 Thess | 1 Peter | Acts & Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (6) 2 Thess 1:4 . . . Your perseverance and faith in all the persecutions and trials you are enduring. | *It is the time* for *judgment* to begin with the family of God. And if it begins with us, what will the outcome be for *those who do not obey* the gospel of God? "If it is hard for the righteous to be saved, what will become of the ungodly and the sinner?" [cf. 2:8] | Phil 1:27-28 . . . that you *stand firm* . . . This is *a sign* to them that they will be destroyed, but that you will be saved —and that from God. | Prov 11:31 If the righteous receive their due on earth, how much more the ungodly and the sinner. | Matt 10:32-33 [Luke 21:8-9] Whoever acknow-ledges me before men, I will also acknowledge him before my Father . . . But whoever disowns me . . . I will disown . . . |
| 1:5 All this is *evidence* that God's *judgment* is *right*, and as a result you will be counted worthy of the kingdom of God, for which you are suffering. | | Rom 2:5-11 . . . the Day of God's wrath, when his righteous judgment will be revealed. On the one hand . . . glory and honor . . . But for others . . . wrath and anger. | Deut 7:10 He will not be slow to repay to their face those who hate him. | Luke 18:7 Will not God *bring about justice* for his chosen ones who cry out to him day and night? Will he keep putting them off? |
| 1:6 God is just: He will *pay back* trouble to those who trouble you | | Heb 10:30 For we know Him who said, "It is mine *to avenge*; I will *repay*." And again, "*The Lord will judge* his people." | Deut 32:35 I will repay . . . their day of disaster is near . . . The Lord will judge his people. | Mark 13:27 He will send his *angels* and gather his elect . . . from the ends of the earth. |
| 1:7 and give relief to you who are troubled, and to us as well. This will happen *when* the Lord Jesus is *revealed* from heaven in blazing fire with his powerful angels. | 4:13 . . . so that you may be overjoyed *when* his glory is *revealed*. | 1 Cor 1:7-8 . . . as you eagerly wait for our Lord Jesus Christ to be revealed. He will keep you strong to the End, so that you will be blameless on the Day of our Lord Jesus Christ. | Prov 20:22 Do not say, "I'll pay you back for this wrong!" Wait for the Lord, and He will deliver you. Isa 66:4-6 . . . when I spoke, no one listened . . . | 8:38 . . . when he comes in his Father's *glory* with the *holy angels*. |
| 1:8 He will *punish fully* those who do not know God and do not obey the gospel of our Lord Jesus. | 4:5 They will have to *give account* to him who is ready *to judge* the living and the dead. | | Isa 59:18 According to what they have done, so will he repay— *wrath to his enemies* and retribution to his foes. Isa 66:4 | |
| 2 Thess 1:9 They will be *punished* . . . | | | | |
| 1:10 On *the Day* he comes *to be glorified* in his *holy people* and to be marveled at. | 1:7 . . . in praise, glory and honor *when Jesus Christ is revealed*. | | Ps 89:7 In the council of *the holy ones* God is *greatly feared*. | |

Table 12—*Continued.*

| 1 & 2 Thess | 1 Peter | Acts & Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (7) 1 Thess 5:4-11<br><br>5:4 But you, brothers, are not in *darkness* so that *this Day* should surprise you *like a thief*.<br><br>5:5 You are all sons of the *light* and sons of the *day*. We do not belong to the *night* or to the *darkness*.<br><br>5:6 So then, let us not be like others, who are *asleep*, but let us be *alert* and *self-controlled*.<br><br>5:7 For those who sleep, sleep at night, and those who *get drunk*, *get drunk* at night.<br><br>5:17 *Pray continually*<br><br>5:8 But since we belong to the day, let us be *self-controlled*, putting on *faith* and love as a breastplate, and the *hope* of salvation as a helmet.<br><br>5:9 For God did not *appoint* us *to suffer wrath* but *to receive* salvation through our Lord Jesus Christ.<br><br>5:10 *He died for us so that*, whether we are awake or asleep, we may *live* together with him.<br><br>5:11 Therefore encourage one another and *build each other up*, just as in fact you are doing. | 2:9 . . . that you may declare the praises of Him who *called* you out of *darkness* into his wonderful *light*.<br><br>5:8 Be *self-controlled* and *alert*.<br><br>4:3 . . . living in *debauchery*, lust, *drunkenness*, orgies, *carousing* and detestable idolatry.<br><br>1:13 *Prepare* your mind *for action*. *Be self-controlled*. Set your *hope* fully . . .<br><br>1:21 . . . so your *faith* and *hope* are in God.<br><br>2:8 They stumble because they *disobey* the message—which is what they were *destined* for.<br><br>2:9 But you are . . . a people *belonging* . . .<br><br>2:21 Because Christ *suffered for you* . . .<br><br>2:24 . . . *so that* we might die to sins and *live* for righteousness . . .<br><br>2:4-5 You also, the living stones, are *being built* into a spiritual house. | Rom 13:13 . . . not in *orgies* and *drunkenness*, not in *sexual immorality* and *debauchery* . . .<br><br>Col 4:2-3 Devote yourselves to *prayer*, being *watchful* and thankful. And *pray* for us, too . . .<br><br>Eph 6:14 *Stand firm* then, with the belt of truth buckled around your waist, *putting on* the breastplate of righteousness . . . the shield of faith . . . the helmet of salvation . . . and *pray* in the Spirit . . . all kinds of *prayers* . . . be alert . . .<br><br>Rom 13:14 *Put on/clothe* yourselves with the Lord Jesus Christ.<br><br>Acts 20:28 The church of God which *he bought* with his own blood.<br><br>Eph 1:14 . . . until the redemption of those who are God's *possession*. | Isa 59:17 He *put on righteousness* as his *breastplate*, and the *helmet of salvation* on his *head*. He put on the garments of vengeance and wrapped himself in zeal as in a cloak.<br><br>Isa 11:4 With *righteousness* he will *judge* the needy, with *justice* he will give decisions for the poor of the earth. | Luke 21:34 Be careful or your hearts will be weighed down with *dissipation and drunkenness and the anxieties of life*.<br><br>Matt 24:49 . . . *to eat and drink with drunkards*.<br><br>Luke 12:45 . . . *to eat and drink and get drunk*.<br><br>21:36 *Be always on the watch*. And *pray* that you may be able to escape all that is about to happen, and that you may be *able to stand* before the Son of Man.<br><br>Luke 12:35 *Be dressed for service* [*Let your loins be girded*, RSV] and keep your lamps burning.<br><br>Mark 13:33 *Be on guard! Be alert and pray!* You do not know . . .<br><br>13:35-37 Therefore *keep watch* . . . If he comes suddenly, do not let him find you sleeping. What I say to you, I say to everyone: '*Watch!*'<br><br>Matt 25:13 Therefore *keep watch*! Because you do not know the day or the hour. |

Table 12—*Continued.*

| 1 & 2 Thess | 1 Peter | Acts & Epistles | Old Testament | Words of Christ |
|---|---|---|---|---|
| (8) 1 Thess 3:8 For now we really live, since you are *standing firm in the Lord.* | 5:8-9 Your enemy *the Devil . . . Resist* him, *standing firm* in the faith. | 1 Cor 16:13 *Be on your guard. Stand firm* in the faith. Be men of courage. Be strong. Phil 4:1 . . . *stand firm in the Lord . . .* | | Luke 21:36 *Be always on the watch*, and *pray* that you may be able *to escape* all that is about to happen, and that you may be able *to stand* before the Son of Man. |
| 1 Thess 2:15 So then, brothers, *stand firm . . .* hold to the traditions we passed on. | 5:10 The God of all grace . . . will himself restore you and make you strong, *firm* and steadfast. | Col 4:12 . . . that *you may stand* firm *in all the* will of God, mature and fully assured. Eph 6:11 *Put on* the full armor of God so that you can *take your stand* against *the Devil's* schemes. | | Mark 13:13 . . . but he who *stands firm* to the end, that one will be saved. |
| 2:16-17 May our Lord Jesus Christ himself . . . encourage your hearts and *strengthen you in every good deed and word.* | 5:12 This is the true *grace* of God. *Stand fast* in it.<br><br>4:19 Those who suffer according to God's will should commit themselves to their *faithful Creator* and *continue to do good.* | 6:13 So that when the day of evil comes, you may *able to stand your ground*, and after you have done everything, *to stand*. 6:14 *Stand firm* then with . . . *around your waist . . . put on*. Jas 4:7 *Submit* your- selves, then, to God. *Resist the Devil*, and he will flee from you. | | Matt 7:24-27 . . . hears these words of mine . . . puts them into practice is like a wise man who built his house on the rock. The rain . . . streams . . . and the wind beat against . . . not fall, because . . . on the rock. |
| 3:3 *The Lord is faithful*, and he will *strengthen* and protect you from *the Evil One.* | | 1 Cor 15:1 . . . the gospel . . . *on which you have taken your stand.* Rom 5:2 . . . this *grace in which we now stand*. | | 10:30-31 . . . the very hairs of your head are numbered. So *don't be afraid . . .* |
| 1 Thess 5:24 *The One who calls* you is *faithful* and he will do it. | | 1 Cor 1:8-9 . . . *blame- less* on the Day of our Lord . . . God, who has called you . . . is *faithful*. Heb 10:23 Let us hold unswervingly to the hope we profess, for He who promised is *faithful*. | | 6:13 And lead us not into temptation, but deliver us *from the Evil One.* |

*Note.* From "Table XVI Teaching Called Out by Crisis: Traces of a Persecution-Form," *The First Epistle of St. Peter* (pp. 442-449), by E. G. Selwyn, 1946, London: Macmillan & Company.

Table 13

*Hope: Armor of God and Children of Light*

| 1 Thess | 1 Peter | Acts, 1 Cor, Rom | Col, Eph, etc. | *Verba Christi* | Old Testament |
|---------|---------|------------------|----------------|-----------------|---------------|
| 5:1 now, brothers, *about times and dates* we do not need to write to you | 1:11 prophets trying to find out the *time* and circum stances to which the Spirit of Christ in them was pointing | **Acts** 1:7 it is not for you to know the times or dates the Father has set by his own authority | **2 Peter** 3:9 but *the day of the Lord* will *come like a thief* | **Mark** 13:32 no one *knows* about *that day or hour* | **Amos** 5:17 *the day of the Lord—that day* will be *darkness* not *light* |
| 5:2 for you know very well that *the day of the Lord will come like a thief in the night* | 2:11 on *the day* he visits | | **Revelation** 16:14 *come like a thief* . . . who *stays awake* | **Luke** 12:39 if . . . *known* at *what hour* the *thief was coming* cf. Matt 24:43 | |
| 5:3 while people are saying, "*Peace* and safety," *destruction* will *come on them suddenly*, as *labor pains on a pregnant woman*, and they will not escape | | | **Philippians** 2:12 you *shine* like *lights* in the *universe* **Colossians** 1:12 rescued . . . from . . . *do-minion of darkness* | **Mark** 13:8 these . . . *beginning of birth pangs* with Matt 24:19 *those days* . . . *pregnant women* . . . *nursing mothers* | **Ezekiel** 13:9 saying, *"Peace,"* when there is no peace **Malachi** 3:1 Lord you *are seeking will come* to his temple |
| 5:4 but you, brethren, are *not in the darkness* so that this day should surprise you *like a thief* | 2:9 *who called you out of darkness* into his wonderful light | 24:18 *to turn them from darkness to light* **Romans** 13:11 under-standing . . . *present time*. The hour has come . . . *to wake up* from your *slumber* | **Hebrews** 6:4 *enlightened* who have tasted **Ephesians** 5:10 *for you were once darkness, but now you are light in the Lord*. Live as *children of light* | **Matthew** 5:14 you are the *light of the world* 5:15 *let your light shine* | **Isaiah** 13:6 wail, for *the day of the Lord* . . . terror will seize them, *pain and anguish* will grip them they will writhe *like a woman in labor* . . . see, *the day of the Lord is coming* |
| 5:5 you are all *sons of light* and sons of the day. We do not belong to the night or to *the darkness* | 1:13 as obedient *children* 4:7 the end of all things is near . . . | 13:12 the *night* is nearly over; the *day* is almost here. So let us *put aside* the deeds of *darkness* and *put on* the *armor* of *light* | 5:14 *wake up*, O *sleeper* **James** 5:11 until the Lord's *coming* | **Luke** 16:8 *the people of the light* | |
| 5:6 so then, let us not be like others, *who are asleep*, but *let us be alert and self-controlled* | . . . be clear minded and *self-controlled so that you can pray* | 12:12 *faithful in prayer* | **Colossians** 4:1 to *prayer* being *watchful* **Revelation** 3:2 *wake up*! | 11:35 *watch* . . . *the light* within you is not *darkness* . . . will be *completely lighted* | 9:2 the people walking *in darkness* have *seen a great light* **Cited in Matt** 4:16: to fulfill . . . the prophet Isaiah . . . |

Table 13—*Continued.*

| 1 Thess | 1 Peter | Acts, 1 Cor, Rom | Col, Eph, etc. | *Verba Christi* | Old Testament |
|---|---|---|---|---|---|
| 5:15 *pray* continually | 5:8 *be self-controlled* and *alert* | **1 Corinthians** | **Colossians** | **John** | **Proverbs** |
| 5:7 for those who sleep, sleep at night and those who *get drunk,* at night *get drunk* | 4:2 no longer for *evil* human *desires*, but rather for the will of God *he lives* the rest of his earthly life | *16:13 be on your guard*, *stand firm* . . . | 4:3 and *pray* for us | 8:12 *never walk in darkness* but have . . . *light* | 4:18 the path of the righteous is *like the first gleam of dawn, shining ever brighter* till the full light of day *but the way of the wicked is like deep darkness*; they do not know what makes them stumble |
| 5:8 since *we belong to the day*, let us be self-controlled, *putting on* faith and love as a *breastplate* and *the hope* of salvation as a helmet | 4:3 living in *debauchery, lust, drunkenness,* orgies, *carousing* and, detestable *idolatry* | **Romans** 13:13 let us behave decently *as in the day*time, *not in orgies or drunken ness*, not in sexual immorality and *debauchery* | 4:5 be wise in *the way you act* toward *outsiders* . . . most of *every opportunity* **Ephesians** 5:16 do not *get drunk on wine* . . . *debauchery* | 12:36 trust in the *light* . . . *sons of light* **Luke** 21:34 *weighed down* with *dissipation, drunkenness* . . . | |
| 5:9 for God did not *appoint* us to suffer wrath but *to receive salvation* through our Lord Jesus Christ | 1:13 therefore, *prepare you minds for action*; *be self-controlled*; *set your hope* fully | 13:14 rather, *put on/clothe* your-selves with the Lord Jesus Christ | 6:14 *stand firm* . . . *buckled around your waist*, with *breast plate* of *righteous-ness* having put on/in place . . . *shield of faith* . . . *helmet of salvation* | 21:36 *always/times* on the *watch* and pray . . . that you may *be able to stand* | **Isaiah** 59:17 The LORD . . . *put on righteousness* as his *breastplate* . . . *helmet* of salvation |
| | 4:1 *arm your-selves* also with the same attitude | **Acts** 20:28 the church of God *which he bought* with his own blood | 6:18 and *pray* . . . on all *occasions* with all . . . *prayers* . . . *requests* . . . *be alert* and always *keep on praying* | **Mark** 13:33 *Be on guard! Be alert!* You *do not know* when *the time* will come . . . therefore *keep watch* . . . find you *sleeping* . . . what I say to you I say to every-one, "*Watch!*" | 11:15 *righteousness* will be *his belt* and faithfulness the sash around his waist |
| | 2:8 they disobey the message— . . . what they were *destined for* | | 1:13 until the *redemp-tion* of those who are God's *possession* | | |
| | 2:9 but you are . . . a people *belonging to* God | | | **Matthew** 24:48 and *drink* with *drunkards* | |

*Note.* From "Table II, Further Catechectical Material: The Children of Light (*Fili Luci*)," *The First Epistle of St. Peter* (pp. 376-378), by E. G. Selwyn, 1946, London: Macmillan & Company.

the structure of that code is as firm as a spinal cord and as fertile as a generative seed-plot; that it was the standard for all the writers of the New Testament; and that the clue to the code, anticipated by a Diaspora Rabbi in the words of *torah*-worship-kindness, is captured in the now familiar triad of faith-love-hope.

By judiciously chosen quotations I have traced those themes from Selwyn's (1946) Essay 2, now a classic as a definitive discussion of the pattern of healthy teaching of the early Jesus movement. I have also attempted to document by the tables, here in English, what Selwyn reveled over in Greek. For he considered that the common substratum of words, the phrases, the ideas, and the sequences of ideas, were simply too phenomenal an occurrence to be only a mere fluke. All together, "it is difficult to think that they are due simply to coincidence," as he put it (Selwyn, 1946, p. 46). What no one had thought to do was what Selwyn excelled in doing: he tabulated the evidence. With those in place, we can now go further.

CHAPTER V

CONCEPTUAL DEVELOPMENT: THE UNIVERSAL DISCIPLE

**Introduction**

The purpose of this study is to uncover the original oikoscode in the writings of earliest Christianity, develop that lifecode conceptually, and operationalize it through my Universal Disciple model. Having traced the contours of the oikoscode in the New Testament writings, with the help of four ingenious scholars in the previous two chapters, I now present the "Universal Disciple" as the conceptual framework that both explains and illustrates the primitive oikoscode. In this way, the Universal Disciple is the "core explanatory container" (Lynham, 2002, p. 232) of the 21$^{st}$-century theoretical model that carefully captures the essence of the first-century oikoscode.

The Universal Disciple is a graphic-illustration model created to serve as a basis for bringing together the original elements of the first-century lifecode through an integrated mixed metaphor: the Temple/Body. Although both images, the temple and the body, were prominent in the earliest Christian community and dominated and directed the thinking of Paul and the leaders' circles of earliest Christianity, they are traceable directly to Jesus, who used the Temple/Body metaphor as a root explanatory metaphor (see John 2:18-22 with Eph 2:11-22 and 1 Pet 2:4-10) for his own ministry and mission. In this chapter, I will develop the basic theoretical rationale for the Universal Disciple, which I simply call the Universal Disciple Basic Picture (see Figure 3).

The Universal Disciple Basic Picture is composed of the Rock, the Foundation, and the Body-of-Christ/Temple-of-God mixed-metaphor silhouette (the Body with the "three pleats" in the garment of Christ serving simultaneously as the "three pillars" of the Temple of God). I first develop the triadic foundation of the Universal Disciple model, then justify my selection of the Temple/Body metaphor, and finally describe the rock, foundation, and three-pillar/pleat characteristics of the Universal Disciple model. This chapter thus lays out the theoretical framework of the model, ready for operationalization in chapter 6.
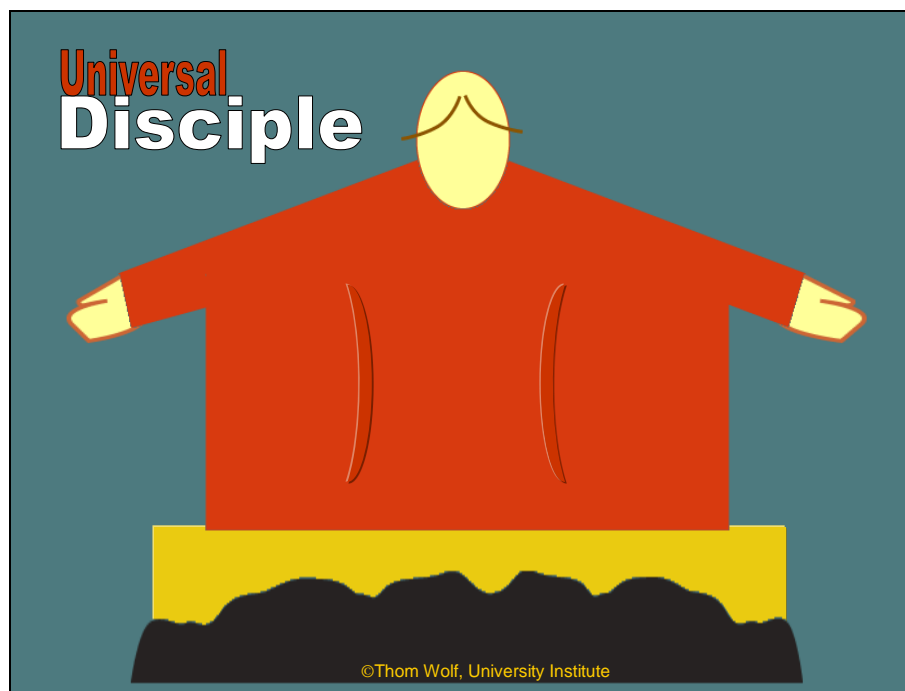


Figure 3. The basic picture. The Universal Disciple Basic Picture. The Universal Disciple conceptual framework, a metaphoric replication model for the oikoscode.

Academic and Biblical Foundation

As demonstrated in the previous two chapters, the foundation of the original oikoscode was excavated by four scholars: Seeberg (1903), Bultmann (1924/1995), Carrington (1940), and Selwyn (1946). If the lifecode of earliest Christianity was an archeological excavation, it would be said that Seeberg discovered the code and Bultmann decoded it; Carrington categorized it, laying out its coherence, thought sequence, and order; and Selwyn provided a classical exposition and tabulation that pointed to a triadic structure.

Seeberg (1903) established that there is a pattern that exists. It is a teaching pattern that existed early, and that existed for the dual purpose of missional multiplication of the movement and neophyte confirmation for recent converts. Bultmann brought everyone's attention to what had never been noticed: that the oikoscode is different, even unique among the world religions and philosophies, in one particular and pertinent point. The grammatical motif of other spiritual ways is imperative-indicative. The grammatical order of The Way is indicative-imperative.

Following close behind Seeberg (1903) and Bultmann (1924/1995), Carrington (1940) concluded that the catechetical code was no accident. He argued that the new lifecode was indeed evident from the very roots of the new movement, evidenced by remarkable rhetorical and linguistic markers: the code's common vocabularies, concepts, and commands. Then, the categories Carrington sketched out, Selwyn (1946) filled in by describing and tabulating in detail the triadic substratum that underlay the different traditions expressed by key leaders of earliest Christianity.

But from a practical standpoint, what these academics did was for an elite audience, those conversant with Latin, Greek, Hebrew, and other various antiquated

languages. Their incredible intellectual daring, their laborious attention to detail, and even their convincing delineation of the code, were therefore largely locked away from the on-the-ground common person.

Since my interest has always lain in the flourishing of the *aam aadmi* (Hindi: "the common person," the Indian cultural equivalent of "the Average Joe"), once I discovered the code through their writings, it became my vision to see that academic – *aam aadmi* barrier broken down, as expressed in my personal life vision statement: to see the spiritual DNA of the first century iterated into the destiny of the 21st century (Wolf, 2000b, p. 2). Thus it is my intention that by this exercise in theory-building I conceptualize a theoretical model of earliest Christianity's oikoscode in a way that it can be activated in the 21st century around the world to impact personal, interpersonal, and civic society venues.

<div align="center">The Triadic Framework of the Pattern</div>

The Universal Disciple unites the core elements of the oikoscode into a triadic structure. The theoretical disagreements of Carrington and Selwyn, paralleled by their practical concurrence, were an early alert to me of the triadic structure of the oikoscode. Both Carrington and Selwyn drew attention to the three core elements of the earliest catechism: the holiness code of vices and virtues, the common set of relationship rules, and the persecution teaching (W. D. Davies, 1967; E. W. Davies, 1999). But they never united them clearly into a triadic structure as I have done in the Universal Disciple.

Carrington (1940), for example, proposed four sections for the code. But he admitted that two of the four sections appeared to cover the same material, thus practically (though not formally) opting for three sections (pp. 40-44). Selwyn (1946)

<div align="center">117</div>

decided on six. However, he also found himself discussing the pattern in essentially three sections. Thus Carrington and Selwyn end with a *de facto* triadic organization of the *oikos* pattern.

The common threefold structure of the oikoscode that Carrington (1940) and Selwyn (1946) saw is this. First there is a holiness code, vices to put off and virtues to put on. Since every member of this forming community is a priest, the instructions apply equally to all, creating a standard for the rehabilitation of personal identity formation and the social construction of an alternative community according to the original image of the Creator. Second, there is a section on relationship rules, instructions that address the social pairs of wives/husbands, children/fathers, slaves/masters, insiders/outsiders, and (in Romans) Christians/civil authorities. Third, there is a persecution teaching, plainly based on the *verba Christi,* preparing followers for the cosmic judgment to come, and for social conflict all around.

But the pattern does not just have three common points. It also has a recurring common order. For example, C. F. D. Moule (1957), Cambridge University, found that "various 'headings,' so to speak . . . seem to appear (sometimes, significantly, in the same order and with the same catchwords)" (pp. 113-114). I argue that the basic, overarching common points are about hope, faith, and love. But within the code, as Moule maintains, it must be noted that the order is always first, faith; second, love; third, hope. Thus the common code points are what earliest Christianity readily recognized as "these three" (1 Cor 13:13); and the common code order is faith, love, hope.

**Three *Bricoleur* Patches**

The *bricoleur*-theorist (the *quilt-making*-theorist), according to Denzin and Lincoln (2005), reads widely across multiple disciplines and is knowledgeable about multiple interpretive paradigms, working "between and within competing and overlapping perspectives and paradigms" (p. 6). In such a *bricoleur* mode, three threefold phenomena, though unconnected in the literature, have caught my quilt-making attention over the last several years.

The three I count as relevant in reference to the Universal Disciple are (a) the threefold prophetic moral standard for humanity (Mic 6:8); (b) the threefold prayer parallels and catechetical compendiums of the apostolic leaders (Dunn, 1996; Thompson, 2008; Witherington, 2007); and (c) the threefold apologetic of Jewish Diaspora across the Roman Empire (Heffern, 1922). I will use these three *bricoleur* patches to explain how I came to a consilient conceptualization of the Universal Disciple.

The Threefold Prophetic Moral Standard

The first *bricoleur* background patch for conceptualizing the Universal Disciple is the prophetic moral standard for humanity which was given as an answer to the question: "What does the Lord require of you, O man?" Micah's 8th century B.C. word is: "To do justice, to love mercy, and to walk humbly with your God" (Mic 6:8). By Micah's framing, to do justice, love mercy, and walk humbly before God is the baseline and full answer for what I call "the moral syllabus of humanity" (Wolf, 2005, p. 68; see also Grant, 1995; Wolf, 2008c). The justice/mercy/humility benchmark is what David Wenham (1995), Oxford University, designates as "creation standards" (p. 222; see also Balch, 1992; Bock, 1974; Brown, 1991; Demarest, 1982; Dewick, 1953).

In the *Pirke Aboth* (*Ethics of the Fathers*) Shime'on ha-Çaddiq (Rabbi Simon Justus) (ca. 200 B.C.) of the Great Synagogue used to say, "On three things the world is stayed: on the *torah*, and on worship, and on the bestowal of kindness" (1:2). Selwyn's (1946) almost truncated reference to the Rabbi's saying caught me quite off balance. It might be said that if the Cambridge don had any fault it would be over-explanation. So when Selwyn gives the Simon Justus quotation bare, without elaboration, it almost did not fit the form of his extended excursus. Here is the *Pirke Aboth* quotation and Selwyn's remarks in full, brief as they are:

> The principle of Doctrine–Worship–Good Works had been enunciated long before by the celebrated Rabbi Simon Justus, who used to say "On three things the world is stayed; on the *torah*, and on the Worship, and on the bestowal of Kindness"; and it is the clue to much that we find in the New Testament epistles. (p. 402)

That is it. I expected but did not see any leads as to the decoding of the Rabbi's statement. Instead, Selwyn (1946) uncharacteristically gives only the unattended statement that "it is the clue to much that we find in the New Testament epistles." So the question left hanging in my mind was: How is the triad of *torah*, worship, and kindness the clue to much that we find in the New Testament epistles?

Selwyn (1946) tied it to the categories of the *deponentes*/*subiecti*/persecution pattern of the oikoscode. He also, at that point, introduces another triad which is also, incredibly, left unexplained and to which he never returns, that is, doctrine/worship/good works, which is his own restatement of Rabbi Simon Justus's affirmation that on the three things of the *torah,* the worship, and the bestowal of kindness, the world is grounded (p. 402).

