

STRUCTURAL APPROACHES
TO UNDERSTANDING THE THEOLOGY OF THE APOSTLE PAUL

by
VERN SHERIDAN POYTHRESS
Ph.D.

Thesis
presented for the degree of
Doctor of Theology
at the University of Stellenbosch

Promotor:
Prof. Dr. J. L. de Villiers
Co-Promotor: H. J. B. Combrink
December 1981

PREFACE

I have had to make a number of hard decisions about the format of this dissertation. Readers deserve at least a brief explanation of these decisions about format.

First, the system of footnotes and references in this dissertation differs markedly from what is customary for academic works in the area of biblical studies and theology. This dissertation follows the format for references adopted by Semeia (cf. Funk 1974) and used in some areas of social science. References ordinarily identify the author's last name and date of publication. Page numbers, when they are necessary, immediately follow the date of publication. Thus "Ridderbos (1975:14-15)" directs readers to pages 14-15 in a book by (Herman) Ridderbos published in 1975. Just which book this is can be determined by referring to the bibliography at the end of this dissertation. My basic reasons for adopting this format are the same as the reasons given by Semeia (Funk 1974).

Second, I have followed a particular pattern of citation in cases of works existing in English translation.

Ancient texts are cited using the system of abbreviations recommended by the Journal of Biblical Literature (1976: 335-38). For other works existing in translation, the dates and page numbers of references listed in the body of the text are the dates and page numbers of an English language edition, when I have been able to obtain such an edition. - In such cases the chronological relationships between various works are not properly represented. I have endeavored to make up for this by including in the bibliography data about original-language editions.

This dissertation has a slight amount of overlap with an earlier dissertation of mine, "Structural Relations in Pauline Expressions for the Application of Redemption (With Special Reference to Holiness)," presented at the University of Cambridge, April, 1976. I should indicate what this overlap is. The two dissertations are for all intents and purposes essentially different works. They show mainly the kind of similarities of pattern that two books by the same author on related subjects are bound to show. My earlier thinking about Paul and holiness during two years at the University of Cambridge was obviously useful preparation for writing this present dissertation. But since 1976 the continued influence of thinking about structuralism, linguistics, and hermeneutics has led me to a radical reformulation of the problems as well as the

answers in biblical theology as a whole. Thus I am not able to agree with my own earlier work. Substantial similarities of topic and approach between the two works occur only in §§31-33 of this dissertation. I have felt it convenient to use the same wording only in some places in Display 31.1, in §§32 and 33, and in a handful of sentences outside these sections.

I owe a debt of gratitude to many people for the stimulus they have given me towards writing this dissertation. I will mention only those most directly involved. My thanks go to Prof. J. L. de Villiers and Dr. H. J. B. Combrink for their critical suggestions during the process of writing the various drafts. My thanks go to Dr. Kenneth L. Pike and Prof. John M. Frame for their creative work which originally sent me, beginning in 1971, in the direction of the structural approaches that characterize my present work. My thanks go to Mrs. Jill Pratt for patient and careful typing of the manuscript.

Soli deo gloria.
V.S.P.

TABLE OF CONTENTS

| | |
|--|-----|
| Preface | iii |
| Table of Contents | vi |
| List of Displays | xv |
| Chapter 1. INTRODUCTION: What is Paul's Theology? . . | 1 |
| 1. The question of the "center" of pauline theology | 3 |
| 2. Locating the structure of Paul's theology . . . | 7 |
| 2.1 Paul's theological thought as a network of relations | 9 |
| 2.2 Paul's language as a network of relations . . | 13 |
| 2.3 Paul's thought as a dynamic process | 18 |
| 2.4 Paul's language as a dynamic process | 22 |
| 3. Present-day interpretations of Paul's theology . | 25 |
| 3.1 Interpretation in a static perspective | 25 |
| 3.2 Interpretation in a relational perspective . . | 26 |
| 3.3 Interpretation in a dynamic perspective . . . | 27 |
| 4. Justifying versions of pauline theology | 29 |
| 4.1 Macrostructure of pauline theology | 30 |
| 4.2 Microstructure of pauline theology | 32 |
| 4.3 Intermediate structure of pauline theology . . | 34 |
| 5. The significance of structuralism | 36 |
| Chapter 2. THE USE OF STRUCTURALISM IN BIBLICAL STUDIES | 42 |
| 6. The nature of structuralism | 44 |
| 6.1 Structuralism as a method | 46 |
| 6.2 Structuralist emphasis on relations | 47 |
| 6.3 Structuralist emphasis on deep structure . . . | 51 |
| 6.4 Structuralist emphasis on synchrony | 53 |
| 7. Structuralism as a preestablished universal conceptual network | 57 |

Table of Contents (cont.)

| | |
|---|-----|
| 7.1 Preestablished networks for narrative structure | 58 |
| 7.11 Applying A. J. Greimas's actantial scheme to Paul | 59 |
| 7.12 Applying A. J. Greimas's scheme of narrative syntagms to Paul | 62 |
| 7.2 Preestablished networks applicable to nonnarrative discourse | 64 |
| 7.21 Dan Via's approach to Paul | 64 |
| 7.22 Lévi-Strauss's theses (applied by Daniel Patte) | 65 |
| 7.221 The "mytheme" | 68 |
| 7.222 Discovery of mythemes in paradigmatic patterns | 68 |
| 7.223 The variants of a myth | 69 |
| 7.224 Mediation of binary opposition by an anomalous third | 69 |
| 7.225 Transformation of myths by exchange | 71 |
| 7.23 Assessment of Lévi-Strauss's theses | 71 |
| 7.231 Assessing "mythemes" | 72 |
| 7.232 Assessing the discovery procedure for mythemes | 73 |
| 7.233 Assessing the idea of variants of a myth | 73 |
| 7.234 Assessing mediation | 74 |
| 7.235 Assessing the idea of transformation by exchange | 80 |
| 8. Structuralism as a loosely organized heuristic | 82 |
| 8.1 Discourse analysis | 83 |
| 8.2 Epistolary discourse | 85 |
| 9. Structuralism as a critical tool | 86 |
| 9.1 Diachrony vs. synchrony | 88 |
| 9.2 Words vs. concepts | 89 |
| 9.3 Elements vs. relations | 90 |
| 9.4 Surface structure vs. deep structure | 91 |
| 9.5 Etic vs. emic viewpoint | 93 |
| 9.6 The involvement of the interpreter | 95 |
| Chapter 3. MICROSTRUCTURAL ANALYSIS OF HOLINESS: The Limits of Word-Study of "Aytoc" | 99 |
| 10. The restricted pauline corpus | 101 |

Table of Contents (cont.)

| | |
|---|-----|
| 11. A structural view of the word ἅγιος | 104 |
| 11.1 Phonology of ἅγιος | 105 |
| 11.2 Grammar of ἅγιος | 106 |
| 11.3 Semology (referential structure) of ἅγιος | 106 |
| 11.31 Derivational relations of ἅγιος | 107 |
| 11.32 The question of different meanings of ἅγιος (peripheral clustering) | 110 |
| 11.321 The question of distinct cultic and ethical meanings of ἅγιος | 115 |
| 11.322 The question of special constructions with ἅγιος | 120 |
| 11.3221 Οἱ ἅγιοι | 121 |
| 11.3222 Limitations in analyzing meaning | 125 |
| 11.3223 (Τὸ) πνεῦμα (τὸ) ἅγιον | 127 |
| 11.3224 Τὸ ἅγιον / τὰ ἅγια | 129 |
| 11.33 Delineating the semantic domain of ἅγιος | 132 |
| 11.34 The semantic domain of the holy: ἅγιος in contrast with ἁγνός, ἱερός, and ὁσός | 140 |
| 11.341 Technical difficulties in analyzing semantic domains | 141 |
| 11.342 Overlapping meaning | 142 |
| 11.343 The semantic domain of holiness in classical Greek | 147 |
| 11.344 The semantic domain of holiness in the LXX | 148 |
| 11.345 The semantic domain of holiness in the NT and Apostolic Fathers | 149 |
| 11.346 The semantic domain of holiness in Philo | 152 |
| 11.347 Contrastive components in the semantic domain of holiness | 153 |
| 11.35 Conclusions from the semantic contrasts of ἅγιος | 157 |
| 12. Paul's "concept" of holiness | 159 |
| 12.1 Preliminary linguistic data for ἅγιος in Paul | 162 |
| 12.2 How to explain the data on holiness | 163 |
| 12.3 Intrinsic diversity of explanations | 165 |
| 12.4 Data on the holiness of human beings | 166 |
| 12.41 The acquisition of holiness in time: the temporal factor | 167 |
| 12.42 Relational-cultic vs. behavioral-moral holiness: the atmospheric factor | 169 |

Table of Contents (cont.)

| | |
|--|-----|
| 12.43 Redemptive-historical vs. hortatory context for discussing holiness: the situational factor | 176 |
| 12.5 The significance of interaction of meaning and context of ἁγιος | 182 |
| 12.51 Patterns in types of context | 182 |
| 12.52 Multiple explanations of pattern | 182 |
| 12.521 Alternative explanations of the pre-dominance of the plural οἱ ἅγιοι | 184 |
| 12.522 Evidence pointing in the opposite direction from the supposed evidence of the plural οἱ ἅγιοι | 188 |
| 12.53 The possibility of biased use of contexts | 189 |
| 12.6 Topics related to Paul's use of ἁγιος and its derivatives | 191 |
| 13. The value of microstructural study of holiness | 197 |
| Chapter 4. MACROSTRUCTURAL ANALYSIS OF HOLINESS: Paul as a Theologian of Holiness | 199 |
| 14. Initial plausibility that holiness is a central theme in Paul | 206 |
| 14.1 Centrality of holiness in phenomenology of religion | 208 |
| 14.2 Centrality of holiness in the conversion of Paul | 208 |
| 14.3 Paul's affirmation of the centrality of holiness (Rom 15:16) | 223 |
| 14.31 Detailed comments on Rom 15:15-16 | 224 |
| 14.32 The significance of the context Rom 15:17-33 | 226 |
| 14.33 The significance of the context Rom 15:14-15 for Rom 15:16 | 228 |
| 14.4 Conclusions concerning the initial plausibility of the centrality of holiness | 230 |
| 15. Unity and diversity of theological topics in Paul | 232 |
| 16. Ecclesiology from the standpoint of holiness | 236 |
| 16.1 The church in Romans 12-15 | 236 |
| 16.2 The church as temple | 239 |

Table of Contents (cont.)

| | |
|---|-----|
| 16.3 The church as the assembly of God | 239 |
| 16.4 The church as the messianic assembly | 240 |
| 16.5 The body of Christ | 242 |
| 16.6 The sacraments | 243 |
| 17. Ethics from the standpoint of holiness | 244 |
| 17.1 Ethics in Romans 12-15 | 244 |
| 17.2 The love commandment | 246 |
| 17.3 Indicative and imperative in ethics | 247 |
| 18. Redemptive history from the standpoint of holiness | 249 |
| 18.1 Redemptive history in Romans 9-11 | 249 |
| 18.11 Ecclesiological, missiological, and ethical structure in Romans 9-11 | 249 |
| 18.12 Motifs of holiness | 251 |
| 18.2 Election | 256 |
| 18.3 The future of Israel | 262 |
| 18.31 The hardening of Israel for the sake of the Gentiles | 263 |
| 18.32 The provoking of Israel to jealousy by the Gentiles | 266 |
| 18.33 All Israel and the fulness of the Gentiles (Rom 11:25-26) | 268 |
| 18.4 The time of salvation | 269 |
| 18.41 Fulfillment | 270 |
| 18.42 The coming of the fulness of time with Christophany | 270 |
| 18.5 Covenant | 274 |
| 18.6 The tension of "already" and "not yet" | 278 |
| 18.7 Typology | 280 |
| 18.71 Analogy | 281 |
| 18.72 Perceiving analogy | 281 |
| 18.73 "Heightening" or intensifying analogy | 282 |
| 18.74 Perceiving heightened significance | 282 |
| 19. Union with Christ from the standpoint of holiness | 284 |
| 19.1 Union with Christ in Romans 6-8 | 284 |
| 19.2 Aspects of union with Christ: participation | 288 |
| 19.3 Aspects of union with Christ: representation | 292 |
| 19.4 Aspects of union with Christ: cutting off | 297 |
| 19.5 Aspects of union with Christ: exchange and interchange | 299 |
| 19.6 Aspects of union with Christ: fellowship | 308 |

Table of Contents (cont.)

| | |
|---|-----|
| 19.7 The expression ἐν Χριστῷ | 309 |
| 19.71 Vagueness of ἐν Χριστῷ | 310 |
| 19.72 "Richness" of contexts of ἐν Χριστῷ | 311 |
| 19.8 Suffering, dying, and rising with Christ | 313 |
| 19.81 Definitive death | 313 |
| 19.82 Progressive death | 315 |
| 19.83 Life and resurrection | 316 |
| 20. Life in the Spirit from the standpoint of holiness | 318 |
| 20.1 Life in the Spirit in Rom 8:1-27 | 318 |
| 20.2 Freedom in the Spirit | 322 |
| 20.3 Adoption | 324 |
| 20.4 The flesh in contrast with the Spirit | 327 |
| 20.5 The gifts of the Holy Spirit | 331 |
| 21. Eschatology from the standpoint of holiness | 333 |
| 21.1 Eschatology in Rom 8:18-25 | 334 |
| 21.2 The resurrection of the body | 336 |
| 21.3 The new world | 337 |
| 21.4 The nearness of the second coming | 339 |
| 21.5 The last judgment | 341 |
| 21.6 The plausibility of using eschatology as a "fundamental structure" | 343 |
| 22. The role of the law from the standpoint of holiness | 345 |
| 22.1 The law in Romans 7 | 345 |
| 22.2 Self-righteousness as a response to the law | 350 |
| 22.3 The temporary character of the law | 351 |
| 22.4 The law as slave-master and curse | 355 |
| 22.5 The predominance of expressions for "righteousness" over expressions for "holiness" in pauline discussion of law | 356 |
| 23. Justification from the standpoint of holiness | 363 |
| 23.1 Justification in Rom 3:21-5:21 | 363 |
| 23.2 The righteousness of God | 369 |
| 23.3 Grace | 370 |
| 23.4 Faith | 371 |
| 23.5 Imputation | 375 |
| 23.6 The works of the law | 379 |
| 23.7 Judgment according to works | 383 |

Table of Contents (cont.)

| | |
|---|-----|
| 24. Sin from the standpoint of holiness | 387 |
| 24.1 Sin in Rom 1:18-3:20 | 388 |
| 24.11 Sin in Rom 1:18-32; God's giving men up | 388 |
| 24.12 Sin in Rom 2:1-3:20; self-righteousness | 391 |
| 24.2 The universality of sin | 393 |
| 24.3 Anthropology | 395 |
| 24.31 Man as naturally holy | 397 |
| 24.32 Man alienated | 399 |
| 24.33 Man subject to outside power | 400 |
| 24.34 Man called to decision | 401 |
| 24.35 The plausibility of using existential anthropology as a "fundamental" structure | 402 |
| 25. Missiology from the standpoint of holiness | 404 |
| 25.1 Missiology in Rom 1:1-17 | 404 |
| 25.2 Apostolic example and apostolic suffering | 406 |
| 26. Christology from the standpoint of holiness | 408 |
| 26.1 Christ is the likeness (image) of God (2 Cor 4:4) | 409 |
| 26.2 Christ is Lord | 409 |
| 26.3 Christ is Son of God | 410 |
| 26.4 Christ is Messiah | 411 |
| 26.5 Christology in Rom 1:3-4 and Phil 2:5-11 | 413 |
| 27. The doctrine of God from the standpoint of holiness | 417 |
| 27.1 God the Holy One | 417 |
| 27.2 Trinitarian mystery | 419 |
| 28. Paul against his religious environment | 424 |
| 28.1 The question of diachronic explanation of Paul's theology | 424 |
| 28.2 Greek Hellenistic religion from the standpoint of holiness | 428 |
| 28.3 Judaism from the standpoint of holiness | 430 |
| 28.4 The early church from the standpoint of holiness | 431 |
| 28.41 Holiness in the synoptic gospels | 431 |
| 28.42 Holiness in the Gospel according to John | 432 |
| 28.43 Holiness in Acts | 433 |
| 28.44 Holiness in Hebrews | 433 |
| 28.45 Holiness in Revelation | 433 |

Table of Contents (cont.)

| | |
|--|-----|
| 29. Comparison with traditional approaches to pauline biblical theology | 435 |
| 29.1 Positive superiorities | 436 |
| 29.11 Comprehensive explanation | 436 |
| 29.12 Showing Paul's relation to John, Hebrews, and Revelation | 436 |
| 29.13 Exegetical basis in Romans | 437 |
| 29.14 Provision of a fulcrum for theological "actualization" | 437 |
| 29.15 Provision of an account of other approaches | 438 |
| 29.2 Negative superiorities | 439 |
| 29.21 Avoidance of word study | 439 |
| 29.22 Avoidance of the reigning ideologies of man and history | 440 |
| Chapter 5. INTERMEDIATE STRUCTURE: Some Patterns in Pauline Discourse | 445 |
| 30. Holiness, sin, and ethics | 447 |
| 30.1 The holy vs. the profane | 448 |
| 30.2 Approved vs. disapproved | 457 |
| 31. From ethics to justification | 466 |
| 31.1 The beginning, middle, and end of the Christian life | 467 |
| 31.11 Defining the three stages of the Christian life | 467 |
| 31.12 A narrower and a broader circle for ethical argumentation | 469 |
| 31.13 Similarity in pattern between the middle of the Christian life and the Christian life considered comprehensively | 471 |
| 31.2 The beginning of the Christian life | 477 |
| 31.21 Binary oppositions with respect to the beginning stage | 478 |
| 31.22 Divine-human interaction at the beginning of the Christian life | 483 |
| 31.23 Means and ends in the beginning of the Christian life | 489 |
| 31.231 Defining the means-ends structure | 491 |
| 31.232 Faith and justification | 493 |
| 31.233 Faith and divine blessings | 497 |
| 31.234 Preaching and faith | 503 |
| 31.235 Preaching and divine blessings | 506 |

Table of Contents (cont.)

| | |
|--|-----|
| 31.24 The full structure of means and ends at the beginning of the Christian life . . . | 507 |
| 31.3 The significance of means-ends structure for understanding the Christian life | 531 |
| 32. Intermediate structures connected with union with Christ | 533 |
| 32.1 Representation in connection with expressions for death, life, and freedom from the power of sin | 534 |
| 32.2 Representation in connection with expressions for fellowship with God and Christ | 535 |
| 32.3 Representation in connection with expressions concerning guilt | 536 |
| 32.4 Representation in connection with expressions concerning gifts | 543 |
| 32.5 Global relations of means and ends to representation in Christ | 545 |
| 33. Union with Christ and pauline theology in general against the background of covenant structure in OT history | 553 |
| 33.1 Paul's use of the OT in general: typology . . | 554 |
| 33.2 Creation in Paul | 555 |
| 33.3 Abraham in Paul | 565 |
| 33.4 The Exodus in Paul | 572 |
| 33.5 Conclusions on Paul's use of the OT | 583 |
| 34. Relations of covenant-historical structure to ecclesiology | 585 |
| 34.1 Connection between the people of God in various epochs | 585 |
| 34.2 Corporate and individual aspects of the people of God | 586 |
| 34.3 Covenant words for instruction and reformation | 587 |
| 35. Conclusion | 588 |
| Bibliography | 592 |
| ABSTRACT | 638 |

LIST OF DISPLAYS

| | | |
|--------------|---|-----|
| Display 7.1 | Greimas's Network of Actants | 60 |
| Display 7.2 | Structure of Mediation according to Lévi-Strauss | 70 |
| Display 11.1 | Different Senses of the Word "Coat" . . | 113 |
| Display 11.2 | Words Semantically Related to ἀγλογ in Bauer | 134 |
| Display 11.3 | A Large Semantic Domain Associated with ἀγλογ: Abstracts of Virtue and Commendation | 138 |
| Display 11.4 | Matrix Display of Diagnostic Components for the Distinctive Nuances of the Overlapping Meanings in the Semantic Domain of Holiness . . | 155 |
| Display 11.5 | A Tentative Matrix Display of Nuances from a Larger Semantic Domain Related to Holiness | 156 |
| Display 12.1 | Temporal and "Atmospheric" Distinctions in Paul's Use of Holiness | 173 |
| Display 12.2 | Situational and Temporal Distinctions in Paul's Use of Holiness | 179 |
| Display 12.3 | Situational and Atmospheric Distinctions in Paul's Use of Holiness | 180 |
| Display 12.4 | Use of Terms for Holiness in Connection with other Commendatory and Negative Terms | 193 |
| Display 14.1 | Grammatical Organization of the Clauses of Rom 15:15-16 | 225 |
| Display 19.1 | A Simple Exchange of Roles (Rom 11: 17) Expressed in the Mythic Notation of Lévi-Strauss | 301 |
| Diagram 23.1 | A Pair of Contrasts Expressed both in Holiness Terminology and Righteous- ness Terminology | 366 |
| Display 30.1 | Reasons for the Transition from Disapproved to Approved Behavior in Paul | 458 |
| Display 31.1 | Corresponding Positive and Negative Expressions in Paul | 480 |

List of Displays (cont.)

| | | |
|---------------|--|-----|
| Display 31.2 | Expressions Related to Paul's Discussion of Justification | 500 |
| Display 31.3 | Expressions Related to Paul's Use of $\mu\iota\sigma\tau\epsilon\acute{\upsilon}\omega$ and $\mu\acute{\iota}\sigma\tau\iota\varsigma$ | 501 |
| Display 31.4 | Faith as a Means to Divine Blessings | 502 |
| Display 31.5 | Skeletal Structure of Means and Ends at the Beginning of the Christian Life | 508 |
| Display 31.6 | A Preliminary List of Structures of Means-Ends and Equivalences in the Restricted Pauline Corpus | 509 |
| Display 31.7 | Participant Roles in Divine Blessings | 520 |
| Display 31.8 | Means-End Relations at the Beginning of the Christian Life | 524 |
| Display 31.9 | Summary of Means-End Relations | 525 |
| Display 31.10 | Subgroups of Expressions concerning Divine Blessings | 529 |
| Display 33.1 | Comparison of Old and New Covenants According to Paul and Jeremiah | 574 |

CHAPTER 1

INTRODUCTION: WHAT IS PAUL'S THEOLOGY?

What is the proper way to expound the theology of the Apostle Paul? Do we know? Can we know? Do recent works on general hermeneutics have anything to contribute towards an answer? My purpose in this dissertation is to explore some ways in which modern structuralism¹ might contribute towards answers about the interpretation of Paul's writings.

By means of structural reflection I intend, in fact, to show that there is no one objectively and universally "proper" or "best" way to interpret Paul's theology. In particular, there is no one "central" motif to Paul's theology in terms of which we must organize all the rest. There are, to be sure, unilluminating and even erroneous interpretations, but there is also a rich spectrum of possibilities for proper interpretation. One can explain Paul in terms of any of several "centers," and one can set forth an over-all "structure" to Paul's theology in any of several ways. The choice of ways

¹For a delineation of structuralism, cf. Lane (1970:11-39), Poythress (1978a:221-29), and Chapter 2 below.

depends on the subjectivity of the interpreter and on his historical situation. Different choices of a center or of an over-arching structure can be seen as in principle complementary to one another.

To be sure, two interpretations proffered by different people may flatly contradict one another. In such cases, at most one can be right. But there is often another possibility. Two interpretations developed from two different centers may sometimes both be partial interpretations harmonizable with one another. For the sake of organizing the presentation coherently, one or the other center must serve in any one presentation as the more basic integrating reference point. The organizational structures of the two interpretations will be different. Yet, at least potentially, either one could account for and explain the insights of the other.

I will justify such claims by means of several stages of reflection on various types of "structure" that can be "found in" Paul's writings. One key question to be explored will be the extent to which such structures are "already there" (discovered) and the extent to which they are imposed (invented).

1. The question of the "center" of pauline theology

The history of the struggle to interpret Paul rightly is already well known. It has been rehearsed several times in detail or in summary fashion by various writers (Schweitzer 1912; Bultmann 1929, 1934, 1946; Ridderbos 1958:3-20, 1975:13-43; Ellis 1961:11-34; Rigaux 1968:3-31; Kümmel 1969:329-38, 1972). For the moment we need only recall in a sketchy way the varying frameworks in which the task of interpretation has been conducted.

In the seventeenth century Bible students interpreted Paul largely in terms of their confessional stance: Roman Catholic, Lutheran, Reformed, or Anglican. In the nineteenth century confessional interpretation gave way, at least in progressive quarters, to a supposed "objective" historical interpretation, intent on finding the real Paul undistorted by the subjectivities of the various confessional commitments. But Albert Schweitzer showed that a priori philosophical and religious commitments of historical interpreters had their effect. With Paul as with Jesus, many an interpreter painted a picture of the historical figure determined as much by his own system of categories as by those of the first-century.

The history-of-religious school, by contrast, in

emphasizing Paul's contact with first-century paganism, tended to distance Paul as much as possible from its own theology. And Schweitzer's own interpretation of Paul in terms of consistent eschatology succeeded in showing some of the conceptual distance between Paul and the philosophico-religious outlook of the nineteenth century. But it is less clear that Schweitzer succeeded in giving us a truly "objective" portrait. In the twentieth century hermeneutics became acutely aware of the historically conditioned character of all interpretation. In the biblical field, Bultmann (1950:51, 1961) proclaimed that exegesis without presuppositions was impossible. In the field of general hermeneutics, various people pointed out in one way or another by phenomenological or structuralist analysis the subjectivity involved in all interpretation.

In pauline studies, interpreters have come to operate unabashedly in terms of several different starting points, starting points considered to be the "center" or the "key" for pauline theology. Thus Ridderbos, in his brief review of the post-reformation history of pauline studies, begins by asking how

to gain an insight into the fundamental structure of Paul's preaching and doctrine or, in other words, where the entrance is to be sought into the imposing edifice of Paul's theology. It is clear that there are all sorts of doors by which one can enter. But which is the main entrance that governs the whole building? (1975:13)

The chief interpreters of Paul can easily be classified in terms of where they found the "center" of Paul, or what they thought the "main entrance" was. Thus, for F. C. Baur, the key to Paul was found in the idea of Spirit, signifying absolute freedom and the infinite. The liberal interpretation had a similar center. But this time the Spirit was viewed as representing a superior rational ethical principle in man, as opposed to the sensual flesh. Again, for the history-of-religions school, the starting point tended to be found either in the sacraments or in the "kyrios" cult (worship), both construed in relation to mystery religions and gnosticism. For Schweitzer, the center point of Paul was to be found in eschatology.

In the most recent study, interpreters have clustered around two main options. Either anthropology serves as the all-embracing unity (Bultmann, Bornkamm, Conzelmann), or redemptive history does (Cullmann, Kümmel, Ladd, Ridderbos, Schoeps, Stendahl). But soteriology and ecclesiology function as links between the individualism of the first perspective and the cosmic sweep of the second. Hence some interpreters still give the impression of falling somewhere between (Käsemann, Cerfaux, Sanders).

Though pauline studies may today cluster around these two main options, a reconciliation or resolution between them does not appear to be near. In such a

situation, can the work of structuralists be of any help? Such is the question that this dissertation explores. It is not the chief purpose of the dissertation to adjudicate directly between the two views about the center of Paul, or to make pronouncements about their correctness. Rather, the purpose is to explore whether some of the issues involved can be put in a new light by subjecting them to a fresh approach. I hope thereby to throw new light on (1) what the important questions really are, (2) what differences between the various past options amount to, (3) on what conditions reconciliation between the two main present-day options might be achieved, (4) why apparently antithetical options for interpreting Paul may all have striking plausibility. But answers to such foundational questions will begin to emerge only after I have taken a rather long detour, in the body of the dissertation, into questions about constructing positive structuralist approaches to Paul's writings.

The relevance of structuralist concerns to pauline theology can be made even more clear if I first raise some critical questions about the nature of the entity we call "pauline theology." In raising such questions I shall already be in the process of bringing structuralism and pauline studies into creative dialogue. But I postpone an explicit discussion of structuralism, its nature, its strengths, and its limitations, until the next chapter.

2. Locating the structure of Paul's theology

What are people doing when they claim to present us with "Paul's theology"? What are they doing when they present us with certain architectonic structures, as Schweitzer and Ridderbos do, claiming that their structure is "the fundamental structure of Paul's preaching and doctrine" (Ridderbos, 1975:13) or "the central idea of his 'theology'" (Schweitzer, 1912:243)? What sort of structure might this be? Where is it to be located? Biblical theology is in crisis at the present time partly because of inability to answer these questions satisfactorily. The problems in pauline studies reflect on a small scale the problems of NT biblical theology and likewise OT biblical theology (Hasel 1978:140-170; Childs 1970).

Much NT scholarship, I believe, tacitly assumes that the structure of Paul's theology is simply "there," waiting to be discovered or uncovered like getting gold from a gold mine. I think that, when pressed, many would be inclined to say that they are dealing with the structure of Paul's views, that is, the structure of his mind. But it would be possible also to speak of the structure of his language. Structure can be located

ultimately either in thought or in language. Either of these views will find itself involved eventually with both thought and language. The thoughts are unavailable apart from language, and the interpretation of language involves, at least in some sense, the construal of thoughts. Nevertheless, any view that wants to say that there is a definitive fixed structure will have to specify where the structure is located, and hence will tend to fall into one of these categories.

The situation is, of course, complicated by the fact that Bultmann has seen the task of NT biblical theology not merely in terms of reconstruction but in terms of communication to a present-day audience. But he and other existentialist interpreters have to maintain some claim that the anthropological structure is "in" Paul, or else they represent merely cases of eisegesis.

Now the fact is that there are difficulties with locating "the" structure of Paul's theology either in Paul's mind or in Paul's language. Both views depend on an assumption that the structure is univocally "there" as a static, bounded entity at least theoretically isolatable. To use a simile from E. D. Hirsch, the theological structure is like the hidden part of an iceberg of which the pauline epistles are the exposed part (Hirsch 1967:53-542; cf. Gaffin 1978:28). The hidden part is to be inferred and

reconstructed from what is exposed.

Now this iceberg model of structure is deficient in what it says or implies about meaning. I have already argued this with reference to discourse meaning (Poythress 1980c, 1980d), but it applies equally with reference to the structure of Paul's thought. Paul's thought needs to be viewed not only statically but relationally and dynamically. That is, the iceberg model of Paul's theology should be supplemented by (a) a model where his "theology" is a multidimensional network of meaning-relations extending outward to all of his life and his society, not necessarily with any univocal center and with no perfectly precise boundary between theology and life; (b) a model where his "theology" is a process of communication and mutual growth in understanding and living in the Christian churches.¹

2.1 Paul's theological thought as a network of relations

First, let us suppose we "locate" the structure of Paul's theology in his mind, in his thinking. When and where in his thinking does "theology as a whole" come up for explicit reflection? It seems that it never does.

¹These three complementary perspectives, static, relational, and dynamic, are characteristic of the linguistic theory of Kenneth L. Pike (1967:34-93, 1976:122-24, 1977:4-5, 1978:6-7, 23-29; cf. Poythress 1980a, 1980b).

Paul probably never operated at the level of theological abstraction and theoretical reflection characteristic of present-day "theologies" of Paul. He was capable of theological generalization and penetration in his letters, but this more reflective work was always at the service of fairly concrete concerns for the churches to which he was writing. There is no reason to think that the situation was otherwise for the parts of his life and thinking of which we have no record.

Moreover, Paul is not to be pictured as a theologian at heart, longing to work out a system with full self-consciousness and reflection, but never having the time to commit it to writing because of the burden of care for the churches (2 Cor 11:28-29). Rather, he was the Apostle to the Gentiles. The birth and growth of churches was at the heart of his concern (cf. Munck 1959; Schoeps 1959:1-2). Theoretical theology, not church work, was more at the periphery.

Thus, for the real Paul, not the Paul-theologian in the image of modern biblical theologians, his "theology" never appeared as a well-rounded "system," but only in the relations between particular trains of thought, convictions, beliefs, modes of understanding and using the OT, practices in evangelism, church formation, church discipline, and the like. The relations are there in

overwhelming profusion and intricacy. They extend outward from what is most narrowly propositional theology into Paul's entire life (1 Cor 11:1!). And his life itself he did not conceive in isolation from his coworkers (2 Cor 1:19), other apostles (1 Cor 15:3-11; Gal 2:7-10), the gifts and ministries of other members of the churches (Rom 1:13, 12:3-8), the testimony of the entire OT (Rom 1:2, 3:21, 15:4, 16:25-26, etc.), and the working of Christ in him (Rom 15:18).

Thus, in this sense there is no theology of Paul as a structure isolatable from the first-century church, or from what God and Christ were doing in it. The attempt to uncover an autonomous self-sufficient structure might in fact be seen as already a denial of Paul's own viewpoint that Christ was at work in him. For, if Paul was right, it would seem that we cannot analyze Paul's "theology" satisfactorily without analyzing Christ (and not merely Paul's views about Christ). We are confronted in short order with fundamental questions about the adequacy of general hermeneutical methods for dealing with the divine. How can encounter with divine meaning and communication be statically tied down and fixed? How can it be scientifically controlled by any hermeneutic?

I do not think that these problems can be brushed aside. But they are beyond the limits of this dissertation. I

shall go on with the interpretive process, knowing that the entire enterprise may be called into question or undergo radical revision on the basis of questions of this magnitude.

One further implication of Paul's connections with the first-century churches is this. Paul saw his own preaching and teaching as complementing, not competing with, the message of the other apostles, the OT, and the Christian church as a whole (which is not to deny that there was also false and unbalanced teaching in circulation). If we take him seriously, we will suppose that in his epistles there was much that he did not say, or did not say so forcefully, because it was already being said adequately by others.

If, therefore, one reads Paul's epistles in isolation from other biblical material, or even deliberately in search of contrasts with the other material, one is adopting a nonnatural reading stance. Paul both explicitly and implicitly steered his readers in a different direction. Of course, the nonnatural stance may be valuable as a minor scholarly technique. But it easily gets out of hand in modern biblical research; it constantly runs the danger of leading to exaggerated views of the distinctiveness of Paul's "theology."

2.2 Paul's language as a network of relations

Most of what I have said about Paul's thought applies if anything even more clearly to his language. For one thing, a given piece of language has meaning only as part of a larger language system (in this case koine Greek). But its exact force depends also on the situation in which it is used and the person who uses it (cf. Searle 1969). What kind of authority does he have to back up what he says? How does it fit in with his language style, his beliefs, his broader intentions, etc.? And how is it intended to affect the audience in their particular situation? Thus any piece of language has meaning within a multidimensional network of relations extending to the whole society--and beyond.

Within this picture, where is Paul's theology? Well, theological summaries of his gospel he sometimes gives, as in Rom 1:2-6, 1 Cor 15:3-4, and 2 Cor 5:18-21. In one sense, Paul had a "theology" and it is given in these verses. But if we want to go beyond this and take account of the full richness and individuality of his language, then what we have is a network of relations between statements, arguments, exhortations, explanations, assertions, challenges, and the like. The modern biblical theologian can do nothing else than issue in his own writing still other networks of statements, arguments,

etc., with quite different texture than Paul's. Moreover, modern scholarly writing produces a further network of relations between what the modern scholar says and what Paul said. To paraphrase Gerald Downing (1975:130), "the theology," "the substance" never emerges. Only more particular theological utterances, and more relationships between them.

It is tempting to try to evade this apparently inexhaustible pluriformity by taking refuge in some kind of "deep structure." Beginning in 1957 transformational generative grammar gave the concept of "deep structure" a decisive role in linguistic theory. In analogy with this linguistic theory, one may claim that Paul's theology is the deep structure underlying the surface manifestations in pauline epistles.¹

The problem is that this deep structure cannot at present be satisfactorily defined in a univocal manner by formal linguistic means, literary critical means, structural means, or any other kind of means. Even if it could, the choice of one definition rather than another would itself raise all the problems over again.

There are really two sorts of problems with postulating a theological "deep structure" to Paul's writings. First, the application of the term "deep

¹Some of Erhardt Güttgemanns's (1971, 1976) work approximates such an approach.

structure" to Paul's theology is a metaphorical extension beyond its technical use in linguistics. This metaphorical extension has so much "play" in its new use that, at least at this stage, it will not help adjudicate between competing descriptions of Paul's theology. Each description could claim rhetorically to represent "the deep structure." Each could proceed to define deep structure in terms compatible with a result already obtained by other means.

Second, within linguistics itself the concept of deep structure has its difficulties. What deep structure is depends on one's linguistic theory. Noam Chomsky (1957) first introduced the essentials of the present concept of deep structure in connection with a three-stage formal model of grammar. In brief, at the first of the three stages, a system of "phrase-structure" rules operating on an initial symbol generates a set of structured sequences of morphemes called "terminal strings." At the second stage, a system of "transformational" rules operating on terminal strings generates sequences of morphemes with the surface order and arrangement proper to the language in question. A third system of "morphophonemic" rules converts the morphemes into their phonemic realization as actual sentences. The deep structure of a sentence is its precursor or precursors among the terminal strings, before transformations

have been applied. Chomsky later modified this model (1965). It has undergone a further radical modification by generative semanticists (McCawley 1968a, 1968b, 1971; Lakoff 1971; Fillmore-Langendoen 1971; cf. Chafe 1970) and by proponents of textlinguistics (Van Dijk 1972; Dressler 1973; cf. bibliography in Dressler 1978). The "deep structure" in these systems is no longer itself strictly grammatical but semantic.

In all these approaches deep structure never actually "appears" in surface manifestation. Rather, it is inferred from the regularities in actual and hypothetical utterances. But, unfortunately, linguists do not agree among themselves over the exact form of deep structure. Generative grammarians differ from generative semanticists over whether deep structure is fundamentally grammatical or semantic in character. Moreover, generative grammarians and generative semanticists disagree in details among themselves. Widely differing postulates concerning deep structure can sometimes (at least in restricted corpuses) account for the same set of surface structures.

The difficulty lies in the inaccessibility of deep structure to direct observation. Postulates about deep structure cannot prove themselves directly. Differing postulates therefore compete with one another on the basis of relative simplicity, adequacy, economy, explanatory

power, and (sometimes) psycholinguistic adequacy. Sometimes, indeed, one model or set of postulates for deep structure may be much "simpler" and "more efficient" than the others in producing comparable results. But more frequently, simplicity in one area is purchased at the price of complexity in another. And sometimes different people's judgments about relative simplicity may not agree. (Cf. the discussion in Podor 1977.)

It is not surprising, therefore, that not all linguists agree that there is such a thing as deep structure. There are, to be sure, regularities of surface language structure that must be accounted for. But the network of such regularities can be approached as network without tangling oneself up in fruitless arguments about different ways of construing a hypothetical entity, "deep structure." Thus corepresentational grammar (Kac 1978), stratificational grammar (Lamb 1966; Lockwood 1972), systemic grammar (Halliday 1967a, 1967b, 1968, 1973, 1976; Berry 1975), and tagmemics (Pike 1967, 1977) all rely on other devices to account for the regularities that transformational generative linguistics accounts for by means of deep structure.

The very multiplicity here bodes ill for any attempt to establish univocal "deep structure" for Paul. The objectivity of analysis of deep structure in trans-

formational generative frameworks conceals a deeper subjectivity in the choice of a framework and in the relative weight that one gives to various criteria of simplicity and adequacy in judging competing theories. So it is likely to be in the case of an attempt to define "deep structure" in Paul.

2.3 Paul's thought as a dynamic process

Paul's thought can be viewed not only as a multi-dimensional network of relations but also as a dynamic process. This viewpoint reveals even more clearly the problematic character of the assumption that Paul's theology is a clearly delineated static entity. Can we allow for development in Paul's thought?

First of all, we should admit that it is theoretically possible that Paul received a fully-worked-out theology as a block at the time of his conversion or shortly thereafter. The rest of his life was then spent simply preserving this static block and applying it to the various situations and challenges that Paul encountered in the gentile mission. All this is possible. But it is not necessarily the way things actually happened. In fact, it is unlikely it is the way things actually happened. It is true that Paul looked back to his conversion as the decisive turning

point in laying the foundation for his knowledge of the truth of Christ and his apostolic commission (Gal 1:15-17). But a turning point and an apostolic commission, no matter how decisive, do not ipso facto constitute a completely worked out theology. Paul's thinking may well have kept developing over the course of his life. Moreover, Paul's own life radically integrated "theory" and "practice." His letters, his conception of his role as apostle to the Gentiles, his sense of dependence on other members of the body of Christ--all indicate that his "theology" did not come as a package in isolation from his life. If so, there is reason to believe that the circumstances and challenges of his Christian life themselves provided a platform and stimulus for working out in various directions the fundamental change which he underwent in his conversion on the Damascus road.

This means that we must recognize the possibility of changes and developments in Paul's thinking on several levels. (a) There is the possibility that Paul changed his mind and actually contradicted his earlier teaching. Thus some argue that Paul's view of the last things in 2 Cor 5:1-10 contradicts the earlier position in 1 Thess 4:13-18, 1 Cor 15:12-58 (cf. the discussion in Ellis, 1961:35-48).¹

¹But see below for the exclusion of the possibility of contradiction.

(b) There is the possibility that there were stages of emphasis in Paul's theological thinking. The later stages could build on and harmoniously complement the earlier. Thus Cerfaux (1962), in discussing Paul's view of the Christian, discerns three stages, focusing respectively on (1) eschatology, (2) fellowship with the Christ and the Spirit, and (3) the mystery of God.

(c) There is the possibility of continuous development and transformation under the impulse of changing circumstances. The Judaizing challenge in Galatia, the eschatological confusion in Thessalonica, the party spirit and immaturity in Corinth, the relations of fellowship with Philippi, the new prospects in Rome, the protognosticism in Colossae, and so on, each opened up a new challenge that stretched and stimulated Paul's thinking in new directions. The thinking was not necessarily "there" as a finished product before the events and before the process of writing letters to the churches. Rather it came into full being, as it were, in the very process of struggle involved in writing. Rom 11:33-36 is a particularly pointed illustration of this. Rom 11:33-36 certainly looks like it is not merely a bit of standard rhetoric, but an expression of Paul's reaction to the process of discovery and further penetration of the truth that took place as he wrote about the relations of Jew and Gentile in the purposes of God.

Now, from my own point of view, Paul's divine authority excludes the possibility of the (a) type of development which would involve contradiction or evolution from partial falsehood to truth. But the (b) and (c) types of development can hardly be excluded on such grounds. The only way to exclude such possibilities would be by a priori limitation of the means God may use to make good his authority. Of course, those with another view of Paul's authority than mine will have to consider possibility (a) as well (cf., e.g., Buck 1969). And, out of fairness to such people, I myself should try to give arguments not depending on the beliefs that they do not share.

As Ellis (1961:35-48) points out, there are some weighty arguments in favor of seeing Paul's eschatological pronouncements as a unity. On the matter of Paul's theology as a whole, I think there is wide-spread agreement that it is best to assume some kind of basic unity in all of Paul's thought, and to modify that assumption only at points where it gets one into serious difficulty. Schweitzer (1931:139) is right that Paul is "a logical thinker," that there is a rigor and penetration to his "system." Contradiction is not what we would normally expect. And appeal to contradiction is too easy a way to avoid grappling with some of the complexities.

On the other hand, there is something to be learned from the picture postulating a dynamic development in Paul's thinking. It should produce some skepticism about the literary critical claims concerning nonpauline teachings in the Pastorals and (sometimes) in Ephesians, Colossians, and 2 Thessalonians. How far are the supposed differences between these to be accounted for in terms of developments in Paul? The changes may be partly a result of a different set of challenges in the churches,¹ partly a result of the internal dynamism of Paul's life (cf. Buck 1969:16-19).

2.4 Paul's language as a dynamic process

What I have already said about Paul's thought applies, mutatis mutandis, to his language. The situation is, if anything, even clearer with respect to his language than with respect to his thought. Even if we grant that Paul was handed a static "block" of theology on the Damascus road, we never meet that block as such. Rather, we hear what he says. What he says is, as it were, theology in progress, theology worked out for the sake of the hearer. It is theology starting where the hearer is and addressing his problems. But it always addresses them in a way that integrates them progressively into a larger framework of truth and life, in the course of interwoven

arguments, interwoven appeals, and interwoven exhortations. The language is dynamic because it is intended to be read (or heard, in the case of Paul's oral communication). It moves from subject to subject laying out connections here and there. The supposed static "block" is only an abstraction from this language-as-read.

Moreover, the language of a pauline discourse is in a sense open-ended. If there are things in it which are not fully understandable in themselves, they invite the reader to fuller comparison both with the OT, with what the reader already knew of Paul's teaching (as, e.g., the Corinthians and Thessalonians did), and finally with what Paul would tell them if they later asked for further explanation (e.g., Romans).

In short, in all this one can think of Paul as "producing theology" as he goes. The static model, in which Paul "has" a theology there in his mind, is still of use in reminding us that there is a consistency and profundity of pattern in what Paul says. The static model challenges us to penetrate that pattern. We do not merely flit along the surface without asking questions. On the other hand, the static model can produce the illusion that there is a single univocal theoretical object, "the theology," which Paul is hiding from us behind his letters. To dispel that illusion, it is well to have available also a dynamic

model. In this model, it is not that Paul "has" a theology. Rather, he has a developing capacity to produce an open-ended variety of churchly language in the accomplishment of his calling to the gentile mission. The rich, consistent patterning of that language is a pattern characteristic of a person whose capacities are both particular (definite) and flexible.

3. Present-day interpretations of Paul's theology

We as readers have the task of understanding Paul's language and making it intelligible to others. That task can itself be viewed from a static, a relational, or a dynamic perspective.

3.1 Interpretation in a static perspective

In the static perspective, our task is to reproduce the original teaching of Paul. Paul's theology was "there" in Paul, and we ought to reproduce it. This model is effective in pointing out that some interpretations are closer and some further from the truth. This model insists that we put a rein on our subjectivity and on our desire to conform Paul to our image. But it is, I believe, ultimately unable to explain why a minimal translation of Paul, or even the original Greek, is insufficient for us. (Isn't Paul's Greek the theology of Paul in a more profound sense than any abstraction from that Greek towards some hypothetical (and ultimately mythical) entity "behind" Paul's language?) But a translation is insufficient because in various ways our situation is different. For one thing, Paul himself is not available to give further instruction beyond his letters.

And that means that we can sometimes best help ourselves to understand his letters by reformulating their teachings in ways that he might never have done himself. Paul did not, and perhaps could not, write a book on pauline theology in the modern way. And yet such books help us. They help us precisely by altering the structure of Paul's language.

3.2 Interpretation in a relational perspective

Hence it can be helpful to view the task of pauline biblical theology not as one of reproducing a static entity (the theology of Paul) but relating what Paul says to ourselves. As Bultmann has pointed out, we as readers inevitably relate what we read to ourselves and our experience in some way. There is no other way of understanding. But the redemptive-historical school no less than the existential school of interpretation is doing this. It does so with a different set of fundamental categories, but does it none the less. After all, suppose we understand Paul's letters better after reading a redemptive-historical biblical theology. That means that the biblical theology succeeded where Paul's letters themselves did not. Hence the vocabulary and manner of explanation of the redemptive-historical school proves itself useful by its ability to bring Paul to us, not by its ability to form a static reproduction.

But all this raises the question whether there is one "best" way to do biblical theology. Gerhard Hasel (1978:204-220) in fact argues for a "multiplex approach" to NT theology on the ground that no one approach adequately encompasses all of the NT teaching. The same could be said, I believe, of pauline theology in particular. Hasel's arguments, applied to Paul, would consist of three stages. First, assume that there is an objective pauline theology "there" (statically). Second, show that no one thematic organization of the material exhausts this theology. Third, conclude that many complementary approaches are needed to do the job.

But the same conclusion can be attained by another route. Using a relational approach, one does not assume that the theology is "there" once-for-all. Rather one argues that no one approach meets all our needs. We need to be provided with various ways and types of organization for understanding pauline texts. No one approach makes equally visible all the types of relations and connections in Paul's language and thought.

3.3 Interpretation in a dynamic perspective

The idea that there is necessarily one right way to do pauline theology also disappears when we look at the interpretation of Paul from a dynamic perspective. We are,

as it were, in a dialogue with pauline texts in the process of coming to understand more of Paul. In this perspective, pauline biblical theology does not simply statically reproduce Paul. Rather it has the task of leading people from where they are to greater understanding. It must start the communication process where people are. Hence, at this point, Bultmann has the better argument, at least if one grants to him that many modern people have lost the capacity to start anywhere but with anthropology. But there is another side to the picture. The biblical theologian aims at ending with Paul, not with a presentation of current twentieth-century myths in pauline dress. And at this point Bultmann's right-wing critics need to be listened to.

But beyond the disputes over demythologizing, one may raise questions about whether there is one best starting point and one best ending point. Is human nature so uniform as to require this? Moreover, is there an ending point at all? Don't we go on wrestling with Paul, as individuals and as communities, as long as we are in this world? Thus the biblical theologies themselves need to be open-ended (cf. Gadamer's (1975) remarks on effective history).

4. Justifying versions of pauline theology

The relational and dynamic perspectives on interpreting Paul (§§ 2-3) both throw doubt on the thesis that there is necessarily one "right" way to do pauline theology. In particular, they make us wonder what sense can be made of the claim that such-and-such a motif is the most fundamental structure in Paul's thought. The actual diversity of interpretations of Paul (§1) serves to strengthen such doubts. Yet not all interpretations of Paul are equally right, and not all are equally useful. Hence it becomes the more urgent to attempt to justify one's construal of Paul (cf. Hirsch, Validity in Interpretation, 1967). On what basis, or by what means, can an objective justification be produced? Above all, how does one defend the global structure of one's interpretation of Paul's theology? The scholar appeals to particular texts, to be sure. But the texts are read in the light of the whole. This whole has been in turn build up by appeal to particulars. The process threatens to become circular. To what evidence do we appeal to try to evade pure circularity?

I maintain that, in biblical theology, there are three main interconnected bodies of evidence to which appeal is made. First, there is evidence from macrostructure or

global structure. At this level, a motif or a set of motifs proves itself to be the fundamental structure of Paul's theology by succeeding in making sense of everything else. For instance, the motif of redemptive history proves itself by its explanatory power. It has ability to explain texts that were otherwise problematic and ability to motivate and relate to one another all the various sub-motifs. Second, there is evidence from microstructure, that is, structure at the level of words or vocabulary of Paul. Third, there is evidence from intermediate structure, consisting of patterned regularities interconnecting various statements, exhortations, or arguments of Paul.

Let us consider these types of evidence one at a time.

4.1 Macrostructure of pauline theology

First, consider the evidence from macrostructure. As Ridderbos (1975:13-43) and others have shown, the history of pauline interpretation can be plotted largely in terms of what the basic motif is that interpreters have chosen as the fundamental motif by means of which to interpret the whole. Ridderbos says, "It is clear that there are all sorts of doors by which one can enter [the imposing edifice of Paul's theology]. But which is the main entrance that governs the whole building?" (1975:13).

The "main entrance", that is, the key motif, will presumably prove itself to be the key precisely by its ability to open up, explain, and "govern" the whole.

But two questions remain. (1) Are we so sure prior to detailed analysis of the building that there is just one "main entrance"? (2) How do we tell when a motif has explained or "governed" the whole? General hermeneutics will tell us that there is a dangerous circularity in the hermeneutical process, by which one-sided or distorted interpretations may become self-confirming (cf. Hirsch 1967:164-69). Once a certain number of details have been explained in terms of a global motif, remaining details are more easily explained in terms of the same motif because we are predisposed to see a familiar pattern in what is new. The history of pauline studies shows precisely this pattern.

Next, suppose that we have explained the whole without self-deception. How can we know that a different starting motif would not have gotten us to the same level of comprehensiveness? The process of discovery can be likened to a series of "aha" experiences. That is, we have the experience, "Now I understand!", the experience of pattern and organization of the whole being disclosed. But having such experiences in constructing or reading a biblical theology is not a guarantee either of comprehensiveness or of a unique claim to truth.

4.2 Microstructure of pauline theology

Even this is not the end of our troubles. For people do not come to Paul with a blank mind and simply disinterestedly choose a motif from which they hope to explain the whole. Another powerful influence at work in the construction of theology is the basic categorical system or worldview that one appeals to for the deepest or most comprehensive distinctions.

Let us see how this factor has operated in the history of interpretation. The Reformation broke free from Roman Catholic church tradition. But, with some exceptions, it developed its own theologies ultimately on the categorical system of Aristotelian metaphysics taken over from the medieval era. Thus the eucharistic controversies gave rise to analyses in terms of essence, attribute, substance, accident, and the like. The controversies over justification rested in part on terminology for various kinds of cause: formal, final, efficient, instrumental, etc. These category systems were sometimes used to distinguish different senses of words or constructions in Paul's language. In the process, Aristotelian categories easily penetrated into the interpretation of Paul. For the categories were made to lie at the base of the words that Paul used. In other words, microstructure, the structure of Paul's words and vocabulary, was subjected

to an Aristotelian framework.

Over against the Aristotelian categories the biblical theology movement desired to develop categories directly from the Bible. The hope was to avoid speculative entanglements, dead ends, and distortions caused by the inadequate, inappropriate Aristotelian categories. In the course of time this led to the methods of word-study in Kittel's Theological Dictionary of the New Testament. The category system exposed by the word-studies could then provide an objective ultimate framework for the discussion, analysis, and further penetration of biblical expression.

In particular, as a key fruit of this approach, word-study by Cullmann in Christ and Time (1964) showed "objectively" that the categories of redemptive-history underlay NT teaching. Likewise word-study by Bultmann in Theology of the New Testament (1952:192-292) showed "objectively" that the categories of existential anthropology underlay Paul's teaching. In both Cullmann's and Bultmann's case word-study justified the structure of the global picture of NT theology constructed by the scholar.

But now it turns out that at least two things are wrong with such word-studies. (1) Both Cullmann and Bultmann made it easy for themselves by choosing to start with the words most closely connected with their respective viewpoints. The initial choice already biased the results.

(2) Both scholars used methods in the word-studies which incipiently presuppose a certain view of language, a view akin to idealistic philosophy (Barr 1961:257-62). And their approach runs the danger of cutting across or contradicting certain properties of language uncovered by twentieth century structural linguistics. James Barr's criticisms in The Semantics of Biblical Language (1961) and Biblical Words for Time (1969) gave a death blow to this kind of procedure. His criticisms have in fact thrown into confusion the whole project of objectively establishing a system of "biblical" categories that would free us from the influence of other systems. Of course, as Cullmann (1962:xxx-xxxi) has pointed out in reply to Barr, it is possible to defend the redemptive-historical perspective on the basis of evidence independent of word-studies. But then this evidence turns out to be largely evidence from macrostructure. And that lands us back again in the inconclusiveness and hermeneutical circularity characteristic of the past history of pauline studies.

4.3 Intermediate structure of pauline theology

The third type of evidence is evidence from "intermediate" structure. What I have in mind is the evidence for certain regularities of pattern in Paul's statements. As catchwords for some of these patterns I

may mention already/not yet; indicative/imperative; union with Christ ("in" Christ); "interchange," "participation," or "representation" in Christ; law/gospel; flesh/Spirit.

I believe that it is one of the solid contributions of biblical theology to have pointed out some of these patterns and to have insisted that any comprehensive treatment of Paul must reckon with them. However, the existence of these intermediate structures does not solve all our problems, because the intermediate structures are capable of being interpreted and integrated into the whole in more than one way. For example, the flesh/Spirit opposition can be construed either in an anthropological framework with Bultmann (1952:232-49) or a redemptive-historical framework with Ridderbos (1975:64-68). This integration of intermediate structures can be achieved either from "above," starting with a macrostructure of redemptive history with Ridderbos, or from "below," starting with a microstructure of the anthropology of the word sarx with Bultmann.

5. The significance of structuralism

Why bring structuralism to bear on Paul?

Structuralism is a promising tool to utilize, for three main reasons. (1) As we have seen, James Barr's work (1961) called in question the linguistic foundations for a large amount of the study of microstructure of pauline biblical theology. But his work had primarily a destructive function. Little has yet been done to think through how pauline biblical theology might be redone on a structuralist foundation. Most biblical theologians now avoid the most egregious errors of Barr's catalogue of errors. But the tendency is there to fall back into these errors, albeit in subtler ways. The tendency is likely to plague us as long as biblical theology retains a naive idea that its favorite structures are unproblematically "there." To block this tendency, one must think through exegetical and hermeneutical methodology again from the beginning on the scale contemplated by Güttgemanns (1976).

(2) The question of the center of pauline theology is a question about structure--the structure of Paul's thinking and writing. Ridderbos speaks of "the imposing edifice of Paul's theology," and of "the architectonic structure and arrangement of the building as a whole" (1975:13).

The more explicitly biblical scholars reflect about the theological structure of the whole, the less warrant there can be for excluding structuralists from the discussion. General structuralist experience with cross-cultural investigation, and with the interlocking of structures from various aspects of a given culture, can provide some control over the types of structures postulated by biblical theologians.

(3) Certain streams of structuralism, at least, postulate structures of a multidimensional character. They are capable of looking at a piece of literature from a number of perspectives. Among other things, they are interested in giving a general theoretical account for pluriformity in interpretation. They want to say why a given piece of literature can be plausibly interpreted not in one way but in many. Hence there may be potential in structuralism for giving an account of why the major variant options for interpreting Paul all have their plausibility.

Such are some of the reasons for attempting to bring structuralism into relation to pauline studies. On the other hand, structuralism carries with it its own set of dangers and limitations. It tends to presuppose certain assumptions about language and reality. It has therefore been subjected to various criticisms by philosophers (Merleau-Ponty 1964: 114-25; Eco 1968; Ricoeur 1971a, 1971b, 1974:27-96, 1977;

Pettit 1975), sociologists and anthropologists (Dyson-Hudson 1970; Runciman 1973; Badcock 1976), literary critics (e.g., Jameson 1972; Chatman 1973; Culler 1975; Hawkes 1977), and theological scholars (Thiselton 1978, 1980; 428-31; for my own viewpoint, Poythress 1978a, 1978b).

It would be unwise to assume without further ado that structuralist presuppositions and methods are better (or worse) than those employed by the mainstream of biblical studies. Far from reconciling the anthropological and redemptive-historical approaches to Paul, or leading to agreement about the nature and structure of pauline theology, structuralism may succeed in creating a third or even several more approaches along side the existing ones.

Obviously it is not possible, without going rather far afield, for me to defend the use of a structuralist approach to Paul against all objectors. I shall assume that a structuralist approach, broadly understood, is a legitimate way to approach Paul. I shall operate within a certain kind of structuralist framework myself. However, I should prefer to call my approach "structural," not "structuralist." I have three reasons for wanting to avoid the structuralist label. For one thing, the terms "structuralist" and "structuralism" have accumulated connotative associations with attempts to suppress the role of personal choice in structural theory-formation.

Such is not my own approach. Secondly, some structuralists have given the impression that language can be treated as a closed system of signs, intelligible as such without reference to a larger social and cultural world. This is an inadequate picture, as Kenneth Pike (1967:25-26) and Wittgenstein (cf. Thiselton 1980:430-31) show. In fact, a deeper appreciation of the insights of structuralism must lead one to recognize that language as a single unit is not intelligible in itself, but in its relations to life. One must take into account the structural connections between language, discourse, man, and culture.

Thirdly, my own background and learning experiences do not place me in the "mainstream" of the structuralist movement. I have indeed learned from and used many "structuralist" sources and methods in writing this dissertation. But in the end I owe more to American tagmemic theory than to French literary structuralism for the way I have developed my exact angle of attack to the problem. I fear, therefore, that the label "structuralism," if left unqualified, may lead some readers to misplace my approach.

By choosing a structural approach I do not by any means reject the conventional biblical theological approaches. I shall indeed have some specific criticisms to make from time to time concerning certain mistakes and infelicities

occurring in conventional approaches; but that is all. But, conversely, I shall also have some criticisms to make about inadequacies of certain aspects of structuralist approaches. I shall endeavor to use structuralist insights in a way that avoids the weaknesses and questionable presuppositions found in many structuralist approaches.

But in any case, my criticisms of both structuralism and more standard approaches remain subordinate to a positive task. That task is to explore whether an approach to Paul can be worked out that fully utilizes the insights and resources of structuralism. More specifically, I propose to bring structuralism to bear on the study of each of the three areas of pauline structure discussed above (§ 4), macrostructure, microstructure, and intermediate structure.

For the sake of concreteness and explicitness, the methods will be developed and applied primarily in connection with a single narrow theme: holiness. To a large extent the choice of this theme is arbitrary. I have picked this particular theme with the intent of showing concretely that structural problems in fact are found to arise in connection with any theme chosen as a starting point. I have deliberately picked a theme traditionally considered "noncentral" to Paul in order

to confine myself to a reasonable amount of data and to avoid plunging right away into interaction with an enormous quantity of secondary literature. At a later stage (Chapters 4 and 5) this choice for the "noncentral" will have the further advantage of aiding in demonstrating that the idea of a "central" theme is itself problematic.

CHAPTER 2

THE USE OF STRUCTURALISM IN BIBLICAL STUDIES

Structuralism as an approach to literary texts is a comparatively new movement, but it has already excited considerable interest in the field of biblical studies. I want to ask what light this movement may be able to shed on the writings of Paul. Answering this question is not easy for several reasons.

First, twentieth-century "structuralism" is not a phenomenon easy to define or to characterize. Second, the application of structuralist methods to biblical studies is still in a state of flux. Structuralism in biblical studies issues not in a single characteristic method, but in a spectrum of overlapping and sometimes competing methods. Third, up to the present most attention has been directed to narrative discourse rather than epistolary or expository discourse. Hence it is not immediately clear how structuralist insights can best be brought to bear on the writings of Paul. In short, the potential impact of structuralism on pauline studies is poorly mapped territory.

For this reason, I attempt in this chapter to

assess some of the principal contributions of structuralism. In the following chapters I will apply the insights gained specifically to the study of the structure of pauline theology. But even in the present chapter I will assess structuralism in terms of its potential to contribute to pauline studies rather than to contribute in other directions.

6. The nature of structuralism

What is structuralism? No single "correct" answer can be given, because different authors use the word in different senses. Moreover, the boundaries between different aspects of the movement are extraordinarily fluid (Lane 1970:11; Robey 1973:1-3; Poythress 1978a:221; Barthes 1971:183; cf. bibliography in Crossan 1974:256-74). Piaget (1970) uses the term very broadly, so that not only structuralist literary criticism, anthropology, and linguistics come under his canopy, but also aspects of biology, physics, and mathematics (cf. Hawkes 1977:17). Pettit, on the other hand, prefers to limit the term to semiology, "the general science that would come of treating all 'sign-systems' in the way linguistics treats language" (1975:33; similarly Fages 1968:9). Structuralism in this sense includes linguistics itself as well as quasilinguistic approaches to sociology, anthropology, and literary criticism. Or one may focus still more narrowly on the structuralist movement in France as it revolves around the characteristic figures of Claude Lévi-Strauss, Roland Barthes, Gerard Genette,

Claude Bremond, A. J. Greimas, and Tzvetan Todorov (cf. Scholes 1974).

Since Paul's writings are a literary corpus, our main interest lies in applications of structuralism to literature; that is, we are interested in structuralist literary analysis and "poetics" (cf. Culler 1975). Piaget's (1970) broader catalogue of "structuralists" is not relevant. In the main, neither are "structuralist" anthropology, sociology, psychology, or most facets of semiology. But we cannot dismiss these latter disciplines out of hand. Understanding Paul's writings quickly involves the exegete in questions about the relation of those writings to Paul's mind (psychology) and to his culture (anthropology and sociology). Moreover, structuralist methods in anthropology interlock with methods currently used in literary analysis. Hence, for our purposes two foci of attention are expedient: a narrower focus on literary structuralism (Scholes 1974), and a broader focus encompassing structuralist work in the sister disciplines of anthropology, sociology, psychology, and above all linguistics. Pettit's (1975:33) equation of structuralism with semiology adequately delineates this broader area of interest. Some note should also be taken of works like Detweiler's (1978), Ricoeur's (1975, 1976),

and McKnight's (1978), synthesizing structuralism with aspects of phenomenology and existentialism.

6.1 Structuralism as a method

Michael Lane has characterized semiotic structuralism in illuminating fashion in his introduction to the field (1970:11-39). He points out first that structuralism is less a theory or a finished system of beliefs than it is a method. That in itself holds promise. Ideally, the structuralist comes to the writings of Paul without a ready-made conception, either from religious tradition or from philosophy, about what Paul must be talking about in the end. Rather, the structuralist introduces self-consciously a method by which one may be led to a fresh reading of the text. As Detweiler (1978:202) puts it, ". . . neither approach [phenomenological or structuralist] displays an 'imperialistic' attitude; neither wishes to absorb or control the entity it studies but rather to present and represent it to the self and the world." On the other hand, as Detweiler also observes, the practice of structuralist criticism has not always lived up to this ideal (1978:202). It is all too easy for structuralism to impose a covertly naturalistic, reductionistic conceptual organization on its subject-matter by means of the structure of its methodological conceptual framework (Poythress, 1978b, 1978c;

cf. Ricoeur 1971a, 1971b, 1974, 1975, 1976). Such a distortion is a particularly serious danger when the subject-matter for study is a religious writer like the Apostle Paul. Unfortunately, it is not possible within the scope of this dissertation to discuss this dilemma at length or to undertake a global reform of structuralism to guard against it. I shall therefore proceed by a more piecemeal approach. I shall try to utilize various structuralist tools while remaining aware of their limitations, and at points indicating certain inadequacies.¹

Lane (1970:14-17) further characterizes semiotic structuralism by pointing out three distinctive emphases in its methods: emphasis on relations, emphasis on deep structure, and emphasis on synchrony. A full exploration of the potentials and limitations of these emphases is outside the scope of the dissertation (but cf. Poythress 1978a:222-23, 232-37; Pettit 1975; Culler 1975; Jameson 1972). But it is not too difficult to discern some of the advantages of these three emphases vis-a-vis the study of Paul. Let us look at them one by one.

6.2 Structuralist emphasis on relations

First, structuralism emphasizes the relations of

¹For a radically different approach to the use of structuralism in theology, cf. Günther Schiwy (1971:167-87).

parts to one another and to the whole. In the thinking of structuralists,

a new importance has been given to the logical priority of the whole over its parts. They insist that the whole and the parts can be properly explained only in terms of the relations that exist between the parts. The essential quality of the structuralist method, and its fundamental tenet, lies in its attempt to study not the elements of a whole, but the complex network of relationships that link and unite those elements. (Lane 1970:14).

More precisely, structuralism interests itself in relations of opposition. It concentrates not on any features whatsoever associated with a given element, but only on "pertinent" features, features which distinguish one particular element from all others in its neighborhood (cf. Barthes 1971:185-188). A phoneme, for example, is seen as being defined by the system of oppositions or contrasts between it and all other phonemes in the same phonological system.

Linguists have already drawn the implications of this approach for the study of words and their meanings. Meanings are a function of a whole in which particular words are embedded. A meaning of a word depends both on the discourse context (syntagmatic context) in which the word occurs, and the oppositions or contrasts which the word sustains with other words that might have been used in its place (paradigmatic context). Hence, in particular, one's understanding of Paul's thinking is to be derived

not primarily from the study of words as isolated atoms, but from sentences and larger units of discourse (Barr 1961:269, passim). The chief method for studying Paul is not reading a concordance but reading Paul's letters through. Such conclusions rest on the quite simple observation that Paul wrote connected discourse and expected his readers to read connectedly, not by means of a concordance. Neither Paul nor his readers paid attention to whether particular words were always used the same way, but rather to the interwoven, connected totality of meaning produced by a discourse.

Linguistics and structuralist literary criticism have functioned to confirm and enrich our understanding of this phenomenon in detail. They have thereby challenged common conceptions in biblical studies that etymological study, biblical-theological "word study," or generalizations from grammatical patterns to thought patterns are adequate, reliable starting points for theological construction (Barr 1961). For example, as we shall see, the study of terminology for holiness (§§10-13) cannot be used unproblematically as the starting point for building a pauline theology. In fact, one may raise the question whether the organization of pauline theology in terms of key-words, "law," "flesh," "righteousness," "Spirit," etc., does not carry over and perpetuate a deep "structural"

problem in modern biblical theology: it misconstrues or at least inadequately reflects on the role of words in discourse (cf. Güttgemanns 1976:212).

The structuralist emphasis on relations has implications not only for word study but also for the debates concerning the over-all structure of pauline theology. The debates over the center of Paul concern primarily not whether such-and-such individual elements exist in Paul's writings, but how the elements are related to one another. A structuralist approach therefore provides a natural forum for further discussion of the disagreements.

Finally, another factor involved in the assessment of the structure of Paul's thought is the factor of historical milieu. Is Paul to be understood primarily in terms of Greek philosophy, a Hegelian concept of "spirit," Greek mystery religions, pre-Christian gnosticism, Rabbinic Judaism, or Jewish apocalyptic (Schweitzer 1912, Ridderbos 1975:13-38)? Too often claims that Paul is similar to some other stream of ancient Near Eastern thought have relied too much on similarities of vocabulary; they have not assessed whether the similarity occurred at more than a formal level (cf. especially Schweitzer's complaints about the history-of-religions school, 1912:179-236; Skinner

1969:36-37). A substantial similarity must be one that exists in the structure of two systems, not in individual vocabulary items. In fact, two writers representing the same system or "structure" of thought may share no vocabulary at all, in a narrow sense, if they use two different languages. Hence, once again, it would appear that the structuralist concern for relations of parts to a whole might have a contribution to make to the assessment of Paul's writings.

6.3 Structuralist emphasis on deep structure

A second distinctive characteristic of structuralist method, according to Lane (1970:14-16), is its emphasis on deep structure, structure not immediately visible to the naive native observer. "Structuralism seeks its structures not on the surface, at the level of the observed, but below or behind empirical reality" (Lane 1970:14). We are familiar with this phenomenon from the way in which physical theory and biological theory postulate fundamental structures not accessible directly to the senses, but only accessible by instrumentation or through chains of inference. Linguistics postulate phonological and grammatical rules and structures of which the native speaker is not aware or aware of only fragmentarily. These linguistic "deep" structures

form the more immediate starting point for a structuralist's search for structure. (But cf. the problems with "deep structure" discussed in §2.2.)

The search for deep structure relates remarkably closely to the search for the structure of pauline theology. The kind of structure or center for which biblical theologians typically argue is a structure not immediately visible in the pauline writings. Paul does not fill his letters with overt expositions of philosophical anthropology, the nature of time and history, or the metaphysics of the body of Christ. But one might suppose that some kind of structure is presupposed in his expositions, else they would not generate so characteristic and consistent a theological texture.

Paul is a theological thinker of the first order (Gaffin 1978:19,28). To account for the depth of his thinking, one must apparently go below the surface. The impression that the structure of Paul's thinking is complex, that one must "go below the surface" in order to capture its central themes in their true dimensions, is expressed fully by Gaffin (1978:28):

The real difficulty for interpretation [of Paul] lies in the fact that in Paul's writings we encounter a thinker of constructive genius, with a dogmatic bent, but only as he directs himself to specific situations and questions, only as he expresses himself in "occasional" fashion. In short, the true problem in understanding Paul is

that he is a theologian, a careful and systematic thinker, accessible only through pastoral letters and records of his sermons. His writings are obviously not doctrinal treatises; but neither do they consist in a variety of unrelated, ad hoc formulations or in an unsystematic multiplication of conceptions. They reflect a structure of thought. The Pauline epistles may be aptly compared to the visible portion of an iceberg. What juts above the surface is but a small fraction of what remains submerged. The true proportions of the whole lie hidden beneath the surface. The contours of what can be seen at a first glance may also prove deceptive. Put less pictorially, that conception or line of thought having relatively little explicit textual support, on reflection may prove to be of the most basic, constitutive significance. This state of affairs makes the interpretation of Paul, particularly a comprehensive attempt, an inherently difficult and precarious undertaking.

By what methods, then, may we uncover the hidden part of the "iceberg" of Paul's thought? In the process of reconstruction, how do we avoid injecting our own fantasies or pet emphases? Moreover, in this reconstruction, how do we avoid the limitations of the "iceberg" model of theology discussed earlier (§ 2)? Structuralism has already devoted itself to just such questions in connection with broader questions of literary analysis.

6.4 Structuralist emphasis on synchrony

The third distinctive emphasis of structuralism is emphasis on synchrony. Lane (1970:16-17) explains,

Further, structuralist analysis is centrally concerned with synchronic as opposed to diachronic structures; its focus is upon relations across a moment in time, rather than through time. For the structuralist time

as a dimension is no less, but also no more important than any other that might be used in analysis. History is seen as the specific mode of development of a particular system, whose present, or synchronic nature must be fully known before any account can be given of its evolution, or diachronic nature.

Structuralism therefore rejects the idea that genetic explanation is the definitive type of explanation (Poythress 1978a:232-33, 1979a:115-19). In fact, genetic or historical explanation always presupposes some kind of framework or structure for systems at two different times. The framework forms a basis for comparison of two times, in terms of which an account of the development from one state to the other can unfold. Hence, in particular, an account of Paul in terms of the evolution of this thinking and the sources of his ideas is incomplete. One must also, indeed one must primarily account for the structure of his thought and his social relationships at each point in his life. In the cases of the letters Romans, 1 and 2 Corinthians, Galatians, and 1 Thessalonians, written within a comparatively short period of time, it is precarious to postulate significant major changes in Paul's thought, when Paul himself makes no explicit mention of changes.¹ The structuralist is thus inclined not to give up too easily the challenge of

¹But cf. the qualifications of this point of view that are necessary when one takes into account the dynamic perspective on meaning (§§2.3-2.4, Poythress 1980c, 1980d).

harmonizing the structures of thought found in most if not all of the restricted pauline corpus. Moreover, the structuralist will be interested in the articulations and structures of Paul's writings as these come to us in (final) synchronic form. Synchronic analysis concentrates on the form or forms that Paul's thought and action take in their maturity, at a given point in time or within a relatively short, stable period of time. Paul's past is relevant, not as such, but only as it is embodied in the mature Paul in the form of memory, habit, and predisposition. Memory, habit, and predisposition are all synchronic realities.

Diachronic analysis, by contrast, would trace the development of Paul's thought from his conversion or even from his birth. Structuralist analysis does not deny the value of diachronic observations on their own plane. But it insists that diachronic analysis ought not to pretend that it can eliminate the task of synchronic analysis, or even prejudge its results. The structuralist approach stands in tension at this point with the underlying historicist presuppositions of a good deal of biblical theology and New Testament studies. On the other hand, the fullest and most sensitive biblical theological expositions of Paul tend to leave behind Paul's roots and biography as they become more intensive

in their efforts to explain Paul in his own terms. To this extent, they approach the synchronic analysis that structuralists desire.

Thus the major distinctive emphases of structuralism all have a bearing on pauline theology. But the major emphases come to expression in exceedingly diverse ways in different practitioners of structuralism. Which form or forms of structuralism holds most promise for contributing to pauline studies? To this question we now turn by means of a short survey of structuralist methods.

7. Structuralism as a preestablished universal conceptual network

The structuralist methods with possible bearing on pauline studies fall into three main overlapping classes: (1) methods which bring a preestablished universal conceptual network to every text, and analyze the text to find in it these preestablished features; (2) methods of a loosely organized heuristic type, which are on the lookout for structures which may be unique to a given text; (3) critical methods, whose main function is to maintain awareness of certain distinctions in interpretive reasoning, and to avoid various semiotic fallacies.

I shall survey these three types of method one by one. First come those methods providing a preestablished universal network. The main contributors are A. J. Greimas (1966, 1970), Claude Bremond (1966, 1973), and Claude Lévi-Strauss (1963a, 1963b, 1966, 1969a, 1973, 1978). The work of Greimas and Lévi-Strauss in particular is being applied to biblical studies by growing number of scholars (Patte 1976a, 1976b, 1978; Calloud 1976; Wittig 1975; Via 1975; Leach 1961, 1966; McKnight 1978:275-92; Johnson 1976, 1979).

7.1 Preestablished networks for narrative structure

Structuralist literary theory and literary analysis both have largely focused on narrative fiction and narrative myth. I discuss this first, leaving to the next section (§ 7.2) structuralist approaches to expository discourse. The work of Bremond, Jason (n.d.), and Powlison (1977) in structural analysis has concerned questions of the canonic structures of plot development in narrative, and as such is not immediately applicable to the writings of Paul. The same can be said for much of the most stimulating work of Greimas, Lévi-Strauss, and Todorov. Hence, with few exceptions, structuralism utilizing the frameworks of Greimas or Lévi-Strauss in biblical studies has devoted itself only to narrative discourse in the Bible.

But the structuralist concern for narrative is relevant to pauline studies indirectly. Paul's writings can be seen as presupposing, at a deep level, the narratives of the life, death, and resurrection of Christ (the "Gospel" form), as well as the overarching "narrative" of the story of redemptive history from creation to consummation. Thus, narrative actants and syntagms of Greimas, or their analogues in Bremond, Jason, and others can be applied by extension to the cosmic "drama" as Paul sees it.

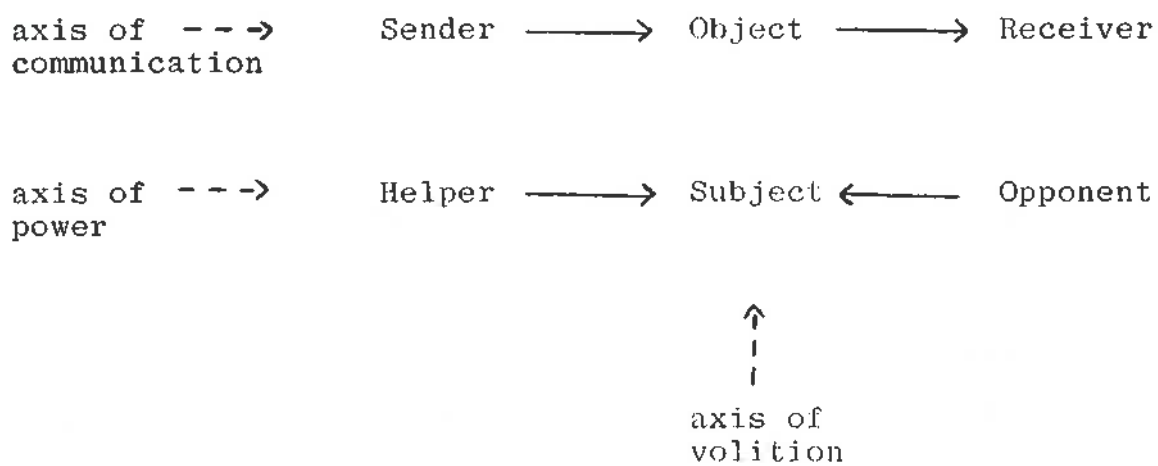
7.11 Applying A. J. Greimas's actantial scheme to Paul

As an illustration, I will use the schemata of Greimas to look at the cosmic drama. Greimas (1966: 172-91; cf. the English expositions in Patte 1976b:35-52; Calloud 1976:11-46) postulates in his actantial model a set of six possible interrelated actants (Display 7.1). In any given narrative the personages of the story (actors) will, in a given sequence of events, fill one or more of these preestablished actantial roles. The roles are related to one another along three axes: an axis of communication relating Sender to Object and Receiver (Sender communicates Object to Receiver); an axis of volition or plot relating Subject to Object (Subject seeks Object); and an axis of power relating Helper to Subject and Opponent (Helper empowers Subject who is resisted by Opponent). In the "cosmic drama," one might argue that God (the Father) is Sender, eternal life or the kingdom is Object, mankind is Receiver, the Holy Spirit (and subordinately angels and servants of God) is Helper, Christ is Subject, and the devil or sin is Opponent. Similar correlations have already been suggested by Marin (1976:74) and Altpeter (1978:87).

Such observations, general as they are, are not without value. One might observe that certain allegorical interpretations of biblical parables are closely related

Display 7.1

Greimas's Network of Actants



to a process of identifying the actants in the parabolic story with the actants of the above cosmic drama. Augustine's celebrated interpretation of the Parable of the Good Samaritan (Luke 10:30-35; Dodd 1935:11-12; Augustine, Quaestiones Evangeliorum, II.19) owes its plausibility to just such an identification.

The above analysis of the cosmic drama can also perhaps be of some value in the explanation of pauline theology. For instance, one might use this analysis to help explain the correlation between the historical work of Christ and the experience of believers in pauline theology. According to Paul, believers in union with Christ go through various experiences analogous to those of Christ himself. This could be understood in terms of two analogous cosmic dramas, one with Christ as Subject and the other with the believer as Subject. The believer is part of the Receiver actant (mankind) in the first drama, but in the second he is Subject as well. The Holy Spirit (Helper) empowers the believer (Subject) to overcome the forces of darkness (Opponent) in the quest for eternal life (Object) given by God (Sender) to the new humanity (Receiver).

Of course, Paul's views are not that simple. The Holy Spirit is not only the believer's helper, but the pledge and first fruits of the blessings of the new

age (Rom 8:11-27, 2 Cor 1:22, 3:7-18; cf. Eph 1:14, 4:30). As such he functions as Object communicated to believers as Receiver. And he is the Sender of spiritual gifts (1 Corinthians 12-14). Moreover, on another level Christ is Receiver of resurrection life and power (Object) from the Father (Sender) (1 Cor 15:23,27, Rom 8:11; cf. Eph 1:20-22). On closer inspection the univocal application of the actantial categories to the cosmic drama tends to break down.

An additional limitation of the cosmic application of actants lies in the fact that it results mainly in broad and indiscriminate observations. This analysis discovers in Paul not so much his uniqueness, but rather what he holds in common with the rest of early Christianity. This is not surprising, since the general actantial framework is designed to uncover deep but very broad and general similarities between superficially different narrative situations. Conversely, it pushes into the background some of the individual differences of narrative texts.

7.12 Applying A. J. Greimas's scheme of narrative syntagms to Paul

Similar observations hold when it comes to a discussion of A. J. Greimas's theory of narrative syntagms and narrative sequences (Greimas 1966:192-221; Patte

1976b:37-41; Calloud 1976b:17-18, 24-29; Scholes 1974:108-110). Greimas's theoretical conceptual network in this area applies directly only to narrative. But, as with the actantial network, it can be applied to Paul if we are willing to extend it by analogy to Paul's conception of the cosmic drama.

For instance, Greimas finds three kinds of syntagms in folk narratives: performative (tests, struggles), contractual (establishing and breaking of contracts), and disjunctional (departures and returns) (from Scholes 1974:108). On the level of "cosmic drama," the "social situation" of the world has been disrupted by the fall of Adam, who himself was involved in a contract, a test, and a disjunction (expulsion from paradise). Christ the hero undertakes to restore the situation. He accepts a contract (from the Old Testament) and undergoes tests (performancial). His work is correlated with the departure from heaven (preexistence, 1 Cor 8:6, Phil 2:5) and return to heaven (Phil 2:9-11, 1 Cor 15:23-27; cf. Eph 1:20-22, 4:8-10). But the limitations of such an approach are similar to the limitations of the attempt to apply actantial categories. In neither case do we obtain a univocal correlation between the abstract categories and the cosmic drama, and in neither case do we by means of these categories get beyond the broadest possible structure

that Paul shares with early Christianity.

7.2 Preestablished networks applicable to nonnarrative discourse

Though most applications of structuralism to biblical literature have focused on narrative discourse, there are a few notable exceptions. The main exceptions of which I am aware are Dan O. Via's discussion of Paul in the light of Greek comedy (1975:39-69) and Daniel Patte's use of the mediation theory of Lévi-Strauss in a reading of Gal 1:1-10 (Patte 1976b:53-76). These two exceptions indicate some major ways in which structuralist method can be adapted to the questions of expository or epistolary discourse of Paul. I shall therefore look at them more closely.

7.21 Dan Via's approach to Paul

First, what about Via's discussion of Paul? On the surface, it might appear that Via can be put into the same class with Greimas, Bremond, and others. Greimas and Bremond come with a preestablished network of narrative functions and syntagms. Via comes to Paul with an extremely simple network distinguishing Greek comedy from tragedy. But this is such an extremely general network that within its bounds Via is free to treat Paul

in a very flexible manner. He can, as it were, follow Paul's thought here and there across an unmarked meadow, rather than keeping to garden paths already marked out for him in detail. The detailed correspondences and relations that Via finds are therefore, in the end, primarily correspondences within Paul's thought rather than correspondences of Paul to Greek comedy and tragedy.

In other words, when Via moves beyond the overarching categories of comedy and tragedy, he leaves behind the idea of a preestablished network. Rather, he uses structuralism as a heuristic tool. The categories are no longer preestablished, but arise newly born out of the material studied (in this case, Paul's letters). In fact, Via claims to have selected the category of comedy itself by means of dialectical interaction with Paul's writings rather than by using a preestablished scheme (1975:xi, 11, 16). Via's case is therefore one of many instances of the use of structuralist heuristic. About this heuristic approach I shall say more later (§ 8).

7.22 Lévi-Strauss's theses (applied by Daniel Patte)

Next, what about Patte's discussion of Paul's gospel in Gal 1:1-10 (1976b:53-76)? It could well be argued that Patte's approach stands somewhere half way

between the use of preestablished networks (Greimas) and the use of a heuristic method (cf. §8 below). But if so, it stands half way between in a way quite different from Via's study of Paul (1975:39-69).

In fact, I prefer to see Patte's work on Galatians as (at least primarily) an instance of creative and sensitive use of a preestablished network. The network used is that provided by the idea of mediation of oppositions in Lévi-Strauss (Patte 1976b:35-63; Lévi-Strauss 1963a: 206-31). But this network is capable of extremely flexible and variable application. Its flexibility has given Patte scope to analyze some quite particular elements in Paul's argument.

Although Lévi-Strauss's idea of mediation of oppositions was designed in the first instance to apply to narrative myths (what Patte calls "mythological texts"), the theory is in fact potentially general enough to apply to any genre of discourse about any topic. Among those structuralists providing us with preestablished conceptual networks, Lévi-Strauss is practically unique in this respect. Hence a more detailed reflection on his system and its limitations is in order.

To begin with, it is well to bear in mind that Lévi-Strauss's approach attempts to capture the entirety of culture within the scope of its structural analyses.

It is attractive by way of offering us a truly comprehensive and multidimensional arena in terms of which to treat a particular cultural product like the writings of Paul. However, its comprehensiveness is achieved at a considerable cost in clarity and rigor of method. Lévi-Strauss appears to be idiosyncratic, though unfailingly stimulating, in many of his interpretations of particular cultural phenomena. People who have tried to imitate his methods find them disconcertingly uncontrollable. After summarizing a few cases of Lévi-Straussian analysis, Pettit complains, "These examples of Lévi-Strauss's work exemplify his undoubted ingenuity but, equally clearly, the weakness of his method. The method is hardly more than a licence for the free exercise of imagination in establishing associations between myths" (1975:96).

