

The Preposition *en* in the New Testament

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Having read the article, "Considerations for the Translation of Greek *en*," by W. R. Hutton in the October 1958 issue of *The Bible Translator*, I am reminded that the late Dr. J. H. Moulton described this preposition as a "maid-of-all-work" in late Greek and thought the increasing vagueness of its meaning contributed to its ultimate disappearance; in modern Greek it no longer survives in the spoken language. But the master-grammarian would scarcely have sanctioned the chaos of subjectivism advocated by this article, and it would be well to survey the use of the preposition in the NT as a whole.

In the Koine, that free use of prepositions which is a feature even of classical Greek is intensified, with an accompanying lack of precision in meaning. All the prepositions become increasingly elastic and their sense has to be determined more often by the context than was the case in earlier Greek. This is notably so with *eis*, *en*, and *ek*. In particular there is a wide use of prepositional phrases, such as *eis* or *pros* with accusative and *en* with dative, where in earlier Greek there would have been the dative alone. This elasticity makes it dangerous to argue doctrinally on the basis of a precise use of prepositions, as though our authors were writing classical Greek. So far, Dr. Hutton is justified in urging a more flexible and idiomatic translation into English, with constant regard for either the immediate context or else for parallel usage of the prepositional expression in other contexts. But Dr. Hutton does violence to the facts if he thinks that *in* or *among* is still not the primary meaning in Hellenistic Greek, even NT Greek. It is not a matter of leaving it to what we think the context requires, or of what it sounds like in English, when we are confronted with a given prepositional expression. We have first to ask whether the predominant meaning of *within* (spatial or temporal or metaphorical) is the one which was in the author's mind here. If that is self-evidently impossible, then we must give consideration to the context or to further parallels in Biblical and secular Greek. The fact that there is flexibility does not mean that there is no general rule at all, or that *in* is not the commonest meaning of the preposition.

Dr. Hutton brings forward only Bauer in evidence for his assumption that *en* has so many meanings that there is no "proper" or "original" meaning. The misunderstanding is probably due to the fact that owing to lack of space lexicons do not list every instance of a given usage: thus a comparatively rare meaning is allotted more space than an overwhelmingly common meaning. The letters u.s.w. can be treacherous! The only safe thing is to read through the NT and discover how the word is used everywhere. I find that the proportion for 'in', 'in the sphere of', 'among', as against any other meaning (e.g. 'to', 'with', 'because of') is at least equal; and this is when one includes under the first only those examples where the preposition must mean 'in', etc., and can hardly mean anything else. If we take the first fourteen chapters of the NT (half of Matthew) as a sample, the predominant meaning is

the spatial 'within' (91 times) or the temporal 'in' (23) or 'in the (abstract) sphere of' (8)¹ or (once at 6:5) 'at', or Semitically after *omnunai* and *homologeîn* (5). Only in twenty-five instances, and many of these doubtful (e.g. *en heautois*), may *en* mean anything else but 'in' or 'at' or 'among': viz. 'to' (3:9, 9:3, 21), 'because of' (6:7, 11:6, 13:57), and instrumental². This is a proportion of five to one. Matthew is a narrative book, however, and in Paul the meanings of *en* are, of course, much more diverse. Nevertheless, in Romans the proportion is still 84:85, and in 1 Corinthians 75:92. Thus 'within' still represents half the total of all the varied meanings, and when we include the idea of being 'in' Christ as expressing 'within', then the proportions are 105:64 (Rom.) and 96:71 (1 Cor.).

We must recollect that *en* occurs about 2,700 times in the NT and the controversy rages over only a comparatively small number of these. Three factors contributed to the frequency and wide expansion of NT usage: first, the growing lack of clarity in the dative case; then, the influence of the LXX, wherein *en* had been widely employed to render the much-used $\epsilon\iota$; but equally important is the influence of Christian ideas, especially in phrases peculiar and vital to the Christian religion, like 'in Christ'.

The meanings in the NT may be classified as follows:

1. The local meanings: (a) 'in', etc., actual and metaphorical; (b) 'into', etc., (*praegnans*).
2. The temporal meanings: 'in', 'at', 'within', 'during'.
3. The peculiarly Christian usages, especially 'in the Lord', 'in Christ'.

