

*Doop en nieuw Leven. Een exegetische studie
van Romeinen 6,1–11*

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Summary

This study is focused on the problem of the relationship between baptism and new life in the theological thinking of the apostle Paul. The attention is mainly on the analysis of Romans 6:1–11, the Bible passage in which the above mentioned relationship becomes most obvious. The unfolding of the meaning of the passage is an extremely complex matter. Exegetical problems continually appear to be interwoven with religious-traditional-historical but also pauline-theological problems. The correct approach to the mentioned problem is of decisive importance. The difficult aspects of defining the question must be seen clearly.

Chapter 1 deals with the prominent interpretations of Romans 6:1–11, mainly those of Bultmann, Bornkamm, Ridderbos, Käsemann and Wilckens, in order to determine the difficult aspects of defining the questions. It is striking that the relationship between baptism and new life is characterized by a fundamental tension. It is about the intrinsic coinciding of the redemptive indicative and the ethical imperative. More precisely, it concerns the relationship of the redemptive acts of God and human action in the realization of redemption. In the once-only happening of baptism the baptized are permanently freed from their sins, yet they must be called upon time and again not to let sin rule in their mortal bodies, i.e., they must distance themselves from sin permanently. As a matter of fact, one should continually be aware that that which is based on God's redemptive acts in baptism is already considered passed time. Ei-

ther this brings into discussion the value of the reality of new life and freedom from sin, or the ethical demand is rendered meaningless. In the first case, the freedom from sin is not a real, but merely a principial freedom. Then God's acts of redemption are proven powerless. In the second case, the call to resist sin is only formal, and the reality of new life is released from obeying or disobeying the ethical prompting. New life as freedom from sin remains a reality regardless of the way we act. The problem of the interpretation of Romans 6:1–11 exists in that one constantly has to harmonize: one must integrate the imperative in the indicative; the „Alleinwksamkeit" of grace should receive preference without trivalizing the seriousness of the ethical demand.

The tension in the interpretation of the relationship between baptism and new life is caused by two basic perspectives which give the interpretation direction. On the one hand, there is the religious-traditional-historical approach to the problem, and on the other hand there is the application of the representative-corporative interpretation view of the comparison between Adam and Christ in Romans 5:12–24 as applied in Romans 6:1–11.

At the foundation of the religious-traditional-historical approach there was the assumption that the apostle Paul took over the baptism tradition. The formulations of „with Christ" offer excellent support, since they explain the thought of the death of the believer with Christ. The thought of the death and resurrection of the baptized person with Christ in bap-

tism finds its origin in the world of assumptions of the mystery religions. At the admission into the cultic community, the initiated is taken up in the fate of the dying and risen deity by means of a baptismal ritual. These thoughts provoked the Hellenistic congregations to interpret baptism as the death and resurrection of the believer with Christ. The apostle Paul would have accepted these thoughts on baptism and in a more or less modified manner combined them with the formulation „in Christ”. In baptism the baptized have died with Christ in regard to sin and with Him have been resurrected to new life, henceforth living for God „in Christ Jesus”. (Romans 6:10–11)

The representative-corporative interpretation view applies the comparison between Adam and Christ to the realization of new life. Adam and Christ are representatives of two totally different worlds. In Adam, representative of the old world, all are under the power of sin and death, while in Christ, representative of God's new world, the baptized are freed from these powers. Both the life and fate of a person in his totality is determined by his representative so that everything which is true for the representative is also true for him. Has Christ died, then his people have also died and if Christ has risen from the dead then they also are resurrected to new life in Him. The existence of the represented is already a reality in the existence of the representative. All who belong to the represented receive part in his fate. In this interpretation model, baptism is considered as the event of incorporation „in Christ”, or of the appropriation by Christ. The baptized person no longer belongs to Adam, head of the old humanity, but to Christ, who is head of the new humanity. In this appropriation by Christ he receives new life, a life free of sin.

