

## PHILIPPIANS 3, PARTICIPATION AND PAST VOICES

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**ISBL Berlin  
August 2017**

### ABSTRACT

While the New Perspective has offered much, with all its emphasis on participation there is a danger of missing the dynamic cruciform quality of the Pauline concept. It might also privilege an anthropocentric religious reading of the New Testament, rather than a theological one. Regarding the exegesis of Philippians 3:9-11 during the Reformation, Lutherans were very concerned about Christ making believers alive. Yet just as much as Protestant, in Catholic accounts (Salmeron) the emphasis is on suffering with a view to eschatological glorification. For these Lutherans too it is the power driving one forward, if not the glory; Catholics may believe in a *theologia crucis* for this present life.

### RÉSUMÉ

Alors que la *New Perspective* a offert beaucoup, avec tout son accent mis sur la participation, il y a un risque de manquer la qualité cruciforme dynamique du concept paulinien. Cela pourrait aussi privilégier une lecture religieuse anthropocentrique du Nouveau Testament, plutôt qu'une lecture théologique. En ce qui concerne l'exégèse de Philippiens 3,9-11 pendant la Réforme, les luthériens étaient très intéressés par le fait que le Christ rendait les croyants vivants. Pourtant, tout autant que chez les protestants, l'accent est mis, dans les récits catholiques (Salmeron), sur la souffrance en vue d'une glorification eschatologique. Pour ces luthériens aussi, c'est la puissance qui fait avancer, sinon la gloire ; les catholiques peuvent croire en une *theologia crucis* pour cette vie présente.

## INTRODUCTION: WELCOMING A CATHOLIC 'NEW PERSPECTIVE ON PAUL'

I will spend the first part of my response in part picking up on the issues raised by Gregory Tatum in his paper,<sup>1</sup> then providing short account of, as well as Luther himself on Galatians 2:19-20, some Reformation readings of Philippians 3: largely Lutheran, but also Catholic, to help consider what 'participation' might mean. I will conclude with a plea for Reformation or Early Modern exegesis to be neither fetishised nor ignored and will give a few examples of where New Testament scholars would do well to read the work of historians of exegesis.

According to Tatum's account:

For Paul, Justification by faith means living in the Spirit. (Rom 2:6-13: there are those who do observe the Torah) is interpreted as referring to Jews and Greeks in the Messiah indwelt by the *pneuma* of God. (*i.e. in an eschatological situation*) To live the Torah *kata pneuma* means by Christ living 'in me' – living it *kata sarka* by the *erga nomou* won't do. With a view somewhat in sympathy with that of N.T. Wright, one might affirm: 'Paul, as a good Pharisee, agrees with Hillel that Lev 19:17 sums up the whole Torah. Paul's view differs because of his participationist eschatology. Only love *kata pneuma* can lead to final justification.'<sup>2</sup>

At Rom 8:4 ('He thus condemned sin in the flesh, 4so that the righteous standard of the Law might be fulfilled in us, who do not live according to the flesh but according to the Spirit': κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί, 4ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα), 'Paul makes explicit that because of the sacrifice of the Messiah (cf. 2 Cor 5:21), the ordinance of the Torah (*to dikaiōma tou nomou*) is fulfilled in the lives, habits, and actions of the *pneumatikoi*.'<sup>3</sup> Thus Gentiles in Christ do not need to go back to *kata sarka* markers *i.e.* circumcision of the time when to be the people of God was an ethnic matter. 'The problem of the boundary markers is not their embeddedness is Jewish nationalism, but rather their embeddedness in pre-eschatological *sarx* (*pace* Dunn).'<sup>4</sup>

So far, all so very good. This is a Paul who offers a religion and not just a theology, in the sense of something living, in the sense one might add, that Calvin wrote the *Institutes of Christian Religion*. I am also sympathetic

<sup>1</sup> Gregory TATUM, 'A Participationist Eschatological Reading of Justification in Galatians, Philippians, and Romans', *RB* 125 (2018) 223-238.

