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**THROUGH THE LORD JESUS CHRIST,
TO HIM, WITH HIM AND IN HIM**
**The Vital Place of Christ in the Christian Spirituality according
to St. Paul**

“If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ – whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied. But in fact Christ has been raised from the dead, the first fruits of those who have died” (1 Cor 15:13–20)¹. These words constitute a good illustration of the Paul’s idea about the vital place which Christ Jesus takes in the Christian life, in the spirituality that is proper to the people who believe in Christ, in the spirituality that these people aim to share with the whole world (cf. for example Mk 16:15f; Rom 15:16f; Col 1:22f). To express this spirituality, to express this situation St. Paul Apostle presents the Christian life (and in consequence the work of creation-salvation) as being, accomplishing *through Christ, to Him, with Him and in Him* (cf. for example Rom 5:1f; 6:1f).

FROM THE BEGINNING TO THE FULLNESS OF LIFE

“New creation”, *kainē ktisis*, is an expression Paul uses in 2 Corinthians 5:17 and Galatians 6:15. It is closely related to the expression “new human[ity]”, *kainos athrōpos*, in Ephesians 2:15; 4:23–24 and Colossians 3:9–10. This expression is not

¹ The biblical quotations and references in English are taken from the *New Revised Standard Version* (ed. 1989).

unique to Paul. It, and ideas associated with it, occur in several literary texts and traditions of Second Temple Judaism. Many early Jewish interpreters believed that God had created a good world through the mediation of Wisdom (Prov 8:22–31; Sir 24; Wis 7:22 – 8:1). Paul identified this Wisdom with Jesus Christ [...]. Paul also recognized that sin damages this good creation by subjecting humankind to death [...] and the natural world to decay [...]. Disillusionment with the present state of affairs led many early Jewish interpreters to expect a new creation in a new age to come when the entire creation would be liberated from futility and transformed into its original goodness [...]. For Paul this age would accompany the Parousia, or future appearance, of Jesus”².

According to St. Paul we can speak about a new creation, and more explicit about a divine work in which God renews the existing humanity (and other creatures), in which God gives to the humanity (and to the other creatures) the eternal fullness of existence³. To the need and to the hope for this new creation corresponds the efficient engagement, the work of the Father and Christ and the Holy Spirit (see for example Rom 8:1–39).

Following to St. Paul Christ is at the beginning of the creation, of the creatures (see 1 Cor 8:6; Col 1:15f). The Apostle serves and preaches one, unique God. His spirituality is strictly monotheistic. One of the most fundamental, of the most characteristic quality of this monotheism constitutes the comprehension that the unique God is the Father, the Son and the Holy Spirit⁴. In 1 Corinthians 8:6 saint Paul presents Christ as the Creator, as the Creator together with the Father-Creator: “yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor 8:6). For St. Paul Christ-Creator is active at the beginning, He is active now too. The Creator is faithful. In other words the Creator is the Savior. “Do you not know that wrongdoers will not inherit the kingdom of God? (...) And this is what some of you used to be. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God” (1 Cor 6:9.11). “For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, «This is my body that is for you. Do this in remembrance of me». In the same way he took the cup also, after

² J. R. Levison, *Creation and New Creation*, [in:] *Dictionary of Paul and His Letters*, Editors: G. F. Hawthorne, R. P. Martin. Associate Editor: D. G. Reid, Downers Grove – Leicester 1993, p. 189.

³ See M. Parsons, *The New Creation*, “Expository Times” 99:1987, p. 3f.

⁴ See E. R. Martinez, *La vita cristiana e la spiritualità secondo san Paolo* (ad uso degli studenti), Roma 1992, p. 17f; 61f; 124f.

supper, saying, «This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me». For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor 11:23–26).

Christ unifies with Himself, takes along with Himself the creatures, who need salvation, in His creative and paschal way (cf. for example Phil 2:5–11 and 3:20–21). The community with Christ is here all the time also the communion with the Father and the Holy Spirit: "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Spirit be with all of you" (2 Cor 13:14; see for example Rom 8:1–39; 1 Cor 12:1–6)⁵. According to St. Paul this divine community remains greatly open, as it makes the basis for the communion among the creatures and appears in this communion too. "For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, «Abba! Father!» it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him. (...) I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. For the creation waits with eager longing for the revealing of the children of God; for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. We know that the whole creation has been groaning in labour pains until now; and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies" (Rom 8:15–17.18–23)⁶.

In this meaning one should understand that Christ *creates and recreates*. And in this meaning one should value the pronouncement, that He has not abandoned the creatures which succumbed to the sin and its manifold consequences. "Therefore, just as sin came into the world through

⁵ Cf. B. Sesboué, *La personalità dello Spirito Santo nella testimonianza biblica, nella teologia trinitaria recente e nell'esperienza storica della Chiesa e degli uomini*, [in:] *La personalità dello Spirito Santo. In dialogo con Bernard Sesboué*, Balsamo 1998, p. 30; M. Corbin, *La paternité de Dieu*, Paris 1998, p. 10; W. Misztal, *Uzdrowiciel Bóg Ojciec: ojcostwo od początku, teraz i po pełni życia*, „Analecta Cracoviensia” 37:2005, p. 289f.

