

# The Fatherhood of God in the Pauline Initial Salutations

Dievo kaip Tėvo įvaizdis Naujajame Testamente labiausiai pabrėžiamas Evangelijoje pagal Joną, tačiau jau ir ankstyviausioje Naujojo Testamento raštijoje, t. y. autentiškuose Pauliaus laiškuose bei vėlyvesniuose raštuose, kurie daugiau ar mažiau priskiriami jo tradicijai, Dievo tėvystės tema yra gana svarbi. Net 42 atvejais iš 63 terminas „tėvas“ juose vartojamas teologine prasme. Atkreiptinas dėmesys, kad visų (išskyrus 1 Tes) Pauliaus tradicijai priskirtų laišku įvadinėse sveikinimo formulėse šis terminas glaudžiai susijęs su terminu „Dievas“ – „Dievas Tėvas“. Dievo įvardijimas „tėvu“ pačioje laiško pradžioje rodo, kokią didelę reikšmę apaštalas teikė Dievo sampratai – Dievas visų pirma yra Tėvas, tad laišku skaitytojai (klausytojai) privalo turėti tai omenyje.

Though the image of God as Father in the New Testament is mostly and regularly presented in the Gospel of John, this theme in the most ancient written Christian tradition, i.e. Paul's authentic letters and subsequently entire Pauline corpus occupies an important role. From the total 63 occurrences of "father", this term is employed in 42 cases (two thirds of the total amount) in connection with or stands for the notion of God. Noteworthy that this term is employed in a very close relationship to the term "God" – "God Father" in the initial salutation formula in the whole Pauline corpus (with an exception in 1 Thess). Such a pairing of two terms reveals the importance the apostle Paul attributed to God's notion – God is primarily the Father and the addressees of the letters have to keep it in mind.

## Preface

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Although the initial salutations in the Pauline corpus do not vary much and have a quite similar wording, they are not totally uniform; this fact points to their rather formulaic character demonstrating at the same time a certain freedom with which they have been employed in different letters, especially the Pastorals. They should not be confused with other forms of greetings that also appear in the Pauline letters and represent a distinct literary form<sup>1</sup>.

The object of the research – the image of God as Father as it is presented in the Pauline initial salutations.

The aim of the research – to present a thorough analysis of the initial salutations in Paul's letters with a particular accent on the image/activity of the divine Father.

The task of the research – to analyze thoroughly the function of the term "father" in the Pauline initial salutations.

The method applied for the research – an exegetical/theological analysis of the initial salutation formula in the Pauline corpus.

## 1. Text criticism

In three initial salutations Gal 1:3, 2Thess 1:2, and Col 1:2 the important manuscripts are divided over several readings. The alternative reading to ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ<sup>2</sup> in Gal 1:3 is ἀπὸ θεοῦ πατρὸς καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ that has a very strong external support<sup>3</sup>. The scholars are not unanimous and some commentators opt for a less traditional reading<sup>4</sup>; the majority, however, accepts the usual phraseology ἀπὸ θεοῦ πατρὸς ἡμῶν, that is well established in other genuine Pauline letters. They usually point to Metzger's opinion that the stereotyped formula was altered by copyists because of the development of piety to Lord Jesus Christ<sup>5</sup>. The other uncertainty with ἡμῶν is in 2Thess 1:2; both in NA<sup>26</sup> and NA<sup>27</sup> this term is included in the text yet enclosed in brackets<sup>6</sup>; it is not clear whether this term had originally been incorporated into the text and was later omitted by copyists because of stylistic reasons (repetition in v. 1 – θεῶ πατρὶ ἡμῶν) or was it later added to conform to the other initial salutations in Pauline letters<sup>7</sup>. Some support for the originality of ἡμῶν in 2Thess 1:2 may possibly be drawn from the fact that firstly, the formulaic expression 'God our Father' is favored by the author of the letter (1:1; 2:16) and secondly, the weight which in our case the codex Vaticanus imposes against the originality of ἡμῶν seems to be lessened because of its tendency with regard to the Thessalonian correspondence to omit minor textual features both in 1Thess (1:4 τοῦ; 1:5 ἐν; 1:8 ἐν τῇ; etc.) and 2Thess (2:1 and 3:6 ἡμῶν; 2:8 Ἰησοῦς; etc.)<sup>8</sup>. In the letter to the Colossians the phrase καὶ κυρίου Ἰησοῦ Χριστοῦ in Col 1:2 is abundantly attested to<sup>9</sup>; it is lacking, however, in some important and various other manuscripts<sup>10</sup>, therefore scholars unanimously opt for a *lectio brevior* and consider the additional phrase as an attempt of copyists to assimilate the text to ordinary Pauline usage<sup>11</sup>. Why Paul/ the author of this epistle neglected the customary pattern is not clear because nothing in the text requires its omission; the prominent status of Jesus Christ in this letter is hardly compatible with the idea that the shortening of the formula may have occurred because of theological reasons<sup>12</sup>. Yet, the idea that the author's deliberate intention may have been to put more emphasis on God the Father cannot be ruled out. Aletti suggests that the reason for the omission of 'Jesus Christ' may have been the precedent mention of ἀδελφοίς ἐν Χριστῷ; the shortened formula thus better highlights the origin (God the Father) of that relationship<sup>13</sup>. Dunn also points to the significance of God the Father but he does it in a slightly different way: the omission of Jesus Christ in v. 2 may point to the supremacy of God the Father who is said to be the Father of Jesus Christ and to whom the thanksgiving is offered in v. 3<sup>14</sup>.