<sup>2</sup> G. TATUM, 'A Participationist Eschatological Reading', 230.

<sup>3</sup> G. TATUM, 'A Participationist Eschatological Reading', 230.

<sup>4</sup> G. TATUM, 'A Participationist Eschatological Reading', 232.

to the objection to Volker Rabens's project: 'Participation is not opposed to relation, rather it is inherently relational and dynamic.' Indeed, "meta-physical" need not mean static.

Two points that gave me pause: the second will lead me into a discussion of the Reformation readings.

First, where Gregory Tatum writes: 'I have to admit that Paul does not answer such questions as "is the *pneuma* material or immaterial?", "how does the *pneuma* unite believers to the Messiah?", and "how does the Messiah relate to his Father?" To answer these properly theological questions, I would point to two millennia of sophisticated analysis and exposition of the Scriptural witness.'<sup>5</sup>

My comment: That is fine, but it could also be that this 'witness' should include other parts of Scripture, New Testament first, but also the discrete witness of the OT, as well as possibly Reformation theologies! And I'm not sure that any exegete, whether it be Aquinas or Calvin would have us read the tradition of exegesis without keeping at least one eye on the text of Paul's letters all the time. We shall come back to that.

Second, where he declares: 'Phil 3:10-11<sup>6</sup> describe this righteousness as participating [in] the Messiah's death and resurrection. The Torah is *pneumatikos* – inspired by the *pneuma* of God, manifesting the difference between righteousness and sin, capable of being observed by the lavish eschatological endowment of the divine *pneuma* on account of the *pistis christou* (the fidelity of the Messiah as participated by believers).'<sup>7</sup>

My comment: I have previously entered the lists to show how the patristic, nay pre-modern interpretation even where the Latin was *fides Christi* was 'faith in Christ'.<sup>8</sup> (cf. J.D.G. Dunn) But the wider issue concerns participating in death and resurrection – that is clearly *of* Christ. Often one thinks in terms of the Christian life as dying and rising in Christ, as denoted and inaugurated by the sacrament of baptism. And yet, is it not the case for Paul here. If one is to be picky it means the *power* of his resurrection and the fellowship or communion with the suffering of Christ.

<sup>5</sup> G. TATUM, 'A Participationist Eschatological Reading', 234-235, footnote 16.

<sup>6</sup> 9 και εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, 10 τοῦ γινῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ [τὴν] κοινωνίαν [τῶν] παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, 11 εἴ πως καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν.

<sup>7</sup> G. TATUM, 'A Participationist Eschatological Reading', 237.

<sup>8</sup> Mark W. ELLIOTT, 'Pistis Christou in the Church Fathers and Beyond', in Michael BIRD, Preston M. SPRINKLE (eds.), *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies* (Carlisle, UK: Paternoster, 2009), 277-290.

It isn't participating directly in the death and resurrection, at least not without some consideration. It is about participating in power. It is Pentecostal actualism rather than Christological realism.

#### CATHOLIC AND PROTESTANT PRESUPPOSITIONS

Perhaps underlying this reservation about how far Christians are 'in Christ in God' is a question of 'glass half full' versus 'glass half empty', with the Protestant voice seeming to sound a negative, hyper-Augustinian note, in that sense sharing a hyper-Augustinianism with some Jansenists. Protestants wonder about the weight or gravity of sin and the creatureliness of creatures. Are we really able to participate in the resurrection of Jesus? Is what the Spirit offers the same thing? Or is it rather a power in which we do not so much participate but simply know it (and him) somehow, with the possible or hoped-for full 'resurrection' something that is in future tense: 'I will (somehow) attain', as Paul puts it. Protestants hold on to the Augustinian eschatology that means that perseverance as well as baptism and faith are required. Paul needs to attain. The Christian life is less a downhill slalom in synchrony with Christ than it is a forced march through mud.