I find myself in basic agreement with Pettit. If there is indeed a global method to Lévi-Strauss, it is too idiosyncratic for me or most others to be able to use it (cf. remarks by Patte 1978:12-13 and Kirk 1970:59-63). But it may still be possible to extract some particular, specialized insights associated with Lévi-Strauss's treatment of mediation of oppositions. This is what Patte has engaged in doing (1976b:53-76, 1978). And the idea of oppositions, if not that of mediation between them, is also a characteristic aspect of Greimas's semantic theory

(1966). It is this idea of oppositions which must be assessed for its possible contribution to the understanding of Paul.

Lévi-Strauss has expressed himself most clearly on the subject of mediation in the article, "The Structural Study of Myth" (Lévi-Strauss, 1963a:206-231; reprinted in Gras 1973:289-314). The contributions of this article, for my purposes, can be summed up in five key theses.

7.221 The "mytheme"

(1) Myths have as minimal constituents a new kind of unit, the "mytheme." Mythemes are organized into mythological language in a manner analogous to the organization of phonemes, morphemes, and sememes, but on a higher level (typically, the sentence level). Mythemes are invariant under translation (Lévi-Strauss 1963a:210-11).

7.222 Discovery of mythemes in paradigmatic patterns

(2) Mythemes are identified by means of a process of analyzing the mythological text into a series of narrative actions or functions (in the sense of Propp 1958; or Greimas 1966:192-203), then organizing these functions into a number of columns, each column with a common theme. One reads through the myth by reading across the rows; one

analyzes the myth by moving down the columns. The common theme of each column is a (broad) mytheme (Lévi-Strauss 1963a:212-15).

7.223 The variants of a myth

(3) A myth consists of all its variants. These are to be compared with one another. Then the common structure is to be analyzed, and the differences between the variants are to be explained in terms of transformations. "If a myth is made up of all its variants, structural analysis should take all of them into account" (Lévi-Strauss 1963a:217).

7.224 Mediation of binary oppositions by an anomalous third

(4) Mythemes are characteristically organized in terms of binary oppositions mediated by an anomalous third.

We need only assume that two opposite terms with no intermediary always tend to be replaced by two equivalent terms which admit of a third one as a mediator; then one of the polar terms and the mediator become replaced by a new triad, and so on. (1963a:224).

As an example of this type of movement Lévi-Strauss produces the chart given in Display 7.2 from Pueblo Indian mythical thought (cf. my analysis in Poythress 1978:223-24). An original unmediated opposition between life and death is replaced by an analogous opposition (agriculture/warfare) for which a mediator exists (hunting) sharing properties

Display 7.2

Structure of Mediation according to Levi-Strauss

INITIAL PAIR

FIRST TRIAD

SECOND TRIAD

Life

Agriculture

Herbivorous animals

Carrion-eating
animals
(raven; coyote)

Hunting

Beasts of prey

Warfare

Death

of both extremes. The opposition between hunting and agriculture can then be further mediated by introducing a second triad, herbivorous animals/carrion-eating animals/beasts of prey. Lévi-Strauss's commentary (1963a:224) points out that there exist still other aspects of mediation cutting across the organization in Display 7.2. For example, herbivorous animals can mediate between agriculture and hunting. They share with those involved in agriculture the activities of collecting and gathering. And they can be used as animal food, thus becoming the object of hunting.

7.225 Transformation of myths by exchange

(5) The law of transformation determining the relation between the different variants of a myth is at root the same as the structure involved in generalized exchange in the field of kinship. It can be expressed by the following formula:

$$F_x(a): F_y(b) \simeq F_x(b): F_{a-1}(y)$$

(Lévi-Strauss 1963a:228).

7.23 Assessment of Lévi-Strauss's theses

I will now undertake a brief assessment of the above five theses in terms of their relevance to Pauline

studies. First, some general remarks. None of the special terms or concepts that Lévi-Strauss introduces are rigorously defined. But that is the price that one pays for the generality and flexibility that Lévi-Strauss wants. In fact, the five theses are potentially much more general than the term "myth" might suggest. There seems to be no reason why the same theory could not be applied to fairy stories, to fictional narrative in general, to literature in general, and finally to scientific discourse as well. Lévi-Strauss's remarks about the essential identity of the logic of mythical thought and the logic of modern science encourage precisely that kind of extension of the theory. According to Lévi-Strauss the theory developed to explain myth in a narrow sense turns out to be applicable to thought in general.

7.231 Assessing "mythemes"

Once one tries to generalize the theses of Lévi-Strauss beyond the narrowest kind of mythology, theses (1)-(3) no longer sound so novel. Thesis (1) reexpresses the conviction of many structuralists that narrative discourse includes a series of narrative actions, "functions," or "motifemes" that advance the plot. One could list a number of variants of this idea: Propp's "functions" (1958), Greimas's "functions" (1966), Bremond's "functions" (1966),

Barthes's "proairetic code" (1974:18-19), Pike's "emic motif" (1967:150-53), Dundes's "motifemes" (1962, 1964), Beekman-Callow's "propositions" (1974:267-77), Poythress's "motific" hierarchy (1980b). The inventory and approach varies from writer to writer, indicating the element of subjectivity in the attempt to isolate "mythemes."

7.232 Assessing the discovery procedure for mythemes

Thesis (2) of Lévi-Strauss concerns the detection and analysis of certain recurrent themes. This is not a new idea for literary criticism. But in the practice of Lévi-Strauss the procedure acquires a generality and an analogical character reminding one of Barthes's "symbolic code" (1974; cf. Poythress's "analogical structure," 1980b; and Jakobson's "poetic" function of language, 1960:357). In any case, the core insight of thesis (2) can be utilized without the specific restrictions to myth in terms of which Lévi-Strauss develops it.

7.233 Assessing the idea of variants of a myth

Thesis (3) is, in my opinion, a more problematic thesis. It appears to me that Lévi-Strauss's own free-wheeling method, if used in its full potential for ingenuity, is capable of uniting all discourses of the world into a single giant "myth," of which all particular discourses are

"variants." In fact, that is no doubt the goal which Lévi-Strauss sets for himself (1969a:12). But, unfortunately for our purposes, it greatly reduces the heuristic value of thesis (3). Thesis (3) then appears to be advice to try to explain everything as a transformation of everything else. Such a recipe is the common property of all of structuralism, perhaps even of all of science. It is too general. What we should salvage from thesis (3) is the observation that individual discourses (including performances of myths) belong to taxonomic classes of discourses. Such a taxonomy includes hierarchies of more and more general, larger and larger classes of discourses. For instance, one can consider the Book of Galatians as an individual discourse, a member of the class of Paul's letters, a member of the class of letters about the Christian faith in the first century, a member of the class of Hellenistic Greek letters, a member of the class of all letters, a member of the class of all literature, and so on. At each stage of classification different sets of similarities and differences vis-a-vis the class as a whole will be manifested.

7.234 Assessing mediation

Thesis (4) about mediation is a much more distinctive contribution of Lévi-Strauss. The idea of binary opposition

is of course wide-spread in semiotic structuralism, but the idea of mediation belongs more tightly to Lévi-Strauss. Patte (1976:53-76) has already used the idea of mediation in analyzing Paul's writings. I intend to continue along this same line in one aspect of my work (Chapter 5).

In one sense the idea of mediation is peculiarly suited to analyzing biblical writings. Paul and other biblical writers are obviously interested in how man is reconciled to God, how the threats of death and curse are overcome. But the use of the idea of mediation from Lévi-Strauss also creates difficulties and limitations.

For one thing, Lévi-Strauss's presentations of mediation are polysemous. Given a binary opposition (say, between agriculture and hunting), several different items can be said to mediate the opposition in different senses. The triple herbivorous animals/carrion-eaters/beasts of prey mediates the opposition; but so does any one of these three, in some sense. One might even argue that warfare mediates between agriculture and hunting. It shares with hunting the mastery over and destruction of life; it shares with agriculture work concern for the protection of one's own domain. Perhaps house-building mediates between agriculture and hunting, in that it makes use both of products of the soil (tree trunks, mud, etc.) and products of the hunt (animal skins). Perhaps human reproduction mediates between

agriculture and hunting, in that a reproductive process similar to agricultural multiplication results in the production of someone able to hunt. Perhaps death mediates between agriculture and hunting; the human corpse is in form like the animal corpse from the hunt, but in function is used to enrich the soil (and agriculture) rather than being eaten. There seems to be no limit to the number of mediations obtainable by recombinations of semantic axes.

Hence, in the study of any given discourse, it is necessary to restrict somehow the number of different mediations potentially available. The most plausible way of doing this is to limit oneself to mediations somehow "actualized" in the text. That is, one looks for occurrences of mediation more or less explicitly and plainly present in the text; one eliminates (at least temporarily) all kinds of possible mediations beneath or beyond the text. For a writer like Paul, it will be a question of analyzing more or less obvious mediations like those utilized by Patte (1976b:70): mediations of the oppositions life/death, God/man, Christian/pagan, Paul-as-apostle/Paul-as-Pharisee, gospel/antigospel.

Besides this, I think that it is useful to ask oneself just what Paul does with each particular mediation. I doubt whether it is possible to obtain a deep or satisfying comprehension of Paul as long as one falls back

immediately into the abstract generality of Lévi-Strauss's formulations about the purpose of mediations. Even if Lévi-Strauss's notions are true on their own level, they do not give us sufficiently detailed help with the particularities.

The two steps I advocate, then, are (1) focusing on "actualized" oppositions and mediations, those of which the Apostle makes some significant use; (2) attention to the particular function of each mediation. These two steps take me away from the cross-cultural universality of Lévi-Strauss. I do so under the conviction that (1) Lévi-Strauss operates with a shriveled or nonexistent version of the emic/etic distinction (cf. Pike 1967:37-72); (2) that the robust use of this distinction is a valuable aspect of structuralism. I shall say more about this distinction later (§ 9.5).

One more limitation of Lévi-Strauss's idea of mediation must be borne in mind. Some, perhaps most, who use the methods of Lévi-Strauss believe that the binary oppositions with which they deal are not in fact "mediated." Myths are trying to do the impossible. They create only an illusion of mediation (cf. Leach 1961).

Of course, no myth abolishes the lexical and semantic opposition between "life" and "death," or between any other contrasting words. Nor, I suspect, does it claim to do so. Rather, a myth purports to present a means for reconciling

dynamically certain tensions in the world in which the myth-hearer lives. The claim to achieve this reconciliation may indeed be illusory--but also it may not. Anyone who lives "within a myth" accepts rather than rejects the idea that mediation of tensions in the world can occur.

Now, according to Paul, Christ did die and was raised, mediating both human resurrection (1 Cor 15:12-28) and cosmic regeneration (1 Cor 15:27-28, Rom 8:21, cf. Col 1:18-20, Eph 1:20-23). The rejection of the reality of this "mediation," either by the Greek of Paul's time or by a modern structuralist, is simply a case of worldly wisdom (1 Cor 1:18-31; cf. Poythress 1978a:233).

Hence, the structuralist who begins with an ultimate metaphysic of unmediated binary oppositions will not succeed in presenting an "inside view" (emic view) of Paul. His structuralist explanations and "deconstructions" of Paul will ultimately satisfy only those who are prepared to stand with him outside of Paul's convictions.

We touch here on a well-known relativistic problem. Any philosophical system, religious system, or methodological system claiming to provide ultimate explanations must, among its explanations, potentially include explanations in terms satisfactory to itself of competing systems (Berger-Luckmann 1966:133-34). If structuralism can potentially explain Paul in its structuralist terms, equally Paul can potentially

explain structuralism in his Christian-religious terms. Any analysis must stand on some foundation. That foundation cannot itself be justified adequately except within the very system built on the foundation.

At some level, therefore, various precommitments on the part of structuralists are necessary. But it seems to me unnecessary to assume that mediations are ultimately illusory. The procedure of looking for mediations and analyzing them can in fact be used without begging the question of the ontological status of mediation (cf. Eco 1968:285-302). This is what I intend to do. I will investigate Paul's "mediations" methodically. But I will not let the method prejudge the reality or truth of Paul's views. I thereby avoid an unnatural restriction on the ability of structural analysis to penetrate pauline thought internally. To put it another way, I intend to form my own "structuralist method" in such a way that it is compatible with Paul's total viewpoint.

That implies, among other things, that I reject for the purposes of this investigation any dogmatic-exclusivist binarism. I will use binary oppositions, but I will not use them to the exclusion of other relations. Nor will I claim that they have some kind of "most ultimate status" in the system.

7.235 Assessing the idea of transformation by exchange

To complete my discussion of Lévi-Strauss's method for the investigation of myth, I must say something about the fifth thesis in his article, "The Structural Study of Myth" (Lévi-Strauss 1963:206-231). Lévi-Strauss claims that the variants of a myth form "a kind of permutation group," and that "the law of that group" is given (to first approximation) by the formula $F_x(a): F_y(b) \simeq F_x(b): F_{a^{-1}}(y)$. Unfortunately, despite the apparent rigorous mathematical form of the "law," and despite Lévi-Strauss's explanations and illustrations in context, it is not clear what the formula means or how it is to be applied (cf. Polzin 1977:75-76). I would suggest that Lévi-Strauss is here using quasi-mathematical symbolism in the same ingenious, idiosyncratic, evocative, polysemous, analogical way that he often uses myth and even his own native tongue. The "formula" therefore says something like this: "Binary oppositions are analogous to one another. But the analogy is imperfect, leaving a residue (symbolized by the alternation a^{-1} and the reversal of the positions of a^{-1} and y). The residue leads us away into still other binary oppositions."

If the "formula" has this metaphorical character, it is not surprising that Daniel Patte (1976b:61n15) can apply it in the analysis of mediations within a single

"variant" Gal 1:1-10, even though Lévi-Strauss introduces the formula as a law of transformation between variants (it is the law of the permutation group whose elements are the variants of the myth). Moreover, at a still different level, Elli Kōngas Maranda and Pierre Maranda (1971:24-34) apply the formula to the syntagmatic analysis of folktales. They attempt to be more explicit and rigorous than Lévi-Strauss, but do so at the cost of confining their work to narrative discourse.

But, at least in its Lévi-Strauss version, the "formula" is several orders of magnitude more vague than its mathematical appearance suggests. It does not make a substantial contribution to structuralist method. The contribution comes rather from Lévi-Strauss's total impact, of which the formula is a condensed symbol.

8. Structuralism as a loosely organized heuristic

The use of preestablished conceptual networks for structuralist analysis provides a certain kind of rigor for the starting point. But it is open to the objection that the preestablished categories are imposed on the work studied rather than discovered there. Hence some structuralists prefer to operate less in terms of a pre-established set of concepts, more in terms of an attitude of discovery. Structuralism for them becomes a heuristic tool. Their familiarity with various structures causes them to look for certain types of patterns and to find various relations at various levels of discourse. But they approach the discourse not knowing exactly what they will find.

In this approach the analyst does not discover once and for all a single set of structures (the pre-established network). Rather he discovers fresh structures in each new discourse that he encounters. Exploring a discourse is not primarily a matter of confirming and refining an old set of structures by finding them again. Rather, it is a matter of confirming and refining a heuristic method in order to make oneself aware of structures cutting across one's former categories. The works

along this line fall into two main classes: (1) work aimed at articulating a general framework for discourse analysis; (2) work on epistolary discourse in particular.

8.1 Discourse analysis

The work in heuristics of discourse analysis can be roughly subdivided into two main parts, one part more occupied with the concerns of literary structuralism and literary criticism, the other more occupied with the concerns of linguistics. However, these two sets of concerns interact more and more with one another as time goes on, so that the division into two sets becomes less significant and less pronounced. In the first category, relating to literary concerns, one finds the Russian formalists (cf. Erlich 1955), Vladimir Propp (1958), Roland Barthes's S/Z (1974), Robert Culley (1974, 1975, 1976), Dan Via (1975), and Robert Polzin (1977).

In the second category, relating to linguistics, one finds contributors adhering to more than one linguistic theory. From the Prague school there is Jakobson (1960, 1970); from transformational generative grammar Grimes (1974; influenced by tagmemics) and perhaps Güttgemanns (1971, 1976; cf. critique by McKnight 1978a, Patte 1978b, Detweiler 1978); from textlinguistics van Dijk (1972), Dressler (1973), Altpeter (1978), de Beaugrande (1980),

and others (cf. de Beaugrande-Dressler 1980); from tagmemics Pike (1967, 1977), Longacre (1968, 1972, 1976, 1977), Pickering (1977; influenced by stratificationalism), Beekman-Callow (1974), and Poythress (1980a, 1980b); from systemic grammar Halliday (1967a, 1967b, 1968, 1973, 1976). Johannes P. Louw's variety of discourse analysis (1973, 1976:75-176, 1979) is not bound to a specific linguistic theory, though in the early stages it owed most to generative semantics (Louw 1973; cf. the developments by B. A. du Toit 1977:89-133; Vorster 1971, 1977:14-15, 1979; Combrink 1979; and Neotestamentica 1977). For a survey of the trends, see Dressler (1978).

One might choose almost any of these frameworks for analyzing Paul's writings. The analysis of "surface" grammatical, graphological, and semantic features of Paul's writings might take rather different form in different frameworks. But if one sets out to analyze Paul's theology, one must go beyond the areas that are most carefully controlled and delineated by any of the frameworks. Thus much will depend on case-to-case decisions by the analyst rather than depending on the framework chosen. I have made clear elsewhere my own preference for a modification of tagmemic theory (Poythress 1980a). But it is not clear how much such a preference will affect the outcome of my analysis of Paul.

8.2 Epistolary discourse

Biblical scholars have undertaken a number of research projects in the last few years for the structural analysis of Hellenistic and Roman epistolary literature (see Schubert 1939; Rigaux 1968:115-46; Funk 1966:224-274; White 1972a, 1972b; Kim 1972; Doty 1973:21-47). These discussions have been primarily occupied with formal structural characteristics of Greek letters. To that degree, they are only tangentially relevant to my theological concerns. However, an assessment of the function of Paul's letters in their total social, historical, literary, and religious context is of great importance in discerning the structural connections between the teachings of his letters and his life's work as a whole. The dynamic, communicative, even dialogical aspect of his letters ought to be taken into account in any effort at close reading. In short, the epistolary studies are relevant insofar as they illumine the life-context of Paul's letters.

9. Structuralism as a critical tool

Besides offering certain heuristic insights, structuralism can also serve as a critical tool in guarding interpreters against various linguistic fallacies. Even the processing and interpreting of face-to-face contemporary conversations is not immune to fallacious inference. But most of the time, the problems in this area are not serious. The problems increase when historical distance separates us from the circumstances of the utterance, and when language distance separates us from an internalized tacit comprehension of the language. Interpretation aiming at maximum precision and detail is continually beset in such circumstances with fallacious assumptions about the structure and operation of language.

Barr's analysis (1961) shows that startling linguistic fallacies have cropped up again and again in biblical research. A person should not only notice Barr's examples, but ask himself how such errors could so often be introduced, and how they could so long persist. How could such errors occur characteristically not merely with the unlearned, but with reputable, intelligent scholars? The answer, I think, is rather disturbing if not downright frightening. It is that "common sense" is an all too elusive and unreliable quantity

in intensive, close reading of ancient texts--especially texts with which we are existentially engaged. Moreover, the eighteenth and nineteenth century scholarly apparatus of philology and history cannot wholly substitute for this "common sense." Nor can philosophical assumptions about language--in fact, in some cases they have contributed to the errors (Barr 1961:204-205, 259, 270-74). The structure and functioning of language when examined methodically by linguistics, anthropology, and "structuralism," is other than what "common sense"--or at least the common sense of many people--says it is.

Of course, qualifications are necessary. As long as we do not focus too closely on minutiae, and as long as we pose fairly simple and general questions to an ancient text, we do not usually get tangled up in our own tacit interpretive assumptions. "Common sense," philology, and historical background will serve. But because so many people are working on the biblical texts so intensively, the linguistic fallacies have more devastating effects on these texts. Therefore, twentieth century linguistics and "structuralism" have a role to play in untangling some of the discussion about these texts.

I will analyze the role of structuralism at this point by listing and briefly commenting on some major critical contributions of structural linguistics to textual analysis.

9.1 Diachrony vs. synchrony

Diachrony and synchrony are two complementary perspectives on cultural items. Diachrony analyzes the development of an item through time, by comparing items at different points along the time line. Synchrony analyzes an item in terms of its structure and context at a given point in time. (Recall the discussion in 6.4; cf. also Poythress 1979a:115-19.) By not collapsing or confusing these two perspectives, we avoid the tendency to assimilate Paul's writings to his Jewish background or his experience on the Damascus road. From a synchronic point of view, the meaning of a pauline letter correlates with what his readers can actually gather from the letter. Insofar as they have information about his Jewish background or the Damascus road, that must be taken into account. But it is their information about this past, not the past "as it actually was," that counts.

Similar observations hold for the Apostle Paul himself. Synchronic meaning correlates with Paul's intention at the time of writing. Insofar as his intention is influenced by his memory of his Jewish background and his memory of the Damascus road, those memories are to be taken into account. But it is memory, memory repeatedly reconstructed and reinterpreted as Paul continues to live and work in the Christian communities, that is decisive for the synchronic

meaning. A psychological explanation of the Damascus road experience, even if it were true, would have no direct relevance for synchronic reading of Paul's writing, because that is not how Paul the writer drew on his past. A psychological explanation would be relevant only insofar as one could deduce from it something about the make-up of Paul's personality at the time of writing.

9.2 Words vs. concepts

Structural linguistics also influences biblical studies by making us aware of the complexity of the interrelations between "words" and "concepts." Words like ἁγιος, πιστεύω, δικαιοσύνη, ἐγείρω, etc., do not stand in any simple one-to-one relation to entities or abstractions about which they speak in various contexts ("holiness," "faith," "righteousness," "resurrection," etc.). As Barr (1961) argues, because of this complexity, it is illegitimate to attempt to "read off" Paul's or the Bible's "view" or theory about some theological concept by a straight-forward lexicographical analysis of the vocabulary of Paul's Greek or New Testament Greek. One st must carefully distinguish the meaning of the lexical item ἁγιος (the word level) from Paul's theology of holiness (the conceptual level), and the meaning of πιστεύω (the word level) from Paul's view of saving faith (the conceptual level).

On the one hand, many different words or phrases can be used to talk about the same subject: ἅγιος, ναός, ὁρίζω, ὁσιος for "holiness"; πιστεύω, πείθομαι, γινώσκω, ὁρῶ, παρηγοία, ὑπακούω for "faith". On the other hand, the same words or phrases can be used to talk about different subjects: contrast the different uses of ἅγιος (12.4), or the different uses of πιστεύω in Rom 1:16, 3:2, 6:8, 14:2, 1 Cor 11:18, 13:7, 15:2, 2 Thes 2:11.

Unfortunately, linguists themselves do not agree on how to handle the distinction between words and concepts, or even how to define "concepts" (cf. discussion and references in Lyons 1977:96-119, 174-229). But it is clear at least that some distinctions are necessary in this area. For our purposes, it is not so important how the distinction is construed, as long as distinctions are maintained at least implicitly in order to avoid fallacious argument.

9.3 Elements vs. relations

Treating words in isolation from their contexts in sentences and paragraphs is but one instance of the broader tendency to treat elements in isolation from their relations. I have already pointed out the dangers of this procedure. On the basis of verbal similarity one can overemphasize similarities in isolated details between Paul and the mystery religions or between Paul and gnosticism (see §6.2).

But even if these details are superficially similar, they fit into radically different over-all frameworks in the case of Paul and in the case of mystery religions. Again and again we shall find that particular aspects of Paul's thinking are fully explicated only in relation to a larger context of his thought.

9.4 Surface structure vs. deep structure

Structural linguistics has made us aware that natural languages contain structures of which the naive native speaker is not consciously aware. As I have already pointed out (6.3), this postulation (or discovery) of structures "below the surface" parallels to some extent the struggle in biblical theology to uncover fundamental structures of Paul's theology. But the crucial question is what sort of "deep" structure we may expect to find, how we go about finding it, and how we go about confirming and critically testing our findings. At the very least, there is a negative lesson to be learned from structuralist struggles: we ought not to think it is easy to define what sort of deep structure we are seeking in Paul, and to produce a definition acceptable to everyone.

But there may also be a positive lesson here. The structuralist emphasis on the importance of seeing elements in terms of their relations can warn us against a false

objectivism (cf. Polzin 1977:19-47 on the subjective pole of structuralism). Suppose that a given sentence or theological formulation finds its significance in terms of an enormous multidimensional web of relations both within language and outside to a larger social and cultural context. The interpreter can select out of this multidimensional web a coherent simple subweb, abstract this simpler structure, and claim that it is a "deep structure" from which the whole derives. Another interpreter can select another simple subweb, cutting across the first, and claim that this rather than that is the appropriate deep structure. In this web model of structure, "deep structure" is no longer something objectively "there" beneath the surface phenomenal level. Rather, "deep structure" is "created" by the interpreter by a procession of abstraction as part of his "fabrication" of meaning. Structure is not "in" the text but "around" it, in the relations that it sustains to interpreters.

Does all this mean that all perceived structures are of equal value or equal intrinsic relevance? Not necessarily. When we are dealing with human behavior, the person involved as a "native" participant in the behavior has a certain privileged position vis-a-vis the outsider. Of course, the outsider's very "isolation," or his possession of special analytical tools, may allow him to observe aspects

of human behavior overlooked or blocked out by the active participant. But it is still crucial to ask the question, "How is such-and-such a phenomenon perceived or understood by people in the culture in which it originates?" The structural distinction I am here working with is the distinction between an "emic" (insider's) vs. "etic" (outsider's) point of view.

9.5 Etic vs. emic viewpoint

An emic description of some aspect of human behavior is a description from the standpoint of someone acquainted "from the inside" with the culture of which the human behavior is a part. An emic point of view is the point of view of someone "native" to the culture. An etic point of view, by contrast, is a view from "outside" (cf. Pike 1967:37-72). Etic descriptions can be of several kinds: (a) preliminary, tentative descriptions by an outsider trying to learn about some culture, beginning from his own externally imposed set of categories; (b) "polished" descriptions in terms of a cross-culturally universal set of categories; (c) polished descriptions for the benefit of someone in another culture.

The etic/emic distinction was first introduced in the area of phonetics. Phonetic description of speech sounds employs a set of cross-culturally fixed categories

defined acoustically and/or in terms of the positions and motions of the vocal apparatus. Phonemic description, on the other hand, notes which sound features are relevant for differences in meaning within a given language. For example, phonetic description of American English notes that the voiceless bilabial stop [p] occurs unaspirated following [s] in 'spin' but aspirated word-initially in 'pin.' In word-final position, it occurs sometimes released and sometimes unreleased. But none of these differences are relevant phonemically, because none makes a difference in meaning and none is "noticed" by the native speaker.

Following along lines laid down by Edward Sapir (1949:436-47), Kenneth L. Pike generalized this etic/emic distinction from phonology and morphology (morph/morpheme) to human behavior in general (Pike 1967:37-72). Emic description, in this terminology, includes not only description by a naive native speaker, but description by an "outside" analyst, provided that the analyst endeavors to indicate what distinctions and features are relevant from the native's point of view, and how they are interpreted from his point of view.

The etic/emic distinction is relevant for the study of Paul in a quite specific way. We are not "natives" to the same culture or the same language as were Paul and his readers. A first reading of Paul's letters, therefore, will

necessarily be an etic one. However, we may endeavor, by repeated contact with Paul and by study of the surrounding culture and language, to approach an emic description of his views and his writings. To apply those writings to our time, as Bultmann intends to do by his demythologizing program, requires a transformation again into an etic viewpoint (Poythress 1979b:330-31).

To preserve the distinction is necessary for methodological clarity. Whatever we may say of Paul, and however intense an interest he had on a pretheoretical level in the nature and destiny of man, he was not builder of an existentialist anthropology. Existentialism belongs to the twentieth century West, not to the first century Roman Empire. Existentialism may indeed claim to be a universal etic system in terms of which we can appropriate historical events for ourselves. But the mixing of etic and emic categories in approaching Paul invites distortion in interpretation.

9.6 The involvement of the interpreter

The etic/emc distinction (9.5) is tied up with differences in perspective between the "inside" and "outside" observer. It is therefore one special instance of the way in which interpretive stance and interpretive viewpoint influence the act of interpretation and its products.

Different structuralists display different attitudes toward this matter of interpreter involvement.

On the one hand, the use of linguistic techniques and the development of preestablished schemata for interpretation (§11) impart a certain "objectivity" to the interpretive process. Responsibility can be loaded on the "system" or method rather than directly on the interpreter. The interpreter recedes far into the background. And this is not necessarily bad, especially insofar as it can encourage self-criticism or elimination of cultural biases and blind-spots.

On the other hand, the structuralist emphasis on meaning in relations can be extended to include the interpreter himself, thereby highlighting the dialectical interaction of text and interpreter in the process of interpretation. One sees this viewpoint cropping up in linguistics in Pike's emphasis on the possibility of multiple perspectives, and on the observer's involvement in theory building (Pike 1967:64-72, 1977:4-5). It occurs in anthropology in Lévi-Strauss's (1969:12) awareness that his own mythological analysis can in turn be seen as a "myth" and itself subjected to analysis. Roland Barthes (1967:93-94) perceives a similar possibility in terms of constructing a metalanguage to "deconstruct" the language of semiology.

What does emphasis on interpreter involvement have

to say about pauline studies? I have already indicated at more than one point ways in which interpreters' pre-suppositions may influence the over-all structure of their analysis of Paul. Philosophical convictions about the "centrality" of history or of anthropology in modern life can easily have their influence on claims that one makes about Paul. The same can be true with regard to the influence of a preestablished schema (§ 11) on interpretation. I intend to bear in mind this influence of the interpretive stance, partly by using a multiplicity of tools and perspectives rather than a single one.

One further point can be made about the role of the interpreter in studying Paul. To the degree that the interpreter produces uniform results for all the literature that he studies, we may suspect that the uniformity is a product not of the particularities of that literature but of his own method. This casts a certain light on typical adherents to both the redemptive-historical approach and the existentialist-anthropological approach to Paul. Adherents to both approaches, generally speaking, maintain these approaches not for Paul alone, but for all of biblical literature, and sometimes even for all of religious literature. To the degree that this is so, they can hardly advocate in a convincing way that their favorite motif is "central" to Paul in a contrastive way--i.e. in a way that contrasts with others' writings.

contrasts with others' writings. We must then rethink how Paul's distinctiveness may be expressed.

CHAPTER 3

MICROSTRUCTURAL ANALYSIS OF HOLINESS:

THE LIMITS OF WORD-STUDY OF ἁγιος

Section 4 above argued that construction of pauline theology depended on three principal structural resources: macrostructure (the question of the most fundamental motif), microstructure (the question of vocabulary), and intermediate structure (the question of diverse interconnected motifs). The present chapter explores the implications of structural insights for the analysis of microstructure. In the remaining chapters structural approaches will be applied to macrostructure and to intermediate structure.

Structural approaches are in principle relevant to the analysis of any vocabulary item in a language (koine Greek) or in the writings of a particular writer (pauline epistles). For the sake of limitation of the field, this chapter studies the four main cognate words for holiness in Paul: ἁγιος, ἁγιάζω, ἁγιασμός, and ἁγιωσύνη.¹

¹The noun ἁγιότητι occurs once in 2 Cor 1:12 as an alternate reading to ἀπλότητι. The textual evidence is almost evenly balanced. I prefer ἀπλότητι on the basis of internal evidence. But, in any case, because of the uncertainty, it seems better to exclude 2 Cor 1:12 from the pauline data. In favor of ἀπλότητι, see Metzger (1971:575), Allo (1956:202-1), and Barrett (1973:71). In favor of ἁγιότητι, see Hughes (1961:25-26n2) and Plummer (1915:24).

In the background will be the following question: in what ways, if any, does the structure of Paul's use of these words contribute to the structure of Paul's theology? If, as Barr (1961) argues, a transition from microstructural observations to conclusions about theology cannot be legitimately performed in the manner of Kittel's TDNT, can it be performed at all?

10. The restricted pauline corpus

In order to discuss Paul's use of certain words, it is necessary to make a decision concerning the authenticity of various pauline writings. I am convinced that Paul or his amanuenses penned all the NT epistles that bear his name. However, for the sake of discussion with a broader audience, I will assume only that Paul wrote Romans, 1 and 2 Corinthians, Galatians, Philippians, 1 Thessalonians, and Philemon. This collection of undisputed pauline letters will be called the restricted pauline corpus or simply restricted corpus. The set of all NT epistles bearing Paul's name (excluding Hebrews) will be called the unrestricted pauline corpus or simply unrestricted corpus.

NT scholarship is practically unanimous in the conviction that, with the possible minor exceptions of Philippians and Philemon, Paul wrote all the epistles of the restricted corpus within a few years of each other. Hence by using the restricted corpus one also evades some of the problems involving possible development in Paul's thinking over the years. The major remaining difficulty concerns the question of whether the eschatological views expressed in 2 Cor 5:1-10 differ from the earlier eschatology in

1 Corinthians 15 (for a review of the controversy, see Ellis 1961:35-48). With Ellis and others, the present discussion proceeds on the basis of the theological unity of Paul's writings in the restricted pauline corpus.

From time to time, however, material will be cited from passages from the unrestricted corpus or from NT books outside the unrestricted corpus, when these seem relevant. Paul in any case must have shared a good deal with the whole first century church. Hence the rest of the NT is a valuable source in reconstructing his thought. But the rest of the NT will serve in the capacity of confirmatory background rather than in the capacity of primary evidence.

Moreover, in the study of vocabulary it is not wise to neglect information about koine Greek from extrabiblical writings. Paul to a large extent shared his vocabulary with all other Greek speakers of the time. Insofar as he did, analysis of the functioning of words in extrabiblical contexts also contributes to an understanding of the vocabulary as it occurs in Paul.

From a structural viewpoint, it is necessary to distinguish between words and concepts (Barr 1961; cf. 9.2). The words ἅγιος, ἁγιάζω, ἁγιασμός, and ἁγιασμένη are to be distinguished from the concept "holiness." On the one hand, the words ἅγιος, ἁγιάζω, ἁγιασμός, etc., as elements of the lexicon of koine Greek, belong to the language system

shared by Paul and other Greek speakers. On the other hand, Paul ascribed holiness to people and things in a way different from non-Christians of his day. This, if anything, will reveal his "concept" of holiness; that is, it will reveal his views on the subject of holiness, views differing here and there from those of his contemporaries. We consider these two spheres, word and concept, one at a time for convenience. But the two interlock with one another. It is partly by means of particular utterances using word-tokens for holiness that we learn of Paul's views on the subject of holiness.

11. A structural view of the word ἄλτος

Let us begin by looking at the words related to ἄλτος occurring in the lexical stock of koine Greek. Each of the words ἄλτος, ἀλτιάζω, ἀλτιασμός, and ἀλτιωσύνη can be delineated in terms of its contrast, its variation, and its distribution (Pike 1976:112-13, 1977:1-3). First, the contrast of a word has to do with the differences it sustains over against other words, especially those words that might be substituted for it in a given spot in a discourse. The idea of "contrast" thus corresponds to the idea of paradigmatic relationships in French structuralist theory. Second, the variation of a word is the range of different sounds, senses, and so forth that it may have in its different occurrences, while still being identifiable as the "same" word. Third, the distribution of a word is the range of contexts in which it can occur. Thus "distribution" corresponds roughly to the idea of syntagmatic relationships in French structuralist theory.

In intersection with the above criteria, each word can also be characterized phonologically/graphologically, grammatically, and semologically. That is, it can be characterized in terms of its sound or graphical shape (depending on whether the medium is oral or written), in terms of its functioning in a system of rule-governed patterns

11.2 Grammar of ἄλλος

*ἄλλος contrasts grammatically with other parts of speech (nouns, verbs, adverbs, conjunctions). It also contrasts as an adjective of the second declension in masculine and neuter and first declension in feminine with adjectives that are declined in other ways. Its grammatical variation is variation in gender, number, and case. With this, of course, there is correlated a difference in syntactical meaning in the usual way (cf. Louw 1966, Nida 1975b:37-38). The grammatical distribution of ἄλλος is like that of other adjectives: it occurs in predicate or attributive position before or after nouns, etc.

11.3 Semology (referential structure) of ἄλλος

For our purposes, by far the most important characteristics of ἄλλος are those having to do with the semological or referential component of the language system. In this type of analysis, one of the most helpful reference tools is the book Componential Analysis of Meaning by Eugene A. Nida (1975a). Nida here combines insights from earlier work on semantics with a strong interest in procedures for analysis and with first-hand experience with the problems of cross-cultural work. Nida's approach has its difficulties and limitations, as he himself is the first to admit (1975:61-64; cf. Wootton 1975:28-42; Fodor 1977:

144-55; Ricoeur 1977:101-172). But it may still provide a good starting platform for discussion of the difficulties. It is certain that any approach to biblical theology not reckoning with the positive achievements and insights of semantic field study and componential analysis needlessly exposes itself to fallacy.

11.31 Derivational relations of ἄνθος

Nida suggests that at an early stage of analysis different meanings of a given lexical unit should be distinguished from one another (1975a:111-50). Some people prefer to designate these "different meanings" as different "senses" of the same "meaning," but the terminology is not so important. Nida has in mind four types relations between different "meanings": derivation (learn vs. learner), replacement (duke vs. duchess), figurative extension ("he's a pig"), peripheral clustering ("paper" as material made from wood pulp, as a newspaper, as a verb for putting up wallpaper). Two of these, derivation and peripheral clustering, have possible relevance to ἄνθος.

First, ἄνθος is derivationally related to ἀνιδάζω, ἀνισμός, and ἀνισούνη. The meaning of any one of these words is conditioned heavily by the meaning of any other. It is clear, moreover, that ἄνθος is the more "basic" word-form from which the other three are

semantically derived. Nida observes that occasionally the direction of derivation is not clear, but "In general the direction of derivation is relatively clear, since in so many instances the incorporation of meanings follows so closely the principal case relations" (1975a:125). In the instance of ἅγιος, ἁγιάζω means "to make ἅγιος," a case of a result-action relation. Ἀγιασμός means "making ἅγιος," an instance of result-action where the action is expressed in (grammatically) nominal form. (According to Bauer ἁγιασμός may also designate the result itself of the action: "den Zustand des Geheiligtseins" (1928:13).) Ἀγιωσύνη means ἅγιος-ness; it is simply a nominal form for the abstract ἅγιος. Nida would say that "This shift in class meaning is grammatical, rather than referential" (1975a:125).

In cases like this Nida proposed to limit the detailed semological analysis to the base form ἅγιος (1975a:188). The conclusions can be immediately extended to the derived forms once we know the nature of the semantic derivation. Such a procedure makes sense as a first approximation. But sometimes it may miss details: (1) a figurative extension or an idiom may occur only with one of several cognate words. (2) Because of systematic irregularities in vocabulary, a semantic contrast between words of one grammatical kind may not be mirrored in an identical contrast

between words of another grammatical kind. For example, the five-way contrast between the adjectives ἅγιος, ἄγνος, ἱερός, καθαρός, and ὁσιος is mirrored by a four-way contrast between the nouns ἁγιασμός, ἄγνισμός, ἱερισμός, and καθαρισμός, there being apparently no word like ὁσίωσις. Or again, the three-way contrast between the verbs ἀγαλλιάω, εὐφραίνομαι, and χαίρω reduces to the single word εὐφραίνω when we look at the causative sense "gladden." Εὐφραίνω with the sense "gladden" must do the work equivalent to all three verbs ἀγαλλιάω, εὐφραίνομαι, χαίρω which cover the range of senses of "be glad, rejoice." This is simply because of an "accident" of vocabulary structure: causative forms corresponding to ἀγαλλιάω and χαίρω do not exist.

(3) The derived forms may not always relate to the base form in a uniform way. For example, though ἀγιάζω in the active voice usually has the meaning "make ἅγιος," it sometimes means "treat as ἅγιος" (I Pet 3:15). Ἀγιάζω in the passive can have not only the normal meaning "be made ἅγιος" (Rom 15:16, 1 Cor 1:2), but also the meaning "be ἅγιος, practice being ἅγιος" (Rev 22:11). The latter meaning is probably an extended meaning engendered partly by the circumstance that Greek has no natural verbal form in ἅγιο- with the clear meaning "practice being holy" (but cf. passive of ἀγνιστεύω). The passive voice of ἀγιάζω may have been chosen as the closest alternative. At any rate, in general

we cannot guarantee that the range meaning of a derived form can be completely deduced from the range of the base form.

11.32 The question of different meanings of ἄγλος (peripheral clustering)

A much more difficult question is whether the word ἄγλος itself has more than one meaning. Partly, our answer to this question will depend on our subjective viewpoint. Nida (1975a:120) points out that in such situations some people are consistently "dividers" and others "lumpers." Some see the similarities, and on this basis lump all the occurrences together, insisting that the tiny residual variations do not constitute a real difference in "meaning." Others see primarily the differences, and on this basis distinguish occurrences into different meanings. Provided that we recognize the complexities here, our decisions about labeling are not too important.

Nida's actual discussion and examples of "peripheral clustering" of several meanings usually use fairly clear-cut examples. Thus for "coat" there occur three characteristic uses, exemplified by "Bill put on his coat," "The dog has a thick coat of fur," and "The house has a fresh coat of paint" (Nida 1975a:130). For "paper" there occur four characteristic uses, "Royal Mills manufacture paper here," "John bought

a paper from the boy," "Thompson read a paper to the conference," and "Bill will paper his room" (Nida 1975a:131). This kind of polysemy is identifiable by two main features.

(1) Each distinct "meaning" of the word belongs to a different semantic domain, as is clear from considering what can be sensibly substituted. Thus Nida (1975a:130) observes, "Coat₁ belongs to the domain of jacket, blazer, sweater, etc.; coat₂ belongs to the domain of pelt, hide, fleece; while coat₃ belongs to the domain of coating, layer, etc."

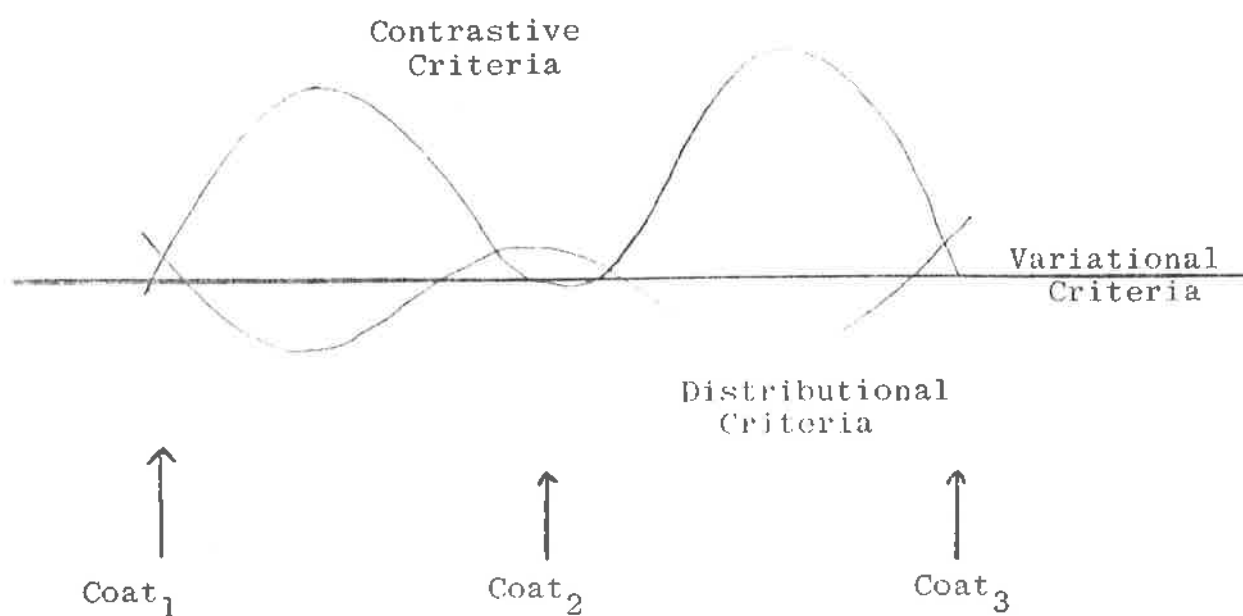
(2) The different senses of a single word are clearly separable. Context normally picks out one sense as the correct one, without the existence of vague intermediate cases. In fact, this clear-cut difference can be made the basis for play on words. Thus, "Bill put on his hat and a coat, and boy, did he look funny with paint streaming down all over him." The "double-take" in this example depends on playing on the two senses coat₁ and coat₃.

In terms of the language of contrast, variation, and distribution, we might say that any distinct "meaning" in Nida's sense must be characterized by a tight clustering of contrastive, variational, and distributional features. Thus the contrast of the sense coat₁ with the related meanings jacket, blazer, sweater, etc., is closely correlated with distributional contexts of persons putting on, taking off, and wearing personal clothing, both of which

are closely correlated with the variational fact that there is an absence of gradations of meaning extending from coat₁ to coat₂ or coat₃. There are, as it were, three "knots" of meaning, coat₁, coat₂, and coat₃, each of which draws tightly together contrastive, distributional, and variational elements. On the other hand, the connections between the three "knots" are much looser, as in Diagram 11.1.

We may also contrast the situation of three "knots" with the situation within any one "knot." Within, say, the "knot" coat₁ there is no hard-and-fast correlation between different types of coat (variation), different lists of contrasting words (contrast), and different distributional contexts (different people, different acts of wearing, putting on, etc.). Nor is there any discernible break in the continuum of different types of coat (variation). The most plausible division would be between men's and women's coats. Thus we might hypothetically postulate two senses, coat₁₁ for a man's coat and coat₁₂ for a woman's coat. This distinction does correlate with a certain number of lexical distinctions like shirt/blouse, pants/skirt, but we cannot really produce two wholly distinct series of items belonging to two semantic domains. We also confront the variational fact that a coat deliberately made in "unisex" style for both men's and women's wear would unproblematically still be a "coat." Therefore, the fact that most coats can be

Diagram 11.1
Different Senses of the Word "Coat"



clarified clearly as men's coats₁₁ or women's coats₁₂ is an accidental fact about the world, not a fact about the English language. In terms of language variation, there is no hard-and-fast break between the two hypothetical senses coat₁₁ and coat₁₂.

On the basis of these criteria for multiple and single meanings, what can we say about the word ἅγιος? A preliminary survey of the distribution of ἅγιος in the restricted corpus quickly turns up several possible instances of different meanings. (1) There is a possible distinction between ἅγιος used in a cultic sense, "set apart for divine use," and ἅγιος used in an ethical sense, "pure, blameless, morally commendable." (2) There is a distinction between a main group of uses of ἅγιος and several fixed expressions, namely (a) οἱ ἅγιοι used to designate the people of God, (b) (τὸ) πνεῦμα (τὸ) ἅγιον designating the Holy Spirit, and (c) τὸ ἅγιον or τὰ ἅγια designating the Jewish sanctuary (Heb 9:1, 8:2, 9:24f). Bauer (1928) lists still other special usages.

Now all the above distinctions should be taken into account in a full description of the functioning of the word ἅγιος. But, in my judgment, only one of the distinctions, namely that between the main usage and the special use of οἱ ἅγιοι, plausibly constitutes a distinct "meaning" in Nida's sense. And even this case of οἱ ἅγιοι, upon closer

examination, is best considered as a specialized, frequent instance of the usual meaning of ἅγιος. It is not, in the end, a distinct "meaning" in Nida's sense. However, the existence of this semi-technical use of οἱ ἅγιοι also points to a certain limitation or restriction about the procedures and goals of componential analysis, as articulated by Nida.

Let us now demonstrate these claims one by one.

11.321 The question of distinct cultic and ethical meanings of ἅγιος

First, consider the question of whether ἅγιος has two distinct meanings, a cultic meaning ("set apart for God") and an ethical meaning ("morally pure"). Examples of the use of ἅγιος with each of these meanings can easily be furnished. The cultic meaning occurs in Rom 1:2, 11:16, and Eph 2:21; the ethical meaning occurs in 1 Cor 6:1 (contrasting with ἁδελφόν), Eph. 1:4, and Rev 22:11. Few would deny that both these meanings occur. The question is whether they are really two distinct meanings in Nida's sense.¹

¹Of course, it is possible to raise further questions about labels in English, like "cultic," "ethical," "pure," "God," and so on. Do we really know what we mean when we use such words? Are the distinctions we make in English clear? Or are these distinctions themselves debatable? If they are debatable, how can we pretend that they are an unproblematic basis for classifying what goes on in another language? In using English words uncritically do we not all too easily smuggle in a view of "reality"?

At certain points in a larger program of reflection,

The first criterion for distinct meanings is that they correlate with distinct semantic domains, that is, with distinct lists of semantic items closely related to one another in meaning. The two supposed meanings of ἅγιος at least partially satisfy this criterion. On the one hand, the ethical meaning of ἅγιος correlates with the vocabulary of purity and goodness: ἀγαθός, ἀκακος, ἀκέραιος, ἄξιος, ἀπλοῦς, ἀρεστός, καλός, etc. On the other hand the cultic meaning of ἅγιος correlates with the vocabulary of the priesthood and the temple: ἁγνός, εὐπρόσδεκτος, ἱερός, καθαρός, θρησκεία, θυσία, λατρεία, ναός, etc.

But these two lists are not completely separate from one another. Not only ἅγιος but ἁγνός, εὐπρόσδεκτος, εὐσεβής, καθαρός, and perhaps a term of purity like ἁμωμος could easily be placed on both lists. Even if there were somewhat fewer connections than this, we might still suspect

such questions are not only illuminating, but virtually necessary (cf. Müller 1978). But one cannot simultaneously put everything in question. One must have words to do the questioning with. Those words, and the sentences using them, must be assumed to have a meaning clear enough for the purposes at hand. I have therefore chosen to stop the questioning at a certain point, and that is that.

My chosen stopping point is close to "ordinary language," supplemented with certain technical terms from linguistics. Müller (1978), by contrast, has chosen to analyze ὤτρ and ἅγιος using the language of existentialist philosophical ontology as a stopping point. The philosophical stopping point is certainly not inherently less problematic than the stopping point of "ordinary language."

that we are confronted in the word ἄγλος with a border between two domains, cultic and ethical. Nida (1975a:151) observes

Furthermore, in the case of certain meanings more than one domain may be involved, for a meaning may lie in the borderland between two fairly well-defined semantic areas.

Finally, we might well ask whether the vocabulary of cult, priesthood, and temple is really a semantic domain at all. Or does it consist of a number of such domains, each only loosely or tangentially connected to the others? Nida (1975a:174:93, 1975b:146-49) argues that the most basic division of domains should be between entities (or "objects"), events, abstracts, and relationals. He admits that there are problems and boundary-line cases for this fourfold division (1975a:193), but it is at least a convenient starting point. Moreover, whatever we may say in general, in the particular case of priestly vocabulary we can obtain a fairly clean distinction between cultic objects (ναός, θυσιαστήριον, etc.), cultic events (θρησκεία, θύω, λατρεία, etc.), and cultic abstracts (ἄγλος, ἁγνός, εὐπρόσδεκτος, καθαρός, etc.). But when we do this, the semantic domain of "cultic abstracts" appears to merge almost completely into the larger domain of abstracts for purity and goodness. We are not dealing with two nicely distinct domains at all.

The two supposed meanings of ἄγλος, the cultic and

the ethical, also fail to meet the second criterion (11.32 above) for being distinct meanings. That is, these two meanings are not clearly separable. In some cases, indeed, holiness is ascribed to nonpersonal beings such as Jerusalem, the law, and sacrificial animals. In such cases, the "holiness" in question must be cultic and not ethical. This follows from the simple fact that it makes no sense to ascribe ethical purity or uprightness to anything except persons.

But when we consider the case of persons, there seems to be no clearly defined boundary between the cultic and the ethical senses. Some instances clearly make prominent the cultic side of the meaning: Luke 1:70, 2:33, Rom 15:16, Heb 10:10. Other instances clearly make prominent the ethical side of the meaning: Mark 6:20, 1 Cor 7:34, Rev 22:11. But (a) there are also clear cases where both cultic and ethical sides appear. In Rom 12:1 the language is cultic (*θυσίαν* , *εὐάρεστον* , *λατρείαν*), but the context of thinking draws ethical implications (12:2ff). (b) Many, many cases seem to have at least a hint of both meanings. It is difficult to provide a case that illustrates one sense to the clear exclusion of the other. It may be the case that many instances of *οἱ ἅγιοι* "the saints" are rather colorless, and as such illustrate the cultic sense "set apart for God" practically in isolation. Luke 1:70, 2:23, 1 Cor 7:14 are further instances where ethical

implications seem to be absent. But there seems to be no unambiguous case where the cultic sense is wholly swallowed up in the ethical. For instance, in 1 Cor 7:34 it appears that it is not merely a question of the unmarried woman behaving in an ethically responsible manner. The married woman could also do this. Rather, there is also the thought that her state of singleness affords her special opportunity for a service devoted to, or consecrated to, the Lord. The idea of being "set apart" from the "worldly affairs" (not immoral affairs!) connected with marriage is close at hand. Likewise, in passages like Mark 6:20 and Rev 22:11 pairing holiness with righteousness, the mention of holiness is not necessarily merely an intensification of what would be conveyed using "righteousness" alone. With Mark 6:20 there may be the suggestion that John is to be included in the line of "holy" OT prophets, special agents of God set apart for their role. With Rev 22:11 there may be a suggestion that Christians' behavior is connected with the requirements for entering the "holy" city (22:14,19). In Eph 1:4, 5:27, and Col 1:22, the connection of ἅγιος with the word ἀμωμος (a term used for sacrificial animals), plus the language of presentation before God, may still suggest a cultic image.

In any case, the interpenetration of the cultic and ethical senses, and the clear existence of transition cases, is fatal to the supposition that ἅγιος has two distinct

meanings in Nida's sense. There is only one "meaning." But it has a noticeable variation across a continuum from the cultic to the ethical. The context determines which part of this continuum will be most prominent.

11.322 The question of special constructions with ἅγιος

Now we can take up the question of the special uses

(a) οἱ ἅγιοι (the people of God), (b) (τὸ) πνεῦμα (τὸ) ἅγιον (the Holy Spirit), and (c) τὸ ἅγιον , τὰ ἅγια (the sanctuary). Do these constitute distinct "senses" or distinct "meanings" of ἅγιος? In my judgment, except possibly for οἱ ἅγιοι , the answer is no. To a certain extent, the arguments for these three special constructions are the same. What distinguishes these constructions is a constant grammatical form and a constant referent. But we must not confuse meaning with referent (Nida 1975a: 24-25). The word "cow" can be used to refer to many different cows. But it has the same "meaning" in all these different uses. These cases with ἅγιος are, of course, not strictly parallel to "cow," inasmuch as not ἅγιος but the entire expression οἱ ἅγιοι , πνεῦμα ἅγιον , or τὰ ἅγια designates the entity in question. However, the point still holds. What makes the expressions οἱ ἅγιοι , πνεῦμα ἅγιον , and τὰ ἅγια noteworthy is not primarily some unusual meaning of ἅγιος . For what could we claim

that ἅγιος means in these expressions, if not "holy, set apart for God, etc." (the usual meanings)? The expressions are notable because they consistently have the same referent.

11.3221 οἱ ἅγιοι

The supposed difference of meaning in ἅγιος can be further tested by the two criteria for multiple meanings that I developed above. First, each distinct meaning of a word must belong to a different semantic domain. Let me test this first for the expression οἱ ἅγιοι. The expression presents some particular difficulties. On the one hand, one can plausibly argue that ἅγιοι still contrasts with the same set of words as it does in its other uses; namely, it contrasts with ἄγνός, καθάρός, ὁστος, etc. The people of God might have been designated οἱ ἄγνοί, οἱ καθαροί, etc., but (perhaps for significant reasons) were not. The LXX comes closest to this when it uses the designation ὁστος (translating $\tau' \dot{\alpha} \gamma \iota \omega$) in the Psalms.

But, on the other hand, different results can be obtained if the whole expression οἱ ἅγιοι is treated as a single unit, and ἅγιοι is not regarded as a separate semological part. Οἱ ἅγιοι is then closest in meaning to other expressions for Christians: ἀδελφοί, ἀγαπητοί, ἡ ἐκκλησία, οἱ πιστεύοντες, etc. It would seem, therefore, that there are really two semantic domains and

therefore two meanings. There is the meaning₁ "holy" in the semantic domain of words for "purity"; and there is the meaning₂ "saints" in the semantic domain of words for Christians.

But is this second set of expressions for Christians really a semantic domain? Note that the contrasts are between expressions of phrase length, οἱ ἅγιοι, ἡ ἐκκλησία, and not simply between words. Note also that the different expressions of οἱ ἅγιοι, ἀδελφοί, ἀγαπητοί, ἡ ἐκκλησία, and οἱ πιστεύοντες have been collected into a single group, not so much on the basis of closely related meanings of the words but on the basis of closely related referents. We seem to have there a case very nearly parallel to Frege's (1960) classical example of "the Morning Star" and "the Evening Star" (cf. Lyons 1977:197-206). Frege's two expressions have the same referent, but different senses or meanings (they are not intersubstitutable with no change). Similarly the expressions οἱ ἅγιοι, ἀδελφοί, etc., have the same referent but different meanings.

Now, to be sure, the question of referents cannot be perfectly and totally separated from the question of meanings. Some kinds of meaning, such as distinctions between different kinds of mammals ("horse," "cow," "chicken," "dog," etc.) are closely related to differences in reference. But this is not the case here. οἱ ἅγιοι,

ἀδελφοί, ἀγαπητοί, ἡ ἐκκλησία, etc. have virtually the same referent. If we ask what the difference in meaning between these expressions is, the answer must seemingly be either (1) that there is no difference at all or (2) that the difference is the difference between the designating Christians as holy, as brothers, as beloved, as an assembly, etc. In case (1), meaning has been collapsed into reference, contrary to the whole intention of Nida's work and the theory of semantic domains. One can if one wishes talk about "meaning" as equivalent to reference, but that is not how the word "meaning" is being used in this chapter. Moreover, if one chooses this route, one cannot plausibly claim that οἱ ἅγιοι, ἀδελφοί, ἀγαπητοί, ἡ ἐκκλησία, etc. form a semantic domain, because there is then no contrast of "meaning" between them.

On the other hand, suppose one gives answer (2) to the question about the differences in meaning. Then one has virtually admitted that the words ἅγιοι, ἀδελφοί, etc., still retain their "usual" meanings, because the contrasts between them are the same as they would be in any other context. Hence one once again destroys the claim that this grouping of expressions constitutes a semantic domain. It is rather a group with a common referent.

The second criterion for multiple (distinct) meanings is that the meanings must be clearly separable from one another.

There must not be a continuum of usage leading from one sense to another. At first glance, it might appear that *οἱ ἅγιοι* at least satisfies this criterion, although it does so rather trivially on the basis of its distinct grammatical form and its distinct reference. Its distinct form and referent "separate" it from other uses. But on second glance even this does not turn out to be quite so hard-and-fast a distinction as one might suppose. It is at least arguable that *οἱ ἅγιοι* in Eph 2:19 designates Jewish Christians, not simply Christians. In Matt 27:52 it designates OT worthies. In the LXX it sometimes designates angels (Exod 15:11 LXX, Job 5:1, 15:15, Ps 88(89):6,8, Dan 4:(13)10 Th, 4:(17)14 Th, 4:(23)20 Th, 8:13,13, Zech 14:5(?), Tob 11:14, 12:15, Wis 5:5(?), Sir 42:17(?), 45:2; cf. Poythress 1976b:20-23; Brekelmans 1965:307-309; Lamberigts 1970; Nötscher 1960). One may also point to the expression *τοῖς ἁγίοις ἀδελφοῖς* in a textual variant of 1 Thes 5:27 as a closely related grammatical construction. One may point to analogous stereotyped expressions like *ἅγιοι προφῆται* and *ἅγιος ἄγγελος* (Luke 1:70, Acts 3:21, Eph 3:5, 2 Pet 3:2, Mark 8:38, Luke 9:26, Acts 10:22, Jude 14, Rev 10:10 p⁴⁷vid CP).

I conclude, then, that it is most helpful to say that the expression *οἱ ἅγιοι* does not represent a distinct meaning of *ἅγιος*. Rather it is a specialized frequent use of the ordinary meaning of *ἅγιος* in order to designate a constant

referent. We must, of course, be alert for the possibility of development of a technical, stereotyped expression to the point where the original significance drops from sight. For instance, Χριστός makes a transition from the sense "messiah" to a proper name "Christ" during the NT period. The same could have happened to ἅγιοι if it had become a completely stereotyped expression for Christians. But the availability of several other expressions, especially ἐκκλησία and οἱ πιστεύοντες, plus the use of ἅγιοι in other analogous but nonidentical constructions (ἅγιοι προφῆται, ἅγιος ἄγγελος), shows that we are not dealing with a totally stereotyped situation.

11.3222 Limitations in analyzing meaning

Nida's theory of semantic domains has thus helped us to appreciate the ways in which οἱ ἅγιοι still retains connections with the "main" use of ἅγιος. However, in my judgment the existence of semitechnical expressions like οἱ ἅγιοι does serve to reveal a certain limitation to the theory of semantic domains and the related idea of componential analysis of meaning. The sensitive observer cannot feel thoroughly satisfied either to lump οἱ ἅγιοι completely together with other uses of ἅγιος, or to differentiate it as a distinct "meaning" belonging to a distinct semantic domain. Why is this?

I would suggest that at least part of the difficulty lies in the fact that the "meaning" of an expression is not wholly determined by its place in the semantic domain to which it belongs. If it were, we would have no trouble in feeling satisfied with at least one of the placements of *ol ἄγιοι*, either in the semantic domain of words for purity or in the supposed domain of expressions for God's people. The semantic domains are exceedingly important in delimiting meaning. But there is a "seepage" from other quarters due to at least two different factors.

First, there is possible "seepage" from the referent of an expression. If an expression is constantly associated with a single, more or less fixed referent, or a small circle of referents with striking common properties (as with God's people), it is understandable that all the connotations associated with the referent of the word will, to some degree, come to be associated with the expression constantly used to denote the referent. Thus, semitechnical and technical expressions come to be freighted with connotations.

Second, analysis in terms of semantic domains gains its power from the fact that the meaning of an expression arises largely from its contrasts with other expressions that could have been used instead. A word contrasts with other words in its semantic domain. However, it does not contrast only with other words. It contrasts with all other

expressions, of whatever length, that could be used in its stead. The necessity of taking these other contrasts into account becomes especially apparent in the case of a technical word like the word "mass" in modern physics. "Mass" is a kind of shorthand word for a quite complex definition. As such, the precision of the word arises from the fact that the word has condensed into it the effective force of a complex definition. Included in the word, therefore, are all the contrasts between (a) the actual technical definition with which physicists work and which they presuppose and (b) an innumerable number of alternative nonequivalent definitions which would not prove effective or useful. For this reason, analysis of the semantic domain of the word "mass" would not begin to approach the full "meaning" of the word. With a semitechnical expression such as οἱ ἄγιοι, one wonders whether a similar process has been at work. Perhaps phrases as well as words need to be included in the analysis of contrasts. And if this is done, the task is likely to become unmanageably large.

11.3223 (τὸ) πνεῦμα (τὸ) ἅγιον

Next, consider the case of ἅγιος in the expression (τὸ) πνεῦμα (τὸ) ἅγιον. Can this use of ἅγιος be considered an instance of a different meaning? The two

criteria for multiple meanings point to a negative answer. First, there can be no question here of a semantic domain other than that including ἁγνός, καθάρος, etc. (note the contrast with πνεῦμα ἀκάθαρτον in Mark 3:29-30). Second, are the two supposed "meanings" clearly separable? They almost are, since we can put all cases of πνεῦμα ἅγιον referring to the Holy Spirit on the one side, and all other cases of ἅγιος on the other. But ἅγιος ἄγγελος represents a kind of transition case.

The evidence here for transitions is not quite so convincing as in the case of οἱ ἅγιοι, because there are fewer and less plausible transition cases. It is easy to believe that πνεῦμα ἅγιον may be on its way to becoming a technical expression like Χριστός. An analogous case is the phrase "Holy Spirit" in modern English. This phrase definitely is a technical expression. In a typical use of the English expression "Holy Spirit" there is very little psychological awareness of "holy" as a separate component. We might well argue that in such a case "holy" should not be analyzed separately but treated as a sublexemic part of the single lexeme "Holy Spirit." Of course, because of the use of "holy" in other contexts in English, we are capable in certain contexts of drawing attention to the holiness of of the Holy Spirit (cf. Mark 3:29-30, Luke 1:35). Insofar as the "Holy" of "Holy Spirit" has any separate meaning at

all, its meaning is not different from the meaning of "holy" in other English contexts.

Similar things should doubtless be said about the use of ἅγιον in πνεῦμα ἅγιον in NT times. But it is probably not as fixed and stereotyped expression as "Holy Spirit" has become in modern English. Πνεῦμα (very frequent in Paul) and πνεῦμα θεοῦ remain comfortable alternatives. And these alternatives by their contrast with the use of ἅγιον help to prevent ἅγιον from wholly losing its distinctive force in the combination πνεῦμα ἅγιον.

In sum, in terms of Nida's sense of distinct "meanings," we have here only one meaning of ἅγιος. But πνεῦμα ἅγιον, like οἱ ἅγιοι, comes near to being a semi-technical expression. To that degree, limitations in semantic domain study, encountered already with οἱ ἅγιοι, also crop up here.

11.3224 τὸ ἅγιον / τὰ ἅγια

Next, what about the expressions τὸ ἅγιον and τὰ ἅγια for the temple? Do these represent a distinct sense of the word ἅγιος? In this case we can produce an argument to the effect that there are two distinct semantic domains associated with two distinct senses. Τὸ ἅγιον can be included in the semantic domain of types of buildings or types of rooms of buildings, while ἅγιος in other

contexts is included in the semantic domain with ἁγνός, ἱερός, etc.

But there are two major objections to this argument. First, it is necessary to treat τὸ ἅγιον as a single unanalyzable lexeme in order to achieve its integration into the semantic domain of types of buildings. In this respect the situation with τὸ ἅγιον is similar to that with οἱ ἅγιοι and πνεῦμα ἅγιον. Insofar as ἅγιος makes a distinct contribution to the construction τὸ ἅγιον, it still bears the usual sense "holy." Second, in NT times τὸ ἅγιον is not the most frequent word for the temple; rather, τὸ ἱερόν is. Τὸ ἱερόν has become the technical term. Hence τὸ ἅγιον will not be used unless there is some point in designating the temple in a nonordinary way as "the holy place." The existence of a technical expression τὸ ἱερόν already prevents τὸ ἅγιον from itself becoming a semitechnical expression in which ἅγιος loses most of its meaning.

The second criterion for whether a word has more than one meaning is the criterion of separable meanings. Does ἅγιος have here two clearly distinct meanings with no transition cases in between? The answer is that there are transition cases between (a) τὸ ἅγιον designating the temple and (b) other uses of ἅγιος with the sense "holy." The occurrence of

τὸ ἅγιον (Matt 7:6; Did 9:5; Lev 22:14 LXX) and τὰ ἅγια (1 Clem 29:3; Lev 22:3 LXX, etc.) to designate "holy things" other than the temple shows that we do not have an absolutely fixed usage here. Even if we did, that would constitute a consistent pattern of reference, but not necessarily a distinct pattern of meaning. The expression ἅγιος τόπος (Matt 24:15, Acts 6:13, 21:28) sometimes occurring instead of τὸ ἅγιον also shows that the usual meaning of ἅγιος has not disappeared in references to the temple.

I conclude, then, that in none of the special constructions οἱ ἅγιοι, (τὸ) πνεῦμα (τὸ) ἅγιον, or τὸ ἅγιον/ τὰ ἅγια does ἅγιος have a different meaning than it ordinarily has. But I need not go to the opposite extreme and insist on a complete uniformity of meaning for ἅγιος. I need not deny that there is some development here in the direction of semitechnical, somewhat stereotyped forms of expression. Οἱ ἅγιοι and πνεῦμα ἅγιον, at least, are virtually semitechnical expressions. Τὸ ἅγιον is not to the same degree because τὸ ἱερόν plays the role of a technical expression. Therefore, in many cases where the expressions are used, the sense of ἅγιος ("holy") is perhaps felt only minimally. Cases like Mark 3:29-30 or Luke 1:35 where contrast or repetition brings ἅγιος into greater prominence are the excep-

tion to this tendency.

In the above arguments I have used evidence from the NT and sometimes from other sources of koine Greek as well as evidence from Paul. How valid is this? In the attempt to establish that the cultic and ethical senses of ἄγιος form a continuum, it is perfectly valid, since Paul could only with great difficulty have deviated from customary meaning in that kind of way. But with reference to the question of technical senses of οἱ ἄγιοι and πνεῦμα ἄγιον, we must proceed more cautiously. Technical uses can easily become much more pronounced in a single author than in his contemporaries. But, for these two expressions, a significant part of the evidence comes not only from the NT but from Paul (especially if we include the unrestricted corpus). Hence the conclusions remain valid.

11.33 Delineating the semantic domain of ἄγιος

Following Nida's program (1975a:68-110, 151:73), we now consider the analysis of the single meaning of ἄγιος in relation to related meanings of different lexical units. The principle behind this procedure is clearly stated by Nida 1975a:151:

A referential meaning must be analyzed essentially in terms of the semantic domain to which it belongs. A meaning is not a thing in itself, but only a set

of contrastive relations. In some instances the crucial contrasts involve a few related meanings, but there is no way to determine a meaning apart from comparisons and contrasts with other meanings within the same semantic area.

Nida (1975a:55) recommends that one start with a small set of related meanings, to avoid being swamped with data. Afterwards one expands to include more distantly related meanings. But in the present case there is some difficulty in picking in a nonarbitrary way a group of meanings most closely related to ἄγλος. It seems best, therefore, to start with an unusually large number of related meanings, and then to narrow this selection down to a few.

For this purpose, we begin with a list of all words having meanings somehow related to ἄγλος. Doubtful cases are included rather than excluded, so as not to miss any possible candidates. The resulting list, culled from Bauer's lexicon (1952), is shown in Display 11.2.

Now this list can be narrowed down by ignoring all derivational meanings. For example, ἀγιάζω can be ignored because its meanings are derivable from the meaning of ἄγλος. ἀγαθότης can be ignored because its meaning is derivable from the meaning of ἀγαθός. And so on. Words have not been considered derived, even when they are etymologically related, when their senses or meanings are not clearly derivable from the sense or

Display 11.2

Words Semantically Related to ἅγιος in Bauer

| | | | | | |
|----|--------------|----|---------------|----|--------------|
| d | ἀβαναύσως | d | ἀκατάκριτος | | ἀπολούω |
| d | ἀγαθοεργέω | | ἀκέραιος | | ἀπονίζω |
| d | ἀγαθοεργός | d | ἀκεραιοσύνη | | ἀποπλύνω |
| d | ἀγαθοποιέω | d- | ἀκροβυστία | - | ἀποσυνάγωγος |
| d | ἀγαθοποιήσις | - | ἀκρόβυστος | d | ἀπρόσκοπος |
| d | ἀγαθοποιία | | ἀληθής | d | ἀπρόσκοπως |
| d | ἀγαθοποιός | | ἀληθινός | | ἀρέσκω |
| | ἀγαθός | - | ἀλλόφυλος | d | ἀρεστός |
| d | ἀγαθότης | - | ἀμαρτάνω | | ἀρετή |
| d | ἀγαθωσύνη | d- | ἀμάρτημα | d | ἀρχιερατικός |
| | ἄγγελος | d- | ἀμάρτησις | | ἀρχιερεύς |
| d | ἄγγελικός | d- | ἀμαρτία | d- | ἀσέβεια |
| - | ἀγενής | d- | ἀμαρτωλός | d- | ἀσεβέω |
| d | ἀγιάζω | d | ἄμεμπτος | - | ἀσεβής |
| d | ἀγίασμα | d | ἀμέμπτως | d- | ἀσέλγεια |
| d | ἀγιασμός | d | ἀμίαντος | d | ἄσπιλος |
| | ἀγιοπρεπής | d | ἀμώμητος | - | ἄτοπος |
| | ἅγιος | d | ἄμωμος | | ἀφιερώνω |
| d | ἀγιότης | d | ἀμώμως | d- | βδέλυγμα |
| d | ἀγιοφόρος | d- | ἄναγνος | d- | βδελυκτός |
| d | ἀγιωσύνη | - | ἀνάθεμα | - | βδελύσσομαι |
| d | ἀγνεία | d- | ἀναθεματίζω | - | βέβηλος |
| | ἀγνευτήριον | d | ἀνάθημα | d- | βεβηλόν |
| d | ἀγνεύω | d | ἀναμάρτητος | - | βλασφημέω |
| d | ἀγνίζω | d- | ἀνάξιος | d- | βλασφημία |
| d | ἀγνισμός | d- | ἀναξίως | d- | βλάσφημος |
| | ἀγνός | d- | ἀναπάρτιστος | | γενναῖος |
| d | ἀγνότης | d | ἀνεγκλησία | d | δεκτός |
| d | ἀγνώς | d | ἀνέγκλητος | | διακαθαίρω |
| d- | ἀδόκιμος | d | ἀνεπίλημπος | | διακαθαρίζω |
| d | ἄδολος | d- | ἀνόσιος | | δίκαιος |
| d | ἄζυμος | | ἄξιδαγνος | d | δικαιοσύνη |
| d- | ἀθέμιτος | | ἄξιος | d | δικαίω |
| d- | ἄθεος | d | ἄξιόω | d | δικαίωμα |
| d- | ἄθεσμος | d | ἄξιως | d | δικαίως |
| d | ἄθικτος | d- | ἀπείθεια | d | δικαίωσις |
| d | ἄθῳος | - | ἀπειθέω | | δόξα |
| d- | ἀκαθαροσία | d- | ἀπειθής | d | εἰλικρίνεια |
| d- | ἀκαθάρτης | d | ἀπλότης | | εἰλικρινής |
| d- | ἀκάθαρτος | | ἀπλοῦς | | ἐκκαθαίρω |
| d | ἀκακία | d | ἀπλῶς | | ἐκκλησία |
| d | ἄκακος | d | ἀπόδεκτος | | ἐνάρετος |
| d | ἀκατάγνωστος | d | ἀποδιουλισμός | | ἐπίσημος |

Display 11.2 (Cont'd)

| | | |
|---------------|-----------------|-------------|
| εὐαρεστέω | καλός | d προσφορά |
| d εὐαρέστησις | d καλῶς | ραίνω |
| d εὐάρεστος | - κατάθεμα | ραντίζω |
| d εὐαρέστως | d- καταθεματίζω | d ράντισμα |
| εὐθύς | - κατάρα | d ραντισμός |
| d εὐθύτης | d- καταράομαι | σεβάζομαι |
| εὐλαβής | - κοινός | d σέβασμα |
| εὐπρόσδεκτος | d- κοινώω | d σβάσμιος |
| d εὐσέβεια | κοινωνέω | d σεβαστός |
| d εὐσεβέω | d κοινωνία | σέβω |
| εὐσεβής | d κοινωνικός | σεμνός |
| d εὐσεβῶς | - κοινωνός | d σεμνότης |
| d θρησκεία | λαός | d σεμνῶς |
| θρησκευώ | d λατρεία | σπένδω |
| d θρησκός | λατρεύω | |
| d θῦμα | λειτουργέω | |
| d θυμίαμα | d λειτουργία | |
| θυμιατήριον | d λειτουργικός | |
| θυμιάω | d λειτουργός | |
| d θυσία | λούω | |
| θυσιαστήριον | d- μιαίνω | |
| θύω | - μιάρός | |
| d ιερατεία | d- μίασμα | |
| d ιεράτευμα | d- μiasμός | |
| ιερατεύω | - μολύνω | |
| d ιερεὺς | d- μολυσμός | |
| ιερόθυτος | - μῶμος | |
| ιερὸν | ναός | |
| ιεροπρεπής | νεωκόρος | |
| ιερός | ὄσιος | |
| ιερουργέω | d ὀσιότης | |
| d ιερωσύνη | d ὀσίως | |
| d καθαίρω | πανάγιος | |
| d καθαρεύω | πανάρετος | |
| d καθαρίζω | πάνσεμνος | |
| d καθαρισμός | περικαθαίρω | |
| καθαρός | πλύνω | |
| d καθαρότης | d- πονηρία | |
| d καθαρώς | - πονηρός | |
| d- κακία | d προσδεκτός | |
| - κακός | προσκυνέω | |
| d καλοκάγαθία | d προκυνητής | |
| d καλοποιέω | προσφέρω | |

meaning of some more basic form. We are concerned with semantic derivation, derivation of meaning, not grammatical derivation. We can also ignore all "complementary" meanings like ἀδόκιμος and βέβηλος; that is, we ignore meanings standing at the opposite pole from ἅγιος. The words eliminated are marked in Display 11.2 by d (elimination on derivational grounds) and - (elimination on grounds of complementary meaning).

In this process many fine-grained distinctions among words for purity and uprightness are eliminated. But this procedure is still basically sound. The derived words do receive their meaning basically from the base word from which they are derived. They have, therefore, only a secondary effect on the domain of ἅγιος, a domain first of all determined by other underived meanings. A word such as ἄμωμος, "without blemish, without reproach," connects itself first of all to the semantic domain of μῶμος, "blame, reproach, blemish." The meaning of ἄμωμος remains basically negative and cannot strongly influence the "positive" meaning of ἅγιος, even if it occurs frequently in syntagmatic association with ἅγιος (Eph 1:4, 5:27, Col 1:22).

In addition, using Nida's (1975a:175-86) division of meanings into entities (things, objects), events, and abstracts, we may eliminate all the meanings that are of

an entity-like or event-like character, leaving only the abstracts. The result of these eliminations is the reasonably compact list given in Display 11.3.

A close inspection of this list shows that the large semantic domain associated with it could be described as "abstracts of virtue and commendation."

ἱερόθυτος does not really belong in this domain. ἁγιοπρεπής, ἀξιοαγνος, and ἱεροπρεπής can be ignored in the first approximation, because they are infrequent words whose meaning is more or less derivable from their parts. Similarly, πανάγιος, πανάρετος, and πάνσεμνος are clearly intensifications of ἅγιος, ἐνάρετος, and σεμνός respectively.

The remaining material can be subdivided in various ways. The most obvious ways, in my judgment, are to single out (a) meanings having to do directly with the religious sphere, and (b) meanings having to do with purity. I here understand "purity" in a broad sense, including moral, ritual, and religious purity (sacredness). With criterion (a) we get the list ἅγιος, ἁγνός, εὐλαβής, εὐσεβής, ἱερός, and ὁσιος. With criterion (b) we get the list ἅγιος, ἁγνός, ἀκέραιος, εἰλικρινής, ἱερός (?), καθαρός (in moral sense), ὁσιος (?).

Also, we may distinguish terms for virtues (ἀπλοῦς, ἀρετή, γενναῖος, δίκαιος, etc.) from terms

Display 11.3

A Large Semantic Domain Associated with ἅγιος:

Abstracts of Virtue and Commendation

| | |
|------------|-------------------------------|
| ἀγαθός | εἰλικρινής |
| ἀγιοπρεπής | ἐνάρετος |
| ἅγιος | ἐπίσημος |
| ἄγνός | εὐθύς (in moral sense) |
| ἀκέραιος | εὐλαβής |
| ἀληθής | εὐπρόσδεκτος |
| ἀληθινός | εὐσεβής |
| ἀξιόαγνος | (ἱερόθυτος) |
| ἄξιος | ἱεροπρεπής |
| ἄπλοῦς | ἱερός |
| ἀρετή | καθαρός (in figurative sense) |
| γενναῖος | καθαρός (in physical sense) |
| δίκαιος | καλός |
| δόξα | ὄσιος |
| | πανάγιος |
| | πανάρετος |
| | πάνσεμνος |
| | σεμνός |

clearly applicable as commendatory terms to inanimate things as well: ἀγαθός, ἅγιος, ἄγνός, ἀληθής, ἀληθινός, ἄξιος (?), δόξα, ἐπίσημος, εὐθύς (same meaning?), εὐπρόσδεκτος, ἱερός, καθαρός, καλός. But it is somewhat risky to separate out a major group of terms on the basis of their common applicability to a wide range of entities. It is safer to begin at least with criteria (a) and (b), which are more clearly based on relatedness of meaning rather than on relatedness of reference or relatedness of range of applicability.

Σεμνός might possibly be included in list (a) on the basis of Bauer's entry giving the gloss "holy" ("heilig") along side the glosses "honorable, worthy, venerable." But these latter glosses are closer to the actual meaning of σεμνός. Σεμνός can be applied to both the sphere of the profane (men "worthy of respect, noble, dignified, etc.") and the sphere of the holy (to gods). But σεμνός does not include some kind of religious component or religious connotation actually in its meaning. The religious component comes from the context, not from the word itself, as can be seen by inspecting the full range of contexts of its occurrence.

The intersection of criteria (a) and (b) gives us the narrowest circle of meanings related to ἅγιος, namely ἅγιος, ἄγνός, ἱερός, and ὁσιος. Now we undertake

a fuller analysis of the relations of these meanings to one another. Afterwards we will briefly relate this smaller semantic domain to the larger domain (a) (the domain of the "religiously commendable") and to the larger domain (b) (the domain of the "pure").

11.34 The semantic domain of the holy: ἅγιος in contrast with ἀγνός, ἱερός, and ὁσιος

An exhaustive treatment of the four words ἅγιος, ἀγνός, ἱερός, and ὁσιος would have to begin with an examination of the possibility that ἀγνός, ἱερός, or ὁσιος has more than one distinct meaning. We will assume without further discussion that, at least in koine Greek, ὁσιος has only one meaning in Nida's sense. We will also take it for granted that ἱερός has only two meanings, one of which is the meaning "temple" for the form τὸ ἱερόν, and the other of which is the general meaning "holy." We confine ourselves to this second meaning of ἱερός, where it retains its adjectival force.

Upon cursory examination, ἀγνός appears to have two meanings, (1) (sexually) "chaste" and (2) "pure." (1) is a specialization of meaning (2). Whether or not these are genuinely distinct meanings is therefore in doubt. This issue can be left undecided. We will focus in any case on meaning (2).

11.341 Technical difficulties in analyzing semantic domains

Analyzing the differences between words in the same semantic domain is a procedure fraught with many difficulties. There are all too many occasions when a large measure of subjective judgment is virtually unavoidable. Even when native speakers can be directly questioned concerning differences in meaning, the conclusions are not necessarily univocal. Wootton (1975:36) points out that

. . . at any given level of contrast two lexical items may be discriminated in a variety of ways, all of which in some sense may be correct or culturally appropriate. If this is the case, how then do we identify the components of meaning which distinguish the main or central sense of these items?

The problems multiply when native speakers are unavailable. On the one hand, the contexts of use of a word are ultimately our only clue to its meaning. On the other hand, the meaning of the word must somehow be distinguished from the contribution to meaning by the context. For example, as noted above, the word *σεμνός* is not actually a religious word, but rather one used in both religious and profane context. The contribution "religious" comes from the context rather than from the word *σεμνός* itself. Similarly, the presence of absence of ethical implications to *ἄγιος* is a matter of context. *ἄγιος* is purely cultic, without ethical implications,

when it is ascribed to nonresponsible entities (temple, book, Jerusalem, etc.).

But someone else might want to stress that these distributional facts about *σενός* and *ἄτος* are not irrelevant to their meanings. The differing distributions in part constitute meanings. Thus the exact line between context and word-meaning is fluid. Word-meanings change over time largely by means of changes (both extensions and restrictions) of the contexts in which the words customarily appear.

Finally there is the problem that contrasts between words do not exhaust meaning. In the case of technical or semitechnical uses like *οἱ ἄτοι*, we must ultimately reckon with contrasts between one expression (in this case a noun phrase) and all other expressions, of whatever length, that could be used instead (cf. the discussion in 11.3222).

11.342 Overlapping meaning

The relation between *ἄτος*, *ἄνός*, *ἱερός*, and *ῥατος* is one of overlapping meanings (Nida 1975a:98-107). That is, their relation is like the relation between closely related words like "rich" and "wealthy," or like "engine" and "motor." There are at least some contexts in which the words can be substituted for one another

with very little if any change in the over-all force of the sentence in which they are embedded. Of course, since we are not native speakers of Greek, it is impossible to test substitutability in direct fashion. But indirect proof can be given in a manner parallel to the way in which Barr (1969) gives proof of the partial synonymy of καιρός and χρόνος. We can cite similar contexts in which different words have been used.

The partial synonymy of ἅγιος and ἁγνός is shown by the following parallels.

(a) Both describe sacrifices.

παρακαλῶ οὖν ὑμᾶς ... παραστήσαι τὰ σώματα ὑμῶν θυσίαν

ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον Rom 12:1.

δέξαι λογικὰς θυσίας ἁγνὰς ἀπὸ ψυχῆς καὶ καρδίας πρὸς
σὲ ἀνατεταμένης

Hermetic Writings 1,31 (Scott 1924:130).

(b) Both are used with respect to sexual continence.

καὶ ἡ γυνὴ ἡ ἀγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου,

ἵνα ᾗ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι.

I Cor 7:34

ὁ ἁγνός ἐν τῇ σαρκὶ μὴ ἀλαζονευέσθω, γινώσκων ὅτι ἕτερός
ἐστὶν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν.

I Clem 38:2

(c) Both are used in commandments for purity.

καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε I Pet 1:15.
σεαυτὸν ἁγνὸν τήρει I Tim 5:22.

(d) Both are applied to Christ.

τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ. Luke 1:35.
πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτὸν

καθὼς ἐκεῖνος ἁγνός ἐστίν. I John 3:3.

In some of these cases it may still be possible to discern a difference of emphasis between ἅγιος (closer to our English "holy") and ἁγνός (closer to English "pure"), but the difference is a fine one.

For the partial synonymity of ἅγιος and ἱερός, the following are evidences.

(a) Scriptures are holy.

ὁ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις.
Rom 1:2.

καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα οἶδας. 2 Tim 3:15.
ἐγκεκύφατε εἰς τὰς ἱερὰς γραφάς. 1 Clem 45:2

(cf. 1 Clem 53:1, Philo De Opificio Mundi 77 and often)

(b) Things of the temple are holy.

ἁμάρτη ἀκουσίως ἀπὸ τῶν ἀγίων τοῦ κυρίου. Lev 5:15.
οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ τοῦ ἱεροῦ
ἐσθίουσιν ... ; 1 Cor 9:13.

Particularly in Philo there are many apparently synonymous uses.

(c) Speech is to be holy.

