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Worship that Makes Sense to Paul

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A New Approach to the Theology and
Ethics of Paul's Cultic Metaphors

Acknowledgements

When I had imagined researching and writing a doctoral thesis, upon which this book is based, I assumed it was a lonesome and isolated endeavor, where one is shut up in a small study or tucked away in the nook of the library. I am surprised and relieved that my experience was nothing like this scenario. It is fitting, then, to give special thanks to the many people who influenced me and assisted me in various ways.

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Abbreviations

AB	Anchor Bible
ABD	*Anchor Bible Dictionary*
ANRW	*Aufstieg und Niedergang der römischen Welt*
ANTC	Abingdon New Testament Commentary
BAGD	*Greek-English Lexicon of the New Testament and Other Early Christian Literature*
BECNT	Baker Exegetical Commentary on the New Testament
BNTC	Black's New Testament Commentary
BTB	*Biblical Theology Bulletin*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
DLNTD	*Dictionary of the Later New Testament & Its Developments*
DPL	*Dictionary of Paul and His Letters*
EDNT	*Exegetical Dictionary of the New Testament*
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HBT	*Horizons in Biblical Theology*
ICC	International Critical Commentary
JBL	*Journal of Biblical Literature*
JETS	*Journal of the Evangelical Theological Society*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement
JSOTSup	Journal for the Study of the Old Testament Supplement
JTS	*Journal of Theological Studies*
LNTS	Library of New Testament Studies
NIB	New Interpreter's Bible
NIBC	New International Bible Commentary

NICNT   New International Commentary on the New Testament
NIGTC   New International Greek Testament Commentary
NovT   *Novum Testamentum*
NovTSup Novum Testamentum Supplement
NRSV   New Revised Standard Version (Bible)
NTD   Neue Testament Deutsch
NTL   New Testament Library
NTS   *New Testament Studies*
PNTC   Pillar New Testament Commentary
RBL   *Review of Biblical Literature*
RSPT   *Revue des sciences philosophiques et théologiques*
SBLDS   Society of Biblical Literature Dissertation Series
SNTSMS Society for New Testament Studies Monograph Series
SP   Sacra Pagina
TDNT   *Theological Dictionary of the New Testament*
THNT   Two Horizons New Testament
TNTC   Tyndale New Testament Commentary
WBC   Word Biblical Commentary
WUNT   Wissenschaftliche Untersuchungen zum Neuen Testament
ZNW   *Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche*
ZThK   *Zeitschrift für Theologie und Kirche*

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Introduction

This book examines the apostle Paul's non-atonement cultic metaphors with a view towards determining their theological import. Though there are numerous studies on cultic language in the New Testament, very little attention has been paid to Paul's distinctive usage. Also, when scholars have had an interest in cultic language and Paul's theology, most of the discussion surrounds his attitude towards the Jewish cult and the practice of religion. However, advances in literary theory and cognitive linguistics (among other things) have led to insights into the roles that metaphors play in the creation of meaning in communication and the formation of personal and social identity. Thus, it will be argued that Paul's cultic metaphors reveal much more about his thought than simply what he believed about the temple, priesthood, and sacrifices. In this study, we will determine what areas of his thought he was intending to illuminate through his use of cultic metaphors and why this particular group of symbols was so useful for his theological purposes.

We will argue that previous studies have failed to understand how 'theology' is explicated on the basis of metaphors. In many cases, what ends up happening is that very general conclusions are reached, often with inchoate theological points. One may observe, on a broader level, the approach to New Testament ecclesiological metaphors taken by Paul Minear in 1960. Aiming at a synthetic theological collage based on 'images of the church in the New Testament', Minear wove various New Testament texts together to produce a sort of theological patchwork fabric which resulted from his interest in 'chart[ing] range of connotations conveyed by the image in this particular state of its [historical] development'.[1] Though Minear is attentive to the variety of expressions of these images, his study seems to place too little emphasis on the *literary* (especially rhetorical) and *social* dimensions of the study of biblical metaphors. Indeed, what is also missing, when such a synthetic approach is undertaken, is the examination of metaphor-making as a conceptually-transformative act – an act that has the capacity to mold and reform one's imaginative world.[2] In a sense, then, if one is wishing to

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1   Minear 1960: 13.
2   Such a perspective is articulated well by Richard Hays who describes the process of metaphor-making as an act that has the power to disrupt and defamiliarize previous conceptions of the world; see Hays 1996b: 298-312; esp. 311n. 8.

determine Paul's theological interests vis-à-vis his metaphors, one must not only ask what they *mean*, but what they *do* in his discourses and how they create meaning.

Thus, we will argue for the use of a cognitive and socio-literary approach because metaphors must be understood as part of a piece of communication that is meant to strike the readers in a certain way.[3] The cognitive aspect must be included in the analysis of metaphor-making because these literary tropes have such world-constructing and world-collapsing power. According to conceptual metaphor theory, metaphors operate at the thought level (and not just the level of verbal output) and often shape the way we think. Metaphors have the unique ability to shift and shape cognitive paradigms. Eva Kittay aptly explains that a metaphor has the power to rearrange the furniture of the mind.[4] This kind of thinking about metaphor, in recent years, has led to fruitful research on how to make meaning of metaphors by being attentive to both the theological webs-of-meanings involved and *also* how these symbolic statements become a means for expressing the writer's mind at work in communicating to his or her readers.

In a recent book on 'The Power of Images in Paul', Raymond F. Collins takes a very different approach to metaphors than Minear's where he follows Paul through his letters to see how his word-pictures become communicative events. Collins explains that he wishes to 'study how Paul used metaphors in each of his letters in order to clarify the gospel for a particular audience and persuade the various churches to whom he wrote his letters of the truth of his message'.[5] Our study dovetails nicely with Collins' approach due to his specific interest in the meaning, not just of 'metaphors', but of the act of 'metaphorizing' – the comparison of something (like the people of God) to something else (like the temple) in order to communicate some 'truth' that can hardly be communicated another way.   One can see, then, that a *theological* discussion of metaphors in the New Testament is not a simple and straightforward task. What is needed, in many cases, is a way of approaching these tropes that pays attention to cognitive, literary, and social aspects of communication.[6]

Many, like Minear, have been too quick to make judgments about Paul's 'ecclesiology' based on such metaphors, without realizing the extent of his rhetorical horizon.[7] I propose a more sophisticated approach to this theological coherence which involves attentiveness to the various exigencies of the letters

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3   For a test-case of how 'socio-literary' analysis is performed with respect to cultic metaphors, see the treatment of 1 Peter in Gupta 2009a: 61-76.

4   As referred to in Gaventa 2007: 11; see Kittay 1987: 316-214.

5   Collins 2008: viii.

6   A more thorough pursuit of an appropriate methodology will take place in chapter two.

7   See the discussion in §1.2.

at hand (especially sociological factors) and how cultic metaphors were particularly suited for responding to such issues as a way of re-shaping perspective (cognitive and literary factors).[8]

The unique contributions of this study involve not only the methodology, but also the scope. In one way, it is interesting to note that few scholars have attempted to examine the use of non-atonement cultic metaphors solely in Paul's (undisputed)[9] letters.[10] On another level of scope, identifying exactly what qualifies as a cultic metaphor is also a challenge. In this study we will outline and apply a method for determining the context from which a given metaphor comes (which we will call the 'source domain'). In the past, either scholars have limited themselves to the most 'obvious' ones, or speculations run rampant concerning various phrases and statements that *could* qualify as cultic.[11] A more methodologically rigorous approach will mitigate such conjecture.

Outline of Study

This study is broken down into three parts. The first part, Issues and Approaches, covers the essential preliminary matters that must be discussed in order to chart a path through Paul's cultic metaphors with a final goal of determining a theological synthesis. Thus, a brief review of literature, a

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8   My own understanding of and appreciation for this approach has been influenced by Francis Watson whose research in this area is seminal. When discussing his own intellectual journey from studying theology as merely a philosophical exercise involving thoughts and convictions to learning about the social dimensions of the New Testament texts, he writes this: 'Previously, I had known texts and ideas; now those texts and ideas all had to be rethought in the light of their social dynamics. One had to ask not just the theoretical question. What does the text say? but also the pragmatic question, What does the text do? What, in other words, is its origin and destiny within the world of social, intercommunal reality? How does it shape that world, and how is it shaped by it?' (2007: 10).

9   The choice to leave aside the disputed Pauline letters is not for reasons of dubious authorship, but rather for the sake of manageability. It would be interesting to compare the conclusions from this thesis with a study of, for instance, Colossians and Ephesians, to see if the synthetic theological results are similar.

10 K. Weiss (1954) has treated the topic in a brief article, but chose to focus on Paul's role as 'priest'; more recently, Martin Vahrenhorst has written a monograph entitled *Kultische Sprache in den Paulusbriefen* (2008). Unfortunately, Vahrenhorst's book was released and came to my attention too late to be given detailed consideration in this study, but a brief delineation of his approach and conclusions will appear in chapter one.

11 For a choice example of this latter problem see K. Weiss' argument that Paul's language of being separated (ἀφορίζω) as a called apostle (Rom. 1.1) is meant to parallel the holy separation (LXX διαστέλλω) of the tribe of Levi as cultic servants as in Numbers 16.9; see Weiss 1954: 357-8.

discussion of methodological concerns, and a description of key terms will appear in this initial part.

The second part, Exegesis, will involve detailed examination of Paul's undisputed letters with the intent of classifying various metaphorical relationships in passages that appear to be using cultic language metaphorically. Also, the social correlates and rhetorical weight of these metaphors will be determined wherever possible. This happens to be a large section because, in previous studies, Paul's 'point' is often presupposed without sufficient scrutiny, and hasty judgments are often made concerning his theological motivations. Before an attempt at determining coherence is undertaken, work must first be done within the confines of each individual text, understanding a given metaphor as it functions within discrete discourses.

The final part, Synthesis, follows from the Exegesis (Part II) and attempts to link Paul's cultic metaphors together *theologically*. Where some scholars have only drawn basic ethical and ecclesiological conclusions from Paul's cultic metaphors, it is a fundamental argument of this study that the theological implications reach many spheres including Paul's conception of ethics, epistemology, anthropology, eschatology, the Holy Spirit, the problem of suffering and death, and obedience to God. In chapter ten we will draw together our findings to address the question of coherence and how these cultic metaphors help to shape social identity. The concluding chapter offers summaries and final reflections on the argumentation and subject matter of the study.

Conclusion

Simply stated, this study examines Paul's non-atonement cultic metaphors and endeavors to explain their theological coherence. It seeks to interpret such metaphors using an eclectic method of observing original social correlates as well as considering the importance of metaphors as conceptual constructs and rhetorical devices. Important research questions, thus, include: *How are cultic metaphors identified? How are they used in rhetorical discourses? What theological themes are commonly associated? In relationship to what sort of issues do they appear? How do cultic metaphors aid in shaping Paul's symbolic universe?*

We will argue that metaphors are well-suited as powerful devices for transferring theological concepts from Paul to his churches that were often struggling with understanding the relevance of the dawning of the new age in Christ in the midst of the present evil age. It is our contention that scholars have not yet plumbed the theological depths of Paul's cultic metaphors in full recognition of this volatile-and-yet-fecund time in which the apostle lived.

By reviewing major studies on the topic of Paul's cultic imagery, we will consider how a theology of his metaphors has been variously conceived. Though some important advancement has taken place, especially in terms of literary criticism, we will establish the need for a more robust approach that takes stock of cognitive and social dimensions of Paul's discourse and thought as well.

Part I: Issues and Approaches

Chapter One

The Theology of Paul's Cultic Metaphors:
A History of Research

1.1 Introduction

In this précis of the most significant contributions on the topic of Paul's cultic metaphors, our scope will be limited (wherever possible) by giving attention to the most influential treatments, but special interest will be directed towards those studies focused on non-atonement metaphors and those that concentrate solely on Paul's letters. Finally, we will try to narrow the field of discussion further by attending specifically to what *theological* conclusions are made.

1.2 Historical-canonical approaches

In the 20th century, two works stand out as key contributions to the subject of cultic language in the New Testament (with a concentrated chapter on Paul's letters). The first, appearing in 1932, is by Hans Wenschkewitz, entitled, *Die Spiritualisierung der Kultusbegriffe: Tempel, Priester und Opfer im Neuen Testament*.[1] Wenschkewitz, essentially utilizing a *religionsgeschichtlich* approach, attempted to chart a progression in the Bible towards a more spiritualized conception of cult. He saw Greek philosophy, especially Stoic thought, as a particularly strong influence on early Christianity. Accordingly, then, Paul's life and letters are read in this light.[2]

Wenschkewitz began his review of 'Paul' with a consideration of the evidence from Acts. He observed that this portrait of Paul was one whose attitude towards cult was complex for he supported cultic vows and prayed in the temple (Acts 21.6-7; 22.17). Wenschkewitz concluded, though, that too

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1   Wenschkewitz 1932.
2   It is indicative of studies in this methodological vein that Paul's tendency to spiritualize cult is inherited from 'primitive Christianity', especially the theology of the so-called Hellenists; see, in support of Wenschkewitz, Fraeyman 1947: 408-11.

much cannot be made of these actions as we cannot ascertain whether Paul was accommodating to the Jews apart from his own (personal) theological convictions.[3]

Turning directly to the Pauline corpus, Wenschkewitz rightly observed that Paul's use of temple language is rarely 'literal' (insofar as he refers directly to the Jerusalem sanctuary).   Rather, Paul's employment of such imagery is connected to the idea of 'numinous awe' for the sake of ethical admonition.[4] The fact that Paul can call the individual believer a 'temple' led Wenschkewitz to conclude that the apostle was especially in line with Stoic philosophy and Hellenistic Jewish thinkers like Philo.[5]   Indeed, Wenschkewitz detected a tension in Paul, between his Jewish influences that appreciated the body and the pessimistic attitudes of the Hellenistic philosophers who limited the value of the material.   For Paul, the body was given a new estimation especially because of the somatic resurrection of Christ.[6]

Another difference that Wenschkewitz detected between Stoic and early Christian thought, despite similarities in cultic interpretation, is the latter's interest in community formation.   He concluded:

> Weder in der Stoa, noch bei Philo treffen wir diesen Gedanken, denn hier war alles auf den Einzelnen, auf das Individuum eingestellt.   Es ist sehr zu beachten, daß auch in diesem Stück das Christentum den Individualismus bricht, indem es eine durchaus individualistisch gemeinte Form der Umdeutung des Tempelbegriffes so wendet, wie es der im tiefsten nicht individualistischen neuen Religion entspricht.[7]

Another feature is notable in Wenschkewitz's interpretation of Paul.   He did offer some reflection on the rhetorical use of Paul's metaphors as some, such as those in 1 Corinthians, were deployed, at least in part, to create a sense of community among the Corinthian believers such that they would be less likely to succumb to false teaching.[8]   However, overall, Wenschkewitz focused on the moral dimensions of the ideas and attitudes expressed in Paul's cultic metaphors which discouraged the kind of wanton hedonism that went unnoticed in pagan religions.   Here we have, again, this mixing of Jewish and Hellenistic influences where Jewish morality is fused with Greek philosophy. What was striking for Wenschkewitz is the fact that the terminology that Paul used was clearly from the LXX.   Again, 'Wir haben also bei Paulus auf der Basis der hellenistischen Spiritualisierung des Tempelbegriffes eine christliche und ein jüdische Komponente festgestellt'.[9]

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3   Wenschkewitz 1932: 110-11.
4   Wenschkewitz 1932: 111.
5   Wenschkwitz admitted, though, that Stoics would not have conceived of the 'body' as a divine place of residence; 1932: 111.
6   Wenschkewitz 1932: 111.
7   Wenschkewitz 1932: 112.   A serious criticism of Wenschkewitz's view here is offered in Gupta 2009f; see also §1.5 (Analysis).
8   Wenschkewitz 1932: 113.
9   Wenschkewitz 1932: 113.

A major catalyst for this shift towards a spiritualized interpretation of cult is the death of Christ, according to Wenschkewitz (e.g. 1 Corinthians 5.7). He acknowledged, though, that this line of reasoning is not obvious when only Paul's letters (and Acts) are considered, but in light of the whole New Testament. Rather, what was most obvious for Wenschkewitz was the moral aspect of the cultic language.

At the end of his chapter on Paul, Wenschkewitz summarized his findings concisely: Paul's concept of cult was Hellenistic insofar as he saw Stoic spiritualization to be a fitting paradigm for understanding worship in light of the death of Christ. However, Paul maintained a Jewish appreciation for 'Leiblichkeit' and also a primary interest in the community. Though Paul was not the first to consider Christ's death an atoning sacrifice, the paradigm of how he viewed λογικὴν λατρείαν was unique. This involved the ideas that the church had no temple, but worshiped through the Holy Spirit; and there was no hierarchical priesthood, but every person could offer himself to God.

Recent scholarly appraisals of Wenschkewitz's research tend to be quite negative, but I fear that some have not read past the title of his work. Methodologically, there are a number of concerns with his interpretation including casual amalgamation of findings from Acts and the Pauline letters as well as a hasty juxtaposition of 'Hebrew' and 'Greek' thought. And, of course, his paradigm of spiritualization seems to be read into many of the Pauline texts, rather than arising from them.[10] Nevertheless, his deep interest in the social and ethical dimensions of the cultic texts seems to be more cogently developed. Theologically, Wenschkewitz was convinced that Paul does, in fact, 'spiritualize' and de-institutionalize cult based on an understanding of the atoning work of Christ. Unfortunately, it seemed to have been enough for Wenschkewitz to look for a lowest common denominator in terms of what effect this 'spiritualization' was meant to have on the churches to which Paul wrote. Though Paul had a distinctive voice on occasion, Wenschkewitz was content to find the great apostle happily singing the chorus in unison with the other New Testament voices when it came to spiritualizing cult.

The project that Robert J. Daly took up, forty years later, in his published doctoral thesis, *Christian Sacrifice: The Judaeo-Christian Background before Origen*,[11] in many ways picks up where Wenschkewitz left off. Daly reveals that the motivation behind the research for this work was not simply to attend to how the New Testament writers re-conceptualized cult. Rather, his primary

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10 A. Hogeterp's research (2006) (see below) attempts to draw a more historically accurate picture of Paul within the matrix of Jewish thought in the first century.

11 Daly 1978a; an abridged and simplified version of this work appears under the title *The Origins of the Christian Doctrine of Sacrifice* (1978b).

interest was in Origen's use of cultic language, which led him to an intensive
investigation of the major influences on this topic. Daly begins with the
ostensibly foundational notion that religions often require sacrifice because it
was an event that brought humanity and divinity together in a special way.
Following from the fact that Christianity has no ritualized sacrificial practices,
he explores the question: how, if at all, can Christians use the language of
sacrifice in a meaningful way? Essentially, Daly goes on to interpret the New
Testament in a way not dissimilar to Wenschkewitz as he concludes that,
because Christ is the *fulfillment* of cult, sacrifice is not done away with but re-
interpreted in light of Christ.[12] Again, like Wenschkewitz, Daly proceeds with
a synthesis of the Synoptics, Acts, Paul, Hebrews, John, and Revelation. Our
attention will focus on Daly's view of Paul.

Daly divides Paul's 'theology of sacrifice' into three: (1) the Christians as a
new temple, (2) the sacrifice of Christ, and (3) the sacrifice of (i.e., performed
by) the Christians.[13] Briefly, in terms of the second category, Daly observes
that Paul interpreted the death of Christ as both a Passover and sin offering that
demonstrated a fulfillment of and supersession beyond the Old Testament
rites.[14] In the first category, Christians as the new temple, Daly sees much
diversity in Paul's statements, from referent (individual versus group) to
background (generic versus Scriptural). Daly makes the striking comment that
Paul appears to link this concept to the reception of the Spirit, and that where
Paul's pneumatology is found, so also his conception of person/community as
temple.[15] Finally, Daly examines the role that 'sacrifice' plays in Christian
worship. What he finds implicitly paradigmatic is the death of Christ as a
sacrifice. If Christians are expected to be self-giving, it is in imitation of
Christ.

Daly seems to take a *heilsgeschichtlich* approach to Paul's cultic
metaphors where Christians offer sacrifice, not out of cultic duty, but gratitude
to God. And cultic language is transferred to the realm of ethics where a life of
virtue and dedication to the Christian mission is idealized. Daly falls prey to
many of the same methodological missteps as Wenschkewitz such as an appeal
to the Hellenized language in Paul and the so-called Semitic interest in the
body. Daly's analysis offers another example of a canonically-oriented study
that attempts to synthesize the perspectives of the New Testament writers.
Unfortunately, he gives little time and care to the unique circumstances and
literary objectives of each author. In his defense, though, he struggled to

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12   Daly does utilize the term 'spiritualization', but chooses to give it a very broad meaning
     where cult is ethicized and/or reinterpreted (1978a:4-5a).
13   Daly admits that this categorization comes from his study of Origen which he then reads back
     into Paul (1978a: 3).
14   Daly 1978a: 236-40.
15   Daly 1978a: 233.

synthesize a massive amount of literature, spanning many hundreds of years and including dozens of authors.

Just a few years before Daly submitted his doctoral thesis, and nearly a decade before he published his work, R.J. McKelvey published his own monograph (*The New Temple: The Church in the New Testament*) on the subject of 'the church as God's new temple'.[16] Again, we have a pan-New Testament study that concentrates on a cultic image; in the case of Daly it was 'sacrifice', here it is 'temple'. But, whereas Wenschkewitz and Daly traversed on philosophical territory by engaging in a discussion of the 'spiritualization' of cult, McKelvey took a different approach and sought out to determine how and why Jewish conceptions and traditions of the heavenly temple were appropriated by New Testament writers. Drawing on background material in the Old Testament, early Jewish literature, and ideas of the heavenly temple in Greek thought as well, McKelvey concluded that the early Christians inherited many ideas of temple and cult that were adjusted and re-framed in light of Christ (and particularly Jesus' own attitude towards the temple). In contrast to the tendency of Wenschkewitz to focus almost exclusively on Philo and the Stoics, McKelvey brings to bear research from the Dead Sea Scrolls in particular. In the end, though, McKelvey does affirm the basic direction in which Wenschkewitz and Daly take the cultic language of the New Testament: it is transferred to the domain of daily worship specifically for the purpose of encouraging ethical living. McKelvey's unique contribution, though, is his demonstration of how early Christians were driven by a thoroughgoing eschatology which is evidenced in their belief that they lived in the time of fulfillment marked by the 'new temple': 'The New Testament declares that God has fulfilled his word of promise made by the prophets and erected a new and more glorious temple'.[17]

While McKelvey's study offers another salvation-historical approach to temple imagery in the New Testament, it differs from Wenschkewitz insofar as the former perspective is driven by evidence from Jewish tradition and a literary-historical methodology whereas the latter drew heavily from the philosophy of religion. As a more exegetically- and textually-rigorous investigation, McKelvey's research has been well-received and marks an important shift in approaches to cultic language in the New Testament. If early Christian reflection on cult was to be understood appropriately, scholars came to see that it must be studied within its own historical, literary, and social context. This leads us to a specialized kind of research on cultic metaphors in Paul and the New Testament: the comparative-historical.

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16   McKelvey 1969: vii.
17   McKelvey 1969: 179-80.

1.3 Comparitive-historical approaches

While Wenschkewitz found appealing parallels between Philo's use of cultic language and that of early Christianity, McKelvey was able to profit from the discovery of the Dead Sea Scrolls which were unknown to Wenschkewitz. When these Qumranic documents were available for wider scholarly research, it was found that striking similarities existed between how these sectarians used scriptural language and symbols and that of the New Testament writers (especially in the Pauline and Johannine literature). Naturally, some interest was directed towards the use of sacrificial, sacerdotal, and, especially, temple language. In the 1960's and 1970's, two studies appeared on this topic: Bertil Gärtner's *The Temple and the Community in Qumran and the New Testament* (1965) and Georg Klinzing's *Die Umdeutung des Kultus in der Qumrangemeinde und im Neuen Testament* (1971). The latter's research was more concentrated on the ideology of the Qumran community with only a third of the book devoted to the New Testament, whereas Gärtner devoted two-thirds to the New Testament. A particularly important methodological insight arose from Klinzing's investigation. By studying the habits of the Qumran community and their ritual practices, he became convinced that the term 'spiritualization' is misleading in terms of their cultic attitudes since they devoted much attention to how, for instance, meals were to be eaten and community membership was regulated.[18] Comparing what is found in the New Testament, Klinzing also, in line with McKelvey, draws attention to the importance of an apocalyptic perspective for understanding the *Umdeutung* of cultic (and especially temple) language.[19]

Gärtner's contribution to the discussion is a sustained reflection on relevant New Testament texts in dialogue with Qumranic thought for the purpose of uncovering how and why certain arguments arose. Only two texts from the undisputed letters of Paul are treated (2 Cor. 6.14-7.1; 1 Cor. 3.16-17), but Gärtner detected several emphases based on 'resemblances' with the temple symbolism of the Dead Sea Scrolls: the identification of the faithful community as the temple of God, an emphasis on the 'dwelling' of God in the community, the holiness of this community, the importance of purity, and an oppositional stance towards outsiders.[20]

Where many scholars have questioned Klinzing and Gärtner is in the eagerness to attribute to Paul, at times, a dependence on Qumranic 'tradition'.[21] However, Gärtner admits that such a proposal is weakened by the

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18   See the section 'Zum Begriff 'Spiritualisierung'' (pp. 143-7).
19   Klinzing 1971: 221-24.
20   Gärtner 1965: 60; generally see pp. 49-71.
21   See Gärtner 1965: 49-50; Klinzing 1971: 166-96.

fact that the use of temple symbolism in the Dead Sea Scrolls was based upon 'a particular kind of self-consciousness in which the temple was considered to have been replaced by a living community'.[22] To attribute to Paul the same kind of interests is question-begging. Perhaps, though, the lasting theological significance of this historical-comparative work is a recognition that the early Christians were not alone, as an eschatological community, in thinking that they were living in a time where God was doing a 'new thing' and was present among his faithful people in a special way in light of 'recent events'.[23]

1.4 New approaches

Approaches to Paul's cultic language can be understood by comparison with the evolution of the study of the Gospels. There was a time when many scholars treated the Gospels as texts whose final forms covered up the authentic or pristine Jesus traditions. Thus, historical tools were necessary in order to get at what lay concealed beneath. However, an evolution took place where the evangelist himself was taken seriously as an author and story-teller and it was seen to be either irresponsible or simply unhelpful to cut away at his text which he so carefully redacted and composed, infusing it with his own theological emphases.[24] Similarly, with Paul, scholars came to realize that his letters are more than 'evidence' of his thought. They are carefully composed letters written for specific reasons to communicate very critical messages. They are 'words on target' as Christiaan Beker often put it. Thus, a handful of newer studies on Paul's cultic imagery have sought to take seriously this rhetorical character of his words and study history and theology *in context*.

This brings us to our first example, a literary study of cultic metaphors, by David L. Olford: 'An Exegetical Study of Major Texts in Romans which Employ Cultic Language in a Non-Literal Way' (1985). This unpublished doctoral thesis (Sheffield University) examines Paul's use of sacrificial and priestly language as 'a part of the expression of his thought'.[25] By limiting the scope of his concentration to Romans, Olford was able to sustain a more focused exploration of the 'use' of cultic language than had been undertaken previously. Such an approach did not prevent Olford from thinking historically, though, for he had in mind that Romans was a particularly

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22 Gärtner 1965: 56.
23 For the Qumran community, the 'recent events' were the judgment of the Jerusalem temple and the formation of the pure and faithful community; for the early Christians, it was the death and resurrection of Christ and the coming of the Holy Spirit (see Gärtner 1965: 139).
24 For a brief overview of this development in Gospels research, see Dunn 2003: 92-97.
25 Olford 1985: 1.

interesting specimen for consideration – especially as a letter written by a Jew to a Christian church at the beginning of the partings of the ways. Thus, Olford writes, 'Paul, a man grounded in Judaism, involved in the Christian mission to the Gentiles, and concerned with Jew-Gentile relations, [offers] a use of cultic language particularly worthy of note'.[26] What marks out Olford's angle from his predecessors is his rhetorical mindset as he sought to observe the use and impact of cultic language in Romans 'viewed within the letter as a whole'.[27]

Though Olford is interested in the 'theology' of such language, he argues that a holistic framework does not exist that can account for the many occurrences of cultic metaphors. Therefore, 'the burden of proof lay upon those who would seek to unify the various uses of cultic language, especially within a theological structure'.[28] Also, Olford is less inclined to read such metaphors from a *heilsgeschichtlich* standpoint as it might lead one to the conclusion that Paul was purposely opposing the Jewish cult and speaking polemically. Such a finding distracts one from the literary purposes of such imagery that need to be investigated keeping in mind the situation, structure, and manner of argumentation found in any given document (such as Romans). In Romans, Olford comes to the conclusion that Paul's cultic language bears an 'apologetic' function regarding his ministry. With respect to the gospel, they clarify and enhance his message 'grounding the eschatological gospel in religious tradition, as expressed in the OT, and revered at Rome'.[29]

Though Olford did not outline any kind of sophisticated methodology, his focus on the rhetorical *purpose* of such language within the context of one letter adumbrated the kind of literary approach that many others would follow (whether conscious of his work or not). Though I find the term 'apologetic' limiting, it does carry the idea that cultic metaphors could be utilized to position 'his eschatological gospel within a tradition of familiar religious ideas'.[30] When it comes to a larger synthesis, Olford makes no attempt to construct a 'theology of cult', as it were, but ties the cultic language to important theological concepts such as gospel, ethics, and apostleship. Thus, Olford has offered a rhetorical study that takes research forward by allowing Paul's own process of thought in metaphor-making to take shape within the scope of one letter.

John Lanci's study, *A New Temple for Corinth* (1997), is also a literary-focused monograph, but concentrates exclusively on 1 Corinthians. In

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26 Olford 1985: 2.
27 Olford 1985: 2.
28 Olford 1985: 432.
29 Olford 1985: 433.
30 Olford 1985: 436.

particular, Lanci is interested in how temple metaphors are used in this epistle (especially 1 Corinthians 3.16-17). He takes the discussion in a different direction from previous studies on temple imagery (e.g. McKelvey, Wenschkewitz) by reflecting, not only or primarily on Paul as 'theologian', but as a Diaspora Jew writing to an ethnically diverse church in a Corinth filled with temples. Indeed, what Lanci finds distressing in previous scholarship is the immediate presumption that, if Paul refers metaphorically to a 'temple', he must mean *the* Jewish temple: 'faced with the need to persuade this particular audience, a largely gentile one in Central Greece, what kind of reference would Paul allude to when he conjures up the image of a temple? The one in Jerusalem? Or one of the sanctuaries down the Lechaion Road in the center of their own town?'.[31]

Lanci subtitles his book 'Rhetorical and Archaeological Approaches to Pauline Imagery' which obviously reveals his methodology. The 'rhetorical' aspect is explicated by Lanci immediately in his very specific research question, 'What role does the image of the community play in Paul's argument in 1 Corinthians?'.[32] The 'archaeological' approach involves looking at ancient Greco-Roman conceptions of what temples were like, and how they functioned in society. The exigency that necessitated Lanci's archaeological approach is the concern that when scholars read 1 Corinthians as a text, they are often compelled to make links *intertextually* (i.e. with other 'texts'), but such a tendency has the potential for neglecting 'the physical reality of temples in Corinth'.[33]

When Lanci deploys this methodology on 1 Corinthians, he makes two important conclusions about the use of temple metaphors. First, the consistent appearance of construction imagery in the letter is quite deliberate and furthers the overall agenda in 1 Corinthians of addressing the problem of competition and factionalism that plagued this young church. Paul's temple metaphors, then, play an important role in encouraging unity. Thus, Lanci concludes, 'rather than inviting the Corinthians to understand themselves as a new temple replacing the one in Jerusalem, Paul uses a metaphor, which both Gentile and Jew could understand, to present and then anchor the motif of community upbuilding which runs throughout the letter'.[34]

A second argument that Lanci makes is that temples acted as 'centering images' in a city which stood for the 'common good' and aided in concretizing communal identity.[35] Here Lanci notes the social implications of the rhetoric

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31 Lanci 1997: 3.
32 Lanci 1997: 5.
33 Lanci 1997: 6.
34 Lanci 1997: 5.
35 Lanci 1997: 90, 128, 134.

of 1 Corinthians. Temples, in the Greco-Roman world, were 'intimately bound up with a people's history and sense of self-understanding'.[36]   What more powerful ideological symbol could be used to combat the immature self-centeredness that was plaguing the Corinthian believers? The church, Lanci argues, must become the kind of place where the common good is sought and where the true identity of the people (as God's holy ones) is secure: 'in each case, a deity's temple was a powerful image of the unity of the people who worshipped that deity. Such a temple invited stronger social adherence; at the same time, it served as an advertisement to outsiders of the power of the deity and the advantages of affiliation with its cult'.[37]

We have gained much, methodologically, from Lanci's concern with determining the 'theology' of Paul's temple metaphors. In his critique of those who see Paul as replacing the Jerusalem temple, he especially points out how comparing Paul with the Qumran community is quite dangerous as the *purpose* of the transfer of cultic imagery does not appear to be identical.[38] Though he does not state it in this way, Lanci is concerned not only with what Paul says *theologically*, but how his words *do* something. He articulates it as such: 'Paul's images in 1 Corinthians are not mere stylistic entertainments. They are deliberate rhetorical devices designed to convince people to behave in a certain way in the future'.[39] Though Lanci does not spend much time supporting this methodologically, he hints at the important cognitive aspects of rhetoric and how metaphors can shift epistemology. Thus, in his conclusion, he boldly asserts that Paul was intent on using temple imagery because it 'lights the fire of the imagination'.[40]

Though the advancements that Lanci has made in the study of cultic metaphors is significant, three concerns are worth observing. First of all, the communal dimension of the temple imagery in 1 Corinthians 3.16 is beyond dispute, but the equally important use of ναός in 6.19, which focuses on the individual body, means that one should not press this social aspect of 'temple' too far.[41] Secondly, Lanci's insistence that Paul was not specifically referring to the Jerusalem temple is not an open-and-shut case. Though Lanci is correct

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36   Lanci 1997: 90.

37   Lanci 1997: 134.

38   See Lanci 1997: 13-19. The same kind of point is made by C.K. Barrett in comparisons of the Gospel of John and the Dead Sea Scrolls: 'John and the Qumran Community rejected the temple for different reasons: John because the true worshiper must worship in spirit and in truth (John 4.24); the community because the temple was impure and used a false calendar. Not every verbal contact between the Gospel and the Scrolls signifies a material connection' (1975: 79n. 43).

39   Lanci 1997: 115.

40   Lanci 1997: 134.

41   See my forthcoming article entitled 'Whose Body is a Temple (1 Cor. 6.19)? Paul Beyond the Individual/Communal Divide', *CBQ* (2009; see Gupta 2009f).

that ναός could be used in reference to any kind of temple, the combination with πνεῦμα has a strong Jewish precedent in, for instance, Josephus' *Antiquities* where he narrates Solomon's prayer: '…I humbly beseech you that you will let some portion of your spirit come down and inhabit this temple (μοῖράν τινα τοῦ σοῦ πνεύματος εἰς τὸν ναὸν ἀποικίσαι)' (8.114).[42] Additionally, in 1 Corinthians 3.17, Paul refers to this ναός as ἅγιος - a term for holiness that was more commonly used by Hellenistic Jews than other religious groups at that time. David Horrell observes that one should not necessarily presume that Paul avoided writing in reference to Jewish things or in Jewish ways just because his audience was composed mostly of Gentiles. He reasons, 'As with his use of Scripture, Paul may have (unconsciously?) assumed, rightly or wrongly, that his converts shared such knowledge (cf. 1 Cor. 10:1 ff.)'.[43]

A final critique, and perhaps the most crucial, involves Lanci's rhetorical approach. Traditionally, the purpose behind a rhetorical interpretation is to chart the author's method of discourse in order to understand better the process of argumentation and the means of persuasion. However, Lanci seems to propose a different strategy. He claims that 'this project is not an attempt to uncover *the* meaning of the text for all people in all times'. Rather, he is interested in developing 'a plausible reading of the text, rather than to discover the original intention of its author'.[44] I have two concerns with this. Firstly, I am not convinced that a rhetorical approach to 1 Corinthians can avoid engaging in the intentions of the author. Secondly, Lanci *does* seem interested in the intention of Paul as he repeatedly refers to Paul's 'use(s)' of temple metaphors and makes strong claims about the apostle's knowledge and deployment of rhetorical devices.[45] Indeed, a climactic statement is made in Lanci's conclusion that specifically seems to highlight Paul's intentions: 'Paul returns to this image several times in the letter after introducing it, and he alludes to building and construction throughout 1 Corinthians in order to keep the imagery working within his rhetorical argument against dissension and in favor of the common good'.[46] Though I consider Lanci's literary method to be a major advance in how cultic imagery in Paul is studied, I find his bias against authorial intent to be unsustainable when taking a rhetorical approach.[47]

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42 See also *T.Zeph.* 1; *T.Benj.* 9.4. For further evidence that Paul has the Jerusalem temple specifically in mind, see Fraeyman 1947: 391.

43 Horrell 1999: 711.

44 Lanci 1997: 3.

45 Thus: '…Paul understood the power that images might bring to a rhetorical argument' (1997: 121).

46 Lanci 1997: 134.

47 See the discussion of biblical interpretation and authorial intent found in Hirsch 1967. Francis Watson righty emphasizes that the text itself cannot be so neatly divided from the author as it is the embodiment of his or her intentions, the product of a 'communicative act'

It is arguable that a better model is demonstrated by the 2008 study *The Offering of the Gentiles* by David J. Downs. This monograph is not about cultic metaphors in the first instance, but rather an exploration of the 'theological aspects' of the relief fund for Jerusalem.[48] Based on texts such as Romans 15.16 (within the wider context of 15.14-32), Downs concludes that 'Paul metaphorically frames his readers' responsive participation in the collection as an act of cultic worship, and in so doing he underscores the point that benefaction within the community of believers results in praise to God, the one from whom all benefactions ultimately come'.[49] Though I am not convinced that Paul is referring to the collection in Romans 15.16, I found Downs' overall cognitive-literary method to be an improvement upon Lanci's in terms of recognizing how metaphors work cognitively as well as rhetorically, as elements of discourse and rhetoric. Especially when Downs considers both theological and literary dimensions of Paul's rhetoric, he frames the research question nicely: 'What roles…do Paul's cultic metaphors play in the attempt to determine the theological significance of the Jerusalem collection for Paul's mission as apostle to the Gentiles?'[50] Downs is particularly influenced by conceptual metaphor theory (which we will attend to in chapter two) which observes that 'metaphors can provide a frame through which we view the world' and 'the introduction of a metaphor into a particular rhetorical context is potentially also an invitation to reframe one's view of reality'.[51] Downs, then, comes up with the theological formulation 'COLLECTION IS WORSHIP' to synthetically sum up how Paul conceptualizes the theological import of the relief fund. Re-framing the collection as a 'religious offering', Downs argues, subverts conventions of gift-giving and projects it onto a wider horizon where 'God is…the source of and power behind every act of human beneficence'.[52]

Downs' approach has the benefit of being socio-historically sensitive, rhetorically-driven, and theologically reflective. This eclectic approach offers

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between the author and intended readers (see 1997: 98-103). Watson argues: 'Authorial intent is the principle of a text's intelligibility, and cannot be detached from the text itself' (1997: 123). Attempting to put his finger on the pulse of the concern with authorial intent, Watson differentiates between 'verbal meaning' of a statement and the 'contextual significance'. The verbal meaning is clearly determined by 'the words, the conventions that govern their usage, and the specific intentions expressed in their use'. Contextual significance involves how the text might have meaning within the life of a reading community. This contextual significance will change when a new context is introduced. When it comes to verbal meaning, then, Watson reasons that readers do not *create* this meaning, but *receive* it (1997: 103-4).

48 Downs 2008: 2.
49 Downs 2008: 28-29.
50 Downs 2008: 120.
51 Downs 2008: 122.
52 Downs 2008: 164.

great potential and allows Paul's letters to be read as having a targeted point springing from various theological convinctions.

Another recent contribution has been made by A. Hogeterp in his *Paul and God's Temple: A Historical Interpretation of Cultic Imagery in the Corinthian Correspondence* (2006). Though Hogeterp wishes to undertake a 'historical' analysis, it is best categorized under newer literary approaches because his aim is not to determine Paul's attitudes towards cult, but rather to determine '*what…Paul's cultic imagery signif[ies] in view of Paul's gospel mission to the Diaspora*'.[53] Hogeterp's investigation is particularly 'historical' insofar as he spends nearly 200 pages (almost half of the book) on Jewish attitudes towards the temple and cult (with additional perspectives on the 'Jesus movement') before turning to Paul's letters. Hogeterp argues that a 'spiritualization' approach to Paul's cultic metaphors is anachronistic as it 'tends to take later theological developments [that arose after the destruction of the second temple] and the historical situation of the parting of the way between Judaism and Christianity after 70 CE as a referential framework for the perspective of Paul'.[54]

By the time that Hogeterp has finally arrived at his analysis of 1 and 2 Corinthians, he reveals that his research interest is, in fact, theological: 'My starting point for discussing Paul's cultic imagery in the Corinthian correspondence is that Paul's theological message expresses itself significantly and irreplaceably through cultic imagery'.[55] More specifically, Hogeterp shows interest in these metaphors as they express 'a coherent moral perspective in Paul's theology'.[56] Indeed, much like Lanci and Downs, he finds that a rhetorical analysis must take place lest the text be plundered for a 'theology' apart from context. His method for performing this rhetorical methodology involves a consideration of the 'exigence' and 'audience' of the letter as well as 'certain constraints' which, in the case of 1 Corinthians, recognizes the issue of division in the church and also their suspicion that Paul is not eloquent.[57]

Hogeterp's analysis of the various cultic metaphors in 1 and 2 Corinthians is impressively detailed and full of numerous rhetorical and historical insights. However, when it comes to synthesizing these metaphors or looking at the bigger picture, he does not have much to conclude. From a negative standpoint, Hogeterp is not convinced that Paul's use of cultic imagery can be distilled to support the idea of a new cult, developed by the apostle, that is

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53 Hogeterp 2006: 22.
54 Hogeterp 2006: 8.
55 Hogeterp 2006: 296.
56 Hogeterp 2006: 298.
57 Hogeterp 2006: 300-311.

meant to 'substitute' the old one.[58]   Essentially Hogeterp has a variegated approach that recognizes the rhetorical nature of such metaphors that should be studied in context and on a one-by-one basis.   Nevertheless, he does not leave the subject without any attempt at drawing the pieces together.   He proposes a 'paideutic purpose' for these metaphors as they serve the role of 'teaching the Corinthians a holy way of life'.[59]   Again, one can see Hogeterp in nodding approval of the ethical interpretations of Paul's cultic metaphors that go back all the way to Wenschkewitz.

On a theoretical level, I find Hogeterp's approach successful in paving the way for a theological approach to this subject.   I consider his model to be underdeveloped as far as which passages count as 'cultic' and in terms of what metaphors do and how.[60]   Also, I appreciate his meticulous examination of the Dead Sea Scrolls and the literature of the 'Jesus-movement', though I will not attempt to repeat the same kind of historical investigation but let his work stand as the background for our study of Paul's cultic metaphors.   Finally, his narrow focus on 1 and 2 Corinthians is understandable given the necessarily limiting scope of a doctoral dissertation (here in published form).   However, he seems to conclude that 1 and 2 Corinthians furnish the best context in which to study Paul's cultic metaphors.[61]   The study that we will undertake is not limited to such a view, but attempts to explore the whole corpus of the undisputed letters in order to account for as much material as possible.   Indeed, I have not come across a monograph length study that has given due attention to Philippians, for instance, even though several cultic metaphors are easily recognized therein (e.g. Phil. 2.17; 4.18).   Therefore, we will advance beyond Hogeterp's work in terms of methodology (with a more nuanced approach for detecting and analyzing metaphors) as well as a wider scope (which includes 1 Thessalonians, 1-2 Corinthians, Romans, Philippians).   Finally, we will offer more constructive conclusions regarding Paul's cultic metaphors and his theological convictions.   Particularly, we wish to press beyond general labels like 'ethics' and 'holiness' to those specific mindsets, behaviors, and convictions that underlie and expand outward from these cultic metaphors.

We conclude this section with a summary of and interaction with a significant recent monograph by Martin Vahrenhorst on *Kultische Sprache in den Paulusbriefen* (2008).   The kinds of questions that Vahrenhorst asks and

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58   See Hogeterp 2006: 384.

59   Hogeterp 2006: 384.

60   For example, the labeling of 1 Corinthians 10.14-22 under the subject of 'cultic imagery' is somewhat unusual (see appendix 1) as it is not a clearly metaphorical use of sacrificial and temple language (whereas his other examples of cultic imagery are all metaphorical); see 2006: 353-8.   The problem, perhaps, has partly to do with the imprecision of the term 'imagery'.

61   See Hogeterp 2006: 23.

many of the issues with which he engages overlap considerably with those in this study. He is, first and foremost, interested in where Paul uses cultic language (in the undisputed letters) as well as *how* (literary aspects) and *why* (theological aspects).[62] Additionally, he also considers critical socio-historical questions. He gives serious attention to both the Jewish history and practice of cultic worship as well as strands of non-Jewish ('nichtjüdischen') cultic participation that inform the context especially as found in the *Leges Sacrae*.

His exegetical investigation of Paul's letters progresses chronologically and develops the use of cultic language within its specific context as a correspondence to his Jewish and non-Jewish converts. Vahrenhorst concludes, time and time again, that this rich imagery ties together Paul's soteriology, ecclesiology, and ethics. The act of God in Christ has transformed who his followers are (identity) and their ability to enter into relationship with him. An important corollary is that the Christian life is shaped by God's making his new temple his own people.[63] Throughout the course of the study, Vahrenhorst emphasizes how often cultic language, in his estimation, is applied to Paul himself and how he serves as a model for the community of the kind of life in God that takes seriously transference to the realm of God.

Vahrenhorst's study is limited, however, by three methodological weaknesses. In the first place, his choice of examining cultic 'Sprache' is too broad and makes it difficult for him to treat all the relevant passages. Most of the passages he discusses are cultic metaphors, but some are more literal occurrences (as in Romans 1.18-32). However, if he opens the door to literal cultic language, where does it end? For example, he does not discuss 1 Corinthians 12.2 at all. Secondly, he does not define the term 'cultic' sufficiently to establish which texts are relevant to the discussion.[64] His criteria seem, at times, haphazard and unrestrained. This leads to an extensive coverage of Paul's undisputed letters. What further complicates this problem is Vahrenhorst's view that Paul's holiness and purity language is 'cultic'. This is largely assumed (rather than argued for) and it is certainly a contentious subject deserving of further defense.[65] Purity language especially could be used in all sorts of contexts that are not related to cult.[66] In a sense,

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62 See 2008:2, 'Diese Arbeit untersucht die *Funktion* der kultischen Sprache in den paulinishcen Briefen vor dem Hintergrund ihrer religionsgeschichtlichen Bezüge um Judentum und in der paganen Welt' (emphasis added).

63 See 2008: 5.

64 For example, Vahrenhorst treats 1 Corinthians 4.13 as 'cultic' when viewed from the perspective of scapegoat imagery (2008: 155-7).

65 We will argue that holiness language has strong correlations with cult, but holiness imagery should not be labeled as cultic *per se* (see §2.13).

66 Consider, for example, how purity language is found in the Psalms with reference the promises of God; this purity is one that happens when dross is removed from silver (Ps. 12.6).

then, Vahrenhorst's monograph serves more as an examination of cultic language with a wider interest in purity and holiness.[67] This does not mean his conclusions are invalidated, but the breadth of his study means that the utility of his findings for our investigation is limited.

Another serious concern, from a socio-rhetorical perspective, with Vahrenhorst's approach to Paul's cultic language is his conclusion that these kinds of images are powerful precisely because they exist as a point of commonality between Jews and non-Jews. According to Vahrenhorst, Paul can explain and clarify his understanding of the gospel through cultic language because it offers a shared idiom.[68] I am not concerned with this conclusion socially or phenomenologically, in the sense that everyone in the ancient world had cultic experiences as an individual, family, and community. What I find more tenuous is Vahrenhorst's argument that Paul purposefully employed non-Jewish cultic terminology (evidenced in verbal overlap with texts like the *Leges Sacrae*) with this purpose in mind. In the first place, many of the terms that Vahrenhorst places within a non-Jewish cultic context also appear in some Jewish cultic contexts. For example, he repeatedly relates the wordgroup ἁγνίζω/ἅγνος to the non-Jewish cultic usage.[69] There is no reason to turn to non-Jewish usage, however, when the appearance of this wordgroup is prominent in Hellenistic Jewish literature as well.[70] More significantly, Paul does not use the cultic terms ἱερός or σέβομαι which were common in non-Jewish language. Were he trying to do this sort of bridge-building, one might expect an intentional employment of these terms familiar to non-Jews.

The critiques that I have raised do not gainsay the importance of Vahrenhorst's wider point that cultic language possesses a surfeit of meaning that can communicate something about life with God in light of Christ in a dynamic way for Paul's converts. Another important theological contribution Vahrenhorst makes regards the question of synthesis. In a discussion of 'Ein Kontinuitätsmoment im paulinischen Denken', he concludes that Paul's use of cultic language aids in understanding how God has transferred believers, Jews and non-Jews, from a position of alienation with God to a status of acceptance in his presence.[71] This can be expressed in the language of justification and righteousness (as in Galatians and Romans). But Paul found cultic language

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67   See 2008: 323, 'die Verwendung kultischer Begrifflichkeit in den Paulusbreifen vor dem Hintergrund ihrer jüdischen und nichtjüdischen Kontexte'.
68   See, for example, his conclusions in 2008: 225-7.
69   See Vahrenhorst 2008: 81-91; 172-176.
70   See, for example, Josephus *Ant.* 1.341-2; 3.197-9, 258; 4.80; 5.45; 9.272; 10.42; 12.38, 145, 318, 418; 18.85, 94; cf. Philo *Spec.* 1.107; 2.30, 145.
71   He expresses it this way: 'Kultische Begrifflichkeit dient Paulus unter anderem dazu, den Statuswechsel des Menschen zu beschreiben, der aus der Gottesferne herausgeholt und auf die Seite Gottes versetzt wird' (2008: 346).

especially suitable for communicating this idea of belongingness, freedom, empowerment, and restoration to a healthy relationship ('heilvollen Beziehung') with God.[72]

Vahrenhorst has aided in advancing the discussion of the theology of Paul's cultic metaphors in a number of ways. Limiting his focus to Paul's (undisputed) letters allowed him to discern what distinctive themes and interests emerge. Rhetorically, he has come to a cogent conclusion regarding the coherence of his cultic language. As with other studies (e.g. Hogeterp and McKelvey), however, his synthesis is too broad. Essentially, cultic language is used to explain to readers how Christ has offered a way into the presence of God (soteriology) and that this new situation has serious implications (ethics). Though our own study will build off of similar basic conclusions, but we will argue for a more detailed synthetic conclusion that arises from the way Paul uses cultic metaphors.

1.5 Analysis

In this review of previous approaches to the theology of Paul's (non-atonement) cultic metaphors, we have discovered many interesting pathways taken. Studies like that undertaken by Wenschkewitz have tried to chart the movement from the practice of the cult to the 'spiritualization' of cult in the New Testament and beyond. Though Wenschkewitz offered a very detailed analysis, he often presumed what was happening in the New Testament texts in comparison with Stoic and other Hellenistic thought. Also, through modern work in ritual theory and the social-sciences, we are beginning to see how much anti-material and anti-ritual biases in current and prior generations have skewed scholarly perspectives.[73]

Other scholars have taken an approach that focuses on the progress of salvation history, where cult is de-materialized for the sake of recognizing the fulfillment of sacrifice in the life and death of Christ (i.e. Daly). And, others yet have concentrated on *Heilsgeschichte* and eschatology (McKelvey) giving attention to Jewish tradition and apocalyptic expectation. Again, however, Paul's unique contribution, apart from the rest of the New Testament writers, is lost for the sake of developing some pan-New Testament synthesis.

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72   Vahrenhorst 2008: 346. He is insistent, though, that cultic language is not the center of Pauline thought *per se*, but only as an expression of 'Entfaltung des In-Christus-Seins' (2008: 347).

73   More of this problem is discussed in the chapter on 'spiritualization' and methodology (chapter two).

Those who have attempted to limit themselves to a comparison between the New Testament and the Dead Sea Scrolls (Gärtner, Klinzing) have offered more sophisticated approaches and have explored in depth the kinds of attitudes that lead one to speak of cult in a non-literal way. The tendency, though, has been to see a high amount of overlap between Paul and the Qumran sectarians while downplaying the major differences. Such an imbalance has misled many to believe that the so-called 'theology' of the Dead Sea Scrolls contains the key to unlock the theology of Paul.

In the last two decades or so, there has been a small, but substantial, group of researchers who have attempted to give more weight to the social factors involved in Paul's ministry as well as the rhetorical aspects of his letters as targeted pieces of communication (especially Olford, Lanci, Hogeterp, Vahrenhorst). Olford and Hogeterp both come to the conclusion that 'ethics' is a primary issue in Paul's cultic metaphors. Unfortunately, this is a broad category that ends up offering very little to the discussion. Lanci proposes that a major component of at least the temple imagery is the importance of unity and community formation (which is also highlighted by Wenschkewitz). Again, though, even Paul's temple language is varied enough to limit the comprehensiveness of such a statement (e.g., 1 Cor. 6.19). Vahrenhorst draws soteriological, ethical, and ecclesiological threads together via Paul's cultic language, but the conclusions are quite vague.

The ways in which this thesis will build upon, but also advance beyond, previous research is by concentrating on Paul's cultic metaphors *as* metaphors, and especially as a symbolic means of expressing his theology to churches dealing with and responding to a number of concerns and problems. What this means, then, is that a 'theology' of his cultic metaphors is not unreachable, but it will take a more nuanced approach to venture beyond overly simplified synthetic conclusions.

Another important element is the foundation for such a study: the actual passages that are consulted in Paul's letters that 'reveal' his theology. Though a small group of texts (such as 1 Corinthians 3.16; Romans 12.1; Philippians 2.17) is unanimously considered to be relevant, the inclusion of various other passages are decided upon in sometimes haphazard ways (Wenschkewitz, Vahrenhorst). Thus, another significant contribution of this study will be a methodologically sensitive selection of more subtle texts that may illuminate Paul's theology in various ways.[74] Only after such work has been done will there be the possibility of handling these texts in ways that make it possible to work towards a theological and ethical framework.

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74 For a comparison of the various texts that scholars appeal to as 'cultic' (from a non-atonement perspective), see appendix 1.

Chapter Two

Methodology and Terminology

Many studies of the apostle Paul's worship and cultic language have lacked methodological acuteness, rushing ahead to theological assessments before the necessary hermeneutical groundwork has been laid. This chapter seeks to outline the methodology and terminology involved in this study. Additionally, a section is devoted to how we may proceed cautiously through the investigation attempting to avoid anti-ritualistic bias and to eschew taking for granted some dubious assumptions of previous analyses.

2.1 Introduction to metaphor theory

The matter of appropriately identifying, interpreting, comparing and contrasting 'cultic' metaphors in Paul's epistles requires methodological and terminological clarity regarding the meaning of 'metaphor', a basic history of the study of metaphor theory, and a brief description of the different ways in which they take shape. In the last few decades, the use of metaphors has been a topic of considerable discussion in philosophical and literary circles, and to a lesser degree among theologians. Its relative neglect among biblical scholars is in the process of being remedied, but it is still underappreciated in influential works such as biblical commentaries. Ian Paul highlights the seriousness of this predicament by asserting that 'it is one of the most crucial areas in the whole of hermeneutics since so much biblical theology hangs on metaphors'.[1]

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[1] Ian Paul, 'Metaphor', *DTIB:* 507. David J. Williams' *Paul's Metaphors: Their Context and Character* (1999) aims at remedying this by setting the Apostle's figurative language within its appropriate socio-historical setting. This reference work is commendable in its intuitive organization and useful bibliographies, but would have gained from a more explicit description of his theoretical approach in the introduction (see pp. 1-6).

2.2 Metaphor theory: the legacy of Aristotle

The systematic study of this literary trope dates back to classical antiquity where Aristotle took up a discussion of μεταφορά in *Poetics*. He defined it simply as 'the application of a word that belongs to another thing' (21.7 [Halliwell, LCL]), before going on to classify and describe the various uses of metaphors.[2] The major influence Aristotle had on the study of metaphor is aptly characterised by Janet Soskice:

> There can be no doubt that the account of metaphor given by Aristotle in the *Poetics* and, to a lesser degree, that of Quintilian in the *Institutio Oratoria* have influenced, both by intrinsic merit and by historical circumstance, almost all subsequent discussions of metaphor. It is not surprising that we find contemporary analysts returning to them, for the ambiguities to which they give rise and the problems they attempt to resolve largely remain those that the students of metaphor must face.[3]

It is important to understand, however, that what Aristotle delineated as 'metaphor' would be understood more broadly in comparison to how the term is conceived in modern English.[4] In fact, A. Weiss points out that 'Only transference by analogy, which Aristotle heralds as "the most celebrated" of the four types of metaphor, properly qualifies as a metaphor in the more restricted sense of the term'.[5] Nevertheless, this first attempt at critically engaging with the dynamics of metaphor was foundational and without parallel for millennia.

In the last century, several literary theorists and philosophers have criticized Aristotle's approach to the study of metaphor, especially when he suggested that it was simply a different way of communicating something that could be said literally. This has been labeled the 'substitution theory'. Naturally, in Aristotle's discussion of metaphor within the frame of artistic and persuasive speech, it is conceivable why the reductionistic perspective of this substitution theory would be seen among rhetoricians as 'a sort of happy extra trick with words, an opportunity to exploit the accidents of their versatility, something in place occasionally but requiring unusual skill and caution' (I.A. Richards)[6] or an 'ornament of language, icing on the cake of speech, a pretty

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2   Jan G. van der Watt offers a fuller treatment of Aristotle's influence (see 2000).
3   Soskice 1985: 3.
4   Soskice argues that hyperbole and synecdoche would fall within Aristotle's concept of metaphor (1985: 5).
5   A.L. Weiss: 2006: 2.
6   I.A. Richards 1936: 90.

device that yields no new information about reality' (K. Vanhoozer)[7]. Indeed, Roman rhetorician Cicero remarked that metaphor merely served the purpose of 'entertainment' (*De or.* 3.155 [Sutton and Rackham]).[8]

Soskice feels that Aristotle and the Greek and Roman rhetoricians have been unfairly simplified and criticized in their descriptions of metaphor.[9] She argues that the real foundation for the substitutionary view can be attributed more aptly, not to early orators and poets, but their 'empiricist critics'; and later in history 'those philosophers of the seventeenth century who chose as their model the arguments of mathematics and new sciences'.[10] This view prevailed into the twentieth century where metaphor was seen to be limited to the persuasive speech of politicians or the artful verses of poets. Ian Paul outlines two significant implications that affected the reading of ancient religious and theological works laden with metaphorical language:

> In the first place, it meant that metaphor had at very best a questionable claim to be stating "truth" in any form…This led to the second consequence: that metaphor could be seen to be ornamental, an emotive (and therefore probably deceptive) and unnecessary addition to language, persuasive in the context of rhetoric, but distracting and unnecessary when it came to seeking truth.[11]

It was not until about the third decade of the twentieth century that the substitutionary perspective fell under serious scrutiny. Why? Literary theorists felt that metaphors were more essential to knowledge and logic, more than mere word tricks. As B. Kelle explains, the prevailing view failed to attribute any 'cognitive content to metaphorical expressions'.[12] It is no wonder, then, that Gerard Steen refers to this shift in thinking as 'the "cognitive turn" in metaphorology'.[13]

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7   Vanhoozer 1990: 63. Alternative names for this approach include the ornamentalistic or the emotive view.

8   Cicero did not seek to undermine the power of metaphor, but considered it the most effective form of figurative speech (*De or.* 3.41); see Weiss 2006: 7. On Cicero, see Kittay 1987: 1-2.

9   Soskice 1985: 8.

10 Soskice 1985: 11-12. Vanhoozer specifically mentions English philosopher Thomas Hobbes who disregarded the value of metaphor and placed it 'between self-deception and lying' (1990: 62). In the 18th century, Kant classified metaphor under the 'aesthetic' rubric of knowledge, as opposed to the 'useful' category (see I. Paul *DTIB:* 507).

11 I. Paul *DTIB:* 507.

12 Kelle 2005: 36.

13 Steen 1994: 3; cited by Weiss 2006: 15.

2.3 I.A. Richards, Max Black, and Paul Ricoeur:
the interaction model

I.A. Richards could be considered the father of the cognitive theory of metaphor. In 1936, Richards' *The Philosophy of Rhetoric* argued that metaphors were much more than poetic words replacing literal speech. Richards focused on the *generative* potential of metaphor: 'In the simplest formulation, when we use a metaphor we have two thoughts of different things active together and supported by a single word, or phrase, whose meaning is a resultant of their interact' – hence the 'interaction model'.[14] Two subsequent contributors to the discussion were indebted to Richards. Max Black argued that the term or phrase being used figuratively 'obtains new meaning, which is not quite its meaning in literal uses, nor quite the meaning which any literal substitute would have'.[15] For Black, in the interaction, '(a) the presence of the primary subject incites the hearer to select some of the secondary subject's properties; and (b) invites him to construct a parallel implication-complex that can fit the primary subject; and (c) reciprocally induces parallel changes in the secondary subject'.[16]

Paul Ricoeur applied Richards' insights by concentrating on the *tension* between how the metaphorical phrase is and is not like the thing to which it is referring.[17] The metaphor, though obviously sharing some quality with its referent, is distinguishable from it on some level which leads to an 'impertinent predication'.[18] Kevin Vanhoozer expresses this fittingly: 'Ricoeur says that metaphors are intentional category mistakes: things that do not normally belong together are brought together, and from the resulting tension a new connection is discovered that our previous ways of classifying the world hid from us'.[19] The interaction model offered an important paradigm shift in the study of metaphor. It placed metaphor in the category of *thought*, detecting in it an 'irreducible cognitive content',[20] and expressed a relationship between the figurative term or phrase and its referent that emphasized its creative nature.