It might be good to consider the Protestant reservation about participation, one premised on a principle of mediation, whereby there is some (albeit limited) amount of participation (in the power), yet also some amount of distance and otherness (when it comes to the presence). Fellowship can become a category of 'participation' which might well be dynamic in its connotation but the risk is that the Christian life loses a true sense of subsidiarity and dependence in equal measure. If participation is viewed as something in itself, then like shareholders we are tempted to think we own it, by some capitalist analogy.

This need not mean that being in Christ is a fiction, anymore than justification is a fiction just because it cannot be measured; being in Christ is a reality that requires actuality to be real, e.g. a relationship in prayer. That may well be the force of Rabens' point.

John Barclay has recently argued that Luther tried to internalize the message of Paul. 'The achievement of Luther was to translate Paul's missionary theology into an urgent and perpetual *inward mission*, directed to the church, but especially to the heart of each believer which was really about the gift of faith as a gift of a way of being, communal practice based on a re-evaluation of what is 'worthy'.<sup>9</sup> Among NT exegetes Stephen

<sup>9</sup> John BARCLAY, *Paul and the Gift* (Grand Rapids: Eerdmans, 2015), 66.

Chester has encouraged us to dare think that Reformation exegetes have something to say still about the meaning of New Testament texts.<sup>10</sup>

#### LUTHER AND LUTHERANS ON PHILIPPIANS 3:9-11

Turning to specific commentators, to paraphrase:

Johannes Brenz has this to say on Phil 3:9-11:

However only Jesus Christ is righteous before God. So, the righteousness of God by faith is imputed to us, or to his body by the head, Christ. But also in this second type of righteousness one can distinguish between the righteousness or the passion of Christ as expiation or reconciliation with God and the righteousness where Christ continues to put to death the sin which is still living in us. To put it another way: Our communion in his death. His passion counts for the sins of yesterday and for the sins of the future.<sup>11</sup>

Here there is a power that puts sin to death. Or to take the very different (Philippist) Lutheran, the Dane Nicolas (or Niels) Hemmingsen<sup>12</sup>:

We incline towards the obedience of Christ, not out own, which finds our righteousness. He became ‘sinner’ by imputation, so we have become innocent if we walk in agreement with the Spirit, to receive his benefits. Faith goes much further than the knowledge of the person and work of Christ, for it includes the benefits rendered and receives them with the grace of Christ.

Here one notices the importance of the Spirit’s action in rendering the believer innocent. *Neither of these Reformers sound typically Lutheran in the sense of justification as imputed righteousness*: the point is that there needs to be some continuation and deepening of the effect of justification, and the term ‘sanctification’ is not employed. In a way Luther shows us this in his commentary on Galatians 2: This is Christ living in, dominating, sanctifying. Although this is indeed realist, it is all a bit one-way. It emphasizes Christ as subject in a sphere of faith.

<sup>10</sup> Stephen CHESTER, *Reading Paul with the Reformers: Reconciling Old and New Perspectives* (Grand Rapids: Eerdmans, 2017).

<sup>11</sup> See Hermann EHMER, ‘Brenz and Paul’, in R. Ward HOLDER (ed.), *A Companion to Paul in the Reformation* (Leiden-Boston: Brill, 2009), 165-186. Also Graham TOMLIN (ed.), *Philippians, Colossians: Reformation Commentary on Scripture* (Downers Grove: IVP, 2013).

<sup>12</sup> Kenneth George HAGEN, ‘“De exegetica methodo”’: Niels Hemmingsen’s *De methodis* (1555)’, in David C. STEINMETZ (ed.), *The Bible in the Sixteenth Century* (Durham, NC: Duke Univ Pr, 1990), 181-196. Debates have gone on in the Danish literature as to whether he was more beholden to Melancthon or to Calvin. See also Mattias Skat SOMMER, ‘Niels Hemmingsen and the Construction of a Seventeenth-Century Protestant Memory’, *Journal of Early Modern Christianity* 4 (2017) 135-160.

