

Covenental Holiness: From *Imitatio Dei* to *Imitatio Christi*¹⁾

Sookgoo Shin*

1. Introduction

Holiness is one of the fundamental theological themes that permeates the entire Scripture. In the Old Testament, the significance of holiness is clearly revealed in the fact that God is repetitively described as ‘the Holy One’ (Isa 40:25; 43:15; Ezek 39:7; Hos 11:9; Hab 1:12; 3:3) or ‘the Holy One of Israel’ (2 Ki 19:22; Isa 1:4; 43:3; Jer. 50:29; 51:5),²⁾ and that God demands his people to remain holy by keeping his laws both ritual and moral. In the New Testament, the idea of holiness is highlighted by Jesus’s heavy emphasis on righteousness, and also by the fact that believers are called the saints or the holy ones (ἅγιοι). The significance of holiness is further elaborated in God’s covenant relationship with Israel. Though a word, covenant (ברית) appears for the first time in Gen 6:18 where God makes the covenant with Noah,³⁾ it was under the Mosaic covenant through which Israel officially became “a kingdom of

* Assistant Professor at Torch Trinity Graduate University

1) This paper was presented at the workshop co-organized by CISMOR and IKTINOS: *Purity Law in Contexts: From the Ancient World to Modern Times* (Jan 14, 2023)

2) David Peterson, *Possessed by God: A New Testament theology of sanctification and holiness* (Downers Grove, IL: InterVarsity, 1995), 16

3) For a helpful discussion on whether or not God made a covenant with Adam, see, P. J. Gentry and S. J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2012), 211-258.

priests and a holy nation (Exod 19:6).” Through the Mosaic covenant God introduced the new form of relationship characterized by obedience and holiness without which the Israelites would remain in “the realm of death and disorder from which Israel had been redeemed.”⁴⁾ Holiness is then the core of the covenant relationship between God and his people and finds its ground in the character of God.

The first part of this study will focus on the theme of holiness by arguing that holiness in the Old Testament is best achieved not by a mere mechanical observance of the law but through *imitatio Dei*, which requires a deep knowledge of and intimacy with God. In the second part I will turn my attention to the Gospel of John where Jesus’s relationship with his disciples can also be seen as a covenant relationship. Jesus’s invitation to discipleship calls for a radical commitment which is characterized by abiding in Jesus’s love and keeping his commandments. Just as in the OT covenant relationship, Jesus’s intimacy with his disciples requires them to remain holy by imitating his examples. By using Jesus’s footwashing in John 13 as a test case, this study hopes to demonstrate that the role of *imitatio Dei* in achieving holiness in the old covenant is ultimately superseded by *imitatio Christi* in the new covenant.

2. *Imitatio Dei* in the Old Testament

How do the people of God remain holy before the holy God? This was the fundamental question that the Israelites were consumed with since being holy was prerequisite to remaining in a covenant relationship with God. The purpose of God’s redemption of Israel from the oppression of Pharaoh was nothing

4) G. Wenham, *The Book of Leviticus*, NICOT (Grand Rapids: Eerdmans, 1979), 25.

other than bringing them back to the original goal of creation, that is to “dwell in the divine Presence.”⁵⁾ The only way for humanity to be brought back to the holy presence of God was to regain “the holy status humanity had prior to the disobedience of Adam and Eve.”⁶⁾ The fact that holiness is intrinsic to God’s character is clearly seen in how God’s name is dishonored by sins (Lev 18:21; 19:12; 20:3; 21:6; 22:2) and how God judges sins (10:3; Num. 20:13).⁷⁾ God’s holiness is also seen in the way God reveals himself to Moses at Mount Sinai. As seen in Exodus 19, Mount Sinai becomes holy not because the place where Mount Sinai stands is inherently holy but rather because the holy presence of God has come upon it. The greatness of God’s holiness is manifested by “many warnings against approaching or even touching the mount (19:12-13, 21, 23-24; 24:2)... and the need to maintain these boundaries; by the need for consecration (19:10–11, 14–15, 22); and, (19:3; etc.).”⁸⁾ Hartley takes a step further and connects God’s holiness to his glory by saying that God’s glory revealed at the sea and Mount Sinai is “the external manifestation of God’s mysterious holiness... [and] communicated to the Israelites the power, dignity and splendor of God’s holiness.”⁹⁾ In other words, wherever God dwells becomes holy and everything that comes in contact with God’s presence must be holy because God is infinitely holy.

5) L. M. Morale, *Who Shall Ascend the Mountain of the Lord?: A Biblical Theology of the Book of Leviticus* (Downers Grove, IL: InterVarsity, 2015), 23.

6) T. D. Alexander, *From Eden to the New Jerusalem: An Introduction to Biblical Theology* (Grand Rapids: Kregel, 2008), 129

7) Wenham, *Leviticus*, 22.

8) Morales, *Who Shall Ascend the Mountain of the Lord?*, 87.

9) J. E. Hartley, “Holy and Holiness, Clean and Unclean,” *Dictionary of the Old Testament Pentateuch*, T. Desmond Alexander and David W. Baker eds. (Downers Grove, IL: InterVarsity, 2003), 422. For a helpful resource on the topic of God’s glory, see Christopher Morgan and Robert Peterson, (ed.), *The Glory of God* (Wheaton, Illinois: Crossway, 2010).

It is no surprise that Leviticus as a sequel to Exodus is mainly concerned with purity and holiness since Israel as God's priestly nation must dwell in the presence of God by separating itself from everything that defiles.¹⁰⁾

Whenever the theme of holiness is considered, the Mosaic law naturally comes to our mind because it is through the strict adherence to the law that Israel's covenantal identity is affirmed. In fact, the covenant and the law cannot be examined independently of each other since the former becomes the basis of God's giving of the latter. Despite the centrality of the law in the covenant relationship between God and his people, however, observing the law in and of itself was not the ultimate goal of God's people. It must be noted that "the ethical expectations of the Old Testament are higher than the legal rules."¹¹⁾ The Israelites are expected to keep both cultic and moral obligations as set out in Leviticus since these obligations enable them to remain holy before the holy God. In other words, the observance of the law is not the end in itself but the means by which the Israelites continue to remain in the state of holiness in order to dwell with the holy God. According to Wenham, holiness is not "acquired merely by obeying the

10) Houston helpfully articulates what it means to be holy: "To speak of something being 'holy' to a deity is to say that it is dedicated to it, caught up into the divine sphere and strictly separated from what is not, and especially from what is unclean. Holiness, we observe, has two dimensions: a vertical one, dedication to the deity, and a horizontal one, separation from all else. To call YHWH holy, who is a deity, expresses both his separateness from the profane world and from the unclean, and his transcendence and unapproachability in himself. Israel, in their careful observance of the distinction between clean and unclean, is to mimic that transcendence and to replicate their own separation from the peoples to be holy to YHWH." W. Houston, "The Character of YHWH and the Ethics of the Old Testament: Is *Imitatio Dei* Appropriate?" *JTS* 58 (2007), 9.