## 2. The initial salutations apart from the Pastorals

A dual-part structure occurs in all Pauline initial salutations except for the 1Thess 1:1, where both parts are coordinated by means of ἀπό, which by introducing the divine subjects, serves to elucidate the meaning of the contents of the greeting. Hence, the image of God the Father in the initial salutations depends both on the interpretation of the first part of the salutation (the contents) as well as the value the preposition ἀπό and the con-

junction *καί* are given in the second part (relational aspect). There is also another stylistic problem as there is no explicit verb employed in any of the initial salutations. Yet, instead of the indicative of the verb *eivmi*, that is usually implied in such cases the optative seems to be more appropriate<sup>15</sup> especially if one understands the formulaic salutation in terms of the apostle's confident wish or blessing<sup>16</sup> and not merely as a simple declaration<sup>17</sup>. Besides, the optative mood expressing a wish in the NT is mostly attested to in the Pauline corpus. There are 38 examples of the optative expressing a wish in the NT and 29 of them are found in Paul<sup>18</sup>.

The first part – *χάρις ὑμῖν καὶ εἰρήνη* – being also the shortest initial salutation in 1Thess 1:1, has exactly the same wording in all Pauline initial salutations (except the Pastorals) that differs considerably from the contemporary conventions of Greek letter writing<sup>19</sup>. The verbal infinitive form *χαίρειν* used typically in pagan and even Jewish letters, including those in LXX<sup>20</sup>, is here substituted by the noun that is connected with *εἰρήνη* that most probably is the translation of *שלום/שׁלום* that was in turn commonly used as an introductory greeting in a conversation and in delivering a message<sup>21</sup>; it also appears as a key term in the initial salutations, secondary greetings, and concluding formulas in the Aramaic epistolography carrying with it the idea of greeting, peace, and well-being. There are also several texts in the OT which, being letters according to their literary genre, contain *שלום* in the initial greetings (Ezra 4:17; 5:7; Dan 3:31; 6:26). Fitzmyer notices that short formulas in which *שלום* is used alone (as, for instance in Ezra 4:17; 5:7) are “stereotyped abridgements of longer greetings”. He distinguishes four longer *שלום* forms of the initial salutations and two more ‘benediction’ *ברך* forms (one is found only in a secondary greeting) in which *שלום* is also included<sup>22</sup>. In the NT *εἰρήνη* denotes both a certain feeling/experience of peace/tranquility and a state of reconciliation with God; its most important and basic notion however is that of salvation of the whole person that should be understood in the ultimate eschatological sense<sup>23</sup>. Although the combination *χάρις καὶ ἔλεος* is mentioned in Wis 3:9 and 4:15, in a context that emphasizes God's concern for those who are faithful to him as regards *χάρις*, there is no reference to it either in the OT or in Jewish/Hellenistic letters to being employed in the epistolary opening/closing formulas, therefore, it should be regarded as an absolutely new element in the Pauline and NT<sup>24</sup> epistolary tradition. Because of a certain sound-conformity between *χαίρειν* and *χάρις*<sup>25</sup> and the latter's use in the place in which there is traditionally supposed to be *χαίρειν*, many scholars think that Paul, though adhering to a Greek epistolary tradition, has deliberately substituted *χαίρειν* by *χάρις* in order to endow the customary Greek greeting with a Christian content<sup>26</sup>. Others, still, point to a Jewish salutation formula in the Syriac *Apocalypse of Baruch* (78:2), in which ‘peace’ is in conjunction with ‘mercy’, and to its Pauline equivalent in Gal 6:16. It may be added that the *κ* text of the blessing in Tob 7:11 also combines *ἔλεος* with *εἰρήνη*. The use of *εἰρήνη...καὶ ἔλεος* in the closing peace wish in Gal 6:16 is quite indicative, i.e. Paul was not ignorant of the Jewish use of such a combination. Accordingly, he may have changed it to the formula *χάρις ὑμῖν καὶ εἰρήνη*<sup>27</sup>, so that it functioned at the beginning of his letters as a blessing conveying the divine gift<sup>28</sup> or as an intercessory prayer<sup>29</sup>. This seems to have been quite possible because the term *ἔλεος* was not Paul's favorite one. While *χάρις* is undoubtedly the Pauline term, *ἔλεος* apart from

Gal 6:16 is used only in Rom 9:23, 11:31, 15:9, once in Eph 2:4, and several times in the Pastorals: 1Tim 1:2, 2Tim 1:2.16.18, Tit 3:5<sup>30</sup>. According to Wanamaker the Pauline initial salutations represent a formulaic prayer for those to whom he addressed his letters<sup>31</sup>. In LXX *ἔλεος* is mostly used for רַחֵם that is not simply an expression for God's gracious and faithful disposition towards Israel but rather denotes his active and continuous engagement in that relationship<sup>32</sup>; it is more profound than חַן (favor/grace) which is a more situational term denoting usually a unilateral, free (without any obligation of responsibility on both parts) and not necessarily long lasting attitude or activity<sup>33</sup> and which is usually translated by *χάρις*. These terms are not interchangeable: only once *χάρις* is used for רַחֵם (Esth 2:9), and twice *ἔλεος* for חַן (Gen 19:19; Judg 6:17). The term *χάρις* seems to have little theological value in LXX<sup>34</sup>. It is worth noting, however, that the verbal form חַנָּה is used in benediction formulas both in the OT and Qumran<sup>35</sup>. The most important example in the OT is Aaron's blessing in Num 6:24–26: so that God should be gracious to the Israelites (v. 25 – חַנָּה) and should give them peace (v. 26 – שְׁלוֹמִים). Yet, while שְׁלוֹמִים is translated by *εἰρήνη*, חַנָּה is rendered by *ἐλεέω* and not *χαρίζομαι*. Nevertheless, it cannot be discounted that חַנָּה may have played some role in the Pauline use of *χάρις*<sup>36</sup>. Whatever may have been the motivation(s)<sup>37</sup> for Paul's employing *χάρις* in the initial salutations the content of this term must basically be viewed from a theological perspective Paul used this term in his letters<sup>38</sup> to describe a dynamic, wholly generous, and eschatological act of God<sup>39</sup> that has resulted in the salvation event freely operated by him in Jesus Christ.