It should be noticed that Luther thinks of Gal 2:19 as about Christ's crucifixion's devouring death. Christ is 'my form' just as the wall is formed by whiteness. It is thus so much of it and inherent to it, like the whiteness in the wall, that Christ remains in me and that the life that lives in me and the life by which I live, is Christ.<sup>13</sup> There is none of the correlation of participation where the believer becomes the subject of the operation. At this point the Luther of the Finnish school of Luther-interpretation seems in need of correction. It is true that Luther's experiential theology opposes the present Christ to mere love in the believer (the *fides charitate formata* position of scholasticism), and moreover it is faith that forms love and works not vice-versa.<sup>14</sup> However, *contra* Mannermaa, for Christ to be the form (i.e. "the ontological reality," *Seinswirklichkeit*) of faith does not encourage one to think of the believer taking hold of Christ, and it seems far too loose a paraphrase of Luther to write, as Mannermaa has: 'Faith communicates the divine attributes to the human being, because Christ himself, who is a divine person, is present in faith. Therefore, the believer is given all the "goods" (*bona*) of God in faith.'<sup>15</sup> In another 'key text' adduced by Mannermaa, it is surely important to remember the *quasi* in the phrase: '*ut ex te ipso fiat quasi una persona*.'<sup>16</sup> Likewise, when Mannermaa points to a reference to 'divine human being, son of God'<sup>17</sup> this is simply said in a passage about Abraham's faith in Gal 3:9. There is no

<sup>13</sup> WA 40/1: 283, 7-9: 'Sed quod Christus sit mea forma, sicut paries informatur albedine.

Sic tam proprie et inhesive, ut albedo in pariete, sic Christus manet in me et ista vita vivit in me, et vita qua vivo, est Christus.' Or cf. WA 40/1: 228, 27-229, 32: 'Fides ergo est cognitio quaedam vel tenebra quae nihil videt, Et tamen in istis tenebris Christus fide apprehensus sedet, Quemadmodum Deus in Sinai et in Templo sedebat in medio tenebrarum.'

<sup>14</sup> WA 40/1: 275, 15-16: 'Sed illa charitas vel sequentia opera nec informant meam fidem nec ornant, sed fides mea informat et ornat charitatem.'

<sup>15</sup> Tuomo MANNERMAA, *Christ Present in Faith: Luther's View of Justification* (ET Minneapolis: Augsburg Fortress, 2005), 22; cf. at p. 41: 'The *unio personalis* is perhaps the most intensive of the expressions Luther uses to describe the union between Christ and the believer...the distinction between justification and the divine indwelling in the believer, made by the *Formula of Concord* and by the major part of later Lutheran theology, is alien to the Reformer.' Cf. WA 40/1:285, 12-17: 'Quare si in causa iustificationis discernis personam Christi et tuam, tum es in lege, manes in ea et visis in te, quod is mortuum apud Deum et damnari a lege.'

<sup>16</sup> WA 40/1: 285, 24-286, 20: 'Verum recte docenda est fides, quod per eam sic conglutineris Christo, ut ex te ipso fiat quasi una persona quae non possit segregari sed perpetuo adhaerescat ei et dicat: Ego sum ut Christus, et vicissim Christus dicat: Ego sum ille peccator, quia adhaeret mihi, et ego illi; Coniuncti enim sumus per fidem in unam acarnem et os.'

<sup>17</sup> T. MANNERMAA, *Christ Present*, 105, n.2 to Ch5, on WA 40/1: 390, 22-24: 'Fidelis plane est divinus homo, filius Dei, heres orbis terrarum...Sic unusquisque Christianus implet coelum et terram fide sua.'

reference to Christology here such that there is any sense of the believer become divinized through contact with Christ.<sup>18</sup>

To sum up Luther with his own words:

Or, who then lives? The Christian. Paul thus as he living in himself is clearly dead through the law. But as in Christ or rather as Christ living in him he lives by an alien life, since Christ speaks in him, works and effects all the actions. This is not Paul's but Christ's life.<sup>19</sup>

Perhaps there is no surprise when we read what John Calvin does with this. The weight is put on the *death*. There is however a double participation in Christ's death (3:11). First the internal death, which Scripture calls the mortification of the flesh, and the second is the external death, i.e. the endurance of the Cross or the crucifixion of the former man. Yet in comparison with Calvin, Luther's message is that one should follow Jesus Christ through sufferings and trials and testings yet in the power of the resurrection.