11) G. Wenham, *Story as Torah: Reading the Old Testament Ethically* (Edinburgh: T&T Clark, 2000), 104.

law or undergoing some ritual (e.g. Num. 16:5)...but that it is God himself who gives the desired result of holiness or cleanness.”¹²⁾ This is not to deny the fact that holiness requires both divine and human actions (e.g. Lev 21:8). However, since God is the source of holiness, one cannot be holy simply by mere empty performance of rituals but rather by becoming more like God, that is “participating in the things of life and rejecting the things of death” through the imitation of both the present and past actions of God.¹³⁾ What this signifies is that the Mosaic covenant is basically relational because God’s purpose of establishing the covenant with Israel was to dwell among them, and in order for God to take his place among his people, Israel was expected to maintain her holiness by reflecting the character of God’s holiness. Calvert emphasizes the centrality of God as the source of holiness as follows: “Purity, for instance, though often considered a defining characteristic of holiness within a Jewish system, is only derivatively sacred, sanctifying only as a process of loosening one’s ties to the earthly realm and focusing one’s gaze on the celestial that is, upon God as the source of holiness... God is the unique originating source of sanctity of which humanity is but a recipient and beneficiary.”¹⁴⁾ Then the goal or the end of the covenant relationship is to have Israel’s character gradually be conformed to YHWH’s.¹⁵⁾

For Israel, holiness was not just an abstract idea that was to be pondered upon but it was the concrete reality that had to be embraced and lived out as it is clearly stated in Lev 19:2: “Speak to all the congregation of the people of Israel and say to them, You shall be holy, for I the Lord your God am holy.” In this climatic declaration, we find that the idea of *imitatio Dei*

12) Wenham, *Leviticus*, 27

13) T. Willis, *Leviticus*, AOTC (Nashville: Abingdon Press, 2009), xxv.

14) I. Calvert, “Holiness and *Imitatio Dei*,” *Religions* 12 (2021), 7.

15) Morale, *Who Shall Ascend?*, 208-209.

is at the heart of covenant relationship. In fact, the reason God gave such a complex set of rules and regulations for ritual and moral purity¹⁶⁾ “is nothing other than the theological underpinning of the entire Holiness Code: *imitatio Dei* (Lev 11:44-45; 19:2; 20:7, 26).”¹⁷⁾ Then what does it mean to imitate God?

Over the last decades, *imitatio Dei* has received some scholarly attention due to its possible implications for ethical inquiry in the Old Testament. One of the first scholars who saw *imitatio Dei* as central for the ethical life of God’s people was Martin Buber. Although Buber admitted that imitating the “invisible, incomprehensible, unformed, not-to-be formed” God was something of a paradox, he nonetheless believed that *imago Dei*¹⁸⁾ serves as a foundation to *imitatio Dei*: “It is on [*imago Dei*] that the imitation of God is founded. We are destined to be like him, this means we are destined to bring to perfection out of ourselves, in actual life, the image in which we were created, and which we carry in us, that we may no longer in this life-experience its consummation.”¹⁹⁾ Buber believes that Deut 11:22 and 13:5 are the prime examples of *imitatio Dei* as these passages specifically talk about walking in the ways of God.²⁰⁾ For Buber, walking in God’s ways is more than simply knowing God’s will but rather all about consciously performing the actions of God who is compassionate, merciful, slow to anger, and abounding in faithfulness and truth (Exo 34:6). If holiness is

16) For a helpful resource on ritual and moral impurity, see J. Klawans, *Impurity and Sin in Ancient Judaism* (Oxford: Oxford University, 2000).

17) J. Klawans, *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism* (Oxford: Oxford University, 2006), 58

18) For a comprehensive study of the topic of *imago Dei*, see R. Peterson, *The Imago Dei as Human Identity: A Theological Interpretation*, JTIS 14 (Winona Lake, Indiana: Eisenbrauns, 2016).

19) M. Buber, *Israel and the World: Essays in a Time of Crisis* (Syracuse: Syracuse University Press, 1997), 73.

20) Buber, *Israel and the World*, 75-76.

what God desires from humanity and if human beings are created in the image of God, *imitatio Dei* becomes the loftiest ideal since God is the only one who embodies holiness in perfection and he does so “in such a way as to be understood by humanity.”²¹⁾

Though Buber may have been the first one to point out the relevance of *imitatio Dei* in the life of God’s people, no one has been more supportive of this idea than Eryl Davies and John Barton.²²⁾ Davies makes an important contribution to the discussion of *imitatio Dei* by analyzing various passages in Pentateuch, Psalms and the Prophetic books where the nature and character of God are clearly revealed.²³⁾ First of all, Davies emphasizes the significance of Deuteronomy in formulating a doctrine of *imitatio Dei* and suggests numerous imitable virtues shown by God such as love (Deut 7:7-8), mercy (Deut 4:31), compassion (Deut 6:5; 14:28-29; 16:19-20). Though these virtues are not an exhaustive list of what God’s character is like, these passages nonetheless show the Israelites “an indication of what was required of them in terms of moral behaviour.”²⁴⁾ Coming

21) Calvert, “Holiness and *Imitatio Dei*,” 5.

22) From the German-speaking world, Hempel and Otto stand out for their contribution to the topic. They both effectively have shown that the imitation of God is not only possible but also encouraged since God has a moral character and God himself is constrained by the ethical standards that he imposes on Israel. See J. Hempel, *Das Ethos des Alten Testaments*, BZAW 67 (Berlin: Alfred Töpelmann, 1938); E. Otto, “Forschungsgeschichte der Entwürfe einer Ethik im Alten Testament,” *VF* 36 (1991), 19-20. These two works by Hempel and Otto are cited from, J. Barton, *Ethics in Ancient Israel* (Oxford: Oxford University Press, 2014).

23) Hood finds the evidence for *imitatio Dei* even in the creation narrative: “God works and then puts Adam in the Garden to work...Adam shares God’s own approval of creation (Gen 1:31; 2:18, 23; Prov 8:30-31)...God names Adam and in turn leads him to name the animals and Eve. The establishment of [rest]...anticipates the human imitation of God’s enthronement-rest from labor.” Hood, *Imitating God in Christ*, 28.

24) E. Davies, “Walking in God’s Ways: The Concept of *Imitatio Dei* in the Old Testament,” *In Search of True Wisdom: Essays in Old Testament Interpretation*

to the Prophetical books, Davies argues that the prophets’ privilege of having a personal encounter with Yahweh shows that they can have access to divine truth and thus can intuitively comprehend God’s character (cf. Amos 7:1-8:3; Isa. 6; Jer. 1:4-13). It is God’s holiness that becomes the standard by which God judges his people for perverting justice (Isa 5:16) and indulging in magical and superstitious practices (Isa. 3:1-3).²⁵⁾

The reason God demands his people to be righteous and merciful is that those virtues are the very constituents of God’s own character. Furthermore, when prophets condemned the Israelites for offering and receiving bribes (Isa 1:23), pursuing injustice (Amos 5:7), and cheating in commercial activities (Amos 8:5-6), they do so because “such acts were the very antithesis of the justice which God had shown in his past dealings with his people.”²⁶⁾ In fact, it is often the lack of knowledge of God (cf. Hos 4:1; 5:4; 6:6; Jer 4:22; 5:4-5; 9:3, 6) that leads God’s people to moral collapse. Davies also makes a compelling case for *imitatio Dei* by looking at how God’s attributes portrayed in Psalms 111 are reflected in the lives of God’s people in Psalms 112 as follow:

Psalms 111	Psalms 112
God’s righteousness endures forever (v. 3).	The faithful’s righteousness endures forever (v. 3)
The Lord is gracious and merciful (v. 4).	The faithful is gracious and merciful (v. 4).
God provides food for those who fear him (v. 5)	The faithful distributes freely to the poor (v. 9).
God acts with justice (v. 7).	The faithful conducts his affair with justice (v. 5).

in Honour of Ronald E. Clements, Edward Ball, (ed.), JSOTSup (Sheffield: Sheffield Academic, 1999), 104. See also E. W. Davies, “Ethics of the Hebrew Bible: The Problem of Methodology,” *Semeia* 66 (1994), 43-52.