The representative-corporative interpretation model is to be related to Ro-

mans 6:1–11 by the pauline formulations used there βαπτισθῆναι εἰς Χριστόν and ἐν Χριστῷ [εἶναι]. The person receiving baptism is baptized „in Christ” and accordingly after his baptism is „in Christ”. The formulation of „in Christ” is attributed a dimensional meaning. The baptized person finds himself in the sphere of influence of the resurrected Lord. The conceptions of the reality of this sphere differ greatly. One can speak of a cosmic area of the power of Christ (*Regnum Christi*), or of the congregation as His body, or of a pneumatic existence of the risen Christ. Since the death and resurrection of the believer in baptism does not mean an actual bodily death and resurrection, the „baptizing in Christ” and the „being in Christ” of the baptized person could be explained in the above manners. On the grounds of the single occurrence of baptism, the liberation from sin receives a once and for all character.

For several reasons one can object to the above presented work method.

1. With regard to the coming into being of new life through baptism the soteriological meaning of Christ's death and resurrection is being spoken of very schematically. By analogy with the mystery religions, in which the initiated receives part in the fate of the death and resurrection of the deity through the ritual of baptism, one limits the redemptive actions to the death and resurrection of the baptized with Christ. A soteriology is developed entirely according to the system of the mystery religions and does not take into account the manifold images and presentations which the apostle introduces in order to illustrate the redemptive acts of God in and through Christ. The assumed baptism tradition determines the content of the redemptive acts and so also determines the content of Christology.

2. In explaining Romans 6:1–11 one continually presupposes a ready-made a

priori view of baptism. In other words: one first tries by means of these presuppositions to determine what baptism means for Paul, what happens in or during baptism. The meaning of Christ's death and resurrection, the redemptive act, is adapted to the presupposed view of baptism. Rather, it is better when the view of God determines the nature of the view of baptism and not the other way around. For this reason one must start the explanation of the relationship between baptism and new life by first listening to the christological pronouncements of the letter to the Romans. It is not the view of baptism which determines the manner in which redemption comes to humanity, but the manner in which God in Christ deals with man.

3. The usual approach does not take into account the true meaning of Romans 6:1–11. The formulations of „with Christ” which are in the passage, usually are subordinate to the formulations of „in Christ”. They have the function of forming the foundation of „being in Christ” for those baptized. The formulation „with Christ” illustrates time and again the action that takes place in baptism, while the formulation „in Christ” describes the situation after baptism: the person baptized into the death and resurrection of Christ, lives „in Christ”. The terms βαπτισθῆναι εἰς Χριστόν and ἐν Χριστῷ [εἶναι] are made into hermeneutical keys in the interpretation. On the whole the diversity of the illustrations and expressions used by the apostle in connection to the death of the baptized with Christ are not taken into account. Sometimes the fact that Paul never explicitly talks about the resurrection of the baptized with Christ is also not taken into consideration. For this reason, concerning the interpretation of Romans 6:1–11, one must allow himself to be led by the inner structure of the text.

On the grounds of the above thoughts, the attention in this study is focused on two important points which are of decisive importance in the clarification of the relationship between baptism and new life: the christology which Paul develops in the preceding chapters of the letter to the Romans and the coherence of the passage of Romans 6:1–11. This concentration also determines the work method and the structure of this study.

Chapter II deals with the christological expressions of Romans 1–5, namely, 1:3–4; 3:24–26; 4:25; 5:1–11; and 5:12–21. The question concerning the relationship between the redemptive act, baptism, and new life, is approached from a christological starting point. It is established that except for the short christological form in 1:3–4, the apostle speaks of the death and resurrection of Christ exclusively and explicitly in relation to the redemption of humanity: in his letter to the Romans Paul develops a soteriological Christology.

In the series of christological pronouncements, Romans 1:3–4 has a preparatory character. By starting the letter with this pericope Paul makes the complete conformity between the earthly and heavenly sonship of Christ the actual theme of the gospel. One can only know the true value of Christ's earthly existence on the grounds of His resurrection from the dead. The descendant of David according to the flesh is revealed by God to all as the Son par excellence, the Son according to the Spirit of holiness. The proclamation of the gospel of Jesus Christ includes both His existence κατὰ σάρκα as well as His position κατὰ πνεῦμα ἀγιωσύνης and receives its central point, its heart, from the fact that Christ's earthly, weak, unpretentious existence is acknowledged and confirmed by God as an existence in true Sonship. His life corresponds completely with God's intentions. The glory of His earthly life, covered by the

weak and lowly *κατὰ σάρκα*, allows its true signature to be known through the power of His resurrection.