As said, Luther does not have a commentary on Philippians. Melancthon has no more than notes which omit to comment on most of Chapter 3. Instead we may consider Hyperius (a Melancthonian) of Marburg, a staunch defender of the *Confessio Augustana*, yet who as a man of peace for the church (as expressed as early as his *De sarcienda ecclesiae concordiae* of 1533) wrote often to Zürich and turned to Bullinger for advice on Melancthon's death. According to Frielinghaus, Hyperius theology tended heavily towards Ecclesiology, if one may understand that as the doctrine of sanctification.<sup>20</sup>

This sets forth the mode of knowing Christ clearly enough. The Apostle declares that he not only glories on account of knowing of the lowly Christ by faith in the way of other believers, but much more than that he aspires to

<sup>18</sup> Cf. Thomas Aquinas on Gal 2:19-20: 'Christ lives in me, that is the novelty which has been granted us by Christ' or 'their life is their desire' – and that should be Christ.

<sup>19</sup> WA 40/1: 287, 30-34: 'Quis tum vivit? Christianus. Paulus ergo ut in se vivens plane per legem mortuus est, Sed ut in Christo vel potius ut Christus in eo vivens vivit aliena vita, quia Christus in eo loquitur, operatur et exercet omnes actiones. Hoc iam non est Paulinae sed Christianae vitae.'

<sup>20</sup> Dieter FRIELINGHAUS, *Ecclesia und Vita. Eine Untersuchung zur Ekklesiologie des Andreas Hyperius* (Neukirchen-Vluyn: Neukirchener Verlag, 1966), 89: 'Die Theologie des Hyperius ist eine Ekklesiologie...die Ekklesiologie des Hyperius ist eine Lehre von der Heiligung. In seinem ekklesiologischen Hauptsatz spricht Hyperius von der vita der Christen'; 101: 'Die Gliedschaft in der ecclesia, die Gott erwählt hat, ist geeinigt diese Gewißheit und diesen Trost zu bekräftigen'. Also, according to Irena BACKUS, *Historical Method and Confessional Identity in the Era of the Reformation (1378-1615)* (Leiden-Boston: Brill, 2003), pp. 197-203, Hyperius divided his *Methodus* into six theological commonplaces: God, creation and humanity, church, the teaching of law and gospel, signs or sacraments and consummation, 'for each commonplace he will first compile a list of scriptural references and then a list of what the fathers said about it.' (I. BACKUS, 200).

fuller knowledge, namely a practical one, which contains in itself a use and an exercise of that knowledge by faith. By this way then, to know the lowly Christ in practice is to become conformed to the death of Christ, through suffering many serious things just as Christ suffered those severe things for us. Again to know Christ glorified in practice is to reach the resurrection of the dead. That is to see by the thing itself the promised glory in the heavenly places with Christ...The words of Paul: *But I follow on that I might grasp*, always intent on the fuller knowledge of Christ even to perceiving in practice that after we will have learned to know Christ in his humiliation we might be able immediately and in another life to learn and apprehend the glorified Christ, namely to become sharers of his vast glory and then our knowledge will be perfected. (cf. 1 Cor 13.)<sup>21</sup>

Hyperius is typically sober: the resurrection is for later and for now one must know the lowly Christ by sharing similar sufferings, receiving its 'character'.