A major integrative fusion occurred for me when I discovered that Jesus quoted Micah. Without naysaying the value of tithing, Jesus unqualifiedly gave the overriding

heaviest weight to the threefold creation standard, not the tithed seed kernels. The religious leaders had neglected and Jesus repositioned the "heavier/more important things of the *torah*" (Matt 23:23; Bromiley, 1985, pp. 95-96). To Jesus, justice, mercy, and faithfulness before God always carry weight. Those who did not see that were "blind guides," "hypocrites"; they were fully convinced that they were spiritually superior and morally exemplar, while in fact, according to Jesus' read, they actually were blind to their own inner condition and moral standing (Matt 23:24; compare Stenschke, 1999).

Selwyn's (1946) cryptic quotation of Rabbi Simeon Justus on the three things that stabilize the world and Jesus' positioning of the prophet Micah's justice, mercy, and faithfulness at the center of the moral compass of humanity was to eventually become foundational for my conceptualization of the significance of the lifecode for the first generation of Christians (Beker, 1980).

"It is the clue to much that we find in the New Testament epistles." That audacious claim by Selwyn (1946) caused me to read afresh, for example, Paul's advice for the Philippians to search out "whatever" is true, noble, right, pure, lovely, or admirable—"anything" that is "excellent or praiseworthy"—and to "think about such things." Might justice, mercy, and walking humbly be seen as overarching categories, encompassing and clarifying all? If so, then this triad might be considered as something of "a kind of moral breviary, a memorable moral short list for guiding life, the planetary compass pointing to creation's moral standard" (Wolf, 2005, p. 69; see also Grant, 1995; Greeley, 1985; Grossman, 1996; Hanke, 1970, 1994; Wenham, 1995).

In a not-right world, the justice/mercy/walk-humbly-before-God triad becomes not just a moral criterion but also a personal, relational, and social critique. Across

cultures and time periods, the wholeness of the justice/mercy/walk-humbly triad is remarkably recognized as proper and good (see also Marett, 1932, 1933; Meeks, 1993; Navone, 1996; Parry, 2000). This moral triad is right and complete, comforting though condemning, never to be fully accomplished, and yet, once heard, never to be forgotten. No critic, clan, or culture can or seems to wish to deny it (Edgerton, 1992; Phiri, 1999; Rakhe, 1992; Sinha, 1997; Spiro, 1994). Intuitively recognized by all, the creation standard triad needs no introduction; it is intrinsically pre-known in the inner person. Among even rival worldviews, it appears to stand without contradiction (Wolf, 2005, p. 69, 2010, pp. 5-8; see also Harrison, 2000; Hatch, 1974, 1983; Ilaiah, 2001; Issler, 2001; Wenham, 1995).

Thus Selwyn's (1946) striking signal of the *torah*/worship/kindness triad as "the clue to much that we find in the New Testament epistles" activated my sense of the importance of Micah's prophetically humane standard of justice/mercy/walk humbly for spiritual conversations. Even more, I was stunned by my ignorance of Jesus' positioning of Micah's moral mark as the central weighty valuation of life. But this patch was soon stitched to another, the threefold monotheistic apologetic used by Jewish missionaries throughout the Hellenistic cultural region.

<center>The Threefold Diaspora Apologetic</center>

The code was the "basic equipment" every apostle "carried with him on his travels, . . . carried in his memory, . . . an oral tradition" (Caird, 1955, p. 106). But the oikoscode was not only a gate*keeper* within the community, it was also a gate*way* into the community for those still outside. Some 100 years ago Andrew Heffern made the

connection between the Jewish Diaspora's missionary threefold apologetic and earliest Christianity's missional threefold oikoscode.

At the 1915 John Bohlen Lectureship in Philadelphia, Andrew Heffern (1922) argued that there were "three subjects of the Diaspora mission preaching." Heffern's lectures caused me to revisit an idea some dismiss (Goodman, 1994; McKnight, 1991). But others (Collins, 2000; Derwacter, 1930; Dickson, 2003), like myself, have found reason to hear out the kind of proposal Heffern put forward.

Grateful for open shelves in the Fuller Library, Pasadena, California, I happened on Heffern while book grazing. With a mind full of journal articles, monographs, and conflicting arguments, I found that Heffern's research, in a voice several generations removed, unexpectedly caught my attention. Heffern's discussion allowed my intellectual weighing and my experience to see some things in a consilience light. Upon consideration, I discovered through Heffern that there might actually be a rather elegant solution to an old issue, an issue I knew was significant, but which I had not been able to resolve.

The issue is summarized by Dickson (2003) in a historical comment in his *Mission-commitment in ancient Judaism and in the Pauline communities: The shape, extent and background of early Christian mission*:

> Ever since Tchnerikover's [1956] influential essay, scholars [like Tcherikover, McKnight, and Goodman] have been cautious about too quickly ascribing to the Greek Jewish literature of this period an apologetic purpose, as if it were written to convince a Gentile audience of the truthfulness of Judaism. (p. 57; see also Pager, 1996)

Derwacter (1930), Collins (2000), and Dickson (2003) himself, however, found that the Diaspora literature does indeed point to a threefold apologetic thrust.

The Heffern (1922) contribution is to give the three-topic outline that framed the argument spiritually, morally, and intellectually, and drove the Diaspora conversation practically. Heffern displays three themes or topics from which the Jewish worldview apologists developed their talking points. You can also see how those three themes might have impacted Paul and earliest Christianity.

In essence, Heffern (1922) says the Jewish conversationists of the Hellenist period called their non-Jewish neighbors (a) to worship God, (b) to walk worthy, and (c) to come to the one God now. They had a stable set of ideas and ethics, and in Heffern's words, they adhered to a "fixed general type" (p. 85). It was "a type so simple, logical, popular and effective, that it could impress the mind of the common man, awaken his conscience, and stir up his soul with fear and with longing and hope for salvation" (pp. 85-86; see also Bickerman, 1988).

According to Heffern (1922), with this fixed threefold template they engaged their non-Jewish contemporaries confidently, aggressively, and enthusiastically. It was simple but powerful, and it seems that it was popular and effective. The "fixed general type" was: (a) "the advocacy of monotheism and criticism of idolatry" (worship God), (b) "an energetic denunciation of the corruption of the pagan world" (walk worthy), and (c) "the proclamation of the last judgment" (come now) (p. 87). For the Hellenist approaching Judaism, it seemed good to lay upon him no more than "these three necessary things" (p. 86). These "three necessary things . . . this threefold teaching" served as a "panegyric," a public summary to commend the biblical worldview, a rebuttal of opposing "attacks, . . . folly and idolatry" (pp. 88, 85-86). The threefold apologetic, replicated everywhere, was framed around:

1. an affirmation of biblical monotheism, "belief in Jewish monotheism, which involved renunciation of idolatry and all its associations"

2. an alignment by a moral walk, "a moral walk in piety towards God, in fulfillment of brotherly duty to man, and in personal uprightness and purity, in accordance with the familiar passage in Micah 6:8 concerning 'what is good': what doth the Lord require of thee but to do justly, and to love kindness, and to walk humbly with thy God"

3. an awaking to a world judgment, "the belief in a world judgment when God will requite to every man according to his deeds, and will admit the righteous into the messianic kingdom promised in Israel's Scriptures." (p. 86)

This threefold "system of Jewish mission teaching" was "the basis of the successful Hellenistic Jewish propaganda from the synagogues scattered throughout the Roman Empire in the two centuries preceding Paul's mission" (Heffern, 1922, p. 85). This "three necessary things" approach was based on the Scriptures, appealed to catechisms and conscience to clarify how to walk uprightly, and was supported by the eschatological warning.

On the basis of the translation of the Gentile Clement of Rome by J. B. Lightfoot at Cambridge University, Heffern (1922) places Jesus' own threefold confirmation that he himself is the way, the truth, and the life, within the same Jewish tradition. Jesus himself is seen to employ the Diaspora apologetic, the interpretive framework of the three necessary things. Thus when Jesus claims that he is the Way (of salvation that leads to the one God), the Truth (by which "the vice list" is cast off), and the Life ("in immortality . . . [he is] preparing for them that patiently await Him") (p. 83), he is reproducing or following in the same 200-year-old Diaspora threefold tradition, albeit with a head-turning twist.

In the threefold Diaspora mission tradition then, the monotheism argument was based on familiar Old Testament references to the vanity of idolatry and supplemented at

125

appropriate places with popular arguments from Greek philosophers. The moral walk argument appealed to "forms of standardized moral catechetical instruction" by Jewish teachers; the most popular document, *Two Ways*, has clear directions and commands; and appeals to Jewish catechisms were "supported and enforced by appeal to the Greek unwritten law" (Heffern, 1922, p. 86). The world judgment argument was a serious instruction in future accountability for wrongs done and desired. It aroused the dormant sense of sin and moved many to seek redemption (p. 86).

Some 15 years after Heffern's (1922) lectures, Derwacter (1930; see also De Ridder, 1971), in basic agreement with the Heffernian argument, would title his book *Preparing the Way for Paul: The Proselyte Movement in Later Judaism.* In discussing Paul, Heffern gives attention to the threefold framework in Titus 2:11-14 and Titus 3:3-8. There, he draws attention to three facts.

First, there is the observation that "sections in Titus [2:11ff. and 3:3ff.] are paralleled and summed up in the opening verse as faith, godliness, and hope." Second, "the threefold structure in Col 1:9ff. is summed up in 1:4 as faith, love, and hope." Third, "the threefold characterization of the Thessalonians' conversion (1 Thess 1:9-10) has already been given in 1:3 as a life of faith, love, and hope."

Thus, Heffern's (1922) conclusion in the heart of the City of Brotherly Love is very sharp. All this "strongly points to the origin of this triad as related to the response of faith by the heathen converts in the revelation of God in Christ, to their obedience to the call to a new moral life of love fulfilling all law, and to their appropriation by hope of the consummated salvation at the coming of Christ in glory" (p. 100).

Heffern (1922), then, is arguing that the threefold framework of Paul and the earliest congregations have the same framing as the Diaspora threefold template. I had never, and I have never, seen anyone else make this strong point. A close reading of Heffern registers that he attributes rabbinical leadership with being saturated in the moral motif of Mic 6:8: justice, mercy, humbly walking with God—world judgment, a moral walk, and biblical monotheism. Surely there are "obviously distinctively Christian terms related to the definite gospel preaching and instruction and to professions at baptism" (pp. 99-100).

<div align="center">

The Threefold Prayer Parallels and
Catechetical Compendiums

</div>

The third *bricoleur* patch that contributed to my theory-building conceptualization of the Universal Disciple came when I melded the linguistic data of Paul's threefold prayer parallels and catechetical confessions with the theoretical presentations of the oikoscode outline that included an allowance and even use of a triad organization of the code by both Carrington (1940) and Selwyn (1946). Seeberg (1903), Bultmann (1924/1995), Carrington, and Selwyn, for example, had convinced me that the ethical imperatives of the universal lifestyle pattern were based on the fact, the indicative, of being "in Christ." But in comparing the section designations by Carrington and Selwyn, I sometimes sided with Carrington, while other times standing with Selwyn.

Repeatedly though, I was fascinated by what would have emerged had they followed their own suggestions. Both, for example, allowed for a triadic organization of the code. Carrington (1940) favored four categories while Selwyn (1946) settled for six, or five; but both at times acknowledged the possibility of three (Carrington, 1940, pp. 42-43; Selwyn, 1946, pp. 69, 108-109, 460). I grew into the conclusion that the code had

three sections. I also often mulled over the question of whether I could link Micah's do justice/love mercy/walk humbly and Jesus' justice/mercy/faithfulness with Paul's faith/love/hope. Eventually, I did.

I made the linkage by conceiving Paul, as it were, viewing Micah and Jesus in a car's rear-view mirror. The reality is the same. But the order in the mirror is reversed: The justice/mercy/faithfulness of Micah and Jesus becomes faith/love/hope in Paul.

Since Rabbi Paul stood in the same worldview community as Micah and Jesus, and was even part of the Diaspora missionaries phenomenon before his conversion, it did not strike me as totally implausible that his thinking would already be influenced by the Micah mandate. Thus the next consilient patch of data for my conceptual quilt was the threefold shape of the exordium prayer parallels and the confessional compendiums (Dunn, 1996; Witherington, 2007).

The intercessory prayers in many epistles still marvel me. Earliest Christianity, modeling after Jesus (Gooch, 1996; Mitton, 1964; Parrinder, 1977, 1982; Stewart, 1978; Taylor, 2001; Wilkie, 2008), was a prayer-infused movement (Green, 2004; Hurtado, 2000). Jesus openly taught all his disciples a threefold prayer pattern: our Father in heaven, hallowed be your name and your will be done; give us our daily bread and forgiveness; and lead us not into temptation until your kingdom comes (Matt 5:1-2 with 6:9-15). The apostle Paul was known to fervently and continuously pray for people (Wenham, 1995, 2002; Wilkie, 2001). It comes as no special surprise then that Paul launches the opening paragraphs of Colossians with an extraordinary prayer.

Paul's prayer for the Colossians is lengthy, personal, passionate, and full of wisdom and spiritual power (Wilson, 1998). Once you recall that this is a prayer for persons he has never met, it seems even more touching (see Table 14).

Table 14

*Faith-Love-Hope Triad in Two Prayers*

| Prayer Col 1:4-6 | From the day you heard | Faith | Love | Hope |
|---|---|---|---|---|
| Prayer Col 1:9-11 | From the day I heard | Knowledge Filled | Walk Worthy | Redemption inheritance |

Thompson's (2005) comment centers our focus: "Paul's report of his prayer for the Colossians presents Christian discipleship in terms of faith, hope, and love, a triad found elsewhere in Paul's letters" (p. 18; see also Witherington, 1994). The faith/love/hope triad is used, for example, in Rom 5:1-5; 1 Cor 13:13; Gal 5:5-6; Eph 4:2-5; and 1 Thess 1:3; 5:8; and it should not be missed that the scope of discipleship itself is prayed-out, as it were, "in terms of faith, hope, and love."

Caird (1976) concurs, but goes further than Thompson to note that the significance of using this triad is that it moves us beyond Paul, all the way back to the paraenetic oikoscode before Paul. If that is so, then the moral triad is not just something like Paul's personal preference. The triad might have been handed down and become for him, over the years, a frame of reference. The triad may very well have been a pervasive presence, a way of thinking, acting, and praying in earliest Christianity.

In fact, such is Caird's (1976) very conclusion. This "familiar triad of faith, love, and hope," Caird contends, "is found so often in the New Testament, and not only in the letters of Paul, that it must have belonged to the earliest, pre-Pauline tradition of catechetical teaching" (p. 167; see also Caird, 1994; McGrath, 2001).

Colossians also impacts Ephesians. This, too, is significant. This is a point "we cannot ignore," according to J. D. G. Dunn (1996) of University of Durham. "We cannot ignore the degree to which Colossians and Ephesians overlap, sufficiently often with very similar phraseology, structure, and content" (p. 36). Thus Dunn's assessment is that Colossians is "a kind of template," so that "Colossians itself may have provided something of a model for Ephesians" (pp. 36-37); and it is Dunn who notes how much of the language in Col 1:9-11 "echoes that already used in 1:4-6" (p. 67). Just how much the faith/love/hope triad permeates Paul's perspective can be seen in how the specific language of faith, love, and hope that is used in 1:4-6 is shadowed in 1:9-11 (see also Cannon, 1983). In Table 14 Paul's two prayers of triadic outpouring can be seen clearly.

O'Brien (1982) reinforces both (a) that the faith/love/hope triad "appears elsewhere in the Pauline corpus" and (b) that it "may not have been the apostle's creation since it was also employed elsewhere in early Christian literature" (p. 11), and (c) he gives for evidence Heb 6:10-12; 10:22-24; 1 Pet 1:3-8, 21-22; Barnabas 1:4; 11:8; and Ignatius' *Letter to Polycarp* 3:2-3. But then, O'Brien makes a connection that was highly important for my own *bricoleur* theory building. He posits (d) that the faith/love/hope triad "seems to have been a sort of *compendium of the Christian life*" a compendium "*current in the early apostotlic church,*" and (e) that *preceded* Paul (p. 11, emphasis added). O'Brien uses A. M. Hunter, Aberdeen University, to make his next point (f):

130

"and according to A. M. Hunter's suggestion . . . [the threefold faith/love/hope] may have derived from Jesus himself" (p. 11). Finally, O'Brien concludes that (g) "this passage could then represent Paul's own exegesis of the triad" (1982, p. 11).

To me, the Caird-Thompson-Dunn-O'Brien-Hunter three-decades long academic discussion of the "familiar triad of faith, love, and hope" as "a kind of template" of earliest Christian discipleship, "a sort of compendium of the Christian life" that "may have derived from Jesus himself," was invigorating to the extreme, creating a consilient theory-construction fusion. For here in these introductory and closing prayers, you have Paul at his most personal, engaged, and emotive. He is not primarily instructing or correcting. He is praying.

The fact that the faith/love/hope triad permeates his expression and that of other early leaders is something that very definitely cannot and should not be ignored or overlooked. The pervasiveness of this "discipleship triad" in Paul's thinking, the ubiquity of its use by the leaders of the movement, the fact that this discipleship triad is actually primitive—going back to the origins of the movement itself—and the thought of this triad perhaps deriving from Jesus himself, I, quite frankly, found nothing short of breathtaking.

I chart this triad that "presents Christian discipleship in terms of faith, hope, and love" (Thompson, 2005, p. 18) in Table 15. The table paints the "primer of characteristic Pauline and early Christian vocabulary" on a canvas two and a half decades wide, with colors from three primary colors of spiritual and moral life, "the frequent triad of faith, love, and hope" (Witherington, 2007, pp. 121-122).

With others, I am unpersuaded by arguments for pseudopigraphy of any of the New Testament corpus (Guthrie, 1990; Mounce, 2000; Richards, 2004).

131

Table 15

*Christian Discipleship in the Vocabulary of the Faith-Love-Hope Triad*

| EPISTLE | FAITH | LOVE | HOPE |
|---|---|---|---|
| Romans 5:1-5 | Access by faith | Love by Holy Spirit | Hope not disappoint |
| 1 Corinthians 13:13 | Faith | Love | Hope |
| 2 Corinthians 13:13 | Grace of Lord Jesus Christ | Love of God | Fellowship of Holy Spirit |
| Galatians 5:5-7 | By faith | Through love | Await hope |
| Ephesians 1:15-16 | Faith in the Lord Jesus | Love for all the saints | Spirit of wisdom & revelation |
| Ephesians 4:1-6 | Faith | Love | Hope |
| Colossians 1:4-5 | Faith in Christ Jesus | Love for all the saints | Hope stored up in heaven |
| Colossians 1:9-14 | Knowledge of his will | Live a life worthy of the Lord | Endurance & patience inheritance |
| 1 Thessalonians 1:2-3 | Work produced by faith | Labor prompted by love | Endurance inspired by hope |
| 1 Thessalonians 5:8 | Putting on faith | Putting on love | Hope of salvation |
| Titus 1:1-2 | Faith & knowledge | Godliness | Hope of eternal life |
| Titus 2:2 | In faith | In love | In endurance |
| Philemon 4-7 | Faith | Love | Every good thing |
| Hebrews 10:22-24 | Full assurance of faith | Love & good deeds | Unswerving hope |
| 1 Peter 1:3-8 | Faith refined | Love him | Living hope |
| 1 Peter 1:21-22 | Faith | Sincere love | Hope |

For those reasons and others, I take Paul to be the author of Colossians, Ephesians, and Titus (Bruce, 1984; Caird, 1976; Moo, 2008; Mounce, 2000; Witherington, 2007). Thus considered, I count (a) 17 occurrences of the faith–love–hope triad prayers (b) in 11 of the possible 17 epistles (c) by three leaders (d) of earliest Christianity (e) representing different apostolic activity zones, assuming, as noted, the Pauline authorship of Colossians, Ephesians, and Titus (Capes, Reeves, & Richards, 2007; Mounce, 2000).

This point I wish to stress. To me, the threefold faith/love/hope shape of the prayer parallels is so significant and yet so uncommented on by insider exegetes and theologians and so unparsed for their possible significance, that it invites wonder. I simply have no answer for that puzzle.

Nevertheless, the data stand of themselves. The writers are evidently permeated with this triadic thinking because the concepts are not used in a wooden way and there are minor variations of order and even substitutions with other terms. Even those other terms, however, have a rightful fit as properly chosen and placed synonyms for introducing or elaborating on associate meanings or aspects of the early community's shared thinking, devotion, and deportment.

Thus there is a seamless conversation. Whether approaching a person before he or she follows Jesus or assisting a person since he or she has begun following Jesus, earliest Christianity employs a threefold pattern. Repeatedly, for widely dispersed leaders, the template is the same: Know the true and living God, walk in a way pleasing to God, and be prepared to give an account before the One who sees all.

For the Colossians, Paul prays for their growth in the full knowledge/*epignosis* of God and of his will, for them to walk worthy of the Lord and please him in every way,

and for them to be granted endurance and patience, inspired that they are qualified to share in the inheritance of the kingdom of light—all this because they were rescued and transferred from the dominion of darkness to the empire of the Son he loves (Col 1:9-11; see also Boa, 2001). With Titus it is the same.

Titus is to advance his people by reminding them of what they already know: the three necessary things. Paul's instruction is in the form of a template reminder, a threefold "trustworthy statement" (Titus 3:1, 8). He says that the epiphany of the grace and kindness of God has appeared for the salvation of all, that it teaches us to say no to ungodliness and yes to a godly walk in this present age, and that God's people are to be eager for what is good as we await the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ (Titus 3:1-8).

Thus, "it is always in terms directly corresponding to the three fundamental subjects of his original approach to them" (Heffern, 1922, p. 99). It is the confessional compendium of scriptural monotheism, moral walk, and world judgment. Such was the converts' response to Paul's initial preaching and such was Paul's own zeal for their development. It goes without saying that there is a powerful match of Paul's faith, love, hope, and Micah's walking humbly, loving mercy, doing justice. Jewish and Christian advocates treasured these three fundamental subjects as the three ever-fresh springboards for conversations of spiritual, moral, and social import.

Therefore, once these three *bricoleur* patches were consiliently fused, I considered that I had solved the one issue left unresolved by Carrington (1940) and Selwyn (1946), despite their massive labor over the problem: the triadic structure of the oikoscode. For any sincerely practicing Jew of what is now known as the first century,

including Rabbis Jesus and Saul, the prophetic triad standard of justice, mercy, and walking humbly by Micah weighed heavy. The discovery of the pervasive triadic prayer parallels and catechetical compendiums among earliest Christianity's leadership network, combined with the thought that they may well have derived from Christ Jesus himself, became a major consideration. Finally, once I stumbled into the Heffern (1922) argument, a thesis I had overlooked because of the negative majority academic opinion on the subject, the resolution was secure.

To my thinking, I found Heffern's (1922) argument for a Diaspora apologetic of world judgment, moral walk, and biblical monotheism, linked to the thinking pervasive across apostolic circles distributed throughout 11 epistles, both sensible, satisfying, and unanswerable. Thus the theoretical conceptualization of the Universal Disciple stabilized. What follows is an explanation of the Universal Disciple, the conceptual heart of the theoretical conceptualization of the oikoscode, expressed in the Basic Picture graphic (see Figure 3).

## Jesus and the Apostles: Their Picture

Thomas Kuhn (1996) would not have been surprised that Paul and the earliest followers of the Way had a common metaphor that informed their minds and drove the movement. Kuhn introduced the idea that the first component of radical change in the science community has repeatedly happened because someone conceived of things through the lens of an alternative metaphor. The common picture used by Jesus and the Apostles was the mixed metaphor of a temple and body of Christ.

## Jesus: The Temple/Body

Jesus himself is the source of this metaphor unmatched in any of the world spiritualities. Where did it originate? Probably from the incident that could not be forgotten, recorded in John 2:12-24. To the taunting demands for a miraculous sign, Jesus proposed, "Destroy this temple, and I will raise it again in 3 days," followed by John's explanation that "the temple he had spoken of was his body" (vv. 20-21). Nobody forgot that tension-filled incident. They had never seen Jesus like that: fiery, yelling, driving out owners of long-standing stalls, overturning kiosks and rattling cages. Sheep blatted and religious men cursed. Everybody had something to say about that time, and nobody forgot it. It is recorded in every Gospel (John 2; Luke 19; Matt 21; Mark 11).

Jesus liked architectural allusions and word pictures. He amazed the crowds on the mountain when he closed his sermon with the stark choice: Be a wise man or be a fool. Build on his words like a wise man who built his house on the rock. Or play the fool and build on sand. It was one way or the other, and it applied to *every* one: "Therefore everyone who hears these words of mine and puts them into practice is like a wise man. . . . But everyone who hears these words of mine and does not put them into practice is like a fool" (Matt 7:24-29). They were dumbstruck at his teaching. Authority hung on him and haunted them. Peter would later confess Jesus' authority personally and Jesus would seal the moment also with another Rock/Temple picture (Matt 16:13-21).

## Peter: The Temple/Stone

After the resurrection, Peter would explain that the crippled beggar stood before the rulers and elders healed by the name of Jesus Christ of Nazareth "whom you crucified but whom God raised from the dead. . . . He is 'the stone you builders rejected, which has

become the cornerstone'" (Acts 4:8-12). That same phrase and theme fills his address to the gentile Cornelius (Acts 10) and informs his address in the Council at Jerusalem (Acts 15). Finally, Peter's highest vision for new believers to "grow up" in their salvation was that "as you come to him, the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2:1-9). Three quotations from Scripture about Jesus as the Stone, the Cornerstone, and the Rock seal Peter's teaching (2:6-9).

Paul: The Temple/Body

If Peter used only the House/Temple/Chosen Stone/Foundation Rock image, Paul copied Jesus fully in using the mix of Temple and Body. To the Ephesians, on the one hand Paul says,

> You are no longer foreigners and aliens, but fellow citizens with God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the Chief Cornerstone. In Him the whole building is joined together and rises to become a holy Temple in the Lord. And in Him you too are being built together to become a Dwelling in which God lives by his Spirit. (1 Pet 2:19-22)

On the other hand, a moment later he reminds all of them of "the mystery": "that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus. . . . There is one Body and one Spirit" (3:6; 4:4). Then, in a passage without peer, Paul pictures a husband as "the head of the wife as Christ is the head of the church, his body, of which he is the Savior" (5:23). In this new Way, every husband is to love, nurture, and care for his wife "just as Jesus does the church—for we are members of his body" (5:29-30). Such thoughts are unparalleled in the ancient scriptures of the world. Never had anyone ever conceived of

137

life in this way. These people were turning the world upside down. They were given a common set of new beliefs, and they as one began to experiment their way forward to unpack life with a new set of behaviors.

When I first saw this, it was so stunning I could hardly contain my mind. Reading Carrington, trying to read Selwyn, I knew I had been ignited, fired by the burning core of the very earliest of those who turned aside from the broad ways of the crowds pushing past Sardanapalus and Semiramis (Wolf, 2003a). But it was a conversation with a new friend, studying, like me, at a summer session of Oxford University that moved me to first put to paper what follows. A Muslim-background follower of the Way from Pakistan listened patiently as I fervently stumbled my way through an explanation of my discoveries. He sent me to my room that night. "Dr. Thom," he said, "tomorrow I go to Cyprus for a conference. I must take this with me. You must write it out for me." Without hesitation, he commanded me to my room, rearranging my evening schedule, and demanded I deliver him this picture of life "in Christ" viewed as a wise person, building his/her life on the Rock, laying a foundation of daily habits, and lifting prayers and praise through the columns of faith, love, and hope (Wolf, 2003b).

Here, then, is the conceptual container of earliest Christianity's *paraenesis*. Though not exactly the same, it still resembles the fevered scribbles from the night I was sent to my room at Oxford. The basic components are fairly self-evident: the Rock, the Foundation, and the Three Pillars. Note that the Three Pillars of the Temple also serve as the Three Pleats of the robe of Christ: pillars for the temple, pleats for the body. It is a mixed image, but one rooted in and retrieved from that original mind and those first followers. In the explanation of the Basic Picture that follows, the second person voice is

138

used to give the sense of immediacy that is conveyed in an oral communication of the Universal Disciple pattern (see Figure 3).