ἀλλ' αἰὲν τὴν τῶν ἀγίων διήγησιν ιεροὶ καὶ ἅγιοι ποιείσθωσαν
λόγοι Philo, Quod Deterius Potiori 133.

(d) Sabbaths are holy.

τὴν ἐπιοῦσαν ἡμέραν ἐβδόμην ἐσέμνυνεν ὁ πατήρ, ἐπαινέσας
καὶ ἀγίαν προσειπών. Philo, De Opificio Mundi 89.

δι' ἑξ ἡμερῶν κελεύσας ἄγειν ιεράν ἐβδόμην, ...

Philo, De Opificio Mundi 128.

(e) Temples are holy.

ἡ γὰρ νῦν οὖσα ιερά πόλις, ἐν ᾗ καὶ ἅγιος νεὼς ἐστι

Philo, De Somniis 2.246.

οἶκος γὰρ τις ἡ νεὼς ιερός ἐτεκταίνεται ψυχῆς λογικῆς

Philo, De Opificio Mundi 137.

τὴν ιεράν σκηνὴν καὶ τὰ ἐν αὐτῇ κατασκευάζει

Philo, Quis Rerum Divinarum Heres 112.

(f) The temple precincts are holy.

ἑβδομος ... οὗτός ἐστιν, οὐκέτι κατὰ τὸν ἔξω τῶν ἀγίων
κύκλον οἷα μύστης εἰλούμενος ...

Philo, De Posteritate Caini 173.

ὁ δὲ γένεσιν φυγαδευθήσεται, τῶν μὲν ιερωτάτων ἐλαυνόμενος
χωρίων Philo, De Plantatione 61.

(g) The sphere of the divine as opposed to human is holy.

ἐπεὶ δὲ τῶν ἀμαρτημάτων τὰ μὲν εἰς ἀνθρώπους, τὰ δ' εἰς
ιερά καὶ ἅγια δρᾶται

Philo, De Specialibus Legibus 1.234

(h) Israel is holy.

βασίλειον καὶ ἱεράτευμα καὶ ἔθνος ἅγιον

Philo, De Abrahamo 56.

τούτῳ καὶ παρθένος ἐκ τοῦ ἱεροῦ γένους ἀρμόζεται

Philo, De Fuga et Inventione 114.

For the partial synonymity of ἅγιος and ὁσιος note the following.

(a) Both are applied to Christ the holy one.

τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός Rev 3:7.

οὐ δώσεις τὸν ὁσιόν σου ἰδεῖν διαφθοράν

Acts 2:27, 13:35.

(But this is not so conclusive because Acts is quoting the LXX, which is using ὁσιος in a somewhat different context.)

(b) Both are applied to God the holy one.

ἔως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινός, οὐ κρίνεις

καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν Rev 6:10.

(cf. Is 5:16, 55:5, etc.)

δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὁ ὁσιος, ὅτι ταῦτα ἔκρινας.

Rev. 16:5.

A further parallel exists between the words ἁγνός, ἱερός, and ὁσιος, in application to "holy hands." ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν.

1 Clem 29:1.

(cf. Philo De Specialibus Legibus 2.145).

ἄνθρωπον ταῖς ἱεραῖς καὶ ἀμώμοις χερσὶν ἔπλασεν ...

(of God's hands)

1 Clem 33:4.

βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ

ἐπαίροντας δοσίους χεῖρας

1 Tim 2:8.

In view of this overlap in meaning, detecting the differences in nuance between the four words ἅγιος, ἁγνός, ἱερός, and ὁσιος is a fairly subtle affair. But it can still be done, at least with a degree of success, by attending to the contexts where one word tends to be used and the others not. But for this purpose the corpus of evidence must be as wide as possible, to make sure that part of the range of usage is not left out by accident.

The results of a broader investigation are summarized in the following sections. For the classical period the source of data is primarily the work of Trench (1880:327-34, 346-48) and Liddell-Scott (1968), rather than an independent study.

11.343 The semantic domain of holiness in classical Greek

*ἅγιος in classical Greek means "devoted to the gods," both in a good sense ("holy") and in a bad sense ("accursed") (Liddell-Scott 1968). It is applied to things, especially temples, but not to persons (Liddell-Scott 1968).

ἁγνός in classical Greek, when applied to places and things, has the sense "dedicated to gods" (Liddell-Scott 1968). But when applied to persons, either divine or human, it generally has the sense "pure" or "chaste" (i.e., pure in the area of sexual relations). Thus it apparently overlaps with ἄγλος and ἱερός mainly in contexts applying it to places and things.

ἱερός in classical Greek is the common word used for divine, sacred things. It is only rarely applied to persons. There are no implications of moral purity.

ὀσλος means "sanctioned or allowed by the law of God or of nature" (Liddell-Scott 1968). Thus it is typically applied to actions, states, and persons in accord with divine or natural principles. When applied to things, it is to those allowed for ordinary use, in contrast with the sacred, ἱερός (Liddell-Scott 1968).

11.344 The semantic domain of holiness in the LXX

Some caution must be used in interpreting the usage of words in the LXX because of the tendency of some of the translators to adopt a fairly literal translation method. In using such a method the translator sometimes employs Greek words in irregular, infelicitous, or quasi-figurative senses because he translates word by word.

Hence LXX usage is not always a reliable indicator of what Greek usage is like in untranslated material. But it is still worthwhile to summarize the translation statistics.

In the LXX ἅγιος regularly translates שִׁדְק . It and its cognates are virtually the only words used to translate words from the root שִׁדְק . It therefore applies to both God, persons, and things. Sometimes it includes or implies moral purity, sometimes not.

ἅγιος occurs only five times as a translation of the MT, three of these for קֹדֶשׁ . But the regular translation equivalent of קֹדֶשׁ is καθάριος (72X).

ἱερός occurs only some half dozen times in translation of the MT, with no consistent underlying Hebrew or Aramaic word. But it comes into use in the Apocrypha (1 Esdras and 1-4 Maccabees) in the form τὸ ἱερόν for the temple. A genuine adjectival use also occurs occasionally (2 Macc 4:48, 5:16, 6:4, etc.).

ὁσιος consistently translates the Hebrew יִשְׁקִי . Thus it has a sense like the English "pious." Relationship to God and his law is in view, but the cult is not.

11.345 The semantic domain of holiness in the NT and Apostolic Fathers

ἅγιος is in the NT the frequent word for the

holy, the consecrated, and what is associated with the cult. It has therefore largely displaced the classical ἱερός and the cultic sense of ἄγνός, in agreement with the usage of the LXX. Ἄγιος can have the sense "consecrated," with no moral component, or it can occur in contexts involving moral purity. It applies to God himself, to persons, and to things, but rarely to abstractions (e.g., Luke 1:72) or actions (e.g., Rom 16:16). Most frequently of all it occurs in the expressions for the Holy Spirit.

Ἄγνός has the sense "pure" or "chaste." There are no clear contexts where it retains its cultic force. It occurs 8X in the NT, 10X in Apostolic Fathers. When it does not mean "chaste," it frequently occurs in lists with other terms (σεμνός, ἀμίαντος, ἁμωμος).

Ἱερός, apart from the special form τὸ ἱερόν for the Jerusalem temple, occurs only some 7 times in the NT and Apostolic Fathers, 4 of these with reference to holy Scriptures. It is so restricted in distribution that it can be effectively ignored in assessing the meaning of ἄγιος in relation to its semantic field.

It is fruitless to speculate why ἱερός has come so near to disappearing from use in early Christian writings. It may have something to do with the predominance of ἄγιος over ἱερός in the LXX. The reading

of the LXX in Christian communities would exert pressure in favor of making ἅγιος the word more familiar in expressing their sense of fulfilling the OT. Moreover, Barr (1961:284-85) points out that ἅγιος includes the idea of consecration, whereas ἱερός means broadly "associated with religion." ἅγιος may have been adopted both in the LXX and the NT simply because the writers desired to include the connotation of consecration. The preference for ἅγιος may also have something to do with ethical connotations of ἅγιος in the LXX. But even if such factors had an influence, their significance ought not to be overrated. As Vorster (1979:4) says,

Some words simply disappear or just happen not to be used any more by certain people, because there are other words that are used more commonly or more frequently in certain circles--a matter of convention.¹

ὁσιος is a bit difficult to assess. 3X it is taken over from the LXX as a translation for ὁσιος. Several more times it occurs in conjunction with other words for moral blamelessness (δίκαιος, ἀμωμος), so that its specific nuances are partially neutralized by the context. "Pious," "devout" would seem the best translation when it applies to men (Bauer 1952:589). But it

¹"Sommige woorde verdwyn eenvoudig of word toevallig net nie meer deur bepaalde mense gebruik nie omdat daar ander woorde is wat meer algemeen of dikwels in bepaalde kringe gebruik word--'n kwessie van konvensie."

is also used to describe God himself (Rev 15:4, 16:5) and his actions (1 Clem 56:16), in which case it would seem to come close to the sense of ἅγιος. We probably still have the right to say that it does not have the cultic associations of ἅγιος (though Bauer notes its probable use in a cultic sense in mystery religions).

11.346 The semantic domain of holiness in Philo

*ἅγιος is applied to God, to human beings, to inanimate objects and places, and to abstracts. Many of its occurrences are in the context of quotations from the LXX. But ἅγιος is occasionally used of God, of human beings, of divine attributes, of special numbers (e.g., 7, 50), and of abstract principles, even apart from immediate use of the LXX.

ἁγνός is used only of virginity and once of holy hands.

ἱερός is the most frequent of the words. It is regularly applied to human beings, inanimate objects and places, to abstracts, and to events. In particular, ὁ ἱερὸς λόγος has become a frequent designation of the teachings of Scripture, sometimes hypostasized (De Migratione Abrahami 17). (ἱερός and not ἅγιος is always used in talking about Scripture.) ἱερός is used much more broadly than ἅγιος to speak of what is in some vague

way sacred. Thus there are sacred contests (Olympic games), sacred ministries (of priests of their allegorical equivalent), sacred heavenly ether, sacred virtues. *ιερός* is not, however, used to describe God himself.

δσιος is applied most frequently to events or actions accounted "pious," religious, or just *δσιος* is frequent in parallel with *δίκαιος*. It is occasionally used to describe men and twice used to describe God (both times in parallel with *δίκαιος*). Men are pious insofar as they perform pious actions.

11.347 Contrastive components in the semantic domain of holiness

The above analyses (11.342, 11.343, 11.344, 11.345) show that, while there may be overlap of meaning, each of the four meanings *ἀγιος*, *ἀγνός*, *ιερός*, and *δσιος* has some distinct nuances. The distinctiveness of each word can be analyzed, among other ways, by indicating whether certain "components" of meaning are included in each of them (cf. Nida 1975a:68-110). Six components suggest themselves to me from the above analysis. (1) Does the word in question have to do with or at least suggest the cultic sphere? (2) Does it designate positive moral-ethical quality? (3) When applied to men, does it designate the quality of man's

relation to God? (4) Does it designate the quality of man's relation to other men? (5) Does it designate the quality of man's relation to self, viz. individual purity? (6) Does it connote consecration or "setting apart" from a sphere of the ordinary?

These "diagnostic components" are related to the four words in the manner shown in the matrix of Display 11.4 (cf. Nida 1975a:32-67 for a discussion of this type of display). Component (3), concerning whether a word designates the quality of man's relation to God, is the least effective or important diagnostically, since it is characteristic of all the words except possibly ἀγνός.

The analysis of diagnostic components in Display 11.4 can now be extended, if desired, to larger semantic domains which include the semantic domain of holiness as a subpart. For example, one can include the words in the semantic domains consisting of (a) terms for "religious commendation" and (b) terms for purity (cf. the delineation of these domains in 11.33). An analysis like Display 11.5 represent guesses, not assured results. We would have to undertake a detailed analysis of the words εὐλαβής, εὐσεβής, ἀκέραιος, etc., in order to achieve more reliable results. In fact, all the material in Display 11.4 should be regarded as tentative, for several reasons. (1) The idea of differentiating meanings

Display 11.4

Matrix Display of Diagnostic Components for the
Distinctive Nuances of the Overlapping Meanings
in the Semantic Domain of Holiness

| | cultic | moral | relation to God | relation to men | relation to self | including consecration, dedication |
|-------|--------|-------|--------------------|--------------------|---------------------|--|
| ἅγιος | + | + | + | - | - | + |
| ἁγνός | ? | + | + | ? | + | + |
| ἱερός | + | - | + | - | - | - |
| ὁσιος | - | + | + | + | - | - |

Display 11.5

A Tentative Matrix Display of Nuances from a Larger
Semantic Domain Related to Holiness

| | cultic | moral | rel'n to men | rel'n to self | connotes unmixed, separate, consecrated | relig. sphere | "purity" | concerns motive |
|-------------------------|--------|-------|-----------------|------------------|--|------------------|----------|--------------------|
| ἅγιος | + | + | - | - | + | + | + | - |
| ἁγνός | ? | + | ? | + | + | + | + | - |
| ἱερός | + | - | - | - | - | + | + | - |
| ὁσιος | - | + | + | - | - | + | + | - |
| εὐλαβής | - | + | - | - | - | + | - | ? |
| εὐσεβής | + | + | - | - | - | + | - | ? |
| ἀνέραιος | - | ? | ? | + | + | - | + | - |
| εὐληκρινής | - | ? | ? | + | + | - | + | + |
| καθαρός (fig. sense) | - | - | - | + | + | - | + | - |

from one another in terms of diagnostic components is comparatively new, and needs further examination and discussion. (2) Picking out such diagnostic components, that is, isolating them from the meaning-complex formed by each word as a whole, is a somewhat subjective process, particularly in the case of overlapping meanings. (3) We cannot test the conclusions with respect to koine Greek as we could if we were dealing with a living language.

Nevertheless, if Display 11.4 is viewed as a rough indicator of distinctions, rather than as an exact and definitive statement, it has its value. It conveys forcefully the insight of modern linguistic semantics and structuralism that meaning resides primarily in the relations between elements, in oppositions, rather than "in" a single element in isolation from the universe of meaning (ἄνλογ "in isolation").

11.35 Conclusions from the semantic contrasts of ἄνλογ

A rule of thumb from general linguistics says that the more inclusive the extension of meaning, the less inclusive is the intension (Lyons 1977:291). Suppose that a word can be used to denote any member of a large class of objects. This means that the word has a more inclusive extension of meaning. Then, since a large class of objects will all share only a small

number of characteristic features, the word will include relatively few features distinguishing its meaning from other areas of meaning. That is, its intension is less inclusive.

This principle can be applied to the situation with ἅγιος. If ἱερός is not really used in Christian contexts, except in a few restricted cases, the burden falls on ἅγιος to cover all instances where one wants to designate an item as "sacred," "consecrated," or "set apart for God's service " (what belongs to the cultic sphere). The other words that perform a similar function are different parts of speech (ἁγιάζω, ἁγιωσύνη), and some are so specific that they will not serve in situations where the general idea is needed (ἱερεὺς, ναός, θρησκεία). The broad extension of ἅγιος is likely to result in a comparatively uninteresting intension for the word. We cannot "read out" a rich concept of "holiness" simply from the word.

12. Paul's "concept" of holiness

If, then, no special "concept" of holiness can be "found in" the meaning of the word ἁγιος as a word of koine Greek, where is a "concept" to be found? Well, it is possible to inquire what views, if any, Paul had on the subject of holiness (cf. the distinction between the meaning of a word and the "concept," the views of a person, already articulated in 9.2). There are several possible ways of conducting such an inquiry into Paul's views. The most promising, though not the simplest, is to consider all passages where Paul talks about the subject of holiness, without particular regard for what words occur in those passages. That is, the passages need not contain any words from the semantic domain of Display 11.3. This way of attack would be parallel to asking what Kant said about epistemology, not how "wissen" occurs in Kant's writings (an example from Silva 1978). Or it would be parallel to asking what John Owen said about prayer, not how the word "prayer" occurs in Owen's writings.

Such a method of attack, though linguistically sound, immediately puts us at sea in the whole of Paul's writings and the whole of his theology. NT scholars are

reluctant to take such a step if there is a reasonable possibility of a more "controlled" kind of approach. (But we must ask, "Controlled in what way? By a false premise that biblical "concepts" can be read out of word-studies?") One way of limiting the field of study initially is to consider only the passages where one of the four words *ἄγιος*, *ἁγνός*, *ἱερός*, *θεός* or their cognates such as *ἀγιάζω*, *ἁγιασμός*, *ἱερεὺς*, etc., occur. Or perhaps one might consider all passages where there occur any of the words from the list in Display 11.5, or their cognates.

But even this wide a selection of words will not lead us to include a verse like 1 Cor 4:5 about inward motives, or the verse 1 Cor 6:13 about the consecration of the body to the Lord. Both of these latter verses, despite the absence of "key words," are quite relevant to a consideration of Paul's views on holiness. Likewise, an analysis conducted in terms of key words would not include Gal 5:16-24, on the contrast between flesh and Spirit, if it were not for the single occurrence of the word *ἀκαθαρσία* (5:19) cognate to *καθαρός*. And this single occurrence might easily have been omitted without significantly affecting the meaning of the passage as a whole. Therefore, selecting passages in terms of the words that occur in them is just not a terribly good

method for collecting passages related to a given topic.

If the direct route from a word to an author's views is inadequate, why is it used nevertheless? It is used, as Barr (1961) has point out, partly because of false assumptions about language, partly because of the objective, scientific air that it imparts to theological research, partly because it offers an efficient if dangerous short-cut to at least some of the relevant passages on a given topic. But, more than this, it gets results: often seemingly profound and beautiful biblical-theological results.

Such seemingly profound results can be obtained from the word ἄγιος and its cognates as well as from many other starting points. The ability to obtain such results cannot depend on some profound meaning of ἄγιος as a part of the lexicon of koine Greek (cf. §11). It depends rather on facts about the distribution of ἄγιος and its cognates in the pauline corpus (or NT corpus as a whole, depending on the scope of the investigation). It depends, that is, on using regularities and patterns of the various contexts in which ἄγιος and its cognates occur.

We will therefore examine these patterns of context in some detail, in order to establish what can and what cannot be legitimately deduced from them. We confine ourselves to the restricted pauline corpus, so that all

will agree that we are dealing with a single biblical writer. And we confine ourselves for simplicity to the four words ἅγιος, ἁγιάζω, ἁγιασμός, and ἁγιωσύνη. This is reasonable because ἁγιάζω, ἁγιασμός, and ἁγιωσύνη are semantically derived from ἅγιος in Nida's sense (1975a:123-25), and because the grouping together of derivationally related words is a usual procedure in biblical theological approaches that we are interested in evaluating.

12.1 Preliminary linguistic data for ἅγιος in Paul

Let us begin with a survey of the use of ἅγιος in the restricted pauline corpus. ἅγιος is by far the most frequent of the four cognate words. It occurs 50 times in the restricted corpus (not counting some textual variants). Using the term ἅγιος, holiness is ascribed to the following persons and things:

a. Linguistic material

- (1) Scriptures Rom 1:2
- (2) the law Rom 7:12
- (3) the commandment Rom 7:12

b. An activity

- (1) kiss Rom 16:16, 1 Cor 16:20, 2 Cor 13:12,
1 Thes 5:26

c. Personal beings other than human

- (1) the Holy Spirit Rom 5:5, 9:1, 14:17, 15:13,
16,19(?), 1 Cor 6:19, 12:3, 2 Cor 6:6, 13:13,
1 Thes 1:5,6, 4:8
- (2) angels 1 Thes 3:13?
- d. Things employed as metaphors for people
 - (1) first fruits Rom 11:16
 - (2) root Rom 11:16
 - (3) sacrifice Rom 12:1
 - (4) temple 1 Cor 3:17
- e. Human beings

ἅγιος is used some 25 times. Also ἁγιαζω,
ἁγιασμός, and ἁγιασθήναι are used in this way (15
times).

12.2 How to explain the data on holiness

One can already see from the above diversity that several possibilities lie open for "explaining" Paul's use of the holiness terminology. On the one hand, one might start from the most frequent use, claiming that this is most "basic." Paul saw the NT people of God as holy. They are holy because they are in Christ (1 Cor 1:2, Phil 1:1), or holy by analogy with OT Israel (Exod 19:6, Deut 7:6, Isa 62:12, etc.). From there, one might argue, Paul moved out to use the word ἅγιος in employing metaphors for the people of God (classification d above)

and in talking about their activities (classification b above). One might even be so bold as to argue that the Spirit of God of the OT is now so frequently called the Holy Spirit (πνεῦμα ἅγιον) because of his close association with the renewal of the holy people of God.

But one might also "explain" Paul's use of the holiness terminology in the converse way. Namely, one might start with the thought of the holiness of the Spirit of God, who mediates the presence of God and of Christ to the NT congregation. One might then observe that in passages like Rom 15:16, 1 Cor 3:16-17, 6:19, 1 Thes 4:7-8, and 2 Thes 2:13, the presence of the Holy Spirit is closely related to the holiness of Christians. Thus it might be argued that for Paul the Holy Spirit is the foundation for calling Christians holy.

Still a third type of explanation might arise from starting with the metaphors of holiness under classification d. One might argue that Paul's rabbinic training rooted him in the OT. In the OT the temple, the sacrifices, the first fruits of the land, and the people of Israel themselves are holy because of their connection with priestly service to God. The basis for Paul's calling Christians holy might therefore be found in his conviction of the typological connection between OT symbols and the NT people of God. Thus the typological

metaphors of classification d would be in some sense the basis for rather than the product of the holiness of Christians (classification e). Classification b would then be a secondary derivative from classification e, while classifications a and c would be close to a straight-line continuation of OT language about holiness.

12.3 Intrinsic diversity of explanations

Which of the above three explanations of Paul's use of holiness terminology is correct? The reader may have his own preferences. But it is important to see that though the data of 12.1 are clear enough, their interpretation is not so clear. The data do not absolutely compell us to choose one explanation over another. Moreover, our preferences may be influenced by the type of explanation that we are looking for. Are we looking for an explanation that sticks more closely to the surface of pauline use? Then it is natural to start with the most common use and work out from there (the first explanation). Are we looking for an explanation that uncovers the roots of Paul's theological thinking as a Christian? Then explanation in terms of his view of the Holy Spirit will be most appealing. Or are we looking for an explanation of his particular terminological choices? Why does he so frequently use the

ἁγλος group of words rather than the ἁγνός group (ἁγνός, ἁγνεία, ἁγνεύμα, ἁγνισμα, ἁγνισμός, ἁγνεύω, ἁγνίζω)?

An explanation in terms of Paul's familiarity with and reflection upon the OT and the LXX is then most appealing.

One's preferences for an explanation of Paul's use also depend on what one judges to be most important or most central to Paul. Those emphasizing ecclesiology or horizontal personal relationships will, other things being equal, incline to prefer the first explanation, which starts from the holiness of the people of God. Those emphasizing the theocentric character or the charismatic character of NT religion will naturally gravitate to the second explanation in terms of the Holy Spirit. Those emphasizing Paul's hermeneutical consciousness, or Paul's consciousness of redemptive-historical continuity with the old covenant, will gravitate to the third explanation in terms of holiness surrounding the OT priesthood. Combinations of these explanations are, of course, also possible.

12.4 Data on the holiness of human beings

The difficulties do not disappear when we concentrate on one segment of Paul's usage, namely his discussion of the holiness of human beings. Even within this strand of usage, there exists a diversity of types of

occurrences of the holiness vocabulary. The occurrences of words for holiness can be subdivided in several intersecting ways. None of these ways result in divisions as clear-cut as the above divisions (12.1) concerning the kind of thing designated holy. There are always boundary cases difficult to classify. Hence it might be objected that the distinctions that will now be introduced are artificial. Nevertheless, the divisions can still prove useful in sensitizing us to the fact that there is a diversity and complexity of usage.

12.41 The acquisition of holiness in time: the temporal factor

First, one may differentiate the various occurrences of the ἁγιος group in terms of time. In this case, one asks when the holiness in question comes upon or becomes the property of the people who are being talked about. Have these people already become holy in the past? Or are they to attain holiness in the near or distant future? Or are both the past and the future in view? Or does the text leave it quite unclear whether either is in view? By raising the latter two questions, I have already indicated my own opinion that not all texts can be clearly classified as either designating a holiness acquired in the past or designating a holiness yet to be

acquired in the future.

Some examples may illustrate what I have in mind. 1 Cor 6:11 is a clear case of past time. The people referred to are the Corinthian church. In the past, at the point of becoming Christians, they acquired or received the holiness of which Paul is speaking. Likewise, passages like Rom 12:13 and 16:15 using *οἱ ἅγιοι* to designate Christians are cases of past time. The passages certainly assume that these Christians are holy in the present and will continue to be holy in the future. That is not the point. The question is when they become holy. They have inherited the title "saints" in becoming Christians. The transition occurred in their past, when they became Christians.

Next, 1 Thes 5:23 and 1 Cor 7:34 are good examples of holiness in future time. 1 Thes 5:23, of course, must not be understood as denying that Christians are in some sense holy now. But the particular aspect on which the passage focuses is holiness that God gives in the future, particularly the "distant" future of the second coming of Christ. 1 Cor 7:34, by contrast, treats primarily the "immediate" future connected with an unmarried woman's behavior. She has a concern for the things of the Lord, with a view to being holy. The holiness here spoken of is something that she desires, not (at least

primarily) something already acquired at (say) initiation into the Christian community. Thus 1 Cor 7:34 is classified, along with other passages about striving for holiness or holy behavior, as a case of a future perspective on holiness.

There are also a few passages like Rom 15:16 and Rom 11:16 that are difficult to classify as either past or future. These passages appear to treat the whole of Christian life and experience as a single unit, without explicitly separating out an "already" aspect (past holiness) or a "not-yet" aspect (future holiness). Thus they are classified as both past and future. Understandably, there is no passage where it appeared that neither past nor future was in view.

12.42 Relational-cultic vs. behavioral-moral holiness: the atmospheric factor

The second distinction to be introduced is between "relational-cultic" holiness on the one hand and "behavioral-moral" holiness on the other hand. The question is this: in a given context in which the word ἁγιος or its derivatives occurs, is the focus put on holiness as a cultic status, a relation of consecration to God, such as the OT sacrificial foods and the tabernacle possessed (Lev 2:3,10, 5:15, 22:1-33, Exod 29:30, 40:9, etc.)?

Priests could be made holy in this sense without necessarily altering their moral purity (Exod 29:1,44, 40:13). Or, on the other hand, is the focus put on holiness as a matter of moral purity, an uprightness in life and behavior, as occurs in some places in the OT (Lev 19:2, 20:7, Num 15:40)?

Section 11.321 above has already argued that the relational-cultic aspect and the behavioral-moral aspect do not constitute two distinct, separable meanings in Nida's sense. The word ἁγιος has a single meaning, but that meaning covers an area. There is variation of nuances over a continuum. Hence it is still possible, indeed necessary, to affirm that in some contexts the relational-cultic aspect will be emphasized or put in prominence, while in other contexts the behavioral-moral aspect will be emphasized or put in prominence. And, because these two are not two separate meanings, there will also be intermediate cases.

Often the distinction between relational-cultic holiness and behavioral-moral holiness has been thought of as a kind of intrinsic distinction between two "kinds" of holiness, or two "natures" of holiness. But this is to think in terms of people's possible "views" or "conceptions" of holiness, not in terms of word meanings. As an alternative, we can think of ἁγιος as having a

single vague meaning, a meaning which is only further differentiated by context. The context, then, results in emphasis on the relational-cultic or the behavioral-moral. But, as 11.341 argues, it is not possible to draw a perfectly precise boundary between the contribution of a given word (e.g., *ἄγιος*) and the contribution of its context, because of the complex interaction between the two in the production of meaning.

At any rate, in spite of all these complexities, it is possible to classify occurrences of *ἄγιος* and its derivatives in terms of the relational/ethical distinction, provided that we are willing to allow for some boundary-line or doubtful cases. The distinction is roughly analogous to the common distinction between the Christian's "righteousness" as a forensic or God-ward relational matter on the one hand (Bultmann, 1952:270-287), and as an ethical, behavioral matter on the other hand. Ziesler (1972:6) in discussing the meaning of righteousness in Paul, contrasts these two poles using various expressions: forensic vs. ethical, status vs. behavior, relationship vs. way of living, "God's righteousness as conferring a new status" vs. righteousness "as energising man and leading to a new life." An analogous distinction can be set up in the sphere of holiness, by distinguishing holiness as cultic status from holiness as a matter

of behavior.

Next, suppose one classifies passages from Paul simultaneously in terms of the temporal factor (past, future, or both), and in terms of the relational-ethical distinction (relational, ethical, or both). The pattern of Display 12.1 emerges. Here the temporal factor is plotted horizontally and the "atmospheric" factor is plotted vertically. Instances of all combinations occur except the combination of the relational emphasis with future time. Why is this one combination absent? Perhaps it is not really absent, but due to questionable judgments in classifying some of the other texts. For instance, it might well be argued that some of the texts Rom 11:16, 15:16, 1 Cor 1:30, 1 Thes 3:13, 5:23, presently classified as manifestations of "both" of two polar opposites, are actually instances of this supposedly absent combination. In any case, since these same texts broadly include both a relational aspect and a future aspect, they include the combination of the two at least implicitly.

On the other hand, there is a fairly simple reason why the combination of a relational and future sense might be rare. Paul regards Christians' status with God as already established in Christ. They await a confirmation, a further enjoyment, and an intensification of this

Display 12.1

Temporal and "Atmospheric" Distinctions
in Paul's Use of Holiness

| | Past | Future | Both |
|-----------------------------------|---|--|--|
| Relational | 1 Cor 6:11 V 1 Cor 7:14,14 VA Rom 12:13 A Rom 15:25,26,31 A Rom 16:15 A 1 Cor 16:1,15 A 2 Cor 8:4,9:1,12 A Phlm 7 A Rom 15:16 V 1 Cor 1:2 VA Rom 1:7 A Phil 1:1,4:21 A 1 Cor 3:17 A Rom 8:27 A 2 Cor 1:1 A Phil 4:22 A Phlm 5 A | | Rom 11:16 A Rom 15:16 V 1 Thes 3:13 A? |
| Ethical | 1 Thes 4:7 N Rom 16:2 A 1 Cor 6:1,2 A | Rom 6:19 N 1 Thes 4:3,4 N 1 Cor 7:34 A | 2 Cor 7:1 N Rom 6:22 N |
| Both relational and ethical | 1 Cor 14:33 A | Rom 12:1 A 1 Thes 5:23 V 1 Thes 3:13 N | 1 Cor 1:30 N |

V Verbal form (ἀγιάζω)

A Adjectival form (ἅγιος)

N Substantive form (ἁγιασμός, ἁγιωσύνη)

status at the future coming of Christ. But, when one is speaking purely of relational holiness, to isolate this future from the past and present might seem to cast doubt on the certainty and eschatological character of the relation already established. Such, at least, is one possible explanation for the lacuna. But note that this explanation has already drawn in considerations of union with Christ and eschatology. Questions about the structure of the use of holiness vocabulary easily tie in with larger questions about deeper structures in pauline theology. Later chapters will attend to such tie-ins.

Some explanation is also needed for the statistical preponderance of the combination of relational holiness with past time. This is mainly the effect of Paul's love for the term οἱ ἅγιοι as a designation of Christians.

Now what is the significance of the statistical distribution exhibited in Display 12.1? Well, the temporal and "atmospheric" distinctions can be used as the starting point for explanations of Paul's use of holiness, just as the earlier distinctions concerning types of holy things (12.1). The type of "explanation" that one gives will depend on what is regarded as most fundamental. If, for example, the future is regarded as most fundamental, using a kind of "consistent escha-

tology" point of view, the uses of holiness with reference to the past are instances of a "projection" of that future backwards into the life of the Christian through the intensity and liveliness of eschatological expectation. On the other hand, suppose that the past holiness is regarded as most fundamental, using a "realized eschatology" point of view. Then the expressions about future holiness are extensions of confidence based on the reality and decisiveness of the past.

In like manner, one may choose either to explain ethical holiness from relational holiness (Christians are the holy people, therefore they must behave so), or to explain relational holiness from ethical holiness (we deduce our status before God by observing God's activity in our lives).

Into this already complex picture one may bring the additional distinction between different grammatical forms that the holiness terminology may assume. Words for holiness occur as adjectives (ἅγιος), verbs (ἀγιάζω), and nouns (ἁγιασμός, ἁγιωσύνη). The verse listings in Display 12.1 are marked with the symbols A, V, and N to distinguish these three different vocabulary types. If one were to ignore James Barr's strictures (1961) about deducing theology from grammar, one might conceivably use this threefold distinction as the starting point

for further speculation about holiness. Might one distinguish, for example, between holiness as a dynamic activity of God (corresponding to the verbal form ἁγιαζω), holiness as a (static?) property of men or things (ἅγιος?), and holiness as a relationship (designated by nouns)?

12.43 Redemptive-historical vs. hortatory context for discussing holiness: the situational factor

Another distinction between the various occurrences of holiness terminology in the pauline corpus concerns the larger context (of sentence and paragraph length) in which the terminology occurs. What kinds of theological concern are at work in the sentence, the paragraph, and the larger epistolary context where holiness is mentioned? Many such contexts could be distinguished, but we will confine ourselves to a twofold distinction, the distinction between a hortatory context on the one hand and a redemptive-historical context on the other.

This distinction is significant because it is closely related to the quarrel between existential-anthropological interpretation on the one hand and redemptive-historical interpretation on the other. But at the moment we are not trying to be as profound as either of these schools of interpretation. Rather, we

are identifying occurrences of holiness in terms of fairly obvious surface features. Thus, rather than asking whether the context points at some deep level to existential concern for "decision," we ask only whether the passage in which the word for holiness is imbedded is a hortatory passage. Is it a passage that is attempting to get Christians to do something?

The question of whether a context has "redemptive-historical" concern is harder to pin down than the above question about whether a passage is hortatory in nature. Conceivably, almost any passage might be viewed as dealing with redemptive-historical concerns, just as almost any might be viewed as dealing with existential concerns. Hence, let us at this point be rather strict about what counts as redemptive-historical concern. Namely, let us require that, in the immediate context of the use of a term for holiness, the passage allude to or appeal to (a) the second coming of Christ or other events of the eschatological future; (b) "objective" events of the past such as the crucifixion or resurrection of Christ; (c) matters of "cosmic bearing," where a very long-range viewpoint is assumed; (d) union with Christ. Of course, union with Christ has been interpreted as something at heart sacramental, or mystical, or existential, and therefore not necessarily redemptive-

historical. Since, however, the redemptive-historical interpreters consistently seize upon this union as a major element in their construction, we may include it among the criteria for judging that a passage has a "redemptive-historical" interest.

Displays 12.2 and 12.3 show the results of classifying the occurrences of holiness terminology using these distinctions. These Displays have had to allow, of course, for the possibility that a given passage may show both redemptive-historical and hortatory features; or that it may show neither.

The empty spaces in Displays 12.2 and 12.3 can, it appears, be explained fairly easily. The absence of any instances of future holiness in a redemptive-historical context (cf. Display 12.2) is not due to any intrinsic incompatibility or aversion of the two. For the texts Rom 12:1, 1 Thes 3:13, 1 Thes 5:23, demonstrate the possibility of their joint occurrence. It may be either a matter of chance or an effect produced by a strong correlation between mentions of future holiness and hortatory motives ("strive for holiness").

The small number of texts (a total of two) where neither hortatory nor redemptive-historical motifs occur shows only how close these motifs come, when used together, to covering all the material. If we had been

Display 12.2
Situational and Temporal Distinctions
in Paul's Use of Holiness

| | Past | Future | Both |
|---------------------------|---|--|--|
| Hortatory | Rom 12:13 A Rom 15:23,26,31 A Rom 16:15 A 1 Cor 6:11 V 1 Cor 7:14,14 VA 1 Cor 16:1,15 A 2 Cor 8:4 A 2 Cor 9:1,12 A Phlm 7 A Rom 16:2 A 1 Thes 4:7 N 1 Cor 14:33 A Phil 4:22 A | Rom 6:19 N 1 Cor 7:34 A 1 Thes 4:3,4 N | 2 Cor 7:1 N |
| Redemptive- historical | Rom 1:7 A Rom 15:16 V 1 Cor 1:2 VA Phil 1:1 A Rom 8:27 A | | Rom 11:16 A Rom 15:16 V 1 Thes 3:13 A? |
| Both | 1 Cor 3:17 A 1 Cor 6:1,2 A Phil 4:21 A | Rom 12:1 A 1 Thes 3:13 N 1 Thes 5:23 V | Rom 6:22 N 1 Cor 1:30 N |
| Neither | 2 Cor 1:1 A Phlm 5 A | | |

Display 12.3

Situational and Atmospheric Distinctions
in Paul's Use of Holiness

| | Relational | Ethical | Both |
|---------------------------|--|---|--|
| Hortatory | Rom 12:13 A Rom 15:23,26,31 A Rom 16:15 A 1 Cor 6:11 V 1 Cor 7:14,14 VA 1 Cor 16:1,15 A 2 Cor 8:4 A 2 Cor 9:1,12 A Phil 4:22 A Phlm 7 A | Rom 16:2 A 1 Thes 4:7 N Rom 6:19 N 1 Cor 7:34 A 1 Thes 4:3,4 N 2 Cor 7:1 N | 1 Cor 14:33 A |
| Redemptive- historical | Rom 8:27 A Rom 15:16 V Rom 1:7 A 1 Cor 1:2 VA Phil 1:1 A Rom 15:16 V Rom 11:16 A 1 Thes 3:13 A? | | |
| Both | 1 Cor 3:17 A Phil 4:21 A | 1 Cor 6:1,2 A Rom 12:1 A Rom 6:22 N | 1 Thes 3:13 N 1 Thes 5:23 V 1 Cor 1:30 N |
| Neither | 2 Cor 1:1 A Phlm 5 A | | |

somewhat more generous in the definition of these motifs or in the size of the context that was included, both of the orphan texts 2 Cor 1:1 and Philem 5 could be included in the main body of the charts.

It remains to explain the holes in Display 12.3. Why are all instances of redemptive-historical context also instances of relational holiness? This is, perhaps, a negative effect from the close natural correlation between ethical holiness and hortatory contexts. Indeed, one of the means by which a given occurrence of the *ἀγιος* group is judged to have an "ethical" meaning is by appeal to the context. Unless this context is vaguely hortatory, no ethical meaning is likely to be discernible.

It should be fairly obvious how the connections observed in Displays 12.2 and 12.3 could be used to support either the ultimacy of a redemptive-historical viewpoint or the ultimacy of a hortatory or existential viewpoint. On the one side a person could claim that the hortatory uses of holiness are only projections onto everyday life of the larger (and more fundamental because more "objective") redemptive-historical structure. On the other side a person could claim that the redemptive-historical uses of holiness are only projections onto cosmology and history of the more fundamental (because more intimate) existential decisions about holy behavior.

The uses of holiness in contexts simultaneously of hortatory and redemptive-historical character form natural bridges between these two perspectives.

12.5 The significance of interaction of meaning and context of ἁγιος

Several lessons can already be derived from the above analyses (12.1-12.4) of patterns of occurrence of ἁγιος terminology in Paul.

12.51 Patterns in types of context

First, there are some statistical patterns to the types of context in which the holiness terminology occurs. Some of those patterns--in particular, the "holes" in Displays 12.1, 12.2, and 12.3--call for explanation. But fairly simple explanations can usually be provided. And the simplest explanation, not the most theologically profound or convoluted, is likely to be the closest to the truth.

12.52 Multiple explanations of pattern

Second, giving explanations for such statistical regularities is slippery business. Often more than one explanation is possible. For example, one could claim that there are no co-occurrences of future aspect with

relational aspect of holiness (Display 12.1) because Paul did not believe in any sort of future consecration to God. This would be an alternative explanation to the already given. Or one could claim that the "hole" in Display 12.1 is simply a statistical accident.

As another example, this time on a rather different plane, take the statistics concerning the expression οἱ ἅγιοι. This expression, used frequently to designate Christians, occurs only one time in the singular (Phil 4:21; but cf. Rev 22:11). Hence some have inferred from this the theological conclusion that the NT teaches that the holiness of Christians is a corporate matter. Christians are holy only together, only as they are part of the total community "of the saints." I do not intend at the moment to argue for or against this theological conclusion as such. But I do dispute whether it can be adequately backed up by an appeal to the statistics of οἱ ἅγιοι. The counterargument consists of two parts. The thrust of part one is to show that there may be an alternative explanation, in fact more than one alternative explanation, for the predominance of the plural οἱ ἅγιοι. The thrust of part two is to show that, if we feel justified in appealing more or less naively to statistics of this type, we may equally appeal to other statistics about ἅγιος that point in the opposite

direction.

12.521 Alternative explanations of the predominance of the plural οἱ ἄγιοι

First of all, then, as to part one of the counter-argument. There are several possible alternative explanations of the statistical predominance of the plural οἱ ἄγιοι. The first such alternative explanation is to account for the plurals in terms of the type of literature that Paul wrote. Except in the pastoral epistles (if they are pauline), Paul wrote to plural audiences. And in all the epistles he was interested in presenting, buttressing, and illustrating theological principles of a universal character. Desiring to state the universality of the truths he proclaimed, Paul consistently stated them in universal terms. The plural is a convenient way of doing this, just as is the alternative πάντα ἄγιον in Phil 4:21. Οἱ ἄγιοι, in plural, is a convenient way of talking about all Christians, or all Christians of a given place (Rom 15:25), in contexts where the truths that Paul presents have to do with just this "all." In short, the statistical predominance of the plural οἱ ἄγιοι over the singular ἄγιος is no more nor less significant than the statistical predominance of the plural ὑμεῖς over the singular σύ or the plural

ἀδελφοί over singular ἀδελφός. All these are marks of plurality or universality, but not "corporateness."

In fact, paradoxically, the way to express the corporate aspect of Christian life in a single word is to use the expression ἡ ἐκκλησία, which is grammatically singular rather than plural.

There is still a second possible explanation of the predominance of οἱ ἅγιοι. The first explanation above appealed to the appropriateness of use of the plural in most contexts where Paul is explaining a theological principle. The second explanation takes the opposite route of appealing to the inappropriateness of use of the singular ὁ ἅγιος in most contexts where Paul wanted to designate Christians.

Paul might have avoided the singular ὁ ἅγιος for either or both of two reasons. (1) ὁ ἅγιος, in the singular, had already been appropriated in the LXX for regular use as a name for God (cf., e.g., Rev 6:10). In the NT it becomes, in the form ὁ ἅγιος τοῦ θεοῦ, a title for Christ (Mark 1:24, Luke 4:34, John 6:69, Acts 3:14, Rev 3:7; cf. Acts 4:27,30). It may have been felt, by Christians like Paul, that ὁ ἅγιος had become a title for deity, or at least that the associations of ὁ ἅγιος with deity were so close as to make it infelicitous to use a similar or identical expression

to designate Christians.

(2) ὁ ἅγιος, if used to designate a Christian, is unlike a proper name or some of the other kinds of descriptive noun phrases, in that it is unable, by itself, to unambiguously designate any particular Christian. If one wishes to refer to all Christians, or all Christians in a particular place, one can safely use οἱ ἅγιοι (or, as in Phil 4:21, πάντα ἁγίων). But if one wishes to designate some one particular Christian, how does one do it? Usually with a proper name.

Other ascriptions can, to be sure, be added to the proper name. Thus particular persons are described by Paul as τὸν ἀγαπητόν μου (Rom 16:5, etc.), τὸν συνεργὸν ἡμῶν (Rom 16:9, etc.), τὸν συγγενῆ μου (Rom 16:11, etc.), τὸν ἀδελφὸν ἡμῶν (1 Thes 3:2, etc.). Or a noun phrase can be used without a proper name (2 Cor 8:22). But almost all these expressions, for understandable reasons, express the relation of the person in question to Paul and his company, not his or her relation to God pure and simple. In contexts like those of greeting and identification, the fact that the individual person is a Christian is not in question. Hence adding the epithet ἅγιος would be superfluous.

In view of all these considerations, one can conclude that there are just not many natural situations

where it would be appropriate to use the singular $\delta \delta\gamma\tau\omicron\varsigma$ for a Christian. It does not work effectively either as a noun phrase in isolation or as an apposition or modification to another noun phrase. This has nothing to do with the question of whether Paul or other NT writers believed that each individual Christian was holy. Paul might well have believed that each individual Christian was holy, yet not have indicated this belief by regularly using an expression like $\delta \delta\gamma\tau\omicron\varsigma$ in the singular. He used proper names or descriptive noun phrases of other kinds instead.

Still a third explanation of the statistical predominance of the plural $\omicron\delta \delta\gamma\tau\omicron\varsigma$ is possible, this time a diachronic explanation. We can, namely, argue that the use of the expression $\omicron\delta \delta\gamma\tau\omicron\varsigma$ arose diachronically through the carrying over and application to Christians of the language of Dan 7:27 Th, with possible reinforcement from the Septuagint version of the following passages: Pss 15:3, 33:10, 82:4, Dan 7:8, 18, 21, 22, 22, 25, 8:24, 25, Wis 18:9, Sir 42:17(?), 1 Macc 1:46(?) (cf. 1 QM 3:5, 6:6, 16:1, T. Levi 18:11, T. Iss. 5:4, T. Dan 5:11, 12, Sib. Or. 5:161, 2 Apoc. Bar. 66:2, 1 Enoch 38:4, 5, 39:4, 5, 43:4, 48:1, 7, 50:1, 51:2, 62:8, 100:5, etc.). These OT and apocryphal passages are, in fact, the closest structural parallels to the NT

usage of οἱ ἅγιοι. The plural in the NT may simply reflect these earlier plurals, without there being any special motivation in the NT to express either the corporate or the individual character of holiness by reproduction of an OT pattern.

12.522 Evidence pointing in the opposite direction from the supposed evidence of the plural οἱ ἅγιοι

Now comes part two of the counterargument. In this part one looks at evidence pointing in the opposite direction to the theory of "corporate" holiness. First, note that, if the plural οἱ ἅγιοι is really evidence for corporate holiness, occurrences of the singular ἅγιος should, by the same token, be evidences of the individualness of holiness. Hence, within the restricted pauline corpus, Rom 12:1, 1 Cor 7:34, and Phil 4:21, are evidences for individual holiness.

Second, one may argue that the use of the plural οἱ ἅγιοι shows the very opposite of what it is claimed to show. The corporate side or corporate aspect of the Christian life finds its grammatical expression, if at all, not in plural expressions like οἱ πιστεύοντες or οἱ ἀδελφοί, but in the singular expressions ἡ ἐκκλησία, and (τὸ) σῶμα (τοῦ Χριστοῦ). Likewise, if the holiness of the people of God is really a corporate matter, might

one not expect it to be expressed in a singular form like (ἡ) ἁγία ἐκκλησία, ἱεράτευμα ἁγίων (1 Pet 2:5), βασιλείον ἱεράτευμα, ἔθνος ἁγίων (1 Pet 2:9)? The OT expresses a kind of corporate aspect of holiness by speaking of Israel as a holy people, ἔθνος ἁγίων (Exod 19:6, etc.). Would we not expect frequent occurrence in the NT of expressions like λαὸς ἅγιος, if this OT corporate aspect is carried over? In sum, there are other types of evidence to consider, along with the bare fact of the occurrence of οἱ ἅγιοι. Once we bring in a larger range of evidence, the one-sided character of arguments for corporate holiness becomes clear.

In general terms, the lesson to draw from the above exercise is the same as that drawn by Barr in The Semantics of Biblical Language (1961): one must be wary of easy arguments which base theological conclusions on facts of grammar (the plural οἱ ἅγιοι) or statistical patterns in the use of a single given word in its contexts.

12.53 The possibility of biased use of contexts

A third and final lesson to be drawn from the patterns of occurrence of ἅγιος terminology in Paul concerns the possibility of biased appeal to context.

The meaning of a word and the meaning of the context are mutually conditioning (11.341, 12.42; Poythress 1980c). The word ἅγιος and the context of its occurrence both contribute in a complex, interacting way to the production of a total meaning. One cannot, except in an ad hoc way, draw a perfectly precise boundary between the meaning of the word ἅγιος and the meaning contributed by the context (this is especially evident in the distinction between relational and ethical holiness, 12.42).

Now, the inseparability of context can be exploited by the biblical theologian selectively. Namely, he can choose to include some elements of some contexts within the actual "meaning" of the "concept" of holiness, while excluding other elements from other contexts as "merely" excrescences due to the context, not the word. Thus, by selectively exploiting material from the various contexts of the words for holiness, he could build up a "concept" of holiness that was either past, or future, or relational or ethical, or redemptive-historical or existential-hortatory. There is a great deal of freedom here for the interpreter to read his own "concept" into the word, both because the boundary between word-meaning and context is hard to fix scientifically, and because awkward counterexamples can be dismissed as being a "merely ordinary" rather than

theologically loaded use of the word in question.

12.6 Topics related to Paul's use of ἅγιος and its derivatives

Let us return once again to the question of whether Paul has a "concept" of holiness, and, if so, what it is. Asking this question means asking what Paul's views are on holiness. And that ought to be found out by reading Paul, not by a word study. Nevertheless, we can still try to get a starting point with ἅγιος and its derivatives, by asking in what special contexts these words tend to appear in Paul.

There are at least four noteworthy contexts of occurrence. (1) Paul, like the rest of the NT and the early church, frequently designates the Spirit of God as πνεῦμα ἅγιον or τὸ πνεῦμα τὸ ἅγιον. (2) Paul frequently designates Christians as οἱ ἅγιοι or ἅγιοι (39X in the unrestricted corpus). The designation οἱ ἅγιοι occurs also scattered through other early Christian writings, but usually not so frequently as in Paul. (3) ἅγιος and cognate words occur in moral and hortatory contexts, often associated with other terms of commendation (see Display 12.4). (4) ἅγιος and its cognates are used to suggest a typological analogy between the OT cultic system and the life of

Christians.

One might therefore say that, in some sense, there are several interlocking "concepts" of holiness rather than simply one. The question "What does Paul think about holiness?" has no simple, univocal answer, because "holiness" is not simply a physical object or a Platonic or Aristotelian universal about which Paul must have some definite opinion. Paul does have definite convictions about the Spirit of God and his roles in the world. He also has convictions to the effect that Christians are the eschatological people of God, and as such are especially consecrated to God ("holy"). Also he has definite convictions about ethics (and hence about moral "holiness"), and about the typological import of the OT cult. People who ask for Paul's "concept" of holiness may well be asking us to present not only each of these four areas of thought individually, but in their relations to one another.

It should really not surprise us that there is no one univocal "concept" of holiness. The terminology of holiness in the OT as well as the NT has a two-sided character (12.42). On the one hand, it is used with respect to cultic articles and practices without any special moral import. On the other hand, because of the kind of God that Yahweh is, "being holy as I [Yahweh]

Display 12.4

Use of Terms for Holiness in Connection
with other Commendatory and Negative Terms

| | | | | |
|-----|--------------|----------------------|-----|----------|
| neg | ἀδικος | 1 Cor 6:1 | | |
| neg | ἀκαθαρσία | Rom 6:19 | | |
| neg | ἀκάθαρτος | 1 Cor 7:14 | | |
| neg | ἀμαρτία | Rom 6:22 | | |
| | ἄμεμπτος | 1 Thes 3:13, 5:23 | | |
| neg | ἀνάξιος | 1 Cor 6:2 | | |
| neg | ἀνομία | Rom 6:19 | | |
| | ἄξιος | Rom 16:2 | | |
| | ἀπολούω | 1 Cor 6:11 | | |
| | ἀπολύτρωσις | 1 Cor 1:30 | | |
| | δικαιοσύνη | Rom 6:19, 1 Cor 1:30 | | |
| | δικαιώω | 1 Cor 6:11 | | |
| | δουλώω | Rom 6:22 | | |
| | εὐάρεστος | Rom 12:1 | | |
| | εὐπρόσδεκτος | Rom 15:16 | | |
| | ἐλευθερώω | Rom 6:22 | | |
| | ζάω | Rom 12:1 | ζωή | Rom 6:22 |
| | καθαρίζω | 2 Cor 7:1 | | |
| | καρπός | Rom 6:22 | | |
| neg | μολυσμός | 2 Cor 7:1 | | |
| | ὀλόκληρος | 1 Thes 5:23 | | |
| | ὀλοτελεῖς | 1 Thes 5:23 | | |
| | σοφία | 1 Cor 1:30 | | |

am holy" includes ethical demands. Moreover, in Christian circles the cultic symbolism of the OT is radically generalized. Every Christian is himself a "sacrifice" to God, and all his life is the carrying out of this sacrifice (Rom 12:1-2; cf. Rom 15:16, Phil 2:17, Heb 13:15). Christians are also the temple of God, corporately and individually (1 Cor 3:10-17, 6:19; cf. Eph 2:19-22, 1 Pet 2:4-9). With this generalization of the cultic aspect of the OT there comes a more analogical or metaphorical use of the cognates of ἅγιος. Since there are no longer any distinctive cultic places in Christianity, nor cultic objects,¹ ἅγιος and its cognates as applied to the Christian religion have simply a more general sense of "consecration."

Moreover, this particular group of words are natural to use in forming a bridge between (a) OT cultic symbolism, (b) relationship to God, and (c) moral purity in the Christian's attitudes and behavior. If we ask for Paul's "concept" of holiness, can we expect in answer anything less comprehensive than an unfolding of how Paul related these three areas to one another? If we want to be comprehensive, might we also include the

¹The sacramental elements, bread and wine, come closest to being distinctively "cultic" objects. They are never called "holy" in the NT or the Apostolic Fathers; but an argument based on this silence would be precarious.

areas concerning (d) Paul's view of the Holy Spirit and (e) Paul's view of the church? After all, Paul links the "holiness" of the Holy Spirit to cultic typology (area (a) above) in 1 Cor 3:16-17, 6:19, Rom 15:16, and to ethics (area (c) above) in 1 Thes 4:7-8 (cf. Eph 4:30). And "holiness" is linked to the church by the fact that οἱ ἅγιοι, along with ἐκκληροῖ and ἀδελφοῖ, is one of Paul's principal designations of Christians.

Thus it appears that we are committed to examining a large area of Paul's teaching, an almost unmanageably large area, if we are to talk about his views of holiness. In fact, I suggest that it may be well, in an initial study, not to talk in terms of a "concept" of holiness at all, but simply in terms of various topics, like (a) through (e) above, in their relations to one another.

This has an advantage in doing justice to the emic structure of Paul's writings. The specific topic "holiness" never comes up for sustained discussion in Paul's letters. By contrast, Paul does discuss the topics of the Holy Spirit (Romans 8), ethics (Romans 12-15, much of 1 Corinthians, Galatians 5-6, 1 Thesalonians 4-5), the church (1 Corinthians 12-14, Romans 12, cf. Ephesians), and the relation of Christians to the Old Testament (Romans 9-11). These do get discussed

in a more sustained manner. Admittedly none of these topics occur in an isolated fashion, independent of other interwoven topics and practical, situationally-conditioned concerns in the churches. But they at least get more explicit attention than does "holiness."

13. The value of microstructural study of holiness

Microstructural analysis, that is, analysis of a word like ἅγιος in its contexts, can contribute significantly to a more exact delineation of the contrast, variation, and distribution of a word. By so doing, it contributes to building and revision of Greek lexicons. But, properly done, it offers disappointingly meager information about the theology of biblical writings. Much less does it give us a sort of ultimate system of categories for organizing the world or organizing theological discourse. It does not give us this sort of thing because this sort of thing cannot be provided by microstructure. Attempts to derive theology from microstructure appear to succeed mainly because they derive theological conclusions from statistical patterns (e.g., predominance of the plural οἱ ἅγιοι), or because they read the meanings from theologically loaded contexts into the meaning of the word itself. Both of these procedures conceal from themselves their ultimate subjectivity.

At this point, then, the conclusions from microstructural analysis are predominantly negative. However, one more positive word remains to be said. Some of the

patterns of occurrence of the ἄγτος terminology in context can be integrated into and structurally related to patterns of intermediate structure. Studying such structural patterns does make a definite positive contribution to understanding Paul. The transition to intermediate structure can be made in terms of any one of the five topics (a)-(e) of 12.6. For convenience I choose to do it in terms of the topic of pauline ethics. So I ask, "How does Paul's use of the terminology relate to his views on ethics?" But the answering of this question will be postponed to the point in the discussion where intermediate structure is discussed (Chapter 5). Before that, we consider in Chapter 4 whether holiness can be made the starting point for macrostructural analysis of pauline theology.

CHAPTER 4

MACROSTRUCTURAL ANALYSIS OF HOLINESS:

PAUL AS A THEOLOGIAN OF HOLINESS

The second area of analysis to which structuralist approaches might be applied is the area of macrostructure. Macrostructure, or global structure, as section 4 indicated, is the largest-scale structure that holds together Paul's theology as a whole. Or, alternatively, it is the deepest and most fundamental structure which "governs" or "controls" or "is the foundation for" the whole

"edifice" of Paul's theology. A macrostructure can take the form of a controlling motif, a "central" motif, such as redemptive-history or human existence, in terms of which everything else is to be ordered and understood.

But is such a "central motif" necessary at all?

The church has gotten along in many ages and many places without consciously using any such central motif. It is not necessary for an ordinary believer to have such a central motif in hand before he can receive spiritual nourishment from reading Paul's writings. But suppose that we are trying to articulate Paul's theology in a self-conscious, methodical, and controlled way. Then

the problems of finding an organizing center can hardly be evaded. A theoretical articulation of pauline theology can only have attractiveness and explanatory power if it is an organized whole, not a collection of miscellaneous exegetical comments. It must go beyond the purposes served by a commentary. Hence the need for finding a central motif.

How then does a supposedly "central" motif prove itself to be really central? And in what sense is it "central"? Well, I think that the implicit assumption of many scholars runs something like this: a motif is "central" to the degree that it enables us to arrange and explain effectively everything else in Paul. The difficulty is that perhaps more than one motif possesses such explanatory power. Perhaps any one of the following could be used: redemptive history, human existence, Christology, union with Christ, the resurrection, ecclesiology, pneumatology, eschatology, faith, hope, love, new creation, the cross. All the motifs in pauline writings exist in connection with one another, in structural relation to one another. If the structural relations are of multidimensional complexity, it should be no surprise that one can start with any important motif and use it to "explain" the rest by exploiting the structural connections with the rest.

How could an interpreter use a single theme to explain everything else? He begins with the theme in simple form. Then he enriches his notion of and understanding of that theme by utilizing and "adding to" the theme what he obtains from observing some of the connections outwards to other themes. In this process he "explains" other themes by regarding the one theme as ultimate and seizing on the relations to other themes, one by one. Thus it can come about that the chosen key theme comes to be perceived as a "center" around which all other themes are organized.

In fact, then, there is no one theme which, pure and simple, is the "controlling structure" of Paul's theology. There is no one macrostructure. Rather, any of several themes can be chosen as an organizing center from which to explore the whole.

This point can be illustrated by means of a metaphor. Let us liken Paul's theology to a geographical territory. Themes within Paul's theology can be likened to mountain peaks within the territory. The traditional way of doing biblical theology is to seek for the one "highest" mountain, the one most important theme. Only from this one highest mountain can the whole territory be surveyed. My approach still acknowledges that some mountains are higher than others: some themes are more

important than others. But it also says that the whole territory can be surveyed from any of the mountain tops. Paul's epistles unveil multidimensional "territory," so that any theme can be used as a starting point.

Of course, these are bold claims. It is not possible to explore them or verify them fully in the scope of this dissertation. I propose, therefore, to test the above theory of multidimensional structure by concentrating on only one theme. I choose the theme of holiness and will try to "explain" all of Paul's theology in terms of it. Holiness is the "mountain top" from which all the "territory" will be surveyed. In the reckoning of biblical scholars, holiness is only a "minor" theme in pauline theology. Thus the task of explaining everything in terms of holiness is a relatively difficult one. If the task can be done with some plausibility for a minor theme, it suggests that performing the same task for a "major" theme would be not only easier, but more persuasive.

But if this task is to be performed, some liberty must be allowed. The following account must be somewhat selective about the evidence, in order to pick out that kind of evidence that relates all of what Paul says to holiness. Yet there is no need to "manufacture" evidence. The evidence appealed to will include only what, in my

opinion, is actually there in Paul.

In fact, it is not too much to say that this chapter will present a genuine option for "understanding" Paul. This option draws together and relates to one another teachings in Paul. And it does so in a way that pauline texts themselves invite us to do--whether or not all the connections were "consciously" made by Paul himself.

Moreover, the following discussion leaves open the question of whether structures in Paul's theology are "conscious" or "unconscious." We will not worry about such a distinction. Many of the structures to be considered were probably "unconscious" most of the time. But debate about the matter seems fruitless and unnecessary. The arguments in 2.1 have sufficed, I hope, to show the relative unprofitability and impracticability of using the conscious/unconscious distinction.

To put the matter another way, this chapter will expose many structural patterns that were certainly not in the surface of Paul's consciousness. It will not attempt to show by psychological guesswork that this "must have been what Paul was thinking of at the time." This procedure is no worse than has already been done by biblical theologians of the redemptive-historical and the existential school. These biblical theologians, if

they are understood sympathetically, do not make claims that Paul was a philosopher of history in disguise or a philosopher of existentialist anthropology in disguise. They do not claim that Paul was conscious of the structures in the same way as are the modern theoreticians. What they claim to do is to expose to view some substructures, some presuppositions, some "deep structures" of his theology. I would ask for the same right to talk about such substructures or deep structures without the burden of psychologizing arguments. My approach differs in principle from the normal biblical theological approaches only in that I admit a subjective contribution to the structure at the beginning. That is, I admit that the choice of holiness as a starting point, is a subjective choice of mine. Other choices could have been made which would be equally fruitful, but would have resulted in a different over-all organization of the material. The deep structures, substructures, or overarching structures that one finds are dialectically related to the investigator's viewpoint and presuppositions, rather than being given objectively once and for all independent of any observer.¹

¹This dialectical aspect of my approach is formally similar to certain aspects of Marxian and existentialist hermeneutics. In this formal hermeneutical respect I stand closer to the existential school than to the

redemptive-historical school of biblical theology. But, in my opinion, the existential approach to hermeneutics "freezes" the dialectic to the degree that it absolutizes an anthropological center. The advocacy of an anthropological center is itself a choice. It is not an advocacy absolutely constrained by our culture, unless the culture itself is in bondage. Moreover, no one can define an anthropological center except in a historically-conditioned way. There can be no resting point in (say) Heideggerian ontology because one's understanding of Heidegger is dialectical.

It appears to me, furthermore, that by and large the existential school has succeeded less well than the redemptive-historical school. It has not actually accomplished a convincing integration of every motif in Paul into its framework. Bultmann is not really satisfied with Paul's argumentation in 1 Corinthians 15. I do not think that the deficiencies here are due to any intrinsic inadequacy of an anthropological starting point. (One can see the whole territory from the anthropological mountain.) Rather, deficiencies spring from the lack of sufficient vigor and nerve in the attempt to integrate pauline witness into a harmonious whole. Parts of this witness (1 Corinthians 15) are mistakenly shoved aside as inconsistent with the thrust of the rest (Sachkritik). Suppose that the anthropological approach had been carried through more thoroughly and critically. It would have led, I believe, to a break with the neo-Kantian dualism of belief-in and belief-that, and the dualism of this-worldly and the Beyond (including the idea of history as a closed nexus of causes). Then the distortions would have fallen away. Cf., e.g., the critique of Bultmann by Thiselton (1980:252-92).

14. Initial plausibility that holiness is a central theme in Paul¹

Most biblical theologies choose a central theme to organize their presentation. They usually justify the use of this motif by some preliminary argument, before actually embarking on their detailed analysis. The detailed analysis confirms the initial choice of motif by showing that this choice "explains" the whole of Paul. But the preliminary arguments are of different types. Bultmann, for example, justifies the use of the theme of human existence primarily by appeal to hermeneutical necessity. It is necessary, he argues, to use this motif if the NT message is to be meaningfully

¹Some formal aspects of this chapter need explanation. For the most part this chapter documents detailed assertions from primary rather than secondary sources. The secondary documentation in many cases is extensive, and there seems to be little point in burdening this dissertation with an unnecessary weight of cross references. Moreover, the point of this chapter is not to justify any detail in isolation, but to uncover an over-all pattern.

In some cases the argument will draw quite a bit on OT material, because this is one of the primary backgrounds for understanding Paul. In the process, modern critical questions will be ignored, because such questions played no role in Paul's day. What matters is what the OT meant for Paul and other first-century readers.

Occasionally I have had to make exegetical decisions on well-known "problem" texts, in order to use the texts in the course of the argument. I have given justification for such decisions only when it seemed important for the main argument.

communicated to modern man. Ridderbos (1975), on the other hand, can justify his use of the theme of redemptive history on the ground that NT biblical theologians have fairly well come to a consensus about its centrality.

Since I do not claim that the theme of holiness is "central" in some exclusive sense, I do not need preliminary arguments to justify using it. Nevertheless, such preliminary arguments do exist. And they are useful for at least two reasons. First, they tend to show that, even if holiness is not the unique key to understanding Paul, it is a starting point or perspective that can fruitfully be used to organize Paul's thinking and theology. Second, the arguments serve as a counterweight to arguments for the centrality of existential anthropology or redemptive history. Arguments for holiness indirectly suggest that arguments might be produced in favor of using many different themes as a starting point or organizing center. The arguments in favor of anthropology or redemptive history thereby lose their "exclusivist" tone.

At least three arguments exist for using holiness as an organizing center in the study of Paul's theology. They are (1) that holiness is a central motif in the phenomenology of religion, (2) that holiness is central in Paul's conversion, and (3) that Paul in Rom 15:16

explicitly affirms the possibility of understanding his thought in terms of holiness. Let us take up these arguments one at a time.

14.1 Centrality of holiness in the phenomenology of religion

The first argument for holiness is a variation on Bultmann's argument from hermeneutical necessity. Bultmann argues that anthropology is an inevitable starting point because inquiries about man are at the heart of all religious interpretation. But, by changing one's viewpoint, one might argue the same for holiness. Following Rudolf Otto (1923) and discussion from the phenomenology of religion (cf. Colpe 1977), we know that the category of the holy is central to the analysis and understanding of religion. The holy is central to all religion at a "deep" level, whether or not the specific terminology of holiness is frequently used in any given religious text. Hence, one might argue, holiness is a central "deep" theme for Paul as it necessarily is for any religious writer. To understand how holiness, as a mainspring of religion, structures everything else in Paul is to understand Paul.

14.2 Centrality of holiness in the conversion of Paul

The second argument for the centrality of holiness

is based on the consideration of Paul's conversation on the Damascus road. What about Paul's conversion? What caused the dramatic change in the life of Saul of Tarsus, the change from persecutor of the church to avid proclaimer of its gospel (Gal 1:13-24)? Modern scholars do not agree on an answer, but there is fairly widespread agreement that naturalistic psychological explanations are an unsatisfactory dead end (Ridderbos 1958:44-46, Braun 1947). It is not possible to "get behind" Paul's own accounts of his conversion. Let us then focus on Paul's own statements.

A surface reading of Paul does not tell us much: God revealed "his Son to me, that I might proclaim him among the Gentiles" (Gal 1:16). But a closer look at the context of Gal 1:16 and the way in which the context interacts with verse 16 brings to light at least the following salient points.

(1) The revelation of Christ to Paul was closely bound up with Paul's apostolic authority and his commission to preach to the Gentiles. Paul had to prove to the Galatians that his gospel was not derived from man (1:1,11) or received secondhand from man (1:12,16-20). He did so by binding up his conversion with his knowledge of the gospel and his commission to proclaim it. The revelation of Christ at Paul's conversion included, in concentrated

form, the heart of his subsequent message and his right to bear the message to the Gentiles.

(2) Paul saw his own calling as being in continuity with that of the OT prophets, Jeremiah and Moses in particular. Like Jeremiah and Moses, he was set apart from the womb for the task he was to fulfill (cf. Gal 1:15; Jer 1:5; 2 Cor 3:7-18).

(3) Paul's previous life as a Pharisee had made him heir to the traditions and promises of the OT, but he was blind to their true significance until the revelation came.

(4) God's revelation to Paul sprang from a pure divine initiative, not from some previous yearning or preparation on the side of Paul (cf. Kümmel 1929). This at least is how Paul (and Acts) presents the matter, though NT scholars have sometimes attempted to provide psychological explanations.

(5) Paul spoke of the communication and commissioning as taking place in the medium of sight and vision (ἀποκαλύψεως, ἀποκαλύψαι), not the medium of language. Language, of course, is not excluded, but it is sight that is emphasized in the summary statement, in a way parallel to that of some OT prophets (Num 12:6-8, 1 Sam 9:9, Is 1:1, Ezek 1:1, Obad 1, Nah 1:1, Hab 1:1).

(6) The revelation of the person of Jesus Christ

himself to Paul formed the heart of the experience in Paul's eyes (Gal 1:16).

Most, if not all, of these six points are confirmed by the three accounts in the Book of Acts. (1) Paul's commission to the Gentiles is mentioned in all three accounts, though in two of them it occurs through Barnabas rather than directly in Paul's vision (Acts 9:15, 22:15,21, 26:17-18). (2) The motif of Paul's continuity with OT prophets is hardly visible in Acts, though 26:16-18 contains some distant echoes of prophetic callings. (3) and (4): Divine initiative toward Paul in the face of previous resistance is clearly evident in Acts. (5) and (6): Paul sees and hears the voice of Christ.

The safest way to reach an understanding of these six aspects of Paul's conversion is to start with that which Paul sees as the heart of the matter: the revelation of Jesus Christ. But just what did Paul see? From Paul's comparison between himself and the others who saw the resurrected Christ (1 Cor 15:5-8), we may assume that he saw Christ in human form. But the manner in which he saw was definitely a visionary manner. Paul alone, not those with him on the Damascus road, fully experienced the vision. In this respect, the closest parallel to Paul's experience lies with Stephen in Acts 7:55. Both

of these visions, in view of their connections with OT prophetic visions, must be classified as theophanic visions. Acts confirms this by introducing the vision in all three accounts with a reference to a great light from heaven (9:3, 22:6, 26:13), a picture related to the shining bright glory of theophanies in Ezek 1:4,13,27-28, 10:4, 43:2, Dan 7:9, 10:6, Hab 3:3-4, Ps 18:12, 50:2, Is 60:1-3,19-20, Exod 24:17, Rev 1:14-16, 4:3-6; cf. Luke 9:29-36. Paul specifically invokes this theophanic language when he compares the glory of Christ to the glory of the Lord which Moses saw (2 Cor 3:16-18).

I should say at this point that I am using the word "theophany" in a flexible way to designate a whole family of OT phenomena. I include in this family what Terrien (1978:68-69) calls "epiphanic visitations," that is, visitations of God's presence where the divine is manifested only in an elusive rather than directly visible way. Therefore, in using the term "theophany" in connection with Christ, I do not intend to make immediately a pronouncement about ontology, or about the deity of Christ. I am talking only about the role that Christ plays against the background of the OT phenomena.

It is nevertheless the case that Christ's role was an overwhelming and impressive one when he appeared

to Paul. When Paul saw the risen Christ, wrapped in theophanic glory, there was no question for Paul of whether this one was "Lord" (Acts 9:5, 22:8, 26:15, in a stronger sense than Acts 10:4). The question was rather the Lord's personal identity, in this case his human identity. And so the answer came, "I am Jesus, whom you are persecuting."

It is no wonder, also, that Paul, having been confronted with the glory of Christ, spoke of the glory of the new covenant message with which he was entrusted by Christ. The glory of the new covenant excels even that of Moses (2 Cor 3:7-18). 81

The sum of the matter is that, in Rudolf Otto's terms, Paul had an encounter with "the numinous," with the sphere of the awesome and holy. But this numinous was not simply a vague undifferentiated general-religious numinous. It was a particular type of numinous whose specific roots and specific texture came from theophanic motifs of Judaism. Now these motifs became attached to the historical figure of Jesus of Nazareth.

Within Judaism there was a close connection between the theophanic and the holy, viz, that to which one might apply the term $\psi\iota\tau\eta$. Theophany is the narrower conception of the two, but also the more intensive. That which is holy is holy because of the stamp of theophany. Theophany,

if you will, is the root from which holiness springs, as well as the goal towards which it moves. This is evident from a very early stage.

The Lord in appearing to Moses in the burning bush pronounced holy the ground where the theophany took place (Exod 3:5). Similarly the theophany to Joshua made the ground holy (Josh 5:15). More graphically still, the theophanic mountain of Sinai is carefully set apart and consecrated (Exod 19:23), as are the people themselves in preparation for the theophany (Exod 19:10, etc.). Holiness in Israel was associated above all with the tabernacle and (later) the temple, together with the priestly ministry connected with them. Now both the tabernacle and the temple were built in response to theophany (Exod 24:15-18, 25:9,40; 1 Chr 21:15-22:1). Both were built in order to be a permanent dwelling of theophanic presence (Exod 25:8, 40:34-38; 2 Sam 7:6,13, 1 Kgs 8:10-13). God's dwelling in the tabernacle and the temple was an image of his dwelling in heaven, the "original" holy place, the place of his throne and presence (1 Kgs 8:27,30,32, etc., Ps 20:6, 11:4, Is 63:15, 57:15). The tabernacle and the temple had to be holy to contain the theophanic presence of the holy God. Violation of their holiness was so serious (cf. Num 3:38) because it was a violation of God's presence.

The OT shows, then, that theophany is the root and goal of holiness. Holiness exists in Israel only in close connection with theophany. Holiness is legally founded in theophanic pronouncement and exists for the sake of serving a continual theophanic presence.

But now these equations can be reversed. One can say that holiness is the root and goal of theophany, that theophany is essentially founded in holiness and exists for the sake of serving holiness. This follows from the fact that holiness as it exists in Israel manifests itself in a series of concentric circles. The people of Israel as a whole are holy (Exod 19:6), yet within them the Levites alone are holy, and within them the priests alone are holy in a narrower sense. Within the dwellings of Israel the tabernacle is holy, yet it has a holy place and a holy of holies. And this is only a model of heaven the holy place of the uniquely holy One, the Lord (Is 57:15).

Starting, then, from the innermost circle, the Lord himself, one may work outward and view theophanic manifestations as manifestations of the holy One. Indeed, what makes a theophany a theophany, rather than simply a mysterious physical event, is the presence of the holy God in action at a particular point and time. In this sense, theophany is rooted in holiness, the

holiness of God which means that he is different from, separate from, all that is simply natural or physical.

Next, theophany exists for the sake of holiness: it serves the holy purposes of God. Theophany in the OT is never a bare manifestation of divine power for the sake of display, but a manifestation for the sake of consecrating God's people (Israel becomes holy in that God dwells among them, Exod 33:16). Or it is a manifestation for the sake of vindicating God's holiness over against people's disobedience (Num 12:5, 14:10, etc.).

Now we can apply to Paul these finds about the connections of holiness and theophany. In his conversion, we may say, Paul confronted the holiness of God in theophanic form, in the person of Jesus of Nazareth. God's holiness was present in both its aspects: awesomeness and purity. Its other-worldly power and awesomeness, shown in the great light from heaven, overwhelmed Paul and overthrew his carefully laid worldly plans, theories, and self-estimate. (Cf. Dan 10:8-9, Ezek 1:28.) Its ethical purity backed up the charge Paul was given to preach to the Gentiles. Furthermore, all six salient aspects of Paul's conversion, listed above, can be accounted for in terms of an encounter with the theophanic holiness of God.

Point (6) has already been adequately covered. Let us next take point (2). Paul saw his own calling as parallel to that of the prophets, especially Jeremiah and Moses. This is based on the fact that the OT prophetic call is, like Paul's, suffused with theophany. In some cases the OT is explicit about the fact that a prophet was commissioned in connection with a theophany (Exodus 3, 2 Kings 2, Isaiah 6, Ezekiel 1). But, more generally, all prophecy follows the pattern set by Moses (Deut 18:15-22). In fact, Moses is superior to the later prophets precisely because he enjoyed an immediacy of the theophanic presence of the Lord (Num 12:6-8).

Moreover, prophetic commissioning specifically involves the holiness of God. The prophet's lips are cleansed so that he may stand before the presence of the holy God to hear his word, and so that he may not contaminate his proclamation (Is 6:3-8). Not only so, but the prophet himself as a whole person is consecrated (Jer 1:5), distinguished from other men by the holy office that he bears on behalf of God. The holiness of the theophany and of God's word is, as it were, extended to the prophet's whole person. Without using the word ἅγιος, Paul has clearly indicated this is true of himself by describing himself as ἀπορίσας (Gal 1:15, based on Jer 1:5). Similarly in Rom 1:1 Paul is "called to be an

apostle," and as such "set apart" (ἀρρωτισμένος) for the gospel of God.

Within this framework points (4) and (5) are easily accounted for. God's revelation to Paul sprang from pure divine initiative just as all OT prophetic calls did, just as OT theophanies did. Moreover, one can frame the rule concerning initiative in terms of holiness. Namely, one may say that only the holy can make holy. Holiness does not arise out of any kind of initiative on the part of someone or something not yet holy, but out of initiative on the part of someone already holy. It arises from God himself, as an ultimate source of holiness, when, for instance, he commissions Moses to undertake the construction and organization of the tabernacle. Or it arises from Moses, the priests, the prophets, or those who, like them, have already been made holy by prior action of God.

Next, for point (5), Paul's choice of visionary rather than simply auditory language was a natural consequence of the theophanic character of his commissioning. Theophany virtually by definition involves a visual, and not merely an auditory element.

Next, regarding point (3), Paul's mention of his previous life as a Pharisee has a twofold effect. First, it motivates the theophanic confrontation. God vindicates

his holiness by calling Paul to task, in parallel with Num 12:5-8, Is 6:5, Ezekiel 9. Second, it forms the backdrop against which the theophany is to be interpreted. Paul, as a Pharisee, would have been familiar with the rich OT associations of theophany. The appearance of Christ would not have come in a void.

It remains, finally, to explain point (1). Why does Paul mention his apostolic authority and his mission to the Gentiles in connection with his conversion? This is in some respects the most complex of the six points to explain. On one level, the mention of Paul's authority is simple enough. Paul was given authority through the theophanic appearance just as were OT prophets. As one who had been admitted into the presence of God, as one who had in God's presence heard the counsel of God, he was in a position to deliver that counsel to others. He was set apart, consecrated, as I have argued, and thereby his message also was distinguished from any common message.

But this is not the whole story. Paul's message was more specifically a message to the Gentiles (Gal 1:16, Rom 1:5, Acts 9:15, 13:47, 22:15,21, 26:17-18). Thereby he distinguished his own mission from that of the other apostles (Gal 2:7-9). And it seems to be the case that he connected the uniqueness of his apostleship in some fashion with the uniqueness of the mode by which he was

called to that apostleship (1 Cor 15:8-10).

A beginning at understanding can be made by recognizing that the OT prophets had some ministry to Gentile nations (Isaiah 13-23, Jeremiah 1:10, 25:15-38; 46-51, Amos 1:3-2:3, Obadiah, Jonah, Nahum). And prophecies were made concerning the last days when Gentiles would be included in the blessings of salvation (Is 19: 23-25, 2:1-4, 49:6, 60:3, etc.; cf. Mosher 1979). But this is still not equivalent to the type of ministry given to Paul.

Why, then, was Paul's ministry not simply one like that of the OT prophets? Well, in the experience on the Damascus road, he was given a commission distinct from the OT prophets. But I believe it is possible to go further. Was there an organic connection between the texture of the theophany to Paul and the texture of his commission? What was unique about the theophany, in contrast to the theophanies to OT prophets? The theophany to Paul was specifically a theophany centering in a historical person, Jesus Christ, Jesus of Nazareth. As a Pharisee Paul already knew that Jesus had been born, had lived, had been crucified, and had died. What Paul now found was not merely that Jesus was now alive (there had been a few instances of raising of the dead even in the OT, 1 Kgs 17:17-24, 2 Kgs 4:32-37, 13:20-21). What he

found was that the man Jesus uniquely manifested the sphere of God's holiness. Jesus replaced the human form appearing in some of the theophanies and appearances of the angel of the Lord in the OT (cf. Ezek 1:26-27, Dan 7:9, Exod 24:10). Now, instead of a transient appearance of a form, one has a permanent situation based on Jesus. Jesus, permanently alive, permanently resides in the sphere of God's inmost presence, God's heavenly throne therefore. Even if the language of Ps 110:1 and Dan 7:13-14 had not been known to the early church before Paul, it could easily have been appropriated by Paul to understand and confirm his vision.

Therefore, the theophany in Jesus surpasses OT theophanies in three respects. (1) It manifests not a one-time appearance, never to come again in the same way, but a permanent situation, based on the fact that Jesus is a person and not merely a phenomenal manifestation. (2) It manifests not simply an indirect, symbolic image of the reality (Ezekiel's "appearance of the likeness of the glory of the Lord," 1:28), but the reality itself (Jesus is real). (3) It implies that the holiness of God's presence becomes available to man. God's glory and holiness as they were formerly confined to heaven are now bound up with a man. A breach has been made by a man into the holiness of God. Thereby, as Paul experienced

in his conversion, God's presence becomes available to man in a way exceeding in intensity, power, and permanency the glory of the OT. And this is what Paul wrote in 2 Cor 3:1-18.

What, now, does all this have to do with Paul's preaching to the Gentiles? Answering this question brings us near to the heart of Paul's theology, since it involves the relation to one another of Christology, soteriology, kerygma, mission, and ecclesiology. The full answer must be worked out in detail in the rest of this chapter, by appeal to a large number of pauline texts. But the root of the answer can be given now. The intensive, permanent manifestation of theophanic holiness in the person of Jesus demands also an extensive manifestation of holiness. The latter days of OT prophecy are characterized by an overwhelming appearing of God. This overwhelming appearing, precisely by means of its intensity, implies world-wide extensive response in the form of consecration. The nations, and not only the Jews, stream to the holy place of Zion. Their offerings are acceptable (hence holy) to the Lord (Is 60:5-7, 56:5-8, etc.).

The above discussion has shown that the motif of holiness is capable of explaining all six salient points about Paul's conversion. Holiness has thus proved itself to be a "key" to understanding his conversion. Since

Paul's conversion is in turn the starting point for his theology, we may expect to find that holiness is also a key to understanding his theology as a whole.¹

14.3 Paul's affirmation of the centrality of holiness (Rom 15:16)

The third argument for the centrality of holiness in Paul's life and thought appeals to a particular verse, Rom 15:16. Rom 15:16 involves a specific affirmation of the possibility of understanding Paul using the motif of holiness.²

Rom 15:16 indicates that Paul construes his entire ministry in terms of the motif of holiness. The thought is worked out in progressively greater detail in the five

¹From a structuralist point of view, a transition of this type from Paul's conversion to his theology is somewhat unsatisfactory in principle. Only by ignoring the distinction between diachrony and synchrony (6.4, 9.1) may one claim that an explanation in terms of Paul's conversion ever "explains" in a structural sense the synchronic shape of his teaching. Nevertheless, in the absence of the fullest possible information about Paul's theological thinking at its maturity, information about his conversion may serve as a clue to later developments.

²I assume here and elsewhere in references to Romans that either Rom 1:1-16:23 + 16:24 or 1:1-16:23 + 16:25-27 was the original form of Paul's letter to the Romans (pace O'Neill 1975, Schmithals 1975, and advocates of the Ephesian destination of Rom 16:1-23). In my judgment Gamble (1977) has fully reviewed the question and given an adequate explanation of the textual and literary phenomena. But, in any case, my arguments depend only on the unity and integrity of Rom 1:1-15:33, which are acknowledged by almost everyone.

clauses beginning from διὰ τὴν χάριν of vs. 15 and ending with πνεύματι ἀγίῳ at the end of vs. 16. The grammatical grouping of the material of vss. 15-16 into clauses is indicated in greater detail in Display 14.1.

14.31 Detailed comments on Rom 15:15-16

Paul argues that he has been put into a position of being capable of reminding the Roman Christians of the truths of the Christian faith διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ.... The "grace" of 15:15c must certainly be a reference to the gift of apostolic ministry mentioned in Rom 1:5 and 12:3. The giving of this calling was matter of divine initiative (ὑπὸ τοῦ θεοῦ). The purpose of this grace was to constitute Paul as an apostle. In giving grace, God made Paul an apostle. However, instead of using the word "apostle," Paul goes on in the following clauses to define his apostleship in functional terms. The giving of God's grace enabled him to perform a priestly (or perhaps Levitical) ministry.

Paul's ministry is "priestly service," λειτουργόν (15:16a). By itself, λειτουργόν is not unambiguously a priestly term. But here it is associated with ἱεουργοῦντα, προσφορά, εὐπρόσδεκτος, and ἡγιασμένη. Paul is either picturing himself as a priest or as a Levite assisting Christ's priestly work. The genitive Χριστοῦ Ἰησοῦ and

the nonspecific character of λειτουργίῳ both favor the latter alternative (so Cranfield 1979:755-56). But is this too refined a conception? Even if we interpret λειτουργίῳ as priestly rather than Levitical, Paul's priestly work is still subordinated to that of Christ. The conclusions will be almost the same.

The clause λειτουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ specifies the way in which Paul performs his service, namely by communicating the gospel with which he has been entrusted.

With the ἵνα- clause Paul specifies the goal of his Levitical service as the offering of the Gentiles. In view of the fact that Paul or Christ fills the role of priest in this metaphor, the genitive τῶν ἐθνῶν should be interpreted not as a subjective genitive (offering which the Gentiles offer) but an objective genitive (Paul offers the Gentiles) or genitive of apposition.

14.32 The significance of the context of Rom 15:17-33

The broader context of Rom 15:16 indicates just how all-encompassing is the priestly picture of Paul's ministry. First, the following context in 15:17-33 makes clear how much the conception of 15:16 embraces the detailed texture of Paul's preaching program, including its

geographical details. Vss. 17-18 indicate, in a way complementing vs. 16, that the work of Christ, the work of the Holy Spirit, and Paul's own preaching are intimately related. Paul is a minister "pertaining to Christ" (15:16) in several ways. Paul's boast is in Christ and Christ's work; Christ works in Paul to accomplish the obedience of the Gentiles; and Christ is the central content of Paul's message. Though the clause ἡγιασμένη ἐν πνεύματι ἀγίῳ (15:16) may easily have made one think of the fact of the indwelling of the Holy Spirit, the Spirit's work is tied in the subsequent verses rather with Paul's message, which comes in the power of the Spirit (15:19), associated with the accompanying miracles of Paul's ministry. The message came with power, and so resulted in the obedience of the Gentiles.

