

INTERTEXTUALITY OF PAUL'S APOCALYPTIC DISCOURSE: AN
EXAMINATION OF ITS CULTURAL RELATION AND HETEROGLOSSIA

by

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ABSTRACT

“Intertextuality of Paul’s Apocalyptic Discourse: An Examination of Its Cultural Relation and Heteroglossia”

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This dissertation brings two recent strands of research together and attempts to contribute to two areas of study: (1) apocalyptic Paul studies and (2) the discipline of intertextuality. When apocalyptic Paul is concerned, many works utilize comparative literature approaches. The present study, however, is different in two respects. First, this study sees intertextuality and apocalyptic as a cultural semiotic that is a meaning potential in culture. Whereas many intertextual studies focus on how later texts employ earlier texts for literary and theological purposes, the present study views culture as a matrix of intertextuality. In addition, this study deems apocalyptic as a cultural discourse that society and culture share to understand transcendent phenomena and events. The second distinctiveness of this study is its analytic method. Instead of word-to-word comparison, we investigate whether Paul’s letters present similar patterns of semantic relations between apocalyptic thematic items. After identifying recurrent thematic formations throughout multiple texts, this study explores Paul’s heteroglossia (different voices) in the thematic formations. As such, the meaning of Paul’s apocalyptic can be

construed, when we scrutinize, first, how the apocalyptic languages or themes are used in culture, and second, how Paul differently employs them from others. To paraphrase, the meaning of Paul's apocalyptic language can be vivid when the same apocalyptic thematic formations in Paul's letters present different linguistic features from other writings. Through this procedure, the present study argues that though Paul shares similar thematic formations with other texts in the Greco-Roman world, the apostle's apocalyptic thought is significantly distinctive from others. In Paul's apocalyptic discourse, Jesus is the primary participant that interacts with other thematic items. Also, the apostle's peculiar linguistic features in the shared apocalyptic formations converge around one figure that is Christ. In other words, Christ takes the central role in his apocalyptic discourse. Christ, therefore, is the apocalyptic lens for Paul to shape his understandings of transcendent phenomena (i.e., otherworldly journey, resurrection, sin and evil, and the two-age apocalyptic eschatology) through Christ.

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ABBREVIATIONS

AB	Anchor Bible
ABG	Arbeiten zur Bibel und ihrer Geschichte
ABRL	Anchor Bible Reference Library
ADP	Advances in Discourse Processes
AGAJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AGRL	Aspects of Greek and Roman Life
<i>AJA</i>	<i>American Journal of Archaeology</i>
AJEC	Ancient Judaism and Early Christianity
ANRW	Aufstieg und Niedergang der römischen Welt
ANTC	Apostasy in the New Testament Communities
AOS	American Oriental Series
<i>ARW</i>	<i>Archiv für Religionswissenschaft</i>
ASCP	Amsterdam Studies in Classical Philology
<i>AUSS</i>	<i>Andrews University Seminary Studies</i>
AYBRL	Anchor Yale Bible Reference Library
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
BDAG	Bauer, Walter. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . Edited by Frederick William Danker. 3rd ed. Chicago: University of Chicago Press, 2000.

BDB	Brown, Francis, et al. <i>Hebrew and English Lexicon of the Old Testament</i> . Oxford: Clarendon, 1907. BEATAJ Beiträge zur Erforschung des Alten Testaments und des Antiken Judentums
BECNT	Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHGNT	Baylor Handbook on the Greek New Testament
BHT	Beiträge zur Historischen Theologie
BIBALMonS	BIBAL Monograph Series
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibRS	Biblical Resource Series
BNTC	Black's New Testament Commentary
BollSer	Bollingen Series
<i>BR</i>	<i>Biblical Research</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BU	Biblische Untersuchungen
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBC	The Cambridge Bible Commentary
CBNTS	Coniectanea Biblica New Testament Series
CBSC	Cambridge Bible for Schools and Colleges
<i>CBQ</i>	<i>The Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
<i>CBR</i>	<i>Currents in Biblical Research</i>
CEJL	Commentaries on Early Jewish Literature

CILT	Current Issues in Linguistic Theory
<i>CJ</i>	<i>Concordia Journal</i>
CPLE	Critical Perspectives on Literacy and Education
CRINT	Compendia rerum Iudaicarum ad Novum Testamentum
CSL	Cambridge Studies in Linguistics
<i>CTR</i>	<i>Criswell Theological Review</i>
DCH	Clines, David J. A. <i>The Dictionary of Classical Hebrew</i> . 8 vols. Sheffield: Sheffield Academic Press, 2007.
DSP	Discourse as Structure and Process
ECHC	Early Christianity in Its Hellenistic Context
EFN	Estudios de Filología Neotestamentaria
EJL	Early Judaism and Its Literature
ELS	English Language Series
<i>ERT</i>	<i>Evangelical Review of Theology</i>
<i>ETL</i>	<i>Ephemerides Theologicae Lovanienses</i>
<i>ExpT</i>	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
<i>FN</i>	<i>Filología Neotestamentaria</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
HALOT	Koehler, Ludwig, and Walter Baumgartner. <i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . 5 vols. Leiden: Brill, 1994–2000.
HDR	Harvard Dissertations in Religion
HNT	Handbuch zum Neuen Testament
HOS	Handbook of Oriental Studies
<i>HR</i>	<i>History of Religions</i>

<i>HTR</i>	<i>Harvard Theological Review</i>
HTS	Harvard Theological Studies
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>HvTSt</i>	<i>Hervormde Teologiese Studies</i>
<i>IBS</i>	<i>Irish Biblical Studies</i>
ICC	International Critical Commentary on the Holy Scriptures of the Old and New Testaments
<i>IEJ</i>	<i>Israel Exploration Journal</i>
<i>IOS</i>	<i>Israel Oriental Studies</i>
ITSS	Invitation to Theological Studies Series
JAJSup	Journal of Ancient Judaism Supplements
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBTS</i>	<i>Journal of Biblical and Theological Studies</i>
<i>JCS</i>	<i>Journal of Cuneiform Studies</i>
<i>JETS</i>	<i>Journal of Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>
<i>JJS</i>	<i>Journal of Jewish Studies</i>
JLCRS	Jordan Lectures in Comparative Religion Series
<i>JNES</i>	<i>Journal of Near Eastern Studies</i>
<i>JNSL</i>	<i>Journal of Northwest Semitic Languages</i>
<i>JRT</i>	<i>Journal of Religious Thought</i>
<i>JSJ</i>	<i>Journal for the Study of Judaism in the Persian, Hellenistic and Roman Period</i>
JSJSup	Supplements to the Journal for the Study of Judaism

<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplements
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JSP</i>	<i>Journal for the Study of the Pseudepigrapha</i>
<i>JSPL</i>	<i>Journal for the Study of Paul and his Letters</i>
JSPSup	Journal for the Study of the Pseudepigrapha Supplement Series
<i>JSS</i>	<i>Journal of Semitic Studies</i>
<i>JTC</i>	<i>Journal for Theology and the Church</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament
<i>KNTS</i>	<i>Korean New Testament Studies</i>
LBR	Lexham Bible Reference Series
LBS	Linguistic Biblical Studies
LCBI	Literary Currents in Biblical Interpretation
LCL	Loeb Classical Library
LENT	Linguistic Exegesis of the New Testament
LHBOTS	Library of Hebrew Bible/Old Testament Studies
LN	Louw, Johannes P., and Eugene Nida. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . 2 vols. New York: United Bible Societies, 1989.
LNTG	The Library of New Testament Greek
LNTS	Library of New Testament Studies
LSTS	Library of Second Temple Studies
LTPM	Louvain Theological & Pastoral Monographs

<i>MAAR</i>	<i>Memoirs of the American Academy in Rome</i>
MNTC	Moffatt New Testament Commentary
MNTS	McMaster New Testament Studies
MTS	Marburger Theologische Studien
MTSCMonS	Monograph in Toronto Semiotic Circle Monographs Series
NAC	New American Commentary
NCBC	New Cambridge Bible Commentary
<i>Neot</i>	<i>Neotestamentica</i>
NHS	Nag Hammadi Studies
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NSC	New Surveys in the Classics
NTL	New Testament Library
NTM	New Testament Monographs
<i>NTS</i>	<i>New Testament Studies</i>
<i>NTT</i>	<i>Nederlands Theologisch Tijdschrift/Journal for Theology and the Study of Religion</i>
NTTS	New Testament Tools and Studies
NumenSup	Studies in the History of Religions. Supplements to Numen
OBS	Oxford Bible Series
ODL	Outstanding Dissertations in Linguistics
OLS	Open Linguistics Series

PACS	Philo of Alexandria Commentary Series
PNTC	Pillar New Testament Commentary
PTM	Paternoster Theological Monographs
PTMS	Pittsburgh Theological Monograph Series
<i>RB</i>	<i>Revue Biblique</i>
RCT	Routledge Critical Thinkers
<i>RE</i>	<i>Review & Expositor</i>
<i>RQ</i>	<i>Restoration Quarterly</i>
<i>RTR</i>	<i>The Reformed Theological Review</i>
RTT	Research in Text Theory
SAAA	Studies on the Apocryphal Acts of the Apostles
SAC	Studies in Antiquity and Christianity
SANT	Studien zum Alten und Neuen Testament
SBG	Studies in Biblical Greek
SBLBINS	SBL Biblical Interpretation Series
SBLDS	Society of Biblical Literature Dissertation Series
SBLSymS	Society of Biblical Literature Symposium Series
SBS	Sources for Biblical Study
SBT	Studies in Biblical Theology
SCS	Septuagint and Cognate Studies
<i>SEA</i>	<i>Svensk exegetisk årsbok</i>
SFCT	Series on Formative Contemporary Thinkers
SHR	Studies in the History of Religions (supplements to Numen)
SJ	Studies in Judaism

