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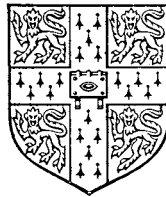
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THE NEW TESTAMENT
CHRISTOLOGICAL HYMNS
THEIR HISTORICAL RELIGIOUS
BACKGROUND

BY

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at the University of Oregon*



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TO MY MOTHER
AND
IN MEMORY OF MY FATHER

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Background

Jack T. Sanders

Frontmatter

[More information](#)

CONTENTS

<i>Preface</i>	<i>page</i> ix
<i>Abbreviations</i>	xi
Hymns in the New Testament	i

PART I: FORMAL ANALYSIS OF THE HYMNS

1 The New Testament Christological Hymns	9
Philippians ii. 6–11	9
Colossians i. 15–20	12
Ephesians ii. 14–16	14
I Timothy iii. 16	15
I Peter iii. 18–22	17
Hebrews i. 3	19
The Prologue of the Gospel of John	20

PART 2: THE CURRENT STATUS OF
THE INVESTIGATION

2 The Prologue of John	29
Sophia: Rudolf Bultmann's earlier solution	29
The gnostic redeemer: Rudolf Bultmann's later solution	33
Judaism: C. H. Dodd	39
Intra-Christian origin: Rudolf Schnackenburg	41
Logos: Lorenz Dürr	43
The process of hypostatization: Helmer Ringgren	50
3 Philippians ii. 6–11	58
The Suffering Servant	58
The two Adams: Jean Héring	64
The gnostic redeemer: Ernst Käsemann	66
Servant and Wisdom: Dieter Georgi	70
4 Colossians i. 15–20	75
A convergence of motifs: Martin Dibelius	75
The gnostic redeemer as a Jewish figure: Ernst Käsemann	79
Image: F.-W. Eltester	80

Cambridge University Press

0521615968 - The New Testament Christological Hymns: Their Historical Religious
Background

Jack T. Sanders

Frontmatter

[More information](#)

CONTENTS

5	The shorter passages	<i>page</i> 88
	Ephesians ii. 14–16	88
	Hebrews i. 3	92
	I Timothy iii. 16	94
	I Peter iii. 18–22	95
	Summary	96

PART 3: HISTORICAL RELIGIOUS BACKGROUND
OF THE NEW TESTAMENT
CHRISTOLOGICAL HYMNS

6	The Odes of Solomon	101
	The Odes of Solomon and Christianity	104
	The Lord of the Odes of Solomon	106
	Hypostatization in the Odes of Solomon	114
7	The Coptic gnostic literature from Nag Hammadi	121
	The Gospel of Truth	121
	The Apocalypse of Adam	130
8	The Thanksgivings of the Wisdom School	133
9	The New Testament Christological hymns as language	140
	<i>Bibliography</i>	145
	<i>Index</i>	151

Cambridge University Press

0521615968 - The New Testament Christological Hymns: Their Historical Religious Background

Jack T. Sanders

Frontmatter

[More information](#)

PREFACE

The problem of the origin of Gnosticism is a knotty one. The History of Religions School, including the New Testament scholar Rudolf Bultmann and his pupils, sees Gnosticism as a religious movement coming into and influencing Christianity. Others point out that such a supposition is built from texts which are no earlier than the second century A.D. The History of Religions School replies that since there are gnostic concepts in early Christianity, including the New Testament, these concepts must have come into Christianity from somewhere, i.e. from Gnosticism. Opponents of this view reply that there are no pre-Christian texts supporting such a view. It is to one aspect of this problem that this study seeks to address itself.

A basic premise of this inquiry should be expressed here at the outset. It is simply this, that the concepts found in the New Testament material that will be discussed here were not created *de novo* by the Christian community. Heinrich Schlier made this point most succinctly in 1930 regarding the term 'new man' in Eph. ii. 15.¹ The fact that the author employs this term without any explanation renders it improbable that it 'sprang from his fantasy'. Nor can the term be explained as an interpretation of Pauline statements like those in Rom. v. 12 ff. and I Cor. xv, since it would still have to be explained how the Pauline 'second man' could become the 'new man' of Eph. ii. 15, a term which seems to involve rather a different set of concepts. The point is that this, and the other mythical concepts that will concern us here, in all probability had their origin in pre-Christian religious circles. To define these circles as accurately as possible is the purpose of this work.

I wish to express my most sincere appreciation to my former *Doktor-Vater*, Professor James M. Robinson, who provided invaluable advice and criticism of this work in its several stages prior to submission as a Ph.D. dissertation at Claremont in 1963, and who also read and commented upon the revised manuscript prior to publication. My thanks go also to Professors

¹ Heinrich Schlier, *Christus und die Kirche im Epheserbrief* (Beiträge zur historischen Theologie, 6) (Tübingen, 1930), p. 27.

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Frontmatter

[More information](#)

PREFACE

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J. T. S.

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ABBREVIATIONS

BZNW	Beihefte zur <i>Zeitschrift für die Neutestamentliche Wissenschaft</i>
CBQ	<i>Catholic Biblical Quarterly</i>
EvTh	<i>Evangelische Theologie</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HNT	Handbuch zum Neuen Testament
ICC	International Critical Commentary
JAC	<i>Jahrbuch für Antike und Christentum</i>
JBL	<i>Journal of Biblical Literature</i>
JBR	<i>Journal of Bible and Religion</i>
JerT	Jerusalem Targum
JTS	<i>Journal of Theological Studies</i>
NTD	Das Neue Testament deutsch
NTS	<i>New Testament Studies</i>
PRE	<i>Realencyclopädie für protestantische Theologie und Kirche</i>
RB	<i>Revue Biblique</i>
RGG	<i>Die Religion in Geschichte und Gegenwart</i>
RHPR	<i>Revue de l'histoire et de la philosophie religieuses</i>
RNT	Regensburger Neues Testament
SBT	Studies in Biblical Theology
TDNT	<i>Theological Dictionary of the New Testament</i>
ThLZ	<i>Theologische Literaturzeitung</i>
ThR	<i>Theologische Rundschau</i>
TWNT	<i>Theologisches Wörterbuch zum Neuen Testament</i>
VChr	<i>Vigiliae Christianae</i>
ZNW	<i>Zeitschrift für die Neutestamentliche Wissenschaft</i>
ZThK	<i>Zeitschrift für Theologie und Kirche</i>

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