⁶ See H. U. von Balthasar, *Teologica*, t. 3. *Duch Prawdy*, Kraków 2005, p. 336f; A. Ganoczy, *Nauka o stworzeniu. Podręcznik teologii dogmatycznej*, red. W. Beinert, t. 3, Kraków 2000, p. 55; B. Ramazzotti, *La Lettera ai Romani*, [in:] *Il messaggio della salvezza. Corso completo di studi biblici. Scritti Apostolici*, Torino 1969, p. 381f; W. Misztal, *Spotkania z naturą: przeszkoda czy pomoc w komunii z Bogiem?*, „Studia Pastoralne” 1:2005, p. 189f.

one man, and death came through sin, and so death spread to all because all have sinned” (Rom 5:12). “Yet death exercised dominion from Adam to Moses, even over those whose sins were not like the transgression of Adam, who is a type of the one who was to come” (Rom 5:14). Christ derives people, who need salvation, from their pernicious situation whose the essence may be defined as *under the domination of sin and death* (see for example Rom 5:1f; 6:1f; 1 Cor 10:1f) The saving, life-giving transition, the liberation is not *to nowhere*. According to St. Paul’s letters here we have not to do with any simple revival of the state of affairs from before the invasion of the sin into the history. The renewal of life and giving its completeness belong to the essence of this mystery. “So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us” (2 Cor 2:17–19). In this sense one should understand the statements that the idea is the transition from *the old order* of sin and death to *the new order* of salvation, of fullness of life in the Lord Jesus Christ⁷.

To appreciate the effects of faith and baptism as seen by Paul, we turn to his ideas on this intimate union of Christ and Christians, expressed by pregnant propositional phrases and by the figure of the «body of Christ». (...) Paul uses mainly four prepositions with «Christ» as their object to suggest different facets of Christ’s influence on the life of the Christian. The use of each of them is varied and often rich with nuances. (...) The four prepositions are *dia, eis, syn* and *en*⁸.

The formulations *through Christ* (Gr. *dia Christou*)⁹, *into Christ* (to *Christ*; Gr. *eis Christon*)¹⁰, *with Christ* (Gr. *syn Christō*)¹¹, *in Christ* (Gr.

⁷ Cf. W. Misztal, *Odnawienie i udzielenie pełni życia w Świętym Duchu Ojca i Chrystusa. Studium na podstawie listów św. Pawła Apostoła*, Kraków 2002, p. 443f.

⁸ J. A. Fitzmyer, *Pauline Theology*, [in:] *The New Jerome Biblical Commentary*. Edited by R. E. Brown, J. A. Fitzmyer, R. E. Murphy, London 1992, p. 1408f.

⁹ See for example: “so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord” (Rom 5:21); “All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation” (2 Cor 5:18).

¹⁰ See for example: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death?” (Rom 6:3); “Greet my beloved Epaphroditus, who was the first convert in Asia for Christ (Gr. *eis Christon*)” (Rom 16:5).

¹¹ See for example: “But if we have died with Christ, we believe that we will also live with him” (Rom 6:8); “Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever” (1 Thess 4:17).

en Christô)¹² and the texts created with help of them show Christ, His work and the union with Him of the people needing salvation in a very dynamic and positive way¹³. They give to understand that the man and the world are already participants of the work which is begun and is driving to its completeness (see for example 2 Cor 5:17f). From the point of view of a human being it is possible to speak here for example about the spiritual development, about broader and broader communion with Christ. “As many of you as were baptized into (Gr. *eis*) Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Gal 3:27–29).

Paul’s letters are some kind of invitation to set out on such journey, to allow for being taken in it and then even actively participate in it in own behalf and for the benefit of the others (see for example Rom 6:1–11). They do not promise that it will be easy (see Rom 8:17f). We do not know all about it (see for example 1 Cor 2:9f). We do not understand all of indications and experiences transferred by these biblical books. Let it be an invitation to further researches. The human interpretation, even the most precious, cannot go full deep into the mystery of this wandering: and according to St. Paul yet we have been invited to this effort, to better and better cognition and to start on a journey (see for example 1 Cor 2:9–10; 15:22–47). The self cognition (and therefore the help in it), it is a very important part of the wandering, to which the *corpus paulinum* invites, to the journey through Christ, to Christ, together with Christ, in Him. In this way it is also the journey through, to and together with the Father and the Holy Spirit (see for example Rom 8:1–39).