<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and its World
SPHS	Scholars Press Homage Series
SPIB	Scripta Pontificii Instituti Biblici
STDJ	Studies on the Texts of the Desert of Judah
SVTP	Studia in Veteris Testamenti Pseudepigrapha
<i>SwJT</i>	<i>Southwestern Journal of Theology</i>
SymS	Symposium Series
<i>TJ</i>	<i>Trinity Journal</i>
TLJS	Taubman Lectures in Jewish Studies
TNTC	Tyndale New Testament Commentaries
<i>TS</i>	<i>Theological Studies</i>
TSAJ	Texts and Studies in Ancient Judaism
TSL	Typological Studies in Language
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UT	Untersuchungen zur Texttheorie
UTPSS	University of Texas Press Slavic Series
<i>VT</i>	<i>Vetus testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WdF	Wege der Forschung
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament

WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YBP	Yale Bicentennial Publications
ZAW	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
ZfdA	Zeitschrift für deutsches Altertum und deutsche Litteratur
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZRGG</i>	<i>Zeitschrift für Religions und Geistesgeschichte</i>
<i>ZVS</i>	<i>Zeitschrift für Völkerpsychologie und Sprachwissenschaft</i>

INTRODUCTION

The subject of apocalyptic Paul has garnered manifold, erudite attention in New Testament (henceforth, NT) scholarship. Such focus mostly concerns two key areas: (1) definition and (2) approach(es). The current trend of apocalyptic Paul is delineated in Chapter 1. In a nutshell, however, there are three threads of defining apocalyptic. First, the term apocalyptic has been understood as a synonym of the apocalypse; that is a literary genre that constitutes apocalyptic characteristics, particularly otherworldly journeys, cosmic or personal eschatology, demonic power, resurrection, reincarnation, and so on.¹ Second, conventionally, apocalyptic has been regarded as apocalyptic eschatology (i.e., the antithesis of this world and the world to come, the final judgment of God, the destruction of evil, and the salvation of the righteous).² Third, apocalyptic has been deemed as apocalypticism, namely a form of worldview and

¹ Collins, "Towards a Morphology," 1–20. The details of scholars' arguments and their works will be introduced later in Chapter 3. See Scholem, *Jewish Gnosticism*, 14–19; Scholem, *Major Trends*, 40–79; Gruenwald, *Merkavah Mysticism*, 7–10; Alexander, "Comparing Merkavah Mysticism," 1–18; Himmelfarb, "Heavenly Ascent," 73–100; Morray-Jones, "Transformational Mysticism," 1–31; Morray-Jones, "Paradise Revisited (Part 1)," 177–217; Morray-Jones, "Paradise Revisited (Part 2)," 265–92; Schäfer, "New Testament," 19–35.

² See Käsemann, *New Testament*; Schweitzer, *Mysticism*; Collins, "Reception," 21–39; Beker, "Challenge of Paul's Apocalyptic," 9–15; Beker, *Paul the Apostle*; Beker, *Paul's Apocalyptic*; Branick, "Apocalyptic Paul," 664–75; Koch, *Rediscovery of Apocalyptic*, 18–35; Morris, *Apocalyptic*, 32–70; Schmithals, *Apocalyptic Movement*, 29–49; Collins, "Towards a Morphology," 1–20; Martyn, "Apocalyptic Antinomies," 410–24; Martyn, "Epistemology," 269–87; De Boer, *Defeat of Death*; De Boer, "Paul and Jewish," 169–90; De Boer, "Paul and Apocalyptic Eschatology," 345–83; Vielhauer, "Introduction," 581–607; Davies, *Paul Among the Apocalypses*; Davies, "Two Ages," 339–59. Paul Hanson defines apocalyptic eschatology as a religious perspective on the present world with regard to divine plans. It is neither a literary genre (the apocalypses), nor a socio-religious movement, nor a system of thought (apocalypticism). Hanson, "Apocalypticism," 29.

ideology.³ This perspective understands apocalyptic as a lens to interpret socio-religious movements, the present reality, and history. Such an understanding often utilizes apocalyptic as an ideological pursuit to protest the bigger social bodies. Thus, for this perspective, discovering particular social and ideological backgrounds and the origins of apocalyptic is important. These three concepts (i.e., literary genre, eschatology, and social ideology) have continually replicated, developed, and yielded remarkable contributions to apocalyptic studies.⁴

This study does not attempt to unravel all of these complexities or provide a universal definition of apocalyptic in general.⁵ The present research, however, pays attention to a neglected, if not completely missing or forgotten, area of apocalyptic studies. That is apocalyptic as a cultural semiotics (i.e., a meaning potential in culture). By stating this, this study does not pursue the conventional understanding of

³ See Hanson, "Apocalypticism," 29–31; DiTommaso, "Apocalypticism and Popular Culture," 474; Collins, "Apocalypticism as a Worldview," 19–35.

⁴ Recently published edited volumes tend to replicate the same tradition. For instance, an encyclopedic volume, Collins, ed., *Oxford Handbook* comprises three topics that are related to (1) literary features of apocalyptic writings, (2) the social function of the apocalypse, and (3) apocalyptic eschatology. The contributors to Blackwell et al., eds., *Apocalyptic Imagination* resort theological perspectives on Paul's apocalyptic imagination, comparative literature studies, and the function of Paul's apocalyptic language.

⁵ Having said that, the traditional categorization and definition of apocalyptic are not impeccable. They may be criticized. For instance, the genre itself is a minefield that scholars cannot easily traverse. There are two main backlashes to genre debate on apocalyptic Paul. On the one hand, it entails an inevitable criticism of criteria. By what criteria can one define the literary genre? Though many literary scholars suggest obligatory elements to define the literary genre, there has been no consensus on this matter. For instance, Collins and Stone take eschatology as the major constituent of the apocalypse, while Aune demotes it to a frequent element, not the essential one. Aune, "Apocalypse of John," 87. Alongside this, the genre debate is even more convoluted in linguistic studies. Social and cultural aspects of each text should be taken into account rather than simply deeming some key elements as determinative factors of the apocalypse. See Martin, "Language, Register and Genre," 21–29; Halliday and Hasan, *Language*, 63–69; Martin, *English Text*; Eggins and Martin, "Genres and Register," 230–56; Martin and Rose, *Genre Relations*; Dawson, "Problem of Gospel Genres," 33–77. Grabbe also disagrees with Collins's master paradigm to be the determinant factor for the apocalypse. On the contrary, Grabbe argues that characteristics of prophecy may merge with the cultural and social context of the later scribes or editors to formulate and produce apocalyptic texts. Grabbe does not provide the parameter to determine apocalypse but contends that later scribes or editors who adopt prophetic traditions reinterpret and modify the tradition in accordance with their social context and it is how apocalyptic texts came out. See Grabbe, "Prophetic and Apocalyptic," 110–11, 127.

apocalyptic. We do not confine apocalyptic to a text type/literary genre, eschatology, or social ideology to protest the larger society. Instead, we see apocalyptic in the cultural realm, as a hyper-image that the members of culture share. The apocalyptic images have been shaped over a wide period in cultures and societies. People who belong to a particular time, culture, and society are assimilated into the existing notion of apocalyptic and have common or similar images of apocalyptic. In other words, apocalyptic concepts are culturally embedded in the individual. Alongside this, we view apocalyptic as semiotics since it concerns meaning. Though abstract, apocalyptic images function as a framework to interpret social events and transcendent phenomena.

It is the same for Paul. The apostle's apocalyptic ideas did not come out of a vacuum. As an individual microcosm of the Greco-Roman world, Paul's apocalyptic thoughts must have been shaped in concert with multiple social and cultural environments.⁶ This cultural intertwinement can be found in Paul's letters as they exhibit similar apocalyptic features in both Jewish and Hellenistic literature.⁷ To be clear, Paul was not a writer of the apocalypse. He wrote letters to local churches that maintained their faith in the Greco-Roman world. In addition, Paul's letters are not all about the end time and divine judgment. Lastly, Paul's discourse does not imply a particular ideology

⁶ Porter, "How Do We Define," 7. Also see Porter, "Ancient Literate Culture," 97–98. Paul was born in Tarsus of Cilicia as a Diaspora Jew and was raised as a Hebrew, religiously, yet he lived during a time influenced by Hellenistic culture. Thus, Judaism and its sacred Scriptures were foundational for Paul, and yet he was an individual of the Greco-Roman world in the first century. As Paul described in 1 Cor 9:19–22, he could become a Jew to the Jews and become like one without the Mosaic Law to those who are not under it (i.e., non-Jews). For further explanations, see Hengel, *Judaism and Hellenism*, 107–254.

⁷ Greek literature includes some sort of journey to the realm of the dead and the heavenly sphere. The descent of Theseus and Pirithous in Homer's *Od.* 6 are among the most pertinent texts here. See Glasson, *Greek Influence*, 8–25. Paul's idea of resurrection appears in 1 Cor 15 and 1 Thess 4. In Greek mythology, Orphism presents a version of resurrection and reincarnation (e.g. Plato's *Resp.*, book 10 and Virgil's *Aen.*, book 6), as does the Jewish apocalypses (e.g. 1 En). The motif of two ages can be found in many texts of both Jewish and Hellenistic literature. For instance, 1 En 71:15; 4 Ezra 7:50, 112, 119; 2 Bar 44:8–15; *m. 'Abot.* 4:1; *m. Sanh.* 10:1; *b. Ber.* 9:5. Plato's *Pol.* 268d–274e contains different world-ages in respect to the whole movement of universal history.

that encourages his audience to revolt against the bigger social groups.⁸ Instead, as an apocalyptic thinker who adopted the shared notion of apocalyptic from his culture, Paul viewed and interpreted social events and transcendent phenomena through the lens of apocalyptic and then conveyed his message to the audience.