There is a number of blessings/peace wishes in the Pauline corpus in which *χάρις* and/or *εἰρήνη* are employed without being joined in one phrase as it is in the initial salutations. A bulk of these blessings appears at the very end of the letters: *χάρις* that is mentioned in all final blessings is explicitly said in 8 cases to be of [our] Lord Jesus [Christ]<sup>40</sup>. The phrase *θεὸς τῆς εἰρήνης* is usually found in the final wish of peace right before the concluding blessings<sup>41</sup>. An exception is the peace wish in Phil 4:9 that is a bit far from the conclusion of the letter in its present form. Nevertheless, it is the only peace wish in the whole letter and may have served as the conclusion of one of the so-called 'component' letters (three original letters has been accepted by F. W. Beare, J. A. Fitzmyer, R. H. Fuller, H. Koester, E. Lohse, W. Marxsen, J. Murphy-O'Connor, W. Schmithals). This way *χάρις* and *εἰρήνη* seem to epitomize the essence of Paul's gospel referring to its cause and its effect. In the initial salutation this is likely intended even syntactically as the emphasis is put on *χάρις* by *directly* adjoining to it *ὑμῖν* and only then adding *εἰρήνη*. It is quite evident, therefore, that Paul did not intend to mean by *χάρις ὑμῖν καὶ εἰρήνη* merely a simple greeting to express his wish for peace or well-being; however, the function of the initial salutation to communicate joy cannot be underestimated as well as an implicit claim for Paul's authority in imparting 'grace' and 'peace' on his addressees<sup>42</sup>. Certainly, Paul owes his authority to God the Father and the Lord Jesus Christ who are the real senders of grace and peace; the apostle's authority has been strongly stressed by Berger who considering the NT letter as a certain apostolic-prophetic revealing discourse claimed that the *epistolary prescript* permits one to regard the apostle as God's mouthpiece and mediator of the divine gifts<sup>43</sup>.

A second quite standard element in the initial salutations is the phrase ἀπὸ θεοῦ πατρὸς [ἡμῶν] καὶ κυρίου Ἰησοῦ Χριστοῦ (8x). It seems to be erroneous to consider the omis-

sion of it in 1Thess 1:1 as affecting the conception of the greeting *χάρις ὑμῖν καὶ εἰρήνη* in this letter and to postulate a certain evolution in the *meaning* of the initial salutation in the later letters in which the dispensators of 'grace' and 'peace' are explicitly named. A fixed form of *χάρις ὑμῖν καὶ εἰρήνη* in other initial salutations may hardly point to any change in its meaning. On the other hand, it is obvious that the qualifying phrase is a key to a better understanding of the full religious dimension of such an unusual salutation. By referring to God the Father and the Lord Jesus Christ Paul sought to elucidate in a precise way the source of those interrelated gifts putting emphasis not only on them but also on their givers. The dispensation of *χάρις* and *εἰρήνη* in the full-form initial salutation depends grammatically both on God the Father and the Lord Jesus Christ indicated by means of *απο* as the common source. The terms that stand in a sequence – *ἡμῶν καὶ κυρίου* – are not to be taken as mutually related and dependent on *πατρο*, as if they were intended to explain God's fatherhood by means of a double sonship: of ours and of the Lord Jesus Christ's. See the initial salutations in the Pastorals whose wording eliminates such a possibility. Furthermore, Paul nowhere in his letters mixes the sonship of Jesus Christ with ours; the pattern 'our God and/the Father' is also attested to in other places without mentioning Jesus Christ's sonship. In fact, there are two subjects, God and the Lord, who are connected by *καί* and share the same preposition *ἀπό*; this indicates not only their common function but also their equal authority in dispensing their gifts<sup>44</sup>. Not a few commentators, however, have questioned this grammatical indication, as they proposed to interpret *καί* in terms of *ἐνδία*, in accordance with a quite common Pauline idea about God's acting in/through Christ<sup>45</sup>. The conception of God as the ultimate source/goal and Jesus Christ as the means/agent is widely attested to in Paul's argumentation within different letters and in diverse ways<sup>46</sup>; it also occurs in his several extended epistolary prescripts: *τοῦ δόντος ἑαυτὸν κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν* (Gal 1:4); *δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν* (Rom 1:5). It may also be noted the formulation of the thanksgiving in 1Cor 1:4 that follows immediately the initial salutation (v. 3): *Εὐχαριστῶ ἐπὶ τῇ χάριτι τοῦ θεοῦ τῆ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ*. A somewhat middle position occupies Conzelmann's interpretation that combines two elements: there is both a 'theoretical' subordination of Christ to God (apparently in a sense of *ἐνδιά*) and a 'practical' cooperation between them (*καί*) since looking from the perspective of salvation and faith the Father and Jesus Christ are in unity<sup>47</sup>. Yet again, it may well be that Paul intentionally put on the same level God the Father and Jesus Christ right at the outset of the letters not only to emphasize their co-action towards the faithful but also to point at the exalted Lord's position which Jesus has taken after his resurrection (as an extended superscription in Rom 1:4 seems to suggest it) and possibly to call attention to the novelty of God's grace Christians have been offered to experience in comparison with the Jewish customary blessings: it is the grace and peace of both the Father and Jesus Christ. The *functional* aspect in pairing God with Jesus in the initial salutation has been strongly stressed by Luz<sup>48</sup> and less categorically by Longenecker<sup>49</sup>. According to Ebeling there is a certain chiasmic correspondence intended by Paul between 'grace (a) – peace (b) – from (c) – Father (b') – Jesus (a')' in which grace is attributed to Jesus and peace to the Father; such a relation is often attested to in Paul's letters. This, according to him, does not mean that the issue here is