#### A CATHOLIC VOICE

And as for a Catholic exegete, Alfonso Salmeron was arguably the first of the illustrious Jesuit exegetes.<sup>22</sup> Long before the likes of Nadal he blended

<sup>21</sup> HYPERIUS, *Methodus*, 45: 'Modum cognitionis. Christi praescribit Satis apertè declarat Apostolus, se non Solum gloriari propter cognitionem de Christo humiliato quam habebat more aliorum 'credentium per fidem, sed multò magis aspirare ad ampliorem cognitionem, nempe practicam, quae videlicet usum & exercitacionem illius cognitionis per fidem in se continet. Hoc igitur modo practicè Christum humiliatum cognoscere, est conformem fieri morti Christi, multa et grauià propter Christum patiendo, sicut Christus grauià passus est propter nos. Rursus practice cognoscere Christum glòrificatum est pertingerè ad resurrectionem mortuorum, id est reipsa percipere promissam in coelis apud Christum gloriam'

46 Pauli verba, Sed sector etiam apprehendam, semper intentos esse ad pleniorè cognitionem Christi etiam 'practicam percipiendam, ut postquàm hic didicerimus cognoscere Christum humiliatum, possimus citò & in altera vita discere et apprehendere Christum glòrificatum, nempe participes fieri immensa eius gloriae: & tunc perficietur nostra cognitio. Vnde 1 Corinth.13. Vbi venit quod perfectum est, tunc quòd ex parte est, abolebitur'.

<sup>22</sup> Alfonso SALMERON, *Disputationum in Epistolas diui Pauli: tomus secundus ...* (apud Ludouicum Sanchez, 1602) / *Commentarii in omnes Epistolas B. Pauli [et] Canonicas: in quatuor tomos distributi ... : tomus primus [et] XIII in ordine* (apud Ludouicum Sanchez, 1602). See Igna KRAMP, CJ, 'Der Jesuit Alfonso Salmerón (1515-1585) als humanistischer Theologe: Ähnlichkeiten und Unterschiede zu Erasmus von Rotterdam', *ThPh* 90 (2015) 504-527; John Dudley WILLIS, 'A Case Study in Early Jesuit Scholarship: Alfonso Salmerón, SJ, and the Study of Sacred Scripture', in Christopher CHAPPLE (ed.), *The Jesuit Tradition in Education and Missions: A 450-Year Perspective* (Scranton, Penn: Univ of Scranton Pr; Cranbury, NJ: Associated Univ Pr, 1993), 52-80. Willis defends Salmeron (whose 'speech on 23 June 1546 is one of the only two preserved entire in the council records'-56) against the criticism of De Lanservin in the DTC 14 [1939] I; 1040ff) for adding information 'pertaining not only to the internal questions of the text, but also to the historical, theological questions surrounding it' (67), not least with a preference for the scholastics. He would also seek to represent the Protestant interpreters fairly. A touring



an Erasmian humanist interest in languages and sources with scholastic method and an insistence on the mutual interdependence of inner piety and outward action, not least if the exegete is to understand the more difficult scriptural texts.<sup>23</sup>

In *Disputatio* VI Salmeron tells us that the talk of excrement is indeed hyperbolic, but the sense is that legal commandments are excreted with difficulty, and they stink before God and the angels and saints. As Sedulius Scottus has it, thus the letter of the law is expelled and the spiritual sense remains as the food of the soul in the body of the Church.<sup>24</sup>

And then this is followed by:

*not having a righteousness of my own...which righteousness is from God in faith:* to answer this question, let it be said, that a man who is found in Christ is set like a member in him, and ought to receive from his fullness, that he become sharer in the divine nature. For we are such through that by which we are made righteous by him...There is another righteousness, which counts before God, which is said to be from faith, since it is acquired by faith, which inheres in the heart and renews the heart, and at whose coming sin withdraws and restores the image of God to wholeness. Now this descends from heaven and is the gift of love, which is accustomed to stand out to all for them to imitate; and it makes one approve the law of God and to delight in that according to the inner man: it also does so freely and works strongly not from shame or fear or love of the world; and in this the Apostle glories, with those external things cast off, which can be compared to a menstrual rag or excrement. And by *the righteousness that is from faith:* you should not understand, as the heretics do, that imputed righteousness of Jesus Christ, but that which comes through faith in Christ, that faith reckoned to us for righteousness and which inheres in us. Paul speaks of the first righteousness, by which one is made righteous out of impiety, and then about that by which the righteous person becomes fuller in righteousness. If you say: which does this faith do? He replies: *to know him and the power of his resurrection and the society of his passions:* That is, faith bears that by which our love is enflamed, namely our knowledge. And what is our knowledge of Christ except knowledge of divine and fatherly love, about which the Lord said – ‘God so loved the world that he gave his only son.’ Who, if provoked by such great love of such a great benefactor and lover,

