

A central theme of New Testament teaching is the subject of this article by the Rev. Stephen Smalley, formerly Chaplain of Peterhouse, Cambridge, now lecturer in Religious Studies in the University of Ibadan, Nigeria.

## ***The Imitation of Christ in the New Testament***

by Stephen Smalley

There is no biblical theology that is not covenant theology. The drama of the *Heilsgeschichte* is played out in the Bible against a background of the possibility and indeed necessity of an intimate relationship between man and God. This relationship is one that God Himself established. Graciously He created man in His own image; and in the light of man's sinfulness, He in grace restores the image to man through Christ.

But there are strenuous demands made upon the believer who enters into this relationship. As with the old Israel, so with the new. God's calling is to share membership with His people; but those who participate in this 'holy' community are also required to *become* holy, with a holiness that both answers the character of God and derives from Him. The

covenant declaration which is announced in the Old Testament still belongs to the consummation period: 'I will be your God, and you shall be my people' (*cf.* Jer. 31:33, *al.*; Rev. 21:3). And it is accompanied by the command, 'You shall be holy, for I am holy' (Lev. 11:44ff.; 1 Pet. 1:16).

It is precisely from this point that the biblical *motif* of *imitatio Christi* takes its origin and character. The people of God are called to follow the 'way' of God, and as pilgrims and strangers to be true to the nature of their calling. And since this concept is by no means confined to the New Testament, we must first glance at its Old Testament background.

IN THE OLD TESTAMENT

The concept of *mimesis*, as Mr.

E. J. Tinsley points out in his important study, *The Imitation of God in Christ* (1960), belongs to the ancient world in general, as well as to the nation of Israel in particular. In both Persian and Greek thought the possibility of becoming 'like God' featured largely. Plato, Seneca and Philo, for example, all teach some form of *imitatio Dei* whereby man achieves divine likeness. The sense in which the idea exists in these three writers is mainly static; by such means as the cultivation of moral virtue the exemplary ideal was thought to be attained. In the Greek mystery religions, on the other hand, the notion of *mimesis* is much closer to the Hebrew and Christian view; here was supposed to exist an actual participation in the 'life and death of the saviour god' by means of mimetic ritual practices.<sup>1</sup>

In the Old Testament itself the history of Israel is presented in terms of an obligation to walk in the 'way' of the Lord. The Hebrews looked back to the deliverance of their nation from Egypt, and the wilderness journey to Canaan, as an event of profound spiritual and national significance. Old Testament theology, like that of the Bible as a whole, is (because, as we have seen, covenant theology) a theology of event. The activity of God in history which was focused in the Exodus, not only inaugurated under the leadership of Moses a decisive stage in the emergence of the nation of Israel; it also typified the spiritual relationship which was to exist between God and His people. The historical event of the Exodus, in other words, comes to be used figuratively as a paradigm of the spiritual life.<sup>2</sup>

#### THE EXODUS PATTERN

And the Exodus pattern, as we have been recently reminded,<sup>3</sup> characterises Scripture as a whole. The Christian, like the Israelite, is thought of as a pilgrim journeying to Zion (Heb. 12: 22, *al.*). Both are called to follow the 'way' (*derek*) of God;<sup>4</sup> and it is no accident that the primitive Christians were actually known as people of 'the Way' (Acts 9: 2). Moreover, the vocation of Jew and Christian alike is to follow a 'way of life' which in some sense recapitulates the journey taken from Egypt to Canaan. The image of journeying does not exist apart from the historical reality which produced it, and it also suggests a genuine *mimesis* of that incident in contemporary experience. This suggestion is confirmed by the fact that in the Lucan account of the transfiguration, the subject of the conversation between Moses and Elijah and Jesus is the 'exodus' which Christ was to accomplish at Jerusalem (*ἔλεγον τῆν ἔξοδον αὐτοῦ*, Lk. 9: 31). Jesus Himself in His redemptive suffering is the pioneer of a new and final exodus, on the basis of which the believer can 'walk' in newness of life (Rom. 6: 4).