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14 Richards 1936: 93.
15 Black 1962: 39. For a useful description of the interaction model proposed by Richards and Black, see Kelle 2005: 36.
16 M. Black 1993: 28.
17 See, in particular, Ricoeur 1978.
18 Ricoeur 1978: 4.
19 Vanhoozer 1990: 64.
20 I. Paul *DTIB:* 508.

2.4 The modern conceptual theory of metaphor

The modern conceptual metaphor theory movement, most widely associated with George Lakoff, Mark Turner, and Mark Johnson,[21] is greatly indebted to Richards and the interaction theory; especially its shattering of the old paradigms of understanding metaphor.[22] Lakoff, Turner and Johnson (LTJ) concentrated on arguing that metaphor is central to the thought process: 'most people think they can get along perfectly well without metaphor. We have found, on the contrary, that metaphor is pervasive in everyday life, not just in language but in thought and action'.[23] They label this as 'mapping', understanding one mental 'domain' in terms of another. They refer to the world of the figurative image used as the 'source domain', and the 'target domain' is what needs to be illuminated or understood by analogy. When Luther referred to Galatians as his betrothed, his 'Katie von Bora',[24] the source domain would be the *known* entity, in this case his wife Katherine. The target domain would be Galatians, the concept that he wished to explicate by comparison.

The model developed by LTJ has found favor among many biblical scholars for its lucidity and comprehensiveness,[25] and for such reasons will be the main methodological approach for interpreting metaphors in this study alongside a standard eclectic set of tools for performing exegesis on passages that contain cultic metaphors.

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21 See especially George Lakoff and Mark Johnson 1980, and George Lakoff and Mark Turner 1989.

22 That does not mean that Lakoff, Johnson, and Turner are uncritical of the interaction theory. Because of their emphatic interest in recognizing 'source' and 'target' domains, they find the 'bidirectional' assumption of the interaction theory to be seriously flawed. See Lakoff and Turner 1989: 131-5. For further discussion of LTJ's reactions see Liebenberg 2001: 92-94. For further criticism of the interaction theory, see Soskice 1985: 43.

23 Lakoff and Johnson 1980: 3.

24 As found in an English translation of the collection of his works, see Luther 1963: ix.

25 Reider Aasgaard employs LTJ's terminology and follows their model closely; see especially his third chapter on methodology (2004: 3-31); other biblical studies that rely on LTJ include Stienstra 1993; Szlos 2005: 185-196.

2.5 Defining metaphor[26]

Though most students of metaphor agree that its use is 'ubiquitous and unavoidable for creatures like us',[27] there is little agreement about how to define metaphor precisely. Soskice notes that a particular scholar claims to have identified 125 definitions for metaphor![28] The different nuances found in the many definitions may reflect, in part, the emphases and perspectives associated with the various fields within which it is studied. Therefore, it may be overly optimistic to locate a universal definition that will satisfy scholars across all disciplines. Before we narrow the field, though, it is helpful to briefly acknowledge definitions that have been influential in the past.

Max Black characterizes a metaphor in terms of its relationship to other more definitive elements in the sentence: 'In general, when we speak of a relatively simple metaphor, we are referring to a sentence or another expression in which *some* words are used metaphorically while the remainder are used nonmetaphorically'.[29] Ricoeur concentrates on his concept of the 'impertinent predication' by defining it as 'the denotation by the transfer of "labels" to new objects that resist this transfer'.[30] The idea of cognitive friction appears in Sally McFague's description of metaphor as 'an assertion or judgment of similarity, as well as of difference, between two thoughts in permanent tension with one another, which redescribes reality in an open-ended way but has structural as well as affective power'.[31] Soskice, seeking as general a definition as possible, claims that '*metaphor is that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another*'.[32] Her articulation of metaphor is sufficient for the purposes of this study and will complement LTJ's idea of conceptual mapping. In addition, David Williams' orientation towards the apostle Paul is particularly helpful for determining what constitutes a 'metaphor' in his letters:

> Metaphor is a way of presenting a truth that is wholly or partly unknown by likening it to something that is known to the person or persons under instruction…If the term [in question] expresses a likeness and appears to have been

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26 For a more detailed and nuanced discussion of various definitions of metaphor see Macky 1990: 42-56.
27 Slingerland 2004: 1-31, at 11.
28 Soskice 1985: 15.
29 Black 1962: 27.
30 Ricoeur 1978: 52.
31 McFague 1982: 42.
32 Soskice 1985: 15.

deliberately used by Paul for that purpose, then for the purposes of this discussion it comes under the heading of metaphor.[33]

In our later evaluation of metaphors in Paul's letters, then, we will focus on those word-pictures, so to speak, which are derived from the world of cult and worship that was familiar to Paul. To put it into the terminology of LJT, the source domain is the mapped territory of the worship systems of the ancient world.[34] The target domain is the lives and experiences of the early Christians that take shape in various forms as discussed by Paul.

2.6 The anatomy of metaphor

LTJ regularly employ the terms of analogical reasoning whereby a 'source domain is mapped onto a target so that inferences easily available in the source are exported to the target'.[35] The source domain, as mentioned above, is the cognitive field from which we find metaphorical expressions. The target domain is the cognitive field that needs to be understood better. One domain is 'mapped' onto the other. Mapping is understood as the systematic set of correspondences that exist between components of the two conceptual fields. The communicative purpose is articulated well by Slingerland who describes the mapping as the process whereby 'part of the structure of a more concrete or clearly organized domain (the *source* domain) is used to understand and talk about another, usually more abstract or less clearly structured domain (the *target* domain)'.[36] Looking specifically at the letters of Paul, our interest is in how the source domain of the ancient cultic practices, images and symbols are mapped onto the target domain of a new religious community experience.

2.7 Types of metaphor

In LTJ's theoretical perspective, three kinds of metaphors can be identified: orientational, ontological, and structural. An orientational metaphor is one that 'organizes a whole system of concepts with respect to one another'.[37] They are perceived spatially and examples are myriad, such as in Psalm 119.36: 'Turn my heart to your decrees'. As a second type, ontological metaphors map a

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33 Williams 1999: 2.
34 A definition of cult is undertaken in §2.10.
35 Fauconnier and Turner 2002: 35. For more on 'mappings' in cognition see Fauconnier 1997.
36 Slingerland 2004: 9.
37 Lakoff and Johnson 1980: 14.

target domain in terms of 'entities and substances', such as saying 'He's in love.'[38]   An example can be found in Romans 5.2 where Paul writes of 'this grace in which we stand'. In this case, an abstract concept is substantized and can be set up in relationship to other things. But the most common type of metaphor, according to LTJ, is the structural metaphor, where one experience is reconfigured, or 'structured', in terms of another.[39] Structural metaphors are highly contextualized and derive their meaning from experience. Therefore they have the highest potential for elaboration and also for misunderstanding, especially for those who interact with the metaphor with different bases of experience.[40] This subjective understanding of 'reality' in the construction and perception of the metaphor also strikes at the heart of Black's concept of 'associated commonplaces' where the specific features of the source domain (or 'subsidiary subject' in his terminology) do not necessarily need to be true, but only shared or understood by the reader or recipient of the communication.[41] In the words of Lakoff and Johnson, 'What is real for an individual as a member of a culture is a product both of his social reality and of the way in which that shapes his experience of the physical world'.[42]

2.8 The quality of a metaphor

The qualitative aspect of metaphor relates to the status and function of a particular metaphorical expression in context. This can be represented by a continuum from those metaphors which are new, to those that are 'comfortable' within a culture, to those that have been used so often and for so long that their figurative meaning is simply absorbed as a recognized connotation of the word.   Unfortunately, there is little agreement in terminology on this aspect of metaphor. Black speaks of 'extinct', 'dormant', and 'active' metaphors.[43]   A.T. Robertson uses the terms 'blooming' and 'blurred'.[44] As a matter of convenience, we will utilize LTJ's language of 'dead', 'conventional' and 'new' metaphors.[45] Dead metaphors, ones which require no cognitive appeal to the source domain, are, as Aasgaard puts it, 'isolated'.[46] When we speak of the 'teeth' of a zipper, there is typically no

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38   Lakoff and Johnson 1980: 25.
39   Lakoff and Johnson 1980: 77.
40   Aasgaard 2004: 25.
41   Max Black 1981: 63-82, see 73-4.
42   Lakoff and Johnson 1980: 146.
43   Black 1993: 25; see Aasgaard 2004: 26.
44   Robertson 1930-33 1:1, x, cited in Williams 1999: 2.
45   See especially Lakoff and Johnson 1980: 139-45.
46   Aasgaard 2004: 26.

need to refer mentally back to the domain of that particular human body part. It has simply become the most common way to describe the thing in question. Conventional metaphors, however, are more fundamental to the 'conceptual system of our culture'.[47] The most creative quality belongs to new metaphors that can generate a novel perception of reality. Lakoff and Johnson believe that metaphors have such potential that 'Much of cultural change arises from the introduction of new metaphorical concepts and the loss of old ones'.[48]

2.9 The relationship between metaphors

It is possible, and actually common, for metaphors to overlap with one another. That is, a group of metaphors may cohere within a particular system. Lakoff and Johnson, in determining the coherence of metaphors, emphasize the role of purpose.[49] The author of the metaphors is coherent when he or she is attempting to describe a target domain using various source domains that complement one another.[50] Finding 'consistency' among metaphors is considerably more challenging and rare. This involves seeking such unity among metaphors that they fit into a 'single image'.[51] The questions that will be dealt with are not unlike those Aasgaard posed in his study of sibling and kinship metaphors in Paul's letters:

> How can [Paul's] family metaphors be organized? Are most of them, or all, pieces of some single puzzle, of a 'single image'? Or are they metaphors which belong together, but with dissimilarities that cannot be smoothed out? And what difference does it make whether we find coherence or consistency?[52]

We can import the same issues into our investigation. But we may also include these: *In what ways is Paul innovative, and for what reasons? From what specific context (of 'cult') do these metaphors originate? How does his own role as an apostle shape how he uses cultic metaphors?*

However, before we can even begin to address all of these issues, the very multivalent term 'cult/cultic' needs to be elaborated upon. It is a word that is frequently employed and rarely defined. A good deal of attention will be given to how we intend to use this term since it is built into the structure of our investigation.

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47 Lakoff and Johnson 1980: 139.
48 Lakoff and Johnson 1980: 145. See also Black 1993: 35.
49 Lakoff and Johnson 1980: 97.
50 Aasgaard 2004: 29.
51 Lakoff and Johnson 1980: 94; Aasgaard 2004: 30.
52 Aasgaard 2004: 30-1.

2.10 The word 'cult'/'cultic' in biblical scholarship

The precise meaning of the term 'cult', though it is frequently employed in scholarly studies in religion, classics, philosophy, theology, and history, is quite elusive. On the related topic of 'sacrifice', Kathryn McClymond's description of the problem of definition and delineation is illuminating:

> Sacrifice is a bit like pornography: nobody can quite define sacrifice, but everyone seems to recognize it when they see it. One has the gut feeling that certain acts (e.g., a Roman Catholic mass) are more sacrificial, and that others (e.g., a county fair pie eating contest) are less so. Why is this? What is it about certain events (and not others) that prompts us to think of them as sacrifice?[53]

Due to this very problem of ambiguity regarding the boundaries of the concept, McClymond takes a 'polythetic' approach to understanding sacrifice. This involves viewing sacrifice as 'a matrix of interconnected events' which allows for defining an act as sacrificial on the basis of the appearance of *some* elements of the matrix without necessarily requiring the presence of *all* the elements.[54] We will also take a polythetic approach to the meaning of 'cult', but first it is useful to have in mind a general idea of what the term 'cultic' or 'cult' entails.

The word 'cult' derives from the Latin *cultus*, meaning 'worship' or 'reverential homage rendered to a divine being or beings' often expressed through 'external rites and ceremonies' (OED). Given the context within which we will be using the term we can narrow our definition specifically to the worship activities, traditions, and structures of religious communities in the Mediterranean in classical antiquity[55].[56] When focusing particularly on Paul's religious context[57] and the primary influences on his thinking, priority must be

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53   McClymond 2004: 337-67, at 337.

54   McClymond 2004: 338. Jan A.M. Snoek defines the term 'polythetic' (in view of explicating the elusive term 'ritual') as such: 'A class is polythetic if and only if (a) each member of the class has a large but unspecified number of a set of characteristics occurring in the class as a whole, (b) each of those characteristics is possessed by a large number of those members, and (if fully polythetic) (b) no one of those characteristics is possessed by every member of the class' (2006: 4-5).

55   John H. Hayes and Sara Mandell define 'classical antiquity' as the period 'from 333 B.C.E. to 135 C.E.' (1998).

56   Sigmund Mowinckel's definition(s) have often been quoted, but seems too focused on the expressive acts being *public* and *corporate* wherein cult is 'a relation in which a religion becomes a vitalizing function as a communion of God and congregation' (Mowinckel 2004: 1.15).

57   That we speak of Paul's 'context' is significant, because many socio-historical reference books related to early Christianity have preferred the term 'background', probably treating the two terms as synonymous. But Troels Engberg-Pedersen, commenting on the decision to name a book title *Paul in His Hellenistic Context* as opposed to the term 'background', writes

given to the Jewish worship system.[58] We proceed, then, by setting up the core elements of the Jewish cultic system as it was established progressively throughout the Old Testament, but with a view towards the components and practices that became standard in early Judaism.[59]

2.11 Temple, sacrifice, and priesthood

It is appropriate to focus our attention on the core of the Jewish cultic structure as the tri-fold categories of *temple*, *sacrifice* and *priesthood*.   Such a demarcation is evident in Josephus:

> One temple of the one God – for like is always attracted to like – common to all people as belonging to the common God of all. The priests will continually offer worship to him, and the one who is first by descent will always be at their head. He, together with the other priests, will sacrifice to God, will safeguard the laws, will adjudicate in disputes, and will punish those who are convicted. Whoever disobeys him will pay a penalty as if he were sacrilegious towards God himself (*Ap.* 2.193-4, trans. J.M.G. Barclay).[60]

Temple. The temple was, for all intents and purposes, the very heart of Jewish life and worship.[61] The religious significance of the temple is undoubtedly based on the conviction that God took up residence there in a special way.[62] This is supported by the fact, even as Josephus notes above, that sacrifices

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this: 'Participants perceived that Paul should not be seen against a "background" from which he would stand out in splendid isolation. Such a picture would not do justice to the many and complex ways in which he interacted directly with his cultural contemporaries. Instead, we should view Paul as one among them, as a coplayer within a shared "context" that would allow any player to stand out momentarily and for a specific issue of interpretation, but also to recede again later into the shared context' (Engberg-Pedersen 2001: 1).

58   In disagreement with the minority scholarly position that would deny the priority of the Jewish influences on Paul's language and theology over and against Greco-Roman ones (e.g. Maccoby 1991), I appeal to two factors. First, Paul's self-identified pedigree including the title Pharisee (Phil. 3.5) is unequivocal and supported by Luke (Acts 23.7). Second, Paul's cultic language has distinct parallels to the Old Testament Greek Scriptures as in the case of the use of ὀσμή (aroma) and εὐωδία (fragrance) in 2 Cor. 2.14-16 which is reminiscent of the use of the terms in LXX Leviticus (*passim*; also Ezek. 20.41).

59   Shaye Cohen, noting the emergence of the synagogue in early Judaism, still affirms that 'During the period of the second temple (520 BCE to CE 70) Judaism remained loyal to the past while sowing seeds for the future. It continued to maintain the temple, the priesthood, and the sacrificial cult, the legacies of the religion of pre-exilic Israel' (1999: 3.298).

60   Also cited in Robert Hayward 2006: 319. Lester Grabbe uses this tripartite division to summarize the 'practice of religion' (1.209), though he refers to the sacrifices simply as 'the cult' whereas we define cult in terms of the whole matrix of worship practices and elements (2004: 1.209).

61   See N.T. Wright 1992: 224; Grabbe 2004: 1.216.

62   See E.P. Sanders 1992: 70.

could not legitimately be offered anywhere else.[63]   It was a place completely
set apart for paying honor to the holy God. The seriousness of the posture in
which one was to come to the temple is demonstrated by Philo who admitted
to the temple's majestic beauty, but observed the purposeful absence of trees
and plants within 'because a building which is truly a temple does not aim at
pleasure and seductive allurements, but at a rigid and austere sanctity' (*Spec.*
1.74, *my translation*).[64]   The temple, though, played a larger role beyond the
sacred rites and sacrifices. It was the political center for the Sanhedrin and the
hub of economic life for Jews as well. N.T. Wright is correct that it is nearly
impossible to overestimate its significance in Judaism prior to its destruction in
the first century.[65]

Sacrifice(s). When one thinks of 'cult' or 'cultic', often sacrificial activity is in
mind. Though the average person associates ancient sacrifice with atonement
and the satisfaction of divine wrath, in Judaism sacrifices were offered
regularly for a number of reasons regulated by Torah. They were often used to
demonstrate thanks and honor to God as well as an appeal to God for
blessing.[66] The act of bringing a sacrifice played an important social function
as well, drawing the community together in worship. It is no surprise, then,
that burnt offerings were sacrificed daily on behalf of the nation (Exod. 29.38-
46) in the morning and evening.[67] For many modern thinkers influenced by
Enlightenment rationalism, there are certain knee-jerk reactions to the notion
of cultic sacrifice as if it was drudgery in the life of worship; but, when seen as
a gift to a worthy deity, it actually had a 'positive, even joyous meaning'.[68] It
was the expectation of all of Israel's national contemporaries that sacrifices,
and in particular *animal* sacrifices, were the *sine qua non* of religion.[69]

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63   Sanders 1992: 49.
64   See also Sanders 1992: 70.
65   Wright 1992: 224; see also James D.G. Dunn 1994: 1.252.
66   See Trebilco 1997: 367-8.
67   Sanders observes that the purpose for these sacrifices are not clear, and though Josephus has
     little to say on this other than that they are not atoning, Philo (*Spec.* 1.169) considered them to
     be done in thanksgiving (1992: 105).
68   Hurtado 1999: 24.
69   See Sanders 1992: 49. For more on the role of sacrifice in ancient religion, see Petropoulou
     2008.

Priesthood.   Bridging the gap between the sacrifices of the people and the temple presence of God were the Israelite priests and Levites. The priestly privilege of status provided the right of access to the holy places of the temple. Apart from the preparing and offering of sacrifices, priests performed other sacral duties such as the arrangement of the bread of the presence on the table, the burning of incense, and the recitation of scriptural passages.[70] They were organized into authoritative classes with the high priest at the pinnacle.[71] Subordinate to the priests were the Levites who performed complementary roles as singers and doorkeepers as well as assistants in the transfer and preparation of the offerings.[72]

2.12 Additional Jewish cultic elements and associated concepts

Merely focusing on temple, sacrifices, and priests does not account for the variety of elements involved in Jewish cultic worship. A few other features are worthy of note, but are subordinate to the core concepts discussed in the last section. Scripture was recited in the temple as (probably) were communal prayers, [73] and the musical dimensions of temple worship are evident in the arguments that the original setting of the psalms was the cult.[74]

We may include the three great Israelite festivals: the Feast of Unleavened Bread/Passover (see Exod. 23.15; Lev. 23.5), the Feast of Weeks/ Harvest/Pentecost (Exod. 23.16; 34.22; Deut. 16.1-8); the Feast of Tabernacles/Ingathering (Exod. 23.16; 34.22; Lev. 23.34; Deut. 16.13). All three of these festivals required a 'holy gathering' and the Pentateuch includes descriptions of the necessary sacrifices. Israel's sacred celebrations served multiple purposes including reinforcement of social and covenantal identity,

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70   See Hayward 2006: 325.

71   James C. VanderKam notes that in early Judaism the high priest held an important political role as well as a religious one evidenced by the fact that there were probably times when there was no civil governor (2001: 176).

72   Sanders observes that the gatekeepers were more than just glorified doormen. They had a responsibility to protect the temple as well from robbers and mobs (1992: 82).

73   See VanderKam 2001: 211; Grabbe 2004: 1.216. The matter of the offering of prayers in the temple is complex since our evidence is limited. In fact, Cohen denies prayer any 'official' or 'statutory' role in the temple ritual: 'Neither Leviticus nor Numbers, nor Deuteronomy nor Ezekiel nor the Qumran Temple Scroll nor Philo nor Josephus mentions prayer as an integral part of the sacrificial cult…Aside from the squeal of the victim and the crackle of the fire the act of sacrifice was silent; neither the priest nor the worshiper said anything' (1999: 302).

74   See G.A. Anderson 1991: 15-33.

recognition of the holiness of the land, demonstrable obedience to the law and, of course, worship ascribed to God.[75]

The city of Jerusalem has a strong connection to Israelite worship and intrinsically absorbed the holiness of the presence of God. This can be traced back, in part, to the bringing of the Ark of the Covenant there by David (2 Sam. 6.1-4). The psalmist speaks of the Jerusalem temple being built on 'Mount Zion', which led to the use of 'Zion' as another name for Jerusalem through metonymy.[76] For Israelites, then, Jerusalem was no less than the 'holy city'. In fact, Zion and Jerusalem (and the temple) were so inviolably bound that the Isaianic vision of restoration could be expressed as such:

> Awake, awake, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city; for the uncircumcised and the unclean shall enter you no more. Shake yourself from the dust, rise up, O captive Jerusalem; loose the bonds from your neck, O captive daughter Zion! For thus says the LORD: You were sold for nothing, and you shall be redeemed without money… Therefore my people shall know my name; therefore in that day they shall know that it is I who speak; here am I. How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns" (Isaiah 52.1-7).[77]

Observe, here, the correlation between Zion and Jerusalem, and the way they represent the people of God. Jerusalem, then, is an evocative term that has deep meaning for Jews religiously as much as politically.

2.13 Cult, purity, and holiness

One cannot hope to grasp the ancient Mediterranean world of cult without an understanding of its concern for purity and holiness.[78] Such a concern in the context of worship is made clear in Leviticus: 'And the LORD spoke to Aaron: Drink no wine or strong drink, neither you nor your sons, when you enter the tent of meeting, that you may not die; it is a statute forever throughout your generations. You are to distinguish between *the holy and the common*, and between the *unclean and the clean*; and you are to teach the people of Israel all the statutes that the LORD has spoken to them through Moses' (10.8-11, emphasis added). However, the modern interpreter is often perplexed when reading about Israel's purity regulations and what appear to be rules that do not seem related to 'religion' or 'spirituality'. Historians and biblical scholars of

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75 Trebilco 1997: 368. See also Sanders 1992: 119-45.
76 Jon D. Levenson *ABD:* 6.1099.
77 All biblical quotations are from the NRSV unless otherwise noted.
78 Jean LaPorte argues that ritual purification and sacrifice are indivisibly linked in Philo's corpus; see 1989: 34-42, at 34.

the 19th and 20th centuries explored many avenues for attempting to determine the rationale behind such codes but most theories have not found wide acceptance.[79] However, a socio-anthropological perspective has aided in better understanding and appreciating the desire (and even *need*) for purity codes. In this perspective, the pursuit of purity is the desire for order and structure in society. Bruce Malina explains it as 'the general cultural map of social time and space, about arrangements within the space thus defined, and especially about the boundaries separating the inside from the outside'.[80]

In order to comprehend the place such codes have in societies in general, anthropologist Mary Douglas, in her groundbreaking study *Purity and Danger*, uses the illustration of dirt.[81] When a farmer is out in the fields and his or her boots are dirty it is acceptable because it is outside. If that farmer tracks dirt into the house it is no longer appropriate because dirt belongs somewhere else. Essentially, then, dirt is 'matter out of place'.[82] According to Douglas this implies the presence of

> a set of ordered relations and a contravention of that order. Dirt, then, is never a unique isolated event. Where there is dirt, there is a system. Dirt is the by-product of a systematic ordering and classification of matter, in so far as ordering involves rejecting inappropriate elements.[83]

If purity (the state of 'clean') involves order, then pollution (or 'unclean') means that someone or something is out of place.[84] According to levitical law, it was compulsory for the individual to take steps to dispose of the impurity as it brought danger to one before God whose presence could not be defiled: '**Thus you shall keep the people of Israel separate from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle that is in their midst' (Lev. 15.31).[85] This is bound up in the matter of the distinction between the *holy/sacred* and the *common/profane*, understanding them as subordinate classifications within purity rules marking 'relations of exclusivity'.[86] What is holy is set apart from the ordinary or common and dedicated to a specific purpose or task. But it is more than just different, 'It is that which is whole, complete and perfect and therefore stands out as something "other" or awe-inspiring'.[87] The common or profane is *unmarked* or ordinary. As Malina writes, it is 'that which might be everybody's and

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79   For a summary of views see D.P. Wright *ABD:* 6.741.
80   Malina 1981: 125. See also Neyrey 1986: 91-128.
81   Douglas 1966.
82   Douglas 1966: 44.
83   Douglas 1966: 44-5.
84   See Douglas 1966: 112-3; also Neyrey 1986: 104.
85   Sprinkle 2000: 637-57, see 641-5.
86   Malina 1981: 125.
87   deSilva 2000: 247.

nobody's in particular to varying degrees'.[88]   Consider the following illustration. In 1 Samuel 21, David fled from Saul and approached the priest Ahimelech in Nob. There he asked the priest for bread for his men and him. Ahimelech answered, 'I have no *common bread* on hand, but there is *holy bread*- if the young men have kept themselves from women' (1 Sam. 21.4, *emphasis added*).   'Common bread' could be eaten by anyone under any circumstances, but 'holy bread', the Bread of the Presence, could only be consumed by those who were clean – in this case in a particular way. Our concern in this study with purity is limited to how it relates to the cult, and therefore focuses only on the discussions of it that deal, as Malina puts it, with sacred and clean 'space in Temple worship, and in terms of persons and things in sacrifice'.[89]

2.14 Cautions: 'spiritualization' and anti-ritualism

Research on the concept of cult in the New Testament has tended to prefer the term 'spiritualization' or 'spiritual sacrifice' to represent the way worship is expressed especially by Paul. This was a particularly popular expression in the early- and mid-twentieth century.[90] However, more recently this designation has fallen under scrutiny for being misleading and inaccurate. Elizabeth Schüssler Fiorenza, voicing such a concern, focuses particularly on the ambiguity and possible bias associated with it:

> The common definition of the term [spiritualization] presupposes a certain dualistic understanding between what relates to and consists of spirit (in the idealistic sense) and what relates to material or bodily realities. The category usually entails an opposition between what is spiritual, interior, heavenly, religious, and what is material, exterior, institutional or earthly…Since the category "spiritualization" has so many different shades of meaning and entails certain dogmatic presuppositions, its use tends not to clarify but to confuse.[91]

Fiorenza chooses, instead, the more neutral term *transference*.   Jonathan Klawans has expressed similar concern, but in his case it is because the idea of spiritualization often shares an implicit critique of sacrifice. Scholars of an earlier generation have justified this anti-cultic notion by turning to the so-called prophetic critique of sacrifice.   Klawans, though, is concerned methodologically with the assumption that what Paul was trying to accomplish or communicate whenever we encounter non-literal cultic language was

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88   Malina 1981: 124.
89   Malina 1981: 151.
90   See, for instance, Fraeyman 1947: 378-412; E. Best 1960: 273-299.
91   Schüssler Fiorenza 1976: 159, 161.

equivalent to the Hebrew prophets.[92]   Ultimately, it is the problem of anti-ritualism that lies at the heart of why worship practices are seen as dispensable outer workings of more significant inner beliefs and 'realities'.   This anti-ritualism can be traced to three major issues.

2.14.1 The polarization of 'works' and faith in religion stemming from Luther (and the Reformers), the Enlightenment, and post-Enlightenment modernity

That practice and beliefs are often treated separately can easily be proven by books on religion that support such a division.[93] As Judith Lieu observes, this can be demonstrated in the study of early Judaism: 'A vigorous debate has been conducted around the tension between, and the opposing claims to primacy for, on the one hand, conviction or belief, and, on the other hand, practice; frequently this debate has all too easily become enmeshed in a conflict between orthodoxy and orthopraxy as the constitutive framework for understanding Judaism'.[94]   In part, western modernity has inherited this thinking from Martin Luther, though Luther himself did not believe ritual or sacrament was counter-religious.   Rather, Luther objected to the ecclesiastic abuses of the sacraments and encouraged a practice that came from 'truly believing hearts' rooted in faith and relying on the grace of God.   Nevertheless, Luther encouraged a faith that was essentially introspective which 'established the autonomy of individuals over against any social context, even the church'.[95]

Though Luther would not have directly attacked the idea of ritual, but only actions done without true belief, the deprecation of ritual was more prominent in philosophers and theologians during and after the Enlightenment.   If rationalism is the means by which one understands 'God', what place is there for the meaningless activities of the worshiper and priest; or, in Wellhausen's words, 'What sort of creative power is that which brings forth nothing but numbers and names?'[96]   This kind of thinking is rather common in post-Enlightenment reflection on 'primitive religions', which views ritual as a means to regulate conduct and expects to coerce the deity through external action. Social anthropologists, and a growing number of ritual theorists, have aided scholarly reflection on this issue by showing that every culture performs

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92   Klawans 2006: 220.
93   Larry Hurtado, in his study on the nature of the worship of Jesus in the early church setting, shows deep concern for the disinterest in 'devotion practices' given the significance in such a context of *how* one worshiped; see 1999: 2-3.
94   Lieu 2004: 151.
95   Harvey 2005: 18-19. See also Douglas 1966: 76.
96   J. Wellhausen 1885: 361, as cited in Blenkinsopp 1995: 67.

rituals (even without recognizing them as such) and finds meaning in representative actions.[97]

2.14.2 The inability of Old Testament scholars to find meaning in levitical purity laws

The matter of appropriately interpreting Israel's purity code is closely related to the first issue mentioned above, in that many orientalists and historical anthropologists were perhaps not *willing* to find a sensible rationale. Though scholars through the last century have tried to explain these laws based on arguments to do with health/hygiene, disassociation with paganism, and ethical principles such as self-control,[98] none of these has been able to account for *all* of the various kinds of laws. Mary Douglas, as we have noted, has offered a perspective that is realistic and coherent: Israel's purity laws can be understood to function sociologically, reinforcing acceptable and protective social behaviors; and they can function symbolically, offering a cosmological interpretation of the purity codes.[99] In such a system, the rules regarding what is clean and unclean follow the structure of creation and what is true for the human body corresponds to the Israelite corpus. It is now commonplace to find Douglas's framework as *the* explanation for the purity rituals in Old Testament textbooks and even monographs.[100]

2.14.3 Emphasis on the critique of sacrifice demonstrated by the Hebrew prophets

When academic investigations pursue the roots of the 'spiritualization' of sacrifice, they almost characteristically turn to the prophetic 'disdain' and reinterpretation of cult.[101] Priest and prophet have been pitted against one another to such an extent that the former has been understood at times to symbolize 'national, cultic religion' and the latter 'ethical, universalistic and eschatological religion'.[102] The universalization of these two offices into such

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97   For a helpful modern assessment of the contribution of such scholars see C. Bell 1992: 13-66; Jens Kreinath, Jan Snoek, Michael Stausberg (eds.) 2006: xiii-xxv.
98   See Sprinkle 2000: 645-54.
99   See Douglas, 1966 and 1970.
100 See Levenson 1988: 86; F. Gorman 1990: 230; Blenkinsopp 1995: 67; Klawans 2006: 18-19.
101 See, for example, Isa. 1.10-17; Jer. 7.1-15; Mal. 1.6-14.
102 Schüssler Fiorenza 1976: 160, referring to the dualistic interpretation of the Old Testament found in Ernst Sellin's *Theologie des Alten Testaments* (1936).

major allegorical categories is problematic for several reasons, especially the one of ignorance of the socio-historical and literary context of the so-called 'prophetic critique'. Jonathan Klawans, mentioned above, has attacked this dichotomous perspective for three main reasons.

First, the universalizing move that draws the prophet out of his context obscures the fact that the general state of Israel under the circumstances of prophetic censuring was that of moral disobedience. Referring to statements of disapproval in 1 Samuel 15.22-3, Amos 5.21-4 and Hosea 6.6, Klawans remarks, 'Each of these emphases relates to the prophet's concern in the situation at hand: Saul's disobedience as perceived by the Deuteronomist; Israel's social justice as perceived by Amos; and the people's religious infidelity as perceived by Hosea'.[103] The authoritative rebuke towards Israel is related to her insubordination, not her practice of cultic rituals *per se*.

Another factor to consider when polarizing the priest and prophet is that many prophets were in fact priests themselves.[104] Ezekiel and Jeremiah, for instance, bore a priestly lineage (Jer. 1.1; Ezek. 1.1-3); and early prophetic leaders such as Moses and Samuel participated in cultic activities (Exod. 24.4-8; 1 Sam. 3.1; 7.10). In light of these details, Klawans considers it highly suspicious to reason that the prophets, as insider-critics, would have intended to dismiss the cultic system altogether.[105]

A third issue regards how the prophets would have perceived the worth of rituals. If the priest is the symbolic man of outward action, hoping to find efficacy in ritual; and the prophet is the symbolic man of inward moral obedience, not attributing ritual any serious meaning, then how does one account for the fact that several prophets did in fact communicate the meaning of their messages through outward metaphorical actions? Hosea married a prostitute to communicate the idolatry and infidelity of Israel (Hos. 1.2-9) and Isaiah was commanded to walk around unclothed as a portent against Egypt and Cush (Isa. 20.2-6). Given that such external acts could be performed by the Hebrew prophets, it would seem contradictory if they were opposed to the idea of meaning in ritual. As Klawans puts it, 'how could the prophets believe in the efficacy of their own symbols but deny efficacy to ritual?'[106] A proper accounting of the attitude of the prophets must incorporate such issues.

We have attempted here to show that the terms 'spiritual' and 'spiritualization' can carry significant negative connotations given their history of use. And, even when the author intends no deprecation of ritual, little concrete meaning can result from their usage. Nevertheless, recent works still

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103 Klawans 2006: 79.
104 See Klawans 2006: 79-80.
105 Klawans 2006: 80.
106 Klawans 2006: 83-4.

make use of this language, but many offer qualification.[107] Because the history of research on Paul's cultic language, and that of the New Testament in general, has been so immersed in the 'spiritual' word-group, it is almost impossible to do away with the term altogether. However, since the focus of this study is metaphors, we will tend to refer to the Apostle's cultic language as 'metaphorical', attempting not to put a value statement on the source domain unless demanded by the context.

2.15 Principles for identifying and interpreting a Pauline cultic metaphor

A primary issue, when turning to Paul's cultic language and how he expresses his thoughts metaphorically, is how one knows what counts as a metaphor. Another critical factor is identifying where the metaphor comes from, or, what the source domain is. Most of the time the analogy is apparent and the metaphor is easily understood. At other times, though, the source domain is unclear and an elucidation or determination of it could unearth insightful themes in the paragraph, chapter, and in some cases, the entire epistle. Consider the example of Colossians 1.5-6 where the Gospel is 'producing fruit and growing'. This, on the surface, appears to be an agricultural metaphor, but it is possible to see the words evoking images of the growth of humanity (Gen. 1.28),[108] or even the expansion of an empire.[109] Therefore, given the increasing interest in metaphor in biblical studies and observing the distinct challenges of appropriately identifying and interpreting metaphors, the development and application of criteria or interpretative principles is timely.[110]

This exercise in hermeneutics can benefit from three disciplines: conceptual metaphor theory, biblical semantics,[111] and the study of biblical intertextuality. As for the first area, the terminology and overall cognitive

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107 See, for instance, Finlan 2004: 47-64. Finlan uses the term to mean, generally, the 'internalization of religious values' and 'the metaphorical application of cultic terms to non-cultic experiences' (2004: 48, 50, 64).

108 As argued by N.T. Wright 1986; see also Beale 2005.

109 See Walsh and Keesmaat 2004: 71-72; though they see allusions to Genesis 1 as well (2004: 43).

110 Consider, for example, that Aasgaard can confidently identify most kinship metaphors, but lacks specific principles for determining the meaning of more ambiguous images such as how to interpret ἀπορφανισθέντες in 1 Thessalonians 2.17 (2004: 289); the NIV translates it as 'being torn away', the NET as being 'separated', and the NRSV as being 'made orphans by being separated'.

111 Barr 1961; Louw 1982; Silva: 1983; Cotterell and Turner: 1989; Max Turner 1995: 146-74.

orientation of conceptual metaphor theory provides the necessary framework for the determination of interpretive principles. An appeal to research in biblical semantics aids in the approach to 'meaning'. Thus, the utility of the first two are clear, but what is the relationship between intertextuality and metaphor? According to Paul Ricoeur, intertextuality can be identified as the 'species of the genus metaphor'.[112] Therefore, in general, what applies analytically to intertextual allusions or echoes would be true for metaphors as well. Hence, we will profit from the diagnostic work of Richard Hays[113] and Dennis MacDonald.[114] First we will pursue the initial problem of detecting a metaphor; then, we will move on to the matter of interpretation.

2.15.1 The principle of 'figurativeness'

A primary step involves determining if the word or idea can be taken literally, as opposed to figuratively or symbolically. Onesimus cannot *literally* be Paul's σπλάγχνα (Phlm. 12), his innards, but Paul is communicating that Onesimus is as precious as his own heart. In many cases, common sense is used to recognize whether a statement is meant to be taken figuratively. Being attentive to this first principle of testing 'figurativeness' is to cause the reader to pause and consider the options. Many factors may need to be considered to determine whether the term or statement is a metaphor. Consider the example of σύζυγε (Phil. 4.3) which could be taken to be the proper name 'Syzygus', or it could be a metaphorical title, 'yoke-fellow'. The means by which one decides whether to take a statement metaphorically will change from case to case. One must consider a number of linguistic, historical, and rhetorical features. In more theologically-loaded examples, though, one must deal with the problem that there might not be a simple or neat line between figurative and literal. Indeed, at times it appears that Paul is intending both, what Peter Macky describes as 'twice-true metaphors'[115] as in the meaning of Paul bearing the στίγματα of Jesus on his body. This could be taken literally as physical marks and figuratively as the social, emotional, and spiritual resistance against him as apostle.[116]

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112 Vanhoozer: 1998.
113 Hays: 1989; 2005.
114 MacDonald 2000; 2003; MacDonald (ed.) 2001.
115 Macky 1990: 68.
116 Dunn (1993: 346-7) discusses a range of options, not satisfied with choosing only one; see also Ben Witherington's consideration of both literal and metaphorical interpretive options (1998: 454).

2.15.2 The principle of 'quality'

A second principle for the detection of a metaphor, alongside the basic question of *figurativeness*, involves the *quality* of the metaphor. As discussed earlier, metaphors vary according to their status in a culture from *new* metaphors that are creative, provocative and artistic; to *conventional* metaphors which evoke the source domain but are easily recognized; to *dead* metaphors that have lost their suggestive potential. A helpful test for determining quality, especially when dealing with the biblical texts, is frequency.[117] The more often a metaphor appears in various contexts that do not thematically relate to the source domain, the higher the likelihood of it being a *dead* metaphor. The repetition of a metaphor, in any given culture, is what leads to its widespread recognition and to common usage.

2.15.3 The principle of 'exposure'

We now turn to the principles that permit one to establish and interpret the source domain. The third principle, following *figurativeness* and *quality*, is *exposure*.[118] To what extent was the author *exposed*, or in contact with, the source domain? Paul writes about not 'running aimlessly' in 1 Corinthians 9.26. If we assert that he is referring to the domain of athletics, rather than just a sort of gnomic image, it is profitable to consider the likelihood of contact with that field of knowledge.[119] In this instance, would Paul have been exposed to the images and language of athletics as a Pharisee? The answer to this question is pertinent to interpreting the metaphor.

2.15.4 The principle of 'cotextual coherence'

A fourth principle, *cotextual coherence*, involves finding, if possible, a thematic thread that establishes the metaphor within its literary context.[120] Is the source domain made prominent elsewhere in the discourse? Paul speaks of

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117 Those who attempt to argue for some special nuance of a term based on its root concept fall prey to the 'root fallacy'; see D.A. Carson 1996: 28-33; James Barr stresses the interpretation of a word based on current usage; see 1961: 107; Cotterell and Turner 1989: 178.

118 This factor runs parallel to MacDonald's test of *accessibility* (MacDonald [ed.] 2001: 2) and Hays's *availability* (1989: 29-30).

119 Here, in fact, the source domain is made more determinable by the presence of the paired metaphor of boxing, but the question of accessibility is still clearly relevant.

120 Cotterell and Turner define cotext as 'the sentences, paragraphs, and chapters surrounding the text and related to it' (1989: 16).

being ἀπορφανισθέντες (separated as orphans) in 1 Thessalonians 2.17, a term which could evoke kinship imagery. This is more conceivable given the use of ἀδελφοί immediately before, and the numerous familial metaphors scattered throughout the epistle.[121] Therefore, interpreting ἀπορφανισθέντες as a familial metaphor would be strengthened by consideration of this factor.

2.15.5 The principle of 'analogy'

A fifth principle is that of *analogy*.[122] Is the metaphorical term or phrase used in similar ways elsewhere in the text? Or, if the word is rare, is the target domain related to the hypothetical source domain in *other* contemporaneous texts with a similar context? In 1 Corinthians 6.20, Paul claims that the readers were bought at a high price. In another passage, the same word is used followed by 'Do not become slaves of men' (1 Cor. 7.23). It can plausibly be argued that the first passage evokes the source domain of slavery, based on corresponding usage.[123] However, sometimes the exact term is not used metaphorically elsewhere in the same text, or perhaps it is a rare word in general. In those circumstances, it is necessary to consider the most probable source domains and see if the same source and target domains are compared in the same literary context (especially within the same literary tradition).

2.15.6 The principle of 'history of interpretation'

As a sixth principle, we should note the *history of interpretation*.[124] However, the study of biblical metaphors is a fairly recent endeavour and thematic studies of Paul's symbolic language before the 20th century are uncommon. Another route to studying the interpretation of Paul's metaphors is through early translations, giving careful attention to the way a metaphor was translated into another language. Early translators may have attempted to elucidate or expose a figurative idea or term for the sake of their readers, though they may have not understood the metaphor either. Nevertheless, the

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121 This principle corresponds roughly to Hays's test of 'recurrence' or 'clustering' (1989: 30; 2005: 37-8).

122 This is closely related to MacDonald's 'analogy' test (MacDonald [ed.] 2001: 2), and similar to Hays' 'historical plausibility' (1989: 30-1; 2005: 40-2).

123 It is essential, though, to locate a *synchronic* analogy in order to satisfy the demands of semantic interpretation. In other words, the parallel metaphor must appear in the same general historical context of the word or phrase in question.

124 Cf. Hays' discussion of 'history of interpretation' (1989: 31; 2005: 43-4).

earliest readers offer a greater probability of sharing the same system of associated commonplaces than later ones.

2.15.7 The principle of 'intertextual influence'

Lastly, we have the test of *intertextual influence*. This, however, is not applicable to *all* metaphors, but to those figurative terms and concepts embedded within an intertextual allusion. If a metaphorical idea stands within an allusion to, for example, the Jewish Scriptures, the source text may shed light on the source domain of the metaphor. In 2 Corinthians 6.17, Paul exhorts his readers to 'come out from their midst and be separate', referring to the unbelievers according to 6.14-15. If we take into account, though, the allusion to Isa. 52.11, the context of the source text is the heavenly injunction for the people of God to depart from Babylon; the identity of the recipients of this comment is specified: 'you who carry the vessels of the Lord' (52.11b). Whether the priests are in view as representatives[125] or the entire people are depicted as the 'royal priesthood' of Exodus 19.6,[126] this metaleptic omission may have affected how Paul's readers heard and read this allusion. It is possible that the source domain is cultic (and specifically sacerdotal), rather than merely a spatial metaphor, as illuminated by the intertextual allusion.[127]

   Therefore, seven principles for detecting a cultic metaphor are *figurativeness*, *quality, exposure*, *cotextual coherence*, *analogy*, *history of interpretation*, and *intertextual influence*. In the exegesis that will take place in part two of this study, it is not essential to apply each principle to every case explicitly. Rather, exegetical decisions will derive from an application of selected principles based on the interpretive exigences and, when there is reason to believe that the particular interpretation needs to be defended, a more overt demonstration of them will be offered.

2.16 Rating cultic metaphors in terms of certainty

Although the principles described above will provide interpretive guides for delineating and describing cultic metaphors, in many instances it is difficult to have absolute confidence. In some cases, there is suggestive evidence, but not conclusive evidence. Therefore, it is wise, given the number of passages that will be considered, to 'rate' the metaphor as certain, almost certain, or

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125 Blenkinsopp 2002: 343.
126 J.A. Motyer 1993: 421; John Goldingay 2005: 459.
127 We will address this text again in chapter four (§4.4).

probable. Again, even these categories can be subjective so we will offer basic criteria to meet a given level of certainty. Beginning with the the strongest category (certain), for the metaphor to be labeled 'cultic' with certainty one must have an uncontestable cultic term that is used exclusively for (temple-related) worship (e.g., θυσία, ναός, ἱερεύς). For a metaphor to be labeled almost certain, there must be, at least, terminology (or phrasing) that is frequently associated with cult, but not *per se* a cultic term. In this case, what raises the likelihood that the metaphor is cultic are such factors as *cotextual coherence* or *analogy*. In the end, it is a combination of factors that lead to the labeling 'almost certain', but an important element is *history of interpretation* – whether other interpreters of Paul have detected the metaphor as cultic. This cannot be the foundation for identifying a cultic metaphor, but it can help to confirm such a conclusion. Finally, some cultic metaphors can only be considered 'probable' because the terminology is only suggestive, without much thematic and contextual development. Our final analysis of Paul's cultic metaphors, with a view towards a theological synthesis, cannot rest directly on the almost certain or probable metaphors, but on the certain ones in the first instance. These less-confident instances will only play a supportive role.

2.17 Summary

This chapter has dealt with foundational elements for this study: methodology, the clarification of key terms and concepts related to 'cult', potential misunderstandings that could arise from loaded terms (such as 'spiritualization'), and the hermeneutical principles that will be utilized in the exegetical portions of the study. The pitfall of many previous studies on Paul's sacrificial and temple images has been the immediate theologizing and applying of his ideas before critical care has been given to the literary, rhetorical, social, and historical factors in interpretation.[128] In the next section, Exegesis, we will undertake an interpretation of those texts that could be considered 'cultic'.

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128 This happens to be a serious flaw in Vahrenhorst's study which is, otherwise, cogent (2008).

Part II: Exegesis of Cultic Metaphors

In the introduction (Part I) we argued that, though much has been written on the topics of temple and sacrifice in the New Testament, the literature has failed to give Paul a distinct voice among the New Testament writers. Some of these studies have invested a great deal of space in comparing Paul's thought to Qumran (such as Gärtner or Klinzing). As beneficial as this is, often the section investigating the Apostle's thoughts are abbreviated. Thus, it is a priority for this study that due weight is given to analyzing cultic metaphors within their own social, literary, and theological context.

This exegetical section, then, has four main objectives, namely:

1. to interpret and analyze cultic metaphors within their own context with a particular interest in literary (rhetorical), social, and theological dimensions.
2. to identify the key correlations that Paul draws between a particular source domain in a given text and the target domain of a cultic metaphorical statement with a view towards a synthesis in the next part (III) of the thesis.
3. to make explicit the identity and scope of both the source and target domains of the cultic metaphors.
4. to label cultic metaphors in Paul as 'certain', 'almost certain', or 'probable'.

Only five letters of Paul will be treated (1 Thessalonians, 1 Corinthians, 2 Corinthians, Romans, Philippians) because these epistles are the only ones among the undisputed letters that contain one or more non-atonement cultic metaphor that could at least be labeled 'probable'. The exegetical analysis that follows will proceed through the letters chronologically in terms of the order in which they were probably written and not in canonical order.

Chapter Three

1 Thessalonians and 1 Corinthians

In this chapter, the first of a series of four chapters that deal with the exegesis of cultic metaphors in Paul's undisputed letters, we will examine 1 Thessalonians as well as 1 Corinthians. The choice to pair these two letters is partly practical (as there is not enough material in 1 Thessalonians to warrant its own chapter) and thematic (see §3.10).

3.1. 1 Thessalonians 5.23 (Probable)

1 Thessalonians is a particularly fascinating text to study, especially in terms of investigating Paul's rhetoric and theology. Historically speaking, it is generally acknowledged to be the Apostle's first extant epistle, and, possibly, the earliest document within the New Testament.[1] When it comes to discerning Paul's theological framework(s), this letter provides an excellent specimen for close interaction because there was apparently no serious problem towards which he directed his discourse. What is surprising is that particular theological words, concepts, or themes are entirely absent, or, at best, paid little notice. For example, atonement language, such as the words 'death', 'cross', and 'blood', is missing. Also, ἁμαρτία appears just once (2.16) and only in reference to the 'sins' of those who killed Christ. Even the standard soteriological term 'salvation' makes just a brief appearance and anticipates a future deliverance (5.9-10; cf. 1.10).[2] If anything, the focus of much of Paul's discourse is on holiness, a *leitmotif* of the epistle; or, in other words, how his converts are 'to walk and to please God' (4.1).[3] Many scholars have recognized that 1 Thessalonians also contains a great deal of paraenesis.[4] This moral exhortation is filled with the imagery of purity and holiness (e.g., 3.13; 4.3-4, 7). But one passage more than any other comes closest to what can

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1   See Koester 1979: 33-44.
2   See Wanamaker 1990: 186.
3   See Weima 1996: 98-119.
4   Malherbe 1983:20-28; also *idem. ANRW* II.26.1: 267-333.

be labeled 'cultic' (with a distinctive connection to the symbolic world of temple and sacrifice): 1 Thessalonians 5.23: 'Now may the God of peace himself make you holy through and through, and may your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ' (my translation).

This 'wish-prayer' (a term that captures both the horizontal and vertical planes of Paul's ministry),[5] which transitions the letter into its closing remarks,[6] recapitulates the general themes and tenor of the moral and theological thrust of the epistle – especially the dual matters of holiness and eschatology/judgment.[7] In particular, 5.23 bears a close literary relationship to the earlier wish-prayer (3.11-13) which concentrates on the similar themes of blamelessness (ἄμεμπτος), holiness (ἁγιωσύνη; ἅγιος), and judgment (παρουσία).[8] Again, there is a lucid connection between the idea of God initiating and sustaining holiness in his people (5.23) and the explication of 'sanctification' (ἁγιασμός) as the will of God in 4.3ff.[9]

When studying this passage against the backdrop of the 'Jewish tradition of the sacrificial cult', we must agree with G.P. Wiles that the evidence for such a reading is highly suggestive, but not definitive.[10] Wiles draws particular attention to the first verb of the petition, ἁγιάζω (and the cognate ἁγιωσύνη in 3.13), which evokes the idea of being 'cultically separated from the profane'.[11] Undoubtedly the Pauline language was strongly influenced by the LXX usage where this verb is 'everywhere concerned with the cultic state'.[12] Though one could argue that more general terms like ἅγιος could hardly evoke cultic imagery given its pervasiveness in Paul and the New Testament,[13] the verb

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5   For the use of this terminology, see Wiles 1974: 22-71. Other titles include 'homiletical benediction' (Jewett 1969: 18-34) and 'benedictory prayer' (Fee 1994: 63).

6   Though it has been argued that this verse belongs to the body of the letter (Milligan 1908: 79-81; Riguax 1956: 602-06), the 'peace wish of Semitic letters and the health wish of Greco-Roman letters (to which the peace benediction is analogous) clearly belongs to their respective letter closings and not to their letter bodies' (Weima 1994: 175; in general agreement with Weima see Frame 1912: 209-18; Best 1972: 242-7; Kennedy [who labels 5.23-4 an 'epilogue'] 1984: 144).

7   Nicholl 2004: 109.

8   See Bruce 1982: 128.

9   Fee (1994: 63) notes the link between the calling of God unto purity in 4.7, and the faithfulness attributed to 'the one who calls' in 5.24.

10   Wiles 1974: 38-9.

11   Wiles 1974: 38.

12   *TDNT* 1.110; Peterson (1995: 24) also acknowledges that the idea of sanctification is distinctly cultic in the Jewish Scriptures; see also Hutton 1997: 316. One wonders if D. Wright does not impose an artificial dichotomy when he defines holiness according to the OT as 'a positive cultic or moral condition' (*ABD* 3.237; a more nuanced, but similar approach seems to be taken by Regev [2001]).

13   Paul, taking ἅγιος in a more general sense to mean 'especially associated with God', can refer to the Scriptures as holy (Rom. 1.2; the law, 7.12),

ἁγιάζω appears to have a more limited connotative meaning.[14] The next letter
(chronologically) in which it appears is 1 Corinthians, where it is associated
with being washed (ἀπολούω;[15] 6.11) and contrasted to impurity (ἀκάθαρτος;
7.14). It would seem, though, that conceptually the most similar use of ἁγιάζω
appears in Romans 15.16 where the 'offering of the Gentiles' is 'sanctified by
the Holy Spirit (ἡγιασμένη ἐν πνεύματι ἁγίῳ)'. The idea that Paul has been
commissioned to ensure that this offering is acceptable (εὐπρόσδεκτος) to God
parallels the emphasis in 1 Thessalonians 5.23 (and 3.13) on the preparation
for the advent of the Lord Jesus Christ who comes to judge[16] and rescue.[17]

If the language of holiness suggests a cultic interpretation at the most
general level, the imagery is further enhanced by the similar adjectives
ὁλοτελής and ὁλόκληρος which both carry the basic idea of 'complete' or
'perfect' – a descriptive category prominent in the Jewish conceptions of
purity.[18] In early Jewish literature, the latter term was frequently found in
relation to the necessary physical and ritual integrity of the sacrifice and/or
priest, as Josephus attests (*Ant.* 3.228, 278; 3.279; 4.79). Recounting the piety
of Solomon, he writes

> ...when he had filled [the altar] with unblemished victims (τῶν ὁλοκλήρων ἱερείων), he most
> evidently discovered that God had with pleasure accepted (προσδεχόμενον) all that he had
> sacrificed to him…(*Ant.* 8.118).

However, Philo's writings seem to offer a more suitable literary parallel since
he was more inclined to transfer cultic imagery into the realm of the inner
person or soul. He is quite fond of expressing the wholeness of the
anthropological offering as ὁλόκληρος, though he never uses ὁλοτελής.
Nevertheless, he regularly pairs the former with παντελής (an approximation
of ὁλοτελής).[19] These terms apply, for Philo, not only to the regulations
concerning offerings, but also priests.[20] But if we want to come even closer to
the meaning of ὁλοτελής in Philo, which H. Seesemann (*TDNT*) translates as

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14 Only five occurrences of ἁγιάζω appear in the undisputed letters of Paul.

15 Note the employment of this verb in terms of ritual cleansing especially in Philo *Leg.* 3.141;
    Her. 113; *Somn.* 1.148; 2.25; *Spec.* 1.207; 1.261; 3.89.

16 See especially the relationship between the Parousia and judgment in 2 Thessalonians 2.8.

17 See Wiles 1974: 40; Newton 1985: 75; Plevnik 1997: 282-96; VanLandingham 2006: 176-81.

18 See Douglas (1966:51-2) where she cogently posits that related to a levitical conception of
    holiness is both separateness and wholeness: '[In Leviticus] the idea of holiness was given an
    external, physical expression in the wholeness of the body seen as a perfect container' (see
    also Elliott 1993: 71-2; Neyrey 1996: 83). Witherington (2006: 172) relies quite heavily on
    the appearance of these terms that, when compared to usage of similar words found in
    contemporary Jewish texts (particularly Philo), encourage a sacrificial interpretation where
    believers 'must be presented or present themselves as living sacrifices at the Parousia of
    Jesus'.

19 *Cher.* 96; *Abr.* 177; *Spec.* 1.196, 253, 259, 283.

20 *Agr.* 130; *Ebr.* 135; *Spec.* 1.80; *Spec.* 1.242.

'through and through',[21] we can turn our attention to *De specialibus legibus* 1.166-7 where we find the equivalent phrase ὅλ* δι' ὅλων:

> And the victims must be whole and entire (πάντα δ' ὁλόκληρα), without any blemish on any part of their bodies, unmutilated, perfect in every part (ὅλα δι' ὅλων ἀσινῆ), and without spot or defect of any kind…And the accuracy and minuteness of the investigation [by priests] is directed not so much on account of the victims themselves, as in order that those who offer them should be irreproachable (ἀνυπαιτίου); for God designed to teach the Jews by these figures, whenever they went up to the altars, when there to pray or to give thanks, never to bring with them any weakness or evil passion in their soul, but to endeavor to [sanctify (ἁγιάζειν)] it wholly and entirely (ὅλην δι' ὅλων), without any blemish (ἀκηλίδωτον), so that God might not turn away with aversion from the sight of it (trans. Yonge).

Turning back to 1 Thessalonians 5.23, we note that the adverb ἀμέμπτως further emphasizes the forensic aspect of the Parousia[22] (cf. 3.13), but, again, there is a strong resonance between the language of divine judgment on humans[23] and the imagery of sacrifice.   Applied to humans, ἄμεμπτος is common; for sacrifices, ἄμωμος ('unblemished') is preferred. However, some Jewish thinkers, such as Philo, found cause to blend the two concepts to capture the symbolism of sacrifice.   Thus, Cain was mistaken when he presumed to have offered 'blameless sacrifices (θυσίας ἀμέμπτους)' for his offerings were not 'holy and complete (ἱεροῖς καὶ τελείοις)' (*Agr.* 127). It is possible that Paul's thinking is similar – *just as the regulatory sacrifices are required to be holy and impeccable, so the offerer – even the person-as-offering – must surely meet that same standard in regard to character.* Of course there are significant differences for Paul.   First, his hermeneutic is *christologically*-centered, as he who died and rose (4.14) is also the Lord of judgment and the protector of his people (1.10). It is also *eschatological*, in that, in the words of Richard Hays, believers 'live at the turning point of the ages, so that all the scriptural narratives and promises must be understood to point forward to the crucial eschatological moment in which he and his churches now find themselves…For Paul, Scripture, rightly read, prefigures the formation of the eschatological community of the church'.[24]   In 1 Thessalonians there is a sense, if only adumbrated, that the life of a believer in view of the Parousia is like a sacrifice that is to be judged. The source domain, then, is sacrifice, and the language is distinctly Jewish.   Paul applies this category of thought to the person-in-Christ (i.e., the target domain). Of course this entails bridging the domains by particular correlatives and, in this case, they happen to be very specific: holiness (which incorporates blamelessness /completeness) and the idea of judgment. Though we will see that Paul will

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21   *TDNT*: 5.175.
22   *TDNT*: 4.572.
23   See Job 11.4.
24   Hays 2005: 11.

turn to the concept of sacrifice to illuminate the state/life of the believer, the form found in 1 Thessalonians is uniquely focused on the Parousia.

A key element for consideration in 1 Thessalonians 5.23 is the appellation 'God of peace (θεὸς τῆς εἰρήνης)', which is found again close to the endings of Romans (15.33; 16.20), 2 Corinthians (13.11) and Philippians (4.9) in brief closing statements. Though many scholars emphasize that 'peace' here encourages the resolution of conflict within the church,[25] ἁγιάζω, the very next word, would certainly have colored the interpretation of 'peace' in terms of God's reconciling humanity to himself[26] – peace being the goal of sacrificial atonement. After all, according to Ezekiel, the divine initiation of a 'covenant of peace (διαθήκην εἰρήνης)' would result in the setting of his sanctuary among his people forever (37.26). This may emphasize that though believers are understood in a sense to be sacrifices, it is God himself who still effects atonement (see Rom. 5.1).

Though judgment is certainly in view in this wish-prayer, 5.24 underscores the faithfulness of God who superintends this metaphorical cult-offering.

> In a pagan sacrifice, everything depended on the absolutely perfect execution of the ritual. If the knife slipped, if the right words were not pronounced at the right time and in the right way, or if the animal was uncooperative, then one had to start over. But here the mostly Gentile audience is reassured that God is at work, that the sanctifying is something he is doing and will do in and for believers…[27]

How is Paul's epistolary purpose in 1 Thessalonians advanced by this symbolically-heavy wish-prayer in 5.23? Though there is little agreement about *the main objective* of the letter, Beverly Gaventa is probably correct that Paul wishes to build up the community and strives for their 'consolidation'.[28] This wish-prayer employs the language of holiness which aims at drawing their attention to the need to reenvision their lives in line with the gospel and as they are the unique and chosen people of God they must be consecrated for special service to him. The language of wholeness reinforces a message of unity and cooperation. Though Paul's appeal to 'the coming of the Lord Jesus Christ' is not necessarily an attempt to drive fear into them, it certainly underscores the reality that blemished sacrifices are unacceptable to a holy God. But Paul specifically goes on to claim the faithfulness of God who protects and ensures the purity and consecration of his people (5.24).

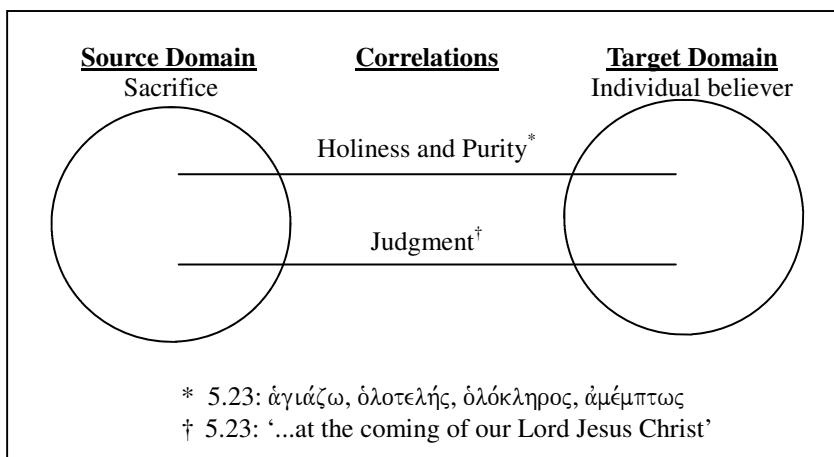A diagram mapping out the metaphorical fields would be displayed as follows:

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25   See this tendency in Bruce 1982: 129.
26   On the possible cultic meaning of 'God of peace' in Rom. 15.33, see Moo 1996: 911.
27   Witherington 2006: 173.
28   Gaventa 1998: 6-7.