## The Rock: Jesus

*Something is wrong.* There is something seriously, persistently, and profoundly wrong with life as it is lived on this planet. For a solution, all others suggest schemes of merit; self-conceived systems for improvement, man-made castles built on sand. God, however, shows a new Way. It is the path of mercy, and God demonstrates it before our eyes in one person, proving it for all to see by the raising of that person, and that person alone, from the dead. He is the Rock for all storms (Matt 7:24-27; 1 Cor 10:4; 1 Pet 2:4-6).

*Jesus is the Rock.* He is the Living One to build your life on: Jesus is the Image of the invisible God, the Mystery of God now disclosed (Col 1-2), the common and connecting Cornerstone, the meeting place for creating a new humanity (Eph 1-3).

## The Foundation: Turn and Follow

*Learning of Jesus, you turn and follow.* You turn from vain distractions and follow the living and true God. In view of God's mercy, you now offer your whole self a living sacrifice to God, as a genuine act of spiritual worship. You stop conforming to this world. You start transforming your life by the renewing of your mind, setting your heart and mind on things above (1 Thess 1:9-10, Rom 12:1-2, Col 3:1-4).

You have been given a new birth (1 Pet 1:1-12), so live a new life (1:13-21). How? By cultivating the habits of abiding in the Word of God every day (2:1-3), lifting up sacrifices of prayer and praise (2:4-5), in the fellowship of God's people (2:9-10),

witnessing to those around you (2:11-12), with Jesus as your example of suffering (2:13-25).

## The Three Pillars

### Pillar I: Faith

*By faith*, you personally purpose in your heart to *walk worthy* of Him (Col 3:5-8). In Christ, all persons from all nations are being reshaped into the image of our Creator (3:9-11). Enough of walking in the life you once lived. Now, put off the old life and put on your new life in Jesus (Eph 4:1-5:17).

*Put off* the vices of your old way of living: sexual immorality, impurity, lust, evil desires, and greed/idolatry—that defile your life personally—and also anger, rage, malice, slander, and filthy language—that disrupt life socially (Col 3:5-11).

*Put on* the virtues of Christ's new way of living compassion, kindness, humility, gentleness, and patience (Col 3:12-14). For you are being recreated in the image of your Creator. In your former way of life your understanding was darkened and you were separated from the life of God. But now, since you have come to know Jesus, you are opening up to a whole new way of living. So put on the new self, created to be like God in genuine rightness and difference of life.

### Pillar II: Love

*In love*, you interpersonally express your life transformation, letting the Word dwell in you richly, being filled with the Spirit. *With other believers* you are to live out the new (*TSTS*) mind-set:

*T*   Teaching one another with psalms, hymns, and spiritual songs.
*S*   Singing in your heart and making melody to God.

*T*   Thanking God for all things. Always give thanks to God for every thing, so that whatever you do, whatever, in words or in deeds, do it in the name of our Lord Jesus Christ.

*S*   Submitting to one another out of reverence for Christ (Col 3:15-17; Eph 5:18-21, see Table 16). *With all persons*, brothers and sisters alike, from all our different ethnic and cultural backgrounds, we let us together imitate Christ, as salt, light and fragrance—bringing good news, good deeds, and good will to others.

*With all those in your circle of influence* you are to imitate Jesus in the five basic relationships seen in all cultures across history: wives-husbands, children-parents, employees-employers (slaves-masters), insiders-outsiders (those already inside the faith–those not yet in the faith community), and the Christian-governing authorities. Charted, the five relationships can be seen in Table 16.

Pillar III: Hope

*With hope*, you are to proclaim good news by interceding for all nations and with integrity, standing firm in Jesus until he comes again. This is accomplished in two ways, expressed with two exhortations: watch-and-pray, and stand-and-resist.

*Watch and Pray*: As a *wrestler*, *agonizō*/wrestle as a warrior in a life-or-death contest against rulers (territories), authorities (thrones), powers of this dark world (thought-systems), and spiritual forces of evil in heavenly realms (thraldoms) (Eph 6:10-12).

*Stand and Resist*: As a *warrior*, be alert in the whole armor of God: (a) belt of truth, (b) breastplate of right-living, (c) feet fitted with a readiness to share this good news of peace, (d) shield of faith, (e) helmet of salvation, (f) sword of the Spirit (which are cuttingly appropriate Spirit-specific words or communications), and (g) prayer of the four "alls"—all occasions, all kinds, all ways, for all the saints (Eph 6:13).

Table 16

*"Submitting" Couplets in Colossians, Ephesians, and Romans*

| Person 1 | Reference | Person 2 | Reference |
|---|---|---|---|
| Wife: submit | Col 3:18<br>Eph 5:22-24 | Husband: love | Col 3:19<br>Eph 5:25-33 |
| Child: obey | Col 3:20<br>Eph 6:1-3 | Father: instruct | Col 3:21<br>Eph 6:4 |
| Employee: work<br>Hard | Col 3:22-25<br>Eph 6:5-8 | Employer: be fair | Col 4:1<br>Eph 6:9 |
| To Insider: devoted<br>to prayer | Col 4:2-4 | To Outsider: wise<br>in conversation | Col 4:5-6 |
| Christian: yield | Rom 13:1-2, 5-7 | Authority: restrain<br>evil/reward good | Rom 13:3-4 |

*Note.* Comparison based on Col 3:19-4:6; Eph 5:22-6:9; Rom 13:1-11.

*All who abide in and walk this Way* await, without disappointment, the Day when God will make all things new (2 Thess 1-2, 2 Pet 3, 1 Thess 4-5, Acts 17:22-31).

*Until that Day,* we share this good news to all people and nations, just as Jesus told us. In this way, we are speeding up the coming of a new heaven and a new earth where righteousness, joy, and peace will find a home, just as God has promised (Matt 24:14; Acts 1:6-11; 2 Pet 3:8-18; Rom 14:16-19; 16:25-27).

## The Universal Disciple Model

Thus conceived, the Universal Disciple is a cohesive, comprehensive, and memorable instrument that summarizes the oikoscode which dominated the thinking, empowered the devotion, and replicated the movement of earliest Christianity. Starting from the unique Temple/Body metaphor of Jesus, the catechism code of basic

Christianity is brought front and center, for the Universal Disciple, my conceptualization of earliest Christianity's oikoscode, provides a simple but sturdy core container for personal transformation, corporate imitation, and movement replication. For those learning to walk worthy of God in faith, to imitate Jesus in love, and to endure oppositions in their newfound hope, it is a faith, love, and hope radiating from the resurrected, present, and coming Lord, Jesus of Nazareth.

## Conclusion

In this chapter I have addressed two contributions that my research brings to the oikoscode, the lifecode of earliest Christianity. The first contribution is the Universal Disciple, an informed conceptual framework that provides a replicable conceptualization of the oikoscode, the primitive catechetical code of the Christ movement. The Universal Disciple is expressed in the Temple/Body graphic. It was argued that the oikoscode of the first Christian community is accurately represented in the Universal Disciple which visually portrays not only the code's existence and its triadic framework, but also allows for a common articulation that originated from Jesus himself and can be used for missional replication.

The second contribution is a *bricoleur* integrative paradigm quilted together from overlooked or unconnected items of research. It is my position that (a) when the prophetic mandate of Micah is combined with (b) the fervent prayer patterns of early Christian leaders and (c) the general fixed type of the three necessary things of Jewish Diaspora missioners, the rationale for and the shape of the primitive code expressed in the Universal Disciple becomes almost incontrovertible.

The explanation of the Universal Disciple demonstrates an explicit and informed conceptual framework through a core conceptual container for what I have called a street-level viral transfer of earliest Christianity's *paraenesis*/ethical instructions code. In the next chapter I will proceed to operationalize what has here been conceptualized in the Universal Disciple.

CHAPTER VI

OPERATIONALIZATION PHASE OF THE OIKOSCODE

## Introduction

The purpose of theory-building in the operationalization phase is to create an explicit link between concept and practice. Translation is the order of the day, a conversion from the arguable to the observable. So then, operationalization translates the conceptualization phase's theoretical framework into observable components in the form of empirical indicators. For "operationalization reaches toward an overlap between the theorizing and practice components of the theory-building research process." When a "theoretical framework" has been converted into components . . . that can be further inquired into and confirmed through rigorous research and relevant application," then the theoretical framework has been, in fact, operationalized (Lynham, 2002, p. 223). Such is this chapter.

Operationalization, according to Gray et al. (2007), is "the process of arriving at a measure for a variable" (p. 61). The example which Gray et al. use is the annual ranking of American colleges and universities by *U. S. News and World Report* (*USN & WR*) magazine which lists the Top 10 universities nationally as well as regional rankings of hundreds of colleges and universities. Gray et al. discuss the *USN & WR*'s operationalization of its *America's Best Colleges* project in three ways: (a) concept, (b) domains, and (c) indicators.

In the *Best Colleges* project (Gray et al., 2007), the first term for the ranking is "excellence." Gray et al. call this the "concept" of the conceptualization phase, noting that "excellence" remains only a nominal measurement category having "no intrinsic meaning until we specify the *indicators,* or *criteria*, used to assess it" (p. 61). Second, "domains" are developed to give the concept or nominal designation meaning. Morse and Flanigan (2008), for example, list seven "domains" or "general conceptual categories" by which the *U. S. News and World Report* research team defines the "excellence" of the schools tabulated. Then, within those seven domains, up to 15 specific "indicators" of the concept "academic excellence" are specified to gather and tabulate information from each school.

<div align="center">

The Operationalization Path of Concept,
Domains, and Indicators
</div>

The operationalization of the Universal Disciple is also accomplished in three ways: (a) concept, (b) domains, and (c) indicators, using the designations of Gray et al. (2007). These seem to correspond also to Lynham's (2002) "theoretical framework," "observable components," and "empirical indicators" (p. 232).

Viewed from an interdisciplinary perspective, over a half century ago Cambridge University's C. F. D. Moule (1957) used a different vocabulary to explore the oikoscode, but one which proceeds in a manner very similar to the concept, domains, and indicators of the *Best Colleges* project (Gray et al., 2007). For Moule found "reason for believing that, before any of our known Christian writings took shape, there was already a recognized body of teaching delivered to enquirers who were seeking baptism" (Moule, 1957, p. 113). To that concept, the research of Carrington (1940) and Selwyn (1946) (especially the "valuable tables and discussion in Selwyn") provided Moule the empirical

justification for his conclusions (Moule, 1957, p. 129). He called the oikoscode

phenomenon itself the "recognized body of teaching"—"the exhortation" (pp. 8-11). In

Moule's vocabulary, "the exhortation" is operationalized by certain domains or

"headings" within which there are observable, confirmable components in the form of

empirical indicators; indicators which "appear . . . significantly in the same order, and

with the same catchwords" (pp. 113-114).

My operationalization of the Universal Disciple follows the same kind of path as

indicated by Gray et al. (2007), Lynham (2002), and Moule (1957). There is the basic

concept, there are observable componencts, and finally empirical indicators.

**Concept**

First, the standard of excellence, the nominal measurement category that provides

the theoretical framework for the oikoscode of the earliest Christian community, is what I

call the "Universal Disciple." In order to operationalize or actualize an informed

theoretical framework of the Universal Disciple, the concept of "Universal Disciple" is

translated into seven domains, sections which contain domain-specific indicators so there

can be "further inquiry into and confirmation through rigorous research and relevant

application" (Linham, 2002, p. 233).

**Components**

Second, there are eight observable components of the Universal Disciple. Note

carefully that there is an introductory zero-numbered graphic as well as seven numbered

(1 through 7) domains. To clearly distinguish domains from indicators (see next

paragraph), the domains are *italicized*. Thus the eight components used to operationalize

the apostolic oikoscode are:

(0) *Zero-Numbered Graphic: The Basic Picture*

(1) *Domain 1: The Rock*

(2) *Domain 2: The Foundation*

(3) *Domain 3: Faith, Pillar/Pleat 1*

(4) *Domain 4: Love, Pillar/Pleat 2*

(5) *Domain 5: Hope, Pillar/Pleat 3*

(6) *Domain 6: The Full Picture*

(7) *Domain 7: A Three Generations Replication*.

By these eight components the concept of the Universal Disciple acquires bridge

elements which convert the concept into an observable phenomenon.

**Indicators**

Lastly, while the general morph of the Universal Disciple can be seen once it is

translated into a basic graphic and the seven domains, it is the empirical indicators within

each domain which provide a pristine clarity of the content of the Universal Disciple. So

then, within the eight components there are domain-specific identifiable indicators,

indicators associated with each domain number. For example, indicators within *Domain*

*1: The Rock*, are numbered 1.1, 1.2, 1.3, etc.; those within *Domain 2: The Foundation*,

are labeled 2.1, 2.2, 2.3, etc.; and so forth.

Regarding indicators in the theory-building process, it has been cannily said:

> Because people sometimes say one thing and do another, it is important to
> compare self-reported indicators of attitudes with some other measure. Perhaps
> people are not as happy as they report. Generally, *what people do* is a more
> convincing indicator than what they *say* they do, and it is highly desirable to use
> such behavioral indicators when possible. (Gray et al., 2007, p. 63)

Perhaps the intrinsic constitution of the oikoscode, loaded with behavioral indicators, explains some of its transformative power throughout history (see Weber, 1958, 2003).

The Universal Disciple indicators, in practical application, certainly help each member of the community to remember the complete turn-around of life associated with being in Christ, to remove sentimental spirituality, and to create the structured vibrancy of convictions, compassion, and courage that mark the path of the Way. The *paraenesis* indicators are behavioral manifestations of spiritual and moral directions. As such, they complete the operationalization phase of research on the Universal Disciple, the explicit connection, the translation from precepts to practice, of earliest Christianity's oikoscode. The following sections show the operationalization of the Universal Disciple.

Operationalization Through Experiment and Application

The development of the Universal Disciple has not only been merely an isolated mental exercise birthed out of the study of the oikoscode, but an organic process involving experiments in real life. Feedback from these application experiments have helped to refine the Universal Disciple model. Thus the theoretical-model-building process has already proceeded through Lynham's (2002) theory-building cycle. But since many of the insights thus gained have been non-systematic and incidental, I have chosen to limit this study to the first two phases of Lynham's model, leaving a more systematic process of refinement to future studies.

**Application Experiments in Group Studies**

One standard way the Universal Disciple has been tested is through group studies of the passages. I have used a chart called "The Pattern in Colossians" that is based on the oikoscode as reflected in Colossians. It is a set of 24 group studies using a set of

questions called the Discovery Studies Five Questions. Group study leaders ask the questions in sequence. The questions give both the framework and the social stimulus for group participation. The five questions addressed to the participants in reference to the text are: (a) What does this text say? (b) What did you like/what spoke to you? (c) What did you learn about God? (d) What should you apply/obey? and (e) What will you take home/meditate on/pass on?

**Application Experiments Across Cultural Boundaries**

One operationalization experiment, for example, is ongoing among some 225 leaders in the Central and Eastern European nations of Albania, Belarus, Bosnia and Herzegovina, Bulgaria, Croatia, Czech Republic, Estonia, Hungary, Latvia, Lithuania, Macedonia, Moldova, Poland, Romania, Russia, Serbia, Slovakia, and Ukraine (Brown, 2008). The Five Questions provide framing and freedom in unfolding and instructing in the *paraenesis*. Community leaders will often ask permission to or spontaneously begin to use the questions with their friends and family in social situations they can imagine or plan to create.

**Application Experiments Over Time**

This operationalization of the Universal Disciple, my theoretical construct to express the oikoscode, the *paraenesis* of the apostolic leadership core of earliest Christianity (the first 25 years after the resurrection), has resulted in the Universal Disciple being translated into several languages, including Spanish, German, Russian, Swahili, Chinese, Thai, Indonesian, Hindi, and Arabic. Thus, in a rather unadorned fashion, it has operationally been passed on for the last 15-plus years around the world.

Its oral transmission has been explained in various settings, both community and academic, using the following designations and definitions.

**Overview**

What follows is the operationalization of the Universal Disciple as it is in use around the world, consisting of translation points: the conceptual core, the domain components consisting of a zero-numbered graphic and seven domains, and the domain-specific indicators within the seven domains. All eight components are expanded with domain-specific content to locate the replicable indicators. Though their observable characteristics are developed below, they are listed here for an overview.

The introductory component of the Universal Disciple, the *Zero-Numbered Graphic* (0) is given in Figure 4. It is called the *Basic Picture* (0), and is used to develop and fill in the seven domains (1-7), and explain the domain-specific indicators using a decimal numbering system.

(1) *Domain 1: The Rock*, which consists of three domain-specific indicators: Your Story (1.1), His Story (1.2), and Their Story (1.3).

(2) *Domain 2: The Foundation*, with the domain-specific indicators of Given a New Birth (GNB) (2.1), Live a New Life (LNL) (2.2), Abiding in the Word Everyday (AWE) (2.3), Lifting Hands of Prayer and Praise (LPP) (2.4), Fellowship of God's People (FGP) (2.5), Witnessing to Those Around You (WTA) (2.6), with Jesus as our Example of Suffering (JES) (2.7).

(3) *Domain 3: Faith, Pillar/Pleat 1*, with Faith (3.1), Walk (3.2), Put Off (3.3), Renewing the Image of God (3.4), and Put On (3.5) as domain-specific indicators.
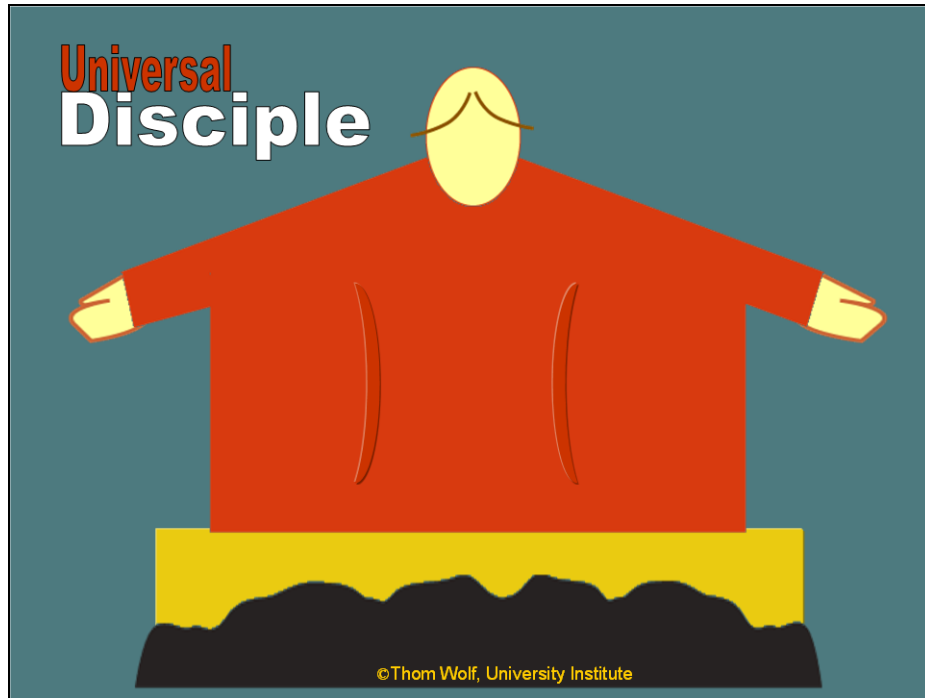
Figure 4. Zero-Numbered Graphic: The Basic Picture (0).

(4) *Domain 4: Love, Pillar/Pleat 2*, which consists of the domain-specific

indicators Love (4.1), Word/Spirit (4.2), TSTS [Teaching, Singing, Thanking,

Submitting] (4.3), W/H [Wife/Husband] (4.4), C/F [Child/Father] (4.5), E/E

[Employee/Employer] (4.6), I/O [Insider/Outsider] (4.7), and C/A [Christian/Authorities]

(4.8).

(5) *Domain 5: Hope, Pillar/Pleat 3*, which consists of Hope (5.1); Warfare (5.2);

Wrestler Intercessor (5.3), with two subsets: (5.3.1) Stand and Resist, and (5.3.2) Watch

and Pray); and Warrior Integrity (5.4), with seven subsets: (5.4.1) Belt of Truth; (5.4.2)

Breastplate of Righteousness; (5.4.3) Feet of Readiness; (5.4.4) Shield of Faith; (5.4.5)

Helmet of Salvation; (5.4.6) Sword of the Spirit; and (5.4.7) Prayer of the All Fours.

(6) *Domain 6: The Full Picture* is complete when a person trained in the Universal Disciple draws freehand *The Basic Picture* (6.1), complete with all the above domain-specific indicators filled in, accompanied by a personal explanation (6.2).

(7) *Domain 7: The 3 Generations Replication* is the replication of the Universal Disciple in real life situations (7.1) to the third generation (7.2).

The rest of this chapter will describe each of the eight observable components of the Universal Disciple. It will also detail the behavioral indicators of each component-domain using the numbering structure given in this overview. Finally, the complete graphic of the Universal Disciple, with all indicators filled in, is given in Figure 5. It is this graphic that serves as a visual summary to all the learning involved in the translation of the oikoscode into the everyday life of a Christ-follower of the 21st century.

## The Zero-Numbered Graphic: The Basic Picture

The *Zero-Numbered Graphic: The Basic Picture* (0) of the Universal Disciple is the metaphoric container that holds the theory constructed here. Thus, although unnumbered (or, zero-numbered), it is a constituent component. Everything that follows in the seven domains is seen in seed form in the *Basic Picture* (0).

### Its Function

With the indicator Rock (0.1), the *Basic Picture* (0) sets out the solid simplicity that Jesus is foundational. In the Rock Jesus is the Man appointed by God and attested by God raising that man and that man only from the dead as the paradigm human and the judgment standard on the Day of Judgment (Acts 17:22-32; see also Bruce, 1977; Charles, 1995; Conzelmann, 1966; Wenham, 1995).

Figure 5. The Universal Disciple: The full picture.

The Foundation indicator (0.2) in the *Basic Picture* (0) visualizes that for every person who walks according to the Way of truth and life, there is a conversion from their former life and a heart-earnest alignment to the new life they have learned in Jesus (Col 3:7-11; Eph 5:17-24).

Every replicating movement has a set of foundational affirmations and teachings. Whether Muslims, Methodists, or Mormons; whether Baptists, Buddhists, or Baha'i; every replicating movement has a standard of strictness or boundaries of belief, a center of commitment or lines of liminality (Hiebert, 2008; Kelley, 1985; Rogers, 1995). The Foundation (0.2) is the constant reminder that every new convert must have a grounding

in basic truths and habits for a vibrant new kind of life, and that the new life is in Jesus (1 Pet 1:1-2:25).

Lastly, the *Basic Picture* (0) provides the operationalization code for the new life in the mixed metaphor of the Temple of God/Body of Christ by adding the two-line indicator (0.3). Everything that is essential will be completed between the Three Pillars of the Temple or the Three Pleats of the Robe of Christ (*Domains 3*, *4*, and *5*).

## The Core Pattern Metaphor With Domains and Indicators

Operationalization of the Universal Disciple has been by means of conversation, oral presentation, and passage study or studies of Col 3 and 4, and Eph 4 through 6 (all at once or over a period of time). It has also been operationalized as a pre-conversation model for worldview exploration or a post-conversion model for spiritual formation, just as in earliest Christianity (see Wenham, 1995, pp. 165-214; Schnabel, 2008, pp. 189-190). To highlight the domain-specific components, I use numerals. The following explanation is an approximation of how the Universal Disciple has been translated from concept to concrete around the world.

## The Personal Drawing of the Universal Disciple Picture

If the presentation of the *Basic Picture* (0) is to a person learning about the good news, the Rock (0.1) is drawn for that person. If the presentation is to a person who has already accepted the good news, the Rock (0.1) is also drawn for that person, but that person must also draw his/her own version of what was just drawn (0.1). All the other components are sequentially filled in by a personal sketch that imitates everything drawn for him by the presenter.

The original teaching point made by Jesus is noted: that the distinguishing division is between "everyone who hears these words of mine and puts them into practice" and "everyone who hears these words of mine and does not put them into practice" (Matt 7:24-27). At this point the Foundation (0.2) for the *Basic Picture* (0) is drawn, inserting the words "Turn and Follow" with an allusion to 1 Thess 1:9-10 and Col 1:6, which both call attention to the converts' reception of the message: "How you turned to God from idols to serve the living and true God . . . since the day you heard it and understood God's grace in all its truth."

## The Sanctuary/Building

Acknowledging the mixed metaphor of Jesus (John 2:19-22) when he said, "Destroy this temple, and I will raise it again in three days" in which "the temple he had spoken of was his body," the frame of a roofed building of God/of the robed body of Christ is sketched (0.3) (and copied as appropriate to the particular conversation or training). Operationally the point is made that this picture is unique to the Way; there is no other spiritual path in the world religions or worshipviews that originated with this peculiar picture (Dunn, 2003, pp. 205-206; Fung, 1993, 76-82; MacDonald, 2000, pp. 256-259, 324-342; O'Brien, 1993, pp. 126-128; 1999, pp. 405-438).

Also, the point is made that there is no record of any other spiritual teacher ever predicting his death and resurrection as earliest Christianity reports (John 2:22) Jesus had done (Barnett, 2001). Finally, it is observed that when a person turns to God to personally put into practice the teachings of Jesus, that person both becomes a sanctuary of the living God himself and also jointly embodies the Spirit of God with all other followers

156

worldwide, the Spirit of Jesus who strengthens them in their inner being and dwells in their hearts through faith (Eph 2:19-22; 3:14-21).

## The Savior/Body

At this point a head is diagramed to the roof peak of the Temple and hands are attached to the roof eves (0.3). Thus is depicted that the Temple/Sanctuary/Building is also the Tabernacle/Savior/Body.

The unity of all believers from any and all backgrounds is thus demonstrated, for each new convert is a living stone added to the Temple God is building (Eph 2:19-22; 1 Pet 2:1-10). Also, each person is a member with edifying contributions to make to the healthy Body of Christ, the resurrected and ever-living One sent of God, radiantly tabernacling in the lives of his people (1 Cor 12-14; 1 Pet 4:7-11).

## The Whole Message in the Basic Picture

The two vertical lines of the Universal Disciple diagram are drawn (0.3) with the explanation that they are simultaneously to be viewed as three pillars in the Temple of God and three pleats of the Robe of Christ. Then, attention is drawn to "the frequent triad of faith, love, and hope" (Witherington, 2007, p. 121) that appears some 17 times in the earliest Christian writings, illustrated in Col 1:3-6 and in 1 Thess 1:3.

With this, operationalization of the *Basic Picture* (0) is completed by the trainee's personal rendering (0.4) of the *Basic Picture* (0). A single truth is stressed: "Everything I am going to teach you, everything about life in Jesus, everything that fills the pattern, the oikoscode, is present in this core diagram, the zero-numbered graphic of the *Basic Picture* (0). This is the whole message in capsule."

**Domain One: The Rock**

The *Domain 1*: *The Rock* (1) is the first of seven domains. *The Rock* (1) is conceptualized as the place on which to ground one's life. Something is wrong with life as experienced. Something is seriously, persistently, and profoundly wrong with life on this planet. For a solution, all other spiritual voices and religious systems advocate schemes of merit works, self-conceived practices, disciplines, and systems for improvement. But such suggestions, by the Judeo-Christian evaluation, are man-made castles built on sand.

God, however, shows a different path, a new Way, the path of mercy—demonstrating it before our eyes in one Man, and proving it for all to see by the raising of that Man, and that Man alone, from the dead—the Rock for all storms (Matt 7:24-27; 1 Cor 10:4; 1 Pet 2:4-6). Jesus and earliest Christianity identified Jesus himself and his teachings as the God-chosen Stone, the Rock of God's sanctuary among all humanity (Matt 21:33-46; 16:13-20; 7:24-29; John 2; 1 Cor 10:4; 1 Pet 2; Eph 2).