It is noteworthy that the apostle can deal with the death and resurrection of Christ in their soteriological meaning separate from each other. This applies especially to His death (3:24–26). Thus through His blood Christ makes apparent God's righteousness (*δικαιοσύνη*). Actually it is God Himself who in Jesus Christ shows his own righteousness, not only for the past, the time of Christ's death, but also for now, in the „now” of the proclamation it has the same meaning. The redemptive act in Christ's death is once and for all, historical, but at the same time also eschatological, because in this way God has announced for always his saving righteousness, and his unfailing faithfulness. Nowhere else is his righteousness made known, but only in the death of Christ and this is precisely what God makes known in order to justify man. After all, justification means salvation for all who believe (1:16), that is, for all who have their origin in faith, the faithfulness of Christ. One must realize that Paul is not so much concerned about the redemptive act in itself but rather about what God has made known once and for all through that act: through the act of redemption one can conclude how God deals with humanity until the end of time.

Within the Pauline works the soteriological weight which the apostle contributes to the resurrection of Christ in 4:25 is noteworthy and unique: He is resurrected for our justification. The term justification (*δικαίωσις*), the handing over (death) and the rising of Christ, the foundation of faith as belief in God, this God who raised Christ from death, and the continuation of the thoughts in 5:1, explicitly confirm the fact that the apostle does not give up his previously formulated position in 3:24–26, but rather dis-

cusses the salvation of humanity from a different perspective. To be justified (*δικαιωθείς*) by faith (*διὰ πίστεως*) is here an undeniable fact of human existence and not just a possibility within the horizon. It is the actual accomplishing of our justification (*δικαίωσις*), the realization of an earlier formulated intention (*δικαιοῦν*).

This thought is explained in 5: 1–11. The image changes: the deed of God in Christ's death is the not to be denied foundation of our salvation because only there has God's unspeakable love acted, and it is only from out of that to be known by people and to be experienced through the work of the Spirit and through proclamation. Our life as justified (*δικαιωθέντες*) and reconciled (*καταλλαγέντες*) persons is grounded on this unchangeable foundation and the complete assurance (*πολλῷ μᾶλλον*) of our salvation can rest on this present situation. Therefore, at the end of the passage, the apostle can typify the lives of those who have received reconciliation as lives of „those rejoicing in God”. The dynamic of our existence is acknowledged in this „short step” from justification to rejoicing, and reflected in the way in which the coming future of our salvation through Christ's life will touch our existence and maintain it. In his life He is the same for us as in his death. He is the Son, the crucified-risen One.

In a final discussion in 5:12–21 the apostle describes the controlling structures of the world and human life: sin and death, but also grace and righteousness. Sin and death as powers controlling humanity can only be conquered by grace and righteousness. The working of grace is different than sin. Through Adam sin entered the world and everything is subordinate to its power. Sin and death are the inherent fate of this world. But righteousness is the gift of the man Jesus Christ through God's grace (*χάρις*), and

will always remain connected to Him. As the gift given us it breaks through the power structure of sin and opens new perspectives concerning our future. For just as sin, so grace also, is able to determine our life. As the more powerful, grace can overcome sin and that is exactly what happens. For grace has come to rule through righteousness for eternal life through our Lord Jesus Christ.

Step by step the apostle works out his soteriological Christology. A certain development can be noted in the christological sayings which follow each other. The new life continually receives more and more definite outlines. It is striking that the apostle can express important aspects of this new life independent of baptism. By many concepts and illustrations the apostle demonstrates that new life originates in the dynamics of Christ's death and resurrection and furthermore that it can have no independent existence except for in those dynamics. While the death of Christ constantly indicates the basis and starting point of new life, the life of Christ becomes of decisive importance in the continuation of the new existence. It is extremely complicated to determine precisely what originates or happens within the dynamics of Christ's death and life. Expressions such as being justified, being reconciled with God, to have peace with God through Christ, standing in grace, but also complicated descriptions, such as to rejoice in the hope in the glory of God, those rejoicing in persecution, trusting in the final salvation through Christ from wrath, trusting in the continuation of the salvation through Christ's life, or the glorifying in God, - all these reflect certain aspects of the present reality of new life. Paul is so interested in the present time, in the „now” of the Christian existence, that he can characterize the concepts which he has just used to express new life, in the next moment as the