about two different realities; rather, the chiasmic structure emphasizes the unity of the only one reality, though being differentiated in it<sup>50</sup>. Attractive though is Ebeling's supposition of Paul's intentional chiasm, there is some doubt because those who wrote the epistle to the Colossians and 1 and 2 Timothy seem to have not understood it in that way: the initial salutation in Col has a shorter form and in 1 and 2 Timothy it is supplemented by 'mercy'. Guthrie rightly observes that no distinction should be made between the grace and peace of Christ and that of God<sup>51</sup>. Furthermore, the phrase *καὶ κυρίου Ἰησοῦ Χριστοῦ* discloses the relational aspect of God's fatherhood: the Father shares his authority with Jesus in dispensing his gifts to those who acknowledge the lordship of Christ<sup>52</sup>. The pronouns in plural *ὑμῖν* and *ἡμῶν* should also be understood in the same Christian sense; moreover, the combination *πατρὸς ἡμῶν*, that was almost certainly influenced by Jesus (cf. Matt 6:9), shows the already established Christian self-understanding of being the children of God. And since *πατρὸς ἡμῶν* bears witness to the reality of a personal faith that was presumably shared both by the writer and the reader<sup>53</sup> it also seems to be plausible to think about the functional aspect of this phrase in the greeting context, i.e. to encourage the unity in Christian communities despite every kind of difference, be it on national, cultural or social grounds, since they all belong to and may address the same God as Father.

### 3. The initial salutations in the Pastorals

Though the initial salutations play the same role in all Pauline letters a different word order for Jesus' name and title and a shift from 'our Father' to 'our Lord/Savior' in the Pastorals put more emphasis on the role of Jesus Christ: *χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν* (1Tim 1:2; 2Tim 1:2) and *χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν* (Tit 1:4). Roloff supposes that the use of *ἡμῶν* with Jesus Christ in the initial salutations in 1Tim and 2Tim may be explained by the fact that the liturgical language simply incorporated the already-known combination *κύριος ἡμῶν* with reference to Jesus (cf. 1Cor 1:7f.; 5:4; 9:1; Rom 4:24; 5:1). According to him it is hardly possible to see in this shift some conscious tendency to equate Jesus to God<sup>54</sup>. From a functional point of view the reference to Jesus as *κύριος ἡμῶν* in conjunction with God the Father emphasizes the relational aspect of his lordship: he is not only 'our' Lord but rather he has become a Lord 'for us' as he gave himself for our sins to set us free according to the will of God the Father (cf. Gal 1:4)<sup>55</sup>. A dual-part structure in the initial salutation is retained identical in all Pauline letters; consequently, it must be interpreted in the same way: it underlies the close co-action between God the Father and Jesus Christ, as they both are the source of the conveyed blessing. The omission of *ὑμῖν* in the initial salutations of all three letters should obviously be understood in light of their formal personal character, since differently from the rest of the Pauline corpus they are exclusively addressed to the individuals Timothy and Titus. Yet, the final blessings advocate an idea that these letters were expected to be heard by other believers too, as the use of personal pronouns in the plural suggests (cf. 1Tim 6:21; 2Tim 4:22; Tit 3:15). It may be, therefore, that a singular personal pronoun in the initial salutations was deliberately omitted to avoid a certain inadequacy to the clearly collective idea the initial salutations

in the Pauline letters convey<sup>56</sup>. Thus, the salutation-blessing in the Pastorals is not to be conceived as being limited to Timothy and Titus, rather it was supposed to have been extended to all to whom those letters were read. Accordingly, the divine fatherhood that is mentioned only in the initial salutations in the Pastorals seems to retain its communal character despite the absence of *ἡμῶν* that is adjoined to Jesus' titles. The contents of the greeting differ little from those in other Pauline letters. Whereas *χάρις* and *εἰρήνη* in a bipartite formulation seem to agree theologically as a cause and its effect, a third adjoined element *ἔλεος* (1Tim and 2Tim), that recalls Jewish blessings and greetings<sup>57</sup> discloses the very motivation for the divine grace<sup>58</sup> that is both the mercy of the Father as well as Jesus. There is some fluidity among subjects on whom depends the noun *ἔλεος* in the NT epistles. In the Pauline letters except 1–2Tim the subject is God (explicitly in Rom 9:23; 11:31; 15:9; Eph 2:4; Tit 3:5; most probably in Gal 6:16). In the rest of the NT epistles: subject is undefined (Heb 4:16; Jude 1:2); God (1Pt 1:3); our Lord Jesus Christ (Jude 1:24); God the Father as well as Jesus Christ (2Jn 1:3). In 1Tim and 2Tim *ἔλεος* is mentioned only in the initial salutations and twice in 2Tim 1:16.18. In the latter case it is the *ku,rioj* who is said to grant mercy, the title widely employed to designate Jesus Christ in Paul's letters; evidently, Jesus Christ is supposed to be the co-subject of 'mercy' in the initial salutations as well<sup>59</sup>. God's mercy is not to be reduced to a mere attitude; it should rather be seen as his active appropriate conduct towards the people. Its salvific aspect (including the verbal form *ἐλέεω*) is quite visible in Pauline letters<sup>60</sup>; in our case the tripartite formulation *χάρις ἔλεος εἰρήνη* in conjunction with God the Father and Jesus Christ as our Lord both underlines their unity in action and also highlights the revelatory character of Jesus' salvific work in presenting the Father's mercy<sup>61</sup>.

## Conclusion

The material on the image of God the Father in the initial salutations may be summarized in a twofold way.

Firstly, theologically speaking, the divine Father is the source of mercy, grace, and peace, i.e. of the historic-eschatological event of salvation; he is active in every its phase (mercy, grace) and efficacious in its consequences (peace). He is the very source of blessings for Christian communities as he freely and continuously empowers (grace) them with a true joy, peace, and salvation that proceed from the Christ-event. Evidently, the grace coming from God as his constant and active benevolence towards believers and producing salvation and peace was not understood by Paul in general terms; rather it was supposed to touch upon every part of human life changing attitudes and breaking barriers in a religious-cultural field (for instance, Jewish and Hellenistic Christians) as well as in the social sphere.