So only in a rough outline our transition from *the old order to the new order* could be presented. The first is marked by the stamp of sin’s and death’s domination (see Rom 5:1f). The second – it is the order of salvation and life in Christ (see 2 Cor 5:17f). The only event of transition-removal has the saving, life-giving character. It happens for us because the God wants it and makes it (cf. for example Eph 2:1f). But we partici-

¹² See for example: “So you also must consider yourselves dead to sin and alive to God in Christ Jesus” (Rom 6:11); “There is therefore now no condemnation for those who are in Christ Jesus” (Rom 8:1).

¹³ Cf. F. J. Leenhardt, *L’épître de saint Paul aux Romains*, Genève 1981, p. 94; M. Bouttier, *Ev Χριστῶ. Etudes d’exégèse et de théologie paulinienne*, Paris 1962, p. 31f; 35f; W. Misztal, *Dans le Christ Jésus Seigneur. Les formules du type «en Christô» chez St. Paul et sa vision de la vie des chrétiens comme vie dans le Christ. Excerpta ex dissertatione ad doctoratum in Facultate Theologiae apud Institutum Spiritualitatis Pontificiae Universitatis Gregorianaе*, Roma 1995, p. 7f.

pate in it the most actively and efficiently: “For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me has not been in vain. On the contrary, I worked harder than any of them – though it was not I, but the grace of God that is with me” (1 Cor 15:9–10; cf. 1 Cor 3:9). According to St. Paul this mystery transcends the man’s cognitive abilities and even the possibilities of his imagination: so is the richness of its consequences (cf. for example 1 Cor 2:6f). Nothing strange, that to penetrate this redemption *mysterium* the man will analyse its single aspects. Jesus Christ is the Savior. The work of salvation is His work. Following St. Paul Apostle one can and should say that the salvation is Christ’s salvation. It is *the salvation through Christ*. It is the salvation as *fuller and fuller directing at Him* and as *fuller and fuller unification with Him* and *in Him*.

WITH THE LORD JESUS CHRIST

When St. Paul’s letters present the Christian life as the life *with Christ*, then the Greek preposition *syn* (Eng. *with*) is use with the objects¹⁴: *Christ* (*syn Christô*, *with Christ*: Rom 6:8; Phil 1:23–24; Col 2:20; 3:3), *Jesus* (*syn Iêsou*, *with Jesus*: 2 Cor 4:14), *Lord* (*syn kyriô*, *with the Lord*: 1 Thess 4:17) and *Him* (*syn autô*, *with Him*: 2 Cor 13:4). We must consider here too a very impotent group of eighteen words compounded from the preposition *syn* and various verbs etc. So we have the following list¹⁵: *synklêronomos* (*joint heir with*; Rom 8:17); *syzaô* (*live with*; Rom 6:8; 2 Tim 2:11; see too 2 Cor 7:3); *syzôopoieô* (*make alive together with*; Eph 2:5; Col 2:13); *sybasileuô* (*reign with*; 2 Tim 2:12); *sybibazô* (*hold together, instruct*; 1 Cor 2:16; Eph 4:16; Col 2:19); *symmorphizô* (*conform to, take on the same form as*; Phil 3:10); *symmorphos* (*similar in form*; Rom 8:29; Phil 3:21); *sympaschô* (*suffer with*; Rom 8:17); *symphytos* (*sharing in, united with*; Rom 6:5); *synapothnêskô* (*die with*; 2 Tim 2:11); *synarmologeô* (*fit or join together*; Eph 2:21; 4:16); *syndoxazô* (*be glorified with someone*; Rom 8:17); *synegeirô* (*raise up with*; Eph 2:6; Col 2:12; 3:1); *synesis* (*understanding*; 2 Tim 2:7; cf. Eph 3:4); *synthaptô* (*bury together with*; Rom 6:4; Col 2:12); *synistêmi* (*to stand with*; Col 1:17); *synkathizô* (*cause to sit down together, sit down together*; Eph 2:6); *systauroô* (*crucify with*; Rom 6:6; Gal 2:19).

¹⁴ The quotations of the biblical texts will be given as examples.

¹⁵ This register was completed independently from the list that can be consulted in W. Grundmann’s *α, σύν* etc., [in:] *Theological Dictionary of the New Testament*, t. 7, p. 786f and is larger respect to the second one.

The constructions and words mentioned above (together with the texts which they make) concern various aspects of the Christian life. And between the different qualities this richness possesses the following one. According to these words, constructions and the texts with them the community with Christ concerns the whole Christian life. From the chronological point of view: the past, the present and the future. "(...) if children, then heirs, heirs of God and joint heirs with Christ – if, in fact, we suffer with him so that we may also be glorified with him" (Rom 8:17). "[Christ] himself is before all things, and in him all things hold together" (Col 1:17; see too Eph 2:21). J. A. Fitzmyer notes:

[...] *syn* pregnantly expresses two poles of the Christian experience, identification with Christ at its beginning, and association with him at its term. In the meantime the Christian is *en Christō* [in Christ]¹⁶.