25) Davies, “Walking in God’s Ways,” 104-5.

26) Davies, “Walking in God’s Ways,” 105.

The works of God will be remembered forever (v. 4).	The faithful will be remembered forever (v. 6).
---	---

Along with Davies, Barton has been a leading figure in this discussion, offering three basic models for approaching Old Testament ethics; obedience to God's declared will; natural law; and imitation of God.²⁷⁾ Regarding the imitation of God, Barton works through various OT passages to show that there is unity between God and humans in terms of moral conduct. The main passage that Barton suggests is Deuteronomy 10:17-19 where it says, "For the LORD your God is God of gods and Lord of lords, the great, the mighty, and the awesome God, who is not partial and takes no bribe. He executes justice for the fatherless and the widow, and loves the sojourner, giving him food and clothing. Love the sojourner, therefore, for you were sojourners in the land of Egypt." Here Barton believes that how God acted towards the Israelites through their time both in Egypt and wilderness becomes the model for the Israelites to follow. As God had been faithful and merciful to the Israelites when they were helpless, they are to do the same to aliens, orphans and widows. Barton finds similar passages such as this in Deut 5:15; 15:15; 24:17-18 and quotes Otto who similarly argues that "God's actions in saving history serves as an example for the ethical activity of human beings."²⁸⁾

Barton's main contribution to *imitatio Dei*, however, lies in his effective response to Cyril Rodd²⁹⁾ who criticizes both Barton and Davies by arguing that the imitation of God is a foreign concept to biblical authors and thus is not readily found in the

27) Barton has steadily developed his ethical model since 1978. See J. Barton, "Understanding of Old Testament Ethics," *JSOT* 9 (1978), 44-64; "The Basis of Ethics in the Hebrew Bible," *Semeia* 66 (1994), 11-22.

28) Barton, *Ethics in Ancient Israel*, 265

29) C. Rodd, *Glimpses of a Strange Land: Studies in Old Testament Ethics*, OTS (Edinburgh: T&T Clark, 2001), esp. 65-76.

OT. Unlike Barton and Davies, Rodd asserts that “the fact that divine life and the human life run parallel in no way implies that humans beings imitate God.”³⁰⁾ Rodd does not even treat Lev 19:2 to be related to the idea of imitatio Dei. Rodd stresses that “imitating involves copying an action, repeating it, reproducing it. This is not what is found in [Lev 19]. Rather what is required of Israel is to be holy (in its own way) because God is holy (in his).”³¹⁾ Rodd believes that a biblical teaching that seems to command God’s people to be conformed to the character of God “is not the same as being invited to imitate him and in any case the goal which God has in mind for human beings is not necessarily the same as the goal for himself.”³²⁾

Barton finds Rodd’s criticism to be rather trivial since he believes that “it is very much a matter of definition whether one calls this kind of ‘similarity’ with God ‘imitation’ or not.”³³⁾ Though Barton is happy to use another term if *imitatio Dei* causes some confusion, he nonetheless still believes that he along with Davies is on to something that is relevant in the study of Old Testament ethics. Barton thinks that the imitation of God is not a modern concept as Rodd insists because God not only made human beings in his image but also “in the order

30) Rodd, *Glimpses*, 68.

31) Rodd, *Glimpses*, 69.

32) Rodd, *Glimpses*, 68.

33) Barton, “Imitation of God in the Old Testament,” *The God of Israel*, Robert Gordon, (ed.), UCOP 64 (Cambridge University Press, 2007), 39. Wright also suggests that it might be more useful to speak of “the reflection of God’s character rather than the imitation of God, if the latter can be confused with merely copying the actions of God (p. 37).” Despite such a proposal, Wright still believes that the idea of *imitatio Dei* does not simply refer to the blind copying of God’s actions, but rather it means “knowing the Lord in person, as a living character; knowing what his values, concerns and priorities are; knowing what brings him joy or making him angry (p. 36).” C. Wright, *Old Testament Ethics for the People of God* (Downers Grove, IL: IVP, 2004).

of being, we derive all our good qualities from [God] in the first place.”³⁴⁾ Barton does not think that *imitatio Dei* is the one and only avenue through which one can reach holiness or one can understand morality in the Old Testament but it certainly serves as a powerful motivating factor that encourages God’s people to discern what God’s character is like so that they may aspire to be like him.³⁵⁾ I will conclude this section with a quote that beautifully sums up the concept of *imitatio Dei*.

The holy God wills not only to separate his elect out of the world for his service by sanctifying them [...] but also to see the immaculate purity of his own nature [...] reflected in a holy people. This signifies an advance from a fellowship of will with God to a fellowship of nature, thus transposing the ultimate motive of moral action into the desire to be modelled on the pattern of the divine, the only way in which Man can be fully incorporated into the divine world.³⁶⁾

3. *Imitatio Christi* in the Gospel of John

3.1. Covenant as a Controlling Motif

In the previous section, I have tried to show that the covenant between God and Israel is both the basis and motivation for Israel’s holiness which is obtained through imitating the character of God. When it comes to the Gospel of John,³⁷⁾ the idea of

³⁴⁾ Barton, *Imitation of God*, 40.

³⁵⁾ Houston also thinks that Rodd is too skeptical about the relevance and usefulness of *imitatio Dei* in Old Testament ethics. Houston, “The Character of YHWH,” 25.

³⁶⁾ W. Eichrodt, *Theology of the Old Testament Vol II*, J.A. Baker, trans. (Philadelphia: The Westminster Press, 1967), 373.

³⁷⁾ Some portions from this section are taken from my former work. S. Shin, *Ethics*

holiness is conveyed mainly through the adjective ἅγιος which appears four times, referring to God (17:11), Jesus (6:69), and the Spirit (14:26; 20:22) and also through the verb ἁγιάζω appearing four times referring to the consecration of Jesus himself and his disciples (10:36; 17:17, 19). What becomes clear from the occurrences of this particular word group is that a triune God is the source of holiness as the adjective ἅγιος is used only in relation to the Father, the Son, and the Spirit. Furthermore, Jesus's purpose of consecrating his disciples is nothing other than preparing them to fulfill the Father's mission that is left undone by the departure of Jesus.