In addition to the notion of apocalyptic, the present study provides an analytic method to investigate the cultural relation of Paul's apocalyptic ideas through intertextuality and examines the distinctive voice of the apostle's discourse through heteroglossia. Interestingly, despite various readings on Paul's apocalyptic accounts (e.g., literary, theological, and social readings), the majority of scholarly works implement one particular approach, the comparative literature approach. They juxtapose Paul's letters with one specific culture-based literature such as Hellenism or Judaism, then proffer an argument of the origins of Paul's apocalyptic and its interpretation based on theological or social influences of each tradition on Paul.

Even if such a reading has yielded many seminal works, to our assessment, it gets bogged down into two presuppositions, namely: (1) a dichotomy between Judaism and Hellenism in Paul and (2) a monologic reading for the origins of Paul's apocalyptic. Though it is indisputable that Paul reflects the cultural context on his writings, identifying which particular culture or ideology (e.g., Jewish, Hellenistic, or even what type of Jewish tradition) the apostle represents is notoriously difficult.⁹ In Paul's time, the Greco-Roman world was an amalgamation of diverse languages, cultures, and religions. As such, the stark dichotomy between Judaism and Hellenism is anachronistic

⁸ Cf. Matlock, *Unveiling*, 258–62.

⁹ Collins also points out that any given apocalyptic text is an assemblage of pericopes from a wide range of literature. Collins, *Apocalyptic Imagination*, 20.

when apocalyptic Paul is concerned.¹⁰ At the outset of Chapters 3 to 6, this study will instantiate such a cultural interwovenness by presenting the shared ideas between Jewish and Hellenistic literature. It is, thus, imprudent to argue that Paul's ideas are derived from a specific, single cultural influence only. Rather, the dynamic social and cultural aspects in Paul need to be considered.¹¹

In this light of thought, this study investigates both monologic and dialogic aspects of apocalyptic. The theoretic and methodological explanation will be given in Chapter 2. Briefly speaking, however, for the monologic aspect, this study identifies intertextuality of apocalyptic discourse through the recurrent thematic formation. As mentioned, in this study, apocalyptic is regarded as a hyper-image that society and culture share. When the hyper-image is expressed in a language and text form and found in a wide range of texts, it becomes a cultural discourse. To put things differently, the apocalyptic cultural discourse reflects on the apocalyptic image that the people share in culture. Through an intertextual approach between each text and the cultural discourse, one can examine the relationship between culture and texts. In other words, instead of confining apocalyptic within a single motif (e.g., the final judgment, supernatural experiences, and the image of the angelic host) or constituents of literary genre, this study explores the interrelation between culture and apocalyptic.¹²

To spell out the relationship between texts and cultural matrix, a system that links texts to culture is required.¹³ This study, thus, will utilize Jay L. Lemke's theory of

¹⁰ See Hengel, *Judaism and Hellenism*; Gruen, *Heritage and Hellenism*.

¹¹ Cf. Engberg-Pedersen, "Reception of Greco-Roman Culture," 32; Wasserman, "Death of the Soul," 795.

¹² Cf. DiTommaso, "Apocalyptic and Popular Culture," 474.

¹³ Nicholas Perrin ("On Raising Osiris," 118) cogently asserts: "Similarities by themselves do not prove interdependence. A sound methodology requires more than gathering isolated parallels: there must

intertextual thematic formations (henceforth ITF) to identify the relationship between culture and apocalyptic discourse as Lemke situates intertextuality in the context of social discourse.¹⁴ ITF is shaped by the recurrent patterns of social actions. Given such, if one can propose a recurrent thematic formation throughout a wide range of texts, intertextuality can be formed in the texts. In this regard, apocalyptic thematic formations refer to particular phraseologies, axioms, and parlances that recur within the social and cultural context, concerning transcendent phenomena. Through the recurrent apocalyptic thematic formations, intertextuality between Paul and other texts can be established.

In addition to the monologic aspect, this study investigates dialogic aspects of apocalyptic. This is relevant to the heteroglossia that is the distinctive voice of each text within the recurrent thematic formations in culture. Though a number of texts exhibit similar thematic formations, each text may present different meanings, depending on other factors such as the author, the social context, the occasion of the given text, and the social groups.¹⁵ To restate, after finding the same patterns and types of formations in a wide range of texts, one ought to spell out the specific meaning of the individual text by investigating the different voices of each text.

This is a significant concept, particularly for research into Paul's apocalyptic texts. As mentioned above, Paul was not isolated from his social and cultural

be some weighing of the parallels on their own merits, as well as some consideration of the larger conceptual frameworks to which they relate."

¹⁴ Lemke, *Textual Politics*, 9. Xue also argues for the usefulness of Lemke's intertextuality applied to the study of Paul and his cultural complexity. See Xue, "Intertextual Discourse," 283–84. Regrettably, Lemke's intertextuality has not been actively developed in NT studies. Recently, however, some scholars have begun to utilize Lemke's model to identify intertextual relations and the meaning of texts in their cultures. See Xue, *Paul's Viewpoint*; Xue, "Intertextual Discourse," 277–308; Xue, "James 2:14–26," 127–54; Dawson, "Acts and Jubilees," 9–40; Porter, "Pauline Techniques," 23–55; Wishart, "Intertextuality Beyond Echoes," 246–66.

¹⁵ Lemke provides an example of different linguistic features of texts that treat the topic of homosexuality. Religious texts and scientific texts have unique features, even though they are dealing with the same subject. See Lemke, "Discourse in Conflict," 33–49.

backgrounds. What the apostle writes does not come from a vacuum but is based on his religious, social, and cultural backdrops. The reader also understands Paul's language within their situational, social, and cultural settings. Even if Paul employed terms and content that were similar to other contemporary literature, his writings would contain distinct voices that are formulated by his unique social environment and experiences.

This study, therefore, concerns both a homogeneous/monologic frame (i.e., intertextual apocalyptic thematic formations) and a heterogeneous/dialogic approach (i.e., heteroglossia of Paul's apocalyptic thematic formations). To reiterate, the apocalyptic thematic formations are a centripetal force to deduce the relationship between a meaning potential in culture (i.e., apocalyptic) and each social event, expressed by lexical and semantic patterns. On the other hand, heteroglossia is a centrifugal force that heightens the different voices of Paul against other uses of apocalyptic thematic formations.

With this conceptual framework, the purpose of this research is to propose how Paul uses apocalyptic thematic formations and what Paul speaks through them in a comparison with other texts that share the same cultural discourse. To be clear, this study parses ITF through the analysis of semantic relations of thematic items and then proposes the heteroglossia of Paul's apocalyptic texts.¹⁶ In Chapters 3 to 6, we will

¹⁶ Granted that Lemke's thematic formation is concerned with the abstract formation of social discourse as a whole, however, this study does not set out to establish the generic or abstract formation of "apocalyptic" in Paul's time. First, to propose the generic thematic formation of a particular culture, interpreters are required to do a comprehensive analysis of a wide range of texts. Since there are innumerable numbers of literature in Paul's time, it is impossible to delve into all texts in this study. Second, defining social groups is not a simple task. There were multiple social and cultural groups in Paul's time under the Roman Empire (e.g. Jewish, Hellenistic, and Christians). In addition, there are many different criteria of defining social groups (e.g. ethnicity, language, behavior, norm, or tradition). Even so, it is exceptionally difficult to define the identity of each particular group, distinguishing from the larger culture and society. In this regard, upon the theoretical presupposition of the given method, the present dissertation will propose intertextuality and heteroglossia of Paul's texts against other selected texts as exemplary case studies.

apply the given methodology to well-known apocalyptic discourses, the otherworldly journey (Chapter 3), the afterlife (Chapter 4), sin and evil (Chapter 5), and two ages and heavenly Jerusalem (Chapter 6).¹⁷ Through the intertextual analysis of such cultural discourses, this study argues the following.

The recurrent apocalyptic thematic formations throughout a wide range of texts may corroborate that Paul shares the prevalent apocalyptic thematic formations in his cultural discourse. That is to say, Paul's apocalyptic ideas are not his own theological creation but are ubiquitous in his contemporary culture. Yet, although his discourse patterns resemble other literature to a certain degree, Paul's apocalyptic view is significantly different from others. This heteroglossia of Paul's apocalyptic discourse can be identified through the analysis of semantics, compared to the similar cultural discourse in other texts. In terms of the semantics, two meaning components, the presentational and orientational meaning construed by the use of lexico-grammar, indicate Paul's heteroglossia of thematic formations. Paul's use of thematic items and their semantic relations are different from other texts. In addition, Paul exhibits a different orientational meaning from other texts that share the same cultural discourse. Furthermore, Paul's value orientation is different from his interlocutors, the audience of the letters, and his rivals, regarding apocalyptic phenomena such as the otherworldly journey, the afterlife, sin and evil, and apocalyptic eschatology, including salvation, the law, the gentile, and the covenant.

¹⁷ The selection of the themes is based on the existing scholarly consensus. When apocalyptic is concerned, scholars widely agree that the heavenly ascent, the afterlife, the origin of sin and evil, and two ages are a *sine-qua-non* for apocalyptic texts. See Collins, "Towards a Morphology," 1–20. Further references to each theme will be given in Chapters 1 to 6.

Most importantly, none of the texts discussed in this study presents one central thematic item that takes a significant role in all apocalyptic thematic formations. In contrast, Paul's apocalyptic prospect converges around one pivotal figure, Christ. In this sense, Paul exhibits a holistic apocalyptic view through Christ. Christ is the central thematic item that appears in Paul's thematic formations of the cultural discourse of apocalyptic. Other thematic items have semantic relations with Christ and shape thematic formations. In this regard, it is conceivable that Paul's understandings of apocalyptic cultural discourse and phenomena, for example, otherworldly journey, afterlife, sin and evil, and the two-age apocalyptic eschatology, are recalibrated through the lens of Christ. For Paul, therefore, Jesus Christ is the *telos* of the apostle's apocalyptic in which all transcendent events can be seen, experienced, and understood.

CHAPTER 1. A SURVEY OF APOCALYPTIC PAUL

What Counts for Apocalyptic Paul?