After this we reach the controversial meanings, where the idea of 'within' is hardly ever satisfactory, and these together represent about one third of all the NT instances:

4. Of circumstance and instrument:
 - (a) Adverbially
 - (b) As equivalent of 'with'
 - (c) As equivalent of 'through'
 - (d) Strictly instrumental use
 - (e) Causal
 - (f) Of price
 - (g) A semiforensic sense
5. As a dative of advantage or disadvantage
6. Various occasional uses: reference, rate, etc.

The Local Meanings

(a) The meaning which still predominates in the NT is 'within', 'inside', 'on', 'at', 'among', but a distinction must be made between those in an actual or material sense (e.g. 92 out of a total of 128 instances of *en* in Mat. 1-14; 28 out of 169 in Romans; 36 out of 167 in 1 Corinthians), and those in a metaphorical sense (e.g. 8 out of 128 in Mat. 1-14; 29

¹ 5:28, 6:4 twice, 6, 18 twice, 9:4, 13:19.

² 3:11 twice, 17, 5:13, 6:29, 7:2 twice, 6, 9:34, 11:21?, 12:24, 27 twice, 28, 13:3, 10, 13, 34, 14:2.

out of 169 in Romans; 17 out of 167 in 1 Corinthians). Among the former are quotation formulae, 'in the book', 'in the Law', 'in David', of which there are classical examples³; as well as 'among', and 'in the house of' (*en tois tou*, Lk. 2:49), and 'at home' (Mk. 2:1, 1 Cor. 11:34, 14:35), and the classical *en mesō*; there is also the notion of being 'inside' clothing or equipment (Mk. 12:38, Jn. 20:12, Jas. 2:2) which is classical. Among the metaphorical are phrases like 'in the heart', 'in secret', 'in prayers', 'in thoughts', 'in the mortal body', 'on the right hand', 'in the mouth', 'in glory', 'in the Vine', 'in a race', 'in the church'. There are some borderline cases here: 1 Cor. 7:17 may be 'in' or 'to' the churches. Acts 17:31, *en andri*, may be 'in the person of' or may be instrumental. H. A. A. Kennedy (*Expository Times*, xxviii, 322) saw a causal *en* in Rom. 1:24 ('because of' the lusts of their hearts); and this may be true also of 1:21.

We should note the slight extension of the local sense to denote 'in the sphere of', especially of God, Christ, and the Gospel, and probably also of the Spirit's sanctification (1 Pet. 1:2) and the Name. But most of these will be dealt with below. We may notice the following spheres 'in' which individuals, Christians or not, are mentioned: the Gospel, the Law, darkness, circumcision, uncircumcision, grace (but in Rom. 5:2 it may be instrumental), new life, death, sin, the flesh, the spirit, a calling, Adam (for in 1 Cor. 15:22 it is not instrumental); Adam is a representative man 'in' whom all mankind was viewed), the Christian wife or husband (1 Cor. 7:14, also representative). 1 Cor. 7:15 might be 'in the sphere of' (Christian) peace, or probably 'into' peace. Romans has twenty-three examples of this kind of use, and 1 Corinthians has fourteen.

(b) There is also the *constructio praegnans* meaning either 'into' or 'into a state of'; *eis* might have been used, and often is, with the kind of verb we find here. Mat. 26:23 has *en* after 'dip', but Mk. 14:20 has *eis*. Lk. 4:1 (one reading) has *en* after 'was led', but the parallel has *eis* (Mat. 4:1). Rom. 1:23, 25 have *en* after 'change', but 1:26 has *eis*. After *histanai* (trans.) and *tithenai* the use of *en* is classical: Acts 5:27; Mat. 27:60 (Mk. 4:30 is instrumental), Mk. 6:29, 56, 15:46, Lk. 1:66, 21:14, 23:53, Jn. 19:41, Acts 1:7, 5:14, 18, 25, 7:16, 9:37, Rom. 9:33, 1 Cor. 12:28, 2 Cor. 5:19, 1 Pet. 2:6. Sometimes after *didonai* the preposition is pleonastic and means no more than 'to', but not always: Lk. 12:51 ('bring into'), Jn. 3:35 ('committed into'), 2 Cor. 1:22, 8:16 ('put into the heart'). After other verbs of motion of course the usage is more extensive in later Greek than in classical, especially so in the LXX. The usage is not classical after verbs of coming and going, but it is literary and non-literary Hellenistic.