Moreover, the detailed plans and itineraries of 15:19-32 derive one and all from the scope of Paul's ministry in dealing with the offering of the Gentiles. It is because of this universal scope of his project and his commission that he has already traveled so widely (15:19-21). That is also why he plans to come to Rome (15:22-24). And finally, it motivates his supervision of the collection for the saints at Jerusalem. The one holy offering of the Gentiles turns out to include ultimately an offering by the Gentiles as well. This is only

logical, not only because it is grounded in OT prophecy, but because an offering of the Gentiles must include an offering of all that they have. The offering ministers to the needs of the saints in Jerusalem in order that it may be made manifest that there is now one holy people sharing holy offerings one with another (cf. λειτουργῆσαι in vs. 27 and εὐπρόσδεκτος in vs. 31 taking up the cultic language of vs. 16). Paul becomes indirectly, through his ministry to the Gentiles, also a minister to the Jews. For through Paul's preaching the Gentiles become a consecrated offering. Their consecration is demonstrated by their willingness to contribute to the needs of others. And through this willingness Paul now has in hand an offering which he will present in holy service to the Jews in Jerusalem.

14.33 The significance of the context Rom 15:14-15 for Rom 15:16

We may say, then, that Rom 15:17-33 shows how central Paul's concept of the outworking of holiness is to the texture of his preaching dynamics and his travels. In like manner, the passage Rom 15:14-15 shows how central holiness is to the content of his gospel.

Paul undertakes in 15:14-15 the delicate task of affirming his confidence in the maturity, knowledge, and

competence of the Roman Christians, and simultaneously justifying his letter. It would be easy for someone to read between the lines of a letter like the letter to the Romans, and infer that Paul thinks that the Romans have not yet heard or understood the doctrines expounded in the letter. Paul denies that he thinks this. He is confident that the Roman Christians are "filled with all knowledge" (15:14). His confidence, doubtless, is based on the power and promises of God, active through the Holy Spirit (15:13). Paul has therefore written to refresh Christians' memories (15:15).

Doubtless Paul's qualifications and explanations in 15:14-15 are more necessary for some parts of the previous chapters than for others (cf. *αὐτὸ μένους*, 15:15). But in view of the universality of the affirmations of 15:14 and 15:15c-16, they must apply ultimately to all parts of the letter. What then is Paul's justification for telling Christians what they (in some sense) already know?

Paul's positive justification for the letter is that God has gifted him. God has gifted Paul to do just this type of bringing to remembrance and exhortation (15:15c). God's gift, more precisely the gift of apostleship, has made Paul a servant to the Gentiles. As Gentiles, or as part of Gentile territory, the Roman Christians are

within the scope of his apostolic task (cf. Rom 1:1,5, 13-15). The letter to the Romans presents the content of the gospel, in a wide-ranging way, to Gentiles (Rom 1:2,16-17). Paul is justified in doing this precisely because (διὰ τὴν Χάριν, 15:15c) it is part of the task given to him by God. The letter to the Romans is a concrete instance of Paul exercising the holy service of preaching the gospel of God, ἰερούργουντα τὸ εὐαγγέλιον τοῦ θεοῦ (15:16b). Thus everything in the letter to the Romans is directed toward the purpose of the consecration of the Gentiles as an acceptable offering through the Holy Spirit. The entire content of Paul's gospel, as it is exposed to us in Romans, fits into a framework determined by the nature of holiness and the theme of holiness.

14.4 Conclusions concerning the initial plausibility of the centrality of holiness

The investigation of Rom 15:16 in context therefore shows that Paul's life was structured in terms of holiness both on the side of the content of his message (14.33) and on the side of his practical conduct in the proclaiming of his message (14.32). We can also recognize with Schoeps (1959) and Munck (1959) that Paul was not an abstract theologian. He was one whose life was consumed in the apostolic task of delivering his message to the Gentiles in order

that they might turn to God. The passage Rom 15:14-33, insofar as it captures for us the dynamic of Paul's life as missionary-apostle, penetrates more deeply into Paul's genius than does an attempt to derive his theological system from an abstract principle.

15. Unity and diversity of theological topics in Paul

It remains now to see in detail how holiness can serve as a "key" to understanding all the various aspects of Paul's gospel and their relations to one another. Unfortunately we cannot discuss all aspects at one time. Therefore we will discuss successively ecclesiology, ethics, redemptive history, union with Christ, life in the Spirit, eschatology, the role of law, justification, sin, missiology, Christology, and the doctrine of God. The basic problem here is the same as that in any biblical theology. These topics interpenetrate one another in Paul. How can any one be discussed without presupposing the others? And where does one stop with the list of topics, since there is no end of topics cutting across ones already listed?

The interpenetration of topics in Paul can be illustrated by reference to Rom 15:16. According to the argument above, Paul's entire gospel ministry is summed up in this verse using the theme of holiness. Can we also find, in connection with this verse, each of the individual topics of the gospel? To a large extent, yes.

First, what about the topic of ecclesiology? The offering of the Gentiles is a single offering, by means

of a consecration including them all. Their holiness exists also in fellowship with the Jewish Christians (15:7-13,25-33). Here is the foundation for the unity of the church. Second, ethics obviously follows from the fact that the Gentiles are holy, consecrated. Third, redemptive history lies behind the fact that now, and not before, the gospel is proclaimed and the Gentiles consecrated. Fourth, this consecration takes place in and through the work of Christ. Thus the topic of union with Christ is related to this verse. Fifth, the consecration is in the Holy Spirit. Sixth, in OT terms the offering of the Gentiles is an eschatological act. Seventh, the offering is typically related to but essentially surpasses the sacrifices prescribed by the law. Eighth and ninth, the consecration of the Gentiles implies their justification and cleansing from sin. Tenth, the consecration of the Gentiles is a missionary act on the part of Paul. Eleventh and twelfth, this consecration takes place by the preaching of Christ under commission from God.

Thus none of these topics can be properly understood without reference to the others. Holiness provides a focal point around which they can be grouped and in terms of which their relations to one another can be understood and accorded adequate attention. Holiness is, in this

sense, a "fundamental" structure in Paul. The relative infrequency of surface occurrences of *ἁγιος* and its cognates does not at all contradict the fact that holiness serves as a focal point for the structural relations between all the major theological topics of Paul. One might, then, argue that it is the most fundamental structure in Paul's theology. But I do not draw this final conclusion. More than one theme, not holiness alone, can serve as a focal point for organizing the whole of Paul's theology.

For the detailed discussion of individual theological topics, any order of topics would be feasible. Whatever order is used, the topics discussed earlier cannot be developed so fully as those discussed later. The order actually adopted below vaguely resembles the order of topics in the Epistle to the Romans, preceding backward from Rom 15:14-33 (on the value of this "backwards" approach, cf. Mosher 1979:5). I have made the preliminary judgment that the major sections of Romans are 12-15, containing ecclesiology and ethics; 9-11 containing redemptive history; 6-8 containing union with Christ, pneumatology, and eschatology; 1:16b-4:24 containing justification and sin; and 1:1-16a containing missiology. Romans 5 serves as a transition related to both 1:16b-4:25 and 6-8.¹ For each of the main topics,

¹There is lively debate over whether the main

the discussion will start with Romans as a basis, but quickly expand to include material from the restricted pauline corpus. By using Romans as a jumping off point we obtain a considerable check to flights of fancy by which diverse material could be drawn together in an arbitrary or prejudiced way by means of proof texting. This choice also provides an order of presentation of the various topics which has at least some claim to correspond to the order of Paul's thinking.

division begins at Rom 5:1, 6:1, or possibly even 5:12 (cf. Cranfield 1979:252-54; Black 1973:24). Cranfield's arguments in favor of placing the division at 5:1 are very attractive. But could it be, in view of the linkages in both directions, that the question of major division has no univocal answer? At any rate, the discussions of this chapter need not presuppose a one-sided grouping of Romans 5.

16. Ecclesiology from the standpoint of holiness

We begin with the topic of the church as it occurs in Romans 12-15.

16.1 The church in Romans 12-15

The section Romans 12-15 weaves together ecclesiological and ethical concerns in a complex way. But it is noteworthy that the more specifically ecclesiological concerns are most prominent at the beginning and the end of the section, namely in 12:1-8 and 15:7-33. The net effect is that the specific ethical injunctions in Rom 12:9-15:6 are set within an ecclesiological framework. The behavior that Paul asks for is behavior consistent with, and contributing to, the functioning of the body of Christ (12:3-5) and the unity of the people of God in praise, based on faith, hope, joy, and peace (15:7-13).

The ecclesiological material in Rom 12:1-8 and 15:7-13 is in turn defined in terms of holiness. The functioning of the people of God is a presentation of a living holy sacrifice according to both Rom 12:1 and 15:16. The people of God, in fact, are designated "the saints," "the holy ones" (15:25,26,31,16:2,15).

In Rom 15:16 Paul specifically emphasizes his role

with respect to the Gentiles. But as section 14.32 has argued Rom 15:17-33 shows that in a certain way Paul understood his ministerial service as extending also to the Jewish Christians (15:27,31). The goal of the offering to Jerusalem is partly that of reinforcing the unity of the church (15:27). This service is thus a fulfillment of the prophecies of the inclusion of Gentiles in a joint service of praise with the Jews (15:9-12). Of both Gentiles and Jews it is to be true that they present their bodies as a living sacrifice, holy, acceptable to God (12:1). Jew and Gentile together present according to a single pattern a holy offering to the Lord. That single pattern constitutes their unity.

That unity is, from one point of view, something already achieved, already established. The Gentiles have been consecrated by the Holy Spirit. The idea of an already existing consecration is more fully and clearly affirmed in passages like 1 Cor 1:2, Phil 1:1, 1 Cor 3:17, and in the use of οἱ ἅγιοι. Christ has received us (Rom 15:7), both Jew and Gentile, both strong and weak in faith. That reception is reception into the holy place, the holiness of Christ's theophanic glory. Jewish and Gentile Christians are therefore already holy.

But the unity is also something still in process, something future. Paul asks that God would supply gifts

(Rom 15:13) so that there may be joint praise (Rom 15:6) and reception of one another (Rom 15:7). Holiness requires alteration of and growth in corporate behavior both towards God and towards one another.

Holiness, then, has a past and a future side (cf. 12.41). There is an "indicative" (you are holy) and an "imperative" (be holy). This corresponds structurally to the indicative and imperative of holiness in the OT. Israel is a holy people, constituted as such by God's selecting them. He distinguished them from all other peoples, and he dwelt among them. But holiness is also a task for Israel. They are under obligation to be holy in practice. What holds for Israel holds in more intensive fashion for the priests of Israel. The NT era brings both an intensification and an extension to the Gentiles, but the particular structure of indicative and imperative is still there.

Another aspect of the mode of being of the church is unfolded in Rom 12:1-8. The church is constituted in its separation, its distinctiveness from the world. There are two realms here, the realm of "this world" and the realm of the renewed mind, the realm of knowledge of God's will (12:2). These two realms are nothing else than the realm of the holy and the unholy, as the connection between 12:1 and 12:2 shows. They are the realms of light and

darkness (Rom 13:12). And the realm of holiness, the realm of light, is defined by the acceptable (holy) will of God (Rom 12:2). It has its center and origin in Jesus Christ, raised from the dead by the Spirit of holiness (Rom 1:4, 12:5, 13:14). The putting on of Jesus Christ (Rom 13:14) is therefore the putting on of the garments of holiness.

Let us now consider the church further under the aspects of temple of God, assembly of God, messianic assembly, and body of Christ.

16.2 The church as temple

The church as temple of God (1 Cor 3:16-17) is indwelt by the Holy Spirit in a manner parallel to the dwelling of the theophanic cloud of glory in the OT tabernacle (Exod 40) and temple (1 Kgs 8:10-11). From this point of view, the church is virtually defined as the dwelling place of God, the place marked as holy by the presence of God in glory.

16.3 The church as the assembly of God

Second, the church is the assembly of God. Rom 15:10-11 indicates the fulfillment of prophecy that the nations would join in assembly to praise the God of Israel. In the OT prophetic idiom, all nations are to see the

appearing of the glory of God in salvation (Is 60:2-3). The people of Israel become a kind of living analogue of the temple, inasmuch as the glory of God comes into their midst permanently (Is 60:19-20; cf. Zech 2:5). Thus the imagery of temple and of assembly are related to one another.

This assembly of the nations and their praise take place by the power of the Holy Spirit (Rom 15:13). But the praise of God's people is but one aspect of their service in consecration to God, the service of the Gentiles described in 15:16. The assembly is a holy assembly both because of the purification necessary to make it competent to praise (15:13), and because its purpose is to give praise (15:6). Holiness of people implies both service to God and praise. Since this holiness also joins together all who have it in one sacrifice, holiness implies assembly; it implies ἐκκλησία. So it was with the holy ἐκκλησία of Israel in the OT, and so it is now when the Gentiles join.

16.4 The church as the messianic assembly

Next, the church is the messianic assembly. Rom 15:9,12 indicate that the saints of Paul's day are the holy ones ruled by the root of Jesse. As David ruled Israel the OT holy people, so now Christ rules both Jew

and Gentile who rally to his banner (Is 11:10). The offering of praise by those assembled under this banner is, in fact, structured after the pattern of Christ's own offering. Members of the assembly of God are to receive one another "as Christ received us, to the glory of God" (Rom 15:7). Their unity of praise is based on a commonness of mind "according to Christ Jesus." They are to have the mind of Christ, particularly as this respects humility, service to one another, and the overcoming of divisions (Phil 2:1-5, 1 Cor 2:16).

In particular, Christ offers the pattern for praise. In Rom 15:9 Paul applies the language of Ps 18:50 to Christ, as the repetition of the key term *ἑθνη* in the two halves of the verse shows. In the first half of vs. 9, Christ's service results in the Gentiles glorifying God. In the second half of the verse, this fact is confirmed by the statement of Ps 18:50, "I will confess you (declare your praise) among the Gentiles." In its Messianic application by Paul, the "I" of the Psalm becomes Christ who stimulates the Gentiles to praise by his own declaration of the name of God (cf. Sanday and Headlam 1968:398). Thus, as the counterpart of David's praise, Christ's service of praise in the holy assembly is the pattern for praise by the people among whom Christ stands. The praise of the assembly is empowered by the Holy Spirit

(15:13), the Spirit of Christ.

Moreover, the service of the people of God after the pattern of Christ, round the banner of Christ, extends not only to praising God with the mouth, but to all of life, to every area of Christ's rule (15:12). This brings us again to the sphere of ethics, as in Rom 13:12-14.

16.5 The body of Christ

The structure of assembly, fellowship, rule, and Christological pattern in Rom 15:1-13 brings us at least to the borders of the theme of the body of Christ. A full examination of this theme is not possible apart from a discussion of union with Christ (§ 19). Members of the assembly are to treat one another as they have been treated by Christ. They are to exhibit the care for one another which Christ exhibits (15:1-3). The holy behavior of Christ is reflected in the members. The practical import, in terms of service to one another in the name of Christ, is given in 12:6-21. The service has a diversity corresponding to the many members of the holy assembly. The language of a body and its members is an appropriate metaphor to apply to the unity and diversity of the assembly and its members, as its use in extrabiblical contexts shows. (This is not to say that the use of *σῶμα* for an assembly is necessarily the diachronic point of origin

of Paul's use.) But the use of the term $\sigma\acute{o}\mu\alpha$ gains a deeper appropriateness from the pattern of Christ's own holy service (15:9). Christ's sacrifice of his body in death accomplishes the transition of Christians from the realm of the unholy to the realm of the holy (Gal 1:4), in a manner structurally related to the function of OT sacrifices in acts of consecration and granting of access to the holy. The sanctifying function of Christ's physical body is therefore a second point of reference grounding the language of "one body in Christ" (Rom 12:5).

16.6 The sacraments

In view of the key role of Rom 6:1-4 in the understanding of baptism, the sacraments cannot be fully discussed without reference to union with Christ. But, in anticipation of later results, I may say at this point in brief fashion the following. Baptism is the cleansing rite marking initiation into the sphere of the holy. This sphere of the holy, the sphere of the "saints," corresponds to Christ's theophanic holiness as exalted Lord. The Lord's Supper is the sacrificial meal of fellowship (on the basis of the once-for-all sacrifice) in the holy assembly with Christ as head. Both sacraments are grounded in union with Christ, a union in holiness. They symbolize, seal, confirm, strengthen, and contribute to union with Christ, and thus to holiness.

17. Ethics from the standpoint of holiness

Romans 12-15 can be the starting point for the discussion of pauline ethics, just as it was the starting point for ecclesiology.

17.1 Ethics in Romans 12-15

As 16.1 already indicated briefly, the ethical injunctions of Romans 12:9-15:3 are set within a framework of ecclesiology and holiness given in Rom 12:1-8 and 15:14-33. These ethical injunctions are injunctions consistent with the corporate life of the people of God in their fellowship, praise, and mutual dependence given in Rom 12:1-8 and 15:7-33. And they are injunctions addressed specifically to the people of God. The injunctions spell out in detail what it means to live in a way that manifests membership in the body of Christ and the messianic assembly of praise.

Since ecclesiology is structured in terms of holiness, I can also speak of the ethics of Romans 12-15 as an ethics of holiness. The detailed injunctions spell out in detail what it is to fulfill the will of God which is good and acceptable and perfect (12:2). The will of God is living holily, presenting one's body as a living sacrifice (12:1).

The holiness that Christians are called to manifest is the kind of holiness pertaining to the God of Israel. It is the holiness of the sacrifice prescribed by him. Therefore, the obligation to be holy expresses itself both on a very general level, "You shall be holy for I am holy," and on a quite particular level, the level of detailed expressions of the will of God. Rom 12:1-2 and 15:14-16 express the obligation in general terms, while Rom 12:9-13:7 descends to concrete particulars. The relation between the general and the particular is summed up in Rom 13:8-10.

In particular, the obligation to obey civil authorities (13:1-7) can stand along side many other obligations of diverse nature because all are derived from the holy will of God. The state is an institution sanctioned by the will of God in the OT. And it can be seen to fulfill purposes for good, the good defined by God's will (Rom 13:4, 12:2). Of course, this admits of exceptions. But Paul is interested here in formulating a general principle. He leaves the boundaries of the application of that principle to be inferred from the overarching structure of the obligation to holy service (12:1-2).

Paul gives special attention in Romans 12-15 to Christians' obligations to one another (Rom 12:6-16, 14:1-15:7). The particular texture of these obligations

springs from the fact that fellow Christians are united with one another in one body (Rom 12:5) and one assembly of praise to the one Lord (15:6-13). These obligations are obligations towards members of the holy community, towards "saints" (Rom 12:13). Holy behavior includes special obligations toward that which is holy, towards those who are united in holiness.

17.2 The love commandment

Paul sums up the whole law in love (Rom 13:8-10). It is obvious also from other passages that love is a recurring emphasis (Rom 12:9, 1 Corinthians 13, Gal 5:14, 22). In Rom 12:9, Gal 5:14, and 1 Corinthians 13, love toward fellow Christians is the concern of the immediate context (cf. Gal 6:10). Love sums up the types of attitudes and actions in the sharing, the caring, and the mutual ministry of saints to one another (Rom 12:3-17). It is the concrete universal form that holy behavior towards the saints assumes.

But though love may be concentrated on the saints, its forces extend to those outside the community as well (Rom 12:17-21, 13:7-10, Gal 6:10). To account adequately for this, one can appeal to the deeper structure of the headship of Christ and the example of Christ in the assembly of God's people (Rom 15:5-9). The OT commandment

to "be holy as I am holy" is now particularized in "be holy as Christ is holy." And concretely, that means loving as Christ loved. The holy consecration of Israel as a people to God's name in the OT was a consecration springing from divine initiative and therefore from divine love (Deut 7:6-8; 10:15-19). Now the Gentiles as well are received into God's holy presence (15:7). That holy act is to be imitated by Christians as they receive one another. They are also to exercise love towards the outsider, towards the non-Christian, as God exercises love towards the Gentiles who are by nature "outsiders" (Rom 9:24-26).

17.3 Indicative and imperative in ethics

It is well known that pauline commandments and exhortations ("imperatives") typically build on facts already established by God's work ("indicatives"). If one oversimplifies, the recipe is to "be what you are." Thus, because Christians are one body in Christ (12:5), they ought to behave as a body properly does (12:6-21). This structure of indicative and imperative is, as 16.1 already pointed out, already present in the OT teaching about the holiness of Israel and the holiness of the priests. They are already a holy people by God's act; and they are to be holy in behavior. This structure is

built into the nature of the holiness of God as it manifests itself in dealings with men. To reside in the temple or in the presence of God's holiness already implies that one is holy. To be there is to be in the sphere of God's holiness (indicative). At the same time, God's presence presents one immediately with the obligation to be holy. The one who is already holy must be holy in action, attitude, etc., in response to God's awesome presence and in imitation of his holiness.

18. Redemptive history from the standpoint of holiness

The subject of redemptive history can be brought into relation to many pauline texts, as the biblical theologians of the redemptive-historical school have pointed out. But, within Romans, the subject of redemptive history appears to come most into focus, and to receive its most explicit discussion, in the chapters Romans 9-11. We shall therefore begin the discussion with these chapters.

18.1 Redemptive history in Romans 9-11

In order to appreciate Paul's exposition in Romans 9-11, it is well first of all to appreciate some of the ways that it contributes to and interlocks with the subsequent arguments and exhortations in Romans 12-15.

18.11 Ecclesiological, missiological, and ethical structure in Romans 9-11

First, the discussion in Romans 9-11 is not oriented around the question of redemptive history in the abstract, but specifically around the question of the purposes of God with Israel in relation to the Gentiles.¹ This already

¹Incidentally, this sort of observation, and similar observations through 18.11, can serve as a reply to certain polemical thrusts of the redemptive-historical school. Biblical theologians of the redemptive-historical school

ties in its concerns with those of Rom 15:6-33 and 1:1-16. Paul's redemptive-historical discussion is, as it were, ecclesiologicaly framed and structured. In fact, his chief purpose in treating the issues in such detail appears to be a practical one of transforming and improving the relations of Jew and Gentile both inside and outside the bounds of the church (Rom 11:13,25). And this is in order to promote the reingrafting of Jews as they are stirred to jealousy (Rom 10:19, 11:14,31-32). Thus Paul's purposes here are of a piece with those expressive of Christian unity in Rom 15:7-33.

claim, now and then, that such-and-such themes are never considered by Paul in the abstract, but only in a redemptive-historical framework. By and large, I would agree with these claims. I think they are useful. But then I would put forward a counterclaim. Redemptive history is never considered by Paul in the abstract, but only in the "framework" of ecclesiology, ethics, holiness, missions, etc. Hence the claim that redemptive history is a "framework" for other topics in Paul does not really prove what it is sometimes thought to prove. It does not prove that redemptive history is the most "ultimate" framework. For redemptive history itself is, in Paul's letters, embedded in other "frameworks."

There is a certain value in the practice of relativizing various aspects of Paul's teaching to the "framework" in which the teaching is embedded. Let us appreciate this value to the full. But it is inconsistent to prohibit the relativization of one's own favorite framework. One might as well therefore recognize that everything is "framed" by everything else. There cannot really be an ontologically ultimate framework except if this be God himself. And that "framework" is not available to us except in the "relativity" of our humanity in relation to God.

Or, to change the metaphor: each "mountain" for surveying the "territory" of Paul's theology can in turn be surveyed from the other mountains around it. Each mountain gives us a perspective on the rest. No one mountain gives us a God's-eye view.

We can also say that Paul's redemptive-historical discussion in Romans 9-11 is missiologically framed and structured. Romans 9-11 is in large measure a contribution to and a defense of Paul's mission to the Gentiles. It is oriented to Paul's personal role both at its beginning (9:1-3) and at its end (where Paul expresses his praise, thus indicating his understanding of and joy in the divine purpose, Rom 11:33-36).

Paul's redemptive-historical discussion is also ethically qualified. According to the "therefore" (οὖν) of 12:1, Romans 9-11 forms at least part of the basis for the ethical appeals that Paul gives in Romans 12-15. Paul has made it clear in Romans 9-11 that the history of God's dealings with men, both Jew and Gentile, is a history of showing mercy to the disobedient (Rom 11:28-32). Such mercy ought to serve as a motivation for the holy offering of the Christian's body in Rom 12:1. It ought to serve also as a motivation for humility towards others (11:17-25, 12:3).

18.12 Motifs of holiness

Ecclesiological, missiological, and ethical concerns are all involved with Paul's discussion of redemptive history in Romans 9-11. Each of the three concerns can be summed up in terms of holiness. For instance, look

at the matter ecclesiologically. Ecclesiologically speaking, the question with which Paul is wrestling in Romans 9-11 is the question of what people are truly holy. What people make up the holy assembly, the church? How can Israel, who was the holy people (9:4, 11:16), have been cast off? To be cast off is to have been cut off from Christ, to be cursed, to be the opposite of holy (9:3).

Paul's answer points to the complexities of the purposes of God (9:6-33). These purposes are expressed above all in the process of cutting off and grafting in to the holy "tree" (11:16-24). Paul's own missiological role is, as apostle to the Gentiles, to graft Gentiles into this holy tree. In Rom 15:16 this grafting in becomes, by a change of metaphor, the presentation of a holy offering.

Fundamentally, the dynamic of Israel vis-a-vis the Gentiles is a dynamic of (a) the holy people (ecclesiology), (b) the mission to make holy (missiology), and (c) the obedience (in holiness) or disobedience (in unholiness and ultimately curse) of the people (cf. Rom 11:19-23, 9:30-10:3). Thus each of the interlocking concerns of Paul in Romans 9-11 is related to holiness.

In Romans 9-11 the dynamic of holiness is composed of several intertwining motifs. First, there is a motif

of inner and outer circles of holiness (Rom 9:6-18). Within a holy group there is a smaller distinguished group, characterized as belonging to God (and therefore holy) in some deeper sense. Paul illustrated this principle with Isaac vs. Ishmael (9:7-9), with Jacob vs. Esau (9:10-13), and with remnant of Israel vs. Israel (9:27). He could also have illustrated it with Levites vs. Israel and with Aaron vs. Levites. The examples that Paul uses are more appropriate for his purposes because they involve a historical unfolding leading eventually to a "cutting off" (cf. Rom 10:27, 11:17-32). And so there is a second motif, namely that of cutting off, of curse, of exclusion from the holy.

The third motif is that of the manifestation or unfolding of what is hidden. The motif comes into prominence several times in Romans 9-11 in connection with the historical unfolding of the purposes of God and the word of God. A purpose of God that at an early stage is comparatively hidden at a later stage unfolds itself in terms of overt historical distinctions. For example, the "purpose of election" in Jacob, originally revealed only by a simple word to Rebecca, later unfolds in the diverging histories of Jacob and Esau and their descendants (Rom 9:10-12). The distinction between the remnant of Israel and the rest of Israel originates in the hiddenness of

God's gracious choice, but manifests itself historically in the preservation of those loyal to God in a time of apostasy (Rom 11:1-7). Similarly with the history of Isaac vs. Ishmael (Rom 9:6-8).

How is this third motif connected with holiness? It is automatically connected with holiness because the unfolding what is hidden is, in all the cases that Paul reviews, an unfolding of a holy portion of humanity. The manifestation is a manifestation of the previously hidden "inner circle" of holiness. Moreover, this manifestation of the inner holiness also implies, in some sense, a "cutting off" of the outer circle. Thus it brings into operation the second motif of cutting off. But the connections are even richer than this. The unfolding is the unfolding of the hidden will and purpose of God, a will and purpose which in itself holy. The awesome prerogatives of God with respect to his purpose exclude any criticism of his will (Rom 9:18-21). It is true that we do not encounter the word "holy" in Rom 9:18-21. But the idea of the majesty of God, one might say the numinosity of God, is encountered.

Moreover, the motif of unfolding of the hidden is a motif that, in a general way, is characteristic of holiness as we meet it in Judaism. To begin with, something or someone "marked" as holy receives, as it were, an

"invisible" distinction. The distinctiveness of the holy is in a certain sense "hidden." But its distinctiveness becomes manifest in the course of time, as what is holy is treated differently. In the course of time consequences, either of blessing or curse, derive from what is holy in a way that they do not derive from what is common.

14.2 has already shown that theophany is an intensified form of holiness. Theophany also exhibits in an intensive form the principle of manifesting what is hidden. The holiness of God's presence, normally "hidden" in heaven or "hidden" in the holy of holies of the sanctuary, becomes visible to men. Frequently, this coming to visibility also includes an announcement of the will and purpose of God. This also is structurally parallel to the coming to manifestation of the purpose of God in Romans 9-11.

A fourth motif woven into the exposition of Romans 9-11 is the motif of the abiding character of holiness. What has been marked as holy, what has been set apart in God's plan and will, continues to be different. This is so even in the face of the process of cutting off. The branches cut off from the holy tree still remain cultivated olive branches. It would be appropriate for them to be grafted in again. Israel is still special, in spite

of a cutting off (Rom 11:28-29). The abiding character of holiness is expressed in still more positive fashion in terms of the fact that the purpose of God does not fail (9:6,18-19,22-23, 11:2,28).

The exposition in Romans 9-11 works itself out by the interweaving of the above four motifs. The four motifs, in fact, call for one another as supplements. For instance, the abiding character of holiness affirmed in the fourth motif is hardly consistent with the possibility of disobedience and falling away, unless the other motifs are introduced in complementation. The two circles of holiness make it possible to affirm the continuation of holiness by confining "real" holiness to the inner circle. And the confinement to the inner circle implies the cutting off of the outer (motif two). This is not a disaster but the manifestation of an earlier hidden purpose (motif three). This originally hidden purpose has remained in force (back to motif four). And it will be achieved yet more comprehensively by a grafting in of what was cut off (reaffirming the holiness of the outer circle, motif one).

18.2 Election

The four motifs above (18.1) provide us with the basic building blocks for an analysis of the doctrine of

election. But before proceeding to the details, I wish to remind readers of my earlier remarks about the non-psychological nature of my exposition of Paul (cf. §15). In this section and in some of the subsequent sections up until the end of this chapter, the structures that I will point out are very far from being "conscious." Postulating structural relations as I am doing sometimes becomes a more speculative enterprise, especially when the topic involved is nowhere in Paul discussed with much fulness. This is the case with respect to the topic of election. The postulation of structural patterns in such cases is justified by criteria of explanatory power, and by coherence with patterns already uncovered by more direct means (14-18.1).

Let us, then, attempt to understand Paul's teaching on election in terms of the four motifs of holiness delineated in 18.1. The marking of a person or a people as holy manifests, if it does not constitute, the "election" of that person or that people. That Israel is a people holy to the Lord implies that it is a people chosen by God, an elect people. An inner circle of holiness, the holiness of the remnant, corresponds to an inner circle of election, a choice within the chosen people (Rom 11:5). Motif two, the cutting off from holiness, corresponds then to reprobation. Motif four, on the abiding character of

holiness, implies the abiding character of election. Motif three, concerning the manifestation of what is hidden, is all-important for understanding the language of election. God's choice is the "hidden" counterpart to what becomes manifest in history in terms of the blessings enjoyed from God's presence and favor. A hidden choice is unfolded by (for instance) the marking out of the remnant as holy. The choice itself belongs to the sphere of God's will, his purpose. This purpose is a holy purpose. It is the "hidden" side of God's holiness, in comparison to the "manifest" side when a people is actually constituted holy by a historical act (e.g., Israel at Mt. Sinai). That is why one may say that, at least sometimes, the marking of a people as holy does not constitute God's choice, but rather manifests it. The choice had already been made previously, but it was hidden.

Within this structure of the motifs of holiness it is possible to understand something of the nature of tensions or complementary truths in what Paul says about election. First, holiness is both individual (Rom 12:1, 1 Cor 7:34) and corporate (Rom 15:16). God's choice of people is both individual (Gal 1:15, Rom 9:12, 17-18, 22-24, Rom 8:29-30; οὗς in its grammatical plurality in 8:29-30 can only with strain be interpreted as not touching on

whatever individuals are included within its scope) and corporate (Rom 9:8,25-26, 11:5,16,26-27).

Second, holiness includes both an aspect of privilege, often salvific privilege, and an aspect of responsibility for service. To dwell in the presence of the holy God is both to enjoy salvation and blessing, and to be called to perform holy service. Likewise God's choice implies privilege, most often salvific privilege, and service.

Third, the unchangeable nature of election can be understood from the standpoint of holiness. The abiding character of holiness corresponds to the fixed character of God's purposes expressed in the language of election, such as in Rom 8:29-30, 9:6,11,15-23; 11:7. On the other hand, the responsibilities associated with holiness, and the associated possibility of cutting off, correspond to the "dynamic" language of relationship such as in Rom 11:17-24. The overwhelming quality of God's holiness (Rudolf Otto's "mysterium tremendum" and "mysterium stupendum") express^h God's sovereign initiative. This leads to the abiding character of holiness and election. The ethical-demand aspect of God's holiness leads to dynamic language. In Romans 9-11 this takes especially the form of the call for faith in Rom 9:30-10:17. Faith (rather than holiness itself or love) is

singled out as the means by which a person enters into and remains within the sphere of holiness, the sphere of God's people. It is singled out because it is the appropriate response to the preached message of Christ (Rom 10:8-21). But a fuller discussion of faith can occur only in connection with my discussion below of union with Christ, justification, and preaching.

Fourth, both one's immediate and one's ultimate standing and relationship to God are determined by holiness. Or one might even say that they are defined by holiness. This is so because it is the very nature of God to be holy. The sphere of holiness is the sphere of the presence of God. It follows, then, that the language concerning God's choice, the language of election, Paul applies both to a temporal, historical membership in the people of God (Rom 9:25-26, 11:17-24) and to the question of the eschatological result of such membership (Rom 9:22-23, 8:28-39). In view of the compatibility of all this with the structure of the four motifs of holiness, there is no need to play off one of the sides of Paul's teaching against the complementary side. The same holds true of the other "tensions" above.

The ability of the holiness theme to draw together and fruitfully articulate the different sides of Paul's language on election shows its explanatory power. History

contains not a few examples of theologies that have been able to emphasize only one side of some of the above tensions. For instance, by choosing to describe God's election as choice (a) of individuals, (b) for salvific privilege, (c) of determinate, immutable character, (d) issuing in ultimate blessing, one can obtain a plausible basis for a hyper-Calvinist presentation of election. By choosing to describe God's election as choice (a) of individuals, (b) for salvific privilege and service, (c) including within its scope the question of obedient or disobedient response, (d) issuing in ultimate blessing, one provides a plausible basis for a classic Arminian approach to predestination based on foreknowledge of faith. By choosing to describe God's election as choice of a corporate body, choice for service, choice including responsibility, choice for immediate historical ends, or some combination of these, one provides a plausible basis for some of the popular biblical theological approaches to the subject.¹

¹Even the discussion of election by Ridderbos (1975:341-54), so insightful in many respects, appears to me to produce a one-sidedly corporate as opposed to individual emphasis. For example, the corporate expression "church" is preferentially used in Ridderbos instead of individualistically colored expressions "those" (οὗτοι) and "us" (ἡμεῖς) of some biblical passages (Rom 8:29-30, Eph 1:4-5, 2 Tim 1:9; cf. 1 Cor 1:26-31). This one-sidedness is perhaps related to the fact that Ridderbos has approached the discussion of election in terms of the

The question of the connection between election and union with Christ comes up most directly in Eph 1:4-5 and 2 Tim 1:9, which are outside the scope of the restricted pauline corpus. But in any case that topic could not receive adequate discussion here apart from the later treatment of union with Christ (§ 19).

18.3 The future of Israel

Assessing Paul's view of the future of Israel requires some detailed weighing of Rom 11:23-32. This is beyond the scope of this dissertation. But at least the general thrust of the argument can be worked out in terms of the four motifs of holiness that 18.12 has delineated.

In general terms, the hope for future conversion of Israel lies in the irrevocable character of Israel's calling as a "cultivated" olive on the one hand (Rom 11:23-24, 28-29), and in the promises of God on the other hand (Rom 11:26-27). But these two are in a certain sense one. They are both based on the fact that Israel is holy. First, the irrevocable character of Israel's calling is

admittedly global concerns of his redemptive-historical approach. Such emphasis and such interests are not by themselves wrong; one must inevitably emphasize something. But Ridderbos also sometimes opposes his emphasis sharply to other motifs which are, from my point of view sketched above, complementary rather than contradictory to his.

an instance of the abiding character of holiness. In the OT it is true both that there can be a profanation of the holy and that consecration is not thereby undone in every sense (the priests, the tabernacle, the holy things, and Israel as a holy nation are all examples). Second, the promises of God come to the holy people and are expressions of the abiding character of the will of God, the holy will of God.

18.31 The hardening of Israel for the sake of the Gentiles

From these principles, then, one may deduce the expectation for the grafting in again of the cut-off branches. But the manner in which the process works out is still striking. It works out by a reciprocal interaction of mercy and disobedience (Rom 11:30-32). In the present age, the central features of the interaction are the partial hardening of Israel (Rom 9:30-33, 10:20-21, 11:7-11, 25, 28) for the sake of the Gentiles, and the provocation of Israel to jealousy by the Gentiles (Rom 11:11, 14; cf. 10:19). The hardening is an instance of motif two, the motif of cursing and cutting off into unholiness. The actual language of hardening (of hearts) implies an inward or hidden working of the curse corresponding to the outward or manifest curse in the separation of some Jews from the holy community. Thus we have

ere also motif three, the manifestation of what is hidden.

But in what sense can this hardening be for the sake of the Gentiles (Rom 11:11-12,15,19)? How can this be, especially since the principle of hardening and of the remnant already crops up, by Paul's own admission, in OT times (Rom 11:2-4,8,9-10)? Paul never answers this question in anything like a specific way. One plausible underlying answer would be that this is simply an instance of the application of the principle that the unholy is cast out for the sake of preserving the holy. What is unholy must be removed like leaven, or it will contaminate the whole. This principle clearly operates in 1 Cor 5:1-8,13. But even if this is a partial explanation, it is very far from being a full explanation. It does not explain the focus on Gentiles (as opposed to the Jewish remnant). Nor does it explain the language of hardening. The language of hardening is used to speak of the generation of unholiness, not merely of the exclusion of what is already unholy. Similar objections would hold against an explanation totally in terms of the monitory value of the example of reprobation, as in Rom 11:20-22. An explanation in terms of exhibition value, as in Rom 9:22, would also be insufficient.

A more forceful explanation is to be found, I

believe, using the *lva* of Rom 11:19 as a key. Rom 11:19 at least suggests the idea of a certain fixity of "space." Some "space" is opened up on the olive tree by the cutting away. A similar conception is to be found in the parabolic material of Luke 14:21-24, Matt 22:8-10. The removal of Israel creates "space" for the admission of the Gentiles. The unsatisfactory character of Israel's life justifies God in choosing and establishing a new people of God (Rom 9:25-26, 30-31, 10:19; cf. Matt 21:43). This is another instance of the application of the principle of the abiding character of holiness. Holiness not only abidingly marks the people of Israel (Rom 11:24, 28), but abidingly structures the "space" of its application. Gentiles can be admitted into this space only upon the definitive failure and hence removal of Israel. Moreover, one might argue that Gentiles not only can but must be admitted, because the abiding character of holiness requires the "space" or "hole" to be filled. Continuity requires that there always be someone to fill the role of being holy. Rom 11:11-12 comes near to this type of thinking.

We must still consider the fact that this time of removal (and ingrafting) is "the fulness of time" (cf. 18.4).

18.32 The provoking of Israel to jealousy by the Gentiles

The provoking of Israel to jealousy by the Gentiles is the opposite or complementary pole to the hardening of Israel. It is the opposite movement of the reciprocal action of Jew and Gentiles delineated in Rom 11:30-32. As the hardening of Israel was for the sake of the Gentiles, so the salvation of the Gentiles is for the sake of Israel.

We should not be surprised, then, that the motif of jealousy is derivable from the same structures as is the motif of hardening. Only now the structures function, as it were, "in reverse." In general terms, "jealousy" is characteristic of situations where one person desires to fill the role of another ("envy," cf. Gal 4:12) or where one person desires to continue in possession of a role that he fears may be divided with or taken over by another (the jealous husband; cf. 2 Cor 11:2). In both cases there is typically some feeling that the role is an exclusive or semi-exclusive one. To be jealous is (typically) not merely to be greedy; it is not to want more than or other than what one has, but to want what someone else has: it is to want to fill his role. Thus there appears here the same fundamental idea of a "space" or role. Israel formerly played the role of the holy nation. It does so no more. The fact that others

do stirs "jealousy." The structure of the role, the "space," that is, the holy olive tree, remains fundamentally the same because of the abiding character of holiness. The attractiveness of this role to a cast-off Israel is the attractiveness of the blessings of the holy community (Rom 9:4-5). (This attractiveness is the element of "fascination" in Otto's analysis of the holy (1923: 31-41).)

The particular jealousy of Israel includes not only an envy for the desirable role now played by Gentiles, but also an element of pique. For Israel once itself played this desirable role. The role "properly" belongs to Israel. Israel is not an unmarried woman envying the role of the married woman, but (if you will) a married woman jealous because of the alienated affections of her husband. But of course the problem is with Israel, not with the husband (Deut 32:21)! The coming of Israel to jealousy is then nothing less than an imitation of the jealousy of God for the exclusive devotion of his spouse. It is still another aspect of "Be holy for I am holy." The exclusiveness of holiness, that is its character of separation, as well as the ethical demand, create a situation in which jealousy is the holy counterpart to profanation of the bond of holiness.

Of course, this kind of exposition has gotten

quite far away from the explicit statements of Romans. But a sympathetic close reading of Deut 32:21 (quoted by Paul in Rom 10:19) will, I think, show that this sort of structuration of jealousy is potentially derivable from the OT background as a whole.

18.33 All Israel and the fulness of the Gentiles (Rom 11:25-26)

The mode by which Israel comes to conversion, by hardening and jealousy, is striking. The endpoint to which the process comes is also noteworthy. "All Israel will be saved" (Rom 11:26). This affirmation stands as a counterpart to both of the major affirmations of Rom 11:25, "A hardening has come upon part of Israel," and "The fulness of the Gentiles come in." A major exegetical difference arises according to whether one interprets vs. 26a primarily in terms of the first of these affirmations (hardening in part) or in terms of the second (fulness of Gentiles). In the first case, the salvation of all Israel means a lifting of the hardening (the restoration of the spouse who is aroused to jealousy). In the second case, the salvation of all Israel means the salvation of the full number of the Jews, corresponding to the full number or complement of the Gentiles in vs. 25. In this latter interpretation the "all" is the "all" of Rom 11:32; it is fulness, not implying exhaustive inclusion of

every possible individual.

In either case, the primary idea is that of fullness and completion. This language records the working out to the end of motif three concerning holiness. The "fulness" of salvation is the full manifestation of what is hidden. It is the full manifestation of the hidden purpose of God. And it is the full manifestation of the extent of holiness. There is fulfillment here. But for a fuller understanding it is well to consider this fulfillment in relation to other instances of fulfillment.

18.4 The time of salvation

The present time is for Paul distinctively characterized as a time of salvation (2 Cor 6:2). There is salvation for the Gentiles in particular, in contrast to the situation in the OT (Rom 9:24,30, 10:12, 11:11-13,17, 30, 15:9-25). This salvation means consecration, the formation of a holy people (Rom 11:16). It is a time of extensive salvation inasmuch as holiness extends to the Gentiles. They are grafted into the root, they are a holy offering (Rom 11:16, 12:1, 15:16). It is a time of intensive salvation inasmuch as the consecration is intensive. Gentiles are consecrated by the Holy Spirit (Rom 15:16). They are a temple of God (1 Cor 3:16-17), something that could not be said in the OT.

18.41 Fulfillment

Now, an extension and intensification of holiness means the unfolding of what was hidden. It means, in particular, unfolding or manifestation in history of the holy will and purpose of God. Hence we speak of fulfillment. Romans 9-11 includes an unusually large number of quotations from the OT. These include not merely direct prophecies of a futuristic stamp, but many other types of material as well. All sorts of utterances of God have their meaning more fully unfolded, as it were, in connection with the unfolding of holiness. The fuller unfolding involves a continuity (or repetition), an intensification, and a typological transformation. (Of this I will speak in more detail later (18.7).) In short, the present time is a time of fulfillment in a broad sense. But it is also a time of working out of fulfillment to a yet greater extent, as Rom 11:25-27 and its language of fulness remind us.

18.42 The coming of the fulness of time with Christophany

How does Paul characterize the transition into this time of fulfillment? The transition occurs at the time when what was formerly hidden is opened up to all nations (1 Cor 2:6-16; Rom 1:2-5, 16:25; Eph 3:1-6). There is an unfolding and manifestation, in the preaching

of the gospel, of the counsel of God. This counsel was contained, though formerly not fully manifested, in prophetic writings. Paul is himself one of the chief instruments in this decisive revelation. As 14.31 has shown, it is for him a matter of "holy service" (Rom 15:15-16).

But behind Paul there stands another "proclaimer" (Rom 15:9): Jesus Christ. Christ is a servant of God's purposes (Rom 15:8), whose service and commission Paul performs (15:16-18). Christ fulfills God's promises (15:8; 2 Cor 1:20). In using such language, Paul may well have been taking notice of the fact that Jesus had proclaimed, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15).

Therefore, the coming of "the fulness of time" coincides with God's sending forth his Son (Gal 4:4). Christ is sent into the old situation, the situation before the transition: he is born of a woman, an Israelite (Rom 1:3), under the law (Gal 4:4). But his sending means a transition to the new time of salvation (Gal 4:5).

Now the language of fulfillment in Gal 4:4-5 can be viewed in terms of the structure of theophany. This follows from a number of lines of evidence.

First, as 14.2 has shown, Paul's vision on the Damascus road can be understood as a vision of theophanic glory (and therefore holiness) in the person of Jesus

Christ. If so, the structuring of Christ's appearing in terms of theophany is not alien to him.

Second, the transition to the time of salvation, the transition to the fulness of time, means an unfolding or manifestation of a fulness of holiness. The coming to manifestation of an intensity of holiness means, ultimately, nothing less than the coming to manifestation of God's holiness. It is therefore a manifestation of God. This brings the whole matter into relation to the language of theophany. Moreover, we know from passages like Rom 15:8, 2 Cor 1:20, and the discussion just above, that this manifestation takes place in Jesus Christ.

Third, we need to take into account the language of sending. "God sent forth his Son." To begin with, such language is the language of manifestation of what was hidden--one of the motifs of holiness and theophany. Next, Paul elsewhere indicates a belief in the pre-existence of Christ (1 Cor 8:6; cf. Phil 2:6-7 (of disputed interpretation), Col 1:15-17). The sending, then, is not merely a sending beginning from birth onwards (as with Gal 1:15), but a sending that includes birth within its scope. But for my purposes the important question to raise concerns the point of origin of this "sending." The sending must be from the presence of God. We are dealing, then, with the coming of one sent forth

from the theophanic holiness of the presence of God.

Fourth, Christ's coming is pointedly a coming to within Israel. He comes "under the law." He comes to a situation already structured in terms of a holy people and the published will of God enforcing conformity to holiness. He comes as the son of David, and as such is a specially designated (holy) individual within that community (Rom 1:3, 15:12).¹ His coming brings the salvation which the prophets promised to Israel (Rom 15:8, Gal 4:5, 2 Cor 6:2). This salvation is both the act of the servant and an act of theophany (Is 49:8, 22, etc.).

Thus four interlocking lines of evidence point to the possibility of understanding the pattern of Gal 4:4-5 as, at root, a pattern structured in the manner of the pattern of the manifestation of theophanic holiness. The unprecedented fulness and intensity of this manifestation of God corresponds to the unprecedented fulness and intensity of the salvation introduced in this manifestation (Gal 4:5, 2 Cor 6:2). That is to say, the inauguration of fulness and the subsequent time of fulness correspond. They correspond, in particular, in terms of the motif of the abiding character of holiness. The holiness

¹The expression "born of a woman" can perhaps be integrated into the theophanic pattern by reference to the texts Is 9:6-7, 7:14. At precisely such points the pattern of "Christophany" exceeds the theophanies of OT history.

once manifested in theophany has abiding effects and ramifications on the people to whom it is manifested.

18.5 Covenant

The structure of the time of salvation can be further illumined by bringing it into relation to the biblical teaching on covenants. Divine covenants are abiding deposits resulting from theophanic manifestations. Theophanies may establish or cement an abiding bond or relationship between God and a select (holy) person or group (Abraham, David, and Israel in particular). The stability of the relationship is guaranteed by God's promises. The will of God is unfolded in the form of promises and obligations. Then this expression of God's will may be deposited in written form as a covenant document. The written form stresses and guarantees the abiding character of what has been manifested or revealed. Theophanic revelation, then, results in a holy document which, appropriately, is deposited in the holy of holies (Deut 31:26).

In keeping with this structure of theophanic holiness, the manifestation of holiness in the time of salvation finds expression in covenantal language (1 Cor 11:25, 2 Cor 3:3-18, Gal 3:15-18). Diachronically, this language derives from the early church tradition in

1 Cor 11:25 (cf. Luke 22:20, Matt 26:28, Mark 14:24), resting on a foundation of passover symbolism (1 Cor 5:7-8) and Jer 31:31-34. The use of this language in Paul is therefore already an instance of the theme of fulfillment in the time of salvation.

Paul becomes more specific about the character of this fulfillment in 2 Corinthians 3. The new covenant is characterized by the fact that it corresponds to and fulfills the Mosaic covenant, as well as by the fact that it supersedes the old. The surpassing character of the new covenant derives from the intensification of its glory, a glory associated with holy theophany. The splendor or glory of the new covenant is greater in several respects.

First, the splendor of the new is greater because it is lasting, it is permanent (3:11). One might say, in terms of holiness, that the intensification of holiness implies also an intensification of the motif of the abiding character of this holiness. The new covenant is final because its theophanic glory reaches a finality of intensity.

Second, the new covenant is greater because it is more direct (3:13-18). The picture that Paul develops in 2 Cor 3:13-18 involves unrestricted rather than "veiled" access to the glory of God. It involves, in other words,

penetration into an inner circle of holiness (motif one of 18.12).

Third, the new covenant is greater because it is more intense in the way that holiness rests upon the recipients. It writes the law on men's hearts, thus bringing a transformation to righteousness (2 Cor 3:3,9).

Fourth, the new covenant is greater because the dynamic of unfolding of what is hidden (motif three) is more intense (2 Cor 3:18).

Fifth, the new covenant is greater because of the "cutting off" that takes place (motif two). The new covenant does not, by any means primarily consist in cutting off of people, as 2 Cor 3:9 makes clear. A cutting off does take place (2 Cor 2:15-16, Rom 11:17), but this is subordinate to the positive purpose. There is another, more metaphorical "cutting off" involved, namely the removal or "cutting off" of the veil (2 Cor 3:15-16). Without at this point entering into all the difficulties of interpreting 2 Cor 3:13-16, we can still say this. The veil of 2 Cor 3:13, from Paul's point of view, embodies a lesson about what is transitory in the old (Mosaic) covenant. The veil keeps from direct view the glory of covenant revelation. It thereby separates an inner from an outer viewpoint. Because of hardness of heart, Israel in Moses's time is granted access only

to an "outer circle" of holiness. They do see Moses' shining face when he gives them the word of God, but their vision is temporary and partial. The same, Paul says, is true of unbelieving Jews of his own time (2 Cor 3:14). In contrast to this veiled access, the Spirit gives access to the inner circle that comes to manifestation in the time of Christophanic fulfillment (2 Cor 3:16-18). With the unfolding of this inner circle, the outer falls away; it is "cut off."

Thus we have here, in terms of the motifs of inner and outer circles, and in terms of the motif of the manifestation of what is hidden, an explanation both for the newness of the new covenant and for its continuity with the old. In 2 Corinthians 3 Paul emphasizes the newness and discontinuity. This is precisely his main responsibility as a minister of the new covenant (2 Cor 3:3-6). His holy service (Rom 15:16) of preaching unfolds precisely that which was not known before (1 Cor 2:6-16; Rom 16:25-26). But the use of the term covenant already points also to a certain continuity. Paul can quote from the OT to teach his message (cf. Rom 10:6-8,19). Paul sees himself as unfolding an inner direction of OT teaching that was (partly) hidden before the time of manifestation. The clear understanding of this inner meaning of the OT comes with the cutting off of the veil (2 Cor 3:15).

The continuity and discontinuity with the old are presented in somewhat different fashion in Gal 3:15-29. Here the Abrahamic covenant is represented as an inner circle of abiding validity, while the Mosaic covenant of law is an outer circle destined to be removed or cut off (Gal 3:23-25; cf. 3:19). Paul argues that the law's function as custodian (παιδαγωγός) is temporary, that it is "outer," precisely on the ground of the abiding character of the promises to Abraham. But there is another, complementary feature in the argument in Galatians. The law stands in opposition to faith in terms of its ability to give life (Gal 3:11-13, 18, 21-22). The structural underpinnings of this feature of law can best be investigated when we come to a discussion of Romans 7 and the role of law (§22).

18.6 The tension of "already" and "not yet"

Among the themes in Paul related to redemptive history is the well-known tension between "already" and "not yet." For example, Paul says that he has died (already, Gal 2:19), and that he dies every day (not yet, 2 Cor 4:11, 1 Cor 15:31). How do we understand this? Well, the language pattern of "already" and "not yet" has also been described as the language of "inaugurated eschatology," "semi-realized eschatology," "fulfillment

without consummation." The sort of thing that all these descriptions are after can be understood in terms of motifs and structures of holiness as 18.12 has already developed them for application to the question of redemptive history.

To begin with, the already/not yet tension can be at least partly understood as a large-scale manifestation of indicative/imperative tension. Holiness involves both "indicative" and "imperative," both status and ethical obligation (16.1, 17.3), both privilege and responsibility for service (18.2).

But this is not all. The obligation or "imperative" side is summed up in the command to "be holy." Here there is also at work the motif of the unfolding of what is hidden. The note of striving and urgency in the imperative is grounded in the fact that that which is still hidden is not yet fully possessed. The motif of inner and outer circles of holiness projects itself into the temporal plane in the form of a structure of movement from outer to inner, from anticipation to possession. The abiding character of holiness guarantees the continuity between the partial and full possession, the lesser and the greater intensity.

Of course, the intensification of holiness in the fulness of time implies also an intensification of

the structure of already/not yet. The preliminary or shadowy forms in the OT give way to an already/not yet structure of the new covenant (2 Corinthians 3, especially 3:18). Consider the instance of 1 Cor 10:1-13. In the wilderness Moses and the people of Israel had already experienced deliverance, but short of entering the promised land they had not yet come into a full or stable possession of the blessings promised in that deliverance. Short of occupation of the land, their life was still threatened by the rigors of the wilderness. The same structure of already and not yet Paul applies to Christians (1 Cor 10:1-13). But he does so conscious of the fact that upon Christians "the end of the ages has come" (1 Cor 10:11). Here is the emphasis on fulfillment. There has been a transition from the preliminary to the final.

18.7 Typology

The basic building blocks necessary for understanding Paul's approach to typology have, I believe, already been developed in the previous sections (especially 18.1-18.6). We therefore need only brief remarks on some of the ways in which these building blocks fit together in the patterns of Paul's typologizing.

18.71 Analogy

First, any piece of typologizing, in order to make sense, must depend upon some perceived structural analogy between events, between institutions, between situations, or the like. For Paul, such structural analogies are potentially available because of the similar structure of holiness in its various manifestations. The foregoing exposition has attempted to show this again and again. This similarity in the manifestations of holiness is an instance of the motif of the abiding character of holiness.

18.72 Perceiving analogy

But, second, Paul presupposes that he can actually, not merely potentially, perceive genuine analogies. This is so because of his apostolic commission has given him insight into the significance of the prophetic writings (1 Cor 2:6-16, Eph 3:1-11; Rom 16:25-26). This insight has still not come to Israel because of a veil on their minds (2 Cor 3:14-15). By contrast, through Paul's proclamation of the mystery the Gentiles come into a knowledge of these analogies and their significance (2 Cor 3:16-18, 1 Cor 2:6-16, Rom 16:26). Paul's proclamation, of course, he sees as holy service (Rom 15:16). The Gentiles' coming to understanding of the OT is of a piece

with their coming to understand God's will, and that also is what is involved in the Gentiles' consecration as a holy offering (Rom 12:1-2).

18.73 "Heightening" or intensifying analogy

Third, Paul's employment of typology involves application of the OT to those "upon whom the end of the ages has come" (1 Cor 10:11). The OT shadow gives way to the NT reality. This can be seen as derivable from the intensification of the manifestation of holiness in the NT as over against the old. The outer gives way to the inner, the "real."

The negative side of this contrast between shadow and real is that the shadow illustrates the real not merely as a straight-forward analogy but as a negative failure. Paul speaks of what the law "could not do" in opposition to what God has done in the time of salvation (Rom 8:3; cf. 2 Cor 3:9).

18.74 Perceiving heightened significance

Fourth, Paul sees his new covenant use of OT passages and OT structures as a matter of perceiving their underlying true significance. The things were written with the end of the ages already in mind (1 Cor 10:6,11, 2 Cor 3:14-17). In some sense, what Paul sees

is something that was there beforehand in hidden or "veiled" form. It has now unfolded; it has now become manifest to those who have themselves been admitted into the inner sphere of knowledge (which corresponds to the inner circle of holiness; cf. 2 Cor 3:16-18, 1 Cor 1:18-2:16).

The major factors in Paul's typologizing can therefore be understood in terms of holiness. Analogy and its perception, "heightening" and its perception correlate with the motifs of holiness. It is now possible to reapply the insights gained into typology to the key verse Rom 15:16. Rom 15:16 is itself an instance of analogy and heightening which specifically employs the holiness terminology. Other instances of typologizing are structurally related to what goes on in the use of analogies of the priesthood and offering.

19. Union with Christ from the standpoint of holiness

Romans 9-11 brought us into a discussion of the topic of redemptive history. The next major section of Romans, Romans 6-8 (with Romans 5 as a transition), brings us to a discussion of union with Christ. With this topic are closely interwoven several others, namely eschatology (particularly in Romans 8:18-25), life in the Spirit, and the role of the law (Romans 7). Union with Christ forms the outermost framework for these topics. That is, union with Christ crops up as a theme not only again and again in the body of the section Romans 6-8, but at its beginning and end: Rom 5:12-6:23, 8:28-39.

19.1 Union with Christ in Romans 6-8

First, note that Romans 6-8 is not a discussion of union with Christ in the abstract, but a discussion that is tied in with and related to the later concerns of the book of Romans. The discussion already anticipates some of the redemptive historical, ethical, and ecclesiological concerns of Romans 9-16.

For instance, redemptive-historical concern is evident in the opening portion of Romans 6-8. The

discussion of Adam and Christ in Rom 5:12-21 inserts the work of Christ and its bearing on men into a framework of similarities and contrasts and Adam. Such a framework is redemptive historical. The discussion of baptism, death, and life in Romans 6 also presupposes some idea of the relation of the work of Christ at one point in time to the results for the believer at another. This is therefore a historical relationship, and a redemptive one as well.

Second, the whole discussion of Romans 6 is motivated as a response to an ethical question: shall we continue in sin (6:1)? Romans 7 and Romans 8 answer, first in negative, then in positive fashion, the question of how one gains power to overcome sin, power for the proper ethical response.

Finally, an ecclesiological note appears at the beginning of Romans 6-8. Adam and Christ in Rom 5:12-21 are each representative heads of a group, a body of humanity, not simply of isolated individuals.

Thus, Romans 6-8 already anticipates the major topics to be developed in later chapters of Romans. It should be no surprise, then, to find the theme of holiness at work in Romans 6-8. But how is holiness related to Romans 6-8 in detail? As with the case of the other themes, the most significant places to examine are the

beginning and end of the section Romans 6-8, because the beginning and end set the framework for the whole discussion.

At the beginning of Romans 6-8 the language of baptism presupposes an understanding of holiness. Baptism is a cleansing rite. As such it is of a piece with OT cleansing rites transferring the recipient from the category of unclean to the category of clean. In some cases, water functions in rites transferring a recipient from the category of profane to the category of holy (e.g., Exod 29:4). This is no surprise, since the categories clean/unclean are structurally homologous to the categories holy/profane. The same conclusions could also be obtained starting from pagan rites of ritual cleansing, since the connection with holiness is virtually inherent in the meaning of any religious rite of cleansing.

In confirmation of this understanding of Romans 6:1-4, note that the discussion presents an answer to the question of why Christians must not continue in sin (6:1). The baptismal transfer is in fact a transfer from the sphere of sin to the sphere of not-sin, the sphere of holiness (6:19). This sphere is the sphere of union with Christ (εἰς Χριστὸν Ἰησοῦν, 6:3).

The same conclusion follows also from the

observations about the ecclesiological emphasis in Rom 5:12-6:3. Union with Christ means incorporation into a new humanity, corresponding to the old humanity under Adam. This new humanity is the church, the holy community, the saints.

Next, the passage Rom 8:38-39 also exhibits an underlying structure of holiness. The question in view in Rom 8:38-39 is the question of separation from God's love ($\chi\omega\rho\iota\sigma\mu\iota$, 8:39) vs. nonseparation, that is, access to God's presence. Christians will not be cut off from God, but will continue to enjoy his favor. The ideas of separation vs. nearness to God, of cutting off, and of the guaranteed, abiding nature of union with Christ all relate to holiness, particularly the motifs connected with Romans 9-11. The idea of separation from Christ is mentioned again in Rom 9:3. In Rom 9:3 it is related to the separation of Israel from Christ, a separation which Paul would by all means repair. Paul's discussion in Rom 9:1-5 already anticipates the more extended discussion of cutting off in Rom 11:7-32, where the theme of holiness becomes explicit (11:16).

Finally, that union with Christ is a union in holiness follows from what I have already said about God sending forth his Son in the fulness of time. Fellowship with Christ means beholding the theophanic

glory of the Lord (2 Cor 3:18; cf. δόξα in Rom 6:4). To be joined to Christ is to come into the sphere of theophanic holiness. The permanency (Rom 8:38-39), finality (αἰώνιος in Rom 5:21, 6:22-23), intensity (πολλῷ μᾶλλον in Rom 5:12-21), and efficacy (Romans 6) of union with Christ correspond to the permanency, finality, intensity, and efficacy of new covenant glory.

19.2 Aspects of union with Christ: participation

Now we are ready to examine the particularities of various types of language that Paul uses in expounding Christians' relation to Christ. In a structural approach, such as I am taking, it is unnecessary to introduce speculatively a metaphysical, ontological account of union with Christ, such as has sometimes been done in approaches based on realism (e.g., Deissmann 1892) or realist construals of "corporate personality." It is only necessary to catalogue and account for the various types of language that Paul uses. This can be done, as we shall see, by drawing out the relations of the various types of language to the theme of holiness.

For convenience I will first isolate and discuss separately some of the different linguistic patterns in Paul's writings. In fact, however, because of the nature

of union with Christ, an exact separation or isolation of the features is neither desirable nor possible. The way in which different aspects are woven together will become clearer a little later (19.6-19.7). For the moment, I divide the linguistic patterns into six groups, which are labeled "participation," "representation," "cutting off," "exchange and interchange," "fellowship," and "in Christ." Often terms like "participation," "representation," "exchange," "fellowship," and "corporate personality," have been used vaguely, as umbrella terms to cover practically the whole range of pauline teaching about union with Christ. But here they are assigned more precise meanings.

"Participation" will include expressions where Christ is the means to salvific benefits (e.g., διὰ Χριστοῦ), and where he acts on behalf of Christians (e.g., ὑπὲρ ἡμῶν). "Representation" will include expressions where what happens to Christ also happens to believers (e.g., σὺν Χριστῷ). "Cutting off" will include expressions which speak of banning from the church and from the presence of Christ and his Spirit. "Exchange" will include expressions where there is a double operation of blessing and curse in the relation of Christ to believers. "Fellowship" will include expressions for complex and multifaceted sharing and exchange in a continuous personal

relationship. "In Christ" encompasses the occurrences of ἐν Χριστῷ, ἐν κυρίῳ, ἐν αὐτῷ. The sections below will show in greater detail what each of these designations include.

First of all, then, let us consider the language of "participation." One of the more straight-forward aspects of Paul's language about union with Christ is the language about participation in salvific benefits by means of Christ and his work. The characteristic phrases are διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ and its various variants, to which might be added διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ (Rom 5:10), διὰ τοῦ σώματος τοῦ Χριστοῦ (Rom 7:4), and other expressions pointing to Christ's work. To this we might add still other passages where there is no stereotyped grammatical construction (e.g., Gal 5:1, 1 Cor 6:20).

This language is structurally related to the fact that holiness (and the salvation which the holy presence of God involves) comes to men through channels; it comes through certain means. In the OT the priests, the sacrifices, and the tabernacle are all in their own way means by which the holy presence of God is mediated to Israel. Behind these more immediate and "mundane" means there stands theophany as the ultimate, supra-mundane means of bringing salvation through holiness.

Hence, in the NT Christ, in analogy with OT theophany, becomes the means for bringing salvific benefits (2 Cor 3:16-18). Through Christ Christians have access to God's grace (Rom 5:2).

Closely related to all this, we find language in Paul concerning the fact that Christ acts for the sake of believers, on behalf of believers (typically, ὑπὲρ ἡμῶν, cf. Rom 5:8, 8:34, 14:15). Such language expresses, as does διὰ Χριστοῦ, the fact that Christ's work is a means for bringing benefits to Christians. But the language "for the sake of" is also able, in its larger context, to indicate something of Christ's own intentions and goals involved in his actions. It shows the voluntary and purposeful character of his actions leading to Christians' benefit. The expressions like διὰ Χριστοῦ most naturally occur when the main part of the clause speaks directly of Christians' benefits. The expressions like ὑπὲρ ἡμῶν most naturally occur when the main part of the clause speaks directly of Christ's actions (leading to the benefits, which may not themselves be so directly specified). Both types of language have to do with the causal connection between Christ's action and salvific benefits to Christians.

19.3 Aspects of union with Christ: representation

In Rom 5:12-21 as well as other passages Paul shows that more is involved than participation in salvific benefits. There is also a structure of representation in Christians' union with Christ. Christians have Christ as a head or representative, corresponding to the headship of Adam over fallen humanity. In some cases, what happens to Christ is also spoken of as happening to those whom he represents. Christ died, we died. Christ was buried, we were buried. Christ was crucified, we were crucified. Christ was raised, we were or will be raised. And so on.

The characteristic phraseology to express this relationship is $\sigma\upsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$ and its variants. When $\sigma\upsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$ is used by Paul, it expresses two principles: (a) what happened to Christ happens to Christians; (b) the two happenings are associated with one another; they happen "together." Hence $\sigma\upsilon\nu \chi\rho\iota\sigma\tau\acute{\omega}$ or a closely related expression is found in conjunction with almost every significant event in Christ's life for which principle (a) makes sense. Christ suffered, was crucified, died, buried, rose, sat down at God's right hand, reigns, and will appear. With Christ Christians suffer (Rom 8:17), were crucified (Gal 2:19, Rom 6:6), died (Rom 6:8, Col 2:20, 2 Tim 2:11), were buried (Rom 6:4,

Col 2:12), rose or will rise (Rom 6:8, 2 Cor 4:14, 13:4, Eph 2:5,6, Col 3:1, 1 Thes 5:10, 2 Tim 2:11), sat down (Eph 2:6), will reign (Rom 5:17, 2 Tim 2:12), and will appear (Col 3:4; cf. 1 Thes 4:14). The tense of the verbs varies somewhat to express the preliminary character of the Christians' present enjoyment of these benefits.

The expression "be with Christ" in Phil 1:23 and 1 Thes 4:17 deviates slightly from this pattern, because the verb "be" ($\epsilon\lambda\upsilon\alpha\iota$) designates a state rather than a happening (an event). The principle (a) in this case therefore takes the form, "where Christ is, Christians will be"; and (b) says that "the two states of existence are associated with one another (there is a fellowship between Christ and Christians in the location where Christ is). The going-to-be-with-Christ implied in Phil 1:23 and 1 Thes 4:17 is a happening parallel to Christ's ascension.

In other cases, the relationship of what happens to Christ and what happens to Christians is not so directly parallel, but is nevertheless close. Thus in Rom 5:19 Christ obeyed, and many will be constituted righteous. In Rom 4:25, Christ was raised, and we are justified. In cases like this, there is still a structure of representation. But because of the lack of exact parallelism, it is not convenient to use the expression

σὺν Χριστῷ.¹

Christ's representative role is an instance of the motif of the unfolding of what was hidden. What happens in the inner circle of theophanic holiness which Christ is, manifests itself in an outer circle

¹The above account concerning σὺν Χριστῷ differs greatly from that of Lohmeyer (1927). Lohmeyer in a summary statement says that the phrase "with Christ" designates an eternal realm beyond time and space. Contained in the formula is a metaphysic of two worlds. ("Eben diese ewigen Bezirke werden durch die Wendung »mit Christus« angedeutet. ... ein Jenseits von Zeit und Raum." (Lohmeyer, 1927:223). "So erschliesst sich in der prägnanten Formel eine eigentümliche Metaphysik zweier Welten." (Lohmeyer, 1927:223).)

Methodologically, Lohmeyer has built his argument on the two texts Phil 1:23 and 1 Thes 4:17 which contain the expression "be with Christ." The idea of two realms, eternal and temporal, Lohmeyer has deduced from facts about where Christ is, not from the word σὺν. The verb εἶναι and the context, not σὺν, form his actual starting point. The information deduced from εἶναι and context is then transferred, later in the article, to the other occurrences of σὺν Χριστῷ (cf. Barr 1961:218 on "illegitimate totality transfer"). The result is that Lohmeyer bypasses the normal force of σὺν, which is to associate people in the same or a parallel happening (cf., e.g., συσταυρόω in Mark 15:32). In short, his account of the use of σὺν is incorrect.

Even with respect to the question of the two realms, Lohmeyer's formulations are sometimes read into the texts before being read out. The realm where Christ is can indeed be called heavenly as opposed to earthly (Eph 2:6). But why should it be called "timeless" ("Zeitlosigkeit," 1927:252) or "beyond time" (1927:223)? Activities like "sitting down" (Eph 2:6), "reigning" (2 Tim 2:12), "interceding" (Rom 8:34), and answering prayer (2 Cor 12:9) are not "timeless" in any ordinary sense. Has Lohmeyer unconsciously imported an Aristotelian or Platonic idea of a purely static eternal realm (unmoved mover, unmoved forms) into a Hebraic heaven?

of holiness, namely the holiness of the people who have joined with Christ. There is nothing fully parallel to this in the OT. One should not expect a full parallel, because the NT time of salvation means fulfillment and heightening. But there are partial parallels in terms of the idea of representation. Adam, as Paul maintains, is a representative for humanity. Abraham is a representative for his descendents (Gal 3:8-9,29). Moses is a representative for Israel (1 Cor 10:2). David is a representative for Israel (the basis for Rom 15:12). The first portion of dough is a representative for the whole lump (Rom 11:16). In Rom 11:16 exegetes debate whether the root is meant to stand for Christ or for the patriarchs (Hanson 1974:106-108). The possibility of such debate depends on there being some degree of structural parallelism between the roles of Christ and the patriarchs.

The structure of these OT instances of representation is once again a structure of an inner and an outer circle of holiness. A special, prominent, select, separated (and therefore in a broad sense "holy") portion stands for the whole.

The principle can, in particular, be applied to the case of the priest representing someone else. What the priest offers he offers on behalf of someone else

or some group. He represents the person or persons involved. When he offers something, it can therefore be said that, through him, the persons involved give an offering.

Paul does not explicitly call Christ a priest on behalf of Christians. Rather, more often, Christ is the offering (1 Cor 5:7; cf. Eph 5:2). The language about Christ's blood and about Christ as "propitiatory" (Rom 3:25) points in a similar direction. On the other hand, in Rom 15:16 Paul's ministry follows the pattern of Christ's (15:7-9) in serving the Gentiles. Thus, if Paul's ministry is a priestly or Levitical ministry, one can deduce that Christ's ministry is the chief priestly ministry. A somewhat more solid foundation for the idea of a structural parallel to the priesthood is found in the language about Christ's giving himself "for our sins" (Gal 1:4; cf. Gal 2:20, Rom 5:8-9, Eph 5:2). Christ's role is in fact structurally similar both to offering and to priest presenting the offering.

All the above instances of representation one might also try to relate to the idea of the spread of holiness by contact. Uncleanness spreads by contact, as is clear from 1 Cor 5:6, Hag 2:13. The spread of holiness by contact is more difficult to document in the OT, in view of the principle in Hag 2:12. But there are

some instances of this type of process (Lev 6:18,27; Exod 29:37). The relation between Abraham and his descendants, or between the priest and those he represents, is a kind of metaphorical "contact." Hence I believe that the motif of contact points one in the right direction (cf. 1 Cor 7:14, which is otherwise hard to explain). But the structure of representation is much more specific than this. Hence the above exposition has not emphasized the idea of contact.

19.4 Aspects of union with Christ: cutting off

Representation is an instance where there appear at least two of the motifs of holiness delineated in 18.12. The representative head forms a kind of inner circle of holiness vis-a-vis the outer circle composed of those whom he represents. This is motif one. The transfer or overflow of blessings, status, and power from the head to the larger group is an unfolding from the inner to the outer, and thus an unfolding of what was hidden ("originally" in the head alone). But what about the other two of the four motifs?

Motif four, the abiding character of holiness, is exhibited in the stability of the relationship established between head and larger group. In the case of union with Christ, the abiding character of the union

has an intensity corresponding to the intensity of holiness of the new covenant. Nothing can break the bond (Rom 8:28-39).

Motif two, concerning the cutting off of the unholy, does not necessarily occur in a prominent way in connection with all instances of representation in the OT. At first blush, it may look as if there is simply a permanent relationship between the head and the group that he represents, and that is that. This in itself would not necessarily be a contradiction of the nature of holiness. For cutting off is a possibility, not always an actuality.

But a closer inspection of the instances in the OT does turn up at least traces of the motif of cutting off. Abraham's descendants are threatened with being cut off from the genuine line of descent if they are not circumcized (Gen 17:14). In David's time evildoers are threatened with being cut off (Ps 101:8), and Solomon actually executes a judgment of this type (1 Kgs 2:1-46). In the case of the priesthood, people are threatened with being cut off for profanation of holy things (e.g., Lev 7:20-21).

The real question is not with these OT examples but with union with Christ. Is it true here that people are in danger of being cut off? The answer is yes. This

is not only so on a large scale, as Romans 11 tells us, but on a detailed scale. People may be cut off for profaning "holy" things. They may profane the Lord's Supper (1 Cor 11:27-31). They profane themselves as members of the holy community by idolatry or immorality (1 Cor 10:1-14). They may profane their body which is a temple of the Holy Spirit (1 Cor 6:15,19, 5:1-13). They may profane the gospel (Gal 1:8-9, 5:10). They may profane their freedom in Christ (Gal 5:2-4). The language of Gal 5:4, *κατηργήθητε ἀπὸ Χριστοῦ*, indicates quite specifically that union with Christ is here in question. The apparent contradiction between this and the language of Romans 8:28-39 is to be resolved, as usual, by appeal to the principle of the inner and outer circles (cf. Rom 9:6-8). The person cut off is not elect.

19.5 Aspects of union with Christ: exchange and interchange

The pattern or motif of cutting off, as it occurs in Romans 9-11, is not to be isolated from a more complex pattern of "exchange" or "interchange" as we see it in Rom 11:30-32. Israel is cut off as part of a pattern of exchange: the Gentiles fill the role of the holy people, or the holy olive tree, formerly filled by Israel. Israel, in like manner, fills the role of profane people formerly filled by the Gentiles. This structure of

exchange can be accounted for in terms of the four motifs of holiness, as 18.31 has shown. But the structure of exchange is such a distinctive structure that it might be considered a fifth motif.

A simple exchange would be one where there was an exact reversal of roles, such as in Rom 11:17. Israel formerly was holy, and now is profane; Gentiles were formerly profane, and now are holy. (For a representation of this in Lévi-Strauss's (1963a:228) notation, see Display 19.1A.) But the process of interchange delineated in Romans 11 is not that simple. Rom 11:31-32 makes it clear that the grafting in again of Israel is an integral part of the total dynamic of interchange.

The grafting in again, as 18.32 showed, follows from the ineradicability (abiding character) of the holiness of Israel. But it can also be viewed as another phase of exchange. In this second phase, the phase of grafting in again, Israel and the Gentiles perform another simple exchange of roles. But this time the roles are differently defined. One role is to be permanently the holy community, and the other role is to receive mercy from outside, and so be transferred into the holy community from outside. Before, Israel is permanently holy (Rom 11:28-29) and the Gentiles are grafted in. Afterwards, the roles are

Display 19.1

A Simple Exchange of Roles (Rom 11:17)

Expressed in the Mythic Notation of Lévi-Strauss

| | | |
|----|--------------|-------------------------------|
| A. | a = Israel | f_x = "is holy" |
| | b = Gentiles | f_y = "is nonholy, profane" |

Before $f_x(a) : f_y(b)$ After $f_x(b) : f_y(a)$

: indicates a binary opposition of the total situation.
(Cf. 7.225.)

B. A second simple exchange

 g_x = "is holy permanently" g_y = "is transferred to the
holy sphere"Before $g_x(a) : g_y(b)$ After $g_x(b) : g_y(a)$

reversed: the Gentiles are permanently holy and Israel is grafted in (again) (Rom 11:31). The roles are here defined more dynamically than they were originally. The contrast is not directly between the "static" categories of holy and nonholy, but between the "dynamic" categories of permanence and transfer. (For an analysis in symbolic notation, cf. Display 19.1B.)

Each of the two successive "simple" exchanges between Israel and the Gentiles is completely "symmetrical." But the total result of both exchanges in succession is "asymmetrical": both Israel and the Gentiles are holy at the end (Rom 11:32), whereas only Israel was holy at the beginning (Rom 11:29). The achievement of the asymmetrical result depends on three factors.

(1) There is an asymmetry between holiness and nonholiness. Holiness has an irrevocability unlike unholiness (Rom 11:29). (2) Israel is in an anomalous role when cut off. It is both "holy" and "nonholy" depending on one's point of view (Rom 11:28). (3) The "static" point of view of the first simple exchange gives way to the "dynamic" point of view in the second simple exchange.

Now, inasmuch as the concrete process of cutting off and grafting in in Rom 11:28-32 is derivable from the four motifs of holiness (18.12), we can expect that

the fifth motif, the motif of exchange, is also characteristic of holiness and will appear in some fashion (possibly only incomplete) when the other motifs appear.

In fact, this is true. There are clear examples in Leviticus 27. Some of these are examples of simple exchanges, but two (27:10,33) are complex exchanges exhibiting fairly full parallels to the structure with Israel and the Gentiles.

In the case of the priesthood and the Levites, there appear also to be instances of exchange structure. Thus, as a matter of simple exchange, the Levites take the place of the first-born (Num 3:44-51, 8:16-18). The rite of the scapegoat may be another instance of simple exchange (Lev 16:21-22). As a matter of complex exchange, Aaron and the priests "bear the iniquity" of the congregation (Exod 28:38, Lev 10:17, Num 18:1). Note that, in this case, the priests have an anomalous position. They are "holy" with respect to their priestly consecration, and "sinful" with respect to their "bearing iniquity."

But the structure of exchange for priests is not as fully "symmetrical" as it was with Israel and the Gentiles. Priests represent the people, but the people do not represent the priests. Hence the guilt which priests "bear" cannot be removed by means of the people's

representation. The way in which it is removed--by animal sacrifice--is usually not fully articulated as an exchange process, though Lev 16:21 might be classified as an exchange.

Beyond this, there are other instances of exchanges in connection with sacrifice or atonement. Exchanges are contemplated between Moses and Israel (Exod 32:30,32; Num 14:12), Isaac and the ram (Gen 22:8, 13-14), David and Israel (2 Sam 24:17).

Christ's representative role vis-a-vis Christians is a role structurally parallel to the representative roles in the OT. Therefore, we should not be surprised to find instances where Paul indicates that there is a structure of exchange. 2 Cor 5:21, Gal 3:13, Rom 4:25, and 1 Cor 15:3 are some of the most prominent cases. In all of these passages Christ takes the role of the anomalous intermediate in a structure of exchange. He is identified both as "holy" and as "cursed" (Gal 3:13), both as "righteousness" and as "sin" (2 Cor 5:21), both as delivered to death and as raised (Rom 4:25; 1 Cor 15:3-4).

In trying to understand these passages on exchange, it is well to begin with reflection on the significance of the death and resurrection of Christ.

What significance do the sufferings and death

of Christ have for Paul? Paul bases himself on the established (prepauline) fact that Jesus Christ suffered and died. But these facts have a special significance for him. They are so significant that the whole gospel can be summed up in terms of them (1 Cor 1:18, 2:2).

The cross is a "stumbling block" and "foolishness" to those outside (1 Cor 1:18-23). It is so because it is (superficially) the contradiction of salvation. The cross means death. To the Jew, crucifixion means curse (Gal 3:13). Here we have exactly the structure of cutting off. Curse is the opposite of what is holy. In the OT cutting off from the people of Israel, and sometimes death, is the penalty for violation of what is holy (Exod 28:43, Lev 7:21,27, 21:9, Num 8:19, 18:3, etc.). The opposition of death to life correlates with holiness in another way: dead bodies are ritually unclean.

But now we are told that Christ, the holy source of salvation, is given over to death. This is explicable only in terms of a structure of exchange. Such an exchange we find explicitly in Gal 3:13. Burton (1921:172) is certainly wrong to try to evade the implication here that Christ is cursed, because he thereby ruins the structure of exchange set up by the contrast between becoming a curse and being redeemed. One aspect of the exchange is a simple exchange between the holy and the unholy = cursed.

Initially, Christ is holy and we are cursed (Gal 3:10-11). Then Christ is cursed and we are holy, that is, redeemed (Gal 3:13).

But of course Christ here stands in the so-called "anomalous" role: he is both cursed and holy, depending on one's point of view. In Gal 3:14 Christ is the determining factor in receiving the blessing of Abraham, which places him on the side of blessing and therefore of holiness. Similarly, in 2 Cor 5:21 Christ is made to be sin for us. Christ is sinless; we are sinful. After the exchange, Christ is "sin," and we, by inference, are sinless. But the affirmation in 2 Cor 5:21 is in fact stronger than that. We become "the righteousness of God in him." The "in him," ἐν αὐτῷ, not simply "through him," διὰ αὐτοῦ, suggests that Christ, like the priest, remains holy and a source of holiness even in the process of "bearing iniquity." In fact, it is precisely in this process that he is the source of blessing for others.

Rom 4:25 becomes still more explicit in one respect, in that it links the positive righteousness of Christians to the resurrection of Christ. The resurrection introduces a complexity going beyond the simple exchange. It would seem that the immediate reason for the resurrection is the justification of Christians (διὰ τὴν δικαίωσιν ἡμῶν). But the διὰ + accusative

construction must be read somewhat loosely, since it is motivated by the desire to produce an exact grammatical parallel with διὰ τὰ παρωπώματα ἡμῶν .

The deeper "reason" given for the resurrection is that in Phil 2:8-9. The resurrection is a blessing on the obedience of Christ to death. There is a relation of reversal between the humiliation of Phil 2:8 and the exaltation of 2:9. This reversal can itself be conceived, at least in a metaphorical way, as an "exchange" between the two phases ~~the~~ Christ's life, the phase of humiliation and the phase of exaltation. But there is also an excess in the process of exaltation that goes beyond the process of humiliation in degree. This process of "excess" can be viewed as an instance of the motif of the unfolding of what is hidden. In an unfolding process, what is holy is seen to be more holy when God appears to vindicate it and to confirm its status. Conversely, what is unholy is seen to be more unholy when God appears to judge and condemn, to cut off.

One more point can be made about Phil 2:8-9, a point of admittedly speculative nature. The process of "exchange" between the phases of Christ's life is unique. I suspect that this uniqueness may be structurally related to another uniqueness, namely the fact that Christ in priestly terms is both offering and offerer (Gal 1:4;

cf. Eph 5:2). The OT animal sacrifice is surrendered to death, and thus to a symbolic curse. By that means the priest or those whom he represents are cleansed or forgiven. This OT process can be viewed as an exchange between offerer and offering. Christ fills both these roles, and therefore the exchange takes place within the scope of his life. This is one aspect of the "heightening" characteristic of the new covenant.

It is still necessary to discuss Paul's language about suffering, dying, being buried, and rising with Christ. Such language is language of representation rather than exchange. I postpone the detailed discussion of this until section 19.8. First it is necessary to reckon with the "heightening" of the new covenant and the richness of relationships which this implies.

19.6 Aspects of union with Christ: fellowship

The process of exchange in union with Christ has a richness or fulness corresponding to the fulness of the time of salvation. The new covenant includes a fulness of glory in the manifestation of holiness in the face of Christ (2 Cor 3:18, 4:4). Hence, above and beyond the structurally exact exchanges in 2 Cor 5:21 and Gal 3:13, there is a complex process of sharing.

Sharing, one might say, merges aspects of

participation, representation, and exchange. The sharing, moreover, is not simply an abstract process but a personal relationship. Paul speaks of knowing Christ (personal acquaintance) as the heart of an experience of multifaceted sharing (Phil 2:8-14). A similar note is struck by scattered passages elsewhere (e.g., 2 Cor 1:5, 4:10-12, 12:8-10, 13:3-4, Phil 1:21, 1 Cor 1:9).

Sharing can take the form of personal relationship because Jesus Christ is a man, a human person (1 Cor 15:21). Herein lies a fundamental point of superiority over the old covenant. Salvific theophanic holiness is established now in a man. This man, as representative of men, can establish on a new level of intensity, finality, and permanency the structures of exchange and participation characteristic of holiness. This is so because this man is theophanic man. Unlike the OT priests with their derivative or shadowy holiness, he embodies the theophanic form of the heavenly holiness of God. To this point I shall return from time to time.

19.7 The expression ἐν Χριστῷ

Ἐν Χριστῷ and the related expressions such as ἐφ' ὑποτί and ἐν αὐτῷ are the most frequent and in some ways also the most mysterious of the pauline expressions used in describing Christians' relation to Christ. From

a structural point of view, it would be wrong to invest ἐν Χριστῷ by itself with very much meaning. And it would be wrong to depend on a study comparing ἐν Χριστῷ with other Greek constructions ἐν + personal name and ἐν + expression for an individual person, while ignoring the syntagmatic contexts in which Paul uses ἐν Χριστῷ (virtually the procedure of Deissmann 1892). 'Εν Χριστῷ "means" about what "in Christ" "means" in English: it is vague and opaque.

19.71 Vagueness of ἐν Χριστῷ

What matters, then, is an explanation of the way in which ἐν Χριστῷ occurs in various contexts. First, one must recognize that a stereotyped expression like ἐν Χριστῷ in one sense loses rather than gains meaning by repetition. That is the nature of stereotyping. For instance, when οἱ ἅγιοι is repeatedly used to designate Christians, the reader begins to treat the expression οἱ ἅγιοι as a total, unified complex, meaning "Christians." Diachronically, it used to be related to other occurrences of ἅγιος and meant "the holy ones." But when, synchronically, the expression is a stereotyped one, the relation to other occurrences of ἅγιος may retreat into the background.