Within the diagram:

Source Domain — Sacrifice
Correlations
Target Domain — Individual believer

Holiness and Purity*

Judgment†

* 5.23: ἁγιάζω, ὁλοτελής, ὁλόκληρος, ἀμέμπτως
† 5.23: '...at the coming of our Lord Jesus Christ'

3.2.1 Corinthians 1.2 (Probable)

If scholars have emphasized that the endings of stories and letters in the New Testament are significant,[29] the same is often true of beginnings. Thus, Paul's epistolary prescripts are increasingly being scrutinized to see what sort of key themes are previewed, all the more so since the lengthy descriptions found in both the designations of the sender and recipients are unparalleled in ancient letters.[30] This is particularly interesting in Galatians 1.1-2 and Romans 1.1-7 (see below §5.1), but in a special way in 1 Corinthians 1.1-2: 'Paul, called (κλητός) to be an apostle of Jesus Christ, and our brother Sosthenes, to the church of God that is in Corinth, to those who are consecrated in Christ Jesus, called to be holy ones, together with those who in every place invoke the name of our Lord Jesus Christ in every place, theirs and ours' (my translation). The letter recipients would have immediately noticed the emphasis on holiness and consecration (ἁγιάζω; ἅγιος), especially as a way of establishing (moral /communal) boundaries and reinforcing Christian identity.[31]

Another point to make is that the language of holiness was fundamental to his pastoral instruction across the board, repeated in numerous epistles, especially the designation 'saints/holy ones' (Rom. 1.7; 1 Cor. 1.2; 2 Cor. 1.1; Eph. 1.1; Phil. 1.1; Col. 1.2). Essentially, this term tends to carry the notion of

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29   See, generally, Weima 1994; Hooker 1994.
30   See Porter 1997: 545; also Bailey and Vander Broek 1992: 24.
31   See such themes explicated in Barton 2003b: 194.

being 'set apart' from one sphere and being 'dedicated' to another.[32] But, as Philip Jenson rightly emphasizes, 'meaning is a matter not so much of isolated words, but how words are used with others in sentences and discourses.'[33] Thus, one must situate Paul within a particular socio-historical and theological context, as well as put his words in their literary cotext. If it is true that Paul relies on the Jewish worldview of holiness and specifically the terms and thought-patterns that come from the LXX, he possesses a rich (if sometimes complex) cluster of images. Based on the Jewish Scriptures, scholars relate Paul's holiness language to two spheres. Some see the *covenantal* context as primary, giving weight to such foundational statements as Leviticus 19.2: 'You shall be holy, for I the Lord your God am holy'.[34] Israel's status as 'holy' is inextricably bound up with her liberation from Egyptian bondage and covenantal summons to be 'a kingdom of priests and a holy nation (LXX: ἔθνος ἅγιον)' (Exod. 19.6). Within this context, the people of God have been separated out from the rest of humanity to possess a unique identity, share in a special sort of community with God, and represent Yahweh through obedience.[35]

A second line of interpretation draws attention to the *cultic* background and nuances of holiness which depend on linking ἅγιος with the Hebrew קדש: 'Anything related to the cultus, whether God, man, things, space or time, can be brought under the term קדש'.[36] Thus, in the LXX, the ἁγι* wordgroup is a standard part of the cultic lexicon regarding the temple (and its furniture and vessels), sacrifices, offerings, priests, and worshipers.[37] That which is holy is consecrated and no longer fit for 'common' or 'profane' usage. The best solution in bridging these two interpretations (covenant and cult) is to see them as two sides of the same coin: on one side you have the paradigm of holiness as expressed in the cult with the gradations that correspond to the temple presence of God, and on the other the holiness of Israel as it stands in relationship to God and the world. Stephen Chester expresses this dual perspective as such:

> The primary meaning of these terms [i.e., those with the ἁγι* stem] is clearly cultic, since the objects of the sentences in which they appear are priests, people, places and vessels, that is, persons, things, or locations set apart in the context of worship. However, this 'set apartness' had come to apply to Israel in the whole of its life as God's people. They were to be a holy, separate nation and this wider

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32   Murphy-O'Connor 1996: 125; Horrell 2005: 133-4.
33   Jenson 2003: 96.
34   Birge 55; Barton 2003b: 201.
35   Wells 2000: 57.
36   *TDNT* 1:89; in basic agreement see also Craig 1952: 150; Conzelmann 1975: 22; Dunn 1988a: 19; Volf 1990: 187.
37   See Conzelmann 1975: 22; Morgan 1995: 126.

horizon naturally granted the terms a strong moral component, since Israel's separateness was to be instantiated in behavior.[38]

In 1 Corinthians 1.2, we probably have both sides (covenant and cult) present. The phrase 'those who are sanctified in Christ Jesus' most likely connotes cultic consecration, as in Paul's almost identical usage of the participle in Rom. 15.16 vis-à-vis τὰ ἔθνη as an offering. Thus, Richard Hays compares Paul's language of holiness in 1 Corinthians 1.2 to 'Israel's priests or the vessels in the Temple'.[39] R. Collins is also compelled to interpret Paul's words cultically in light of the trajectory of the whole epistle that contains 'issues that pertain to the cultic activity of the Christians of Corinth (chs. 8-14)'.[40]

This is further supplemented by the observance that they are 'called [to be] holy ones (κλητοῖς ἁγίοις)'. This most likely echoes Exodus 19.5-6 where Israel is given the titles 'kingdom of priests' and 'holy nation (LXX ἔθνος ἅγιον)', implying that the Corinthian believers have been incorporated into the story of Israel, 'a fundamentally scriptural, covenantal understanding of a *corpus mixtum*,…a fellowship made up of people – Jew and Gentiles – whom traditional notions of the sanctified person kept apart'.[41]

The following extended prepositional phrase has puzzled commentators: '[called to be saints] together with all those who in every place call on the name of the Lord Jesus Christ, both their Lord and ours' (1.2b). Why does Paul append this seemingly superfluous universalizing addition? As many have observed, there does seem to be an element of intentionality in situating the inner-strife and self-aggrandizing attitudes in the Corinthian church on the horizon of the whole people of God. But the language Paul uses is distinct. Some are drawn to LXX Joel 3.5 where there is an eschatological vision of the effusion of the Spirit where 'whoever calls on the name of the Lord will be saved', a text which Paul quotes in Romans 10.13. However, a stronger tradition appears in the LXX that resonates with Paul's words in 1 Corinthians 1.2 semantically and theologically. In the OT, it was clearly understood that the place where one wished to invoke (ἐπικαλέω) the name of the Lord was a place of sacrifice – even as early as Genesis 13.4. Thus, the divine *habitus* was understood to be τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν …ἐπονομάσαι τὸ ὄνομα αὐτοῦ ἐκεῖ ἐπικληθῆναι – the place where the Lord our God chose to name his name there to be invoked (LXX Deut. 12.5).[42] The same pattern is repeated again and again, especially in Deuteronomy.

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38   Chester 2003: 88.
39   1997: 16; also Fee 1987: 32.
40   1990: 46. Note also the participle's priestly usage in other parts of the NT, especially Hebrews (2.11; 10.10, 14, 29).
41   Barton 2003b: 201. A similar point is also made, generally, in Gupta 2008a: 179-94.
42   Gordon Fee also makes a connection to this Septuagintal literary pattern, but does not make a link directly to temple imagery, but to Jerusalem in general (2007: 128).
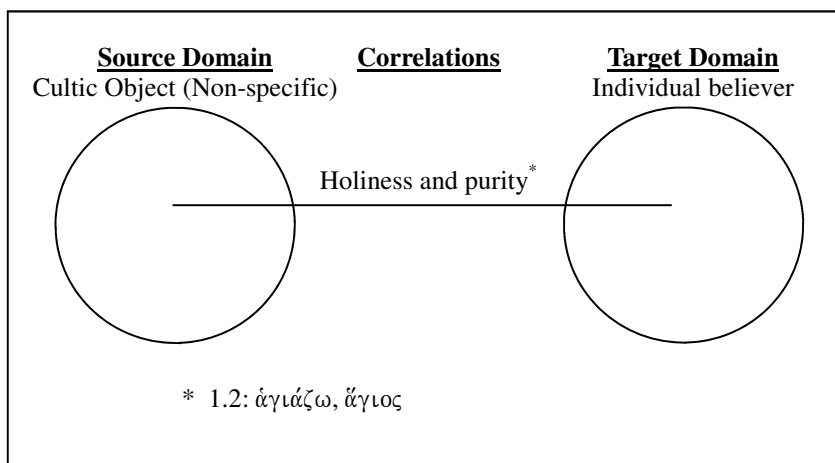
Verse	Comparative Text	Cultic Context
1 Cor. 1.2	σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ	
Deut. 12.11	ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The destruction of pagan altars, and the bringing of appropriate offerings to the Lord (12.1-11)
Deut.12.21, 14.24	ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The offering of a tithe (14.25)
Deut. 12.26	τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The presentation of sacred gifts (12.26)
Deut. 14.23	ἐν τῷ τόπῳ ᾧ ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκει	The offering and consumption of the tithe offering (14.23)
Deut. 16.2	ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου αὐτὸν ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The offering of the Passover sacrifice (16.2)
Deut. 16.6	εἰς τὸν τόπον ὃν ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The offering of the Passover sacrifice (16.6)
Deut. 16.11	ἐν τῷ τόπῳ ᾧ ἐὰν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The celebration of the Festival of Weeks (16.11)
Deut. 17.8; 17.10	εἰς τὸν τόπον ὃν ἂν ἐκλέξηται κύριος ὁ θεός σου ἐπικληθῆναι τὸ ὄνομα αὐτοῦ ἐκεῖ	The location for legal decisions made by priests and judges (17.8-10)
2 Chron. 6.20	εἰς τὸν τόπον τοῦτον ὃν εἶπας ἐπικληθῆναι τὸ ὄνομά σου ἐκεῖ	Solomon's prayer at the dedication of the temple (6.20)
Isa. 18.7	εἰς τὸν τόπον οὗ τὸ ὄνομα κυρίου σαβαωθ ἐπεκλήθη	The locus of worship in the eschaton for the gifts of the nations (18.7)
Jer. 7.14	τῷ οἴκῳ τούτῳ ᾧ ἐπικέκληται τὸ ὄνομά μου	The Lord's indignance at the desecration of the temple by his sinful people (7.11; cf. 7.9 and the accusation of idolatry)

As the above chart demonstrates, the LXX contains a strong semantic parallel to Paul's phrasing (especially the confluence of the terms τόπος, κύριος, ἐπικαλέω, and ὄνομα) leading to the conclusion that this is actually the Apostle's first reference to the notion of the dislocated-relocated temple presence of the Lord. The implication of this subtle intertextual statement is that the Corinthians have boasted about the Spirit and have been vying amongst themselves for the appropriate claim to truth and authority. However, the place where the Lord [Jesus]'s name is invoked is especially holy with the

consequence that the sinful behavior of his people will not be tolerated (cf. Jer. 7.14; 1 Cor. 3.17). Thus we can see that Paul is developing the Corinthians' identity, right from the beginning, as a people who have been brought into a new kind of relationship with God, having been consecrated 'in Christ Jesus' and who can now draw near in worship. One might say that what Paul states briefly in 1 Corinthians 1.2 is repeated and developed (within a particular discussion of new life and obedience) in 6.11: '…you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God'.[43]

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain   **Correlations**   **Target Domain**
Cultic Object (Non-specific)   Individual believer

Holiness and purity[*]

* 1.2: ἀγιάζω, ἅγιος

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43   For a discussion of 6.11 as a cultic metaphor, see §3.5.

3.3 1 Corinthians 3.16-17 (Certain)

When the topic of Paul's transference of temple imagery to the Christian community is raised, 1 Corinthians 3.16-17 is a *locus classicus*.[44] The interpretation of the metaphor seems straightforward (Corinthian church = temple of God), but when the text is examined closely a number of questions are raised. This short exegetical discussion will draw attention to three important matters regarding the image described by Paul. First, what exactly does Paul mean by ναός? Second, does Paul have the Jerusalem temple specifically in mind (as a foil)? Third, did Paul intend to begin the temple metaphor as early as 3.9c ('God's building') with the picture of the architect and building materials? Thus, we will begin our analysis from 3.16-17 and work back to the potential relevance of the prior verses.

The third chapter is devoted to the issue of division and rivalry within the Corinthian community. Part of Paul's effort at consolidation is the powerful rhetorical association: 'Do you not know that you are God's temple (ναὸς θεοῦ) and that God's Spirit dwells in you?'. But how exactly is ναός here to be understood? When we turn to the Greek biblical corpus (LXX + NT), three key terms are regularly translated 'temple' in English: ναός,[45] ἱερόν,[46] and οἶκος,[47] though the third obviously has a wider denotation and can only mean 'temple' as determined by the context. Looking at the other two terms it is profitable to consider the difference in their meaning (in Paul's time) and consider why Paul may have chosen ναός. Some scholars have made a clear discrepancy between ἱερόν, which represents the temple as a whole complex, and ναός, which refers to the 'most sacred portions' of the temple.[48] Udo Borse expresses it a bit differently, seeing the ναός as the building and the ἱερόν as the holy precinct.[49] Thus, it is tempting to interpret Paul's words to mean that the new people of God are, in fact, his *sanctuary*. Ultimately, though, such semantic nuances are not possible since, in the Hellenistic Jewish literature of Paul's time, no characteristic differences in these terms are universally recognized.[50] As proof one might turn to a number of texts that attribute to ναός a broad range of meaning. For example, could Judas really have cast down his silver pieces into the ναός if it meant 'inner sanctum'? If it is true that ναός has a more specific meaning (as is likely the case, e.g., in Luke 1.9; 2

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44   Minear 1960: 96-7.
45   E.g., 2 Sam. 22.7; Ps. 26.4; Tob. 1.4; Matt. 26.21; Acts 17.24.
46   E.g., Ezek. 45.19; 1 Macc. 10.43; Mark 12.35; Acts 3.1.
47   E.g., Ezra 3.6; Neh. 6.11; Ps. 29.1 (LXX); Isa. 6.1; Ezek. 40.5; Ep. Jer. 20. For the complexity of 'house[hold]' language in Paul's thought see Horrell 2001: 297, 304.
48   Newton 1985: 54; in basic agreement, see also Barton 2003a: 1321.
49   *EDNT*: 2.175.
50   This is clearly stated by O. Michel, *TDNT*: 4.881.

Thess. 2.4), it probably often takes on the meaning of 'temple' by metonymy. Thus, in an instance like 1 Corinthians 3.16, there is little clear evidence that something more specific than 'temple' is intended.

That does not necessarily mean that Paul's language is not carefully chosen. It is likely that the dominance of the term ναός in the LXX was formative for Paul's re-appropriation of the concept. But did Paul have a specific ναός in mind in 1 Corinthians 3.16? In recent years, much work has been done on the architectural and cultic milieu of Corinth. Shanor draws attention to epigraphic sources that shed light on the techniques and terminology of construction in the Hellenistic world, especially of pagan temples.[51] However, the probability that Paul had the Jewish temple in mind can be confirmed by the clustering of allusions and echoes to the OT in 1.18-3.23 as a whole and scriptural influence on 3.16-17 in particular.[52] Additionally, it would seem that Paul is not calling the Corinthians *a* temple of God (as might be assumed by the lack of a definite article). If we take 'Colwell's rule' in application here, Paul is emphatically stating that 'you are *the* temple of God' with a distinct transference of language from the Jerusalem temple to the community.[53] Though we must maintain an eye on the rich cultural context of Paul's letter, we cannot deviate from the notion that Paul was '"soaked" and "drenched" in the rhetoric of the Septuagint', as Bryan puts it.[54] Thus, though we should not presume that Paul was setting up the Corinthians as a replacement to the Jerusalem temple, it would seem that the Jewish cult-center served as the source domain for his metaphorical statement.

Regarding the elaboration of Paul's metaphor (in terms of when it begins and how intricately it develops), only a few small observations can be made. First, when he introduces the concept of the Corinthians being God's field/farm and 'building (οἰκοδομή)', there is nothing here that requires us to imagine the building to be a temple. The image of the ἀρχιτέκτων is generic, and is a typical illustrative figure (see 2 Macc. 2.29; Sir. 38.27). It is interesting, though, to note that Paul mentions the 'grace of God given to me (τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι)' (3.10), a phrase repeated nearly verbatim in Romans 15.15 (τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ θεοῦ) – where Paul goes on to describe his pastoral ambition in cultic terms (15.16).[55] In Romans 15.20, he proceeds to address his aspiration to proclaim the gospel on spiritually uncultivated soil so as not to build (οἰκοδομῶ) on another's foundation (θεμέλιον). Note the same cluster of terms in 1 Corinthians 3

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51 Shanor 1988.
52 See the detailed work of Williams 2000, especially 257-268.
53 Fee 1987: 147.
54 Bryan 2000: 43.
55 Note, also, that this phrase appears in Galatians 2.9 where potentially Paul was using temple ('pillars') language as well.

(οἰκοδομή [3.9]; θεμέλιος [3.10, 11, 12], ἐποικοδομέω [2x, 3.10, 11, 14]). What is most probable is that Paul begins with a broad architectural metaphor, and progresses towards a temple metaphor with clues that anticipate his literary trajectory.[56]

The relevance this metaphor has for driving his overall argument in 1 Corinthians is quite clear. Underscoring the Corinthians' call to holiness and their endowment of the Spirit, Paul was pleading for mutual concern and an attitude of humility as those who undermined the progress and growth of the community would be impeding the worship of God.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain
Temple

Correlations

Target Domain
Group of belivers

Holiness and purity[*]
Spiritual endowment[†]
Judgment^

* 3.17: 'ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν'.
† 3.16: 'τὸ πνεῦμα τοῦ θεοῦ'
^ 3.17: 'If anyone destroys God's temple, God will destroy that person'.

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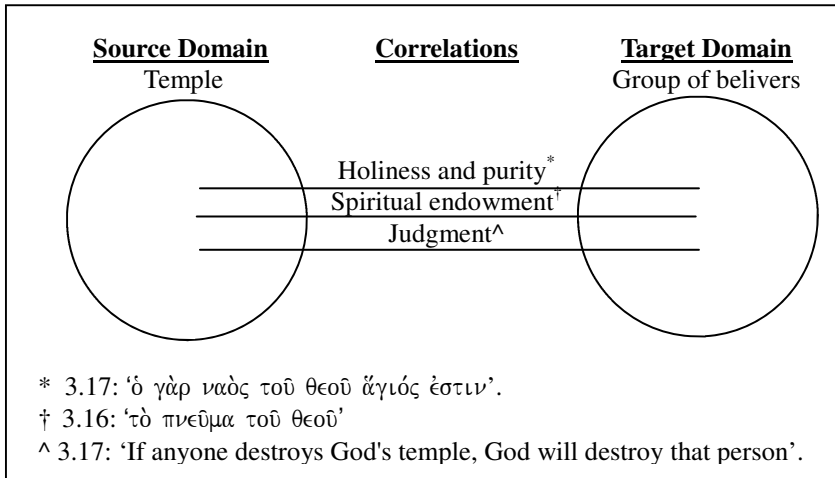
56 Thus, Gärtner 1965: 57; McKelvey 1969: 98; Hogeterp 2006: 322; in disagreement see Conzelmann 1975: 77. A further proof that Paul is anticipating the temple image is the listing of building materials to be tested. The durable materials in this list seem to parallel that of the temple in its constructions (Exod. 25.3-7; 31.4-5; 35.32-3; 1 Chron. 22.14-16; 29.2; 2 Chron. 3.6; see Fee 1987: 140-1; Collins 1999: 150-1)

3.4 1 Corinthians 5.6-8 (Certain)

Within a broader section focused largely on sexual issues (5.1-6.20), the matter of the incestuous relationship between a man and his stepmother is given attention first (5.1-13). Paul is appalled by the arrogance of the congregation and their unwillingness to remove the Corinthian man. In an attempt to demonstrate the danger and theological dissonance of permitting him to remain in the community, Paul offers an analogy, probably from a common aphorism: 'Your boasting is not a good thing. Do you not know that a little leaven leavens the whole lump (5.6; RSV)?'[57] The kind of 'common knowledge' associated with leaven was that a small amount could spread easily and quickly throughout a larger lump.[58] A clearly negative connotation is expressed in the next verse where Paul calls his readers to 'Clean out the old leaven so that you may be a new lump, as you really are unleavened. For Christ, our paschal lamb, has been sacrificed' (5.7; RSV). Both the image of cleaning out and that of the Passover lamb narrow down the metaphor from a simple analogy to a reinterpretation of Jewish religious imagery – much in the same way Paul went from simple 'building' language to temple in 3.9-17.

As many as three metaphors could be understood to be blended here. In the first instance, the place of cleansing in the metaphor is probably the people's houses which were expected to be purged of leaven during the Passover festival (Exod. 12.15-20; 13.7). Thus, the Corinthian community is likened to a house where the 'old leaven' must be removed.[59] In the same breath, though, Paul associates them with lumps of dough that are truly unleavened. This old/new dichotomy is well represented in Paul as he contrasts service under the *old* code with the *new* way of the Spirit (Rom. 7.6), and the *new* creation for those who are 'in Christ' (2 Cor. 5.17). Richard Hays' comments on the latter verse, especially in view of the influence of Isaiah 43.18-19 and 49.8 on Paul's thought, is relevant to his reasoning in 1 Cor. 5.6-8: 'Scripture…situates the community of believers within the unfolding drama of this redemption. Every word of ethical guidance that Paul gives to his churches finds its ultimate warrant in this narrative framework. If ethical judgments are inseparable from foundational construals of communal identity, then any consideration of the church's vocation is rooted in his reading of Scripture'.[60]

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57   See Gal. 5.9; Matt. 16.6; see Heil 2005: 95.
58   For a helpful general discussion of 'yeast' in Jewish metaphors, see Borg 1998: 126.
59   As Alistair May has correctly argued, it is significant to note that Paul puts his full concern 'not [on] sexual vice (specific or general) but individual moral offenders being in the community' (2004: 67-8).
60   Hays 2005: 148; see also Mitton 1973: 340.

A third metaphor is introduced as Paul urges his readers to 'celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth' (5.8; RSV). Here they become worshipers in the Passover/Unleavened Bread festival. It is interesting to observe, though, that in the actual celebration, the removal of the old leaven precedes the Passover sacrifice. For Paul, a 'lifelong Passover'[61] is initiated where the sacrifice of Christ marks the new age where the believers in Christ, as Hays puts it, become 'the journeying people of God of the exodus, called to celebrate the feast and to live in ways appropriate to their identity as a people rescued by God from the power of evil and death'.[62]

Brian Rosner has argued that this passage (along with 1 Corinthians 3.16-17) is influenced by an Old Testament 'temple/holiness motif' that grew out of the interpretation of texts such as Deuteronomy 28.2-9 which legislated temple admission. According to Rosner, if the temple is holy (3.17), it must be kept pure from defilement and thus the expulsion of the sexually immoral man is a necessary measure. Read in this way, the cleansing (ἐκκαθάρατε) that Paul called for refers specifically to the purification of the *temple* as 'there is an observable link between cleansing or restoring the temple and celebrating the Passover'.[63] Rosner's thoughts are suggestive, but far from obvious when reading the text. However, given the strong presence of temple/cultic language in the epistle as whole, the possibility must remain open.

Undoubtedly, regardless of the specificity of the metaphorical source domain, the imagery is saturated with the language of purity and newness. Such a perspective to which Paul appeals permits the Corinthians to see the new state of existence within which they operate. A simple cohort of people are redrawn in a field rich with connotations of holiness and honor as they serve God through their undefiled devotion.
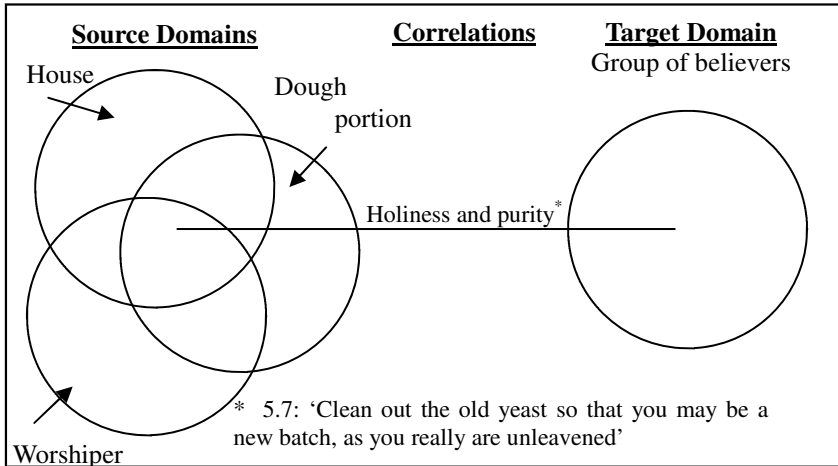
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61   Sandnes 2002: 198.
62   Hays 2005: 24.
63   Rosner 1994: 79; in support of his argument he lists and discusses 2 Chron. 29.5, 35; 35.1-19; 2 Kings 23.1-23; 6.13-22.   He also briefly mentions this temple-cleansing/Passover connection in the Gospels: Matt. 21.12-13; Mark 11.15-18; Luke 19.45-47; John 2.13-22.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domains   **Correlations**   **Target Domain**
                                                            Group of believers

House

Dough

portion

Holiness and purity*

Worshiper

* 5.7: 'Clean out the old yeast so that you may be a new batch, as you really are unleavened'

3.5 1 Corinthians 6.11 (Probable)[64]

Following a discussion of the matter of lawsuits among believers and carrying their disputes into the secular courts, Paul reiterates that the Christian community in Corinth comprises part of the people of God and are inheritors of his kingdom. Those who are unrighteous (ἄδικοι), including the pagan judges whom he contrasted to the 'holy ones' (6.1), he associates with the non-heirs of the kingdom: the sexually immoral, idolaters, adulterers, etc…(6.9-10). Paul, then, makes a clear eschatological statement that underscores the difference between the Corinthian believers and the ἄδικοι: 'And this is what some of you used to be. But you were washed, you were consecrated, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God' (6.11). This is a key statement in Paul's discourse as it has a similar purpose as his earlier declaration of identity in 5.6-8 – *your behavior is out of sync with what you have become in Christ.*[65]   Despite how powerful and unusual Paul's words are, scholarship on 1 Corinthians 6.11 is scant. The most likely reason for this poverty of interpretive energy is that most scholars are satisfied in simply labeling it as part of a baptismal liturgy.[66] However, James

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64   For an expansion of the argument presented here, see Gupta 2008b: 90-111.
65   See Fee (1987: 247) on the indicative-imperative dynamic in Paul's ethics in 1 Corinthians.
66   E.g., see Strecker 2000: 308; Grant 2001: 74.

Dunn has issued an important caution against anachronism and over-interpretation regarding supposed references to baptismal traditions: 'key NT phrases like "baptized in Christ" were intended as and are best understood as metaphors rather than descriptions of the physical act of being baptized'.[67] What is more, when Paul *does* speak of baptism (which is a matter of attention in 1.13-17), he regularly uses εἰς to define the relationship to Christ and not ἐν as we find in 6.11 (see also Gal. 2.27; Rom. 6.3; 1 Cor. 10.2; 12.13; cf. *Didache* 7.1).

What has encouraged many to adopt a baptismal interpretation is the only other use of ἀπολούω found in the New Testament: 'Arise, be baptized (βάπτισαι), and have your sins washed away (ἀπόλουσαι τὰς ἁμαρτίας σου) calling on his name' (Acts 22.16). It is important to note here, though, that a separate verb is used alongside βαπτίζω, and that calling *on* the name is different than being washed *in/by* the name. And, of course, we must heed Fee's caveat against 'read[ing] Paul through the eyes of Luke'.[68] In order to sharpen our understanding of what Paul is communicating we must briefly account for two elements: Paul's precise language and its lexico-semantic influences, and the wider context of his letter.

First, as noted above, the reader's attention should be drawn to the fact that the first major verb (ἀπολούω) is rare in the Greek biblical corpus and in the LXX only appears in Job 9.30 used metaphorically with the basic meaning 'to wash'. Indeed, in contemporary Hellenistic Jewish literature it is also uncommon (e.g., occurring only a handful of times in Josephus and the Old Testament Pseudepigrapha). However, Philo seems particularly interested in this verb as it appears over a dozen times in his writings. And it should not be a surprise that, for Philo, this allegorical 'washing' almost always derives from his reading of scriptural passages of cultic purification. Thus, just as God commanded that the sacrifice itself be washed, so the wise man purifies himself (ἀπολούεται) from all pleasures (*Leg.* 3.141 regarding Lev. 9.14).[69] In another instance he writes of cleansing oneself (ἀπολουσάμενοι) metaphorically from the defilement of a disgraceful life before bringing the 'first-fruits' into God's tabernacle (which is his presence among the people mediated through τὸ λόγιον; *Her.* 113; see also *Spec.* 3.205-6). Perhaps, though, the most strikingly similar use of the language of washing comes in *Somn.* 1.148-149:

> But the angels—the words of God – move about in the minds of those persons who are still in the process of being washed (ταῖς δὲ τῶν ἔτι ἀπολουομένων)…Do thou, therefore, O my soul, hasten to become the abode of God, his holy temple (ἱερὸν ἅγιον), to become strong from having become weak, powerful from having been

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67   Dunn 1999: 294.
68   Fee 1987: 246.
69   Similarly see *Spec.* 1.207; 3.89.

powerless, wise from having been foolish, and very reasonable from having been doting and childless.

Now, according to Paul, the Corinthians are *already* washed (and not just far along in the process) and *already* his temple, but the juncture for comparison between Paul and Philo is that both are probably in agreement that the language of temple (and festival-keeping [5.6-8]) and ablution naturally belong together – especially when the latter is further defined in terms of consecration. It should be recognized that Paul's verb of holy separation (ἁγιάζω) also found in 1 Corinthians 6.11 is relatively scarce[70] in his writings and at least one of those instances is clearly cultic (Rom. 15.16).[71]
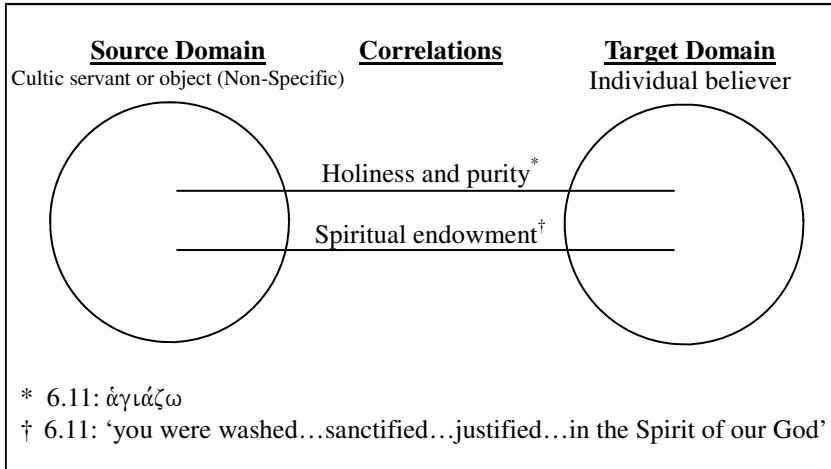
Reading Paul's language of purity and holiness in 1 Corinthians 6.11 within the wider literary context, this imagery follows (as already observed) earlier associations with temple and ritual (i.e., the removal of unleavened dough during Passover in view of the sacrifice), and in its own chapter Paul is probably anticipating his statement that the body is a temple (6.19). In 6.11, the cultic relationship is not explicitly outlined. Is Paul comparing them to priests, worshipers, or holy objects? Such detail is impossible to ascertain and beside the point. He wishes only to communicate that his converts have made an eschatological shift from being impure and unacquitted/unjustified to being pure, holy, and acquitted. The fact that, especially in 1 Corinthians, Paul could so easily shift from one kind of cultic metaphor (e.g. temple) to another (e.g., sacred lump of dough) shows a fluidity in these categories. The common element is an appeal to a new state of being that requires the kind of self-confirmation that promotes a new mindset and pattern of behavior. Such a transformation was activated by God's Spirit and must be maintained by cooperation with it.

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70   1 Thess. 5.23; 1 Cor. 1.2; 6.11; 7.14; Rom. 15.16.

71   The author of Hebrews, though, often employed this term within cultic-allegorical discourses (e.g., Heb. 9.13; 10.10, 14, 29; 13.12; cf. Matt. 23.17, 19).

A diagram mapping out the metaphorical fields would be displayed as follow:

Source Domain **Correlations** **Target Domain**
Cultic servant or object (Non-Specific)   Individual believer

Holiness and purity[*]

Spiritual endowment[†]

* 6.11: ἁγιάζω
† 6.11: 'you were washed…sanctified…justified…in the Spirit of our God'

3.6 1 Corinthians 6.19 (Certain)

This well-known verse from Paul is a key model of the indicative-imperative framework of ethics from which he operates in his letters. Focusing on the matter of sexual immorality (πορνεία), Paul argues that the body as God created it was not intended for such behavior (6.13) and that joining oneself to a prostitute (πόρνη) is tantamount to joining a member of Christ to a prostitute (6.15). But the Corinthian believers should flee from sexuality immorality (6.18).

> Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body (6.19-20).

Traditionally, this was understood to be an inference of the earlier epistolary discussion of holiness and unity whereby Paul affirms that the whole Corinthian congregation is God's temple, thus, Conzelmann argues, '[w]hat was said in 3:16 of the community, that it is the temple of God, that the Spirit of God dwells in it, is here transferred to the individual'.[72] The human body, on this kind of reading, is a temple of the Holy Spirit because just as he resides in the community, so he lives in each person 'in Christ'. Thus, Paul's

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72   Conzelmann 1975: 112.

metaphorical language here appears to be a use of cultic language, holiness and ethics, and Pauline pneumatology focused on the individual person. However, in light of recent trends in New Testament interpretation, such an individualistic view has left many readers unsettled such that the only logical conclusion is that the Apostle's statement here does not contribute much to his overall theology: '[T]his theme of the individual and inner temple (which comes first for Philo with his Greek taste for what is individualistic) is secondary to Paul' (Cerfaux).[73] Taken one step further in hopes of resolving this tension, Michael Newton argues that Paul is, in fact, referring to the church (and not the individual) when he speaks of 'the body' here. His main proofs, among other secondary arguments, are theological and rhetorical.

> Paul's primary concern here is with the purity of the Church which is threatened with the defilement of sexual immorality. His starting point, then, is the community…Philo, on the other hand, would start with the individual, but for Paul this is secondary to his concern for the unity of the community.[74]

This disagreement in scholarship over the meaning of 'body' in 1 Corinthians 6.19 affects an attempt to analyze Paul's cultic metaphors insofar as the target domain is concerned. Is the 'body' here corporate or individual? In the following section I will defend the grammatical and theological validity of maintaining a traditional interpretation that Paul is referring to the individual.

If we observe the Greek text of 1 Corinthians 6.19, we notice that an English translation ('your body' NRSV) does not quite capture the unexpected pairing of a singular noun and a plural genitive pronoun (τὸ σῶμα ὑμῶν). A more literal rendering, though certainly awkward, would be something like 'the body of you all'. Some would reason that if Paul wanted to communicate that each person's individual body was a temple, he would have used the plural form of σῶμα (cf. Rom 12.1).[75] But, of course, it can be said that such a pairing as we have in 6.19 was capable of being understood distributively, meaning 'the body of each of you'. This is the easiest way to understand Paul's description of the body in Romans 8.23, and 'the redemption of our body (σώματος ἡμῶν)' (cf. 2 Cor. 4.10; Phil. 3.21).[76]

If Paul could communicate the idea of the individual body by either using the plural of σῶμα or the singular with a distributive genitive pronoun, why should one prefer the latter? One reason why Paul may have preferred the

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73   Cerfaux 1959: 148.
74   Newton 1985: 57; see also Romaniuk 1981: 199-205; regarding σῶμα in 6:18a, 'il s'agit du corps comme organisme social' (1981: 204).
75   Several scholars associate a corporate reading of σῶμα with the fact of its singular form: See Minear 1960: 180-2; Kempthorne 1967/8: 568-74, esp. 572-4; Newton 1985: 57-8.
76   Though one may, even here, be tempted to interpret σῶμα collectively, C.K. Barrett's theological hesitation is noteworthy: 'Paul certainly does not mean 'the redemption of the Church', for the Church is never the body *of us* but the body *of Christ*' (1991: 157).

singular form of σῶμα may be theological, drawing attention to the corporate while speaking particularly about each individual. According to Robert Gundry, a collective singular (as in 1 Cor 6.19-20 and Phil 3.21) does not cancel out 'individuation', but 'indicates illicit interplay among individuals rather than a solidarity which blurs distinctions among them'.[77] Paul's grammatical choices in 1 Corinthians 6 were not meant to harmonize his usage of temple and community language in the letter, but to place an individual understanding of body-as-temple within a larger framework of cooperation among such distinguishable units that make up a collective temple.

A final lexical note is in order. Though it is not incorrect to translate ναός as temple, it was also a term used for pagan shrines.[78] In Acts 19.24, for example, it is difficult to know exactly what Luke meant in referring to Demetrius' production of ναοὺς ἀργυροῦς, but they were likely to be 'portable niches' which contained statues of the goddess (Artemis).[79] The flexibility of this term for communicating the presence of God in both the individual and the group allowed it to be meaningful as 'temple' in 1 Corinthians 3.16, and in 6.19 implying that 'the body is the shrine of the indwelling Spirit', as Fee observes.[80] The problem of Paul applying the term ναός to the individual and the group, therefore, is not as insurmountable or in such need of some kind of harmonization as some scholars have proposed. Indeed, an individualistic reading of 6.19 does not subvert Paul's earlier statement regarding the communal-temple metaphorical association, but complements it by simultaneously attending to the holy status of, and Spirit-endowment on, the corporate and individual body.
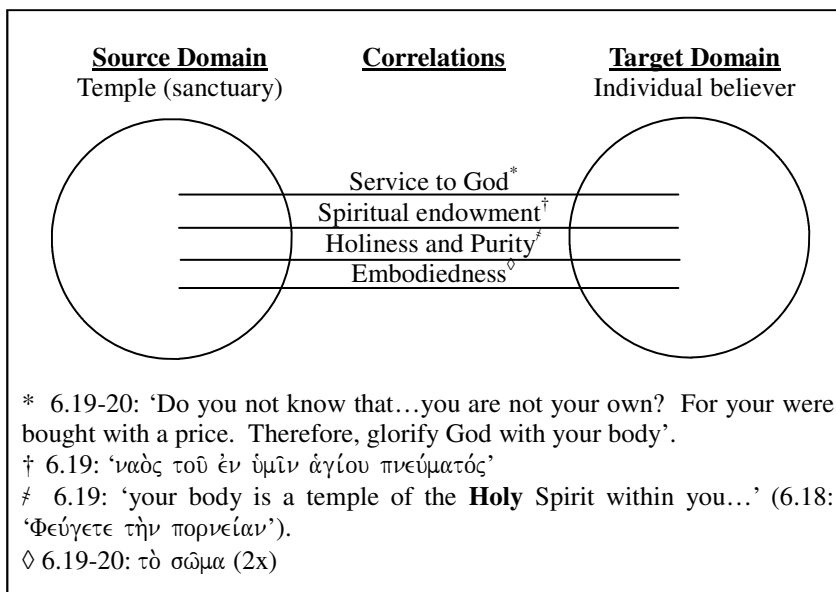
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77 Gundry 1976: 220.
78 See *TDNT*: 4.880f.
79 See Kauppi 2006: 94-5.
80 Fee 1987: 265.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain   **Correlations**   **Target Domain**
Temple (sanctuary)   Individual believer

Service to God[*]
Spiritual endowment[†]
Holiness and Purity[≠]
Embodiedness[◊]

[*] 6.19-20: 'Do you not know that…you are not your own? For your were bought with a price. Therefore, glorify God with your body'.
[†] 6.19: 'ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός'
[≠] 6.19: 'your body is a temple of the **Holy** Spirit within you…' (6.18: 'Φεύγετε τὴν πορνείαν').
[◊] 6.19-20: τὸ σῶμα (2x)

3.7 A note on 1 Corinthians 9.13

If there is one place where it appears that Paul is consciously reflecting on ways in which he is like a priest, it is 1 Corinthian 9.13. However, this is not a priestly metaphor in the same way as the other texts we consider. Nevertheless, given its importance in discussions of Paul and cultic language, a brief consideration is in order.

In a section of 1 Corinthians (8.1-11.1) that is primarily concerned with the matter of food sacrificed to an idol, the ninth chapter has appeared to some to be a digression from Paul's argument.[81] As many scholars have rebutted, though, Paul presents himself here as an example of one who divests his own freedoms with a view towards the interest of others.[82] However, regardless of how important the mimetic function of the chapter is, it is highly unlikely that Paul was *only* doing this. For, in some way, he means here also to offer a

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81 Cf. J. Weiss 1969: xxxix-xliii, 211–13; Schmithals 1973: 263-88.
82 Willis 1985: 40; Mitchell 1993: 130.

defense (ἀπολογία; 9.3) of the non-use of his apostolic right to financial support from them.[83]   The examples that he uses to demonstrate his right to receive material blessings from his converts begin with an appeal to 'natural justice'[84] (9.3-7).   He then strengthens his argumentation by appealing to Scripture (9.8-12).   After emphatically asserting that he made no use of such rights (9.12) he goes on to offer two more proofs.   Turning to the analogy of the temple servant at the altar and a command from the Lord he offers what Hays calls 'the trump card of the whole argument' (9.13-14).[85]

> Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in what is sacrificed on the altar? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel.

The most relevant question for our discussion of Paul's cultic metaphors is this: is this particular analogy ('Paul as priest') especially significant for Paul's self-conception and more than just another of his analogical proofs?   Though the brevity of his statement here must be taken into account, there is strong evidence that this particular comparison was meant to communicate something very important about the nature of his ministry.   Firstly, from a rhetorical perspective, two features are pertinent.   Due weight should be given to the distinctiveness of his 'do you not know that (οὐκ οἴδατε ὅτι)' rhetorical questions that probably suggests that Paul expected them to remember something from his prior teaching.[86]   Several of the occurrences of this question-form appear in contexts where Paul is making a key theological statement with special interest in cultic language (cf. 3.16; 5.6-8; 6.19).   Also, if Paul holds the Jesus-command (9.14) as the highest authority, the priestly analogy is the only one that is linked to it by οὕτως, giving this example a special place.

Furthermore, though a reference to priestly activity could be understood by nearly any person in the ancient Mediterranean, Paul's language seems to point to specifically Jewish temple worship as evident in the use of θυσιαστήριον – a term only used in the LXX/NT in reference to the 'altar of the God of the Bible'.[87]   Also, the mention of 'eating' within a cultic context is almost certainly meant to call to mind the most prominent issue of the larger matter of eating idol food, as Paul later states in terms of Israel's worship: 'Consider the

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83 Horrell 2005: 214-221; Hays 1997: 146-9. P. Richardson notes, as well, the change in tone and the forcefulness of the rhetoric in chapter nine in regard to his own ministry practices (1994: 97-8).
84 Dunn 1998b: 577.
85 Hays 1997: 152; see also Fee 1987: 411.
86 Starr : 2004:106.
87 *TDNT*: 3.182; J. Behm also observes that βωμός is the preferred term in the LXX/NT for 'altars of alien gods' (3.182); see also Newton 1985: 60-1; Richardson 1994.

people of Israel; are not those who eat (οἱ ἐσθίοντες) the sacrifices partners in the altar (τοῦ θυσιαστηρίου)?' (10.18).

Finally, a number of scholars have drawn analogies between 1 Corinthians 9.13 and Romans 15.16 where Paul more explicitly likens his pastoral ambition to that of a temple servant. We have the convergence of the employment of the ἱερ-stem word group (ἱερόν, 9.13; ἱερουργέω Rom. 15.16). This commonality is all the more interesting since, apart from the words for Jerusalem, this word group otherwise only appears in two places in the undisputed letters (1 Cor. 10.28; Rom. 2.22). Indeed, both passages give special attention to the centrality of the gospel (εὐαγγέλιον; cf. 1 Cor. 9.14; Rom. 15.16, 19). Thus, Paul, in some way, felt that a comparison between his work and that of temple servants was distinctively appropriate.

From this particular text we can learn very little about Paul's identity (via his priestly analogy) except that he felt that he had been given an authority and privilege that enabled him to live and sustain himself from the recipients of his ministry – something sanctioned by God himself.

3.8 1 Corinthians 15.20-23 (Probable)

Within a larger discourse on the resurrection in 1 Corinthians 15, Paul is dealing with the problem of some who did not believe in a resurrection from the dead (see 15.12). According to V.P. Furnish, this may have had to do with an attitude of 'spirituality' from those who felt they already experienced the full blessings of the kingdom of God in Christ.[88] Particularly, though, there seems to be a concern over the resurrection of the *physical* body of believers. They knew and did not seem to question that Christ was raised from the dead, but Paul was keen on emphasizing the necessary corollaries of this kerygmatic foundational event (15.4). The resurrection of Christ was not only beneficial for them, but it set into motion a chain of events that involved their own bodily resurrections in turn. This sequential aspect of the resurrection process is spelled out further in 15.20 by the employment of an agricultural metaphor:

> But in fact Christ has been raised from the dead, the first-fruits of those who have fallen asleep. And since death came through a human being, the resurrection of the dead has also come through a human being. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first-fruits, then at his coming those who belong to Christ (15.20-23).

Easily recognized is the basic idea that first-fruits assume a larger crop to follow. The symbolism of the first-fruits (of harvest), though, seems to have a

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88   Furnish 1993: 74.

further significance beyond just 'prior temporality'. Thiselton argues that such metaphorical language of first-fruits suggests '*representation* of the same quality or character'.[89] This idea of the participation of believers in Christ's resurrection is confirmed by Paul's reasoning that after Christ's resurrection will come, literally, 'the ones of Christ (οἱ τοῦ Χριστοῦ)' (15.23; 3.23).[90] Thus, those who identify with Christ (1 Cor. 3.23) are united in his death (8.11; 11.26) and will also share in his resurrection.

Beyond a sort of gnomic harvest metaphor, scholars have noted that the language of first-fruits is cultic *per se*.[91] Caird proposes that Paul had in mind the imagery of the Jewish festival celebrations where the priests would present a wave offering of the first sheaf of harvest during Passover. Seven weeks later, at Pentecost, the full harvest would be celebrated.[92] Other scholars, such as Conzelmann, find the OT connotations irrelevant.[93] Additionally, there is the question of the *quality* of the metaphor: is it dead (i.e., should it simply be understood as 'first'[94])? There are several pieces of evidence that point in the direction that this is a conventional metaphor and is intended to be understood cultically (or sacrificially). First, we have the simple fact that ἀπαρχή is repeated in the space of just two verses (15.20, 23). Secondly, regarding the epistle as a whole, Paul has concentrated attention on the cultic identity of his converts who are especially God's temple (3.16; 6.19). And, interestingly, they are lumps of unleavened bread for a special kind of Passover (5.6-8). The appearance of the festal language earlier in chapter five makes such a connection here all the more likely.

In the context of chapter 15, though, there would also be some relevance to a cultic idea of the offering of the first-fruits. Traditionally, in the practice of the cultic consecration of the first-fruits, the intent was that this portion was made holy so that the rest could be given to common use.[95] But here Paul's christological reinterpretation of this practice would suggest that the consecration of the first-fruits (Christ) makes the whole harvest holy ('those who belong to Christ'). In Revelation 14.4, the ones whom Jesus has redeemed are referred to as the 'first-fruits to God and to the lamb (ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ)'. David Aune offers a potential background for this

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89   2001: 1223; Thiselton is particularly influenced by Holleman 1996: 49-57.
90   Note the similar participatory language in Galatians 5.24 (οἱ τοῦ Χριστοῦ) of those who have 'crucified the flesh with its passions and desires'.
91   Thus Holleman: 'The word ἀπαρχή...is a cultic term used by both Jews and non-Jews, denoting the offering of the first or best part of belongings or possessions…' (1996: 49); also de Boer 1988: 109.
92   Caird 1994: 270-1; see Lev. 23.15-16; Deut. 16.9.
93   Conzelmann 1975: 267-8n. 41.
94   This seems to be the general scholarly attitude in terms of the word's use in 1 Corinthians 16.15 (the household of Stephanus).
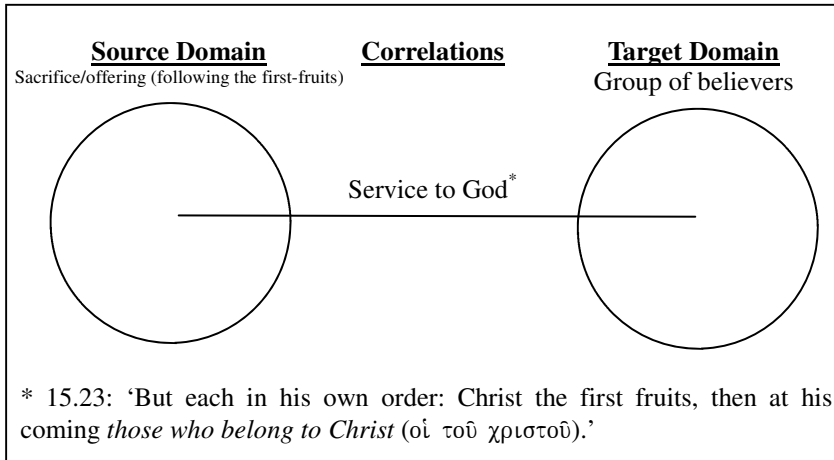95   *BDAG* 98.

imagery in ancient Mediterranean practice whereby 'human beings (sometimes captives)…were actual offerings presented to the gods, who then either became temple servants or were freed'.[96] This may not be far from the Jewish understanding of the exodus whereby Israel was redeemed from slavery, but only to become a kingdom of priests (Exod. 19.6) and slaves of God (Lev. 25.42; 25.55). In this case, such an indentureship was meant to be honorific as Israel was the Lord's 'first-born' (Exod. 4.22) and a 'treasured possession among all the peoples' (19.5). Expressed another way, 'Israel was holy to the Lord, the first of his harvest (ἀρχὴ γενημάτων αὐτοῦ)' (Jer. 2.3). The language of 'first-fruits', then, is probably not just incidental in Paul's conception of Christ and his people. It aligns with an understanding of Christ as offering to God (since his death and resurrection are in view) and servant of the God who is 'all in all' (1 Cor. 15.28; cf. 3.23). Believers, as those who 'belong to Christ', follow the dedicated first-fruits and exist as a whole harvest consecrated to God.

A diagram mapping out the metaphorical fields would be displayed as follows:

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96   Aune 2006: 72; in support, he lists Plutarch, *Thes.* 16.2; *Quaest. rom.* 298f.; *Pyth. orac.* 402a; Diodorus Siculus 4.66.

Source Domain   **Correlations**   **Target Domain**
Sacrifice/offering (following the first-fruits)   Group of believers

Service to God*

* 15.23: 'But each in his own order: Christ the first fruits, then at his coming *those who belong to Christ* (οἱ τοῦ χριστοῦ).'

3.9 1 Corinthians 16.15 (Probable)

In the conclusion to Paul's first epistle to the Corinthians, along with a number of short moral exhortations, he encourages the readers to be subject to such people as connected to the household of Stephanas. It is possible that Stephanas, and those like him, were supporters of Paul in the midst of the church's disunity and Paul found an appropriate model for self-sacrifice and service in him.[97] Thus, a plea is made for the imitation of the Stephanas household which is the ἀπαρχή of Achaia. Most translations have opted for 'first converts' (RSV, NRS, NET, ESV, NIV), presuming that the agricultural/cultic imagery is irrelevant. This interpretive choice treats the word as a dead metaphor – one that has lost its creative and expressive potential. This assumption, though, is in need of correction for several reasons. First, it does not appear to be a common enough metaphorical expression to be treated as dead.[98] Secondly, it should be taken to be more than coincidence that Paul uses the same word twice in the preceding chapter in reference to Christ and those that belong to him (15.20, 23). Furthermore, if Paul wished to merely establish temporal priority, he might have used a προ-prefixed verb (Eph. 1.12) or simply πρῶτος, which he was content to use in 1

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97 Chow 1992: 97-8; similarly, see Agosto 2003: 1000.
98 The ten NT occurrences of the word are quite varied in their usage with only one other instance that refers to a new convert (Rom. 16.5); contra Thiselton 2000: 1223.

Corinthians 15.47 for the comparison between the first human (ὁ πρῶτος ἄνθρωπος) and the second human (ὁ δεύτερος ἄνθρωπος).

If one takes into account how other contemporary Jewish writers used the language of first-fruits metaphorically, it should be noted that the emphasis did not tend to fall on the temporal aspect, but the idea of the first-fruit(s) having a special significance – especially when it is in reference to the firstborn child. Thus, Philo explains how it is perfectly acceptable for one to dedicate his firstborn child to God. But the language of his description blurs the lines of child-consecration and cultic sacrifice:

> Now there is nothing unnatural or extraordinary in devoting one child to God out of a numerous family, as a sort of first fruits (ἀπαρχήν) of all one's children, while one still has pleasure in those who remain alive (ζῶσιν), who are no small comfort and alleviation of the grief felt for the one who is sacrificed (σφαγιασθέντι) (*Abr.* 196; cf. *Spec.* 1.138, 252).

It would only strengthen Paul's request in 1 Corinthians 16.15 to attribute such an honorific status to the Stephanas household.[99] What Dunn writes of Paul's similar language in Romans 16.5 is relevant here: 'It was natural that those who had taken the bold step of allying with this new sect should emerge as leading figures within it'.[100] There was, then, some level of respect that should be attributed to the first converts of a region and a sacrificial term could offer a field of images that are commensurate to the level of responsibility involved in such a bold commitment. Of course Paul's purpose here is not to support his own authority merely by submitting his converts to a like-minded leader (i.e. Stephanas) in the church.[101] Nor was he only offering leadership models from those who are at the upper echelon of society, as Stephanas likely was.[102] Paul clearly expresses that Stephanas took it upon himself to *serve* the holy ones (16.15b). Paul's plea for the Corinthians to submit themselves to Stephanas is a clever way of encouraging them to serve one who has made himself a servant to others. But Paul not only is commending them to Stephanas but to any such people that become co-workers and laborers in this service (16.16).

This may, again, link this brief discussion of Stephanas back to the description of Christ as first-fruits in 1 Corinthians 15 for in both places we have the use of ἀπαρχή and ὑποτάσσω. The one who has the honor of being the

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99 The fact that Paul employs the intimate language of siblingship here (see Aarsgaard 2004: 275-6), as well as one of the three times he uses παρακαλῶ in 1 Corinthians (cf. 1.10; 4.16), suggests that this is more than a superfluous issue for Paul.

100 1988b: 893.

101 The mentioning of Fortunatus and Achaicus, possibly slaves or freedmen, alongside Stephanas suggests that leadership positions were not primarily assumed by householders, a point made by Horrell 1997: 327.

102 Murphy-O'Connor makes the astute observation that for Stephanas to have the freedom and means to travel and aid Paul in the ways that he must have, he was likely to be a man of considerable means (2004: 85).

first-fruits becomes a servant of God – both Christ (15.28) and Stephanas
(16.16). But this is only done willingly just as Christ humbled himself (Phil.
2.7-8). Now both 15.23 and 16.16 suggest that this blessing of becoming (in
some sense) unified with the first-fruits is possible for anyone who becomes
like that servant. But such concepts more naturally flow from a cultic reading
of ἀπαρχή that continues to be a conventional metaphor. Garland connects
Paul's 'cultic language' in 1 Corinthians 16.15 to Romans 15.16 where the
Gentiles are an offering to God, but Romans 12.1 would equally be appropriate
as the sacrifice of this kind is 'living' and dedicated to God's service
(λατρεία).[103] Thus, the way that the Stephanas household acts as an ἀπαρχή is
expressed well by Thiselton: 'Paul perceives them not only as the *first converts
as such* but more especially as the *core base of mature, long-standingbelievers:
as those* whose loyal work and witness holds *promise of more believers* to
come'.[104]

A diagram mapping out the metaphorical fields would be displayed as
follows:

Source Domain   **Correlations**   **Target Domain**
Sacrifice/offering   Group of believers (specific)

Service to God*

* 16.15: 'the household of Stephanas is the first-fruits of Achaia…'

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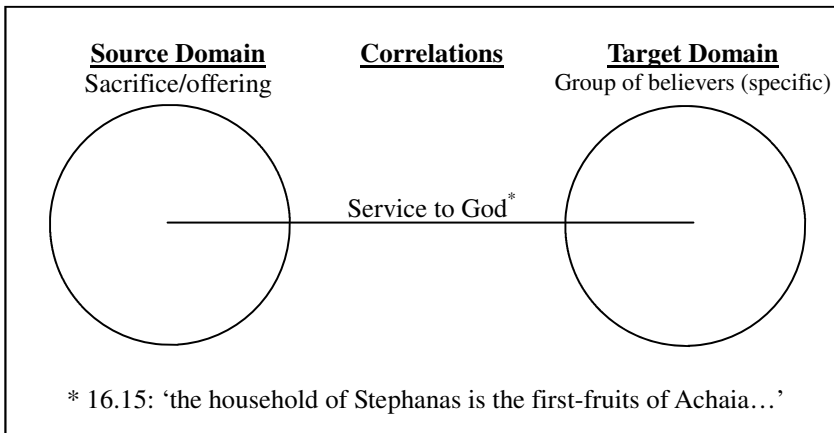
103 Garland 2003: 766.
104 Thiselton 2000: 1338.

3.10 Conclusion

From our study of the cultic metaphors of 1 Thessalonians and 1 Corinthians, we cannot presume to find therein the 'heart' or the 'center' of the messages in these letters. Rather, we have attended to how a variety of cultic metaphors act as vehicles for communicating his convictions.   In our investigation, and especially in our conclusions, then, we will give careful heed to the response of David Horrell who wrote this regarding a monograph on cultic metaphors in 1 Peter: 'I cannot see the justification for privileging the temple-related imagery as central from among the wide range of images of the people of Israel used in the letter'.[105]   Keeping in mind, then, the limitations of looking only at one type of imagery in 1 Thessalonians and 1 Corinthians, we will draw some basic conclusions.

In the first place, it is interesting to observe that 1 Thessalonians contains no explicit or absolutely determinable uses of temple, sacrificial, or sacerdotal language. What we did find in 5.23 hints at sacrificial language, but is not comparable to what we find in, for example, Romans 12.1. In comparison, in 1 Corinthians, a letter written not long after 1 Thessalonians, there are several overt cultic metaphors and other potential ones. One should not presume that something drastic changed in his theology, but that there were contextual or rhetorical reasons for the extensive employment of cultic metaphors in the Corinthian epistle.

It is interesting to observe, though, that there is a strong rhetorical interest in both 1 Thessalonians and 1 Corinthians in holiness and steadfast obedience to God. In 1 Thessalonians, it is clear that Paul is underscoring their need to do the will of God by living blameless lives (see 4.1). In 1 Corinthians, the emphasis falls on yielding oneself to God as the true lord over humanity, and especially those he has redeemed (see 6.20; 7.23). 1 Thessalonains 5.23 and the multitude of cultic metaphors in 1 Corinthians would easily contribute to this overall message in these respective letters.

In terms of how cultic metaphors play a role in the argumentation of 1 Corinthians, a 2008 article by Roy E. Ciampa and Brian Rosner sheds much light on the issue of the purpose and character of this letter. Objecting to both extreme partitionary views that find no real coherence in the letter, as well as the popular argument by Margaret Mitchell that disunity is the primary concern, Ciampa and Rosner attempt to discern the structure of 1 Corinthians especially from a Jewish pattern of reference. Though the problem of disunity is important, to make it the central problem 'obscures other equally important

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105 See Horrell's *RBL* article (07/2008) where he reviews Mbuvi 2007. Horrell also questions the pursuit of a 'controlling' metaphor for 1 Peter which would need to be defended.

concerns'.[106] Put another way, factionalism is just a symptom of a much larger problem of worldliness and a skewed perspective of God and wisdom. Ciampa and Rosner argue, alternatively, that purity concerns are central to Paul's letter with the vices of idolatry and sexual immorality as specific threats. They outline the four major elements of 1 Corinthians in this way (and in this order): wisdom, sexuality, worship and resurrection or consummation.[107]

In an attempt to examine Paul's Jewish frame of reference and the way he approaches the problems in Corinth, Ciampa and Rosner appeal to a common pattern in Paul's letters of criticizing 'pagan sin' and clarifying the nature of Gentile conversion,[108] as in Rom. 1.21-28, 1 Thess. 1.9-10, and Rom. 15.16. Thus, they argue, Paul is not ultimately trumpeting 'unity', but 'the sanctification of Gentile believers that they may glorify God'.[109]

Within this literary proposal described by Ciampa and Rosner, we may appreciate the concentration on God as the focus of attention (with 'harmonous living' as an important result of proper worship). They summarize their findings this way: 'in 1 Corinthians Paul tells the church of God in Corinth that they are part of the fulfillment of the OT expectation of worldwide worship of the God of Israel, and as God's eschatological temple they must act in a manner appropriate to their pure and holy status by shunning pagan vices and glorying God as they reflect the lordship of Jesus Christ'.[110] Our interest in 'service to God' and 'holiness and purity', found in Paul's cultic metaphors, serves as evidence in favor of Ciampa and Rosner's reading. I would rather state the primary purpose of the letter as encouraging 'steadfast obedience to God alone' and subordinate the holiness imagery under that rather than seeing the two concepts ('purity' and 'glory for God') as two separate motifs.

Nevertheless, the interpretations we have offered via cultic metaphors and their contribution to perspectives on the purpose of 1 Corinthians have also aided in our understanding of Paul's interest in 'community' which figures so prominently in the work of Michael Newton (1985) and John Lanci (1997). The lengths to which some scholars go seem to spotlight some passages and ignore others. A holistic view of Paul's cultic metaphors in 1 Corinthians points to a view of the people of God, whether as individuals 'in the body' or as a collective 'body', that are called to be God's holy people who serve him in faithful obedience.

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106 Ciampa and Rosner 2008: 207.
107 Ciampa and Rosner 2008: 213.
108 Ciampa and Rosner 2008: 213.
109 Ciampa and Rosner 2008: 214.
110 Ciampa and Rosner 2008: 218.