However, *en* is not likely to be 'to' or 'into' after *erchesthai* in Mark. Except for *epi* with accusative in two instances, Mark's rule is invariable for expressing motion after this verb: *eis* (22 times) or *pros* (12 times); and so in 5:27, 8:38, 13:26 the prepositional phrase will not express motion from place to place, but rather the accompanying circumstances

³ For classical examples, see Kühner-Gerth, *Grammatik der griechischen Sprache*, 1898, I, Section 431, pp. 462-66.

or the sphere in which motion occurs. Nor is there any support at all for the rendering 'into' after *piptein* in Heb. 4:11; never, except in the compound *en mesō*, does *en* occur in the NT in a pregnant sense after this verb, even in the more "Semitic" parts. In a work like Hebrews it is even less likely to occur in the LXX sense of a literal rendering of א. Nor is Lk. 7:17 a case of *constructio praegnans*: the word spread abroad 'in'...

The Temporal Meanings

This preposition reinforces the dative of time. It does this as often as twenty-three times in Mat. 1-14; four times in Romans; ten times in 1 Corinthians. These uses may be divided into point of time and duration of time. The first we may render 'in', 'at', or 'on'; the second by 'within' or 'during', e.g. 'in one day' (1 Cor. 10:8), and this may be the way to take *en oligō* in Acts 26:28 ('in a short time'), although 'by a short argument' (sc. *logō*) is not impossible. Here we may also observe *en* with the articular infinitive, especially with Luke. Most of the NT examples have the temporal significance, and sometimes it is the classical meaning: e.g. 'in rowing' Mk. 6:48, 'in the abounding' Lk. 12:15, 'in turning' Acts 3:26, and see also Mat. 13:4, Mk. 6:48, Rom. 3:4, 15:13, Gal. 4:18. All these are present infinitive and the meaning is usually 'while', but with aorist infinitive the meaning is 'when' or 'after' (e.g. Lk. 9:36). However, this is not invariable, because the aorist construction in 1 Cor. 11:21 must mean 'while you are eating' or 'in eating'.

The Special Christian Meanings

For the *en* of mystical union we may note the very common expressions 'in Christ', 'in the Lord', difficult though they are to determine, much less to translate. These phrases occur, for instance, in Romans twenty-one times and in 1 Corinthians twenty-one times. The inventiveness of Christian usage is not confined to these phrases but is seen also in the abundant use of such expressions as 'in the truth', 'in the Spirit', 'in the Name'. Sometimes Paul says we are in Christ (or the Spirit), and sometimes that Christ (or the Spirit) is in us; once, indeed, he says both in the same sentence, at Rom. 8:9 ("you are not in the flesh but in the Spirit, if the Spirit of God dwells in you"). Obviously such conceptions cannot easily be mutually reconciled, and it is tempting in view of contemporary Greek usage to translate the preposition simply as 'belongs to' or 'with'.⁴

But I think that Dr. Hutton gives too little weight to the mystical conception of our being 'in Christ', inside a new sphere of experience and spiritual existence, or of Christ being 'in me', which was important for the early Christians. How are we to explain away the *en* of the Johannine epistle? 'In' God is no darkness: 'with' is possible here. Men walk 'in the sphere of' either darkness or light, truth or lies, love or hate; no other translation than 'in' is possible. His Word is 'in' us, His love is made perfect 'in' us, we abide 'in' God and He abides 'in' us; 'with' is possible but inadequate. It is weakening an important conception, and it would be misleading advice to missionary translators

⁴ M. Zerwick, *Graecitas Biblica*, 3rd. ed., Rome, 1955, Section 87, p. 34.

to explain all this merely as God 'with' us or 'for' us, and we 'with' Him. It is more profound, and provision must be made for it in translating into English. If, then, there is no other way of dealing with, let us say, 1 Jn. 5:20 than to express that we are 'in' the True One, 'in' Jesus Christ, why should it be "queer" to give the preposition the same force in Eph. 4:1 and Phil. 1:13? The apostle could quite well be a prisoner 'in' the Lord and be bound 'in' Christ, because he lived in Christ, body, mind, and soul. It really is weak to counter this by pleading that *we* do not say that "someone is a prisoner in the governor." Of course not, unless that governor should be the Son of God in whom we Christians live. The same applies to all other Christian experiences which we share: hope, consecration, peace. It would not be safe to ignore the primary force of the preposition in any of these instances. They are states in which the believer moves, air which he breathes. It is legitimate to take Eph. 4:4, 1 Th. 4:7, 1 Cor. 7:15 as instances of *constructio praegnans*; but then the translation should be 'into', not simply 'to'. Paul was not unacquainted with the niceties of language, and he carefully distinguishes *epi* from *en* in the same breath (1 Th. 4:7). There was a reason for the change from one preposition to the other which we ought not to ignore in translation.