So, analogously, one may suggest that ἐν Χριστῷ

by repetition tends toward a minimal meaning like "as a Christian." I do not think that in the NT the meaning has become that washed out. Just as some consciousness remains that οἱ ἄγιοι is related to other occurrences of ἅγιος, so some consciousness remains that ἐν Χριστῷ is related to other occurrences of Christological titles as well as occurrences of σὺν Χριστῷ, διὰ Χριστοῦ, and the like. Ἐν Χριστῷ has a meaning something like "determined by Christ," as Neugebauer (1958, 1961) has argued. "Determined by Christ" is still a fairly vague meaning. What is determined by Christ and the way in which it is determined can be learned only by reading large sections of Paul.

19.72 "Richness" of contexts of ἐν Χριστῷ

Ἐν Χριστῷ, then, from a narrow grammatical and lexical point of view, is no more specific than the expression "determined by Christ." But it is true in another sense that repetition of ἐν Χριστῷ produces "richness" of meaning. This is so because the repetition serves to connect with one another a large number of contexts saying various things about the life of Christians. The repetition has the effect of saying implicitly, "All these things to which label ἐν Χριστῷ applies have a common structure of determination by Christ."

Ἐν Χριστῷ is serviceable for this purpose because it is vague enough to be used instead of any of the more specialized expressions. It can be used in contexts of participation (Rom 6:23, Gal 2:17, 3:14; cf. Rom 5:10 ἐν τῇ [ωῇ αὐτοῦ]), representation (1 Cor 15:22), exchange (2 Cor 5:21), and fellowship (1 Cor 15:18, Rom 15:17, 16:7). By contrast, διὰ + genitive is usable only for the idea of means of blessing ("participation"). Σὺν + dative is usable only in a situation where one can say that what Christ experiences the believer experiences ("representation"). Exchange and fellowship are of such a complex nature that no stereotyped expression is available for them, except if it be ἐν + dative. In short, ἐν + dative has a vagueness that is capable of being assimilated either to (a) an instrumental sense (close to διὰ + genitive for "participation"), to (b) an associative sense (close to σὺν + dative for "representation"), and to (c) a metaphorical "locative" sense (with the sense of being in the "sphere" where various things are exchanged and shared). Thus ἐν Χριστῷ seems to be a "rich" expression precisely because, in its vagueness, it is able to draw together a rich complexity of relationship and interaction. But it^V only by a detailed examination of the various contexts and a variety of expressions other than

ἐν Χριστῷ that one learns in detail about this richness.

19.8 Suffering, dying, and rising with Christ

The richness of Christians' fellowship with Christ includes a richness of Christians' relation to Christ's suffering, death, and resurrection. Not all of Paul's language about Christ's death and resurrection is the language of exchange (19.5). There is also language of representation (Rom. 8:17, 6:4,6,10-11) and fellowship (Phil 3:10-11, 2 Cor 1:5, Gal 2:19-20).

First, there is fellowship in Christ's death. Death itself has intrinsically a "curse" character. It is execution of sentence on the profane or the violator of the holy. It is the most violent form of "cutting off" from the holy community, and from the presence of God. But because of the "reversal" or "exchange" value of Christ's death, death with Christ comes to have a paradoxical positive value (Rom 6:4-11). It still means cutting off and destruction. But now it is destruction of sin. Instead of meaning the cutting off of people from the sphere of the holy, it means their cutting off from the sphere of the unholy.

19.81 Definitive death

What is the temporal structure associated with

this cutting off? When does cutting off take place? Well, the cutting off in death is a dying with Christ, and as such it is associated with the time of Christ's death in history. But, in my judgment, when approaching the matter from the standpoint of holiness, there is no need to metaphysically mystify this truth. There is no need to invoke speculatively a philosophy of time in which Christians become "contemporaries" with the historical crucifixion. Rather, one says simply that the death of Christ has abiding effects because of the motif of the abiding character of holiness. That abiding character includes an abiding of the status of holiness that Christ has achieved. And this status includes a radical break with the sphere of the unholy.

Hence, fewer difficulties and fewer unnecessary complexities occur if one chooses to locate the time of transition primarily at the time of Christians' baptism (Rom 6:3). People were obviously in sin, and they "continued" in sin, before they became Christians. Romans 6 takes effect when people become Christians. The logic that Paul invokes in Romans 6 makes sense only for those who have become Christians. These are the ones who have been "baptized into Christ" (6:3). The cleansing rite of baptism transferred them from the sphere of the unholy (life in sin) to the sphere of the holy (determined by

Christ). In this sphere of the holy, there then come into play all the features of the abiding character of holiness determined in Christ's death and resurrection. At that time, then, the language of co-death and co-resurrection begins to apply. Entrance into Christ means "cutting off" in death the former life. Nothing unholy can enter.

19.82 Progressive death

Those who have become Christians, therefore, have died once-and-for-all in being baptized into Christ. Their death is described as something past (Rom 6:3,4,5,6, Gal 5:24). But it is also something whose implications must be worked out. Christians must "reckon" themselves dead (Rom 6:11). Their lives must show their freedom from sin (Rom 6:12-23). Paul speaks of himself as dying daily (2 Cor 4:11, 1 Cor 15:31). Christians' sufferings in fellowship with Christ are an analogous instance (cf. Rom 8:17, 2 Cor 1:5). Phil 3:10 speaks of fellowship with Christ's suffering and death.

The pattern here of both a definitive past and a present working-out is the pattern of already and not yet. In terms of holiness, it is the pattern of unfolding of what is (partially) hidden. Christians are marked definitively as holy at baptism. But this holiness,

defined in terms of Christ's death and life, must be preserved, maintained, demonstrated. We have here an instance of "be holy for I am holy."

The temporal structure of first Christ's death, then believers' death to sin, is another instance of the motif of unfolding what is hidden. In this case, it is a question of the unfolding of holiness beginning with an inner circle (the circle of the representative head) and ending with an outer circle (the circle of Christians).

19.83 Life and resurrection

The reverse side of Paul's language about believers' death with Christ is his language about life and resurrection with Christ. This language also includes both definitive and progressive sides. Christians are already alive. But they must "reckon" with this, and "walk in newness of life" (Rom 6:11,4). In the restricted pauline corpus, the language about co-resurrection is given in the future tense. We will be raised. The temporal structure here corresponds to the temporal structure of Christ's life. First a time of suffering, then a time of glory (Rom 8:17).

The glorification of Christians awaits the time of manifestation of Christ's theophanic holy glory on a cosmic scale. This brings us to the discussion of eschatology. But since the key eschatological passage Rom 8:18-25

is part of a larger section on the role of the Holy Spirit in the life of the Christian (Rom 8:1-27), it seems best to take up the topic of the Holy Spirit first (§ 20).

20. Life in the Spirit from the standpoint of holiness

Baptism into Christ (Rom 6:3) transfers a person from the sphere of sin to the sphere of Christ, from the sphere of unholiness to the sphere of holiness. The sphere of holiness is ipso facto the sphere of the Holy Spirit. But, in Romans 6-8, the Holy Spirit is mentioned explicitly for the first time only in Rom 7:6. Rom 7:7-25 then expounds the nature of service "in the old way of a written code," παλαιότητι γράμματος. Rom 8:1-27 expounds the nature of service "in the new way of the Spirit," καινότητι πνεύματος, with its unfailing ground in union with Christ (Rom 8:28-39). The central piece of exposition of life in the Spirit is thus found in Rom 8:1-27. (In this analysis of the structure of Romans 6-8 I am largely following Ridderbos 1959:162-171.)

20.1 Life in the Spirit in Rom 8:1-27

The chief concern of Rom 8:1-27 is in some ways the same as that of Romans 6. In both Paul is concerned to prove and to stress the separation of Christians from the power of sin. Christians are separated for Christ, separated for the sphere of holiness. In Romans 6 and 8, this is construed as both an accomplished fact (indicative)

and an obligation to be fulfilled and manifested in the daily lives of Christians (imperative). In Romans 6 the emphasis is on the state of affairs established once-and-for-all by Christ's death/resurrection and Christians' union with Christ. In Romans 8, on the other hand, the emphasis is on the specific present means of power for overcoming sin. The law was powerless to bring about freedom from sin, to bring about holiness (Rom 8:3). The Spirit brings power so that the law is actually fulfilled (Rom 8:2,4).

The thought in the preliminary verses in Rom 7:4-6 is fundamentally the same. Death through Christ has brought Christians into a new sphere, the sphere of belonging to Christ (7:4). This sphere is the sphere of resurrection power, the power of the Spirit (7:4,6; 8:11). The presence of the Spirit, because it is a presence in power, is also a guarantee of the efficacy of prayer and the permanency of the bond with Christ (8:26-39).

Returning now to Rom 8:2, note that the Spirit is characterized as "the Spirit of life in Christ Jesus." This is further unfolded in Rom 8:11, where the life involved is specifically seen to be resurrection life. This makes Christ's resurrection dependent on the Spirit. But it is equally true that the Spirit is the Spirit of Christ (Rom 8:9). He is the Spirit of life in Christ

Jesus (8:2), and in this way is dependent on Christ. As many biblical theologians have observed, there is a very close relationship between Christ and the Spirit, so that one can speak (at any rate in certain restricted types of contexts) of "functional equivalence" in their relation to Christians.

All the above factors in Paul's exposition can be accounted for in terms of the view that the sphere of the resurrection life of Christ is the sphere of theophanic holiness. The Spirit, as the Spirit of Christ, is the dynamic power of this theophany. Such a conception has its roots in the close connections drawn in the OT between theophany and the breath or wind or Spirit (רוּחַ) of God (cf. Ps 18:10,15, Ezek 1:4,12, 2:2, 37:9-10). Also, there are close connections between the Spirit of God and the hand or arm of God's power (Is 63:11-12). A fuller exploration of these associations is to be found in Kline (1972).

Using this point of view, one can summarize the functions of the Spirit in its several aspects. First, the Spirit as the power of life-giving theophany raised Christ from the dead (Rom 8:11). This resurrection is a work both of the Spirit and of the Father (the referent of the subject $\delta \epsilon \nu \epsilon \iota \rho \alpha \varsigma$ of 8:11b). The theophany is an appearance and activity of both God and God's

Spirit. This same theophanic presence of God through the same Spirit reproduces the resurrection life in Christians (8:11), by the extension of the power of holiness to an "outer circle."

Second, the so-called "functional equivalence" of the operation of Christ and of the Spirit in the lives of Christians can be derived from the fact that both Christ and the Spirit embody the permanent theophanic holiness of the new covenant. But the Spirit rather than Christ tends to be mentioned in the more "dynamic" passages of Paul, in accordance with the Spirit's role as the power of theophany. Christ and not the Spirit is mentioned in the expressions of representation and exchange, because only Christ as a man is able to fill these roles analogous to OT holy representative men.

Third, the Spirit frees Christians from the power of sin precisely by establishing in them the power of theophanic holiness.

Fourth, the more precise expression for the way in which the power of the Spirit comes to Christians is that he indwells Christians (Rom 8:9,11). This is basically the language of the tabernacle. Christians become, both individually and corporately, the temple of the Holy Spirit (1 Cor 3:16-17, 6:19). The body is

a temple of the Holy Spirit from which the glory of God is to be manifested, and from which it is to shine forth (1 Cor 6:19-20). Christians become a temple precisely in the fact that the Spirit of power comes to them as a theophanic presence. The Spirit's theophanic presence is the fulfillment, in heightened form, of the dwelling of God among his people in the tabernacle and the temple of the OT. As is usual with holiness, the indwelling is both an "indicative" fact (1 Cor 3:16) and an imposition of "imperative" obligation (1 Cor 3:10-21).

It remains to discuss some more particular themes associated with life in the Spirit: freedom, sonship, the flesh, and gifts of the Spirit.

20.2 Freedom in the Spirit

Christians obtain freedom both through Christ (Gal 5:1) and through the Spirit (Rom 8:15). This is in accord with the "functional equivalence" of Christ and the Spirit (20.1).

Freedom in the Spirit is first of all freedom from the slavery and power of sin (Rom 8:2). Christians also have freedom from the law (Gal 4:21-5:13). But this freedom from the law is a complex thing, since it is compatible with the fact that the just requirement of the law is fulfilled in Christians (Rom 8:4, Gal

5:13-25; Cranfield 1979:384, pace Calvin 1960:160, Barrett 1957:157). Christians' freedom from the law is closely connected with the powerlessness of the law (Rom 7:1-25). Christians, in receiving the power of the Spirit, leave this situation of powerlessness (cf. Rom 8:3). I shall leave the fuller unfolding of this matter to the section below on the role of the law (§ 22).

With respect to the power of sin, freedom is virtually another name for power; it is power to overcome sin. Freedom stands in contrast to slavery to sin (Rom 6:15-23). And this slavery is broken by the power of the Spirit (Rom 8:2). It is clear in Romans 8 that Paul expresses himself primarily in terms of the contrast between death and life. The words for freedom and slavery occur only a few times (Rom 8:2,15,21) in subordination to this larger theme. In Romans 6 the freedom/slavery contrast is more developed, but one might still argue that it is subordinate to the theme of life and death which occurs in the context (Rom 6:1-11,22-23).

As 19.5 showed, the theme of life and death is explicable in terms of holiness. Life in its deepest sense is life in the presence of God, life in communion with God, life received by access to the holy presence

of God. Death is the ultimate form of being cut off from God's presence.

The theme of freedom and slavery can be viewed as a transposition of this contrast into the language of mastery and power. Theophanic holiness carries with it power, the power of the Spirit. This power "subdues" under its dominion a holy people. (Recall that at the Sinaitic theophany, Israel becomes a kingdom to God, a people under his dominion.) Antithetically opposite to this power is the power of sin. Hence one is a slave to one of two masters (Rom 6:15-23). But each slavery is a "freedom" with respect to the mastery of the other (6:20-22). But only the one slavery is true freedom, because in it the indwelling Spirit makes one the possessor of the Spirit's power. The topic of the power of sin will be discussed more fully in connection with the flesh (20.4).

20.3 Adoption

One of the benefits associated with the indwelling of the Holy Spirit is sonship. In both of the main passages where Paul discusses sonship (Rom 8:14-23, Gal 4:1-7), it is strongly associated with freedom and contrasted with slavery. But it is not quite to be equated with freedom. For freedom, despite its overwhelmingly

positive connotations, is basically something negatively defined. One must think of being free from something. The terminology of sonship has one distinct advantage over the terminology of freedom. Namely, it introduces the picture of a positively defined role, albeit a role also in contrast with slavery. This positively defined role can then be linked with the idea of close personal fellowship (Rom 8:15, Gal 4:6), and with being an heir (Rom 8:17, Gal 4:7). Sonship, as a positive term, is useful in connoting simultaneously freedom, close personal fellowship, heirship, and (possibly) likeness to the Father.

All of these elements can be viewed as derivable from Christ's sonship. Christians, in being represented by Christ, also become sons after the model of his sonship (Gal 4:4-6). Or we can regard all the elements as so many facets of the relationship that Christians sustain to the holy presence of God in virtue of having entered the sphere of holiness by the power of the Spirit. Freedom has already been discussed (20.2). Close personal fellowship has been discussed in connection with union with Christ (19.6). This fellowship is also derivable from the simple fact that entrance into the holy sphere means comprehensive fellowship with the holy God. And it involves imitation or reflection of God's holiness,

another possible aspect connoted by sonship.

The matter of becoming an heir of God is somewhat more complex, because heirship is a future-oriented status. To be an heir is to be guaranteed already in the present that one will enter into possession of riches (the inheritance) in the future. The structure is clearly a structure of already (the guarantee, the Spirit), and not yet (the full possession of the inheritance). Paul says in this connection that the Spirit is the seal or first-fruits or down-payment of a full inheritance (Rom 8:23, 2 Cor 1:22, 5:5; cf. Eph 1:13-14).

That the Spirit is a guarantee or seal expresses the motif of the abiding character of holiness. Christians, once marked as holy by the theophanic Spirit coming to dwell in them, are guaranteed to be holy thereafter. Or, to put it in more dynamic terms, in terms of power, the efficacious power of the Spirit guarantees the fulfillment of the process of unfolding of holiness, a process inaugurated by the Spirit's coming.

The idea of first-fruits or down-payment is clearly an expression of the motif of already/not yet. Christians have a first portion, not the whole. This first portion, moreover, is not an outwardly visible glory such as the theophanic glory of the OT tabernacle,

but a coming of holy power in the Spirit. It is invisible to the world. The full possession of the inheritance awaits for the time of cosmic visibility or manifestation of what is now hidden. About this we will say more under the topic of eschatology (§ 21 below).

The language of sonship, combining at least some of the above features, is not completely unique to the NT. A few specially separated or "holy" people or groups are called sons of God in the OT: Israel (Hos 11:1), the Davidic king (2 Sam 7:14), and the angels or heavenly beings (Job 1:6, 38:7). Note that, in each case, the OT sons of God are especially marked by holiness.

20.4 The flesh in contrast with the Spirit

In view of the importance of the contrast between flesh and Spirit in Romans 7-8 and Galatians 5:16-24, it seems wise to devote some attention to this contrast in connection with an examination of life in the Spirit. In fact, Paul does not tell us much about what the flesh is in these passages except by building contrasts with life in the Spirit.

The Spirit is to be associated with the power of theophany or, more precisely, Christophany. Now "flesh" in the key passages is determined by its

opposition to Spirit. Hence, "flesh" must connote or be associated with the weakness or absence of power that man has. He is weak insofar as he is unholy, separated from God, separated from the Spirit. This means man on his own resources. A man according to the flesh is weak (Rom 8:3), powerless to please God (Rom 8:8), dead because of sin (Rom 8:10).

It is clear that Paul, to achieve his purposes, had to have some way of talking about the weakness and powerlessness of man apart from the Spirit. The main remaining question is what he achieved by using $\sigma\acute{\alpha}\rho\kappa\varsigma$ not only once but many times to talk about this unholy sphere antithetical to the Spirit.

First of all, by using the same term many times Paul makes more visible the antithetical contrast between the power of the Spirit and its opposite. Repetition in a given context builds up a set of associations of $\sigma\acute{\alpha}\rho\kappa\varsigma$. These associations are at least partially stimulated the next time $\sigma\acute{\alpha}\rho\kappa\varsigma$ is used in a similar role in which it contrasts with the Spirit. (Other, noncontrastive uses of $\sigma\acute{\alpha}\rho\kappa\varsigma$ have little relevance. Cf. Thiselton 1975.)

Second, by using $\sigma\acute{\alpha}\rho\kappa\varsigma$ rather than some other Greek word, Paul effects some special nuances. One of these is based on the fact that an opposition already

exists in the Greek lexical stock between σάρξ and πνεῦμα as two words designating aspects of man. Of course, not only these terms but others like ψυχή, νοῦς, καρδία, σῶμα, and the like are involved in this semantic domain. In this domain, σάρξ contrasts with πνεῦμα as tangible in opposition to intangible, passive in opposition to dynamic aspects of man. These oppositions remain as connotations of σάρξ and πνεῦμα when the two are used in opposition to one another in a somewhat different semantic domain.

Next, σάρξ more than σῶμα tends to connote the weakness and mortality of the body. This connotation is exactly what is needed in the pauline contexts, with their contrast between weakness of man under sin and the power of the Holy Spirit.

Finally, σάρξ with its suggestion of the tangible or visible is suitable also to discussion of the unholy. Heaven as the "hidden" or invisible holy place stands in opposition to the visible profane sphere of what is visible under heaven (the "earthly"). Operating one's life κατὰ σάρκα can therefore connote operating in opposition to God in heaven and to the Spirit who is invisible.

We might summarize the matter as follows. The structure of opposition between life in the Spirit and life in the flesh is one of opposition between two

"spheres" in which a man's life can be. He can live in the "sphere" of the holy, the sphere of the Spirit's holy power. Or he can live in the "sphere" of the unholy, the sphere of the flesh's weakness (man on his own resources). 'Εν πνεύματι and ἐν σαρκί, when used in opposition to one another, are used to speak of this opposition between two "spheres." (On the other hand, we must not imagine an absolute uniformity in the use of ἐν σαρκί or κατὰ σάρκα outside of this contrast: see Gal 2:20. Moreover, Rom 1:3-4 sets σάρξ and πνεῦμα in opposition without resulting in exactly the same implications, because the two are applied to Christ rather than to man in general.)

The picture of two "spheres" is complemented by a kind of inverse picture in which, instead of Christians being "in the Spirit," the Spirit is "in Christians." The latter is the language of indwelling, according to which Christians become a temple of the Holy Spirit. Diametrically opposed to this is language of indwelling sin (Rom 7:17,20). Man is either a temple for the Holy Spirit or a profaned temple with sin empowering him at the center.

The above two complementary pictures of indwelling, though superficially contradictory, are far from being in real contradiction to one another (cf. the close

conjunction in Rom 8:9). The richness of Christians' fellowship with the holy (19.6) makes it understandable that a number of different pictures should be used to complement one another.

20.5 The gifts of the Holy Spirit

The Holy Spirit produces holiness concretely in the life of Christians in the form of fruit of the Spirit (Gal 5:22-26). The fruit is an instance of the unfolding of the "hidden" presence of the Spirit. In Paul's own thinking, the ethical graces or "fruit" of the Spirit are not really so radically separated from the gifts of the Spirit in a narrower sense of specific ministries. Note that in Romans 12 a discussion of "gifts" (12:6-8) flows over into a discussion of "fruit" (12:9-21). Both serve as part of a dynamic process of corporate growth in holiness.

But Paul is compelled to speak in more "isolated" fashion of gifts of the Spirit in 1 Corinthians 12-14, because of the particular problems of the Corinthian congregation. Miraculous and semimiraculous gifts are particularly in view because of the interests at Corinth. These gifts can be seen as having their roots in theophany, which in OT terms is at the root of miraculous acts of God.

First, consider the "knowledge" or "communication" gifts, namely wisdom, knowledge, prophecy, discernment of spirits, tongues, and interpretation. Related gifts are found in the OT, of course, sometimes without theophany. But it is in theophany to Moses (Exod 3:1-4:17, 19:16-20:20, Deut 5:20-31, Exod 34:33-35, Num 12:6-8) that the foundations for all later prophetic functions are laid down. More particularly, wisdom is granted to Solomon in connection with a theophany (2 Chr 1:7-12; cf. also Daniel). Isaiah and Ezekiel are called to be prophets in a theophany (Isaiah 6, Ezekiel 1). An OT analogue to tongues occurs in certain instances of prophetic ecstasy (cf. Num 11:25-27, 1 Sam 19:20-24).

Second, consider the gifts connected with mighty works: faith, healing, and miracles. Analogues can easily be found in the theophanic miracles of the Exodus. These miracles in turn are the background for later OT prophetic miracles performed without explicit theophanies.

Thus the gifts of the Spirit derive from God's holy presence in theophany. And they are meant, along with the "fruit" of the Spirit, to contribute to the building of the body of Christ. That is, they are meant to contribute to the extension and intensification of holiness in the holy community.

21. Eschatology from the standpoint of holiness

The use of holiness rather than eschatology or redemptive history as the fundamental framework for discussion has made it possible for me to discuss already most of the fundamental features usually associated with Paul's "eschatology," yet without using the term "eschatology." "Eschatology," as it is now used in a broad, loose, amorphous sense in biblical theological circles, has already been touched on under the topic of redemptive history (§ 18) and the time of salvation (18.4). The themes of fulfillment (18.41), the fulness of time (18.42), the finality of the new covenant (18.5), and the already/not yet tension (18.6), cover most of the ground usually associated with "eschatology." But the events associated with the second coming of Christ have not yet been discussed. Nor have we examined all of the structural relations between these events and events that have already taken place. Let us now consider these matters. For the sake of brevity I shall not argue out the differences between premillennial and amillennial interpretation of Paul, but shall present the material from a basically amillennial viewpoint.

21.1 Eschatology in Rom 8:18-25

Consider first the truths of eschatology developed in Rom 8:18-25. Rom 8:18-25 is constantly occupied with contrasts between states of affairs "now" and "then," between the present period and the situation of "glory" to be revealed. This contrast is initially introduced as a contrast between suffering and glory (8:17), a contrast between being heirs and having full possession. This pattern is, of course, based on the two temporal stages of the life of Christ. Using the language of representation, Paul says that Christians must experience successively, "with" Christ, each of these two stages.

The fact that Christians are heirs can be classified as an instance of an already/not yet tension, as 20.3 has already argued. But not all the language fits equally easily into this pattern. It is not the case that we are both "already" suffering and "not yet" suffering, or that we are "already" glorified and "not yet" glorified in the sense of "glory" used in Rom 8:17-18.

How do we account for this? The motif of the manifestation of what is hidden is relevant. From this point of view, heirship is the "hidden" guarantee of future manifest possession (20.3). Moreover, the guaranteed character of the inheritance follows from the fact that those once marked as holy by the presence of the

Holy Spirit never lose their holiness. That is, they never lose their status as blessed by God. Such is the implication of the abiding character of holiness.

The pattern of suffering and glory, as an instance of representation, is also an instance of an unfolding onto a larger circle (the circle of Christians) a pattern originally confined to an inner circle (the circle of the representative head).

In Rom 8:21-25 it is made plain that the suffering of Christians is very closely related to a "groaning": we groan in longing for the future revelation of glory. The Spirit creates in the heart of Christians an expectation for the future manifestation of glory. This expectation, indeed, is an aspect of the effect of the "first-fruit of the Spirit" (8:23). "Groaning" is nourished by the "hidden" coming of the first portion of what is future. Suffering and expectation combined mean "groaning."

Moreover, groaning is characteristic not only of Christians, but of creation as a whole. Creation forms a larger circle in relation to Christians as an inner circle. The pattern of experience of Christians is reflected in the larger circle. In fact, there are then three successively larger circles: Christ, the representative; Christians, that is, the people whom he

represents; and creation. It would appear that creation also sustains, at least in a vague sense, a representative relation to Christ.

The entire structure of representation is better illuminated if we consider the structure of glory as Paul unfolds it in this passage. Christ has been glorified. In being named Lord (Phil 2:9-10), in being set at God's right hand (Rom 8:34; cf. Eph 1:20-23), he enjoys the holy theophanic glory of God's immediate presence. But this is hidden. The time of Christ's second coming is the time for his manifestation. The second coming is the time for the unfolding of the holy theophany from heaven to earth (Phil 3:20, 1 Thes 4:16). Appropriately, the accompaniments of Christ's coming (trumpet, angels) are the accompaniments of theophany. The unfolding of holiness to fill the earth implies both the glorification of those human beings whom Christ represents (Rom 8:18,21), and the glorification of creation as a whole (Rom 8:19-21).

21.2 The resurrection of the body

The manifestation or coming into visibility on earth of the hidden glory and holiness of heaven marks the end of the first heaven and earth. It means new creation. This renovation therefore extends even to the

alteration of the physical constitution of man. Men are no longer to be "flesh and blood" or "psychical," "made of dust," but heavenly in constitution (1 Cor 15:42-57, Phil 3:21). The body of glory is to be after the pattern of Christ's resurrection body (Phil 3:21, 1 Cor 15:49), in agreement with his representative role. The resurrection of Christians is another instance of a manifestation, this time on all the earth, of the pattern of glory and holiness that is now hidden in Christ in heaven.

Here we see the ultimate intensification, as well as extension, of holiness in the world. Its intensiveness is shown in the transformation of the body and in the abolition of death, that is, the abolition of the threat of cutting off from the sphere of God's holy presence (1 Cor 15:54-57).

The pattern of resurrection is fundamentally the same for both the dead and the living, since Christ's resurrection is the pattern for both (1 Cor 15:22-23).

21.3 The new world

It is noteworthy that the language of new creation is applied with respect to Christians now, and not only in the future (2 Cor 5:17, Gal 6:15). With this language one may also correlate the language implying that Christians

belong to a new αἰών (Gal 1:4, 2 Cor 4:4). This new creation or new world is heavenly (1 Cor 15:48-49, Phil 3:20). That is, it is characterized by the immediate presence of God, by theophanic holiness. Inasmuch as Christians are united to Christ and are indwelt by the theophanic power of the Holy Spirit, they belong in a hidden sense to this world. The coming of Christ will make manifestation a present hidden citizenship. Heavenly theophanic holiness is characteristic both of a heavenly "world" now, and of the time-span or "age" inaugurated by the appearing of Christ's glory. Hence it is no wonder that, in the context of this topic, the word αἰών appears to fluctuate between the sense "world" and the sense "age." The talk of overlapping ages finds its basis in the fact that the coming of Christ's glory takes place in two stages. There is a "hidden" stage where this glory is visible only to Christians (2 Cor 3:18, 4:4-6), and a "manifest" stage where his glory fills the earth. But such a connection between the hidden and the manifest is not unknown in the OT. In fact, the motif of the hidden and the manifest has been a characteristic structure of the holiness of theophany from the beginning. Hence the already/not yet structure need not be explained in as paradoxical a fashion as it sometimes is.

21.4 The nearness of the second coming

The structure of holiness, when applied to macro-cosmic order, also makes it easier to understand the language about the nearness of Christ's coming. It is well known that Paul here and there proclaims that the Lord's coming is near, and bases urgent ethical demands upon this fact (Rom 13:11-14, 16:20, 1 Cor 7:29-31, Phil 4:5, 1 Thes 5:1-11). But, in agreement with early Christian tradition in general, he affirms that it is impossible to pin down the time of Christ's coming to a specific date or time (1 Thes 5:1-2; cf. Mark 13:32, Acts 1:7). How do these two sides of the matter cohere with one another?

The key to the matter is to see that, in terms of holiness, temporal relations and spatial relations are structurally homologous to one another. The motif of the unfolding of what is hidden brings the two together. This motif applies both to a spatial unfolding from an inner to an outer circle, and to a temporal unfolding from a hidden to a manifest situation. The tabernacle, for example, is first of all a spatial structure. There is an innermost circle of holiness, the holy of holies, and then progressive larger circles of reduced holiness: the holy place, then the court, then the entire Israelite encampment (the camp is holy according

to Deut 23:14). But the tabernacle indirectly also points to a temporal structure. There is a dynamic involved as the priests move in and out of the circles of holiness. Nearness in spatial terms is also, potentially, nearness in time. If one is near to the holy sphere spatially, the Lord may "break out" in the temporal dimension to judge (Exod 19:22, Lev 10:2-3, Exod 33:3,5).

Moreover, nearness in either time or space intensifies the requirements for holiness. The Israelites as a whole must purify themselves when they are near in time to the Sinaitic theophany (Exod 19:9-15). Purification is also called for when they are near in time to the theophany of the "day of the Lord" of Joel (Joel 1:14-15). Purification of the priests is called for because they are near in space to the Lord's presence in the tabernacle.

Since heaven is the macroscopic holy place of God, the same principle of holiness is operative on a macrocosmic scale. The time of salvation, the time of fulfillment, is a time of intensified presence of God's holiness. In fact, God is theophanically present in glory in Christ (2 Cor 3:18). This intensity of God's presence can be expounded in spatial terms or in temporal terms or in both. In spatial terms, Christians are

citizens of heaven (Phil 3:20), temples of the Holy Spirit (1 Cor 6:19), members of Christ's body (1 Cor 6:15). In temporal terms, "day is near" (Rom 13:12). In at least one instance one cannot be sure whether the "nearness" is a spatial or temporal (Phil 4:5). In view of the connections between the two, it doesn't matter. Both spatial and temporal expressions of nearness become the ground for urgency in ethical demands (1 Cor 6:15-20; Rom 13:11-14).

In both the spatial and temporal language, it appears to me, the "nearness" is viewed theologically. It expresses the intensity of holiness in the new covenant. With this intensity is paired the quickness of the Lord's "breaking out" in judgment against violators of his holiness. He also "breaks out" in glory in answer to longing and "groaning" awakened by the intensity of holiness (Rom 8:23). Paul is not measuring "nearness" by solar days. Hence, the "delay of the parousia," though it may create psychological problems and problems for faith (cf. Rom 4:18, 2 Pet 3:4), does not create an intrinsic demand for theological restructuring.

21.5 The last judgment

The last judgment includes both positive rewards and negative punishment (2 Cor 5:10; cf. 2 Thes 1:5-10,

Rom 14:10-12, 1 Cor 3:13-15, Gal 6:7-10). Both reward and punishment, blessing and curse, are of a piece with the nature of a person's life on earth (2 Cor 5:10, Gal 6:7). The correspondence between now and then is an instance of the motif of the manifestation of what is hidden. Works "hiddenly" approved by God now, works of holiness, are "manifestly" approved by God then. Holiness now means the promise of blessing then.

Naturally, the time of this reward is the time of Christ's appearing. When the holiness of heavenly glory fills the world and makes it new, the world and its inhabitants receive ultimate blessing. But with this extension of holiness to the whole world there also comes the ultimate instance of cutting off (Rom 2:8-9, 1 Thes 1:10, 5:9; cf. 2 Thes 1:7-9). The various disciplines of this life are meant to serve in protecting Christians from this possibility (1 Cor 5:5, 11:32, 9:27, etc.).

The actual imagery and detailed language of judgment tends to revolve around the theme of the final execution of God's kingly rule (Rom 14:10, 2 Cor 5:10). God's kingly rule is an expression of the dynamic power of his holiness. God's throne appears in the midst of theophanic holiness (Is 6:1-2, Ezek 1:26, Dan 7:9). Or, more generally, his throne is in heaven, the holy place

(Ps 11:4). The ark of the covenant is the footstool for his throne (1 Chr 28:2). Thus the language concerning God's kingship is deeply related to the language of holiness. When God appears in his holiness, his kingly power is exercised (Exod 15:11-12). A kingdom under God must in principle be a kingdom of priests (Exod 19:6).

21.6 The plausibility of using eschatology as a "fundamental structure"

The second coming of Christ brings to appearance the theophanic glory of the holy sphere of God's immediate presence in heaven. At this time of the second coming holiness comes to full unfolding, to full manifestation, both in intensity and in extent. Now, because of the motif of the abiding character of holiness, the structure of heavenly holiness before this time is homologous to the structure at this time. Moreover, holiness on earth is in some sense a manifestation or reflection of this heavenly holiness. The result is that the patterns of holiness at every point have certain structural similarities to the structures of the eschaton. In other words, patterns of the eschaton occur also before the eschaton, in various temporal, spatial, macrocosmic and microcosmic forms. "Eschatological" patterns (which are patterns of holiness) reoccur throughout history. The similarities

of pattern are responsible for the impression that eschatology is the key to unlocking pauline theology.

Now let us step back a moment from the argument and ask what we can learn about the general relations between the themes of holiness and eschatology. Different themes like holiness and eschatology are actually related to one another in a complex way. The relations between two themes often tend to be viewed as arrows pointing from a less "fundamental" structure to the more "fundamental" structure explaining the less fundamental. In this particular case, people usually say that eschatology as the more fundamental structure explains holiness. Holiness in history is a projection backwards from the eschaton.

But the "arrows" from less "fundamental" to more "fundamental" structures can be reversed and used to "prove" the very opposite of what they are customarily used to prove. Holiness can be used as the more fundamental structure which eschatological language presupposes. Apparently, it is difficult if not impossible to find an unambiguous test for what is "objectively" a fundamental structure.

22. The role of the law from the standpoint of holiness

Now let us consider the role of the law in Paul. Paul has quite a few things to say, in various contexts, about the functions played by the OT law. Romans 7, though it does not bring equally to light all the facets of his teaching on the subject, is still a fruitful starting point because it is one of the more elaborate discussions.

22.1 The law in Romans 7

The contrast between the old way of the law and the new way of the Spirit runs all the way through Romans 7 and 8. Rom 7:7-25 contains a detailed exposition of the old way of the law. The two ways contrast in terms above all of their effectiveness, their power in dealing with sin. The law stimulated the passions of sin leading to death (Rom 7:5); the Spirit sets free from sin and death (Rom 8:2). The law could not do this in that it was weak (Rom 8:3).

What is at stake, therefore, is the nature of the contrast between the two ways. One way is chronologically earlier than the other (Rom 7:1-6). But both ways involve a structure of general principles. I take

the view that the personal pronoun "I" in Rom 7:7-25 is neither autobiographical, nor Adamic, nor "redemptive-historical" (describing the history of Israel), but "rhetorical generalizing" (cf. Ridderbos 1959:147-49). "I" stands rhetorically for anyone. Paul uses "I" for the sake of vividness and concreteness in the description of the drama. And he presumably does so also because of a genuine feeling of personal identification with the situation under the law, as he looks back on it from the standpoint of knowledge and experience that he now has as a Christian and an apostle. There are, to be sure, traces of parallels with Adam, with Israel, and with Saul the Pharisee. But this should be no surprise. The principles enunciated in Rom 7:7-25 apply, in a theological rather than a psychological way, to all three of these cases. Therefore language corresponding to these cases can to a degree be called upon to illuminate the general principles. But the dominant concern of Rom 7:7-25 is to articulate the general principles, not a particular example. For a fuller defense of this viewpoint, cf. Ridderbos (1959:147-49, 162-71).

To return now to the main argument. The correspondence between law and Spirit means that it should be possible to understand the role of the law in contrast to the dynamic theophanic power of the Spirit. The

Spirit as the power of theophany both embodies and produces holiness. Now the law also is holy (Rom 7:12). It is so because it is an expression of the holy will of God. In fact, it is produced as a written deposit out of the Sinaitic theophany and later Mosaic theophanies (Exod 31:18, 34:1-2, 27-35, Deut 31:9, 15-26). The law is deposited in the holy of holies (Deut 31:26). Because of the abiding character of its holiness, Paul can appeal to it in NT times as a permanent expression of God's will (Rom 13:8-10, 12:19-20, 8:4, cf. Rom 2:12-16, Eph 6:2-3, 1 Cor 10:7-10).

But the law in its Mosaic form is also weak, over against the power of the Spirit. It does not succeed in leading man to fulfillment of its precepts. Rather, it stimulates sin (Rom 7:7-13). One might say therefore that it presents holiness to man without producing holiness within him. The law is the written code, a γράμμα (Rom 7:6, 2 Cor 3:3, 6-7). The Mosaic code is in view. It stands before the reader, and as such presents holiness or a description of holiness to him. But it does not thereby, as γράμμα, enter into the reader. Israel is, to be sure, a holy people in a symbolic sense. But it does not demonstrate the genuine internal holiness of obedience.

The powerlessness of the law, then, is closely

related to its externality. By contrast, the Spirit comes in power to dwell within the Christian. The law by itself does not touch the heart of man. It does not itself "circumcize the heart," even though it may call for such circumcision (Deut 10:16) and may promise it for the future (Deut 30:6). Paul could appeal to the whole history of Israel in the OT as verification of the law's weakness in this respect.

But Paul goes farther than this in his argument, and declares that the law stimulates sin (Rom 7:5,7-13). How does one account for this paradoxical state of affairs? Well, the presence of the law presents the possibility of flouting it (Rom 7:7-8). The law also increasing responsibility through making one aware with specific requirements (cf. Rom 7:16). The coming of the law means that sin takes the specific form of transgression against the law. Sin is more concrete, more deliberate, and therefore more heinous. All this may be summed up in terms of holiness by saying that the presence of the holy offers to one the specific possibility and opportunity of violating the holy. Moreover, those who are "closest" to God's holiness will be punished more severely for violating that holiness. One can see this principle at work with Moses (Deut 32:50-52) and with the people of Israel as a whole (Amos 3:2).

The presence of the law does go together with a certain kind of knowledge of God's will, and even agreement with it (Rom 7:15-25). But this agreement only makes more manifest the power of sin to hold man captive. The law makes manifest man's own powerlessness to keep it.

This, then, is a kind of negative or upside down version of the motif of manifestation of what is hidden. The law manifests the holiness of God, and in so doing manifests or unfolds the sinfulness of man. To use the metaphor of Eph 5:8-14, it is a light shining to show up the darkness for what it is.

At this point, like Paul, we are not speaking primarily in psychological terms, but "objective" theological terms. (Even Rom 3:20 is probably speaking more in terms of the last judgment and in terms of world-historical manifestation than in terms of individual psychology.) Whether the law makes a man psychologically aware of his sinfulness is another matter. It may or may not do so. Paul is not interested in a kind of psychological survey of the law's effects.

Sin can take at least two forms, the direct flouting of the law (apparently uppermost in mind in Rom 7:7-8 and most of the rest of Romans 7) and the indirect flouting of God's will through an attempt at self-righteousness (Rom 9:32-10:8). The question of

self-righteousness deserves some more extended reflection.

22.2 Self-righteousness as a response to the law

The externality of the law of Moses is not only a matter of its written form (2 Cor 3:3,6-7), but of the externality of the knowledge it imparts concerning God's glory. There is the possibility that the law will be read in a "veiled" way, by hardened hearts (2 Cor 3:14-15, cf. 4:3). In fact, so long as the law remains only external, so long as a man's heart is not changed, so long as a man is not empowered by the Spirit (2 Cor 3:16-18), his reading of the law code will of necessity be an external or "veiled" reading.

The effect of this externality of the knowledge of holiness can work out in at least two directions. The one direction is the direction of direct flouting of the law, already discussed above. The other direction is that of external obedience. A man claims to be obeying and holy, but his holiness is only external. The first direction is that usually chosen by Israel in the wilderness. The second direction is that frequently chosen by the Israel criticized by the prophets (e.g., Is 1:11-20, Amos 5:21-24, Micah 6:6-8). The dependence on the external alone marks one as belonging to an outer or external circle of holiness. The outer circle is destined to be cut off,

because of its mere externality.

It does not matter whether this reliance on the external takes the form of reliance on the sacrificial system (Is 1:11-20), or on circumcision (Phil 3:3-5, Rom 2:25-29, cf. Jer 9:25-26, Deut 10:16), or a boasting in self because of works (Rom 4:2). All these approaches do not penetrate beyond the externality of the law to its true significance (2 Cor 3:15-16). The sacrificial system, according to Paul's interpretation, is now seen to point to the self-offering of Christians as living sacrifice (Rom 12:1; cf. 15:16). The true circumcision is of the heart (Rom 2:25-29). And the true fulfillment of the requirement of the law comes in walking according to the Spirit (Rom 8:4), boasting in Christ (Phil 3:3, 1 Cor 1:31). Christ's righteousness represents the true inward significance of the law (Rom 10:3-10).

22.3 The temporary character of the law

It is useful now to reflect on the nature of the externality of the law in relation to its temporary character. According to one side of the matter, the law is holy (Rom 7:12). It expresses God's holiness, and as such its principles are permanently valid (Rom 8:4, 13:8-10, Gal 5:14). But the law's weakness and externality, in its Mosaic form, show it to be not the final

or even adequate form of holiness. It is an outer deposit from the theophanic presence of God, but as such can be distinguished from the inner theophanic presence itself. One might say on the one hand that it is a manifestation of the hidden will and holiness of God. And one might say on the other hand that it is a "weak" manifestation. It does not manifest theophanic power. It is a "symbolic," that is a nonpowerful, manifestation of holiness.

The same holds not only for the law of Moses but for the system of priesthood and tabernacle corresponding to that law. The possibility of abusing the sacrificial system or abusing circumcision by taking advantage of its externality rests on the fact that the system is symbolical.

This dialectic of the law as holy but weak explains why Paul can say paradoxical things about it. In 2 Corinthians 3 is it both something that fades away and something in which the Christian's "spiritual" reading can find lasting significance.

We should also note that Paul can in places talk about righteousness based on the law, and declare himself as a Pharisee "blameless" (Phil 3:6). In another place the same Pharisee is cursed for not doing the law (Gal 3:10), the just requirement of the law being fulfilled in Christians (Rom 8:4). In the former case the law is viewed on the symbolic or veiled level; in the latter

case, the law is read in unveiled form.

Thus it is also that at one time Paul can appear to cite the law in confirmation of the principle of salvation by works (Gal 3:12), and at another time indicate that Moses repudiates this very principle (Rom 10:5-8). In Rom 10:5-8, Paul argues that Moses himself sets forth the true way of salvation as salvation by faith in Christ. Precisely this salvation rests on Christ's complete subjection to the law in its demands for works (Gal 3:13, 4:4).

The matter is undoubtedly extremely complex. But it is complex because (1) the full difference between veiled and unveiled reading is known only in the light of new covenant unveiling, in terms of which the OT is to be read. (2) The law in fact by its demand for works does historically serve a curse function, as we shall see (22.4). Christ, born under the law (Gal 4:4), perfectly fulfills its deepest meaning, and also bears the curse due to us for nonfulfillment.

It is now also possible to deal with the exposition of the role of the law in Gal 3:15-25. The law could not make alive (Gal 3:21). It was weak. The mention of angels and an intermediary (Moses?) underscore the fact the law belongs to an "outer circle" of holiness.

Now in one sense one might argue that this

externality and symbolical character belonged to the whole OT period. Paul includes among the externals circumcision in the flesh (Gal 5:3, Phil 3:2-5, Rom 2:25-29). But the passage Gal 3:15-25 singles out the Abrahamic covenant as distinctive, because of the element of promise. Paul is also constrained by the polemical situation, in which the question is who is the true (inward) son of Abraham. And so he reads the Abrahamic covenant in an "unveiled" way, in order to penetrate to the inward, abiding character of the promise. The covenant contains the promise of life, inheritance, and the power of the Spirit (Gal 3:14), even though life in the deepest sense is not given until Christ comes (Gal 3:24-26). From this perspective Paul has therefore provided himself a platform on which he can now understand in an "unveiled" way God's purpose in the giving of the law also. The law, as weak, could not possibly intended to cancel or supercede the way that God had unfolded to Abraham. The law as weak, therefore, was also destined to be "cut off" at the time when power came (Gal 3:23-26). Those who rely on "works of the law" are understanding the law in a veiled or external way. They are not, then, actually keeping the law, and therefore they will be cursed by it in its true meaning (Gal 3:10).

22.4 The law as slave-master and curse

For all that, the law also has a positive function so long as it remains. It is a "slave-master" serving in order that we might be justified by faith (Gal 3:24). This verse is, of course, a difficult one. But it seems to me best to interpret it in line with the law's function in consigning men to sin (3:22). The law did not give power over sin, but rather increased sin (Rom 5:20, 7:7-25). It was holy. But because it did not produce the holy response in men, it left men "unholy." And the unholy man in the presence of the holy law is cut off. The law proclaims his removal from God's presence (Gal 3:10). And, by increasing transgressions, to a certain extent the law unfolds in manifest form the hidden unholiness which it curses. The law makes manifest the distinction between the holiness of God and the unholiness of "all things" (Gal 3:22), of "all the world" (Rom 3:19-20). By unfolding this distinction, by bringing it out into the open in the multiplication of transgressions (Rom 5:20, cf. Gal 3:19), the law sets the stage for rescuing of men from the sphere of unholiness through the power of Christ. The law "shuts up" men (Gal 3:23) by making clear how unbridgeable is the gulf between themselves and the holy sphere. It forbids them any other way of salvation. It forbids them entrance under

their own power into the holy sphere, on pain of death. Hence the law proclaims indirectly that men must expect to become holy through divine initiative unfolding out of a theophany of grace.

Moreover, the revelation of God's grace through Jesus Christ takes the form of perfect obedience to the law. Jesus Christ as our representative is the perfect, holy lamb of God, perfectly conforming in his life and death to the holy requirements of the law (2 Cor 5:21, 1 Cor 5:7). Jesus Christ, therefore, represents for us the perfect holiness of the law which self-righteousness vainly tries to establish for itself (Rom 9:31, 10:3).

22.5 The predominance of expressions for "righteousness" over expressions for "holiness" in pauline discussion of law

It should not escape our attention that, though Paul once calls the law "holy" (Rom 7:12), expressions for righteousness are much more common than expressions for holiness in Paul's discussion of law. There are several factors involved in this predominance of expressions for righteousness.

(1) The particular sphere of human action with which the law is associated is the legal sphere.¹ A

¹As usual, we are concerned with the reading of

righteous king gives a righteous law. The law, in fact, sets the standard for righteousness. It defines righteousness. Conformity to the law and obedience to the law is what is involved in human righteousness. The terminology of righteousness thus belongs innately to the legal area. It belongs to this kind of sphere of action. The language of kingship, law, and righteousness belong together. The only thing that makes the law of God "holy," and not merely righteous, is that it is the law of God, who is the holy One. In other words, the terminology of righteousness is directly associated with the terminology of law. The only thing that associates holiness with law is the special situation with Israel: Israel has a law from God. Hence it should be no surprise that, in the context of law, "righteousness" rather than "holiness" predominates.

(2) 21.5 has already shown in connection with the last judgment that righteousness and holiness are closely connected in theophany. God's theophanic holiness is a holiness with a dynamic, with power. And this power also represents itself in a command, "Be holy for I am holy." In theophany God also brings judgment in blessing or curse.

the OT in Paul's day. Whether or not the tôrah had such emphatically legal associations from the beginning of Israel's history, νόμος in the NT times certainly aroused legal associations.

It is natural to represent this power to command and to judge in terms of the picture or metaphor of kingship. And in fact this is what we find. Some of the theophanies clearly present at their center a picture of king and throne (Is 6:1-3, Ezek 1:26, Dan 7:9-10).

The terminology of righteousness, therefore, is a transposition into the metaphor of kingship of the ethical demands and standards of God's holiness. If we are willing to sacrifice the powerful associations and colorful pictures associated with kingship, we can virtually substitute "holiness" for "righteousness." For a person or thing to be holy is to have recognized perfection, either symbolic or real (remember that priests and sacrificial animals could not have bodily imperfection).¹ And such perfection is to be judged in accordance with the standard of God's own holy will (Lev 10:10-11). Likewise righteousness can be defined in terms of a standard, the standard of the law of the king. When the king is God himself, the two coalesce. Indeed, Paul shows in Rom 6:16-22 that the two types of terminology can be effectively interchanged in some contexts.² But there are some other reasons why Paul

¹I am indebted to Karl Cooper for suggesting to me this definition of holiness.

²My over-all argument undertakes to "reduce"

chose to use predominantly "righteousness."

(3) Paul's discussion in both Romans and Galatians is partly oriented polemically against a Pharisaic conception of the way of salvation. Now, even in Judea and Jerusalem, the religious predominance of Pharisaism meant a certain orientation of religious discussion in terms of law and righteousness instead of in terms of holiness and the sanctuary. In the dispersion, the concerns of Jews were likely to be even more oriented toward "righteousness," because there was no frequent contact with the temple. Thus the language of righteousness rather than holiness was already in place for polemical purposes before Paul opened his mouth. In view of the close relation between the two types of language at a deep level, there was no reason for not adopting the language of righteousness for polemics.

(4) The language of righteousness and the language of holiness are not completely equivalent on a "surface" level. If *dytōc* were used extensively in Jewish polemical

righteousness to holiness by means of the close relations between the two in theophany. Righteousness is viewed as an aspect of holiness. As an aside, I say this: reduction could also be performed in the reverse direction. Then holiness would be "swallowed up" in righteousness. But to have done this would spoil the effect of what I am undertaking. It would result in a return to something like a classic Reformation position in which justification is the fundamental key to pauline theology.

discussion, it would inevitably fasten attention on the tabernacle and temple worship. But this kind of "holiness" is symbolic holiness having to do with the externality of the law. It was exactly this externality that Paul wanted to break through or push beyond. The language of righteousness, on the other hand, did not have the same strongly symbolical associations in the OT. In fact, the very opposite is true. "Righteousness" and related terms can be used by the prophets to express the contrast between hypocritical (mere ceremonial) obedience and true obedience (Amos 5:24; cf. Is 1:17, 5:7, Mic 6:8).

In the NT, therefore, Paul can use the expressions for righteousness without qualification. He is automatically understood as speaking about a "real" and not merely "symbolic" or hypocritical righteousness. When he wants to speak about the latter, he qualifies: ἔργα τοῦ νόμου, δικαιοσύνην τὴν ἐν νόμῳ (Phil 3:6), δικαιοσύνην τὴν ἐκ νόμου (3:9). Νόμος in these cases serves to connote the element of externality.

On the other hand, were Paul to use the ἅγιος terminology in the context of polemical discussion, things would be more difficult. In OT terms, Israel is definitely holy and the priests are holy. Jews of Paul's day can claim to be part of the holy people. As such, they would say, they are secure in their relationship

to God. To meet such arguments, Paul would be compelled to engage in a discussion of inner and outer circles of holiness, as he in fact does in Rom 2:24-29 and Romans 9. However, in the process the discussion is easily deflected away from the point that Paul wants to make about the weakness of the law and the trap of self-sufficient attempts at obedience. Hence the *ἀγίος* terminology is not suitable for conducting the discussion about law.

In sum, then, it is understandable why the righteousness terminology should dominate when Paul discussed the law and engages in polemics against Pharisaic Judaism. At the same time, "real" righteousness and "real" (theophanic) holiness are most closely related. The predominance of righteousness does not mean the absence of a related holiness theme, but rather its presence.

Thus, to obtain a deeper understanding of Paul's teaching about justification, it is useful to transpose from the terminology of kingship, the terminology of righteousness, to the terminology of holiness. In so doing, one must bear in mind that the holiness spoken of is "real" holiness, theophanic holiness, not "symbolic" holiness belonging to the law in its externality. Thus I have set out the direction to be taken in analyzing

Paul's discussion of justification and sin (Rom 1:18-5:21).

23. Justification from the standpoint of holiness

Now let us consider how Paul's discussion of justification is related to the theology of holiness. As before, we begin by focusing on Romans, and in particular Rom 3:21-5:21.

23.1 Justification in Rom 3:21-5:21

We know that to be holy individually also implies being holy corporately, being one of the holy people (οἱ ἅγιοι). It means to be in union with Christ, to be in the sphere of Christ's theophanic (true) holiness. It means to have access into the holy presence of God (Rom 5:1-2).

Depending on what is the point of a particular discussion, or what is the point of a particular line of reasoning, either of two aspects of the holy sphere may be stressed. (1) On the one hand, one may stress that for a person to be truly holy means having a relation of access to God. Holiness involves a status towards God that is the opposite of being cursed. It is the opposite of being separated from communion with God, or outside the sphere in which God will unfold blessed consequences. Positively, holiness implies recognized

perfection. Only sacrifices that are perfect are acceptable to God. Only what is perfect can stand before the perfection of God's holiness.

(2) On the other hand, one may stress that for a person to be truly holy involves being transformed by the power of God's holiness. It involves being enabled by the indwelling Holy Spirit to "fulfill the requirement of the law" (cf. Rom 8:4).

These two aspects of holiness are, of course, aspects of communion with the one theophanic holy glory of Christ. But there are still two sorts of opposition that can be distinguished. There is an opposition between holiness and curse, and there is an opposition between holiness and spiritual pollution. To put it in a slightly different vocabulary, there is holiness as the opposite of condemnation in Rom 8:1, and holiness as the opposite of weakness in Rom 8:4.

For reasons already discussed (22.5), in the context of the early part of Romans Paul uses terminology of kingship and righteousness rather than terminology of holiness. The above two-fold opposition with respect to holiness corresponds to a twofold opposition with respect to righteousness. Righteousness is in opposition with condemnation on the one hand, and with wickedness on the other. To make the point still clearer, we may say that

in the one case we have acquittal vs. condemnation, and in the other uprightness vs. wickedness (see Diagram 23.1). I follow the mainline protestant exegesis in thinking that, with few exceptions, the opposition between acquittal vs. condemnation (or access vs. curse and separation) is in view in Rom 3:21-5:21. Upright-ness vs. wickedness (purity of life vs. pollution) is in view in Rom 6:1ff. But this is not the place to defend this exegesis of Romans.

Starting, then, from this overview, let us look more closely at the key passage Rom 3:21-26. The argument of Rom 1:18-3:20 concludes with the point that the law consigns all to sin and judgment. All, in other words, "fall short of the glory of God" (3:23). They are by nature outside the holy sphere of God's presence in glory. Entrance into this holy sphere is here denominated being "justified." The law, in its weakness, could not provide such entrance, as §22 already pointed out. In fact, it specifically barred the door to such entrance by bringing sin to manifestation (22.4). The barring of the way into the sanctuary by curtains is the equivalent in terms of holiness. The way in had to come in a theophanic manifestation of God's holiness moving outward to receive man. And so it happened, Paul says precisely this in Rom 3:21, using the terminology

Diagram 23.1

A Pair of Contrasts Expressed both in
Holiness Terminology and Righteousness Terminology

"relational status"

"behavior"

holy:

holy,
given access
to God,
recognized
as perfect

vs. cursed
separated
from God

holy,
pure,
experiencing
the trans-
forming
power of
holiness

vs. polluted
weak against
sin

righteous: righteous,
acquitted

vs. condemned

righteous,
upright

vs. wicked

of "righteousness of God" rather than "holiness of God." This righteousness came "apart from the law," because the law barred entrance. But it was "witnessed to" by the law and the prophets: an unveiled reading of them unfolds their true significance in the time of fulfillment. This unfolding righteousness (or holiness) of God includes within its scope all who believe (3:22). There is extensive manifestation of holiness to all, Jew and Gentile alike (cf. 3:29-30), in harmony with the intensive manifestation of holiness in the time of fulfillment (2 Cor 3:4-18). 23.4 below will have more to say about the role of faith.

The manifestation of God's holiness takes place in a "propitiation (or expiation) by his blood" (3:25).¹ The language here is clearly sacrificial (Cranfield 1979: 210-11). The picture is that of access to God and his holiness now achieved by blood--the blood of Christ's death. How this is achieved in detail is not said here in so many words. 2 Cor 5:21 makes clear that Paul regards the sacrifice as a matter of complex exchange (cf. 19.5).

The sacrificial death of Christ is itself a

¹With Morris (1965:184-202), Hill (1967:38-48) and Cranfield (1979:214-218), I advocate the translation "propitiatory sacrifice" or "propitiatory" rather than "expiation" or "mercy-seat." But the argument does not strongly depend on this decision.

manifestation, in fact one might say the manifestation, of the (formerly hidden) righteousness of God. One aspect of this manifestation, but only one, is that the sacrifice answers to the "passing over of former sins" (3:25). God's holiness includes the motif of the cutting off the unholy. This must include the cutting off of former sins. But that cutting off "formerly" remained hidden. The sins recorded, for example, in Israel's history did not always meet with the severe cutting off that they deserved. The cutting off was not manifest. And God's holiness was not manifested as one might have expected it to be in such a cutting off. Now, however, it does become "manifest" that God is holy, that he does cut off all unholiness. He manifests the former hidden cutting off by the "cutting off" involved in Christ's sacrificial death. Death is the final cutting off, as 19.5 and 19.8 argued. If there is a process of exchange involved in the sacrifice, the "former sins" are manifestly cut off by the death of Christ. This manifests God's holiness (or righteousness) and at the same time includes within the scope of holiness those who are united to Christ by faith (Rom 3:26).

Thus when we view the passage 3:21-26 in terms of holiness, we are able to account for its basic message. But it remains to explore in more detail some of the

particular topics that are touched upon here and elsewhere in Paul in connection with justification. Among these topics are the righteousness of God, grace, faith, imputation, and the works of the law. I will take these up one by one.

23.2 The righteousness of God

To understand the righteousness of God, we will transpose the language of "righteousness" into the language of holiness. To transpose the language of Rom 3:21-26 into the language of holiness is only to follow the clues already offered in Rom 3:23,25. The mention of the glory of God and separation ("falling short," "lacking") in 3:23 indicate a close association with the language of holiness. And the sacrificial language of 3:25a clearly points to the area of holiness. The remaining parts of the text have been transposed by Paul into the language of righteousness in view of the requirements for communication with Judaism.

Now the expressions for the righteousness of God in Rom 3:21,22,25,26 as well as δικαιοσύνην in 3:24 are by this means transposed into expressions for the holiness of God. If we think concretely in terms of the pictures provided for us by the OT tabernacle and OT theophanies, it is clear that the "sphere" of God's

holiness is also the sphere of sacrifice for cleansing from sin (3:25). It is also the sphere where men enjoy the holy status of having access to God. On the basis of the sacrifice of symbolically perfect animals, men themselves are recognized and received as (symbolically) perfect. There can therefore be a smooth movement from (a) the holiness of God when it was still hidden (close to the modern concept of an "attribute" of God), to (b) the holiness of God manifested, in the process manifesting who he is, to (c) the holiness of God as a sphere within which men may stand and themselves possess holiness, to (d) the holiness of God in the sacrificial process. Processes of representation, exchange, fellowship, and the like, both in OT and NT, naturally associate these four aspects of holiness with one another. All four aspects naturally crop up in Rom 3:21-26.

23.3 Grace

By speaking of the free and gracious character of justification (Rom 3:24), Paul stresses God's initiative in its accomplishment. Grace in this context is the opposite of boasting in some human contribution (cf. Rom 4:2,4, 3:27). Far from resting on some contribution of individual men, God's holiness manifested itself in a situation where man was sinful, unholy (Rom 3:23). There

was every reason, apart from God's promises, to expect the manifestation of the holy to mean a simple cutting off of the unholy. Moreover, the unholy cannot purify or consecrate the unholy. Man did not as it were move into the holy sphere; the law had already barred that (3:19-20). God moved out in the unfolding of his holiness. Christ as the holy representative sacrifice died for sinners, for "enemies" (Rom 5:6,8,10).

The exchange aspect of union with Christ in holiness implies that God is able to do what could not be done on any human reckoning (Rom 5:7, 4:4-5). The word naturally associated with the outgoing manifesting of God's presence in blessing, in the face of human unholiness, is "grace." Thus Paul uses the word not only in the context of the language of righteousness and justification, but in many diverse salvific contexts. The time of salvation as a whole, in all its aspects, is the time of the unfolding of theophanic holiness in order to consecrate and include unholy man within its circle of glory (cf. 18.4).

23.4 Faith

Paul repeatedly mentions faith as the means by which we are justified. Faith is the means by which we have the status of holiness before God. This key role

of faith can be understood when we have further reflected on the motif of manifestation of what is hidden.

The motif of an inner and outer circle of holiness, combined with the motif of the unfolding of holiness from an inner to an outer circle, result in a promisory aspect to holiness. That which is at a certain time hidden, promises at some later time to reveal itself. At the earlier time it is not therefore completely hidden, but "veiled."

For example, Abraham is chosen by God as paternal representative for a holy race. The choice of Abraham marks him as holy. In fact, he belongs to an inner circle of holiness. But this holiness is relatively hidden. It will be manifested when it extends to Abraham's descendants.

To the relative hiddenness of holiness at an early stage corresponds a hiddenness in man's participation and sharing in this holiness. Sharing in what is unseen, hidden, involves believing that it is so even when hidden. It involves believing promises, notitia and assensus. And since the sharing in what is hidden is an intense sharing in a personal holiness of a personal God, it involves trust (fiducia).

This motif of promise and sharing in promise occurs also in the time of fulfillment. In fact, it is

intensified in the time of fulfillment, so that Paul can speak of the time of fulfillment as the time when "faith came," in contrast to the time before faith (Gal 3:23,25). The theophanic holiness of God's presence has now been manifested in permanent form in the man Christ Jesus (2 Cor 3:16-18). It is manifest, it is permanent, it is final, and it is climactically intense with respect to Jesus Christ. But it is still hidden with respect to humanity in general. Thus there is still a hiddenness and a promisory aspect to the sharing in holiness--not indeed for Christ as an individual man, but for men other than Christ. The sharing in Christ's holiness is hidden, promisory. That is, it is "by faith." And this faith is specifically faith in Christ, since Christ is the locus of this permanent theophanic holiness. He is the representative through whom the holiness comes to men.

Therefore, all salvific blessings may be said to come to men "by faith." But there is also a significant reason for associating faith particularly with the language of justification (note how mention of faith in Christ seldom appears after Rom 5:1, where the transition to union with Christ and power over sin begins to occur). Mention of faith serves as a way of talking also about the grace of entrance into holiness. Faith contrasts

with "works of the law." We will look more closely at works of the law in a moment (23.6). Rom 4:2-6 makes it clear that faith means grace, while "works of the law" mean payment of debt on God's part and boasting on man's part. The construal of faith in relation to the motifs of holiness makes it clear, I hope, that faith is closely tied to grace. Man's believing in a hidden holiness is oriented to the promisory character of this holiness. The believing man expects God to move in an unfolding of holiness that will encompass and consecrate him. He is not on the move himself to approach this hidden holiness. His own approaching would be contrary to the warning of the law that death will ensue.

It is now also possible to give some account of why the example of Abraham is so useful to Paul. It is, of course, partly because the Jews appealed to the fact that they were Abraham's sons. They relied thereby on the "external" fact of natural descent and circumcision (cf. Rom 4:12, 2:25-29, 9:6-13, John 8:33, Matt 3:9). And Paul's use of Abraham is particularly apt because the key terminology of faith and righteousness appears in the Abraham story (Rom 4:3; cf. Gal 3:6). But it is also the case that, in the OT as a whole, the time of Abraham contrasts with the time of Moses in terms of the relative hiddenness vs. "externality" of holiness. What

is hidden in Abraham's time in a promise and in a theophany to Abraham alone (Gen 15:12-21), becomes manifest in the time of Moses with public theophanies and a permanent holy place in the tabernacle. "Faith" gives way to "sight." The more direct relevance of the Abrahamic situation to the time of fulfillment is associated with the externality of the law and its passing character (Gal 3:18; cf. §22).

Moreover, the Mosaic revelation focuses particularly on the questions of detailed standards for holiness (and righteousness). The call to be holy is, in the end, nothing less than a call to be perfect (because human holiness must match, on a created level, the perfection of God's holiness). Paul knows that only in Christ, only in the offspring promises to Abraham (Gal 3:16), does such perfection come. The law in itself does not bring forth that perfection, but rather a curse because of the lack of perfection in man.

23.5 Imputation

What does Paul mean that "faith is reckoned as righteousness" (Rom 4:3-6)? It cannot mean that faith is the one "work" that is righteous, and so can be "counted" as righteous. For the way of faith stands in opposition to works ($\chi\omega\rho\iota\varsigma \epsilon\rho\gamma\omega\nu$, 4:6). We get into

difficulty, too, if we try to understand the language in terms of a structure of exchange between "faith" and "righteousness." For a structure of exchange ordinarily involves opposites. And faith in the context of Rom 4:3-6 is neither identical with righteousness nor identical with its opposite.

Hence, if we wish to talk in terms of a structure of exchange, the exchange must be construed along the lines of 2 Cor 5:21. It is an exchange between men's sin and the righteousness of God in Christ. Or, transposing into the language of holiness, we may say that it is an exchange between men's sinful pollution and the holiness of God in Christ. Having faith "reckoned as righteousness" means then that the "righteousness (or holiness) of God in Christ" is already reckoned as belonging to Abraham.

Christians are recognized as and pronounced perfect by God, even as the sacrificial animal is judged holy by the OT priest. In the OT there is an exchange whereby the sacrifice of the perfect, holy animal cleanses or consecrates the offerer. So in Christ the sacrifice of the one obedient man (Rom 5:17-18) brings recognized perfection (holiness) to those represented by him. Christ's resurrection is the recognition of, or divine pronouncement on, his perfection (Rom 4:25). It therefore

entrains with it our justification.

Justification is a legal pronouncement of vindication by God as judge. Does the pronouncement or "reckoning" have an equivalent in the realm of holiness? Yes it does. For one thing, the priests are called upon to make pronouncements about clean and unclean on the basis of the standards given to them (e.g., Lev 13:59). But typically, instead of a verbal pronouncement there is a symbolic act (e.g., a sacrifice): the act itself functions as a nonverbal declaration that such-and-such person or thing is now holy. By consecration the thing comes to have recognized perfection (holiness). Holiness is achieved on the basis of exchange.

Moreover in some significant cases the judicial and the cultic imagery coalesce. A judicial accusation against Joshua the high priest is set to rest both by verbal pronouncement of acquittal and by symbolic rite of priestly investiture (Zech 3:1-6). Again, at Mt. Sinai God forms the people into a kingdom of priests (Exod 19:6). He appears on Mt. Sinai as law-giver and king of Israel, threatening judicial punishments for violating his holiness (Exod 19:7-25).

The reason that faith is singled out, that faith is reckoned as righteousness, has to do again with the hidden, promisory character of holiness both in the time

of Abraham and in the time of NT fulfillment. Holiness is not manifested in such a way that men are "naturally," "obviously" included within the scope of God's presence. In fact, "naturally," "obviously" they are not at all within this scope (Rom 3:23; cf. §24). Rather, it is only in terms of their response to hidden, promisory holiness that they are holy. They are "reckoned" holy. The language of reckoning itself reaffirms the as-yet-hidden character of the situation. In God's hidden reckoning, they are part of the inner sphere of God's presence in holiness. Their sharing in faith in the hidden holiness is the decisive mark of this belonging to the holy sphere. They are holy now in terms of their status determined in God's "reckoning." Only later will it be manifested. The abiding character of God's holiness implies the abiding character of his reckoning as holy. That is, those who are "hiddenly" marked as holy remain holy. Justification, therefore, is permanent. And the sphere of holiness to which men now belong by faith will be manifested at the coming of Christ. This has led some to say that justification is "eschatological," in that it "anticipates" the verdict of the last judgment. The motif of the manifestation of hidden holiness enables us to explain the same system of relationships between now and the future.

23.6 The works of the law

When Paul speaks of the "works of the law" (ἔργων νόμου, or sometimes simply ἔργων) in the context of justification, he has in mind in the first instance the polemical situation over against Pharisaic Judaism. Judaism indeed affirmed that entrance into Israel, entrance into the holy people of God, took place not by one's personal obedience to the law but by the grace of divine deliverance (e.g., the Exodus). Remaining within the sphere of God's holy people meant keeping the law, and repentance in case of violation of the law.

On a certain formal level, this understanding of the function of the law was correct. But Judaism did not perceive the passing character, the nonultimacy of the Mosaic law (2 Cor 3:13-16). Three interlocking aspects of the teaching of the law were left out of account in the Judaistic understanding. First, the law proclaimed the existence of an inner and an outer circle of holiness, an inner and an outer circle of belongingness to God. It proclaimed, in a word, an inner and an outer "Israel" (Rom 9:6-13). From Paul's point of view, the elective processes with Isaac and Jacob, as well as with the remnant idea, proclaimed this (Rom 9:6-13, 9:24-29, 11:1-10). The commandments of the law proclaimed this truth indirectly by their externality and weakness. They

proclaimed to all Israel a standard of holiness, while not guaranteeing or granting the power of holiness to all. The tabernacle and the specific institutions of holiness in a narrow sense made visible inner and outer circles of holiness, with the innermost in the holy of holies. The representative figures like Abraham, Moses, the priests, and David formed an inner circle of closeness to God vis-a-vis those whom they represented.

Second, the law pointedly taught that no access into the inner circle of holiness could come by way of human initiative or human obedience to the commandments of the law. It did this through illustration of election by grace in Abraham, Isaac, Jacob, David, and others. It did this by explicitly barring the way into the holy of holies, upon penalty of death. It did this by calling for a righteousness that it did not grant: "circumcision of the heart" (Deut 10:16).

Third, the history of Israel under the law demonstrated the principle that the law multiplied transgression. Rather than leading to Israel's confirmation and blessing, it led to death (cf. Rom 7:10). Israel was banished from the land into exile, and only by a new act of grace did a remnant return.

Therefore, the law in fact made clear that by obedience to the law, that is, by the "works of the law,"

no one could be justified, no one could enter the inner sphere of God's holiness (Rom 3:19-20). The law made clear that, on the contrary, man was exceedingly sinful, exceedingly unholy, bound to be cursed (Rom 3:20b).

In the face, then, of the law's teaching, the attempt to produce holiness by obeying the law is itself a contradiction to the law. It is a violation of the law, a violation of God's holiness, and as such an unholy act deserving the curse. The attempt to establish holiness through the law is an attempt on man's part to produce from himself status requisite for entering the holy of holies. That is tantamount to attempting to enter the holy of holies in a still polluted state. That attempt is in itself unholy.

Faith stands in contrast to this perverse attempt at holiness. Faith is the mark of the man who sees that God will unfold his holiness outward, as it were, to encompass man starting with divine initiative. That is grace.

The question now needs to be raised, whether good deeds of a Christian are included within the scope of "works of the law." The answer must be yes and no. The answer is first of all "no." In Rom 3:21-5:21 and elsewhere where Paul discussed justification, he is opposing two ways of entering into the inner circle of holiness.

he is not therefore talking about good deeds done by one already within the inner circle. He is not, then, talking about good deeds done in the power of the Spirit, fulfilling "the just requirement of the law" (Rom 8:4). These deeds take place already within the sphere of the Spirit's power of theophanic (inner) holiness.

On the other hand, there is also a sense in which the answer to the question about the Christian's good deeds must be "yes." Israel's mistake in misconstruing the law as a way to holiness is an example applicable to the time of fulfillment. It is only by faith that Christians belong to the inner circle of holiness. An attempt to establish this belonging, rather than receiving it by grace, is abandonment of the expectancy of faith's sharing in hidden holiness. It is falling into the same trap that Israel did. In particular, an attempt to establish this belonging by externals, for example by circumcision, is a retreat toward the externality of the law. And this would be at a time when such externality has fulfilled its function and been "cut off." Similarly, an attempt to establish this belongingness by good deeds, even good deeds "done in the Spirit," is in contradiction with their Spiritual origin in an already established fellowship with God in Christ. The attempt, by deflecting a person from Christ, cuts off from Christ

(Gal 5:4).

23.7 Judgment according to works

How can Paul's negative statements about "the works of the law" be harmonized with what he says about judgment according to works? It might be argued that the statements in Rom 2:6,13 are intended only in a polemical sense. They could be seen as ad hominem arguments meeting Judaism on its own ground. But Paul alludes to the connection of works with judgment in other sorts of contexts as well: 2 Cor 5:10, 1 Cor 4:5, Rom 14:12, Gal 6:7-8. Hence, whatever we think of the scope of the argument in Romans 2, the general principle of judgment according to works must still be brought into some kind of positive relation to the principle of justification by faith apart from works of the law (Rom 3:28).

As usual, insight can be gained by transposing the kingly terminology of judgment into the terminology of holiness (recall 21.5 on the last judgment). The principle of judgment according to works then takes the following form. Holy deeds receive blessing at the time of the decisive manifestation of holiness, while unholy deeds receive the final curse. On the one hand, blessing is blessing in the presence of God. It is nothing other than the final installment of God's holy presence. On

the other hand, curse is nothing other than the final cutting off from the sphere of the holy. It is therefore also the final cutting off from the sphere of all blessing. Holy deeds receive blessing as the final manifestation of the holiness that they already have in "hidden" form. Thus the principle of judgment is an expression of the motif of the manifestation of what is hidden. Final manifestation includes the blessing and curse associated with judgment.

But now how can this be harmonized with the principle of justification by faith apart from works of the law? Several distinctions contribute to the harmonization. In the first place, there is a difference between trying to build a way of access into an inner sphere of holiness by means of obedience, and producing works of obedience because one already stands within the sphere of the power of the Holy Spirit (note the allusion to the power of the Spirit in Gal 6:8). Closely related to this is the distinction between the law as a possible source of power (Rom 7:7-25) and the Spirit as a source of power (Rom 8:1-27). The first alternative is condemned as "works of the law." The second is affirmed as fruit of the Spirit, leading to the reward of eternal life (Gal 6:8).

In the second place, there is a difference between

two bases or two foundations on which one might suppose that one could build a guarantee of belonging to the inner sphere of holiness. On the one hand one might try to build this guarantee on "works of the law," on one's own performance, in which case the search turns toward "externals." On the other hand one might turn to the hidden but promisory inner holiness; that is, one might have faith.

In the third place, there is a distinction between the status of holiness that a Christian has and imperfection of his own works. Holiness, we have observed, is recognized perfection. The Christian has such perfection by virtue of exchange in union with Christ. But apart from that union he would be subject to condemnation and curse at the time of the last judgment.

In the fourth place, there is a distinction between the present manifestation of the holy glory of Christ to Christians by faith, and the future manifestation of the holy glory of Christ to the world in sight. At the time of Christ's appearing, what is now hidden about men's works will be revealed (1 Cor 4:5). At the future time there exists an intrinsic correspondence between the open holiness of works and the open holiness of the manifestation of Christ. Christ's appearing in glory "brings to light" the character of the works. But

a similar orientation towards works at the present time does not respect the present hidden character of holiness. To this hiddenness the central response must be faith.

One might try to sum up the matter as follows: holy works are characteristic of the man who is holy, the man who stands in the holy sphere in union with Christ. Unholy works, by contrast, are grounds for cutting off from the sphere of God's presence (Gal 6:7-8). But to seek in works the guarantee of possession of or continuance in holiness does not respect the hidden character of present holiness, nor its character as perfection. The guarantee must be sought in God's holiness itself. We are to remember the abiding character of holiness in Christ, our sharing in holiness in fellowship with Christ, and our receiving the power of holiness in the indwelling Holy Spirit.

24. Sin from the standpoint of holiness

Paul exposes in Rom 1:18-3:20 the depth and universality of sin in order to paint a negative backdrop in terms of which the teaching on justification can be understood. Man's sinfulness is nothing other than his being unholy. Let us apply to this understanding of sin the four motifs of holiness uncovered in 18.12.

First, there is the motif of "cutting off" of the unholy from God. To be unholy means to be separated from the glory and presence of God (Rom 3:23).

Second, there is the motif of the abiding character of holiness. To be unholy also means to be permanently polluted. The cutting off itself has at least a relative permanency.

Next, there is the motif of two circles of holiness. There are also two circles of unholiness. There is an external unholiness in (say) uncircumcision and ceremonial uncleanness. Then there is inward, "true" unholiness consisting in inward pollution. This is no mere superficial outward mark, but it accurately describes what a man is.

Finally, there is a motif of unfolding what is hidden. Inward pollution unfolds in outward acts of sin.

As 22.4 has shown, it is the coming of the law, with its own holy motif of unfolding what is hidden, that brings sin "to life" and causes it to manifest its exceeding sinfulness (Rom 7:8-11). The law's own holy motif of unfolding sets sin in motion. The power of sin, in fact, is the law (1 Cor 15:56). The four motifs of holiness in intertwined relationship define and empower sin to be what it is (cf. Rom 3:20b).

Against this backdrop we can understand Rom 1:18-3:20.

24.1 Sin in Rom 1:18-3:20

Rom 1:18-3:20 can be divided into two sections, Rom 1:18-32 and 2:1-3:20. Let us consider these one at a time.

24.11 Sin in Rom 1:18-32; God's giving men up

Rom 1:18-32 as a whole describes a process of God giving men up (παράδωκε) because men have given God up. There is a neat correspondence here corresponding to the OT lex talionis and the NT principle of judgment according to works (cf. Gal 6:7-8 and 23.7 above). This process is a manifestation or unfolding of the wrath of God (Rom 1:18).

In terms of holiness, we can say that the wrath of God being revealed is an instance of the operation of

the motif of the manifestation of what is hidden. Here holiness manifests itself in a process of cutting off. God's holiness, reacting against sin, brings into play an unfolding of more and more extensive outworkings of sin. The process here is fundamentally the same as the process set in motion by the law. It is a process of increasingly evident sinfulness, and increasingly multiplied acts of sin. But the process is expressed in general terms. It is expressed in terms of the wrath of God, rather than simply in terms of the law. By choosing this mode of expression Paul was able to describe how the process works with Gentiles who do not possess a written law. And he thereby also expressed the personal involvement of God in the process. God, not merely "the law," gave men up ($\alpha\rho\epsilon\delta\omega\kappa\epsilon\nu$). (Pace Cranfield 1979:109-110, Rom 1:18 has to do with the wrath of God in "general revelation," not specifically with wrath revealed in the gospel: Murray 1959:35-36, Barrett 1957:34.)

The process of the unfolding of sin can be described in detail as a dual process of "exchange." Men have some access to a knowledge of God through creation (Rom 1:19-20). But they have exchanged the glory of God for creatures (1:23), and have exchanged the truth of God for the lie (1:23). The glory of God,

losely associated with his holiness, is exchanged in mental processes and in overt worship for a nonholy creature. The nonholy creature is treated as holy by being worshiped.

This kind of exchange is, of course, not quite like those exchanges that have already been discussed. It is not like the exchange of roles of two peoples, Israel and the Gentiles, in Romans 11. And it is not like the exchange of sin and righteousness between Christ as representative and Christians. But it seems to me arguable that all these types of exchange rest on the same very general motif. The motif goes like this: holiness possesses or creates for itself a certain "space" of application. If the "space" is not filled by the one who originally filled it, it must be filled by something else, not merely left empty (cf. 18.31, 18.32).

Thus, in the present example, when God is no longer honored or worshiped, when God is no longer regarded as the holy one, a "space" created. Something must fill the role of being holy with respect to man. This place is therefore filled by creatures.

The chief difference between the present example of exchange and the earlier exchanges is that here God is a party involved in the exchange, while men are the agents in the exchange. Men are the performers of the

exchange. In the other instances, God is the agent of the exchange and men are a party to it. Thus God and men have exchanged roles in the execution of this exchange of Rom 1:23,25. On a "deep" level, man has usurped the prerogatives of God.

But God reasserts his role as agent of exchange by performing another exchange in response to the exchange performed by man. God gives men up, so that they exchange natural practices for unnatural (Rom 1:26-32). But in the most immediate sense, men themselves are the agents in this process of exchange. It is women, for instance, who exchange (μετήλλαξαν) natural use for unnatural (Rom 1:26). God's giving men up simply brings into external manifestation the structure of exchange that men had already embarked upon in their hearts by their turn to idolatry.

24.12 Sin in Rom 2:1-3:20; self-righteousness

Paul ascends to a new level of discussion in Rom 2:1-3:20 by including within his vision the problem of sin manifesting itself in self-righteousness. As 22.2 already observed, sin can react against the law by directly flouting it or by deriving a false confidence from externals. The former route Paul has described in Rom 1:18-32. The latter route he describes in Rom 2:1-16,

with special focus on the Jews, and answers certain objections in Rom 2:17-3:8.¹ Rom 3:9-20 summarizes his conclusions.

22.2 has already discussed some of the main aspects of Rom 2:1-16 in connection with self-righteousness as a response to the law. But, in addition to the points made there, it should be noted that some of the structure of Rom 2:1-16 can be partially illuminated by considering it in terms of exchanges like those of Rom 1:18-32. Rom 2:1 introduces the picture of man exchanging his own position of being under the law for the position of being judge. Rather than substituting a creature for God as in Rom 1:23, and falling into all kinds of obvious uncleanness, he has substituted himself for God.

He would like to imagine that he will thereby escape judgment (Rom 2:3). God, in reasserting his role, simply "exchanges" the position of judging for the position of being judged. The man who sits in judgment will have the very judgments that he pronounces invoked against himself. Thus Paul simply appeals to the man's own knowledge of the principles of judgment (Rom 2:2,6-8). Then

¹It need not be determined for our purposes whether the Jews are already in view in 2:1 (e.g. Cranfield 1979:137-139) or only beginning in 2:17 (e.g. Barrett 1957:42-43).

Paul applies those very principles to all without distinction, thus including the would-be judge (Rom 2:9-11).

24.2 The universality of sin

Paul affirms that all have sinned (Rom 3:23). This truth can be confirmed by observing the situation of Jews and Gentiles in detail (Rom 1:18-2:24). But it could not be established by mere observation, since no one has observed all men one by one. Paul's argument appeals to the law, which indicts all Jews (Rom 3:10-20). The Gentiles are indicted by the fact that the OT accuses them of idolatry, and that God chooses Israel and not any Gentile nation. Paul does not mention this latter point very directly, possibly because it would be unlikely to carry weight with those "outside the law."

The universality of sin can also be expressed more directly in the idiom of holiness, as indeed it is in Rom 3:23. All fall short of the glory of God; that is, they fall short of his theophanic holiness. They belong to the unholy sphere. With such language we already begin to touch on the solidarity of the human race in unholiness. Human procreation brings children into a world that has already become a profane sphere. This has been so ever since Adam's expulsion from the garden of Eden. In the OT Eden is called the "garden of God," "the holy mountain

of God" (Ezek 28:13,14). It is a holy place, guarded by cherubim, the ministers of the holy place (Gen 3:24). In their expulsion from the garden, the human race falls under a curse of death and hardship. The curse marks the race as unholy.

Paul's picture in Rom 5:12-21 works out the concrete picture of Genesis in more theological terms in order to illuminate the homologous structure of Christ's representative role. Adam's unholiness, both in terms of status before God, in terms of pollution, and in terms of powerlessness to overcome sin, extends also to those whom he represents. The representative structure in this case has become an inner circle (Adam) and an outer circle (men) of unholiness. What takes place in Adam in seed form unfolds to encompass all men.

Obviously this process can be treated as mysterious, and attempts can be made on all kinds of bases to "explain" how all become sinful through Adam. Some of these explanations are quite valuable. But from the standpoint of holiness, there is in one sense very little to explain. Adam and Eve were expelled from the holy place. Hence their children are born outside the holy place. They are unholy. They are barred from coming in.

24.3 Anthropology

Anthropology does not really become a topic on its own, either in Romans or elsewhere in Paul. In a sense, most of what Paul deemed important to say about man has already been mentioned under the previous topics (§§16-24.2). But it seems worthwhile to draw together some of these diverse strands.

We shall not attempt to consider anthropology in all its ramifications. Rather, along with some general remarks, we shall concentrate on explicating, within the framework of holiness, some existential anthropological motifs noted by Bultmann (1952). Bultmann sums up most of his key anthropological theses in the following lines:

Man is called soma in respect to his being able to make himself the object of his own actions or to experience himself as the subject to whom something happens. He can be called soma, that is, as having a relationship to himself--as being able in a certain sense to distinguish himself from himself. Or, more exactly, he is so called as that self from whom he, as subject, distinguishes himself, the self with whom he can deal as the object of his own conduct, and also the self whom he can perceive as subjected to an occurrence that springs from a will other than his own. It is as such a self that man is called soma. Since it belongs to man's nature to have such a relationship to himself, a double possibility exists: to be at one with himself or at odds (estranged from himself). The possibility of having one's self in hand or of losing this control and being at the mercy of a power not one's own is inherent to human existence itself. But in the latter situation the outside power can be experienced as an enemy power which estranges man from himself or as the opposite, a friendly power that brings the man estranged from himself back to himself (1952:195-96).

Bultmann attempts to establish and undergird these conclusions by a study of the occurrences in the restricted pauline corpus of the word $\sigma\omega\mu\alpha$ and a few other "anthropological" terms. From a structural viewpoint, this method of approach involves Bultmann in many of the usual fallacies of theological "concept"-study.¹ But virtually all the key conclusions could have been obtained quite simply, without reference to $\sigma\omega\mu\alpha$ or any other "key" word, from a simple exegesis of Romans 7-8.

§§20,22 have already shown how most of the structures of man's relation to sin, law, and the Spirit in Romans 7-8 can be explained in terms of holiness. It remains to draw together these explanations into a more anthropological framework.