Chapter Four

2 Corinthians

In the last chapter, attention was given to 1 Thessalonians, and especially to 1 Corinthians. A number of cultic metaphors were detected and analyzed. What emerged was a concentrated interest in the importance of complete submission to God as well as holiness and purity. In 2 Corinthians, the subject of this chapter, we will again set out to interpret Paul's cultic imagery in a letter to the Corinthians. What we will discover, though, is quite different from 1 Corinthians. Paul is, again, motivated to employ temple and sacrificial language, but the rhetorical purposes are rather different from the first canonical letter. Indeed, paying careful attention to exactly what is going on in such metaphors in 2 Corinthians can illuminate some of Paul's wider interests in this epistle.

4.1 2 Corinthians 2.14-16a (Almost certain)

Having just detailed his concern for the Corinthians and the anxiety over Titus' visit to them, Paul discusses his flight to Macedonia and his eagerness to receive a report (2.12-13). Somewhat abruptly, Paul goes into a word of thanksgiving to God, presumably on the basis of the good news received from Titus and the encouragement from his Macedonian converts.[1] This happens to be a particularly odd sort of thanksgiving because the statement that follows involves God's πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ (2.14a). Though the history of interpretation of the verb θριαμβεύω is complex, most scholars accept that in this pericope (1) the Roman practice of the triumphal procession is evoked and (2) the object of the verb (ἡμᾶς) refers to captives who were shamefully paraded around.[2] Scott Hafemann adds that on such occasions the captives, or at least a representative sample, were frequently led to death.[3] It

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1. For the argument that Paul's thanksgiving was triggered by his remembrances of the Macedonians, see Murphy-O'Connor 1985: 99-103.
2. See Williamson 1968: 317-32; for an alternative position see Egan 1977.
3. Hafemann 2000: 33.

seems, though, that Paul does not continue on with the same metaphor, but uses the aromatic imagery associated with the Roman military procession[4] to transition to a milieu of Jewish cult and the odor of temple sacrifices.[5] First, the olfactory terms used here (ὀσμή and εὐωδία) are commonly employed in the LXX in reference to the pleasing aroma of cultic offerings given to Israel's God.[6] These terms appear elsewhere in the Pauline corpus and only in relation to sacrifice (see Phil. 4.18; Eph. 5.2). Thus, Hafemann sees the paired usage as technical language referring to an acceptable sacrifice.[7] A. Plummer argued that this could not be borrowed from Septuagintal cultic parlance because the regular phrasing of the LXX is ὀσμὴν εὐωδίας, whereas in 2 Corinthians 2.14-16 the two words do not appear in this exact syntactical form.[8] However, the separate but parallel ordering of ὀσμὴ and εὐωδία is demonstrated in Sirach 24.15 and the independent usage of εὐωδία with respect to the sacrificial privi-leges of Aaron in Sirach 45.16.

Thematically, Paul may have a particular concept of eschatological fulfill-ment in mind. In Ezekiel 20.33-44, a time of restoration and submission is prophesied where the Israelites will abandon their idols and be gathered on the holy mountain to serve the Lord. Their presentation of gifts is described in cultic terms, as they bring their first-fruits (τὰς ἀπαρχὰς ὑμῶν) and that which has been set apart for the Lord in their 'holy precincts (τοῖς ἁγιάσμασιν)' (20.40). But, in the next verse, the Lord claims to accept his people 'by their soothing aroma (ἐν ὀσμῇ εὐωδίας)' (20.41) where it is implied that their rectification with God is ostensibly demonstrated by their offerings. However, the aroma could be interpreted as that which emanates from Israel herself as she becomes an offering to the Lord (cf. Isa. 66.20). In 2 Corin-thians 2.14-16a we see precisely this sort of paradox of triumph (as the victor of the metaphor is Christ and Paul belongs to him and spreads his aroma), and shame (as Paul is the captive who is paraded around and emits the stench of sacrificial death).[9]

Attention to a small detail in the text may also be illuminating. The aroma [of death] that emanates happens 'in every place (ἐν παντὶ τόπῳ)'. This see-

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4   Thurston 1987: 67.
5   Harris 2005: 247.
6   E.g., Exod. 29.18, 25, 41; Lev. 1.9, 13, 17; 2.2, 9, 12; 3.5, 11, 16; 4.31; 6.15, 21; 8.21; 17.4, 6; 23.13, 18; 26.31; Num. 15.3, 5, 10, 13, 14, 24; 18.17; 28.2, 6, 8, 13, 24, 27; 29.2, 6, 8, 11, 13, 36.
7   Hafemann 2000: 40.
8   Plummer 1915: 71.
9   On the aspect of shame in this passage, see Marshall 1983: 311.

mingly superfluous prepositional phrase is, in fact, also rare in the LXX/NT[10] and may have a cultic connotation as it was understood that sacrifices could *only* be appropriately offered in sanctioned locales and specifically 'in every place (ἐν παντὶ τόπῳ)' where the Lord has chosen to record his name (Exod. 20.24; cf. Deut. 12.13). V. Furnish also observes that the *Didache* uses this phrase in reference to Malachi 1.1, 'In every place and time offer me a pure sacrifice', and that this concept is adopted by the church as language for the places of Christian worship.[11] This notion accords with Paul's general conception of the *dislocating and relocating of holiness*[12] as the true God can be worshiped anywhere where the Spirit resides and people acknowledge the lordship of Christ.

An important question, though, involves the matter of *who* Paul is including in his imagery? As 2 Corinthians 1.4-9 makes clear, the kind of suffering and persecution that drives the imagery of 2.14-16a is that of Paul as an apostle of God and his apostolic partners (see especially 1.8). Indeed, Paul's poignant rhetorical question in 2.16, *who is sufficient for these things?*, appears to be a critique of those accusers who would wish to prove Paul to be insufficient (cf. 3.5). But, as always, Paul sees himself as an example, or more properly a paradigm, for his converts (see 1 Cor. 11.1), and the kind of sacrificial manner of his ministry was one that should be replicated. Thus, the metaphor is directly applied to Paul's co-leaders, but the inferences drawn from his rhetoric are meant to be more widely relevant.

Three themes, then, emerge in this passage. First, Paul (and his co-leaders) are presented as slaves or servants of God who represent Christ. Secondly, the emphasis on sacrificial aroma underscores both their commitment to Christ despite hostile opposition and perilous circumstances and it reorients the perspective on Paul's weakness and tribulations to show that they bring honor to him (and God) and not shame. Thirdly, Paul's language of identifying those who are perishing and being saved helps to provide his readers with a new eschatological perspective. In the current state of the world, suffering comes even to those who are really being saved (or delivered). But those who think they are preserving their life (by eschewing persecution and shame) are actually heading for destruction.

A diagram mapping out the metaphorical fields would be displayed as follows:

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10 Exod. 20:24; Num. 18:31; Deut. 12:13; 23:17; 1 Kings 20:19; Est. 8:12; 1 Macc. 1:25; 3 Macc. 7:8; Ps. 102:22; Prov. 15:3; Amos 8:3; Mal. 1:11; Jer. 8:3; 24:9; 31:37; 51:35; Dan. 2:38; 1 Cor. 1:2; 2 Cor. 2:14; 1 Thess. 1:8; 1 Tim. 2:8.

11 Furnish 1984: 176.

12 This terminology belongs to Stephen Barton (2003b:193-213); on cultic matters see especially 195-202.

Source Domain   **Correlations**   **Target Domain**
Sacrifice   Paul and his apostolic partners

Service to God[*]
Suffering/ death[†]
New Eschatological Perspective[^]

* 2.14: led by God as slaves/servants in a triumphal procession
† 2.16: ὀσμὴ θανάτου εἰς θάνατον
^ 2.15-16: those who are perishing/being saved, death/life

4.2 2 Corinthians 5.1-5 (Almost certain)

It is well recognized that this pericope presents numerous challenges to the
interpreter who wishes to comprehend Paul's clearly allusive, but largely elu-
sive imagery. If we take into account the preceding few verses (4.16-18) and
the section before that (4.7-15), Paul's 'body talk' follows an important dis-
course regarding the nature of ministry and the purposes of suffering in the
body, and, inevitably, coming to grips with the kind of work that pushes one to
the brink of death.[13] In 5.1-10 he reflects on the matter of two distinct forms of
bodily existence.[14] There is much here that parallels 1 Corinthians 15.50-57
including both verbal and thematic overlap.[15] However, Paul does not just
repeat what he argued earlier. In fact, the vocabulary itself found in 2 Corin-
thians 5.1-10 is so peculiar that it almost appears to be a cryptograph that is

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13 2 Cor. 4.10-12; cf. 1.9-10; 11.23. See Belleville 1996: 135-7.
14 It will be taken for granted here that the 'building' from God is an individual body, not a
    communal or celestial one; see the discussion in Osei-Bonsu 1986: 81-101.
15 A helpful comparison of these two texts has been done by Gillman 1988: 439-54; see also
    Lang 1986: 286-7. It should be noted that, in regard to 2 Corinthians 5.1-5, we will be ar-
    guing that giving attention to the cultic language here will illuminate this passage and its log-
    ic; however, Paul mixes metaphors in this passage, combining cultic and clothing language.
    Although the tabernacle/temple language is unique in this passage, the use of clothing lan-
    guage probably draws from his similar endowment imagery in 1 Corinthians 15.53-4.

inscrutable to reader without a decoder.[16] But as some scholars have attempted to argue, it may be that the keys to unlocking the interpretive mysteries of this passage are Paul's use of temple imagery and his previous apostolic instruction to the Corinthians which is apparently in need of repeating and re-expressing.[17]

When Paul refers to 'our earthly tent-house (ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους)', this convoluted expression contains the rare term σκῆνος which has no direct links to other parts of the New Testament or the LXX.[18] Some have suggested that Paul was naturally drawn to such a metaphor based on his trade as a tentmaker (σκηνοποιός; Acts 18.3). Bultmann observes that a tent-analogy was used in Isaiah 38.12 of Hezekiah's illness and recovery (ὁ καταλύων σκηνὴν πήξας).[19] Paul may have found some comfort from Hezekiah's song of thanksgiving in 38.9-20 as a sentence of death was placed on him. Perhaps when Paul claims that he prayed for freedom from his thorn in the flesh (12.8), he had in mind the answered prayer of Hezekiah (Isa. 38.3-6). However, the trajectory of his imagery suggests that he had another, perhaps more potent, source domain in mind:-

> To a Christian, the term would allude to the tabernacle (*miškān*, σκηνή, or σκήνωμα) as the locus of God's presence among his people during the wilderness wanderings (e.g., Exod. 40:34–38) and then to the indwelling of the Spirit of Christ as the mode of God's presence in believers during their pilgrimage of faith to the Promised Land of Christ's immediate presence.[20]

Indeed, Paul's mention of the 'house' also supports the idea of a reference to the temple/tabernacle as οἰκία could be used as a technical term for the house of God (e.g. 1 Chron. 28.6; Isa. 56.7) or pagan temples (e.g., Ep. Jer. 11, 19, 20, 54). But, perhaps, the strongest argument for interpreting Paul's metaphors in terms of cultic (and, more specifically temple) language is the use of οἰκοδομή and ἀχειροποίητος. The former noun, 'building', is most frequently employed in reference to the act of building, but can also be used for a final structure.[21] Thus, *Barnabas* 16.1 refers to the Jewish ναός as ὁ οἰκοδομή (cf. Mark 13.1; Matt. 24.1). As for Paul, his description of the Corinthian believers as θεοῦ οἰκοδομή (3.9) almost immediately precedes his insistence that they are ναὸς θεοῦ (3.16; cf. Eph. 2.21).

Most telling of all is the term 'not handmade (ἀχειροποίητος)' (5.1). The reason for seeking a particular intertextual lens with which to perceive Paul's

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16 This point is repeatedly made by Lindgård 2005; see especially 84-5.

17 I am in agreement with those scholars who insist that the introductory Οἴδαμεν γὰρ ὅτι (5.1) is directed towards Paul's prior teachings; see Green 2002: 47.

18 Comparisons with its use in Wisdom of Solomon 9.15 are not illuminating as Paul would not agree with that author's body/soul dichotomy.

19 Bultmann 1976: 133.

20 Harris 2005: 370; similarly, Wagner 1961: 379; Green 2002: 49.

21 *TDNT*: 5.145.

words can be understood when one takes into account the question, if the building from God reserved for the Christian body is ἀχειροποίητος, what is the current body? Paul is not implying that the present earthly tent is a human production. Rather, the use of such a term often appears in contexts that discuss idolatry and the matter of God's rightful dwelling-place. In terms of idol-polemic, the LXX regularly labels idols as 'handmade (χειροποίητος)'.[22] In reference to the temple, Luke recounts Stephen's argument that 'the Most High does not dwell in temples made by human hands (χειροποιήτοις)' (Acts 7.48; cf. 17.24). Even closer to Paul's usage is that found in Hebrews where Christ, as high priest, entered into the greater and more perfect tabernacle (σκηνή) which is ἀχειροποίητος (9.11a). The author of Hebrews could be accused of implying that the earthly Israelite tabernacle was merely a human project with no divine participation. However, he qualifies his use of οὐ χειροποίητος by adding that this means 'not of this created world' (9.11b). Following the common cultic use of [ἀ]χειροποίητος, Paul was hinting at the notion that the body (which was made by God) in its earthly form was only meant to be temporary.

If Paul intended only to say that the body as it is must give way to a new kind of body at death, why did he not just refer his readers to 1 Corinthians 15? Why the infusion of cultic (and especially temple) language? If the literary cotext and historical context of this passage are taken seriously, Paul is probably addressing the concerns and accusations regarding his apostleship, namely whether he was a trustworthy or *bona fide* apostle (see 6.8; 11.5; 12.11-12).[23]

One issue that probably concerned his Corinthian converts was his suffering and weakness. It is to this concern, then, that Paul recounted his hardships in such an unabashed way as to demonstrate no personal sense of shame. He boldly boasts in weaknesses for the sake of Christ (2 Cor. 12.5-9). According to the extensive list in 6.4-10, many of these ostensibly humiliating difficulties involved very physical (and, thus, bodily) trauma: beatings, imprisonments, hunger, and the overall treatment of a criminal.[24] Paul's main line of reasoning in the early chapters of 2 Corinthians is that his apostolic suffering is on behalf of Christ (4.7) and in unity with the nature of Christ's death (or dying, as in 4.10). Paul's body is, through affliction, conforming to the mortal existence of Christ that ended in death (4:11). He is 'embodying' the fundamental

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22   Lev. 26.1, 30; Isa. 2.18; 31.7; Dan. 5.4, 23; 6.28; Wis. 14.8; Bel. 1.15; cf. Philo *Mos.* 1.303; 2.165, 168. In instances such as Isa. 10.11; 16.12; 19.1; 21.9; 46.6, it is used substantively as a technical term for idols.

23   Belleville 1991: 152.

24   On the issue of Paul's bodily suffering and the social values of honor and shame, see Savage 1996; see also Larson 2004: 85-97; Glancy: 2004: 99-135.

character of Christ's earthly passion as a necessarily way of delivering the gospel.

The kind of language that appears in 5.1-5 suggests that a particular Jesus logion fueled his thinking in terms of suffering in the body, the assurance of new bodily life, and the temple. In Mark 14.58, 'witnesses' testified about Jesus that he said 'I will destroy this temple made with hands and in three days build another not made with hands'.[25] The similarities are compelling as this short verse includes χειροποίητος, καταλύω, and οἰκοδομέω – all key terms (or cognates) in 2 Corinthians 5.1 with no textual affinities of this kind elsewhere.[26] The thematic comparison is significant as the purpose of both texts is to 'subordinate the impressive and oppressive appearances of the old age to the hidden realities of the new'.[27] In 1 Corinthians, Paul had already made a statement about the body as temple of the Holy Spirit (1 Cor. 6.19). And there is good reason to suggest that this earlier language was drawn from the temple-logion found in Mark 14.58 (cf. John 2.19-21).[28] I would suggest that Paul is, again, drawing from the same temple tradition, but not linking body to temple (in order to focus on the issue of holiness), but to associate body and *transitory sanctuary* (in order to concentrate on the issue of weakness and cruciformity).[29] This would explain why Paul avoided mentioning ναός altogether in 2 Corinthians 5.1-5 in terms of the body.

2 Corinthians 5.1-10, in response to concerns about the 'weak' body (see, e.g., 10.10; 12.10; 13.4), would be a re-phrasing of his still insistent point that the Christian body is the new locus of God's presence. Paul's decision to use σκῆνος (tent/tabernacle) in 5.1 instead of ναός (temple/sanctuary) was not simply for the sake of expressing the flimsiness of the body. Rather, his earlier point (in 1 Cor. 6.19) was that the body was the 'temple' in terms of it containing God's presence through the Spirit. But, in eschatological terms, the word 'tabernacle' was also appropriate, perhaps *more* appropriate, because it hinted at the bi-fold temporal nature of existence. The tabernacle played an important role in the history of Israel. But it was always meant to be temporary (in hind-

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25 Cf. Matt. 26.61; Luke 21.6; John 2.19-21; *Gos. Thom.* 71. Though varied, the multiple witnesses to Jesus' claim of the destruction of the temple and its rebuilding suggest that there was probably some underlying statement and it was seen to be a significant prophetical word for the church (Lindgård 2005: 139).

26 In agreement see Sweet 2001: 368-390; also Lincoln 1981: 62; Harris 2005: 373.

27 Sweet 2001: 383.

28   This has been argued well by Ellis 2000: 315-16; 2001: 44-49, 147-64, as well as Kim 2002: 270-4. It is probably more than coincidence that John 2.21 and 1 Cor. 6.19 are the only places in the LXX/NT where ναός and σῶμα appear in close proximity, suggesting that Jesus did, in fact, say something resembling the statements in Mark 14.58 and it was interpreted ecclesiastically and individually by the early church; see Harris 2005: 373.

29 The same point appears to be made by Paul's language about the body as 'fragile clay jars' (4.7 NLT translation).

sight, at least), and it was capable of being torn down. However, even the
Jewish temple, ultimately, was recognized by some Jews as a handmade and
time-bound structure. It was apparently Jesus' point that the physical temple
belonged to an old phase of existence and that it must be destroyed in anticipa-
tion of the 'new temple' - Christ's resurrection body. Similarly, Christ's physi-
cal body had to be torn down to make way for the new. The temple then, as
Sweet puts it, was 'under sentence of demolition'[30] – and so also Christ's body.
This became, for Paul, a fecund paradigm for both his understanding of cultic
symbols and Christian ontology in the present eschatological existence. In one
sense the communal temple was to be built solidly (1 Cor. 3.16-17) through
mutual regard and humility. In another sense, the body of each person must be
vulnerable to destruction in conformity to the pattern of Christ's self-sacrifice
(Phil. 3.8-11; cf. Col. 3.5).[31] It was not just acceptable that the operation of the
temple was fractured (see Matt. 27.51) when Christ died, but it was *necessary*
as symbolic of 'a turning point of the eons'.[32]

There is good reason to believe that death was viewed as the ultimate ad-
versary in the Corinthians' eyes (1 Cor. 15.26; cf. 2 Cor. 1.9) and that (from
their perspective) Paul was only demonstrating a life of defeat that would end
in death consuming him. Paul, in partial agreement, affirmed that death was
inundating him (2 Cor. 4.12). But the point of his very selective use of θνητός
is that the eradication of the Jerusalem temple and of Christ's body may have
appeared to be a victory for death (1 Cor. 15.55). In true matter of fact,
though, solidarity with Christ's suffering is a trap that lures death close enough
that when it has consumed its victim (Christ, the temple, Christians), it will be
devoured instead *by* life (2 Cor. 5.4). What Paul says in 2 Corinthians 5.1-5,
then, hinges on two points: (1) that Paul *must* reenact the dying of Jesus to
enable life, and (2) that this pattern is also played out in the crumbling of the
transitory temple in anticipation of a new heavenly-constructed temple that
corresponds to the age of new creation.[33] What seemed to others like an accep-
tance of the snuffing out of his life – the collapsing of his tabernacle-body –
was, for Paul, the *only* faithful course of action that could complete his apos-
tolic commission and continue the disarming of death. Put another way, the
burden of suffering and death would not simply be balanced by the weight of

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30 Sweet 2001: 383.
31 Paul does *not* say that he *almost* dies daily, but καθ' ἡμέραν ἀποθνῃσκω (1 Cor. 15.31).
32 Hagner 1995: 853.
33 Wagner concentrates on the eschatological notion that the present bodily existence requires a
    kind of tabernacle wandering that acknowledges the presence and power of God while accept-
    ing the weakness and evanescence of tent-dwelling: 'Dans le temps intermédiaire où nous
    sommes, force et faiblesse, résurrection et mort sont inseparables…Les croyants sont encore
    en marche…Le croyant n'est vraiment « en Christo » que s'il se sait « *en to skenei* »' (1961:
    393).

glory, but the new body would have a surfeit (ὑπερβολή) of glory (2 Cor. 4.17). This was the paradoxical but assured destiny of the glorious body waiting for the devastation of the pre-existing house.
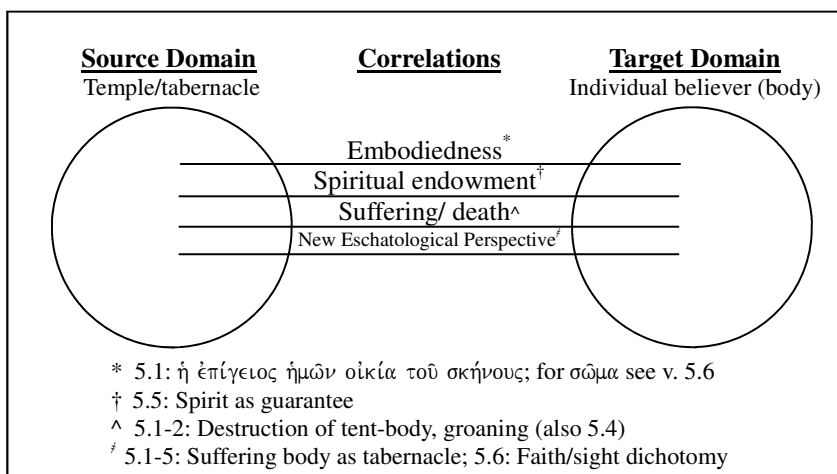
It is a shock, then, that many commentators eschew a reading of 2 Corinthians 5.1-5 that relates it to temple imagery and the logion behind Mark 14.58.[34] In fact, the opposite appears to be true in that Paul's language appears so complex and unique that following his train of thought *without* reference to such fields of intertextual interaction would leave his rhetoric nearly unfathomable. The reading of 2 Corinthians 5.1-5 outlined above is necessarily gap-filling and requires a creative interaction with Paul's theology and self-conception of his context and ministry. However, the value of attending to the possible cultic metaphorical allusions in his traditional instruction (especially regarding the significance of the words and life of Christ) offers a way of connecting his difficult speech here to previous teaching in Corinth (1 Corinthians 6.19; 15.50-58) and establishes the text within its literary context with primary interest in a defense of his apostolic obligation and passion.

Thematically, then, this passage overlaps with the 2.14-16a in terms of an explication of the necessity of suffering with a view towards glorification. But Paul's primary interest here is the individual human body that acts as a tent/tabernacle that contains the Spirit. For Paul, the body can and must be 'torn down' (just as the tabernacle and even the temple could only be temporary structures) to prepare for the heavenly building. Paul acknowledges that his reasoning presumes much about God's glorification of the believer and gift of a new temple-body, but he finds the guarantee in the present endowment of the Spirit – one who encourages the believer to walk by faith and not sight (5.7).

A diagram mapping out the metaphorical fields would be displayed as follows:

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34 Lambrecht may be representative of such a view (1999: 82); cf. also the negative assessment of finding temple imagery in Plummer 1915: 142.

<table>
<tr><th>Source Domain</th><th>Correlations</th><th>Target Domain</th></tr>
<tr><td>Temple/tabernacle</td><td></td><td>Individual believer (body)</td></tr>
</table>

Source Domain | Correlations | Target Domain
Temple/tabernacle | | Individual believer (body)

Embodiedness*
Spiritual endowment†
Suffering/ death^
New Eschatological Perspective‡

* 5.1: ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους; for σῶμα see v. 5.6
† 5.5: Spirit as guarantee
^ 5.1-2: Destruction of tent-body, groaning (also 5.4)
‡ 5.1-5: Suffering body as tabernacle; 5.6: Faith/sight dichotomy

4.3 2 Corinthians 6.14-7.1 (Certain)

An initial challenge to interpreting this passage is dealing with the question regarding its authenticity and placement in the letter. Though many have agreed that Paul could not have been the author of this passage, there is still little agreement on its origin and, perhaps more importantly, how and why it ended up where it did. Nevertheless, a minority of scholars have attempted to establish it within its own context.[35] A renewed plea for understanding this passage where it lies should not be difficult to understand. The fact that Pauline scholars cannot agree on a solution requires a bit of ground-clearing. The more theories that are proposed in terms of whose hand is behind this, the slipperier the argument for an interpolation based on 'internal evidence'.

Thus, I wish to propose a fresh reading of 2 Corinthians 6.14-7.1 that takes for granted that it belongs where it stands.[36] Taking a methodological cue from W. Webb, I wish to explore how certain themes found here might resonate with key features of 2.14-7.4.[37] One piece of the puzzle that has been missing in most engagements with this issue is recognition of the apologetic and defen-

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35   As representative, see Barrett 1973: 194; Lambrecht 1978: 143-162; Thrall 1994.
36   Thus, I approach the text rhetorically as N.A. Dahl did: 'I propose that we temporarily bracket the whole question of the integrity or composite nature of 2 Corinthians and simply try to read the text as it stands' (1977: 65).
37   Webb: 1993. I am not in disagreement with Webb on his main thesis that new covenant and second exodus themes can be found in the fragment as well as the wider context. However, such themes are *so* pervasive in the New Testament and second Temple literature that proving such a coherence and unity would offer little new insight into this one context in particular.

sive nature of 2 Corinthians as a whole. Indeed, Murphy-O'Connor's percep-
tive correction will be assumed throughout this study, namely, that one must
read this passage knowing Paul's concern for the intrusion of 'false apostles'.[38]

Thus far we have seen how Paul has turned to cultic imagery to communi-
cate something about himself and his ministry. He refers to himself in terms of
the sacrificial aroma that rises to God in 2.14-16a. And, in 5.1-10, he likens
his deteriorating body to a collapsing tabernacle (5.1a) that awaits a heavenly
temple-structure (5.1b). Finally, Paul's εἰκών-language in 3.18 and 4.4 is
probably meant to evoke the imagery of idolatry.[39] Consider that in Romans
1.23, Paul himself juxtaposes the glory (δόξα) of the incorruptible God with the
appearance of an image (εἰκών) of corruptible humanity. The combination of
the words εἰκών and δόξα appear also in 2 Corinthians 3.8 and 4.4.

What would Paul mean in making such connections? In the first place, he
could make the association between the ostensibly beautiful outward appear-
ance of an idol and its inward emptiness – this would be a way of criticizing
his opponents and their obsession with the visible exterior. In Wisdom 13.10,
idolaters are said to have 'set their hopes on dead things (ἐν νεκροῖς)', whose
exterior they carefully overlay with gold and silver. It is possible that Paul's
opponents accused him of idolizing himself as the apostle of imitation (cf. 4.5).
In such a case, his counter-claim may have been that their obsession with the
outward appearance cuts against the whole grain of the gospel of embodying
the death of Christ.

What these cultic metaphors have in common is a contrasting of two ways
of seeing: one kind of person sees a dying and weak man (2.16), a dark and
lifeless image (4.2-4), and a transient character on the edge of destruction
(5.1). A different sort of person smells a sweet aroma of sacrifice (2.16), sees a
glorious and illuminating image (3.18; 4.4), and can sense being on the brink
of receiving a celestial home (5.2). There is clearly, for Paul, an eschatological
tension here. There was a time when no one could see the latter. Now, there is
the potential for a new epistemology. Paul's hope is that all who encounter
Christ will appropriate this new worldview (5.16-17). As J.L. Martyn has
observed, though, this new knowing is not a *spiritual* knowing, lest his readers
misunderstand him. Rather, it is a knowing through the cross: 'The cross is the
epistemological crisis for the simple reason that while it is in one sense fol-
lowed by the resurrection, it is not replaced by the resurrection'.[40]

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38   Murphy-O'Connor 1987: 273.
39   Deut. 4:16; 2 Kings 11:18; 2 Chron. 33:7; Wis. 13:13, 16; 14:15, 17; 15:5; 17:20; Hos. 13:2;
      Isa. 40:19f; Ezek. 7:20; 16:17; Dan. 3:1-18; also Josephus *Ant.* 3.91; 6.333; 15.276; 15.279;
      17.151.
40   Martyn 1985: 109.

Before turning to 2 Corinthians 6.14-7.1 directly, we must attend to one further question about the themes found in 2.14-7.4: what is the relationship between sight/perception and temple worship? Furthermore, how are these elements related to Paul's understanding of Christ's death and resurrection? If we take for granted Paul's reliance on Jewish Scripture, it is possible that he found the linkage in the LXX. Looking at the temple service in the Pentateuch (LXX), R. Hayward observes several interesting peculiarities in the Greek translation that divulge how these early interpreters 'expounded the Hebrew text to convey a meaning which, for whatever reason, they felt compelled to transmit to their readers'.[41] One such development in the LXX is the idea that the temple is the place where God is seen. In Exodus 25.8, for instance, the Israelites are told to make a tabernacle and are given the reason. In the MT, it is made so that God may dwell (שׁכן) in their midst. The LXX translator chooses to explain that it is the place where God will be *seen* among them (ὀφθήσομαι ἐν ὑμῖν). Observing the connection with a similar septuagintal alteration in Deuteronomy 33.16, Hayward offers a potential explanation for this interpretation. It is, in the first place, meant to communicate that the God of Moses will continue to offer revelation to his people. Secondly, though he formerly appeared in multiple places, the sanctuary would become the exclusive locus of his manifestation.[42]

When we turn to Paul, his concept of exclusive illumination in Christ (2 Cor. 3.18; 4.4) appears to accord well with the early Christian view that Christ's own body was the true temple (Mark 14.58; John 2.20-1). If this is the case, then Paul believed that the only true revelation of God (in the temple of Jesus' body) could occur through perceiving the power and glory hidden within weakness.

In the section preceding 6.14-7.1, Paul outlines and defends his ministry of reconciliation (5.11-6.13) and in 5.20 he directs his message of reconciliation to the Corinthians themselves, 'we entreat you on behalf of Christ, be reconciled to God' (5.20). Though many scholars see this appeal as Paul's preaching of salvation in a more general way, one must take seriously the tone of the entire letter and the urgency of the statement. The Corinthians have been privy to the new epistemology through Christ, but his cry for reconciliation betrays a sense of fear that his converts in Corinth have lost sight of their Lord. As John Barclay concludes, 'Paul is concerned that this process [of new perception] is still not consolidated in Corinth, and he regards his ambassadorial role as incomplete: the Corinthians have accepted the grace of God, but it could still come to nothing'.[43]

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41   Hayward: 2005: 385.
42   Hayward 2005: 387.
43   Barclay 2003: 1363.

This plea is a natural outworking of Paul's letter strategy as a whole wherein he addresses the matter of faithfulness. It would seem Paul had to defend his own faithfulness (and his equivocal attitude towards visiting them), thus his gospel message was vulnerable to attack – and by association Paul's *God* appeared to be unfaithful. So, in 1.18, Paul affirms God's πιστός. But, if the opponents had begun to convince the Corinthians that Paul could not represent the true God, he found a need to reassure them of his loyalty and repair their relationship with him and with God.

Now we may turn to 6.14-7.1 in hopes of better understanding how Paul's epistolary purposes are served by this passage. The initial statement is crucial to interpreting the whole: 'Do not be mismatched with unbelievers (ἑτεροζυγοῦντες ἀπίστοις)' (6.14a). Though the verb here, ἑτεροζυγέω, is a *hapax* in Paul's letters, the concept is quite simple – an imbalanced collaboration is volatile.[44] There is the strong likelihood that the Corinthians were torn as to whom they should show allegiance. But with whom is Paul wishing for them not to be mismatched? Literally, Paul wishes for their disassociation with ἄπιστοι.

Comparisons made with how Paul uses this terminology in 1 Corinthians reveal that he often directed it towards non-Christian pagans (as, e.g., in 1 Cor. 6.6).[45] But there is good reason to interpret this occurrence otherwise. A key text for understanding who the ἄπιστοι are is 2 Corinthians 4.4 where 'the god of this world has blinded the minds of the unbelievers (ἀπίστων), to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God'. In the preceding verse (4.3), he mentions the gospel being veiled to the ones who are perishing (τοῖς ἀπολλυμένοις) and the veil imagery derives from his earlier discussion of Moses' veil and the covering over the minds of those that listen to him (3.13-16). J. Lambrecht proposes, on the basis of such evidence, that the ἄπιστοι of 4.4 were almost certainly Jews, and perhaps even Jewish Christians 'who defend the enduring validity of the old covenant'.[46]

H.D. Betz argues that the language in 6.14-7.1 is closer to the rhetoric of Paul's opponents who determine faithfulness based on whether one 'is under

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44 Barrett suggests that this 'yoke' language may go back to the 'Old Testament prohibition of 'mixtures'' as in Leviticus 19.19 (1973: 195).

45 Murphy-O'Connor makes such an argument for harmonizing Paul's usage in 2 Cor. 6.14-7.1 with the meaning he attributes to the word elsewhere; see 1987: 273. Fraeyman's assumption that ἄπιστοι refers to 'les influences délétères du paganisme' stems from his equation of the 'temple spiritual' with 'la conduite morale des chrétiens' – all supposedly arising from prophetic expectations from the Old Testament (1947: 392). However, the series of scriptural citations and the call for purity in 2 Corinthians 6.16-7.1 could be understood as directed towards improper relationships *within* the covenantal community just as easily as regarding contact with outsiders. Afterall, the primarily message of Ezek. 37.15ff. is that Israel will be made one kingdom again from two (see 37.22).

46 Lambrecht 1999: 62.

the yoke of Torah' – thus he sees here an anti-Pauline statement.[47] Though I disagree with Betz's final conclusion, I think he is closer than most interpreters, for what we may have in 6.14ff. is Paul's re-deployment of the language of his opponents. If they accuse him of being unfaithful to the law, he is counter-claiming that *they* are really the unbelievers because they cannot perceive the hidden nature of the glorious image of God in the suffering Messiah.

Next, Paul turns to the incompatibility of righteousness and lawlessness. The latter, in this case, also seems to be something of which Paul's rivals accused him (2 Cor. 4.2; 11.8).[48] But, in 2 Corinthians 11.15, Paul refers to the agents of Satan that challenge him as those who pretend to be 'servants of righteousness'. Paul saw this as a pretentious show with no substance in their works (11.15b). True righteousness, for Paul, is a reconciling righteousness that frees and empowers through Christ, not condemns (3.9, 17). The unrighteous, then, are not those like Paul who seek reconciliation, but anyone who would undermine his work (11.13).

Much of the same re-appropriation of hostile language could easily also apply to the light-darkness language in 6.14c. It is obvious that the accusation of hidden motives and agendas was hurled at Paul. If we take 4.2-15 and the light imagery found therein as foundational to 6.14c, illumination involves rightly perceiving God (see 4.4). Analogously, it was understood at the time that false 'images' (i.e. idols) were outwardly brilliant and inwardly dark. For those who wish to imitate Christ, the inner illumination may be hidden (by Satan) from the unfaithful (4.3-4).

The Christ/Beliar antithesis found in 6.15a is perhaps the most peculiar of the pairings, largely because Beliar is not a Christian designation for Satan (cf. 2.11; 11.14; 12.7). The clearest parallel appears to be in *T.Levi* 19.1 where Levi offers final instructions to his sons: 'And now, my children, you have heard everything; choose, therefore, for yourselves either the light or the darkness, either the law of the Lord or the works of Beliar' (my translation). Here the contrast is between a life faithful to the Torah or a life in submission to pure lawlessness. Paul re-directs the same association with Beliar towards his opponents as they had to him. The Torah no longer defines faithfulness to God, but Christ does.

After returning again to the matter of the πιστός and the ἄπιστος (6.15b), Paul comes to the climax of his antitheses: 'What agreement has the temple of God with idols? For we are the temple of the living God' (6.16). The application of ναὸς θεοῦ to the Corinthian community has obvious affinities with 1 Corinthians 3.16, but the differences are crucial for understanding the force of

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47   H.D. Betz 1973: 90.
48   See J.F. Collange's treatment of these terms in 2 Corinthians and specifically vis-à-vis the false apostles (1972: 306).

this statement. The first thing to observe, in contrast with 1 Corinthians 3.16, is that Paul includes himself in the metaphor and does so emphatically (ἡμεῖς). If a central concern for Paul is encouraging the Corinthians to reconcile with him and shun the counsel of the rivals, there could be no more potent way to express his own fidelity to the one God than to identify himself with *the* temple.

Moreover, the addition of ζῶντος is significant as it further defines this temple as the Jewish temple, for such references to the 'living God' appear frequently in the LXX[49] and especially in comparisons between servants of idols and worshipers of the true God.[50] If Paul's accusers suggested that his apparently relaxed attitude towards the Torah (or perhaps his self-promotion) amounts to idolatry, his claim of allegiance to the living God and counter-accusation of idolatry follows a completely different line of thought. For Paul, the factors involved are epistemological and eschatological. Here we may, again, refer back to 5.16-17 where two ways of knowing are contrasted – one according to the flesh and the other according to new creation. The opponents' concern with Paul's 'weaknesses' and lack of *gravitas* is a *sarx*-epistemology that was rendered null by the cross, according to the Apostle. Thus, such a fixation on his unimpressive speech and body is tantamount to idolatry just as pagans affix gold and silver to their hand-made works. The eschatological element of this argument is apparent in 2 Corinthians 3.3: 'you show that you are a letter of Christ, prepared by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts'. Paul seems to have Ezekiel 11.19 and 36.26 in mind (τὴν καρδίαν τὴν λιθίνην) and uses the new covenant language of the prophets to impress upon the Corinthians that 'While in the "old age" the locus of God's activity and revelation was the law, in the 'new age' according to Ezekiel, God will be at work in the heart' (Hafemann)[51] – the articulation of a new epistemology. The perspective found in 2 Corinthians 3 and its emphasis on the new covenant dovetails nicely with the similar themes found in 6.16c-7.1.[52]

According to v. 17, paradoxically, the people of God in Christ remain in a kind of perpetual exodus from Babylon. The command in Isaiah 52.11 to 'touch no unclean thing' appears to be purposefully in contrast to the retention of gold and silver articles by the Israelites who fled from Egypt – is it not likely that these same precious goods were used in the crafting of the golden calf (Exod. 32.4)? This, for Paul, was a plea for the Corinthians to see the superficial epistemology of his opponents as an unholy relic of a past aeon. Adopting

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49   E.g., Deut. 5:26; 1 Sam. 17:26; Isa. 37:4; cf. 3 Macc. 6:28; 4 Macc. 5:24; 1 Thess. 1:9-10.
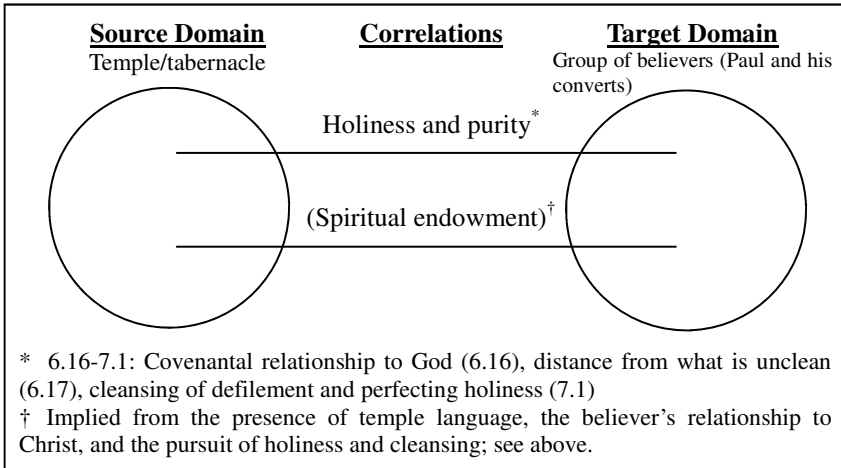50   See Jer. 10:10; Bel. 1:5-6; cf. Acts 14:15.
51   Hafemann 1990: 221.
52   This is Webb's (1993) primary interest.

their perspective was an act of defilement! And, again, purity language is found in 7.1 where Paul affirms that becoming or remaining pure (καθαρίζω) was of central concern to him (7.2b). It is possible that his enemies scoffed at his afflictions from persecution and considered his body to be impure from this as well as his almost exclusive contact with Gentiles. Here, Paul also considers purifying the σάρξ an appropriate action. Regarding his earlier use of σάρξ (4.11), he claims that he is always being given over (παραδίδωμι) to death on account of Jesus, so that Christ's life may appear in his flesh which is subject to destruction (ἐν τῇ θνητῇ σαρκί). In fact, the destruction of the flesh *is* a purification of the flesh because 'flesh and blood cannot inherit the kingdom of heaven' (1 Cor. 15.50). The outer flesh is not assumed to be evil in 2 Corinthians 7.1, but it *is* part of the old age that is passing away, according to Paul (cf. 2 Cor. 5.1-10). Thus, a proper program of purification *must* involve mortification of the flesh, in part through suffering.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain — Temple/tabernacle

Correlations

Target Domain — Group of believers (Paul and his converts)

Holiness and purity[*]

(Spiritual endowment)[†]

[*] 6.16-7.1: Covenantal relationship to God (6.16), distance from what is unclean (6.17), cleansing of defilement and perfecting holiness (7.1)
[†] Implied from the presence of temple language, the believer's relationship to Christ, and the pursuit of holiness and cleansing; see above.

4.4 A short note on 2 Corinthians 6.17a[53]

Embedded within a passage that reaches a climax in temple imagery (6.14-7.1) we also have the possibility that Paul was referring to the people of God as priests. In 6.17a, when Paul quotes Isaiah 52.11, the original prophetic text reads: 'Depart, depart, go out from there and do not touch what is unclean; go out from the midst of her; separate yourselves, *those of you carrying the vessels of the Lord*'.

Isaiah 52.11 LXX	2 Cor. 6.17a
ἀπόστητε ἀπόστητε <u>ἐξέλθατε</u> ἐκεῖθεν καὶ <u>ἀκαθάρτου μὴ ἅπτεσθε</u> ἐξέλθατε <u>ἐκ μέσου</u> αὐτῆς <u>ἀφορίσθητε</u> οἱ φέροντες τὰ σκεύη κυρίου.	διὸ <u>ἐξέλθατε ἐκ μέσου</u> αὐτῶν καὶ <u>ἀφορίσθητε</u>, λέγει κύριος, καὶ <u>ἀκά θάρτου μὴ ἅπτεσθε·</u>

The verbal overlap is significant, but observe that Paul does not include οἱ φέροντες τὰ σκεύη κυρίου before switching to a phrase from Ezekiel 20.34 (εἰσδέξομαι ὑμᾶς; cf. Ezek. 22.20). In the Isaianic context, this text offers a vision of the return from exile and is laden with Exodus imagery. Israel is told to depart without corrupting their state of purity. This injunction is specifically directed towards the vessel-bearers. But who are these people? Some have proposed that the whole command is directed primarily or only towards the priests among the people.[54] These were literally the men responsible for such holy cultic objects (2 Chron. 5.5). Other scholars suggest that, in the spirit of Exodus 19.5-6, the whole people, as a kindom of priests, is in view.[55] Perhaps the solution can be found somewhere in between where the priests are specifically called upon, but as representatives of the whole people.

Of course, Paul does not refer to this part of Isaiah 52.11, so if he intended to draw an analogy of any kind between the priesthood and the Corinthians, it would be rather implicit. What strengthens the likelihood that Paul did in fact mean to call the new people of God 'priests' is the reference to temple imagery in the prior verse (2 Cor. 6.16). The challenge, though, comes in the fact that Paul does not make an explicit connection between Christian believers and the priesthood anywhere else, and certainly not in the overt ways that appear in 1 Peter (2.5, 9) and the book of Revelation (1.5; 5.10). If Paul did intend a hint of sacertodal language in 6.17, it is only to strengthen the point he has already

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53 A brief discussion of this verse has already taken place in §2.15.7.
54 Neusner 1973: 21; Blenkinsopp 2002: 343.
55 J.A. Motyer 1993: 421; Childs 2001:406-7; Goldingay 2005: 459.

made that absolute purity is a non-negiotiable. Therefore, little is added if one reads this metaleptically.

4.5 Conclusion

Michael Gorman, looking at the 'chief' letters of Paul (Romans, 1-2 Corinthians, Galatians), calls 2 Corinthians a 'sleeping giant'.[56] Many have underestimated and understated the theological richness of the letter. This may be, in part, because so much of the letter is bound up in historical and social details. These details, however, are also fertile because it is exactly in the autobiographical parts where we see the vulnerable apostle who, as Gorman poignantly writes, 'bares his soul, and the soul of the gospel'.[57] In 2 Corinthians 2.14-16a, we find a deeply moving description of what it means to follow Christ – to literally be led by Christ as if as a captive slave and then offered as a sacrifice in a way that only makes sense to God and his people.   Paul is not writing as an ivory-tower theologian, but as one who has struggled with trial after trial. Howard Marshall describes it in this way: '[2 Corinthians] is above all a theology of suffering by one who is qualified by experience to talk about it'.[58] On our reading of 2 Corinthians 5.1-5, Paul is able to use the body as an illustration of a kind of tabernacle that finds no shame in being torn down. Rather, a glorious destiny awaits it, in the same way that Christ died in the body and was raised a life-giving *embodied* Spirit (see 1 Cor. 15.45). What is reinforced in the temple imagery of 6.14-7.1 is that the new people of God reflect the true presence of God, through Christ, in a way that is completely incompatible with darkness, unfaithfulness, unrighteousness, and the ways and means of the wicked. God's covenant promises are being realized and there are some who seek to distort this truth and exploit the mystery of redemption in Christ.

Paul turns to cultic language (especially sacrifice and temple) to demonstrate that the true nature of worship can only happen when Christ is present through the Spirit. And this can only take place when believers become like Christ in his death, so as to share in his life (4.11). Similarly, God's presence is only found in his temple (where he is *seen*), and as Christ reflects the true image of God, so those who see the light of Christ are the true worshipers.

Paul is accused of duplicity, hidden agendas, and veiled preaching. But, drawing from the notion that seeing God can only be done in the temple, his counter-response is that one needs a new epistemology in order to see what is hidden beneath the torn flesh of the crucified one who is the image of God.

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56   Gorman 2004: 287.
57   Gorman 2004: 287.
58   Marshall 2004: 303.

Paul called the Corinthians to appropriate a new worldview in light of a new age which would require nothing less than a transformation of their imagination and a new kind of encounter with a God of revelation, but only through a humble journey to and through the cross.

Chapter Five

Romans

It is no secret that most New Testament scholars attribute to Romans a central place in the Pauline corpus. Luke Timothy Johnson makes this unequivocal statement: 'Romans is, as countless minds have perceived before, simply the most powerful argument concerning God in the New Testament. Its near rivals for depth and dialect (the Gospel of John, the letter to the Hebrews, Ephesians) simply confirm the fact that nothing in the earliest Christian movement (and little else since) matches Romans for theological profundity, argumentative tensile strength, and, above all, energy'.[1] It is no surprise, then, that in this letter we find some of his most profound cultic metaphors. The importance of developing the literary and theological significance of these metaphors as part of his message in Romans has been seriously neglected. This is, perhaps, due to the fact that most Pauline scholars consider the subject of 'righteouness' to be the most important theme in Romans.[2] However, before Paul gets to what is considered his programmatic theme verses in 1.16-17, he raises the matter of worship and obedience to God (1.5, 9). Throughout the letter, he returns, time and time again, to the subjects of worship and obedience, with an important climax in 12.1 (and perhaps again in 15.16). We will observe in this chapter how various cultic metaphors (among a host of other rhetorical tools) are put to work to transfer, or translate, Paul's vision of 'true worship' and faithful obedience to a community of believers that he feels compelled to impact.

5.1 Romans 1.9 (Almost certain)

Romans 1.8-15 is generally considered to be the thanksgiving section of Paul's introduction to a church to whom he was personally unknown. What is peculiarly striking is that the actual thanksgiving is relatively short as he prefers to elaborate extensively on details about himself. The need to account for this

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1   Johnson 2001: 17.
2   See Moo 1996: 73; Grieb 2002: ix.

may not be self-evident, but, as O'Brien has observed, Paul's thanksgiving in this letter was especially significant as part of the purpose of his overall message.[3] Our portal into this rich and under-appreciated section of Romans is Paul's remarkable statement in 1.9 about the nature of his work.

After briefly acknowledging the strength and renown of the Roman Christians' faith in his prayers to God (1.8), Paul elaborates on his commitment to pray for these believers (1.9) and especially that he might come to them to give and receive blessing and encouragement (1.10-15). Paul is not trying to be sycophantic in his speech here, but sets the agenda for his interest in concord – among the Romans themselves, and also between them and him.[4] If, in fact, Paul had an interest in securing his position as a faithful apostle of Jesus Christ, the expression found in 1.9 may not seem so superfluous: 'For God, whom I serve with my spirit in the gospel of his Son, is my witness…' Paul's word for service (λατρεύω) may have struck his readers as odd since he already called himself a δοῦλος in 1.1. Δοῦλος was a very general word for slave, while λατρεύω was used by Jews in reference to the cultic service of temple worship.[5] Thus, the specific purpose of God's calling of his people out of Egypt was their cultic service (λατρεύω) to him (Exod. 4.23).[6] Paul rarely uses this verb metaphorically for Christian worship; other than in Philippians 3.3 (see §6.3), it is only used in such a way again in the Pauline corpus in 2 Timothy 1.3.

Why did he desire to use such language to describe his ministry? Thematically, certainly one can turn to his statements in Romans 12.1-2 and 15.16 where he describes Christian existence as an offering to God and a reasonable re-conception of what worship means in light of Christ and the presence of the Spirit. Paul's two qualifying prepositional phrases in 1.9 reveal the connection to these statements at the end of the epistle. First of all, Paul claims that his cultic service is 'in my spirit'. Dunn suggests that this refers to 'that part, or better, dimension, of the person by which he/she is related to God'[7] – a statement that attempts to fuse the ideas of 'in *my* spirit' and 'in *the* Spirit'. This coincides with worship that reflects a new kind of cult which is discussed in 12.1, though here he uses the term λογικός and not πνευμα[τικός]. But, in Romans 15.16, he acknowledges that the only acceptable offering is one con-

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3   1977: 198.
4   A plea for greater scholarly attention regarding the importance of 1.8-15 has been issued overtly by Reid (1995:181-91) and implicitly by the careful rhetorical-critical work of Jewett (2006: 118).
5   *EDNT*: 2.344.
6   This was, by and large, *not* a term used of priestly work (though see 1 Esdras 4.54), but the general usage refers to any person that is devoted to a deity (cf. Lev. 18.21). For a refutation of reading λατρεύω in 1.9 as making Paul out to be a priest, see Cranfield 1975: 76; for the alternative position, see Radl 1987: 59.
7   Dunn 1988a: 29.

secrated by the Holy Spirit (ἡγιασμένη ἐν πνεύματι ἁγίῳ). Paul's under-
standing of the Spirit's role in a renewed worship-system is more eschatologi-
cal and epistemological than it is about *how* one worships (vis-à-vis 'inner'
versus 'outer' worship). This is clearly reflected in Philippians 3.3 where he
contrasts his own communities with those that advocate circumcision of the
flesh. Paul eschews such practices because circumcision is rendered inconse-
quential in the new age of service to God, 'For it is we who are the circumci-
sion, who worship in the Spirit of God (οἱ πνεύματι θεοῦ λατρεύοντες) and
boast in Jesus Christ and have no confidence in the flesh'. Paul's point is that
there was a time when life under the Mosaic covenant was the most acceptable
paradigm for worshiping God. But to continue to rebuild what was torn down
(Gal. 2.18) would become a sign of false worship.[8]

A second key aspect of Paul's worship language in 1.9 is that it is ἐν τῷ
εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ. Most translators assume that Paul is referring to
his verbal proclamation of the gospel.[9] There are several reasons for not read-
ing this into the text. First of all, the immediate context is about prayer, and
thus one has to import the preaching aspect of 'gospeling' (εὐαγγελίζω) from
places like Romans 15.20.[10] However, it is more plausible that this phrase 'in
the gospel' is meant to be more comprehensive as either meaning 'in the escha-
tological phase of the gospel-work' or 'in the work that the gospel demands'.
Observe that, though in Romans 15.18a Paul depicts the oral aspects of his
work, he goes on to explicate the full range of his kerygmatic conduits: 'word
and deed' (15.18b), 'signs and wonders', and 'the power of the Spirit of God'
(15.19a). Also, elsewhere, Timothy is called a fellow-laborer 'in the gospel (ἐν
τῷ εὐαγγελίῳ)', though his work of strengthening the Thessalonians' faith
(3.2) involved more than speech (1 Thess. 2.8).

In the short space of twelve words (ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ
εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ) in Romans 1.9, Paul is doing more than just re-
flecting on his personal worship of God. Given the overall issues in the fore-
ground of the whole letter, Paul's concept of cultic worship in s/Spirit may
reflect a concern for defending his gospel message against those who still
wished to uphold the absolute centrality of Israel's temple service.[11] Put oth-
erwise, Paul's language of worship offers a hint at the new reality of what it
means to serve God faithfully and give him glory, rather than merely being a
circumlocution for, as Sanday and Headlam have glossed 1.9, 'that constant
ritual of prayer which my spirit addresses to Him'.[12]

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8   See Fee's excellent analysis of Phil. 3.3 in 1994: 486.
9   NAS; NIV; ESV; NRS; O'Brien 1977: 213-4; Moo 1996: 53.
10 Thus, Wenschkewitz argues that λατρεύω here must be understood as 'ein Dienst bei der
    Verkündigung des Evangeliums…' (1932: 126).
11 See this point in O'Brien 1977: 213.
12 Sanday & Headlam 1902: 18.

If we take Romans 2.1 and 3.8 (cf. Rom. 7.7) seriously, we must also accept that part of Paul's overall purpose in the letter was defending his message and his apostleship against accusations that his ostensibly antinomian attitude seemed to some tantamount to supporting the 'abominations of the Gentiles'[13] and calls into question his commitment and loyalty to the true God.[14] Paul's claiming of God as his witness to his fervency in prayer for them (1.9a) confirms the notion that expressing himself in cultic terms as a devoted worshiper of the God of Israel was meant to reassure his readers of his allegiances. Moreover, seeing Paul's use of λατρεύω in terms of a self-defense of his message and his moral purity may make more sense of the language he uses in 1.18-32 regarding unfaithful worship. Well known as a forensic denunciation of idolatry and its natural association with immorality, Paul was demonstrating that God's wrath would justly fall on those who sold out God's truth for a lie and failed to worship (λατρεύω) the real Creator (1.25). No doubt Paul was proving that he abhorred immorality and idolatry. He insisted that wickedness stemmed from worshiping the wrong god and suppressing the truth. But this appears to be what Paul was accused of – does he not feel the need to refer to the 'truth of the gospel' elsewhere in polemical settings as well (Gal. 2.5; 2.14; cf. Col. 1.5)? It seems to be the case that Paul's insistence that he worshiped the true God faithfully in 1.9 was an attempt to respond to accusations that his repudiation of the practices of the Mosaic law called into question his understanding of God – his status as a true worshiper of the one God was at stake!

Far from being a benign statement about his prayer or preaching ministry as worship to God, Paul's claim to be God's cultic servant in Romans 1.9 plays a key role in setting the stage for his explication of an understanding of worship that reflects the new covenant demonstrated by the Spirit's power and presence. Here Paul uses himself as a model of what it means to be a servant in the *new* temple of God.   Paul's spirit-language was meant to question the limited nature of Jewish temple worship that was restricted by ethnicity and location.[15] Paul's mentioning that his temple service is 'in the gospel' is, again, meant to secure his allegiance to Christ, but also to acknowledge that there is something counter-intuitive about worshiping a crucified Messiah and that Paul's own service to God in Christ must take the shape of Christ's service to God – a manner of worship that involves the unification of Jews and Gentiles, suffering in both the physical and corporate body, the constant threat

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13 Watson 2007: 196; also Dunn 1988a: 80, 143.

14 Stanley Porter (2005) explores the possibility that there were real (though probably not unified) opponents in Rome and that certain parts of Romans are targeted responses to such critiques. Two points of opposition that Porter points out are the concern of his allegiance to Judaism (pp. 162-166) and his apostolic legitimacy (pp. 166-7); see also Gathercole 2003 who considers one reason for Romans to be a chance to respond to 'detractors' (36).

15 *EDNT*: 2.344.

of opprobrium, and an epistemology that can perceive what lies beneath the flesh. For Paul, the truth of the gospel could not be comprehended and appropriated by the Romans in establishing unity without a clearer conception of what a faithful cultic servant really looked like.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain | **Correlations** | **Target Domain**
Cultic Worshiper | Service to God[*] | Paul

*1.9: λατρεύω
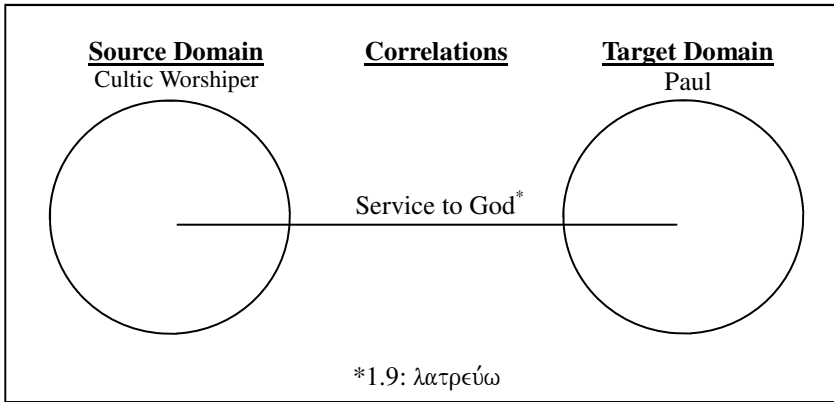
5.2 Romans 5.2 (Probable)

Though many Pauline scholars agree that Romans is well-structured, 5.1-11 seems a bit unusual in the flow of Paul's thought and thus it is difficult to determine if this section on justification and hope belongs with the preceding discussion (beginning at 1.18) with sin and judgment, or whether it should be grouped with the subsequent discourse on glorification and hope.[16] The decision is difficult precisely because 5.1-11 contains so many themes found in what precedes *and* follows. Yet, there appears to be merit in Patricia McDonald's argument that Paul steps away from the trajectory of his argumentation to remind the Romans of the purpose of his writing to them.[17] McDonald, furthermore, draws attention to the fact that, for the first time in the body of the letter, Paul uses the word 'we' in regards to sharing peace and rectification in Christ, an important element in the expression of his hope for solidarity in the gospel that he wishes to have with them and to see among them. An important statement that propels his description of unified participation in the worship of

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16   For a précis of the state of the discussion, see Moo 1996: 291.
17   McDonald 1990: 81-96.

God is found in 5.1-2 where, based on the reality of rectification with God by faith and the status of peace with God, Paul shares with both Jewish and Gentile believers in Rome 'access in this grace in which we stand' (5.2b). This concept of 'access' (προσαγωγή) seems to be of more than passing interest for Paul as the word crops up again in Ephesians 2.18 and 3.12 (and is found nowhere else in the NT, the LXX, Philo, Josephus, or the apostolic fathers). Yet, largely because of the rarity of its use, its connotations are debated among scholars.[18]

Two possible interpretations are most likely: a royal motif and a cultic one. Those who favor the former in interpretation turn to a *locus classicus* in Xenophon's *Cyropaedia* where Cyrus comments to his confidants that people will befriend them with the intention of asking for an 'introduction' (προσαγωγή) to him (7.5.45). J. Fitzmyer reads Romans 5.2 along these lines, arguing that Paul's point would be that Christians have access into the sphere of the 'divine favor of Christ, who has, as it were, escorted them into the royal audience-chamber of God's presence'.[19] Alternatively, those who prefer to see cultic language here point to two main clues. First of all, the verbal cognate προσάγω is frequently used in the LXX with reference to approaching the altar of sacrifice.[20] Secondly, Ephesians 2.18 closely parallels Romans 5.2 with the corresponding use of προσαγωγή and ἔχω together, an overlap of the language of peace (Rom. 5.1; Eph. 2.17), and the emphasis on Spirit possession (Rom. 5.5; Eph. 2.18, 22).[21] The cultic context of Ephesians 2.18 is undeniable as the passage goes on to talk about God's people being built up as a holy temple (2.21).[22]

I would also add three more points that strengthen a cultic reading of προσαγωγή in Romans 5.2. First, no scholar that I am aware of has yet drawn attention to the appearance of προσαγωγή in the Epistle of Aristeas (42) where it is used in the context of a discussion about items that belong in the temple, one of them being the τράπεζα εἰς ἀνάθεσιν καὶ εἰς προσαγωγήν. This offers a stronger parallel semantic usage given this text is much closer in time to Paul than Xenophon's. Second, in terms of the history of interpretation, the Vulgate uses the word *accessus* in Romans 5.2, whence we get the English term 'access'. But the only other place in the Vulgate where *accessus* appears

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18 See, further, Gupta 2009e.
19 Fitzmyer 1993: 396. In general agreement, see Dunn 1988a: 247-8; Moo 1996: 301.
20 E.g. Lev. 1.2-3 (and *passim*); Num. 6.12 (and *passim*); 1 Sam. 1.25; 1 Macc. 5.54; 2 Macc. 3.32. Though some have argued that the LXX use of προσάγω is only in reference to the bringing of a sacrifice (and not a worshiper) (see Moo's concerns in 1996: 301n. 34), Wright keenly observes that Paul's blurring of the distinction between sacrificer and sacrifice in Romans 12.1 and 15.16 renders this counter-claim superfluous (see Wright 2002: 516).
21 See Schlier 1977: 142; Michel 1978: 177; Wilckens 1978: 289; Barrett 1991: 96; *EDNT*: 3.161.
22 See O'Brien 2004: 209.