The Rock Represents Jesus

In *Domain 1: The Rock*, the Rock represents Jesus (1 Cor 10:4), the Cornerstone of the Temple of God (Eph 2:20-22), the Stone chosen by God for building a spiritual dwelling (1 Pet 2:4-8). In life, if a person does not have Jesus, he has no enduring stability point to build his life on, no Rock to cling to in the storms of life (Matt 7:24-27). So if a person has not yet come to Jesus, the unchanging first priority is to present Jesus for salvation. Paul makes the point: "I have become all things to all persons so that by all possible means I might save some" (1 Cor 9:22).

In training, *Domain 1* (1) consists of three stories sketched into *Domain 1: The Rock* (1). The three stories are called (1.1) "Your Story," (1.2) "His Story," and (1.3) "Their Story" and their intent is to faithfully pass on the promise of salvation made by the God who cannot lie (Acts 26:6; Rom 1:2-6; 16:25-27; Titus 1:1-3).

Your Story

Your Story (1.1) is the individual account of the process of how a person became a follower of Jesus and the resultant life changes that have occurred. Your Story consists of three parts: BC, AC, and SC.

The BC of indicator 1.1 refers to "Before Christ." BC is explaining the person's life before Christ, the person's invisible ideas and attachments and visible behaviors. AC means "Accepting Christ" and tells the persons and process involved in that person becoming a Christian. SC denotes "Since Christ" which fills out the changes in thoughts and affections and behaviors since coming to God and putting into practice the new way of living in reference to and by the presence of Jesus (Barclay, 1972).

In role-plays of Your Story (1.1), those who have been followers of Jesus since early childhood are restricted from using traditional theological terminology that is unfamiliar to outsiders, as well as from telling their age at conversion. The purpose is to think through and communicate the chronology of their inner story rather than their outer story; all of which is to create greater alignment with lifestyle evidenced from the earliest days of the faith when the first followers spread the word wherever they went (Acts 8:4; Balch, 2003; Banks, 1994; Rambo, 1993).

His Story

His Story (1.2) is the good news about Jesus. While the details and the order may vary according to circumstances, the core components for operationalization of His Story revolve around three questions: (a) How is the Way different? (b) How is Jesus different? and (c) How can we be sure?

First, in answer to how is the Way different, there is the reminder that earliest Christianity said other paths are man's speculations concerning rituals and practices of merit works (variously conceived) so that deliverance can be eventually achieved; but the Way is God's revelation of the Path that is entered by a return to relationship with the living God from the moment when his great mercy is definitely received (Nelson, 2001). In the paths, moral acts create the salvation to be achieved. In the Way, moral behavior manifests the salvation already received (Barclay, 2001; Rosner, 1995, 2003).

Second, in answer to how is Jesus different it is stressed that Jesus answers the question, what is God like? Though in other spiritual teachers, we see earnest ones seeking God, with words to God; in Jesus alone we see the Eternal One, seeking us, a word from God. Jesus is the Explanation of God; Jesus is the Face of God; Jesus is the exact Representation of God. All others came as one of many seekers. Jesus came as the only Savior (Macquarrie, 1999; Whale, 1960; Wolf, 2009c).

John 1:1-4 says Jesus is the Explanation (*logos*) of God. He is the Explanation that was in the beginning with God and is the Explanation now spoken into history, the Explanation that has come among us to explain God to us (1:18). In Jesus, we hear the voice of God (Barclay, 1960; 1968).

Second Corinthians 4:1-4 says Jesus is the face of God. Thus our Creator, the One who said, "Let light shine out of darkness," is the same one who has shined his light into

160

our hearts to give us the knowledge of the radiant presence of God in Jesus. Jesus is the Face of God at the door of history. God himself promised he would come to help us. In Jesus, God has kept his promise (2 Cor 1:15-22). That is the core simplicity of the good news: God made a promise; Jesus kept it; we share it (Tannehill, 1967; Wolf, 2000a).

But if a person cannot quite see that, if that truth is veiled to a person's thinking, Peter and Paul agree: "You will do well to pay attention to it, as to a light shining in a dark place, until the Day dawns and the Morning Star rises in your hearts. For we do not preach ourselves, but Jesus the Promised One as Lord. By setting forth the truth plainly we commend ourselves to every person's conscience in the sight of God" (2 Cor 3:12-4:6; 2 Pet 1:19; 2 Cor 4:5). In Christ Jesus, we see the face of God.

Hebrews 1:1-4 says that previously our Creator spoke to us in many various modes and sent messengers, his servants. But Jesus changed all that: He split history into times *before* Him and times *after* Him. So then, in these last days God has spoken to us not by his servants, but by himself, in his Son: "The Son is the radiance of God's visible presence and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven." Jesus is unique because he is the icon, the mirror image of God. He is the signet ring representation of God, the exact representation of who God is, genuine in every way. In Jesus, we feel the imprint of God (Pelikan, 2003).

Last, the answer to how can we be sure that this Way is the right way to God, and that Jesus is the unique expression of God, is the answer provided by God himself: the resurrection of Jesus from the dead (Acts 4:8-12). Jesus alone is the one of history raised from death, never to die again (Acts 17:30-31; Barnett, 2001, 2009; Stark, 1996, 2008).

Paul voiced the martyr-ready witness of that earliest band of brothers:

In the past God overlooked [humanity's] ignorance, but now he commands all people everywhere to radically rethink and return. For He has set a day when he will judge the world with justice by the Man he has appointed. He has given proof of this to all men by raising him [and only him] from the dead. (Acts 17:30-31)

In any telling of His Story, the resurrection is the climax. The proof that Jesus is the explanation of God, the face of God, and the exact representation of God is that Jesus alone, of all the spiritual leaders of the earth, was raised up by God (Hurtado, 1988; Jeremias, 1971; Wilson, 1989).

This point is illustrated by the life trajectory contrast between the stories of all the others, and His Story (1.2). The life trajectory, respectfully remembered, of any spiritual person of the past is the same: He was born. He lived. He died. His grave is occupied or his ashes remain. It is the same whether for Confucius, the Buddha, Socrates, Mohammad, or Sai Baba (Joshi, 2006; Phipps, 1996). Their conclusion is relics (Jaspers, 1951; Parrinder, 1982).

The life trajectory of Jesus, however, stands unique: He was born. He lived. He died. But his grave? His grave is *un*occupied. His conclusion is resurrection. So then, what is a celebration for others (relics) would count only as a catastrophe for Jesus (who was resurrected) (Neill, 1970).

One example will suffice. Each year the Parade of the Tooth by the monastery of Kandy, Sri Lanka, is a highpoint celebration of a guarded and treasured relic from the burning of the Buddha's body (Da Cunha, 1875/1996). To Buddhist worshippers, the Kandy Tooth of the Buddha is a celebration of faith (Rachlin, 2000; Ramachandra, 1996; Strong, 2004).

By way of contrast, if there was some such event lauding a tooth of Jesus, it would be not a high honor but an unmitigated humiliation. It would not start a communal celebration. Instead, it would signal a cataclysmic catastrophe (Walsh, 1986; Whiteley, 1974; Wolf, 2007b), because while the ultimate memory of all attempts to attain deliverance is the holy man's relics, the ultimate memory of those who experience salvation is the resurrection of that singular person.

The first-generation follower Paul is pointed:

> If Christ has not been raised, our preaching is useless and so is your faith. More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. And if Christ has not been raised, your faith if futile; you are still in your sins. If only for this life we have hope in Christ, we are to be pitied more than all men. But Christ has indeed been raised from the dead. (1 Cor 15:14-20)

His Story (1.2), then, is inscribed within the Rock to operationalize this indicator of power, life, and uniqueness.

## Their Story

With the story of the convert, Your Story (1.1), and the story of Jesus, His Story (1.2), operationalized, there follows the component of Their Story (1.3). Their Story (1.3) is an ongoing phase of planning, praying, and proceeding, in order to spread the good news throughout the new convert's *oikos* (Lacey, 1989; Osiek & Balch, 1997; Winter, 1992; Wolf, 1980).

*Oikos* is the Greek word at the root of the English words "ecumenical," "ecology," and "economics." An *oikos* is a sphere of activity and accountability. Thus, an *oikos* is one's sphere of influence composed of family, neighbors, co-workers, and friends. This definition is memorized. It is also explained as one's biological (bio), geographical (geo), vocational (voc), and volitional (vol) worlds. This is often

operationalized in group trainings by chanting: "Your *oikos* is your *bio*, your *geo*, your *voc* and your *vol*!"

In the New Testament writings, the semantic *oikos* family is used more than that of the *agape* group, though the term and meaning of *agape* and agape-love is generally more familiar to most Christian communities around the world. For the English-speaking world, lack of familiarity with the significance of *oikos* and its influence on thinking and life in earliest Christianity is perhaps compounded by the varied translations of the *oikos* root and its derivatives.

Lost to the English ear, for example, are the connective associations because of translations that obscure what is readily melded emotionally and intellectually in the Greek language: an *oikos* as a zone, a realm, or an arena of habitate, associations, and responsibility. Thus the *oik-* root shapes business perceptions in household/*oikos*, steward or manager/*oikonomos*, and edify/*oikodomeo*. Archetecture and design are conjured by building/*oikodome*, world/*oikoumene*, dwell/*oikeo*, cell or prison/*oikema*, family/*oikos*. Those whom one relates to, is answerable to, or responsible for, who come readily to mind if one is familiar with the connections of mercy/*oiktirmos*, compassion/*oikteiro*, chamberlain/*oikonomos*, dispensation-administration-stewardship/*oikonomia*, and householder/*oikodespoteo*. Dispensation-administration-stewardship/*oikonomia* may be an ecological or even a historical niche. All these terms and notions name some (but by no means all) of the connotations residing within *oikos* (see Bradley, 1991; Bromiley, 1985; Wilson, 1989). Their Story (1.3) unleashes the multiplication power of the oikoscode by activating within new converts their God-given potential and opportunities

already at hand in their own circle of activity and accountability, their sphere of influence (Wolf, 1980, 2000a, 2001).

Jesus' words locate the seriousness and centrality of oikos-awareness as the zone of action and accountability:

> Who then is the faithful and wise manager/*oikonomos,* whom his master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing so when he returns. . . . From everyone who has been given much, much will be demanded. And from the one who has been entrusted with much, much more will be asked. (Luke 12:42-43, 48; see also Wolf, 1980)

Their Story (1.3) is about planning, praying, and proceeding to spread the good news throughout the new convert's oikos. Planning is accomplished by making a personal *oikos* list of family members, neighbors in geographical proximity, co-workers in the shared workplace, and friends and others of chosen social space who have not heard the Your Story (1.1) or His Story (1.2). Praying is fulfilled by prayers for blessing and intercessions for salvation of those on the *oikos* list. Proceeding is the process of seeing the good news spread throughout their *oikos* by sharing their new discovery through circumstantial opportunities and planned appointments to personally operationalize Their Story (1.3) (Gladwell, 2000; Glasser, 2003; Green, 2004; Hellholm, Moxnes, & Seim, 1995).

## Domain Two: The Foundation

The conceptualization of (2) *Domain 2: The Foundation* is the graphic presentation of grounding the new life that is hidden in Christ Jesus. Replicating movements have a core of life truths and competencies that is passed on to every incoming person. If a movement loses the ability to articulate its message, integrate new members, and replicate to fresh outsiders, it stagnates, and eventually dies (Hoffer, 1951;

Kelley, 1995). As persons respond to the message, they are gathered into groups or churchlets, small groups that begin to grow to maturity in the new Way. *The Foundation* (2) expressed in *Domain 2* is to build up a person in the basics, those cultural competencies that will yield habits of holiness, the disciplines that disciple into the distinctives of the new lifestyle of faith, love, and hope (Wilder, 1954; Wolf, 2005).

There are seven indicators (2.1-2.7) that serve as foundational life competencies in *Domain 2: The Foundation* (2). The emphasis is that every person needs these experiences in her or his life. The contrast is that the learning and execution of these illustrates the differences in the standards for "success" in the Pauline Universal Disciple pattern and that of many contemporary models.

Many models of leadership emphasize personal activities for one's self. The Universal Disciple model includes replication activation in others. This foundation is immediately initiated by rote repetition and memorization of the outline of 1 Pet 1 and 2 in three sentences. These sentences follow the primal argument of Peter while highlighting the seven habits of the new life in Jesus. The foundation is eventually unfolded by direct participatory studies of the passage or by prepared materials on the passage.

*The Foundation* domain (2) consists of indicators (2.1) Given a New Birth (GNB), (2.2) Live a New Life (LNL), (2.3) Abiding in the Word of God Everyday (AWE), (2.4) Lifting up Sacrifices of Prayer and Praise (SPP), (2.5) Fellowship of God's People (FGP), (2.6) Witnessing to Those Around You (WTA), and (2.7) Jesus as Example of Suffering (JES). *The Foundation* domain (2) is operationalized by repeating aloud in unison and thus memorizing the following sentences with accompanying hand

signs: "You have been given a new birth, so live a new life. How? By abiding in the Word every day, lifting up hands of prayer and praise, in the fellowship of God's people, witnessing to those around you, with Jesus as your example of suffering."

The three sentences of operationalization follow, without deviation, the order of 1 Pet 1 and 2 as described here: You have been given a new birth (1 Pet 1:1-12), so live a new life (1:13-21). How? By cultivating the habits of abiding in the Word of God every day (2:1-3), lifting up sacrifices of prayer and praise (2:4-5), in the fellowship of God's people (2:9-10), witnessing to those around you (2:11-12), with Jesus as your example of suffering (2:13-25). The hand motions that accompany the three sentences of *Domain 2: The Foundation* (2) are as follows. Arms at the side are bent at the elbows, with hands palms up.

(2.1) GNB. "You have been given a new birth": right hand, palm up, extends outward.

(2.2) LNL. "So live a new life: left hand, palm up, extends outward. A person is now standing with both arms by his/her side, bent at the elbows, with both hands extended outward, palms up. The question is asked, "How?" A shrug of the shoulders and quizzical facial look accompanies the question.

(2.3) AWE. "By abiding in the Word of God every day": left and right hands come together, the left hand serving as the pages of an imagined Bible and the right hand running across the left hand's palm as though using the fingers to guide in reading. In English, the right hand is passed over the left hand three times, in synchronization with the three phrases "by abiding"/swipe, "in the Word of God"/swipe, "every day"/swipe.

(2.4) SPP. "Lifting up sacrifices of prayer and praise": both hands are lifted above the head as appropriate in actual times of prayer and praise common in evangelical worship globally.

(2.5) FGP. "In the fellowship of God's people": hands are forcefully brought together: chest-high, in a swooping motion, and interlocking the fingers to indicate people joined together in a congregational meeting.

(2.6) WTA. "Witnessing to those around you": the left hand is upended and the left arm is extended at elbow level; the right hand is made to pluck imaginary grain from the left palm pouch and sown in a sweeping motion to metaphorical fields off to the right of the person. Again, as in (2.3), in English-based training, three sowing motions are made in pronounced synchronizations with saying the words "witnessing"/sow, "to those"/sow, "around you"/sow.

(2.7) JES: "With Jesus as your example of suffering": at this point the deaf signs of Jesus are used. The middle finger of the right hand is tucked down, imaging a nail, and plunged into the left hand palm, as in the crucifixion of Jesus; and the sign is repeated using the left middle finger thrust into the right hand palm. The right hand nail is plunged into the left hand as "with Jesus" is said. The left hand nail is plunged into the right hand as "as your example of suffering" is said.

Before introducing *The Foundation*'s (2) three-sentences-and-accompanying-hand-motions, I wish to make a point about my own leadership involvement in the operationalizational process. I have never ever (yet) anywhere shared the seven foundational stones without the person or persons with whom I am speaking joining me

in the rote repetition and memorization through the oral repetition and the manual motions.

Feedback around the world has been consistent that this point of friendly insistence (and even polite cessation if the person were to refuse to copy with me, though this has never yet happened) serves its intended function. The intent is to impress on the person the difference of leadership models: leadership in a personal mode or leadership in a replication mode; and the feedback has been consistent: the operationalization experience of enforced rote repetition and memorization for *Domain 2: The Foundation* (2) has a lasting impact on the learner personally.

## Domain Three: Faith, Pillar/Pleat I

In the operationalization of the Universal Disciple, *Domain 3: Faith, Pillar 1* (3), at the top of the Pillar/Pleat, indicator Faith (3.1) is the "what"of the domain, and at the bottom of the Pillar/Pleat, the indicator Walk (3.2) is the "how" of the domain. Together, they initiate the pattern. In relation to the domains of the three Pillars (domains 3, 4, and 5), it is explained that the *Faith* domain (3) looks backward, the *Love* domain (4) looks around, and the *Hope* domain (5) looks forward. Everything that follows is an unpacking of these perennial truth triad domains (Boice, 1986; Bohr, 1999; Wall, 1993).

In concept, *Domain 3: Faith, Pillar 1* (3) is the operationalized component of the oikoscode that captures what it means to put trust in God and be loyal to him as disclosed in Jesus Christ. *Domain 3*: *Faith Pillar 1* (3) indicates that by heart loyalty a person purposes to be reshaped into the image of our Creator (3:9-11). Thus, the past is sufficient time for pursuing the kind of life the person once lived. Now, it is time for each

169

and all are to put off the old life of the past and to put on the new life whch is found in Jesus (Eph 4:1-5:17).

In operation, *Domain3: Faith, Pillar 1* (3) is sketched and explained as being simultaneously the first of three pillars in the Temple of God and the first of three pleats in the Robe of the Body of Christ. *Domain 3: Faith, Pillar 1* (3) consists of indicators Faith (3.1), Walk (3.2), Put Off (3.4), and Put On (3.5). Faith (3.1) is written at the top of the column and Walk (3.2) is written at the bottom of the *Faith* domain (3) column.

By looking back at what God has done for us in Jesus Christ, how he has fulfilled all his promises to humanity in Jesus, Paul signals the *Faith* domain, *Pillar1/Pleat 1* (3) with the vocabulary of "put off/put on" (Col 3:9, 10, 12, 14)), "put to death" (Col 3:5), and "put/lay aside" (Col 3:8). The worldview justification by Paul is that the marred image of God in all people that has been distorted, defaced, and defiled by humanity's defection is now in Christ being renewed for God (Col 3:8-11). God himself is rehabilitating the image of God in the new converts into the original intention of God the Creator, without regard to, in fact inclusive of, all the man-made distinctions used as barriers to the reconciliation of people (Bouwsma, 1990a, 1990b).

It is explained that by faith each person is to walk worthy of Him (Col 3:5-8). In Christ, all persons from all nations are being reshaped into the image of our Creator (3:9-11). The life each of us once lived is enough of walking in that kind of life. Now, all are to put off the old life and to put on the new life that is in Jesus (Col 3:12-14 and Eph 4:1-6; 4:17-5:17; Titus 3:1-11; 1 Pet 4:1-11).

Putting off Vices

European historian and worldview specialist of earliest Christianity, Eckhard

Schnabel (2008), reminds us that

> the 'vices' that Paul mentions represent, in part, accepted behavior of pagans:
> visiting prostitutes, worshiping various Greek, Roman and Egyptian gods,
> engaging in homosexual activity, being greedy and getting drunk during banquets.
> These activities represent behavior that did not raise eyebrows in the cities of the
> Greco-Roman world. (p. 228)

In seminar settings indicator 3.3, Put Off, is operationalized by reading aloud

while literate learners follow with their texts and illiterate learners listen with close

attention to the Col 3:5-8 text. Attendees are asked to count the number of "put offs" in

each list to discover the two lists of five qualities each. These are the vices of the old way

of living that are to be put off, laid down, put aside, and walked away from by anyone

joining the new community (see Knust, 2004, pp. 155-174).

Several points are made in operationalizing this indicator. First, it is pointed out

that the first list (Col 3:5) is about vices that defile life personally; the second list (Col

3:8) is about vices that defile life socially. Second, these vices are without exception and

without relenting, opposed by God because of their destructive nature (Col 3:6). Third,

there is open acknowledgment that these kinds of attitudes and activities were part of the

old lifestyle (and still so by contemporaries). Fourth, while these two lists of vices to put

off are fairly extensive, they are representative, not exhaustive, for it is said, "Now you

must get rid of all such things as these" (Col 3:8). The put-off lists and instructions

throughout the leader zones of earliest Christianity are similar and not contradictory, but

not exact (1 Pet 1:3-11; Jas 1:19-27; Jude 17-21; Rom 1:18-32; 12:1-21; 13:11-14; Titus

1:5-16; 1 Cor 3:7-11; 1 John 3:13-18).

Renewing the Image of God

It is pointed out that the life demarcation of "Now" (Col 3:8) is the conversion experience which all followers of Jesus have experienced (Hefner, 1993). Paul's explanation is, "Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ" (Col 2:21). The foundational basis for generating the proposed spiritual ethical transformation is "the image of the Creator" (indicator 3.4).

In Col 3:10 (and more extensively in the parallel passage of Eph 4:17-5:2), for example, ethical transformation is obvious and expected "since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge," that is, "in the image of the Creator" (Henry, 1984; Hiebert, 2008). Renewing the image of God (3.4) is a root part of what has been referred to above as the "creation standards" of our common humanity. Indicator 3.4, the Image of God, draws attention to this universal point of deep moral grammar embedded in the human interior.

The operationalization of indicator 3.3, Put Off, is linked to the conclusion of Col 3:11: that this reordering of the ethical life is trans-historical and cross-cultural (Basden & Dockery, 1991; Iannaccone, 1994; Inchausti, 2005). It is not an imagination of some isolated individual nor is it the parochial invention of a particular culture. For here, at this very point, at the human core that is the image of God, "there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free" with the climactic truth being that at this very point of spiritual reorientation and behavior rehabilitating of the image of God (3.4), "Christ is all, and is in all" (Pierce, 1955; Pilch & Malina, 1993; Pohill, 1999).

Putting on Virtues

Because of Renewing the Image of God (3.4), Put On (3.5) in operationalizing the Universal Disciple is the list of virtues that characterizes the new Jesus way of living. Those being trained are asked to find the list of five virtues and the full range of eight qualities total. The Put-On list of five (3.5) is in Col 3:12: compassion, kindness, humility, gentleness, and patience. To this list are added the three virtues of bearing with each other, forgiving each other, and loving one another. Love, the eighth virtue, is highlighted in the training by drawing attention to the words: "Over all these virtues put on love, which binds them all together in perfect unity" (3:14).

According to circumstances, attention is drawn to other texts of first-generation Christianity. The parallel passages of Ephesians are primary, with the Put-Off lists of Eph 4:17-24 and the Put-On lists of 4:25-5:14. Similar lists such as Gal 5:13-26, 1 Thess 4:1-12, 2 Thess 3:6-15, Titus 3:3-11, and Rom 12:9-21 and 13:8-14, are also noted then or held in reserve for appropriate occasions later.

Faith Domain Summary

Whenever the parallel passages of earliest Christianity are given for *Domain 3: Faith, Pillar/Pleat 1* (3), connections are made that the environment of the oikoscode is referenced throughout. Consistently overlapping phrases have been highlighted by the research of Carrington, Selwyn, and others. For Paul repeatedly points to the stable set of teaching, the pattern of healthy doctrine that he passed on, by such phrases as "for you know what instructions we gave you by the authority of the Lord Jesus" (1 Thess 4:2), "according to the teaching you received from us" (2 Thess 3:6), "how you ought to

follow our example" (3:7), "in order to make ourselves a model for you to follow" (3:9), "we gave you this rule" (3:10), and "this is a trustworthy saying" (Titus 3:8).

The operationalization of *Domain 3: Faith, Pillar/Pleat 1* (3) includes the following points. God's trinity for life flourishing is faith, love, and hope. Faith (3.1) and Walk/Walk Worthy (3.2) are the trigger terms or catchwords for column one, the first *Pillar/Pleat* (3). By faith (3.1) the new believer must now begin to walk worthy of Jesus (3.2). Stated negatively, the crucial issue is to not bring shame on the Lord, Jesus. To do this, he or she must put off the old style of living with its old vices (3.3) and put on the indicators of the new life in Christ, the new virtues (3.5).

The standard for renewal is not cultural, but creational, grounded in the image of God (3.4). In Christ, the *paleo anthropos* with its practices was taken off. The *neo anthropos* was put on, and is now being renewed in the image of the Creator of all humanity (Hallesby, 1951; Jacobs, 2008). The image of God is in every person of every nation around the world and throughout all time. Our Creator, the one true God, calls us to live by creation standards. Thus, this process of restoration transcends all barriers, all cultures, and all times. So then, by faith we put off the old and put on the new, to personally walk worthy of the new life we now pursue in Jesus (see especially O'Brien, 1982, pp. 173-194, 195-213).

### Domain Four: Love, Pillar/Pleat 2

*Domain 4: Love, Pillar/Pleat 2* (4) is consistently operationalized by the following dialogue and drawing. "If by faith you look up and fix your eyes on God so that you personally walk worthy of Him, what about others? The Pattern is plain: love them. Just love them." At this point "Love" (4.1) is written at the top of column two in

the *Basic Picture* (0), the domain column designated the second Pillar the Temple of God/Pleat in the Robe of Christ (4). In expanding on this component of the catechetical pattern the first leaders were of one voice: imitate God, follow the example of Jesus (Eph 5:1-2; 1 Pet 2:20-25). G. B. Caird (1976), Oxford University, says of this section: "The imitation of God is a general ethical principle taken over from the Old Testament by Jesus (Lev 19:2; Matt 5:48; Luke 6:36; Mark 8:33)" and here "Christ's sacrifice is held up as an example of self-giving love" (p. 83; see also Lincoln, 1990, pp. 310-12).

"But practically, how do you do this? You do this by following the pattern of the earliest church as given in Col 3 and 4 and Eph 5 and 6. To see the pattern, open your Bible to two texts and keep them open so you can refer back and forth to them: Col 3:16 and Eph 5:18." Such comments introduce *Domain 4: Love, Pillar/Pleat 2.*

At this point, care is always taken to allow time for participants to actually secure the passages in question. Continuing, it is said, "According to Col 3:16, what is to dwell in you richly? And according to Eph 5:18, with whom are you to be filled?" Upon receiving the answers of "the Word of Christ" and "the Spirit," the words Word/Spirit (4.2) are affixed to the bottom of domain column two, the *Pillar/Pleat 2* (4). Love (4.1) and Word/Spirit (4.2) attached to the *Domain 4* column (4), the following question is asked: "Have you ever noticed that there is a pattern here? It is more than a coincidence. It is more than chance. It is a *typos,* a typology, a model (Goppelt, 1982; Issler & Habermas, 1998). It is the oikoscode that has a common order with common trigger/catchword terms. What is given in the pattern's domain of *Love* (4) is framed as coming on one hand, from "the Word" and on the other hand, from "the Spirit"; and as

175

Irenaeus (ca. 180) underscored, the Word and the Spirit are the hands of God, "his own hands" (see Thompson, 2008, pp. 30-31).

"Have you ever noticed that at this point in both Colossians and Ephesians, the apostle gives the exact same categories introduced by the exact same verbs—four present-tense participles? In English, that is "ing," "ing," "ing," "ing." In the Universal Disciple this is shown as "TSTS" (4.3): T-each*ing*, S-ing*ing*, T-hank*ing*, and S-ubmitt*ing* (Hurtado, 2000). Take a moment and find for yourself the pattern in Colossians and Ephesians. Confirm this with others around you." Time is given for this to transpire.

Operationalization is continued with these words: "Also, Paul then gives five sets of relationships that have pervaded all human societies wherever humans appear, and have continued everywhere in all human societies to this present day. For each set of relationships there is one key perennial obligation. Follow along with me in Col 3:18-4:6. I will give the person, you respond with the life obligation."

This is done in order. Here, the responses of participants being introduced to the pattern or trained in the pattern are given in the parentheses following each person in the duos:

3:18 "Wives" ("submit") and 3:19 "Husbands" ("love") (4.4);

3:20 "Children" ("obey") and 3:21 "Fathers" ("do not embitter") (4.5);

3:22 "Employees" ("obey/work hard") and 4:1 "Employers" (for "masters") "provide what is right and fair" (4.6). It is noted that "employees" is substituted for "slaves" with the explanation that the instructions pertain to employment, not enslavement per se, and "Employers" substitutes for "masters" (Martin, 1990);

4:2 "Insiders" ("devoted to prayer") and 4:5 "Outsiders" ("be wise") (4.7); and

Rom 13:1-2 "Christians" ("be in subjection") and 13:3-4 "Authorities" (reward rightdoers, punish evildoers) (4.8). It is noted that the relationship of believers to government authorities is included in the schema because while it is part of the primitive pattern, it is not specifically mentioned by Paul here in the Colossians letter. A mere point is made here; in the event of questions about why the Christian/Authorities pair is not included in the Colossians and Ephesians accounts, they are deferred to a later time for exploration.