This chapter provides a sketch of the recent scholarly trend of apocalyptic Paul.¹ Much ink has been spilled in order to identify the main characteristics and definitions of apocalyptic in general, but no scholarly consensus has been reached.² Much the same thing may also be said with respect to apocalyptic Paul. Though it is a burgeoning arena wherein Pauline scholars are actively engaging, NT thinkers have understood and approached to Paul's apocalyptic writings in different ways, theologically (eschatology), literarily (genre and comparative literature), and socio-culturally (relationship between Judaism and early Christianity).

Friedrich Lücke, one of the earliest researchers of apocalyptic, attempts to determine the characteristics of apocalyptic as a literary type.³ Though his work mostly

¹ Elsewhere, Lorenzo DiTommaso provides an eloquent review of apocalyptic studies in classical antiquity. See DiTommaso, "Apocalypses and Apocalypticism (I)," 235–86; DiTommaso, "Apocalypses and Apocalypticism (II)," 367–432.

² Barker, "Slippery Words," 324–29; Wright, *Paul*, 41; Blackwell et al., "Introduction," 3–4. The term apocalyptic has been a fashionable but notorious topic for over a century in biblical studies. It is fashionable because many scholars have been interested in and plunged into this field. It is notorious because it has a wide range of objectives that seems very difficult to come up with a unified voice. Especially, five decades ago, apocalyptic studies revived and rekindled through the significant work of Klaus Koch, *Rediscovery of Apocalyptic*. Since then, scholars have been actively involved in this field. In his volume, Koch agonized over the phenomena that contemporary scholars neglect historical and canonical approaches but fragmentize and too much methodologize biblical studies regardless of the historicity of the events. Koch, *Rediscovery of Apocalyptic*, 9–12. Koch criticizes the contemporary tendency of apocalyptic studies that apocalyptic has been mitigated by either the over-emphasis of the interconnection between Jesus and the Old Testament or the uniqueness of Christian faith. Koch, *Rediscovery of Apocalyptic*, 124. Instead, Koch suggests that interpreters must not put aside a plausible thesis that Jesus may be akin to apocalyptic. Koch, *Rediscovery of Apocalyptic*, 127.

³ Lücke, *Versuch einer vollständigen Einleitung*, 22.

concern with the canonical books of Daniel and Revelation, lacking the contemporary Jewish and Christians apocalyptic literature, Lücke provides apocalyptic characteristics such as “a universal perspective as the scope of revelation, a particular reckoning of time, pseudonymity, an artistic presentation, a combination of visions and images, and the interpretive mediation of angels.”⁴ Lücke explains that apocalyptic is intimately related to mystery, vision, and prophecy.⁵ As such, he defines apocalyptic as the revelation of God.⁶ That being said, however, Lücke does not discard the theological notion in his definition of apocalyptic writings. Lücke recounts that apocalyptic is “the eschatological dogma, the Jewish and Christian faith in the future consummation of the kingdom of God.”⁷ In this regard, Lücke provides an inclusive definition for apocalyptic since, for him, apocalyptic comprises multiple notions, such as theology, literature, prophecy, and revelation, into his definition.⁸ This inclusivity remains an ambiguity, and his approach foreshadows the same obscurity in subsequent studies.

Since Lücke’s proposal, many scholars have attempted to characterize apocalyptic. Four decades ago, Paul D. Hanson and John J. Collins suggested three key terms: (1) apocalypse, (2) apocalypticism, and (3) apocalyptic eschatology.⁹ According to Hanson, the apocalypse designates the literary genre.¹⁰ Apocalyptic eschatology is referring to the religious perspective in which divine plans of history of salvation can be

⁴ Sturm, “Defining the Word,” 18.

⁵ Cf. Sturm, “Defining the Word,” 19.

⁶ Lücke, *Versuch einer vollständigen Einleitung*, 20.

⁷ Lücke, *Versuch einer vollständigen Einleitung*, 15.

⁸ But Vielhauer’s view is also inclusive like Lücke. He explains that apocalyptic writings conflate multiple ideas such as eschatological, esoteric, wisdom, and dualism. Also see Collins, *Apocalyptic Imagination*, 1–14; Collins, “Towards a Morphology,” 1–2.

⁹ Even before the proposition of Hanson and Collins, Koch also presents the same view of the notion of apocalyptic. Koch proposes that the term apocalyptic has been understood as the centre of theology, literature, and historical movement. See Koch, *Rediscovery of Apocalyptic*, 18–35. Cf. Stone, “Lists,” 414–52; Hanson, “Apocalypticism,” 28–34; Knibb, “Prophecy,” 160–61.

¹⁰ Hanson, *Dawn of Apocalyptic*, 430.

seen.¹¹ Apocalypticism is the socio-religious movement “as a system of concepts and symbols in which an apocalyptic movement codifies its identity and gives expression to its interpretation of reality.”¹² In a similar vein, Collins suggests that apocalypse is a literary genre, apocalyptic is the background thoughts pertaining to the apocalypse, and apocalypticism is the social ideology of the author’s community.¹³

Though Hanson’s and Collins’s classification may provide a synopsis of scholarly debates regarding the term *apocalyptic*, the matter of terminology and definition is a perennial issue even today.¹⁴ Some use apocalyptic as a noun referring to a type of literature, including pseudonymity.¹⁵ Such an approach attempts to characterize apocalyptic texts as a literary genre. On the contrary, some use the term as an adjective indicating a theological perspective concerning the future-oriented expectation, particularly the *parousia* and end-time, whether mythic or realistic.¹⁶ This understanding of the term implies that Paul is an apocalyptic theologian whose theological centre is apocalyptic eschatology.¹⁷ Others employ the term apocalyptic within the social, cultural, and ideological realm.¹⁸ Such a perspective investigates the function of

¹¹ Hanson, *Dawn of Apocalyptic*, 431.

¹² Hanson, *Dawn of Apocalyptic*, 432.

¹³ Collins, “Towards a Morphology,” 1–20; Collins, *Apocalyptic Imagination*, 1–16.

¹⁴ Richard E. Sturm provides an exhaustive scholarly review regarding the definition of apocalyptic. See Sturm, “Defining the Word,” 17–48. For the debate of the definition, see Stone, “Lists,” 414–52; Hanson, “Apocalypticism,” 28–34; Barker, “Slippery Words,” 324–29; Schröder, “Was ist Apokalyptik,” 45–52; Glasson, “What Is Apocalyptic,” 98–105; Rowland, *Open Heaven*; Knibb, “Prophecy,” 160–61; Sanders, “Genre of Palestinian,” 458–59; Keck, “Paul and Apocalyptic,” 229–41; Stone, “Apocalyptic Literature,” 392–94; Moore, “Problem of Apocalyptic,” 76–91; Sturm, “Defining the Word,” 17–48; Sacchi, *Jewish Apocalyptic*, 13–26; Webb, “Apocalyptic,” 115–26; Matlock, *Unveiling*, 258–69; Decock, “Some Issues,” 1–33.

¹⁵ Hilgenfeld, *Jüdische Apokalyptik*, 2; Wellhausen, *Israelitische und jüdische Geschichte*, 288–89; Duhm, *Israels Propheten*, 460; Charles, *Religious Development*, 18–23, 46; Rowley, *Relevance of Apocalyptic*, 51; Russell, *Method and Message*, 36; Vielhauer, “Introduction,” 542–68.

¹⁶ Bultmann, “Ist die Apokalyptik,” 64–69; Bultmann, *Theology*, 1:4–5; Moore, *Judaism*, 126–27; Käsemann, *New Testament*, 102; Baumgarten, *Paulus*, 16.

¹⁷ DiTommaso, “Apocalypticism and Popular Culture,” 474.

¹⁸ Kuck, *Judgment and Community*, 38–149; Meeks, “Social Functions,” 687–750; Goodrich, “After Destroying,” 275–95; Campbell, “Paul’s Apocalyptic Politics,” 129–52.

apocalyptic texts to the immediate social settings and how social context formulates the apocalyptic language. Lastly, certain scholars pay close attention to God's revealing action and human epistemology of the revelation as the main characteristic of apocalyptic writings.¹⁹ As opposed to eschatology, this approach takes account of wisdom, mystery, and revelation of God as the central elements of apocalyptic writings.

In sum, concerning the study of apocalyptic Paul, NT scholars begin with the quest of what makes Paul "apocalyptic Paul." Put differently, apocalyptic Paul is concerned with whether Paul's theology, perspectives, and ideas are apocalyptic, or Paul is an apocalyptic figure who views the world and social phenomena through an apocalyptic lens, or Paul is a writer of an apocalypse. In addition to this, how to define apocalyptic Paul has brought another inquiry of how to approach Paul's texts. This is relevant to the interpretation of Paul's apocalyptic. The remainder of this chapter, therefore, will explore a trajectory of apocalyptic Paul studies through recapitulating prominent works and their argumentations within the four tendencies, namely: (1) apocalyptic eschatology, (2) apocalyptic and revelation, (3) apocalyptic and literary genre, and (4) the function of apocalyptic writings in their social and cultural setting.²⁰

Apocalyptic Eschatology

The above synopsis presents the scholarly tendency that apocalypse, apocalyptic eschatology, and apocalypticism ought to be considered as distinct terms. Despite the

¹⁹ Stone, "Lists," 414–52; Rowland, *Open Heaven*, 9–22; Knibb, *Book of Enoch*, 91–110; Himmelfarb, *Ascent to Heaven*, 77–91; Reynolds and Stuckenbruck, "Introduction," 1–12; Goff, "Heavenly Mysteries," 133–48; Goff, "Mystery of God's Wisdom," 175–92; Wold, "Apocalyptic Thought," 219–32; Standhartinger, "Apocalyptic Thought," 233–44; Kovalishyn, "James and Apocalyptic Wisdom," 293–306.