It is possible to choose more than one starting point for this purpose. One could start with the concrete process of estrangement occurring in Romans 7. From there one could work outward to the manner in which estrangement is overcome on the one hand (Romans 8), and the presuppositions about man on the other. Or one could start more immediately with the presuppositions and explain the manner

¹For a radically different analysis of $\sigma\omega\mu\alpha$, taking the ground from under virtually all of Bultmann's work on $\sigma\omega\mu\alpha$, see Gundry (1976). Even if Gundry's analysis is not correct, the mere existence of a well-argued alternative shows how unsafe Bultmann's method is.

of both estrangement and repair in terms of them. The latter course is actually much closer to the way Bultmann proceeds, and it is the route that we will use.

24.31 Man as naturally holy

It is a mistake to read Paul in isolation from Paul's use of the OT, as if Paul were building theology de novo. On the basis of the OT, and in common with first-century Judaism, Paul everywhere assumed that man was created and that Adam fell. Paul just had no particular reason to assert this directly most of the time. There are in fact scattered allusions to Genesis 1-3 in Paul (Rom 5:12-21, 1 Cor 11:7-9, 2 Cor 11:3; cf. 1 Cor 14:34, 1 Tim 2:13-14). But the most pervasive function of this OT background is in such assumptions as that creation displays the nature of God (Rom 1:20), that man as a creature capable of knowledge inescapably knows God (Rom 1:21), that the law has a point of appeal to man (Rom 7:16, 2:14). The law is not nonsense to man. He can justly be held responsible. Even the elementary assessment that domination by sin is wretched (Rom 7:24) and that death is the enemy (1 Cor 15:26) depend_Λ on some kind of assumptions about what is good for man. Paul is stating not merely a personal preference. He is not merely saying what is "good" for Paul. He is making a

universal assessment. Doing that involves assumptions or presuppositions about who and what man is.

Death is not good for man. And neither therefore is sin which leads to death. And that is to say that death and unholiness are not where man naturally belongs. Paul starts assuming that the natural, harmonious state is of man being in fellowship with God, man in a state of blessedness, man holy. Man is the image and glory of God (1 Cor 11:7). He is to reflect, on an earthly level, the theophanic glory of God, and therefore also the holiness of God. Knowing God as in Rom 1:21 should be accompanied by the fellowship of communion in holiness. That it is not this way in practice means man's alienation.

The structure of man as creature can itself be viewed as a structure of holiness. God is a representative head, while man reflects the holiness of God in an "outer circle," the circle of creatures. If one continues speculatively, the picture develops as follows. Man as holy is stamped with the dynamic of holiness. He is to embark on a human project of unfolding in history the "hidden" holiness which is his. Since man is the center of holiness, among these projects must be the development of man himself. Thus there is already here a distinction between an inner hidden circle, man

the project maker, and an outer circle, man the object of his projects as they unfold into history. The motifs of holiness already involve a distinction of man from himself.

24.32 Man alienated

One aspect of being holy is to be ready to cut off what is unholy (1 Cor 5:1-13). In the beginning, man perversely did not do this; he did not reject the temptation of the serpent. Therefore he himself was corrupted (2 Cor 11:3). At the present time as well, men perversely exchange the holy project of serving and thanking God for an unholy project (Rom 1:21-23). Man profanes the holiness which he "naturally" has in knowing God and in knowing the law.

To man in this profaned condition the motifs of holiness apply. First, there is the motif of cutting off of the unholy. Man is consigned to sin, curse, and death. Second, there is the motif of the abiding character of holiness. This operates in the respect that man continues in some fashion to know God (Rom 1:21) and to agree with the law (Rom 7:16; 2:14). Hence the "self" that acknowledges the law is at war with the "self" in sin. This constitutes man's estrangement from himself. It means the loss of control, the loss of the power that man had

as he shared in fellowship with God in the power of holiness.

Thus there is a twosidedness to man. Man acknowledges the law and yet man sins. This is not the same as the original twosidedness where man has himself as one object of his own project. But the two are closely related. Paul speaks of man in conformity with the law making a project for holy behavior, while man as sinful carries out a reverse execution of the project (Rom 7:19-23).

24.33 Man subject to outside power

We have yet to bring into relation to alienated man the motif of unfolding what is hidden. Holiness has a power that works out and unfolds in life. The power of the Holy Spirit comes to cut off sin and therefore end the alienation of man. But there is also a power of sin indwelling man. This power, in Paul's reckoning, also comes ultimately from "outside," namely from the law. Sin gains its power from the law (1 Cor 15:56). This is so because, as 4.91 already argued, the law in its holiness unfolds the exceeding sinfulness of sin. Sin multiplies (Rom 5:20), sin increases its grip, by the very presence of the law. Hence man under the power of sin experiences a dynamic, developing alienation between

the law and sin. The one side, indwelling sin, gains power from the other in order to increase the distance between the two. Sin "becomes utterly sinful" (Rom 7:13) by using the law. This dynamic of death and separation is just the reverse side of the dynamic of the holy; the holy excludes and "separates" what is unholy.

1.34 Man called to decision

The connections between holiness and anthropology can also be unfolded using the language of decision (Entscheidung). Thus in Müller's (1978) analysis of holiness in an existentialist framework, confrontation with the holy is a call to decision about reality and history. The holy, in manifesting itself, reveals to man a paradigm for understanding the historicity of human existence. In confrontation with the holy man comes to understand his own responsibility for creatively reinterpreting and reforming not only himself but all of reality.

Such formulations from Müller are already enough to show that there is a significant correlation between holiness and the existentialist concern for human decision and responsibility. Moreover, we can reformulate Müller's analysis in terms of categories developed earlier. The dynamic unfolding of holiness has a separating power.

It thus confronts man with an either-or. Man in choosing for holiness is himself called, as a holy one, to recapitulate that dynamic. He is to call in question and "recreate" reality in henceforth drawing a distinction between holy and unholy. Man's projects will "unfold" holiness from an "inner" to an "outer" realm, in the process destroying the unholy and overturning the former structure of reality.

24.35 The plausibility of using existential anthropology as a "fundamental" structure

Now let us look back over the discussion of anthropology (24.31-24.34), and see what lessons it gives us about the modern existential-anthropological approach to Paul.

The motifs of holiness enable us to describe the relation that man has to himself. This is a relation of either alienation or wholeness. Moreover, the transition from alienation to wholeness means, at least on a general level, a transition from unholiness to holiness.

The transition also unfolds in man's reinterpretation and reworking of reality. In that reworking, led by the Holy Spirit, the dynamic power of holiness unfolds.

It is no wonder, then, that structure of man in relation to himself and to "reality" bear similarities to

other structures of holiness throughout the topics so far discussed. Motifs of existentialism are connected to motifs in other areas of Paul's thought because both are related to structures of holiness. Hence it becomes understandable why existential anthropology can appear to offer a revealing starting point for organizing pauline theology.

25. Missiology from the standpoint of holiness

Next, let us look at Paul's understanding of the Gentile mission and his own calling as an apostle to the Gentiles.

Paul's understanding of his apostolic calling provides the backdrop against which all the particular topics of Romans are set. Paul mentions his apostleship both at the beginning (Rom 1:1-17) and the end (Rom 15:15-33, 16:25-27) of the Letter to the Romans. 14.3 showed that, in Rom 15:15-16, Paul's understanding of his apostolic commission was structured in terms of holiness. But now, after we have looked at the different sections of Romans in turn, it is well to tie everything together again by some reflection on Rom 1:1-17. Rom 1:1-17 together with Rom 15:14-33, 16:25-27 are the key passages for illuminating Paul's own understanding of the social, ecclesiological, and theological function of his presentation of teaching in the body of the Book of Romans.

25.1 Missiology in Rom 1:1-17

In Rom 1:1-17 Paul introduces himself as the apostle to the Gentiles. He has received a commission and "grace" from Jesus Christ (1:5) to announce the gospel

about Jesus Christ (1:3-4). This announcement is for the sake of Christ's name (1:5). The announcement is meant to function as the missiological instrument in bringing faith and obedience among all nations (1:5). The Roman Christian therefore falls under the scope of Paul's commission (1:6).

Paul writes the Letter to the Romans, then, in exercise of his missiological function. The content of the Letter unfolds the gospel with which Paul has been entrusted (1:1-4, 16-17). The unfolding of the gospel is itself an instance of the manifestation or unfolding of what was hidden, hidden as a mystery in the OT (Rom 16:25-27; 1 Cor 2:6-16). The gospel is an unfolding of the message about Jesus Christ (1:3-4). It is thus in particular an unfolding of the power of the Spirit of holiness at work in his resurrection (1:4). It is an unfolding of the theophanic power of his holy glory (cf. 2 Cor 3:12-18, 4:3-6). The power of God is thus at work in the gospel (1:16). This power in its intensiveness saves. By the power of the Holy Spirit men are consecrated. That is, they enter into the sphere of holiness in fellowship with God and become recipients of the blessings of this sphere.

To the intensity of the power of the gospel there corresponds also an extensiveness. The gospel saves both

Jew and Gentile (1:16, 10:12). Salvation is not localized; he is Lord of all (Rom 10:12). All who invoke him can be united to him, and so become a holy offering (Rom 15:16). The way this invocation takes place is by faith. One need not ascend to heaven to participate in the holiness of Christ (cf. Rom 10:6). Through the word of preaching this holiness already comes to man (Rom 10:8). It comes, however, in hidden form, hidden from the "world" (2 Cor 4:3-4). To receive this hidden glory and holiness of the word is to have faith. The gospel is "the power of God for salvation for everyone who has faith" (Rom 1:16).

The message of Rom 1:18-15:13 is itself to be received by faith. In faith one thereby participates in the glory of Christ (2 Cor 3:18) and becomes a consecrated offering by the Holy Spirit (Rom 15:16). Thus the communication process at work in the writing and reading of the Letter to the Romans can itself be understood in terms of holiness.

25.2 Apostolic example and apostolic suffering

Apostles perform an inaugural function in unveiling the truth of the gospel and the glory of Christ (cf. 1 Cor 2:6-16, 14:36-37, 15:1-11, Gal 2:7-9, 2 Cor 3:1-4:6; cf. Eph 2:20-3:13). And as inaugurators they are at least in a vague sense representative figures. Paul compares

himself to Moses in particular (2 Cor 3:12). In fact, he exceeds Moses, because the glory of the new covenant exceeds the glory of the old. Paul as an apostle is "set apart" (Rom 1:1). He is, in a sense, specially holy in relation to other Christians. For this reason he also functions as a model in several respects.

First, Paul's apostolic preaching is representative preaching in a very specific sense. It is the standard against which other preaching is to be measured (cf. 1 Cor 14:37, 1 Thes 4:1-2, Gal 1:6-9). It is the word of the Lord.

Second, the apostles are also representative in their lives. Paul points to himself as a model for Christian behavior (1 Cor 11:1, Phil 3:17). But this is qualified by the note that Paul is not yet perfect (Phil 3:12).

Third, the apostles also serve as examples and representatives in the area of suffering. Their lives are to be conformed to the suffering and death of Christ (cf. Phil 3:10) in harmony with the message they bear. In keeping with the still "hidden" character of Christ's glory, apostolic manifestation of that glory on earth must be a manifestation in weakness (cf. 2 Cor 4:7-12). Only later will the glory be fully manifested (2 Cor 4:16-18).

26. Christology from the standpoint of holiness

In Paul, Christology like anthropology is a topic closely interwoven with many other topics. Hence most of what needs to be said about Paul's Christology has already been said in other connections. The previous discussion of Paul's conversion (14.2) already laid out many of the basic elements that were then further developed as need arose.

The basic idea can be summarized as follows. According to Paul Jesus Christ is the theophanic man. The hidden theophanic holiness of God's presence had been manifested from time to time in various forms in the OT. In the "fulness of time" "God sent forth his Son, born of a woman" (Gal 4:4). When that happened, holy theophany took permanent form in a man. From then on, "theophany" meant "Christophany." (Cf. the discussion of Gal 4:4 in 18.42).

This basic idea will now be applied to the matter of Christological titles and to the understanding of the key texts Rom 1:3-4 and Phil 2:5-11. I am far from being happy with the idea that Christology can be summed up using Christological titles. The titles say less than full sentences containing the titles. But they are

nevertheless convenient starting points for dealing with some aspects of Paul's view.

26.1 Christ is the likeness (image) of God (2 Cor 4:4)

Let us start with the expression "likeness of God" in 2 Cor 4:4. The preaching of the gospel brings to light or unfolds to men the glory of Christ. To do this is to unfold the theophanic glory of God. To see Christ is to see a theophany. It is, then, to see the likeness of God (cf. "the appearance of the likeness of the glory of the Lord" in Ezek 1:28). The particular expression "likeness of God" can quite appropriately be applied to Christ in the context of a theophany of God's glory.

26.2 Christ is Lord

The person appearing in theophanic holiness is also invested with theophanic power. Moreover, the power exerted in theophany is holy power, legitimate power. It is the power, therefore, of a "lord." Lordly power is intrinsically bound up with God's holy presence. Christ, at God's right hand (Rom 8:34), resides in God's immediate presence. He shares in God's power and authority as well.

One of the motifs associated with holiness is the motif of exchange. In this case, one might say that

there is an exchange or, better, a sharing of theophanic power. This includes a sharing of the name "Lord." Paul can apply to Christ the name "Lord" applied in the OT to Yahweh (cf. Rom 10:13 vs. Joel 3:5 MT; Phil 2:10 vs. Is 45:23-25).

26.3 Christ is Son of God

In denominating Christians sons of God, Paul indicates simultaneously (a) that Christians are free, masters rather than slaves to sin, (b) that they have close fellowship with the Father, (c) that they are heirs of the Father, and possibly (d) that they have a likeness to the Father. (See the argument in 20.3.) All these aspects can be assumed to apply when Christ is called Son. Moreover, Christ is the original Son, as we may infer from the language of Gal 4:4. In virtue of his sonship as representative, Christians become sons. They share the heritage of sons with Christ (Rom 8:17).

All four of the above aspects of sonship can be derived from the fact that Christ has the theophanic holiness of God. As Lord, as the one having the power of holiness, he is master of all things (Phil 2:9-10, 1 Cor 8:6). In residing in the immediate presence of God, he has close fellowship with the Father, in a manner related to the motif of "exchange." He is heir of the

Father (Rom 8:17), since the holiness and associated blessing that he now has are to be made manifest and further unfolded at his coming. At that time, then, his inheritance of blessing will be manifested.

Finally, Christ has a likeness to the Father, as 26.1 has shown in connection with the title "image of God."

In Gal 4:4 it appears that Paul presupposes that Christ was the Son of God even before becoming man, and that he dwelt in the immediate presence of God. From the presence of God he was "sent forth." Thus the sonship of Christ is original, rather than derivative, as in the case of Christians. And his sonship has a theophanic intensity from the beginning.

26.4 Christ is Messiah

The word Χριστός in Paul (in most occurrences) is much closer to being simply a proper name than it is to being a title. But there is no doubt that Paul believed that Jesus Christ was the Messiah. That is, Christ fulfilled the prophecies in the OT that the Jews had come to associate with the title מָשִׁיחַ. In fact, Paul asserts in the most general terms that "all the promises of God find their Yes in him" (2 Cor 1:20).

The fulfillment of OT promises depends upon divine action. In order for the fulfillment to come in intensive

form, the divine action too must come in intensive form; that is, it must come by way of theophany. Theophany brings to bear on the world the power of God's holy presence. Therefore it also brings into play the principle of manifesting what is hidden. What is hidden in this case includes the purpose of God. This purpose has indeed already been "manifested" by communicating the promises to men. But the promises themselves must have a further unfolding by being fulfilled. The fulfillment means the working of the motif of manifestation of what is hidden. In Christ the fulfillment is comprehensive ("all the promises of God") because in Christ theophany takes its permanent, final form.

But the Jewish title "Messiah" is connected most particularly with the promises with respect to the throne of David. Jesus is accordingly "descended from David according to the flesh" (Rom 1:3).

Fulfillment involves a representative structure, and in particular a representative king like David. Christ must be man, indeed a representative kingly man, in order for holiness to be communicated extensively and intensively to man. For this communication of holiness takes place by way of representation and exchange (cf. § 19).

26.5 Christology in Rom 1:3-4 and Phil 2:5-11

Now let us turn to two key Christological passages in Paul, namely Rom 1:3-4 and Phil 2:5-11. Many scholars suspect that both of these passages are based on pre-pauline confessions or hymns. But, in accord with the synchronic concern to interpret Paul rather than his predecessors, I shall ignore the question of source. In interpreting these admittedly difficult texts in their pauline context, I follow in a general way the exegetical lines laid down by Gaffin (1978:98-114) on Rom 1:3-4 and Marshall (1968) and Strimle (1979) on Phil 2:5-11.

I take it, then, that the basic contrast between Rom 1:3 and 1:4 is between two stages of Christ's existence. The first, earthly stage brings into evidence Christ's representative humanity. As representative, Christ is identified with human weakness in the "flesh." The second, heavenly stage results in a transformation of his humanity, and thereby brings into evidence his theophanic Sonship. The two verses contrast a stage in weakness (κατὰ σάρκα) and a stage in power (κατὰ πνεῦμα δυνάμεως). At least indirectly the two verses therefore also contrast his humanity and his theophanic power.

Christ is, of course, a man in both of the two stages of his existence (cf. Rom 8:17, συγκαληρονόμοι). And Gal 4:4 shows that Paul can speak of Christ as

theophanic Son in both stages of his existence. But only in the second stage does his theophanic holiness become manifest visibly in his humanity. This takes place in theophanic "power" according to the "Spirit of holiness" by the resurrection from the dead. The "Spirit of holiness" contrasts with $\sigma\acute{o}\phi\alpha$ of 1:3. That contrast, together with the frequent designation of the Spirit of God as the "Holy Spirit," $\pi\nu\epsilon\acute{\upsilon}\mu\alpha \acute{\alpha}\gamma\iota\omicron\nu$, requires us to understand the unusual phrase $\pi\nu\epsilon\acute{\upsilon}\mu\alpha \acute{\alpha}\gamma\iota\omega\sigma\acute{o}\upsilon\nu\eta\varsigma$ as a reference to the Holy Spirit. This unusual phrase (where $\pi\nu\epsilon\acute{\upsilon}\mu\alpha$ or $\pi\nu\epsilon\acute{\upsilon}\mu\alpha \acute{\alpha}\gamma\iota\omicron\nu$ is expected) has the effect of placing a slight emphasis on $\acute{\alpha}\gamma\iota\omega\sigma\acute{o}\upsilon\nu\eta\varsigma$. We are to think specifically of God's holiness. His holiness is at work in power through the Spirit in raising Christ from the dead (cf. Rom 8:11). The resurrection of Christ is in fact the recognition of the perfection of his obedience in death (Phil 2:8). Such an act, an act recognizing his perfection, is an act of consecration; it is a declaration of holiness.

In terms of holiness, we may for our own purposes distinguish four stages in the existence of the Son of God. Only two are explicitly mentioned in Rom 1:3-4, but the other two are implicit. The other two are made more explicit in Phil 2:5-11.

First, there is the stage of preexistence

indicated in 1 Cor 8:6, Gal 4:4, Phil 2:6 (cf. Col 1:15-17). At this stage the Son is already "theophanic" Son, in that he enjoys immediate communion with God in his holy presence (Phil 2:6 $\mu\omicron\pi\omega\phi\eta\ \theta\epsilon\omicron\upsilon$). But the Son is not yet man.

Second, there is the stage "under the law" (Gal 4:4), that is, the stage of earthly existence. He becomes representative, Davidic man, in order, among other things, to fulfill the promises with respect to David. Becoming man means the manifestation of God's holy presence on earth. Thus, there is an appearance of God's holiness, a theophany in the more usual sense of appearance on earth. Moreover, theophany is now permanently in this man. But there is still a (relative) "hiddenness." The transforming glory of God's presence is not yet visible with respect to his "sarkical" or human existence. The structure of representation involved in the communication of holiness to men implies that he should come "in the likeness of sinful flesh" (Rom 8:3). Thus Christ as representative man is "weak" (2 Cor 13:4). In a process of representation, fellowship, and exchange, he dies and is raised (Phil 2:8-9).

Third, there is the stage of his resurrection existence (Rom 1:4). At this point, the theophanic holiness of the Spirit becomes manifest with respect to his

humanity. The resurrection and exaltation in power constitute his consecration, the recognition of perfection. They exhibit the theophanic nature of his existence.

Fourth, there is the stage of universal acknowledgment of Christ's glory, when it is manifest to all in heaven and on earth (Phil 2:10-11). The manifestation at this stage extends not only to Christ personally, but to the world at large.

Each of the transitions from one stage to the next are instances of the motif of manifesting what was hidden (though the motif is operative on different levels). (1) There is hidden theophanic holiness in the Son. (2) This holiness of "manifested" on earth when the Son becomes man. (3) Holiness hidden in this man is manifested in his transformation and glorification. (4) This glorification is manifested to the world at large. In the process, there is a reciprocal action between heaven and earth, such as is seen in Christ's "humiliation" to earth, exaltation to heaven, and final manifestation to both heaven and earth (Phil 2:7-11). Christ's descent and ascent are a transformation onto a cosmic scale of the complex exchange of Rom 4:25 (cf. 19.5).

27. The doctrine of God from the standpoint of holiness

As the final topic in this survey of pauline theology, let us consider the doctrine of God. Like anthropology and Christology, the doctrine of God is not a separate topic in Paul. Rather it is a topic we learn through virtually everything that Paul says. So we could return and consider again virtually every topic already discussed. Let us instead deal with a more speculative question, how might Paul's views on God be understood from the standpoint of holiness. This question is speculative because Paul does not give explicit teaching on the nature of God as such or on God's holiness as such.

27.1 God the Holy One

It can be said first of all that God is the ultimate source of all the particular instances of holiness and manifestations of holiness delineated in connection with various topics in Paul (§§14-26). All these manifestations in fact say something about their hidden source. They are manifestations from God the Holy One. God is the representative, the model, the source, the ultimate "inner circle" of holiness from which all

particular manifestations derive. At the same time that God is manifested in creation (Rom 1:20), he is not identical with it. He is distinct, as an inner circle is distinct from what is outside it. The creation of the world means the manifestation in an outer circle, distinct from God, of God's "eternal power and deity." Therefore, creatures are not to be worshiped (Rom 1:23).

In calling God God, Paul speaks not only of the one who is creator, but the one who manifests himself most pointedly in theophanic encounter with man. The Holy One is the One whose holiness is manifested pre-eminently in theophany. The eternal power and deity of God, "visible" day by day in providence, are manifested intensively in theophany. In fact, the eternal power and deity of God have already been associated with holiness. The power of God is holy power, exercised pre-eminently by the Holy Spirit. According to the motif of the abiding character of holiness, it is in fact "eternal" power. Similarly, God's deity involves his separation and exaltedness over all creatures. Separation and exaltedness are also aspects of holiness. God's holiness includes also his perfection. The requirement that sacrificial animals be perfect is only a shadowy reflection of the original perfection of God.

27.2 Trinitarian mystery

Within the framework of holiness it is also possible to consider the question of the deity of the Son of God and of the Holy Spirit, together with their relation to the Father. The previous exposition of Christology and pneumatology has explained Paul's teaching very much in "functional" terms. Jesus Christ and the Holy Spirit are mentioned in Paul in terms of their functions in the world and particularly their functions in confronting man and saving him. The roles of both can be expounded in terms of theophanic functions. Jesus Christ is theophanic man and the Holy Spirit is to be associated with the power of theophanic presence in holiness.

Many modern theologians now want to ask what kinds of inference we ought or ought not to draw about "ontology." Does this "functional" language have implications for "ontology," and if so, what? From a structural point of view, such questions are fraught with some curious difficulties, as will appear. But it is such ontological questions that I want to address, albeit by a somewhat indirect route.

First of all, it should be noticed that the use of the term θεός and its cognates in Paul, though relevant, is not by itself decisive. For θεός is itself a

"functional" term used to indicate the designee's absolute Lordship, power, eternity, etc., and to indicate that this designee does what Yahweh is described as doing in the OT. $\Theta\epsilon\acute{o}\varsigma$ is the Holy One. Moreover, the actual descriptions of God by Paul do not deal with God in the abstract, but connect God with all the various topics of Paul's theology. Not only the language about Jesus Christ and the Holy Spirit but also the language about God is in some sense "functional," that is, it is language about God in relation to other topics. It speaks, if you will, about God's roles, not about "what God is in himself."¹

Next, we should note that all of Paul's language is deliberately "functional" in another, closely related sense. Namely, it is language with a particular practical goal in mind. Paul's language serves as an instrument "to win obedience from the Gentiles," to make the Gentiles an acceptable offering, "consecrated by the Holy Spirit" (Rom 15:18,16). It is language in relation to particular missiological task.

¹But cf. the remarks of John Frame (1980:21-22) on the different senses in which "God in himself" is used. He points out that it is easy to draw fallacious conclusions to the effect that we do not know God. To know God in his revelation or in his "functions" is to know God, not merely a human analogue of God. Hence no knowledge of God is "merely" functional. The functional and the ontological are inextricably related, as we shall see.

The particular missiological task that Paul is engaged in can also be described as bringing to light "the knowledge of the glory of God in the face of Christ" (2 Cor 4:6). The glory of God is at least in one respect "hidden" from men. It will be manifested at the time of Christ's second coming. Until then, we have access to God by faith. And faith has as its object the preached word. Paul's own language is a standard for preaching (25.2), and so a standard for this knowledge of God.

Jewish and Gentile Christians, for the sake of their consecration, are bound to be imitators of Paul's language. They are bound, that is, by faith to understand what Paul is saying and in so doing make Paul's language their own. This language is, to be sure, "functional" in that it points forward to a fuller disclosure of God at the second coming. But there is nothing more ultimate for men at this stage than just such language giving "the knowledge of the glory of God in the face of Jesus Christ." All of man's language, indeed man himself, is to be seen as "functionally" related to this center point of manifestation of holiness in the face of Christ. For man to seek for "ontological" truths behind the "functional" truths is fraught with danger. This seeking is all too similar to an

attempt from a human starting point to "go up to heaven." It is, if you will, an attempt to penetrate to the most holy place to find how God really is in contrast to what he has decided to give of himself in the holy place of preaching.

We must also bear in mind that Christians are encouraged by Paul to look forward to the coming of Christ. At that time there will be a universal manifestation of what is now grasped only by faith. So, in one sense, there can be a distinction between what Christians know now and then. Now we know "functionally" (cf. 1 Cor 13:9-12). We know by faith. Faith is active as an instrument for setting us on the way to completion and to perfect holiness. Then we will know "face to face," with a finality of intensity (1 Cor 13:12).

According to Paul, Christ as man is the permanent, final theophany of God. The revelation or manifestation at his coming will be a manifestation of what is even now permanent. Christ will be manifested as the final appearance of God. In his appearance, God appears finally. That finality means the manifestation of what is ultimate, the manifestation of "ontology." Human knowledge of "ontology" must permanently conform to the permanent form of theophany in Christ. For our own "functional" language, that means that we permanently

confess the deity of Christ and of the Holy Spirit of God, a confession "in a mystery." Any supposed absolute, scientifically precise distinction by a human being between "functional" and "ontological" language breaks down.

28. Paul against his religious environment

We have now completed an examination of the major topics of pauline theology from the standpoint of holiness. In the process we have seen that holiness can be used as a "key theme" or "fundamental structure" in terms of which one explains Paul's views and language on a multitude of topics.

But the exposition of Paul's theology remains incomplete from both a diachronic and a synchronic point of view. It remains incomplete so long as we do not include an account of Paul's relation to his religious and social environment. Let us consider first the diachronic perspective on this incompleteness.

28.1 The question of diachronic explanation of Paul's theology

Some are accustomed to the idea that any "real" explanation of a person's views or writings must be a diachronic, genetic explanation. For such people, the above synchronic explanation of synchronic structures in Paul's writings may seem inadequate. Over against this, I agree with the structuralists that genetic explanation is not the only kind of explanation (cf. 6.4, 9.1, Poythress 1978a:232-33, 1979a:115-30). In

certain situations, it is not even the most important type of explanation.

But in a situation like the one in NT studies, where our knowledge of an author and his audiences is far from complete, attempts at diachronic explanation can serve as a useful test of the viability of a synchronic structural explanation. A synchronic structural explanation is less plausible if no satisfactory genetic explanation is available to account for how the putative synchronic structure could have arisen. Thus the uneasiness of NT scholars in the absence of diachronic explanation is at least partially justified.

In the case of Paul, a genetic or diachronic explanation of his views would have to take into account several sources of influence as well as the uniqueness of Paul's own personality. Among the major sources will be (a) Paul's contact with Judaism, both before and after his conversion, (b) Paul's conversion experience, (c) Paul's contacts with Christian churches, and particularly with his co-workers, (d) his contacts with Hellenistic religions and philosophies.

I shall not attempt to construct a comprehensive diachronic explanation of Paul's views in terms of these contacts. To do so would inevitably involve an enormous

number of speculative elements. And the speculation involved here must be recognized as one serious disadvantage of the diachronic approach over against the synchronic structural approach that I have chosen.

I shall content myself, then, with some general remarks intended to show that each of these four factors (a)-(d) can itself be understood in terms of the theme of holiness.

14.2 has shown that the factor (b), Paul's conversion experience, can be understood as organized in terms of the "fundamental" theme of holiness. In such a framework, one understands Paul's conversion as resulting from a vision of the theophanic holiness of God appearing to Paul in the man Jesus of Nazareth. Using this starting point, and freely using the OT, one can work out virtually all the structures of Paul's theology just as the preceding pages have done (§§16-27). In theory, then, an adequate diachronic account could be worked out using only the OT and Paul's conversion as starting points. In fact, of course, we must expect first-century Judaism and Hellenism to exert an influence at least on superficial choices of language. For instance, Paul chooses to develop his polemic against Pharisaic Judaism using the terminology of righteousness rather than that of holiness, for reasons already indicated

(22.5). But, if we wish to explain the development of Paul's theology in terms of holiness, the influence of Hellenism and Judaism (beyond the OT itself) might be minimal.

The explanation of Paul's position primarily in terms of his conversion and the OT has another advantage. It uses primarily those sources that Paul himself counted important. Paul quotes frequently from the OT, as well as indicating that his gospel further unfolds what was already promised in the OT (cf., e.g., Rom 1:1, 2 Cor 1:20, 1 Cor 15:3-4; Acts 26:22-23). And Paul grounds his apostolic preaching in his call received in his conversion (Gal 1:1, 11-12, 15-17). By contrast to these acknowledged influences, Paul asserts his principial independence of the other apostles (Gal 1:15-2:14, 1 Cor 15:5-11) and his negative evaluation of the surrounding Judaism (Phil 3:2-8, Rom 10:1-4) and paganism (Rom 1:18-32, 1 Cor 1:18-2:16). Given such information, it is wisest to account diachronically for Paul's thought primarily in terms of his conversion and the OT. It follows, then, that a diachronic account of Paul's thought oriented around the "fundamental" theme of holiness is quite possible within normal historical constraints.

Moreover, the case for using the theme of holiness

as a key to Paul does not in fact demand that we confine ourselves to Paul's conversion and the OT as points of contact for Paul's theology. In the sections below, we will see that Hellenism, Judaism, and the early church can themselves be considered as governed by the theme of holiness.

28.2 Greek Hellenistic religion from the standpoint of holiness

Hellenistic religions, including mystery religions and the imperial cult, came to a focus in cultic acts of one kind or another. Cult, sacrifice, temple, and priesthood brought the worshiper into relation to the gods, into relation to the sphere of the holy. This should be no surprise, if we agree with Otto (1923) that holiness is a fundamental category in religion as such.

It would also be no surprise if, in spite of Paul's generally negative attitude toward pagan idolatry, we were to find him using some of the same terminology and same structures of thought as those occurring in Hellenistic religions. To a certain degree, the structures of holiness are bound to be similar even between religions not genetically or culturally related. Paul could himself account for the similarity on the

basis of the fact that all men inescapably know God, even though this knowledge is suppressed and twisted into idolatry (Rom 1:19-23). Paul also had a motive for adopting others' terminology in order to become like a Gentile to Gentiles (1 Cor 9:21). But all this also shows how dangerous it would be to draw extended inferences about either synchronic structure or diachronic origin of Paul's theology on the basis of supposed parallels with Hellenistic religion. One expects that there will be parallels, but they may tell us really very little about detailed internal structure of Paul's theology.

There is also a point of contact between the theme of holiness and Hellenistic philosophy as it appears in Stoicism and Epicureanism. The predominant emphasis of these philosophies is on ethics. This ethics has very little to do with cult in the pagan sense. But it has everything to do with the ethical difference between holy and unholy conduct in Paul's theology. Stoicism and Epicureanism are therefore definitely structured in terms of the contrast between the holy and the unholy; only this holiness is construed very much on a practical rather than a narrowly cultic plane.

28.3 Judaism from the standpoint of holiness

If one wishes, one can argue that the theme of holiness is basic to Judaism by appealing to Otto (1923) and general truths about the phenomenology of religion. But the theme of holiness works out in Judaism of Hellenistic times in a particular direction. One of the most fundamental social needs of the Jews is to continually define their identity over against a surrounding sea of paganism. This is true not only for the Jews of the dispersion, but also to a certain extent for the Jews of Palestine, where inroads of Greek culture threaten.

The answer to this challenge is the affirmation that the Jews are the holy people of God. This holiness is made visible and continually reaffirmed by distinctive Jewish customs, including the maintenance of holy behavior in a narrow moral sense and the maintenance of distinctions between clean and unclean foods. Contact with the "unclean" Gentiles is avoided (cf. Acts 10:28).

In Judea, of course, participation in cultic acts is included among the affirmations of holiness. In Judea also, particularly, the Pharisees and the Essenes strive for an extra degree of holiness separating them from the common people. The terminology of

the Pharisees develops in a nomistic direction, because cultic participation is not what distinguishes them from the common people. But, as 22.5 has argued, the nomistic terminology can be viewed as a transformation of holiness terminology into the legal sphere.

28.4 The early church from the standpoint of holiness

Attempts to reconstruct the life or theological thought of the early church are fraught with danger, particularly when it is a matter of the period 30-45 A.D. crucial for the formation of Paul's theology. The reconstruction must be performed by reasoning backwards from the extant documents. There is wide opportunity here for the historian to select his data and interpret the data in such a way as to reinforce a preformed conclusion. To avoid subjectivity, we shall focus on the extant documents. Do these extant documents show the influence of the theme of holiness? If this theme figures in a "basic" way in all or nearly all the extant documents, it is probable that it figured in a basic way in the period that must be reconstructed.

28.41 Holiness in the synoptic gospels

The theme of holiness occurs in an obvious way when Jesus is denominated by demons "The Holy One of God."

Second, in the climactic piece of testimony before the high priest, Jesus speaks of the Son of Man seated at the right hand of God and coming on the clouds. He thereby associates himself with a theophanic picture where he is included in the immediate holy presence of God.

Holiness can also be associated with the theme of the coming of the kingdom of God. God's rule, as 22.5 argued, is closely associated with his holiness. In the OT, God's rule "comes" in a decisive way through theophany: God's presence in holiness comes to earth. The Jews spoke of the מְלֻכּוּת מֹשֶׁה being established in Abraham's time, in the time of the Exodus, and in the "latter days" predicted by the prophets (cf. Strack-Billerbeck 1928:I.172-80).¹ Each of these is an establishment by means of theophany. Hence we might say that the theme of the kingdom of God is a transposition into the metaphor of kingship of the theme of the holiness of God.

28.42 Holiness in the Gospel according to John

In the Gospel of John the theme of holiness is

¹In view of the scope of the usage exhibited by Strack-Billerbeck, it is necessary to rethink whether the idea of cosmic cataclysm is the best starting point for understanding the phrase "kingdom of God."

employed quite prominently in John's use of the theme of glory and the theme of manifesting what is hidden. Both of these are aspects of a theophany of God's holiness.

28.43 Holiness in Acts

Holiness occurs prominently in Acts in connection with the work of the Holy Spirit. The Holy Spirit comes at Pentecost in a theophany. The Pentecostal manifestation of God's presence is therefore also a manifestation of holiness, the holiness of God's presence. Moreover, Pentecost is the watershed event inaugurating the spread of the gospel in successively larger circles (Acts 1:8). This is the spread of the scope of the holy people of God.

28.44 Holiness in Hebrews

Holiness is a major concern of Hebrews in connection with its theology of the tabernacle and the priesthood.

28.45 Holiness in Revelation

Holiness occurs as a theme in Revelation in the form of theophanies and their consequences. The judgments on earth are effects proceeding from the throne of God, who dwells in holiness (Rev. 4:8). The theophany

of Revelation 4 has already been preceded by the Christophany of Rev 1:10-20. Both are manifestations of holiness in intensive form.

I hope that these brief notes will suffice to indicate to readers the directions that one might proceed in order to work out the role of the theme of holiness in the main writings of the early church.

29. Comparison with traditional approaches to pauline biblical theology

From the above analysis we may conclude that it is indeed possible to choose holiness, rather than redemptive history or anthropology, as the "key" or "fundamental structure" for organizing pauline theology. Moreover, in several respects the above analysis in terms of holiness can even be considered superior to at least some of the competing analyses in terms of other fundamental themes.

Of course, if the basic tenet of this dissertation is correct, holiness has no innate superiority over many other themes. Any number of themes might be fruitfully used as an organizing center or "key." Any number of themes might become the perspective or "mountain top" from which the whole terrain is viewed. If, therefore, the above analysis in terms of holiness has any "superiorities," these are due to the greater consistency with which the analytical program has been carried out. Still, I think that it is worthwhile to point out some advantages to the above analysis, if only because many scholars are still convinced that there is an innate superiority to the theme of redemptive history

or the theme of anthropology. The superiorities, then, are of two types: (1) positive superiorities, having to do with positive purposes accomplished, and (2) negative superiorities, having to do with avoidance of problematic methodologies. Let us consider these one at a time.

29.1 Positive superiorities

First, there are certain purposes accomplished well in the above analysis.

29.11 Comprehensive explanation

The theme of holiness has been able to account for a large number of topics in Paul. By contrast with this, there have been complaints, especially with respect to the anthropological approach, that it discusses focally only a truncated range of topics. The analysis has also tried to relate the topics in detail to holiness, whereas some biblical theologies lose sight of their fundamental theme as they expose the detail of Paul's teaching.

29.12 Showing Paul's relation to John, Hebrews, and Revelation

Second, organizing Paul's theology in terms of holiness helps to show the relation between his thinking and John, Hebrews, and Revelation. For in John prominence

is given to the theme of glory, in Hebrews to the theme of the tabernacle, and in Revelation to the theme of theophany. All three of these can be related to Paul's thinking by way of holiness.

29.13 Exegetical basis in Romans

The above analysis has given attention to the over-all literary structure of the Letter to the Romans. By so doing it has established a closer connection than has heretofore been the case between the structure of Paul's arguments and the structure of his theology.

29.14 Provision of a fulcrum for theological "actualization"

One of the advantages of an existential anthropological approach to Paul, according to its proponents, is that it enables one to plot the transfer of Paul's message into the twentieth century. Can the same be said for the theme of holiness? No, not so obviously. But provided one changes one perspective on the twentieth century, I think this can be affirmed of holiness.

In the first place, "twentieth century man" includes others besides the intelligentsia of Western culture. For instance, we need to include members of tribal cultures and other Third World cultures, for whom the radical individualism and radical anthropocentrism

of the West may not make much sense. Holiness might be able to serve as a significant point of contact in communication with them, whereas existential anthropology would not.

Second, the theme of holiness can make contact both with the practical ethics of social concern and with mystical interests recently reviving in the West. Holiness makes contact with social ethics by way of the distinction between holy and unholy conduct. There is contact with mystical interest by way of the idea of the numinous (Otto 1923).

Third, I might suggest that the concept of "ultimate concern" used by Tillich is also closely related to holiness. What is of "ultimate concern" is usually not labeled as holy by those involved, but it nevertheless functions as holy in practice.

Thus, by means of the theme of holiness, it is possible to make contact with quite diverse streams of human interest in the twentieth century. To organize Paul's theology in terms of holiness can therefore suggest means of "actualizing" his theology in each of these diverse streams.

29.15 Provision of an account of other approaches

Finally, within the framework provided by the

theme of holiness, one can account for the success of the redemptive-historical and existential-anthropological approaches (cf. 21.6, 24.3). Thus, in principle, this approach should be able to account for all the data utilized in the other approaches.

(Likewise with a further development of the other approaches one might endeavor to explain the plausibility of using holiness as a central theme. The observations from the above analysis could then be incorporated into the redemptive historical or anthropological approach.)

29.2 Negative superiorities

Next, the above analysis of Paul's theology in terms of holiness also avoids certain problematic methodologies.

29.21 Avoidance of word study

I have avoided grounding the theological analysis on theological word studies, or using such studies significantly in reinforcing the analysis. Certain types of reinforcing arguments were thereby made unavailable. Superficially, therefore, the credibility of the case for holiness is diminished by their absence. But the methodology involved in theological word studies is often

unsound, and a great scope actually exists for a selective use of only those elements or only those contexts which support an interpreter's case (cf. §12). Hence the loss of these methods represents a gain in objectivity.

29.22 Avoidance of the reigning ideologies of man and history

A presentation of Paul's theology in terms of holiness is automatically at a disadvantage in comparison with presentations in terms of man as the fundamental starting point, or in terms of categories of history as the fundamental starting point. For the intelligentsia of the West is dominated by the presupposition that man in history must be the root for all intelligent explanation in humanistic disciplines. Man in history can be viewed primarily in terms of (individual) decision-making in freedom; or he can be viewed primarily as actor in a drama of universal cosmic proportions. In the former case we have existential anthropology as the ultimate framework of understanding; in the latter, a philosophy of history.

Presenting Paul in terms of existential anthropology or in terms of a philosophy of history has an automatic appeal to modern scholars. This is so even if Paul's views, presented in such terms, are actually in tension with the views most popular in the twentieth

century. For, even in that case, the over-all framework for Paul's views is still familiar to the scholar. It still "feels comfortable" to the scholar, even if some of the detailed development of Paul's thought is highly at variance with the scholar's views (as in the case of Schweitzer's "consistent eschatology"). The scholar finds that, at the most "basic" level, Paul confirms and reinforces his own view that man in history must be the key and starting point for understanding the world.

The analysis of Paul in terms of the fundamental categories of anthropology and/or history has still another appeal. NT scholarship is committed to developing a truly historical understanding of the NT documents. It sees that as its (modern) task, whether or not the early church or the NT writers were interested in history. Historical thought is committed to understanding in immanent terms the development of the church as a societal group and the development of the thinking of its members. The dynamics of this development, from a historical point of view, is the dynamics of unfolding time. History confronts men individually and collectively with ever new challenges and confronts them with new decisions and possibilities. The differences between people's thinking in different stages and in different circumstances are always historically structured and

"existentially" structured. Thus, from the historian's point of view, the "deepest" structures and the "deepest" dynamics underlying the variations in thinking must have been existential and/or philosophico-historical. This is so whatever the people of the first century may have thought on a superficial level of consciousness. Thus it is a very attractive procedure, and in some respects an altogether natural one, to make one's own ultimate framework, whether existential or philosophico-historical, also the ultimate framework of the people that one is describing.

The appeal of the anthropological and philosophico-historical frameworks is therefore also their weakness. They invite a certain very subtle but also very deep mixing of modern ideology with ancient viewpoints. An approach from another point of view (such as this approach in terms of holiness) may help to free one's understanding from ideological blinders.

Of course, no approach operates in a vacuum. Any interpretation of Paul in the twentieth century must perforce, for the sake of clarity, interpret Paul for twentieth century readers. But the multiplication of approaches is in part a guard against captivity to ideology. Holiness, as we have seen, is only one of many themes that might be chosen as a starting point

for understanding (cf. the introduction of this chapter). By multiplying approaches, one protects oneself from ideological dominance.

Structuralism itself, when rigidly conceived, has an "ideological" character. Its origins and its present forms are historically conditioned. But anyone who thus relativizes structuralism must in fairness relativize the other "ideologies," and practice living under the critical correction of structuralism as well as his previous "ideologies." NT biblical theology is, at the moment, far from taking such a requirement seriously.

We have now finished with the exposition of the "macrostructure" of Paul's theology. The question of macrostructure of Paul's theology is the question of what is the largest "framework" of pauline thought. What is the most "fundamental" structure that governs the whole? What is the "key" idea that will open up Paul's theology in its true dimensions? Need there be a "key" at all? In fact, Paul's writings are of profit to the church in many ways. Neither the church as a whole nor the individual Christian needs to make a decision in favor of a "fundamental" theme in order to be nourished by Paul's writings and to come to a knowledge of Jesus Christ by means of them.

But the question of which themes are "fundamental" is still of concern to the New Testament scholar in his more theoretical analysis and exposition of the text. What is the correct perspective from which the biblical theologian can see and expound the whole of Paul's theology in its proper proportions?

My conclusion is this. What is most "fundamental" in a biblical theological analysis of Paul depends on one's point of view. Some themes in Paul may indeed be more important or more prominent than others. Some may receive more attention in the "surface structure" of the text. But many perspectives can be used to see the whole "terrain." Even less prominent perspectives, like holiness, can be used quite fruitfully as a key to unlocking the whole of Paul.

But how can it be possible that more than one theme or motif can be selected as the integrating point of pauline theology? It can be so because there are multidimensional relationships and patterns in the pauline texts. It is now time to look at a few of these patterns. In particular, we will focus on some patterns that make possible the construal of holiness as a "fundamental" theme.

CHAPTER 5

INTERMEDIATE STRUCTURE:

SOME PATTERNS IN PAULINE DISCOURSE

Holiness can be construed as a "fundamental" theme in Paul's theology because there are multidimensional relations between holiness and other topics in Paul. This chapter will uncover some of these relations. We will be concerned not merely with questions concerning the meaning of words, that is, questions of micro-structure (cf. Chapter 3). Nor will we be concerned with the question of whether there is some one over-arching framework which is the key for understanding Paul; that is, we will not be concerned with macro-structure (cf. Chapter 4). Rather, we will be concerned with patterns of an intermediate nature. They are "larger" than those involving a single word, but "smaller" than an over-arching "fundamental" structure. Hence I call them patterns of "intermediate" structure (cf. the discussion in 4.3).

There are many more of these patterns than can possibly be explored within the bounds of a single dissertation. This chapter will limit itself to a

few of those that played some significant role in some of the arguments used above (Chapter 4) in construing holiness as a fundamental theme of Paul's theology. But, rather than following exactly the same sequence of topics as was used in Chapter 4, we will proceed in roughly an opposite direction. Omitting the last three topics, missiology, Christology, and the doctrine of God, we will begin by considering a pattern relating holiness to sin. This pattern is in fact closely related to ethical questions as well as to the question of sin in a narrow sense. So ethics will be discussed in this connection. From there we will go to the topic of justification, then to union with Christ, covenant, and ecclesiology. At each stage, a pattern uncovered at the previous stage will be integrated into a pattern related to the new theological topic.

Of course, there are many more patterns that will not be considered. The patterns that are considered are especially chosen to give some idea of the interconnection of theological topics. By selecting only a few patterns from different theological topics, we make more clear in a brief schematic fashion just how the macrostructural argument of Chapter 4 can be successful.

30. Holiness, sin, and ethics

12.6 has argued that there are at least four noteworthy contexts of occurrence of ἅγιος and its derivatives in the restricted corpus. (1) The Spirit of God is designated πνεῦμα ἁγίου. (2) Christians are designated ἅγιοι or οἱ ἅγιοι. (3) ἅγιος occurs in moral and hortatory contexts, along with other terms of commendation. (4) ἅγιος and its cognates are used on the basis of typological analogy between the life of Christians and the OT cultic system. Let us begin with the third context, that of moral approval and disapproval. This includes both contexts like Rom 1:18-3:20 discussing sin, and contexts like Rom 12:1-15:13 discussing ethics. These contexts of occurrence of ἅγιος and its cognates will be examined as a starting point for relating the use of terms for holiness to a larger and larger area of meaning.

The word ἅγιος and its cognates are related to the contexts of moral approval and disapproval in complex ways. To unravel these relations a bit, let us use the idea of mediation derived from Lévi-Strauss (cf. 7.224). The idea of mediation comes into its own in dealing with an immense tangle of conceptual relationships such as we

encounter in context of approved and disapproved behavior. For the concept of mediation can serve as a guide on how to single out for inspection a smaller pattern which we may investigate more closely. Using Lévi-Strauss's model, we pay particular attention to binary oppositions and "mediations" of those oppositions. But in using the concept of mediation, let us try to bear in mind also the dangers that Lévi-Strauss's structuralism brings with it: dangers of reductionism or of elimination of the emic point of view.

30.1 The holy vs. the profane

Holiness, then, as a "concept," is one element of a binary opposition holy/profane. This opposition, in fact, exists not only at the conceptual level, but at the word level as well: $\psi\iota\delta\tau\grave{\alpha} / \kappa\alpha\iota$; $\alpha\gamma\iota\omicron\varsigma / \beta\acute{\epsilon}\beta\eta\lambda\omicron\varsigma$. It is structurally analogous to the opposition clean/unclean ($\kappa\alpha\theta\alpha\rho\acute{o}\varsigma / \alpha\kappa\acute{\alpha}\theta\alpha\rho\omicron\varsigma$) though not identical with it. Paul inherited this system of oppositions from his Jewish background (cf. Lev 10:10), though similar oppositions existed in pagan worship. The two sets of oppositions, holy/profane and clean/unclean, have been assimilated to one another and combined in 1 Thes 4:7. In 1 Thes 4:7 two of the "poles" of the oppositions, namely "holy" and "unclean," are

explicitly contrasted to one another. The contrast is expressed in related ways in passages like 1 Thes 4:3, Rom 6:19, 12:1-2, 1 Cor 6:1, 6:11, 7:14 (cf. Eph 5:3,27). Once we start looking for the pattern, we begin to find it (or something like it) recurring with other vocabulary besides that of holiness. The contrast πνευματικός/σάρκινος of Rom 7:14 is closely related to the earlier affirmation that the law is "holy" (7:12). The contrast between light and darkness in 1 Thes 5:4-11 corresponds to earlier and later assertions about the "holiness" of Christians (4:3,7-8, 5:23). The series of contrasts in 2 Cor 6:14-16 includes the contrast between the (holy, true) temple of God and idols. Even apart from these specific examples, we might well argue that any exhortation to holiness only has meaning if there is at least an implicit contrast with what is unholy. Otherwise, the exhortation would have no specific content.

What elements can function as mediations in the opposition between the holy and the profane? In theory, many elements are capable, in one system of thought or another, of serving as mediating elements (7.234). But not all are "actualized" in Paul's own writings. There is a specific emic structure to his writings, a structure differing from (say) gnosticism, Pharisaism, Philo's Alexandrian Judaism, mystery religions, and the

like. The specific points of similarity and difference must be noted in detail.

First of all, Paul brings various other oppositions into close relationship to the opposition holy/profane. For one thing, the opposition clean/unclean is very closely assimilated to the opposition holy/profane (1 Cor 7:14, Rom 6:19, 1 Thes 4:7, 2 Cor 7:1). But a number of other oppositions are brought into close relation to holy/profane at one point or another in the restricted corpus. For the most part, only one member of a two-part opposition is explicitly mentioned. Thus we find the opposition ὑπακοή/(παρακοή) mentioned in close connection with holiness (Rom 15:16-18). Only the positive side ὑπακοή of the opposition occurs explicitly. But the obedience of the nations brought about by Paul's preaching is obviously meant to contrast with their previous disobedience. And their present obedience indicates that the goal of presenting them as ἡγιασμένη is being fulfilled.

Once we are willing to recognize a binary opposition in cases where only one side of the opposition explicitly occurs, a large number of cases can be detected of the transposition of the holy/profane opposition into other oppositions. The positive member of the opposition occurs in the following cases:

εὐπρόσδεκτος (Rom 15:16) (vs. rejected); ἐκκλησία
 (1 Cor 1:2) (vs. those outside the community); κλητός
 (1 Cor 1:2, Rom 1:7); ἀπολούω (1 Cor 6:11); βασιλεία
 τοῦ θεοῦ (1 Cor 6:10) (vs. those outside the kingdom);
 κληρονομέω (1 Cor 6:10); δικάζω (1 Cor 6:11); σώζω
 (1 Cor 7:16); ἄμεμπτος (1 Thes 3:13, 5:23); δικαιοσύνη
 (Rom 6:19, 1 Cor 1:30); δοῦλος (Rom 6:19); ἐλευθερώ
 (Rom 6:22), ζωή (Rom 6:22); σοφία (1 Cor 1:30);
 ἀπολύτρωσις (1 Cor 1:30); ἀρέσκειν θεῷ (1 Thes 4:1);
 τιμῇ (1 Thes 4:4); καθαρίζω (2 Cor 7:1); χάρις
 (Rom 1:7, 1 Cor 1:2); πνευματικός / σάρκενός (Rom 7:14);
 εὐάρεστος (Rom 12:1).

The negative member of the opposition occurs in
 the following cases: ἄπιστος (1 Cor 7:14); ἀκάθαρτος
 (1 Cor 7:14); ἀκαθαρσία (Rom 6:19, 1 Thes 4:7); ἀνομία
 (Rom 6:19); ἁμαρτία (Rom 6:20); θάνατος (Rom 6:21);
 πάθος (1 Thes 4:4-5); μολυσμός (2 Cor 7:1); σάρκενός /
 πνευματικός (Rom 7:14); ἄδικος (1 Cor 6:1). In
 addition, we should note cases like 1 Cor 6:9 and
 1 Thes 4:3-7 where Paul gives more specific catalogues
 of virtues and vices belonging to the two sides of the
 opposition.

Now, almost any one of the oppositions that Paul
 brings into relation to the original opposition holy/
 profane might be said to "mediate" in some sense this

original opposition. For the other oppositions occur in various other spheres of meaning, spheres distinct in principle from the cultic, "numinous" sphere of the holy. Moreover, many of the oppositions are somehow more "accessible" than the opposition holy/profane. The "holy," after all, is that which is marked as such by God, whether or not we understand the motives and the systematic character of the marking. From a human point of view, therefore, the distinction between "holy" and "profane" might seem more "arbitrary" than a distinction, say, between "clean" and "unclean," "life" and "death," "free" and "slave." Therefore, one might, if one wished, argue that some, at least, of the other oppositions "mediate" the original opposition holy/profane by making it more "accessible." The secondary, accessible opposition can then in turn be mediated more easily by a third, and so on.

On the other hand, some of the oppositions, by this criterion, appear to be as much in need of explanation as the original holy/profane opposition. What about accepted (by God)/rejected, or inside the kingdom of God/outside, or Spiritual/fleshly? Moreover, the argument above can be inverted. If the opposition holy/profane needs to be explained or "mediated" by an analogous opposition that is more "accessible" to man, equally

the more "accessible" oppositions need to be explained by one that is more ultimate, one that is rooted in divine pronouncements and divine realities. Thus there exists here a reciprocity of explanatory power. Paul's language about holiness is made more specific, more definite, more accessible by being linked with binary oppositions connected to other spheres of reality. Equally, the other spheres gain in depth, in significance, in "roots" by being linked to holiness and thereby to the God who is holy and requires holiness of his people. I prefer, therefore, not to think in terms of one mediation but many, and not to think in terms of mediation as a process in one direction only but in many directions.

At any rate, in general terms we may say that the opposition holy/profane is linked to the larger body of pauline thinking by means of a large number of other oppositions between things ethically preferred and things ethically spurned (the latter are "sins"). The theme of holiness can be made to look "central" by construing all the other oppositions in terms of the opposition holy/profane. That is, all the oppositions can be "reduced" to the "fundamental" opposition holy/profane because of the structural connections between oppositions. But in this chapter we will not do this.

We will take a more "neutral" approach in which no one opposition is "reduced" to any other. Rather, the interest focuses on the patterns relating each opposition to many others.

If, now, we consider pauline harmartiology and ethics in general, rather than the specific opposition holy/profane, we still have to reckon with a pervasive opposition between two ways of life. The opposition holy/profane is one of many specific oppositions that characterize or particularize the one pervasive opposition between two ways of life. Paul does not set out two ways in such an explicit and stylistically well-organized fashion as do some of the Apostolic Fathers (Didache and Barnabas 18-21), but the structure is there in Paul as an emic reality (cf. 1 Thessalonians 5, 1 Corinthians 1-2, Gal 6:11-16, Eph 5:6-18, etc.). This opposition, or rather this complex of many oppositions, will now be the starting point, rather than the opposition holy/profane. The question will be, "How is the opposition between two ways of life related structurally to still other oppositions?"

Before passing on to consider Paul's statements about approved and disapproved ways of life in more general terms, we should note another kind of mediation of the opposition holy/profane. Paul brings some other

fundamental ideas into relation to the holiness vocabulary in explaining why or in what way Christians are holy or ought to be holy. (1) Holiness is grounded in OT typological reflections in Rom 11:16, 12:1, 15:16, and 1 Cor 3:17. (2) The Holy Spirit is mentioned in close connection with Christian holiness in Rom 15:16, 1 Cor 3:17, 6:19, 6:11, 1 Thes 4:8. (3) The gospel is a foundation for holiness in Rom 15:16ff. (4) Christ is connected with holiness in Rom 6:23, 1 Cor 1:30, 6:11, Phil 1:1, and more remotely in some other passages. (5) Christ's parousia is mentioned in 1 Thes 3:13, 5:23. (6) The church is connected with holiness in 1 Cor 1:2, Phil 1:1, and in fact in all cases where *οἱ ἅγιοι* stands as a fixed expression designating the people of God. (7) Holiness is connected with specific lists of vices and virtues in 1 Cor 6:9-11 and 1 Thes 4:3-8.

All seven of the above cases can be said to serve as mediating elements in some sense with respect to the opposition holy/profane: all seven specify something about the way in which a transition from profane to holy takes place. Typology, for example, gives grounds why Christians should be distinguished from everyone else (taken out of the profane) and labeled "holy." The Holy Spirit, the gospel, and Christ himself are all, in different respects, the sanctifying force in Christians'

lives. The parousia of Christ marks the final transition from a stage where Christians are involved with the profane world to a new world of exhaustive holiness. And church membership is what, among other things, gives us warrant for calling any particular individual holy (but cf. 1 Cor 7:14 where a family relationship to a church member suffices to grant this privilege). Finally, shifting from vice to virtue is one way in which one shifts from profane to holy.

To add further complexity, we must reckon with the fact that all seven of the above mediations function not only as mediations for the opposition holy/profane, but also (at least potentially) as mediations for the parallel oppositions clean/unclean, lawful/lawless, acceptable/rejected, unpolluted/polluted, etc. Thus the function of Paul's appeal to the presence of the Holy Spirit, typology, the content of the gospel, etc., is a function best discerned not by means of a narrower focus on holiness but by means of a broader look at pauline hamartiology and ethics in general. This means that, once again, the opposition holy/profane can be understood only in terms of a whole matrix of oppositions between approved and disapproved. The opposition holy/profane can be made to appear "central" because its structural relations are similar to those of other

neighboring oppositions involving approval and disapproval.

30.2 Approved vs. disapproved

A search for mediations can now be conducted with respect to the general opposition between approved and disapproved behavior and attitudes. Of course, such a search becomes more difficult when we are looking at a general theme like approval and disapproval. We can no longer rely on a concordance. The task, in fact, is in danger of growing beyond all bounds. Moreover, it is even less clear than in the earlier analysis in 30.1 what counts as an instance of a pauline pronouncement touching on the approval/disapproval opposition. And it is more difficult to decide how we might recognize or categorize "mediations." What counts as as mediation here?

At the risk, therefore, of becoming arbitrary in the selections of texts, let us proceed to catalogue some (probably not all) of the main arguments, reasons, and motivations that Paul gives to make a transition from disapproved to approved behavior. The results are gathered in preliminary form in Display 30.1.

In Display 30.1 the danger of merely subjective inclusion or exclusion of material is obviously great.

Display 30.1

Reasons for the Transition from
Disapproved to Approved Behavior in Paul

Union with Christ Rom 6:23, 8:10, 12:4, 13:14, 14:7-9,
14:14, 15:5, 16:7ff, 1 Cor 6:11, 6:15, 10:16,
Phil 2:29, 4:1-4, 1 Thes 4:1, 5:10, 5:18.

The Body of Christ Rom 12:3-8, 12:15, 14:1ff, 14:13,
14:15, 14:19, 15:2, 1 Cor 1:13, 8:12, 12:15ff.

Love and consideration of others Rom 12:9, 13:8-10,
14:15, 1 Cor 16:14, 2 Cor 8:8, Gal 5:13, 6:1, Phm 9.

Fellowship of the saints Rom 12:15-16, 15:22ff, 16:19,
1 Cor 8:9-12, 14:12ff, 16:16, 16:19, Gal 6:1,
Phil 4:1, 1:27, 1 Thes 5:11-12, Phm 12.

The glory of God and of Christ Rom 15:6-7, 1 Cor 10:31,
2 Cor 9:13.

God's character Rom 12:1, 14:3, 1 Cor 10:13.

The will of God Rom 12:1-2, 13:1, 14:4, 14:18, 15:4,
15:32, 1 Cor 1:29, 7:19, 12:18, Gal 5:8, Phil 2:13,
1 Thes 4:1, 4:3, 4:9, 5:18.

OT commandment Rom 13:8-10, 16:25, 1 Cor 14:34,
2 Cor 6:16-7:1, Gal 5:14.

OT principle Rom 1:17, 12:19-20, 14:11, 15:3, 15:9-12,
15:21, 16:25, 1 Cor 1:31, 3:21, 6:16, 9:9, 10:26,
11:9, 14:21, 2 Cor 6:16-18, 8:15, 9:7-9, Gal 5:23.

Display 30.1 (cont.)

Covenantal and redemptive historical analogies Rom 12:1,
14:4, 15:16, 1 Cor 5:6, 6:2, 7:14, 9:13, 10:6,
2 Cor 6:16, Gal 5:1, Phil 4:18, 1 Thes 5:8.

War Rom 12:21, 13:12.

The "law" Rom 13:8, 8:7, Gal 5:18, 5:23, 6:2.

Human examples Rom 14:3, 15:3, 15:7, 15:25, 1 Cor 4:16,
5:3, 7:7, 9:26, 11:1, 11:16, 2 Cor 8:1-5, Phil 2:5-11,
3:15, 3:17, 4:9.

Two spheres or ways of life Rom 6:2, 7:4, 8:6, 12:2,
12:9, 12:14, 13:12-14, 16:19, 1 Cor 5:12-13, 6:11,
7:33, 2 Cor 6:14, Gal 4:9, 5:16, 1 Cor 4:19,
Phil 3:19-20, 1 Thes 5:4-5.

Cosmology Rom 1:19-23, 6:3ff, 13:1, 13:3, 13:7, 13:12,
14:4, 14:14, 14:20, 15:14, 15:27, 16:2, 1 Cor 8:6,
11:3, Phil 3:20.

Eschatological expectation Rom 13:11, 14:4, 14:7, 16:20,
16:26, 1 Cor 4:5, 6:9, 6:13-14, 7:29, 9:25, 13:8-13,
Gal 5:21, 6:8-10, Phil 1:10, 2:16, Phil 3:20, 4:5,
4:19, 1 Thes 4:13-14, 4:18, 5:9.

God's judgment Rom 1:24, 2:2, 3:6-8, 13:2, 14:4,
14:10-12, 1 Cor 4:5, 6:2, 11:32, Gal 6:8, Phil 3:19,
1 Thes 4:6.

Display 30.1 (cont.)

Means to goals Rom 2:6, 5:3-5, 6:22, 13:3, 13:10,
 14:13ff, 15:6-7, 16:2, 16:18, 1 Cor 4:6, 4:21, 5:5,
 6:5, 6:12, 7:2, 7:9, 7:16, 7:28, 8:1, 8:9, 10:12,
 10:23, 10:33, 11:17, 11:30, 12:25, 13:1ff, 14:5ff,
 16:2, 16:11, 2 Cor 2:7, 9:4-5, 9:8, 13:11, Gal 5:15,
 6:7, Phil 4:7, 4:9, 4:17-19, Phm 14.

Freedom Rom 6:16ff, Gal 5:13, 5:18.

Opinion of unbelievers 1 Cor 10:32, o Thes 4:12.

Glory, pleasure Rom 2:6, 6:22, 15:31-33, 16:19, 16:27,
 1 Cor 9:25.

Thankfulness Rom 16:4ff, 16:19, 16:27, 2 Cor 9:15,
 1 Thes 5:13, Phm 19.

Obvious right Rom 15:14, 1 Cor 6:6, 6:16, 9:6-8, 10:15,
 11:13, Gal 5:19, 1 Thes 4:9.

Boasting Rom 15:17, 12:3, 14:3, 14:10, 1 Cor 1:29, 5:6,
 9:15, Gal 6:4, Phil 3:19.

Prayer Rom 15:5, 15:13, 15:30, Phil 4:6, 1 Thes 5:23.

Cognition, knowledge of responsibility Rom 1:19, 1:32,
 2:1, 2:15, 5:3, 12:2-3, 13:5, 14:5, 14:14, 15:14-15,
 16:17-19, Gal 6:3, Phil 3:19, 4:2, 4:8.

Grace Rom 1:5, 12:3, 12:6, 15:15, 16:20.

The gospel Rom 1:16, 2:16, 15:16, 15:19, 16:17, 16:25,
 Gal 2:14.

Display 30.1 (cont.)

The call of God 1 Cor 7:15, 7:18, 7:20, Gal 5:13,
1 Thes 4:7.

The gifts of God Rom 12:6-8, 1 Cor 7:7, 7:17.

Apostolic authority Rom 12:3, 15:14-21, 1 Cor 5:3,
7:17, 7:26, 14:37, 16:1, 1 Thes 5:27.

Apostolic tradition 1 Cor 7:17, 11:23, 1 Thes 4:1,
4:6, 4:11.

Anthropology Rom 12:2, 12:6-8, 13:5.

The Lordship of Christ Rom 14:18, 14:8-10, 15:30, 16:18,
1 Cor 1:10, 4:5, 5:4, 6:13, 7:10, 7:22, 7:25, 14:37,
Gal 6:2, 1 Thes 4:2.

The Holy Spirit Rom 5:5, 7:6, 8:2, 14:17, 15:13, 15:16,
15:19, 15:30, 1 Cor 6:11, 6:19, 7:40, Gal 5:16, 5:22,
5:25, 6:8, 1 Thes 4:8.

The work of Christ Rom 14:9, 14:15, 14:20, 15:7, 15:18,
16:20, 6:2ff, 8:3-4, 1 Cor 1:13, 11:26, 2 Cor 5:15,
8:9, Gal 2:16, 5:24, Phil 3:18, 1 Thes 5:10.

The beginning of the Christian life 1 Cor 4:7, 6:11,
6:20, 7:23, Gal 5:24.

Subjectivity is kept to a minimum (a) by using the guidance from the preliminary results of the study of mediations for holy/profane, (b) by trying to respect the emic structure of Paul's thought, recording in the first instance what is most explicit, and (c) by not trying to produce an overly schematic or programmatic arrangement or classification of the material.

The results in Display 30.1 should be considered as no more than a sample of what is possible. Several factors prohibit considering the list in Display 30.1 as definitive. (1) The categories listed there overlap one another. For instance, those verses that give God's judgment as a motive for approved behavior could be considered as special instances of motivation in terms of eschatological expectation. And eschatology could be considered as a special manifestation of the Lordship of Christ or of God's moral character.

(2) Some of the categories of Display 30.1 contain rather miscellaneous material, material that could easily be grouped into two or more subcategories rather than into a single large category. (3) Other sets of categories could have been used, cutting across the categories actually listed. (4) For the most part (though judgments may disagree even here), only verses "obviously" belonging to a given category have been

recorded there. The lists of verses could be expanded considerably.

Display 30.1 may therefore be considered as a reminder of the richness of motivations and reasons to which Paul appeals. It may suggest the futility of any attempt to reduce pauline ethical argumentation to any neat formula. But the very diversity of motives to which Paul appeals, and the interlocking character of those various motives, can form one basis for the diversity of interpretation of Paul. The redemptive-historical school can gain the "victory" in interpretation by throwing into prominence motifs like eschatological expectation, cosmology, and the "two spheres" of living. The Lordship of Christ, covenantal analogies, apostolic tradition, boasting, and other types of reasons can be shown to be eschatologically conditioned. Or again, the anthropological-existential school of interpretation can gain the "victory" by throwing into prominence the more anthropologically-focused reasons for ethics: anthropology itself, the beginning of the Christ life, freedom, glory, thankfulness, obvious right, cognition. The other types of reasons, especially union with Christ, the "two spheres," God's judgment, the gospel, love, and the like, can easily be shown to be anthropologically conditioned.

Similarly, one may consider how classical Roman

Catholic, Reformed, and Lutheran hamartiology and ethics could all appeal to Paul, and how each could imagine itself more faithful to Paul (and to the rest of the Bible) than the others. Each developed a complex enough system to be able to appeal to virtually all the areas of thought listed in Display 30.1, though each correlated them to one another in a different fashion. If we grossly oversimplify, we might say that Roman Catholic ethics characteristically depended on the ecclesiological and apostolic reasons of Display 30.1, these two being understood in close correlation with one another. The Reformed tradition characteristically depended on the material emphasizing the divine sovereignty of God's character, his commandments, and principles expressed in Scripture (OT or apostolic). The Lutheran focused more on the salvific purposes of God centered in the work of Christ. Not only was each of these emphases found in Paul's writings, but it could plausibly be claimed that this emphasis had the power of coherently explaining the other bases for ethical reasoning utilized by Paul.

Hence, the differences in approach to pauline hamartiology and ethics are closely intertwined with differences lodging in other aspects of pauline theology. It is necessary in a structural approach to explore how

the contrast of approved and disapproved is set into relation to other topics in Paul, in order fully to appreciate this contrast itself.

31. From ethics to justification

The ethical responsibilities of the day-to-day lives of Christians are related by Paul to many types of theological, ecclesiological, and practical foundations. To focus the discussion, let us consider in this section only one of these foundations, namely the framework of the Christian life as a whole from its beginning to its end. The way in which Christians live from day to day ought to be consonant, according to Paul, with (1) the general character of Christian existence in its contrast with paganism and Judaism (the "two spheres of existence," Christian and non-Christian); (2) the prospect of the last judgment and the entrance of eschatological realities; (3) the pattern established, illustrated, and proclaimed when believers first enter into the Christian community; (4) the pattern of means and ends (goals) of a short-range as well as long-range character for the building of the Christian community. In each of these four foundations for ethics one can find some form of the contrast between approved and disapproved. Thus the opposition approved/disapproved (earlier "reduced" to the opposition holy/profane) could be made to appear the fundamental thread of unity

connecting these areas. Or one of these areas could itself be considered as the fundamental thread. For example, the opposition between approved and disapproved at the last judgment could be considered to be the most fundamental reality. Manifestations of the opposition in the other aspects of the Christian life would then be seen as "projections" backwards of this most fundamental form of the opposition. But, once again, we will consider the relations between structures without "reducing" one to another.

31.1 The beginning, middle, and end of the Christian life

As a temporal framework in terms of which closer analysis may proceed, we may divide the Christian life into three stages, a beginning, a middle, and an end.

31.11 Defining the three stages of the Christian life

The beginning of the Christian life includes the elements initiating Christians into the Christian community. Or, if we wish to speak Christologically rather than ecclesiologically, we may say that it includes the elements involved in a person's being united to Christ. Thus the proclamation of the gospel, response in faith, forgiveness of sins, divine acquittal (Rom 5:1), and baptism are included. The whole matter

is viewed by Paul both from a more individual point of view (the individual believing, confessing, being baptized) and from a more corporate point of view (a church is formed by God's call through the preaching of the gospel). For convenience, I will in this section tend to express things in an individualizing fashion. But this should not be construed as a denial of the corporate aspect. The interaction of the two will come up for discussion later.

The end of the Christian life comes with the appearing (parousia) of Jesus Christ. The accompanying events of judgment, reward, bodily resurrection, etc., are also included (cf., e.g., 1 Cor 15:35-57). If a Christian dies before the parousia, another stage is introduced into the Christian life (1 Thes 4:13-18). This has to be reckoned with at some point. For the moment, it may be grouped together with the end.

The middle period of the Christian life is simply the period stretching from the beginning to the end: the period of Christian growth and serving Christ on earth, individually and corporately.

Some of Paul's statements about Christians apply equally to any of these three stages (Rom 14:9). But it is still fairly obvious that Paul can distinguish the three stages and develop arguments in terms of them.

The threefold distinction is made explicit in 1 Thes 1:9-10. "Turning to God" designates the beginning, "to serve God" designates the middle, and the mention of the coming of God's Son in vs. 10 points to the end. More often, only two out of the three stages are mentioned in a single text. Rom 8:18 mentions the middle and the end; Rom 6:4, 5:1, 1 Thes 4:7-8, and other such texts mention the beginning and the middle. Thus, the distinction between the three stages can be considered *emic*. But it must be remembered that the distinction as such does not become a focal topic for discussion in Paul's writings. And we must remember that Paul is also capable of talking in terms of the Christian life as a whole without introducing the distinctions (e.g., Rom 14:8, 1 Cor 1:30, Rom 5:18).

31.12 A narrower and broader circle for ethical argumentation

The framework of three stages of the Christian life can be correlated with Paul's ethical argumentation in various ways. Paul's more detailed ethical concerns, the types of concerns that occur in the hortatory or practical sections of his letters, are occupied primarily with the middle of the Christian life. It is not too hard to distinguish, in many instances, between pauline arguments based on proximate means and ends and those

based on ultimate means and ends, that is, means and ends of a more explicitly theological order. The former types of argument point out motivations for actions, and results of actions, within the middle of the Christian life. The latter types of arguments point out motivations and results extending to, or rooted in, the beginning and the end of the Christian life. For example, the reasoning in 1 Corinthians 14 concerning edification, and that in Romans 14 concerning the weak brother, are directed to proximate goals (the immediate benefit of the churches involved). By contrast, reasonings like 2 Cor 5:9-10 appealing to the last judgment, and 1 Cor 6:11 appealing to the beginning of the Christian life, and 1 Cor 6:19 appealing to the theological reality of the indwelling Holy Spirit, are reasonings resting on ultimate means and ends. These ultimate means and ends are defined in terms of the beginning and/or end of the Christian life, or perhaps in even more ultimate terms with respect to the historically accomplished work of God in Christ's earthly life.

But it must be recognized that this distinction is far from airtight. The "pragmatic" argumentation of 1 Corinthians 14 and Romans 14 tends to include outcroppings of deep theological foundations (1 Cor 14:21, 33, 34, 37; Rom 14:11, 15:3). And the theological appeals

point to personal benefits or include concrete threat-
enings: 1 Cor 6:12, 2 Cor 5:10, 4:17.

One may nevertheless see in this distinction a relation between two concentric circles. The narrower circle circumscribes Christians' immediate circumstances (the middle of the Christian life); the broader circle encompasses their entire lives from their initiation into the Christian community (the beginning) until the coming of Christ (the end). Christians' actions are to be motivated by looking both backward and forward in both the narrower and the broader circles. They look backward in thankfulness for proximate (1 Thes 1:2-3) and ultimate (1 Thes 1:4) blessings. They learn from proximate and ultimate examples (1 Thes 1:6-7). And they are empowered by proximate (1 Thes 1:5) and ultimate (Rom 6:3-6) divine acts. They take into account proximate (Rom 14:19-21) and ultimate (Rom 16:20, 1 Thes 2:19) results of their actions. Hence the patterns are similar in the narrower and in the broader circles.

31.13 Similarity in pattern between the middle of the Christian life and the Christian life considered comprehensively

The structural similarities between the narrower and the broader circle are by no means accidental. The

similarities are rooted in several interlocking realities of pauline thought. (1) Soteriologically speaking, Christian life is determined by the Christian's union with Christ. The pattern of Christ's past and present existence will naturally reflect itself both on a large and on a small scale in the Christian's life (Rom 8:17-18; cf. the further discussion in §32 below). (2) Cosmologically speaking, Christian life is determined by its inclusion in the new world, a distinctive "sphere" of existence separated from "this world" as light is separated from darkness (recall Display 30.1 under "Two spheres or ways of life"). The pattern of Christian life may be expected to be basically the same at any temporal stage, beginning, middle, or end, as well as in the whole, because in all its parts it participates in the features of this new world. (3) Ecclesiologically speaking, Christian life as life in the church participates in a continuity rising above the chronological limits of the lives of individual Christians. (4) Teleologically speaking, the patterns of means and ends within almost any ethical system will tend to have a unity of structure.

But, of course, none of these unifying factors should be allowed to obscure the undoubted differences in texture between proximate and ultimate means and

ends, nor the differences in texture between characteristic affirmations and challenges with respect to each of the three stages of the Christian life. Why are there these differences? Answering that question would very quickly lead us into reflection on Paul's view of history, cosmology, and redemptive history in particular. Such reflection we will postpone.

The line of reflection that I propose to take up is a line starting with the binary opposition holy/profane and the related oppositions between approved and disapproved behavior. These oppositions are operative in the ethics of the middle of the Christian life. They are oppositions defined by, or framed by, the overall opposition between two spheres, two ways of life (light and darkness, slavery to righteousness or to sin, etc.). And the opposition between two ways of life is in turn tied in with the transitions at the beginning and the end of the Christian life. One might say that the opposition between the two ways is "mediated" by the transition at the beginning of the Christian life. This transition moves the individual from darkness to light (1 Cor 6:10-11, Col 1:13, Eph 5:8), from sin to righteousness (Romans 6). Or one might say that the opposition is mediated by the transition at the end of the Christian life, since this transition moves Christians

and the world as a whole from corruptibility to incorruptibility (1 Cor 15:53-55; Rom 8:19-25). These two endpoints, the beginning and the end, obviously help to give Christians a sense of the nature of the opposition of the two ways of life in the middle period. In fact, the concreteness of the ethics of the middle is needed to define and fill out the nature of the endpoints just as much as the endpoints are needed to define in depth and in over-all framework the principles of the middle period. The two are mutually involved in each other's definitions, as characteristically occurs in structuralist systems (cf. Pike 1976:109).

The beginning of the Christian life forms a crucial watershed for interpreting the opposition between the two ways of life. For any individual, it marks the point of transition in his experience from the one mode of existence to the other. It marks the transition from the slavery of sin to the slavery of righteousness (Rom 6:20-23). The way in which the Christian now deals in practice (ethically) with habits and associations from his former way of life will depend crucially on doctrinal assertions concerning the continuities and discontinuities involved in the transition at the beginning. The beginning, in practice as well as in theory, becomes a kind of paradigm for the whole.

But in another sense the end of the Christian life is crucial for an understanding of the two ways of life. Only at the end does the distinction between the two ways become hardened into a separation in the form of ultimate bliss or suffering, blessing or punishment. The promise of rewards and the threat of punishment undoubtedly serve in Paul's writings as motives for present obedience (Rom 6:23, 8:11-39, 14:12, 1 Cor 6:10, 11:31-32, 15:58, 2 Cor 5:10, Gal 6:7-10, etc.). But more than that, the expected patterns of the age inaugurated at Christ's second coming even now reflect themselves backward in terms of both indicative (you are a new creation in Christ, 2 Cor 5:17) and imperative (you should prepare yourselves now to be in conformity with the standards of the new age, Phil 3:9-4:1, Rom 8:11-39, etc.). In sum, either the beginning of the Christian life or its end may be treated as a paradigm controlling the Christian's attitude toward his behavior in the middle period. The ethics of the middle stage of the Christian life are structurally related to the beginning and end stage.

These structural connections between the three stages form a kind of bridge for the propagation of global differences in interpretation. Thus we may use the above observations about the three stages of the

Christian life to illustrate a general principle: differences in the interpretation of the over-all structure of pauline theology propagate from one topic in Paul to another by means of the structural connections and analogies between the topics. For instance, a well-done construal of pauline ethics in terms of an existential approach makes more plausible the construal of the beginning of the Christian life in terms of this same approach, because of the connections between the middle stage and the beginning stage. If the contrast between the two ways of life is shown to be of an existential character in the middle stage, it must also be so in the beginning stage. Similarly for the redemptive-historical approach to pauline theology.

Similarly, construing pauline hamartiology in terms of an existential approach leads naturally to construing the polar opposite, righteousness, in terms of an existential framework. And interpretation of this binary opposition sin/righteousness in terms of existentialism easily leads to construing the transition at the beginning of the Christian life in existential terms, and then the ethics of the middle of the Christian life in the same terms.

But let us now return to an investigation of the connections in Paul between the three stages. As a rule

of thumb with many exceptions, we may say that Paul's appeals to the end of the Christian life as an ethical foundation tend to describe the end in the most general terms; while Paul's appeals to the beginning of the Christian life as an ethical foundation tend to be more specific and structurally detailed. A fairly obvious reason for this is that the Christians to whom Paul appeals have a more intimate, direct knowledge of their own past than they have of their future. Some of the exceptions, like the detailed pictures of the future in 1 Thes 4:11-18 and 1 Cor 15:35-58, arise in response to quite specific errors and misunderstandings on eschatological topics (the destiny of Christians who have died; the supposed absurdity or impracticality of bodily resurrection).

Because of the greater detail in discussion of the beginning of the Christian life, we focus on that topic.

31.2 The beginning of the Christian life

Because of the large amount of space that Paul devotes to reflection about the beginning of the Christian life, coming to grips with the structure and texture of his theologizing at this point proves quite as difficult as dealing with Paul's ethics. And the beginning of the

Christian life, no less than the middle, Paul continually brings into connection with other topics: the historical work of Christ, the church, OT analogies, the parousia, etc. It is at the risk of a certain artificiality, then, that we discuss Paul's pronouncements on the subject first of all in relative isolation. But something can be gained by an attempt at a close, narrow structural analysis of this topic, just as things can be gained by similar examinations of other topics.

31.21 Binary oppositions with respect to the beginning stage

One of the more striking features of Paul's remarks on the beginning of the Christian life is their bipolar character, corresponding to the bipolar character of the two spheres or two ways of life as they apply to the middle period of the Christian life and to pauline ethics. This is not surprising. The beginning of the Christian life forms the stage of transition from one "sphere" to the other: from sin to righteousness (Rom 6:18), from flesh to Spirit (Rom 8:15, etc.), from service to idols to service to God (1 Thes 1:9).¹ With this transition there are therefore associated a large number of corresponding positive and negative expressions,

¹G. Theissen points out that soteriological symbolism usually includes these positive and negative poles (1974:283).

as Nicole (1955:117f) and Wahlstrom (1950:xvi) have already observed. For a list, see Display 31.1.

All the oppositions listed in Display 31.1 have to do in their own ways with the over-all opposition between "the two spheres" of Christian and non-Christian existence. But not all bear on the over-all distinction in the same way. The various oppositions that Paul uses in discussing the beginning of the Christian life can be subclassified by various intersecting criteria. First of all, for example, we may subclassify the oppositions in terms of that aspect of life from which the terminology is drawn. Thus there is terminology having to do with language (call, message, preach, hear), terminology having to do with cognition and belief (knowledge, wisdom, believe), terminology stemming from the political sphere (kingdom, justify, reconciled), narrowly "religious" terminology (temple, sanctified), and so on. But because of the structural parallels, there exists the possibility of construing all of these oppositions in terms of a single "fundamental one," such as holy/profane.

Cutting across such a classification we may introduce another classification in terms of who are the principal participants in the actions and states described, and what the relation of those participants is to one another. The main participants are God (the

Display 31.1

Corresponding Positive and Negative

Expressions in Paul

| Positive | Negative | Passages showing the relation between positive and negative | |
|--|--|--|------------|
| ordain, elect | prepare for destruction? | Rom 9:22 | G |
| commission (preachers) | not commission- ing | implicit in Rom 10:15 | G |
| preach | not preach preach falsely | implicit in Rom 10:14-15 Gal 1:6-9 | P |
| wise message | foolish message | 1 Cor 1:18-2:8 | P |
| serve (faith- fully) as preacher | serve unfaith- fully as preacher | 1 Cor 4:1-2 | P |
| beget | tutor | 1 Cor 4:15 | P |
| call | not call | implicit in 1 Cor 1:24 | G |
| power | mere word | 1 Thes 1:5 | G and/or P |
| shine | remain dark | implicit in 2 Cor 4:4-6 | G |
| vivify | kill | 2 Cor 3:6 | G |
| hear | not hear | implicit in Rom 10:14,18 | C |
| men know | not know | implicit in Rom 10:19 | C |
| believe | unbelief | Rom 4:20 | C |
| call on the name | not call on the name | implicit in Rom 10:14 | C |
| obey | be disobedient or, obey sin | Rom 11:30, 15:31, 10:16 Rom 6:12,16 | C |
| turn | remain outside the veil | 2 Cor 3:16 | C |
| justify | forgive sins | Rom 4:6-7 | G |

| | | | |
|---------------------------|--|--------------------------------|------------|
| justified | condemnation | Rom 8:1 | G |
| kingdom of God | kingdom of darkness, present evil age | Col 1:13 Gal 1:4 | G? |
| reconciled | enemies | Rom 5:10 | G (and C?) |
| sanctified | profane, impure | 1 Cor 7:14 | G |
| blessedness | cursed | Gal 3:9-10 | G |
| glory | not glory | Rom 3:23 | G? |
| son | infant | Gal 4:3-5 | G |
| free | slave | 1 Cor 7:23, Gal 4:31 | G |
| save | perish | 1 Cor 1:18 | G |
| washed | dirty | implicit in 1 Cor 6:9-11 | G |
| temple (of HS) | participating with idols | 2 Cor 6:16 | G and |
| HS in you | ruled by flesh | Rom 8:9 | G and |
| fellowship with God | fellowship with demons | 1 Cor 10:20 | ? |
| love of God | wrath of God? | Rom 1:18 vs. 5:5? | G |
| belong to Christ | belong to self belong to law(?) or sin | 1 Cor 6:19 Rom 7:4 | ? |
| wisdom | folly | 1 Cor 1:18-2:16 | ? |
| knowledge | ignorance | 1 Cor 8:2 | C |
| slave to righteousness | slave to sin | Rom 6:19 | G |
| free from sin | free from righteousness | Rom 6:20 | G |
| pure | corrupt | 2 Cor 11:2-3 | C? |
| resurrect | put to death | Rom 6:5-8 | G |
| life | death | Rom 6:5-8 | G |
| upright behaviour | bad behaviour | Rom 6:19-22, Gal 5:16-23, etc. | C |

Father), Jesus Christ, the Holy Spirit, and Christians (individually and corporately). In a passage like Romans 6, sin and righteousness begin to be personified. But if we begin to include semipersonified entities along with the above participants, there is no clear stopping point short of including the bulk of all the language of Display 31.1. Hence we stop with the obvious participants. It needs no argument to show that Paul regards both God the Father and Jesus Christ as persons, that is, entities who speak, plan, know, love, make judgments about right and wrong, give rewards and punishments, listen and respond to others, etc. (Rom 4:17, Gal 1:6, 1 Cor 11:23-24, Rom 9:19,22, 1 Cor 4:19, 1 Cor 8:3, 3:20, Rom 9:13, 1 Thes 1:4, Gal 2:20, Rom 2:6, 2 Cor 5:10, 2 Cor 7:6, 12:8-9, etc.). Though theologians have sometimes considered the status of the Holy Spirit as a person more problematic, Paul speaks in similar ways about him (Rom 8:16,26, 8:27, 1 Cor 2:11, Rom 8:11). Moreover, to God (the Father), Christ, and the Holy Spirit are ascribed divine prerogatives, so that these three persons must be classified together with one another in contrast to Christians (cf. 27.2). This is enough for the present purposes. A discussion of the relations between these three persons (in what ways are they identical with one another or distinct?)

falls outside the scope of the discussion.