This opinion is based prevalently on the analysis of the Proto-Paulines¹⁷. In the light of Colossians 1:17 and Ephesians 2:21 one should complete: *in the meantime the Christians are in Christ and with Christ*. On the other hand the *corpus paulinum* understands the life as *in Christ* not only in the many-sided limited meantime (cf. for example Rom 6:1–11) but already before the creation's act (cf. Eph 1:4) and in the eschatological eternity of salvation (see for example 1 Cor 15:22).

The classified as the group *with Christ* constructions indicate relation between Jesus Christ and the Christians as the very personal, intimate communion¹⁸. According to the St. Paul's letters we have received a part in the work of Christ. "Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. (...) But if we have died with Christ, we believe that we will also live with him" (Rom 6:3–8; see too for example Phil 3:10). We are together with Him to be together with Him for the whole eternity of salvation. "For the Lord himself, with

¹⁶ J. A. Fitzmyer, *Pauline Theology*, p. 1409.

¹⁷ See J. A. Fitzmyer, *Pauline Theology*..., p. 1409.

¹⁸ See J. Dupont, *Σὺν Χριστῷ. L'union avec le Christ suivant Saint Paul. Première partie: 'Avec le Christ' dans la vie future*, Bourges–Paris–Louvain 1952, p. 17; W. Grundmann, οὖν etc., *Theologisches Wörterbuch zum Neuen Testament*, t. 7, p. 768; W. Misztal, *Z Chrystusem: od chrztu i wiary do życia wiecznego*, „Polonia Sacra” 4:1999, p. 133f.

a cry of command, with the archangel's call and with the sound of God's trumpet, will descend from heaven, and the dead in Christ will rise first. Then we who are alive, who are left, will be caught up in the clouds together with them to meet the Lord in the air; and so we will be with the Lord forever. Therefore encourage one another with these words" (1 Thess 4:16–18; see too for example Rom 8:17).

In its totality our life is (as the mystery of salvation) the life with Christ. It concerns its beginnings in the order of faith, baptism and new life. It concerns our part in the redemption mystery of the Savior's Pascha. It concerns the eschatological things: the death, the resurrection, the eternal fullness of life. According to Saint Paul everywhere here we were, we are and – if we'll get salvation – we shall be with Christ. With Him we live. Through the community with Him He gives the resurrection and eternal life.

TO THE CHRIST JESUS

St. Paul considers the salvation as the transfer-entry¹⁹ to God's kingdom of life, to God's domain of grace, God's order of love, to the new world, as the renew of the creation (cf. for example Rom 5:1f; 2 Cor 5:17f; Gal 6:14f; Eph 2:1f). It establishes the affiliation to Christ (Rom 14:8). The salvation "links", incorporates in His Body, which is the Church (cf. for example 1 Cor 12:1f; Eph 1:17f). It is the life-giving unification, the communion with Christ. "If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Rom 14:8). The Paulines texts with the Greek constructions *eis Chiston* (Eng. *to Christ, into Christ*) show it in means very peculiar for us.

It is difficult to translate the Greek preposition *eis* always in the same way²⁰. So it will be useful to give some examples. In Rom 16:5 the Apos-

¹⁹ According to St. Paul, according to the early Christianity only the unique God is able to save (see for example Eph 2:1f; Acts 4:12): so the salvation as the sovereign act of God is a *transfer*. "He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son" (Col 1:13). But the God's absolutely supremacy is here to understand not in categories of human passivity but as the gift of real human collaboration with God (1 Cor 15:10). Par example the Apostle preaches the Gospel, the Christians believe, they attempt to live according to the Gospel (1 Cor 3:9; Gal 6:8; 1 Jn 3:8). So the salvation is an *entry* (cf. Rom 11:25: "So that you may not claim to be wiser than you are, brothers and sisters, I want you to understand this mystery: a hardening has come upon part of Israel, until the full number of the Gentiles has come in").

²⁰ Cf. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. A Translation and Adaptation of the Fourth Revised and Augmented Edition of

tle writes: “Greet my beloved Epaenetus, who was the first convert in Asia for Christ” (*for Christ = eis Christon*). In 2 Cor 11:3 one can read: “But I am afraid that as the serpent deceived Eve by its cunning, your thoughts will be led astray from a sincere and pure devotion to Christ” (*to Christ = eis ton Christon*). About the baptism and the Christian life in Rom 6:3 Saint Paul explains: “Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death” (*into Christ Jesus = eis Christon Iêsoun*). We find the constructions *eis Christon* in relation to the other very important themes too: the faith in Christ, the divine adoption of the human beings and the invocation-prayer. “For he has graciously granted you the privilege not only of believing in Christ, but of suffering for him as well” (Phil 1:29; *in Christ = eis auton*). “(...) in Christ Jesus (*en Christô Iêsou*) you are all children of God through faith. As many of you as were baptized into Christ (*eis Christon*) have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus (*en Christô Iêsou*). And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise” (Gal 3:26–29). “But how are they to call on one in whom they have not believed?” (Rom 10:14; *on one = eis hon*).