In John's Gospel the only way one can be holy is by one's relationship with Jesus since Jesus is the only holy One of God (6:6). Though the word covenant (διαθήκη) is not explicitly mentioned in John's Gospel, the covenant motifs are found implicitly throughout the Gospel. According to Chennattu, the covenant motifs appear as early as in chapter 1 where Jesus gathers his first disciples. As seen in the Old Testament, the covenant relationship between God and Israel "calls for ongoing choices and decisions on the part of Israel for Yahweh." Similarly, Jesus's calling of his first disciples in 1:35-51 can be described "as a journey... that demands decisions on the part of the disciples in favor of the ongoing revelation of God in Jesus."³⁸⁾

The covenant motifs become more explicit as we come to the second half of the Gospel where Jesus gathers his disciples to impart the final words of farewell.³⁹⁾ If the call stories in

in the Gospel of John: Discipleship as Moral Progress, BIS 168 (Leiden/Boston: Brill, 2018).

38) R. Chennattu, *Johannine Discipleship as a Covenant Relationship* (Peabody, Mass; Hendrickson: 2006), 42.

39) V. DeMeo also discovered many covenant motifs in John 13-17 such as covenant meal, the status of children as blessed and chosen ones, conferral of inheritance, friendship with Jesus, and bestowal of the Father's name. V. P. DeMeo, "Covenant Fulfillment in the Gospel of John," *Letter & Spirit* 9 (2014), 125-152.

John 1 symbolize the initiation of the covenant between Jesus and his disciples, Jesus's final moments with his disciples represent an affirmation and a renewal of that covenant. In fact, Moloney helpfully reminds us that "one of the features of the testament tradition or the farewell-type scene is an affirmation and a renewal of the never-failing covenant promises of God."⁴⁰ Chennattu offers a convincing case that the similar elements of the covenant renewal ceremony in Joshua 24 are also found in John 13-17 as follows:⁴¹

<Joshua 24:1-28>

Joshua and the people gathered in the presence of God at Shechem (24:1)

The proclamation of God's election and guidance of the people (24:2-13)

A call to obedience and a call to decision (24:14-15)

Joshua's warning of the consequence of the decision (24:16-20)

The people's response of total allegiance to Yahweh (24:21-24)

A ceremony sealing the covenant (24:25-28)

<John 13:1-17:26>

Jesus and the disciples gathered together for the farewell meal (13:1-38)

The promise of God's indwelling presence and guidance (14:1-31)

A call to abide and keep the commandments (15:1-17)

Jesus' warning of the consequence of discipleship (15:18-16:24)

The disciples' profession of faith (16:25-33)

A prayer consecrating the covenant community of the disciples (17:1-26)

40) F. Moloney, *Glory not Dishonor: Reading John 13-21* (Minneapolis: Fortress, 1998), 6, citing from Chennattu, *Johannine Discipleship*, 67.

41) Chennattu, *Johannine Discipleship*, 69.

Entering into the Farewell Discourse, we can see that Jesus's relationship with his disciples gets more intimate, and Jesus is also said to love his own (τοὺς ἰδίους) to the end (εἰς τέλος; 13:1). The fact that the elements of the covenant renewal are found in this part of narrative is not surprising since it is imperative for Jesus to reassure his disciples of his unwavering love and commitment towards them in light of his upcoming departure. As Joshua renews the covenant with God before his death through reminding the Israelites of God's faithfulness towards them, Jesus follows a similar pattern of reminding his disciples of his continuing presence with them even in his absence. Furthermore, the notion of discipleship is taken a step further in the Farewell Discourse. Jesus no longer simply expects his disciples to believe in him but to imitate him.⁴²⁾ God's covenant relationship with Israel was never static but rather ever evolving to the point of Israel becoming like God in her faithfulness and thus being fully committed to a mission of "witnessing or making God's presence and actions known."⁴³⁾ In the same manner, Jesus's relationship with his disciples was never meant to be static but transformational to the point of enabling the disciples to imitate Jesus by embodying his examples.

At this point a question may be raised as to how *imitatio Dei* is related to *imitatio Christi*. In the Gospel of John, Jesus embodies the perfect revelation of God since no one has ever seen God except the Son who is at the Father's bosom (κόλπον; 1:18). In fact, no other NT books describe the filial relationship

42) The relationship between the Gospel genre as ancient biography and *imitatio Christi* has been explored from various angles in the NT scholarship. For the representative works, see R. Burridge, *Imitating Jesus: An Inclusive Approach to New Testament Ethics* (Grand Rapids: Eerdmans, 2007); C. Bennema, *Mimesis in the Johannine Literature: A Study in Johannine Ethics*, LNTS 498 (London: Bloomsbury/T&T Clark, 2017).

43) Chennattu, *Johannine Discipleship*, 66.

between God and Jesus more vividly than John's Gospel. John shows explicitly that Jesus as the Son shares the divine identity with the Father since Jesus engages in the works that belong exclusively to the Father: governing the world (1:3; 5:17); raising the dead (5:21), judging the world (5:22); breathing the Spirit of life (20:22).⁴⁴⁾ Despite Jesus's claim to be equal with God (5:18), John also highlights "Jesus' absolute filial dependence upon the Father [5:19, 22, 26]."⁴⁵⁾ In that sense, everything that the Son does is entirely derivative as the Son's autonomy seems to be absorbed by his perfect obedience to the Father's will and mission (5:16, 19; 7:16; 7:28; 8:16; 10:17; 14:31; 17:2, 24). Though the Father enjoys personal priority in the order, the Father and the Son are nonetheless in perfect unity that seeing one is the same as seeing the other (14:9).⁴⁶⁾ Thus *imitatio Christi* is what enables *imitatio Dei* since the latter is possible "because of Jesus Christ- the true Imago Dei"⁴⁷⁾ (cf. 2 Cor 4:4; Col 1:15; Heb 1:3).

If holiness is the backbone of the covenant between God and his people, and *imitatio Dei* is one of the primary avenues by which holiness is attained, a similar observation can also be made regarding the relationship between Jesus and his disciples. If God reveals himself through the incarnate Son Jesus who in return manifests the fullness of God's glory by pitching his tent among us (1:14), conformity to the holiness of God is no longer achieved through *imitatio Dei* but through conformity to the pattern of Christ (*imitatio Christi*). In the

44) For a helpful introduction to the filial relationship in John's Gospel, see A. Köstenberger and S. Swain, *Father, Son and Spirit: The Trinity and John's Gospel*, NSBT (Downers Grove, Illinois: InterVarsity, 2008), 111-133.

45) Ibid, 118.

46) Ibid, 123.

47) B. Hroboň, "A Proposal for Understanding Imago Dei as Process of Sanctification," CV (2014), I:19.

era of the new covenant which has dawned with the incarnation of the Word, *imitatio Dei* becomes effective and possible only through *imitatio Christi*.⁴⁸⁾ In other words, in the new covenant one's holiness is determined by one's closeness to Christ.⁴⁹⁾ Grenz helpfully summarizes how God's ultimate purpose for the new humanity does not lie simply in taking on the *imago Dei* but rather the *imago Christi*.