(outside of the Pauline corpus) is 2 Maccabees 14.13[23]. In 14.13, the high priest Alchimus is banned from 'access to the holy altar (*accessum ad altare*)' (NRSV). Thirdly, an interest in true and false worship appears throughout Romans and we can fit Romans 5.1-11 relatively well within this motif. The following discussion will draw attention to how key concepts in chapter five relate to passages regarding worship elsewhere in Romans.

To begin with, we may observe that Paul goes on, in 5.2b, to talk about boasting in the hope of the glory of God (τῆς δόξης τοῦ θεοῦ).   This state-ment, often glossed over in commentaries, is quite significant in Romans as a whole. But it has not been sufficiently established that right from the very first occurrence of δόξα in 1.23, it is in terms of cultic worship (see 1.25) where being devoted to a deity requires giving glory (δοξάζω) to him (cf. 1.21). Even in 8.21, where Paul assures his readers that creation will be freed to manifest the glory (δόξα) of the children of God, the language there of emancipation from corruption (φθορά) is meant to be understood as a divine undoing of the effects of the kind of idolatry described in 1.18-32 where God's glory is traded for the form of corruptible (φθαρτός) humanity (1.23).[24] And, among the spe-cial covenantal privileges that Israel possesses, Paul notes 'the glory (ἡ δόξα)' – as L. Keck paraphrases, 'splendor that attends and manifests God's invisible presence'.[25] If it was seen to be Israel's exclusive privilege to receive God's glorious theophanies, Paul's statement about Jews and Gentiles (and Paul with them) now sharing this privilege (5.2b) would be quite a powerful description of the effects of Christ's peace-making propitiation.

Paul reflects further, in 5.3, on the idea of boasting. It appears that some felt capable of boasting according to the Jewish covenantal privileges of pos-sessing the glory of God[26] – exemplified by pride in their (circumcised) flesh (Gal. 6.13-14). But Paul does not call for boasting in the privileges of Ju-daism, but rather in 'our sufferings (ἐν ταῖς θλίψεσιν)'. Jewett calls attention to the presence of the definite article which means that 'Paul evidently has specific hardships in mind that are known to himself and the Roman congrega-tion'.[27] Paul's immediate turning to the matter of suffering after describing the

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23   The appearance of '*accessu*' in 2 Macc. 12.21 is possibly from the noun *accessus*, but treat-ing it as the supine form of *accedo* offers a more comfortable translation in the clause in which it appears ('*erat enim inexpugnabile et <u>accessu</u> difficile propter locorum angustias*').

24   See the discussion of the connection between Romans 8 and 1.18-32 in Beale 2008: 292-3.

25   Keck 2005: 228.

26   Here I am in disagreement with Gathercole who argues that the 'boasting' in Romans 5.2 and 11 is in reference to 'confidence that God will vindicate Israel at the *eschaton*' (2002: 201). While the boast here does not necessarily exclude the assumption of final vindication, chap-ters 1-2 have regarded the depravity of the Gentiles and the failure of Israel to be morally ob-edient. The emphasis could be equally on ethics (living an upright and godly life) and wis-dom as much as soteriology (being finally justified by God).

27   Jewett 2006: 353.

presence of God's glory calls to mind many themes from 2 Corinthians where his gospel and apostleship were on trial and he often turned to cultic language in order to explain how life and power can emanate from what appears to be weak and dead (2 Cor. 2.14-16; 5.1-5).[28] Here in Romans 5.1-11 we get a sense that Paul is defending not just his gospel, but an aspect of the kind of gospel he preaches that necessarily involves suffering and weakness (cf. 2 Cor. 11.30; 12.5, 7-10; 13.4; Phil. 3.8-11), and shame and dishonor according to the world (Rom. 1.16; Phil. 1.20).

But what does suffering have to do with glory and 'access' to God (i.e., how does Romans 5.1-2 relate to 5.3ff)? An explanation that fits the tenor of Romans involves understanding that God shares his glory with those people who are obedient to him and worship him faithfully. But those who dishonor God and are not faithful to him are nothing more than idolaters – false worshipers. Consider the Lord's call for Israel to turn away from idols in LXX Isaiah 45.22-25:

> Turn to me and be saved, all the ends of the earth; for I am God and there is no other. By myself I swear, righteousness shall go forth from my mouth, yes righteousness; my words shall not be revoked, that every knee will bow to me and every tongue confess to God. They will say, 'Righteousness and glory will come to him and all who distance themselves (οἱ ἀφορίζοντες ἑαυτούς) will be put to shame (αἰσχυνθήσονται). All the offspring of the children of Israel will be rectified (δὶ καιωθήσονται) and glorified (ἐνδοξασθήσονται) in God' (my translation).

There are clues in Paul's letter to Rome that some questioned his apostleship, his commitment to the Roman Christians, and the validity of his 'gospel'. Whether Paul had a fear of the possibility of opponents arriving there,[29] or addressing rumors the Romans heard about him,[30] there seems to be an apologetic tone in parts of his discourse and even here in 5.1-11.[31] It is possible that one of the concerns had to do with Paul's experience of suffering and persecution. The probability that such concerns are being addressed in Romans is supported by Paul's continual return to the issue of persecution and ministry:[32]

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28 See chapter five above.
29 This is argued by Campbell 1994: 315-336; Stuhlmacher 1994: 9-10; more recently see Porter 2005: 149-168.
30 Moo 1996: 21.
31 On the question of Romans and *apologia*, see Drane 1980: 208-27.
32 Two important questions are raised by this act of mirror-reading. First, why does Paul use 'we' language for suffering instead of 'I' language? And, secondly, how would the Romans have known about Paul's suffering? As for the first issue, in Rom. 15.31 he does mention his own circumstances and his prayer for deliverance could be seen as an attempt to build solidarity with the Roman Christians especially in his potential situation of 'weakness' (cf. the following discussion on Rom. 8.32 as partly autobiographical for Paul). The fact that he prefers to use 'we' language may be because he is trying to help the Romans reframe their own experience of suffering and understand them as he does. In terms of the latter issue, his min-

5.3:   'we boast in afflictions…'
8.32: 'who shall separate us from the love of Christ? Will hardship, or
         distress, or persecution, or famine, or nakedness, or peril, or
         sword?'
12.12: '…be patient in suffering…'
12.14: 'Bless those who persecute you…'
15.31: '[Pray] that I may be rescued from the disobedient (τῶν
         ἀπειθούντων) in Judea…' (my translation)

With regard to Romans 8.32, Paul is probably not making a hypothetical
statement about the power of Christ's love. The list offers a word-picture of
Paul's own ministry and how, far from hindering his worship, these things
actually become grounds for exultation and boasting in God through Christ.
Thus, this list of seven tells the story of Paul who has lived these afflictions, or,
as Robert Morgan states, Paul is 'six down and one to go'.[33] Why is he not
ashamed of his weaknesses? The answer is found in Romans 8.17: being au-
thentic children of God is conditional (εἴπερ) on sharing his suffering (συμ-
πάσχω). Paul makes no apology for his scars, but offers them in advertisement.
Furthermore, Paul's encouragement of prayers for his deliverance in Judea
(15.31) regards his hope to demonstrate (in Rome and Jerusalem) that his os-
tensible breach of traditional ethnic and cultically marked boundaries are not
traitorous, but signify a loyalty to the λογικὴ λατρεία (12.1) - the program of
religious service that is in keeping with the Spirit of God and with the nature of
the gospel mission (1.9). This reading of Romans would affirm those who see
it as an example of *protrepsis* – to encourage a particular manner of life.[34] Of
course, though I have underscored Paul's demonstration of his own obedience
as a model for obedience to the gospel of suffering, the exemplar *par excel-
lence* is Christ, as Richard Hays has demonstrated in respect to the scriptural
quotation in Romans 15.3. He concludes: '[Paul] is holding up the image of
the Jesus who died for others as *a paradigm for Christian obedience*…One
must have hope to live sacrificially as Jesus did, even in the midst of conflict

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istry and circumstances were probably well-known to many groups of believers as he is rec-
ognized as (or proclaims himself to be) a suffering apostle in Galatia (6.17) and Corinth (1
Cor. 15.31; 2 Cor. 4.7-12). It is also possible that this knowledge of Paul and the nature of
his ministry came to Rome through Priscilla and Aquila who acted as his 'vanguard to Rome,
where he wanted to establish a firm footing for his gospel before continuing to Spain'
(Lampe, *ABD:* 5.467). In the end, it is too much to empirically establish that Paul's state-
ments about suffering and persecution in Romans are a reaction to criticism. Barclay's cau-
tions in his article on 'mirror-reading' (see 1995:247-67) are enough to prove that this theory
does not meet the criteria to be labeled 'Certain' or 'Highly Probable'; rather, it must stay in
the realm of 'Possible' or 'Conceivable' (see Barclay 1995:265-6).

33   Morgan 1995: 151; see also Grieb 2002: 82.
34   See Aune 1991: 278-96; Guerra 1995: 142.

and suffering, trusting that God wills the community's eschatological unity (vv. 5-6)'.[35]

Paul's call, in Romans 5.2, for his readers to understand their cooperative privilege of access to the glorious temple presence of God is not just a statement about the equal rights of Jews and Gentiles in Christ. The fact that he includes himself in this (cf. 2 Cor. 6.16) is significant as he must also demonstrate that he shares the same advantages as a cultic worshiper of God. His ministry of suffering is not a hindrance to his access to God in worship, but a source of boasting in the wisdom and power of God that cannot be conceived by human perception alone. As a result of obtaining peace with God (Rom. 5.1), one receives the invitation and privilege (as a servant of God) to draw near and worship.

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain   **Correlations**   **Target Domain**
Cultic Worshipers   Paul and group of believers

Service to God[*]

*5.2: the cultic servant's privilege of access
(προσαγωγή)
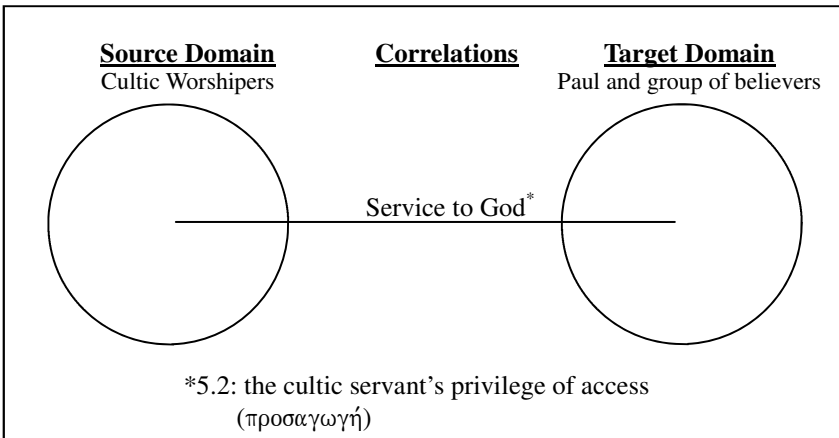
5.3 Romans 12.1-2 (Certain)

There are, perhaps, no imperative statements from Paul better known than those found in Romans 12.1-2:

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35   Hays 2005: 113.

> I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your sensible form of worship. Do not be conformed to this age, but be transformed by the renewing of your minds, so that you may discern what is God's will – what is good and pleasing and perfect' (my translation).

The general thrust of Paul's plea is perspicuous: devote your life to God. However, when we zoom in on the details of the verses, and try to understand their place in Romans as a whole, a number of questions emerge. Why does he refer to God's mercies? Why does Paul encourage a 'sensible' (λογικός) worship when we may have expected him to use something like [ἐν] πνεύματι (cf. Phil. 3.3)? Why does he focus on their *bodies* (σώματα)? Though 12.1-2 apparently forms a thought-unit, how do the two verses relate? And, finally, why does Paul formulate this instruction using language of sacrifice (as opposed to, for example, more general language of servitude [e.g., δουλεύω; 1 Thess. 1.9])? The flow of the discussion will involve, first, situating the passage within its literary context. Then, a brief exegetical exploration will follow. Finally, a number of the above questions will be addressed in respect to the purpose of this command in its socio-historical and rhetorical setting.

Scholars are in agreement that Romans 12.1 marks a major transition in the letter. Though at one time it was common to see Paul completing a 'theological' portion of the epistle to proceed into an 'ethical' discourse,[36] more recent scholars have become uneasy with these categories for several reasons. First, a number of imperatives appear throughout chapters 1-11 (especially 6 and 8),[37] which cautions against such an artificial assumption of the bifurcation of 'indicative' and 'imperative' in Romans. Secondly, Stephen Barton observes that what we understand as 'ethics' (in modern terms) is not found in the New Testament; we simply do not find in its pages a 'compendium of systematic reflection on the good'.[38] Rather, the paraenesis in the writings of New Testament authors like Paul 'represents a variety of attempts to articulate the implications of conversion and baptism'.[39] Though Paul is clearly influenced by the moral traditions of Israel and the Hellenistic world more broadly, he primarily turns to the paradigmatic life and death of Christ and the experience of the Spirit.[40] Philip Esler, sympathetic to Barton's concerns, appeals to the insights of social identity theory and prefers to see Paul's 'ethical' language in terms of 'norms' and the expected behavior of those who belong to a particular group. To give more careful attention to how the whole letter to the Romans forms and reinforces identity allows for a unified purpose that 'embraces its [= identity's]

36   See, eg., Dodd 1932: 188; Tassin 1994: 100.
37   Esler 2003: 54.
38   Barton 2001a: 63.
39   Barton 2001a: 63.
40   Barton 2001a: 63.

foundations, its cognitive, emotional and evaluative dimensions and the demands it makes on how those who ascribe to it must live their lives'.[41] In such a light, one may find that the word 'ethos' is better suited for describing Romans 12.1-2 as Paul is setting forth, based on their new identity in Christ, the 'tone, character, and quality of their life' and 'its [=identity's] moral and aesthetic style and mood', as Clifford Geertz would put it.[42] The significance of drawing attention to this issue relates to why Paul is saying what he is in Romans 12.1-2: he is not just urging them to 'do something', but his imperatives flow out of his appeal to their conception of the past ('in view of God's mercies') and their present status and identity in Christ (12.2: renewal and transformation).

The problem still arises concerning the rhetorical purpose of Romans 12.1-2 (and, for that matter, 12.1-15.13). We can identify a clear rhetorical transition in the letter, but from what and to what? Our two main clues are the introductory οὖν and διὰ τῶν οἰκτιρμῶν (12.1). Based on these words, should this chapter look back on the whole epistolary context (chs. 1-11), the near context (chs. 9-11), or just the immediate context (ch. 11)? Though there are important reasons for seeing Paul's words as reflective of the immediate concern for humility (11.20, 25) and a desire to see one as fully indebted to the God of glory (11.36),[43] there is good reason to believe that Paul is relating 'the mercies of God' to the entire argument of chapter 1-11. Barrett is right to establish this kind of argument partly on the fact that οἰκτιρμός does not occur in Romans anywhere else.[44] So whence does it come? What has not been sufficiently recognized is that οἰκτιρμός/οἰκτίρω constitutes part of a strong LXX tradition of viewing God as compassionate towards his covenant people. It was an act of mercy that the Lord gave Moses a glimpse of his glory (Exod. 33.19; 34.6).[45] A prominent theme that emerges from the founding of the covenant is attesting to God's mercifulness and especially his faithfulness to his people: 'Because the Lord your God is a merciful God, he will neither abandon you nor destroy you; he will not forget the covenant with your ancestors that he swore to them' (Deut. 4.31).[46] Alongside the themes of revelation and faithfulness, we also have the association of God as deliverer – the one who takes pity on his people who are oppressed (Ps. 86.17; Ps. 102). Certainly all these themes (revelation,[47] faithfulness,[48] deliverance) are prominent in Romans.

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41 Esler 2003: 54.
42 Geertz 1973: 126; as cited in Barton 1990: 211; See also Keck (2005), who entitles Romans 12.1-2 'The Community's Transformed Ethos'.
43 Johnson 2001: 189.
44 Barrett 1991: 212.
45 Cf. Sir. 36.11-12.
46 Cf. 2 Kings 13.23; Ps. 77.9; Hos. 2.21;
47 Rom. 1.17-18; Rom. 8.18-19, 29.

Through God's self-revealing sending of Christ into the world, he demonstrated his covenantal fidelity by smashing the yoke of Sin and Death and allowing believers-in-Jesus to turn back to the true lord in faithful obedience. We will return to the relevance of these themes to his entreaty in a moment.

Paul's appeal sustains a clearly cultic shape as he encourages his readers to present their bodies as a living sacrifice. The choice to frame this grand injunction in such a way may not be obvious since it is commonly held that the primary theme in Romans is the righteousness of God. However, it can be observed that, although much of Romans is largely consumed with discussing the state of the covenant, there is also significant attention given to the issue of true and false (cultic) worship. So, early on, Paul reiterates that he is a faithful cultic worshiper (1.9) who serves the gospel. In 1.18-32, the account is given of humanity's plunge into degradation through idolatry (esp. 1.24-25).[49] Michael Thompson argues that Romans 12.1 is Paul's plea for the Romans to 'participate in the reversal of the downward spiral described at the beginning of the first "half"', articulated in terms of cult service.[50] In 5.1-2, Paul refers to cultic access into the presence of God. And, later in the epistle, Paul employs sacrificial and priestly language to summarize his ministry as a temple servant preparing the 'offering of the Gentiles' (15.16). On a more general level, Romans 12.1-2 seems to be closely related to the concept of service (δοῦλος) to God in 6.13-19[51] where we also find the use of the verb παρίστημι, but here it is used for presenting oneself as a *person* to God (6.19). This may explain why Paul chose to use παρίστημι instead of a more typical septuagintal term for the bringing of an offering in Romans 12.

Many interpreters point out that it would have been particularly shocking for Paul to call the sacrifice 'living', but the distinction between a living sacrifice and a non-living one would have not been as abhorrent if it was taken to mean 'animate' (having a life to give) versus 'inanimate' (a lifeless object). Analogously, consider the wordplay in Philo's *De sacrificiis Abelis et Caini* where Abel's obedience involved his bringing a living (ἔμψυχος) sacrifice whereas Cain brought what was ἀψύχων (88). Nevertheless, Paul, probably like Philo, could infuse a common statement with deeper meaning.[52] Paul's use of

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48 Rom. 1.17; 3.3, 22, 26; on the concept of God's righteousness as his faithfulness, see Wright 1995: 30-67.
49 Moo (1996: 748) and Evans (1979: 7-33) draw attention to such connections.
50 Thompson 1997: 124.
51 Keck even makes the bold claim that Romans 12 and 13 are 'Paul's own commentary on 6:13' (2005: 291); see also Weiss 1954: 358; Johnson 2001: 189.
52 For Philo it is clear here that he is not just referring to a 'living' versus an 'inanimate' thing. Throughout the entire tractate, he uses ψυχή or ἄψυχος over sixty times (nearly once every two paragraphs) in reference specifically to the soul. What Philo is doing is playing off of the fact that ψυχή can mean 'life' in a very literal and physical sense, and also 'soul' in the sort of philosophical sense in which he often uses it. In many of his other uses of ἄψυχος he

ζάω almost certainly directs the reader's attention to the statements made in chapter 6.

> The death that [Christ] died, he died to sin, once for all; but the life he lives (ζῇ), he lives (ζῇ) to God (6.10).

> So you also must consider yourselves dead to sin and alive (ζῶντας) to God in Christ Jesus (6.11).

> No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life (ζῶντας), and present your members to God as instruments of righteousness (6.13).

For Paul, apparently, a new life was found only in death 'in Christ Jesus'.[53] What is most striking in the verse is not Paul's use of ζάω but his use of σῶμα. Though traditionally scholars have understood this broadly to refer to the whole person ('the totality of which we are composed'),[54] there is strong evidence that suggests Paul was referring primarily to the physical body. First, from a literary standpoint, Betz observes that the relationship between 12.1 and 12.2 depends on the double character of existence: a somatic aspect (12.1) and a noetic aspect (12.2).[55] To generalize the meaning of σῶμα is, in turn, to reduce the significance of 12.2 (or make it redundant). Secondly, due largely to the work of Robert Gundry, an analysis of Paul's use of σῶμα reveals that the normal usage pertains to the physical portion of the person.[56] This is easily confirmed by its other occurrences in Romans which refer in turn to the dishonoring of the physical bodies (1.24), Abraham's as-good-as-dead body (4.19), the 'body of sin' (and its propensities towards lusts; 6.6; cf. 6.12; 7.24), the crucified body of Christ (7.4), the mortal bodies being given life by the Spirit (8.10-11, 13), and the hope of the redemption of the body[57] (8.23). Read in this way, 12.1 is concerned with the Romans paying special heed to their physical bodies and offering them as a sacrifice to God in a way that is holy and pleasing to God. A proper view of the body, its significance, and its purposes was something that Paul related to believers in both Thessalonica (see 1 Thess. 4.3-12) and Corinth (e.g. 1 Cor. 6.19). Thus, it should not be a surprise that Paul is attempting to teach the Roman believers the significance of 'embodiedness' as one baptized and raised with Christ. Though Paul's view of the body

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is clearly referring to 'souless-ness'; see *Opif.* 73; *Sac.* 69; *Plant.* 77; *Somn.* 2.259; see a similar double-meaning of these words in *Gig.* 37; *Immut.* 8.

53   See a further discussion of Romans 12.1-2 and a defense of the view of ζάω taken here in §9.6.

54   Quoted from Cranfield 1979: 599.

55   Betz 1988: 209, 211.

56   Gundry 1976. A more detailed interaction with this issue will take place in §8.3.

57   Similarly, in Philippians 3.21, Paul affirms that Christ will transform the 'body of humiliation' into conformity to 'the body of glory' – a statement on the heels of his describing a desire for sharing in Christ's suffering and death.

has not been a major topic of discussion in Romans scholarship, there has been some discussion of Paul's interest and response to the problem of passions and sinful desires.[58] Specifically, Stanley K. Stowers has argued that Paul writes in 'protreptic' form to the Romans out of concern for moral 'self-mastery'.[59] Paul attempts to convince his largely Gentile readers that even the Jewish law is not the proper resolution for this predicament. Ultimately, Stowers argues that 'Christ becomes an enabler of the restored and disciplined self'.[60] He draws from a topos of moral discourse in Greco-Roman philosophy involving self-mastery, noting numerous ostensible parallels with Platonic thought. Where I would disagree with Stowers most strongly is in his lack of consideration of Paul's distinctive emphasis that 'sin' is a dominating entity (and not simply a cipher for 'passions'). Nevertheless, Stowers (as well as others) has identified an important thread that passes through Romans regarding the problem of desire. First of all, acknowledging again that the consequences of the idolatry found in Romans 1.18-32 were primarily sexual in nature, it seems to be more than a passing interest for Paul that he indicts the one who judges of doing 'the same things (τὰ αὐτά)' (2.1; cf. 2.2-3). And, a bit later, 'You that forbid adultery, do you commit adultery?' (2.22).[61] The concern for passions is further discussed in the very direct command he gives in 6.12: 'Therefore, do not let sin exercise dominion in your mortal bodies (ἐν τῷ θνητῷ ὑμῶν σώματι), to make you obey their passions (ἐπιθυμίαις)'.

Perhaps most discussed by scholars is the problem of ἐπιθυμία in Romans 7 (see 7.8). Again, one can see that Paul reiterates the problem of sinfulness and the impotence of the law.[62] In 7.7-25, as Francis Watson has cogently

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58   That is not to say that Paul actually *knew* of problems already existing in the Roman churches that regarded lack of self-control (other than the issue between the 'weak' and 'strong'). Rather, Paul was probably working generally from the assumption that temptation is universal and all members of society struggle with fighting passions. Simon Gathercole argues that Paul knew about the problems between the weak and the strong in chs. 14-15. Part of Paul's argument is that 'the church in Rome is at least *in danger of* approximating the full horror of the world outside the church' (2003: 43; 48: 'the judging and despising in the Roman church is in fact in grave danger of mirroring the picture in Romans 1-2').

59   See Stowers 1994; 2003.

60   Stowers 1994: 42.

61   If the interlocutor is *merely* representative (for rhetorical purposes; see Gathercole 2002: 197), Paul could have chosen vices that were more universal. The specificity and seriousness of this particular accusation has caused some scholars to consider a more contingent situation. Douglas Moo asks, 'Why has Paul chosen examples of such serious and relatively infrequent activities to accuse Jews generally of failing to live out the law they reverence? How could his accusations be convincing to those Jews, surely in the majority, who had never stolen, committed idolatry, or robbed a temple?' (Moo 1996: 164). Francis Watson, having similar feelings towards Paul's focused and stern words, proposes that Paul was exposing the ills of the 'Jewish teachers who had brought the whole community into disrepute by their immoral conduct' (2007: 204).

62   See Ziesler 1998: 41-56.

argued, Paul walks the reader through his own 'personal past as one whose identity [was] determined by the law' and where, nevertheless, he was 'engaged in an isolated and failing struggle with hostile powers who were too much for him'.[63] Paul offers a particular understanding of God's work in Christ, through the Spirit, that is the only final solution to the problem of sin.[64] J.A. Ziesler argues that Paul makes special reference to the tenth commandment (οὐκ ἐπιθυμήσεις) because it stands as the most universal sin: 'wanting what is not one's own, and especially wanting it at the expense of one's neighbour'.[65] Above all, the tenth commandment, for Paul, serves as a standing condemnation of humanity's failure in the battle of 'matching right desire with right performance, of conflicting desires, and of having right desire in the first place'.[66]

After Romans 7, the problem of passions is raised again in chapter 13.11-14 in a sharp paraenetic passage:

> Besides this, you know what time it is, how it is now (ἤδη) the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; let us live honorably as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires (ἐπιθυμία).

Paul's emphasis on the urgency (ἤδη) of the situation is unquestionable. And, again, the concern for desire is prominent. Paul's tone in these exhortations and the focus on these particular vices has led R. Jewett to place it within the context of the Christian 'love feasts' which would have been based on the model of the symposia. Paul, then, would have been warning his readers about the 'danger of excesses associated with nocturnal feastings in the Greco-Roman world'. [67] Ultimately, whether Jewett's hypothetical context for this passage is persuasive or not, the point that should be understood is that the tone here is charged and the language more specific than one expects if this paraenesis were merely conventional.[68]

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63 Watson 2007: 296.

64 The question of how Romans 7 fits within the matter of human and divine agency is handled nicely by S.J. Gathercole 2006: 158-172.

65 Ziesler 1998: 47.

66 Ziesler 1998: 48.

67 Jewett 2007: 825.

68 One might wonder, why would Paul focus on sexual issues and then discuss food in chapter 14? Mark Reasoner shares a helpful anthropological insight into this relationship. He argues that this may have particularly been a problem with the 'strong' who ate whatever they wished, as having a relaxed attitude towards food may have been associated with a relaxed attitude towards sexuality: 'the idea that meat consumption leads to sexual activity, and its obverse –that vegetarianism allows for control or inhibition of one's sexuality – is seen throughout history' (1999: 117).

What Paul is calling for in Romans 12.1, then, is an invitation to live out the freedom in Christ (especially freedom from unrestrainable passions) by surrendering oneself wholly, especially bodily, to God in worship.[69] The type of surrender involved is further defined as a 'sacrifice' – an idea not too distant from that of Romans 6.6 where the self is crucified with Christ. Indeed, in Romans 12.3 Paul transitions into a discussion about what it means to participate in the 'one body in Christ' (12.5). Thus, Romans 12.1 and its discussion of sacrificial bodies acts as a bridge that links the earlier discussion of the theology of participation in Christ's body and the corporate implications of that union in 12.3-15.13.[70] This is evidenced, as Richard Hays has pointed out, in the fact that Paul refers to *bodies* (σώματα) who offer one sacrifice (θυσίαν).[71] The idea of being a sacrifice does not just mean that the community members work together to worship God. There is a sense in which 'sacrifices' are made for the well-being of others.[72]

This worship pattern of becoming a 'living sacrifice' resists and challenges the 'normal pattern' of 'this age', as Paul explains in 12.2. The process of conforming to the proper form, the image of Christ (8.29), is made all the more difficult in the face of the world's hostility. The public altar of bodily sacrifice, then, becomes a crucible of faith. Gorman explains this dynamic in terms of two themes: *death* and *difference*.

> …being a living sacrifice means a constant process of dying yet living, or cruci-formity, while being transformed (as a result of this "holy" [12:1] process) means becoming different from the environment that hosts the community. Both minds and bodies are affected, such that believers (Paul implies) are conformed to Christ and take on his mind.[73]

Two points confirm Gorman's reading of Romans 12.1. First, in Philippians 2.17 Paul also uses θυσία specifically in reference to the sacrificial service of the Philippians in the midst of suffering (see Phil. 1.29), a sacrifice over which Paul, the imperial captive, was 'being poured out as a drink offering'. The 'environment', as Gorman puts it, is partly responsible for the death of God's sacrifice, but he has found a way to empower and redeem this offering, making

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69 So Sandes 2002: 'To Paul passions and mastery are only dealt with by being crucified with Christ…[believers] can only master their bodies thanks to their participation in his death and resurrection' (18-19).

70 See Beker 1994: 82-3.

71 Hays 1996b: 36; see also Minear 1960: 182: 'Although the emphasis in this chapter (Romans 12) is on the individual saint and on his body as the meeting place of reciprocal loyalties, a necessary presupposition of the argument is the membership of all believers in the one body of Christ. To be a member of Christ thus defines and determines the totality of one's existence vis-à-vis other men'.

72 In Philippians 4.18, the 'pleasing' sacrifice that Paul refers to is the monetary gifts given to him, presumably at the Philippians great expense; see §6.4.

73 Gorman 2004: 390.

it only stronger as a result of pressure (see 2 Cor. 12.10). Secondly, and per-
haps more significantly, this sort of *death*-and-*difference* concept that Gorman
finds in Romans 12.1 crops up earlier in Romans 8.36-7. In light of the appar-
ent peril and fears that Christ-followers face, Paul finds the words of Psalm
44.22 applicable: 'For your sake we are being killed all day long; we are ac-
counted as sheep to be slaughtered (Rom. 8.36)'. The obvious point is that
'The eschatological tension remains to the last breadth of this mortal life'.[74]
However, the language of sheep being slaughtered (σφαγή) would have un-
doubtedly conjured the image of the animal prepared for sacrifice.[75] In Ro-
mans 8 it is 'for [God's] sake' that his people are being led to death. In Ro-
mans 12.1 this act of victimization becomes an opportunity for offering *oneself*
as a sacrifice *for God's sake* – to be 'pleasing to God'. And just as, paradoxi-
cally, Paul can claim that through this leading to slaughter God's people are
super-victors (ὑπερνικάω) through the love of Christ (8.37), so in chapter 12 he
reiterates that the somatic offering is perpetually vivified (ζάω) through the
mercies of God in Christ (12.1).

In his articulation of this life/death dialectic, it is clear that his thoughts are
more than theological abstractions. They stem from two models: on a grander
scale it is an imitation of Christ's bodily self-offering;[76] on a smaller scale it is
a model of Paul's apostolic self-offering.[77] Again, in Romans 6.6, Paul argues
that the only way for the 'body of sin' to be free from Sin's grip is to have it
crucified (συσταυρόω) with Christ.[78] It is fundamental to Paul's argument to
demonstrate to the Romans that the only path to freeing the body from sin and
desire is to die to it and enter a new life of sonship, but this can only
occur 'if, in fact, we suffer with him so we may also be glorified with
him' (8.17).[79]

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74 Dunn 1988b: 512.
75 Note, for instance, the use of this noun by Philo, *Abr.* 176; and Josephus: 'And what he most
    aggravated in his pleading, was the slaughter (σφαγήν) of those around the temple, and the
    impiety of it, as done at the festival; and how they were slain (σφαχθεῖεν) like sacrifices
    themselves (*Ant*. 17.237)'. In the New Testament, G.K. Beale observes the similar language
    in Romans 8.36 and Revelation 5.5-6 with the ruling lamb who was slain – clearly a sacrifi-
    cial image (see 1999: 270).
76 See Thompson 1991: 85.
77 Though he comments generally, J.R. Michaels concludes that in Romans Paul 'seems to have
    generalized from his own apostolic experience to the experience of all believers' especially
    with regard to bodily ills as he designates Paul the 'dying apostle' (1999: 103).
78 Paul's repeated use of slave language (1.1; 6.6-22; 12.11; 14.18; 16.18) alongside the image
    of crucifixion would act as guides in the interpretation of the story of the body of the follower
    of Christ. The collision of the language of bodily suffering and weakness with such portray-
    als of positions of shame would have been shocking and alarming to many readers firmly si-
    tuated within the Roman *habitus* and its social ethos; see Shi 2008.
79 See Hays 1996b: 25.

In Romans 12.1-2, Paul is anxious to demonstrate that true worship is one that accounts for the behavior of the body. Though some of the Romans may have felt that only the Jewish law and worship system (cf. 9.4) could ensure such success, he refutes this assumption and launches an attack on such misguided allegiances. Others in Rome may have supported a dismissal of the Jewish privileges, but at the expense of also neglecting *any* means of bring their bodies under submission.[80] Paul's solution – sacrificing one's body – is the only final solution to the problem, but it comes at a cost of conformity to Christ's suffering and death.[81] It is a trademark of Paul's understanding of true worship and obedience that 'divine worship' (as Käsemann puts it) involves a 'transformed existence' which appears as foolishness to the world.[82] But we should not confuse what Paul is saying with the expression of a 'culte intérieur'.[83] Instead, the most genuine fulfillment of one's cultic obligations involves not an interiorization of worship, but quite the opposite – the kind of temple service that befits the true temple of Christ's body.[84] A. Munzinger describes this ability to understand the operation of a new worship-pattern summed up in the simple phrase 'like is known by like' – a new category of perception enabled by 'existential transformation', 'defined by the Christ-event and empowered by the Spirit'.[85] Thus, those who have been transformed (in mind) by Christ must conform, not to this age, but to his pattern of worship.[86] K. Sandnes notes how such a perspective demands a very physical form of service in imitation of Christ's own sacrifice that requires, at least in Paul's own experience, 'the deteriorization of his body due to the suffering which his ministry brings upon him'.[87]

When we look back to Paul's statement about the mercies of God in 12.1, there is good reason for him to underscore that God is merciful to his people. Within Paul's framework of argumentation, God's allowing his people to suffer and permitting the Apostle's ministry to flourish despite his ostensibly critical stance towards the law was not a sign of God's unfaithfulness. Rather, encour-

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80 Thus, as Sandnes has observed, Paul must urge his readers 'to keep away from sins which affect the body' (2002: 178). Sandnes also argues that Paul sees bodily control as 'agonistic' – a domineering entity: 'The believer must stand up to the rule of the belly' (179).

81 Some may have concern that this points to a kind of 'debt' theology, but, as Das observes, Paul often bases the necessity for charity towards one another on how Christ acted towards us: 'Welcome one another, just as Christ has welcomed you to the glory of God' (Rom. 15.7; see Das 2007: 131). Additionally, Jewett observes the common recognition that 'the reception of divine benefaction placed a person or group under obligation to the deity' (2007: 727).

82 Käsemann 1969: 190-1.

83 Denis 1958: 406.

84 See Dillon 2000: 163; also Wenschkewitz 1932: 111.

85 2007: 41, 95, 137.

86 This, perhaps, is the main argument Morna Hooker makes in terms of interchange and ethics (1985; especially pg. 5).

87 Sandnes 2002: 16; see also 20; Gundry 1976: 37.

aging his people to be inundated by the flood of death (Rom. 6.4) was an act of mercy as each one (and the community as a whole) must share Christ's weakness in order to experience his glorification (8.17). The worship dimension is more apparent in the way Jürgen Becker puts it: 'suffering inducts us into communion with Christ'.[88] The giving over of one's physical body to the kind of suffering and humiliation to which both Christ and Paul submitted was an act of worship that did not prove God to be unfaithful. Instead, *because of God's mercy and faithfulness*, bodily sacrifice is restorative.

Paul's use of λογικός, in such a light, is quite appropriate. Certainly there were (or eventually would have been) questions among the Romans regarding the manner of Paul's ministry. Is his form of ministry and worship *reasonable* – does it makes sense? Paul, perhaps borrowing and adapting language from Stoic thought, responded with the notion that his pattern of worship is sensible in terms of being 'true to ultimate reality', a new epistemology established by 'new creation'.[89] He is encouraging the Roman Christians to embrace a cultic-epistemology that sees the body as a vital organ of worship. It is not the object of worship (as in 1.18-32), but the subject of it. It is not an obstacle that hinders 'spiritual worship', but a partner with the S/spirit in the quest for holiness (cf. 1 Cor. 7.34; 2 Cor. 7.1).

We have argued, then, two things that aid in understanding this very important passage in Paul. First, a wide range of evidence suggests that when Paul is referring to the *body* in 12.1, he means the physical body. Second, linking this text thematically and semantically to chapters 1, 6, and 8, we can also observe that there is an underlying theme of worship and how the body is used. Sandnes has observed that corrupted creatures are prone to worship false gods and even their own bodies without the redemptive power of God. In this letter, Paul found it critical to prove to Roman believers that the only avenue to freedom from body-worship and being a slave to the body is its mortification through Christ (Rom. 8.13). This involves a conforming to Christ's pattern of death, something Paul knew all too well. True worship, in Paul's mind, required both a mind aspect and a body aspect. However much the participants in this age could not comprehend this suffering-glory or shame-honor paradox that followed from 'true' worship, Paul knew this to be the only worship that makes sense.[90]

A diagram mapping out the metaphorical fields would be displayed as follows:

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88   Becker 1993: 178.
89   Jobes 2005: 136.
90   Thus, given the epistemological and eschatological significance of Paul's statement in Romans 12.1, we have entitled this entire study 'worship that makes sense', paraphrasing 12.1b. For this gloss, I am indebted to Gordon Fee (1994: 601n. 386). In actuality, though, Fee explains that the idea came from his wife Maudine.

Source Domain   **Correlations**   **Target Domain**
Sacrifice   Group of Believers

Service to God[*]
Holiness and Purity[†]
Judgment[^]
Suffering/Death[≠]
Embodiedness[◊]
NewEschatological Perspective[∞]

[*] 12.1: λατρεία
[†] 12.1: ἅγιος
[^] 12.1: 'acceptable to God…'
[≠] 12.1: θυσία
[◊] 12.1: σῶμα
[∞] 12.2: Καὶ μὴ συσχηματίζεσθαι
        τῷ αἰῶνι τούτῳ
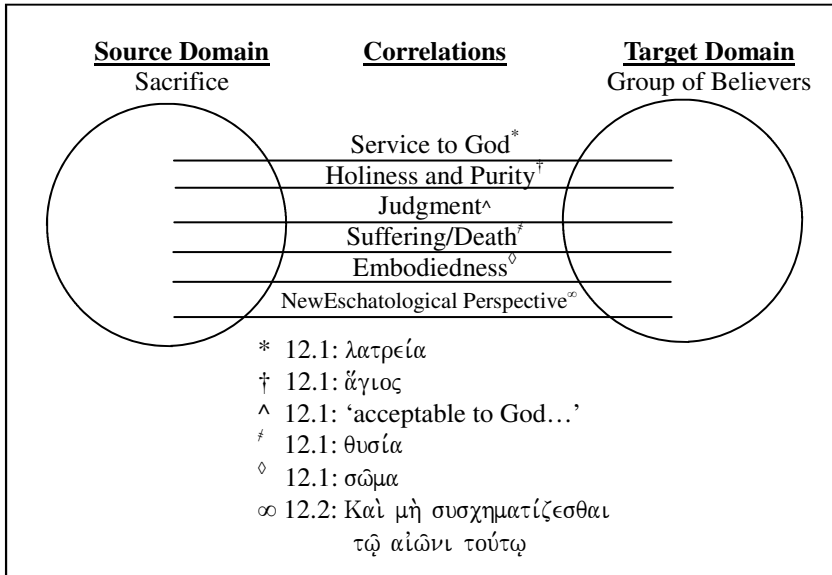
5.4 Romans 15.16 (Certain)

Having finished the central thrust of his discourse, Paul returns in 15.14ff. to a discussion of his travel plans. This comprises, as many have observed, part of the 'epistolary framework' which surrounds the body text. In some sense, then, Paul is resuming, as J. Weima has observed, a discussion of his 'divine calling and responsibility to preach the gospel to the Christians in Rome'.[91] What is, perhaps, most striking in 15.14-33 is the special kind of language that Paul uses; what Fee refers to as 'thoroughgoing sacerdotal imagery'[92] and what Caird calls a 'violent metaphor'[93] of sacrifice and cultic worship. Amidst the plethora of interpretive peculiarities here, our interest will remain on two things: (1) the application of sacerdotal language to Paul, and (2) the meaning of 'the offering of the Gentiles'.

Having encouraged the Romans regarding their goodness (ἀγαθωσύνη), knowledge (γνῶσις), and ability to admonish (νουθετέω) one another (15.14), he explains that his forthright concern for their unity and maturity comes from his God-given commission to secure their obedience to God through the gospel

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91   Weima: 2003: 17; Dillon 2000: 159.
92   Fee 1994: 626.
93   Caird 1994: 234.

(15.16). Paul refers to his reception of grace (χάρις) from God (15.15b). But, if we turn back to Romans 1, Paul is not recalling the gift of salvation (i.e. his 'conversion'), but his calling vis-à-vis the Gentiles, for in 1.5 he writes 'through [Christ] we received grace and apostleship (χάριν καὶ ἀποστολήν) to bring about the obedience of faith among all the Gentiles for the sake of his name'. Here it is correct to see this as a hendiadys where it refers to the 'gift of apostleship'.[94]

In 15.16, Paul calls himself, not apostle or slave, but λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη. Within its context, this language is clearly meant to be cultic, as Paul highlights his responsibility to ensure the perfection and sanctity of the offering of the Gentiles. Why, though, would Paul not just call himself a priest (ἱερεύς; cf. 1 Pet. 2.5, 9; Rev. 1.6; 5.10)[95]? What exactly is this term meant to communicate? Servant (similar to δοῦλος)? Minister (similar to διάκονος)? Steward (similar to οἰκονόμος)? In secular use, the term was used for service rendered for the public good.[96] The biblical and early Jewish usage, however, goes beyond this more political meaning, but certainly does not exclude it.[97] There are occasions where public service is in view, as in 1 Chronicles 26.30 where the 'Chebronites were given charge over all the work (λειτουργίαν) of the Lord and the business (ἐργασίαν) of the king west of the Jordan'.[98] Another notable use of λειτουργία involves any service performed for a dignitary – especially a king.[99] Of course, then, service rendered to the Lord is also in view, such as the [unwitting] service (λειτουργίας) that Nebuchaddrezzar[100] paid to the Lord by destroying Tyre (Ezek. 29.20). At times the servant (λειτουργός) appears to be quite similar to a regular household slave (e.g. 2 Sam. 13.17), but in most cases the focus is on the servant having a special role and a privileged relationship with the master. Even when political service is in view, in Jewish texts when one is serving for the public good it is almost always conceived of as service to God.

The λειτουργ* word-group, though, took on a very particular connotation in the majority of its occurrences in the LXX – doing the business of serving in

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94   See, for a survey of those who make the case for a hendiadys, Cranfield 1975: 65-66; Michel 1978: 75.

95   In fact Paul never uses this word in his extant letters, though he does employ cognates.

96   Note, for instance, that Plutarch calls the administration of state affairs (ἡ πολιτεία) a *ministry* (λειτουργία), *An seni* 791.c.9.

97   See Josephus's description of Herod's benevolence whereby he freely funded numerous public services (πλείους λειτουργίας) and the building of public works (δημοσίων ἔργων κὰ τασκευάς) as he journeyed through Syria and Greece (*Ant.* 16.146).

98   See also 1 Chron. 27.1; 2 Chron. 9.4; 17.9; 22.8.

99   2 Sam. 19.19; 1 Kgs. 1.4, 15; Sir. 8.8.

100 The LXX reads Ναβουχοδονοσορ (Ezek. 29.19).

temple worship. The bulk of this work was done by Aaron and the priests,[101] and the Levites;[102] but also included temple musicians, gatekeepers and any other temple assistants.[103] Later on, in the time of the prophets and beyond, this more restrictive association of λειτουργ* with the privileged temple workers was sometimes metaphorically generalized or democratized (cf. Isa. 61.6).[104]

Based on the discussion of λειτουργ* above, we may make the following conclusions. First, this is a word-group that can be used to describe a servant within a number of different contexts. But, this servant (in most cases) is not the same as a slave. A λειτουργός is more of an agent of a dignitary who is responsible for the affairs of his master. He is often a public servant insofar as the dignitary is concerned with the people, but his primary interest is in serving his master well. In early Hellenistic Jewish literature it is most often associated with temple service. This is a logical application of the term since the temple is essentially the deity's palace and the priests are, in some sense, attendants in his royal court. These temple workers are held, by the community, in high esteem because they work so closely with the Lord and because they carry out his important business of operating the temple's ministrations.[105] Paul, then, is not necessarily referring to himself as a priest, but as a temple servant more generally.

The particular manner of service is described by the following phrase ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ. To begin with, ἱερουργέω is a *hapax legomenon* within the Pauline corpus. In fact, the verb does not appear otherwise in the NT or LXX.[106] Thus, the best places to better understand this verb are the writings of Philo and Josephus. The broadest meaning that ἱερουργέω carries is reflected appropriately by the translation 'I perform cultic service'. However, in the majority of occurrences in both Philo and Josephus the meaning is closer to 'I sacrifice' or 'I offer'.[107] And, with a direct object, the noun

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101 Exod. 28.35, 43; 29.30; 30.20; 31.10; 35.19; 36.33; 38.27; 39.12; Num. 18.2, 4, 6, 7; Deut. 17.12; 1 Kgs. 8.11; 2 Kgs. 25.14; 1 Chron. 9.13; 15.2; 23.13, 28; 24.3, 19; 28.13; 2 Chron. 5.14; 8.14; 13.10; 15.16; 23.6; 24.14; 29.11; 31.2; 31.4, 6; 35.3, 10, 15, 15.

102 Exod. 37.19; Num. 1.50; 3.6, 31; 4.35, 37, 39, 41, 43; 7.5; 8.22, 25, 26; 18.21, 23, 31; Deut. 10.8; 18.5, 7.

103 1 Chron. 6.32, 33; 9.19, 28; 16.4, 37; 23.24, 26, 32; 26.12; 2 Chron. 11.14.

104 Thus, it is a hasty presumption that 'Deutlich bezeichnet sich Paulus hier als Priester' (Wenschkewitz 1932: 128).

105 The intimacy often connected to this term is demonstrated in *T.Levi* 2.10 where, as Levi ascends to be near to the Lord and be his λειτουργός, he is capable of proclaiming his mysteries (μυστήρια αὐτοῦ ἐξαγγελεῖς; cf. 1 Pet. 2.9).

106 Note, though, that ἱερουργία appears in 4 Maccabees 3.20 with the general meaning 'temple service'.

107 Josephus *Ant.* 14.65; 5.263; Philo *Cher.* 96; *Plant.* 164; *Her.* 174; *Somn.* 62

usually refers to the thing being sacrificed.[108] There is one rare exception. In Josephus' *Antiquities*, he notes that the law requires two lambs to be taken and killed τὸν αὐτὸν τρόπον ἱερουργοῦντες (sacrificing [them] the same way) (3.237). This syntactical relationship is best labeled an accusative of manner.

Another *specific* connotation of ἱερουργέω that can be attached to this verse is the meaning 'I consecrate', as probably intended in a couple of lines in Philo:

> And this number is consecrated and dedicated to God (οὗτος ὁ ἀριθμὸς ἱερουργεῖταί τε καὶ ἀποδίδοται θεῳ) when the perfect fruits of the soul are offered up. For, on the feast of tabernacles, besides all other sacrifices, it is ordered that the priest should offer up seventy heifers for a burnt offering (*Migr.* 202).

> But since the man has begun to offer himself as his first fruits, and since it is not lawful for the sacred altar to be polluted with human blood, but yet it was by all means necessary that a portion should be consecrated (μέρος ἱερουργηθῆναι), he has taken care to take a portion, which, being taken, should cause neither pain nor defilement (*Spec.* 1.254).

Coming back to the translations of the NT, translators struggle to give this phrase meaning: 'ministering the Gospel of God' (KJV), 'ministering as a priest the gospel of God' (NASB), 'with the priestly duty of proclaiming the Gospel of God' (NIV), 'in the priestly service of the Gospel of God' (RSV, NRSV). What does it mean to *minister* the gospel? The primary meaning *to sacrifice* does not fit this context – Paul never writes of *sacrificing* the gospel. But what about the secondary meaning *to consecrate*? Does Paul, here, '*consecrate* the gospel of God' – this is more likely since the end of the comment involves the sacrifice being 'sanctified by the Holy Spirit' (15.16b). Thus, the statement could be interpreted in this way: 'grace was given to me by God to be a temple servant of Jesus Christ with respect to the Gentiles, whereby I perform the cultic duty of consecrating the gospel of God so that the offering of the Gentiles might be acceptable as it is sanctified by the Holy Spirit'.

When Paul describes his cultic ministry, he finds himself responsible for the final acceptability of the 'offering of the Gentiles' (ἡ προσφορὰ τῶν ἐθνῶν).   The meaning of this phrase has been understood in two ways. First, it could be taken to be an appositional genitive construction where the offering *is* the Gentiles.[109] Thus, Paul is the officiating temple servant responsible for the blamelessness of the sacrifice to God. However, recently David J. Downs has argued for a subjective interpretation that sees the offering as the Jerusalem collection which is presented *by* the Gentiles.[110] Though the discussion of the

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108 Josephus *Ant.* 11.110; Philo *Conf.* 124; *Migr.* 67, 140; *Congr.* 106; *Spec.* 2.36; see Ponthot 1986: 257.

109 See Dunn 1988b: 860; Lohse 2003: 395; similarly Denis labels it an objective genitive (1958: 405).

110 Downs 2006: 173-186; see also Wan 2000: 191-215.

collection in 15.25-29 makes this interpretation plausible, it is not convincing for a number of reasons. First of all, immediately preceding his description of this 'offering' in 15.16 is a mention of the purpose of the letter – speaking boldly to them on a number of points. It is quite unlikely that this daring hortatory character of Romans serves the main purpose of securing the acceptability of the collection. Rather, relating 15.16 to chapter one, the offering must relate to his calling the Romans to obedience in a more general way.[111] Dillon observes, also, that Paul is consistently the 'acting subject' in 15.14-21 and understanding the Gentiles as the subject of the offering would disrupt this pattern.[112] Finally, the offering is understood to be consecrated by the Holy Spirit. It is important to observe that the Holy Spirit does not figure prominently in the passages that deal with the work of the collection, and the term πνεῦμα does not appear in 2 Corinthians 8-9 or Romans 15.25-29.[113]

The offering, then, is the Gentiles themselves – their obedience; however, given thematic links to Romans 12.1-2, there is reason to believe that a double-meaning is intended, where they are both the sacrifice *and* the offerer.[114] Though the word θυσία is used in Romans 12.1, and προσφορά in 15.16, both can be used for sacrifice more generally. Moreover, it is not uncommon to see them used together as in Ephesians 5.2: '…live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice (προσφορὰν καὶ θυσίαν) to God'.[115] One may see in 15.16 the complement of the statement already made in Romans 12.1 (cf. Heb. 10.5, 8). The means for ensuring that the 'offering of the Gentiles' is acceptable to God is certainly the kind of holy and living self-sacrifice that is responsive to the mercies of God. Thus, Paul could expend all his energy on bearing the gospel message through speech, action, signs, powers, and wonders by the Holy Spirit (15.18-19). Only in such a manner could he really claim to fulfill the gospel-commission from Jerusalem to Illyricum (15.19).

Embedded within this verse are two interlocking and overlapping cultic metaphors: one regarding Paul and the other pertaining to the 'Gentiles'. The two following diagrams map out the metaphorical fields of this verse.

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111 Jervis 1991: 122.
112 Dillon 2000: 165n. 26.
113 Fee proposes that the mentioning of the Spirit's sanctification in Rom. 15.16 involves their purity regarding association with Jews and also their being set apart for 'God's own holy purposes' (1994: 627).
114 David Peterson also sees Romans 12.1 as determinative of the meaning of the 'offering of the Gentiles'; see 2000: 186.
115 The connection to Ephesians 5.2 (even if this epistle is not 'Pauline') may be more than coincidence. As Lincoln observes, the rhetorical appeal of the imagery in 5.2 points to the employment of 'traditional language' to which Paul repeatedly returns (cf. Phil. 4.18); see Lincoln 1990: 312.

Source Domain   **Correlations**   **Target Domain**
Cultic Servant   Paul

Service to God*

*15.16: 'λειτουργός'

Sacrifice/offering

Source Domain   **Target Domain**
                                          Group of believers (Gentiles)

Service to God*
Spiritual endowment†
Holiness and purity^
Judgment♯

Cultic worshiper

* 15.16: Gentiles as ones who offer sacrifice.
† 15.16: 'ἡγιασμένη ἐν πνεύματι ἁγίῳ'.
^ 15.16: ἁγιάζω.
♯ 15.16: εὐπρόσδεκτος.

5.5 Romans 16.5 (Probable)

The final chapter of Romans comprises a commendation of Phoebe, a list of greetings, and final exhortations.[116] In 16.3-16, one is astonished by the sheer number of people mentioned. Names are mostly followed by some description, whether 'co-worker (συνεργός)' (16.9), 'approved by testing (δόκιμος)' (16.10), or 'chosen (ἐκλεκτός)' (16.13). The most common description is ἀγαπητός, used of Epaenetus, Ampliatus, Stachys, and Persis (16.5, 8, 9, 12). Additionally, Epaenetus is called ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν – the first-fruits of Asia for Christ (16.5). Note the similarities in terminology to 1 Corinthians 16.15 vis-à-vis Stephanas : ἀπαρχὴ τῆς Ἀχαΐας. Earlier we observed that the most common understanding of the language of 'first-fruits' is temporal priority – 'the first in a series of many'.[117] However, just as 1 Corinthians 16.15 (regarding Stephanas) had to be read with a view towards the use of ἀπαρχή in the chapter earlier, especially Christ as first-fruits (15.20-23), so also the mentioning of Epaenetus as first-fruits must be seen in light of Romans 11.16a: 'If the first-fruit portion is holy, so also the remaining batch' (my translation). Richard Bell argues that the most convincing interpretation of this passage sees the 'first converts among the Jews' as the ἀπαρχή and Israel (in a wider sense) as the whole.[118] Thus, Epaenetus may well have been a Jew and his conversion marked the faithfulness of God to his people and a hope for more. But Bell also gives attention to Barrett's suggestion that, in light of 1 Corinthians 15.20-23, Christ himself is the ἀπαρχή *par excellence* – Christ being the fount of abundance and the ultimate contagion of purity and holiness.[119]

Some conclusions are in order with respect to Epaenetus. In the first place, he holds a place of special significance and, just like Stephanas, probably became a leader within the Christian community.[120] As observed in the discussion of Stephanas, this may suggest that the concept of first-fruits/first-offering was understood in terms of giving one's life as a sacrifice to God. Of course this would not only have been applicable to the first converts of a region, but they would have been models for all believers. Secondly, in the context of the

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116 It will be taken for granted that the questions concerning the authenticity and location of Romans 16 have been sufficiently answered and that the majority of modern scholars affirm that it is the original ending of Romans; see Dunn 1988b: 884; Donfried 1991: 44-53; Lampe 1991: 216-230.
117 Powers 2001: 153
118 Bell 2005: 273-275.
119 Barrett 1991: 200.
120 Though Ellis goes too far in arguing that Paul used the 'first-fruits' concept with the milieu of the consecration of the Levites (1978: 20), Cranfield does point to 1 Clement 42.4 where the early converts of a region often became the leaders of local churches (1979: 787)

final greetings, Paul seems to be doing more than giving his salutation. He appears also to be recognizing the character and significance of certain people – at least some of them being Jewish converts and perhaps even ones to whom he had proclaimed the gospel personally.[121] In a letter directed (mostly) to Gentiles, this would have had an important purpose of appreciating the position of Jews in terms of God's favor.

A diagram mapping out the metaphorical fields would be displayed as follows:

| **Source Domain** | **Correlations** | **Target Domain** |
| Cultic servant or object (Non-Specific) | | Individual believer (Epaenetus) |

Service to God[*]

* 16.5: First-fruit as dedicated portion
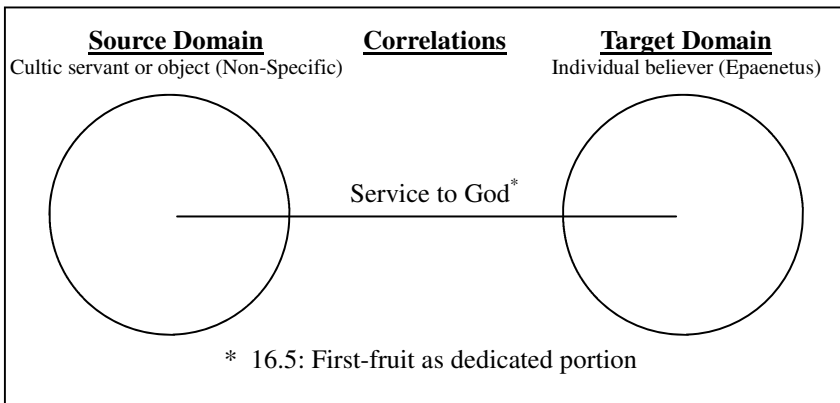
5.6 Conclusion

The reading of Romans that we have proposed, largely based on paying careful attention to Paul's use of cultic metaphors, is rather different than the normal sort of *heilsgeschichtlich* approach that focuses on righteousness and soteriology. We have observed the importance of Paul as an apostle who feels the need to explain something about himself, and even offer an apologia for his manner of ministry and the special character of the kind of gospel he proclaims. Another significant feature of this letter is the space given to issues of suffering, sin, glory, and the body. In that sense, Romans has much in common with 2 Corinthians than has normally been recognized. But even when important traditional themes are upheld, such as the unification of Jews and Gentiles, Paul's cultic metaphors (such as both Romans 12.1 and 15.16) play

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121 See these suggestions in Witherington 2004: 376.

an important part in describing the means, purpose, and result of such communal cooperation. Paul could hardly find a better set of terms to use than from the lexicon of Jewish cultic worship where life is lived, as individuals and communities, to please God and glorify him in worship.

Chapter Six

Philippians

Paul's letter to the Philippians contains a number of important contributions to our understanding of the Apostle's theology. But, given his own circumstances and that of his original readers, one particular theme re-emerges: the proper mindset with respect to hardships. The frequent references to Paul's imprisoned status, the death of Christ, and the afflictions of the Philippians confirms L.A. Jervis' conclusion that 'The red thread of suffering trails across the pages of this letter'.[1] However, then, Philippians appears to have a 'double character', because it also carries a warm, friendly, and joyful tone.[2] Thus, Bockmuehl argues that 'Joy links all the different themes of the letter together'.[3] How can Paul encourage and exemplify hope and peaceful contentment under such distress? Such a theological project is undertaken with great literary sophistication, and certainly by aid of a host of word-pictures and intertextual references. Our attention, of course, will be solely given to how cultic metaphors contribute to his rhetorical and conceptual scheme. What apparently is underscored throughout this letter is the importance of a new epistemology where seeing the world, honor, and the future as God sees it brings the kind of peace and joy that unbelievers cannot share.

6.1 Philippians 2.17 (Certain)

Stephen Fowl points to Paul's repeated use of φρονέω in Philippians (1.7; 2.2, 5; 3.15, 19; 4.2, 10) – a plea to have a transformed outlook. This drives both his 'theological' and 'moral' discourses, as they should 'view things—such as Paul's imprisonment, God's activity in Christ, and the experiences of Timothy

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1   2007: 38.
2   S. Grindheim also recognizes this matter and eschews a unilateral approach to Philippians. Instead, he suggests that full weight be given to the characteristics it displays in common with 'friendship letters' and 'deliberative rhetoric' (2005: 113).
3   Bockmuehl 1998: 177.

and Epaphroditus—in such a way that they themselves will be capable of thinking and acting in particular ways'.[4] The means by which Paul reforms their 'theo-ethical reasoning'[5] is, in large part, by recounting the story of Christ.[6] The practicality of the so-called Christ-hymn (2.6-11) is marked by the framework of the passage. In 2.5, Paul explicitly exhorts the Philippians to train their perception (φρονέω) as Christ trained his own, and 2.12 commences from the hymn with Ὥστε…ὑπηκούσατε. The Christ-narrative is marked by humble service to God and an unflinching faithfulness to the will of God even if obedience involves a shameful death (2.7-8).[7] Philippians 2.12-18, then, serves as a call to put at one's disposal all the intellectual and physical resources one has to live in accordance with Christ's gospel (1.27).[8] R. Wortham refers to the Christ hymn as a 'social drama' that offers 'social identity and legitimation' for a minority religious movement that struggled to understand its place in society.[9] The hortatory nature of 2.12-18 cries out 'see, act, and react accordingly'!

An important part of Paul's overall strategy of re-training their worldview is his use of cultic language in 2.17: 'But even if I am being poured out as a drink offering (σπένδομαι) upon the sacrificial service (θυσίᾳ καὶ λειτουργίᾳ) of your faith, I am glad and I share my joy with all of you' (my translation). Though the words here are common to the wider lexicon of cultic language in the ancient world, Paul is almost certainly drawing from the imagery of the Jewish sacrificial system. As Fee observes, this is his common practice (cf. Rom. 12.1) and Philippians 2.14-15 is infused with echoes and allusions to the Old Testament.[10] On face value, Paul's language of being poured out, in light of his situation, would suggest that he is referring to his martyrdom (cf. 2 Tim. 4.6; Ignat. *Rom.* 2.2 [σπονδίζω]).[11] Others, however, see it in reference to Paul's whole life.[12] But Morna Hooker is correct in not separating his death from his ministry work 'since it is the manner of that ministry that is leading him into the danger of death—just as it was Christ's self-emptying and manner of living that led to *his* death'.[13]

Paul's imprisonment and difficulties were not seen by him as marks of failure and shame. Rather, they are an offering to God through Jesus Christ.