²⁰ Though skeptical to this distinction, Matlock also recapitulates this scholarly tendency. See Matlock, *Unveiling*, 247–316.

distinctiveness of the three categories, however, many NT scholars fail to effectively differentiate them but regard them as, one and all, eschatology.²¹ The primary interests of such theological implications are futuristic or realized eschatology, coming of Messiah, the end-times, and the final judgment.²² With respect to these things, as Philipp Vielher proposes, this often comports with a dualistic structure of two ages, this age and the age to come.²³ This eschatological dualism can be seen in Jewish apocalyptic eschatology and connotes the subversion of the present age by the coming of the new age.²⁴ The interpretive concerns of such perspectives are a dichotomy of the present realization vs. the futuristic expectation and justification (forensic) vs. mysticism or salvation history (cosmic).²⁵

Albert Schweitzer is one of the precursors in this area.²⁶ In his monumental volumes *The Mysticism of Paul the Apostle* and *Paul and His Interpreters*, Schweitzer elucidates that the late Jewish theology is inextricably associated with Paul's apocalyptic eschatology. This is an important watershed in Pauline studies. Predecessors and even contemporary scholars of Schweitzer mostly paid attention to the Hellenistic influence

²¹ Aune, *Apocalypticism*, 1–12.

²² Schweitzer, Dodd, Bultmann, Käsemann, Beker, De Boer, Martyn, Campbell, Gaventa, Davies are significant scholars in this approach. An exhaustive review of early thinkers regarding apocalyptic Paul, such as Schweitzer, Bultmann, Cullmann, Dodd, and Käsemann can be found in Matlock's volume. See Matlock, *Unveiling*, 23–246. Also, recently, David A. Shaw used one-third of this thesis to provide critical reviews on these scholars. See, Shaw, "'Apocalyptic' Paul," 18–164.

²³ Vielhauer, "Introduction," 549. Also see Russell, *Method and Message*, 269.

²⁴ Collins, *Invention of Judaism*, 127.

²⁵ This is De Boer's argumentation in his book *Defeat of Death*. Through the exploration of Jewish texts, particularly in the Second Temple Judaism, De Boer views that there are two threads in Jewish eschatology, namely: (1) Forensic and (2) Cosmologic.

²⁶ Unlike other German scholars, particularly the history-of-religion school, who paid attention to the Hellenistic influence on Paul, Schweitzer (*Mysticism*, viii) contends: "Instead of the untenable notion that Paul had combined eschatological and Hellenistic ways of thinking we must now consider either a purely eschatological or a purely Hellenistic explanation of his teaching. I take the former alternative throughout." Also see Schweitzer, *Paul*, 12–116.

on Paul's theology.²⁷ Schweitzer asserts that Paul's theology shows a two-fold eschatological schema: (1) futuristic and (2) present eschatology. According to Schweitzer, the tension between two types of eschatology, the already and not yet, can be resolved in Christ's death and resurrection and through the union and participation in Christ. Schweitzer states: "The apostle asserts an overlapping of the still natural, and the already supernatural condition of the world, which becomes real in the case of Christ and believers in the form of an open or hidden working of the forces of death and resurrection and becomes real in them only."²⁸ In other words, "the mysticism being-in-Christ is the fundamental concept" of Paul's apocalyptic eschatology.²⁹ In this line of thought, Schweitzer claims that the death and resurrection of Christ and cosmic, realistic, and mystical doctrine of redemption formulate Paul's apocalyptic perspectives.³⁰ Therefore, futuristic expectations (not yet) and realized eschatology (already) are coexisting in Paul's thought.³¹

Unlike Schweitzer, C. H. Dodd explicates that Paul departed from the Jewish apocalyptic and moved to Christian eschatology. Dodd argues that the apocalyptic notion of the age to come and the defeat of enemies had already begun by the coming of Christ and will be consummated by his appearance.³² Though both Dodd and Schweitzer agree with the antithesis of apocalyptic and realized eschatology, there are a couple of

²⁷ Ever since Schweitzer's proposal, many students of apocalyptic Paul have explored Jewish apocalyptic eschatology to compare Pauline letters. See Stone, ed., *Jewish Writings*; Henze et al., eds., *Fourth Ezra*; Boccaccini et al., eds., *Paul the Jew*.

²⁸ Schweitzer, *Paul*, 244–45.

²⁹ Matlock, *Unveiling*, 39.

³⁰ See Schweitzer, *Paul*, 31, 37, 44, 83–84, 104–5, 107–8, 160, 168–70, 245–47.

³¹ To articulate his thesis, Schweitzer explored Old Testament prophets and the Second Temple literature. Through the investigation, Schweitzer contends that Paul adopts two types of traditions. One is the Danielic tradition, and the other is Jewish apocalyptic tradition. Whereas Danielic tradition presents that the coming of the messiah is the beginning of the eschatological judgment, Jewish apocalyptic tradition shows that the resurrection takes place at the end. See, Schweitzer, *Mysticism*, 55–73.

³² Dodd, *New Testament Studies*, 109.

significant disjunctions between the two.³³ Whereas Schweitzer viewed Paul as the one who maintained Jewish apocalyptic but reconfigured the apocalyptic notion through a mystic union with Christ, Dodd claims that Paul converted from Jewish apocalyptic to Christian eschatology.³⁴ On top of that, the emphasis of Dodd is laid in the realized eschatology, while Schweitzer still holds futuristic eschatology. Dodd states: “We have greater emphasis than ever before upon the idea that the Christian, having died and risen with Christ, is already living the life of the new age.”³⁵ Put differently, according to Dodd, while Jewish apocalyptic entails a concrete and vivid shift between this age and the age to come, Christian eschatology mitigates the division. That is, the new age already and yet quietly invaded into this age through the Christ event.³⁶

In a similar vein with Dodd, Oscar Cullmann expounds that it was inevitable to the primitive Christian community to amend the Jewish apocalyptic notion of the two ages.³⁷ Cullmann explains that to Judaism, the dividing point of the two ages rests upon the future coming of the Messiah. Within early Christianity, however, since Jesus is the Messiah, the NT has three stages: (1) the present age, (2) between the times (midpoint), and (3) the new age (which is to come).³⁸ Cullmann elaborates his argumentation through the history of salvation, “creation—mankind—Israel—the remnant—the One (Jesus)—the apostles—the Church—mankind—the new creation.”³⁹ Though he presents the same concept of time with Judaism, Cullmann maintains that the Christ event is the

³³ Matlock, *Unveiling*, 80.

³⁴ Cf. Porter, “Place of Apocalyptical Conceptions,” 183–204; Matlock, *Unveiling*, 78.

³⁵ Dodd, *New Testament Studies*, 111.

³⁶ Dodd, *Apostolic Preaching*, 13, 41–44.

³⁷ Cullmann, *Christ and Time*, 37–38.

³⁸ Cullmann, *Christ and Time*, 85–86.

³⁹ Cullmann, *Christ and Time*, 178.

centre of salvation history.⁴⁰ He states: “The Jewish expectation concerning the future retains its validity for Jesus and throughout the entire NT, but it is no longer the centre. That centre is the victorious event which the historical Jesus sees in being fulfilled in the exercise of his calling.”⁴¹ In other words, the Jewish notion of τέλος is no longer futuristic to Christian eschatology. Rather, it is a previous expectation that is realized and fulfilled through Christ. In light of this, according to Cullmann, the imminent end or delay of the *parousia* was not the main interest of the NT. Instead, the death and resurrection of Jesus is the centre of the NT.⁴²

Rudolf Bultmann, however, shows different views from that of his contemporaries. Whereas Dodd and Cullmann contend that the new aeon pervaded through Jesus and is a cosmic transition, Bultmann’s notion of eschatology is individualistic rather than cosmic.⁴³ That is to say, Paul emphasizes the individual’s righteousness by faith and responsibility for the new age rather than the futuristic cosmic event.⁴⁴ Alongside this, Bultmann disavows the notion that God’s reign is already here but is “dawning.”⁴⁵ As such, Bultmann’s notion of realized eschatology does not connote the mid-point or the tension between already and not yet.⁴⁶ Instead, Bultmann’s apocalyptic views converge around the anthropologic existential perspective.⁴⁷ In

⁴⁰ Hellenistic view Platonic concept of the timeline shows two separate time notions that are time boundness and timelessness (eternity). On the contrary, the Jewish time concept is a linear process from the infinity before the creation of the world to infinitely extended time. However, this is the biggest criticism Cullmann received from other works. See Barr, *Biblical Words for Time*, 50–85.

⁴¹ Cullmann, *Christ and Time*, 85.

⁴² Cf. Matlock, *Unveiling*, 142.

⁴³ Bultmann, *Theology*, 1:346–52; Bultmann, *Primitive Christianity*, 232–46.

⁴⁴ Bultmann, *Existence and Faith*, 254.

⁴⁵ Bultmann, *Theology*, 1:7–9; Bultmann, *Primitive Christianity*, 102–10.

⁴⁶ Bultmann, *Theology*, 1:36–37, 42–43.

⁴⁷ Matlock, *Unveiling*, 122.

addition, Bultmann contends that the NT uses apocalyptic languages as rhetoric and myth to convey its kerygma.⁴⁸

... the conception 'Kingdom of God' is mythological, as is the conception of the eschatological drama. Just as mythological are the presuppositions of the expectation of the Kingdom of God, namely, the theory that the world, although created by God, is ruled by the devil, Satan, and that his army, the demons, is the cause of all evil, sin, and disease. The whole conception of the world which is presupposed in the preaching of Jesus as in the New Testament generally is mythological ...⁴⁹

As such, according to this schema, interpreters should demythologize the language and pay attention to the individual's state in the present world.⁵⁰ Bultmann's approach to apocalyptic and eschatology is deeply associated with his interpretive method "demythologization."⁵¹ To Bultmann, demythologization is a deobjectification or decosmologization of eschatology. It is not a historical event but has historicity when each individual grasps mythological eschatology as kerygma.⁵²

Standing against Bultmann, Ernst Käsemann proposed a cosmological eschatology. Käsemann's emblematic statement of apocalyptic studies—"apocalyptic was the mother of all Christian theology"⁵³—denotes the centre of the primitive Christian community theology after Easter. Käsemann suggests that the divine epiphany through the earthly Jesus and the expectation of the imminent *parousia* is the kernel of the primitive Christian theology.⁵⁴ Käsemann is a fervent proponent of the imminent coming of Jesus, highlighting the theory of "not yet."