God's goal is that as the Son, Jesus Christ be preeminent within a new humanity stamped with the divine image. Consequently, the humankind created in the *imago Dei* is none other than the new humanity conformed to the *imago Christi*, and the telos toward which the OT creation narrative points is the eschatological community of glorified saints.⁵⁰⁾

Then how do we embody the *imago Christi*? What exactly are we to imitate from the examples of Jesus? Though Jesus presents various virtuous actions in the first half of the Gospel through his interaction with different characters, it is in the Farewell Discourse that readers find the ultimate example of Jesus that becomes the foundation for Christian discipleship. As Jesus invites his disciples to the last supper, Jesus does something that is highly inappropriate in the ancient Greco-Roman world, that is washing the feet of his own disciples. After performing this highly controversial act, Jesus turns to his disciples and commands them to do likewise (13:15). What is it that Jesus wants his disciples to learn from this example (ὁπόδειγμα) of footwashing? Jesus's example is very clear but

48) C. Barbarick, "'You Shall Be Holy, For I Am Holy': Theosis in 1 Peter," *JTI* 9 (2015), 295. For the best introduction to *christosis*, see B. Blackwell, *Christosis*, WUNT 2 Reihe (Tübingen: Mohr Siebeck, 2011).

49) J. Xavier, "Holiness and Priesthood" *VJRT* 74 (2010), 387.

50) S. Grenz, "Jesus as the *Imago Dei*: Image-of-God Christology and the Non-Linear Linearity of Theology," *JTES* 47(4) (2004), 623.

does Jesus require his disciples to perform the exact act of footwashing for one another or does he want his disciples to extract the moral and theological messages behind the act and embody them creatively in their everyday lives? Before we answer this question, we need to look at how we should understand the two competing interpretations found in the footwashing pericope.

3.2. Footwashing as an Invitation to a Higher Form of Covenant Relationship

As seen previously, the pericope of footwashing is strategically placed at the beginning of the second half of the Gospel where Jesus gathers his disciples for the last supper during which he washes the feet of his disciples and also imparts his farewell teachings. Farewell discourses are not uncommon both in Jewish or Greco-Roman literature but what makes the Johannine farewell discourse unique is that it does not only contain teachings but also action.⁵¹⁾ Most scholars would agree that the farewell speech proper begins in 13:31. What then is the rhetorical purpose of placing Jesus's footwashing as the first episode in the Book of Glory? To be more specific, what is the nature of Jesus's footwashing? The history of interpretation on footwashing is complex and offers as many as 11 interpretations. Some of the prominent interpretations view footwashing as an example of humility, a symbol of a sacrament such as the Eucharist or baptism, a sign of the forgiveness of sin, and others.⁵²⁾ This

51) For a helpful analysis of the literary affinity of the Johannine Farewell Discourse in both Jewish and Greco-Roman sources, see R. Sheridan, "The Paraclete as Successor in the Johannine Farewell Discourse: A Comparative Literary Analysis," *AEJT* 18(2) (2011), 129-140.

52) For a comprehensive survey of footwashing, see J. C. Thomas, *Footwashing in*

section is not intended to give a comprehensive analysis of each interpretation but rather to propose a new way of understanding Jesus's footwashing.

The footwashing episode is traditionally understood to be comprised of two different interpretations, 13:6-11 being christological and 13:12-20 being ethical. The textual problem surrounding 13:10 makes the christological interpretation difficult in determining exactly what the footwashing refers to. Those who support the shorter reading⁵³⁾ by omitting the phrase "except for his feet" (εἰ μὴ τοὺς πόδας) argue that bathing (λούω) and washing (νίπτω) are synonymous in meaning whereas those who support the longer reading⁵⁴⁾ argue that 'bathing' and 'washing' represent two different kinds of cleansing. It is interesting that John uses the verb τίθημι in v. 4 to portray Jesus getting ready for footwashing. This particular verb was used 4 times in ch. 10 (10:11; 10:15; 10:17-18), all in reference to Jesus's voluntary death for others.⁵⁵⁾ Thus this unique usage of the verb τίθημι as seen in ch. 10 would be still fresh in the readers' mind to mark the connection with Jesus's upcoming death as Jesus lays aside (τίθησιν) his outer garments to wash his disciples' feet. Furthermore, "Jesus's replies in vv. 7 and 8 [to Peter] point clearly to the future."⁵⁶⁾ For these reasons, it is likely that the footwashing here symbolizes Jesus's decisive act on the cross that brings about the complete cleansing for

John 13 and the Johannine Community (London: T&T Clark, 2004), 11-17.

53) E. C. Hoskyns, *The Fourth Gospel* (2 vols.; London: Faber and Faber, 1947), 2:514-515; Bultmann, *John*, 469; Barrett, *John*, 441-442; R. E. Brown, *The Gospel According to John* (2 vols.; New York: Doubleday, 1966), 2:567-568; Beasley-Murray, *John*, 229, and others.

54) Carson, *John*, 464-466; Morris, *John*, 549; Lincoln, *John*, 360-370, and others.

55) J. D. G. Dunn, "The Washing of the Disciples' Feet in John 13 1-20," *ZNW* 61 (1970), 248.

56) R. Schnackenburg, *The Gospel according to St. John*, D. Smith and G. A. Kon, trans. (3 vols.; London: Burns & Oates, 1982), III: 22.

the believers. To be more specific, bathing (λούω) refers to “the initial and fundamental cleansing”⁵⁷⁾ accomplished by Jesus’s atoning death which cannot be repeated, and washing (νίπτω) refers to the cleansing that should be continually performed for believers’ ensuing sins. For the purpose of this study, it is sufficient to note that Jesus’s footwashing should be understood as primarily referring to Jesus’s upcoming death on the cross especially in light of John’s focus on Jesus’s hour (13:1; cf. 2:4; 4:21; 5:25, 28; 7:30; 8:20; 12:23).⁵⁸⁾

The second interpretation in vv. 12–17 brings the act of footwashing to a realm of moral teaching. Unlike the first interpretation that points to Jesus’s impending death on the cross, the footwashing in light of the second interpretation takes a different meaning which highlights the virtue of humility⁵⁹⁾ that comes from one’s willingness to accept the scandalous nature of Jesus’s footwashing and to relinquish any form of privilege and superiority for the sake of others.⁶⁰⁾ To do so, the disciples must understand that Jesus’s death carries not only salvific but also ethical significance, which radically transforms the contemporary social structure of hierarchy into a relationship that expresses “itself in joyful mutual service unto death.”⁶¹⁾

57) Carson, *John*, 465.

58) Chennattu helpfully comments that “the use of τίθημι in 13:4 suggests a thematic link between the footwashing and the death of Jesus, since the same verb τίθημι is used for the Good Shepherd ‘laying down’ his life for the sheep (10:11, 15, 17, 18). Similarly, the verb λαμβάνω is used to describe both Jesus’s taking up of his outer garment after the footwashing (13:12) as well as the Good Shepherd’s taking up of his life again (10:17, 18).” Chennattu, *Discipleship*, 93. Cf. Dunn, “Washing,” 248.

59) Carson, *John*, 465.

60) Schneiders evaluates three different models of serving and suggests that only the model of friendship can truly transform the server’s superiority into “an act of service, a revelation of self-giving love.” S. Schneiders, “The Foot Washing (John 13:1–20): An Experiment in Hermeneutics,” *CBQ* 43 (1981), 88.