According to J. A. Fitzmyer

the phrase [*eis Christon*] is found mainly in these two contexts: belief or baptism in Christ²¹.

Then J. A. Fitzmyer continues:

It [= *eis Christon*] pregnantly expresses the movement toward Christ that these initial experiences imply, the beginning of Christian condition *en Christô* [in Christ] (see 1 Cor 10:2). [...] *Eis Christon* denotes, then, the movement of incorporation²².

From the *corpus paulinum* can be quoted Gal 2:16–17 and Rom 6:3–11. “(...) yet we know that a person is justified not by the works of the

W. Bauer’s *Griechisch-Deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur* by W. F. Arndt etc. Second Edition Revised and Augmented by F. Wilbur Gingrich etc. from W. Bauer’s Fifth Edition, 1958, Chicago–London 1979, p. 228f; A. Oepke, *Etç*, [in:] *Theological Dictionary of the New Testament*, t. 2, p. 420f.

²¹ J. A. Fitzmyer, *Pauline Theology*, p. 1409.

²² J. A. Fitzmyer, *Pauline Theology*..., p. 1409. Cf. I. de la Potterie, *L’emploi dynamique de eis dans Saint Jean*, “*Biblica*” 43:1962, p. 366f; *A Greek Grammar of the New Testament and Other Early Christian Literature*, F. Blass, A. Debrunner, Chicago–London 1988, § 1 note 2; § 205, § 218; A. Oepke, *βάπτω* etc., [in:] *Theologisches Wörterbuch zum Neuen Testament*, t. 1, p. 537; M. Quesnel, *Paul et les commencements du christianisme*, Paris 2001, p. 109.

law but through faith in Jesus Christ. And we have come to believe in Christ Jesus (*eis Christon Iêsoun*), so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ (*en Christô*), we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not!” (Gal 2:16–17). “Do you not know that all of us who have been baptized into Christ Jesus (*eis Christon Iêsoun*) were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. (...) But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus (*en Christô Iêsou*)” (Rom 6:3–11). The salvation is God’s dynamism. It is the new creation, it means the renewal and completion of the creation. The human being comes into this new order. Perhaps it is better to say: human being is brought into it. In this context we meet the texts saying about the faith and baptism. They make some kind of *turning points* in the life. They signify the beginning of a new stage in the life. To the question *why?* the St. Paul’s letters answer: through the faith and the baptism one receives the grace of communion with Christ, so this person receives the salvation. The situation before this passage can be presented in several manners: here we can indicate some examples. “(...) for as all die in Adam, so all will be made alive in Christ” (1 Cor 15:22). The Romans were in the sin (Rom 6:2) and this signifies that they were in the death (Rom 5:21): under the domination of the death, in a situation disadvantageous, dangerous, tragic for them (Rom 5:14f). They were enemies of God (Rom 5:10). This disfiguration of a human being St. Paul presents too as being *in the flesh* (Greek *en sarki*): “While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death” (Rom 7:5). J. A. Fitzmyer explains:

the more typically Pauline use of flesh connotes natural, material, and visible human existence, weak and earthbound, the human creature left to itself²³.

²³ J. A. Fitzmyer, *Pauline Theology*, p. 1406.

Such a situation Eph 2:12 describes in the following words:

you were at that time without Christ, being aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world²⁴.

The incorporation, the unification with Christ, the affiliation to Him is the community with the Father and the Holy Spirit too. “Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace” (1 Thess 1:1). “But you are not in the flesh; you are in the Spirit, since the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him” (Rom 8:9). The first of the quoted texts shows that this divine community at the same time is a new, favourable type of community between the people, between the created beings.

THROUGH CHRIST JESUS

To present the understanding, the experience of Jesus Christ and His work St. Paul uses else the formulations that can be classified as the group of constructions *dia Christou* (*through Christ*). This category is complex. It is composed from the following formulations²⁵: *dia Christou* (*through Christ*; 2 Cor 5:18: “All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation”); *dia tou Christou* (*through [the] Christ*; 2 Cor 1:5: “For just as the sufferings of Christ are abundant for us, so also our consolation is abundant through Christ”); *dia Christou Iêsou* (*through Christ Jesus*; Rom 2:16: “on that day when, according to my gospel, God judges the secrets of men by Christ Jesus”)²⁶; *dia tou Iêsou* (*through [this] Jesus*; 1 Thess 4:14: “For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died”); *dia Iêsou Christou* (*through Jesus Christ*; Rom 1:8: “First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed throughout the world”); *dia Iêsou Christou tou kyriou hêmôn* (*through Jesus Christ our Lord*; Rom 5:21: “so that, just as sin exercised dominion in death, so grace might also exercise dominion through justification leading to eternal life through Jesus Christ our Lord”); *dia Iêsou Christou tou sôtêros*

²⁴ Cf. W. Misztal, *Eliz Chrystóv: życie chrześcijańskie i zbawienie jako coraz pełniejsza koinonia z Chrystusem*, „Kieleckie Studia Teologiczne” 2:2003, p. 118f.