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4   Fowl 1998: 141; see also Peterman 1997: 130.
5   I borrow this term from J.G. Lewis, see 2005.
6   V. Furnish argues that the 'humble, selfless love and service' indicative of Christ's behavior in Philippians 2.6-11 is 'paradigmatic for the believer'; 1968: 218.
7   On the topic of the problem of shame and suffering in Philippians, see Gupta 2008c: 253-67.
8   See I.H. Marshall 1993: 136.
9   Wortham 1996: 281-2.
10   Fee 1995: 251n. 52; also Fowl 2005: 128.
11   See, e.g., the comments by J.B. Lightfoot 1913: 118.
12   Bockmuehl 1998: 161.
13   Hooker 2002: 390.

What about the Philippians' 'sacrifice' and 'service'? What does that entail? The only lexical clue we have is the association with their πίστις. This polyvalent term could, of course, refer to their belief, but its use in Philippians overall leads one to the notion of faithfulness in the midst of suffering.[14] In 1.27, Paul encourages them to maintain unity as they fight together (συναθλέω) for the 'faith (πίστει)' of the gospel. The concept is one of persevering in the cause of the gospel even under intense opposition.[15] The idea that faith/belief is bound up in suffering is found in 1.29 where the Philippians are given the gift (ἐχαρίσθη) not only to believe in Christ, but to suffer for his sake.[16] Though persecution and social ostracization would have been devastating to the identity of the community, Paul's use of cultic language offered them a chance to see their experiences from God's perspective. Not only that, but, if the Philippians felt such a bond with Paul that his persistent absence made them question their ability to remain steadfast in the gospel-mission (1.26; 2.12), the linking of his own 'offering' with theirs in 2.17 reminded them that they suffer together for the same cause and rejoice together as well (συγχαίρω; 2.17b, 18).[17]

The πίστις of sacrificial (θυσία) worship should also be seen in terms of Christ's own self-giving. Though θυσία does not appear in 2.6-11, the reference to Christ's death on a cross was clearly interpreted as a sacrifice in early Christian tradition (e.g., Eph. 5.2). Thus, although Christ's own 'sacrifice' is not mentioned in Philippians 2, it appears to be the model for Paul's language. This is more likely if the πίστεως Χριστοῦ in 3.9 refers to the 'faithfulness of Christ'.[18] Paul, in making such statements, was using cultic language not just to show how significant their faithful suffering was, but also to make a point about how to suffer in the right way – as Christ humbled himself, believing in the God who raises up and exalts his servants.

An interesting dimension of Paul's imagery in 2.15-17 is the inclusion of λειτουργία in 2.17 which forms a hendiadys with θυσία forming one concept, 'sacrificial service'.[19] Though λειτουργία has a wide range of meaning, given the cultic context, it almost certainly is referring to temple service. What it means here is unclear. But as λειτουργία generally notes service to a dignitary (and in the case of temple service, to God), the Philippians are reminded that

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14   Peter Oakes comes to the conclusion that Philippians bears the twin themes of suffering and unity, the former being such a prominent aspect of the letter that if Paul were referring to their 'sacrifice and service' as anything else (such as their 'financial gifts') would seem 'asburdly trivial' (2001:82).

15   See O'Brien 1991: 251. This, though, is not equivalent to the idea that 'faith' is a replacement term for 'Christianity' as Mundle proposes (1932:93).

16   See Jervis 2007: 60.

17   Hooker 2002: 390.

18   See Koperski 1996: 195; Bockmuehl 1998: 210-211.

19   O'Brien 1991: 306.

their work is not in vain. If one takes the sacerdotal aspect as prominent, there
may also be an underlying theme of mission – a priesthood that shines as light
in the world (2.15-17; cf. 1 Peter 2.9).[20] This would serve to emphasize that
their cultic activity is not just passive (suffering quietly as an innocent
sacrifice), but propels outward as the covenantal 'kingdom of priests' (Exod.
19.5-6) were meant to be 'a light to the nations, that my salvation may reach to
the end of the earth' (Isa. 49.6; cf. Isa. 60.3). Thus, it would take a fresh
perspective to join the imprisoned Paul in his joy and exultation (Phil. 2.18) –
one that saw life (2.16) in a dead sacrifice and profitable service in a grassroots
mission thwarted by (some) Jews and impeded by the Empire.

   A diagram mapping out the metaphorical fields would be displayed as
follows:

Source Domain	Correlations	Target Domain

Sacrifice/offering
(libation)

Paul

Service to God[*]
Suffering/ death [†]
Judgment^

Holiness and purity[‡]

Sacrifice/offering

Group of believers

*2.17: λειτουργία; 2.16: Paul's boasting of ministry
(καύχημα)
†2.17: σπένδω; θυσία
^2.16: Judgment of Paul and believers εἰς ἡμέραν Χριστοῦ
‡2.15: ἄμεμπτος; ἄμωμος
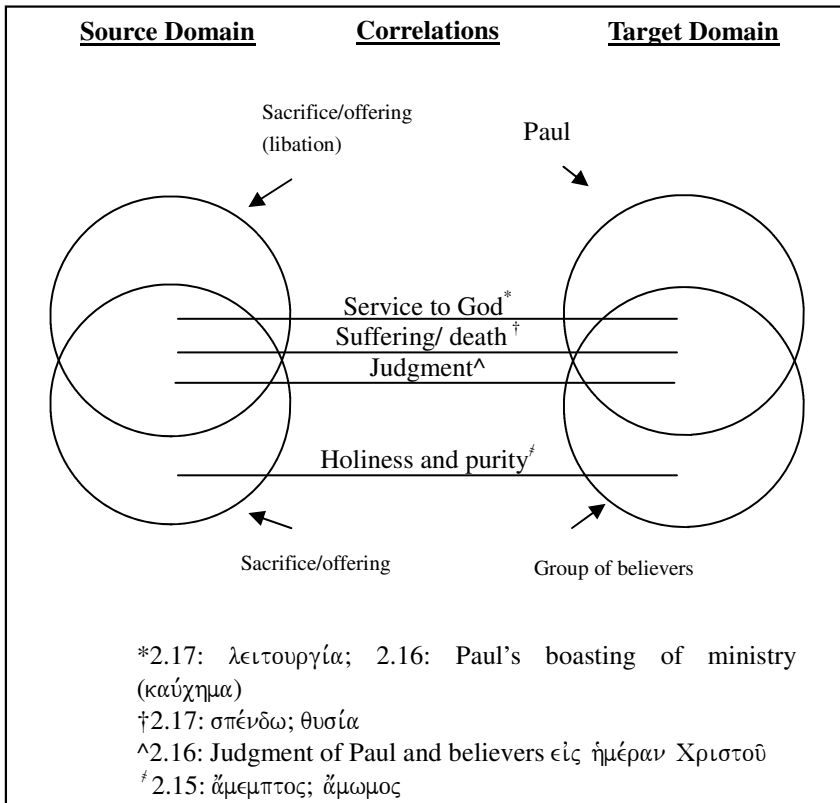
6.2 A short note on λειτουργός in 2.25[21]

Beginning in 2.19, Paul discusses his travel plans as well as commends the examples of both Timothy and Epaphroditus who both walk in a gospel-worthy manner (1.27) and focus their attention on the needs of others (2.4). In 2.25, Paul divulges his desire to send Epaphroditus back to them and commends him as a 'true brother, co-worker and fellow soldier, your messenger and minister (λειτουργόν) to my need'. The general idea behind Paul's use of λειτουργός is transparent. Epaphroditus, sent by the Philippians, is their personal representative to Paul. In fact, the syntactical pairing of λειτουργός and ἀπόστολος almost leads one to interpret it as a hendiadys – 'ministering messenger'. But, given the use of λειτουργία (alongside θυσία) in 2.17 and in 2.30, as well as λατρεύω in 3.3, several scholars have considered whether or not Paul is intending a cultic connotation.[22] On the one hand, the λειτουρ* word-group is used in the LXX/NT for temple servants,[23] however it can also easily be used in a secular (or generic) sense as in Romans 13.6. It is difficult to conclude that Paul is labeling Epaphroditus' service a 'priestly' ministry since the evidence in the verse itself is inconclusive. However, based on the principle of cotextual coherence, one could hardly read λειτουργός in 2.25 without recalling λειτουργία just a few sentences earlier. We may conclude, then, that (1) there is probably some hint of cultic language in Paul's use of λειτουργός here, but (2) we must resist the temptation to overinterpret its meaning and significance in the sentence. In the first place, it should not be taken as a reference to *priesthood* since Paul does not use the word ἱερεύς. The most we can gain from interpreting λειτουργός cultically here is the sense that Epaphroditus is really God's servant who works for his purposes. To mortals this work may appear strange and unproductive, but to God it is true worship and service.

6.3 Philippians 3.3 (Almost certain)

Undoubtedly the third chapter of Philippians is theologically rich as the Apostle engages in a sharp discourse that spurns certain 'opponents', and then continues on in a discussion regarding suffering, death, life, power, and

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21 The same issues involved in the following discussion also apply to the appearance of λειτουργία in 2.30.

22 Those who argue for a cultic connotation include Fee 1995: 276; Peterlin 1995: 187-8, 195; Fowl 2005: 136; those who eschew such a reading include Bockmuehl 1998: 170; Wan 2000: 208.

23 See the earlier discussion on Romans 15.16 (§5.4); also Heb. 8.1-2; 9.21; 10.11.

resurrection. Verses 2-12 progress in two parts. In the first one (vv. 2-3), Paul sets out a contrast between two groups. The first group, almost certainly Judaizers (but not necessarily Jews), apparently make some claim that only those who are obedient to the law and bear the covenantal mark of circumcision are God's *true* people (3.2). Paul's counter-claim is that he and the Philippians are, in fact, the true people of God because they are marked by a different kind of circumcision and base their identity on Christ and not on a fleshly symbol (3.3).

In the second movement of this passage Paul demonstrates how, in terms of the 'flesh', he would have much about which to boast. But, in whatever way he was at an advantage as a Jew, it became worthless in view of Christ. True righteousness, Paul discovered, could not come from the law, but through faith in the humiliated and crucified Christ. A desire to understand God and to receive the power of the resurrection was only possible through a partnership with Christ's suffering and death.

Though the rhetorical progression is perspicuous, a few peculiarities are noteworthy. First of all, it is uncertain whether the Judaizing opponents are an imminent threat, or are a potential concern.[24] Given the specificity of the problem (especially the extended emphasis on circumcision), it seems likely that 'real opponents' are in mind. But, as David deSilva reasons, it is probable that Paul's primary purpose in Philippians 3 is not to refute the claims of these people, but to set them up as a negative example.[25] Therefore, Paul refers to these people as perceiving reality in terms of the flesh. As he emphasizes in Romans, the kingdom is not about fleshly matters (like food and drink) but about 'righteousness and peace and joy in the Holy Spirit' (Rom. 14.17). It is no surprise, then, that he considers law-obedience (circumcision, tribal affiliation, Pharisaism, zeal) of no special substance in regard to Christ (Phil. 3.7). However, Paul's language goes further than that. He goes as far as saying that his Jewish pedigree, privileges, and accomplishments became *liabilities* (ταῦτα ἥγημαι…ζημίαν). This seems to contradict the statement he makes in Romans that the circumcised Jew is privileged (3.1-2). Though, in light of the 'New Perspective', more recent commentators are reluctant to view Paul as arguing against his own previous works-righteousness attitude towards salvation, this kind of reasoning is hard to avoid. Thus, for example, Markus Bockmuehl summarizes Paul's concern in Philippians 3.7 as such: 'Faith in [Christ] has showed up self-righteous pride in his achievements for what it is:

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24   The guiding imperative in 3.2 (βλέπετε) thrice repeated is difficult to translate and could mean something benign (i.e., 'consider') or more forceful (i.e., 'beware of'); on the former see Kilpatrick 1968: 146-7; on the latter see Williams 2002: 154-156.

25   See deSilva 1994: 52-3; Snyman 2006: 270.

not profit but loss, not asset but liability, not light but darkness'.[26]   The problems with this evaluation is that it presumes the main issue is soteriology. However, salvation is not made a central issue in this passage. And, though boasting is central to the discourse (3.3-4), there is no reason it is about Jewish concepts of final judgment *per se*.[27]

If Paul is not discussing soteriology, then what is he writing about? An important clue can be found in his use of the word λατρεύω (3.3) where he frames the discourse in terms of worship.[28] Paul is engaging in a debate about who can be labeled the true worshipers of God. Or, put another way, the issue could be whether Paul (and those who follow him, i.e., the Philippians) is a worshiper of the *true* God. From this perspective, the issue is not *how* one is saved (whether by boasting in flesh or boasting in Christ with a view towards righteousness). Rather, it is about how one is found to be (currently) a genuine worshiper of God. Thus, I am in agreement with N.T. Wright that Paul's justification/righteousness language, especially here, '[is not] so much about soteriology as about ecclesiology' (cf. 3.9).[29]

As observed earlier (in Romans 1.9; see §5.1), the word λατρεύω frequently appears in the LXX with respect to *cultic* worship. Though it is sometimes used for the activity of priests or other temple servants,[30] it is most often employed with respect to worship given to God more generally.[31] But it also repeatedly appears with respect to the homage paid to false gods.[32] Paul's claim that he and the Philippians represent the circumcised ones who offer true worship to the true God fits the tone of passages such as Deuteronomy 10:12-16:

> And now, Israel, what does the Lord your God require of you, but to fear the Lord your God, and to walk in all his ways, and to love him, and to worship (λατρεύειν) the Lord your God with all your heart, and with all your soul…? [T]he Lord chose your fathers to love them, and he chose their seed after them, even you, beyond all nations, as to this day. Therefore, you will circumcise (περιτεμεῖσθε) the hardness of your heart, and you will not stiffen your neck (10.12, 15-16).

Paul's interest, then, in using the language of worship is to recast himself and the Philippians as faithful worshipers. It is important to observe, though, that Paul differed with his rivals concerning *how* one demonstrated covenantal loyalty.   It is his primary concern to show that Jews, like him, who are

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26   1998: 205; see also a focus on 'salvation' in Martin/Hawthorne 2004: 174.
27   Simon J. Gathercole, in his study of 'boasting' in early Judaism and Paul, engages with this issue in terms of 'soteriology', but if such a context fits Romans 1-5, it does not necessarily apply to Philippians 3.4; see 2002.
28   Fee (1994: 752) also points to the significance of this verb in interpreting this passage.
29   Wright 1997: 119; see also 124-5.
30   E.g., Josh. 22.28; 2 Kings 17.35; 1 Chron. 28.13; 1 Esdras 1.4.
31   E.g., Deut. 10.12-13; Joshua 22.5; 1 Macc. 2.19.
32   E.g., Exod. 20.5; 23.24; Deut. 4.19, 28; 5.9; 7.4; Ezek. 20.32; 1 Macc. 1.45.

privileged in terms of 'flesh' are actually at a disadvantage in showing covenantal faithfulness than those without such things. As noted above, this is probably not merely about boasting in human achievements.

An important clue to discovering Paul's main point comes in the climactic statement found in 3.8: 'But, indeed, I even regard all things as loss on account of the overflow of the knowledge of Christ Jesus my Lord…' The keyword here is *knowledge* (γνῶσις). Why does Paul focus on 'knowing'? What relationship do his former Jewish privileges have to knowledge of Christ? Two things are of significance. First of all, with regard to worship, there is a prominent pattern in the LXX of warning Israel against worshiping 'unknown' gods:

> and [there will be] curses, if you do not listen to the commandments of the Lord our God…and you wander from the way I have commanded you, having gone to worship (λατρεύειν) other gods which you do not know (οἴδατε) (Deut. 11.28; also 13.3, 7, 14).

> …Because they abandoned the covenant of the Lord, the God of their ancestors, the things which he appointed to their fathers, when he brought them out of the land of Egypt, and they went and worshiped (ἐλάτρευσαν) other gods and paid homage (προσεκύνησαν) to those they did not know (ἠπίσταντο)… (Deut. 29.25-26).

> …and you murder, commit adultery, steal, swear falsely, burn incense to Baal, and you follow after foreign gods whom you do not know (οἴδατε)… (Jer. 7.9).

A common concern in many of these passages is that other/false gods are 'unknown' to the Israelites. The repeated references to Yahweh's compassionate and gracious deliverance from Egypt point to the idea that the problem is not one of knowledge-as-information, but loyalty and a track-record of commitment. For Jews, circumcision was a sign that one belonged to the community of true worshipers who remembered God's promises to Abraham and that one was committed to the covenantal law that came from the God who saw the anguish of his people in Egypt and delivered them that they might serve (λατρεύω) him (see Exod. 8.1, 20; 9.1, 13). The 'boasting' in the 'flesh' of the Judaizers in Philippians, then, is probably in regards to their confidence as being clearly identified as the true people of God.[33] The line of reasoning would have gone like this: those who knew (Exod. 29.45-46) and followed the true God in worship identified themselves as such through commitment to Torah and were marked by circumcision. As God's people, they were given certain privileges so that they could live life wisely and discern God's will in a way not available to others. Knowing the true God also meant knowing truth and wisdom more generally (Ps. 111.10; Prov. 1.7; 9.10), especially through

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33 See Tellbe 1994: 101. S. Cohen makes the point that it is not until the Maccabean times that circumcision became the 'sine qua non for membership in the Jewish polity' (1987: 52).

the Torah (Psalm 19). In Romans, Paul already acknowledges this assumption of special knowledge and discernment when he lists the common Jewish perspective on their covenantal privileges.[34] According to Paul (Rom. 2.17-20), they

> rely on the law
>
> boast in God
>
> know his will (γινώσκεις τὸ θέλημα)
>
> determine what is best having been instructed by the law (δοκιμάζεις τὰ
>> διαφέροντα κατηχούμενος ἐκ τοῦ νόμου)
>
> have confidence that they are a guide to the blind and a light for people in
>> darkness
>
> are educators of the senseless
>
> are those who teach the immature
>
> have in the law the embodiment of knowledge (γνώσεως) and truth[35]

From this perspective, then, Paul's argument in Philippians becomes clearer. His dismissal of his Jewish advantages in terms of pedigree and nomistic probity was not a recognition of how he *was* trying to earn salvation and *now* realizes that it is just about faith in Christ. Rather, he came to realize that what was once true about the law – that it was the infallible guide to truth and proper discernment[36] – had to be reassessed in light of the cross.[37] Paul saw that his zeal for destroying the church (in obedience to the law) was not only unhelpful in his desire to honor the true God, but was counter-productive. The law apparently could no longer serve the role of true witness to covenantal obedience. In Romans, Paul does acknowledge that the law was understood to have the power to guide Jews in judgment. But in Romans 12.1-2 he offers a new form of discernment with no mention of the law because he finds it to be incapable of offering the appropriate kind of illumination it was once considered to have. How did Paul come to this conclusion? Taking into account that Jewish privilege is a *liability* when it comes to the 'knowledge' of Christ (Phil. 3.8), a hypothesis can be made. The law exacted the worst penalty on Christ and thus weakened its own power to judge. Paul once knew (γινώσκω) Christ 'according to the flesh (κατὰ σάρκα)', but found that to be a fundamentally problematic and flawed frame of perception (2 Cor. 5.16-17).[38]

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34 See Gathercole 2002: 200: 'There is a reasonable consensus on the nature of Israel's role as guide, light, instructor, and teacher'.

35 See also John 4.22 where Jesus tells the Samaritan woman that she worships what she does not know (ὃ οὐκ οἴδατε), but the Jews worship what they do know (ὃ οἴδαμεν).

36 See Gathercole 2002: 198.

37 An expansion of my argument here can be found in Gupta 2009b (forthcoming).

38 See I.H. Marshall 2002: 394.

In Paul's mind, law-abiding Jews did not recognize God's wisdom in Christ as the 'Lord of glory', thus they were in no better position to 'know' (γινώσκω) him rightly because they co-participated in the decision to crucify him (1 Cor. 2.8).[39]

This brings significant light to Paul's spirit/flesh dichotomy in Philippians 3. It is hardly appropriate to assume that Paul's concern with the 'flesh' has to do with placing confidence in 'one's natural achievements',[40] as the focus on circumcision would make little sense since it is a passive rite – one done *to* someone.[41] Rather, on a broad level σάρξ refers simply to 'life in the flesh as a whole', as Marshall argues.[42] There are two implications here. The first is that σάρξ pertains to that which is human and, thus, temporary.[43] Secondly, S. Grindheim reasons that a σάρξ-perspective emphasizes that which is 'physical and palpable'.[44] Paul does not condemn boasting in the flesh because it is inherently wrong, but because it has been exposed to be an outdated mode of operation. At the moment when the law pronounced a curse on Christ (Gal. 3.13), could no longer prove itself to be the most reliable nomistic guide for humanity. Paul states, quite clearly, that, though the law is holy in and of itself, it was weakened (ἀσθενέω) by the flesh (Rom. 8.3).

Paul can associate law and flesh with one another because they are linked by the matter of perception. Those who live according to the flesh

> have their outlook shaped (φρονοῦσιν) by the things of the flesh, but those who live according to the Spirit have their outlook shaped (φρονοῦσιν) by the things of the Spirit. For the outlook (τὸ φρόνημα) of the flesh is death, but the outlook (τὸ φρόνημα) of the Spirit is life and peace (Rom. 8.5-6 NET).

The flesh's outlook is death because the law is trained to condemn. Only those who are 'in Christ Jesus' are freed from such judgment (Rom. 8.1). Paul recognized that death, in this age, has mastery over the flesh[45] and thus the law (in its partnership with flesh) fails to lead one to life. Only the Spirit, and its hidden glory, can demonstrate and discern true life and righteousness (Rom. 8.10). This hidden-versus-manifest wordplay is significant for Paul's point in Philippians 3. According to the flesh (i.e., the realm of the visible), Saul the Pharisee was in prime position to claim loyalty to the true God. What is more, he persecuted those who undermined the law. But as a result of God revealing

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39 Specifically, Paul says that 'the rulers of this age (τῶν ἀρχόντων τοῦ αἰῶνος)' crucified Christ, but the idea that Jews were involved in this is hinted at in 1 Corinthians 1.23. This accusation against Jews is clearly expressed in 1 Thess. 2.15; see Bell 2005: 66-7.
40 Silva 2005: 149.
41 In I. Howard Marshall's study of σάρξ, he identifies as many as nine semantic values for the word, none of which are 'inherently or particularly evil' (2002: 392).
42 Marshall 2002: 391.
43 Marshall 2002: 392; Koperski 1996:119.
44 Grindheim 2005: 130.
45 Dunn 1988a: 431.

his 'Son' to Paul (Gal. 1.16), he came to a new realization. Jesus's own suffering and death, a visible sign of his defeat and humiliation, was not what it seemed. The torn flesh of the Messiah was, in fact, a more appropriate kind of 'circumcision' than the traditional Jewish rite (cf. Col. 2.11). Behind the visible shame of the cross was the hidden honor of being a righteous sufferer. This was particularly relevant to a discussion about circumcision. For the Jew, it was not meant to be a public symbol of identity *per se*, but a hidden and private mark.[46] However, it became a social distinctive that led one to boast. What Paul came to find so ironic is that Judaizers supported the publicizing of a very private symbol (circumcision) to maintain honor.[47] Paul, on the other hand, wished for each believer (whether Jew or Gentile) to actualize (or personally appropriate) the very public and physical mark of shame resulting from sharing the suffering and death of Christ (Phil. 3.10). If it was the Judaizers' wish to aid the Philippians in perfecting or completing their status as authentic worshipers via circumcision,[48] Paul desired to redirect their understanding of 'perfection' (3.12). Stephen Fowl puts it this way:

> In vv. 4-8 it is clear that Paul understood his Judaism to provide him with a set of ends and purposes toward which he should strive. By his own account he was largely successful at this. Being in Christ provides Paul with a different set of ends and purposes. In striving for these, Paul is conforming himself to the ends and purposes Christ has for him.[49]

This redirection that Paul experienced amounted to a new vision of worship (λατρεύω). Though it is true that his understanding of salvation changed, that does not seem to be the focus in this passage. Rather, the emphasis is on *who* the true worshipers are – who stand within 'the stream of God's revelation…characterized by truth and knowledge'.[50] Paul recognized that those who boast in the 'flesh' (i.e. circumcision) reveal their frame of perception, one that only knows according to flesh (i.e. the visible and temporary). True worshipers, Paul discovered, operate in the realm of the Spirit. One should not jump to the conclusion that this is supposed to be anti-material worship. After all, later on he refers to gifts of money and goods as a pleasing sacrifice (4.18). Rather, to comprehend what he means by this, we may observe the description of the Spirit in the Gospel of John 3.8 where Jesus tells Nicodemus, 'The wind (πνεῦμα) blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (πνεῦμα)'. Just as the wind cannot be

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46   See Cohen 2005: 194; Paul is able to underscore this point in Rom. 2.27-29.
47   See Tellbe: 1994: 115-16.
48   Sacha Stern observes that in the Babylonian Talmud it is understood that 'circumcision transforms the body of the Jew and renders it complete [*B.Ned.* 32]'; 1994: 65.
49   2005: 160.
50   Carson 1991: 223, commenting on a similar theological matter in John 4.22.

controlled or understood by 'flesh', so also those in the flesh cannot fully understand those who are born of the Spirit.[51] Paul communicates to his Philippian friends that one must forsake all normal forms of securing proper knowledge (whether by the Jewish Torah or Greek philosophy) if one wants the γνῶσις Χριστοῦ (Phil. 3.8) – 'Christ-knowledge'. This probably refers to knowing Christ (i.e., objective genitive), but may be a plenary genitive where it involves both subjective and objective elements. As much as Paul wants to know Christ (rightly), he also finds that knowing him leads to knowing *like* him.

In Philippians 3.3, then, Paul uses the language of cultic worship to further discuss what it means to live a life of faithful obedience to God. This, however, is done in conformity to his death and the world is bound to look upon this with scorn. Worshiping 'by the Spirit of God' means accepting that unbelievers cannot perceive who the true worshipers and true circumcision are. The Philippians must ultimately seek out, with humility, the 'knowledge of Christ' by faith as God's humble servants.

A diagram mapping out the metaphorical fields would be displayed as follows:

| **Source Domain**
Worshipers | **Correlations** | **Target Domain**
Group of believers (Paul and his converts) |

Service to God*
Spiritual endowment†
Suffering/death^

* 3.3: λατρεύω
† 3.3: οἱ πνεύματι θεοῦ
^ 3.9-10: 'I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death'.

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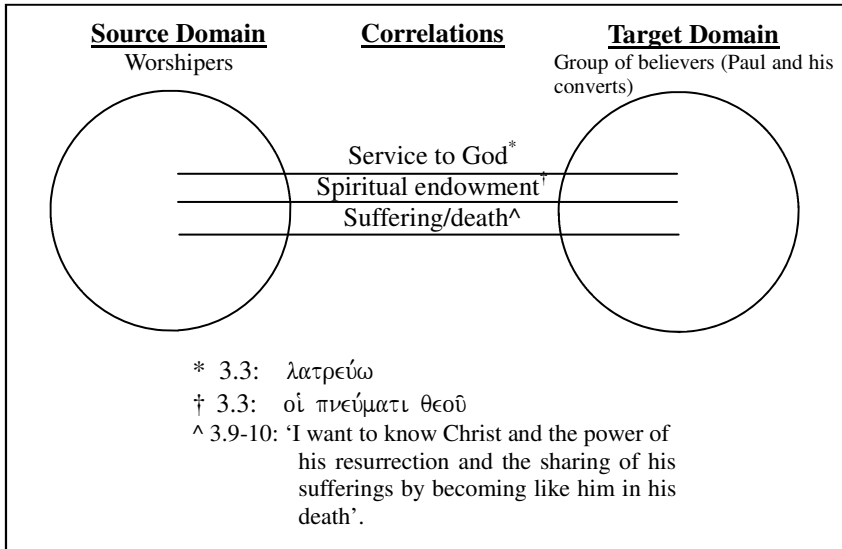
51   Carson 1991: 197.

6.4 Philippians 4.18 (Certain)

If the third chapter of this letter has raised a number of literary and rhetorical questions, the situation is no better with 4.10-20 which has often been labeled Paul's 'thankless thanks' for the gift that was sent to him from the Philippians.[52] Its relationship to the rest of the letter seems so tenuous that many scholars have presumed it to be its own separate epistle meant to be, H. Koester writes, 'a formal receipt'.[53] However, a more penetrating exegesis of this passage has led scholars to see numerous themes found here that resonate with the rest of the letter as he addresses such major concepts as joy, fellowship, suffering, humility, and the 'correct mental attitude' in Christ.[54] Attending to larger purposes, such as re-shaping their understanding of the meaning and purpose of giving and receiving, may indeed explain why Paul does not follow normal cultural and literary conventions regarding giving thanks – especially the conscious avoidance of the expected term εὐχαριστέω.[55]

   An important clue that illuminates Paul's rhetorical agenda in this passage appears in his use of sacrificial language in 4.18: 'I have been paid in full and have more than enough; I am fully satisfied, now that I have received from Epaphroditus the gifts you sent, a fragrant offering, a sacrifice acceptable and pleasing to God (ὀσμὴν εὐωδίας, θυσίαν δεκτήν, εὐάρεστον τῷ θεῷ)'. This would have been exceptionally high praise for any gift given! Drawn from the LXX, this very Jewish expression would have brought attention back to his earlier statement in 2.17 that their faith is a 'sacrifice'. What do these two verses (2.17 and 4.18) have in common? In the first place, they reinforce Paul's appreciation of their partnership. Paul is pouring out his life as a libation; the Philippians are willing to join him for the sake of the gospel. Their collection of a gift for Paul was also a demonstration of this 'fellowship'. As a prisoner he was dependent on others for his necessities.[56] They support the gospel by supporting him.[57] But he was also acknowledging the difficulties (financially and socially) that they would have gone through in order to provide this gift.[58]

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52 See Peterman 1991: 261-70.
53 H. Koester 2007: 73.
54 See Weima 1994: 197-201. G.W. Peterman draws out the similarities between 4.10-20 and 1.3-11; see 1997: 91-3, 122-3.
55 Ken Berry argues that Paul avoided giving a formal 'thank-you' because he wanted to prove that their relationship was more than 'utilitarian'; see 1996: 107-24, especially 114.
56 Ascough 2003: 154.
57 Thurston 2005: 157.
58 Thurston 2005: 155. Peterman suggests that the delay of their giving was probably due to their 'own financial situation' (1997: 134).

On a grander scale, Paul was keen to direct their attention to the idea that the gift was primarily pleasing *to God*. Throughout the letter, Paul is anxious to underscore the point that despite appearances and current circumstances (i.e., Paul's imprisonment, dubious Christian preachers, persecution), God is faithful and his plan is not in danger. It is progressing, not in spite of these afflictions, but somehow *through* them (3.10-11).[59] The Philippians may have wondered if their charity and giving would be any benefit at all in furthering the gospel. Was it a waste?[60] Did they spend their investments and energies for nothing? Paul's rhetorical goal is recasting their interaction onto another plane – one that sees as God sees.

The import of Paul's cultic accounting of their gift cannot be sufficiently appreciated without turning to the closest semantic parallel, Ephesians 5.2, where Christ is the sacrifice.

	Ephesians 5.2	Philippians 4.18
5.2a	…and live in love	
5.2b	as Christ love us and offered himself up for us	
5.2c	an offering and a sacrifice to God (ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ)	θυσίαν δεκτήν
5.2d	as a fragrant aroma (εἰς ὀσμὴν εὐωδίας)	ὀσμὴν εὐωδίας

Whether one believes Paul wrote Ephesians or not, the language here appears to derive from an early tradition[61] where the death of Christ is interpreted as a sacrifice for the sake of others out of love. As per its use in Ephesians, it is also clear that it was understood to be paradigmatic as well. Markus Barth captures well the paradox of the static and dynamic character of the sacrifice of Christ: 'The "cross" (2:16) is a once for all valid saving event that cannot be duplicated or imitated, *and* it is an example which is to be followed'.[62] From this perspective, Paul's words in Philippians 4.18 are all the more powerful as the gifts of these Christians in Philippi are accepted as a sacrifice using language and imagery that was also (probably) used in the early church regarding the offering of Christ. The employment of such vivid imagery leads one to believe that (1) the gifts were given at a great cost, and (2) that there may have been concern that these presents were futile. Just as a fleshly perspective would conclude that Christ's bodily suffering and death was a waste (and with him all those that trusted in him [1 Cor. 15.17]), so also such a

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59 See Bockmuehl 1998: 262.

60 I am attracted to Reeves' proposal that the Philippian gift may have been intended as a means of being released from prison through bribery (1992: 281-9, especially 286). In this case, his choice to *not* use the gift for that reason needed an explanation. Paul's treatment of this gift as a 'sacrifice' to God would still communicate his appreciation for it despite his choice not to use it.

61 See Ridderbos 1975: 188; Lincoln 1990: 312; MacDonald 2000: 311.

62 Barth 1974: 558-9.

fleshly mindset would see the Philippians' labor and co-participation in Paul's work as fruitless.   But Paul's cultic re-interpretation of their generosity reinforces the important point of his letter that believers must appropriate the thinking (φρονέω) of Christ himself (2.5) who perceived the power and honor that is hidden in the weakness and the shame of the cross (2.8). Or, as Paul puts it in Romans (regarding the fate of Israel), 'How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord?"' (11.33b-34a).

A diagram mapping out the metaphorical fields would be displayed as follows:

Source Domain Sacrifice/offering	**Correlations**	**Target Domain** Group of believers
	Service to God[*]	
	Suffering/death[†]	
	Judgment^	

*4.17-18: The service of gift-giving (δόμα)
†4.18-19: Giving under pressure at great cost
(see the use of χρεία)
^4.18: ὀσμὴν εὐωδίας; εὐάρεστος
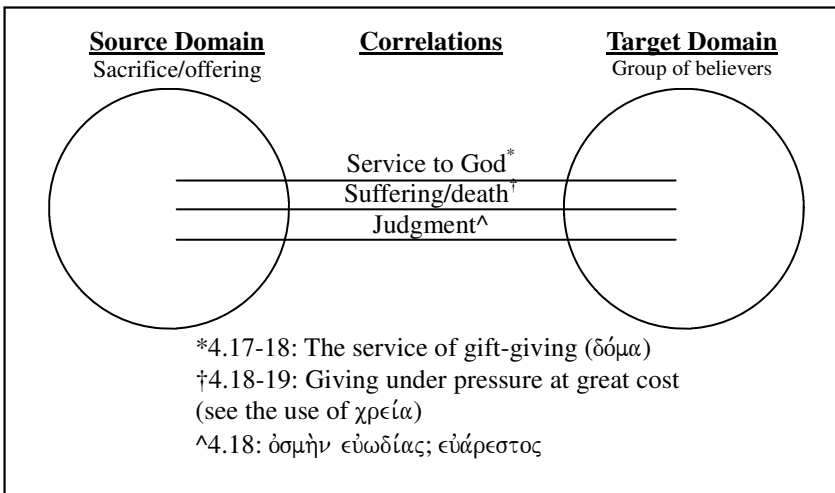
6.5 Conclusion

In this exploration of cultic metaphors in Philippians, we have tested the hypothesis of scholars like Stephen Fowl who argue that *phronesis*, critical wisdom and discernment, is central to Paul's rhetorical strategy in addressing a host of issues. In the first chapter, Paul sets off straight away in a discussion of his own situation in a way that helps the Philippians to see and understand his suffering and imprisonment in light of the forward movement of the gospel. In the second chapter, the Christ-narrative (2.6-11) presents Paul's master-paradigm, demonstrating how to put into practice *phronesis*. Paul transitions, in 2.12, to the implications that this narrative has for the life of the Philippians and himself. Their sacrificial service and Paul's unwavering obedience are demonstrations of faithfulness and trust in God (2.17). Such a perspective is

incomprehensible to this dark, crooked, and twisted generation (2.15). Again, in chapter three, Paul uses particular Jewish Christian opponents as examples of those who do not demonstrate *phronesis* (3.2). Thus, they cannot perceive the marks of God's true worshipers who sacrifice and serve according to the Spirit of God (3.3). The manner of this service involves a sacrificial lifestyle that looks shameful and dishonorable to those who have not been illuminated by the knowledge of Christ. In chapter four, Paul praises God for the Philippians' gift. Again, one who possesses *phronesis* will recognize this contribution to the work of the gospel as a sacrifice that is pleasing to God. What these cultic metaphors have in common is the matter of epistemology – how one views 'reality'. Paul employs these images to aid in recodifying the Philippians' value system in light of Christ.

When we take into account the nature of Paul's cultic metaphors in Philippians, our understanding of their theological purposes extend beyond the static categories of 'soteriology' and 'ecclesiology'. Rather, such master categories as epistemology, theological ethics, and a theology of suffering play major roles in this epistle. Paul is adumbrating a vision of a new kind of worship, patterned on the example of Christ and modeled by a host of characters including Timothy, Epaphroditus, and himself. This is not a privatized or non-material worship. It is, rather, one that extends into all of life and one that involves glorifying God through the lowly body (see 1.20; 3.21).

Part III: Synthesis of Key Correlations

In the previous part (Exegesis), we explored all of the most likely passages where non-atonement cultic metaphors appear within 1 Thessalonians, 1-2 Corinthians, Romans, and Philippians. As each text was studied, a diagram followed which mapped out the specific relationship between the (cultic) source domain and the target domain. Each major connection between these domains (i.e. 'key correlation') was determined. For some passages, only one key correlation was discernible. For others, several key correlations were discovered. Our purpose in this section is to examine these key correlations to understand the background, logic, and significance of these areas in Paul's theology, and how utilizing various cultic metaphors communicates and illuminates such theological categories of Paul's thought.

In Part II, we discovered seven key correlations – Service to God, Holiness and Purity, Spiritual Endowment, Suffering and Death, Embodiedness, Judgment, and New Eschatological Perspective. It is neither feasible nor particularly beneficial that we treat each item separately. Rather, we will group these together through various inherent relationships and proceed in three chapters that attempt to get at the heart of what Paul was attempting to express theologically via his cultic metaphors. The first of these chapters (ch. 8) will focus on Service to God while also incorporating Holiness and Purity, as well as Judgment. We will argue that the first, Service to God, is a master-category and the other two (Holiness and Purity, Judgment) further emphasize it. The second of these chapters will engage with Embodiedness as well as Suffering and Death. It will be demonstrated how Paul understands the body as a special context for understanding the power of God which generates new life through conformity to the suffering and death of Christ. The last chapter will deal with New Eschatological Perspective and Spiritual Endowment. Given Paul's eschatological conviction that believers live in the overlapping of the ages, a transformed perception, empowered by the Spirit, is needed to recognize how to worship God in truth.

Chapter Seven

New Life and Service to God

In the majority of cultic metaphors found in Paul's letters, there is a common correlation of the idea of 'service to God' – the notion that the life of the believer belongs to God to whom obedience is owed. A first, and foundational, theological proposition that derives from a study of Paul's cultic metaphors is this: *New life is dedicated to God in service and obedience*.[1] We will explain and support this statement with three subordinate ideas. The first is that Paul viewed worship as an expression of slavery to God. Secondly, Paul's use of holiness language reinforces the notion that believers are newly possessed by God. Thirdly, his emphasis that believers will face judgment stems from this conviction that obedience is owed to God.

7.1 'You are not your own!': worship as slavery to God

In 1 Corinthians 6.19-20, after Paul urges the Corinthian believers to 'flee sexual immorality' (that is a sin against the body [6.18]), he makes the claim that the body of the believer is a temple of the Holy Spirit and that it now belongs to God. The fact that Paul is merging slavery language with temple language is clear in 6.20: 'you were bought with a price'. Indeed, the same phrase is used again in 1 Corinthians 7.23 followed by μὴ γίνεσθε δοῦλοι ἀνθρώπων. Paul is advocating a notion that God's redemption of humanity through Christ effected a reclaiming of human bodies as sacred vessels. Alistair May explains the logic of 6.12-20 in this way: 'To say that the believer's body is 'for the Lord' is not simply to say that Christian identity has ethical implications. It is (as problematic as this may be) to speak of the believer participating bodily in Christ. The Spirit dwells *in* the believer's body-as-temple. The body thus becomes holy ground, and owned by God.'[2]

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1 Though Wenschkewitz does not expand upon this sort of concept in his theological analysis of Paul's cultic metaphors, a passing comment hints at this orientation in view of 1 Corinthians 5.7: 'die Gabe Gottes ist zugleich Aufgabe des Menschen' (1932: 117).

2 May 2004: 266.

An important theological conviction of Paul's that is captured here is that worship is analogous to slavery to God. This is resonant with a number of other passages in Paul's letters, such as 1 Thessalonians 1.9 where he acknowledges that the Thessalonians 'turned from idols to serve the living and true God'. The verb for serving here is δουλεύω which normally carries the idea of acting as a slave (see Gal. 4.25). English translations, though, are right to translate δουλεύω as 'serve' (in a more general way) in 1 Thessalonians 1.9 because it appears to be idiomatic, following a normal pattern that appears in Hellenistic Jewish literature.

In the LXX, δουλεύω is a common translation of the Hebrew עבד, especially when the 'service' is rendered to God or foreign gods.[3] The idea that this 'serving' is best understood as 'worship' is supplemented by several LXX passages in which δουλεύω appears alongside other terminology related to reverence and homage.[4] When we turn back to Paul, then, we may observe that Paul's use of δουλεύω fits within an overall Jewish pattern of referring to 'total commitment to God', rather than slavery *per se*.[5] And yet, there is evidence to suggest that δουλεύω still maintains some element of its basic association with slavery in early Jewish and Christian references to the service of worship. Adele Reinhartz draws out this sophisticated dimension of δουλεύω vis-à-vis John 8.33 where the Jewish leaders remark to Jesus: '…we have never been enslaved (δεδουλεύκαμεν) to anyone'. Reinhartz observes that this dialogue demonstrates the elasticity of δουλεύω.

> Taken in a literal sense, this statement is blatantly untrue. Jews had indeed been enslaved, most notably to Pharaoh during the period before the exodus. But here the English translation misses the nuances of the Greek. The verb *douleuō*, which can certainly mean "to be enslaved," has another, well-established meaning, namely, "to serve." In many places in the Septuagint…this verb specifically refers to worship of God or gods.[6]

Reinhartz also applies this insight to Paul's use of δουλεύω insofar as Paul is implying *both* worship *and* slavery in, for example, Galatians 4.9.[7] Similarly, in a text like 1 Thessalonians 1.9, Paul appears to be following a conventional, patterned use of δουλεύω, but can still draw ties to the meaning 'serve as slave'.[8] This double-meaning also comes out in Romans 16.18 where Paul

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3   For the use of δουλεύω in contexts where service is to foreign gods, see, e.g., Exod. 23.33; Deut. 28.64; Judg. 10.10, 13, 16; 1 Sam. 8.8; 2 Kings 10.18; 2 Chron. 24.18; Jer. 5.19; for service to the true God, see, e.g., Judg. 2.7; 10.6; 1 Sam. 2.24; 7.4; 12.23, 24; Neh. 9.35; Ps. 2.11.

4   In the historical books, δουλεύω is often paired with προσκυνέω (1 Kings 9.6, 9; 16.31; 22.54; 2 Kings 21.3; 2 Chron. 7.22; 33.3; cf. Jer. 8.2; 13.10; 16.11).

5   Richard 1995: 55; see also *TDNT:* 2.261-68.

6   Reinhartz 2002: 107; see Reinhartz 2001: 92.

7   Reinhartz 2002: 107.

8   See Plummer 1918: 13.

advocates 'total commitment' to the Lord Jesus in worship (δουλεύω) over and against enslavement (δουλεύω) to the stomach (κοιλία) – that is, 'fleshly desires or self-devotion'.[9]

The language of slavery and servitude to God in Paul's thought derives from a robust theology of exodus, liberation, and devotion to God as redeemer, as prominent in Jewish tradition.[10] Note, for instance, the grounds for covenantal obedience in Deuteronomy:

> Remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm; therefore the LORD your God commanded you to keep the Sabbath day (5.15; cf. 15.15; 16.12; 24.18, 22).

This powerful event, then, lies at the heart of Israel's sense of devotion towards serving God as a master.[11] God's claim of Israel is absolute. Jon Levenson notes, in relation to this, that attempts to hide or weaken the language and ideology of slavery have actually hindered important social and theological developments:

> The point of the exodus is not freedom in the sense of self-determination, but *service*, the service of the loving, redeeming, and delivering God of Israel, rather than the state and its proud king. The paradox should not be overlooked that if you rid biblical theology of slavery altogether, you will miss one important basis for the biblical efforts to mitigate slavery.[12]

This background of the exodus-event as the grounds for treating God as faithful redeemer and master is significant for two reasons regarding cultic metaphors (in Paul and in early Jewish and Christian literature more widely). In the first place, it sets the foundation for any language of service and devotion to God. Secondly, some cultic metaphors in Paul are best comprehended with this background in mind. In terms of metaphor and literary theory, this relates to what Max Black calls the 'system of associated commonplaces'. This system involves the potential range of connotations of a source domain and the extent of the correlations between the source and target domains. On some occasions, certain metaphors or thoughts may be

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9   See K. Sandnes' insightful discussion of the worship of 'belly' and 'body' in Paul's letters; 2002.

10   This is a primary interest in John Byron's study of *Slave Metaphors in Early Judaism and Pauline Christianity*; see the section of chapter three entitled 'The Exodus as Source of Enslavement to God' (2003: 47-54). F.V. Greifenhagen makes the interesting observation that, according to the Pentateuch, residents aliens could be sold into slavery, but not the Israelites themselves because they are already slaves of God following their manumission from Egypt (cf. Lev. 25.42); see 2002: 193.

11   In agreement regarding the centrality of the exodus narrative in terms of slavery/servitude metaphors in Judaism and Christianity, see Fretheim 1991: 30; Peterson 1992: 27; Harris 1999: 84-5; Bauckham 2002: 9; Byron 2003: 47-53, 217; Hezser 2005: 328-363.

12   1993: 144; see also Hezser 2002: 108; Bauckham 2002: 10.

commonly mixed simply because they overlap within a certain culture's complex of related ideas. This means that a commonplace of Jewish thought was that certain kinds of metaphors (e.g. of temple or priesthood) were often described with hints or echoes of the exodus narrative in mind.

We have, thus far, described worship language in general and the association with slavery, but now the argument can be taken even further: cult service (λατρεία), according to Jewish thought, was an instantiation of the belief that worship was understood in terms of slavery to the Lord. We have already observed how this logic works in 1 Corinthians 6.19-20. We can trace similar ideas in Hellenistic Jewish literature. Firstly, going back to the LXX, δουλεύω was not simply used to translate עבד in contexts of worship. In Isaiah 56.6, δουλεύω is used to translate שרת (a verb used most often to represent cultic service; see 1 Kings 8.11; 1 Sam. 2.11).

> And *I will give it* to the strangers that attach themselves to the Lord, to serve (δουλεύειν) him, and to love the name of the Lord, to be to him servants and handmaids; and *as for* all that keep my sabbaths from profaning *them*, and that take hold of my covenant (Isa. 56.6).

The MT refers only to 'servants' (עבדים), while the LXX expands this to δούλους καὶ δούλας – this can only strengthen the notion of slavery to God especially in light of the use of δούλους καὶ δούλας in Isa. 14.2 which is clearly a servile context. Elsewhere in the LXX, δουλεύω is employed where cultic activities (such as sacrifice) are involved. In 2 Chronicles 30.8, God's people are encouraged to serve him as they 'enter into [God's] sanctuary, which he has consecrated (ἡγίασεν) for ever'. In 33.22, the sins of Manasses and Amon are recounted, especially as the latter sacrificed to idols and served (δουλεύω) them (see also Ps. 102.22; Ezek. 20.40). The notion that cultic worship is a demonstration of slave-commitment to God is also present in Josephus and Philo. In the work of the former, we find a statement that the Levites and the priests serve (δουλεύω) God day and night (*Ant*. 7.367; see also 11.70, 101).[13] Philo, referring to the soul as the 'house' (=temple) of God that has been consecrated, finds slavery (δουλεία) to God better than any kind of freedom (*Plant*. 53).[14]

Turning back to Paul, we may observe a few examples where he uses cultic language to demonstrate and affirm that believers offer worship to God with the devotion that slaves have for their master. Looking again at Romans 12.1, Paul advocates a new form of λατρεία, one that involves sacrificing one's body. In the more detailed examination of this passage, we observed that Paul

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13 For a discussion of Josephus's use of slave-language in general, see Byron 2003: 31-33; a more concentrated interest in 'priests as slaves of God' appears on p. 33.

14 With reference to the temple, see the use of δουλεύω in reference to the 'vessels' of the temple being put to service to foreign gods in *Testament of Solomon* 3.739.

employs an unusual verb (παρίστημι) for the act of 'offering' (§5.4). Though one might have expected something like ἀναφέρω or προσφέρω, which are common cultic sacrificial verbs in the LXX, the choice of παρίστημι is striking and deliberate.[15] It can hardly be coincidence that παρίστημι appears three times in chapter six:

> No longer present (παριστάνετε) your members to sin as instruments of wickedness, but present (παραστήσατε) yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness (6.13)

> Do you not know that if you present (παριστάνετε) yourselves to anyone as obedient **slaves**, you are **slaves** of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? (6.16)

> For just as you once presented (παρεστήσατε) your members as **slaves** to impurity and to greater and greater iniquity, so now present (παραστήσατε) your members as **slaves** to righteousness for sanctification (6.19b).[16]

The relationship that 12.1 has with 6.13 includes not only the use of παρίστημι for the similar idea of new commitment, but also the idea of new life. In 6.16 and 6.19b, the imagery is more clearly focused on slavery and that a choice of masters must be made.[17] One possible conclusion, then, could be made that Paul relates Christian life to the idea of slavery in chapter six and changes the analogy to cultic worship in chapter twelve. However, there is much evidence to suggest that the relationship between these chapters is more organic. One feature which makes the slave imagery in chapter six peculiar is the use of purity and holiness language. James Dunn notes how the presentation of the person to impurity (ἀκαθαρσία) harks back to the only other use of this word in Romans 1.24 and the failure and filth of those who refused to acknowledge God in (cultic) worship.[18] Michael Thompson argues that chapter six is an important hinge in Paul's argumentation which begins with the deviance of humanity in chapter one which led to idolatry and slavery to sin. In chapter six

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15 It can be argued that the use of παρίστημι is consistent with the language of sacrifice in Greek religion (e.g. Polybius 16.25.7; Lucian, *De sacrif.* 13; *passim* in Greek papyri and inscriptions, see MM). However true this may be, Paul's normal tendency to use Jewish Hellenistic language and the rarity of παρίστημι in Jewish literature is noteworthy. Josephus, though, may be the exception to this pattern; see *B.J.* 2.89; *Ant.* 4.113.

16 For the relationship between Romans 6 and 12, see Cranfield 1975: 2.598; N. Elliott 1990: 97-8; Miller 2000: 54; Grieb 2002: 117-18; V.P. Furnish states directly, 'When the Pauline exhortations of Romans 12-15 are introduced by the solemn appeal to 'present your whole beings as a living sacrifice, holy and acceptable to God, your spiritual worship', the appeals made already in chap. 6 are simply being recapitulated and reemphasized' (1968: 103); cf. Moo 1996: 748, where Rom. 6 is 'reiterated and expanded' in 12.1.

17 See the detailed discussions in Kaye 1979: 113-33; Byron 2003: 211-19.

18 Dunn 1988b: 345.

we begin to see the hope of the 'newness of life' (6.4) and a climax in Romans 12 where the paradigm for true worship is laid out.[19]

In Romans 6 we also see hints of the cultic dimension of this change of lords. In 6.19 the ultimate goal of slavery to God is ἁγιασμός, 'consecration'. This term, rare in Paul's letters, expresses, as Dunn puts it, 'the ideal of priestly set-apartness and purity'.[20] The fact that Paul repeats this relationship between service to God and 'consecration' in 6.22 only clarifies his concern here to express slavery to God in correlation with cultic terms. Actively doing slave service for God requires a process of setting oneself apart for God, and the result of this is 'eternal life' which includes an ongoing experience of the resurrection power of God and the freedom from the hegemony of sin and death (cf. 5.21; 6.13).[21] It is difficult to ignore the similarities found in Romans 12.1 where this somatic self-sacrifice is an expression of new life (ζάω) that must be holy (ἅγιος).

The argument we have been supporting thus far is that many, if not most, of Paul's cultic metaphors contributed to the notion that believers are committed to serving God in a way similar to how a slave serves a master. Such a viewpoint, already common in Judaism, would have been strange to some Gentiles who would never have fathomed the idea of being a slave to a deity.[22] In the next section we will devote more concentrated attention to how the language of holiness and purity enabled Paul to communicate to his converts their need to be wholly dedicated to God as his ἅγιοι.

7.2 Holiness and purity

The interrelated concepts of holiness and purity are central to the expression of what it means to worship God in Paul's letters. As demonstrated in the exegetical analysis of Part II of this study, Paul frequently links holiness and purity to his cultic language, as in 1 Corinthians 3.16 where God will take

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19   Thompson 1991: 78-85.
20   Dunn 1988a: 346; similarly, Fitzmyer characterizes this as a 'cultic term' which has been given an 'eschatological nuance' here; see 1993: 451.
21   David Peterson is right to note that here the 'soteriological' aspect of holiness is more important than the 'moral' in the sense that being 'consecrated' is a way of describing the new position (or relocation) of the believer who has been transferred from one sphere to another. Though there are moral inferences and expectations based on this new relationship to God, the condition of holiness is primary in this context; see 1995: 103. I do not find the term 'soteriological' to be the best term to express this idea, but rather 'constructive'; see §7.2.
22   Harris underscores that Gentiles, by and large, would have preferred to think of themselves as indentured to the state, rather than a god. The only exception he found was in the mystery religions (2001: 31n. 15).

vengeance upon any who, even unwittingly, threaten God's temple-people because his temple is holy. And, after a discourse on how believers comprise the 'temple of the living God' (2 Cor. 6.16), Paul goes on to exhort the Corinthians to cleanse themselves (καθαρίζω) from defilement and to pursue complete holiness (ἁγιωσύνη) in the fear of God (7.1). As significant as these metaphors are for comprehending Paul's theology of Christian identity and morality, scholars have paid very little attention to how and why the Apostle uses the language of holiness and purity.[23] This section attempts to redress this imbalance.

Before one can really discover the significance of holiness and purity language in Paul, its prominence and position in Judaism must be understood first.[24] The meaning of holiness in Judaism is essentially bound up with God-centeredness – as J. Milgrom puts it, that which is 'brought in close relationship with the deity'.[25] Moses, before the burning bush in Exodus 3, is told to remove his sandals because the ground had been made holy (קדשׁ) by the presence of God (Exod. 3.5). In fact, God was sometimes referred to simply as 'the Holy One' (see Habakkuk 1.12; Isaiah *passim*).

P. Jenson argues that a Jewish concept of holiness was spatial insofar as 'the holy and profane could be characterized by the subject's presence in or absence from the divine sphere'.[26] Within such a framework, holiness necessarily involves separation (though it should not be defined merely in terms of it[27]). Because of the holiness of God, humans cannot simply enter the presence of God. A careful plan of access must be heeded through, as Milgrom puts it, 'divinely imposed restrictions'.[28] This is where purity comes into the discussion. In order for people or objects to come into contact with

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23 It is interesting to note that in Stanley Porter's dictionary article on 'holiness, sanctification' in the *Dictionary of Paul and His Letters* (1993: 397-402), the bibliography contains no items (0/14) that deal exclusively with holiness in Paul; Robert Hodgson Jr.'s article on 'Holiness: New Testament' in the *Anchor Bible Dictionary* (1992: 249-54) suffers from the same problem (0/17).

24 That Paul draws this language from his Jewish heritage should be obvious. An important component of this matter pertains to the fact that the most common terms for piety and holiness in non-Jewish religion did not include ἅγιος, but were words like ἱερός (common in Homer) and ὁσιότης (common in Plato, Isocrates, and Epictetus); Peter Oakes explains that this careful selection of words would have enabled the early Christians to feel that 'they were being incorporated into a version of a Jewish system of the marking out of sacred and profane' (2007: 175).

25 Milgrom 1996: 65; see also *ABD*: 3.237; Harrington 2001: 12.

26 Jenson 1992: 55.

27 Marcus Borg, for instance, defines holiness as 'separation from everything impure' (1998: 66), but Jenson points out that distance and resistance are more of a result or consequence of the movement towards God (1992: 48n. 4).

28 Milgrom 1996: 65.

God, they must be in a state of order and soundness.[29] The priest is, according to Leviticus 10.10, supposed to distinguish between 'the holy and common, and between the unclean and the clean'.

The normal status of objects and people is profane [=common] and pure. One who is in this state can become consecrated (as priests) or can become impure. While in a state of impurity, one cannot come in contact with God – or, rather, one does so with lethal consequences.[30] Thus, the Lord tells Moses not to permit the people even to touch Mount Sinai on penalty of death (Exod. 19.12; cf. Lev. 6.11).[31] Pertaining to the biblical narrative of the death of Uzzah (2 Sam. 6), Josephus reasons that he was slain by the Lord after touching the ark 'because he was not a priest' (*Ant.* 7.81; cf. Num. 4.15). A set of protocols, then, were in place in Judaism to prevent these kinds of engagements which worked through and emanated outwards from the center of the presence of God on earth – the Jerusalem temple and cult.

From a structuralist perspective, if 'purity language marks the ordering 'lines' upon the map of one's understanding of reality',[32] as D. Lockett recognizes, the cult determines the entire orientation of the terrain and the bearings of the compass. As one progresses spatially closer to the sanctuary of the temple, the rules and restrictions regarding purity become more and more sophisticated and the standards higher. Thus, Philo claims that the high priest (who alone can come before God in the most holy place) must be marked by the highest degree of purity (*Spec.* 1.109). He explains, 'for it is altogether unlawful for him to touch any pollution whatever, whether intentionally or out of some unforeseen perversion of soul, in order that he, as being the declarer of the will of God may be adorned in both respects, having a disposition free from reproach, and prosperity of life, and being a man to whom no disgrace ever attaches' (*Spec.* 3.135).

Cana Werman draws attention to the fact that the Pentateuch offers differing perspectives on holiness. In the priestly code, the cult is holy, but the nation is not. The people, though, could defile the sanctuary by their moral impurity.[33] The 'Deuteronomist' (and E and J) recognizes the Israelite people as holy.[34] Resolving this tension became quite important in the second temple period as Jews of the Diaspora struggled to understand how purity could be

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29 See, for definitions of purity in Jewish thought, Poorthuis and Schwartz 2000: 8; Chilton, 'Purity', *DNTB:* 874-82.
30 See Bauckham 2007: 96-7; see also Werman 2000: 163.
31 For more on the incompatibility and danger of mixing what is impure with what is holy, see Harrington 1993: 28-9.
32 Lockett 2008: 4.
33 Werman 2000: 163-4.
34 Werman 2000: 164.

maintained outside non-Jewish land where, under normal circumstances, purity rules did not apply.[35]

Though it is commonly recognized that Pharisees observed priest-like purity laws with respect to food and contact with Gentiles, Eyal Regev argues that, in fact, many different groups chose to observe special purity codes but not necessarily in an attempt to imitate priests. Such Jews, including Qumran sectarians, found ways apart from the cult to demonstrate their dedication to holiness and piety especially through maintaining a state of purity during religious practices such as prayer and the reading of Torah.[36] Philo still considered the literal practice of Torah-obedience as normative, but offered a special form of holiness and obedience to non-Judean Jews by encouraging them to look beneath the surface of the text to the messages regarding wisdom and virtue. The New Testament goes one step further by reframing the concept of ritual purification rites as paths to true holiness.[37] That does not prevent the early Christian writers from infusing their conception of worship with the language of cult and holiness. In fact, in the Pauline corpus alone, the ἀγι* word-group is used almost 100 times.

When reflecting on Paul's holiness language, scholars often relate it most closely to his ethics.[38] However, though many admit his use of this imagery is polyvalent, the other aspects of his usage are too hastily minimized.[39] I suggest that one can better understand the meaning and purpose of Paul's language of holiness by categorizing his usage into three types: constructive, transformative, and theocentric. By utilizing these categories and the way holiness language functions within them, we can understand better how this idea expressed something important about the believer's relationship with God and the transformative power of salvation in Christ.

Paul's constructive use of holiness language is that which is foundational to Christian identity and is primarily related to status as the result of God's past action of consecration. Paul's designation of believers as 'saints', then, is formative insofar as he is describing persons 'who have a new ground of existence, who have been oriented away from the world and turned toward God'.[40] Miroslav Volf points, along these lines, to Paul's metaphorical description of the bodies and souls of Christians as temples where a transformation of identity takes place as the ravaged and broken bodies of

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35   On this tension see Tomson 2000: 83.
36   See Regev 2000: 229-239.
37   See Werman 2000: 174; Klawans 2000: 151.
38   S. Porter emphasizes that Paul's understanding of holiness includes, most importantly, 'ethical and eschatological perfection'; see *DPL* 397.
39   David Peterson, in fact, handles this rather nicely with respect to a 'theology' of holiness vis-à-vis the New Testament, but does not concentrate specifically on Paul's theology; see 1995.
40   G. Hawthorne, 'Holy, Holiness', *DLNTD*: 485-89.

suffering believers are sanctified. In the midst of devastation, believers maintain their status, 'at times [as] a temple in ruins, but sacred space nonetheless'.[41] That the constructive aspect of holiness is central for Paul is confirmed by the repeated use of the title 'saints' to such a degree that it appears to become a technical term for 'Christians'.[42] In the exegetical analysis of Part II, attention was drawn to a few texts that seem to make use of the cultic language of consecration to show that believers possess a new position of purity and preparation for engaging with God, as in 1 Corinthians 1.2 where Paul explains that he is writing to 'those who have been consecrated in Christ Jesus (ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ)'. And, in 1 Corinthians 6.11, Paul draws from the domain of cultic purity and sanctification when he reminds them that they were 'washed' and 'consecrated' by the Spirit of God.