Secondly, relationally, with reference to Jesus Christ, God the Father shares his authority with him as far as Jesus plays the equal role in granting mercy, grace, and peace; with reference to Christians, he is their Father as far as he is the origin of their salvation and the source of every grace for their Christian life. Noteworthy that the divine fatherhood is presented in a close association with Jesus Christ; the relationship between God the

Father and Christians is portrayed from a tripartite 'Father-Jesus-believers' perspective. Thus it is may be right to suggest that, since our being the children of God is founded on the sonship of Jesus, it is namely because of this fact that Paul employed 'our Father' right at the beginning of his letters in the initial salutations in which the Lord Jesus Christ is also referred to.

## REFERENCES

- <sup>1</sup> On this theme see *Mullins T. Y.* Greeting As a New Testament Form // *JBL* 87. 1968. P. 418–426.
- <sup>2</sup> Ⲙ, A, P, Ψ, 33, etc.
- <sup>3</sup> p<sup>46</sup>, B, D, F, G, H, etc.
- <sup>4</sup> See, for instance, *Kramer W.* Christ, Lord, Son of God. SBT 50. London: SCM Press. 1966. P. 152 note 550; *Guthrie D.* Galatians. CB. London: Nelson. 1969. P. 59; *Oepke A.* Der Brief des Paulus an die Galater. THNT IX. Berlin: Evangelische Verlagsanstalt. 1973. P. 42; *Borse U.* La lettera ai Galati. NTC. Brescia: Morcelliana. 2000. P. 68–69.
- <sup>5</sup> See *Metzger B. M.* A Textual Commentary on the Greek New Testament. Stuttgart: Deutsche Bibelgesellschaft. 1994<sup>2</sup>. P. 520.
- <sup>6</sup> ἡμῶν is attested to by Ⲙ, A, F, G, I, etc; it is omitted by B, D, P, 33, etc.
- <sup>7</sup> Cf. *Metzger B. M.* A Textual Commentary. P. 567.
- <sup>8</sup> Cf. *Richard E. J.* First and Second Thessalonians. SPS 11. Collegeville: The Liturgical Press. 1995. P. 296.
- <sup>9</sup> Ⲙ, A, C, F, G, I, etc.
- <sup>10</sup> B, D, K, L, Ψ, 33, etc.
- <sup>11</sup> Cf. *Kramer W.* Christ, Lord. P. 155; *Metzger B. M.* A Textual Commentary. P. 552; *Schweizer E.* Der Brief an die Kolosser. EKK XII. Zürich: Benziger Verlag / Neukirchen-Vluyn: Neukirchener Verlag. 1976. P. 33 and note 44; *Bruce F. F.* The Epistles to the Colossians, to Philemon, and to the Ephesians. NICNT. Grand Rapids: W. B. Eerdmans. 1984. P. 39 note 6; *Pokorný P.* Colossians: A Commentary. Massachussets: Peabody. 1991. P. 34; *Luz U.* Der Brief an die Kolosser / *Becker J., Luz U.* Die Briefe an die Galater, Epheser und Kolosser. NTD 8/1. Göttingen: Vandenhoeck & Ruprecht. 1998. P. 192.
- <sup>12</sup> Cf. *Lohse E.* Colossians and Philemon. Hermeneia. Philadelphia: Fortress Press. 1971. P. 10f.; so also *McDonald H. D.* Commentary on Colossians & Philemon. Waco: Word Books. 1980. P. 29; *Gnilka J.* Der Kolosserbrief. HTKNT X/1. Freiburg/Basel/Wien: Herder. 1980. P. 29 note 14; *O'Brien P. T.* Colossians, Philemon. WBC 44. Waco: Word Books. 1982. P. 6; *Barth M., Blanke H.* Colossians. AB 34B. New York: Doubleday. 1994. P. 141.
- <sup>13</sup> Cf. *Aletti J.-N.* Lettera ai Colossesi. SOC 12. Bologna: Dehoniane. 1994. P. 50.
- <sup>14</sup> Cf. *Dunn J. D. G.* The Epistles to the Colossians and to Philemon. NIGTC. Grand Rapids: W. B. Eerdmans / Carlisle: Paternoster Press. 1996. P. 52.
- <sup>15</sup> Even though Paul has never explicitly employed the optative of eivmi, in his letters; cf. *Moulton J. H., Turner N.* A Grammar of New Testament Greek. Vol. III Syntax. Edinburgh: T&T Clark. 1963. P. 298, 303.
- <sup>16</sup> For instance, the optative is used in LXX in a greeting in Dan 4:1; 6:26 (LXX) and in a blessing in Num 6:24–26. There are also three initial salutations with the optative in 1Pt 1:2; 2Pt 1:2; Jude 2. See also the argumentation of *Wiles G. P.* Paul's Intercessory Prayers. SNTSMS 24. Cambridge: Cambridge University Press. 1974. P. 36–38.
- <sup>17</sup> This is the option of *Schrage W.* Der erste Brief an die Korinther. EKK VII, Teilbd. 1. Zürich: Benziger Verlag / Neukirchen-Vluyn: Neukirchener Verlag. 1991. P. 106. Ebeling admits that the optative fits better in our case, yet he questions whether the future indicative could not have been intended instead of the optative, since the salutation is oriented towards its final fulfillment that has already