Although the introduction to column two's *Domain 4: Love, Pillar/Pleat 2* (4) is longer than that to *Faith, Pillar/Pleat* (3) and *Hope, Pillar/Pleat 3* (5), feedback on this section is that the longer introduction has the effect of solidly impressing on the mind the existence of, a practical grasp of, and the content and the mode of, the pattern.

<div align="center">Relationships With Other Believers: TSTS</div>

In operationalizing the Universal Disciple, the emphasis of TSTS (indicator 4.3) is that Teaching, Singing, Thanking, and Submitting to one another out of reverence to Christ are the community markers of the new life, dealing with relationships with other believers in the faith community. The next section, the Five Sets of Relationships (indicators 4.4, 4.5, 4.6, 4.7, and 4.8), is the cultural markers, dealing with relationships with others in the larger society.

**Teaching**

"T" (Teaching) is the first TSTS element (4.3). There are three steps to operationalization. First, for those familiar with Christian worship, the question is asked: Did you attend worship 6 months ago? A corollary question is: What was the message about, what were the main points? Then, the time span is shortened to 2 months back and

2 weeks before. A common response is an inability to recall anything or only vague

impressions or generalities. To this the presenter response is to say, "Finish

this . . ." wherewith a song known to the audience is begun. For example, for a traditional

Christian audience, the first phrase of "Amazing Grace" is sung: "Amazing grace, how

sweet the sound, that . . ." at which moment the audience is encouraged to pick up and

sing to the end of the verse. At that point the statement is made: "What you hum, you

become."

The key truth impressed is that the primary didactic mode of instruction is given

as musical, not rhetorical; the primary way of "teaching one another" in the first-

generation movement was by "psalms, hymns and spiritual songs," not messages,

lectures, or spiritual sermons. The port of entry for instruction was prioritized as a

musical emotional door, not a sermonic intellectual door (McKinney, 1999).

**Singing**

"S" (Singing) by making melody in your heart "with gratitude in your hearts to

God" is the second interlocking element of theTSTS indicator (4.3). An inner state of

heart-singing with gratitude is in contrast to the Jewish and Christian theme of heart

"grumbling" that characterizes those displeasing to God (comparing Exod 16, Num 14,

and Ps 106:24-26 with 1 Cor 10:9-11, Jas 5:9, and Jude 1:16).

**Thanking**

"T" (Thanking) is the third interlocking element TSTS of the 4.3 indicator. In

contrast to "singing" which is in the heart, "thanking" is outward, with the mouth.

"Thanking" is the auditory testimony, often against all apparent odds, that the sovereign

living God is in control of all things. The "thanking" component here is comprehensive:

"whatever you do, whether in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col 3:17). This radical and unreserved thanksgiving articulation is a factor which is rooted in the oikoscode pattern and permeates the history of the earliest movement (see Acts 4:23-31, 16:22-28).

**Submitting**

"S" (Submitting) is the fourth portion of indicator 4.3 (TSTS) in the Universal Disciple. Omitted in the Colossians list it is supplied in the Eph 5:19-21 parallel. "Submitting to one another out of reverence to Christ" is the overarching submission that reframes all of life, expanding some (as per Rom 12:9-21) and limiting others (Acts 4:18-20).

The choice was made in the 1990s to operationalize the TSTS section as the introduction to the *Love* domain (4) (with Selwyn), rather than as the conclusion of the *Faith* domain (3) (against Carrington), in agreement with others such as Martin (1981), O'Brien (1982), and Pokorný (1991). After showing how these new behaviors express themselves within the fellowship of the community of faith, the *paraenesis* addresses the five sets of relationships that mark human life (4.4 – 4.8).

Relationships With Society at Large

Operationalization of the five relationship sets is introduced by drawing attention to several unique features of the oikoscode when compared to other social codes.

1. Incredibly, in all reciprocal sets of the oikoscode relationships, the subordinate is addressed first, then the majority person. "The fact that the 'subordinates' are addressed at all and that they are addressed first is more than unusual; it is revolutionary" (Martin, 1993, pp. 188ff.; Sampley, 1971).

2. The majority persons (husbands, fathers, masters) receive explicit instructions that bear on the relationships.

3. The instruction pairs complement each other, like a suspension bridge. Neither half is maintained in isolation from the other.

4. The motivation of imitating Christ's example is wholly and radically in contrast to any social rules of the day. For Aristotle, Dio Chrysostom, Seneca, the model is the political state. For Paul, James, Peter, and others, the model is Jesus himself.

In short, these indicators form a set of behavioral instructions unique in the ancient world. They assume human equality; they are framed in ethical reciprocity; and they explode on the stage of history with an unprecedented movitivation: an obscure person, Jesus. In time, they would become perhaps unparalleled in their impact on world history (compare MacDonald, 2000, pp. 152-170, with 170-189; Martin, 1993, pp. 181-195; see also Cannon, 1983; Lincoln, 1990; Schmidt, 2001).

**Wife–Husband Relationships**

Indicator 4.4 is Wives–Husbands (Col 3:18-19). As appropriate to the time frame, comparisons and complementary insights are given concerning wives and husbands from Eph 5:22-33 and 1 Pet 3:1-2, and even 1 Thess 4:3-8 and 1 Cor 7:1-40. An emphasis in operationalization is that for this relationship (4.4) and the others to follow, each person is given a behavior they can initiate, regardless of the response of the other person in the relationship pair. Also, it is emphasized that all the relationships are theocentric and christocentric in accountability reference and behavioral motivation; that is, in a new convert's behavior and mind-set, he or she is to imitate God, to imitate Christ (Col 3:18, 20, 23-25; 4:1).

**Child–Parent Relationships**

Indicator 4.5, Children–Fathers (Col 3:20-21), is operationalized by emphasizing

that behavior in this new life is conduct that pleases the Lord (3:20). "The Lord" as a

reference point for living life is appealed to for wives (3:18), children (3:20),

employees/slaves (3:23, 24) and employers/masters (4:1). The core points are made.

Fathers are told what not to do and why in the Colossians code ("do not embitter your

children, or they will become discouraged," 3:21). The negative is followed by the

positive in Ephesians (6:4): do not exasperate your children; bring them up in the training

and instruction of the Lord.

**Employee–Employer Relationships**

Indicator 4.6, Employees/slaves–Employers/masters (Col 3:22-4:1), is

operationalized by two core commands. Employees/slaves, "whatever you do, work at it

with all your heart, as working for the Lord, not for men. . . . It is the Lord Christ you are

serving. Anyone who does wrong will be repaid for his wrong, and there is no

favoritism" (3:23-24). Employers/masters, "provide your employees/slaves with what is

right and fair, because you know you also have an [Employer]/master in heaven" (4:1).

The position taken in the operationalization of the Universal Disciple is that while

the sociological context is enslavement, slavery or domination, the instructional content

is employment, service and dignity. This section-pair often contains the most instructions

in the oikoscode (Col 3:22-4:2; Eph 6:5-9; Titus 2:9-15, 3:1-11). Also, this section

addresses a pairing that has been perhaps the most painful relationship throughout

history. It is given the most space here. Three points are made.

First, racial slavery and caste slavery are not the issues addressed in the

*paraenesis*. Racial slavery was maintained by Europe and Christians and mediated by

African Muslims in South America and North America for a 400-year period (1500s-

1800s) (Segal, 2001). Since slavery is approved in the Quran, slavery has been practiced

by Islam from its beginning and has not been renounced to date. Later Christendom was

subverted and sickened by adopting alien presuppositions about and practices of slavery,

from approximately A.D. 1000-1900 (Ellul, 1986). Eventually, the biblical worldview

internally resisted the contrarian justifications, recovered from its hideous practice, and

today universally condemns its own complicity historically and stands against current

forms of slavery worldwide.

Caste slavery was inconceivable by a Hebrew or first-century Christian, since all

are considered created equal in the Judeo-Christian worldview (Jones, 1997). Caste as a

social system of spiritually generated and socially enforced human and social inequality

may still be sustained by the Brahmin/Hindu worldview, but such a system is not

addressed directly in the oikoscode (Howard, 1997).

Second, the context of the urban Greco-Roman audiences addressed by the

apostles was common throughout the ancient world: conquest slaves (abducted in war)

and commercial slaves (purchased for product production, personal service, or profits

management) (Martin, 1990, p. 15). Aristotle defined them as "living property,"

acknowledged to be humans (*persona*) but classified as things (*res*); and owners had the

right to bind, torture, or kill their slaves (Martin, 1990, p. xiii).

Modern warfare results in downloading occupation forces of the victor into the

defeated country; ancient conquest resulted in deporting indigenous populations out of

their homeland into a foreign land. Thus those enslaved and exported usually were not the rustics but the well-off of their societies, as for example the "Israelites from the royal family and the nobility" who were defeated and deported to Babylon, where most would live and die (Dan 1:1-21, Ps 137; see also Witherington, 1998, pp. 184-203). Thus slavery throughout history has been brutal, despicable, and cruel. But slavery has also been booty. Beyond humiliation and domination, slavery has served to feed the idolatrous, insidious, and immoral human craving for dominance and indugence. Slavery—whether Egyptian, Babylonian, or Roman; Tlingit, Commanche, or Tupinambas; Creek, Algonquian, or Chickasaw; Inca, Aztec, or Maya (Gallay, 2003); Ghana, Songhay, or Mali (Thornton, 1998); or Macedonian, Muslim, or Methdist—has always fed demon-prodded overreach, some times for pleasure or comfort (Islamic slave trade, 2:1 female/male) and at other times for profit or commerce (Atlantic slave trade, 2:1 male/female) (Segal, 2001, p. 61; see Col 3:22-4:2; Eph 6:5-9; Titus 2:9-15, 3:1-11).

Third and lastly, the issue the oikoscode addresses is employment conduct in an enslavement culture. Other conduct lists existed in the ancient world (Plato, Philo, the Stoic Seneca; see Houlden, 1977, pp. 209-215), but at least five points are oikoscode-specific and without parallel (to my knowledge) anywhere in ancient literature (see specific references above in MacDonald, 2000; Martin, 1993):

1. This area of life is Jesus judged (Col 3:22-25): the savior is the standard, Christ is code of the new life being learned (Eph 4:12-24). Jesus is the standard for this way of living. Jesus is the model (Eph 4:21, "in accordance with the tuth that is in Jesus"); Jesus is the motivation (Col 3:22, "with sincerity of heart and reverence for the Lord"); and

Jesus is the ultimate magistrate who will repay "anyone" who does wrong, and before whom there is "no favoritism" (Col 3:25).

2. The employee/slave is addressed first, the place of honor in the social hierarchy (Col 3:22, 4:1).

3. The slave/employee is promised an inheritance, a privilege, benefit and blessing accorded (obviously) only to humans (*personas*), and to a son of the family at that, never a thing (*res*) (Col 3:24).

4. The masters/employers "also" have a Master/Employer in heaven. It sounds simple, but it was heard radical.

    a. By the word "also" Paul assigned an equality of status of the master with that of the slave: hierarchy was maintained, but inferiority was removed. In fact, a radical parity of humanity was asserted.

    b. The "no partiality" clause of the employee/slave exhortation in Col 3:25 is placed in the master/employer instructions in Eph 6:9, complete with a warning that the final Judge will make the calls of destiny without any favoritism.

    c. Masters are positively told to match the heart sincerity and hands honesty of the slaves and negatively commanded to not threaten them (Eph 6:9).

    d. Radically, Paul says the Master in heaven is "both their [the slaves] Master and yours"; he has already assigned the employees the status of "slaves of Christ'' (Eph 6:6, 9).

The stock operational comment is that Paul's four sentences to employees/slaves and employers/masters have birthed "progress-prone" behavior and attitudes for the last 500 years (Wolf, 2007a). The political, economic, social, and spiritually beneficial effects

184

of such have been documented across disciplines by sociologists, economists, historians, and political scientists (Gupta, 2004; Harrison & Huntington, 2000; Lenski & Lenski, 2005; Peyrefitte, 1985; Stark, 2001); the classic example is Max Weber's *The Protestant Ethic and the Rise of Capitalism* (Weber, 2003; see also Wolf, 2007a).

**Insider–Outsider Relationships**

Indicator 4.7, Insiders–Outsiders (Col 4:2-6), is operationalized by explaining this domain's categories of insiders and outsiders. In regard to insiders, prayer is to be an addiction. The word for "devote yourselves" can be translated "be addicted"; the only allowable addiction for the Christian is prayer.

For insiders (4.7) three petitions of praying are given: self, other saints, and the spread of the good news. One, prayer is for oneself, "being watchful and thankful." Two, prayer is for other Christians. Each individual's trials are to be an alert to pray for others "because you know that your brothers throughout the world are undergoing the same kind of sufferings" (1 Pet 5:9). Three, prayer is for the spread of the good news, an open-ended process characterized by God "opening doors" for the message (Col 4:2).

Several things are mentioned in regard to outsiders. One, towards those of the majority culture, "outsiders," the insiders are to be "wise." Two, they are to make the most of every opportunity. Three, conversations and their way of life are to always be full of grace. Four, conversation is to be proportioned and appropriate. Five, the purpose is "that you may know how to answer everyone," Paul's version of the code which matches Peter's instructions in 1 Peter.

Peter, for example, gives four intertwined exhortations. First, he addresses employees/slaves (1 Pet 2:18-25). "In the same way," the impact of a wife's behavior on

her husband follows (3:1-6). "In the same way" husbands are given instructions (3:7). Then, he concludes with an extended application of the same principles to "all" (3:8-4:19).

The point is the same in each case. First, the person's very calling in this new life is to initiate freshly framed behavior which is valued, blessed, modeled, and rewarded by God (1 Pet 2:20-22; 3:4; 5:4). Second, even in the harshest circumstances, it is better to endure suffering for doing right than for doing wrong (2:18-20; 3:13-14, 17). Third, Christ himself (his attitude, his actions, and his experiences) is the example to follow (2:20-25; 3:17-18; 4:1, 12-16). Fourth, such behavior is completely overseen by the faithful and merciful Creator, stands as its own refutation of false accusations, sustains a clear conscience, may become the catalyst for salvation for some outsiders, and will be remembered on the final Day of his coming; that is, it is always to be seen as an opportunity to explain the hope that is in Jesus (3:1-23; 2:11-12).

"Outsiders" are a common reference audience for earliest Christianity's lifecode (Col 4:5-6; 1 Thess 4:11-13; 1 Tim 3:6-8). Believers are always to be alert to buy up every opportunity to commend Jesus to outsiders, walking in a way that will win outsiders' respect, thwart their accusations, and sustain a clean conscience. For even if he or she does suffer for doing what is right, such was the example Jesus left for us to follow in his steps, and it will not be overlooked on the Day of Judgment.

**Christian–Authority Relationships**

Indicator 4.8, Christians–Authorities, is covered in Rom 13:1-7. This indicator is operationalized when two basic truths are communicated. First, everyone must "submit himself to the governing authorities," giving respect to whom respect is due and honor to

whom honor is due (12:1, 7; see also Stein, 1989). Second, governing authorities are to reward good and punish evil (12:4; and see Bruce, 1983-84, pp. 78-96). The code commends a "clean" or "good" conscience (1 Pet 3:16; Rom 13:5).The good conscience of the Christian toward God is the inner reference which motivates those behaviors that are good and pleasing to God even when they please no authority. Such behavior compels a grudging acknowledgment of vindication by the onlooking society in unjust situations (1 Pet 2:12-25; Rom 13:5-7; see also Donfried & Marshall, 1993, pp. 15-27; Selwyn, 1946, pp. 176-180). It introduced a stubborn stream of courageous counter-culture behaviors that change the face of that world. For "in Pauline Christianity good works seem to be understood as central to the community's interaction with the outside world" and this "can be clearly seen in Rom 13:3 where good works are viewed as contributing to the approval of believers by civic authorities" (MacDonald, 2000, pp. 48-49; see also Stark, 1996).

<div align="center">Love Domain Summary</div>

When operationalizing in one sitting, the participants are instructed to pair off. Each person is to draw and explain to his or her partner the diagram of *Domain 4: Love, Pillar/Pleat 2* (4). Time is monitored. A person can choose whether they will role-play explaining to another Christian or to someone not yet a follower but interested. With that finished, there is a review to prepare for the third and last *Pillar/Pleat* domain.

It is recalled that for the prophets and Jesus, the "creation standard" for life on this planet was to do justice, to love mercy, and to walk humbly before God; justice, mercy, and faithfulness. In the earliest Christian movement, any leader could pray Paul's mirror-image prayer of the life triad for new members of the community of The Way; for "your

work produced by faith, your labor prompted by love, and your endurance inspired by the hope in our Lord Jesus Christ" (1 Thess 1:3).

"These three" were certainly the lifesource and the lifestyle of Christianity of the first 25 years. The first of "these three" is *Faith* (*Domain 3*). As part of the Temple of the living God (3) every believer is by faith (3.1) to personally walk worthy of Jesus (3.2), putting off vices of the ways of the old life (3.3), and putting on the virtues of the new life in Christ (3.5), all in accord with the image of God that is being renewed in Christ (3.4).

The second of earliest Christianity's "three" is *Love* (*Domain 4*). Every believer is, in love (4.1), to socially imitate the example of God shown us in Christ Jesus himself (Mitton, 1981; Morrison, 1982), guided by God's own hands, the Word and the Spirit (4.2). Among the faith community we are to be teaching one another in psalms, hymns, and spiritual songs; singing and making melody in our hearts; thanking God for all things; and submitting to one another out of reverence to Christ (4.3). Among our social relationships we are to live out what God has assigned us whether wife or husband (4.4), child or father (4.5), employee or employer (4.6), with insiders and outsiders (4.7), and as citizens under governing authorities (4.8).

### Domain Five: Hope, Pillar/Pleat 3

*Domain 5: Hope, Pillar/Pleat 3* (5) is the third of the pillar/pleat domains. Cultural opposition (Selwyn's "persecution code") and spiritual resilience (Carrington's *Vigilate*) introduce the section. In the standard operationalization, the domain of *Hope* is signified by an upper caption of Hope (indicator 5.1) and a lower caption of War (indicator 5.2). Hope (5.1) highlights the different standard of living (the coming

Kingdom of God) that often irritates, exposes, and threatens existing structures of injustice, as Jesus had graphically pointed out (Luke 18:1-8; 21:12-19). War (5.2) is witness to the spiritual conflict that frames the perennial predicament of the new converts.

The *Hope* domain (5) elicits a twofold responsibility and calling: that of Wrestler Intercession (5.3) and that of Warrior Integrity (5.4). In the midst of all circumstances, the apostles called the first Christians to intercession: to Stand and Resist (5.3.1) the evil one and to Watch and Pray (5.3.2) for strength against temptation. The apostles also called the movement to what the Universal Disciple calls Warrior Integtity (5.4). In the life situation of conflict, there is never a false sense of free success; instead, there is a frank exhortation to stand firm in a sevenfold kind of combat posture (5.4.1-7).

The *Pillar/Pleat 3* domain (5) begins with a question: If a person's life was troubled and that person found peace, and if that person shifted from concentrating on self to benefitting others, would not you think that everyone would be pleased, everyone would applaud that person? Then why is it that when a person comes to Jesus—shedding his old infected clothes for an all fresh and clean new attire—that person is most often (and sometimes strenuously and even violently) opposed? Answer: Because the new life is disruptive.

The simple existence of the new life sheds new light on situations, often an incriminating light. What Peter reminded the fresh converts of in the first generation, countless generations of believers in myriads of different social settings, across continents and through time, know to be true: "You have spent enough time in the past doing what pagans choose to do—living in debauchery, lust, drunkenness, orgies,

carousing and detestable idolatry. They think it strange that you do not plunge with them into the same flood of dissipation, and they heap abuse on you" (see 1 Pet 4:3-4; Leivestad, 1954; Lewin, 1958). To survive, thrive, and even to override such a life predicament, you must have "endurance inspired by hope in our Lord Jesus Christ" (1 Thess 1:3).

That is what the domain of *Pillar/Pleat 3* (5) is about: hope at war. For life is combat. Evil is relentless. Good must be vigilant. Others, essentially, will not applaud you; they will oppose you. The society will not support you; it will separate from you. Walking humbly with God as Jesus walked and loving others not with eye-service but from the heart is seen as behaviorally "strange" (1 Pet 4:3-6). Changing from the way you used to live in times past assaults the assumptions of the dominate culture and way of life. Thus, "they heap abuse on you" (1 Pet 4:4).

So what are you to do? You are to war. But this kind of combative lifestyle is of an empire "not of this world," in the words of Jesus on trial (John 18:36). To war against others you must seek out a different life mentor. Warring against others is not from the mentorship of Jesus. To walk the Jesus way, you war *for* others, *not against* others. Others you do not kill; others you bless. You are not a terrorist bringing death; you are a testimonial bringing life.

But how is this done? This is done by two activities. One the one hand, you are a wrestler (5.3), engaged in intercession to stand and resist evil (5.3.1) while watching and praying (5.3.2). On the other hand, you are a warrior (5.4), becoming a person of integrity as you in a seven-fold way (5.4.1-7) "put on" Christ, to use the vocabulary of Paul (Rom 13:14).

Using such an introduction, *Domain 5: Hope, Pillar/Pleat 3* (5), with the captions Hope (5.1) and War (5.2), is operationalized. The column content of the *Pillar/Pleat 3* domain consists of indicators 5.3 and 5.4 and is operationalized as follows.

<p style="text-align:center">Wrestler Intercession: Stand-and-Resist<br>and Watch-and-Pray</p>

Indicators Stand-and-Resist (5.3.1) and Watch-and-Pray (5.3.2) are subsets of Warrior Intercession (5.3). On the *Basic Picture* (0) they are operationalized in the initials of "S & R" and "W & P."

The point is noted that these designations are unique to the Christian worldview, followed by the question, From where did this unique vocabulary set derive? The answer is from Jesus in the Garden of Gethsemane as he wrestled in prayer under the olive trees (Matt 26:36-45). His vocabulary from that evening was never forgotten. Rather, it was frameworked into the endurance domain (5) of the oikoscode pattern.

Stand and Resist (5.3.1) and Watch and Pray (5.3.2) are the alert links for vigilance against spiritual opposition and a call to endurance in the midst of persecution. In various New Testament operationalizations, all four, three, two or just one of the words are used to signal location and topic in the code. For example, "stand firm" is the only one of the four wrestler link terms used in Colossians. To those familiar with the code, however, it comes as no surprise that "stand firm" is used in conjunction with the other domain-specific terms of "wrestler" and "prayer" (see Col 4:12).

The hope-at-war section is an instruction domain where leaders prepared new believers for persecution, even before it occurred, since all knew it was part of their destiny (1 Thess 3:2-4; Rom 5:1-5; 1 Pet 4:12). This "persecution teaching" or "*torah*" (Selwyn, 1946) held a central place because suffering was a given and endurance was a

necessity in earliest Christianity. Peter knew the dangers of denial (Matt 26:69-75). Paul

knew the regrets of harassment (1 Tim 1:12-17). The common motifs of the conflict are:

It is a night battle (1 Thess 5:5-7); they are children of the day (1 Thess 5:8); the weapons

are for fighting in the light or "the weapons of the Lord Jesus Christ" (Rom 13:12, 14);

drunkedness, drunken slumber and sleep, and living in an atmosphere of deception

(1 Thess 5:1-8; Eph 5:3-8) are the battlefield conditions; and those who are now of the

light must suit up in God's kind of armor, clothed as it were, with Christ Jesus himself

(Eph 5:8-17); because the night is nearly over, day is almost here (Rom 13:12).

In the operationalization of (5) *Hope Domain: Hope, Pillar/Pleat 3*, it is common

to call participants to intercede for the salvation of others and for the coming of the

refreshment of all things as an activator of history and to hasten the coming of the Day of

God (2 Pet 3:10-13; see also Wolf, 2006).

## Warrior Integrity: A Sevenfold Standing Firm

In the oikoscode, Paul does not use the warrior metaphor in Colossians, but he

employs both wrestler (Eph 6:12) and warrior (6:12-18) in the Ephesians letter (Wild,

1984). The code's imagery of a "different-mode warrior" (that is, a soldier who helps, not

harms) is emphasized; and the different-mode warrior elicits persistent and powerful

feedback, comments from illiterate village to urban educated university campus groups.

Namely, that though the image is of a soldier, the instruction regarding that soldier is of a

peculiar kind: It is instruction about life-giving, not life-taking. Specifically, "our struggle

(wrestling/*pale*) is not against flesh and blood, but against the rulers, against the

authorities, against the powers of this dark world and against the spiritual forces of evil in

the heavenly realms" (6:12; Krentz, 2003).

According to the training or conversational context when operationalizing Eph 6:10-13, the spiritual forces are alliterated and explained as spiritual personalities. For English-based memory they are alliterated as territorial spirits (rulers), throne spirits (authorities), thought-forms demons (powers of this dark world) and thralldom demons (spiritual forces of evil in the heavenly realms) (Wink, 1992). The detail of explanation is tailored to presentation circumstances.

The essence of the wrestler posture (5.3) is intercession. Intercession has always been a core identifier of the people of God. It is the unremitting, incessant, and insistent mediation for the blessing of others and the bringing of a new arrangement where life is ordered by justice, compassion, and truthfulness (Mic 6:8; Matt 23:23; Col 1:3-8). The essence of the warrior (5.4) is integrity. Integrity is the final posture, the ultimate position taken in life when all else has been done and all resources exhausted in the spiritual struggle (Acts 26:24-32; 2 Tim 4:6-8; 1 Pet 4:12-16).

In the Universal Disciple's operationalization, the position taken is that the core of the warrior picture appears to be derived from the Jewish prophets and the Roman soldier (Lincoln, 1990, pp. 429-41). So then, this part of the *paraenesis* has a tone that is both Hebrew and Roman, from the Jewish *torah* and the Roman troops. It is an image surely supplemented by the Roman soldier's equipment, but also an image apparently sourced from the Hebrew prophetic heritage (Lincoln, 1990, pp. 448-50).

Thus the scriptural background voice of this section is from Isaiah (MacGregor, 1954; Maguire, 1993); the Eph 6:10-17 part of the pattern is outsourced from Isaiah 11, 52-53, and 59 (11:1-9; 52:1-53:12; and 59:1-21). The inscription of 1, 2, 3, 4, 5, 6, and 7,

in the *Pillar/Pleat 3* domain column initially operationalizes indicator 5.4 of the code. The explanations that follow complete indicator 5.4's operationalization.

**Belt of Truth**

Indicator 5.4.1 Belt of Truth (Eph 6:14a) draws attention to the place of truth in the life of a Christ follower. Truth is a perceptual and personal protector in a world of ideological conflict. The explanation is given that the battle cinch for life integrity is truth. "Standing firm" in unvarnished veracity is, without exception, the simple strengthener in the most adverse circumstances of life. When challenged concerning your life direction, truth is your firm girding, as Jesus indicated (Luke 21:7-19, John 17:13-26 and 18:37). This was modeled by Paul repeatedly, as recorded for example in Acts 24:14-16 and 26:24-32.

**Breastplate of Righteousness**

Indicator 5.4.2. Breastplate of Righteousness (Eph 6:14b) refers to right living, a practical protector in a world of gaming stratagems. A consistent lifestyle in "whatever" is true, noble, right, pure, lovely, admirable—"anything" that is morally excellent or praiseworthy in the sight of outsiders, of all people—is like an impenetrable breastplate (Phil 4:8). It is a veritable flak jacket of rightfulness. A flak jacket, or breastplate, has throughout military history been designed as a torso protector to shield from direct and indirect low-velocity projectiles. The flak jacket of right living put into practice was the behavioral norm for earliest Christianity. It was what they had learned or received or heard from, or seen in Paul and the other leaders (Phil 4:9).