⁴⁸ Bultmann, *Theology*, 2:238.

⁴⁹ Bultmann, *Mythology*, 14–15.

⁵⁰ Bultmann, *Mythology*, 16–18.

⁵¹ Cf. Johnson, *Rudolf Bultmann*, 42.

⁵² Bultmann, *Mythology*, 36–38.

⁵³ Käsemann, *New Testament*, 102. He also asserts: "Apocalyptic is the driving force in Paul's theology." Käsemann, *Romans*, 306.

⁵⁴ Käsemann, *New Testament*, 103–7.

Alongside this, Käsemann refutes Bultmann's existentialism and demythologization program:

I find more than doubtful that such a conclusion, Paul's theology is anthropology, is actually permissible, and in any event, I cannot see that the apostle himself drew it. I should regard the anthropology which incontrovertibly characterizes Paul neither as the sum total nor the central point, but as a specific and, of course, highly important function of his theology: through it the reality and radical nature of Christ's seizure of power as the Cosmocrator comes to expression. This seizure of power applies to the whole world, as both Paul's conception of the Church and his apocalyptic demonstrate.⁵⁵

As such, whereas Bultmann puts existentialism and anthropology as the heart of Pauline theology, Käsemann deems that apocalyptic is the centre of Paul's theology. Käsemann continues: "The eschatology is neither supra-history nor the inner aspect of historicity; it is a power which changes the old world into a new one and which becomes incarnate in the earthly sphere."⁵⁶ Moreover, opposing Schweitzer, Käsemann does not conflate the two notions (already and not yet) but asserts that the realized eschatology is apocalyptically anchored.⁵⁷ The realized and futuristic eschatology are not separated or divided but a process. The present eschatology is a component of the futuristic eschatology. In this regard, one may conclude that Käsemann's view is cosmological and emphasizes an imminent eschatology.

These theological approaches are still flourishing today. Following the footsteps of the predecessors, recent scholars also deal with apocalyptic studies through theological perspectives. J. Christiaan Beker suggests a theocentric eschatology perspective on Paul.⁵⁸ Beker recounts that Paul's gospel is apocalyptic because it

⁵⁵ Käsemann, *New Testament*, 14.

⁵⁶ Käsemann, *Perspectives*, 68.

⁵⁷ Käsemann, *New Testament*, 133.

⁵⁸ Beker, "Challenge of Paul's Apocalyptic," 12.

proclaims the triumph of God over the world that rebels against God's redemptive scheme.⁵⁹ In addition, Beker explains that Paul adopts Jewish apocalyptic traditions in his letters. Such traditions are vindication and faithfulness of God, universal salvation, dualistic/antithetic structure, and the imminent coming of God.⁶⁰ That being said, however, Beker also argues that Paul modified Jewish tradition because of the peculiar event of Christian tradition which is Jesus's death and resurrection.

According to Beker, the triumph of God is not for a specific people group to rebuild their solidarity but for everyone. Beker suggests that Paul's gospel does not delimit God's triumph to the ethical or national restoration but proclaims the new age to the whole cosmos and expands its efficacy to everyone. God inaugurated a new era through the death and resurrection of Christ and will finally bring the complete victory to the world. Elsewhere, Beker argues that Paul's apocalyptic gospel has two emphases, namely: (1) the interaction between coherence and contingency in Paul's interpretation of the gospel and (2) the apocalyptic character of his gospel.⁶¹ This coherence indicates the overarching or recurring theme throughout Paul's letters. The contingency refers to the idiosyncrasy and uniqueness of each letter based on the sociological, economical, and psychological context.⁶²

To articulate his argument, Beker explores two letters, Romans and Galatians. Beker argues that particular situations of two letters compel Paul to construct different arguments. Each situation requires Paul to emphasize different messages.⁶³ To Beker,

⁵⁹ Beker, "Challenge of Paul's Apocalyptic," 11.

⁶⁰ For the detail description of four themes, see Beker, *Paul's Apocalyptic*, 29–53.

⁶¹ Beker, *Triumph of God*, 15.

⁶² Beker, *Triumph of God*, 17. In this way, Beker sees Paul as a versatile interpreter of the gospel who can transform the gospel into the various context of different audiences without distorting or diluting the core and essence of the gospel.

⁶³ See Beker, *Triumph of God*, 39–60.

Paul's ideas including the death of Christ and his resurrection and eschatology converge around the apocalyptic worldview, specifically the final triumph of God over the evil world. Beker, thus, argues that the apocalyptic framework of the triumph of God at the end of the world is the overarching coherent theme of Paul. Other motifs such as justification, righteousness, reconciliation, being in Christ, freedom, wisdom, and so on, are contingent symbols, not the encompassing coherent thought.⁶⁴

Martinus C. de Boer also develops his contention underlying the Jewish eschatological dualism but suggests that Paul's theology is different from that of Judaism.⁶⁵ Through exploring Jewish literature (e.g., 1 En, Bar, 2 Macc, Wis, Pss Sol, Jub, Test XII Patr, Dead Sea Scrolls, and 4 Ezra), de Boer suggests two pillars of Jewish apocalyptic thoughts that are: (1) forensic and (2) cosmic eschatology. The former concentrates on human accountability to keep the law and sees the two ages as successive epochs, while the latter sees the two ages as conflicting spheres of power that control the world in general and human life in particular.⁶⁶ According to de Boer, in Jewish thought, death is a discontinuity between this age and the age to come. However, throughout the investigation of Rom 5 and 1 Cor 15, de Boer maintains that Paul's apocalyptic eschatology is quite different from that of Jewish apocalypse.

De Boer pays special attention to the fact that Rom 5 is a structural turning point between the preceding chapters (Rom 1–4) and succeeding chapters (Rom 6–8). That is to say, while the terms and motifs such as righteousness, faith, justification, and sin are dominant in the former section, terms like ζωή, θάνατος, ἐλπίς, πνεῦμα, and σάρξ are

⁶⁴ See Beker, *Triumph of God*, 61–91.

⁶⁵ De Boer, "Paul and Apocalyptic Eschatology," 349.

⁶⁶ See De Boer, *Defeat of Death*, 83–91.

recurring in the latter section. De Boer explains this phenomenon by paying careful attention to the Adam–Christ typology that occurs in Rom 5. He contends that before the typology, forensic language is dominant, while after the typology, cosmological terms are dominant. In this way, Paul employs Adam as an iconic figure who represents the forensic judgment to everyone who sins against God. Alongside this, through Adam, sin came to the whole world. Through the Adam–Christ typology Paul delineates the two power systems governing the world and all human beings.⁶⁷

In 1 Cor 15, de Boer argues that Paul refutes the gnostic notion of death and resurrection among the Corinthians but argues that the death of Christ defeated the power of death already.⁶⁸ De Boer states: “The Gospel of the crucified and resurrected Christ has unmasked the fact that behind the universal human reality of physical dying there is an inimical, cosmological power at work, a power of this age that as such is doomed for destruction.”⁶⁹ Given such, de Boer sees Paul’s apocalyptic eschatology as Christocentric. De Boer contends that whereas death, contrived by the failure of humanity, is one of the important notions to Jewish apocalyptic eschatology, Paul proposes through the Adam–Christ contrast to evince the defeated death through Christ’s resurrection.⁷⁰

Beverly Robert Gaventa also presents theological perspectives on apocalyptic Paul. Gaventa proposes that apocalyptic theology is the centrality of Paul’s ministries.⁷¹ Gaventa investigates Paul’s use of ὀδύνην in his letters and Jewish literature.⁷² Reading

⁶⁷ See De Boer, *Defeat of Death*, 141–80.

⁶⁸ De Boer, *Defeat of Death*, 120–21. For de Boer’s explanation of the Corinthians gnostic notion, see De Boer, “Paul and Apocalyptic Eschatology,” 96–105.

⁶⁹ De Boer, *Defeat of Death*, 138.

⁷⁰ See De Boer, *Defeat of Death*, 93–140; De Boer, “Paul and Apocalyptic Eschatology,” 355.

⁷¹ Gaventa, *Our Mother*, 33, 79.

⁷² Gaventa, *Our Mother*, 32–34.

Galatians, Gaventa interprets that Paul employs maternal imagery (Gal 4:19) to address his role as an intermediary between God and the Galatians in the apocalyptic era.⁷³

Alongside this, Gaventa endorses a similar view to Beker and de Boer that Paul's apocalyptic eschatology is not mainly concerned with the individual's salvation or ethnic issue but a conflict between God and anti-God power.⁷⁴

Gaventa also proposes an invasion theory that God's power and the new age invades into history through Christ's death and resurrection.⁷⁵ Interpreting Rom 5–8, Gaventa suggests two cosmic structures and two antithetical powers that are the power of sin and the grace of God.⁷⁶ She argues that whereas Rom 1–4 is concerned with the individual righteousness, Rom 6–8 is mainly about two cosmic and antithetical powers.⁷⁷ Similar to de Boer, Gaventa understands that the Adam–Christ typology in Rom 5 takes an important role in this transition. Also, interpreting Rom 9–11, Gaventa alleges that as God invades in humanity, God governs and invades Israel's history.⁷⁸

In his recent monograph, *Participating in Christ*, Michael J. Gorman stands in alignment with Schweitzer's theological perspective, asserting that the participation in Christ is the centre of Paul's apocalyptic theology and spirituality.⁷⁹ Gorman sees that Paul's apocalyptic theology is not an abrupt emergence. Rather, in a continuation of his covenantal theology, Paul understands that Jesus is the pinnacle of the prophetic promise of a new covenant.⁸⁰ As such, Gorman understands that, to Paul, Christ is God's

⁷³ Gaventa, *Our Mother*, 31.