It is just as misleading to suggest concerning Col. 3:20 that 'pleasing to the Lord' is the better rendering. On the contrary, the apostle means that this conduct, obedience to parents, is fit and proper 'in that state' of grace in which the Christian now lives. On the other five occasions in Pauline writings, 'to' after *euarestos* is the simple dative, not *en*, and we would expect only the dative here if 'to' is meant. Moreover, the parallel with *en Kuriō*, in the command to women just above, would be lost; for just above it can only mean 'in the Lord'.

No mention is made by Dr. Hutton of Deissmann's thorough work in *Die nt. Formel "in Christo Jesu"* (1892). The verb 'believe' is followed by *eis* or *epi* or simple dative in the NT when it means 'believe in' someone or something; when the meaning is 'believe' someone, it has the simple dative. But the instances with *en* are predicated of Christ or the Gospel and mean 'in the sphere of'.

In connection with the verb 'call', in 1 Cor. 7:18 the phrase can hardly mean 'to' uncircumcision! It means 'while he was' uncircumcized. This is true also of 7:24: let each remain in the state he was in when he was called. Therefore in 7:22 (*en Kuriō klêtheis*) it is the less likely that the meaning is called 'to' or 'by' the Lord. Moreover, the presence of another preposition besides *en* in Col. 3:15 indicates that here *en* cannot mean 'to' but must denote membership 'within' the Body. Elsewhere in the NT *eis* is used with *kalein* for inviting 'to' weddings, fellowship, eternal life, and glory; and *epi* with dative for inviting to liberty and impurity (nine times in all).

If *zên en* means to live 'by' of 'to', then nonsense is made of Rom. 6:11, for instance, where there is the simple dative as well: *zôntas de tô theō en Christō Iêsou*. When Paul means 'to live to', and not 'in the sphere of', he uses the simple dative: Gal. 2:19, Rom. 6:10, 14:7, 8, 2 Cor. 5:15. And when he means 'to live by' he uses *ek*: 1 Cor. 9:14, 2 Cor. 13:4 twice, and OT quotations. There can be no question about

the meaning of *en* with *zên* in Gal. 2:20, Phil. 1:22 ('in the flesh'), Col. 2:20 ('in this world'), Tit. 2:12 ('in the present age').

In the same way, if the meaning is 'to' with *phaneros* and *phaneroun*, simple dative is used throughout the NT. It is inconceivable that *en* means 'to' at Mk. 16:12, 2 Cor. 4:10, 11, 11:6 (*eis* within the same sentence), Col. 3:4, 1 Tim. 3:16, 1 Jn. 4:9. The only translation which is feasible in all contexts with *parrêsiazesthai en* is 'in' or 'in the sphere of'; neither 'by the help of' nor 'in the presence of' will do for all: Acts 9:27, 28, 14:3, 18:26, Eph. 6:20, 1 Th. 2:2.

Circumstance and Instrument

At this point we pass to the examples where 'in', etc., is usually quite unsuitable as a translation. It is not satisfactory, except for the sake of clarity, to subdivide the meanings under this general heading, but we may attempt to distinguish the various derived meanings as follows:

(a) In an adverbial sense, quite briefly stated. Thus in Romans we have: 'powerfully' 1:4, 'openly' 2:28, 'secretly' 2:29, 'patiently' 9:22, 'in this way' 14:18, 'in carnal things' 15:27, 'joyfully' 15:32, 'quickly' 16:20. Perhaps we may also include the six examples in 12:7, 8: 'liberally', 'zealously', 'cheerfully', etc. In 1 Corinthians we have: 'weakly', 'fearfully', 'tremblingly' 2:3, 15:42 twice, 43 four times, *en prôtois* 15:3, 'peacefully' 16:11, and perhaps 'in love' 16:14. Other NT examples come to mind: the classical *en tachei* 'quickly' (Lk. 18:8), *en dikaiosunê* = *dikaiôs* (Acts 17:31, Rev. 19:11), *en pasê asphaleia* = *asphalestata* (Acts 5:23), 'boldly' (Col. 2:15). The *en dolô* of Mk. 14:1 shows how close we are to the instrumental sense: 'by means of guile' or 'guilefully'.