- been inaugurated and offered; cf. *Ebeling G.* La verità dell'evangelo. Commento alla lettera ai Galati. SBD 7. Genova: Marietti. 1989. P. 42.
- <sup>18</sup> Cf. *Zerwick M.* Biblical Greek Illustrated by Examples. SPIB 114. Roma: Pontificio Istituto Biblico. 1963, 1990<sup>5</sup>. § 355.
- <sup>19</sup> Cf. *Lieu J. M.* 'Grace to You and Peace': the Apostolic Greeting // *BJRL* 68. 1985. P. 163.
- <sup>20</sup> Cf. 1Macc 10:18.25; 11:30; 12:6; 13:36; 14:20; 15:2.16; 2Macc 1:10; 9:19; 11:16.22; 27:34; Esth 8:12<sup>a</sup>; also 3Ezra 6:8; 8:9. The closest example to Pauline use on philological grounds is the initial salutation in 2Macc 1:1 where *χαίρειν* is associated with *εἰρήνην ἀγαθήν*.
- <sup>21</sup> Cf. Judg 6:23; 2Sam 18:28; 2Kgs 4:26. In all these cases עִבְרִי is rendered in LXX by *εἰρήνη*.
- <sup>22</sup> See *Fitzmyer J. A.* Aramaic Epistolography / ed. J. L. White. Studies in Ancient Letter Writing. Semeia 22. Chico: Scholars Press. 1982. P. 33–36. See also *Lieu J. M.* 'Grace to You and Peace'. P. 164–166. A brief summary on the Aramaic and Jewish epistolography is also provided by *Aune D. E.* The New Testament in Its Literary Environment. LEC. Philadelphia: The Westminster Press. 1989. P. 174–180.
- <sup>23</sup> Cf. *Foerster W.* *εἰρήνη* // TDNT 2. P. 411–412.
- <sup>24</sup> Cf. 1Pt 1:2; 2Pt 1:2; 2 John 1:3.
- <sup>25</sup> Cf. *Conzelmann H.* *χαίρω – εὐχάριστος* // TDNT 9. P. 394.
- <sup>26</sup> Cf. *Barrett C. K.* A Commentary on the Epistle to the Romans. HNTC. New York/London: Harper & Row. 1957. P. 22; *Guthrie D.* Galatians. P. 59; *Lohse E.* Colossians. P. 5; *Best E.* A Commentary on the First and Second Epistles to the Thessalonians. HNTC. New York/London: Harper & Row. 1972. P. 63; *Oepke A.* An die Galater. P. 45; *Betz H. D.* Galatians. Hermeneia. Philadelphia: Fortress Press. 1979. P. 40; *Hawthorne G. F.* Philippians. WBC 43. Waco: Word Books. 1983. P. 10f.; *Borse U.* La lettera ai Galati. P. 68; *Martin R. P.* 2 Corinthians. WBC 40. Waco: Word Books. 1986. P. 4; *Aune D. E.* The New Testament. P. 184; *Dunn J. D. G.* Romans 1–8. WBC 38A. Dallas: Word Books. 1988. P. 20; *Corsani B.* Lettera ai Galati. CSANT 9. Genova: Marietti. 1990. P. 58; *Morris L.* The First and Second Epistles to the Thessalonians. NICNT. Grand Rapids: W. B. Eerdmans. 1991. P. 37; *Capes D. B.* Old Testament Yahweh Texts in Paul's Christology. WUNT 2. Tübingen: Mohr. 1992. P. 63; *George T.* Galatians. NAC 30. Nashville: Broadman & Holman. 1994. P. 85; *Pitta A.* Lettera ai Galati. SOC. Bologna: Dehoniane. 1996. P. 67.
- <sup>27</sup> Cf. *Collange J.-F.* L'épître de saint Paul aux Philippiens. CNT Xa. Neuchâtel: Delachaux & Niestlé. 1973. P. 42; *Berger K.* Apostelbrief und apostolische Rede. Zum Formular frühchristlicher Briefe // *ZNW* 65. 1974. P. 198f.; *Conzelmann H.* 1 Corinthians. Hermeneia. Philadelphia: Fortress Press. 1975. P. 23–24 and notes 6 and 43; *Cranfield C. E. B.* A Critical and Exegetical Commentary on the Epistle to the Romans. Vol. 1, I–VIII. ICC. Edinburgh: T&T Clark. 1975, 1990<sup>7</sup>. P. 71 note 3 (with some reservation); *Schlier H.* La lettera ai Romani. CTNT. Brescia: Paidea. 1982. P. 75f.; *Bruce F. F.* 1 and 2 Thessalonians. WBC 45. Waco: Word Books. 1982. P. 8; *Marshall I. H.* 1 and 2 Thessalonians. NCB. Grand Rapids: Eerdmans / London: Marshall Morgan & Scott Publ. Ltd. 1983. P. 49; *Holtz T.* Der erste Brief an die Thessalonicher. EKK XIII. Zürich: Benziger Verlag / Neukirchen-Vluyn: Neukirchener Verlag. 1986. P. 39; *Hasler V.* *εἰρήνη* // EDNT 1. P. 396; *Bouttier M.* L'épître de saint Paul aux Éphésiens. CNT 2, IXb. Genève: Labor et Fides. 1991. P. 54.
- <sup>28</sup> Cf. *Wiles G. P.* Paul's Intercessory Prayers. P. 108ff.; *Lieu J. M.* 'Grace to You and Peace' P. 168; *Käsemann E.* Commentary on Romans. Grand Rapids: W. B. Eerdmans. 1980. P. 16; *Iovino P.* La prima lettera ai Tessalonicesi. SOC 13. Bologna: Dehoniane. 1992. P. 81; *Fitzmyer J. A.* Romans. AB 33. London: Doubleday. 1993. P. 239.
- <sup>29</sup> Cf. *Betz H. D.* Galatians. P. 40; *Martin R. P.* 2 Corinthians. P. 4.
- <sup>30</sup> On the other hand, the separate use of *χάρις* in the final benediction in Gal 6 (v. 18) that follows immediately the wish of peace *εἰρήνη...καὶ ἔλεος* (v. 16) and the combination of *ἔλεος* along with *χάρις* and *εἰρήνη* in the initial salutations in 1 and 2 Timothy make this explanation not completely convincing.
- <sup>31</sup> Cf. *Wanamaker C. A.* The Epistles to the Thessalonians. NIGTC. Grand Rapids: W. B. Eerdmans / Carlisle: Paternoster Press. 1990. P. 71; similarly, *Barbaglio G.* La Prima Lettera ai Corinzi. SOC 16. Bologna: Dehoniane. 1995. P. 70.