The obvious differences between these two interpretations led scholars to believe that one of them was inserted by a later redactor.⁶²⁾ I believe that these two interpretations can be harmonized through a theme of covenant relationship. In the Book of Signs, Jesus's covenant relationship with his disciples is in an infant stage where the disciples are still coming to faith in him (2:11; 2:23; 4:29; 4:34; 4:45; 6:2; 6:14; 6:29; 7:17; 10:25; 10:37–38; 11:45) by beginning to recognize his identity as the Son of God or the one sent by the Father (5:20, 27, 30, 36; 6:38; 8:28). In the Book of Glory, however, readers are introduced to a higher form of covenant relationship which demands Jesus's disciples to move beyond a saving knowledge of Jesus to the imitation of Jesus.

Such progress in covenant relationship can be spotted in a couple of ways. First, the conjunction *καθὼς* is used 31 times in the entire Gospel, but the moral significance of *καθὼς*, which contains elements of participation and analogy, is exclusively brought out only in the Book of Glory.⁶³⁾ In fact, *καθὼς* is used in the Farewell Discourse in order to encourage his disciples to emulate Jesus in terms of love (13:15, 34; 15:4, 9–10, 12), unity (17:11, 21–22), mission (17:18; 20:21), otherworldly-status (17:14, 16)). Secondly, after washing the feet of his disciples, Jesus says to his disciples in 13:17 as follows: “If you know (*οἶδατε*) these things, blessed (*μακάριοι*) are you if you do (*ποιῆτε*) them.” Here Jesus makes a clear distinction between ‘knowing’ and ‘doing.’ Knowing (*οἶδατε*) in 13:17 probably refers to

61) Schneiders, “Foot Washing,” 91.

62) For those who take a redactional approach, see M.-E. Boismard, “Le lavement des pieds (Jn, XIII, 1–17),” *RB* 71 (1964), 5–24; G. Richter, “Die Fusswaschung Joh 13,1–20,” *MTZ* 16 (1965), 13–26; Fernando F. Segovia, “John 13:1–20, The Footwashing in the Johannine Tradition,” *ZNW* 73 (1982), 31–51.

63) For a helpful discussion on the usage of *καθὼς*, see G. J. Zemek, “Awesome Analogies: *Kathōs* Constructs in the NT,” *JETS* 38 (1995), 337–348.

understanding the theological meaning of Jesus's footwashing as seen above, and such knowledge of Jesus's death and its moral implications function as the basis of covenant relationship.

However, simply knowing the meaning of Jesus's footwashing is not enough. By associating 'doing' (ποιέω) with a promise of blessing (μακάριος), Jesus encourages his disciples to progress further in their journey of discipleship until they are able to imitate their own master. In fact, it is quite common in the OT to see God bestowing his divine blessings on those who keep his commandments and hear his voice (Gen 22:17-18; Deut 28:2-6, 2 Sam 7:29). According to DeMeo, God blesses his people like "a father blessing his son because of the latter's loyalty and filial obedience, so those of Israel who rightly live out their covenant position in faithfulness and love as divine sons were blessed by God their Father."⁶⁴ As for the Gospel of John, this divine blessing is directly connected to those who imitate Jesus's footwashing. Then the christological interpretation in 13:4-11 sets the foundation for a covenant relationship between Jesus and his disciples whereas the ethical interpretation in 13:12-17 clarifies what is required of that covenant relationship, that is the imitation of Christ. What becomes clear in this analysis of Jesus's footwashing is that imitation of Jesus becomes the apex or the highest ideal of the covenant relationship between Jesus and his disciples.

3.3. Blind Copying or Creative Replication?

So far we have discussed how Jesus's footwashing functions in the Farewell discourse and how it is related to the covenant relationship between Jesus and his disciples. Though some

64) DeMeo, "Covenant Fulfillment," 133.

scholars see in Jesus's footwashing allusions to baptism and the Eucharist, John does not make them explicit since he "prioritizes the soteriological realities that are focused in the sacraments... thus refers to sacraments only in secondary overtones."⁶⁵⁾ In a sense, John internalizes or spiritualizes the sacramental aspects of Jesus's footwashing because what truly saves sinners is not religious rituals themselves but participation in the life of Jesus which is evidenced by one's embodiment of Jesus's example. The next question we will now consider is whether Jesus demands his disciples to replicate the very act of footwashing as a religious ritual or creatively imitate the essence of Jesus's footwashing.

Recently Cornelis Bennema has persuasively argued that the Johannine concept of mimesis does not call for the exact replication of the original act but rather "has cognitive and creative dimensions since it concerns an interpretative process of determining the meaning, intent and underlying attitude of the original act and of producing a mimetic act that creatively but faithfully embodies the original meaning, intent and attitude."⁶⁶⁾ To support his argument, Bennema applies a four-stage model to the footwashing pericope. First, Jesus's vivid example of footwashing carries the function of showing (not telling) the disciples what needs to be imitated. Second, the essence or the significance of Jesus's footwashing should be interpreted by the disciples so that they may understand what lies beneath the original act. For Bennema, 13:12b where Jesus

65) R. Bauckham, "Sacraments?," *Gospel of Glory: Major Themes in Johannine Theology* (Grand Rapids: Baker, 2015).

66) C. Bennema, "Mimesis in John 13: Cloning or Creative Articulation?," *NovT* 56 (2014), 274. BurrIDGE similarly argues that what is to be imitated here is not "merely the physical act of washing people's feet." See BurrIDGE, *Imitating Jesus*, 344. For a position that believes that footwashing was actually practiced within the Johannine community, see Thomas, *Footwashing*; H. Weiss, "Foot Washing in the Johannine Community," *NovT* 21 (1979), 298-325.

says, “Do you understand what I have done to you?” holds the exegetical key to this second stage where understanding is emphatically demanded by Jesus himself. In other words, “what the disciples have seen (sensory perception) needs to be followed by understanding (cognitive perception).”⁶⁷⁾ Third, once the disciples understand what Jesus’s footwashing signifies, they are to imitate Jesus’s action (13:15). Finally, doing (imitating Jesus) transforms the disciples’ being by leading them into a state of blessedness (μακάριος; 13:17). To summarize Bennema’s argument, “John 13:4–17 shows a mimetic pattern or process that includes four stages: showingàknowingàdoingàbeing.”⁶⁸⁾ Then imitating Jesus’s example is more than merely replicating the act of footwashing but requires an interpretive process by which the disciples decipher the underlying meaning or implications of the original act and thus actualize the true intent of their master’s act in their own personal contexts.

3.4. What is the essence of Jesus’s footwashing that the disciples should embody?

As seen above, the significance of Jesus’s footwashing lies not in the act itself but rather in what it symbolizes and inspires. The pericope of Jesus’s footwashing is bracketed by a theme of love. In 13:1 the verb ἀγαπάω is used twice to depict Jesus’s profound love for his own and also later in 13:34–35 Jesus issues a new commandment that requires his disciples to love one another as he has loved them. What is interesting about the narrative flow of ch. 13 is that a seemingly irrelevant narrative

67) C. Bennema, *Mimesis in the Johannine Literature: A Study in Johannine Ethics*, LNTS 498 (London: Bloomsbury T&T Clark, 2017), 95.