We shall come in due course to a consideration of the implications for the Christian of following the way of the Lord. Meanwhile we must notice that in the Old Testament, Israel expresses her dependence upon Yahweh in cultic and indeed liturgical terms. The ritual focus of the Exodus event is of course the festival of Passover, in which there is a dramatic recitation of the leading features of the original occasion (cf. Ex. 12: 26f.; Mishnah, *Pesachim* 10:4f.)<sup>5</sup>. But the

'miming' of the theme of the Exodus to Zion is no mere act of superficial recollection; God's activity is rooted in history, but the memorial of this carries in the very process a deep, concomitant participation both in the thanksgiving (cf. the Song of Moses in Ex. 15: 1-18), and commitment (Deut. 8: 2) suggested by the *mimesis*. Most significantly, there is at times an almost deliberate oscillation in the Old Testament reports of the Passover incident, between the historical figures involved in the event itself ('they'), and the worshippers engaged in its liturgical celebration ('I', 'we').<sup>6</sup> Here then may be discerned the elements belonging to a fundamental pattern of *imitatio Dei*. Israel 'imitated' the 'way' already traversed in history by means of worship. But in addition, Israel was called to be *imitator Dei* in the sphere of ethical behaviour. 'In Israel there must be reproduced the 'ways' which God has adopted towards Israel.'<sup>7</sup> As God had loved Israel and set His heart upon His people, so they (sojourners as they were) must be obediently committed to their Lord, in life as well as in worship (Deut. 10: 12-22). And hand in hand with Israel's responsibility towards Yahweh, went her obligations to society (verses 18f.).

It is this biblical background to the notion of *imitatio* which we must bear in mind as we turn to the New Testament evidence. Already in the Old Testament God is seen historically to be exemplar of 'the way'. Both in liturgy and in life Israel is called to respond to His gracious activity, by recapitulating empirically the way of redemption once taken, and by living a life which truly exemplified in turn the *derek Yahweh*.

#### IN THE TEACHING OF JESUS

According to the Fourth Evangelist Jesus announced Himself, using the *ἐγὼ εἰμι* formula, as *ἡ ὁδός* (Jn. 14: 6). The witness of the Gospels whether directly or indirectly, is certainly that Jesus followed and taught and exemplified a way which is none other than the way of the Father, and therefore of life. The estimate of the New Testament beyond the Gospels, that Jesus is the 'still more excellent way' (1 Cor. 12: 31) and the 'new and living way' (Heb. 10: 20); arises from the pattern of His own teaching and ministry. Moreover there is a divine constraint both about the actual 'way' to be taken by Jesus and also its character, which is particularly evident in the Third Gospel. He 'must' go on His way up to Jerusalem (Lk. 13: 33); He 'must' undergo the baptism of Calvary (Lk. 12: 50). When the way is followed, moreover, it is found to be the way of the suffering as well as vindicated Son of Man, and the way of the suffering Servant (Mk. 8: 31; Lk. 22: 37).

The stress on Jerusalem as the goal of Christ's journey is not accidental. We have already noticed the Exodus typology which could be said to underlie the Lucan reference at the transfiguration to the 'departure' (*ἔξοδος*) which Jesus was to accomplish at Jerusalem (Lk. 9: 31). The Lord 'sets His face' to go to Jerusalem (9: 51) and for this reason the people would not receive Him (verse 53); Scripture is fulfilled by going up to Jerusalem (18: 31), and to be near the city or to enter it bears eschatological significance (19: 11, 38). As Zion was a spiritual centre of