Paul is able to make use of this constructive dimension of holiness in two important ways. Firstly, there is an aspect of self-recognized worth and value involved in this kind of discourse. Anthony Thiselton expresses this transposition of values (especially in 1 Corinthians) aptly:

> [T]he "reversal" through the cross of lack of status and self-esteem, whether in a shame-culture context or a guilt-context, finds expression in being clothed in the righteousness of Christ as divinely loved and accepted, and in being purified and set apart as one invited to the privileged place of intimacy with God, marked and identified by his name through Christ.[43]

To liken Christians to consecrated servants (whether priests, Levites, Nazirites, etc.) would certainly involve a re-conceptualization of identity and dignity. What other members of society possessed such special and powerful roles? In the words of Bruce Chilton, priests were 'oddly privileged and fiercely punished'[44] – the honors of being a priest also meant stricter standards of conduct. The expectations were set high insofar as priests were required to obey specific guidelines of obedience and service. Their dedication to God in consecration came with both the privilege of worshiping in close proximity to his special presence, but also the demands of attentiveness to purity and the keeping of cult regulations.

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41   Volf 2006: 79.
42   See Rom. 1.1; 8.27; 15.25, 26, 31; 16.2; 1 Cor. 6.1, 2; 14.33; 16.1, 15; 2 Cor. 1.1; 8.4; 9.1, 12; 13.12; Phil. 1.1; 4.21, 22; 1 Thes. 3.13; 2 Thess. 1.10; Philem 5, 7. S. Porter argues against seeing this as a technical term because of more thematically significant and nuanced appearances of the term 'holy ones', but I would consider those few occasions (e.g., Rom. 1.7; 1 Cor. 1.2) to be special circumstances (i.e., the exceptions that prove the rule) in the same way, for instance, that it is reasonably clear that χριστός is most often used by Paul as Christ's name, but sometimes carries also the weight of the term 'messiah' (see Porter *DPL*: 397).
43   Thiselton 2000: 192.
44   Chilton *DNTB* 'Purity'.

Another dimension of Paul's 'constructive' holiness language regards group identity where he uses this language to support boundary markers. In this way, Christians inherit from Judaism such purity language that serves the purpose of distinguishing themselves from 'Gentiles'.[45] Paul's juxtaposition of the 'saints' with the 'unjust' seems to fit into this category (1 Cor. 6.1). Or, based on the mutual incompatibility of the temple and idols, Paul's injunction that believers refrain from touching what is unclean (2 Cor. 6.17) also applies.[46]

The second use of Paul's holiness imagery is his *transformative* connotation where behavioral expectations are placed on God's people to maintain moral purity.[47] It is within such a symbolic framework that Paul can call his converts in Philippi to be 'unblemished' (ἄμωμος) as they offer the sacrifice that springs from faith (2.15, 17). Philo reasons that the very strict and rigorous process of having blameless priests and spotless sacrifices was not for the sake of religious ritual *per se*, but as an object lesson lest Jews come to God with any spot on their soul (*Spec.* 1.167). There is a sense, for Paul, that this state of purity is ongoing and that a final 'sacrifice' or 'inspection' will take place at the final coming of Christ. Thus, Paul prays for the Thessalonians that they be kept sound and blameless 'at the coming of the Lord Jesus Christ' (cf. Phil. 1.10). This moral focus is not only significant for Paul's crafting of a Christian ethos of right conduct (i.e., living in a manner worthy of the gospel), but also aids believers in maintaining their unique religious identity in the Empire. Hannah Harrington correctly underscores that a Hebrew conceptualization of holiness contained 'a strong moral component in contrast to other religions in the Graeco-Roman world where sanctity centers primarily around proper rules of ritual purity'[48] – Paul helped to insure that this became fundamental within his churches as well.

The third use of holiness language is called theocentric because it involves those texts where someone or something is considered 'holy' by virtue of nearness or association with God. Thus, God's 'holy ones' who accompany him at Christ's return (1 Thess. 3.13) are probably angels[49] who are holy because they stand near to God and exist in his glorious heavenly realm (see Ps. 89.5-7; cf. Philo *Gig.* 16; Josephus *B.J.* 2.401). This theocentric

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45   See, further on this, William Countryman 1988: 65; for a more general structuralist description of the language of purity regarding 'in-group' and 'out-group' transcripts, see Poorthuis and Schwartz 2000: 9.

46   That this text deals with group identity is defended in §4.3.

47   See Mary Douglas on the association between holiness and wholeness/perfection, 1966: 51. On the relationship between 'moral purity' and 'ritual purity' in ancient Judaism, see Klawans 2000: 19-28.

48   Harrington 2001: 34-5.

49   For a sound defense of this interpretation, see Bruce 1982: 73.

connotation appears also in Paul's description of the law as holy in Romans 7.12 where Paul is affirming that the law, '[e]ven though manipulated by sin…has not been removed from the power or purpose of God'.[50]

These three aspects of holiness (constructive, transformative, and theocentric) are not mutually exclusive, but interpenetrate and overlap within Paul's overall vision of God's holiness that breaks into the lives of his people through Christ and the Spirit and re-constitutes their identity and drives their behavior. Those objects, places, and people that have been deemed 'holy' by God are his special possession and a demand stands on them to be 'fit' for his presence.

Now that the categories have been laid out, it is helpful to turn to some examples of cultic metaphors that employ holiness language in such a way that communicate this key theological thesis of new life being dedicated to God. We begin with 1 Corinthians 3.16-17 which contains elements of both the constructive and theocentric categories. Paul reminds the Corinthians that they must be unified and pure because God is, by definition, holy and they are now that temple (constructive). Rhetorically, he is taking something that is unequivocally recognized as sacrosanct and linking it to the community of believers in Corinth.[51] If the Corinthians would apply the standards of respect and reverent fear with which they treat a sacred temple to their own church, they might understand their foundational calling and new status.[52]

A second text (2 Corinthians 7.1) highlights the transformative dimension of holiness and purity. The Corinthians are encouraged to separate from ἄπιστοι (6.14) and those who are associated with darkness, idolatry, and unlawfulness. In our exegesis of this passage, these enemies appear to be the false apostles who vie for the allegiance of the Corinthian church. Paul's hope is for the purity of his converts and the perfecting of their holiness (ἐπιτελοῦντες ἁγιωσύνην) in the fear of God (7.1). Though the pairing of ἐπιτελέω and ἁγιωσύνη is unusual in Paul's letters, his normal (non-technical) use of ἐπιτελέω envisions the Christian life as a movement from beginning to end:

> Having started (ἐναρξάμενοι) with the Spirit, are you now ending (ἐπιτελεῖσθε) with the flesh? (Gal. 3.3)

> I am confident of this, that the one who began (ἐναρξάμενος) a good work among you will bring it to completion (ἐπιτελέσει) by the day of Jesus Christ. (Phil. 1.6)

While consecration and holiness define statuses for believers, according to Paul, there is also a progression, transformation, and maturation that takes

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50   Dunn 1998b: 385.
51   See Yinger 1999: 224.
52   The notion that the ordering lines of purity and the locus of God's holy presence have moved appears in S.C. Barton 2003b: 193-213.

places through the Holy Spirit and in conformity to Christ.[53] The notion that believers are holy at the point of conversion and yet are expected to go through a process of sanctification is paradoxical.   Jean Héring picks up on this problem and reasons that believers can endanger their holy status by 'thwarting the Holy Spirit',[54] a matter that certainly resonates with Galatians 3.3 (noted above) and Romans 15.16. Another way to understand Paul's thought in 2 Corinthians 7.1 is to read it within the covenantal-theological model determined by the intertextual engagements in 6.16-18 where the people of God are separated from the contaminating effects of their previous relationships and adopted into the divine family where the covenant promises and demands are reaffirmed. Though Paul does not directly allude to it in his catena, the formative notion 'You shall be holy, for I the LORD your God am holy' (Lev. 19.2) cannot be far from his mind.   This would imply that completing holiness is relationally driven - as the Corinthians cling to and conform to Christ, they will progress in sanctification.[55] A helpful analogy may be to perceive of this concept in medical terms. Imagine that a person works in an environment where she is exposed to harmful radiation and develops cancer. An initial step of separation from this harmful environment is a necessary part of recovery.   But now, in the new sterile and protective habitation, she must undergo exposure to a controlled and salubrious radiation treatment that will reverse the damage over a period of time (while at the same time maintaining a healthy diet and exercise regimen).

Paul may have conceived of holiness in this way where an initial stage of sanctifying redemption and separation through Christ removes the believer from the deleterious effects of sin and impurity, but this must be followed by a cleansing and healing process empowered by the Holy Spirit and modeled on the pattern of Christ. Thus, constructive and transformative dimensions of holiness are both necessary for sustaining and proceeding in the new life in God.

This is certainly relevant for our theological propositon '*New life is dedicated to God in service and obedience*', as Paul's use of holiness language (in the context of his cultic metaphors) affirms that believers are separated for God's purposes and that their *telos* is assimilation to the holiness of God. The transformative category of holiness has an eschatological element as the progression of sanctification has the return of Christ in view. This brings us to our examination of God's judgment and Paul's cultic metaphors.

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53 In G. Samra's study entitled *Being Conformed to Christ in Community*, he challenges E.P. Sanders' paradigmatic 'getting in and staying in' model, as Samra considers more appropriate the idea of 'getting in and growing'; see 2006:7, 85, 112-32. See also Harrington 2001: 187.

54 Héring 1967: 52.

55 Of course, as many commentators have recognized, Paul does not imagine a completion of holiness or maturity prior to the return of Christ (Phil. 3.12-14); see Martin 1986: 210.

7.3 Worship and the judgment of God

An important component of Paul's metaphorical use of cultic language is his allusions to judgment. So, in 1 Thessalonians 5.23, Paul prays that his converts may be consecrated and made whole (ὁλοτελής), complete (ὁλόκληρος), and blameless (ἀμέμπτως), in view of the coming of the Lord Jesus Christ and his imagery here is evocative of sacrificial language.[56] Similarly, in Romans 15.16, Paul considers his apostolic role as analogous to a temple servant who is responsible for the appropriate condition of the sacrifice.[57]

The link between sacrifice (as a conceptual domain) and judgment (as a conceptual domain) is perspicuous since both involve an inspection of a victim/person with a view towards the appropriate status or condition. However, the particular way Paul combines the two areas is special and deserves further exploration. What is most relevant in respect to our theological proposition is that believers will be judged *because* they belong to God and, therefore, certain expectations are held that his people will obey him. What follows is a discussion of how Paul conceives of the meaning and purpose of the final reckoning of Christian obedience and how a certain set of cultic metaphors clarify and reinforce his theology of judgment.

In the first place we may observe that Paul does not promote human self-sacrifice (in a metaphorical sense) as a means of salvation. Paul makes it abundantly clear that the call to offer the body flows from the 'mercies of God' (Rom. 12.1). Indeed, Paul can comfortably speak of the act of Christ as a 'sacrifice of atonement' (NRSV; ἱλαστήριον) which is God's gift of redemption (ἀπολύτρωσις) and a way of showing his righteousness (Rom. 3.24-25).[58] What is extraordinarily complex is that, at the same time, Paul speaks freely (and without any sense of uneasiness) about final judgment.[59] As Dunn remarks, 'Paul seems to have been willing to affirm a tension at this point between God's saving righteousness and his wrath, between the grace/faith nexus of salvation and the moral outworkings of human choice and mind-set'.[60] Indeed, he can even use the same language of sacrifice for

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56 See §3.1.
57 Other passages hint at the notion of judgment, but do not overtly mention the future event; see Rom. 12.1-2 and Phil. 2.17.
58 See Dunn 1998b: 213-218. Dunn argues, I think persuasively, that Paul understood the sin offering not to appease an angry God, but to deal with sin itself and its cancerous effects. Thus, the logic of atoning sacrifice was that 'The sprinkling, smearing, and pouring away of the sacrificial blood in the sight of God indicated that the life was wholly destroyed, and with it the sin of the sinner' (1998: 221).
59 This point is repeatedly made by Yinger 1999.
60 Dunn 1998b: 490.

judgment as he does for Christ's atonement.[61] Briefly, we may simply affirm our earlier conclusion that Christ's life and death were not just a 'means' of atonement as a past event, but also an example for imitation as a model of maturity.[62] This is easily observable in the command to 'put on the Lord Jesus Christ' (Rom. 13.14).

This perspective may illuminate Paul's view of the criteria for judgment, for it appears that salvation will not involve a calculation of merit (so Rom. 8.1).[63] Rather, the standard of judgment is determined by whether one has been obedient to the gospel and has acknowledged the act of God in Christ (2 Thess. 1.8-10).[64] The language of sacrifice seems, then, appropriate vis-à-vis furthering Paul's argument for obedience to God. Just as sacrifices must meet certain standards under judgment, so also believers. This is well illustrated by the use of the τελ* wordgroup (e.g., τέλειος). It is used in the LXX in a variety of ways including *moral* perfection (as in Gen. 6.9) and the wholeness of a proper sacrifice (as in Exod. 12.5). So also Paul can encourage a perfection (ἐπιτελέω) of holiness which is a result of the purification from defilement (2 Cor. 7.1; see above). There is an interesting dynamic, then, between wholeness/perfection as a static condition (either one is or is not) and as a result of progress (i.e. being *more* complete, being *more* mature).[65]

This is complicated even more by the tension between immediate judgment and future judgment. C. Roetzel explains, 'Paul sees the Day [of the Lord] as already present but in some sense still outstanding. The Day of the Lord means both that the Lord has come, and the Lord will come'.[66] This can be seen in Philippians 2.15 where believers are called to be blameless '*in the midst of a crooked and perverse generation*', a statement that presumes imminent judgment. One can get a sense in Paul's thought, though, that God has reserved a special day of reckoning (2 Cor. 5.10), but the present time is still a period of judgment in the sense that God is testing whether the work of his people is, in J. Plevnik's words, an 'authentic…contribution to the

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61 It remains an unusual circumstance that none of the undisputed letters contains a reference to θυσία that is applied to Christ's death (though see Eph. 5.2).

62 See Samra 2006, especially 72-82 (see 2 Cor. 8.9; Rom. 15.3-9; Phil. 2.5).

63 *Contra* VanLandingham who argues that Paul stood closely by his non-Christian Jewish contemporaries in believing that 'one's deeds determine approbation at final judgment' (2006: 15).

64 See Travis 1986; also Donfried 1976: 147. N.T. Wright handles this nicely with respect to Colossians 1.22 where God makes his people holy which has been done in the *past* in principle, is doing *presently* 'by refashioning their lives according to the pattern of the perfect life, that is Christ', and *will* do it in the future 'when that work is complete and the church enjoys fully that which at present it awaits in hope' (1986: 83).

65 Yinger is correct, then, to avoid the conclusion that Paul expected some kind of 'sinless moral perfection' even if an 'ethical component' may be involved in the use of τέλειος [and its cognates] (1999: 281).

66 Roetzel 1972: 83.

community'.[67]   This perspective can illuminate why Paul found sacrificial language particularly appropriate, for many Jews believed that the sacrifices reflected an inner disposition of holiness, but God would judge those who brought offerings without humility, probity, and charity.   This is easily observed in Philo's reflections on cult, judgment, and virtue.

Philo, in his *De cherubim*, is incensed at the thought of some who offer sacrifices, but who, at the same time, demonstrate a 'bastard piety, an adulterated holiness, an impure purity, a falsified truth, a debauched service to God (νόθον εὐσέβειαν, κεκιβδηλευμένην ὁσιότητα, ἀγνείαν ἄναγνον, κατεψευσμένην ἀλήθειαν, βωμολόχον θεραπείαν θεοῦ)' (94).   Their hypocrisy is shown in their bathed bodies, but passion-stained souls, their white garments, but polluted minds, and their perfect sacrifices, but wicked and wounded souls (95-6).   Philo is particularly keen on pointing out the foolishness and naiveté of those who think that 'the eye of God sees external objects alone, when the sun co-operates and throws light upon [their sacrifices], and that it cannot discern what is invisible in preference to what is visible' (97).   Rather, because God can 'invisibly' enter the soul, it behooves one to prepare it as a proper abode (98).   With respect to cultic worship, similar statements are made in *Quod Deus sit immutabilis* where Philo affirms that no immoral person can fool God with a merely outward purification or sacrifice for 'he will never escape the notice of him who can look into the recesses of the heart, and who walks in its most secret places' (9).

Philo is not at all subtle in his opinions about the nature and purpose of sacrifices as symbols of the soul's condition.   At one point, in fact, he explicitly expresses his hermeneutic: 'God designed to teach the Jews by these figures, whenever they went up to the altars, when there to pray or to give thanks, never to bring with them any weakness or evil passion in their soul, but to endeavor to make it wholly and entirely bright and clean, without any blemish, so that God might not turn away with aversion from the sight of it' (*Spec.* 1.116-7; cf. *Agr.* 130; *Mos.* 2.108).

Though Paul's judgment language overall is more eschatologically- (and, of course, christologically-) driven, there is much here that these two Jews have in common.   In 1 Corinthians 4.5 Paul writes, with respect to the ministry of the apostles, 'Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God.'   Paul, then, would agree with Philo that pious actions, such as offering sacrifices (for Philo) or serving the church and

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67   Plevnik 1997: 234.   Plevnik observes that this kind of recompense, then, is not a threat of 'damnation', that is, it is not a 'forensic event', but a test of quality and genuiness (1997: 234-238).

spreading the gospel (for Paul) were outward actions that are meant to exemplify the inclinations of the heart. But, for both, God can and will 'expose' what is hidden, whether good or evil.[68] Within Paul's eschatological framework, however, there is a sense in which the bodily expression of worship is accepted 'on face value', so to speak, such that believers are not meant to judge one another, but leave that to the final evaluation on the Day of the Lord where the 'secrets of mortals' will be inspected (Rom. 2.16). Paul can imagine this to be something like a final sacrifice where the maturity and wholeness of the community of believers comes to a head and the offering must be 'acceptable (εὐπρόσδεκτος)' to the Lord (Rom. 15.16). Behind Paul's language of final judgment is a presupposition that those who belong to Christ are liable to be obedient to God and serve him in a way that is satisfactory.

7.4 Conclusion

We began this chapter by articulating a fundamental proposition that captures the theology of a number of Paul's cultic metaphors: *New life is dedicated to God in service and obedience*. Three aspects of these metaphors were discussed which support this claim. The first was that Paul conceived of worship as slave-service to God, as believers are freed from bondage to sin and death and newly indentured and possessed by a new Lord through the power of the Spirit. Next, attention was drawn to holiness language which affirms the notion that salvation involves a separation for dedication and service to God and a redirection towards conformity to the perfect holiness of Christ. Finally, we observed that Paul's emphasis on morality with a view towards final judgment underscores his conviction that service and obedience to God are expected since God is Father and Judge.

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68   It is interesting to note that just prior to this passage Paul refers to the Corinthians as a temple (3.16) and warns them against taking the role of judge at the risk of destroying the solidarity within the community.

Chapter Eight

From Body of Death to Temple of Life

8.1 Introduction

In the last chapter, our first theological proposition was introduced: *New life is dedicated to God in service and obedience*. The trajectory of a number of Paul's cultic metaphors are directed towards the notion that as believers become the temple and are consecrated to God, they become his possession and are called to be wholly obedient. The second theological proposition, which will be the subject of this chapter, qualifies the first by showing the manner and context of obedience. Paul is emphatic that the shape of this obedience involves somatic conformity to the dying obedience of Christ. The proposition is stated as follows: *Although God has reclaimed his own people as his sole possession in the new life, the state of their earthly (present age) existence requires conformity to the bodily suffering and death of Christ as a catalyst for resurrection power*. In order to support and explain this proposition, we will first demonstrate and re-express the notion that God has reclaimed his people as his own. Next we will show how certain cultic metaphors are used by Paul in conjunction with symbols of power, authority, and life in order to communicate the victory of God through Christ. Thirdly, Paul's specific interest in the body will reveal how he perceives of it as the locus of a contest between God and the forces of Sin and Death. Finally, we will explain Paul's conviction that, though Sin and Death were defeated by the cross, they still linger on in the world.

This still leaves the matter of how new life is to be lived in light of this reality. We will explain how God chose to sanctify this process of cruciformity by allowing believers to generate life through imitation of the dying obedience of Christ. The purpose of these theological propositions, again, is to observe how Paul uses cultic metaphors in a patterned and intentional way to address immediate issues (such as sexual immorality or persecution) as well as to develop a proper understanding of true worship. These symbolic expressions, involving temple and sacrifice, offer a conceptual means of transmitting Paul's theological convictions in a way that can connect to his converts' previous experiences, the Scriptures, and Jewish traditions.

8.2 Cult, life, and the power of God

We have already shown how Paul used certain temple and sacrificial images to aid his converts in imagining themselves as fully responsible to obey God, whether as the sanctuary of his possession (1 Cor. 6.19-20), or as offerings that must be completely surrendered to him (Rom. 12.1). It is easy to see how temple imagery would have been powerfully evocative, especially for those who knew of and respected the holy place in Jerusalem. Within a Jewish religious framework, the temple (heavenly and earthly) was, as Andrea Spatafora puts it, 'the seat of divine glory and power'.[1] Gregory Stevenson also supports this notion by pointing to the statement made in Psalm 68.35: 'Awesome is God in his sanctuary, the God of Israel gives power and strength to his people'.[2] It is difficult to argue that Paul would not have already believed this, but as a believer-in-Christ, it is all the more explicit in his correlation of temple and Spirit. Paul's logic in the temple-passages in 1 Corinthians draws from his conviction that the Spirit lives within and empowers the community and the individual in unique ways. Put another way, the space where God makes his home becomes a locus of his power.[3]

One particularly important aspect of this cluster of ideological associations related to the temple is the notion of life. That is, if in the last chapter we emphasized the idea that cultic language is used to show how God claims believers as his possession, here we draw attention to the idea that cultic language is also used to depict how God generates and sustains *life* over and against death. A number of Paul's cultic metaphors support this concept, but we will focus on two: 2 Corinthians 6.16 and Romans 12.1.

In the series of antitheses in 2 Corinthians 6.14-16a, we have previously noted how the climax comes with the final statement: 'What agreement has the temple of God with idols? For we are the temple of the living God' (6.16).[4] The fact that Paul immediately cites scriptural proofs that focus on where God *lives* ('I will live [ἐνοικήσω] among them'; 6.16b) should be enough evidence that his use of 'living' is intentional.[5] Though it was common for Jews to

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1 Spatafora 1997: 26. Spatafora is specifically commenting on the language of 'power' as linked to the temple in Revelation 15.8, but draws from the Jewish background of the images. For similar statements about the temple as the center of God's power, see Barrois 1980: 61 ('the locus and focus of divine power'); D.R. Edwards 1996: 86; Stevenson 2001: 157 ('From the temple flowed God's protection for his people, his divine mercy, and his divine wrath – all different manifestations of power').
2 Stevenson 2001: 61.
3 See an explication of this concept by Joseph Fitzmyer 2008: 202.
4 See §4.3.
5 See Dunn 1998b: 545.

speak of their deity as the 'living God',[6] in its present literary context of 2
Corinthians and the peculiar socio-historical context which we have described
earlier, the use of ζῶντος takes on a special meaning. The distinctiveness of
Paul's usage is underscored by the fact that he refers to the 'Spirit of the living
God' earlier in the letter (3.3). Thus, the endowment of the Spirit is both the
action of God in living with his people and in giving new life to them.[7] In
relation to both 6.16 and 3.3, Richard Hays makes this statement: 'The life-
giving power of the Spirit is shown forth precisely in the creation of the
enfleshed eschatological community'.[8] The implication (especially based on
3.3), therefore, is that when Paul refers to believers as the temple of the living
God, he is not only contrasting them with dead and lifeless idols, but referring
to a God who gives new and power-filled life.

I have argued that 2 Corinthians 6.14-7.1 can be understood as a well-
crafted response to Paul's critics who believe that his ministry and message are
not consistent with Scripture. Paul can make use of a long tradition of idol
polemic to communicate the power and life resident in the new covenant in
opposition to a blind commitment to the old. Terry Griffith, in his study of the
language of idolatry in 1 John, offers a helpful perspective on how idol
polemic operates on a literary level.

> [I]dols are dumb, blind, deaf, unable to feel or smell, lame and dead…This polemic
> specifically undermines the belief in living idols and the ritual efficacy of pagan
> consecration of idols. Yahweh, on the other hand, is the 'living God' who is able to
> act on behalf of his people.[9]

We can apply this reasoning, *mutatis mutandis*, to 2 Corinthians 6.14-16a and
see how Paul can refer to the Corinthian believers as the temple of God as they
have received new life and new power through the Spirit. This is directly
opposed to forces of death that eliminate life (see 2 Corinthians 3.6-7).

A second key passage where cultic language is connected to the notion of
life is Romans 12.1 where the somatic offering of the community is meant to
be a 'living sacrifice'. Again, though we have noted the importance of this
qualification earlier, it is helpful to re-emphasize that this is a theologically-
loaded term for Paul. C.E.B. Cranfield offers a shrewd caution against simply
gliding over Paul's use of 'living' here:

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6   See, e.g., Deut. 5.26; 1 Sam. 17.26; Ps. 42.2; Isa. 37.4, 16; Jer. 10.10; Dan. 6.20; Bel. 1.5-6,
    24-25; 3 Macc. 6.28; 4 Macc. 5.24; see Wenschkewitz 1932: 113.
7   In support of this notion in this passage and through the early chapters of 2 Corinthians, see
    Goodwin 2001: 181; Marshall 2004: 301.
8   Hays 1989: 131. What Hays has said in a more focused way on 2 Corinthians is
    complemented by what Francis Watson has articulated about Paul's perspective more
    generally: '[W]hen Paul looks to the Christian community, what he sees is the transformative
    power of the Spirit, the life of the risen Jesus as a present reality' (2007: 17).
9   Griffith 2002: 38n. 38. See also a discussion of traditional idol polemic and the language of
    life and death in Kraus 1967: 169-201.

Paul meant to indicate by ζῶσαν not that this sacrifice does not have to be killed…nor even that the Christian is to offer his concrete daily living to God (though this is of course true), but that this sacrifice…is to be 'living' in a deep theological sense—living in that 'newness of life' (6.4), with reference to which the verb ζῆν has already been used a number of times in this epistle (e.g. 1.17; 6.11, 13; 8.13b).[10]

Katherine Grieb highlights the apocalyptic perspective embedded within this short Pauline formulation where the new life of believers means 'death to the power of Sin over them'.[11] Grieb explains further: 'To the degree that the living Lord has drawn [believers] into a new sphere of power, the powers of the present age lose their ability to conform [them] to the world'.[12] In Romans 12.1 Paul communicates this through a sacrificial metaphor where becoming an offering means dedicating oneself wholly to God in service. As a *living* sacrifice, Paul impresses upon the Roman believers their status is not only as those who belong to God, but also as ones who, though being sacrificed, are imbued with resurrection power.[13]

God's act of re-possessing his people, for Paul, is not complete. In the overlapping of the ages, an ongoing battle is waged where the power and life of God through Christ fights for the ultimate deliverance of believers against the anti-God forces. In this mêlée, Paul considers the human body (σῶμα) to be particularly important. Thus, in general terms, he cautions the Romans against letting Sin reign over their mortal bodies (θνητῷ ὑμῶν σώματι) (Rom. 6.12; cf. Phil. 3.21). In his cultic metaphors, he specifically calls for the offering of believers' *bodies* (τὰ σώματα) as a sacrifice (Rom. 12.1) and he refers to the *body* (τὸ σῶμα) as the temple of the Holy Spirit (1 Cor. 6.19). It is necessary, then, to explore further how this divine act of reclaiming humanity necessarily involves the body. Our focus, after a brief introduction to Pauline somatology, will be on what can be learned from and

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10 Cranfield 1979: 600. Cranfield's observations are not absolutely original, though certainly well articulated. Origen, in his *Commentary on the Epistle to the Romans* remarks concerning 12.1 that 'Paul says that sacrifice is living because it has eternal life in it, which is Christ' (see *ACCNT* 295); see also Sanday and Headlam 1902: 352.

11 Grieb 2002: 118.

12 Grieb 2002: 119.

13 In his study of the architecture of the religion of early Christianity, and where Paul fits within it, Gerd Theissen makes a similar observation about 'living' in Romans 12.1, but ties it into the apostle's sacramental theology: 'With baptism, [believers] activate a superior power for themselves, the power of the Holy Spirit, which dynamistically provides protection against hostile powers and makes a new life possible. With baptism they also cross a boundary between death and life: the boundary from sinful life to life in the presence of God. And here too this 'mediation' took place in the symbolic destruction of sacrifice: baptism is a symbol of death – an annihilation which through participation in the power of the resurrection leads over a threshold into a new life which is wholly consecrated to God' (1999: 156).

about his use of cultic metaphors in terms of the body as the context and organ of worship.

8.3 Σῶμα according to Pauline anthropology

To say that Paul was interested in 'the body' would be an understatement. In fact, Paul made a clear point of expressing to the Corinthians that the body is 'for the Lord' and the 'the Lord is for the body' (1 Cor. 6.13). But what exactly is Paul referring to in his use of 'body' (σῶμα)? How is this term understood within his anthropological framework? The answer to this question is not an easy one given the polyvalence of the word. Paul's use of σῶμα can clearly refer to physical presence (1 Cor. 5.3), the aging and mortal body (Rom. 4.19) and the communal body (Rom. 12.5), among other things. J.A.T. Robinson is probably right, then, to argue that 'To trace the subtle links and interaction between the different senses of this word σῶμα is to grasp the thread that leads through the maze of Pauline thought'.[14] Nevertheless, in a search for the heart of Paul's somatology, scholars have attempted to locate a central meaning of the term that can account for the pragmatic uses.

Bultmann has been programmatic in arguing for a holistic meaning where it stands for the entirety of the person in relationship with God. Bultmann's is an existential interpretation in that σῶμα characterizes 'man' in existence.[15] An oft-repeated argument in favor of this interpretation is Bultmann's observation that Paul could interchange σῶμα and the personal pronoun ('I' or 'you') as in Romans 6.12.[16] His pithy argument that 'Man does not *have* a *sōma*, he *is sōma*'[17] is attractive because it frees Paul from the accusation of a negative view of the body and an antithesis between spirit/soul and body. Thus, when Paul refers to the 'body of sin' (Rom. 6.6), the Bultmannian perspective understands the body as 'the self under the sway of sin'.[18] As attractive as Bultmann's view is, in 1976 Robert Gundry challenged the existential view both on lexico-semantic grounds (i.e., that it cannot account for the majority of Paul's usage of the term) and on theological grounds (i.e., that in attempting to

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14 Robinson 1952: 9; Dunn argues similarly; see 1998: 146.
15 Bultmann 1951: 1.192; Schmid 1957: 1.611; Güttgemanns 1966: 230.
16 Apparently Bultmann drew this line of reasoning from J. Weiss (1969: 160-1).
17 Bultmann 1951: 1.194.
18 Bultmann 1951: 1.200. This kind of interpretation seems to be endorsed by Barth who understands body as existence 'determined by time and things and men' (Barth 1968: 199).

argue for the unity of body, soul, spirit, and mind, it effectively suppresses the significance of the physicality of embodiedness).[19]

Essentially, Gundry argues that Paul's primary or core use of σῶμα has regard to the physical body, but more holistic connotations are found through synecdoche.[20] Though it is not profitable to rehearse the lengthy exegetical investigation made by Gundry, suffice it to say that he studies σῶμα in the LXX, the NT in general, and especially in Paul, each time concluding that the most natural way to understand the majority of cases is simply as the physical body. Regarding Bultmann's argument about σῶμα and personal pronouns, Gundry reasons that just because they are interchanged does not mean that the former is a technical term for the latter. Gundry offers the example of the sentences 'She slapped his face' and 'She slapped him'. His point is that no one would redefine 'face' based on the latter use of 'him'. In fact, 'him' would be narrowly understood as 'that part of "him" which is his face'.[21] I offer here two brief examples in support of Gundry's thesis. In 2 Corinthians 5.10, Paul refers to final judgment and describes it as a recompense for deeds done 'in/through the body (διὰ[22] τοῦ σώματος)'. This use of σῶμα makes the most sense in light of 5.1-9 when the body is understood as a physical means of acting out the will. Frank Matera argues that Paul is stating here that 'bodily existence is not something to be despised or to escape from…The body is the place of moral action, and the Lord takes utterly seriously what people do with their bodily existence'.[23] If Paul understood σῶμα as 'person', his usage here would be superfluous and obscure. Similarly, in Philippians Paul expresses his desire that Christ be honored in his body (σῶμα) whether by his death or his life (1.20). Given the imminence of his trial and the possibility of martyrdom, Paul certainly is referring to the potential destruction of his physical body.[24] Thus, he goes on to say that he considers remaining 'in the flesh (ἐν τῇ σαρκί)' to be most profitable to his converts (1.24). According to 3.20-1, Paul endures the 'body of humiliation' in anticipation of a resurrection 'body' that radiates with Christ's glory.

If we follow Gundry's interpretation, what does this mean for the relationship between physical body and soul/spirit? Gundry admits that his

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19 See Gundry 1976; in the exegetical section on Paul I have argued from Gundry's conclusions. Here I offer a more direct defense of it and draw out the implications of his interpretation with respect to Paul's use of cultic imagery.

20 See also an argument for this in miniature in his more recent 2005: 175.

21 See Gundry 1976: 29-30.

22 It is interesting to note that most translations prefer 'in the body' though the most literal reading is something more like 'through the body'. In fact, Paul uses ἐν in reference to what happens 'in the body' (Rom. 6.12; 1 Cor. 6.20; 2 Cor. 4.10; 5.6; 12.2; Gal. 6.17), but never uses διά for regular human activity (though cf. Rom. 7.4 regarding Christ's body).

23 Matera 2003: 126.

24 See Fee 1995: 138.

perspective does not permit monadic unity in Paul's anthropology, but that should not mean that the parts of the person are in fundamental tension. Rather, '*sōma* may *represent* the whole person simply because the *sōma* lives in union with the soul/spirit'.[25] The unity of spirit and body is a union with the wider purpose of willing and acting as a human. The body's role is one of medium.

> It provides the spirit with an organ of expression and action, just as the spirit provides the body with animation and direction…[M]an is fully himself in the unity of his body and spirit in order that the body may be animated and the spirit may express itself in obedience to God…[The body] is either an instrument of worshipping Christ, or it is itself turned into the object of worship; i.e. the idolatrous body.[26]

8.4 Body as field of interaction and arena of conflict

If the position we have outlined above is correct, the body is understood by Paul as a communicative vessel. Käsemann leans towards this perspective with his explanation of 'Erscheinungsweise menschliches Wesens'[27] as humanity stands in its 'Geschöpflichkeit'[28]. Käsemann gives a decisive role to the body as frontier and beachhead in a world where anthropology is a microcosm of cosmology because, as he argues, 'the fate of the world is in fact decided in the human sphere'.[29] In order to preserve the unity of the human persona and protect the cosmos, the body must be claimed under the lordship of Christ.[30] The one who appears to lay claim to the body, in the present evil age, is Death, the 'intruder' in God's world who 'entered upon its reign over man from the outside'.[31] Robinson finds Paul's conclusion to be that Death has left its ownership brand on the body as 'physical expiration is the outward confirmation of being in fact already "dead"'.[32] Death is in league, as it were, with its cosmic partner Sin who unite to ensnare and enslave the human body and exploit its weaknesses.[33] Martinus de Boer is right to see Paul's understanding of the cosmic hegemony of Death as indebted to Jewish

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25 Gundry 1976: 80.
26 Gundry 1976: 159, 160; for a defense of Gundry's position and an exploration of the idea that humanity is prone towards worshiping the body, see Witherington 1994: 293-4; Sandnes 2002;
27 Käsemann 1933: 118.
28 Käsemann 1933: 120.
29 Käsemann 1971: 23.
30 Käsemann 1971: 22.
31 Robinson 1952: 35.
32 Robinson 1952: 36; in agreement see also Jervis 2007: 91; Jewett 2006: 409.
33 See de Boer 1988: 183-4.

apocalyptic eschatology.[34]   But the specific application of this apocalyptic mindset vis-à-vis the body is quite distinct in Paul's letters and deserves more explication.   Arthur Droge, in fact, draws out the somatic centrality of this cosmic agōn motif:

> In Paul's religious imagination the body was a synecdoche for the present evil age under the imperial sway of Satan and his legions…And inscribed on the body were all the identifying marks of their reign…To be in a body, to be subject to the power of the flesh, meant to be in slavery to these demonic forces, surrounded and hemmed in by the terrible "elemental spirits of the cosmos."…It was these malevolent forces which had captured the Law of Yahweh, turned it inside out and upside down, and used it as a mechanism of repression and control…Only by stripping off the body – dying and rising with Christ – could one escape from the present tyrannical "order" to another world of freedom.[35]

Another perspective from which one could sense Paul's attitude towards the body as an arena of conflict is in terms of the ancient view of disease aetiology. Though there were several models for how one could understand the origins and causes of physical ailment and pathology, a common viewpoint was one of invasion.   Seen from this perspective, the human body is a battlefield where good and evil forces wage war for claim over the domain.[36] Dale Martin applies this theory to Paul's theo-anthropological framework where he finds the Apostle conceiving of the body as a 'permeable entity susceptible to attack by daimonic agents. Protection from attack is possible only by means of the powerful action of God'.[37]

What the above perspectives all have in common is the notion that, though the body is neither evil nor corrupt, it is weak due to the hegemony of Death and Sin that lurk about in hopes of exploiting humanity in its fallen state. It is within this theological scheme, then, that Paul can refer to the body τοῦ θανάτου τούτου (Rom. 7.24). What he means by this is that in this present age the body is, as F.F. Bruce puts it, 'under hostile occupation'.[38]

8.5 Christ and the power of life in the face of death

The incarnation of Christ for Paul, then, is meant to address this very bodily problem where the plight of humanity is in need of resolution. What is most significant here is that Christ's embodiedness was absolutely necessary both to

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34   de Boer 1988: 39-92; also drawing from apocalyptic themes, see Sandnes 2002: 20-1.
35   Droge 2001: 305; see a similar approach to Pauline anthropology in Schnelle 1996: 56.
36   Some argue that this kind of stance towards the body is found in the magical papyri (see the introduction by H.D. Betz to the translation of the papyri which he edited, 1992).
37   D. Martin 1995: 168.
38   Bruce 1985: 147.

attract Death and Sin to himself and to defeat Death's claim on the body *through* Christ's bodily obedience (unto death on a cross). This may shed light on the enigmatic language Paul uses referring to Christ's appearance and form as being 'human'. When Paul refers to the arrival of God's Son as ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, the implication is *not* that Christ only seemed human, but the idea is more like that of 'very likeness'.[39] Barth's conclusion is probably more accurate, that he became human and entered the stronghold of Sin and Death while not forsaking his 'true divinity'.[40] Paul's use of ὁμοίωμα, then, may be less about what kind of form Christ took, and more about how and why he became human. We may say that it was especially important that Christ gain the direct attention of Death so to seem like another hapless victim, but this ὁμοίωμα betrayed his 'impenetrable incognito', as Barth puts it.[41] One may, then, also compare the statement made in Philippians 2.7 where Christ took the form (μορφή) of a slave and the semblance (ὁμοίωμα) of humanity. The question remains, though, *who is the master of this Christ-slave*? Many commentators are happy to see in this statement a re-dramatization of Adamic servitude or the Israelite servant of Isaiah 53. However, there is reason to see this voluntary enslavement as one to the great earthly lord Death.[42]

In Paul's perspective, then, it was a necessary part of God's salvific strategy that Christ should have a human body under this present age that would attract the attention of Sin and Death and lead to his crucifixion. How, though, was Christ able to conquer Death? The key seems to be that Death's power is only effective on those who are impotent and paralyzed by the crippling effects of sinfulness. Christ was, paradoxically, able to become embodied and share human existence without becoming completely dominated by the powers of Sin and Death. At his death, then, Christ was vindicated as

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39 It is hardly possible that this can be taken to mean that Paul used this phrasing out of embarrassment as Dodd suggests (1932: 119-20).

40 Barth 1968: 279.

41 Barth 1968: 279. Thus, Barth glosses this phrase as 'in the form of sin-dominated flesh'; see 1962: 63.

42 Most modern commentators quickly dismiss this interpretive option (so Fee calls it 'Altogether unlikely', 1995: 212). The 'master' is not mentioned here, but the implication seems to be that death is the outworking or result of Christ's obedience. We have already observed that sin-dominated humanity must die as the mark of death's dominion, so also 'Christ became subject to the things to which humanity is subject, including, ultimately, death' (Fowl 2007: 97). Death, as a force, is well attested in Romans and 1 Corinthians, and θάνατος appears twice in 2.8! Now, the appeal to the 'positive' use of δοῦλος is quite tenable, and I don't think it would be going too far to say that Christ becomes a sort of double agent. On the one hand, he comes in the form of humanity and bears the yoke of Death that leads to the cross. On the other hand, he is doing all of this in true service to God as a humble servant of the Father's will. Thus, Barth's pithy paraphrase (drawing from Calvin) is apt: 'the *humilitas carnis* (humility of the flesh) covers the *divina majestas* (divine majesty) like a curtain' (1962: 63) and the subjection to Sin and Death plays a role in the larger plot to claim victory over them in the name of the one true God. See Gupta 2009d.

the only one undeserving of it.   So Chrysostom asserts that 'At the cross death received his wound, having met his death stroke from a dead body'.[43]   James Dunn explains it within a cosmic framework, but using the analogy of inoculation, which is suitable for a topic so closely related to the body.   With respect to Paul's interest in the sacrificial act of Jesus, Dunn argues that

> [t]he primary thought is the *destruction* of the malignant, poisonous organism of sin…The wrath of God in the case of Jesus' death is not so much retributive as preventative.   A closer parallel is perhaps vaccination.   In vaccination germs are introduced into a healthy body in order that by destroying these germs the body will build up its own strength.   So we might say the germ of sin was introduced into Jesus, the only one "healthy"/whole enough to let that sin run its full course.   The "vaccination" seemed to fail because Jesus died.   But it did not fail, for he rose again; and his new humanity is "germ-resistant," sin resistant.[44]

What Dunn proposes, then, is a view of sacrificial theology, according to Paul, where Sin's demand is not only met in sacrifice (and perhaps Paul might assume that this takes place in normal atonement offerings), but Sin's power is actually obliterated.   Though Dunn addresses the matter of the sacrifice of Christ, his comment is also relevant to the subject of Paul's non-atonement cultic metaphors.   I wish to first look at the language and imagery of temple; specifically, Paul's programmatic statement that the Christian body is the temple of the Spirit (1 Cor. 6.19).[45]

As we have discussed in an earlier section of this chapter, the temple is a key domain in which the forces of life and holiness are centered.   It is, as it were, the 'base-camp' or 'headquarters' of life as it is God's special abode.   In this chapter we have introduced the idea that the body in this present evil age (according to Paul) is also an arena of conflict where Death fights for rule over it.   When we encounter Paul's rhetorical question to the Corinthians οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματός (1 Cor. 6.19), we get a sense of his urgent concern that they have not properly understood the implications of Christ's death.   Based on his reasoning here, his wider logic may follow these lines: *The temple[46] is the fortress and locus of God's life and power.   The body has become the domain of Death due to the sinfulness of humanity and the havoc wreaked by Sin.   What the Corinthians don't understand in their careless and casual attitude towards their bodies and their sexuality is that God's plan was to turn 'body' as servant of Death into temple*

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43   Oden and Gorday 2000: 32.

44   Dunn 1974: 139.

45   See previously §3.6.

46   I mean here by 'temple' that place where God chooses to make his abode.   For Paul, this has especially become the bodies of believers and communities of faith.   But, for Paul as for any Jew of his time, the physical temple was a pointer to a reality beyond the one physical location.   Indeed, it is best to see 'temple' as an ideological marker that finds expression in a number of 'places'.

as servant of Life. This combative reclaiming of the holy territory of humanity is expressed in the end of 6.19 and in 6.20 for the body only *now* belongs to God for those who are 'in Christ' as they were redeemed (or 'bought at a steep price') for the purpose of honoring and serving God. The tension between body and temple (as opposing battle-encampments) may be present in Wisdom of Solomon 1.4 where Wisdom (which is often associated with God's Spirit; cf. 1.5) refuses to dwell in the body (σῶμα) which is indebted to Sin (κατάχρεῳ ἁμαρτίας). The verb for dwell (κατοικέω) is the well-known term used in Jewish Greek literature for the temple/tabernacle-dwelling of God with his people (see Josephus *B.J.* 5.458; Matt. 23.21; cf. 1 Cor. 3.16).[47] The strongest place where this *agōn* temple motif is present in Paul is 2 Corinthians 6.14-16a, where oppositional relationship of light and darkness, justice and injustice, Christ and Beliar, climaxes with the ultimate antithesis: the temple of God and lifeless idols. Paul is clearly communicating that God is reclaiming his people (and especially their bodies) for himself (as exclusive owner and master) from the possession of Sin and Death.

I have argued earlier that Paul has Christ in mind as the precursor for this act of temple-reclaiming-body as he is depending on the Temple logion which finds one articulation in John 2.21 where Jesus refers to the destruction and reconstitution of 'the temple of his body (τοῦ ναοῦ τοῦ σώματος αὐτοῦ.)'.[48] Paul found this concept to be applicable to all who embrace Christ's life and death (or, perhaps better, his death and life). Once again, Käsemann offers an insightful perspective which captures both the mimetic aspects of this and also the emphasis on the necessity of Christ's embodiedness: 'The church is not proleptically prefigured in the crucified body; it is subsequently made a partaker in the event of the cross by the one who is risen…in such a way that, moulded into the likeness of the one who was crucified, like him it manifests life *sub contrario*[49] as God's work in the act of dying physically'.[50] Similarly, Jewett explains that it is only in and with the body that believers can 're-enact in the life of faith the destiny of Christ'.[51]

From this perspective where God reclaims the body as his own temple, one can get a sense for why Paul draws σῶμα-language into the ambit of his cultic imagery. Paul prays for the full consecration of the Thessalonians (5.23)

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47 Furthermore, see Barker 2004: 75-93.
48 See §4.2.
49 The Latin phrase '*sub contrario*' is often used as a technical term for that which is revealed by its opposite. The cross is the opposite of Christ, for example, and yet the divinity of Christ is unveiled in his crucifixion. A similar example would be the paradox in Paul involving how God's power can be made manifest in weakness or how God's wisdom is most profound in terms of his foolishness (1 Cor. 1.25).
50 Käsemann 1971: 113.
51 Jewett 1971: 253; similarly, see 301: 'It is the body rather than the pneumatic self which is the arena of the salvation drama'.

which includes σῶμα because the proof of the defeat of Death is the obedience and purity of the body as the new temple of God (cf. 2 Cor. 7.1). To the Romans, Paul makes a point of exhorting them to offer their own bodies as a sacrifice to God – the physical body being the manifestation of renewed control and holiness that desires to carry out the will of God.[52] The only way to reclaim the person for the lordship of Christ is to repossess the body. Thus, life can only be experienced through the sacrifice (θυσία) and death of the body (12.1; cf. 8.10).

This pattern we have been describing of recovering the body by conceiving of it as a temple is not, for Paul, a quick or simple process. The experience of death or dying is drawn out such that he claims to die daily (1 Cor. 15.31). Paul came to see this, not as a mark of shame in the life of a believer, but evidence of obedience to Christ and a necessary pathway to power and glory in the footsteps of the crucified lord.

8.6 Suffering, death, and the Christian life

J.C. Beker observes that Paul considered Death's power to be reversed and emptied by the act of God in Christ, but the enigma of the apocalyptic event of Jesus' death is that physical death 'remains in some way the signature of this world, even after its allies –the law, the flesh, and sin—have been defeated in the death and resurrection of Christ'.[53] Thus, pain and suffering are ongoing realities as the present evil age is in the process of being eclipsed. It is a bit like the idea of 'growing pains' in the human body where the bones must expand and grow in ways that the body, as it is, is not entirely prepared for. So it is, it seems, with the believer who must accommodate, as James Scott puts it, 'a simultaneous process of death and resurrection currently taking place' in the body.[54] There is an aspect, then, of suffering and pain as a result of one's participation in Christ.[55] Beker takes this view to the extent of claiming that the human repetition or embodiment of the Christ-event contributes by newly proclaiming the defeat of death and participating in that weakening of Death's power in itself: he writes, '…[T]he apostle invites suffering and glories in it in order to break the claim of death in the light of its ultimate defeat'.[56]

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52   So Althaus' interpretation of Romans 12.1 that Christian sacrifice means not only an appropriate inward disposition, but also obedience that results in action that is 'leibhaftig' (1949: 106).
53   Beker 1980: 190.
54   Scott 1998: 105.
55   See Lambrecht 1999: 137-9; similarly, Sandnes 2002: 270.
56   Beker 1980: 231.

There is good reason to believe, then, that Paul viewed suffering not only in terms of personal maturity and growth, but also as part of the extension of the message and power of the gospel (and thus of particular social significance). Firstly, it appears that Paul considered suffering for the gospel to be a necessary and central part of its proclamation. Looking, for instance, at Galatians 6.17, Paul directs attention to his Jesus-marks on his body as proof of his legitimacy. Commenting on this communicative dimension, J.L. Martyn explains that Paul viewed his broken body as a narration of the 'forward march of the gospel' such that 'his scars are nothing other than the present epiphany of the crucifixion of Jesus'.[57] Once again, utilizing the symbolic domain of cult, Paul can think of his cruciform ministry as producing an aroma that bystanders can detect (2 Cor. 2.14-16). Some can only smell death as if someone might smell the repulsive odor of the burning flesh of a dead animal from afar and not really know that it is being sacrificed. Others who know that a holocaust is being offered up rejoice at the thought of atonement taking place and/or thanksgiving being given to God.

As S. Hafemann has pointed out, Paul's slavery procession that leads to his suffering and death is a '*revelatory vehicle*' just as the burning of a sacrifice clues those nearby into the fact that God is being honored and the sweet smell is a smell of life.[58] But Paul's conception of the power of suffering is not just connected to his understanding of sharing the gospel. It is also bound up with how life and power are transmitted to others. In a sense, when Death exerts its force on humanity, believers can, as it were, stand in the way and absorb this energy in order to pass on the power of life to the original victim. Thus, when Paul is afflicted, it is for (ὑπέρ) the Corinthians' consolation and salvation (1.6). And, he states it even more clearly when he writes ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν – 'death is made active in us, life in you' (2 Cor. 4.12).[59] This unusual statement can only be understood within the argument made in the previous verse: *we who are being saved are being handed over to Death/death over and over again because of Jesus, so that Jesus' life can shine forth from our death-marked, but Death-defying bodies!* The language of being 'handed over' (παραδίδωμι) is almost certainly meant to evoke thoughts of God's 'handing over' of his Son (Rom. 8.32) to the 'anti-God powers' only

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57 Martyn 1997a: 568, 569; similarly, see Güttgemanns' portrayal of Paul's weaknesses as '*Offenbarungscharakter*' (1966: 107).

58 The elliptical phrasing οἷς μὲν ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν may mean, in this reading, something like: 'to some we are the smell of death at the mercy of Death; to others we are the smell of life by the power of and in honor of Life itself'. Death and Life represent two opposing spheres of control and dominion, though their mark on their subjects looks identical. In the case of the latter, Life, the subjects happen to be imbued with, as Beker puts it, 'secret power' (1980: 231).

59 See Harris 2005: 350.

to eliminate Death's strength and reverse the trajectory of its hegemonic domination of the cosmos.[60] Paul and his co-workers intentionally walk the way of the cross because Death finds these kinds of victims to be especially tantalizing. Somehow, as Death devours the apostles, they absorb and re-appropriate its power to let light and life shine forth. How this process works is not clearly described by Paul. All that we have is a cause-effect relationship (death/life, weakness/strength, suffering/glory) and the promise of comfort and salvation through faith. Nevertheless, Robert Tannehill seems to understand correctly Paul's train of thought when he urges that God not only accepts the remaining presence of death in the current state of the world, but also exploits it by 'commandeering it for his own purposes'.[61] Apart from this kind of understanding of 'hidden power', how else can Paul claim that 'when I am weak, then I am strong' (2 Cor. 12.10; cf. 1 Cor. 4.10; 2 Cor. 13.9)? Sin and Death have invested much in this world by establishing their own seats of authority, their own networks for exchange and connection, and their own power sources. Under their nose, one of their own victims (Christ) has taken over control and uses their channels and resources to free their own subjects and empower those so liberated to fight back using dead bodies against an enemy whose only threat is death. One can see how using cultic metaphors can illuminate this aspect of Paul's theology, as in Philippians 2.17 where, though his imprisonment and impending suffering, shame and death are disconcerting and discouraging to the Philippian believers, he likens his potential demise to a libation that glorifies God rather than dishonoring him. This is Paul's way of communicating a reversal of values regarding life, death, hope, shame, and suffering. It is an ideological recodification meant to convert their imagination and conceptualize the power of life in a body of death.[62]

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60   See, generally, on the handing over of Christ to Death and the powers, Gaventa 2007: 113-123.

61   Tannehill 1967: 77.

62   Though Paul does not use the word σῶμα in Philippians 2.17, his employment of the term in 1.20 seems closely linked where he is committed to honoring Christ in his σῶμα in death or life. Stephen Fowl explains why Paul's appeal to his σῶμα is so critical as a demonstration of his identity and will.

> Paul understands that in this particular matter his body will display the disposition of his character whether he lives or dies…It is not simply Paul's death that is being discussed here. Rather, it is the manner of his death and Paul's ability to describe that death as something which might give glory to God or which might bring shame on himself…On the other hand, Paul was in a situation where his control over his body was restricted. Moreover, he was facing a situation in which he might be expected to lose control over his body. In the context of imperial imprisonment, the prisoner's body becomes the text on which the empire's power is inscribed. In a situation where the Roman Empire would be expected to exert a great deal of control over Paul's body, Paul counters that Christ will be magnified by the way in which he comports himself. Whether he lives or dies, Paul's body will be, as he has always been, Christ's text rather than the empire's (Fowl 2005: 47-8).

Having developed the theological pattern of Paul's understanding of the body and the struggle between life and death in the present age, we now to turn back to Romans 12.1 and the body-as-living sacrifice. Here we have a prime example, tightly compacted, of the whole theological proposition we have developed in this chapter. Paul is communicating to the Romans that they belong to God as his offering and that they have been freed from the bondage of slavery to impure passions and idols. Because of Christ they have new life. N.T. Wright links Paul's language of 'living' in 12.1 to the eschatological language in 12.2 and the resurrection themes throughout the letter: 'Paul is allowing part of his cluster of 'resurrection' language to make its way forward from Jesus' resurrection, and backwards from the promise of eventual bodily resurrection, into a foundational statement of what it means to live as truly human beings with the new age'.[63] The eschatological and apocalyptic tension comes when the idea is introduced that the dying is not complete. By calling upon believers to sacrifice their own bodies, a special kind of mortification is endorsed whereby suffering for the gospel does not resist the advancement of life, but somehow promotes it. Wright is confident that Romans 12.1 is a plea that is borne out of Paul's own experience whereby 'the god who raises the dead is making known his gospel of death and life in the (metaphorical) dying and rising of the apostle'.[64]

8.7 Summary and conclusion

From the perspective we have outlined above, Paul's cultic imagery offers much to an understanding of 'embodiedness' and the cosmic struggle between God's life and Sin's death. If the temple is the seat and capital of God's life and presence, and the body has become the unfortunate haunt of Sin and Death, Paul expresses the apocalyptic and salvific act of God-in-Christ as one of re-claiming the physical body as a temple of the Spirit of God.[65] But, because Death leaves its mark on the world through ongoing experiences of pain and physical death, the temple of the Christian body is rather more like a tent (2 Cor. 5.1-5) longing for a more stable frame. Indeed, it is also like a sacrifice that burns in the fire and experiences death and yet contributes to life. Paul can tell the Philippians to rejoice in the midst of severe hardships just as he is troubled and afflicted in chains and awaiting trial. He is able to explain this call to joy and peace because they are a sacrifice to God in their steadfast service and he is a libation that complements their work (2.17). This was not

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63 Wright 2003: 264.
64 Wright 2003: 302.
65 See Brodeur 1996: 197.

mere rhetoric to Paul, but language that flowed from a theological framework that aided his converts and himself in understanding the mystery of Christian existence – a cruciform eschatological reality that involved being fully a new creation and also still in the process of renewal.

It may benefit us to dwell more on 2 Corinthians 5.1-5 to help illustrate how cultic metaphors contribute to this theological perspective. Paul refers to his body (see 5.6) as a weary and evanescent tabernacle-like vessel (5.1).[66] Though he still considers this tabernacle to be sanctified,[67] the force of his argument is that something much more glorious awaits the believer (especially in regard to his or her body) in the future heavenly building. The tension comes when he can, at the same time, acknowledge the present power of life and resurrection (see 5.15), and also eagerly anticipate the time when the mortal (or decaying) body will be wholly devoured by life (5.4).

As in Romans 12.1, though, so also in 2 Corinthians 5.1-5, the power to reclaim the body for the purposes of new life and holiness is only possible through conforming to the shape of Christ's obedience to God. In Romans, the implication is that one can only offer one's body because Christ has broken the power of Sin and Death and has paved the way for true faithfulness. As Stephen Sykes has aptly summed up, 'By patterning one's life upon the suffering of Christ, his sacrifice, one is releasing divine power whose fruit is the eschatological reversal'.[68] In 2 Corinthians 5, Paul is presumably relying on the actions of Christ whereby he also became an earthen tabernacle, fell down, and was raised as a new heavenly building.[69]

The purpose of this chapter has been to clarify and qualify the first theological proposition (introduced in the last chapter) with the second: *Although God has reclaimed his own people as his sole possession in the new life, the state of their earthly present age existence requires conformity to the bodily suffering and death of Christ as a catalyst for resurrection power.* And, again, these propositions are based on a synthesis of Paul's cultic metaphors that were examined in the second part of this thesis. If the first proposition

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66   See §4.2.
67   Though Paul does not use the terminology of holiness, I think this can be inferred from his insistence that the earthly tabernacle body has the Spirit as a guarantee of future redemption and God is presently at work (κατεργάζομαι) with a view towards this finality of new life (2 Cor. 5.5).
68   Sykes 2006: 19.
69   Though I have already argued for the relationship between Paul's words here and the Temple logion of the Gospel tradition, there is evidence close by in 2 Corinthians 5 that Paul was thinking of the pattern of Christ as he goes on to relate the special way of understanding Christ and, thus, how to rightly perceive all humanity in 5.16. Looking backwards in the text, we see that Paul had already emphasized that the suffering apostles know that they will be raised *because* God had already raised Christ (4.14). Paul here was, of course, building on the statement he made a few verses earlier that being given up to death in life for Christ effects the very life of Jesus in the mortal flesh (4.11).

engaged broadly in the category of the orientation of new life, this second statement develops the context and norms, both physically and temporally. This proposition is deduced from the fact that Paul takes a strong interest in the body as an arena where, enigmatically, life and death are both operative. If the first proposition highlights the relationship between God and believers, and the second includes the characters of Sin and Death, then the third (which will be the subject of the next chapter) introduces the matter of epistemology.

Chapter Nine

Transformed Perception

9.1 Introduction

The previous two chapters have introduced two of three theological propositions that underlie Paul's use of cultic metaphors with a view towards the attitudes that he wishes to promote among his converts. The first one relates to the general orientation that believers should have towards God in view of Christ as savior and example. The second proposition, closely related to the first, concerns the body as an anthropological field under hostile occupation by Sin and Death. Though the body has been freed from the power of Sin, Death is still a last enemy to defeat, and a pathway to redemption has been paved through conformity to the suffering and death of Christ *in the body*. Our third and final theological proposition, again, interpenetrates the first two, but with a focus on epistemology: *New life requires a transformed perception which the world does not share in the overlapping of the ages.*

The significance of a new *Weltanschauung* within Paul's cultic metaphors is demonstrated by a recurring use of the language of knowledge (2 Cor. 2.14-16a; Phil. 3.3-8), light/belief (2 Cor. 6.14-7.1), truth (1 Cor. 5.8; cf. Phil. 3.3), and the mind (Rom. 12.1-2). Represented within the wording of this third theological proposition is a recognition of the correlation that exists between a new epistemology and Paul's eschatological conceptualization of the present time. Before explicating further how Paul's cultic metaphors operate vis-à-vis this third proposition, it is useful to begin with a brief engagement with his eschatology. It will be shown below how the eschatological tension has an effect on human perception. Embedded within the new life given to believers by God is a transformation of perception and the generation of a capacity to see that in not available to unbelievers.

James Dunn affirms the significance of eschatology in the framework of Paul's theology because the Apostle recognized that 'the coming of Christ disrupted the previous schema and required it to be modified'.[1] Dunn uses the

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1   Dunn 1998b: 463.

phrase 'eschatological tension' to describe this temporal state of being in a period of fulfillment without experiencing the finality or the climax of God's restorative and salvific purposes.[2]   Richard Hays comes to the same conclusion, finding a text like 1 Corinthians 7.25-40 indicative of how Paul's apocalyptic eschatology informed his moral reasoning as believers must discern how to live wisely as the 'present form of this world is passing away' (7.31).[3] Believers, then, are in a middle state in the overlapping of the ages: 'Paul thinks of the present time as an anomalous interval in which the "already" and the "not yet" of redemption exist simultaneously in dialectic tension'.[4] This can be demonstrated by the dialectic language that Paul uses in 2 Corinthians 6.3-10 where he can speak of experiencing a series of opposites including being unknown and yet known, and dying while still experiencing life.

There is an interesting analogy to this both-and-neither existence in Philo's description of the high priest that may help us to see how cultic metaphors could be useful in Paul's articulation of the eschatological tension. In his tractate *De somniis*, Philo describes the high priest as no ordinary man. He is a plenitudinal figure who is, at the same time, 'a tribunal, an entire council, the whole people, a complete multitude, the entire race of mankind…' (*Somn.* 2.188 [Yonge]). In true fact, argues Philo, 'he is a sort of nature bordering on God, inferior indeed to him, but superior to man' (2.188 [Yonge]). Philo's ruminations on this subject are stimulated by Leviticus 16.17 where the LXX explains that when the High Priest (Aaron) enters the holy of holies ἄνθρωπος οὐκ ἔσται.[5] Philo asks, 'What then will he be if he is not a man? Will he be God?' (2.189). Finding neither of these options ultimately satisfactory he explains that the High Priest 'touches both these extremities' (2.189). Now, this existential cultic status to which Philo refers is not eschatological in the way it is for Paul, but one can see how he uses cultic imagery and symbolism to explain how God communicates and interacts with the world through the divine *Logos* (*Fug.* 108). From a hermeneutical and rhetorical perspective, Paul's use of cultic language is also able to clarify and exemplify the richness of his eschatology.