A third possible classification would analyze the structures of means and ends with respect to the beginning of the Christian life. A structure of means and ends is visible in Paul's statements with regard to the middle of the Christian life (31.12). Because of the structural similarities between the middle of the Christian life and its beginning, we might expect to find a structure of means and ends with regard to the beginning stage. And we are not disappointed. Rom 10:14-17 makes quite visible at least one aspect of Paul's thinking about means and ends in the beginning of the Christian life. The "end" of calling on the name of the Lord is traced back through progressively more remote "means": believing, hearing, preaching, commissioning.

Let us now analyze more closely the interrelationships of various pauline statements about the beginning of the Christian life, first with regard to the divine and human participants, next with regard to the structures of means and ends.

31.22 Divine-human interaction at the beginning of the Christian life

As 31.21 has argued, it is possible to distinguish,

in the total collection of principal participants in the beginning stage, between divine participants (Father, Christ, Holy Spirit) and human participants. In fact, this distinction is a binary opposition from the point of view of Lévi-Strauss. However, when this distinction is treated simply in terms of its binary character, the distinctiveness of Paul's language about the Father as opposed to Christ, about Christ as opposed to the Spirit, and about the Spirit as opposed to the Father, is lost from view. I will make this sacrifice temporarily. But in a full analysis of Paul, the distinctions must be taken into account at some point. Still another simplification which the binary classification engenders is the neglect of Paul's teaching concerning the representative humanity of Jesus Christ (as in, e.g., Rom 5:12-21, 1 Cor 15:20-23, 45-48). This in turn is closely related to the important pauline theme of union with Christ. These complexities will come up for discussion later (§§ 32, 33).

Despite these qualifications, it is possible to divide the oppositions listed in Display 31.1 in terms of the principal agent involved. In those cases where an action is described (calling, preaching, believing, freeing, justifying), we ask who the agent of the action is. For instance, God the Father is described as the

agent of calling (Gal 1:6, Rom 8:30, 1 Cor 7:15; but cf. Rom 1:6). Preachers like Paul, Barnabas, Silvanus, and Timothy are the agents of preaching. Christians are the agents of believing. God is the agent in freeing and justifying. In cases where a state is described (such as being a temple of the Holy Spirit), we ask who brought this state about (who is the agent in the action of transition into this state?). The answer may not be so clear. The Holy Spirit would seem to be the obvious agent in making Christians the temple of the Holy Spirit, but we might also claim that Christians were the agents by their believing or their invitation to the Holy Spirit. Paul's characteristic mode of talking about the matter is to say that the Father gives the Holy Spirit to Christians (Rom 5:5, 2 Cor 1:22, 5:5, Gal 3:5, 4:6, Phil 1:19, 1 Thes 4:8) and that Christians receive the Spirit (Rom 8:15, 1 Cor 2:12, 2 Cor 11:4, Gal 3:2,14). Hence there are really two agents in the picture that Paul presents, the Father and Christians. The Father initiates by giving and the Christians respond by receiving.

In all the above cases the term "agent" is used in the sense of linguistics to designate a "deep case" role: a personal, conscious, usually intentional actor-initiator connected to a verb describing an action.

The role "experiencer" will also be included under this category, in cases where the verb designates a process of perception (cf. Longacre 1976:23-37). It is usually obvious who the agent is, either because the immediate context supplies the agent explicitly, or because the general tenor of pauline writings points in a definite direction. From a theological point of view, we should perhaps talk about "immediate" agent or "obvious" agent of an action. God is, doubtless, an ultimate agent in a theological sense behind the human agency of Christians' actions (Phil 2:12-13, Rom 15:18, etc.). For the moment, I am not concerned with that important truth.

Using this distinction, then, between divine and human agents, we may divide the collection of oppositions in Display 31.1 into two groups: a group where God is the immediate agent, and a group where Christians are the immediate agents. A few cases, like that of the temple of the Holy Spirit, may involve both agents or may be unclear.

The results of such analysis have been indicated by labeling the material in Display 31.1 with G (divine agent), C (Christian agent), P (Christian preacher as agent), or some combination of these. The same labeling can be extended to a considerably larger number of terms

if we include cases where a binary opposition between a positive and negative pole is not visible. Every sentence or clause in Paul in which he talks about actions at the beginning of the Christian life can be classified in this way.

Some explanation is needed for the inclusion of the third classification for agents, namely the Christian preacher as an agent. This is a special case of human agents. Hence it could be included under the label "C". However, the activities ascribed to preachers in connection with the beginning of the Christian life are quite different from the activities ascribed to those who are actually starting or entering upon that Christian life. The distinction is an altogether natural one. Hence the introduction of the third category, preachers as agents, better represents that emic structure of Paul's statements than would a simple division into two categories, divine and human agents.

Using this threefold division of agents, then, we note that characteristically different types of activities are ascribed to the three classes of agents. Sometimes this extends even to the matter of vocabulary. God calls (καλέω) and justifies (δικαιόω), preachers proclaim (κηρύσσω, εὐαγγελίζομαι), and Christians believe (πιστεύω). Obviously we should avoid any too

close identification of words with concepts in this matter; Paul is capable of talking about the facts of God's call, justification, the proclamation of the gospel, and Christian faith in various different ways. We ought not to strait-jacket ourselves into looking only at the passages where a few special words occur, or to imagine that the words must always have the same sense in each context in which they occur. Nevertheless, the language about belief, about the activity of preachers, about justification, and about some other matters develops at least some degree of constancy of form in Paul. There is no reason why the most frequent terms cannot serve as at least a preliminary guide to the structure of his thought. Each main word (καλέω, κλησις; δικαιόω, δίκαιος, δικαιοσύνη; κηρύσσω, εὐαγγελίζομαι, εὐαγγέλιον, λόγος; πιστεύω, πίστις) can lead us to other expressions that are used to talk about roughly the same thing. By comparing similar expressions, expressions talking about the same thing in slightly different ways, we may hope to arrive at some kind of "concept map" or at least a list of major concepts of Paul with respect to the beginning of the Christian life. This will be quite different from mapping distinctions between words. The distinctions between words remain roughly what they are in koine

Greek in general, though in some contexts they will be specialized to the Christian religion.

The main words can in fact be subdivided into three classes depending on who is the immediate agent of the action described. This has already been done by means of the labels G, C, and P on Display 31.1. Calling and justification are associated with divine agent; preaching (κηρύσσω, εὐαγγελίζομαι, and the like) with preaching agents (P); believing with Christian agents. The same threefold division is then extended to other expressions, and in fact helps in the assessment of how different expressions are to be associated with the same conceptual field. For example, the fact that turning to God in 1 Thes 1:9 is associated with Christians as the immediate agents helps us to see this expression as closely related conceptually to the idea of believing the gospel. (Of course, in the case of 1 Thes 1:9 the idea of believing the gospel is also present in the literary context, both explicitly in 1 Thes 1:5,6,8 and implicitly in 1:10 in its summary of some aspects of the contents of the gospel.)

31.23 Means and ends in the beginning of the Christian life

This process of sorting pauline expressions and pauline statements into various conceptual fields such

as "God calling," "preachers proclaiming," "Christians believing," etc., can take place most fruitfully if at least one other criteriological distinction is brought to bear on the process. I have in mind the distinction between means and ends already introduced in connection with pauline ethics (§30) and the middle stage of the Christian life (31.12). Remember that there is a structural analogy between the different stages of the Christian life, and between narrower and broader concentric circles of means and ends (31.1). It is natural to expect that some kind of structure of means and ends may be visible also in the beginning of the Christian life. We already know that the beginning of the Christian life, in whole as well as in part, can serve as a reason, motivation, or basis for behavior in the middle of the Christian life (§30, 31.1). Also, fairly obviously, it is a means to the goal of ultimate bliss in union with Christ at the parousia (Rom 8:24,30, 1 Thes 1:9-10, etc.). But we will now ask a narrower question, that is, whether there is any structure of means and ends within the beginning stage itself.

If so, it would provide another clue to why holiness or other themes can function as a fundamental theme of pauline theology. Suppose that a structure of means and ends tends to repeat itself in various

forms throughout the aspects of the Christian life. Then that structure can, by the aid of sufficiently careful observation, be found to be associated with any of the binary oppositions between approved and disapproved, including the binary opposition holy/profane. Using such observations, the structure of means and ends can be itself incorporated into the theme of holiness or some other theme. Chapter 4 did this by means of the motif of manifesting or unfolding what is hidden (cf. 18.12). The motif of manifestation, in Chapter 4, was a motif of holiness. By labeling the motif in this way, rather than simply labeling it "means and ends," the analysis tied it closely to holiness. This motif, in its formulation closely tied to holiness, was then used as a substitute for more generalized talk about means and ends. It was related outwards to the structures of means and ends elsewhere in pauline theology. Thus the present examination of means and ends is for the purpose of uncovering the same connections exploited in the earlier exposition in terms of holiness. But now, we have left behind my attempt to structure the exposition wholly in terms of holiness.

31.231 Defining the means-ends structure

It would be helpful to know more precisely what

counts as an instance of a relation of means to ends. But more than one definition is possible. If we want to talk about relations of cause and effect, Aristotle will tell us that there are several different kinds of cause: efficient cause, instrument cause, final cause, formal cause, etc. From a somewhat different point of view, there have arisen attempts within modern linguistics to deal with cause-effect relations among propositions. Beekman-Callow (1974) and Longacre (1976) distinguish various kinds of propositional relations like reason-result, means-purpose, means-end, grounds-implication (the terminology is Beekman-Callow's, 1974:300-309). Both of these systems run the danger of not respecting the emic structure of Paul's thought.

It is better therefore to leave the cause-effect relation vague enough to cover almost all (though not quite all) Aristotle's, Beekman-Callow's, and Longacre's senses. But to narrow things down a little bit, we can specify that (1) the causing event ("means") must be prior to the resulting event ("end") in time, or at least conceived of as prior; (2) the causing event must be viewed as having some influence on the occurrence of the resulting event. It must have an influence, not necessarily a mechanical influence, not necessarily the sole influence, and not necessarily even the most decisive

influence. The cause is thus merely something "taken into account" in some way in the occurrence of the effect. Condition (1) excludes Aristotle's final cause, some instances of Beekman-Callow's grounds-conclusion, and possibly also Aristotle's formal cause (if this is viewed as simultaneous with its "effect"). Condition (2) is intended to delineate some kind of minimal connection involved in the very idea of "cause" or of "means" and "ends."

Under these conditions, means-in-a-narrower-sense, helping circumstances, motivations, intentions, reasons for behavior, and the like all function as instances of causes in cause-effect relations. The means and ends discussed in pauline ethics (§30) are also instances of such cause-effect relations.

31.232 Faith and justification

Are there instances of such cause-effect relations in the beginning of the Christian life? The most obvious candidate for such a relation is the pauline discussion of faith and justification. Paul over and over asserts that justification is by faith (Rom 3:22,26,28,30, 4:3, 5,11, 5:1, etc.). Can we say that faith is a "cause" in the above sense and justification an "effect"? The answer, I believe, can be "yes," but only with qualifi-

cations. The following evidence must be borne in mind.

(A) First, faith and justification do share a connection with one another of a "causal" type. They satisfy condition (2) above, in that faith is "taken into account" in some way in the occurrence of justification.

(B) Second, Paul does speak of both faith and justification at the beginning of the Christian life (Rom 5:1, Gal 2:16, 3:2-3). But he speaks of the fact that the Christian has God's righteousness through the course of his life as well (Phil 3:9-11). There is a definite danger here that we assimilate pauline vocabulary too much to the technical vocabulary of systematic theology, and then imagine that every occurrence of *δικαίω*, and *δικαιοσύνη* involves direct reference to "justification" in its developed systematic theological sense. Similar restrictions hold with respect to *πιστεύω* and *πίστις*. Moreover, we must be prepared for Paul to speak of "justification" (his views of the obtaining of righteousness for man in relation to God) without using the words *δικαίος*, *δικαίω*, and *δικαιοσύνη* (cf. Rom 8:1, Gal 5:1, etc.).

(C) If we confine ourselves to the beginning of the Christian life, it is not clear that condition (1) delineating cause-effect relations is met. At the

beginning of the Christian life, the Christian believes in Christ and is thereby vindicated or justified (Rom 5:1, Gal 2:16). Does this suggest that his believing chronologically precedes being justified? Paul does not dwell on this chronological point, because his discussions for the most part delineate the beginning of the Christian life or even the entire extent of the Christian life as a whole, without temporal distinctions of a very fine-grained character.

We must beware, therefore, in an emic analysis of Paul, of attempting to refine Paul's language down into a focus on a single supposed instant of transition from the non-Christian to the Christian world. There is no evidence that questions about the existence of such an infinitely short instant, or about its nature and structure, were raised in Paul's time either by others or by Paul himself. They were raised later on, I believe, in an attempt to extrapolate the structure of cause-effect relations in Paul's writings into a precise philosophical form that would be subject to exact logical manipulation. But we are also free to examine the structure of Paul's statements and discourses in situ, as it were, without pressing them for an abstract precision concerning chronological questions.

With these qualifications about Paul's chrono-

logical exactitude, it is possible to make some affirmations. The expressions that Paul uses to join Christians' believing to God's act of vindication consistently suggest, or connote, models in which faith is a means to vindication. The pictures that one forms, if he follows Paul's language, are pictures of faith, then justification. The prepositional construction $\delta\epsilon\iota$ + genitive, so often used of means, the prepositional construction $\epsilon\kappa$ + genitive, so often used of source of one kind or another, and the instrumental dative construction, so often used of instruments existing prior to their use, all contribute to this pictorial effect.

But the language of Romans 4 is much more decisive. The example of Abraham definitely involves a temporal order, at least in the way that the story is developed in Gen 15:1-6. The temporal order is thus: God makes a promise to Abraham, Abraham believes the promise, and God pronounces Abraham righteous (possibly even by a verbal statement to that effect; the text does not become specific). The waw-consecutive in Gen 15:6 is ordinarily used for temporal succession. Moreover, the language of reckoning involves the pre-supposition that faith must be there, in order to be reckoned with. There is no way of evading the fact that Paul's model for faith and justification at this

point is a model including a definite cause-effect order, an order reinforcing the order discernable more faintly in the prepositional constructions διὰ πίστεως, ἐκ πίστεως, and (occasionally) πίστει.

On this basis we can count the relation between believing and justifying in Paul as an instance of a cause-effect relation meeting the conditions (1) and (2). Paul's selection of prepositional phrases and paradigmatic examples show that, in some extremely loose sense, God's justifying is "conceived of" as subsequent to man's believing.

In this case the structure of cause and effect, or means and ends, coheres with the distinction between divine and human agents introduced earlier (31.22). Christians are the immediate agents in believing,¹ while God is the immediate agent in justifying.

31.233 Faith and divine blessings

Let us now extend the analysis of the structure of cause and effect to embrace a larger collection of expressions than simply "faith" and "justification." This is necessary if only because the word/concept distinction warns us to expect that Paul may sometimes

¹But a number of scholars have argued that Paul speaks primarily of Christ's faith rather than Christians' faith. For a discussion of this, see 32.5 below.

use words other than πιστεύω and δικαιόω to discuss his views of Christian faith and the divine grant of righteousness.

How broadly, then, should one extend the "net" to capture other expressions? One can follow a procedure comparable to that used with holiness. One can look for other expressions that Paul associates closely with πιστεύω and δικαιόω. But one can bear in mind as well that the expressions closely related to Christians' "believing" will probably involve Christians as the immediate agents. Likewise, expressions closely related to God's "justifying" will probably involve God as the immediate agent. And a relation of means to ends or cause to effect may sometimes be visible in the case of other expressions as well as the original ones (πιστεύω, πίστις; δικαιόω, δικαιοσύνη, δίκαιος).

For the δίκαιος group of words, working through a concordance of Paul produces a fairly large number of parallel and semiparallel expressions. These expressions seem to fall fairly clearly into two groups. A narrower group includes legal and quasi-legal expressions; a broader group includes terms for various blessings of God. Moreover, there occur both positive expressions (like δικαιόω, ἀφίημι) and negative expressions (like κατήριμα, κατάρα). The results are presented in

Display 31.2. Clear uses of δεικνύσκειν or δίκαιος with respect to the middle of the Christian life, as well as contexts speaking of God's showing himself righteous, have not been included.

A similar analysis can be conducted with respect to the words πιστεύω and πίστις. But the results are not so interesting. (See Display 31.3.) It appears that there are few close substitutes for these words. The only structures of interest that I detected are the ones already well-known. (1) Faith contrasts with unbelief and (in the context of justification and Abrahamic sonship) with works (of the law). (2) In some contexts focusing more on the middle of the Christian life, faith is joined with love (1 Cor 13:13, 1 Thes 1:3, 3:6, 5:8, Phm 5).

It is more interesting to note instances where faith is included in a structure of means and ends; in particular, where it functions as a means to some divine blessing. In these contexts, one may suspect that the structure is parallel to the structure of faith as means to the end of justification. Display 31.4 gives a list of instances where faith is a means to or "cause" of some divine blessing.

On the basis of this evidence we may conclude that there exists a general structural pattern of means

Display 31.2

Expressions Related to Paul's Discussion of Justification

| | Positive Expressions | Negative Expressions |
|--|------------------------------|------------------------|
| Legal and quasi-legal expressions | forgive sin Rom 4:7 V | judge Rom 2:13 V |
| | propitiation Rom 3:25 V | guilty Rom 3:19 V |
| | cover sin Rom 4:7 V | judgment Rom 5:16 |
| | not reckon sin Rom 4:8 V | (δικαίωμα) |
| | have peace Rom 5:1 V | condemn Rom 8:33, 5:16 |
| | | transgression Rom 4:25 |
| | | (δικαίωμα) |
| | | curse Gal 3:10, 13 V |
| | | wrath Rom 4:13-15, |
| | | 1:17-18 NA |
| | | sin 2 Cor 5:21 N |
| Broader expressions of God's blessings (or curses) | reign Rom 5:17 (δικαίωμα) | |
| | life Rom 5:18, 21 (δικαίωμα) | N |
| | make alive Gal 3:21 | N |
| | consecrate 1 Cor 6:11 | V |
| | wash 1 Cor 6:11 | V |
| | blessedness Rom 4:9 | N |
| | heir Rom 4:13-14 | N |
| | salvation Rom 10:10 | N |
| | wisdom 1 Cor 1:30 | N |
| | consecration 1 Cor 1:30 | N |
| | redemption 1 Cor 1:30 | N |
| | supply of the HS Gal 3:5-6 | N |
| | sons of Abraham Gal 3:7 | N |
| | bless Gal 3:9 | N |
| | peace Rom 14:17 | N |
| | joy Rom 14:17 | N |

- V indicates association with δικαίω
 N indicates association with δικαιοσύνη
 A indicates association with δίκαιος

Display 31.3

Expressions Related to Paul's Use of *πιστεύω* and *πίστις*

| Positive Expressions | Negative Expressions |
|-----------------------------|-----------------------------------|
| submit Rom 10:3-4 V | work Rom 4:4 V |
| obey Rom 10:16 V | works Rom 3:27, 9:32, Gal 2:16 NV |
| ?? know Rom 6:9 V | unbelief Rom 11:20 N |
| confess Rom 10:10 V | |
| ?? call on Rom 10:13 V | |
| ?? hear Rom 10:14 V | |
| be convinced Rom 10:5 V | |
| ?? church 1 Cor 14:23 V | |
| love 1 Thes 1:3, 3:6, 5:8 N | |
| 1 Cor 13:13, Phlm 5 | |

Display 31.4

Faith as a Means to Divine Blessings

Blessings associated with the beginning or with the beginning onwards in the Christian life

the promise of Abraham Rom 4:13, Gal 3:22

inheritance Rom 4:14

peace Rom 5:1

access Rom 5:2

receiving the Holy Spirit Gal 3:2

miracles Gal 3:5

sons of Abraham Gal 3:7

blessing Gal 3:9

promise of the Holy Spirit Gal 3:14

sons of God Gal 3:26

Blessings associated with the middle period

exhortation Rom 1:12

standing firm 2 Cor 1:24

walking 2 Cor 5:7

and ends (cause and effect) with respect to the beginning of the Christian life. Various expressions like "believing," "obeying," and "being persuaded," but chiefly πιστεύω and πίστις, are used to describe Christians' activity in the transition from non-Christian to Christian existence. This activity on the part of Christians is a "cause" (in the loose sense of the word) corresponding to the "effect" of various divine blessings. Many different expressions are used to describe these blessings; not all are listed in Displays 31.2 and 31.4. For convenience we can label the collection of expressions for blessings simply "divine blessings," without specifying the exact outer limits of the collection, but intending to include the positive expressions of Displays 31.2 and 31.4. The collection of expressions for Christian activity we can label "believing human response" in order to emphasize the frequency of terms for believing.

31.234 Preaching and faith

We may now ask whether there are other structures of cause and effect appearing in Paul's discussions of the beginning of the Christian life. I think that there is another structure, of different character than that of faith-justification, namely the correlation

of gospel-faith or preaching-faith. A whole sequence of means and ends of this type of visible in Rom 10:9-17.¹ In sequence, the chain of means and ends is this: commissioning (by God), preaching, hearing, believing, calling on the name of the Lord.

The commissioning of preachers by God (Rom 10:15, 2 Cor 4:1, 3:6, 5:18, etc.), like God's election of people (Rom 9:23, 8:29; cf. Eph 1:4, 2 Tim 1:9), temporally precedes the beginning of the Christian life. It is one of the presuppositions of the individual Christian life rather than a constitutive part of it. On an individual level, God's commissioning is part of the preacher's Christian life, of course, but not part of the life of one not so commissioned. Moreover, on the corporate level, God's commissioning of preachers forms one aspect of the equipping of the church as the body of Christ to perform its functions (Rom 12:3ff, 1 Corinthians 12; cf. Eph 4:11). We bypass a discussion of election and commissioning in order to retain a narrow focus on the beginning of the individual Christian life. But at some point, for a fuller picture, these things must be analyzed.

¹With Cranfield 1979:533 I agree that from Rom 10:14 onward Paul already anticipates the specific focus on the Jews in vs. 19. But the truths affirmed in vss. 14-17 hold for Gentiles as well.

We are left, then, with the sequence preaching, hearing, believing, and calling on the name of the Lord taken from Rom 10:9-17. Rom 10:9-13 makes it clear that "believing" and "calling on the name of the Lord" mutually imply one another. These two modes of talking about Christian commitment are not synonymous; they cannot be substituted for one another without changing meaning. The one expression, "believing" (in Christ; that God raised him from the dead, etc.), speaks of the Christian's trust, and his belief in certain facts. "Calling on the name of the Lord," by contrast, will be associated with acts of (verbal) confession, profession, and prayer for help and salvation. These two, belief and call, are doubtless two sides of the same complex of attitudes, acts, and dispositions involved in the transition to Christian existence. Their relation to one another is analogous to the relation between the different expressions for "justification": righteousness, vindication, no condemnation, forgiveness, etc. Therefore, I will lump together "believing" and "calling on the name of the Lord" in looking at the question of relations of means and ends.

We are left, then, with a sequence of three elements: preaching, hearing, and believing. The last is now understood to include "calling on the name of the

Lord" and analogous expressions. "Hearing" is technically a distinct element from believing. But since it is comparatively minor, and since the same agents are involved, we can for the sake of simplification lump it together with believing. Preaching is a means to hearing and believing.

31.235 Preaching and divine blessings

Altogether, there are two instances of means-ends relations, one from preaching to believing, the other from believing to justification. Along with justification are to be included other divine blessings. We have not yet explored the full extent of these blessings. From the structure already mapped out, we may anticipate that Paul might sometimes indicate preaching as a means to divine blessings. Preaching is so indirectly, by means of the intermediate step of believing. It is also a means directly?

Paul indicates in Rom 1:16 that the gospel (and hence preaching) is a means to salvation (a divine blessing). In Rom 15:16 he indicates that his service in preaching is a means for making the Gentiles consecrated and acceptable to God (divine blessings). In 1 Thes 2:16 once again preaching is a means to salvation. On the basis of these verses we may say that Paul speaks

of a means-ends relation between preaching and various divine blessings. The complete structure of means-ends relations is shown in Display 31.5.

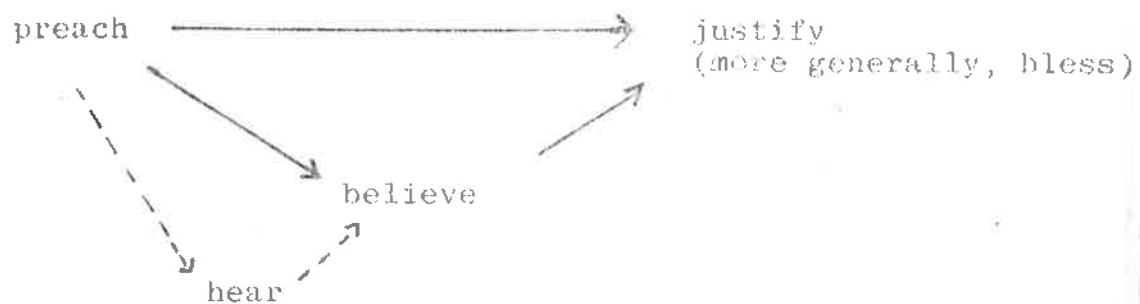
31.24 The full structure of means and ends at the beginning of the Christian life

Now that this preliminary diagram has been set down, we are ready to undertake a fuller survey of the restricted pauline corpus in an effort to find further means-ends relations.

Display 31.6 attempts to list all instances where Paul appears to speak of one action or event as a means to another in connection with the beginning of the Christian life. It also lists instances like Rom 10:9-13 where two actions appear to be "equivalent" or mutually involved in and dependent on one another. (In Rom 10:9-13, "believing" and "calling on the name of the Lord" are "equivalent" in this way.)

The question now is whether there are some interesting structural patterns discernible in this list, and if so how they may be detected and displayed. Display 31.6 has actually already begun an organization of the material into larger patterns by its labeling of some of the causes and effects. The word "preach," for example, is used in the list as the equivalent of several

Display 31.5

Skeletal Structure of Means and Ends at the
Beginning of the Christian Life

agent: Preacher

Christian

God

Display 31.6

A Preliminary List of Structures of Means-Ends
and Equivalences in the Restricted Pauline Corpus

A one-way arrow represents a relation of means to ends, thus:
means \rightarrow end

A two-way arrow represents a relation of equivalence between
two expressions in context, thus: $A \leftrightarrow B$

A question mark indicates a less sure connection.

Agents of the actions are given in parentheses;

Rom 1:1 (God) commissions \rightarrow (Preachers) preach

Rom 1:5 (Preachers) preach \rightarrow (Christians) obey

Rom 1:5 (Preachers) preach \rightarrow (Christians) believe

Rom 1:16 (Preachers) preach \rightarrow (God) saves

Rom 1:16 (Preachers) preach \leftrightarrow (God) acts in power

Rom 1:16 (God) acts in power \rightarrow (God) saves

Rom 1:17 (Christians) believe \rightarrow (Christians) live

Rom 1:17 (Christians) believe \rightarrow (God) justifies

or (Christians) believe \rightarrow (Christians) are righteous

see also Rom 3:22,28,30; 4:3,5,9; 5:1; 9:30; 10:6,10;

Gal 2:16; 3:6,8,24; Phil 3:9

Rom 3:24 (God) redeems \rightarrow (God) justifies

Rom 3:25 (Christians) believe \rightarrow (God) is propitiated,
provides a remedy for sins

Display 31.6 (cont.)

Rom 4:13 (God) gives righteousness \rightarrow (God) promises

Rom 4:13 (God) promises \leftrightarrow (God) makes heirs

Rom 4:16 (Christians) believe \rightarrow (God) promises

Rom 5:1 (God) gives righteousness \rightarrow (God) gives peace

Rom 5:2 (Christians) believe \rightarrow (God) gives access

or (Christians) believe \rightarrow (Christians) have access

Rom 5:2 (God) gives peace \leftrightarrow (God) gives access

Rom 5:2 (God) gives access \rightarrow (God) gives grace

Rom 5:5 (God) gives HS \rightarrow (God) loves

Rom 5:9-10 (God) justifies \rightarrow (God) reconciles

Rom 6:3 (God) baptizes \rightarrow (God) unites a person to Christ

or (Preachers?) baptize \rightarrow (God) unites a person to Christ?

Rom 6:4 (God) baptizes \rightarrow (Christians) die

Rom 6:4 (God) baptizes \rightarrow (God) buries (Christians)

Rom 6:6 (God) crucifies \rightarrow (God) destroys sin

Rom 6:6 (God) destroys sin \rightarrow (Christians) do not serve sin

Rom 6:18 (God) frees from sin \leftrightarrow (God) makes a slave to
righteousness

Rom 6:18 (God) makes a slave to righteousness \rightarrow (Christians)
obey?

Rom 7:4 (God) puts to death \rightarrow (Christians) belong to Christ

or (God) puts to death \rightarrow (God) makes Christians belong
to Christ

Display 31.6 (cont.)

Rom 8:2 (Christians) life \rightarrow (God) frees from sin and death

or (God) vivifies \rightarrow (God) frees from sin and death

Rom 8:9 (God) gives the HS \leftrightarrow (God) makes Christians belong
to Christ

or (Christians) have the HS \leftrightarrow (Christians) belong to Christ

Rom 8:15 (Christians) receive the HS \leftrightarrow (God) adopts

Rom 8:16 (Christians) receive the HS \rightarrow (HS) witnesses (to
adoption)

Rom 8:16 (HS) witnesses \rightarrow (God) adopts

Rom 8:16-17 (God) adopts \rightarrow (God) makes heirs

Rom 8:30 (God) calls \rightarrow (God) justifies

Rom 9:25 (God) calls \rightarrow (God) makes people belong to him

Rom 9:26 (God) calls \rightarrow (God) adopts

Rom 9:25-26 (God) makes people belong to him \leftrightarrow (God) adopts

Rom 10:9 (Christians) believe \rightarrow (God) saves

Rom 10:9 (Christians) confess \rightarrow (God) saves

Rom 10:9 (Christians) believe \leftrightarrow (Christians) confess

Rom 10:10-14 (Christians) believe \leftrightarrow (Christians) call on
the name

Rom 10:10 (God) saves \leftrightarrow (God) justifies

Rom 10:14 (Christians) believe \rightarrow (Christians) call on the name

Rom 10:14,17 (Christians) hear \rightarrow (Christians) believe

Rom 10:14,17 (preachers) preach \rightarrow (Christians) hear

Display 31.6 (cont.)

Rom 10:15 (God) commissions \rightarrow (preachers) preach

Rom 10:19 (Christians) hear \leftrightarrow (Christians) know

Rom 11:15 (God) reconciles \leftrightarrow (God) gives life

or (God) reconciles \leftrightarrow (Christians) live

Rom 15:16 (preachers) preach \rightarrow (God) sanctifies (HS)

Rom 15:16 (preachers) preach \rightarrow (God) renders acceptable

Rom 15:16 (God) sanctifies \leftrightarrow (God) renders acceptable

Rom 15:17-20 (preachers) preach \rightarrow (Christians) obey

1 Cor 1:9 (God) calls \rightarrow (Christians) have fellowship

or (God) calls \rightarrow (God) gives fellowship

1 Cor 2:12 (God) gives the HS \rightarrow (Christians) know about gifts

1 Cor 3:5 (Preachers) serve \rightarrow (Christians) believe

1 Cor 4:15 (preachers) preach \rightarrow (preachers) beget (Christians)

1 Cor 6:11 (God) washes \leftrightarrow (God) sanctifies

1 Cor 6:11 (God) sanctifies \leftrightarrow (God) justifies

1 Cor 6:11 (God) washes \leftrightarrow (God) justifies

1 Cor 6:19 (God) makes us a temple \leftrightarrow (God) causes to belong
to himself

1 Cor 6:19-20 (God) makes us a temple \leftrightarrow (God) gives the HS

1 Cor 6:19-20 (God) buys \leftrightarrow (God) causes to belong to himself

1 Cor 7:15 (God) calls \rightarrow (God) gives peace

1 Cor 7:17 (God) calls \rightarrow (God) distributes a gift

1 Cor 9:18-23 (preachers) preach \rightarrow (preachers) save

Display 31.6 (cont.)

- 1 Cor 12:13 (God) baptizes \rightarrow (Christians) become one body
 or (God) baptizes \rightarrow (God) makes Christians one body
- 1 Cor 12:24 (God) puts together parts of the body \rightarrow (God)
 prevents division
- 1 Cor 15:1 (preachers) preach \rightarrow (Christians) receive the
 message
- 1 Cor 15:2 (Christians) receive the message \rightarrow (Christians)
 believe
- 1 Cor 15:11 (preachers) preach \rightarrow (Christians) believe
- 2 Cor 1:22 (God) seals \rightarrow (God) makes heirs
- 2 Cor 1:22 (God) seals \leftrightarrow (God) gives the HS?
- 2 Cor 1:22 (God) gives the HS \rightarrow (God) makes heirs
- 2 Cor 3:16 (Christians) turn \rightarrow (God) reveals
- 2 Cor 3:17 (God) gives the HS \rightarrow (God) frees
- 2 Cor 3:18 (Christians) turn \rightarrow (Christians) reflect the glory
 of Christ
 or (Christians) turn \rightarrow (God) reflects in them the glory
 of Christ
- 2 Cor 4:6 (God) shines light \leftrightarrow (God) says
- 2 Cor 4:6 (God) shines light \rightarrow (Christians) know his glory
- 2 Cor 5:15 (Christians) die \rightarrow (Christians) belong to Christ
- 2 Cor 5:17 (Christians) unite with Christ \rightarrow (God) creates new
- 2 Cor 5:19 (God) reconciles \leftrightarrow (God) does not reckon sin

Display 31.6 (cont.)

2 Cor 5:19,21 (God) does not reckon sin \leftrightarrow (God) justifies

Gal 2:19 (Christians) die to law \rightarrow (Christians) live for God

Gal 2:19-20 (Christians) live to God \leftrightarrow (Christians) belong
to Christ

Gal 2:20 (Christians) believe \rightarrow (Christians) live for God

Gal 3:2,14 (Christians) believe \rightarrow (Christians) receive the HS

Gal 3:4-6 (Christians) receive the HS \leftrightarrow (God) justifies

Gal 3:5 (Christians) believe \rightarrow (God) gives the HS

Gal 3:2-5 (God) gives the HS \leftrightarrow (Christians) receive the HS

Gal 3:9 (Christians) believe \rightarrow (God) blesses

Gal 3:11-13 (God) justifies \leftrightarrow (God) buys

Gal 3:26 (Christians) believe \rightarrow (God) makes sons of God

Gal 3:27 (God) baptizes \rightarrow (Christians) put on Christ

Gal 3:26-29 (God) makes sons of God \leftrightarrow (God) makes sons of
Abraham

Gal 3:29 (Christians) belong to Christ \rightarrow (God) makes sons
of Abraham

Gal 3:29 (God) makes sons of Abraham \leftrightarrow (God) makes heirs

Gal 4:5 (God) buys \rightarrow (God) adopts

Gal 4:6 (God) adopts \rightarrow (God) sends the HS

Gal 4:6-7 (God) sends the HS \rightarrow (God) adopts?

Gal 4:31-5:1 (God) adopts \leftrightarrow (God) frees

Gal 5:13 (God) calls \rightarrow (God) frees

Display 31.6 (cont.)

Phil 1:29 (God) grants (privilege) \rightarrow (Christians) believe?

1 Thes 2:12 (God) calls \rightarrow (God) gives glory

1 Thes 2:12 (God) calls \rightarrow (God) gives kingdom

1 Thes 2:12 (God) gives glory \leftrightarrow (God) gives kingdom

1 Thes 2:13 (preachers) preach \leftrightarrow (God) speaks

1 Thes 2:13 (God) calls \leftrightarrow (God) speaks

1 Thes 2:16 (preachers) preach \rightarrow (God) saves?

different Greek expressions (εὐαγγέλιον, κηρύσσω, εὐαγγελίζομαι, λόγος, etc.). Now, the earlier analysis leading to Display 31.2, 31.3, and 31.4 shows that there are clusters of expressions closely related to "faith" and "justification" just as there is a cluster of expressions closely related to "preaching." Display 31.4 suggests, moreover, that the pattern of cause and effect or means and end is not limited to "justification" in some narrow sense, but extends to other expressions in Paul.

Therefore, as the next stage of analysis of the list in Display 31.6, let us group together similar expressions. Expressions relative to preaching are grouped together, expressions relating to faith or believing in Christ are grouped together (cf. Display 31.3), and expressions related to justification are grouped together (cf. Display 31.2). Also, a much larger group of divine blessings can be grouped together, though it must be remembered that this grouping is a loose one (cf. Display 31.2, bottom half, and Display 31.4). The grouping together of expressions can also be guided by the information about the agents involved.

Each item in the list of Display 31.6 must be considered twice, because two different expressions are involved. For each item from the list, the left

hand expression is grouped together with one group of expressions, while the right hand expression is grouped together with another group of expressions (or possibly with the same group, in the case of closely related expressions in Rom 10:10, 15:16, etc.).

Two further points of difficulty occur in attempting this grouping together of closely related expressions. Before moving on to discuss the results of this grouping together, it is best to acknowledge and discuss these two points. Both points of difficulty have to do with the assignment of agents to the various actions, events, and stages, and the influence that this assignment has on the way in which grouping together comes out.

The first point of difficulty concerns actions with a divine agent. Do all such actions belong together in a single large group? I think not. Certain actions with God as immediate agent seem to be more closely associated with the activity of preaching than with the sphere of divine blessings encountered in Displays 31.2 and 31.4. 1 Thes 2:13 is a good example of such close association between God's speaking and preachers' speaking. In fact, there are many more such texts, once one recognizes that a divine origin for the message is presupposed in many of Paul's uses of εὐαγγέλιον

(cf. Rom 1:16-17). The gospel is the "gospel of God" (Rom 1:1, 15:16, 2 Cor 11:7, 1 Thes 2:2,8,9). Likewise in Rom 15:17-20, 1 Cor 3:5, 2 Corinthians 3, and other passages, the divine agency is made quite explicit. Hence many of the instances in Display 31.6 where "(preachers) preach" occurs might just as well have "(God) announces salvation" or some similar description. I chose to emphasize the human agents, the preachers, on the ground that they are the usual subject of the verbal forms εὐαγγελίζονται, κηρύσσω, and the like. From this point of view, they are the "primary" agents, while God is the secondary, ultimate agent. This decision is not meant to beg all the questions about the structure and dynamics of preaching, but simply to aid in a first-order classification.

What causes the problem, however, is not the expressions where I have assigned a human preaching agent, but the expressions where God's agency is immediately in view (God's calling and speaking to men). These can, by and large, be distinguished from the general category of divine blessings by the fact that expressions use revelatory language, usually language about verbal behavior ("call," "speak"). Hence we obtain two categories of a divine action, one for God's calling and speaking associated with preaching, the

other including a large variety of expressions for divine blessing.

A second difficulty occurs in association with many of the expressions for divine blessings. Often either God or the Christian can be viewed as the agent or experiencer, depending on one's point of view. For example, it is true both that Christians have died (with Christ), and that God has put them to death (θανάτω). God gives the Holy Spirit, while Christians receive the Holy Spirit. God gives access to himself (Rom 5:2), while Christians have access to him. Display 31.7 lists a large number of actual and possible corresponding expressions for what God does and what Christians do and are.

In almost all if not all of the cases like those listed in Display 31.7, God is the "agent" in the narrower sense of agent used in linguistics (Lyons 1977:483; Longacre 1976:28-29). God consciously and intentionally initiates the action. Christians function as "experiencer" or "patient" of the action, in the sense of Longacre (1976:27-28). One can look at the matter in another way. God's actions bring about in various ways a transition from one state to another. For example, Christians who were once at enmity with God are now in a state of being reconciled. Once unholy, they are now

Display 31.7

Participant Roles in Divine Blessings

| Divine Action | Christians' Response |
|-------------------------|--|
| (God) saves | (Christians) are saved |
| (God) justifies | (Christians) are righteous, have been justified |
| " promises | " have promises |
| " makes heirs | " are heirs |
| " gives peace | " have peace |
| " gives grace | " have grace |
| " gives access | " have access |
| " gives the Holy Spirit | " receive the Holy Spirit |
| " reconciles | " are reconciled |
| baptizes | are baptized |
| unites to Christ | belong to Christ |
| crucifies | die |
| frees from sin | are free from sin |
| vivifies | live |
| adopts | are sons |
| renders acceptable | are acceptable |
| gives fellowship | have fellowship |
| sanctifies | are holy |
| makes into one body | are one body |
| etc. | etc. |

holy and temples of the Lord. The states that Paul mentions in this way are states of Christians. Thus Paul's language frequently indicates Christians as the primary participants. But if one inquires about the change of state, the transition bringing Christians to the point where they now are, God is the explicit or implicit agent involved.

The upshot is that the "agent" involved in divine blessings cannot always be so easily ²⁹ determined from the surface language of Paul. There is a greater complexity here than in the case with believing (where Christians are clearly the immediate agents) and preaching (where preachers are clearly the immediate agents). But there is a certain amount of complexity in the agency of preaching. Paul is aware of the divine agency behind the agent of the preacher. What we confront here is ultimately an ontological problem. How do we organize ontological categories for persons and their interactions in a way that does justice to the various forms of speech that Paul uses? A simple division between a divine actor and discrete human actors, though it is a useful starting point, does not adequately represent the potential for dual agency of various kinds. At the opposite extreme, a simple mystical amalgamation of all agents does violence to the obvious differentiation

and richness of Paul's language.

What ontology will be adequate? Structuralism, within the bounds set by its methodological and formalistic orientation, cannot solve such ontological problems. It is enough for the present to be aware that such problems do underlie studies not only of justification or causality in the Christian life, but other areas of discussion like union with Christ, holiness, and covenant structure. (This will become more evident in the course of further analysis.) For the present, let us return to the simple model of single agents, with the recognition that it represents an oversimplification.

Therefore, for the purpose of grouping together similar actions from Display 31.6, let us count instances of divine agency and Christian response in close correlation, as simply instances of divine agency. These can then all be considered instances of "divine blessing" in a comprehensive sense. It remains to ask whether and in what sense Paul invites us to differentiate among the various divine blessings of which he speaks. In what sense, if any, does Paul invite us to see divine blessings as aspects or perspectives on a single comprehensive transition?

The means-ends relations of Display 31.6 can be

charted in the following way. One plots each expression at a given point in two-dimensional space. Then one connects by arrows expressions related to one another as means-to-ends or as equivalents. Expressions with similar meanings (e.g., God adopts and God makes us sons of Abraham) should be placed near one another in space if over-all patterns are to be made visible.

Display 31.8 presents a preliminary result of plotting means-ends relations from Display 31.5.¹

Display 31.8 is too complex for convenient use. But it does contain at least one important subpattern.

There exists a consistent pattern of means and ends between four groups of actions: (1) God's initiative, particularly in "calling"; (2) preachers' actions; (3) Christians' believing; (4) divine blessings. As already discussed, these four groups of actions are identifiable as groups by the agents involved and by

¹Some simplifications have taken place in grouping under a single word or phrase in English a number of closely related expressions in Paul's language. For example, Paul's discussions of the fact that Christians are sons of God and sons of Abraham all fall under the word "adopt" in Display 31.8. And various expressions for union with Christ, belonging to Christ, and belonging to God are grouped together under the English expressions "unite to Christ" and "make belong to Christ." Following the structure of Display 31.7, the English expressions for divine blessings have consistently been chosen in a way that brings the divine agency to the forefront.

A few problematic cases from Display 31.6 have simply been omitted in Display 31.8.

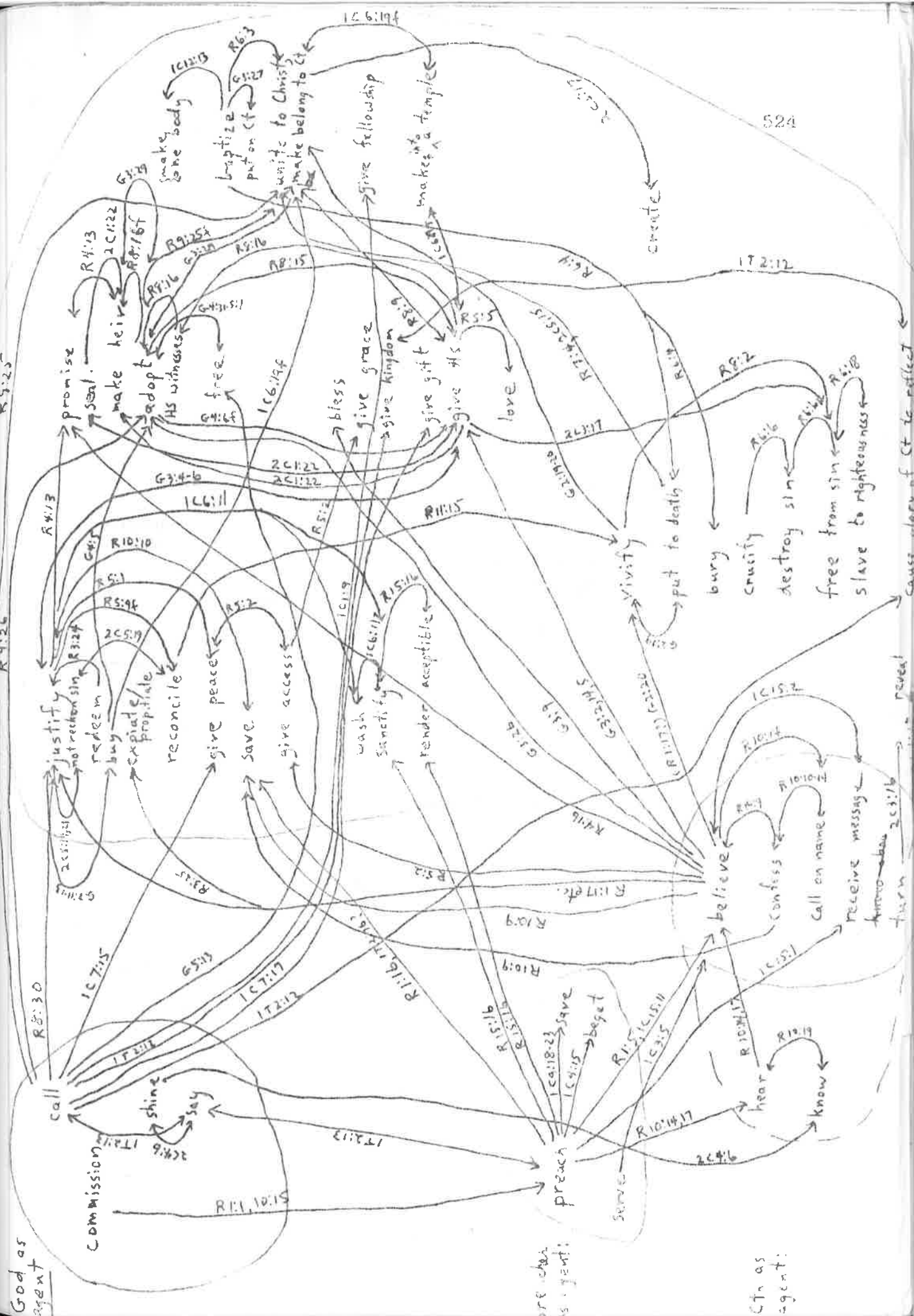
Means and Relations at the Beginning of the Christian Life

Display 31.8 means: and relations as in beginning of a sentence

God as agent

preacher as agent

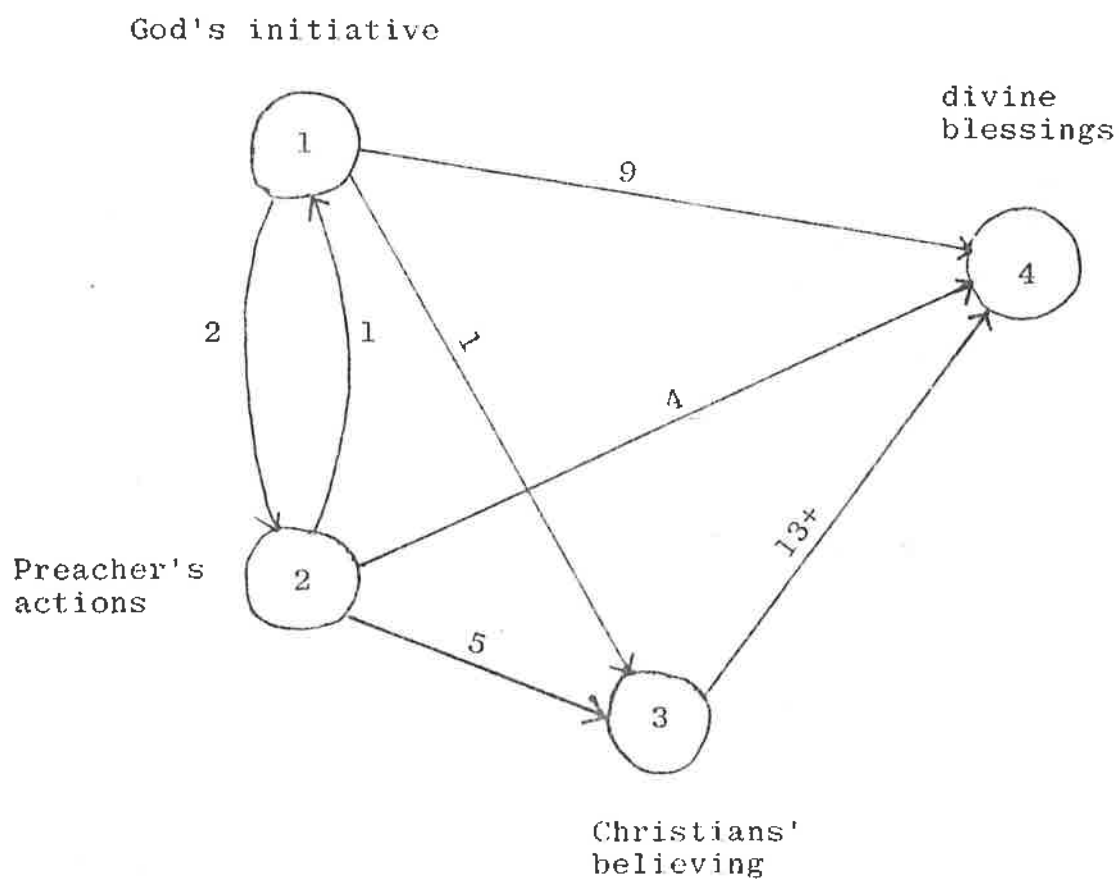
Ch as agent



the inner similarities within a given group. When we plot the groups as wholes, without distinguishing their inner parts, we obtain a simplified picture like Display 31.9. Display 31.9 has eliminated all the lines and distinctive labels within each of the four groups, but retained the lines going between different groups.

The over-all pattern of Display 31.9 confirms on a large scale what we already know from previous examination of preaching, believing, and justification in Paul. There is a one-way relation of means and ends; preaching (group 2) is a means to believing (group 3) and divine blessings (group 4); believing (group 3) is a means to divine blessings (group 4). God's initiative, especially associated with "calling" (group 1) sustains a more complex relation to the other three groups of expressions. Group 1 is most frequently mentioned as a means to the ends of group 4. But at least one time it is a means to the end of group 3, and it is correlated by equivalence relations to group 2. Essentially, its role in relation to the larger structure is almost identical to the role of group 2. This is what we might expect from the fact that God's initiative and call is concretely embodied in the activity of preachers. The preachers announce that God has acted in Christ, and

Display 31.9
Summary of Means-End Relations



their own announcement is a form of God's action (God speaks when they speak).

From now on, let us label the four groups of expressions divine initiative (group 1), preaching (group 2), Christian response (group 3), and divine blessing (group 4). The vagueness of the labels will, I hope, serve as a reminder that a whole collection of expressions is included in each of the groups. To be sure, groups 1 and 3 tend to be statistically dominated by expressions for "calling" and "believing" respectively. And group 2 tends to be dominated by a relatively small number of conceptually related expressions for preaching. On the other hand, group 4 of divine blessing has no fixity of expression. Parts of Romans and Galatians are somewhat dominated for expressions for "justification," but if we take the restricted pauline corpus as a whole, a great richness presents itself.

The consistent pattern of one-way relations of means and ends between groups in Display 31.9 is doubtless a general structural pattern characteristic of Paul's thought; it extends beyond any special key terminology. But it is obvious that key terminology has to some extent been developed for groups 1, 2, and 3. Within a generally flexible way of speaking, Paul tends to gravitate toward a small set of expressions used

fairly consistently to designate the distinctive actions and events of groups 1, 2, and 3. The distinctiveness of the expressions, and their characteristically consistent relation to one another, show that we have to do with an emic structure of pauline thought. This is an important result, because it shows that the procedures for analyzing means-ends relations did not merely superimpose alien etic categories on Paul.

On the other hand, when we come to analyze more closely the internal structure of the group of expressions for divine blessing (group 4), it is not so clear whether subdivisions can be imposed in other than an etic way. In Display 31.8, I have attempted to perform a certain amount of subdivision of the expressions of group 4 into four subgroups: (a) a subgroup concerned with dealing with the "guilt" of sin, for which "justify" is a frequent expression; (b) a subgroup dealing with death, life, and freedom from the power of sin; (c) a subgroup dealing with fellowship with God, for which "unite to Christ" is a key expression; and (d) a subgroup of divine "gifts," including giving the Holy Spirit. (See Display 31.10.) Sometimes groups of expressions have been grouped into the same subgroup on the basis of equivalence relations between them. Thus "justify," "wash," and "sanctify" have been grouped together on

Display 31.10

Subgroups of Expressions concerning Divine Blessings

(a) concerning guilt

justify
 not reckon sin
 redeem
 buy
 expiate/propitiate
 reconcile
 give peace
 save
 give access
 wash
 sanctify
 render acceptable

(c) concerning fellowship
with God

make one body
 baptize
 put on Christ
 make belong to Christ
 unite to Christ
 give fellowship
 make into a temple

(b) concerning death, life,
and the power of sin

vivify
 put to death
 bury
 crucify
 destroy sin
 free from sin
 slave to righteousness

(d) concerning gifts

give Holy Spirit
 give gift
 love (?)
 give kingdom
 give grace
 bless
 free
 Holy Spirit witnesses
 adopt
 make heir
 seal
 promise
 give access (?)
 give peace (?)

the basis of 1 Cor 6:11.

What are we to say about this proposed subdivision of group 4? Is it a nonarbitrary emic subdivision? Can we give grounds for thinking that it represents a subdivision characteristic at some level of Paul's own organization of his thinking about divine blessing? Or it is a subdivision "imposed" (etically) by my own twentieth-century decision?

Subject to certain qualifications, I believe that the proposed subdivision of group 4 is etic, not emic. There are indeed clusters or knots of expressions closely related to divine blessings dealing with the guilt of sin ("justify"), and closely related to the imagery of life and death ("vivify," "crucify," etc.). But there are no clear, sharp, or fixed boundaries separating the sets of expressions. The pattern of means and ends between the four subgroups of group 4 does not separate them in the way that it separates groups 2, 3, and 4 from one another. It is true that most of the time the subgroup for the guilt of sin is a means to an end of other blessings, rather than an end (6 times a means, only once an end). But other than that, the means-ends relations appear to go in both directions not only within a given subgroup, but between subgroups of group 4.

A further difficulty resides in the fact that all too many expressions could be reassigned to another subgroup with some plausibility. Thus "wash" could be grouped with "baptize," "give access" could be grouped with "give grace," "sanctify" could be grouped with "make into a temple," and "free from sin" could be grouped with "free (from the law)," "buy," and "redeem." And so on. Moreover, in some passages even the key term δικαίω is closely linked with expressions for life, death, and freedom from the power of sin (Rom 6:7; cf. 1 Cor 6:11). We need to raise the question whether Paul always uses the same word or expression in the same way. If his language is not technical language of systematic theology, there is no reason why he necessarily should.

31.3 The significance of means-ends structure for understanding the Christian life

The consistent pattern in structure of means and ends uncovered in Displays 31.8 and 31.9 is at least one more illustration of the pervasiveness of various patterns and regularities in the restricted pauline corpus. Such patterns show the interwoven character of pauline theology. This particular set of patterns is particularly apt for explaining why one theme such as holiness can be used as the starting point for explaining

the whole. It can be so used for at least two reasons.

(1) The pattern of means and ends occurs connected with holiness as well as with the other expressions of Display 31.6. As 31.23 pointed out, this opens the way for construing all patterns of means and ends as themselves patterns of the manifestation of holiness.

(2) Expressions closely associated with holiness (e.g., "sanctify," "wash," "give access," "make into a temple") are part of a much larger pattern including many other expressions (those of group 4 in particular). The fact that these expressions are parallel expressions belonging together makes it plausible to interpret the significance of each in terms of the others. Each of the expressions is involved to a degree in the same way in the larger pattern. Hence all of the expressions can plausibly be "explained" by reducing them to a single "fundamental" kind of expression, in this case the expressions for holiness.

The entire structure of means and ends of Displays 31.8 and 31.9, including both the language of justification and the language of holiness, can now be related to Paul's teaching on union with Christ.

32. Intermediate structures connected with union with Christ

We have already had to deal with some structures connected with union with Christ to a considerable extent in Chapter 4 (cf. §19). §19 classified the language διὰ Χριστοῦ, ἐν Χριστῷ, σὺν Χριστῷ, etc., in terms of the categories of participation (including "means"), representation, cutting off, exchange, and fellowship, as well as in terms of definitive and progressive aspects. All these categories deal with "intermediate structures" of one kind or other. Such structures appear not only in connection with holiness, but in connection with much if not all of the kinds of language listed in Displays 31.6 and 31.8. That is why holiness or some other theme could be made the starting point in terms of which to expound union with Christ.

For the sake of simplicity, in what follows we will concentrate on the principle of representation. We will leave in the background the questions of participation, exchange, and so on. First, let us recall that the expressions ἐν Χριστῷ, ἐν κυρίῳ, and ἐν αὐτῷ are "vaguer" than some of the other expressions for indicating the relation of Christ's life to Christians (19.71). But that vagueness includes the suggestion

of representation as well as participation, fellowship, and other aspects of union with Christ. Hence we can freely appeal to expressions in the restricted corpus with $\acute{\epsilon}\nu$ + dative, in order to establish the occurrence of a representative structure.

In showing that the structure of representation is related to the expressions and the structure of Display 31.8, we will begin with expressions for divine blessing (group 4). Then we will discuss the global structure of Display 31.8 in relation to representative union (cf. 32.5 below).

32.1 Representation in connection with expressions for death, life, and freedom from the power of sin

The structure of representation is most in evidence in connection with the expressions for death, life, and freedom from the power of sin, that is, expressions from subgroup (b) of group 4 (cf. Display 31.10). Paul says that we were buried with Christ (Rom 6:4). Christ as representative was buried. Hence we were buried also. What happened to the representative happened to those whom he represented. Similarly, Christians died with Christ (Rom 6:8, 2 Cor 5:14-15), they were crucified with Christ (Rom 6:6), they live because he lives (Rom 6:4), they will be raised as he

was raised (Rom 6:5, 1 Cor 15:22), and so on. Though Christ was not a sinner (2 Cor 5:21; cf. Rom 8:3), Paul can come near to saying that Christians are free from the power of sin according to a pattern of representation in which Christ was the first to be freed (Rom 6:10). Sin was destroyed with respect to Christ, and so it is destroyed with respect to those whom he represents.

32.2 Representation in connection with expressions for fellowship with God and Christ

Next consider the subgroup (c) of expressions concerning fellowship with God and with Christ. The language of belonging to Christ and of being united to Christ obviously speaks directly of union with Christ. The representative aspect of this union may be assumed to be implicit, even when the aspect of fellowship is most emphasized. The same holds for the expressions having to do with making Christians one body. Christ is one person, and that is the representative foundation for the oneness of Christians.

What about Paul's use of the language of "baptism"? A strict representative structure would occur if one said that Christ was baptized (cf. Matt 3:13-17, Mark 10:38-39, Luke 12:50), and therefore Christians have been

baptized (cf. Matt 3:11 and parallels). But Paul does not mention this parallel. He concentrates rather on the fact that baptism is "into Christ," thus suggesting that baptism is a means to participating in the entire scope of aspects of union with Christ.

In Gal 3:27, being united to Christ in baptism is closely connected, in fact almost equated, with "putting on Christ" (cf. also Lampe 1956:76-77). Four principal passages use this expression, namely Gal 3:27, Rom 13:12-14, 1 Thes 5:8, and Eph 6:14-17. The latter two passages are based on the image of the divine warrior in Isa 59:17, which in turn is related to the image of a human person being "clothed with the garments of salvation" and "covered with the robe of righteousness" (Isa 61:10). Christ's righteousness and "salvation" come to apply to Christians.

32.3 Representation in connection with expressions concerning guilt

For the subgroup (a) of expressions concerning guilt, representative structures are less explicit, but are present nonetheless. For example, sanctifying or consecrating takes place in union with Christ according to 1 Cor 1:2 and Phil 1:1. The phrase ἐν Χριστῷ Ἰησοῦ in the two verses suggests the representative idea.

Christians, we may say, are consecrated or become "saints" according to a pattern that occurred with Christ. Christ himself was "consecrated" first. And that is what is implied by the mention of holiness in Rom 1:4.

Next, consider the expression for "buying" in Gal 4:5. It is already integrated into a representative passage. In vs. 4, we find that the son was "born of a woman, born under the law," thus identifying with us. In vs. 5, we find that representatively his original status of "son" is now given to us. "we receive adoption."

Sandwiched between these two statements is the statement that God "bought out" (ἐξαγοράσας) those under the law. Does this "redemption" present us with an element of parallelism between the experience of Christ and the experience of believers? Christ was "under the law"; believers too were (formerly) "under the law" (3:23-25). Believers escaped this position by being "redeemed" by God. How did Christ escape it? Was he too "redeemed"? Perhaps. Paul does not say so in so many words. It may be that he would have preferred not to say so. For the words ἀγοράζω and ἐξαγοράζω are used by him specifically of the redemption of sinful men. The price paid is Christ's death (Gal 3:13). Hence Paul might have hesitated to use the root ἀγοράζω- to

describe the resurrection of Christ.

Nevertheless, it is difficult to escape the impression that Paul did see some parallelism between Christ's "redemption" from the law and the redemption of believers. Only Christ's "redemption" must be seen in terms of the broad OT category of God's saving activity and deliverance (e.g., Ps 30:4(3), 49:16(15), 86:13), rather than so specifically in terms of ἀγοράζω.

In sum, Christ was "redeemed" from the condemnation of the law by his resurrection. This he did as a representative man. Therefore, those who are "in Christ" have also "gone through" (representatively speaking) this experience. Hence God has also "redeemed" them.

Consider now justification. Can we speak of the resurrection of Christ as his "justification"? Only within certain qualifications. "Justification" in its systematic-theological sense is almost always understood to involve the forgiveness of sins through faith. Since Christ did not sin, he did not receive "justification" in this sense. Moreover, he did not exercise "faith" in the narrow pauline sense of "faith in the gospel message." Hence, if we wish to use "justification" with this specialized meaning, we cannot say that, according to Paul, Christ was "justified." On the other hand, in

a broader or looser sense it may still be possible to speak of Christ's "justification" in the sense of vindication and release from the sentence of death. If so, the "justification" of believers can be understood as a participation in or sharing in the consequences of, Christ's "justification." Though we can find hints of this kind of thing in Paul, his language never becomes as explicit as we might wish. The hints multiply if we permit ourselves to go outside the restricted corpus. The resurrection represents the vindication of Christ, according to Rom 1:4 interpreted in the light of Acts 17:31. The verb δικαιόω is actually used of Christ in 1 Tim 3:16. Moreover, the resurrection of Christ is closely connected to believers' justification in Rom 4:25.

Most significant of all, from our point of view, the language of "in Christ" is used in two cases referring to believers' justification, in Gal 2:17 and 2 Cor 5:21. We might, of course, argue that δικαιωθῆναι ἐν Χριστῷ in Gal 2:17 is the virtual equivalent of the earlier δικαιούται . . . διὰ πίστεως Ἰησοῦ Χριστοῦ and δικαιωθῆμεν ἐκ πίστεως Χριστοῦ of vs. 16. Thus it would mean no more than "justified by means of Christ." But this argument ignores two factors: (a) ἐν Χριστῷ in Paul suggests, at least in the background, a repre-

sentative element, even when the context gives primary emphasis to the idea of "means" (cf. 19.7). If Paul had only wanted to suggest the idea of means, there is no reason why he should not have written εἰς Χριστόν. His return to his favorite expression in a context that would not necessarily suggest it shows that there is some connection in his mind between justification and representation. (b) In Gal 2:19b the representative idea is definitely present in Χριστῷ συνασπασόμεθα. And vs. 19b is related in the argument to vs. 17 as well as to vs. 20. For vs. 19b is a more precise specification of the means by which Paul died to law that he might live to God. Death to law in vs. 19a is in turn related to vs. 18. The law as a system for condemnation and justification cannot be built again, because Paul has died to it. That is, death to the law is closely related to justification. And "in Christ" Paul has died to law. Thus from vss. 18-19 alone we see that Paul is only a step away from saying that "in Christ" we are justified.

With this in mind, the difficult language of 2 Cor 5:21 can be somewhat unraveled. The most natural interpretation is that the ἐν αὐτῷ again has a specifically representational meaning. Christ himself is, or has, the "righteousness of God," as 1 Cor 1:30 and

Phil 3:9 together come close to saying. In his earthly life, and even more in his resurrection, he is the paradigm case of the righteous one (Acts 3:14, 7:52, 22:14). Because of his representative or inclusive role, and because of believers' union with Christ, they have his righteousness (1 Cor 4:30, 2 Cor 5:21, Rom 5:18-19).

We conclude, then, that Paul has laid a theological basis for connecting Christ's vindication with believers' justification. If he does not use δικαιόω of Christ directly, it is perhaps because he has so thoroughly associated the term with believers' justification including forgiveness of sins.

The negative side of justification is forgiveness of sins. This also is linked to union with Christ in 2 Cor 5:21. Some adjustment of the representative language is necessary, because Christ was not "forgiven" for his personal sins. Though he comes "in the likeness of sinful flesh" (Rom 8:3), he is personally sinless (μὴ γνόντα ἁμαρτίαν). His representative role does go to the extent of being identified with human sin (2 Cor 5:21, ἁμαρτίαν ἐποίησεν). The resurrection is, then, his reception of a metaphorical kind of "forgiveness of sins"; or, perhaps better: it is in recognition of the destruction or "condemnation" of sin (Rom 8:3) in

his death (Rom 6:10).

Having dealt at some length with some of the more frequently used expressions from subgroup (a), we can pass comparatively quickly through the remaining expressions.

"Expiate." The language of expiation or propitiation¹ in Rom 3:25 is an elaboration and specialization of the language concerning redemption (Rom 3:24) and forgiveness of sins (remember 2 Cor 5:21). The fact that Christ's work is a means to forgiveness is perhaps more emphasized here than that he is a representative. But the OT background of expiation by animal sacrifice includes the notion of representation and exchange, as 19.3-19.5 argued.

"Reconcile," "give peace." It would be difficult to say that Christ was "reconciled" to God by his death and resurrection, since he was never personally at enmity with God. One could, of course, push the logic of representation, and say that God was at enmity with the sin with which Christ was identified. Thus one would get the language of Gal 3:13, about Christ as "cursed." In the resurrection, then, "peace"

¹It is not necessary at this point to complicate the discussion by trying to decide whether "expiate" or "propitiate" more closely matches the term ἱλαστήριον of Rom 3:25. Cf. Dodd (1931), Nicole (1955), and Hill (1967).

is restored. The resurrected Christ is certainly "at peace" with God, and more than that, able to intercede for us (Rom 8:34).

"Save." "Putting on Christ" in the sense of Gal 3:27 involves not only being "covered with the robe of righteousness" (justification), but being "clothed with the garments of salvation" (Isa 61:10). Christ himself was "saved" by the resurrection from the curse and from death. Christians have been saved in union with him, being identified with the new status of salvation that he has.

"Give access." Christ himself has special "access" to God, according to the picture of Rom 8:34. Christians have access "through him" according to Rom 5:2, Eph 2:18. The restricted corpus does not explicitly say that access is obtained "in Christ," using the more explicitly representative language *év + dative*. But Eph 3:12 does use the language explicitly, and one suspects that it was an implicit possibility for the restricted corpus.

32.4 Representation in connection with expressions concerning gifts

A representative structure can be demonstrated to exist for at least some of the expressions of subgroup

(d) concerning gifts. Adoption and heirship are the clearest. Rom 8:17 says that believers are heirs of God and co-heirs with Christ. God is the bestower of the inheritance (cf. Rom 4:13, Gal 3:15-17), while in Rom 8:17 Christ is an inheritor along with Christians. Christ is clearly ranged here on the side of man rather than on the side of God. Moreover, Christ is the possessor of the inheritance already, since he has already been glorified (vs. 17c). The Christian follows the pattern established by Christ of suffering, glorification, and entering into the inheritance. He does so with Christ, Christ being the representative.

The natural inference is that this representative structure extends to sonship in general, not just to heirship as a single aspect of sonship. Christians are sons because Christ the representative is the Son (Gal 4:4-7; cf. Rom 8:15-17).

Next, consider the gift of the Holy Spirit and the Spirit's indwelling. In Rom 8:11 Paul says that the Spirit who raised Christ dwells in Christians, and through the Spirit's indwelling them they will be made alive. The thought is just below the surface that God's raising Christians through the Spirit dwelling in them is paralleled in representative fashion by God's raising Christ through the Spirit dwelling in

him. However, Paul never uses these precise words. When he speaks of the Spirit in relation to Christ, he speaks of the Spirit as the Spirit of Christ (Rom 8:9, Phil 1:19) or the Spirit who brings to us the blessings of Christ. He does not speak merely of the Spirit as indwelling Christ, perhaps because, after the resurrection, the Spirit's relation to Christ is such that even "indwelling" would really be too weak an idea (cf. Rom 1:4, 1 Cor 15:45). Thus the parallelism between Christ and the Christian tends to break down under the weight of the uniqueness and supremacy of Christ.

For most of the other expressions of subgroup (c), there is not much direct evidence of representative structure. But such structure can be inferred to be present. The general principle of God's giving gifts after the pattern of Christ is the same.

32.5 Global relations of means and ends to representation in Christ

We may now ask whether Paul's use of union with Christ can help to explain the over-all pattern in Displays 31.8 and 31.9. The answer is that it can, but only in certain limited ways. It helps to explain why the blessings in subgroups (a), (b), (c), and (d) of

group 4 are so closely related (cf. Display 31.10). All of the blessings of group 4 are related to being in union with Christ. It also helps to explain some of the rich diversity of different expressions for blessing. For the OT vocabulary of promise has a richness and diversity. The OT looks for a day when the people of God will be truly holy (Dan 7:13, Joel 3:17, Isa 4:3, 30:19, 62:12, Ezek 37:28), when they will experience the presence of the Lord's righteousness (Isa 9:6(7), 11:5, 45:8, 46:13, 51:5, 61:3, 62:1) and glory (Isa 60:1-2, 61:3, Ezek 43:4, 44:4), when they will be blessed (Ps 2:12, 32(31):1-2), when God will consider them to be sons and daughters (Isa 43:6, Hos 2:1(1:10)). Paul considers that all the OT promises are "Yes" in Christ (2 Cor 1:20). Steeped in the OT as he was, the OT language for blessing would naturally come to mind to describe the blessings to Christians in Christ.

But in addition to all this, Paul can also use language not derived from the OT when it strikes him as appropriate for his purposes. The language of reconciliation is a case in point. The theologically interesting occurrences in the LXX are all late: 2 Macc 1:5, 7:33, 8:29, 5:20. Even these are not really parallel to Paul, because in 2 Maccabees God is the

subject of the active verb "reconcile" (καταλλάσσω).

So far, we have looked at the relation of union with Christ to expressions for divine blessing, expressions in group 4. The expressions in groups 1, 2, and 3 are less frequently related to expressions for union with Christ. An example like 1 Cor 7:22, concerning calling, must be regarded as somewhat nontypical. Indeed, it might be questioned whether "in Christ" is still being used in quite the same sense.

The reason for associating "union with Christ" primarily with the idea of the blessings of the beginning of the Christian life is probably twofold. (1) In certain respects, with regard to the Father's plan, future believers are said to be "in Christ" even before conversion (Eph 1:4). Yet before conversion they were still subject to wrath (Eph 2:1-3, Rom 1:18-3:20). (2) To be in union with Christ in a vital way includes having a personal relationship to him, which can be established only by faith. The personal relationship is itself one of the blessings of conversion (in group 4).

Nevertheless, the basic threefold pattern at the beginning of the Christian life--God's initiative, man's response, God's blessings--is indirectly related to the historical pattern of Christ's work. How is

such a relation established? Christ's work is a representative work, and believers are regarded as participating in it in certain respects. We may therefore expect that the historical sequence of Christ's work is to a certain extent reflected in elements of believers' experience. Rom 8:17 is a confirmation of this. The middle period of Christian life is compared to the period of Christ's sufferings ($\sigmaυμ\acute{\nu}\omicron\chi\omicron\upsilon\epsilon\nu$) and the end of the Christian life is compared to the period of Christ's postresurrection glory ($\sigmaυ\nu\delta\omicron\zeta\alpha\sigma\theta\acute{\omega}\nu\epsilon\nu$). Paul could have extended this analogy by comparing the call of Christ to his service (cf. Heb 5:4) to the call of Christians to theirs.

If this comparison were the whole story, we should expect it to be carried out in detail—but Paul does not do so. Moreover, we should expect that the Christian's "death and resurrection" with Christ would be something completely future. In fact, however, the life of the resurrection is spoken of as something already given at the beginning of the Christian life (Rom 6:4, 8:2; cf. Eph 2:6), as something at work in the middle period (2 Cor 3:9, 4:10-12, 16), and as something to be expected at the end of the Christian life (1 Cor 15:22, etc.).¹

¹To be sure, James *f.* Robinson and Helmut Koester

Each of the three stages of Christian life thus includes an identification with the entire temporal span of Christ's representative work.

The result is that the temporal sequence of suffering-glory in Christ's life can be transformed into a kind of logical sequence within one of the three periods of Christian life. Thus Paul goes from death and resurrection in Christ's experience in Rom 6:10 to death and resurrection in Christian experience in 6:11. 2 Cor 4:10 offers us a similar comparison concerning the middle period of the Christian life. In 2 Cor 4:10 Paul is talking primarily about the experience of preachers, but in a secondary sense the words could doubtless be applied to every Christian. Finally, 1 Thes 4:14 presents us with the same sequence of death

(1971:34-36), together with Ernst Käsemann (1969:127-29), argue that Colossians and Ephesians represent a certain advance on the restricted corpus, in that they describe the resurrection as, in a certain sense, already past. In comparison to this, the future tense $\sigmaυζήσομεν$ of Rom 6:8 represents an "eschatological reservation." But it must also be said that $\zetaωή$ and $\zetaώντες$ in Rom 6:4,11 imply a present participation of a certain kind in Christ's resurrection. The same two elements of present participation and future expectation can be found in Ephesians and Colossians--though expressed in different language. Hence one wonders how much the difference between the restricted corpus and Ephesians and Colossians are verbal and how much they are substantial. At any rate, the resurrection blessing of "justification" or vindication is the possession of Christians from the beginning of the Christian life onwards.

and resurrection, applied now to the end of the Christian life.

One may still ask whether the larger pattern of movement from God's initiative (group 1) to human response (group 3) to blessing (group 4) is based on the pattern of Christ's life. In Christ's own life there occur (1) the Father's initiative in sending and commissioning him (Rom 1:2), (2) the obedient response of Christ during his life (Rom 15:3,7-8), and (3) consequent blessings in the resurrection.

There is undoubted similarity of pattern here. But there is also sufficient dissimilarity to explain why Paul would not appeal to the pattern more directly, even if it had been somewhere at the back of his mind. First and foremost, the response of Christ in obedience is not "faith" in the Pauline sense. His response exhibits faith or trust in God in the larger OT sense, but for Paul Christian faith is specifically defined as faith in Jesus Christ.¹ Thus the comparison with

¹A number of scholars have argued that Paul does speak of Christ's faith. Πίστις Ἰησοῦ Χριστοῦ is translated as a subjective genitive, "faithfulness of Jesus Christ," by D. W. B. Robinson (1970). In favor of the subjective genitive, see also Haussleiter (1891), Lange-Fay (1869:129), Hebert (1955), Torrance (1957), Howard (1967), Hanson (1974:39-51), Vallotton (1960:46-47, 69-72).

In favor of the objective genitive are Bauer (1952:668b-669a), Moule (1957), Murray (1959:I 363-374), Bultmann (1958:204). I prefer the objective genitive, for the reasons adduced especially by Murray:

Christ's own "faith" breaks down. Moreover, Christ's response to the Father, both as Lord and as representative man, has a unique function in the plan of redemption. Direct comparison might have invited a new

(a) In many cases in Paul $\pi\iota\sigma\tau\iota\varsigma$ does denote man's faith and cannot include the meaning "God's faithfulness" (Rom 1:8, 14:1, 22, 23, 1 Cor 2:5, etc.).

(b) In Romans 4 and Galatians 3 $\pi\iota\sigma\tau\iota\varsigma$ and $\pi\iota\sigma\tau\epsilon\upsilon\omicron\omega$ denote Abraham's faith and the faith of believers. Their faith is directed toward the faithfulness of God and his promises, but God's faithfulness is not itself part of the meaning of $\pi\iota\sigma\tau\iota\varsigma$. This is clear both from the contrast of faith with works (both concern human actors) and from the oscillation between the verb $\pi\iota\sigma\tau\epsilon\upsilon\omicron\omega$ (always with human subjects) and the noun $\pi\iota\sigma\tau\iota\varsigma$.

(c) Hence $\acute{\epsilon}\kappa\ \pi\iota\sigma\tau\epsilon\omega\varsigma$ in Rom 4:16, Gal 3:7, 8, 9, 11, 12 must refer to human faith. This creates a presumption in favor of objective interpretation of the neighboring passages Rom 3:26 and Gal 2:16, which have similar grammatical structure.

(d) The objective genitive with $\pi\iota\sigma\tau\iota\varsigma$ is attested in the NT (Mark 11:22, Acts 3:16, 19:20 D, Phil 1:27, 2 Thes 2:13, James 2:1, Rev 14:12) and elsewhere (Josephus, *Ant.* 17:179, 1 *Clom.* 3:4(?), 27:3; Ign. *Eph.* 16:2, 20:1(?), *Barn.* 4:8, 6:17, *Herm. Man.* 11:4, 9, *Herm. Sim.* 6:3:6, *Pol. Phil.* 4:3)--though some of the NT passages have been disputed by the proponents of the subjective view.

(e) Interpretation in terms of the objective genitive gives a sense compatible with the context in every disputed case in the NT. By contrast, the subjective interpretation sometimes results in strain (cf. Murray on Rom 3:21-26, Gal 2:16).

(f) The subjective view tends to confuse the linguistic facts concerning the word $\pi\iota\sigma\tau\iota\varsigma$ with the undisputed theological truth that God's faithfulness and Christ's faithfulness form both the object and the presupposition of believers' personal exercise of faith.

At any rate, both sides agree that there is a theological similarity between Christ's faithfulness and the believers' faith answering to this faithfulness. For the purposes of this dissertation, this theological similarity is sufficient to illustrate another aspect of the representative character of Christ's work.

legalism in the style of imitatio Christi (Rom 10:6-7; but cf. Col 1:24).

In sum, the global structure of means and ends at the beginning of the Christian life can be related to the representative aspect of union with Christ (32.5). This is in addition to the fact that individual expressions for divine blessing (from group 4) can be related to representative union with Christ (32.1-32.4). Moreover, the structure with respect to the beginning of the Christian life is also related to the middle and the end of the Christian life (§30). All the stages of the Christian life are connected to the theme of union with Christ. By means of such connections, characteristics associated initially with some one type of expression (e.g., expressions having to do with holiness) can also be found later associated with a very large number of topics.

But this is still not the end of the story. The structures connected with union with Christ can in turn be related to covenant structure found repeatedly in redemptive history. To this set of connections between union with Christ and Of history we now turn.

33. Union with Christ and pauline theology in general
against the background of covenant structure in OT history

Paul's teaching about the representative, participatory, and exchange aspects of union with Christ is not something that occurs in isolation, but rather in connection with a background from the OT. Adam, Abraham, Moses, David, and the prophets are themselves representative figures (cf. 19.3). Such OT instances can be used by Paul illustratively or typologically in the process of articulating the significance of Christ.

In fact, the OT forms a background not only for union with Christ but for other topics. Paul can appeal to the OT in explaining and backing up his assertions on many theological topics. The existence of many connections with the OT again helps to explain why one set of connections (e.g., holiness) can be used to "explain" the rest.

In exploring the topic of OT background, we first look at Paul's use of the OT in general (33.1). Then we shall take up the question of Paul's use of OT material concerning (a) creation and Adam (33.2), (b) Abraham (33.3), and (c) Moses and the Exodus (33.4).

These three themes are chosen partly because Paul himself indicates their relevance to his thinking. As Ellis (1957:117) says,

Most of the framework of Paul's theology rests upon the accounts of the Creation, the life of Abraham, and the Exodus. Unlike the rabbis, however, it is a Pentateuch illumined and interpreted by the Prophets and Psalms, not by the traditions of the Elders.

Paul's use of OT material concerning the Restoration of Israel could also be considered.

33.1 Paul's use of the OT in general: typology

As is well known, Paul used various parts of the OT typologically as well as "literally" (cf. Lampe 1953, 1957; Westermann 1963:17-39, 224-45; Goppelt 1973; Longenecker 1975; Michel 1929:152-58). That is, Paul found in the OT events, objects, and persons which were analogous to elements in Christian redemption. These analogies he exploited in his arguments and his teaching. Not only so, he considered that part of the divine intention in the OT Scriptures was to furnish just such analogies, as an aid and instruction for the Christian believer. "For all the ancient Scriptures were written for our instruction, in order that through the encouragement they give us we may maintain our hope with fortitude"; "all these things that happened to them [the Israelites] were symbolic, and were recorded

for our benefit as a warning. For upon us the fulfilment of the ages has come" (Rom 15:4, 1 Cor 10:11 NEB).

As Ellis (1957:128) puts it,

Although the "type" has its own historical value, its real significance typologically is revealed only in the "anti-type" or fulfilment. Things which were hidden or only partially revealed are now revealed to the Church--the Messianic Community--in whom the fulfilment is realized.

NT typology does not, therefore, merely involve striking resemblances or analogies but points to a correspondence which inheres in the Divine economy of redemption.

Let us now consider how Paul, with his typological orientation, approached some particular OT themes. We once again ignore modern critical questions about the OT, and consider the OT text as it stood in Paul's day.

33.2 Creation in Paul

First, we consider Paul's typological use of creation. This comes in two or three forms: (a) the language of new creation (Rom 8:18-25, 2 Cor 5:17, Gal 6:15), (b) the language comparing Christ to Adam (Rom 5:12-21, 1 Cor 15:20-22, 45-49), and (c) comparisons with Eve (1 Cor 11:2-12, 2 Cor 11:2-3). Let us take the comparisons with Eve first. 1 Cor 11:2-12, like 1 Tim 2:13-15, proceeds by deduction from the creation order to the present-day relations of men and women.

It is therefore not really a typological application of the OT. True, there may be some echo here of Paul's doctrine of human solidarity with and representation by Adam. In view of such solidarity, the historical relations of Adam and Eve may be regarded as laying the foundation and forming the pattern for future male-female relations (cf. Matt 19:4-6, Mark 10:6-9). But this is still not typology in the usual sense.

2 Cor 11:2-3 is more to the point. Eve is here considered as a type of the church. Unfortunately, the exegesis of these verses is complicated by the question of whether they contain an allusion to the rabbinic fable of Satan's sexual temptation of Eve (cf. Thackeray 1900:50-57, Ellis 1957:61-63). However that may be, Paul clearly derives his Eve-metaphor from (a) his comparison of Christ to Adam and (b) the picture of the church as the bride of Christ. The church as the bride or wife of Christ is mentioned explicitly in the pauline corpus only in Eph 5:23-32, but the basis for the metaphor is present in the OT metaphors for Israel (Hosea 1-3, Ezekiel 23; 16; Isa 54:1-6; etc.). From there it seems to have become the common possession of the church (Matt 25:1-13, Rev 19:7).

In sum, the Eve-typology of 2 Cor 11:2-3 is a secondary ramification of the Adam-typology of 1 Corin-

thians 15 and Romans 5. We may therefore focus on the more fundamental Adam-Christ typology, along with the typology of "new creation." The question now is, do these two represent two separate comparisons in Paul's mind, or are they part of the same comparison?

It seems from 1 Corinthians 15 that both were part of a single comparison; for there cosmic renewal is suggested (15:25-28) in a passage which compares Christ to Adam (vss. 21-22). In the unrestricted corpus, Eph 4:24 and Col 3:10 confirm this impression. The phrase κατ' εἰκόνα τοῦ κτίσαντος αὐτόν in Col 3:10 is probably speaking of the "creation" of Christians which takes place in their "putting on" Christ at the beginning of the Christian life.¹ But it alludes to Gen 1:26-27, thus directly linking "new creation" with

¹ So Abbott (1897:284-85); Lightfoot (1876:215-16); Lohse (1971:142). The expression "new man" probably has corporate overtones: it is "the new community in Christ" (Martin 1972:116n1) rather than simply "the regenerate man formed after Christ" (Lightfoot 1876:215). Nevertheless, as far as the individual is concerned, his conversion and initiation into the Christian community is the time when he is "created."