(b) An *en* of accompaniment is apparently the equivalent of *meta* or *sun* or simple dative (= 'with'), as in classical Greek. The idea of 'manner' is often implied. There is in Mk. 1:23, 5:2 the man 'with' the unclean spirit, unless we may take this as 'in the power of'; but in 5:25 the woman must be 'with', not 'in the power of', a flow of blood. 'With' is also the way to translate Lk. 14:31: 'with ten thousand' (especially as *meta* occurs in the adjacent parallel phrase), Rom. 1:27: relations 'with' women, 15:29: to come 'with' a blessing, 1 Cor. 4:21 twice: come 'with' a rod... 'with' love (but this may well be instrumental rather than of accompaniment), Heb. 9:22, 25: 'with' blood, Jude 14: 'with' his saints. The method is classical enough and belongs to the Koine, but its use in the LXX to render α seems to have suggested an increase of use in the NT.

(c) *en* appears to approximate to *dia* 'through' in Gal. 1:16 (to reveal his Son 'through me'), 1 Cor. 4:6 (learn 'through us'), 2 Cor. 13:3 (to speak 'through me'), 1 Tim. 1:16 (to show 'through me'), Heb. 1:1 ('through' the prophets). Cf. Lightfoot's *Galatians*, p. 83.

(d) There is the relatively frequent instrumental use, in the stricter sense: e.g. nineteen times in Mat. 1-14, twenty-five in Romans, twenty-eight in 1 Corinthians. It is as old as Homer, who uses this preposition for seeing 'with' the eyes, but it is comparatively rare before the LXX, in which it is extremely common—much more so proportionately than in the NT. Moreover, it is not very common in the Koine, where many

apparent instances, as in the NT, may be accepted satisfactorily in the strictly locative sense. We cannot even rule out the possibility of 'in water' Mat. 3:11, nor of 'in one mouth' Rom. 15:6, since words are certainly formed here, as thoughts were considered to be formed in the heart.⁵ Our own idiom is often 'in' in these phrases: 'in' God's will (Rom. 1:10), 'in' the likeness (8:3), to sum up 'in' one word (13:9), but usually we shall employ 'with'. Semitic influence may be behind 'swear by' (Mat. 5:34), 'with his arm' (Lk. 1:51), 'ransom by' (Rev. 5:9), 'call with a loud voice' (14:15); but Greek usage sufficiently accounts for 'salted with' (Mat. 5:13), 'to be known by means of' (Lk. 24:35), 'mingle with' (Rev. 8:3), 'burn with fire' (18:8).

(e) A causal sense is probably best included here. We must render 'because of' at Mat. 6:7, 11:6, 13:57, Jn. 16:30, Acts 24:16, Rom. 2:17, 23, 5:3, 11, 14:21, 1 Cor. 2:5 twice, 4:4, 10:5, Col. 1:16, and 'because' (*en hō*) at Rom. 2:1, 8:3, Heb. 2:18, 6:17.

(f) A curious instrumental dative of price is found with *en*, a distinctly Semitic construction literally rendering the *Beth pretii*⁶: Rom. 3:25, 5:9, Rev. 5:9 ('at the cost of his blood').

(g) Then there is a semiforensic sense, suggested by 1 Cor. 6:2, 11:13 and found in the papyri: 'in your judgment'.

Advantage or Disadvantage

There is no doubt that occasionally *en* with dative appears to stand pleonastically for the normal dative, 'to' or 'for'.⁷ This was sometimes so in Attic poetry. However, the quotation in Mat. 21:42 obviously contains a Hebraizing form of this *en*. Almost certainly, it is pleonastic in the following examples and may there be ignored: 'did to him' Mat. 17:12, 'done to me' Mk. 14:6, 'speak to the perfect' 1 Cor. 2:6, 'veiled to those' 2 Cor. 4:3, Gal. 1:6 ought perhaps to be rendered in this way, but we have already suggested it should be 'through me'. 'To the churches' is possible in 1 Cor. 7:17, 2 Cor. 8:1, 2 Th. 1:4, but 'within' is not impossible; nor is 'among' impossible in Lk. 2:14, Acts 4:12, since the *sphere* of the activity is certainly emphasized in the context. Another doubtful instance is Rom. 10:20, where the presence of the preposition in both cases depends upon a variant reading: 'among', even then, is possible. It may well be that in 1 Cor. 14:11 *en* was inserted in order to prevent *lalōn* being taken closely with *emoi*: it is omitted by some good authorities. At first sight it appears that Rom. 1:19 must be 'is plain to them' (RSV) but, as we have already said, *phaneros* and the verb are also found with simple dative in this sense; the addition of the preposition seems to make a difference (as in 1 Cor. 11:19, Phil. 1:13) especially when the verb occurs immediately afterwards without it.