gravity for the Jewish pilgrim (cf. Ps. 84: 5), particularly at the commemorative feast of the Passover, so Jerusalem is the central location of the new act of redemption, the goal of the new exodus. This theme is marked in Luke, and the suggestion has been made that in the central section of that Gospel the evangelist has cast the non-Markan material which it contains 'into the form of a journey to the borders of the Promised Land.'<sup>8</sup> Professor Evans, who makes this suggestion, also believes that the journey in question is Deuteronomic in its presentation, both by correspondence and contrast. The mission of Jesus, then, determined by the Father, is to inaugurate the new Israel and the new Jerusalem. As such, Christ takes the way already traversed by the Israelites, but with the perfect obedience which they lacked. They complained (Num. 11: 1), but He accomplished (Jn. 19: 30). Because of His divine origin, and the unique relationship between Himself and the Father to which the baptism and transfiguration (to take only two examples) bear witness,<sup>9</sup> Jesus was able to live an earthly life of perfect, complete sonship. In this way the vocation which Israel herself had rejected, He fulfilled. By being consistently *ἐν τοῖς τοῦ πατρὸς* (Lk. 2: 49), Jesus exemplified the true *imitator Dei*.

On this basis Jesus issues an invitation to prospective disciples to follow Him. The call of the first disciples (Mk. 1: 17) is typical of this appeal. But the response demanded is anything but superficial. To follow Jesus is costly; because the imitation of His way is involved, suffering and even death may be the result (Mt. 8: 18-22).

And to be a disciple of Christ is also to accept the strenuous obligation of mission; to come to Him is to be sent out by Him (Mk. 3: 13-19 = Mt. 10: 1-23).

#### THE FOURTH GOSPEL

Nowhere is the depth of commitment associated with the concept of *imitatio Christi* made more apparent than in the Fourth Gospel. And there the double thought, that the Christian as well as Christ is an *imitator*, receives clear expression. The intimacy of relationship between Christ and the Christian is represented as being parallel to that between Christ and the Father. Jesus does not act apart from God (Jn. 5: 19); the disciple cannot do anything without Christ (15: 5). The words of the Son derive from the Father (12: 49), and those of the Christian from Christ (17: 8). The washing of the disciples' feet (Jn. 13: 1-20) is a striking illustration of the way in which Jesus as the perfect example (verse 15, using *ὑπόδειγμα*), and on the basis of an initial act of revelation (verse 3) and redemption (verse 1), exhorts His disciples to the imitation of Himself (verse 15). The so-called 'high priestly' prayer of Jesus in John 17 is full of allusions to the unity which can and should exist between Christians, and which is then a *mimesis* of the unity of the Godhead (cf. 17: 20-22). A further *locus classicus* is of course the post-resurrection commission of the disciples, 'As the Father has sent me, even so I send you' (20: 21).

But again, and for this very reason, the *imitatio* of the Christian disciple is no mere shallow mimicry. It is a

*mimesis* made possible only by the agency of the Spirit, the *παράκλητος* who is the *alter ego* of Jesus and who leads along the 'way' of truth (16:13). The Johannine last discourses, with their emphatic dominical teaching about the Spirit's ministry, are particularly relevant to the New Testament theology of *imitatio Christi*. It is only through the Spirit that the Christian disciple is able to meet the spiritual and ethical demands of love and obedience, and that the world can see Christ in the Christian (17: 20f). 'As he is so are we in this world' (1 John 4: 17) epitomises the Johannine presentation of discipleship as essentially imitation of Christ.

In the old Israel, liturgical recollection was made of the Exodus event as a means of miming its significance at a deep spiritual level. In the same way, the 'imitation' of the Christian disciple finds expression of this kind in worship, which is spiritual (Jn. 4: 23) as well as eucharistic (6: 56f.).

#### IN ST PAUL

The Pauline theology of *imitatio Christi* contains striking points of contact with the biblical material we have surveyed so far. The thought of imitation in Paul is prominent, and receives significant expression in the course of his treatment of Christian initiation (Rom. 6: 3-5). The doctrinal structure of Romans 1-8 is marked. Paul sets the scene by outlining the human situation of sin (chapters 1 and 2). He then describes the response of God to this in the cross of Christ (chapter 3), and the response now demanded from man to the work of Christ, namely faith