⁷⁴ Gaventa, "Shape of the 'I'," 77–81.

⁷⁵ Gaventa, *Our Mother*, 56.

⁷⁶ Gaventa, "Shape of the 'I'," 77–81.

⁷⁷ Gaventa, "Thinking from Christ," 240–41.

⁷⁸ See Gaventa, "Thinking from Christ," 339–59.

⁷⁹ Gorman, *Participating in Christ*, xv–xxiv.

⁸⁰ Gorman, *Participating in Christ*, 101.

apocalyptic invasion bringing a new era to this world.⁸¹ In this regard, Gorman presents a perspective of covenantal theology and has affinities with Cullmann who sees crucifixion as the centre of salvation history.⁸²

In sum, apocalyptic eschatology presupposes a dichotomy between two ages (this age and the age to come) and the cosmos (heaven and earth). It is a dominant premise that scholars have largely accepted.⁸³ Many eminent scholars consider that Jewish literature has a unified set of ideas (i.e., the two-age and cosmos theology) and read Pauline letters through a comparison with Jewish literature.⁸⁴ This presupposition, however, can be eroded by the discovery of other Jewish literature that does not exhibit such a premise. Recent critics undermine such a premise of the spatial and temporal dichotomy, alleging that it may be a reductionistic or simplistic perspective.⁸⁵

Loren T. Stuckenbruck explains that not all Jews and Jewish literature represent the spatial and temporal dichotomy. Rather, “there were pious Jews who understood themselves as living in an eschatological tension.”⁸⁶ To substantiate his argumentation, Stuckenbruck scrutinizes Qumran literature and proposes that the depiction of overlapping ages, the righteous community, and the dominion of wickedness over the present age appears in the Qumran community.⁸⁷

James P. Davies approaches apocalyptic Paul through a theological perspective like other key figures (i.e., Beker, de Boer, Martyn, Campbell, and Gaventa). Unlike

⁸¹ Gorman, *Participating in Christ*, 113.

⁸² Gorman, *Participating in Christ*, 52.

⁸³ Wasserman, *Apocalypse as Holy War*, 8.

⁸⁴ Stuckenbruck, “Overlapping Ages,” 311–12; Wasserman, *Apocalypse as Holy War*, 10.

⁸⁵ See Stuckenbruck, “Overlapping Ages,” 309–26; Wright, *Recent Interpreters*, 135–44; Davies, *Paul Among the Apocalypses*, 1–37; Wasserman, *Apocalypse as Holy War*, 4–17.

⁸⁶ Stuckenbruck, “Overlapping Ages,” 324.

⁸⁷ Stuckenbruck, “Overlapping Ages,” 324.

these scholars, however, Davies suggests that even in Jewish literature, the dualistic or dichotomized structure does not exist.⁸⁸ Davies, instead, contends that in the Jewish literature those concepts are intermingled together. It is the same phenomenon in Paul's letters. Paul does not dichotomize those notions, but they are intermingled in Paul.⁸⁹

Emma Wasserman also criticizes a stark division between this age and the age to come, asserting that scholars penetrate Paul's apocalyptic ideas through a wrongly defined set of ideas.⁹⁰ She alleges that instead of delimiting Paul's apocalyptic ideas to a Jewish temporal and spatial notion of eschatology, Paul needs to be examined "by a constellation of imagery, ideas, and motifs that appear in diverse patterns in apocalyptic and non-apocalyptic literature."⁹¹ Alongside this, through the exploration of 1 En, Jub, Dan 7–12, and Paul's letters, Wasserman maintains that Paul does not share the dualistic system of cosmology though Paul has a basic commitment to the Jewish apocalyptic.⁹²

Apocalyptic as a Revelation

Many scholars assert that the mystery of God and human sapience of it are essential to apocalyptic writings. Gerhard von Rad laid the foundation of this view. Instead of prevalent understanding of apocalyptic aligning with eschatology, von Rad proposed that apocalyptic features are rooted in wisdom literature.⁹³ This perspective would rather

⁸⁸ Davies, *Paul Among the Apocalypses*, 2. Many scholars propose dualistic structures of wisdom vs. revelation in epistemology, forensic vs. cosmology in soteriology, this age vs. the age to come in eschatology, and heaven vs. earth in cosmology. Davies, *Paul Among the Apocalypses*, 23.

⁸⁹ Davies, *Paul Among the Apocalypses*, 38.

⁹⁰ Wasserman, *Apocalypse as Holy War*, 57.

⁹¹ Wasserman, *Apocalypse as Holy War*, 10.

⁹² Wasserman, *Apocalypse as Holy War*, 11.

⁹³ Gerhard von Rad is the first scholar who questioned the sharp distinction between wisdom and apocalyptic. Von Rad does not view apocalyptic and eschatology as synonyms. See von Rad, *Alten Testaments*, 2:315–30. Since then, many subsequent scholars have espoused and elaborated von Rad's proposal. See Müller, "Mantische Weisheit," 268–93; Smith, "Wisdom and Apocalyptic," 131–56; Wright and Wills, eds., *Conflicted Boundaries*; Reynolds and Stuckenbruck, "Introduction," 1–12. Even if von

take “a matter of hidden mysteries being revealed to human beings” as a centerpiece of apocalyptic writings than eschatology.⁹⁴

Such an approach criticizes the *Tendenz* that takes eschatology for granted in apocalyptic writings. It does not confine apocalyptic to futuristic hope or realized eschatology but expands the scope of apocalyptic mysteries being revealed. As Collins states: “There is no necessary antithesis between apocalyptic and sapiential.”⁹⁵ Such an approach pays attention to the interrelation between the revelation of mystery and human epistemology rather than the two-epoch structure of which apocalyptic eschatology scholars widely accept.⁹⁶

Christopher Rowland is one of the most prominent earliest figures who proposes that God’s revealing action of heavenly mystery and human’s acknowledgment of the revelation is “the heart of apocalypticism.”⁹⁷ Rowland provocatively rejects the idea that apocalyptic should be equated with eschatology.⁹⁸ He explicates that eschatology is mostly concerned with futuristic hope while apocalyptic refers to the literary genre and to the religious prospect which is identifiable from the apocalypse.⁹⁹ Rowland defines apocalyptic as “literary texts that are concerned with knowledge of God and the secrets

Rad has made a sizable impact upon wisdom literature and apocalyptic studies, his proposal has brought another issue that is the definition of wisdom literature. Such questions include: (1) how to define wisdom literature, (2) how OT wisdom literature differs from Second Temple wisdom traditions, and (3) what triggered the development or divergences between the two.

⁹⁴ Reynolds and Stuckenbruck, “Introduction,” 4.

⁹⁵ Collins, “Cosmos and Salvation,” 121. Also see Collins, *Seers, Sybils, and Sages*, 401. Collins, however, concludes that though there are overlaps between wisdom and apocalyptic traditions, they should be carefully distinguished as they present both similarities and divergences. Collins, “Cosmos and Salvation,” 141–42.

⁹⁶ See Stuckenbruck, “Overlapping Ages,” 309–26.

⁹⁷ See Rowland and Morray-Jones, *Mystery of God*, xvii, 13–27; Rowland, *Open Heaven*, 14, 49–72. However, Rowland is standing on the shoulders of his predecessors, particularly Günther Bornkamm. See, Rowland, *Open Heaven*, 9.

⁹⁸ See Rowland, *Open Heaven*, 23–48; Rowland, “Paul as An Apocalypticist,” 131–53.

⁹⁹ Rowland, *Open Heaven*, 2, 21.

of the world above, revealed in a direct way by dreams, visions or angelic pronouncements.”¹⁰⁰

By stating this, however, Rowland does not clearly distinguish apocalypse as a literary genre and apocalypticism as a religious idea of a particular community:

The distinction between the apocalypse as a literary genre and apocalypticism as a type of eschatological thought has, to put it mildly, led to considerable confusion. When we find that the religious beliefs of the apocalypse do not conform to the ideal, apocalyptic, type as usually defined and the eschatology of the apocalypses only occasionally evinces the characteristic features of what is called “apocalyptic eschatology,” our understanding of the pattern of ideas usually identified as “apocalyptic” may need to be revised and may be better categorized by some other term, say, transcendent eschatology, thus reserving “apocalyptic” to describe the distinctive religious outlook of the apocalypses themselves, with their distinctive “mystical” concern to offer the apprehension of divine mysteries by means of revelation, whether through dream, vision, audition or inspired utterance.¹⁰¹

As such, Rowland proposes that apocalyptic writings inevitably reflect apocalyptic theology or religious outlook of the time of the literature. That being said, however, Rowland distinguishes apocalyptic from prophecy by stating: “The picture which is offered to the seer is not just the vague prophecy of doom which is to be found in the prophetic literature (though some apocalyptic presentations do leave certain issues rather vague) but a clearly defined vision of the whole of human history laid up in heaven.”¹⁰²

Since Rowland’s proposal, many scholars have scrutinized Jewish literature to espouse revelation as the central element of apocalyptic texts. Matthew Goff investigates 4Q418, which is avowed as a wisdom text, and contends that “the acquisition of wisdom through the study of revealed knowledge reflects a combination of ideas from the

¹⁰⁰ Rowland, *Open Heaven*, 9–10; Rowland and Morray-Jones, *Mystery of God*, 14.

¹⁰¹ Rowland and Morray-Jones, *Mystery of God*, 17.