²⁵ The texts from the *corpus paulinum* will be given as examples.

²⁶ The translation of Rom 2:16 is this of *English Standard Version* (2001).

hêmôn (through Jesus Christ our Savior; Tit 3:6: “This Spirit he poured out on us richly through Jesus Christ our Savior”); *dia Christou Iêsou kai theou patros tou egeirantos auton ek nekrôn* (through Christ Jesus and God Father, who raised him from the dead; Gal 1:1: “Paul an apostle – sent neither by human commission nor from human authorities, but through Jesus Christ and God the Father, who raised him from the dead”); *dia tou henos Iêsou Christou* (through the one Jesus Christ; Rom 5:17: “For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ”)²⁷; *dia tou kyriou Iêsou* (through the Lord Jesus; 1 Thess 4:2: “For you know what instructions we gave you through the Lord Jesus”); *dia tou kyriou hêmôn Iêsou Christou* (through our Lord Jesus Christ; Rom 5:1: “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ”); *dia tou kyriou hêmôn Iêsou Christou tou apothanontos hyper hêmôn* (through our Lord Jesus Christ, who died for us; 1 Thess 5:9–10: “For God has destined us not for wrath but for obtaining salvation through our Lord Jesus Christ, who died for us, so that whether we are awake or asleep we may live with him”); *di’ autou* (through Him; Rom 5:9: „Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God”); *di’ hou* (through Whom; Rom 5:11: „But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation”); *dia tou agapêsantos hêmas* (through Him who loved us; Rom 8:37: „No, in all these things we are more than conquerors through him who loved us”).

It is to highlight that in the formulation *through Christ* and the texts which it forms together with other words, about Christ is spoken in many ways. Yet the preposition *through* lets see Christ as the Mediator of the history of creation-salvation. He focuses this history-work in Himself and His mediation is presented as efficient. There is question of the divine relation between Christ and God Father and the Holy Spirit (cf. Gal 1:1 and Tit 3:6). The divine Lord Jesus is named in various ways: the richness of mystery of Christ, of His work, of the relations with Him of these who need to be redeemed is presented in this manner too. Their salvation takes place thanks to Christ. The texts with the formulations of the type *through Christ* show it very expressively. They demonstrate how thanks to Christ the work of redemption identifies rightly with the history of the created world beginning from its origin till the eternity of the fullness of life.

²⁷ The translation of Rom 5:17 is this of *New American Standard Bible with Codes* (1995).

“(…) yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist” (1 Cor 8:6). “(…) on the day when, according to my gospel, God, through Jesus Christ, will judge the secret thoughts of all” (Rom 2:16). “For since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have died” (1 Thess 4:14). At full length the salvation is the salvation through Christ. Here that’s the question of great and single events as for instance the paschal mystery of the Savior (see for example Rom 8:31–37). It will be here the question of every Christian’s life in its various aspects (see for example Rom 5:1). Christ makes, embraces that all by His life-giving work²⁸.

We can speak here about Christ as an everlasting, efficient Mediator of salvation (see 1 Thess 5:9f), of His divine, saving, actual supremacy as the Lord (cf. Rom 1:5), of His eschatological definitive, always saving role (cf. 1 Thess 4:14; Col 1:16–20). In conclusion it should also be said that the expressions *through Christ* denote Him and the way which leads to the Christian experience of the life *to/into Christ, with Christ and in Christ*. In the same time they show the Christian life and the eschatological fullness of life as always *through Christ*.

IN CHRIST JESUS OUR LORD

The *corpus paulinum* describes very frequently²⁹ the mystery of creation-salvation, the mystery of relations with Christ too by the construction that can be classified as the formulation *in Christ*³⁰. In the *corpus paulinum* we found also the constructions of type *in the Lord*. These constructions will be presented together with the group *in Christ*. The major reasons are the following. According to the most convenient interpretation in the constructions *in the Lord* the title *Lord* indicates in them Christ Jesus³¹. We meet too the constructions who could be eventually put both in the group *in Christ* and in the group *in the Lord*. So we obtain the following list³²: *en Christō (in Christ; Rom 9:1: „I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost”)*; *en tō*

²⁸ Cf. G. Schneider, *Anfragen an das Neue Testament*, Essen 1971, p. 129.