(chapters 4 and 5) focused in baptism. In Paul's view baptism, when it is accompanied by faith, is the means of entry into the Christian community; and it involves a *mimesis* of the death and resurrection of Christ which is both once-for-all and repeated. 'We have been united with him in a death like his' (Rom. 6: 5); and this leads to an immediate resurrection (verse 11), the possibility of living the resurrection life (verse 4) and the anticipation of a future resurrection (verse 5). At each stage the believer 'imitates' the dying and rising again of the Lord.<sup>10</sup>

But once more the imitation, sacramentally expressed according to the Romans passage, is understood as taking place at a deep personal level. It is possible at all, both at the start and in the continuation of the Christian life, through the saving work of God in Christ Jesus. The Christian's self-reckoning as 'dead to sin and alive to God' (Rom. 6: 11) is no mere feat of intellectual gymnastics; it concerns the total personality and carries far-reaching ethical obligations (verses 12f.). With Christ and through Christ he meets and overcomes the dominion of sin (verse 14); and in precisely the same way he is able to live a life of commitment and obedience (verse 17).

It is not only in baptism, however, that Paul locates the *fons et origo* of Christian imitation. The Lord's Supper belongs to the same sacramental pattern, and with baptism expresses the character of the Christian life as a whole. What happens in baptism uniquely, happens repeatedly in the Eucharist; and together they form in fact a re-enactment of the Exodus event and

Israel's wilderness journey. In 1 Corinthians 10 Paul sees the movement from Egypt to Canaan as a type of the Christian 'way', of the 'march to the Promised Land of the true Israel'.<sup>11</sup> And when the events already anticipated are sacramentally mimed, the Christian takes his place with the wanderers in a covenanted relationship to God through Christ (1 Cor. 10: 1-5).

## TRANSFORMATION AND RENEWAL

The other side of Christian initiation, on the Pauline showing, is therefore transfiguration. The 'newness of life' in which the Christian is called to walk (Rom. 6: 4) contains the dynamic of identification; as Christ has become like us, we are to become more and more like Him. The significant biblical concept of *imago Dei* provides Paul's treatment of this theme with an obvious gathering point. To be in Christ is to reflect the true image of God, which He is, and which He restores to reconciled man. But there is also an ongoing aspect involved in this notion. The Christian has already put on a new nature, yet this is still being renewed (*ἀνακαινούμενον*) according to the image (*εἰκόν*) of God (Col. 3: 10). As we behold the glory (*δόξα*) of the Lord, we are metamorphosed into His likeness (*εἰκόν*) from one degree of *δόξα* to another (2 Cor. 3: 18). Paul completes the eschatological dimension of the *motif* by glancing in the direction of the *τέλος* itself. As we have borne the image (*εἰκόν*) of the first Adam, we shall eventually bear the image (*εἰκόν*) of the second (1 Cor. 15: 49).<sup>12</sup>

On this theological basis, Paul exhorts the readers of his letters to become through Christ what in Him they already are. The supreme example of Christ, in terms of love and compassion and forgiveness and humility, is to be imitated by the Christian. He is to have the mind of Christ (Phil. 2: 5), to be kind (*χρηστός*) and to forgive and to walk in love (Eph. 4: 32-5: 2). But these things are only possible because God in Christ has first acted for man's salvation; imitation can only proceed on the basis of reconciliation. The paraenetic pattern thus becomes clear: 'God in Christ forgave you. Therefore (*οὖν*) be imitators (*μιμηταί*) of God... and walk in love'. The qualities demanded of the Christian which Jesus Himself enumerates in the Beatitudes (Mt. 5: 3-11), and Paul describes as the harvest of the Spirit (Gal. 5: 22f.), were exemplified *par excellence* in the incarnate life of Christ. In the light of His model, creative self-giving, the truly Christian *μιμητής* who has 'put on the new nature' (Eph. 4: 24) has some hope of demonstrating in his behaviour the Christ-like effects of his spiritual transformation.