basis of the „now” valid new situation or new happening. He does not pause at the terminology, but varies it, and continues on, returning to certain expressions. He continually focuses on the next stage of Christian reality, without assuming constant development. One gets the impression that he considers it important to demonstrate the reality of salvation (σωτηρία) in this continuation and course, and that he takes the trouble to illustrate the continuing line of the Christian existence. The result of his attempt is that he never describes new life as a lasting state, an ontological reality, because he interprets the Christian existence as a continuation of God's redemptive act, the continuation of salvation. For this reason two moments always coincide with Paul: the already valid salvation and the trusting for salvation in the coming and final future. In this way Christian life receives a dynamic character and can be illustrated as a dotted line where salvation and trust in the continuation of salvation follow each other. It is life in movement, permanently in the process of becoming: already completed but until the last day still imperfect, and until then never coming to rest. New life can only be indicated for a moment, in the transition, the „short step” from the „now” to the „then” (from grace to grace).

It's not for nothing that the apostle presents new life as a dynamic reality, as the permanence of the implementation of salvation through the redemptive act of God. After all, human life is determined by the dynamics which exist between the power of sin and death on the one hand, and grace and righteousness on the other. Since grace is superior it can conquer the power of sin. That is exactly what happens also because grace has come to rule through righteousness for eternal life through our Lord Jesus Christ.

The christological sayings of the apostle are those pillars on which the realiza-

tion of Christian life really becomes visible. The apostle knows how to formulate his christological sayings in a concentrated and consequent manner keeping in mind the salvation of humanity and in this way illustrates more concretely the Christian existence. Paul is capable of continually expressing the actuality of the once and for all act of redemption in a suitable way and also by that describing precisely the realization of our salvation, man's new life: he proclaims the reality of our redemption as the actuality of God's deed in Jesus Christ.

Chapter III deals with the passage of Romans 6:1–11 in relation to the relationship of baptism and new life. There the study of the context of the passage in relation to the content and the structure of the text are the main focus. The analysis of the broader context of Romans 6:1–23 offers excellent assistance for determining the context. Obviously other Pauline passages will be consulted, but in the first place it concerns the development of the inner coherency of the text. Specific problems of the phrasing of the question as to the meaning of the expression „baptized in Christ” and the content of the formulation „in Christ” and „with Christ” are explained keeping in mind the inner coherency of the text. The results of this study are summarized here using the conclusions found in chapter IV.

Whoever poses the question of the relationship between baptism and new life, asks about the realization of the Christian existence. It is not possible to answer the question by giving the result of a certain view on baptism. The essence of Christian existence is an answer to the way in which God in Christ and through Christ acts for mankind and deals with mankind. New life is a reflection of the redemptive act of God which becomes most visible against the background of baptism. Within the re-

lationship of the act of redemption and new life, baptism has a reflective function.

The assumption that the apostle reaches back in Romans 6:3 to the tradition of baptism of the Hellenistic congregations of early Christianity, must not per se be refused. The spreading of the mystery religions in antiquity is a fact and the view that the initiated by means of the initiation ritual receive part in the fate of the dying and regenerated deity, indeed may have had an influence on the Christian view of baptism. In that case, in Christian baptism all the emphasis falls on the total communion of the baptized with Christ. It's probable that the apostle actually does refer to this tradition in Romans 6, but concerning the content he does not adopt any of the thoughts. Paul is able to be rather creative with the more or less permanent traditions of the early church, in order to illustrate true aspects of Christian reality. He interprets Christ's death from two different views and while he applies the paradox of I Cor. 15:3–4 unchanged to Christ, he modifies his meaning in regard to man. The baptized person does not participate in the death, burial and resurrection of Christ, but on the one hand in the gift of his death and on the other hand in the act of his death: in grace and in righteousness. Without doing injustice to the communal confession, Paul uses tradition in order to do justice to the basic concept of his theological view, the message of justification. The freedom and modesty with which he is able to accept and apply tradition, speaks of an inventive and original spirit. A referral to the Hellenistic tradition is sufficient for the apostle to be able to dispute it.