- <sup>32</sup> Cf. *Bultmann R. ἔλεος – ἀνελεήμων* // TDNT 2. P. 479–481.
- <sup>33</sup> Cf. *Friedman D. N., Lundbom J. R., Fabry H.-J. יָרַח* // TDOT 5. P. 24–25.
- <sup>34</sup> Cf. *Conzelmann H. χαίρω – ἐυχάριστος*. P. 389.
- <sup>35</sup> Cf. *Friedman D. N. יָרַח*. P. 35–36.
- <sup>36</sup> Cf. *Vanni U. Lettere ai Galati e ai Romani*. Roma: Paoline. 1967. P. 21; *Barth M. Ephesians*. Vol. 1. AB 34. New York: Doubleday. 1974. P. 73–74; *Fitzmyer J. A. Romans*. P. 228.
- <sup>37</sup> Wiles observes that there was rather a whole Greek-Jewish-Christian background that prepared for the Pauline initial salutation; it may be quite misleading to suggest just a single source; cf. *Wiles G. P. Paul's Intercessory Prayers*. P. 111f.
- <sup>38</sup> For a brief discussion of possible sources for the use of *χαίρις* by Paul in the initial salutations see *Ebeling G. La verità dell'evangelo*. P. 38–40.
- <sup>39</sup> For the notion of *χαίρις* in Pauline letters, see *Dunn J. D. G. Jesus and the Spirit*. Philadelphia: The Westminster Press. 1975. P. 202–205.
- <sup>40</sup> Cf. 1Thess 5:28; Gal 6:18; Phil 4:23; Phlm 25; 1Cor 16:23; 2Cor 13:13; Rom 16:20; 2Thess 3:18.
- <sup>41</sup> Cf. 1Thess 5:23; Gal 6:16; Phil 4:9; 2Cor 13:11; Rom 15:33; (see also 16:20); 2Thess 3:16 (*κύριος τῆς ἐιρήνης*); Eph 6:23.
- <sup>42</sup> Cf. *Schlier H. La lettera ai Romani*. P. 77; *Furnish V. P. II Corinthians*. AB 32A. New York: Doubleday. 1984. P. 106.
- <sup>43</sup> Cf. *Berger K. Apostelbrief*. P. 201–202, 219. Critically, *Thrall M. E. A Critical and Exegetical Commentary on the Second Epistle to the Corinthians*. Vol. 1. Edinburgh: T&T Clark. 1994. P. 96.
- <sup>44</sup> Cf. *Cranfield C. E. B. Romans*. P. 72; *Hawthorne G. F. Philippians*. P. 12; *Fung R. Y. K. The Epistle to the Galatians*. NICNT. Grand Rapids: W. B. Eerdmans. 1988. P. 39; *Morris L. Thessalonians*. P. 192 note 2; *Capes D. B. Yahweh Texts in Paul's Christology*. P. 64; *Thrall M. E. Second Epistle to the Corinthians*. Vol. 1. P. 97; *George T. Galatians*. P. 85.
- <sup>45</sup> Cf. *Barrett C. K. A Commentary on the Second Epistle to the Corinthians*. HNTC. New York/London: Harper & Row. 1973. P. 56 (though he makes no distinction between God and Jesus as regards their belonging to the same order); *Barth M. Ephesians*. Vol. 1. P. 73; *Trilling W. Der zweite Brief an die Thessalonicher*. EKK XIV. Zürich: Benziger Verlag/Neukirchen-Vluyn: Neukirchener Verlag. 1980. P. 38; *O'Brien P. T. The Letter to the Ephesians*. PNTC. Grand Rapids: W. B. Eerdmans / Leicester: Apollos. 1999. P. 88 (he seems to have slightly changed his opinion because in his previous commentary on Philippians he has spoken about the blessings that flow “from the twin source of God our Father and our Lord Jesus Christ”; *O'Brien P. T. The Epistle to the Philippians*. NIGTC. Grand Rapids: W. B. Eerdmans / Carlisle: Paternoster Press. 1991. P. 52); *Lindemann A. Der erste Korintherbrief*. HNT 9/1. Tübingen: Mohr. 2000. P. 28.
- <sup>46</sup> See, for instance, the study of *Richardson N. Paul's language about God*. JSNTSup 99. Sheffield: Academic Press. 1994. Especially chapter 5, p. 240 onwards.
- <sup>47</sup> Cf. *Conzelmann H. 1 Corinthians*. P. 24.
- <sup>48</sup> “Sie beschreiben Gott und Christus nicht, wie sie an sich sind, sondern bezeichnen sie in ihrem Verhältnis zu den Gläubigen.” *Luz U. Der Brief an die Epheser / Becker J., Luz U. Die Briefe an die Galater, Epheser und Kolosser*. NTD 8/1. Göttingen: Vandenhoeck & Ruprecht. 1998. P. 115.
- <sup>49</sup> “association of Christ with God is here principally functional in nature”. *Longenecker R. N. Galatians*. WBC 41. Dallas: Word Books. 1990. P. 7.
- <sup>50</sup> Cf. *Ebeling G. La verità dell'evangelo*. P. 40–41.
- <sup>51</sup> Cf. *Guthrie D. Galatians*. P. 59; so also *Best Thessalonians*. P. 248.
- <sup>52</sup> Cf. *Dunn J. D. G. Romans 1–8*. P. 21.
- <sup>53</sup> Cf. *Hawthorne G. F. Philippians*. P. 11.
- <sup>54</sup> Cf. *Roloff J. Der erste Brief an Timotheus*. EKK XV. Zürich: Benziger Verlag / Neukirchen-Vluyn: Neukirchener Verlag. 1988. P. 55 note 9.
- <sup>55</sup> Cf. *Marcheselli-Casale C. Le lettere pastorali*. SOC 15. Bologna: Dehoniane. 1995. P. 86.
- <sup>56</sup> Cf. *Quinn J. D. The Letter to Titus*. AB 35. New York: Doubleday. 1990. P. 74.