What is punctuated, though, in the cultic metaphors that relate to his eschatology seems almost singularly focused on epistemology – perceiving and judging rightly according to the Spirit and as a conscious participant in the

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2   Dunn 1998b: 465.
3   Hays 1996a: 19-20.
4   Hays 1996a: 21; cf. Dunn 1998b: 477.
5   This is Philo's word order; the LXX text of Rahlfs' Septuaginta has the order πᾶς ἄνθρωπος οὐκ ἔσται. It can be taken as either 'there should be no one [nearby or around]' or, as Philo understood it, 'he will not be a person'.

new age ushered in by Christ. This is, perhaps, best exemplified by 2 Corinthians 2.14-16a via a sacrificial-aromatic metaphor.

9.2 The knowledge of Christ and the sacrificial scent of new life

We have already investigated 2 Corinthians 2.14-16 exegetically in detail elsewhere (§4.1), but another look will demonstrate how a cultic metaphor communicates an eschatological, epistemological reconstitution that takes place as a result of Christ's death and resurrection. Recognizing that believers exist in an anomalous eschatological state, Paul argues that God's apostles carry the aroma of Christ to others. Some ('those who are perishing') can only smell the stench of death. Others ('those who are being saved') inhale the sweet fragrance of sacrifice (2.15-16). What is to account for this? R. Scroggs draws from Paul's apocalyptic motifs to explain that 'the change of the world means a change of basic perception'.[6] Similarly, reflecting specifically on ethics and epistemology in the first chapter of 1 Corinthians, Alexandra Brown observes that 'The identification of the cross with divine power is the first step in a radical rearrangement of opposites in the discourse' which centers on the 'single image of transformed perception'.[7] Brown's research is uniquely relevant for the study of our text as Paul employs the same dualistic construction of 'those who are perishing/those who are being saved' only in 2 Corinthians 2.15 and 1 Corinthians 1.18 – this latter text (1 Cor. 1.18) is largely the foundation for her research. Another important link between 1 Corinthians 1.18-25 and 2 Corinthians 2.14-16a is the theme of wisdom/knowledge.[8] Dwelling further on the earlier Pauline passage (1 Cor. 1.18-25) may help to shed light on 2 Corinthians 2.14-16a.

Brown argues that the cross is a sapiential lens for believers according to Paul insofar as it governs how one sees the world. Given the interlocking themes of 'perception, cross, [and] apocalypse', she concludes that 'Paul's aim in preaching the cross is to alter his hearer's perception of the world in such a way as to alter their experience *in* the world'.[9] The Corinthians can scarcely accept the 'Word of the cross' because their model of virtue and wisdom is bound up with worldly conceptions of power, wisdom, and success. Paul's strategy for awakening their redeemed imaginations is to shock them out of

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6   Scroggs 1989: 129.
7   1995: 268. Brown is drawing from Martyn's programmatic proposal that Paul's statements in 1 and 2 Corinthians are about what is true and false and Paul attempts to 'establish an inextricable connexion between eschatology and epistemology' (Martyn 1997b: 92). A discussion of Martyn's contribution to this issue has already taken place in §4.3.
8   See, for a detailed comparison of these two passages, Hafemann 1990: 49-52.
9   Brown 1995: xviii.

their torpor: 'First Corinthians 1-2 demonstrates that for Paul the cross and its preaching create cognitive dissonance, so great as to press certain previously held cognitions about God, self and world to collapse'.[10] However, apparently the response to Paul's message is mixed, as some continue to stumble over his message as it is revelation and yet remains a mystery, 'hidden in the Word of the cross'.[11]

Richard Hays brings this 'epistemological revolution' introduced in 1 Corinthians 1.18 to bear on Paul's polarization of Word-recipients: 'As the word of God breaks into the world, it divides all humanity into two: those who *are perishing* and those who *are being saved*. This apocalyptic sundering of humankind creates a sharp epistemological division as well: the whole world is now perceived differently by those who are being saved'.[12] Though certainly Paul is engaging in how one sees and thinks, it would be a grave error to suggest that his discourse is *only* about thought and perception. Edward Adams demonstrates how Paul is constructing a particular framework for understanding their whole community in light of Christ which can be tracked, in part, through his use of κόσμος in 1 Corinthians 1.18-31.[13] Adams suggests that a common Hellenistic viewpoint was that it was advisable to follow conventional wisdom and live according to the dominant culture value-system called 'κόσμος'. By Paul's particular use of the same word in the first chapter of 1 Corinthians, Adams identifies Paul arguing that 'The Christian congregation is not to be a *micro*-κόσμος but an *anti*-κόσμος'.[14] The natural implication is that how one sees oneself in the world largely determines how one lives (in relationship with others) in the world.[15]

Though Paul's second canonical letter to the Corinthians differs in content from the first letter in major ways, there is undoubtedly a repeated emphasis on perception and epistemology that surfaces especially in 2.14-6.10. If, in 1 Corinthians, the symptom of a faulty epistemology is division within the church (1 Cor. 3.3), in 2 Corinthians the symptom is a misconstrual of the authenticating signs of God's true apostles.[16] Paul's recounting of the two ways of knowing in 2 Corinthians (see 5.16-17), though, does not revolve around the cross as a focal image. Instead, he uses a variety of other

10 Brown 1995: 157.
11 Brown 1995: xix; this theme of the *hidden* wisdom of God in Paul's letters is explicated by E. Ellis, 1974: 92-98, see esp. 87-8.
12 Hays 1999: 114.
13 Adams 2000.
14 Adams 2000: 116.
15 This point is reiterated by T. Savage who proposes that the main issue that Paul is dealing with in 1 Corinthians involves 'a conflict between two opposing perspectives: the worldly outlook of the Corinthians and Paul's own Christ-centred viewpoint'; 1996: 99; see also V. Koperski 1996: 377-396, at 380.
16 See Martyn 1997b: 92.

metaphors, one being the recognition of a pleasing sacrifice (2.14-16a). This provides a useful example as a holocaust could certainly be interpreted differently by various parties. Consider the martyrdom discourses in 4 Maccabees where Antiochus commands obedience from seven young Jewish brothers. Though he threatens them with torture and death, and tries to entice them with the promise of happy life in exchange for subservience to himself, they stoutly refuse and proclaim together, '[P]ut us to the test; and if you take our lives because of our religion, do not suppose that you can injure us by torturing us. For we, through this severe suffering and endurance, shall have the prize of virtue and shall be with God, on whose account we suffer' (NRSV 4 Macc. 9.7-8). For Antiochus, no doubt, the death of an infidel is the justified end to a political virus. But, in their own eyes, these men were consecrated before God (ἁγιασθέντες διὰ θεόν; 17.20) and their blood is an atoning sacrifice (ἱλαστήριον) for Israel (17.22). One can see, then, how potent cultic metaphors can be, as sacrifice was so central to demonstrating obedience to God. Paul claims that he is being led by a God who spreads the 'knowledge of Christ' through him. The apostle could be perceived, like Christ himself, as one whose suffering (for others) is life-giving, or whose weakness is shameful. Again, Paul is using a metaphor to capture in 2 Corinthians what he did with his cross-discourse in 1 Corinthians: only some can perceive new life and the power of God through Christ crucified and his 'weak' apostles.

9.3 Temple, light, and life

If the purpose of 2 Corinthians 2.14-6.10 was to articulate again the new way of seeing and knowing with special reference to God's apostles, then one could see this argument extending into 6.14-7.1. Earlier we argued that this passage can best be understood, within its immediate context, to reflect Paul's antithetical counter-criticism of his Jewish Christian opponents who claim their authority and legitimacy over and against his own. Paul, then, would be turning their allegations against themselves and identifying his ministry as one of fidelity to the living God. From the perspective of a 'transformed perception', Paul would be promoting a mindset that must re-conceive many ideological symbols established in the Jewish Scriptures. One can get a sense for what Paul is doing in this passage by applying Francis Watson's research on sectarian sociology.[17] If Paul was attempting to distance his churches from the common life of synagogal Judaism, as Watson argues, there is a set of methods of discourse that can aid a sect in forming an alternative identity.

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17   See Watson 2007.

Watson generally refers to these methods as 'denunciation', 'antithesis', and 'reinterpretation'.   In the first place, a sectarian group has a tendency to denounce or attack their opponents using sweeping statements about their moral depravity or wicked behavior. Here we have clear evidence of this as the opposition is referred to as those associated with infidelity, lawlessness, darkness, Beliar, and idols (2 Cor. 6.14-16b). The second rhetorical maneuver, antithesis, is clear enough in this passage as each negative value is balanced out by a positive one that Paul associates with his converts and himself (faithfulness, righteousness, light, etc…). The third strategy, reinterpretation, is perhaps most important for our interests because the passage climaxes with the announcement that 'we are the temple of the living God' (6.16b). Watson explains the process of thought in this way:

> A reform movement seeks the renewal and revitalization of the religious traditions of the whole community. In contrast, the sect regards itself as the sole legitimate possessor of those traditions and denies the legitimacy of the claim to them made by society as a whole. The traditions must therefore be reinterpreted to apply exclusively to the sectarian group. Where tradition takes the form of written scriptures, the separation between the sectarian group and the wider community will be mirrored in the scriptural text itself, which becomes the site of two competing and opposed interpretative practices.[18]

Thus, an effect of having a transformed epistemology is a reinterpretation of what marks the proper environment for the presence of the living God. Again, what more powerful language could be used regarding the world-devastating significance of Christ's death and resurrection which revealed, as Richard Hays writes, 'the deepest truths about the character of God' and caused 'our whole way of seeing the world [to be] turned upside down'?[19] Having the kind of new eyes and mind to discern this mystery is aided by the Spirit. Thus, we turn to another key cultic text, Philippians 3.3, to investigate further the relationship between cult, epistemology, and Spirit.

9.4 Worship, phronesis, and the Spirit

We have argued, thus far, that in a number of Paul's cultic metaphors, we can see Paul describing how believers have a new worldview that is hidden to the world. We can also detect this theological undercurrent in Philippians 3.3ff., where we have a prime example of how Paul's use of the language of the Spirit both drives and clarifies this conviction. This passage is especially relevant as

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18   Watson 2007: 88-9. It is worth noting, however, that Watson does not list 2 Corinthians 6.14-7.1 anywhere in his research as a text that can be read along these lines.

19   Hays 1999: 113.

a pericope that contributes to the theme of wisdom and epistemology in Philippians as a whole.

Here I appeal again to the argument presented by Stephen Fowl and Wayne Meeks that *phronesis* is a primary topic in Philippians even though the Greek noun is not present.[20]   The verb, Fowl notes, does occur ten times and at significant points in the argument. A crucial example is 2.5 where Paul exhorts the Philippians to imitate Christ and his way of thinking. Though it is difficult to translate into English, this term could be understood as 'discerning wisdom' or 'critical perception'. Thus, Paul can use this language when referring to perception, cognitive reckoning, and the exercising of moral judgment. Paul had to address the issue of *phronesis* because his converts struggled to understand their suffering and shame (as well as his) in light of the gospel.[21] Paul argued that God's revelation in Christ was wisdom, but it was *hidden* wisdom.   In Philippians 3.2-11, the verb φρονέω does not occur, but the cognitive or epistemological dimension of the passage is demonstrated by the key phrases τῆς γνώσεως Χριστοῦ Ἰησοῦ in 3.8 and τοῦ γνῶναι αὐτόν in 3.10. It should be noted that the climax of Paul's discussion about his Jewish privileges, and how they are loss, arrives in his description of the ultimate desire for proper or true knowledge. Paul, then, is assembling a conceptual or symbolic universe, determined by the gospel, that originates from a particular hermeneutic.   Though he can use many different ways to describe this hermeneutic, one potent way is via a cultic metaphor. In 3.2-11 we have a key statement in 3.3 where those who are 'true circumcision' *worship* (λατρεύω) in the Spirit.[22] Why does Paul deal with the question of *phronesis* by using cultic language? I intend to answer this question in detail in due course. For now, we may make the following basic association. Paul's language of *phronesis* in Philippians is largely about the need for wisdom and discernment in order to understand the gospel and why, for instance, Paul's being in prison is beneficial for the gospel, and how Christ's conformity to death was central to the divine plan. Paul is especially concerned with how worshiping the true God leads to *phronesis* – proper wisdom, where knowing God leads to knowing like God. How cult and knowledge intersect is elucidated by Paul's affirmation that worship takes place in the Spirit. Here it is necessary to further

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20   See Meeks 1991: 329-36; Fowl 2005: 28.
21   In a way not dissimilar to Fowl's approach, Troels Engberg-Pedersen has studied Philippians from the viewpoint of Hellenistic philosophy (see 2000). Within Engberg-Pedersen's model, an individual goes through a change in the perception of his or her own identity and value system in response to being 'struck' by something – in the case of Paul, it is Christ (see 2000: 34-35). Engberg-Pedersen develops this model in terms of its moral and psychological implications where a person's set of desires are dependent on his or her 'understanding' (2000: 38); specifically, in terms of how this relates to *phronesis* and knowledge in Philippians, see 2000: 105-6, 113, 118, 147.
22   G. Fee also points to the significance of this verb in interpreting this passage (1994: 752).

explore Paul's pneumatology to determine precisely what he is referring to when claiming that worship takes place by/in the Spirit.

A more traditional approach to the question of how the Spirit relates to cult is to see this as a dichotomy between inner 'spiritual worship' and outer ritual worship.[23] However, one must be cautioned against presuming that Paul's anthropology should be understood in light of Greek philosophy.[24] Rather, passages like 1 Corinthians 2.11 suggest that, though Paul apparently understood there to be a spirit component of the human make-up, it was not simply a matter of inward will versus outward action. More properly, James Dunn explains that the human spirit is the part or state of the human being whereby 'he belongs to the spiritual realm and interacts with the spiritual realm'.[25] The issue is not, then, one of material versus immaterial *per se*, or one of inside versus outside. Even when Paul does seem to make a distinction between the inward person (ὁ ἔσω ἡμῶν ἄνθρωπος) and the outward one (ὁ ἔξω) on occasion as in 2 Corinthians 4.16, it is not simply about an inner will conflicting with the outer flesh. Rather, the s/Spirit imagery often pertains to epistemology and what is hidden or revealed.

There is a difference between 'inward' and 'hidden' that should not be obscured. Consider the translation of Romans 2.28-9. Here Paul comments that circumcision does not preclude the obligation of the Jew to be obedient, just as a person is not just a Jew ἐν τῷ φανερῷ (2.28). Most translations prefer to use the word 'outwardly' to represent the Greek prepositional phrase. Accordingly, in 2.29 the same translations choose 'inwardly' to represent the person that is a Jew ἐν τῷ κρυπτῷ. Technically φανερός means 'revealed' (see Louw-Nida §6696.28) or 'manifest', and κρυπτός means 'hidden'. It is true that most things that are inward are 'hidden' and most things that are outward are 'visible', but the inverse is not necessarily the case. I suspect that interpreters of Romans 2.28-9 are taking Paul's gloss (περιτομὴ καρδίας ἐν πνεύματι) in 2.29 as the impetus for an inner/outer dichotomy,[26] but the fact that this all happens 'in the Spirit' pertains more to the way something is understood or perceived rather than spatially situated. Again, one should not misunderstand Paul's use of the language of 'hidden' and 'manifest' (and presume it is merely about inward versus outward), especially as the apocalyptic and revelatory dimensions of the powerful gospel are writ large in

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23   See, for an example of the traditional inner/outer perspective, J.B. Lightfoot 1913: 144-5.
24   Thiselton 2000: 390.
25   Dunn 1998a: 3.
26   There is evidence for this kind of approach in C.H. Dodd's Romans commentary where he suggests that Paul's emphasis on a circumcision of the heart must derive from Jesus' own teachings in the Gospel tradition that could be characterized as 'anti-Pharisaic'; see Dodd 1932: 42.

Romans.[27] From such a perspective, Käsemann urges that 'the antithesis of ἐν τῷ φανερῷ-ἐν τῷ κρυπτῷ does not wholly coincide with that of outer and inner. What Paul calls "hidden" (cf. 1 Pet 3:4) is not just what is within but total existence in the mystery of its personality, which will be revealed only eschatologically'.[28] It is no wonder, then, that Paul goes on to argue that the hiddenness of what Käsemann calls 'piety' is mediated by the Spirit (2.29). If it is only intimated in Romans 2.29, Paul offers a more explicit logic of the relationship between the Spirit and discerning God's hidden wisdom in 1 Corinthians 2.11-13.

> For what human being knows what is truly human except the human spirit that is within? So also no one comprehends what is truly God's except the Spirit of God. Now we have received not the spirit of the world, but the Spirit that is from God, so that we may understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Paul affirms that the unpredictable and ostensibly foolish ways of the Lord cannot be understood or appreciated by conventional mortal standards of wisdom. The nature of true worship is only perceptible through the clarifying lens of the Spirit who 'transfigures the mind',[29] so to speak. When turning back to Philippians 3.3 (worshiping 'in/by the Spirit of God'), one can see how Paul is encouraging his converts to see the hidden wisdom in a cruciform pattern of worship that recognizes a new kind of sacrifice (see Phil. 2.17) and seeks to share the suffering and death of Christ (3.10).

At the same time, Paul's language of the Spirit in 3.3 would be consistent with his emphasis that the presence of the Spirit marks the abode of God himself (1 Cor. 3.16). But the basic idea that the Spirit of God marks God's holy presence, and that the Spirit mediates wisdom, revelation and prophecy brings us to the question of the relationship between Spirit, temple and W/wisdom. In early and rabbinic Judaism, we have evidence that the relationship between these items was a matter of interest and controversy. Margaret Barker observes 1 Enoch's explanation that in the sixth week/period of history, 'Jerusalem was destroyed after the people in the temple had

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27 See the use of ἀποκαλύπτω in Rom. 1.17-18; 8.18; ἀποκάλυψις in 2.5; 8.19. For a sustained argument for the significance of the apocalyptic horizon of Paul's message in Romans, see Gaventa 2007: 125-48.

28 Käsemann 1980: 75.

29 This phrase is borrowed from A. Munzinger 2007: 170. In particular, Munzinger argues that the Spirit facilitates an epistemological shift that provides 'a new framework of thought, a new perception of reality as a whole, which leads to a radical restructuring of [self-understanding]. It is a 'reconfiguration' of the convictional world…This in turn begins to show how true discernment is based on a very intricate mix of revelation and cognition' (2007: 165).

forsaken Wisdom' (see *1 En.* 93.8).[30] Turning back to *1 Enoch* 42, Barker notes that Wisdom is repeatedly referred to as seeking out a place to 'dwell' (see 42.1-3). One can see how the personification of Wisdom is somewhat similar to how Jews also perceived the power and presence of God's Spirit. The intimate association between Wisdom and the Spirit of God is also demonstrated by the Yerushalmi Targum of Genesis 1.1 that reads 'the Lord created heaven and earth by wisdom'. Thus, Barker concludes, 'People remembered that Wisdom had been present at the creation, and that she was also known as the Spirit'.[31]

On the other side of the spectrum from 1 Enoch's view of Wisdom and the temple is Sirach. Robert Hayward points out that Sirach also employs the language of dwelling for Wisdom that would allude to temple imagery. But Sirach has a more apologetic concern. Whereas some Jews may have faulted the Second Temple for being void of elements such as the ark and the Spirit, Sirach demonstrates that the presence of Wisdom in the temple is more than enough to make up for the absence of 'even the most holy of manufactured objects'.[32] So, the presence of Wisdom authenticates the Jerusalem temple because She is 'older than the universe and gives order and discipline to all that exists'.[33]

In this period, wisdom was also associated with the priesthood by some writers. Indeed, many Jews saw the high priest as a special agent of revelation (through the Umim and Thumim), but we may go on to note Philo's logic that the high priest is (allegorically) a divine oracle (λόγον θεῖον) born of the father God and of mother Wisdom (μητρὸς δὲ σοφίας) through whom everything came into being (*Fug.* 108-109). The high priest has a special anointing in that 'the principal part of him is illuminated with a light like the beams of the sun' (110). Such evidence suggests that it was not uncommon to make links between temple worship and special knowledge in early Jewish literature. And, though there is certainly no coherent conception of the 'Spirit' in early Judaism, the kinds of ideas and connections that were being explored must have been felicitous for Paul as he sought to make certain correlations between the Scriptures and his own experience of the Spirit. Indeed, he must have come to the realization that his own reception of the Spirit enabled him to recognize the Messiah and see in him the very power of God's hidden wisdom. But it became a reality for Paul that some could recognize Christ as the fulfillment of Israel's calling, while others simply could not. Paul's frequent employment of cultic metaphors aided in clarifying this contrast of perception.

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30   Barker 2004: 75.
31   Barker 2004: 82 (see Prov. 8.22f.).
32   Hayward 1999: 39.
33   Hayward 1999: 46.

Just as there were barriers and restrictions regarding who could participate in the most sacred and intimate portions of the sanctuary (and be transformed by his presence), so also Paul transferred this concept to his new understanding that God works and communicates with his people in a mysterious way through the Spirit.

In Philippians 3.3, Paul juxtaposes the flesh-circumcised with those who are 'the [true] circumcision' because he wishes to play off of this hidden/revealed dynamic. He is arguing that many Jewish Christians are false worshipers because they are focused on the flesh[34] and do not possess real knowledge.[35] Those who worship in Spirit have a special way of knowing because they know Christ (3.8, 10).

Paul communicates to his Philippian friends that one must forsake all 'normal' forms of securing proper knowledge (whether by the Jewish Torah or Greek philosophy) if one wants γνῶσις Χριστοῦ (Phil. 3.8) – 'Christ-knowledge'. As we have already argued, this probably refers to knowing Christ (i.e., objective genitive), but may be a 'plenary genitive' where it involves both subjective and objective elements. As much as Paul wants to know Christ (rightly), he also finds that knowing him leads to knowing *like* him and possessing the 'mind of Christ' (1 Cor. 2.16). [36]

It was a common supposition of Judaism that knowing and worshiping the one God was the only path to right living. To know the true God was to have true wisdom.[37] Paul encouraged the Philippians to have new eyes to see God in a suffering and shamed Christ who was blessed by God and raised from the dead. As also recognized in Judaism, Paul endorsed a worship that involved sacrifice (see 2.17); not by the body and flesh of an animal, but in in faithful service to God (and in imitation of Christ; see Phil. 2.5). Paul's message in Philippians is not a promise of salvation *per se*, but the offering of a

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34   Sigurd Grindheim makes this important point regarding Paul's reinterpretation and employment of the language of election; see 2005: *passim*, particularly 34, 130, 196.

35   In a similar way, Paul's discourse on life in the Spirit in Romans 8.1-17 emphasizes that confirmation of being truly God's children is not universally recognized, but 'the Spirit bears witness with our spirit' (8.16). Cranfield (1975) highlights the fact that Paul is referring to a knowledge that is given by God: 'The knowledge that we are God's children…is something which we cannot impart to ourselves: it has to be given to us from outside and beyond ourselves—from God' (402). This alien knowledge that Paul speaks of comes in the midst of a reflection on the paradox of present suffering and shame (8.18, 23). This scenario does not differ greatly from the situation of the Philippians and Paul's response is the same: though, according to mortal standards and conventional wisdom, you are spiraling downward in society, as Spirit-led believers you have been clued in to a mystery about God's upside-down kingdom where what looks like the path of death is the highway to resurrection and glory.

36   Munzinger points, time and time again, to the Greek principle 'like is known by like' which seems close to Paul's emphasis that knowing and understanding Christ leads to knowing *like* him through the Spirit; see 2007: 101-140.

37   See Ps. 111.10; Prov. 1.7; 9.10; Sir. 1.14. For the view that Torah comprised the pinnacle of knowledge and wisdom see *4 Ezra* 14.47.

hermeneutical lens to guide their new life in Christ. Thus, he encourages them to walk in a Gospel-worthy manner (1.27). That this is also the purpose of 3.2-11 is clear enough in the summary statement he makes just after: 'Let those of us who are mature be critically discerning (φρονῶμεν) concerning this. And if you reason (φρονεῖτε) differently, God will reveal (ἀποκαλύψει) this to you' (3.15). Again, though Paul uses the language of righteousness and gaining Christ in this context (3.8-10), his ultimate interest is epistemology – a new-life hermeneutic. By bringing λατρεύω (3.3) and the language of cultic worship into the discussion, he was able to draw from a pool of images and symbols that could explicate this transformed epistemology.   Jews, as possessors of the only authentic cult and covenant, had the only rightful claim to true wisdom and revelation. The temple and the indwelling Spirit of Wisdom was hidden to the outside world and knowledge and revelation came only through faithful worshipers. Paul's point was that any former Jewish privileges, nomistic or cultic, that previously would have given an advantage in terms of discernment and wisdom (or *phronesis*) paes now in comparison to wisdom in the Spirit regarding Christ. The law did not just lose its ability to pronounce one righteous, it also demonstrated its own limited ability to guide properly in the future. One, then, is in need of a new standard of knowledge and wisdom. The new law becomes the pattern of Christ. The cult becomes the worship by the Spirit which requires sharing Christ's death and sufferings by God's wisdom. In this new cult, sacrifices are those which come from faith and are in service to the gospel.

9.5 Mind and body in the new life

The last text we will examine in relation to this chapter on transformed epistemology in the new life, Romans 12.1-2, is a suitable capstone to this final chapter as it encapsulates all three theological propositions that undergird Paul's cultic metaphors. Indeed, its placement in Romans, with its look backwards and forwards in the argumentation, also demonstrates how important cultic metaphors are in Paul's theology and ethics. But, for now, we will focus our attention on Paul's emphasis on the mind in 12.2 which immediately follows his exhortation to sacrifice the body in 12.1.

Here Paul communicates the new ontological status of receiving the mercies of God and being radically reoriented towards him. As he writes earlier, the Roman Christians are those 'alive from the dead' (NASB 6.13). But even though they are living (in the Spirit of God and with resurrection power), they are called to be a living *sacrifice* (12.1). Again, the tension of this overlapping-ages juncture is clear. Somehow they are transformed, transfigured. But, in the transition, they are acceptable as a pleasing offering

and yet they continue to be a sacrifice that is given over and over again through obedience. It requires the wisdom of God to comprehend what could only be understood as foolishness to the world.   This capacity for comprehension must be *given* to believers. Paul can only speak of 'sensible worship' (12.1b) insofar as logic stems from form. Or, as Scroggs puts it, 'Knowing how to act is the result, not the cause, of being'.[38]

In Romans 12.2, Paul goes on to talk about an epistemological reconstitution as they must actualize, maintain, and develop their state of being through the quickening of the mind. Certainly this is Paul's point in Romans 8.6 where 'To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace'. Here it is obvious that epistemology and ontology are inseparable and knowing, perceiving, discerning, and wisely judging are necessary even though those 'in Christ' are no longer condemned by the law of sin and death (8.1-2).

Within Paul's framework of eschatology re-oriented in light of Christ, the old age is fading into oblivion, but it is not gone. The new creation has dawned, but it is not fully formed. Humanity is in the process of being fully repossessed by God. One critical way of expressing this, both in terms of being and knowing, is through cultic metaphors. Paul, as many Jews, saw the temple as the portal between God's realm and the human plane. Those that worked in this between-place somehow had to have a foot in both worlds, with common (humans) and divine in close contact.   When Paul writes of unleavened and leavened, he can highlight just how dangerous it is to have something unholy or cancerous spreading throughout the purified community (1 Cor. 5.6-8). In F. Matera's words, 'They are like unleavened bread, but their sanctified status is in danger of being reversed by the immoral man'.[39]   In terms of epistemology, the symbolic field of the cultic world is also fruitful for helping believers to see that divine things (such as sacrifices) are often hidden to the wider world and only interpreted as sacred and potent by those who have eyes to see (and noses to smell in the case of 2 Corinthians 2.14-16a). Of all the instances, though, Romans 12.1-2 offers the master example of how communal life and eschatology intersect as Paul uses the image of a living death-gift (sacrifice) in order to explain how believers experience both life and death, decay and indestructibility, experiencing pain and comfort simultaneously in the temple of the body in the power of the Spirit.

N.T. Wright astutely emphasizes that 12.1 and 12.2 are complementary as 'Body and mind together…must live according to the new age, the period that has now begun with Jesus'.[40] Wright also correctly observes that the body-

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38   1989: 130.
39   Matera 1996: 146.
40   2003: 264.

and-mind accent alludes to Paul's earlier recounting of how 'the human race
had gone wrong (1.18-25)', especially within a cultic (λατρεύω) milieu.[41]
Indeed, humanity's failure to recognize God led to a degradation of the mind.
Wright links 12.2 to 8.29 where any transformation for the good (in this case a
renewal of the mind) must be based on conformity to the image of the Son.[42]
Romans 12.2, then, fills out a picture of worship in the new life that is begun in
12.1. Sensible worship demands somatic sacrifice, but equally pressing is the
need for a transformed epistemology that resists conformity to the world from
which God's wisdom is hidden. As believers seek to properly align themselves
with God's will, which is one purpose of cultic worship, they become more
like him. If the self-sacrifice of the body called for in 12.1 implicitly is meant
to be modeled on Christ's death, then the renewal of the mind in 12.2 is meant
as an implicit call to appropriate the 'mind of Christ'. Again, in the short span
of these two verses, Paul's theological interests behind his cultic metaphors are
well summarized: *(1) serve and obey God wholly (2) following the pattern of
the suffering and death of Christ in the body, and (3) do not resist the
epistemological transformation that enables believers to perceive the hidden
wisdom of God that sees life and glorious resurrection where the world only
sees death and shameful ruin.* Such is the nature of λογικὴ λατρεία -
'worship that makes sense' in light of new life in God.

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41 2003: 264.
42 2003: 264. And, again, the use of εἰκών in 8.29 ('image of his Son') can hardly be
coincidentally related to 1.23 where humanity resolved to worship images (εἰκών) of mortal
men and animals. See, for an examination of the relationships between 1.18-28 and 12.1-2,
Beale 2008: 216-23.

Chapter Ten

Metaphor, Cult and Identity: Exploring Coherence

10.1 Introduction

Much of what we have focused on in respect to cultic metaphors in the previous chapters has been directed towards the theological responses that Paul made to the exigencies of his various letters. It is now time to take a step back and gain a panoramic perspective, trying to get at a whole in light of the parts. While we have attempted to avoid devising a neat single image of Paul's attitude towards 'cult', because of previous scholarly tendencies to see him simply 'spiritualizing' or 'moralizing' with his cultic metaphors, it is possible at this point to think broadly without making some of those same missteps. Utilizing the cognitive and socio-literary method that has supported the entire study thus far, we can carefully approach the issue of coherence.[1] Though we have been interested overall in developing a more sophisticated theological approach to cultic metaphors (and the determination of several correlations and three key theological propositions), that should not preclude a cautious attempt to look at the broader picture in light of these important details.

10.2 Cult and early Christian experience

Michael Newton, in his study of purity language in Paul's letters, raises the question regarding whether or not Paul considered the community-as-temple to be the 'real' temple.[2] This question stems from his conclusion that 'The concept of the Temple, for Paul, is more than just a metaphor' and that in Paul's mind the Christ event had changed the necessity for and special status of the Jewish cultic institution such that 'The community of believers now constituted the Temple and in these eschatological times was assured of God's

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1 For a definition of these terms in light of conceptual metaphor theory, see §2.9.
2 Newton 1985: 58.

Spirit and his presence among those who were 'in Christ'.[3] This theological question, does Paul consider the Christian community to replace the Jewish second temple?, is wrong-headed for a number of reasons. First, though I agree that his temple language is more than 'just a metaphor', the matter of real-ness in ancient religious thought is a complicated issue. With respect to a discussion of cultic language in Hebrews, Jon Laansma makes this important statement: 'what was considered 'figurative' and what was considered 'real' [by early Christians] was the reverse of what we may be accustomed to thinking. In the end the 'real' tabernacle has nothing to do with a locatable building; it was the Mosaic tabernacle that was figurative'.[4] Indeed, both Philo (e.g., *Mos.* 2.88) and Josephus (e.g., *Ant.* 3.180) considered the Jerusalem temple to be earthly, physical models of the heavenly and cosmic temple. This complicates Newton's discussion as the idea of 'real' is approached from an etic perspective that does not take into account how Jews and early Christians would have understood 'reality'. In these terms, neither Paul's community-temple nor the Jerusalem temple was *the* real temple. The 'real' temple was not a building, structure, or 'thing' that could be found on earth.

The second reason why Newton's question is limiting is that it focuses almost exclusively on the philosophical dimensions of Paul's use of temple metaphors. It is concerned with, to put it another way, what Paul thinks.[5] This is not an unimportant question, and I think Newton is right to point out the tension between his pre-Christ convictions about the temple and his new understanding of the presence of the Spirit, but the issue involves important *social* factors as well. Or, again, we may say that one must not only ask what Paul is *saying* or *thinking* with this metaphor, but also what he is trying to *do* (from a socio-literary and rhetorical standpoint). We proceed beyond Newton's question of the 'real' temple to ask: what, if anything, was Paul trying to do socially with his cultic metaphors (as a whole)?

One approach that has been taken (see chs. one and two) is to see Paul's cultic language as re-orienting religion within a framework of spiritualization where temple and sacrifice have been replaced. Such a perspective can be demonstrated in the work of C.F.D. Moule who argued in 1950 that the New Testament cultic metaphors were an apologetic response to the accusation from outsiders that Christians had no formal religious system.[6] Now, certainly from the perspective of outsiders, Christians faced such a challenge of where they 'fit' among social groups. Edwin Judge articulates it as such:

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3   Newton 1985: 58.
4   Laansma 2008: 143.
5   Similarly, W. Radl takes this approach to the theology of cult according to Paul and begins
    with the question 'Wie verhält sich der Kult zum Evangelium?' (1987: 58).
6   Moule 1950: 29-41.

From a social point of view, the talkative, passionate and sometimes quarrelsome circles that met to read Paul's letters over their evening meal in private houses, or the pre-dawn conclaves of ethical rigorists that alarmed Pliny, were a disconcerting novelty. Without temple, cult statue or ritual, they lacked the time-honoured and reassuring routine of sacrifice that would have been necessary to link them with religion.[7]

Robert Wilken, similarly, argues that Romans and Greeks who observed early Christians would have had difficulty categorizing them as they considered them to be disconcertingly private and superstitious and 'nurtured vulgar and base conceptions about gods, encouraged irrational and bizarre practices, and generated fanaticism'.[8] Public concern for this behavior is not unintelligible. Paula Fredriksen explains how unbelievers would have considered the Christians to have 'standing obligations' to their native and ancestral gods and thus became 'the objects of local resentments and anxieties precisely because they were not honoring gods upon whom their city's prosperity depended'.[9]

One cannot deny this situation of religious ambiguity for the early Christians, but neither can one presume that Paul was trying to re-systematize religion and cult via his metaphors. He was writing for particular communities and with a view towards *their* formation, social stability, and identity. A more relevant issue to call to attention, on the basis of the contingencies of his correspondences, is how such metaphors were deployed in response to *internal* religious identity crises. We may begin this discussion by pointing out the problems of religious disequilibrium that Paul's converts faced. John M.G. Barclay, with respect to the situation of the Galatian believers, makes this observation:

As Christian converts they had abandoned the worship of pagan deities ([Gal.] 4.8-11) and this conversion would have involved not only massive cognitive readjustments but also social dislocation. To disassociate oneself from the worship of family and community deities would entail a serious disruption in one's relationships with family, friends, fellow club members, business associates and civic authorities…They could not now share in their national and ancestral religious practices, but neither were they members (or even attenders) of the Jewish synagogues although they had the same Scriptures and much the same theology as those synagogues.[10]

As Witherington puts it, the early Christians were 'betwixt and between'.[11] How, without temple and sacrifice, could Paul have secured the stability of his communities under such chaotic conditions? Certainly rituals played their

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7   Judge 2007: 131.
8   Wilken 1980: 105.
9   Fredriksen 2008: 33.
10   Barclay 1988: 58-9.
11   Witherington 2006: 76.

part, as Wayne Meeks and Ithamar Gruenwald have argued, in establishing a firm communal identity.[12]   But it has been argued that symbols are also fundamental to this security and metaphors can shape identity in powerful ways.[13]

   Anthropologist Clifford Geertz has been especially insistent that symbols and metaphors are formative for social identity and has applied his theories to religion. In *The Interpretation of Cultures* (1973), Geertz argues that religious beliefs 'do not merely interpret social and psychological processes in cosmic terms…but they shape them'.[14]   Indeed, 'man is an animal suspended in webs of significance he himself has spun' and Geertz considers culture (including religious culture) to be those webs.[15]   Looking more specifically at the formative nature of religious belief, Geertz comments that

> sacred symbols function to synthesize a people's ethos—the tone, character, and quality of their life, its moral and aesthetic style and mood—and their world view—the picture they have of the way things in sheer actuality are, their most comprehensive ideas of order.[16]

Put simply: 'religion tunes human actions to an envisaged cosmic order and projects images of cosmic order into the plane of human experience'.[17]   The reasonability of this approach to belief is demonstrated by Clifford's insistence that religious symbols (including temple and sacrificial ones) aid in developing a worldview that enables the mind to cope with pressures, anxieties, crises, and inconsistencies in the world. Geertz reasons that 'Bafflement, suffering, and a sense of intractable ethical paradox are all, if they become intense enough or are sustained long enough, radical challenges to the proposition that life is comprehensible and that we can, by taking thought, orient ourselves effectively within it'.[18]   Religious symbols especially, in response to these crises, offer 'the formulation, by means of symbols, of an image of such a genuine order of the world which will account for, and even celebrate, the perceived ambiguities, puzzles, and paradoxes in human experience'.[19]

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12   See Meeks 2003: 141; Gruenwald 2008: 400: 'The unfolding of [a ritual in a specific sequence] is accomplished in a coherent totality that shapes, preserves, and can reverse a collapse of a certain reality. This reality has existential significance in the eyes of the people concerned'. See also, on the importance of ritual and social knowledge, Johnson 1998: 82-85 with respect to circumcision and baptism in Galatia.

13   That metaphors *inscribe* reality as well as *describe* reality is a fundamental argument of Graham Hughes' work on *Worship and Meaning* (2003).

14   1973: 124.

15   1973: 5.

16   1973: 89.

17   1973: 90.

18   1973: 100.

19   1973: 108. As expressed by a New Testament scholar, Edward Adams argues that 'The theologies expressed in the New Testament writings may be viewed as symbolic universes,

Bruce Chilton and Craig Evans offer an important contribution to this matter regarding how 'primitive Christianity' maintained its social order and they relate the success of the gospel to, among other things, 'its ability to frame a rational, practical, but stringent system of purity'.[20] We may say, then, with some confidence, that Paul's cultic metaphors contributed to this overall attempt to construct a stable 'sacred canopy'[21] that would aid in crafting a particular identity for his converts. However, we must be careful not to presume that Paul has remapped cult in a consistent way. In the overlapping of the ages, Paul could not be understood as setting up a new cult or completely forsaking the old one of Judaism. This in-between status created a tension which is expressed by Jacob Neusner as such: 'Because of their faith in the crucified and risen Christ Christians experienced the end of the old cult and the old Temple before it actually took place…'.[22]

It is too simplistic to reason that Paul simply transferred all his allegiance from the old physical temple in Jerusalem to the 'new temple' of the 'Church'. The complexity of the issue, historically and sociologically, can be appreciated through an analogy from Luke's attitude towards the temple in Acts. Steve Walton, in an essay regarding the ostensibly contradictory views of the temple in Acts, urges that this is not about Luke's careless theology. The fact that sometimes figures are quite critical of the temple (in words and deeds) and others are more acquiescent towards continuing Jewish respect for it should be appreciated as 'a process of change going on before our eyes'.[23] Thus, what we see in Acts are 'works in progress'.[24] Indeed, taking such a perspective would not only make for a more satisfying and accurate reading of Acts and cult, but many of the other New Testament writers who could not, from their own vantage point, imagine what would happen in later generations when the temple was long gone and Jews and Christians alike had to decide how to live in communion with God and function religiously without it.

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legitimating and maintaining these fragile congregations, providing protective canopies for them in the face of external opposition and internal dissension' (2000: 5-6).

20   1997: 15.
21   This comes from the title of a book by Peter Berger, *"Sacred Canopy": The Social Reality of Religion* (1967).
22   Neusner 1975: 41.
23   Walton 2004: 149.
24   Walton 2004: 149.

10.3 Consistency or coherence?

It has been a primary conclusion, on the basis of the exegesis and analysis, that Paul's cultic metaphors are interrelated and serve the collective purpose of acting as a vehicle for communicating his almost ineffable new understanding of reality in Christ. Thus, there is enough evidence to show that Paul is coherent in that his conception of cult and worship stemmed from his 'new reading of Scripture which justified precisely his norm-breaking assimilation'[25] to Hellenistic society such that he 'continually weaves in his language biblical citations and allusions in order to clothe his Gentile churches in scriptural garb'[26]. But to say that Paul was consistent in his use of cultic metaphors is much more difficult; his various statements about sacrifice, priesthood, temple, and worship together do not fit into a single comprehensible image. What we may conclude about the formative aspects of Paul's cultic metaphors is analogous to Reider Aasgaard's understanding of the Apostle's familial language.

> The fact is that Paul in spite of his very frequent and manifold use of family metaphors never integrates these into a consistent whole. Instead they are coherent, which means that Paul uses this variety of metaphors taken from the domain of family life in order to illuminate various aspects of Christian relationships, without developing, or possibly intending to develop them into a unified pattern.[27]

Aasgaard is insistent, despite this lack of consistency, that such metaphors play a large part in Paul's conception of Christian relationships. Similarly, *mutatis mutandis*, Paul employed various cultic metaphors to help believers cope with social instability and persecution, and also to give them a sense of appreciation for the work of the Spirit, the importance of the human body, the sacredness of proper relationships, and, above all, the fundamental truth of being a servant of God in worship through Christ. Cultic metaphors, more than many other metaphorical domains, were especially suited for such a task. Francis Schmidt, in his book *How the Temple Thinks*, argues that the Jerusalem temple, beyond any other Jewish symbol, was the 'centre where the main stakes of Jewish identity [were] committed'.[28] As Jews gathered for worship, from far off lands, they congregated in one place that could offer a sense of 'common consciousness'.[29] The temple became such a key fixture in Judaism because of

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25   Barclay 1996: 387.
26   Barclay 1996: 389.
27   Aasgaard 2004: 309.
28   Schmidt 2001: 35.
29   Schmidt 2001: 21.

its role in ordering purity and establishing social and religious boundaries. These categories and systems 'trace the frontiers, implement regroupings, establish hierarchies, manage the forms of passage, and all at the same time reject beyond the margins of the system any anomaly perceived as abominable'.[30] Certainly Paul's temple metaphors, in such few numbers and sprinkled throughout several discourses, could not offer this kind of formal structuralism. But, Schmidt argues that the power of the temple went beyond its ability to maintain a physical structure. From a more general argument about symbols, societies, and change, he explains that 'It is true that in social history there are no stable structures. There are only structures that have worth in so far as they are open to permanence *and* to transformation'.[31] His point is demonstrated in Paul's writings where the symbol of the temple can be used to lend power, credibility, and illumination to early Christian communities, struggling to comprehend being *Gemeinde ohne Tempel*.[32]

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30   Schmidt 2001: 94.
31   Schmidt 2001: 248.
32   This phrase comes from a collection of essays entitled *Gemeinde ohne Tempel: Zur Substituierung und Transformation des Jerusalemer Tempels und seines Kults im Alten Testament, antiken Judentum und frühen Christentum* (Ego 1999).

Chapter Eleven

Conclusion and Final Reflections

11.1 Paul's use of cultic metaphors and his theology

This study has attempted to analyze Paul's use of (non-atonement) cultic metaphors with a view towards the theological convinctions that undergird them. While many scholars in the past have pursued a similar objective, Paul is often treated hastily and his perspective is too quickly categorized under 'spiritualization'. Some scholars have tried to take a more eschatologically-driven *heilsgeschichtlich* approach that places Paul within a particular set of interests among second temple Jews (e.g., McKelvey, Klinzing). However, again, the distinctiveness of Paul's perspective and his rhetorical objectives are regularly neglected. Indeed, it is a major flaw of many previous studies that they presume that Paul was primarily concerned with communicating something about cult. However, utilizing insights from conceptual metaphor theory (and various social and literary tools), we have attempted to demonstrate the complexity of interpreting such metaphors. While many studies have concentrated on the *source domain* (cultic imagery) of the metaphor, the target domain(s) and the correlations between the source and target get lost in the discussion. By focusing more carefully on all the components of metaphor-making, we have been able to isolate a host of 'key correlations' that reveal what sorts of connections Paul makes between features of cult and the people of God in Christ.

Based on an extensive exegetical analysis in Part II, the key correlations that we discovered were Service to God, Holiness and Purity, Embodiedness, Suffering/Death, Spiritual Endowment, Judgment, and New Eschatological Perspective. In Part III of the study we engaged in a theological synthesis of these correlations, as they are discussed with respect to cultic metaphors in Paul's undisputed letters. To aid in synthesizing how these correlations 'fit' within Paul's thought and writings, we suggested three theological propositions that conceptually undergird his use of cultic imagery. The first, *New life is dedicated to God in service and obedience*, encapsulates the trajectory of the majority of Paul's cultic metaphors. From such a conviction Paul is able to associate worship with slavery language as well. His holiness

and purity imagery, frequently intertwined with his sacrificial and temple metaphors, also suggests that emphasis should be placed on being wholly possessed by God. Additionally, Paul uses cultic metaphors in reference to final judgment, which further buttresses his argument that the life of the believer belongs to God and each one is called to be obedient.

The second theological proposition, which is, in fact, an expansion of the first, is that *Although God has reclaimed his own people as his sole possession in the new life, the state of their earthly present-age existence requires conformity to the bodily suffering and death of Christ as a catalyst for resurrection power*. Several of Paul's cultic metaphors concentrate on suffering, death, and bodily self-sacrifice on the one hand, while there is a key emphasis on life and Spirit-led empowerment on the other. This theological proposition attempts to account for such a paradox. The third and final theological proposition largely involves epistemology: *New life requires a transformed perception which the world does not share in the overlapping of the ages*. In the theology of his cultic metaphors, built into the fabric of this discourse is the articulation of a divine mystery concerning how the new people of God, in being living sacrifices and by being co-crucified with Christ, somehow experience true knowledge of God (see Phil. 3.3ff.). Part of the reason for this enigma involves the nature of the eschatologically volatile present age where the wisdom of God is foolishness and the weakness of God is his real power. Paul uses cultic metaphors, among a host of various images, to articulate such a mystery.

These three theological propositions underlie Paul's cultic metaphors. It is a mistake – one that many scholars have repeated in the past – to presume that when Paul uses cultic metaphors, he is attempting to critique or dismiss cultic practices. Or that he is devising a new theology of cult. To make this assumption is like presuming that when he uses the language of sowing and watering plants (as in 1 Corinthians 3.6-9) we can extrapolate Paul's theology of agriculture. Sure enough, cultic worship was a major aspect of life for many Jews in the first century, but the Christ event enacted for Paul a destabilization of many of the values and categories of thought that he had previously taken for granted. Part of the advantage of using metaphors is that one can affirm continuity and stability while at the same time introducing tension and instability. This important aspect should bear on how we approach Paul's theology with respect to his metaphors.

In a sense, then, we have been investigating the theology of Paul's cultic *metaphors* and not necessarily his theology of cultic worship. It is worth acknowledging that one cannot repeatedly turn to a source domain (like cult) and transfer the imagery to other domains (like suffering and death) without some effect on the conception of the former. In chapter eleven, we examined how Paul's cultic metaphors may have been intended to have a more

comprehensive role in shaping religious identity. A significant foundation for these conclusions is the central argument of conceptual metaphors theorists, namely, that metaphors have the power to destabilize and/or restructure one's thinking in ways that cannot simply be communicated by 'cool reason'.[1] As Paul Ricoeur argues, metaphors, as power-laden 'fictions', have the ability to 're-describe reality' – to reconfigure the order of one's world.[2] Paul was in a unique position, as apostle and minister to newly-developed believing communities, to translate the reality of new life in God through the death and resurrection of Christ. With his own past experiences in Judaism and the Jewish Scriptures as aids, he used cultic metaphors to help to enact such a tectonic shift of the mind.

It has been a primary argument of this study that attempts to determine Paul's theological use of cultic metaphors have been oversimplified and that utilizing a cognitive and socio-literary approach has divulged the complexity of this kind of investigation while also permitting some more nuanced conclusions. In the sections that follow we will treat a number of topics and issues that we have dealt with in our study with a view towards wider implications.

11.2 The Pauline texts under consideration

As observed throughout this study, any attempt to ascertain the theology of Paul's cultic metaphors is highly dependent on which texts are considered.[3] Though a handful of texts are obviously cultic, there are a number of other passages that could be considered in the discussion. Scholars have tended to deal with eight verses or passages: 1 Corinthians 3.16-17; 6.19; 9.13; 2 Cor. 6.16; Romans 12.1; 15.16; Phil. 2.17; 4.18. Utilizing a more rigorous methodology for detecting cultic metaphors (see chapter two), we have discovered 21 distinct verses or passage. The temptation to maximize the evidence and see cultic metaphors everywhere is a serious concern, and thus we have rated the texts as certain, almost certain, and probable.

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1 *More than Cool Reason: A Field Guide to Poetic Metaphor* (1989) is a book by George Lakoff and Mark Turner that argues that for too long the viewpoint dominated that the best form of communication involved 'cool reason' – empirically-based direct and unadulterated speech. Conceptual metaphor theorists, such as Lakoff and Turner, have alternatively argued that metaphor-making takes place at the level of cognition (versus verbal or literary output and sentence and phrase construction) and thus both thought and communication are deeply indebted to metaphorical constructions.

2 Ricoeur 1978: 7.

3 See appendix 1.

With this larger group of texts in view, we are in a position to make some adjustments to common scholarly perspectives on Paul's cultic metaphors. For instance, a great deal of attention and emphasis has been directed towards Paul's temple metaphors (in 1 and 2 Corinthians), but we have seen that Paul's language of sacrifice (especially in Romans and Philippians) is almost equally as prominent. Secondly, it is interesting to observe that, among the undisputed letters, Galatians and Philemon do not contain any clear non-atonement cultic metaphors, and 1 Thessalonians has only one 'probable' example. What is to account for this absence? In Philemon, given the brevity of the letter, this lacuna is not too surprising. In Galatians it is more puzzling as it bears so many similarities to Romans and Philippians in theological content. One explanation may be that Paul was almost solely focused on re-deploying the images, stories, and symbols of the Judaizers that room was not left for other metaphors. Another possibility is that in the early epistles, such as 1 Thessalonians and Galatians, his conceptualization of the theological utility of such metaphors was underdeveloped.

11.3 The target of Paul's cultic metaphors

Within the methodological scheme that we have employed, the source domain involved that dimension of the cult to which Paul was referring. Key correlations, such as 'Holiness and Purity' or 'Embodiedness', were extrapolated and drawn to the target domain. [4] An important conclusion of our study is that the target domain is distinctly varied, whether relating to all believers, Paul alone, Paul and his converts, Paul and the other leaders, or other individuals. At times, Paul uses a mixture of metaphors that intertwine various source domains with various target domains (as in Phil. 2.17). This is an important matter in the wider discussion of Paul's cultic metaphors because several key scholars (H. Wenschkewitz, M. Newton, J. Lanci) make a point to emphasize that 'community' (over and against the individual) is a primary distinctive. However, when all the texts we have detected have been taken into consideration, the target domain of Paul's non-atonement cultic metaphors are split approximately in half between communities of believers and individuals (generic or specific). On several occasions the individual in question is Paul himself, but in many cases he is presenting himself as a paradigm for others (as in 2 Cor. 2.14-16a). On the basis of our research, community formation is not the *sine qua non* of Paul's cultic theology.[5] We must not neglect the fact that

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4   The target domain is the person or group to which the cultic metaphor is being applied.
5   On this subject, see Mark Bonnington's excellent critique of Lanci and others (2004: 151-60).

Paul encouraged mutual upbuilding, but Paul is *as* interested in individuals and the maturity and welfare of particular persons with respect to this imagery.

11.4 Cultic metaphors and 'ethics'

Another major implication in our study is that simply concluding that Paul's cultic metaphors are about 'ethics' (see Wenschkewitz, Hogeterp)[6] is too ambiguous and can even be misleading. When ethics is defined as the distinguishing of 'right' and 'wrong', or the pursuit of virtue, Paul did not articulate his theology within such a philosophical framework. Victor Furnish observes this issue in his work on Paul's ethics and chooses, instead, to focus on the believer's relationship and *belongingness* to God.[7] Furnish describes the divine-human relationship as such: 'Paul regards faith's obedience as a radical surrender of one's self to God, a giving of one's self to belong to him as a slave belongs to a master'.[8] It is on the basis of this kind of thinking in Paul, then, that we have argued that his cultic metaphors are primarily focused on encouraging service and obedience to God in the new life.[9] Under the umbrella of this category of 'Service to God', we find many subjects that come up in correlation with Paul's cultic metaphors: the believer must be *holy* and consecrated to God, the believer must live in the *body* in a way that demonstrates freedom from Sin and Death, and the problems of *suffering* and *death* are reconfigured to enable a conformity to the dying obedience of Christ. A focus on ethics is not incorrect, but rather simplistic. Paul's cultic metaphors create a web of associated issues and concepts that relate to his understanding of the church, the body, suffering and death, holiness, and epistemology. Again, what we have attempted to offer is a more sophisticated delineation of the theological threads that run through Paul's cultic metaphors with a final view towards coherence.

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6   That Paul's temple metaphors in 1 Corinthians are *primarily* about 'ethics' is the conclusion that Bonnington reaches as well (2004: 158-9).
7   Furnish 1968: 177; see Gupta 2009c: 344-8.
8   Furnish 1968: 345.
9   For two excellent discussions of the nature of New Testament ethics (with helpful engagements in Paul's ethics) see Hays 2006: 3-22; Burridge 2007: 356-405.

11.5 From text to people

Prior to the end of the 20th century, a major failure of many studies of Paul's cultic metaphors was a singular focus on the text without interest in the rhetorical and social dynamics of Paul's communication. It was presumed that Paul's letters were reservoirs of theological knowledge that were meant to be accessed. More recently, scholars such as Francis Watson have made it a point to argue that often times social correlates exist that can and must be factored into the discussion of his theology.[10] Whereas some have only been interested in Paul as thinker, Watson urges an equal consideration of Paul as social agent.[11] With this in mind, our study has prioritized discerning the socio-historical context of Paul's cultic discourses and how a consideration of his relationship with his converts, his opponents, and the opponents of his converts (wherever relevant) make an impact on interpreting these metaphors. In a number of cases, we discover that it is highly likely that a cultic metaphor is deployed in response to outside opposition (e.g. 2 Corinthians 6.14-7.1; Phil. 3.3). And, in his use of such metaphors, when Paul discusses the problem of suffering it is often (presumably) at the hands of others (2 Cor. 2.14-16a; Phil. 2.17). Thus, he must develop among his converts an appropriate perspective on this situation, especially with regard to the truth of the gospel and the faithfulness of God. Taking into account such social dimensions of his metaphors helps us to understand, at least in some instances, what provoked Paul to use such strong language and what kinds of responses he wished to evoke from his converts. For instance, if Paul was treating the Jewish Christian opponents in 2 Corinthians as the unworthy yoke-fellows of 6.14-16, then we can better conceptualize why he refers to the Corinthian believers as the temple over and against 'idols'.

11.6 Paul as cultic leader and paradigmatic worshiper

After taking a closer look at how Paul used cultic metaphors, I was surprised to find that he often drew himself into the discussion (1 Cor. 9.13; 2 Cor. 2.14-16a; 6.16; Rom. 1.9; 15.16; Phil. 2.17; 3.3). In many cases, there is an apologetic tone (e.g., Rom. 1.9) where he appears to be defending his gospel and his manner of ministry. Other times (e.g., Rom. 15.15-16) he seems to be bolstering his authority as apostle and encouraging trust in his leadership.

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10   See Watson 2007.
11   Watson 2007: 26.

Thus, one cannot easily separate his communal cultic metaphors from his 'personal' ones because he so often mixes the target domain. One detects, then, an interesting dialectic in Paul's letters between statements of commonality (Phil. 2.17: *we* are together in this suffering; 2 Cor. 6.16: *we* are the temple) and apostolic authority (Rom. 15.16: *I* am responsible for your maturity). 1 Corinthians 9.13 offers an especially complex example where Paul is making claims about his very unique status as an apostle, but the renunciation of his right to payment is meant to be an example to the Corinthians about self-deprivation for the sake of other-regard. In a sense, then, we can say that a reckoning of the theology of Paul's (non-atonement) cultic metaphors must also consider his self-conception and the nature of his apostleship. Again, Paul's ecclesiology cannot be disassociated neatly from his understanding of his apostolic identity and his own mission and calling.

11.7 Pathways for future research

For as much as we have learned concerning Paul's cultic metaphors, it has not been possible to dwell on and consider everything relevant to this topic. Therefore, due to the limitations of this study, we may suggest some areas that still need further explication. Though we have attempted to develop a self-contained discussion of this topic, our understanding of it would be enhanced by interaction with related subjects.

In terms of the source domain (cult), there were some instances where the language of idolatry occurs (as in 2 Cor. 6.16). Here, though we have interpreted the language metaphorically, most previous studies on cultic metaphors have taken Paul's language literally where he is cautioning against pagan religious associations. It would have been interesting to detect and consider other instances where Paul may be using idolatry language figuratively.[12]

More significantly, in terms of future study, we chose to focus on *non-atonement* cultic metaphors which precluded an examination of Paul's atonement metaphors. There were two reasons for this narrowing. First, in terms of scope, attempting to study and explicate the secondary literature alone on the atonement metaphors of Paul would have caused us to minimize the space given to the other metaphors. Such a result would not have permitted a suitable analysis of the non-atonement cultic metaphors. Secondly, aside from 1 Corinthians 5.7, the language of the sacrifice of Christ is simply *not*

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12   One may have looked at terms in Paul such as μάταιος (1 Cor. 3.20; 15.17) or εἰκών (2 Cor. 3.18; 4.4).

associated directly with the non-atonement cultic metaphors relating to Paul and the people of God. Indeed, we have already observed that Paul does not even use the word θυσία for the sacrifice of Christ in the undisputed letters.

Nevertheless, though it is not explicit, in many cases there seems to be the assumption that one must serve God, suffer as a believer, and exemplify purity *in imitation of Christ* (or at least through Christ or in Christ). For example, when Paul refers to the believer's body as the temple of God (1 Cor. 6.19), it would seem to me to be an amazing coincidence that this association of body and temple is also made in John 2.21 with such close verbal and discursive overlap. The implication, then, would be that, just as Christ turned his human body into the temple through God's resurrection power, so also those 'in Christ' become body-temples and communal temples. However, we have only scratched the surface of this relationship between Paul's Christology and his non-atonement cultic metaphors. Much is left to be done.

Another area ripe for further research is the study of cultic metaphors in the disputed letters. The decision to only examine 1 Thessalonians, 1-2 Corinthians, Romans, and Philippians was primarily for the sake of manageability. Indeed, the rest of the Pauline corpus contains many cultic metaphors. Further study on the cultic metaphors in Colossians and Ephesians, for example, would offer insight into the theology of these letters. Such a study could contribute also to the question of pseudonymity. If the key correlations between the source domain (of cult) and the target domain (of Paul, his leaders, and the people of God) were close or identical to that of the undisputed letters, this might strengthen the relationship between these documents. However, if the key correlations were strikingly different, this may serve to weaken the relationship. Whatever the results may be, such a study on the disputed letters would enhance our understanding of this subject in the Pauline corpus as a whole.

11.8 Final reflections

Our purpose in the study has not been to argue that cult is a central or controlling metaphor for Paul's theology. Neither has it been an investigation of Paul's thoughts on temple worship and his attitude towards ritual or sacrifice. In a sense, we have undertaken the task of examining how cultic metaphors are used by Paul as a cognitive and literary vehicle for expressing his rich and powerful theology. When problems arise within believing communities to which he is apostle, he seems to turn, time and time again, to describing their identity and relationships using the language of temple, sacrifice, priesthood, and worship. Alongside other important ideological domains, such as kinship and politics, cult was such an important part of

everyday life for most people of the ancient world that the employment of this imagery would have been striking. Metaphors are not just entertaining literary novelties, but conceptuality-altering paradigms that, at the same time, challenge, clarify, and provoke. The choice, then, to communicate to his converts in such a way was more than just an attempt at rhetorical sophistication. It was a vital and effective component of his mission to re-map their understanding of what it means to worship the true God and bring to him consecrated and pleasing offerings (Rom. 15.16). This would require a transformed epistemology. Thus, Paul could call the living out of the gospel that he proclaimed, λογικὴν λατρείαν – worship that makes sense.

Appendix I

Comparison Chart of Cultic Passages

	Wenschkewitz	**Weiss**	**Daly**	**Hogeterp**	**Gupta**
1 Thess.		(1.9)			5.23 (P)
1 Cor.	3.16-17 5.7 6.19 9.13	3.16-17 5.7 6.19 9.13 16.15	3.16-17 6.19 9.13 10.18	3.16-17 5.7 6.19 9.13 10.18	1.2 (P) 3.16-17 (C) 5.7 (C) 6.11 (P) 6.19 (C) [9.13] 15.20,23 (P) 16.15 (P)
2 Cor.	 6.16	 6.16	2.14-17 6.16	2.14-16 6.16	2.14-16(Ac) 5.1-5 (Ac) 6.16 (C) [6.17]
Rom.	 12.1 15.16	(1.1) 1.9 11.16 12.1 (14.18) 15.16 16.5	 (8.9) 12.1 15.16	 12.1 15.16	1.9 (Ac) 5.1-2 (P) 12.1 (C) 15.16 (C) 16.5 (P)
Phil.	2.17 3.3 4.18	2.17 3.3 4.18	2.17 2.25 4.18	2.15, 17 4.18	2.15, 17 (C) [2.25-30] 3.3 (Ac) 4.18 (C)

KEY: C=Certain; Ac = Almost certain; P= Probable

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