In accordance with the generally accepted opinion of the early church, the apostle interprets baptism as a washing away of earlier committed sins (I Cor. 6:11), the abolition of judgement thanks to Christ's cross, the partaking of the re-

ceived grace of God by belonging to Christ and through the Spirit (I Cor. 12:13). However, Paul does not attribute any special effects to baptism. Whoever is baptized is under grace, that is to say, with Christ in death in order to be freed of sin. The abolition of judgement merely means a principial exemption of the claim by sin, that is, from the guilt of passed sins. Therein the goal of God's act of redemption is expressed, namely that the baptized person would in actuality be dead to sin, so that after the *Parousia*, he would have eternal life just as Christ. The gift and the promise of Christ's death and resurrection that are available to all through the proclamation, are the gift and promise of baptism, especially and personally applied to the baptized. Baptism as such offers no resistance to sin, nor is it a guarantee that the baptized will never fall back into sin. However, it shows the place of the baptized person every time again, set in the sphere of the influence of God's plan. Since baptism lets one realize God's plan with humanity, it becomes meaningful for the baptized person. In Romans 6 Paul does not develop a special doctrine of baptism, he doesn't teach about baptism, but rather teaches on the grounds of baptism about God's act of redemption in and through Christ. The true nature of God's act of redemption and the actuality of Christian existence are seen against the background of baptism.

The actual power of baptism may be found in its relegating character and is brought about in the consciousness of the baptized person. In this meaning baptism may be attributed the same meaning as the proclamation and the witness of the Spirit. Whoever is baptized, knows he is taken up in grace. What Paul can illustrate in Romans 6, reflecting on baptism, namely, the implication of grace which has its meaning in the occurrence $\epsilon\upsilon$ Χριστῷ, has taken place during the bap-

tism of the addressed. The apostle addresses them on the grounds of their experience. In contrast to the actual experience of the baptized person, who can see his own faith and devotion to God in baptism, Paul points to the act of God which attains its climax precisely in baptism. Awareness and decision, in trust confessing one's belief, are in reality the act of God. In the fact of being baptized the baptized person may truly experience the power of God's act of redemption in Christ and through Christ. This power is the true power of grace which has overcome the superiority of sin. The fact that God accepts man freely for nothing, purely by grace, despite his sin, creates trust. This trusting in God, God accepts as justification.

This trust in God receives yet another function in the apostle's perspective. The connection of Christian reality and christian lifestyle is to be sought in the fact that trust in Christ is inextricably interwoven with commitment to God. Trust and faithfulness, that is trusting oneself to God, are one and the same reality for the apostle. In the concept $\pi\acute{\lambda}\sigma\tau\iota\varsigma$ both meanings are included. In the relationship of „trusting – relying on“, it is grace which is necessary in a concrete situation when tempted by sin. The purpose which is implied in the death of Christ, at the same times means that one resists sin and commits himself to God. The intent of grace, Christ's dying „for us“ and the demand of justification, the „against sin, for God“ character of His deed, are two dimensions of the same reality. Indicative and imperative agree with each other in content. In the indicative it may be experienced that God acted with power. The imperative is founded upon the indicative, that is, the necessity of the power of God; God's still to be completed faithful actions. In the indicative God's redemptive act, the already given gift of power which

has become action, the proven faithfulness of God, is always visible, while the imperative – on ground of the indicative – demands a deed from the baptized person. If yesterday's imperative becomes today's indicative, one can only see God's act of redemption in it. Whatever the baptized person himself believes and has done is entirely taken up in God's act. The imperative points to a goal in which God's act of redemption still has to be realized.

The nature of new life responds to the nature of God's act of redemption. Here acceptance is the point: to accept God as God, because God has accepted mankind as mankind. The apostle sees the reality of the new life in this relationship. The relationship is acknowledged in the concrete situation of everyday earthly life. The criterion is not the law, the implementation of the ethical demand, but above all the acceptance of the sinner by God. Therefore, merely on the grounds of baptism, the possibility exists in a situation of confusion to start again to obey righteousness. Therefore the apostle teaches the congregation on the grounds of baptism. God's grace remains true grace: it is the only foundation of new existence and the only motivation of a new walk of life. Paul does not think rigorously about new life, and does not let all the emphasis fall on morality. On the one hand the acceptance by God – the fact of being baptized – allows for the reality of the new life to not be determined by ethical achievement; on the other hand the same acceptance acknowledges with seriousness that new life is only imaginable as a walk in obedience. By pointing to baptism Paul maintains the primacy of grace over against the primacy of works. Moral deeds can never become merit. The action and walk of the baptized person is a reflection of his acceptance by God and his acceptance of God as God: this becomes the deed of complying with and following the intentions of God,

which He has revealed in the death and resurrection of Christ.