preacher, he developed his commentaries over two decades of semi-retirement in Naples. The *disputatio* genre suited the Pauline material, just as the tractatus had served the Gospels and Acts (64). More generally, see William V. BANGERT, *Claude Jay and Alfonso Salmeron: Two Early Jesuits* (Chicago: Loyola Pr., 1985).

<sup>23</sup> I. KRAMP, CJ, ‘Der Jesuit Alfonso Salmerón (1515-1585)’, 504-527.

<sup>24</sup> *Ibid.*, 304: ‘stercora quae egerentur, significat, estque hyperbole, & similiter per comparatione, accipienda, Duco ergo omnia pro stercoribus, ut Christum lucrifaciam: legalia enim cum magna difficultate egesta sunt, & foetent coram Deo, & Angelis, & sanctis hominibus. ...Sedulius: sic litera legis ejicitur, & sensus spiritualis ad cibum animae in corpore Ecclesiae remanet.’

would not be enflamed by love? He adds: *and the power of his resurrection*: He mentions the resurrection of Christ, which makes us rise from sin, that we might have persuasion of his perfect power, by which he works so that we arise in a glorious body. Hence the Lord has arisen with many re-awoken in body. *And the fellowship of his passion*: That is knowledge, by which we are taught: if we suffer together (in the present life) and we will be glorified together in the future by the merits of our sufferings. And the one who has righteousness supported by (dependent on) this faith is already strengthened and is configured to Christ himself in death; for it is necessary to suffer Christ, and thereby to enter into his glory. *If I might arrive to the resurrection from the dead*: He uses the right words when he says: *arrive*. For with the coming groom and the bride on that day will have to go forward to meet him, and when it says we will be taken up with them in the clouds before Christ in the heavens and again: until we reach the perfect man, in the measure of the age of the fullness of Christ... It concerns the resurrection of the righteous.

In closing Salmeron insists that Paul speaks not from doubt but from modesty and being on his guard.<sup>25</sup> Then he completes the passage with mentioning the eighth question: ‘Octavo dubitatum fuit: *Non quod iam acceperim...*’ Paul would not attain perfection until his martyrdom and death and then the resurrection of the dead.

#### CONCLUSION

So there is room for eschatological glorification, but there is a strong emphasis on continuity between the power of sanctification now, resulting in merits and the rising to glory then, like a plane’s gathered speed on the runway allowing it to take off. Actually faith *is* righteousness. Its content is knowing one is loved by the Father. Yet the tone is far from triumphalistic. In both Catholic and Protestant interpretation it is not the merits of one’s virtues, but of one’s suffering. Like Hyperius, Salmeron looks to the eschatological resurrection after a lifetime of hard perseverance. Yet what we have is perhaps an advance on Hyperius (with reference to faith as righteousness and knowing the Father’s love.) Perhaps it is not so much hyper-Lutheran as über-Lutheran. There is something about this interpretation of Paul that brings out the flavor of the text of Philippians in the best sense of an (ecumenical) theological interpretation.

<sup>25</sup> ‘Cum ait, *si quo modo occurrat*, non est verbum dubitantis, sed modeste de se loquentis: nemini enim esse dubium debet, configuratum morti Christi, configurandum iri vitae eius, quae est aeterna. In eo autem dubitatio cadere potest, si illa configuratio cum Christo in hoc stadio, & cursu, possit cessare per negligentiam, vel ingratitude. Nam scriptum est: *si quis se existimat stare, videat ne cadat*, & rursus: *Ne cum aliis praedicaverim, ipse reprobis efficiar*. Et insinuator hoc falsum in Paulo fuisse cui salus fuerat revelata.’