**Feet of Readiness**

Indicator 5.4.3 Feet of Readiness (Eph 6:15) makes a basic (and interesting) point. Our attention should not be on footwear that is worn but on feet that are running. Roman soldiers had sandals/*humdemata* and half-boots/*caliga* for their footwear. But the picture of Paul appears to not be taken from the Roman soldiers but from the Hebrew scriptures.

Feet of readiness is a picture of God (Isa 59:17) and the Messiah (Isa 52:7). The pith is about the reconciliation of hostile people (already covered in Eph 2:11-22) in Jesus Christ and the readiness of God's people to be agents of communication, as expanded in Rom 10:8-15 (Caird, 1976, pp. 54-62). The point is that each follower is to be a ready agent of reconciliation (2 Cor 5:16-21).

**Shield of Faith**

The Shield of Faith Indicator 5.4.4 (Eph 6:16) provides protection, but it has to be taken up. The belt, the breastplate, and the fitting are fastened. That is, they are put on and fitted (fastened/*perizosamenoi*, v. 14; put on/*endusamenoi*, v. 14; and fitted/*upodesamenoi*); they are worn. When the shield of faith is taken up it is the protector against even flame-soaked evil. The flame-absorbing shield is a powerful image, taken from the Roman army.

The Roman soldier had two kinds of shields. The *aspis* was small and round, highly movable personally, but leaving most of the body unprotected. The *thureos* was large and square, shaped like a door/*thura*; it measured four feet by two and a half feet and protected the entire body. Polybius, Herodotus, Thucydides, Titus Livy, and others describe the *thureos*. It was usually made of wood, covered with canvas and calf skin, and reinforced with metal at the top and bottom. A covering with a layer of hide retarded

flaming darts from setting the wooden shields on fire. Walls of flaming pitch-tipped

arrows/*malleoli* raining down on troops made ancient battles psychologically stressful as

well as physically deadly (Caird, 1976; Lincoln, 1990).

In operationalizing this element of indicator 5.7, it is explained that on command,

the *thureos* was used in common with fellow soldiers. By closing gaps between them, and

forming a massive phalanx, Roman legions could move forward together or lock-set to

adamantly resist any assault of the enemy. To "take up" the shield of faith is to unite in

the Faith by common confession with a flint-like resolution to resist any attack from the

evil one, no matter how searing.

**Helmet of Salvation**

Indicator 5.4.5 Helmet of Salvation (Eph 6:17a) points to another crucial

dimension of the new life with Christ. The helmet which is God's salvation in Isa 59:17

is vivid. The Roman soldier's helmet was bronze with two cheek pieces, fully protecting

the head. In a chain of word links, Paul connects the helmet of salvation with the assured

hope of victory for the new converts of Thessalonica (1 Thess 5:8). The battle may be

fierce; the outcome is firm.

**Sword of the Spirit**

Indicator 5.4.6 Sword of the Spirit (Eph 6:17b) references the Roman soldier's

short stabbing dagger sword/*machaira*, not the long slashing broad sword/*romphaia*.

Also, it is not the extended explanatory, perhaps written, word/*logos* of God that is

available, but the incisively exclamatory oral statement/*rhema* that is promised. Thus the

oikoscode pattern stresses the actual speaking forth of the message, a message known

throughout earliest Christianity to have cutting penetration and power by the Spirit of the God Most High (Heb 4:12-13; 1 Pet 2:11-12; 3:13-17; Mark 13:11; Luke 12:11-2).

**Prayer of the Four Alls**

Indicator 5.4.7 Prayer of the Four Alls (Eph 6:18) highlights the all-important dimension of prayer. The four "alls" in Eph 6:18 are overlooked, ignored, or even dismissed by some (see, for example, Lincoln, 1990, pp. 451-453; MacDonald, 2000, pp. 346-354). In contrast to such opinions, in operationalizing of the Universal Disciple, the four "alls" of prayer are taken as the climax of the warrior indicator (5.4) so that the importance of prayer is underscored by noting that Paul employs the word all/*pantas* four times.

With four "alls," believers are instructed to "pray in the Spirit" on (1) *all* occasions, with (2) *all* kinds of prayers and requests, and to be alert with (3) *all* perseverance, making continual intercession for (4) *all* the living saints (not *to* all the *dead* saints, as it would be corrupted by later generations) (Marshall, 1991; Phillips, 2002; Ramsaran, 2004; Wolf, 2000a).

<center>Hope Domain Summary</center>

Persecution by outsiders, suffering by insiders was considered a way of life by earliest Christianity. The witness of Jesus and his resurrection for dispersion to the ends of the earth and until the end of the age would be always accompanied by opposition. This was a given. On this Jesus and the apostles agreed (Matt 24:9-14; 28:16-20; 1 Thess 1:9-10; 1 Pet 1:3-9; Jude 17-25). Thus the oikoscode, the spiritual DNA of foundational Christianity, carried in its triadic heart the call to enduring hope. Conflict with and

<center>197</center>

conquest of the opposing powers was countered by the conditioning of wrestling intercession and warrior integrity.

Paul and other leaders urged new and mature believers to stand firm and include even, and especially, them as leaders in their prayers. Intercession was particularly requested for frank boldness in their proclamation and for faithfulness in their persecutions and imprisonments (Eph 6:20; 1 Cor 16:12-14; Heb 13:18-19; 2 Pet 3:8-18; Phil 1:18-19). In the Garden of Gethsemane Peter was told to watch/*gregoreiv,* to be alert and stay awake. This is what all believers are to do now, positioned for as wrestling warriors. "The instruction to *keep alert* (lit. 'awake') was a part of the early catechetical teaching (1 Cor 16:13; Col 4:2; 1 Thess 5:6; 1 Pet 5:8; Rev 3:2; 16:15) which had its roots in the teaching of Jesus (Mark 13:33; Luke 21:36)" (Caird, 1976, p. 93).

### Domain Six: The Full Picture

With the 1, 2, 3, 4, 5, 6, 7 sequence in the *Hope* domain completed (5.4), the *Basic Picture* (0) of the Universal Disciple is operationalized from the trainer or communicator's standpoint (see Figure 5). Next, a personal sketch of *Domain 6, The Full Picture* (6) is drawn by the person being trained (6.1), a drawing with all the domain-specific indicators included.

The sketch is to be accompanied by the trainee's explanation (6.2) of the *Full Picture* (6). Note that it is the trainee's not the trainer's *Full Picture* (6) drawing (6.1) and explanation (6.2) that operationalizes *Domain 6.*

## Domain Seven: The 3 Generations Multiplication

The field test for effectiveness is for those trained in the Universal Disciple to replicate it in real life situations to the third generation. This is called *Domain 7: The 3 Generations Multiplication* (7).

The key elements of domain 7 are two. First, there is the passing on of the Universal Disciple in everyday life circumstances (7.1). Second, there is verification of the replication by having third-generation persons draw and explain *The Full Picture* (7.2).

## Conclusion

This chapter concludes the journey of this study which has set out to uncover the original oikoscode in the writings of earliest Christianlity, develop that lifecode conceptually through the Universal Disciple model, and then operationalize it. More specifically, in this chapter I provided detailed descriptions of the domain components of the Universal Disciple model and identified domain-specific behavior indicators, thus operationalizing the Universal Disciple model.

These Universal Disciple indicators, in practical application, help each member of the community remember the complete turn-around of life associated with being in Christ, remove sentimental spirituality that is without behavioral indicators, and create the structured vibrancy of faith, love, and hope which mark the path of the Way. As such, they complete the operationalization phase of research on the Universal Disciple, an explicit translation of earliest Christianity's oikoscode.

The Universal Disciple model has been in use around the world since the early 1990s in North and South America, Europe, Africa, East Asia, the Pacific and Southeast

Asia, and South Asia. Informal feedback from those who have taught it and used it has given rise to improvements and modifications over the years. Here I have presented this model in its mature form as it has been conceptualized and operationalized. In the ongoing process of conceptualization, operationalization, application, evaluation, and adaptation of theory, this dissertation has thus concentrated on the first two stages of the five recurring non-sequential phases of theory-building (see Lynham, 2002, p. 229).

# CHAPTER VII

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### Summary

This study has described the oikoscode, the nonformal, ethical education lifestyle pattern of earliest first-century Christianity. As a pattern for living, the lifecode was from its inception intended to be easily remembered, radiantly lived out, and responsibly replicated so others could also benefit from it. By following the labors of Seeberg (1903), Bultmann (1924/1995), Carrington (1940), and Selwyn (1946), the substratum lifecode of the new life and the resultant lifestyle in Jesus, as reflected in letters by leaders of earliest Christianity, has been displayed.

This dissertation has been a *bricoleur* experiment in theory building, a Kuhnian exemplar model birthed out of interdisciplinary consilience (Kuhn, 1996; Wolf, 2009). As in any *bricoleur* experiment, it came together by consilient interdisciplinary insights. Like other exemplar models in the Kuhnian sense, it was driven by a metaphor different from the reigning paradigm (Andrade & Wolf, 2008a; Kuhn, 1977; Wolf, 2008c).

### The Purpose of the Study

The purpose of this theory-building study was to describe the oikoscode and from that to unfold an informed conceptual framework that can serve as a core explanatory container of the oikoscode for contemporary replication and to undertake an initial

operationalization of that code through what is called the Universal Discipleship pattern, a graphic pattern with domains that contain 40 memorable indicators.

## The Research Questions

The central question that has guided this theory-building study has been centered around the issue of the oikoscode, the lifecode of attitudinal framing and behavioral conduct that guided earliest Christianity, the generation of the first 25 years after the resurrection of Jesus. The central question guiding this theory-building study is, How can the oikoscode of earliest Christianity be conceptualized and operationalized into a theoretical model? More specifically, this study will address the following questions:

1. What is the lifecode of the first-generation Christian community as demonstrated in writings of leaders of earliest Christianity?

2. How can the oikoscode of earliest Christianity be conceptualized in order to construct a theoretical framework of the code?

3. In what way can a conceptualization of the oikoscode be operationalized so it can be replicated in the 21$^{st}$ century as it was in the first century?

## The Method of Theory Building

These questions have been answered by using Lynham's (2002) five-phased applied theory-building model for the purpose of developing theory. This study was delimited to only two of the five phases, conceptual development and operationalization.

Since my purpose was to conceptualize and operationalize a theoretical model from the description of the oikoscode by movement leaders, I kept the focus limited mainly to the oikoscode as presented in 1 Peter, Colossians, Ephesians, Romans, and James. Occasional references were made to the Thessalonian epistles, Hebrews, and a

few others. By following carefully the work of Seeberg (1903), Bultmann (1924/1995), Carrington (1940), and Selwyn (1946), I was able to delineate earliest Christianity's concept of the oikoscode as it applied to life development in the first-generation Christian community.

## Conclusions

In answer to the first research question, What is the lifecode of the first-generation Christian community as demonstrated in writings of leaders of earliest Christianity? I found the early excavators of the oikoscode were often tentative, even hesitant; but to anyone who has had to tease out a riddle, wade through a mystery, or hesitated until the last pages of a novel, it is surely understandable. Nevertheless, once the yeoman academic spadework was done on the ethical template, that basic "workaday code" of earliest Christianity could be clearly seen. The oikoscode, like a valuable, ancient inscription, had been mislaid, shattered, and scattered over time. Then, two German scholars found it and two British scholars displayed it.

### The Delineation of the Seed-Plot

First, this study uncovered the seed-plot that was replicated by the transformational movement of earliest Christianity among the classes and the masses of the first century in western Asia, northern Africa, and southern and eastern Europe (Daniel, 1993; Ferguson, 2003). Looking back, perhaps the greatest surprise is what has remained largely unseen for so long.

**Seeberg (1903): The Basic Outline of the Code**

Seeberg (1903) was the first to discover the location of the lifecode and to delineate its vocabulary. Seeberg's principal concern was to distill the pattern (*Glaubensformel*) that undergirded all the various types of stylized materials used in the proclamation, worship, and instruction of the early church. That pattern, Seeberg argued, served as the basic catechism for all of the NT writers. I concluded that Seeberg gives us the basic outline of the *Glaubensformel* that undergirded the ethical teaching of "the ways"; it was a foundation that contained a set vocabulary core manifested in a list of sins. That core catalogue of vices was often placed alongside a catalogue of virtues. It was a lifecode of how to walk in Christ, a *tupos/*pattern of teaching (1 Cor 4:17) which was orally passed on (2 Thess 2:15), and to which all followers of Jesus were entrusted (Rom 5:17) for ethical and spiritual formation.

Through the pattern for living in the Jesus *halakhah,* all the congregations scattered abroad, regardless of the apostolic zone of their establishing (John, Paul, Peter, James, etc.), were introduced to the same pattern through early catechetical instructions. As a result, lifestyle issues could be referenced according to that common standard throughout the nascent Christian community. All this gifted the new Christian movement with what the Jews of the Diaspora called a *halakhah*, a stylized oral tradition of how one should walk. Thus was the ancient code mound marked by the initial excavations of Seeberg.

**Bultmann (1924/1995): The Unique Logic
of the Code**

Then, for almost a quarter of a century, the oikoscode site was again ignored. At last, in 1923 Rudolph Bultmann, interested mostly in other things, came by once. It was

204

Bultmann who noted and decoded the logic of the lifecode. Bultmann came to the code

site with a deep exposure to the ritual and ethical conversations of the ancient world. In

the oikoscode Bultmann heard a different voice, a very different way of approaching God

and the religious dimension of life.

According to Bultmann (1924/1995), all other worldview systems followed the

pattern of imperative/indicative: Do this ritual and you will attain this reward. In an

article on the problem of ethics in Paul, Bultmann argues that the common

imperative/indicative order found in other world religions is uniquely reversed in the

logic of earliest Christianity. Thus, the oikoscode pattern is indicative/imperative:

Because you have already attained a new life standing, let this be your new lifestyle

expression. Galatians 5:25 demonstrates the paradoxical logic: "Since we live by the

Spirit, let us keep in step with the Spirit."

In this lies the significance of Bultmann (1924/1995), for to truly understand the

life-flourishing qualities of the lifecode you must understand the logic of the lifecode. It

was through the logic of the lifecode that a new kind of spirituality was birthed in history.

Standing singularly apart from all other estimates, the logic of the Jesus way is that first

you experience God's salvation (indicative), then you express your salvation

(imperative).

According to Peter, James, Paul, and other early leaders of the Christ-movement,

because you *are in* Christ (indicative), you *ought to imitate* Christ (imperative).

Bultmann's (1924/1995) indicative/imperative logic sequence became a grammatical

anchor, a logic mooring affixed firmly to the submerged oikoscode.

**Carrington (1940): The Terminology and Thought
Sequence of the Code**

Carrington's collection of the core components into the code's terminology indicators and thought sequence is his major contribution. Careful attention to Table 2 is probably the most certain way to solidify an initial and fundamental grasp of the primal oikoscode.

Carrington (1940) showed that the code's thought sequence is unvaried and (by his final reckoning) in three sections. It is easily remembered as shedding, submitting, and standing. The common terminology in section one is shedding of all wickedness, putting off the old and putting on the new, as the new temple of the living God. The common terminology of section two is submitting through a subordination exhortation which is part of a larger teaching of rightful relationships highlighted in the household/*oikos* code. The final section is a call to stand firm and resist the Adversary. Traces of the same three-sections sequence of (a) Put Off/*Deponentes,* (b) Submit Yourselves/*Subiecti*, and (c) Watch/*Vigilate* are clear in Hebrews, which also has the milk and meat metaphor for the newborn and the mature of the faith, as does Peter and Paul (see Heb 5:12-14, 1 Pet 2:2, and 1 Cor 3:2).

Carrington (1940) says, "It is something more than a coincidence to find these phrases used once only by each author, and at the same point in the same thought sequence, especially as they never occur anywhere else in the New Testament" (p. 46). Also, "on the whole the vocabulary is more suggestive of a common catechetical tradition than of any of the authors . . . that is to say, they belong to the pattern, and not otherwise to the individual writers" (p. 46). As such, they point to a lifecode that was put forward as the key to life as it should be, and could be, lived on this planet.

**Selwyn (1946): The Triad Shape and**
**Tabulation of the Code**

The code as a "seed-plot" is E. G. Selwyn's term. Selwyn saw the oikoscode as "a common substratum" or "an underlying pattern" that would "tend to stick in the mind and come to the surface in somewhat different forms" in various epistles (1946, pp. 372, 407). It was Selwyn who called the code parallels a phenomenon "of a very striking character" (p. 464).

The oikoscode was the common sketch, the primitive outline to teach from and to live by. It was the common substratum and underlying pattern, the worldview in which everyone's mind swam. The oikoscode functioned as a kind of catalyzing chemical to make visible what was already invisibly present; and just beneath the surface and always near at hand were the *verba Christi* (Richardson, 1958; Riesner, 1991)*,* the words of Christ, that formed the seed-plot of what was seen (Selwyn, 1946, p. 437; see also Selwyn, 1946; Stassen & Gushee, 2003).

One other finding became full in clarity and in importance through Selwyn (1946): the fact that the structure of the lifecode is in the shape of the faith-love-hope triad. According to Simon Justus, a Diaspora Rabbi, "On three things the world is stayed: on the *torah*, and on the worship, and on the bestowal of kindness," and in this triad, says Selwyn, is "the clue to much that we find in the New Testament epistles" (p. 402). This recurrent triad makes a vivid, lasting, and convincing impression when seen in Selwyn's tabulation of "a summary of the evidence so far considered" (p. 420). It also brings me to the place where Selwyn surpasses all others.

No one had thought to do what Selwyn (1946) excelled at doing. He tabulated the evidence. True, he tabulated the data in Greek and even in letters symbolizing the code's

material; and Selwyn was not overly keen to graphically align the parallel materials with their matching counterparts. But he did lay out the lifecode for all to *see,* not just to study.

To my knowledge this dissertation is the first time the Selwyn (1946) Greek-and-symbols tables have been translated into English, the language of the reader. Using only his data, I have given his summary, not in abbreviated symbols but in plain English. Also, I have aligned parallel texts so the correspondences that Selwyn himself discovered can be more readily seen by all. Then, I added to the table what he only alluded to in his text, that is, Faith-Love-Hope as the organizing triad. The body of the dissertation can be consulted for tables within each of the three sections of Faith, Love, and Hope.

<div align="center">The Conceptualization of the Universal Disciple</div>

The second research question, How can the oikoscode of earliest Christianity be conceptualized in order to construct a theoretical framework of the code? was answered by unfolding an informed conceptual framework in the "Universal Disciple" in chapter 5. This model is the conceptual heart of the oikoscode, expressed in the Temple/Body graphic.

The Universal Disciple is a replicable conceptualization of the catechetical code that was passed on during the first 25 years of the movement called by that generation, The Way (Acts 9:2; 16:17; 19:9, 23; 24:22; Bromiley, 1985, pp. 666-71). Weick (1989) calls the development of an informed conceptual framework an exercise in "disciplined imagination." Lynham (2002) labels this the "core explanatory container" of a particular theory (p. 232).

Using the Universal Disciple graphic as my basic conceptual model, I argued that it is a representation of Jesus' own root explanatory metaphor, a mixed metaphor (John

2:12-25); and that Jesus' Temple/Body image dominated and directed the thinking of Peter, James, Paul, and other leadership circles across the spectrum of earliest Christianity (1 Cor 3:9-17; Eph 2:11-22; 1 Pet 2:1-12; Heb 3:1-6; Rev 21:22-27).

The Universal Disciple is also a *bricoleur* integrative paradigm which was quilted together from overlooked or unconnected items of research. I have argued that when the prophetic mandate of Micah is combined with the fervent prayer patterns of early Christian leaders and the general fixed type of the three necessary things of Jewish Diaspora missioners, the rationale for and the shape of the primitive code expressed in the Universal Disciple become almost incontrovertible.

Micah 6:8 is taken to be the baseline and full answer for the moral syllabus of humanity. As such, it gives what David Wenham (1995) of Oxford University designates as a "creation standard" (p. 222). By this framing, to do justice, love mercy, and walk humbly before the Most High God is to conceptualize the prophetic moral standard for humanity.

From the pervasiveness of the familiar triad of faith, love, and hope (17 occurrences of the triad in prayers in 11 of the possible 17 epistles for the 25 years' time period I considered) I argued that the faith-love-hope triad was a kind of template of earliest Christian discipleship, "a sort of compendium of the Christian life" (O'Brien, 1982) that "may have derived from Jesus himself" for it appears elsewhere in Paul's writings and "may not have been the apostle's creation since it was also employed elsewhere in early Christian literature" (O'Brien, 1982). As such I contended that the prayer parallels are significant yet uncommented-on phenomena, lending support for a threefold organization of the lifecode (Selwyn), not fourfold (Carrington).

Then, from a 1915 lecture series by Andrew Heffern (1922), I discovered research

out of fashion with the current reigning consensus. In essence, Heffern said that Jewish

conversationalists were proactive advocates of conversion during the Hellenist period and

that they repeatedly covered three central subjects ("three necessary things") in their

Diaspora mission preaching. They called on their non-Jewish neighbors (a) to worship

God (an affirmation of biblical monotheism and renunciation of idolatry and all its

associations), (b) to walk worthy (an alignment by moral piety to "do what is good"), and

(c) to come now (an awaking to a world judgment when God will requite every person

according to his deeds). Thus they worked from and presented a stable set of ideas and

ethics, a "fixed group type . . . a type so simple, logical, popehaular, and effective, that it

could impress the mind of the common man, awaken his conscience, and stir up his soul

with fear and with longing and hope for salvation" (pp. 85-86).

So it was from those three *bricoleur* patches—the Micah prophetic standard, the

apostolic prayer triad of faith-love-hope, and the three necessary things of the Diaspora

mission—that I created what I consider to be a solution to the organization issue

unresolved by Carrington and Selwyn, despite their massive labor over the problem. In

that way the theoretical conceptualization of the Universal Disciple stabilized, though in

actual practice it was some time after the Universal Disciple had already been taught and

replicated on the ground.

<div style="text-align:center">The Operationalization of the Universal Disciple</div>

The third research question, In what way can a conceptualization of the oikoscode

be operationalized so it can be replicated in the 21$^{st}$ century as it was in the first century?

was addressed by translating the first-century lifecode, a recognizable body of teaching,

into the measurable components of the Universal Disciple. The purpose of the Universal Disciple is transforming lives and reshaping cultures. In this phase I was reaching toward "an overlap between the theorizing and practice components" of the theory-building research process. Operationalization is important because when an informed theoretical framework has been converted into components, those components can be investigated and confirmed through rigorous research and relevant application (Lynham, 2002, p. 233).

The operationalization of the Universal Disciple was accomplished in three ways: (a) a core concept, (b) component domains, and (c) behavioral indicators. The current operationalization of the Universal Disciple as it is in use around the world consists of the conceptual core, eight components consisting of a zero-numbered graphic and seven domains, with domain-specific indicators within those domains. Thus the eight components of the Universal Disciple described here include (0) *Zero-Numbered Graphic: The Basic Picture* (Figure 4), (1) *Domain 1: The Rock*, (2) *Domain 2: The Foundation*, (3) *Domain 3: Faith, Pillar/Pleat 1*, (4) *Domain 4: Love, Pillar/Pleat 2*, (5) *Domain 5: Hope, Pillar/Pleat 3*, (6) *Domain 6: The Full Picture*, and (7) *Domain 7: The 3 Generations Replication*. All of those domains were filled with domain-specific indicators to complete the operationalization of the Universal Disciple. The visual elements of the model are displayed in Figure 5.

Since the early 1990s, versions of the Universal Disciple have been in use around the world in North and South America, Europe, Africa, East Asia, the Pacific and Southeast Asia, and South Asia (Brown, 2008; Geisler, 2008; Sergeant, 2008; Tupper, 2008; Reyes, 2009). Feedback and questions from those using the model have helped me

refine the conceptual framework and experiment with different ways of teaching it. Thus, in a rather informal way the Universal Disciple has seen some non-systematic iterations of the full theory-building cycle described by Lynham (2002). While these iterations have helped to mature the model, it remains the task of future scholars to close the theory-building cycle in a more systematic and formal way.

## Recommendations

This study has been fueled by my desire to see the lifecode of the vibrant first-century Christ movement sliced into the lifestream of the 21$^{st}$ century. The Universal Disciple model is my contribution to recover this lifecode for contemporary use and application in the communities interested to test the claim that life lived according to the Way is still the best way. I therefore invite the leaders of the communities around the planet to examine this model and use it to help their citizens experience its life-giving properties.

In addition, I would like to recommend specific ways future research could further what this dissertation has sought to begin:

First, it is anticipated that future research will be able to build upon this study's foundation. This can be done in a focused way by engaging the additional phases of application, confirmation or disconfirmation for continuous refinement, and development of the theory. Hopefully, this dissertation will stimulate discussion and further investigations of the materials presented here.

Second, the Universal Disciple model has been widely received around the world. As a result, the domain-specific indicators have been taught in various engagement and cultural settings. The concept of the Temple/Body was originally suggested to me by

David Mushegan, a high-school football coach. I had taught the concepts for 3 weeks when David suggested integrating my disparate images into the united Temple/Body image, based on Jesus' words. The hand motions used to operationalize the concepts of the Foundation are from a group of semi-illiterate peasant women in the South Asian Himalayas. Thus the Universal Disciple model reported in this dissertation has a history of input and incorporated changes. The other phases of Lynham's (2002) recursive cycle of research hint of possible surprises and perhaps suggest other beneficial adjustments may well be discovered. All such possibilities should be pursued vigorously.

Third, the alert of Gray and his associates (2007) holds: "Generally, *what people do* is a more convincing indicator than what they *say* they do, and it is highly desirable to use such behavioral indicators when possible" (p. 63). Thus I specifically recommend unrelenting testing for the indicator of three-generation replications. That should yield multidimensional benefits, including life transformations and the code's transmission.

Lastly, I recommend a dialogue be commenced to mine the orthodoxy and the orthopraxy of the lifecode within the Christian community and its political, economic, and social benefit in the public square. In the public square, what kind of world would the 21st century become if earliest Christianity's lifecode was adopted as the answer to the question, What is the best way to live life on this planet? As pointed out at the start, might it be that this lifecode which transformed life around the Mediterranean Sea in the first century will see its greatest leverage around the Seven Seas in the 21st century? The oikoscode carries concrete compass points for politicians, businesspersons and economists, community and social leaders, especially eduators, and spiritual leaders.

To my thinking, the worldview and the world-venue dimensions of this educational ethical pattern are an almost perfect exhibit for C. Wright Mills's (1959) social imagination, "the capacity to range from the most impersonal and remote transformations to the most intimate features of the human self—and to see the relations between the two" (p. 14; Wolf, 2002, 2007a, 2007b, 2008a, 2008b). Such testing of this theory by future elaborations and examination by future research will be essential in the evaluation of the theory-building done here.

Surely the ancient tradition of walking humbly before God, loving mercy, and doing justice has yet to become common planetary practice. It does, however, in my estimation, remain the unsurpassed spiritual planetary peak. It will remain my continuing prayer that this dissertation's examination, conceptualization, and operationalization of the ancient global-standard lifecode will, in the 21st century, benefit many; that is will be a part of splicing the spiritual DNA of the first century into the destiny of the 21st century so that many will be empowered and enabled to walk humbly by faith, to imitate Jesus in love, and to pursue justice with resolute endurance because of a hope anchored in the coming Day when the Creator of all gives the final judgment according to the standard of the Man whom he raised from the dead.

So I conclude this dissertation with an admission. I admit that I have come to be persuaded that the primal lifecode of earliest Christianity alone has the simple but profound capacity to restore to us an experience of perennial freshness in our personal lives, a sustainable care for each other interpersonally, and a pervasive revitalization of humanity and dignity to our profoundly conflicted world. And thus I have come to ask,

what better answer is there to the most crucial question of the global conversation: What

is the best way to live life on this planet?

REFERENCE LIST

Al-Attas, S. M. al-N. (Ed.). (1979). *Aims and objectives of Islamic education.* Islamic Education Series. Jeddah, Saudi Arabia: King Abdulaziz University and Hodder & Stoughton.

Andrade, S., & Wolf, T. (2008). *Savitribai and India's conversation on education.* New Delhi: University Institute.

Appiah, K. (2007). *Cosmopolitanism: Ethics in a world of strangers.* New York: W. W. Norton.