The apostle speaks realistically about the presence of sin, which is still powerful and which can still overwhelm man. The present situation of baptized person is that he is constantly exposed to the onslaught of sin (Romans 6:12). As a baptized person he is not once and for all withdrawn from the power of sin and brought into a safe environment (ἐν Χριστῷ). Freedom from the slavery of sin is only to be realized in the obedient service to righteousness. The battle against sin can only be fought in communion with Christ, through the mortifying of sin together with Him, in the freedom of the sons of God who have received the Spirit of sonship (Romans 8:14). The true power of sin is experienced by the constant mortifying of sin through Christ and obedient service to righteousness, and in this the baptized person is seen in the form of the suffering Christ. We carry the death of Christ in our own bodies, but it is Christ's life which is revealed in our body (2 Cor. 4:10). The having grown together with that, which is equal to the death of Christ, implies that the baptized person also shall partake of Christ's glory. Whoever has died in Christ may trust that after the *Parousia* he shall live with Him.

The new life can only be realized and persist through a new walk of life. It is a life of trust in Christ, in the service to righteousness and to God, into which the baptized person is taken up. Whatever he has become, he has become through God's act of redemption and through Christ, and all what he has, he has been given and it can only be maintained in this service. By later experience, he can see on the grounds of baptism the realization of God's actions in his own actions. Yesterday's acts of faith he experiences today as God's acts of faithfulness. This actual aspect of receiving new life is especially

shown in baptism; it is not as clearly seen in the preaching. It is only observed by reflection on baptism because God is acting there. In baptism it becomes visible that God's gospel has power to save everyone who believes.

In Romans 6 Paul starts with a new terminology. But the language which the apostle uses here, completely agrees with that which he uses in Romans 1–5. He gives the structure of this language in chapter 1 of the epistle. For him the point is the good news which is the power of God for salvation for all who believe (1:16). The gospel of God concerning His Son acknowledges that Christ, the Son in the flesh, is the true Son of God – the Son of the Spirit of holiness. The true nature of His earthly existence is recognized in the resurrection of Christ, it provides the reason why the resurrection is the direct consequence of His death (6:10). Through the apostolic service the gospel has its effect through the obedience of faith. The apostle considers this all as God's own work, the consequence of the revelation of his righteousness ἐκ πίστεως εἰς πίστιν which works out righteousness, and brings with it the promise of life. From this perspective the apostle develops his thoughts focusing on Romans 6. Thus, Romans 6 does not denote a new beginning in the reasoning of the apostle; rather it is to be seen as the keystone of the entire discussion of Romans 1–8.

Kereszttség és új élet. Exegetikai tanulmány Róm 6,1–11 alapján

A dolgozat a kereszttség és az új élet viszonyát vizsgálja, és a keresztyén egzisztencia lényegét igyekszik megragadni. Az alapvető feszültség a Krisztusban adott váltság valóságát jelző *egyszeri* kereszttség és az *állandó* követelményként jelentkező etikai elkötelezettség együttállásából származik. Ha a megkereszteltre nézve igaz az, hogy a kereszttségben meghaltak a bűnnek (Róm 6,2), éspedig Jézus Krisztus egyszeri halála és feltámadása által, akkor mi értelme van még az apostoli intelemnek: „ne uralkodjék a bűn a ti halandó testetekben, hogy engedjetez néki az ő kívánságaiban” (Róm 6,12).

Ezt a kérdést a dolgozat a római levél krisztológiai kijelentéseinek vizsgálata felől közelíti meg. A krisztuseseményben az lett nyilvánvalóvá, ahogyan Isten az ember üdvösségére cselekedett és cselekszik kegyelmesen. A keresztyén egzisztencia feszültsége tehát az isteni cselekvés sajátosságának következménye: benne van a megváltás *ajándéka* és végső kiteljesedésének *ígérete*. A keresztyének új élete – Istenhez való viszonyulásuk az egész életet formáló hitben – *valóság* és *követelmény* egyaránt. A keresztyén lét lényege az a hit, mely mindvégig ugyanarra a kegyelemre támaszkodik, amelyet a kereszttségben már megtapasztalt.

Dezső Kállay