²⁹ For example M. A. Seifrid speaks about 151 texts with the formula *in Christ* in *corpus paulinum* (In *Christ. Dictionary of Paul and His Letters*, Editors: G. F. Hawthorne, R. P. Martin. Associate Editor: D. G. Reid, Downers Grove-Leicester 1993, p. 436).

³⁰ See W. Misztal, *Życie chrześcijan jako życie w Chrystusie według św. Pawła*, „Kieleckie Studia Teologiczne” 1:2002, p. 168f.

³¹ Cf. J. Gnilka, *Teologia Nowego Testamentu*, Kraków 2002, p. 119f.

³² The texts from the *corpus paulinum* will be given as examples.

Christô (in [this] *Christ*; 1 Cor 15:22: „for as all die in Adam, so all will be made alive in Christ”); *en Christô Iêsou* (in *Christ Jesus*; Rom 6:11: “So you also must consider yourselves dead to sin and alive to God in Christ Jesus”; see also 1 Cor 4:15); *en Christô Iêsou tô kyriô hêmôn* (in *Christ Jesus our Lord*; Rom 6:23: “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord”); *en kyriô Iêsou Christô* (in *the Lord Jesus Christ*; 2 Thess 3:12: “Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living”); *en theô patri kai kyriô Iêsou Christô* (in *God the Father and the Lord Jesus Christ*; 1 Thess 1:1: “Paul, Silvanus, and Timothy, to the church of the Thessalonians in God the Father and the Lord Jesus Christ”); *en theô patri hêmôn kai kyriô Iêsou Christô* (in *God our Father and the Lord Jesus Christ*; 2 Thess 1:1: “Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ”); *en tô Iêsou* (in [this] *Jesus*; Eph 4:21: “in God our Father and the Lord Jesus Christ”); *en kyriô* (in *the Lord*; 1 Cor 1:31: “Let the one who boasts, boasts in the Lord”); *en kyriô Iêsou* (in *the Lord Jesus*; Rom 14:14: “know and am persuaded in the Lord Jesus that nothing is unclean in itself; but it is unclean for anyone who thinks it unclean”); *en autô* (in *Him*; 1 Cor 1:5: “for in every way you have been enriched in him”).

It was noted that in the formula *in Christ* the Greek preposition *en* (Eng: *in*) has often been interpreted in a local, spatial or instrumental sense; according to scholars in these constructions it can have too the sense (aspect) for example mystical, metaphysical, eschatological, dynamical³³. The formula *in Christ* indicates what God does or has done through Christ for salvation (Rom 3:24): in the *Letter to Ephesians* and in the *Letter to Colossians* this work is understood in very universal manner: as including creation and its consummation (see Eph 2:10; Col 1:14). It can be question of the historical-earthly³⁴ activity of Christ (Gal 2:17; 2 Cor 5:19; Rom 3:24). We can find *in Christ* in the exhortations and commendations concerning behaviour or dispositions (Phil 4:4; Rom 16:3). This formula is used to describe the present state of believers in view of Christ’s saving work (Rom 12:5). It depicts too specific persons or particular situations in relation to salvation: it can be simply affirmed that certain Christians are in Christ (cf. for example Rom 16:7.22). In Col

³³ Cf. for example A. Oepke, Ev, [in:] *Theologisches Wörterbuch zum Neuen Testament*, t. 2, p. 535f.

³⁴ In the light of the New Testament the formulation *historical-earthly* must be understood as one of the aspects of Christ’s activity. In the same time His activity is always – also too as *historical-earthly* – the divine activity (cf. for example Phil 2:6–11; Col 1:19; 2:9).

1:19 and 2:9 the formula *in Christ* has strictly to do with the message about the divine nature of Christ as the Savior and Mediator between God and the world. It was very important to the Apostle Paul to indicate how Christians were to live under the saving lordship of Christ Jesus: St. Paul can speak here about the obedience or command the obedience (see for example 1 Thess 4:1f)³⁵.

With the object *Kyrios* the phrase usually occurs in greetings, blessings, exhortations (often with imperatives) and formulations of Paul's apostolic plans and activity. The title *Kyrios* denotes, then, the influence of the risen Lord in practical and ethical areas of Christian conduct. *En kyriō* [...] implies [...] his present, sovereign dominion in the life of any Christian. Paul tells the Christian to become "in the Lord" what one really is "in Christ"³⁶.

We can here have to do with the spirituality of divine gift of efficient acceptance of the salvation, with the spirituality of divine gift of efficient collaboration of Christians with God in the work of salvation. This spirituality should be understood as fundamental for Christian spirituality according to St. Paul (see for example 1 Cor 3:5f; 15:9f). So the formula *in Christ* indicates a dynamism: but this dynamism is one of the aspects of being in Christ, of the close union of Christ and the Christian, the union that renews these who need salvation (2 Cor 5:17), "an inclusion that connotes a symbiosis of the two"³⁷.