68) Bennema, *Mimesis*, 97.

about Peter and Judah is inserted between Jesus's footwashing and Jesus's new commandment. Both Peter and Judah are far from being ideal disciples who deserve such love from Jesus. Peter is going to deny Jesus soon and Judah is about to hand Jesus over to the enemy. Jesus is fully aware of what Peter and Judah will do to him (13:18, 38), and yet they are not excluded from sharing Jesus's final hours where Jesus shows his intense love for his own by washing their feet and sharing bread with them. It is amazing that Jesus's consummate love is extended even to his failing and betraying disciples.

Furthermore, ignorance and confusion dominate the entire ch. 13 as none of the disciples understands Jesus's impending fate (13:8-9, 19, 21-22, 28-29). In this rather disturbing moment, Jesus does not rebuke them for their ignorance but rather calls them "little children" (τεκνία; 13:33) and gives them a new love commandment that radically redefines what love is. Though the word 'covenant' is nowhere found in the Gospel, not a few scholars⁶⁹⁾ have suggested that the new covenant is a controlling motif behind the new love command. This love commandment is new⁷⁰⁾ (καινός), not in a sense that the disciples never heard of such a command (cf. Lev 19:18) but in a sense that it now has a Christological-eschatological foundation and it is bound up with "the new order it both mandates and exemplifies."⁷¹⁾ It carries christological significance since Jesus himself has shown the concrete example for his disciples to follow and also carries eschatological significance since "the one who

69) Brown, *John*, 2:614; Beasley-Murray, *John*, 247; Lindars, *John*, 463; Chennattu, *Discipleship*, 96-98; J. W. Pryor, *John: Evangelist of the Covenant People: The Narrative & Themes of the Fourth Gospel* (Downers Grove: IVP, 1992), 163; Collins, "Commandment," 249-252; C. H. Talbert, "The Fourth Gospel's Soteriology between New Birth and Resurrection," *PRSt* 37 (2010), 133-145, and many others.

70) C. Spicq, *Agape in the New Testament* (3 vols.; St. Louis: Herder, 1966), 3:53-54.

71) D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 484.

delivers the commandment is about to be sacrificed in order to establish the new, eschatological covenant, a covenant by which God orders his relationship to men in a new and final way.”⁷²⁾

By overturning positions of social status, Jesus also transcends the inequality between himself and his disciples by the love of friendship (15:13-15), which “subverts all structures of domination...and expresses love for one another in joyful mutual service for which rank is irrelevant.”⁷³⁾ Jesus’s example of footwashing in light of his imminent death then reveals the intensity of love that not only surpasses social norms but also overcomes even the fear of death. Through the example of footwashing, Jesus demonstrates the telos of covenant relationship, that is conformity to the likeness of God incarnate. What becomes clear at the end is that covenantal holiness culminates in embodying the essence of Jesus’s footwashing, that is self-giving love for God and one another that fulfills all the requirements of the law.

4. Conclusion

This paper tries to show that holiness is central to maintaining covenant relationship with God, and *imitatio Dei* is the ultimate means by which covenantal holiness is achieved. It is further argued that holiness is not achieved through the mechanical observance of the Mosaic law or religious rituals but rather through one’s deep knowledge of and intimacy with God. As we come to the Gospel of John, a similar pattern appears as

72) R. A. Harrisville, “The Concept of Newness in the New Testament,” *JBL* 74 (1955), 79.

73) S. M. Schneiders, “The Foot Washing (John 13:1-20): An Experiment in Hermeneutics,” *CBQ* 43 (1981), 87.

the disciples' relationship with Jesus not only resembles that of between God and Israel, but also culminates in imitating Christ. Jesus's example of footwashing in relation to his imminent death reveals the intensity and profundity of his love and charges his disciples to do the same for one another. By doing so, the disciples reach the telos of their covenant relationship with Christ and show the world that they are Jesus's disciples. If *imitatio Dei* is what enables Israel to remain in covenant with God in the old covenant, it is through *imitatio Christi* that followers of Christ abide in the life-producing relationship with God incarnate.

<Keywords>

holiness, covenant, *imitatio dei*, *imitatio Christi*, ethics

<주요어>

거룩, 언약, 하나님 닮아가기, 예수 닮아가기, 윤리

* Received February 14, 2023, Revised March 13, 2023, Accepted March 13, 2023

Bibliography

- Alexander, T. D., *From Eden to the New Jerusalem: An Introduction to Biblical Theology*, Grand Rapids: Kregel, 2008.
- Barbarick, C., “‘You Shall Be Holy, For I Am Holy’: Theosis in 1 Peter,” *JTI* 9 (2015), 287-297.
- Barton, J., *Ethics in Ancient Israel*, Oxford: Oxford University Press, 2014.
- _____, “Imitation of God in the Old Testament,” Edited by R. Gordon, *The God of Israel*, UCOP 64, Cambridge University Press, 2007.
- _____, “Understanding of Old Testament Ethics,” *JSOT* 9 (1978), 44-64.
- Bauckham, R., “Sacraments?” *Gospel of Glory: Major Themes in Johannine Theology*, Grand Rapids: Baker, 2015.
- Bennema, C., “Mimesis in John 13: Cloning or Creative Articulation?” *NovT* 56 (2014), 261-274.
- _____, *Mimesis in the Johannine Literature: A Study in Johannine Ethics*, *LNTS* 498, London: Bloomsbury/T&T Clark, 2017.
- Boismard, M.-E., “Le lavement des pieds (Jn, XIII, 1-17),” *RB* 71 (1964), 5-24.
- Buber, M., *Israel and the World: Essays in a Time of Crisis*, Syracuse: Syracuse University Press, 1997.
- Burridge, R., *Imitating Jesus: An Inclusive Approach to New Testament Ethics*, Grand Rapids: Eerdmans, 2007.
- Calvert, I., “Holiness and Imitatio Dei,” *Religions* 12 (2021), 1-15.
- Chennattu, R., *Johannine Discipleship as a Covenant Relationship*, Peabody, MA: Hendrickson, 2006.
- Davies, E., “Walking in God’s Ways: The Concept of Imitatio Dei in the Old Testament,” Edited by E. Ball, *In Search of True Wisdom: Essays in Old Testament Interpretation in Honour of Ronald E. Clements*, *JSOTSup*, Sheffield: Sheffield Academic, 1999.