- <sup>57</sup> To the already mentioned examples in Syr Bar 78:2 and Tob 7:11 (codex  $\kappa$ ) may be added Ps Sol 4:29; 6:9; 7:9; 9:20; 11:9; 13:11. For this reason some authors regard such a tripartite greeting as “a combination of Jewish and “Pauline” formulas”. *Dibelius M., Conzelmann H.* The Pastoral Epistles. Hermeneia. Philadelphia: Fortress Press. 1972. P. 14.
- <sup>58</sup> Cf. *Roloff J.* Der erste Brief an Timotheus. P. 59.
- <sup>59</sup> Cf. *Fitzmyer J. A.* κύριος // EDNT 2. P. 330–331.
- <sup>60</sup> As regards the salvation of Paul (1Tim 1:13.16; also cf. 1Cor 7:25), of others (Rom 11:32; Eph 2:4f.; Tit 3:5).
- <sup>61</sup> Cf. *Romaniuk K.* L’amour du Père et du Fils dans la sotériologie de saint Paul. AnBib 15A. Rome: Biblical Institute Press. 1974. P. 192.

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Arvydas KASČIUKAITIS

## DIEVO TĖVYSTĖ PAULIAUS LAIŠKŲ ĮVADINIUOSE SVEIKINIMUOSE

S a n t r a u k a

Šiame straipsnyje analizuojami Pauliaus laiškų įvadiniai sveikinimai gali būti suprantami kaip tam tikros formuluotės, kurios iš dalies atspindi tiek judaizmo tradicijoje, tiek helenistinėje kultūroje paplitusį pasveikinimo būdą. Be abejo, Pauliaus laiškyne šie įvadiniai sveikinimai nėra minėtoje tradicijoje (kultūroje) egzistavusių pasveikinimo būdų kopijos, matyti akivaizdus tiek formos, tiek turinio naujumas. Beje, ir pačių Pauliaus sveikinimų formuluotėse esama kai kurių gramatikos ir turinio niuansų. Visuose Pauliaus laiškų įvadiniuose sveikiniuose, išskyrus Pirmąjį laišką tesalonikiečiams, matoma dviejų dalių struktūra, koordinuojama prielinksnio *ἀπό* (nuo), kuris pristato pagrindinius sveikinimo subjektus, dar geriau išryškinančius sveikinimo turinį. Tai, kad sveikinimai yra „nuo Dievo [mūsų] Tėvo ir Viešpaties Jėzaus Kristaus“, rodo Pauliaus norą drauge pabrėžti ir linkimų dovanų svarbą, ir siekį akcentuoti jų suteikėjus. Tad Dievo tėvystės sampratą įvadiniuose sveikiniuose priklauso ne tik nuo terminų *χάρις* (malonė), *εἰρήνη* (ramybė) ir *ἔλεος* (gailėstingumas 1 Tim ir 2 Tim) interpretacijos pirmojoje formuluotės dalyje (turinys), bet ir nuo to, kaip suprantama prielinksnio *ἀπό* (nuo) ir jungtuko *καί* (ir) reikšmė antrojoje sveikinimo dalyje (santykis). Terminas *χάρις* įvadiniuose sveikiniuose suprastinas kaip dinamiškas ir eschatologinis Dievo Tėvo veikimas, pasireiškiantis išganymo įvykyje per Jėzaus Kristaus asmenį, o terminas *εἰρήνη* nusako ramybės ir susitaikinimo su Dievu būseną, nurodo į galutinį ir integralų žmogaus išganymą, tad jie gali būti įvardijami kaip vienas kito 'priežastis' ir 'pasekmė'. Terminas *ἔλεος* (1 Tim ir 2 Tim), primenantis žydų palaiminimus ir sveikinimus, suprastinas kaip Dievo Tėvo ir Jėzaus Kristaus veikimo motyvacija. Žiūrint iš teologinės perspektyvos, Dievas Tėvas yra gailėstingumo, malonės ir ramybės, t. y. istorinio eschatologinio išganymo įvykio, šaltinis. Jo veikimas aktyvus (gailėstingumas, malonė) ir veiksmingas (ramybė). Suprantama, kad Paulius suvokė Dievo teikiamą malonę ir jos produkuojamą išganymą bei ramybę ne vien tik galutine ar abstrakčia prasme, bet ir kaip paliečiančius kiekvieną žmogaus gyvenimo sferą, keičiant nuostatas tiek religinėje ir kultūrinėje, tiek socialinėje srityse. Žvelgiant iš santykių perspektyvos, Die-

vas Tėvas dalijasi savo autoritetu su Jėzumi Kristumi ta prasme, kad jie abu vaidina tą patį vaidmenį suteikiant malonę, ramybę ir gailestingumą. Pastebėtina, kad Dievo tėvystė įvadinuose sveikinimuose glaudžiai susieta su Jėzaus asmeniu ir Dievo santykis su krikščionių bendruomenėmis jau nuo pat pradžių suvokiamas kaip Tėvas – Jėzus – tikintieji.

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PAGRINDINIAI ŽODŽIAI: Dievas Tėvas, Jėzus Kristus, įvadinis sveikinimas, malonė, ramybė, gailestingumas, santykis.

KEY WORDS: God the Father, Jesus Christ, initial salutation, grace, peace, mercy, relation(ship).

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