This vital community can also be expressed as life in the Father (1 Thess 1:1) and in the Holy Spirit (1 Cor 12:3), as saving, life-giving, active presence of the Father, of Christ and of the Holy Spirit in Christians (cf. for example 1 Cor 14:25; Gal 2:20; 4, 4–6) or as belonging to Christ (cf. 2 Cor 10:7; in this context it is used the expression *mystical genitive*, see Rom 16:16)³⁸, as incorporation into Him and in consequence into the Church (see Rom 16:1f). The phrase *in Christ* is also one of the instruments serving to show a dynamic, efficient, benefic influence of Christ in community with the Father and the Holy Spirit on the Christians, on the world.

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³⁵ M. A. Seifrid, *In Christ*, [in:] *Dictionary of Paul and His Letters*, p. 436.

³⁶ J. A. Fitzmyer, *Pauline Theology*, p. 1409. Cf. W. Misztal, *Chrześcijanin i jego Pan: życie doczesne chrześcijan jako życie w Panu według św. Pawła*, [in:] *Powołanie i służba. Księga jubileuszowa ku czci Biskupa Mieczysława Jaworskiego w 70 rocznicę urodzin*, Kielce 2000, p. 139f.

³⁷ J. A. Fitzmyer, *Pauline Theology*, p. 1409.

³⁸ Cf. for example C. C. Marcheselli, *La preghiera in S. Paolo*, Napoli 1975, p. 22.

“Never will be deficient of space this, who is running to Lord”. The words quoted above are derived from the ampler pronouncement. The term *recapitulation* renders better than *ending* the essence of the contents of Paul’s letters about Christ and about the people needing redemption, who discover, that they are obtaining salvation. “Never will be deficient of space this, who is running to Lord. This, who climbs up high, never stops going from one beginning to the second one through the beginnings, which never have end”³⁹. These words of St. Gregory of Nyssa perfectly suit to illustrate the human faith, experiences and hopes connected with Christ, which are proper for the *corpus paulinum*⁴⁰. The texts of the *corpus paulinum* with the constructions *dia Christou* (through Christ), *eis Christon* (to Christ; into Christ), *syn Christô* (with Christ), *en kyriô* (in the Lord), and *en Christô* (in Christ) represent one of the probably most interesting descriptions of the transition-carrying the creature from *the old economy* over to *the new one*, from the unprofitable or even pernicious situation to the most successful for it.

According to the *corpus paulinum* in our temporalness this *new order* penetrates the *old one* in a way. The *old economy* not yet has been ultimately overturned or healed. And yet the very transit to the *new one* is possible. It is being achieved just for us. We take part in this work. And just this way leads our road with Christ, to Christ, through Christ and in Him, our pilgrimage to the fullness of salvation, to the fullness of life through Him, with Him, and in Him.

PRZEZ PANA JEZUSA CHRYSUSA, KU NIEMU, Z NIM I W NIM
Żywotna rola Chrystusa w duchowości chrześcijańskiej wg św. Pawła

Streszczenie

Listy Pawłowe przedstawiają przebogate na miarę Bożą misterium działania Chrystusa i komunii z Nim potrzebujących zbawienia m.in. sięgając po określenia, które ukazują dzieje stworzenia-zbawienia i w szczególności życie chrześcijanina jako dokonujące się przez Chrystusa, jako ukierunkowane na coraz pełniejszy związek Nim, jako komunie z Nim oraz jako stworzenie-zbawienie-życie w Chrystusie.

³⁹ St. Gregory of Nyssa, [in:] Y. M.-J. Congar, *Wierzę w Ducha Świętego*, t. 2. „Panem jest Duch i daje życie” (2 Kor 3, 17), Warszawa 1995, p. 98–99.

⁴⁰ If the temptation of the abstract understanding Paul’s contents would appear, it is necessary to remember, that the *corpus paulinum* immensely rises from personal experiences and from that, what one could observe at the others (for instance, already by intermediary of the Old Testament’s scriptures). It was also registered for a very definite purpose: to help in reaching the concrete state, the state of fullness of life, this means the full communion with God.

Takie rozumienie dziejów stworzenia-zbawienia i tym samym sytuacji poszczególnego człowieka jest bardzo optymistyczne. Zarazem – czy raczej trzeba tu widzieć jeden z najistotniejszych punktów właściwego św. Pawłowi doświadczeniu Boga, jego realizmu – mamy tutaj do czynienia z duchowością zaangażowania ze strony człowieka: jako koniecznego, jako możliwego dzięki związkom z Chrystusem, które są związkami o charakterze trynitarnym. W ten sposób duchowość Pawłowa jest duchowością komunii z Bogiem, łaski, gdzie człowiek jest w stanie rozwijać się, przyjąć eschatologiczny dar pełni życia.