Paul, finally, takes this last thought one breathtaking step further when he urges his Christian converts to follow his *own* example: 'be imitators (*μιμηταί*) of me, as I am of Christ' (1 Cor. 11: 1)<sup>13</sup>. It is important to see from the context of each of Paul's exhortations to self-emulation, precisely *what* example the readers are expected to follow. Self-denial (1 Cor. 10: 33; Gal. 4: 12) and hard work (2 Thess. 3: 6-13), as well as suffering (1 Thess. 1: 6), are the background to Paul's plea on these occasions;

and only because his apostolic status and authority place him in the same relation to the Corinthian Church as that of a father to a son, is Paul prepared to formulate the suggestion at all (so 1 Cor. 4: 16f.). But the principle remains; the genuine imitator of Christ, both at the start of the Christian life and in its continuation, need have no reluctance about this kind of self-abnegating egocentricity. Because he imitates Christ, others may imitate him.<sup>14</sup>

## IN I PETER

1 Peter is dominated by the *imitatio Christi* theme, which appears almost at the outset of the letter: 'As he who called you is holy, be holy yourselves in all your conduct' (1: 15). We have noticed that this particular form of covenant demand is a focal expression of the idea of Christian imitation (cf. the citation in verse 16 of Lev. 11: 44). But how is the requirement possible? According to the context of 1 Peter 1, a profound connection exists between this basic spiritual obligation and the means in Christ of its achievement. It is solely because of the work of the holy God in Christ for us, that we are able to become holy with the holiness He both demands and gives. Furthermore, by following the example of Jesus, in the sense that we shall discover in a moment, it is possible to reflect the nature of God, and to express this practically in terms of 'doing right' (2: 15). There is, we may say, an insistent emphasis in this letter on the ethical as well as spiritual dimension of holiness; it is in all their *conduct* that Christians are to be holy (1: 15). Holy character and conduct, then,

follow above all, according to this writer, from the imitation of Christ. 1 Peter quite possibly incorporates two letters; one written to Christians to prepare them for persecution (1: 1-4: 11), and one to Christians actually undergoing suffering (4: 12-5: 14).<sup>15</sup> In both cases the *υπογραμμός* of Christ in His suffering is relevant; and the treatment of the *Christus patiens* theme in 2: 21-25 reinforces the intimate link between the death of Christ and the life and conduct of the Christian which we are noticing. The manner in which Christ met His passion, innocently (2: 22), submissively (verse 23) and vicariously (verse 24), is to be the abiding pattern for disciples who are persecuted; and they are to follow it closely (*ἐπακολουθήσητε*, verse 21). Clearly the suffering and death of Christians do not have the uniquely redemptive significance attaching to the passion of the Lord. But the parallels between the two are none the less strong. When a Christian suffers, he 'shares' (*κοινωνεῖτε*, 4: 13) the sufferings of Christ; and just as the cross leads to life for all men (2: 24), so the sufferings of the disciple may lead to the conversion of others (2: 12). In 1 Peter 3 the subject of the Christ-Christian relationship reappears in association with the theme of suffering. 3: 18b-22 is an excursus on the congruence of the two sufferings already mentioned, expanded by means of an allusion to the *descensus ad inferos*,<sup>16</sup> and associated with the meaning of baptism. Again, the vicarious and atoning death of Christ (2: 18) triumphantly declared to every area of existence (3: 19), is seen to be the ground of all Christian conduct (4: 1). But the writer also moves on

from this thought to make the connection between the suffering and death of Christ (2: 18), the judgment and salvation inherent in the event of the Flood (verse 20) and the same two divine indicatives expressed in baptism (verse 21). In other words, to be baptized is to accept God's verdict on sin, and to pass through (*διὰ*) the waters of judgment to salvation. In this way the sacrament becomes an *ἀντίτυπος* of the Flood incident.<sup>17</sup> But a final difference is made by the person and work of Christ; the believer is now able to accept the judgment already accepted by Christ in the *βάπτισμα* of the cross, and so to rise (as He rose) from death to life through Him.