Lohmeyer (1953:142) has suggested that the "new man" is Christ himself, but this is inconsistent with the use of κτίσαντος. No doubt, theologically speaking, Christ's resurrection is a sort of "new creation." However, outside this passage of Colossians, the Father's raising Christ is never itself denominated simply as "creating Christ." If Paul had wanted to communicate this, he would have had to be much more explicit.

"new Adam." Some, of course, deny Pauline authorship of Colossians. But even these are likely to admit that in Col 3:10 the thought, if not the words, is Pauline. Hence Col 3:10 is a point in favor of linking the two ideas of new creation and last Adam.

Nevertheless, it cannot be said that the ideas of new creation and of the last Adam are completely identical. New creation is the broader concept, since it points to renewal on a cosmic scale as well as renewal of the human race (see Rom 8:18-25). Its OT roots are in Isa 65:17, Ps 104:30, and Gen 1:1-2:1, as well as the Genesis account concerning Adam.

We may conclude, then, that we have here two closely related ideas, either of which is easily derivable from the other. We need to assess the possible significance of both the account of creation and that of Adam, in influencing the pattern of Paul's thinking. Let us begin with creation. These passages in Paul speak of new creation: 2 Cor 5:17, Gal 6:15, and 2 Cor 4:6. We take these up one by one.

In 2 Cor 5:17 "new creation" is specifically said to be "in Christ," in accordance with the role of union with Christ in Paul's theology in general. The specific kind of newness in view is the newness of knowing no one "according to the flesh," but rather

"according to the Spirit" or "according to the new order." New creation is also related in the following verses to the reconciliation of the cosmos (vs. 19) and justification (vs. 21). The exact relation of these ideas is not made clear, but being in a reconciled or justified state is presumably part of what ~~is~~ means to belong to the new order of existence. If this is true, it means that "new creation" is possibly a broad enough term to cover all the blessings of group 4 of Display 31.8.

Next, take Gal 6:15. In Gal 6:15 the mention of new creation has been motivated by the thought of crucifixion to the world (κόσμος; vs. 14). In the new order of existence, circumcision and uncircumcision do not matter (cf. Col 2:16-23). To return to concern for such things would be to revert from the Spirit to the flesh (Gal 3:3, 6:12-13). Thus in both Gal 6:15 and 2 Cor 5:17 "new creation" is contrasted with the flesh (σάρξ) and the world (κόσμος). In these uses "flesh" is the individualizing and "world" the unifying term for what belongs to the old order, the first (now fallen) creation. This accounts for the fact that both "flesh" and "world" can be used by Paul in a quite neutral sense (Rom 4:1, Gal 2:20, Rom 1:20, 1 Cor 8:4, etc.) when they refer to the first creation simply as the

setting for human activity. But when the first creation is viewed as fallen in contrast to the new, the ethically negative connotations enter. (See further Schweizer 1971:125-35; Bultmann 1952:232-59; Burton 1921:486-95; Ridderbos 1975:64-68, 91-93, Kümme 1929:14-26.) The Spirit, then, as the opposite pole to the flesh, is closely correlated with the new creation (cf. Rom 8:23, 1 Cor 15:45-46).

The most illuminating text of all, for our purposes, is 2 Cor 4:6. It specifically sets up a correlation between one element of the creation account and one element of Christian conversion. To the call of Christians into the knowledge of the glory of God corresponds the speech of God at creation, "Let there be light." Thus a speech act of the first creation corresponds to the initiative of God in the "new creation." We are justified, therefore, in asking whether the analogy or typology can be drawn out at greater length. The answer is "yes." The initiating speech acts of "let there be . . ." are typically followed by a response on the part of creation. "And there was light" (vs. 3); "and it was so" (vs. 9). This creational response is followed in turn by one or both of two kinds of further action on God's part. First, he names what has come to be: "And God called

the light Day, and the darkness he call Night" (vs. 5); "and God called the firmament Heaven" (vs. 8). Second, he sees that it is good (vss. 4,10,12,18, etc.).

Obviously an element of blessing is involved here.

At least in a general way the blessings involved in participation in the new creation are not unlike those involved in participation in the first unfallen creation.

This correspondence is in fact in mind when the Book of Isaiah speaks of eschatological renewal as a return to Paradisical conditions (Isa 51:3; 65:17-18; cf. Ezek 36:25, Rev 2:7, 22:2,14,19). The new creation, like the first unfallen creation, is a situation of righteousness and holiness (Eph 4:24, 2 Pet 3:13, Isa 51:4-5, 66:20-23).

We may say, therefore, that Genesis 1 presents us with a threefold pattern in creative events. (a) God initiates by spoken command, (b) creation responds, and (c) God evaluates the result. At least superficially, this is parallel to the threefold pattern of divine initiative, human response, and divine blessing in the second, "new" creation. Is the parallelism anything more than superficial? 2 Cor 4:6 is enough to suggest that the answer might be "yes." But it is not enough to give us any certainty.

Let us go on to consider the use of Adam as a

model for understanding the new creation. The comparison in Isa 51:3 and in Revelation between restored Israel and the original Paradise leads us naturally to comparison with Adam. Rom 5:12-21 is the basic Pauline text explaining the points of comparison (and contrast!). Further allusions are found in 1 Cor 15:21-22, 45-49, and possibly in Phil 2:5-11 (cf. Eph 4:22-24, Col 3:9-10). A full discussion of the difficult passage Rom 5:12-21 is beyond the scope of this dissertation. (Cf., e.g., Davies 1955:36-57; Murray 1959; and bibliographies in Matthew Black 1973:85-91; Wedderburn 1973; Brandenburger 1962.) It is sufficient for our purposes to note the following elements of parallelism (1) The sin of Adam corresponds to the obedience of Christ (5:19; *παράνομος* . . . *ὁπακοῦς*). (2) In both cases their acts have consequences not only for the immediate agents of the action (Adam and Christ individually), but for those whom they represent. (3) The disobedience of Adam and the obedience of Christ are each responses to God's requirement of obedience. God's requirement is presupposed rather than explicitly mentioned, since there is no need in the context to emphasize it. The presupposition is most visible in vss. 13-14 and in the description of Adam's sin as *παράπτωμα* and *παράβασις*. "Sin" becomes *παράπτωμα* or *παράβασις* when it is

violation of statutory law (see Gal 3:19).

The role of God's requirement is further acknowledged in vs. 14. Here Paul speaks of sin "according to the likeness of Adam's transgression." What is this sin? Paul previously observes that death ruled from Adam to Moses, even over those who had not¹ sinned this way. The mention of Moses, plus the reference to the law in vs. 13, shows that the specific kind of sin in view is sin in a situation where one has heard a direct verbal or statutory prohibition. Adam had received a direct command (Gen 2:16-17, 3:3-4, 11,17). Those after him did not--or at least it is not recorded that they did. Apart from certain minor exceptions (Gen 9:6, 17:9-14, etc.), the absence of statutory prohibitions is the one thing characteristic of the period from Adam to Moses, but not of the period after Moses nor of Adam himself.

Thus we can find a parallel between God's command, human disobedience, and sanction (curse) in the case of Adam; and God's command, human obedience, and sanction (blessing) in the case of Christ. The obedience of Christ that Paul has in mind is the

¹The word 'not' (μή) is omitted by 384 385 424²
d* Origen Ambrosiaster, and according to Augustine was lacking in Latin codices. Both internal and external evidence favor its inclusion.

obedience of his whole life, climaxing in "obedience unto death, death on the cross" (Phil 2:8). This, of course, presupposes a program of God to which he is obedient. God's program is that program already announced in a veiled way in the OT (Rom 1:2,17, 3:21, 4:23-25, 16:26, 1 Cor 15:3-4).

According to Rom 5:12-21, the consequences of obedience in the case of Christ are various blessings: the gift of righteousness, eternal life, and "reigning in life." Why are these particular expressions used? The chief motivations are contextual. Paul has just finished a section on justification (Rom 3:20-5:11), and will begin a section on life (Rom 6:1ff). The language of "reigning" he has already introduced in describing the tyrannical power of sin and death (vss. 14,17), from which man has no power to escape. "Reigning in life" is a suitable antithesis to the reign of sin.

In addition, however, these three expressions provide a fitting description of a condition parallel to (but exceeding) the condition of Paradise. Before the fall, Adam had access to the tree of life and was free from the later curse of death (Gen 3:19). His dominion or "reign" over creation was complete, whereas afterward it was marred and sharply diminished (cf. Heb

2:6-9). His status was righteous in contrast to later unrighteousness (Rom 3:10-12).

Thus, in sum, the pattern of (1) divine program and command, (2) human response, and (3) divine sanction, is common to the experience of Adam and of Christ. We have already seen that the pattern of Christ's life is structurally parallel to the corresponding pattern in the Christian life. Hence, indirectly, the account concerning Adam has its bearing on the structure of Paul's thinking about the beginning of the Christian life.

33.3 Abraham in Paul

Next, consider Abraham. If Adam is the OT figure pre-eminently used in understanding Christ, Abraham is the figure used in understanding the Christian. Paul's use of Abraham is much less a surprise than his use of Adam. For Abraham was a cherished figure of rabbinic theology. But for the rabbis Abraham's faith itself tends to be understood as a pious work (cf. Strack-Billerbeck 1928:III 186-201, especially 200-201). Hence Paul appeals to the example of Abraham when he polemicizes against Judaistic legalism (Romans 4, Galatians 3).

The pattern of correspondence that Paul sets up

relates Abraham's faith to Christians' faith, and the righteousness reckoned to Abraham to the righteousness reckoned to Christians (Rom 4:23-24). Thus the elements of human response (faith) and consequent blessing (righteousness) are parallel in the two cases. What about the element of God's initiative? For Christians, God's initiative in the beginning of the Christian life takes the form of a "call" in close connection with the preaching of the gospel. The obvious correlate of this is the call of God to Abraham, expressed especially in Gen 12:1, 15:1. In Gen 12:1 the "call" takes a form closer to command. Does this, then, correspond to the call to "repent and believe" of the NT? At least the author of Hebrews does not hesitate to draw a parallel. Heb 11:8 correlates Abraham's faithful obedience to his "call" with Christians' faithfulness to theirs.

Next, in Gen 15:1 God's initiative takes the form of giving a promise. Abraham's faith consists in belief in the promise. Similarly, Christian faith is also belief in God's promise manifested in Christ (Rom 4:23-25). Paul makes explicit the parallel between Abraham's faith and Christian faith. He often leaves implicit the parallel between God's promise to Abraham and God's promise to Christians. But we may rest assured that he saw a parallel--in a certain sense, even an identity--in

the two promises as well as the two faiths. He speaks of the promise to Abraham as a "preaching of the gospel beforehand" (προεσηγγελλόατο; Gal 3:8) and as a promise concerning the Spirit (3:14). Hence, the threefold pattern of divine initiative, human response, and blessing can be found in the story of Abraham.

But all this interprets the Genesis story very much from a NT point of view, rather than in terms of its own context. Paul's endpoint, of course, is what we are calling "the NT point of view." "The NT view" is the view that comes to the surface in his letters, where he is applying this or that OT text to the Christian situation, rather than expositing the text in its own original context. We may assume, however, that his NT application of the text is derivative from a prior lifetime of meditation on it. Thus we may ask how well the original context is adapted to its pauline use.

The fact is that the pattern of divine initiative, human response, and consequent divine blessing is visible at many points in the Abraham story, and not only at Gen 15:6. To begin with, the structure of God's announcement in Gen 12:1-3 already implicitly contains the initiative of command ("go from your country . . ."), human response (Abraham's going), and consequent blessing

("and I will make you a great nation, and I will bless you . . ."). The structure announced as a program in 12:1-2 is then fulfilled in fact in the subsequent history. Abraham goes out, and becomes great.

Moreover, in subsequent appearances of God to Abraham, this threefold pattern reappears. Sometimes only one element, the element of blessing, is reaffirmed (12:7, 13:14-16; but cf. vs. 17). At other times all three elements become explicit (Gen 15:1-6, 17:1-21). In subsequent revelations the context of the initial revelation in Gen 12:1-3 is amplified at various points, and the means by which the promises are to be fulfilled are further specified. In Gen 15:9-21, for example, there occurs a ceremony of covenant ratification to confirm the promise to Abraham. At the same time the Lord specifies that (a) Abraham's biological son will be the heir of the promise (vss. 2-4), (b) four hundred years will pass before the fulfilment, and (c) certain specific lands are included in the enfeoffment to Abraham (for the role of enfeoffment in covenants, see Baltzer 1971:11-12).

Genesis 15 and 17 show that the recurrent pattern found in Abraham's life is a pattern closely related to God's covenant with Abraham. The word "covenant" (brit) occurs explicitly in 15:18 and

several times in Genesis 17. The covenant is sealed by a self-maledictory ceremony in Gen 15:9-10,17 (cf. Meredith G. Kline 1968:16-17,42-43; McCarthy 1963:54-67). This calls for some attention to the covenant idea in general. At certain points Yahweh's covenants are comparable to the Hittite vassal treaties of the second millennium.¹ The Hittite treaties include five or six distinct sections. However, these can be reduced to three elements which are the most essential. Jean L'Hour (1966:9) summarizes the situation as follows:

three elements assume a primordially and apparently essential importance; they are:
 --the history of past benefits;
 --the stipulations binding on the vassal;
 --the conditional blessings and curses.²

L'Hour uses this threefold division in his entire discussion of the OT covenants. Baltzer (1971:97-136) finds a similar threefold structuration in the Qumran Manual of Discipline and the Damascus Document, as well as in certain early Christian texts (Barnabas, Didache, 2 Clement). Baltzer labels the three elements the

¹See Mendenhall (1955) and Baltzer (1971). But other ancient Near Eastern treaty-forms may also be relevant. Cf. the cautions in McCarthy (1963:5-7,109-177). For bibliography and summary of the discussion see McCarthy (1972).

²"Trois éléments revêtent une importance primordiale et, semble-t-il, essentielle; ce sont:
 --l'histoire des bienfaits passés;
 --les stipulations incombant au vassal;
 --les bénédictions-maledictions conditionnelles."

"dogmatic section," the "ethical section," and the "blessings and curses--eschatological section."¹

Obviously, this threefold division of the covenant corresponds, in a rough way, to what I have called divine initiative, human response, and consequent divine blessings in pauline writings. But a certain difference of emphasis is manifest in Paul. In the new covenant the blessings of the covenant do not depend conditionally upon a life of legal obedience on the part of Christians. Blessings are received by virtue of faith which unites people to Christ. Hence, Christians do not receive blessings only after a long waiting and testing period. They participate in covenant blessings as soon as they are united to Christ. (One can indeed see hints and anticipations of this, but not more, in OT covenants.)

In fact, the structure of covenant interaction can be seen as compressed in the Christian life; it all occurs at the beginning. In the life of Christ the pattern is strung out in a temporal sequence: call of God, obedience, blessing. But this cannot be so in every sense for those "in Christ." For, being "in Christ" means union with the present living Christ and

¹I am indebted to John J. Hughes for pointing out to me the significance of Baltzer's and L'Hour's work for my study.

so with the fruit of all of his past also.

On the other hand, as we have seen, the Christian life "in the large" can be understood as a pattern of divine initiative (focused on the beginning, though not located exclusively there), human response (focused in the middle period), and consequent blessing (focused in the end). Paul's treatment of practical ethics could therefore justly be analyzed under Baltzer's threefold division into dogmatic, ethical, and eschatological (1971:97-136). Paul exhorts on the basis of past and present "mercies of God" (Rom 12:1)--analogous to the treaty's historical prologue. He also exhorts on the basis of the law of God (analogous to the treaty's ethical stipulations), and on the basis of the blessing held out as (gracious) reward for obedience (analogous to the treaty's blessings and curses).

The question is not whether Paul consciously and deliberately set out his thoughts according to the structure of a covenant formulary. There is every evidence that he did not. If he had, we would expect the words "covenant," "oath," etc., to occur more frequently, and we would expect to find a much more obvious surface parallel to the OT forms. Not only this, but we would expect Paul to make his procedure plain enough to his readers so that the point of his

method would not be lost to them. Paul has in fact done none of these things.

However, the conscious methodical use of a fixed form is one thing; a pervasive but ill-defined and perhaps largely unconscious structured connection with a general pattern is another. It appears that there is good reason for detecting the latter type of connection with OT covenant patterns.

The story of Abraham is not the only possible case in which covenant themes may have been utilized by Paul. The story of Adam can itself be interpreted in terms of a covenant relation between God and man, as L. Alonso-Schökel (1962) has argued.¹ In that case the Apostle Paul inevitably connected his teaching with the covenant pattern when he compared Christ to Adam.

33.4 The Exodus in Paul

Another case where Paul's thinking comes into contact with OT covenants is in his reflection on the Exodus. In 2 Corinthians 3 he draws out an extended comparison and contrast between the Mosaic covenant and the new covenant of which he is a minister. This central

¹This was pointed out to me by John Hughes. Of course, within systematic theology, the idea of a covenant with Adam has been familiar for some time (see the Westminster Confession of Faith, 7:2).

passage is supplemented primarily by 1 Cor 10:1-13, and secondarily by a number of passing allusions: Rom 9:4, 1 Cor 5:7-8, Gal 3:17, 2 Cor 8:15, 1 Cor 9:13, 2 Cor 6:16, Phil 2:15 (cf. Eph 6:2-3, 2 Tim 3:8, Tit 2:14).

Let us begin with 2 Corinthians 3. Even a casual inspection of the passage shows that Paul finds considerable parallel structure between the Mosaic covenant and the new covenant. In this respect he builds on Jer 31:31-34. In 2 Corinthians 3 the parallel is extended to include not only the covenants themselves, but the roles of Moses on the one hand and Paul and his fellow preachers on the other. In fact, the emphasis of the passage is more on the covenant-ministers than on the covenant itself. Thus not all the elements involved in the two covenants are equally illuminated. By synthesizing the material in Jeremiah 31 with that in 2 Corinthians 3, one can obtain an overall comparative relation like Display 33.1. The elements of divine initiative, human response, and consequent sanctions are clearly present in both covenants, as we would expect. In addition, the parallelism between Moses and Paul provides another, less common element: the human intermediary in proclamation. (This element is represented by group 2 in the earlier discussion of pauline expres-

Display 33.1

Comparison of Old and New Covenants According
to Paul and Jeremiah

| | old | new |
|------------------|--|---|
| initiator | God (through angels, Gal 3:19) | God |
| proclaimer | Moses | apostolic preachers |
| content | law | "law" on the heart, gospel |
| writing material | stone | human hearts |
| sanction | death abandonment by God no finished forgiveness (cf. Heb 10:1-4) | life, righteousness, glory, continued presence of God, forgiveness of sins |
| human response | hindered by a veil breaking the covenant | unveiled keeping the covenant |

sions in 31.24.) All this parallelism is a confirmation, in explicit form, of what we found implicit in Paul's use of the Adam and Abraham models. The covenant structure of OT materials is parallel to that in Paul.

Now let us ask how Paul viewed the events of the Exodus, as well as the Mosaic covenant. 2 Corinthians 3 speaks of the function of the two covenants as a whole, without providing very much insight into historical sequence. For the historical sequence, 1 Corinthians 10:1-13 is the key passage. Paul obviously sets up here a rather detailed correspondence (cf. Ellis 1957:130-35). "The fathers" of the Exodus events correspond to the Corinthian Christians, or, more broadly, to Christians in general (the first person plural of vs. 11 could apply to anyone on whom the "end of the ages" has come). Baptism into Moses in cloud and sea corresponds to baptism into Christ in water and Spirit (though it would stretch things beyond Paul's meaning to make the cloud correspond to the Spirit and the sea to water, or vice versa). The "Spiritual" meat and drink in the wilderness correspond to the elements in the Lord's Supper. In both cases the partaking of this food is a fellowship with Christ. Finally, the testing of Israel in the wilderness corresponds to the

testing of Christians, and the fate of those dead in the wilderness warns of a similar fate for the rebellious among Christians. Paul reinforces the whole correspondence by adding that these things have been made τύποι for us (vs. 6), and that they happened τυπικῶς (vs. 11). Though the word "type" does not necessarily connote for Paul all that it does for modern theology, Paul does indicate thereby that the correspondences are part of a redemptive-historical pattern intended by God.

The 1 Corinthians 10 passage is important because it explicitly links some of the pauline terms and ideas to corresponding elements in the Exodus events. For example, 31.1 has distinguished in Paul a beginning, middle, and end of the Christian life. These three stages each correspond to something in Israelite experience. First, the beginning, the time of actual deliverance from bondage, corresponds to the deliverance from Egyptian bondage. The two are explicitly linked by the comparison of Christian baptism to the crossing of the Red Sea. "Baptism into Moses" is, on the surface of things, a bizarre metaphor for this experience, since the Israelites passed through on dry land (Exod 14:22, Heb 11:29). But all is explained when it is realized that Paul is appealing to a similarity of a theological and structural sort. Paul has seen here

a theological or rather typical parallel to the Christian experience of "baptism into Christ." "Baptism into Moses" is a figurative way of describing an experience uniting the Israelites under Moses as head, an experience taking place under Moses's leadership and direction.

Second, the middle of the Christian life corresponds to the wilderness period of Israel, when they are tempted to sin. The end of the Christian life presumably corresponds most aptly to the end of the wilderness wanderings, when Israel "enters upon its inheritance," the promised land. Paul does not actually say this, but it is an easy inference from what he does say. For instance, Paul does describe the judgments that came upon Israel in vss. 5-10 of 1 Corinthians 10. In each case the judgments resulted in men dying in the wilderness rather than entering the promised land. This understanding is derived from the OT account itself (see especially Num 14:21-24). By inference, the blessing for the Israelites, if they had been faithful, would have been living and entering the land. The corresponding blessing that Paul holds out for Christians is the blessing to be obtained if they do not fall away (1 Cor 10:12-13; cf. Rom 11:20-22, Col 1:22-23).

Now let us look more closely at the Exodus

experience itself, as recorded in the first half of the Book of Exodus. Here is the event which forms and constitutes the OT people of God as a nation. No wonder that Paul should see here an analogue to the formation of the NT people of God. But the model of the Exodus is corporate rather than individualizing. That is to say, the whole nation is saved at once rather than by gradual addition of individuals, families, and tribes. It is, if you will, more analogous to the birth of the church--on the Day of Pentecost or even "in union with Christ" on the day of his resurrection--than to the spiritual birth of individuals into the church. But because Paul can move easily from more individualizing to more corporate expressions, there is no difficulty for him in comparing the Exodus to both.

Well, then, do we find in the Exodus account some of the structure of divine initiative, human response, and consequent blessing? Of course, yes. We should expect certain traces of this structure in any case, because of the influence of covenant thinking on the Book of Exodus. In actual fact, the Book of Exodus is quite full of this kind of pattern. It occurs first of all in the announcement of God's program for deliverance in the opening chapters of the Book. Exod 3:16 is a good example:

Go, and gather the elders of Israel together, and say to them, "The Lord, the God of your fathers, has appeared to me, the God of Abraham, Isaac, and Jacob, saying, 'I have indeed visited you and have seen what is done to you in Egypt. I have said that I will bring you up from the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites--a land flowing with milk and honey.'" They will listen to you . . .

Here structure analogous to that in Paul is visible in considerable detail. First, there is the plan of God, hinted at in the mention of Abraham, Isaac, and Jacob (cf. Gen 15:13-14, 18-21), and explicit in the very fact that God speaks of the deliverance before it is accomplished. This is analogous to election in Paul's thought. The role of Moses is, as we have seen, in certain respects analogous to that of Paul and other preachers. The call of God, analogous to group 1 of Paul's expressions, is present in the announcement to the elders. A response of faith and obedience ("harkening") is called for. The consequent blessings are primarily the possession of the land--analogous in Paul to the blessings of the consummation. However, the people of Israel are to receive a "first installment" of blessing by being released from bondage to the Egyptians (Exod 3:16). This is surely analogous in Paul to release from sin and condemnation.

All in all, a fairly extensive parallel can be

set up between the Exodus events and the events associated with the beginning of the Christian life. And the parallel is a real rather than an artificial or allegorical one. That is, the setting up of the parallelism is not based exclusively or even primarily on chance similarities of words or phrases. It is based on an appreciation of the whole redemptive-historical context and significance of both Christian and Israelite experience. But the differences between the two are also interesting. The temporal stages of divine initiative, human response, and blessing in the Exodus have been transformed into logical stages or foci of reasoning in the beginning of the Christian life.

So far we have focused on the covenant pronouncement in Exod 3:16-18. Its fulfillment takes place in the sequence of divine initiative (prominent in Moses's announcement to the elders), human response (prominent in the celebration of the Passover and the journey of 12:31-13:22), and consequent blessing (prominent in the destruction of Pharaoh and the formation of the nation in 14:1-31, 19:1ff). Within this general pattern, however, there are several detectible small-scale patterns of the same kind. The situation is not altogether unlike that in the Christian life, where a general

pattern of reasoning about the whole Christian life reoccurs in a small concentric circle within the middle period (see 31.12).

The passover is one of the prominent cases where a small-scale pattern exists. The people are instructed what to do (12:1-27), they do it (12:28), and the Lord spares them as he does not spare the Egyptians (12:29-30). Paul regards this as typical of certain aspects of Christian redemption (1 Cor 5:7).¹

Another small cycle of this type occurs in Exod 12:31-36. The Lord tells the people to be ready to go (divine initiative), they prepare (human response), and the Lord gives them Egyptian goods (consequent blessing).

Still another case occurs in the Red Sea experience. The Lord prepares the situation and commands the people; then the people go through the Red Sea; then the Lord destroys the Egyptians.

Now let us concentrate on the blessings which are derivative from the Exodus. The most obvious of

¹In 1 Cor 5:7 it is not certain whether Paul has in mind the first passover (in Exodus 12) or the subsequent passover celebrations memorializing this event (Exod 12:14-20, Num 9:1-14, Exod 23:15, etc.). The verb ἐορτάζωμεν of 1 Cor 5:8 shows that one cannot exclude all reference to the memorial feasts. On the other hand, the passover memorials in OT theology point back to the once-for-all decisive deliverance; and so it is with Christian memorial celebration (1 Cor 11:23-26).

these is simply deliverance from the rule of Egypt to the rule of God. This is used in the OT itself as a model for future deliverance of Israel from sin and captivity (see especially B. W. Anderson 1962:177-95; Lampe 1957:26; Foulkes 1958:21-22, Daniélou 1960:153-66; Sahlin 1953:81-86). Isa 40:3, for example, introduces the theme of a return to the wilderness in connection with the restoration of Israel and forgiveness of sins (41:2). Moreover, the comparison with the Exodus in Isa 52:4-10 is explicitly picked up by Paul in Rom 10:15 and 2 Cor 6:17.

More specifically, the blessing is that the people of Israel become a kingdom of priests, a holy nation, in the midst of whom God dwells (Exodus 25-27). They are to be ruled by his law (Exodus 20-23). All these elements have their parallels in Paul, in the expressions of group 4. For example, the idea of Israel as a holy nation in Exodus 19:5 is the root from which comes the expression "holy ones" or "saints" of Daniel 7, and from Daniel 7 the expression is taken over in the usage of Paul and the early church. The imagery of the tabernacle and the dwelling of God with his people is taken up by Paul when he conceives of the church and of individual Christians as the dwelling of the Holy Spirit.

Consider now the middle period of Israel's experience--that is, their time in the wilderness. Paul draws upon several examples as warnings of disobedience: 1 Cor 10:7 concerns the incident of the golden calf (Exod 32:6), 10:8 concerns the temptations by Moab (Num 25:1,9), 10:9 is an allusion to the poisonous serpents (Num 21:6), and 10:10 may refer to any of several incidents (most prominently the incident of the spies in Numbers 14 or that of Korah's rebellion in Numbers 16). Any one of these incidents could be selected as a case with parallel structure to that of the middle period of the Christian life. In each case God's people are in a situation defined by the prior commands and blessings of God. Their response leads to blessings or cursings.

So much for Paul's use of elements from the Exodus story. We cannot say that Paul's patterns of thinking were simply and completely determined by Exodus patterns. He was not a slavish imitator of any one OT pattern. It is sufficient to say that the patterns found there formed one of the close structural parallels to his own thinking.

33.5 Conclusions on Paul's use of the OT

We have now seen that Paul often presupposes

and sometimes explicitly affirms that there are structural parallels between the salvation in Christ on the one hand and key OT events like creation, the life of Abraham and the Exodus on the other hand. Parallels occur both in structures of representation and in covenant structures such as the pattern of divine initiative, human response in faith, and divine blessing. The multiplicity of such parallels and similarities has the effect of integrating what is said about the Christian life and about union with Christ into larger historical and typological patterns. These connections are among those that must be attended to when an interpreter tries to explain Paul in terms of some "fundamental" motif.

34. Relations of covenant-historical structure to ecclesiology

In the exploration of connections of theological topics to one another in Paul, we shall now take one final step by relating the discussion of representative, typological, and historical patterns (§33) to Paul's teaching on the church. These connections are in fact fairly obvious. Since, moreover, the analysis in previous sections (§§30-33) has shown how intermediate structure can be treated in detail, a brief indication of some of the main lines of connection can suffice here. The main connections I see have to do with (1) the historical and typological connection between the people of God under covenant in various epochs; (2) the interaction of individual and corporate aspects of the people of God at all stages of history; (3) the fact that the OT writings as well as pauline writings are oriented towards instructing the people of God and reforming them.

34.1 Connection between the people of God in various epochs

The use of typology, historical analogy, and analogy of covenant structure in Paul all serve, among

other things, the purpose of helping to define and reform the church. At one time the emphasis can be on the continuity with OT situations (cf. 1 Cor 5:7-8, 10:1-13), at another time on the discontinuity (Gal 3:23-29). Christ as a representative is both like (1 Cor 10:2) and unlike (2 Cor 3:12-18) Moses as representative. The covenant under Moses can be appealed to both in its likeness (Rom 10:6-8) and unlikeness (2 Corinthians 3) to the covenant under Christ. Each of these remarks about likeness or unlikeness serves to help characterize the situation in which Christians stand, both corporately and individually.

34.2 Corporate and individual aspects of the people of God

The discussion in this chapter of sin, ethics, justification, and union with Christ has been formulated by and large in fairly individualistic terms. But all these are connected with considerations of covenant and ecclesiology. The instances that Paul draws on from the OT, as well as what he says concerning the NT people of God, can generally be viewed in terms of their corporate as well as individual implications. The nature of corporate holiness of the people of God is, in some respects parallel between OT and NT (1 Cor 5:6-8),

and in some respects different (in that the symbolic, shadowy character of the corporate organization of the people of God in the OT has been superseded, cf. Rom 2:28-29).

34.3 Covenant words for instruction and reformation

Closely connected with the similarities in the structure of the people of God are the similarities in function of the words of God in OT and NT. God speaks as part of a covenant act binding people to himself (2 Corinthians 3, 2 Cor 6:16-7:1). The people of God of the NT know who they are, therefore, not only because they observe parallels between the events of the OT and now, but because the interpretation of those events in the OT instructs them as well as the original hearers (cf. Rom 15:4, 1 Cor 10:11). Paul's function of instruction and revelation of the mystery is parallel to that of Moses (2 Corinthians 3, cf. Peter R. Jones 1974a, 1974b).

35. Conclusion

In conclusion, it appears that the different topics in Paul's letters are connected to one another in a complex, multidimensional way. To analyze a section of this pattern of connections is to analyze "intermediate structure." It is by means of a multitude of such intermediate structures, far more than there is space to analyze here, that Paul's letters convey the impression that they contain a coherent, organized, consistent, complex theology. Doubtless, in a certain sense, they do. But the very multitude of connections also makes it possible to expound that theology in theoretical terms by means of more than one structure picked as the fundamental one. Such is the position in which the complexity of Paul has put his interpreters. The position can be regarded as a frustrating one, if the interpreter works in terms of a certain ideal of "objectivity." According to this ideal, there is ultimately one and only one correct interpretation, the interpretation that presents us with "the" theology of Paul as it was "objectively" "there" in history. Not to be able to attain to this ideal because of the multidimensionality of intermediate

structures is a frustration.

But the same position can also be regarded as a position of opportunity. It is so once the interpreter, on the basis of a relational or dynamic approach to meaning (§§2-5), gives up the ideal of a pure static objectivity of meaning. There are still certain boundaries. There are still such things as incorrect understandings of Paul. But, within limits, there is room to think Paul's teaching through again and again, focusing on different intermediate structures or asking different questions each time.

There is thus no single "objectively correct" interpretation of Paul that can be set forth in a book on pauline theology. There are many. But control over arbitrariness and flights of subjectivity is still provided by the pauline corpus itself. Any interpretation is obliged to reckon with and try to do full justice to the totality of this corpus. In doing so, it is to take into account the multidimensional patterns of intermediate structure, the regularities in the connections of various of these structures to one another, and the relative prominence of themes and connections in Paul. Incorrect interpretations fail to provide a joint explanation of all these together.

In short, there is a distinction between correct

and incorrect interpretations. Or, better, there is a distinction between more and less adequate interpretations, more and less misleading interpretations, more and less "true" interpretations. At the same time, there exists an open field for many different types of structure to these interpretations, all of which might in principle be adequate and "true."

Interpretation of Paul is not, then, at the mercy of subjective whim. Interpretations can be "tested" for adequacy. But the way in which the "test" is done is itself influenced by the personal orientation and pre-understanding of the tester. In this chapter I have outlined a kind of "structural" procedure for testing. But the selection of that type of procedure over another type of testing procedure is conditioned by my own background and interests.

To compare Paul's writings with a modern biblical theology of Paul is to compare multidimensional linguistic and theological structures immanent in the two texts. But it is not only that. The comparison itself takes place within a structure of a life-context, a social, cultural, and ecclesiological context. And the "truth" of an interpretation is not isolated from its structural connections with the life of the interpreter. According to Paul himself, there

is a kind of knowledge of Paul's teaching which is "formally" correct, but superficial, inadequate, and destructive, because it is not integrated (structurally!) with love and obedience (1 Cor 8:1-3). Knowledge is structurally related to the knower. The last word for interpreters of Paul, therefore, is this: "we must all appear before the judgment seat of Christ . . ." (2 Cor 5:10).

BIBLIOGRAPHY

Abbott, T. K.

- 1897 A Critical and Exegetical Commentary on the Epistles to the Ephesians and to the Colossians. (ICC) Edinburgh: T. & T. Clark.

Allo, Ernest B.

- 1956 Saint Paul: Seconde Epître aux Corinthiens. 2d ed. (Etudes Bibliques) Paris: Gabalda. e/

Alonso-Schökel, Luis

- 1962 "Motivos sapienciales y de alianza en Gn 2-3," Biblica 43:295-316.

Altpeter, Gerda

- 1978 Textlinguistische Exegese alttestamentlicher Literatur: Eine Dekodierung. Bern - Frankfurt am Main - Las Vegas: Peter Lang.

Anderson, Bernhard W. and Harrelson, Walter. Eds.

- 1962 Israel's Prophetic Heritage: Essays in Honor of James Muilenburg. London: SCM.

Badcock, C. R.

- 1976 Lévi-Strauss: Structuralism and Sociological Theory. New York: Holmes & Meier.

Baltzer, Klaus

- 1971 The Covenant Formulary in Old Testament, Jewish, and Early Christian Writings. Oxford: Blackwell.

(Translated from Das Bundesformular. Neukirchen:
Neukirchener Verlag, 1960.)

Barr, James

- 1961 The Semantics of Biblical Language. London:
Oxford University.
- 1963 "The Interpretation of Scripture. II. Revelation
Through History in the Old Testament and in Modern
Theology," Interpretation 17:193-205.
- 1969 Biblical Words for Time. 2d ed. (Studies in
Biblical Theology) Naperville, Ill.: Alec R.
Allenson.
- 1974 "Etymology and the Old Testament," Oudtestamentische
Studiën 19:1-28.

Barrett, Charles K.

- 1957 A Commentary of the Epistle to the Romans. New
York: Harper & Row.
- 1973 A Commentary on the Second Epistle to the
Corinthians. London: Black.

Barthes, Roland

- 1967 Elements of Semiology. London: Jonathan Cape.
(Translated from Éléments de sémiologie. Paris:
du Seuil, 1964.)
- 1971 "L'analyse structurale du récit: A propos d'Actes
10-11," Exégèse et herméneutique, ed. Xavier Léon-
Dufour. Paris: du Seuil. Pp. 181-204.

- 1974 S/Z. New York: Hill and Wang. (Translated from S/Z. Paris: du Seuil, 1970.)
- 1977 On Racine. New York: Octagon Books. (Translated from Sur Racine. Paris: du Seuil, 1963.)

Bauer, Walter

- 1928 Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur. 2d ed. Giessen: Töpelmann.
- 1952 A Greek-English Lexicon of the New Testament and Other Early Christian Literature. 4th ed. Translated by William F. Arndt and F. Wilbur Gingrich. Chicago: University of Chicago.

Beaugrande, Robert de

- 1980 Text, Discourse, and Process: Toward a Multidisciplinary Science of Texts. Norwood, N.J.: Ablex Publishing Corporation.

Beaugrande, Robert de, and Dressler, Wolfgang

- 1980 Introduction to Text Linguistics. London: Longman.

Beekman, John and Callow, John

- 1974 Translating the Word of God: With Scripture and Topical Indexes. Grand Rapids: Zondervan.

Berger, Klaus

- 1971 "Zum traditionsgeschichtlichen Hintergrund christologischer Hoheitstitel," New Testament Studies 17:391-425.

- 1977 Exegese des Neuen Testaments: Neue Wege vom Text zur Auslegung. Heidelberg: Quelle & Meyer.

Berger, Peter L. and Luckmann, Thomas

- 1966 The Social Construction of Reality: A Treatise in the Sociology of Knowledge. New York: Doubleday.

Berry, Margaret

- 1975 Introduction to Systemic Linguistics. London: Batsford.

Bible Translator

- 1973 "Report on the Greek New Testament Wordbook for Translators," The Bible Translator 24:141-144.

Black, Matthew

- 1973 Romans. London: Oliphants.

Black, Max

- 1962 Models and Metaphors: Studies in Language and Philosophy. Ithaca, N. Y.: Cornell University.

Bornkamm, Günther

- 1971 Paul. New York: Harper & Row. (Translated from Paulus. Rev. ed. Stuttgart: Kohlhammer, 1970.)

Bovon, François and Rouiller, Grégoire. Eds.

- 1978 Exegesis: Problems of Method and Exercises in Reading (Genesis 22 and Luke 15). Pittsburgh: Pickwick.

Brandenburger, Egon

- 1962 Adam und Christus: Exegetisch-religionsgeschichtliche

Untersuchung zu Röm. 5,12-21 (1. Kor. 15).

Neukirchen: Neukirchener Verlag.

Braun, François Marie

1947 Jésus, Histoire et critique. Paris: Casterman.

Brekelmans, C. H. W.

1965 "The Saints of the Most High and Their Kingdom,"
Old Testament Studies 14:305-329.

Bremond, Claude

1966 "La logique des possibles narratifs," Communications
8:60-76.

1973 Logique du récit. Paris: du Seuil.

Buck, Charles and Taylor, Greer

1969 Saint Paul: A Study of the Development of His
Thought. New York: Charles Scribner's Sons.

Bultmann, Rudolf

1929 "Zur Geschichte der Paulus-Forschung," Theol.
Rundschau, N.S. 1:26-59.

1934 "Neueste Paulus-Forschung," Theol. Rundschau,
N.S. 6:229-246.

1936 "Neueste Paulus-Forschung," Theol. Rundschau,
N.S. 8:1-22.

1950 "Das Problem der Hermeneutik," Zeitschrift für
Theologie und Kirche 47:47-69. (Reprinted in
Glauben und Verstehen II. Tübingen: Mohr, 1952,
pp. 211-235.)

- 1952 Theology of the New Testament. 2 vols. London: SCM Press. (Translated from Theologie des Neuen Testaments. Tübingen: Mohr, 1965.)
- 1961 "Is Exegesis without Presuppositions Possible," Existence and Faith, Shorter Writings of Rudolf Bultmann, selected, translated, and introduced by Schubert M. Ogden. London: Hodder and Stoughton, Pp. 289-296. (Translated from "Ist voraussetzungslose Exegese möglich?" Theologische Zeitschrift 13 (1957) 490-417.)
- 1968 "πιστεύω ...," Theological Dictionary of the New Testament, ed. Gerhard Friedrich. VI. Grand Rapids: Eerdmans. Pp. 197-228. (Translated from Theologisches Wörterbuch zum Neuen Testament. VI. Stuttgart: Kohlhammer, 1959. Pp. 197-230.)

Burres, Kenneth Lee

- 1971 Structural Semantics in the Study of the Pauline Understanding of Revelation. Ann Arbor: University Microfilms.

Burton, Ernest De Witt

- 1921 A Critical and Exegetical Commentary on the Epistle to the Galatians. (ICC) Edinburgh: T. & T. Clark.

Calloud, Jean

- 1976 Structural Analysis of Narrative. Philadelphia:

Fortress; Missoula: Scholars. (Translated from
L'Analyse Structurale du Récit. Lyon: Profac,
 1973.)

Calvin, John

1960 The Epistles of Paul The Apostle to the Romans
 and to the Thessalonians. Grand Rapids: Eerdmans.

Cerfaux, Lucien

1962 Le chrétien dans la théologie paulinienne. Paris:
 du Cerf.

Chafe, Wallace L.

1970 Meaning and the Structure of Language. Chicago:
 University of Chicago.

Chatman, Seymour, Ed.

1973 Approaches to Poetics. New York - London:
 Columbia University.

Childs, Brevard S.

1970 Biblical Theology in Crisis. Philadelphia:
 Westminster.

Chomsky, Avram Noam

1957 Syntactic Structures. 's-Gravenhage: Mouton.

1965 Aspects of the Theory of Syntax. Cambridge: M.I.T.

Colpe, Carsten

1977 Die Diskussion um das „Heilige.“ Darmstadt:
 Wissenschaftliche Buchgesellschaft.

Combrink, H. J. B.

- 1979 Structural Analysis of Acts 6:8-8:3. (Stellenbosch Theological Studies, 4) Capetown: Dutch Reformed Church.

Conzelmann, Hans Georg

- 1969 An Outline of the Theology of the New Testament. New York: Harper & Row. (Translated from Grundriss der Theologie des Neuen Testaments. München: Chr. Kaiser Verlag, 1968.)

Coseriu, Eugenio

- 1967 "Lexikalische Solidaritäten," Poetica 1:293-303.

Courtès, Joseph

- 1976 Introduction à la sémiotique narrative et discursive: méthodologie et application. Paris: Hachette.

Cranfield, C. E. B.

- 1979 A Critical and Exegetical Commentary on the Epistle to the Romans. 2 vols. Edinburgh: Clark.

Crossan, John Dominic

- 1974 "A Basic Bibliography for Parables Research," Semeia 1:236-274.

Culler, Jonathan

- 1975 Structuralist Poetics: Structuralism, Linguistics and the Study of Literature. Ithaca, N. Y.: Cornell; London: Routledge.

Culley, Robert C.

- 1974 "Structural Analysis: Is it Done with Mirrors?"
Interpretation 28:165-81.
- 1975 "Themes and Variations in Three Groups of Old
Testament Narratives," Semeia 3:3-13.
- 1976 Studies in the Structure of Hebrew Narrative.
Philadelphia: Fortress.

Cullmann, Oscar

- 1959 The Christology of the New Testament. Rev. ed.
Philadelphia: Westminster. (Translated from Die
Christologie des Neuen Testaments. Tübingen:
J. C. B. Mohr, 1957.)
- 1962 Christus und die Zeit: die urchristliche Zeit- und
Geschichtsauffassung. Zurich: EVZ Verlag.
- 1964 Christ and Time. Philadelphia: Westminster.
- 1967 Salvation in History. New York: Harper & Row.
(Translated from Heil als Geschichte:
heilsgeschichtliche Existenz im Neuen Testament.
Tübingen: J. C. B. Mohr, 1967.)

Daniélou, Jean

- 1960 From Shadows to Reality: Studies in the Biblical
Theology of the Fathers. London: Burns & Oates.
(Translated from Sacramentum futuri: études sur
les origines de la typologie biblique. Paris:
Beauchesne, 1950.)

Davies, William David

- 1955 Paul and Rabbinic Judaism: Some Rabbinic Elements in Pauline Theology. Rev. ed. New York - Evanston: Harper & Row.

Deissmann, Gustav Adolf

- 1892 Die neutestamentliche Formel "in Christo Jesu." Marburg: Elwert.

Derrida, Jacques

- 1974 "White Mythology: Metaphor in the Text of Philosophy," New Literary History 6:5-74.
(Translated from "La mythologie blanche," Rhétorique et philosophie, Poétique 5, 1971.)
- 1978 Writing and Difference. Chicago: University of Chicago. (Translated from L'écriture et la différence. Paris: du Seuil, 1967.)

Detweiler, Robert

- 1978 "Generative Poetics as Science and Fiction," Semeia 10:137-150.

Dodd, Charles H.

- 1931 "'Ιαδωκεσθαι, its Cognates, Derivatives, and Synonyms, in the Septuagint," Journal of Theological Studies 32:352-360.

Doty, William G.

- 1973 Letters in Primitive Christianity. Philadelphia: Fortress.

Downing, Gerald.

- 1975 "Meanings," in What about the New Testament? ed. Morna Hooker and Colin Hickling. London: SCM. Pp. 127-42.

Dressler, Wolfgang U.

- 1973 Einführung in die Textlinguistik. 2 Aufl.
Tübingen: Niemeyer.

Dressler, Wolfgang U. Ed.

- 1978 Current Trends in Textlinguistics. Berlin -
New York: Walter de Gruyter.

Dundes, Alan

- 1962 "From Etic to Emic Units in the Structural Study
of Folktales," Journal of American Folklore
75:95-105.
- 1964 The Morphology of North American Indian Folktales.
(FF Communications No. 195) Helsinki: Academia
Scientiarum Fennica.

du Toit, Barend Abraham

- 1977 Die ontvangs van die Heilige Gees in Samaria:
'n Eksegetiese studie van Handeling 8:14-17.
Dissertation D.Th., Universiteit van Suid-Afrika.

Dyson-Hudson, Neville

- 1970 "Structure and Infrastructure in Primitive Society:
Lévi-Strauss and Radcliffe-Brown," The Structuralist
Controversy. Ed. Richard Maksey and Eugenio Donato.
Baltimore: Johns Hopkins. Pp. 218-241.

Eco, Umberto

- 1968 La struttura assente. Milano: Valentino Bompiani.
- 1972 Einführung in die Semiotik. Munich: Wilhelm Fink
Verlag.

- 1979 The Role of the Reader: Explorations in the Semiotics of Texts. Bloomington - London: Indiana University.

Ehrmann, Jacques. Ed.

- 1970 Structuralism. Garden City, N. Y.: Anchor.

Ellis, Edward Earle

- 1957 Paul's Use of the Old Testament. Edinburgh: Oliver and Boyd.
- 1961 Paul and His Recent Interpreters. Grand Rapids: Eerdmans.

Erlich, Victor

- 1955 Russian Formalism: History, Doctrine. 's Gravenhage: Mouton.

Fages, Jean Baptiste

- 1968 Comprendre le structuralisme. Toulouse: Privat.

Fillmore, Charles J. and Langendoen, D. Terence

- 1971 Studies in Linguistic Semantics. New York: Holt, Rinehart and Winston.

Fodor, Janet Dean

- 1977 Semantics: Theories of Meaning in Generative Grammar. New York: Thomas Y. Crowell.

Foulkes, Francis

- 1958 The Acts of God: A Study of the Basis of Typology in the Old Testament. London: Tyndale.

Frame, John M.

- 1980 "Doctrine of the Knowledge of God," a classroom syllabus for Westminster Theological Seminary. Prepublished ms.

Frege, Gottlob

- 1960 "On Sense and Reference," Translations from the Philosophical Writings of Gottlob Frege. Ed. P. Geach and M. Black. Oxford: Blackwell. Pp. 56-78. (Translated from "Über Sinn und Bedeutung," Zeitschrift für Philosophie und philosophische Kritik 100 (1892) 25-50.)

Funk, Robert W.

- 1966 Language, Hermeneutic, and Word of God: The Problem of Language in the New Testament and Contemporary Theology. New York - Evanston - London: Harper & Row.
- 1974 "Semeia and the Stuff and Style of Scholarship," Semeia 1:275-278.

Gadamer, Hans-Georg

- 1975 Truth and Method. London: Sheed & Ward.

Gaffin, Richard Birch, Jr.

- 1978 The Centrality of the Resurrection: A Study in Paul's Soteriology. Grand Rapids: Baker.

Gamble, Harry Y., Jr.

- 1977 The Textual History of the Letter to the Romans:

A Study in Textual and Literary Criticism.

(Studies and Documents, 42) Grand Rapids:

Eerdmans.

Genest, Olivette

1978 Le Christ de la Passion: Perspective structurale:

Analyse de Marc 14,53-15,47, des parallèles

bibliques et extra-bibliques. Tournai: Desclée

& Cie; Montréal: Bellarmin.

Goppelt, Leonhard

1973 Typos: die Typologische Deutung des Alten

Testaments im Neuen. 2d ed. Darmstadt:

Wissenschaftliche Buchgesellschaft.

Greimas, Algirdas Julien

1966 Sémantique structurale: Recherche de méthode.

(Langue et langage) Paris: Larousse.

1970 De sens. Paris: du Seuil.

Grimes, Joseph E.

1974 The Thread of Discourse. The Hague: Mouton.

Gundry, Robert H.

1976 Sōma in Biblical Theology: With Emphasis on

Pauline Anthropology. Cambridge: Cambridge

University.

Güttgemanns, Erhardt

1971 Studia Linguistica Neotestamentica: Gesammelte

Aufsätze zur linguistischen Grundlage einer

Neutestamentlichen Theologie. Munchen: Kaiser.

- 1976 "Generative Poetics," Semioia 6:1-220.

Halliday, M. A. K.

- 1967a "Notes on Transitivity and Theme in English,
Part 1," Journal of Linguistics 3:37-81.
- 1967b "Notes on Transitivity and Theme in English,
Part 2," Journal of Linguistics 3:199-244.
- 1968 "Notes on Transitivity and Theme in English,
Part 3," Journal of Linguistics 4:179-215.
- 1973 Explorations in the Functions of Languages.
London: Arnold.

Halliday, M. A. K. and Hasan, Ruqaiya

- 1976 Cohesion in English. London: Longman Group.

Hanson, Anthony Tyrrell

- 1974 Studies in Paul's Technique and Theology.
Grand Rapids: Eerdmans.

Hasel, Gerhard

- 1978 New Testament Theology: Basic Issues in the
Current Debate. Grand Rapids: Eerdmans.

Haussleiter, Johannes

- 1891 Der Glaube Jesu Christi und der christliche
Glaube. Erlangen - Leipzig: Andr. Deichert.

Hawkes, Terence

- 1977 Structuralism & Semiotics. Berkeley - Los
Angeles: University of California.

Hebert, Gabriel

- 1955 "'Faithfulness' and 'Faith,'" Theology 58:373-379. Also in Reformed Theological Review 14:33-40.

Hendricks, William O.

- 1973 Essays on Semiolinguistics and Verbal Art. The Hague - Paris: Mouton.

Hill, David

- 1967 Greek Words and Hebrew Meanings: Studies in the Semantics of Soteriological Terms. (Society for New Testament Studies: monograph series, 5) Cambridge: Cambridge University.

Hirsch, Eric Donald

- 1967 Validity in Interpretation. New Haven - London: Yale University.
- 1976 The Aims of Interpretation. Chicago: University of Chicago.

Hooker, Morna D.

- 1978 "Interchange and Atonement," Bulletin of The John Rylands University Library of Manchester 60:462-481.

Howard, George

- 1967 "On the 'Faith of Christ,'" Harvard Theological Review 60:459-465.

Hughes, Philip E.

1961 Paul's Second Epistle to the Corinthians.

London - Edinburgh: Marshall, Morgan & Scott.

Ingarden, Roman

1973a The Cognition of the Literary Work of Art.

Evanston: Northwestern University. (Translated from Vom Erkennen des literarischen Kunstwerks. Tübingen: Niemeyer, 1968.)

1973b The Literary Work of Art: An Investigation on the Borderlines of Ontology, Logic and Theory of Literature, with an appendix on the functions of language in the theater. Evanston: Northwestern University. (Translated from Das literarische Kunstwerk. 2d ed. Tübingen: Niemeyer, 1960.)

Iser, Wolfgang

1978 The Act of Reading: A Theory of Aesthetic Response.

Baltimore: Johns Hopkins University.

Jakobson, Roman

1960 "Closing Statement: Linguistics and Poetics,"

Style in Language. Ed. Thomas A. Sebeok.

Cambridge: Massachusetts Institute of Technology.
Pp. 350-77.

Jakobson, Roman and Lévi-Strauss, Claude

1970 "Charles Baudelaire's 'Les Chats,'" Introduction to Structuralism. Ed. Michael Lane. New York:

Basic Books. Pp. 202-221. (Translated from
 "'Les Chats' de Charles Baudelaire," L'Homme 2
 (1962).)

Jameson, Fredric

- 1972 The Prison-House of Language: A Critical Account
 of Structuralism and Russian Formalism. Princeton,
 N. J.: Princeton University.

Jason, Heda

- n.d. "A Model for Narrative Structure in Oral Literature." Mimeo.

Johnson, Alfred M., Jr. Ed.

- 1976 The New Testament and Structuralism: A Collection
 of Essays by Corina Galland, Claude Chabrol, Guy
 Vuillod, Louis Marin and Edgar Haulotte.
 Pittsburgh: Pickwick. (Translated from
 "Sémiotique narrative: récits bibliques,"
Langages 22 (June, 1971), and Études Théologiques
 et Religieuses 48 (#1, 1973) 35-48.)
- 1979 Structuralism and Biblical Hermeneutics: A
 Collection of Essays. Pittsburgh: Pickwick.

Johnson, Alfred M., Jr.

- 1979 A Bibliography of Semiological and Structural
 Studies of Religion. Pittsburgh: The Clifford
 E. Barbour Library, Pittsburgh Theological
 Seminary.

Jones, Peter Ronald

1974a The Apostle Paul: A Second Moses according to II Corinthians 2:14-4:7. Ann Arbor: University Microfilms.

1974b "The Apostle Paul: Second Moses to the New Covenant Community: A Study in Pauline Apostolic Authority," God's Inerrant Word. Ed. John Warwick Montgomery. Minneapolis: Bethany Fellowship. Pp. 219-244.

Journal of Biblical Literature

1976 "Instructions for Contributors," Journal of Biblical Literature 95:331-346.

Kac, Michael B.

1978 Corepresentation of Grammatical Structure. Minneapolis: University of Minnesota.

Käseman, Ernst

1969 "On the Topic of Primitive Christian Apocalyptic," Journal for Theology and Church 6:99-133.
(Translated from "Zum Thema der urchristlichen Apokalyptik," Zeitschrift für Theologie und Kirche 59 (1962) 257-84.)

1971 Perspectives on Paul. Philadelphia: Fortress.
(Translated from Paulinische Perspektiven. Tübingen: Mohr, 1969.)

1973 "The Problem of a New Testament Theology,"

New Testament Studies 19:233-45.

- 1980 Commentary on Romans. Grand Rapids: Eerdmans.
(Translated from An die Römer. 4th ed.
Tübingen: Mohr, 1980.)

Katz, Jerrold J.

- 1970 "Interpretive Semantics vs. Generative Semantics,"
Foundations of Language 6:220-59.
1971 "Generative Semantics is Interpretive Semantics,"
Linguistic Inquiry 2:313-32.

Kim, Chan-Hie

- 1972 Form and Structure of the Familiar Letter of
Recommendation. (Dissertation Series, 4)
Missoula, Mont.: SBL.

Kirk, Geoffrey Stephen

- 1970 Myth: Its Meaning and Functions in Ancient and
Other Cultures. Cambridge: Cambridge University;
Berkeley - Los Angeles: University of California.

Kline, Meredith G.

- 1968 By Oath Consigned. Grand Rapids: Eerdmans.

Kline, Meredith M.

- 1972 "The Holy Spirit as Covenant Witness." M.Th.
thesis. Philadelphia: Westminster Theological
Seminary.

Knox, John

- 1964 "Romans 15¹⁴⁻³³ and Paul's Conception of His

Apostolic Mission," Journal of Biblical Literature 83:1-11.

Kümmel, Werner Georg

- 1929 Römer 7 und die Bekehrung des Paulus.
(Untersuchungen zum Neuen Testament, 17)
Leipzig: Hinrichs.
- 1969 "Die exegetische Erforschung des Neuen Testaments
in diesem Jahrhundert," Bilanz der Theologie im
20. Jahrhundert, II. Freiburg - Basil - Wien:
Herder. Pp. 279-371.
- 1972 The New Testament: The History of the Investigation
of Its Problems. Nashville: Abingdon. (Translated
from Das Neue Testament: Geschichte der Erforschung
seiner Probleme. Freiburg - München: Verlag Karl
Alber, 1958.)
- 1973 The Theology of the New Testament According to
Its Major Witnesses: Jesus--Paul--John. Nashville:
Abingdon. (Translated from Die Theologie des
Neuen Testaments nach seinen Hauptzeugen Jesus,
Paulus, Johannes. Göttingen: Vandenhoeck &
Ruprecht, 1969.)

Ladd, George Eldon

- 1974 A Theology of the New Testament. Grand Rapids:
Eerdmans.

Lakoff, George

- 1971 "On Generative Semantics," Semantics. Ed. Danny D. Steinberg and Leon A. Jakobovits. Cambridge: Cambridge University. Pp. 232-96.

Lamb, Sydney M.

- 1966 An Outline of Stratificational Grammar. Washington, D.C.: Georgetown University.

Lamberigts, S.

- 1970 "Le sens de qdwšym dans les textes de Qumrân," Ephemerides theologicae lovanienses 46:24-39.

Lampe, Geoffrey W. H.

- 1953 "Typological Exegesis," Theology 56:201-208.
1956 Reconciliation in Christ. London: Longmans, Green and Co.

Lampe, Geoffrey W. H. and Woollcombe, K. J.

- 1957 Essays on Typology. London: SCM.

Lane, Michael. Ed.

- 1970 Structuralism: A Reader. London: Jonathan Cape; New York: Basic Books.

Lange, Johann Peter and Fay, F. R.

- 1869 The Epistle of Paul to the Romans. New York: Scribner. (Translated from Der Brief Pauli an die Römer. 2d ed. Bielefeld - Leipzig: Velhagen and Klasing, 1868.)

Lategan, Bernard C.

- 1978 "Directions in Contemporary Exegesis: Between Historicism and Structuralism," Journal of Theology for South Africa 25:18-30.

Leach, Edmund R.

- 1970 "The Legitimacy of Solomon: Some Structural Aspects of Old Testament History," Introduction to Structuralism. Ed. Michael Lane. New York: Basic Books. Pp. 248-292. (Reprinted from European Journal of Sociology 7 (1966).)
- 1973 "Genesis as Myth," European Literary Theory and Practice: From Existential Phenomenology to Structuralism. Ed. Vernon W. Gras. New York: Dell. (An earlier version is "Lévi-Strauss in the Garden of Eden," Transactions of the New York Academy of Sciences 23:4 (1961), 386-396.)

Léon-Dufour, Xavier. Ed.

- 1971 Exégèse et herméneutique. Paris: du Seuil.

Lévi-Strauss, Claude

- 1963a Structural Anthropology. New York: Basic Books. (Translated from Anthropologie structurale. Paris: Plon, 1958.)
- 1963b Totemism. Boston: Beacon. (Translated from Le Totémisme aujourd'hui. Paris: Universitaires de France, 1962.)

- 1966 The Savage Mind. Chicago: University of Chicago.
(Translated from La Pensée sauvage. Paris: Plon,
1962.)
- 1969a The Raw and the Cooked: Introduction to a Science
of Mythology, Vol. 1. New York: Harper & Row.
(Translated from Mythologiques I: Le cru et le
cuit. Paris: Plon, 1964.)
- 1969b The Elementary Structures of Kinship. Rev. ed.
Boston: Beacon. (Translated from Les Structures
élémentaires de la parenté. Paris: Universitaires
de France, 1949.)
- 1973 From Honey to Ashes: An Introduction to a Science
of Mythology, Vol. 2. New York: Harper & Row.
(Translated from Mythologiques II: Du miel aux
cendres. Paris: Plon, 1966.)
- 1978 The Origin of Table Manners. (Science of Mythology
series, 3) New York: Harper & Row. (Translated
from Mythologiques III: L'origine des manières
de table. Paris: Plon, 1968.)

L'Hour, Jean

- 1966 La morale de l'alliance. (Cahiers de la Revue
Biblique, 5) Paris: Gabalda.

Liddell, Henry George and Scott, Robert

- 1968 A Greek-English Lexicon. Oxford: Clarendon.

Lightfoot, Joseph Barber

- 1876 St. Paul's Epistles to the Colossians and to Philemon: A Revised Text with Introductions, Notes, and Dissertations. 2d ed. London: Macmillan.

Lockwood, David G.

- 1972 Introduction to Stratificational Linguistics. New York - Chicago - San Francisco - Atlanta: Harcourt Brace Jovanovich.

Lohmeyer, Ernst

- 1927 "Εὐὸν Χριστῶ," Festgabe für Adolf Deissmann zum 60. Geburtstag. 7. November 1926. Tübingen: Mohr. Pp. 218-57.
- 1953 Die Briefe an die Philipper, an die Kolosser und an Philemon. Rev. ed. Göttingen: Vandenhoeck & Ruprecht.

Lohse, Eduard

- 1971 Colossians and Philemon: A Commentary on the Epistles to the Colossians and to Philemon. Philadelphia: Fortress. (Translated from Die Briefe an die Kolosser und an Philemon. (Meyers Kommentar 9/2. 14th ed.) Göttingen: Vandenhoeck & Ruprecht, 1968.)

Longacre, Robert E.

- 1968 Discourse, Paragraph, and Sentence Structure in

Selected Philippine Languages. Vol. I, II.
(Summer Institute of Linguistics Publications
in linguistics and related fields, 21) Santa
Ana: SIL.

- 1972 Hierarchy and Universality of Discourse
Constituents (New Guinea Languages): Discussion.
Washington, D.C.: Georgetown School of Languages.
- 1976 An Anatomy of Speech Notions. Lisse: De Ridder.
- 1977 "The Discourse Structure of the Flood Narrative."
Society of Biblical Literature 1976 Seminar
Papers, 112th annual meeting. Missoula: Scholars.
Pp. 235-62.

Longenecker, Richard N.

- 1964 Paul: Apostle of Liberty. New York: Harper &
Row.
- 1975 Biblical Exegesis in the Apostolic Period.
Grand Rapids: Eerdmans.

Louw, Johannes P.

- 1966 "Linguistic Theory and the Greek Case System,"
Acta Classica 9:73-88.
- 1973 "Discourse Analysis and the Greek New Testament,"
Bible Translator 24:101-118.
- 1976 Semantiek van Nuwe Testamentiese Grieks.
Pretoria: Universiteit van Pretoria.
- 1979 A Semantic Discourse Analysis of Romans. Vol. I.

Greek Text. Vol. II. Commentary. Pretoria:
University of Pretoria.

Lyons, John

1977 Semantics. 2 vols. Cambridge: Cambridge
University.

McCarthy, Dennis J.

1963 Treaty and Covenant: A Study in the Ancient
Oriental Documents and in the Old Testament.
(Analecta Biblica, 21) Rome: Pontifical Biblical
Institute.

1972 Old Testament Covenant: A Survey of Current
Opinions. Oxford: Blackwell.

McCawley, James D.

1968a "The Role of Semantics in a Grammar," Universals
in Linguistic Theory. Ed. Emmon Bach and Robert
T. Harms. New York: Holt, Rinehart and Winston.
Pp. 124-169.

1968b "Concerning the Base-Component of a Transforma-
tional Grammar," Foundations of Language 4:243-269.

1971 "Interpretive Semantics Meets Frankenstein,"
Foundations of Language 7:285-296.

Macksey, Richard and Donato, Eugenio. Eds.

1970 The Structuralist Controversy: The Languages
of Criticism and the Sciences of Man. Baltimore:
Johns Hopkins.

McKnight, Edgar V.

- 1978a "Generative Poetics as New Testament Hermeneutics,"
Semeia 10:107-121.

- 1978b Meaning in Texts: The Historical Shaping of a
Narrative Hermeneutics. Philadelphia: Fortress.

Marin, Louis

- 1976 "The Women at the Tomb: A Structural Analysis
Essay of a Gospel Text," The New Testament and
Structuralism. Pittsburgh: Pickwick. Pp. 73-96.
(Translated from Langages 22 (June, 1971) 39-50.)

Marshall, Ian Howard

- 1968 "The Christ-Hymn in Philippians 2:5-11: A Review
Article," Tyndale Bulletin 19:104-127.

Martin, Ralph P.

- 1972 Colossians: The Church's Lord and the Christian's
Liberty. Exeter: Paternoster.

Mendenhall, George E.

- 1955 Law and Covenant in Israel and the Ancient Near
East. Pittsburgh: The Biblical Colloquium.

Merleau-Ponty, Maurice

- 1964 Signs. (Northwestern University Studies in
Phenomenology and Existential Philosophy)
Evanston, Ill.: Northwestern University.

Metzger, Bruce M.

- 1971 A Textual Commentary on the Greek New Testament:

A Companion Volume to the United Bible Societies' Greek New Testament (Third Edition). London - New York: United Bible Societies.

Michel, Otto

1929 Paulus und seine Bibel. Gütersloh: Bertelsmann.

Morris, Leon

1965 The Apostolic Preaching of the Cross. 3d ed. London: Tyndale.

Mosher, Carl Stephen

1979 "Romans 15:14-33 and Paul's Eschatological Worldwide Mission: A Key to Understanding Romans." Ph.D. dissertation, Southern Baptist Theological Seminary.

Moule, Charles F. D.

1957 "The Biblical Conception of Faith," Expository Times 68:157.

Müller, Christoph Dietrich

1978 Die Erfahrung der Wirklichkeit: Hermeneutisch-exegetische Versuche mit besonderer Berücksichtigung alttestamentlicher und paulinischer Theologie. Gütersloh: Mohn.

Munck, Johannes

1959 Paul and the Salvation of Mankind. London: SCM. (Translated from Paulus und die Heilsgeschichte. Aarhus: Universitetsforlaget, 1954.)

Murray, John

- 1959a The Epistle to the Romans: The English Text with Introduction, Exposition and Notes.
2 vols. Grand Rapids: Eerdmans.
- 1959b The Imputation of Adam's Sin. Grand Rapids: Eerdmans.

Neotestamentica

- 1977 "The Structure of Matthew 1-13 -- An Exploration into Discourse Analysis," Neotestamentica 11:1-138.

Neugebauer, Fritz

- 1958 "Das paulinische 'In Christo,'" New Testament Studies 4:124-138.
- 1961 In Christus: 'Ev Xpoto: Eine Untersuchung zum Paulinischen Glaubensverständnis. Göttingen: Vandenhoeck & Ruprecht.

Nicole, Roger R.

- 1955 "C. H. Dodd and the Doctrine of Propitiation," Westminster Theological Journal 17:117-157.

Nida, Eugene Albert

- 1975a Componential Analysis of Meaning: An Introduction to Semantic Structures. (Approaches to Semiotics, 57) The Hague: Mouton.
- 1975b Exploring Semantic Structures. (Internationale Bibliothek für allgemeine Linguistik, 11)

München: Fink.

Nötscher, Friedrich

- 1960 "Heiligkeit in den Qumranschriften," Revue de Qumran 2:163-181, 315-344.

Ogden, C. K. and Richards, I. A.

- 1945 The Meaning of Meaning: A Study of the Influence of Language upon Thought and of the Science of Symbolism. 7th ed. London: Kegan Paul, Trench, Trubner & Co.; New York: Harcourt, Brace & Co.

Olsson, Birger

- 1974 Structure and Meaning in the Fourth Gospel: A Text-Linguistic Analysis of John 2:1-11 and 4:1-42. Lund, Sweden: CWK Gleerup.

O'Neill, J. C.

- 1975 Paul's Letter to the Romans. Harmondsworth: Penguin.

Otto, Rudolf

- 1923 The Idea of the Holy: An Inquiry into the Non-Rational Factor in the Idea of the Divine and its Relation to the Rational. London: Oxford University. (Translated from Das Heilige: Über das Irrationale in der Idee des Göttlichen und sein Verhältnis zum Rationalen. 9 Aufl. Breslau: Trewendt und Gramer, 1922.)

Patte, Daniel

- 1975 "Structural Network in Narrative: The Good Samaritan," Structuralism: An Interdisciplinary Study. Ed. Susan Wittig. Pittsburgh: Pickwick. Pp. 77-98.

Patte, Daniel. Ed.

- 1976a Semiology and Parables: Exploration of the Possibilities Offered by Structuralism for Exegesis. (Pittsburgh Theological Monograph Series, 9) Pittsburgh: Pickwick.

Patte, Daniel

- 1976b What is Structural Exegesis? Philadelphia: Fortress.

Patte, Daniel and Patte, Aline

- 1978a Structural Exegesis: From Theory to Practice. Philadelphia: Fortress.

Patte, Daniel

- 1978b "Universal Narrative Structures and Semantic Frameworks," Semeia 10:123-135.

Pettit, Philip

- 1975 The Concept of Structuralism: A Critical Analysis. Berkeley: University of California.

Piaget, Jean

- 1970 Structuralism. New York: Basic Books.

Pickering, Wilbur Norman

- 1977 "A Framework for Discourse Analysis." Ph.D. dissertation. Toronto: University of Toronto.

Pike, Kenneth L.

- 1967 Language in Relation to a Unified Theory of the Structure of Human Behavior. 2nd revised edition. The Hague - Paris: Mouton.

- 1976 "Toward the Development of Tagmemic Postulates," Tagmemics: Volume 2: Theoretical Discussion. Ed. Ruth M. Brend and Kenneth L. Pike. The Hague - Paris: Mouton. Pp. 91-127.

Pike, Kenneth L. and Pike, Evelyn G.

- 1977 Grammatical Analysis. (Publications in Linguistics, 53) Dallas: Summer Institute of Linguistics and University of Texas at Arlington.

Pike, Kenneth L.

- 1978 "Here We Stand -- Creative Observers of Language." A paper presented to an Interdisciplinary Colloquium on Language Development (Child Language) held as part of the reception ceremonies at the granting of honorary degrees of Docteurs Honoris Causa by the Universite René Descartes at the Sorbonne, Dec. 8, 1978. (Also appearing in 1980 below.)
- 1980 "Here We Stand -- Creative Observers of Language."

Approaches du langage: colloque interdisciplinaire. Publications de la Sorbonne. Série "Etudes" 16:9-45.

Plummer, Alfred

- 1915 A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians. (ICC) Edinburgh: T. & T. Clark.

Polzin, Robert M.

- 1977 Biblical Structuralism: Method and Subjectivity in the Study of Ancient Texts. Philadelphia: Fortress; Missoula: Scholars.

Powlison, Paul

- 1977 "Folklore." Mimeo.

Poythress, Vern Sheridan

- 1976a Philosophy, Science and the Sovereignty of God. Nutley, N. J.: Presbyterian and Reformed.
- 1976b "Structural Relations in Pauline Expressions for the Application of Redemption (With Special Reference to Holiness)." M.Litt. thesis. Cambridge: University of Cambridge.
- 1977 "Review: Daniel Patte, What is Structural Exegesis? (Ed.) Daniel Patte, Semiology and Parables: Exploration of the Possibilities Offered by Structuralism for Exegesis," Westminster Theological Journal 40:181-82.

- 1978a "Structuralism and Biblical Studies," Journal of the Evangelical Theological Society 21:221-37.
- 1978b "Philosophical Roots of Phenomenological and Structuralist Literary Criticism," Westminster Theological Journal 41:165-71.
- 1978c "Review: Robert Detweiler: Story, Sign, and Self; Phenomenology and Structuralism as Literary-Critical Methods," Westminster Theological Journal 41:210-11.
- 1979a "Analysing a Biblical Text: Some Important Linguistic Distinctions," Scottish Journal of Theology 32:113-37.
- 1979b "Analysing a Biblical Text: What Are We After?" Scottish Journal of Theology 32:319-31.
- 1980a "A Framework for Discourse Analysis: The Components of a Discourse, from a Tagmemic Viewpoint," prepublication ms. To appear in Semiotica.
- 1980b "Hierarchy in Discourse Analysis: A Revision of Tagmemics," prepublication ms. To appear in Semiotica.
- 1980c "Is Exegesis Possible? I. A Relational Perspective on Meaning," prepublication ms.
- 1980d "Is Exegesis Possible? II. A Dynamic Perspective on Meaning," prepublication ms.

Propp, Vladimir Yakovlevich

- 1958 Morphology of the Folktale. Bloomington, Ind.:

Research Center in Anthropology, Folklore, and
Linguistics.

Ricoeur, Paul

- 1971a "Contribution d'une réflexion sur le langage à
une théologie de la parole," Exégèse et
herméneutique. Ed. Xavier Léon-Dufour. Paris:
du Seuil. Pp. 301-319.
- 1971b "Esquisse de conclusion," Exégèse et herméneutique.
Ed. Xavier Léon-Dufour. Paris: du Seuil. Pp.
285-295.
- 1974 The Conflict of Interpretations: Essays in
Hermeneutics. Ed. Don Ihde. Evanston, Ill.:
Northwestern University. (Translated from
Le Conflit des interprétations: Essais
d'herméneutique. Paris: du Seuil, 1969.)
- 1975 "Biblical Hermeneutics," Semeia 4:29-148.
- 1976 Interpretation Theory: Discourse and the Surplus
of Meaning. Fort Worth, Tx.: Texas Christian
University.
- 1977 The Rule of Metaphor: Multi-disciplinary Studies
of the Creation of Meaning in Language. Toronto -
Buffalo: University of Toronto.

Ridderbos, Herman Nicolaas

- 1958 Paul and Jesus: Origin and General Character of
Paul's Preaching of Christ. Philadelphia:

Presbyterian & Reformed. (Translated from
Paulus en Jezus: Oorsprong en algemeen
karakter van Paulus' Christus-prediking.
 Kampen: J. H. Kok, 1952.)

1959 Aan de Romeinen. (Commentaar op het Nieuwe
 Testament) Kampen: Kok.

1975 Paul: An Outline of His Theology. Grand Rapids:
 Eerdmans. (Translated from Paulus: Ontwerp van
zijn theologie. Kampen: J. H. Kok, 1966.)

Rigaux, Beda

1968 The Letters of St. Paul: Modern Studies. Chicago:
 Franciscan Herald.

Robey, David. Ed.

1973 Structuralism: An Introduction. (Wolfson College
 Lectures, 1972) Oxford: Clarendon.

Robinson, Donald W. B.

1970 "'Faith of Jesus Christ' -- a New Testament
 Debate," Reformed Theological Review 29:71-81.

Robinson, James M. and Koester, Helmut

1971 Trajectories through Early Christianity.
 Philadelphia: Fortress.

Runciman, W. G.

1973 "What is Structuralism?" The Philosophy of Social
Explanation. Ed. Alan Ryan. London: Oxford
 University. Pp. 189-202.

Sahlin, Harald

- 1953 "The New Exodus of Salvation According to St. Paul," The Root of the Vine: Essays in Biblical Theology. Anton J. Fridrichsen et. al. New York: Philosophical Library. Pp. 81-95.

Sanday, William and Headlam, Arthur C.

- 1968 A Critical and Exegetical Commentary on the Epistle to the Romans. 5th ed. (ICC) Edinburgh: T. & T. Clark.

Sanders, E. P.

- 1977 Paul and Palestinian Judaism: A Comparison of Patterns of Religion. London: SCM.

Sapir, Edward

- 1949 Selected Writings of Edward Sapir in Language, Culture, and Personality. Ed. David G. Mandelbaum. Berkeley: University of California.

Schiwy, Günther

- 1971 Neue Aspekte des Strukturalismus. München: Kösel Verlag.

Schlier, Heinrich

- 1968 "Die »Liturgie« des apostolischen Evangeliums (Röm 15,14-21)," Martyria Leitura Diakonia. Ed. Otto Semmelroth. Mainz: Matthias Grünewald Verlag. Pp. 247-259.

Schmithals, Walther

- 1975 Der Römerbrief als historisches Problem.
(Studien zum Neuen Testament, 9) Gütersloh:
Mohn.

Schoeps, Hans-Joachim

- 1959 Paulus: Die Theologie des Apostels im Lichte
der jüdischen Religionsgeschichte. Tübingen:
Mohr.

Scholes, Robert

- 1974 Structuralism in Literature: An Introduction.
New Haven: Yale.

Schubert, Paul

- 1939 Form and Function of the Pauline Thanksgivings.
(Beilhefte zur Zeitschrift für die Neutestamentliche
Wissenschaft 20) Berlin: Alfred Töpelmann.

Schweitzer, Albert

- 1912 Paul and His Interpreters: A Critical History.
London: Adam and Charles Black. (Translated
from Geschichte der paulinischen Forschung von
der Reformation bis auf die Gegenwart. Tübingen:
J. C. B. Mohr, 1911.)
- 1931 The Mysticism of Paul the Apostle. New York:
Henry Holt. (Translated from Die Mystik des
Apostels Paulus. Tübingen: J. C. B. Mohr, 1930.)

Schweizer, Eduard

- 1971 "Σδοξ," Theological Dictionary of the New Testament. Ed. Gerhard Friedrich. VII. Grand Rapids: Eerdmans. Pp. 119-151. (Translated from Theologisches Wörterbuch zum Neuen Testament. VII. Stuttgart: Kohlhammer, 1964. Pp. 118-151.)

Scott, Walter

- 1924 Hermetica: The ancient Greek and Latin writings which contain religious or philosophic teachings ascribed to Hermes Trismegistus, with English translation and notes. Vol. I. Oxford: Clarendon.

Searle, John R.

- 1969 Speech Acts: An Essay in the Philosophy of Language. Cambridge: Cambridge University.

Signs and Parables

- 1978 Signs and Parables: Semiotics and Gospel Texts. (By the Entrevernes Group) (Pittsburgh Theological Monograph Series, 23) Pittsburgh: Pickwick. (Translated from Signes et Paraboles: sémiotique et texte évangélique. Paris: du Seuil, 1977.)

Silva, Moises

- 1978 "The Study of Words in Biblical Interpretation: Notes for Greek 101B." Mimeo.

Skinner, Quentin

- 1969 "Meaning and Understanding in the History of

Ideas," History and Theory 8:3-53.

Stanley, David Michael

- 1961 Christ's Resurrection in Pauline Soteriology.
(Analecta Biblica, 13) Romae: e Pontificio
Istituto Biblico.

Steinberg, Danny D. and Jakobovits, Leon A. Eds.

- 1971 Semantics. Cambridge: Cambridge University.

Stendahl, Krister

- 1963 "The Apostle Paul and the Introspective Conscience
of the West," The Harvard Theological Review
59:199-215.

Strack, Hermann L. and Billerbeck, Paul

- 1928 Kommentar zum Neuen Testament aus Talmud und
Midraš. 4 vols. Munich: C. H. Beck.

Strecker, Georg. Ed.

- 1975 Das Problem der Theologie des Neuen Testaments.
(Wege der Forschung, 367) Darmstadt:
Wissenschaftliche Buchgesellschaft.

Strimple, Robert B.

- 1979 "Philippians 2:5-11 in Recent Studies: Some
Exegetical Conclusions," Westminster Theological
Journal 41:247-68.

Tannehill, Robert C.

- 1967 Dying and Rising with Christ: A Study in Pauline
Theology. (Beiheft zur Zeitschrift für die

Neutestamentliche Wissenschaft und die Kunde
der älteren Kirche, 32) Berlin: Alfred Töpelmann.

Terrien, Samuel L.

- 1978 The Elusive Presence: Toward a New Biblical
Theology. New York: Harper & Row.

Thackeray, Henry St. John

- 1900 The Relation of St. Paul to Contemporary Jewish
Thought. London: Macmillan.

Theissen, Gerd

- 1974 "Soteriologische Symbolik in den paulinischen
Schriften: Ein strukturalistischer Beitrag,"
Kerygma und Dogma 20:282-304.

Thiselton, Anthony C.

- 1975 "Flesh" (Supplement), The New International
Dictionary of the New Testament. Ed. Colin
Brown. I. Exeter: Paternoster. Pp. 678-682.
- 1977 "Semantics and New Testament Interpretation,"
New Testament Interpretation. Ed. I. Howard
Marshall. Exeter: Paternoster. Pp. 75-104.
- 1978 "Keeping up with Recent Studies II: Structuralism
and Biblical Studies: Method or Ideology?"
Expository Times 89:329-335.
- 1980 The Two Horizons: New Testament Hermeneutics and
Philosophical Description with Special Reference
to Heidegger, Bultmann, Gadamer, and Wittgenstein.

Grand Rapids: Eerdmans.

Torrance, Thomas F.

- 1957 "One Aspect of the Biblical Conception of Faith,"
Expository Times 68:111-114.

Trench, Richard Chenevix

- 1880 Synonyms of the New Testament. Grand Rapids:
Eerdmans, 1966. (A reproduction of the ninth
edition, London: Macmillan, 1880.)

Vallotton, Pierre

- 1960 Le Christ et la foi. (Nouvelle série théologique,
10) Genève: Labor et Fides.

Van Dijk, Teun A.

- 1972 Some Aspects of Text Grammars: A Study in
Theoretical Linguistics and Poetics. The Hague:
Mouton.

Van Til, Cornelius

- 1973 Common Grace and the Gospel. Nutley, N. J.:
Presbyterian & Reformed.

Via, Dan Otto, Jr.

- 1975 Kerygma and Comedy in the New Testament: A
Structuralist Approach to Hermeneutic.
Philadelphia: Fortress.

Von Rad, Gerhard

- 1962 Old Testament Theology. Vol. I. New York:
Harper & Row. (Translated from Theologie des

Alten Testaments. Vol. I. München: Ch. Kaiser, 1958.)

- 1965 Old Testament Theology. Vol. II. New York: Harper & Row. (Translated from Theologie des Alten Testaments. Vol. II. München: Ch. Kaiser, 1965.)

Vorster, Willem Stefanus

- 1971 "Moderne linguistiek en Bybelnavorsing," Theologia Evangelica 4:139-48.
- 1977 'n Ou Boek in 'n Nuwe Wêreld -- Gedagtes Rondom die Interpretasie van die Nuwe Testament. Pretoria: Universiteit van Suid-Afrika.
- 1979 "Aischunomai en stamverwante woorde in die Nuwe Testament." (Dissertation for D.D. degree Universiteit van Pretoria, 1974.) Pretoria: Universiteit van Suid-Afrika.

Wahlstrom, Eric

- 1950 New Life in Christ. Philadelphia: Muhlenberg.

Wedderburn, Alexander J. M.

- 1973 "The Theological Structure of Romans 5:12," New Testament Studies 19:339-54.

Westermann, Klaus. Ed.

- 1963 Essays on Old Testament Interpretation. London: SCM. (Translated from Probleme alttestamentlicher Hermeneutik: Aufsätze zum Verstehen des Alten

Testaments. München: Kaiser, 1960.)

White, John Lee

1972a The Form and Function of the Body of the Greek Letter: A Study of the Letter-Body in the Non-Literary Papyri and in Paul the Apostle.
Missoula, Mont.: SBL.

1972b The Form and Structure of the Official Petition.
(SBL Dissertation Series, 5) Missoula, Mt.:
Scholars.

Whiteley, Denys Edward Hugh

1964 The Theology of St. Paul. Philadelphia: Fortress.

Wilckens, Ulrich

1959 "Die Bekehrung des Paulus als religionsgeschichtliches Problem," Zeitschrift für Theologie und Kirche
56:273-93.

Wittig, Susan. Ed.

1975 Structuralism: An Interdisciplinary Study.
Pittsburgh: Pickwick.

Wootton, Anthony

1975 Dilemmas of Discourse: Controversies about the Sociological Interpretation of Language. London:
George Allen & Unwin.

Ziesler, J. A.

1972 The Meaning of Righteousness in Paul: A Linguistic and Theological Enquiry. Cambridge: Cambridge

University.

Zimmerli, Walther

1965 The Law and the Prophets: A Study of the Meaning
of the Old Testament. Oxford: Blackwell.

ABSTRACT

Structural Approaches to Understanding the Theology of the Apostle Paul

by

Vern Sheridan Poythress

The history of pauline interpretation shows that an interpreter's presentation of Paul's theology depends on his own personal interests and those of his time as well as on the objectively given writings of Paul. Is there then a single objectively "best" way to understand Paul's theology? Using insights from modern structuralism, I answer that there are many ways of conceiving of the "structure" of Paul's theology. There are indeed some erroneous ways. But there is more than one "right" way as well. A countless number of approaches may reveal fruitful patterns for helping us to understand Paul.

This pluralistic or multiperspectival answer arises only by several stages of reflection on the nature of "structure" in Paul's theology. First, close inspection shows that the idea of a single central, governing structure to Paul's theology is problematic. Where is this "structure" located? What evidence is to count in favor of a particular view of this structure (Chapter 1)?

After a brief review of potential contributions of structuralism to such questions (Chapter 2), I consider three major types of evidence thought to count in favor of claims for a single objective governing structure. These three are (a) evidence from vocabulary, (b) evidence from the ability of a "governing" structure to encompass and illuminate everything else, and (c) evidence from language patterns of an intermediate size. Using

X "holiness" as a sample motif, I examine these three types of evidence in the three major parts of this book. First, I study the word ἁγιος as an element of Paul's vocabulary (Chapter 3). I conclude that it is possible, by selective use of data about ἁγιος, to derive antithetical conclusions about the "concept" of holiness, and about how this "concept" fits into a larger structure. There is no reason to suppose that the word ἁγιος is unique in this respect. Therefore, claims to the effect that word-study supports a vast theological system must be viewed with deep suspicion. It is too easy to develop plausible arguments by illusory means.

Next, I show that holiness can be used as a "governing" motif to unlock the total scope of Paul's theology (Chapter 4). The success of this venture shows that the ability of a motif to unlock the whole does not belong only to one supposed "governing" motif.

Finally, I show that the language patterns of intermediate size in Paul are related to one another in a multidimensional way (Chapter 5). The multidimensional character of the relationships explains why more than one approach can prove fruitful, while none is exhaustive.

This does not mean, however, that all approaches to Paul are "equal," nor does it mean that there is no possible distinction between an erroneous and a correct interpretation of Paul. The existence of stable language patterns in pauline writings, the regular connections that they bear to one another, and the relative prominence of the use of each pattern, all provide controls on interpretation. There is more than one correct approach to Paul. But all approaches to Paul, if they would claim to be correct, must do justice to the intermediate structures in Paul, and ultimately to the full detail of the pauline corpus. Two approaches from different starting points or different centers will, if both are correct, prove to be complementary rather than contradictory to one another.