Moreover, at Jas. 5:3, 5 I find it difficult to accept *en* with dative as equivalent to a plain dative: i.e. treasure 'for' the last days, 'for' a day of slaughter. The author surely had some motive when he preferred *en* to the *eis* of the Greek OT. Nothing is being prepared 'for' the last days (*eis*); these are the last days (*en*). Jude 1 is difficult enough. The

⁵ A. Deissmann, *Bible Studies*, 1901, pp. 119f.

⁶ *Hebrew and English Lexicon*, ed. Brown, Driver, and Briggs, s.v. 1, III, 3.

⁷ Blass-Debrunner, *Grammatik des nt. Griechisch*, Section 220; Zerwick, Section 90.

preposition may be displaced; but 'beloved in God' in the Christian mystical sense already referred to, is not unreasonable. It does not seem to matter whether it is 'for' or 'among' the Gentiles in Col. 1:27, 'for' or 'among' the saints in Eph. 1:18. I think that 'for' misses something that is in the original. As to whether the phrase is simply a dative of advantage in Jn. 3:21, of course it can be understood like that; but since it is likely that it means much more, 'in God' is still the safest rendering.

Much more is at stake in Acts 20:32. Is it simply that God's grace gives an inheritance to those who are sanctified? Or is it that God's grace will give to these particular saints at Ephesus, whose pastors Paul is addressing, an inheritance 'among' all the sanctified? That would be the richer thought; it is not vague and general, but relates to the Ephesian situation, and moreover it emphasizes the corporate nature of the whole Church 'within' which these believers have their place. The richness of this interpretation must not be diluted in a translation like "to give the inheritance to all those who are sanctified." Luke does not, in fact, use *didonai* with *en* for 'give to'. Out of 81 occasions when he uses this verb with a possible indirect object, 74 have the simple dative, and of the seven others it is very doubtful whether the preposition means 'to' in any instance; it more naturally introduces an adverbial expression and is not an indirect object.

The streamlining process is desirable in translation provided that nothing vital is jettisoned. I have grave doubts about many of Dr. Hutton's instances, even where he says that all render 'love to (or for) one another' (Jn. 13:35). Obviously no one will translate 'love in each other'; that is a gratuitous suggestion. But the meaning may be more than loving one another individually, which the apostle has expressed differently already at verse 34; he is now depicting the situation where Christian love operates throughout the Christian community (*en allêlois*). Translators must guard against the assumption that NT writers have nothing significant in mind when they vary a phrase from one verse to the next, even if the difference does not seem significant to us.

Some Occasional Usages

There are still a few phrases which elude classification.

There is the *en* which, as in the papyri, seems to mean 'amounting to', 'at the rate of', viz. in the parable of the sower: 'sixtyfold', 'a hundred-fold' Mk. 4:8, 20, and the quotation at Acts 7:14.

A meaning 'consisting in ordinances' (Eph. 2:15) can be supported from the papyri, and this seems right at 1 Cor. 4:20 ("the kingdom of God does not consist in talk," RSV).

For *en* = 'occupied in' (1 Tim. 4:15, Col. 4:2) we have papyrus support.

It is permissible to classify a number of phrases as dative of reference: 'concerning' or 'with reference to'. At Rom. 8:37 we are said to be conquerors 'with regard to' all these things: 11:2 'about Elijah'. So also 14:22, 15:13, 16:2, and 1 Cor. 1:5 twice, 7, 10, 3:21, 4:2, 7:15, 9:15, 12:6, 15:28, 41, 58.

'In the form of a mystery' would seem to be intended at 1 Cor. 2:7, rather than 'God's secret wisdom'.