It is just here that the sacramental focus of Christian *mimesis* becomes once more apparent. It is in baptism, indeed, that the essential imitation of Christ (by unique identification with Him) becomes possible. The Petrine theology of imitation, like the Pauline, begins with incorporation (3: 21b); its starting point is commitment at the deepest possible level. And it is also dynamic; associated with the grace of God (5: 12) and the dimension of new birth (1:3), it must lead to and involve ethical considerations of the most practical and far-reaching kind. (3: 1-6, *al.*)<sup>18</sup>

## IN HEBREWS

Our survey of the treatment of the theme of *imitatio Christi* by the New Testament writers must conclude with a glance in the direction of Hebrews. Once again an insistence on the 'way' figure is apparent. For this writer being a Christian, which is to 'share in Christ' (3: 14), means

following spiritually the Exodus route from the wilderness (3: 17; 4: 11) to Zion (12: 22). The 'pioneer' (*ἀρχηγός*) of the journey is Jesus Himself (12: 2), whose ministry of mediation establishes a new covenant between God and man (12: 24). The new and living way (*ὁδός*) has been opened through the incarnate life and ministry and death and exaltation of the Son (10: 19f.); now He may take the believer by the hand, and present him to the Father within the curtain (6: 19f., using *προόδρομος*).

Moreover, by taking this way Himself, Jesus has fulfilled perfectly the vocation of Israel; the Christian, who is a member of the true Israel, is now called to follow Him, and so to enter the 'rest' (*κατάπαυσις*) which the Israelites themselves missed by unbelief and disobedience (3: 19). The imitation involved here is in fact two-fold, since the writer's reinterpretation of Psalm 95 can refer, once again, to both initial and continuing entrance into the sabbath rest (*σαββατισμός*) of the people of God (4: 9); it remains to be entered. Significantly enough, the writer also uses an 'exemplary' term in this context; his Christian readers are not to provide a further example (*ὑπόδειγμα*; cf. 2 Pet. 2: 6) of destruction through disobedience (4: 11). Rather, they are to draw near to the throne of grace with confidence (4: 16).

There is about the Epistle to the Hebrews, finally, a creative rhythm of movement inwards and outwards. The identification of Jesus with us in the incarnation was complete. He shared in flesh and blood (2: 14), and knew temptation (2: 18) as well as agony and obedience (5: 7f.). The

identification of the Christian with Jesus, made possible by His exemplary activity of salvation, now becomes imperative. We are through Him to enter the rest (4: 11), to draw near the throne (4: 16) and to penetrate the sanctuary itself (10: 19f.). Above all, as Jesus has suffered 'outside the camp', we are to be lined up with Him there (13: 12f.). Christian commitment begins with the consideration and contemplation of our divine exemplar (12: 2f.). But this is no mere academic exercise. It leads, and must lead, to an outworking of faith (chapter 11) in severely practical terms (10: 24f.;<sup>19</sup> 12: 3; 13: 1-5, 16 *al.*).

## CONCLUSION

Our consideration of the New Testament evidence for the doctrine of *imitatio Christi* has revealed a series of theological constants. Christian imitation is initially identification, sacramentally focused and made possible; it is also dynamically sustained by the presence and power of the Spirit. To follow the way of Christ in this manner is to traverse the way of Israel; and as He, for the first time, did this perfectly, so it now becomes possible for the members of the new Israel, the Christian Church, who are in Christ.

Two footnotes conclude our study. First, we have been dealing with this doctrine in primarily individual terms, since this is where it begins. But in fact there is also a corporate dimension to the theology of imitation. The Christian takes his place as a member of a community, the spiritual background to which is another community. Ultimately it is the

people of God who are called to be imitators.