Arichea, D. C., & Hatton, H. A. (1995). *A handbook on Paul's letters to Timothy and to Titus*. United Bible Handbook Series. New York: United Bible Societies.

Atkinson, D. J., Field, D. F., Holmes, A., & O'Donovan, O. (Eds.). (1995). *New dictionary of Christian ethics and pastoral theology*. Leicester, UK: InterVarsity.

Aulen, G. (1969). *Christus Victor: A historical study of the three main types of the idea of atonement.* New York: Macmillan.

Balch, D. (1981). *Let wives be submissive: The domestic code in 1 Peter*. Chico, CA: Scholars.

Balch, D. (1988). Household codes. In D. Aune (Ed.), *Greco-Roman literature and the New Testament* (pp. 25-50). Atlanta, GA: Scholars.

Balch, D. (1992). Neopythagorean moralists and the New Testament household codes. *Aufstieg und Niedergang der römischen Welt 2*, *26*(1), 380-411.

Balch, D. L. (2003). Paul, families, and households. In J. P. Sampley (Ed.), *Paul in the Greco-Roman world: A handbook* (pp. 258-292). New York: Continuum.

Bammel, E. (1985). Romans 13. In E. Bammel & C. F. D. Moule (Eds.), *Jesus and the politics of his day* (pp. 365-83). Cambridge, UK: Cambridge University Press.

Banfield, E. (1958). *The moral basis of a backward society.* Chicago: Gateway.

Banks, R. (1994). *Paul's idea of community: The early house churches in their cultural setting* (Rev. ed.). Peabody, MA: Hendrickson.

Barclay, W. (1960). *The mind of Jesus.* London: SCM Press.

Barclay, W. (1968). *The beatitudes and the Lord's prayer for everyman*. New York: Harper & Row.

Barclay, W. (1972). *Turning to God: A study of conversion in the Book of Acts and today*. Grand Rapids, MI: Baker.

Barclay, W. (1975a). *The letters to the Philippians, Colossians, and Thessalonians.* Philadelphia, PA: Westminster.

Barclay, W. (1975b). *The letters to Timothy, Titus, and Philemon.* Philadelphia, PA: Westminster.

Barclay, W. (2001). *Great themes of the New Testament.* Louisville, KY: Westminster.

Barnett, H. (1953). *Innovation: The basis for cultural change.* New York: Free Press.

Barnett, P. (2001). *Jesus and the logic of history.* Grand Rapids, MI: Eerdmans.

Barnett, P. (2002). *Jesus and the rise of early Christianity: A history of New Testament times*. Downers Grove, IL: InterVarsity.

Barnett, P. (2007). *Paul, missionary of Jesus.* Cambridge: Eerdmans.

Barnett, P. (2009). *Finding the historical Jesus.* Cambridge: Eerdmans.

Basden, P. A., & Dockery, D. S. (Eds.). (1991). *The people of God: Essays on the believers' church.* Nashville, TN: Broadman & Holman.

Basheer, M. (1982). *Islamic moral education: An introduction.* Makkah: Umm al Qura University.

Batchelor, S. (1994). *The awakening of the west: The encounter of Buddhism and Western culture.* Berkeley: Parallax.

Bauman, M., & Klauber, M. L. (Eds.). (2000). *Historians in the Christian tradition: Their methodologies and their influence on Western thought.* Nashville, TN: Broadman & Holman.

Bayly, S. (2000). *Caste, society and politics in India: From the eighteenth century to the modern age.* Cambridge, UK: Cambridge University Press.

Bays, D. H. (Ed.). (1996). *Christianity in China from the eighteenth century to the present.* Palo Alto, CA: Stanford University Press.

Beale, G. K. (2008). *We become what we worship: A biblical theology of idolatry.* Downers Grove, IL: IVP Academic.

Beamish, R. (2005, Summer). A global ethic: A conversation with Hans Küng. *Santa Clara Magazine*. Retrieved from http://www.scu.edu/scm/summer2005/kung.cfm

Beard, M., & North, J. (Eds.). (1990). *Pagan priests: Religion and power in the ancient world.* London: Duckworth.

Beck, J. R. (2002). *The psychology of Paul: A fresh look at his life and teaching*. Grand Rapids, MI: Kregel.

Bediako, K. (1995). *Christianity in Africa.* Edinburgh, UK: Edinburgh University Press.

Bediako, K. (2000). Africa and Christianity on the threshold of the third millennium. *African Affairs*, *99*, 303-23.

Beker, J. C. (1980). The responsibility of life in Christ. In *Paul the apostle* (pp. 272-302). Philadelphiam, PA: Fortress.

Bell, R. (2007). *Deliver us from evil: Interpreting the redemption from the power of Satan in New Testament theology*. WUNT*, 26.* Tübingen: Mohr Sieback.

Benko, S. (1984). *Pagan Rome and the early Christians.* Bloomington, IN: University of Indiana Press.

Best, E. (1971). *1 Peter*. The New Century Bible Commentary. London: Marshall, Morgan & Scott.

Bickerman, E. J. (1988). *The Jews in the Greek age*. Cambridge, MA: Harvard University Press.

Blocher, H. (1999). *Original sin: Illuminating the riddle*. Grand Rapids, MI: Eerdmans.

Boa, K. (2001). *Conformed to his image: Biblical and practical approaches to spiritual formation.* Grand Rapids, MI: Zondervan.

Bock, P. K. (1974). Cultural universals. In *Modern cultural anthropology* (2nd ed., pp. 430-434). New York: Knopft.

Bockmuehl, M. (2000). *Jewish law in gentile churches: Halakhah and the beginning of Christian public ethics.* Edinburgh: T & T Clark.

Boer, H. R. (1990). *An ember still burning: Humankind as the image of God*. Grand Rapids, MI: Eerdmans.

Bohr, D. (1999). *Catholic moral tradition* (Rev. ed.). Huntington: OSV.

Boice, J. M. (1986). *Foundations of the Christian faith: A comprehensive and readable theology*. Downers Grove, IL: InterVarsity.

Borgen, P. (1988). Catalogues of vices, the apostolic degree, and the Jerusalem meeting. In J. Neusner, P. Borgen, E. Fredrichs, & R. Horsley (Eds.). *The social world of formative Christianity and Judaism* (pp. 126-41). Philadelphia, PA: Fortress.

Bouwsma, W. J. (1990a). Christian adulthood. In *A usable past: Essays in European cultural history* (pp. 397-417). Berkeley, CA: University of California Press.

Bouwsma, W. J. (1990b). Models of the educated man. In *A usable past: Essays in European cultural history* (pp. 369-84). Berkeley, CA: University of California Press.

Bowers, W. P. (1993). Mission. In G. F. Hawthorne & R. P. Marten (Eds.), *Dictionary of Paul and his letters* (pp. 608-619). Downers Grove, IL: InterVarsity.

Bradley, K. R. (1991). *Discovering the Roman family: Studies in Roman social history.* New York: Oxford University Press.

Brand, P., & Yancey, P. (1984). *In his image.* Grand Rapids, MI: Zondervan.

Bray, G. (1991). The significance of God's image in man. *Tyndale Bulletin*, *42*, 211-12.

Brinton, C. (1965). *The anatomy of revolution.* New York: Vintage.

Bromiley, G. W. (1982). Image of god. In *International standard Bible encyclopedia* (Rev. ed., pp. 2:803-5). Grand Rapids, MI: Eerdmans.

Bromiley, G. W. (1985). *Theological dictionary of the New Testament: Abridged in one volume.* Grand Rapids, MI: Eerdmans.

Brown, D. E. (1991) *Human universals*. Philadelphia, PA: Temple University Press.

Brown, R. (2008). *The Universal Disciple: Resources for Central and Eastern Europe.* Budapest: CEE Publications.

Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. (1992). *The New Jerome Biblical commentary*. Bangalore, India: Theological Publications in India.

Bruce, F. F. (1977). *Paul, apostle of the heart set free.* Grand Rapids, MI: Eerdmans.

Bruce, F. F. (1983-84). Paul and 'the powers that be.' *Bulletin of the John Rylands Library*, *66*, 78-96.

Bruce, F. F. (1984.). *The epistles to the Colossians, to Philemon, and to the Ephesians*. The New International Commentary on the New Testament. Grand Rapids, MI: Eerdmans.

Buhlmann, W. (1976). *The coming of the third world church.* Slough: St. Paul Press.

Bultmann, R. (1924/1995). The problems of ethics in Paul. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches*. Grand Rapids, MI: Eerdmans. 1995.

Bultmann, R. (1957). *History and eschatology: The presence of eternity*. New York: Harper & Brothers.

Burger, P. (Ed.). (1999). *The desecularization of the world: Resurgent religion and world politics.* Grand Rapids: Eerdmans.

Caird, G. B. (1955). *The apostolic age.* London: Gerald Duckworth & Company.

Caird, G. B. (1976). *Paul's letters from prison (Ephesians, Philippians, Colossians, Philemon) in the revised standard version*. Oxford, UK: Oxford University Press.

Caird, G. B. (1994). *New Testament theology*. Oxford, UK: Oxford University Press at the Clarendon Press.

Cannon, G. E. (1983). *The use of traditional material in Colossians*. Macon, GA: Mercer University Press.

Capes, D. B., Reeves, R., & Richards, E. R. (2007). *Rediscovering Paul: An introduction to his world, letters and theology.* Downers Grove, IL: IVP Academic.

Carrington, P. (1940). *The primitive Christian catechism: A study of the epistles.* Cambridge, UK: Cambridge University Press.

Casserly, J. (2005). *The triumph at Tiananmen Square*. New York: ASJA Press.

Chamblin, J. K. (1993). *Paul and the self*. Grand Rapids, MI: Baker.

Charles, D. J. (1995). Engaging the (neo)pagan mind; Paul's encounter with Athenian culture as a model for cultural apologetics (Acts 17:16). *Trinity Journal*, *16*, 47-62.

Chaudhuri, N. C. (1996). *Hinduism: A religion to live by.* New Delhi, India: Oxford University Press.

Chomsky, N., & Soper, K. (1999). *Chomsky speaks: Human nature, good and evil, and signs of a new sense of moral responsibility.* London: Pluto Press.

Clines, D. J. A. (1968). The image of God in man. *Tyndale Bulletin*, *19*, 53-103.

Collins, J. (2000). *Between Athens and Jerusalem: Jewish identity in the hellenistic diaspora.* New York: Crossroad.

Conn, W. E. (1981). *Conscience: Development and self-transcendence.* Birmingham, UK: Religious Education Press.

Conzelman, H. (1966). The address of Paul on the Areopagus. In L. E. Keck & J. L. Martin (Eds.), *Studies in Luke–Acts.* Nashville, TN: Abingdon.

Corning, P. (2003). *Nature's magic: Synergy in evolution and the fate of humankind.* Cambridge: Cambridge University Press.

Corning, P. (2005). *Holistic Darwinism: Synergy, cybernetics, and the bioeconomics of evolution.* Chicago: University of Chicago Press.

Courtois, S., Werth, N., Panne, J., Paczkowski, A., Bartooek, K., & Margolin, J. (1999). *The black book of Communism: Crimes, terror, and repression.* Boston: Harvard University Press.

Covell, R. (1986). *Confucius, the Buddha, and Christ.* Maryknoll, NY: Orbis.

Cowen, N. (2001). *Global history: A short overview*. Cambridge, UK: Polity.

Crump, D. (1992). *Jesus the intercessor: Prayer and christology in Luke-Acts.* Grand Rapids, MI: Baker.

Custance, A. C. (1975). *Man in Adam and Christ.* Grand Rapids, MI: Zondervan.

Da Cunha, J. G. (1875/1996). *Memoir of the history of the Tooth-Relic in Ceylon.* New Delhi: AES.

Dahl, N. A. (1977). Paul: A sketch. In N. A. Dahl (Ed.), *Studies in Paul: Theology for the early Christian mission* (pp. 1-21). Minneapolis, MN: Augsburg.

Daniel, R. (1993). *This holy seed: Faith, hope and love in the early churches of North Africa.* Harpenden: Tamarisk.

Daube, D. (1956). *The New Testament and rabbinic Judaism.* London: Routledge.

Davies, E. W. (1999). Walking in God's ways: The concept of *Imitatio Dei* in the Old Testament. In E. Ball (Ed.), *In search of true wisdom: Essays in Old Testament interpretation in honour of Ronald E. Clements* (pp. 99-115). Journal for the Study of the Old Testament Supplement Series 300. Sheffield, UK: Sheffield Academic.

Davies, W. D. (1948). *Paul and rabbinic Judaism: Some rabbinic elements in Pauline theology*. London: SPCK.

Davies, W. D. (1967). The old and the new man: Paul as teacher of the individual. In *Paul and rabbinic Judaism: Some rabbinic elements in Pauline theology* (pp. 111-46). Rev. ed. New York: Harper Torchbooks.

Davies, W. D. (1984a). The moral teaching of the early church. In *Jewish and Pauline Studies* (pp. 278-88). Philadelphia, PA: Fortress.

Davies, W. D. (1984b). The relevance of the moral teaching of the early church. In *Jewish and Pauline studies* (pp. 289-302). Philadelphia, PA: Fortress.

De Boer, W. P. 1962. *The imitation of Paul: An exegetical study.* Kampen, Netherlands: Kok.

De Ridder, R. R. (1971). *Discipling the nations.* Kampen, The Netherlands: J. H. Kok.

Demarest, B. A. (1982). *General revelation: Historical views and contemporary issues.* Grand Rapids, MI: Zondervan.

Demarest, B. A. (1984). Fall of man, *Evangelical dictionary of theology.* Grand Rapids, MI: Baker (pp. 403-05).

Dennison, W. D. (1979). Indicative and imperative: The basic structure of Pauline ethics. *Calvin Theological Journal 14,* 55-78.

Denzin, N., & Lincoln, Y. (2005), *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage.

Derwacter, F. (1930). *Preparing the way for Paul: The proselyte movement in later Judaism.* New York: Macmillan.

Dewick, E. C. (1953). *The Christian attitude to other religions.* Cambridge, UK: Cambridge University Press.

Dickson, J. P. (2003). *Mission-commitment in ancient Judaism and in Pauline communities: The shape, extent, and background of early Christian mission.* Tübingen: Mohr Siebeck.

Dodd, C. H. (1936). *The apostolic preaching and its development*. London: Hodder & Stoughton.

Donaldson, T. L. (1997). *Paul and the gentiles: Remapping the apostle's convictional world*. Minneapolis, MN: Fortress.

Donelson, L. R. (1996). *Colossians, Ephesians, 1 & 2 Timothy, and Titus*. Westminster Bible Companion. Louisville, KY: Westminster John Knox.

Donfried, K. P., & Marshall, I. H. (1993). *The theology of the shorter Pauline letters*. Cambridge, UK: Cambridge University Press.

Donnithorne, L. R. (1994). *The West Point way of leadership: From learning principled leadership to practicing it*. New York: Currency Doubleday.

Doty, W. (1973). Catalogues and lists. In *Letters in primitive Christianity* (pp. 57-59). Philadelphia, PA: Fortress.

Dubin, R. (1978). *Theory building* (Rev. ed.). New York: Free Press.

Dunn, J. D. G. (1986). Romans 13:1-7. A charter for political quietism? *Ex auditu 2*, 55-68.

Dunn, J. D. G. (1996). *The Epistles to the Colossians and to Philemon*. The New International Greek Testament Commentary. Carlisle, UK: Paternoster.

Dunn, J. D. G. (Ed.). (2003). *The Cambridge companion to St. Paul.* Cambridge, UK: Cambridge University Press.

Dunnam, M. D. (1982). *Galatians, Ephesians, Philippians, Colossians, Philemon*. The Communicator's Commentary. Dallas, TX: Word.

Easton, B. S. (1932). New Testament ethical lists. *Journal of Biblical Literature*, *51*, 1-12.

Eastwood, C. (1963). *The royal priesthood of the faithful: An investigation of the doctrine from biblical times to the reformation.* Minneapolis, MN: Augsburg.

Edgerton, R. B. (1992 ) *Sick societies: Challenging the myth of primitive harmony*. New York: The Free Press.

Edwards, L. P. (1927/1970). *The natural history of revolution.* Chicago: University of Chicago Press.

Elliott, N. (2004). The apostle Paul's self-presentation as anti-imperital performance. In R. Horsley (Ed.), *Paul and the Roman Imperial Order* (pp. 67-88). Harrisburg, PA: Trinity Press International.

Ellul, J. (1986). *The subversion of Christianity.* Grand Rapids: Eerdmans.

Engberg-Pedersen, T. (2003). Paul, virtues, and vices. In J. P. Sampley (Ed.), *Paul in the Greco-Roman world: A handbook* (pp. 608-634). New York: Continuum.

Ferguson, E. (2003). *Backgrounds of early Christianity* (3rd ed.). Grand Rapids, MI: Eerdmans.

Fernando, A. C. (2009). *Business ethics: An Indian perspective.* Chennai: Pearson Education South Asia.

Filson, F. V. (1941). The Christian teacher in the first century. *Journal of Biblical Literature*, *60*, 317-28.

Fiore, B. (2003). Paul, exemplification, and imitation. In J. P. Sampley (Ed.), *Paul in the Greco-Roman world: A handbook* (pp. 228-257). New York: Continuum.

Fitzmyer, J. A. (1989). *Paul and his theology: A brief sketch* (2nd ed.). Englewood Cliffs, NJ: Prentice Hall.

Frawley, D. (Vamadeva Shastri). (2001). *Hinduism and the clash of civilizations.* New Delhi, India: Voice of India.

Fung, R. Y. K. (1993). Body of Christ. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.), *Dictionary of Paul and his letters* (pp. 76-82). Downers Grove, IL: InterVarsity.

Furnish, V. P. (1968). *Theology and ethics in Paul.* Nashville, TN: Abingdon.

Furnish, V. P. (1985). Christians and the governing powers. In *The moral teaching of Paul: Selected issues* (pp. 115-139). Nashville, TN: Abingdon Press.

Gallay, A. (2003). *The Indian slave trade: The rise of the English empire in the American south, 1660-117.* New Haven: Yale University Press.

Geisler, W. (2008). *Rapidly advancing disciples (RAD).* Allahabad: University Institute.

Gerhardsson, B. (1961). Jewish education in the time of Jesus. In *Memory and manuscript* (pp. 85-92). Copenhagen, Netherlands: Ejnar Monksgaard.

Gifford, P. (Ed.). (1995) *The Christian churches and the democratisation of Africa.* Leiden, Netherlands: E. J. Brill.

Gladwell, M. (2000). *The tipping point: How little things can make a big difference*. Boston, MA: Little, Brown & Company.

Glasser, A. F. (2003). *Announcing the kingdom: The story of God's mission in the Bible.* Grand Rapids, MI: Baker Academic.

Gooch, P. W. (1996). *Reflections on Jesus and Socrates: Word and silence.* New Haven, CT: Yale University Press.

Goodman, M. (1994). *Mission and conversion: Proselytizing in the religious history of the Roman Empire.* Oxford, UK: Oxford University Press.

Goppelt, L. (1982). *Typos: The typological interpretation of the Old Testament in the New*. Grand Rapids, MI: Eerdmans.

Gordon, R. (1990). The veil of power: Emperors, sacrificers and benefactors. In M. Beard & J. North (Eds.), *Pagan priests: Religion and power in the ancient world* (pp. 199-231). London: Duckworth.

Grant, G. (1995). *The Micah mandate.* Chicago: Moody.

Gray, P. S., Williamson, J. B., Karp, D. A., & Dalphi, J. R. (Eds.). (2007). *The research imagination: An introduction to qualitative and quantative methods.* Cambridge: Cambridge University Press.

Greeley, A. (1985). *The unsecular man* (2nd ed.). New York: Macmillan.

Green, M. (1991). *Exposing the prince of darkness*. Ann Arbor, MI: Servant.

Green, M. (2004). *Evangelism in the early church*. Grand Rapids, MI: Eerdmans.

Greer, R. A. (1995). Christ the victor and the victim. *Concordia Theological Quarterly*, *59*(1-2), 1-30.

Grossman, D. (1996). *On killing: The psychological cost of learning to kill in war and society*. Boston, MA: Little, Brown and Company.

Gupta, D. (2004). *Ethics incorporated: Top priority and bottom line.* New Delhi: HarperCollins India.

Guthrie, D. (1990). *New Testament introduction* (Rev. ed.). Downers Grove, IL: InterVarsity Press.

Hall, D. J. (2000). Confessing Christ in a post-christendom context. *Ecumenical Review*, *52,* 410-417.

Hallesby, O. (1951). *Conscience*. London: InterVarsity Press.

Hanke, L. (1970). *Aristotle and the American Indians*. Bloomington, IN: Indiana University Press.

Hanke, L. (1994). *All mankind is one: A study of the disputation between Bartolome de las Casas and Juan Gines* de *Sepulveda in 1550 on the religious and intellectual capacity of American Indians*. De Kalb, IL: Northern Illinois University Press.

Harnack, A. 1928/1995. The Old Testament in the Pauline letters and in the Pauline churches (G. S. Rosner & B. S. Rosner, Trans.). In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 27-49). Grand Rapids, MI: Eerdmans.

Harris, M. J. (1991). *Colossians and Philemon: Exegetical guide to the Greek New Testament.* Grand Rapids, MI: Eerdmans.

Harrison, L. (2000). *Underdevelopment is a state of mind: The Latin American case*. Lanham, MD: Madison Books with Center for International Affairs, Harvard University and University Press of America.

Harrison, L., & Huntington, L. (Eds.). (2000). *Culture matters: How values shape human progress.* New York: Basic Books.

Hartmann, L. 1987/1995. Code and context: A few reflections on the parænesis of Colossians 3:6-4:1. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 177-91). Grand Rapids, MI: Eerdmans.

Hatch, E. (1974). *Theories of man and culture.* New York: Columbia University Press.

Hatch, E. (1983). *Culture and morality: The relativity of values in anthropology.* New York: Columbia University Press.

Hays, R. B. (1996). *The moral vision of the New Testament: A contemporary introduction to New Testament ethics.* San Francisco: HarperSanFrancisco.

Heffern, A. D. (1922). *Apology and polemic in the New Testament: The Bolen lectures, 1915.* New York: Macmillan.

Hefner, R. W. (Ed.). (1993). *Conversion to Christianity.* Berkeley: University of California Press.

Hellholm, D., Moxnes, H., & Seim, T. K. (1995). *Mighty minorities? Minorities in early Christianity-positions and strategies.* Oslo, Norway: Scandinavian University Press.

Henry, C. F. H. (1984). Image of God (pp. 545-48). *Evangelical dictionary of theology.* Grand Rapids, MI: Baker.

Hiebert, P. (2008). *Transforming worldviews: An anthropological understanding of how people change.* Grand Rapids, MI: Baker Academic.

Hoekema, A. A. (1986). *Created in God's image.* Grand Rapids, MI: Eerdmans.

Hoffer, E. (1951). *The true believer: Thoughts on the nature of mass movements*. New York: Mentor.

Houlden, J. L. (1977). *Paul's letters from prison: Philippians, Colossians, Philemon, and Ephesians.* Philadelphia: Westminster.

Howard, V. (1997). *The evangelical war against slavery and caste: The life and times of John G. Fee.* Selinsgrove, KY: Susquehanna *University* Press.

Hughes, P. E. (1989). *The true image: The origin and destiny of man in Christ.* Grand Rapids, MI: Eerdmans.

Humphrey, J. E. (1993). *The form of godliness: Christian life in biblical and theological perspective*. San Francisco, CA: JEH.

Huntington, S. P. (1996). *The clash of civilizations and the remaking of the world order.* New York: Simon & Schuster.

Huntington, S. P. (1996a). The west: Unique, not universal. *Foreign Affairs*, *75*(6), 28-46.

Hurtado, L. W. (1988). *One God, One Lord: Early Christian devotion and ancient Jewish monotheism*. London: SCM.

Hurtado, L. W. (2000). *At the origins of Christian worship: The context and character of earliest Christian worship.* Grand Rapids, MI: Eerdmans.

Iannaccone, L. R. (1994). Why strict churches are strong. *American Journal of Sociology, 99*, 1180-1211.

Ilaiah, K. (2001). *God as political philosopher: Buddha's challenge to Brahminism.* Kolkata, India: Samya.

Inchausti, R. (2005). *Subversive orthodoxy: Outlaws, revolutionaries, and other Christians in disguise.* Grand Rapids, MI: Brazos Press.

Issler, K. (2001). Theological foundations of Christian education. In M. J. Anthony (Ed.), *Introducing Christian education: Foundations for the twenty-first century* (pp. 35-44). Grand Rapids, MI: Baker Academic.

Issler, K., & Habermas, R. (1998). *How we learn: A Christian teacher's guide to educational psychology.* Grand Rapids: Baker.

Jacobs, A. (2008). *Original sin: A cultural history.* New York: HarperOne.

Jaspers, K. (1951). *The origin and goal of history.* New Haven: Yale University Press.

Jenkins, P. (2002). *The next christendom: The coming of global Christianity.* Oxford: Oxford University Press.

Jenkins, P. (2006). *The new faces of Christianity: Believing the Bible in the global south.* New York: Oxford University Press.

Jeremias, J. (1971). *New Testament theology.* London: SCM.

Jones, H. (1997). *Mutiny on the Amistad: The saga of a slave revolt and its impact on American abolition, law, and diplomacy.* New York: Oxford University Press.

Joshi, K. (2006). Buddhism, Hinduism, Islam, and Sikhism in America: The impact of world religions. In C. Lippy (Ed.), *Faith in America: Changes, challenges, new directions* (pp. 107-128). Boulder, CO: Greenwood.

Kelley, D. (1995). *Why conservative churches are growing: A study in sociology of religion.* Mercer, GA: Mercer University Press.

Kelly, J. N. D. (1969). *A commentary on the Epistle of Peter and Jude*. London: Adam & Charles Black.

Knust, J. W. (2004). Paul and the politics of virtue and vice. In R. Horsley (Ed.), *Paul and the Roman Imperial Order* (pp. 155-174). Harrisburg, PA: Trinity Press International.

Krentz, E. (2003). Paul, games, and the military. In J. P. Sampley (Ed.), *Paul in the Greco-Roman world: A handbook* (pp. 344-383). New York: Continuum, 2003.

Kuhn, T. (1977). *The essential tension.* Chicago: University of Chicago Press.

Kuhn, T. (1996). *The structure of scientific revolutions* (3rd ed.). Chicago: University of Chicago Press.

Küng, H. (1998). *A global ethic and global responsibilities: Two declarations.* New York: InterAction Council of the United Nations.

Küng, H. (2005). *Global ethic and human responsibilities.* The Laughlin Lectures. Santa Clara, CA: Santa Clara University.

Küng, H., & Ching, J. (1989). *Christianity and Chinese religions.* New York: Doubleday.

Kurz, W. S. (1985). Kenotic imitation of Paul and Christ. In F. Segovia (Ed.), *Discipleship in the New Testament* (pp. 103-26). Philadelphia: Fortress.

Lacey, W. K. (1989). *The family in classical Greece.* Ithaca: Cornell University Press.

Leivestad, R. (1954). *Christ the conqueror: Ideas of conflict and victory in the New Testament.* New York: Macmillan.

Lenski, G., Nolan, P., & Lenski, J. (Eds.). (2005). *Human societies: An introduction to macrosociology* (10th ed.). Boulder, CO: Paradigm Birkenkamp.

Lévi-Strauss, C. (1966). *The savage mind.* Chicago: University of Chicago Press.

Lewin, K. (1958). Group decision and social change. In E. Maccoby, T. Newcomb, & E. Hartley (Eds.), *Readings in social psychology* (pp. 197-211). New York: Holt.

Lewin, K. (1997). *Field theory in social science: Selected theoretical papers*. Washington, DC: American Psychological Association. (Original work published 1951)

Lille, W. (1961). *Studies in New Testament ethics.* Edinburgh, Scotland: Oliver and Boyd.

Lincoln, A. T. (1990). *Word biblical commentary 42: Ephesians*. Dallas: Word.

Lincoln, A. T., & Wedderburn, A. J. M. (1993). *The theology of the later Pauline letters*. Cambridge: Cambridge University Press.

Linton, R. (1952). Universal ethical principles: An anthropological view. In R. N. Anshen (Ed.), *Moral principles in action: Man's ethical imperative.* New York: Harper.