- DeMeo, V. P., "Covenant Fulfillment in the Gospel of John," *Letter & Spirit* 9 (2014), 125-152.
- Dunn, J. D. G., "The Washing of the Disciples' Feet in John 13 1-20," *ZNW* 61 (1970), 247-252.
- Eichrodt, W., *Theology of the Old Testament*, Vol. II. Translated by J. A. Baker, Philadelphia: The Westminster Press, 1967.
- Gentry, P. J. & Wellum, S. J., *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants*. Wheaton, IL: Crossway, 2012.
- Grenz, S., "Jesus as the Imago Dei: Image-of-God Christology and the Non-Linear Linearity of Theology," *JTES* 47 (2004), 617-628.
- Harrisville, R. A., "The Concept of Newness in the New Testament," *JBL* 74 (1955), 69-79.
- Hartley, J. E., "Holy and Holiness, Clean and Unclean," Edited by T. D. Alexander and D. W. Baker, *Dictionary of the Old Testament Pentateuch*, Downers Grove, IL: InterVarsity, 2003.
- Hood, J. B., *Imitating God in Christ*, Downers Grove, IL: InterVarsity, 2013.
- Hoskyns, E. C., *The Fourth Gospel*, 2 vols., London: Faber and Faber, 1947.
- Houston, W., "The Character of YHWH and the Ethics of the Old Testament: Is Imitatio Dei Appropriate?" *JTS* 58 (2007), 1-25.
- Hroboň, B., "A Proposal for Understanding Imago Dei as Process of Sanctification," *CV* (2014), I: 3-22.
- Klawans, J., *Purity, Sacrifice, and the Temple: Symbolism and Supersessionism in the Study of Ancient Judaism*, Oxford: Oxford University, 2006.
- Köstenberger, A. and S. Swain, *Father, Son and Spirit: The Trinity and John's Gospel*, NSBT, Downers Grove, IL: InterVarsity, 2008.
- Moloney, F., *Glory not Dishonor: Reading John 13-21*, Minneapolis: Fortress, 1998.
- Morale, L. M., *Who Shall Ascend the Mountain of the Lord? A Biblical Theology of the Book of Leviticus*, Downers Grove, IL: InterVarsity, 2015.

- Peterson, D., *Possessed by God: A New Testament theology of sanctification and holiness*, Downers Grove, IL: InterVarsity, 1995.
- Peterson, R., *The Imago Dei as Human Identity: A Theological Interpretation*, JTIS 14, Winona Lake, Indiana: Eisenbrauns, 2016.
- Pryor, J. W., *John: Evangelist of the Covenant People: The Narrative & Themes of the Fourth Gospel*, Downers Grove: IVP, 1992.
- Richter, G., "Die Fusswaschung Joh 13,1-20," *MTZ* 16 (1965), 13-26.
- Rodd, C., *Glimpses of a Strange Land: Studies in Old Testament Ethics*, OTS, Edinburgh: T&T Clark, 2001.
- Schnackenburg, R., *The Gospel according to St. John*, Translated by D. Smith and G. A. Kon, 3 vols., London: Burns & Oates, 1982.
- Schneiders, S. M., "The Foot Washing (John 13:1-20): An Experiment in Hermeneutics," *CBQ* 43 (1981), 76-92.
- Segovia, F. F., "John 13:1-20, The Footwashing in the Johannine Tradition," *ZNW* 73 (1982), 31-51.
- Sheridan, R., "The Paraclete as Successor in the Johannine Farewell Discourse: A Comparative Literary Analysis," *AEJT* 18(2) (2011), 129-140.
- Shin, S., *Ethics in the Gospel of John: Discipleship as Moral Progress*, BIS 168, Leiden/Boston: Brill, 2018.
- Spicq, C., *Agape in the New Testament*, 3 vols., St. Louis: Herder, 1966.
- Talbert, C. H., "The Fourth Gospel's Soteriology between New Birth and Resurrection," *PRSt* 37 (2010), 133-145.
- Thomas, J. C., *Footwashing in John 13 and the Johannine Community*, London; New York: T&T Clark, 2004.
- Weiss, H., "Foot Washing in the Johannine Community," *NovT* 21 (1979), 298-325.
- Wenham, G., *The Book of Leviticus*, NICOT, Grand Rapids: Eerdmans, 1979.
- _____, *Story as Torah: Reading the Old Testament Ethically*, Edinburgh: T&T Clark, 2000.

Willis, T., *Leviticus*, AOTC, Nashville: Abingdon Press, 2009.

Wright, C., *Old Testament Ethics for the People of God*, Downers Grove, IL: IVP, 2004.

Xavier, J., “Holiness and Priesthood,” *VJRT* 74 (2010), 377-389.

Zemek, G. J., “Awesome Analogies: Kathōs Constructs in the NT,” *JETS* 38 (1995), 337-348.

<Abstract>

Covenantal Holiness:
From *Imitatio Dei* to *Imitatio Christi*

Asst. Prof. Sookgoo Shin
(Torch Trinity Graduate University)

Holiness is one of the fundamental themes that permeates the entire Scriptures and finds its basis in the character of God because God is infinitely and perfectly holy and just. The significance of holiness is further elaborated in God's covenant relationship with his people. Through the Mosaic covenant, God commands his people to remain holy through their strict observance of the law and their willing avoidance of evil practices of neighboring nations. Despite heavy emphasis on the Holiness Code in the scholarly discussion of holiness in the Old Testament, this study argues that the most powerful means of maintaining holiness is not found in an outward mechanical observance of the Mosaic law but rather in *imitatio Dei*, which requires a deep knowledge of and intimacy with God. After exploring the role of *imitatio Dei* in relation to holiness in the Old Testament, this study moves on to focus specifically on the Gospel of John where Jesus's relationship with his disciples is also seen as a covenant relationship. Just as in the OT covenant relationship, Jesus's invitation to discipleship calls for an equally radical commitment which is characterized by abiding in Jesus's love and keeping his commandments. Such commitment to Jesus is most vividly evident in one's desire to imitate Jesus, as required also by Jesus himself in John 13:15. This study hopes to demonstrate that the role of *imitatio Dei* in achieving holiness and maintaining a covenant relationship with God in the old covenant is eventually superseded by *imitatio Christi* in the new covenant.

<초록>

언약적 거룩함:

하나님 닮음에서 예수님 닮음으로

신숙구

(햇볼트리니티대학원대학교 조교수)

거룩은 성경 전체를 아우르는 핵심적인 개념 중에 하나이다. 거룩의 가장 근본적인 토대는 하나님의 성품에서 발견되는데 그 이유는 하나님은 온전히 거룩하시고 정의로우시기 때문이다. 거룩의 중요성은 하나님의 성품 외에 하나님이 그의 백성과 맺으신 언약 관계에서도 분명하게 드러난다. 하나님은 모세와의 언약을 통해 그의 백성이 율법을 준수하고 이방 나라들의 행실을 멀리함으로써 거룩함을 유지하길 원하신다. 구약에서 거룩에 대한 대부분의 연구는 성결 법전(Holiness Code)를 중심으로 이루어지는데, 본 소논문은 기존 연구와는 다르게 거룩을 유지하는 가장 강력한 통로는 물리적인 율법 준수가 아닌 하나님과의 깊은 교제와 이해를 기반으로 한 하나님을 닮아가는 행위에서 찾을 수 있다고 주장한다. 본 글의 전반부에서는 구약에서 하나님을 닮아가는 행위가 어떠한 역할을 하는지를 다룰 것이고, 후반부에서는 요한복음에서 나타나는 예수와 제자들의 언약적 관계를 살펴볼 것이다. 구약의 언약 관계처럼, 예수는 그의 제자들을 부르시고, 제자들이 그의 사랑과 명령 안에 거하며 절대적인 순종을 보이길 원하신다. 그리고 예수의 제자들은 예수를 닮아감으로써 그들의 순종을 증명한다(요 13:15). 본 연구는 구약에서 하나님을 닮아감으로써 거룩함을 유지하였다면, 새 언약 시대에서는 예수를 닮아감으로 거룩하여짐을 보여주하고자 한다.