And second, the doctrine of imitation has been understood throughout this article as meaning the imitation of *Christ*. And since He is our supreme example, the phrase is surely not amiss. None the less, if we consider the doctrine biblically, it will be seen that there are strong grounds for speaking rather (and in the words of the title of Mr. Tinsley's book) of the imitation of *God* in Christ. Israel was called to follow the way of Yahweh; Christians are similarly exhorted to be *μιμηταὶ τοῦ θεοῦ* (Eph. 5: 1). But godly *mimesis* of this kind is possible at all only through Christ; it is by imitating Him who revealed God and redeems us, that we can become genuine *μιμηταὶ* in the first place. Thus to follow the way of the Lord in holiness is not a matter of slavish, human effort, but of reliance on the covenant grace of God which has been active, and still is active, in Christ.

## NOTES

<sup>1</sup> E. J. Tinsley, *op. cit.*, p. 28.

<sup>2</sup> The tension between the two meanings of *derek* is particularly noticeable in Deuteronomy; cf. 8: 1f., *al.*

<sup>3</sup> So T. F. Glasson, *Moses in the Fourth Gospel*, 1963; R. E. Nixon, *The Exodus in the New Testament*, 1963; D. Daube, *The Exodus Pattern in the Bible*, 1964.

<sup>4</sup> E. J. Tinsley, *op. cit.*, pp. 35ff., lists three aspects of this spiritual pursuit: the way of Torah, of Sonship and of knowledge.

<sup>5</sup> For an account of the liturgical framework of the Passover meal considered in relation to the Last Supper, see J.

Jeremias, *The Eucharistic Words of Jesus* (ET, 1955), pp. 57-60.

<sup>6</sup> Cf. Ex. 13 : 8; and, although the context is credal but not liturgical, Josh. 24 : 6f. One significant sentence (omitted by older sources) in the Mishnah passage already cited, expounding Deut. 26 : 5ff., runs, 'In every generation a man must so regard himself as if he came forth himself out of Egypt' (*Pesahim* 10. 5).

<sup>7</sup> E. J. Tinsley, *op. cit.*, p. 59.

<sup>8</sup> C. F. Evans, 'The Central Section of St. Luke's Gospel', in *Studies in the Gospels*, ed. D. E. Nineham, 1955, p. 51.

<sup>9</sup> Cf. also the use of *Abba* in Mk. 14 : 36.

<sup>10</sup> The characteristic Pauline *συν*-verbs emphasise the parallelism; cf. Gal. 2 : 20.

<sup>11</sup> E. J. Tinsley, *op. cit.*, p. 156.

<sup>12</sup> The reading at 1 Cor. 15 : 49 of *φορέσωμεν* (P 46, Aleph, A CD, *et al.*) for *φορέσομεν* (B, *al.*) is well-attested; but the theological context demands the *lectio inferior*.

<sup>13</sup> Cf. I Cor. 4 : 16; Gal. 4 : 12; I Thess. 1 : 6; II Thess. 3 : 7, 9.

<sup>14</sup> It was characteristic of Jesus, who drew attention to Himself in order to point men to the Father. The close correspondence between the hortatory teaching of Jesus and that of Paul (e.g. Mk. 9 : 50 and I Thess. 5 : 13, *al.*) are not surprising when they are considered in this light.

<sup>15</sup> So C. F. D. Moule, 'The Nature and Purpose of I Peter', *New Testament Studies*, III, 1956, pp. 1ff.

<sup>16</sup> I Pet. 3 : 19 is the single explicit New Testament reference to this doctrine.

<sup>17</sup> Pace E. G. Selwyn, *The First Epistle of St. Peter*, 1946, ad. loc., p. 203, *ἀντίτυπον* in 3 : 21 refers to *βαπτισμα* and not to *ἡμᾶς*.

<sup>18</sup> For a fuller treatment of this subject with reference to I Peter, see my article, 'The Imitation of Christ in I Peter', in *The Churchman*, LXXV. 3 (September, 1961), pp. 172-8.

<sup>19</sup> The liturgical element which E. J. Tinsley (*op. cit.*, pp. 170f.) discovers as the ground of *imitatio Christi* for the author of Hebrews, is inevitably suggested by the ritual background to this epistle, as well as by such verses as 10 : 25 and 13 : 15. However, his emphasis on the over-all part played by worship in Hebrews appears exaggerated.