Lloyd, B., & Gay, J. (Eds.). (1981). *Universals of human thought: Some African evidence.* Cambridge: Cambridge University Press.

Lofthouse, W. F. (1953-54). Imitatio Christi. *Expositor Times*, *65*, 338-42.

Lohse, E. (1980/1995). The church in everyday life. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 251-65). Grand Rapids, MI: Eerdmans.

Lonner, W. J. (1980). The search for psychological universals. In H. Triandis & W. Lambert (Eds.), *Handbook of cross-cultural psychology* (Vol. 1, pp. 143-204). Boston: Allyn and Bacon.

Lucas, R. C. (1980). *The message of Colossians and Philemon*. The Bible Speaks Today. Leicester: InterVarsity.

Lynham, S. A. (2002). The general method of theory-building research in applied disciplines. *Advances in Developing Human Resources*, *4*(3), 221-241.

MacDonald, M. (2000). *Colossians and Ephesians.* Collegeville, MN: Michael Glazier and Liturgical Press.

MacLeod, D. (1971). Paul's use of the term 'the old man.' *The Banner of Truth*, *92*, 13-19.

Macquarrie, J. (1999). *Mediators between human and divine: From Moses to Muhammad.* New York: Continuum.

Madan, T. N. (2006). *Images of the world: Essays on religion, secularism and culture.* New Delhi: Oxford University Press.

Marett, R. R. (1932). *Faith, hope, and charity in primitive religion.* New York: Macmillan.

Marett, R. R. (1933). *Sacraments of simple folk.* Oxford: Clarenden Press.

Marshall, R. (1991). Power in the name of Jesus. *Review of African Political Economy*, *52*, 21-37.

Martin, D. B. (1990). *Slavery as salvation: The metaphor of slavery in Pauline Christianity.* New Haven, CT: Yale University Press.

Martin, D. L. (1996). *Household conversion narratives in Acts: Pattern and interpretation.* Sheffield: Sheffield Academic Press.

Martin, E. (1993). *Colossians and Philemon*. Believers Church Bible Commentary. Scottsdale, AZ: Herald.

Martin, R. P. (1981). *Colossians and Philemon*. The New Century Bible Commentary. London: Marshall, Morgan, & Scott.

McAlpine, T. H. (1991). *Facing the powers*. Pasadena: MARC.

McEleney, N. J. (1974). The vise lists of the pastoral epistles. *Catholic Biblical Quarterly*, *36*, 203-219.

McGrath, A. E. (2001). *Christian theology: An introduction* (3rd ed.). Oxford: Blackwell.

McKinney, J. (1999). *Music in early Christian literature.* Cambridge Readings in the Literature of Music Series. Cambridge: Cambridge University Press.

McKnight, S. (1991). *A light among the Gentiles: Jewish missionary activity in the second temple period.* Minneapolis, MN: Fortress.

McRay, J. (2003). *Paul: His life and teaching*. Grand Rapids, MI: Baker Academic.

Meeks, W. A. (1983). *The first urban Christians: The social world of the Apostle Paul.* New Haven, CT: Yale University Press.

Meeks, W. A. (1986). *The moral world of the first Christians*. Philadelphia, PA: Westminster.

Meeks, W. A. (1990). The circle of reference in Pauline morality. In D. L. Balch, E. Ferguson, & V. Meeks (Eds.), *Greeks, Romans, and Christians: Essays in honor of Abraham J. Malherbe* (pp. 305-17). Minneapolis, MN: Fortress.

Meeks, W. A. (1993). *The origins of Christian morality: The first two centuries.* New Haven, CT: Yale University Press.

Middleton, P. (2006). *Radical martyrdom and cosmic conflict in early Christianity.* Edinburgh: T & T Clark.

Mills, C. W. (1959). *The sociological imagination.* Oxford: Oxford University Press.

Mitton, C. L. (1964, May). Threefoldness in the teaching of Jesus. *The Expository Times*, *75*(8), 228-30.

Mitton, C. L. (1981). *Ephesians*. The New Century Bible Commentary. London: Marshall, Morgan, & Scott.

Moo, D. J. (2008). *The letters to the Colossians and to Philemon.* Nottingham: Apollos.

Morrison, K. F. (1982). *The mimetic tradition of reform in the west.* Princeton, NJ: Princeton University Press.

Morse, R., & Flanigan, S. (2008). *How we calculate the rankings*. Retrieved from http://www.usnews.com/articles/education/best-colleges/2008/08/21/how-we-calculate-the-rankings.html

Moule, C. F. D. (1957). *The epistles of Paul the Apostle to the Colossians and to Philemon.* Cambridge: Cambridge University Press.

Mounce, W. D. (2000). *Word biblical commentary: Pastoral epistles*, *46*. Nashville, TN: Nelson.

Mukhopadhyay, N. P. (2004). *Ancient Indian education: A plea for reintroduction to arrest the social decadence of modern times.* New Delhi, India: Shipra.

Mungékar, B., & Rathore, A. S. (Eds.). (2007). *Buddhism and the contemporary world: An Ambedkarian perspective.* Dr. Ambedkar Institute of Social and Economic Change. New Delhi, India: Bookwell.

Murdock, G. P. (1945). The common denominators of cultures. In R. Linton (Ed.), *The science of man in the world crisis* (pp. 123-42). New York: Columbia University Press.

Naugle, D. K. (2002). *Worldview: The history of a concept.* Cambridge, UK: Eerdmans.

Navone, J. (1996). *Toward a theology of beauty.* Collegeville: Liturgical Press.

Neill, S. (1970). *Christian faith and other faiths.* Oxford, UK: Oxford University Press.

Nelson, R. H. (2001). *Economics as religion: From Samuelson to Chicago and beyond.* University Park, PA: Pennsylvania State University Press.

Newman, C. C. (1997). God. In R. P. Martin & P. H. Davids (Eds.), *Dictionary of the later New Testament and its development* (pp. 412-31). Downers Grove, IL: InterVarsity.

Niebuhr, H. R. (1960). *Radical monotheism and Western culture*. New York: Harper and Row.

O'Brien, P. (1982). *Word biblical commentary 44: Colossians-Philemon*. Dallas, TX: Word.

O'Brien, P. (1993). Church. In G. F. Hawthorne, R. P. Martin, & D. G. Reid (Eds.), *Dictionary of Paul and his letters* (pp. 126-128). Downers Grove, IL: InterVarsity.

Old, H. O. (1998). The preaching of Christ and the apostles. In *The reading and preaching of the Scriptures in the worship of the Christian church I: The Biblical period* (pp. 111-250). Grand Rapids, MI: Eerdmans.

Osiek, C., & Balch, D. L. (1997). *Families in the New Testament world: Households and house churches*. Louisville, KY: Westminster.

Pager, J. C. (1996). Jewish proselytism at the time of Christian origins: Chimera or reality?' *Journal for the Study of the New Testament, 62*, 65-102.

Parrinder, G. (1977). *Jesus in the Qur'an.* New York: Oxford University Press.

Parrinder, G. (1982). *Avatar and incarnation: A comparison of Indian and Christian beliefs.* New York: Oxford University Press.

Parry, L. (2000). Transcending national boundaries: Hilda Taba and the 'new social studies' in Australia, 1969 to 1981. *Social Studies*, *91*, 69-78.

Parsons, M. (1988/1995). Being precedes act: Indicative and imperative in Paul's writing. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 217-47). Grand Rapids, MI: Eerdmans.

Pazmiño, R. W. (2008). *Foundational issues in Christian education: An introduction in evangelical perspective* (2nd ed.). Grand Rapids, MI: Baker.

Pelikan, J. (2003). *Jesus through the centuries: His place in the history of culture.* New Haven: Yale University Press.

Perdue, L. G. (1975). Paraenesis and the Epistle of James. *Zeitschrift für die Neutestamentliche Wissenschaft*, *72*, 241-56.

Peyrefitte, A. (1985). *The trouble with France.* New York: New York University Press.

Phillips, J. (2002). *Exploring Colossians and Philemon: An expository commentary.* Grand Rapids, MI: Kregel.

Phipps, W. E. (1996). *Muhammad and Jesus.* New York: Continuum.

Phiri, I. (1999). Why African churches preach politics. *Journal of Church and State*, *41*, 323-47.

Pierce, C. A. (1955). *Conscience in the New Testament.* Studies in Biblical Theology 15. London: SCM.

Pilch, J. J., & Malina, B. J. (Eds.). (1993). *Biblical social values and their meaning*. Peabody, MA: Hendrickson.

Pinkney, R. (2004). *Democracy in the third world* (2nd ed.). New Delhi, India: Viva.

Pohill, J. B. (1992). *The new American commentary, Acts*. Nashville, TN: Broadman.

Pohill, J. B. (1999). *Paul and his letters.* Nashville, TN: Broadman & Holman.

Pokorný, P. (1991). *Colossians: A commentary*. Peabody, MA: Hendrickson.

Quasten, J. (1983). *Music and worship in pagan and Christian antiquity.* Washington, DC: National Association of Pastoral Musicians.

Quinn, J. D., &. Wacker, W. C. (2000). *The first and second letters to Timothy*. Eerdmans Critical Commentary. Grand Rapids, MI: Eerdmans.

Rachlin, H. (2000). *Jumbo's hide, Elvis' ride, and the tooth of the Buddha.* New York: Henry Holt and Company.

Rae, S. B. (2000). *Moral choices: An introduction to ethics* (2nd ed.). Grand Rapids, MI: Zondervan.

Rakhe, S. M. (1992). *Education in ancient India.* New Delhi, India: Sri Satguru.

Ramachandra, V. (1996). The violence of idols (pp. 106-135). In *Gods that fail: Modern idolatry and Christian mission.* Carlisle, UK: Paternoster.

Rambo, L. R. (1993). *Understanding religious conversion.* New Haven, CT: Yale University Press.

Ramsaran, R. A. (2004). Resisting imperial domination and influence: Paul's apocalyptic rhetoric in 1 Corinthians. In R. Horsley (Ed.), *Paul and the Roman Imperial Order* (pp. 89-102). Harrisburg, PA: Trinity Press International.

Reid, D. G. (1982). *The Christus Victor motif in Paul's theology*. Unpublished doctoral dissertation, Fuller Theological Seminary, Pasadena, CA.

Reumann, J. N. P. (1968). Jesus the steward: An overlooked theme in christology. In F. L. Cross (Ed.), *Studia Evangelica 512* (pp. 21-29). Berlin, Germany: Akademie-Verlag.

Reyes, A. (2009). *El Patrón Universal de Discipulado: A Report on Oikoscode Replication.* Dallas: Buckner International.

Reymond, R. L. (2000). *Paul missionary theologian: A survey of his missionary labours and theology.* Rossshire, UK: Mentor.

Reynolds, P. D. (1971). *A primer in theory construction.* Indianapolis: Bobbs-Merril.

Richards, E. R. (2004). *Paul and first-century letter writing: Secretaries, composition and collection.* Downers Grove, IL: InterVarsity Press.

Richardson, A. (1958). *An introduction to the theology of the New Testament.* London: Harper & Row.

Riesner, R. (1991). Jesus as preacher and teacher. In H. Wansbrough (Ed.), *Jesus and the oral gospel tradition.* Sheffield: Journal for the Study of the Old Testament.

Riesner, R. (1998). *Paul's early period: Chronology, mission strategy, theology.* Grand Rapids, MI: Eerdmans.

Rogers, E. M. (1995). *Diffusion of innovations* (4th ed.). New York: Free Press.

Root, J. (2001). Evangelism and discipleship. In M. J. Anthony (Ed.), *Introducing Christian education: Foundations for the twenty-first century* (pp. 53-59). Grand Rapids, MI: Baker Academic.

Rosner, B. S. (1995). That pattern of teaching: Issues and essays in Pauline ethics. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 1-26). Grand Rapids, MI: Eerdmans.

Rosner, B. S. (2003). Paul's ethics. In J. D. G. Dunn (Ed.), *The Cambridge Companion to St. Paul* (pp. 212-23). Cambridge: Cambridge University Press.

Rosner, B. S. (Ed.). (1995). *Understanding Paul's ethics: Twentieth-century approaches*. Grand Rapids, MI: Eerdmans.

Ruland, V. (2002). *Conscience across borders: An ethics of global rights and religious pluralism.* San Francisco: University of San Francisco Association of Jesuit University Presses.

Sachs, C. (1944). *The rise of music in the ancient world east and west.* London: Dent.

Sampley, P. (1971). *And the two shall become one flesh: A study of traditions in Ephesians 5:21-33*. Cambridge: Cambridge University Press.

Sanders, J. T. (1975). *Ethics in the New Testament* (pp. 68-81). Philadelphia, PA: Fortress Press.

Schmidt, A. (2001). *Under the influence: How Christianity transformed civilization.* New York: HarperCollins.

Schnabel, E. J. (1992/1995). How Paul developed his ethics. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 267-297). Grand Rapids: Eerdmans.

Schnabel, E. J. (2008). *Paul the missionary: Realities, strategies and methods.* Downers Grove, IL: IVP Academic.

Schnackenburg, R. (1965). *The moral teaching of the New Testament* (pp. 268-277). New York: Seabury Press.

Schrage, W. (1960/1995). The formal ethical interpretation of Pauline parænesis. In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 301-35). Grand Rapids, MI: Eerdmans.

Schroeder, D. (1976). Lists, Ethical. In *Interpreter's dictionary of the Bible*, s*upplementary* (pp. 546-47). Nashville: Abingdon.

Schweizer, E. (1979). Traditional ethical patterns in the Pauline and post-Pauline letters and their development (lists of vices and house-tables). In E. Best & R. M. L. Wilson (Eds.), *Text and interpretation* (pp. 195-209). Cambridge: Cambridge University.

Scott, C. A. A. (1932). *Christianity according to St. Paul*. Cambridge: Cambridge University Press.

Seeberg, A. (1903/1995). Moral teaching: The existence and contents of "the ways." In B. S. Rosner (Ed.), *Understanding Paul's ethics: Twentieth-century approaches* (pp. 155-76). Grand Rapids: Eerdmans.

Segal, R. (2001). *Islam's black slaves: The other black diaspora.* New York: Farrar, Staus & Giroux.

Selwyn, E. G. (1946). *The first epistle of St. Peter* (2nd ed.). London: Macmillan & Company.

Sen, A. (2009). *The idea of justice.* Cambridge: Harvard University Press.

Sergeant, C. (2008). *Models for ministry.* Singapore: Global Resources.

Singer, P. (2004). *One world: The ethics of globalization* (2nd ed.). New Haven: Yale University Press.

Sinha, D. (1997). Indigenizing psychology. In J. Berry et al. (Eds.), *Handbook of cross-cultural psychology* (Vol. 1, pp. 129-169). Boston: Allyn & Bacon.

Spiro, M. E. (1994). *Culture and human nature*. New Brunswick: Transactions Publishers.

Stark, R. (1996). *The rise of Christianity: A sociologist reconsiders history.* Princeton, NJ: Princeton University Press.

Stark, R. (2001). *One true God: Historical consequences of monotheism.* Princeton: Princeton University Press.

Stark, R. (2008). *Discovering God: The origins of the great religions and the evolution of belief.* San Francisco: HarperOne.

Stassen, G. H., & Gushee, D. P. (2003). *Kingdom ethics: Following Jesus in contemporary context*. Downers Grove, IL: InterVarsity.

Stein, R. (1989). The argument of Romans 13:1-7. *Novum Testamentum*, *31*, 325-43.

Stenschke, C. (1999). *Luke's portrait of gentiles prior to their coming to faith.* WUNT 2.108. Tubingen: Mohr Siebeck.

Stewart, J. S. (1978). The teaching method of Jesus. In *The life and teaching of Jesus Christ* (pp. 77-85). Nashville, TN: Abingdon.

Strong, J. S. (2004). *Relics of the Buddha.* Princeton: Princeton University Press.

Suggs, M. J. (1972). The Christian two ways tradition: Its antiquity, form and function. In D. Aune (Ed.), *Studies in New Testament and early Christian literature* (pp. 60-74). Leiden: E. J. Brill.

Sztompka, P. (1994). *The sociology of social change*. Oxford: Blackwell.

Tannehill, R. C. (1967). *Dying and rising with Christ*. Berlin: Töpelmann.

Tate, J. (1928). Imitation in Plato's *Republic. Catholic Quarterly*, *26*, 16-23.

Taylor, C. (2007). *A secular age.* Cambridge, MA: Belknap Press of Harvard University Press.

Taylor, N. (2001). Spiritual formation: Nurturing spiritual vitality. In M. J. Anthony (Ed.), *Introducing Christian education: Foundations for the twenty-first century* (pp. 91-98). Grand Rapids, MI: Baker Academic.

Thompson, M. (2000). The missionary apostle and modern systematic affirmation. In P. Bolt & M. Thompson (Eds.), *The gospel to the nations: Perspectives on Paul's mission* (pp. 365-382). Leicester, UK: Apollos.

Thompson, M. (2005). *Colossians and Philemon.* Cambridge, UK: Eerdmans.

Thornton, J. (1998). *Aftica and Africans in the making of the Atlantic world: 1400-1800.* Cambridge: Cambridge University Press.

Tinsley, E. H. (1960). *The imitation of God in Christ: An essay on the biblical basis of Christian spirituality.* London: SCM Press.

Towner, P. H. (1990). *The goal of our instruction: The structure of theology and ethics in the pastoral epistles*. Sheffield: Sheffield Academic.

Tupper, G. (2008). *Tree of life: Training manual.* Bangalore: South Asia Publications.

Wall, R. W. (1993). *Colossians and Philemon*. The IVP New Testament Commentaries. Downers Grove, IL: InterVarsity Press.

Wallace, A. F. C. (1956). Revitalization movements. *American Anthropologist*, *58*, 264-281.

Walsh, M. (1986). *Roots of Christianity*. London: Grafton.

Weber, M. (1958). *The religion of India: Hinduism and Buddhism.* Glencoe, IL: Free Press.

Weber, M. (2003). *The Protestant ethic and the spirit of capitalism.* Mineola, NY: Dover.

Weick, K. C. (1989). Theory construction as disciplined imagination. *Academy of Management Review*, *14*, 516-31.

Weizsäcker, C. (1897). *The apostolic age of the Christian church*. Oxford: Williams and Norgate.

Wenham, D. (1995). *Paul: Follower of Jesus or founder of Christianity?* Grand Rapids: Eerdmans.

Wenham, D. (2002). *Paul and Jesus: The true story*. Cambridge: Eerdmans.

Whale, J. S. (1960). *Victor and victim.* Cambridge: Cambridge University Press.

White, W. L. (1969). *The image of man in C. S. Lewis.* Nashville: Abingdon.

Whiteley, D. E. H. (1974). *The theology of St. Paul* (2nd ed.). Oxford: Basil Blackwell.

Wild, R. A. (1984) The warrior and the prisoner: Some reflections on Ephesians 6:10-20. *Catholic Biblical Quarterly*, *46*, 284-98.

Wilder, A. N. (1954). Kerygma, eschatology, and social ethics. In W. D. Davies & D. Daube (Eds.), *The background of the New Testament and its eschatology*. Cambridge: Cambridge University Press.

Wilkie, W. (2001). *One with the Father: An experience and an analysis.* Harrison, MI: Netscope.

Wilkie, W. (2008). *One with the Father: The book of John chapters 12-17.* Harrison, MI: Spiritual Benchmarks.

Wilson, E. O. (1998). *Consilience: The unity of knowledge.* New York: Knopf.

Wilson, J. Q. (1993). *The moral sense.* New York: Free Press.

Wilson, J. R. (1998). *Gospel virtues: Practicing faith, hope and love in uncertain times*. Downers Grove: InterVarsity.

Wilson, M. R. (1989). *Our father Abraham: Jewish roots of the Christian faith.* Grand Rapids: Eerdmans.

Wink, W. (1992). *Engaging the powers: Discernment and resistance in a world of domination.* Minneapolis: Augsburg Fortress.

Winter, B. W. (Ed.). (1992). *Social networks in the early Christian environment: Issues and methods for social history*. Semeia 56. Atlanta, GA: Scholars.

Witherington, B., III. (1994). *Paul's narrative thought world: The tapestry of tragedy and triumph*. Louisville, KY: Westminster John Knox.

Witherington, B., III. (1998). *The Paul quest: The renewed search for the Jew of Tarsus.* Downers Grove, IL: InterVarsity.

Witherington, B., III. (2007). *The letters to Philemon, the Colossians, and the Ephesians: A socio-rhetorical commentary on the captivity epistles.* Cambridge, UK: Eerdmans.

Wolf, T. (1998). *Human universals: An analysis of the writings of American anthropologists Elvin Hatch and Robert B. Edgerton, 1970-1995*. Academic Convocation. San Francisco: Kim School of Intercultural Studies.

Wolf, T. (2000a). *History as oikonomia: A course on the global community.* Bonn, Germany: Kim School of Intercultural Studies.

Wolf, T. (2000b). *Individual development plan: A synthesis interpretation for the Ph.D. Leadership, Andrews University.* San Francisco: Global Leadership Notebook.

Wolf, T. (2000c). *Future horizons: An address to international professionals*. San Francisco: Global Spectrum.

Wolf, T. (2001, Fall). It's an oikos world: Connexity, conversation and transformational change in the global world. *Oikos Worldviews Bulletin*, *1*(2), 1-7.

Wolf, T. (2002). *The Hindu worldview: Indic tradition as the only lasting solution to human problems*. Chiang Mai: University Institute.

Wolf, T. (2003a, Fall). At the gates of Tarsus: Monuments to cultural presuppositions. *Oikos Worldviews Bulletin*, *3*(2), 36-40.

Wolf, T. (2003b). *The universal disciple pattern.* Chiang Mai, Thailand: University Institute.Wolf, T. (2005). *Community development: Yesterday, today, and tomorrow.* Riverside: California Baptist University.

Wolf, T. (2006, Spring). GlobalShift: The new history vectors. A Lecture in the Distinguished Speakers 2006, School of Business, University of Mary Hardin Baylor. *Oikos Worldviews Bulletin*, *6*(1), 17-27.

Wolf, T. (2007a). Buddhism in the 21st century: Three challenges. In B. Mungékar, & A. S. Rathore (Eds.), *Buddhism and the contemporary world: An Ambedkarian perspective* (pp. 29-48). New Delhi: Dr. Ambedkar Institute of Social and Economic Change, Bookwell.

Wolf, T. (2007b, April). Progress-prone and progress-resistant cultures: Worldview issues and the Baliraja proposal of Mahatma Phule. *Journal of Contemporary Social Work*, *1*, 1-52.

Wolf, T. (2008a). *India progress prone: The Baliraja proposal of Mahatma Phule* (2<sup>nd</sup> ed.). New Delhi: University Institute.

Wolf, T. (2008b, November 11). *Leaders, ideas, and social change: A case study from India.* Current Issues in Leadership Guest Lectureship, Azusa, CA: Azusa Pacific University.

Wolf, T. (2008c). *ParadigmShifting: A brief note on Betty Wallace and an educational paradigm shift*. Accessed at http://www.universityinstitute.in/images/paradigmshifting.pdf

Wolf, T. (2008d, March 31). *Progress-prone and progress-resistant cultures*. An Invited Lecture for faculty and students, American University in Dubai, United Arab Emirates.

Wolf, T. (2009a). *Progress-prone and progress-resistant societies: Mariano Grondona's "Cultural typology of economic development."* A paper for ICICI Centre for Elementary Education of India. New Delhi: Worldviews in Indian Education Proposal.

Wolf, T. (2009b). The Mahayana Moment: Tipping Point Buddhism. In B. Mungékar (Ed.), *Buddhism and the 21<sup>st</sup> century* (pp. 70-98). Commemoration volume of the 2550<sup>th</sup> anniversary of the mahaparinirvana of the Lord Buddha. New Delhi: Government of India and Nava Nalanda Mahavihara University.

Wolf, T. A. (1975). *Comparative religions: A course on worldviews.* Los Angeles: Urban Training Institute and Montebello Unified School District Adult Education.

Wolf, T. A. (1980). Oikos evangelism: Key to the future. In R. Neighbour Jr. (Compiler), *Future church* (pp. 153-176). Nashville: Broadman.

Zaas, P. (1988). Catalogues and context: 1 Corinthians 5 and 6. *New Testament Studies*, *34*, 622-29.

**Thom Wolf**
**S 126 Greater Kailash 1**
**New Delhi, India 110048**

## EDUCATION

| | | |
|---|---|---|
| 2009 | Ph.D. Global Leadership Studies | Andrews University, MI |
| 1989 | D.Lit. Humanities | Grand Canyon University, AZ. |
| 1976 | M. A. Cross Cultural Studies | Fuller School of Intercultural Studies, CA |
| 1967 | B. A. Sociology | Baylor University, TX |

## PROFESSIONAL INVOLVEMENTS AND ASSOCIATIONS

| | |
|---|---|
| 2001–Present | International President and Professor of Global Studies, University Institute, New Delhi, India |
| 2009 | Life Member, Indian Sociological Association, India |
| | Professor of Sociology, Charleston Southern University, SC |
| 2008-Present | Contributing Editor, *Forward,* India's first Hindi-English news magazine, India |
| 2007 | Chair, International Practices of Buddhism Session: 2500 Year Anniversary of the Buddha's Mahaparinirvana, Bodh Gaya, India. Ministry of Culture, Government of India |
| 1995-2001 | Director and Professor of Global Studies, Kim School of Intercultural Studies, San Francisco, CA |
| 1995-1997 | Director, Urban Studies and Assistant Professor, M.A., Intercultural Studies (urban studies concentration), Biola University, CA |
| 1989-1995 | Director and Professor of Urban Studies, M.A., Urban Education, Los Angeles Field Site, Grand Canyon University, AZ |
| 1985-Present | President, Global Spectrum – the urban group, CA |
| 1980-1982 | Adjunct Professor, Cross-cultural Counseling, Graduate School, Azusa Pacific University, CA |
| 1978-1980 | Adjunct Professor, Community and Religious Studies, California Baptist University, CA |
| 1973-1998 | Director, Center for Community Counseling, Los Angeles, CA |
| 1969-1994 | Senior Pastor, The Church on Brady, Los Angeles, CA |

## INVITED LECTURES

| | |
|---|---|
| 2009 | International Literary Conference, Nagpur, India |
| | School of Business, University of Kashmir, India |
| | Canyon Institute for Advanced Studies, Arizona State University, USA |
| 2008 | American University of Dubai, United Arab Emirates |
| | Azusa Pacific University, USA |
| 2006 | Department of Sociology, Lucknow University, India |

School of Business, University of Mary Hardin Baylor, USA
2005    First International Conference on Buddhism in the 21st Century, India
1998    Swallen Lecture, Andrews University, USA
1995    Beijing Language and Culture University, Beijing, China

## PUBLICATIONS

2009    The Mahayana Moment: Tipping Point Buddhism. In Balchandra Mugekar (Ed.), *Buddhism and the 21st Century,* Government of India and Nava Nalanda Mahavihara University.

2008    *India Progress Prone: The Baliraja Proposal of Mahatma Phule* (English, Hindi, Marathi), University Institute.

2008    *Phule in His Own Words* (Coauthor, Sunil Sardar), University Institute.

2008    *Savitribai and India's Conversation on Education* (Coauthor, Suzana Andrade), University Institute.

2007    Three Challenges to Buddhism in the 21st Century. In Balchandra Mugekar (Ed.), *Buddhism and the Contemporary World,* Bookwell.

2006    Culture, Leadership, and Organizations: The GLOBE Study of 62 Societies. *The Journal of Applied Christian Leadership 1.1* Spring.

2001    Editor. *Most High God: An Anthropological Reader,* Wipf and Stock.

1997    Managing Editor. Alain Peyrefitte, *The Trouble with France,* New York University Press, authorized limited edition. University Institute.

1996    Editor. John Macionis, *Cities: An Abridgment of Sociology of Cities,* Wadsworth, authorized limited edition with bibliography update. University Institute.

1992    Managing Editor. Lawrence Harrison, *Underdevelopment is a State of Mind,* Madison Books, authorized limited edition. University Institute.

1992    Managing Editor. Thomas Szasz, *The Myth of Psychotherapy,* Oxford University Press, authorized limited edition. University Institute.