¹⁰² Rowland, *Open Heaven*, 56–57.

sapiential and apocalyptic traditions.”¹⁰³ To be more precise, apocalyptic and the sapiential tradition are not contradictory. Rather, the pedagogy of the acquisition of knowledge, which is a sapiential tradition, is associated with an appeal to revelation, which is a feature of apocalyptic texts.¹⁰⁴

Also, Grant Macaskill notes: “Revealed wisdom is a key explanatory concept for the co-mingling of sapiential and apocalyptic elements.”¹⁰⁵ In a similar vein, J. Z. Smith articulates that features of apocalyptic texts can be found in the wisdom literature and vice versa. In other words, both wisdom and apocalyptic texts have similar paradigmatic patterns.¹⁰⁶ Through a comparison of the apocalyptic worldview of the early apocalypses and the wisdom literature, Collins concludes:

The importance of this text (wisdom text) for our purpose is that it shows that the tradition form of the wisdom instruction could be adapted to an apocalyptic worldview, similar to what we find at Qumran, although examples of such adaptation are rare.¹⁰⁷

In such a climate, one may conceive that sapiential features in the Jewish wisdom literature can be found in the Jewish apocalyptic eschatology and vice versa. Wisdom tradition is not only for the present world but may be regarded as the centre of the Jewish eschatology.¹⁰⁸ They are not necessarily antithetical or incompatible.¹⁰⁹

This co-mingling theme, particularly the vision and revelation of God and people’s understanding, can be readily found throughout apocalyptic writings. For instance, 4 Ezra 12 conflates the vision and revelation. The Lord shows a vision to Ezra.

¹⁰³ Goff, “Wisdom,” 65.

¹⁰⁴ Goff, “Wisdom,” 67.

¹⁰⁵ Macaskill, *Revealed Wisdom*, 12.

¹⁰⁶ Smith, “Wisdom and Apocalyptic,” 140. Cf. Müller, “Mantische Weisheit,” 268–93.

¹⁰⁷ Collins, “Wisdom,” 181. Also see Collins, “Cosmos and Salvation,” 121–42.

¹⁰⁸ Macaskill, *Revealed Wisdom*, 14.

¹⁰⁹ Collins, “Wisdom,” 185.

The vision is full of imagery of the eagle (4 Ezra 12:1–6). Ezra solicits the interpretation of the vision (12:8). The Lord, then, gives an exposition regarding the vision, and the explanation is about kings and kingdoms (12:9–51).¹¹⁰ Alongside this, in 2 Bar 22, an apocalyptic feature merges with a sapiential tradition. The heavens were opened, and a voice is heard from on high (2 Bar 22:1). Then, the rest of the chapter presents a series of questions that is the similar pattern to Job 40–41.¹¹¹ Daniel is another apocalyptic writing to combine apocalyptic imageries (e.g., lion with eagle wings, bear, leopard with four wings, a beast with iron teeth and ten horns in Dan 7:4–8, and a goat and ram in Dan 8:3–5) with God’s revelation regarding his mystery.¹¹² As such, the sapiential epistemology and apocalyptic imagination are integrated into a text as a revelation of God about the mystery and hidden secret.¹¹³

The Book of Enoch is another reservoir for sapiential elements in an apocalyptic writing.¹¹⁴ In the Book of the Watchers, Enoch ascends to heaven and sees the throne of God (1 En 14), and thereby archangels show Enoch the cosmos (1 En 17–36). The Book of Parables (1 En 37–71) is entitled as “vision of wisdom.”¹¹⁵ Interestingly, though this section depicts the divine judgment upon unrighteous people which may be an eschatological feature, 1 En 42 delineates that wisdom does not dwell in the unrighteous.¹¹⁶ Wisdom is also pictured elsewhere as an important characteristic of the

¹¹⁰ This presents the similar structure to the vision of four kingdoms in Dan 7. Davies, *Paul Among the Apocalypses*, 50.

¹¹¹ For the relationship between divine revelation and apocalypticism in the late first century within 2 Bar, see Henze, *Jewish Apocalypticism*.

¹¹² Rowland, *Open Heaven*, 11; Jassen, *Mediating the Divine*, 274–75.

¹¹³ Davies, *Paul Among the Apocalypses*, 51.

¹¹⁴ See Stone, “Lists,” 414–52.

¹¹⁵ Nickelsburg and VanderKam, *1 Enoch*, 3.

¹¹⁶ Nickelsburg and VanderKam, *1 Enoch*, 4.

righteous.¹¹⁷ Most of 1 En 72–82 is composed of what Enoch learns and sees in the heavenly world, particularly the mysteries of the sun, moon, and stars. Hence, 1 En is well-known as an apocalypse wherein the revelation of cosmos and heavenly mysteries are taking a big portion of its composition.¹¹⁸

Apocalyptic Paul and Revelation

Granted that the language of wisdom and revelation is the central aspect of apocalyptic writings, Paul's letters can be seen in a similar way.¹¹⁹ Paul states, for instance, that his gospel is not from a human being but has been revealed through Jesus Christ (Gal 1:12). Paul was spoken ineffable words in the third heaven (2 Cor 12:1–4).¹²⁰ In addition, he realized the depth and richness of God's wisdom (Rom 11:33). Furthermore, Paul recounts that God's plan for salvation was once hidden and now revealed, and he is called as a minister of God's mystery (e.g., Rom 16:25–27; Eph 3:3; 1 Cor 4:1).¹²¹

To be clear, first, many recent works examine Galatians through an apocalyptic lens.¹²² Louis J. Martyn is among the foremost scholars in this specific area of development.¹²³ Martyn alleges that there are ten motifs of apocalyptic theology throughout Galatians: (1) the present evil age (1:4b), (2) God's apocalyptic revelation of Jesus Christ (1:12), (3) the fullness of time (3:23–25; 4:4,6), (4) antithesis of the flesh

¹¹⁷ See 1 En 48:1, 7, 49:3; 91:10, 104:13.

¹¹⁸ For the wisdom tradition in 1 En, see Argall, *1 Enoch and Sirach*, 15–52.

¹¹⁹ Rowland, "Paul as An Apocalypticist," 137–40.

¹²⁰ Goff, "Mystery of God's Wisdom," 188–91.

¹²¹ Rowland, "Paul as An Apocalypticist," 138.

¹²² See Baird, "Visions," 651–62; Kuck, "Each Will Bear," 289–97; Martyn, *Galatians*, 97–105, 347, 405; Martyn, "Apocalyptic Gospel," 246–66; De Boer, *Galatians*, 77–86; Moo, *Galatians*, 92–96; Tsui, "Baptized Into His Death," 395–417; Loubser, "About Galatians," 164–85; Hays, "Apocalyptic Poiēsis," 200–19; Bird, *Anomalous Jew*, 121–66; Scott, "Comparison of Paul's Letter," 192–218. A further description and summary of apocalyptic readings of Galatians will be given in Chapter 6.

¹²³ Martyn, "Apocalyptic Antinomies," 410–24; Martyn, "Apocalyptic Gospel," 246–66.

and Spirit (5:17), (5) cosmic warfare on the Cross (1:4; 3:13), (6) being crucified with Christ (2:19; 5:24; 6:14), (7) futuristic hope (5:5, 10), (8) revelation of Jesus Christ (1:11–12), (9) the juncture of the two ages (4:8–9), and (10) a new perception of time (3:24; 4:4).¹²⁴

Alongside this, Martyn associates Paul's revelation through Christ with the notion of apocalyptic cosmology. Martyn suggests that what Paul wanted to address to the Galatians may not be "a better choice between two mystagogues or even about a better way of life. Rather, Paul enunciates two different worlds, the death of one world and the advent of another."¹²⁵ To articulate his thesis, Martyn begins with Paul's account of two worlds in Gal 6:14.¹²⁶ Martyn proposes that this antithetical structure of two cosmos is ubiquitous in Paul's time in both Judaism and Hellenism.¹²⁷ Martyn endorses that the Jewish cosmological perspective which is two antithetical worlds can be found in Paul's account to the Galatians. What makes Paul distinct, however, is his idiosyncratic use of this cosmic polarity.¹²⁸ According to Martyn, Paul's use of the oppositions of the old and the new world converges around one figure, Jesus Christ. He continues that whereas "the old world has pairs of opposite, the new creation is marked by the unity in Christ."¹²⁹ As such, Christ is the figure who already opened a new age.

¹²⁴ Martyn, *Galatians*, 97–105.

¹²⁵ Martyn, "Apocalyptic Antinomies," 412.

¹²⁶ Martyn, "Apocalyptic Antinomies," 412.

¹²⁷ Martyn, "Apocalyptic Antinomies," 414.

¹²⁸ Martyn, "Apocalyptic Antinomies," 413–14.

¹²⁹ Martyn, "Apocalyptic Antinomies," 415. Elsewhere, Martyn presents the same view that Paul is dealing with two worlds, the old and new in his second letter to the Corinthians (i.e., 2 Cor 5:16). See Martyn, "Epistemology," 269–87. Martyn ("Epistemology," 284) argues: "The norm of the old-age way of knowing, the power referred to as *σάφξ*, has been replaced by the norm of the new-age way of knowing, the *πνεῦμα* which God has given us."

To know that the cross as the essential watershed of eschatology is the apocalyptic centre of Paul.

Second, Paul's letter to the Romans has gained much scholarly attention to discover apocalyptic imagination through the book of Romans.¹³⁰ One of the most significant works regarding the apocalyptic in Romans is *The Deliverance of God* by Douglas A. Campbell. In this volume, Campbell attempts to revisit the justification theory of Paul.¹³¹ Campbell focuses on the first three chapters of Romans to redefine or reread Paul's justification theory.¹³² Campbell questions the traditional understanding of the relationship between faith, justification, and deliverance. Campbell, instead, proposes an alternative reading of justification that is apocalyptic, particularly emphasis on epistemology.¹³³ Campbell asserts: "Justification theory is an epistemology that is oriented toward the essential philosophical contemplation of the cosmos by a rational individual."¹³⁴ Campbell recounts that Paul's justification theory presents God's unconditional act of deliverance rather than the result of faith as a means of receiving or imputing justification.¹³⁵ In this regard, for Campbell, Paul's apocalyptic is not eschatological but pertains to the wisdom and revelation of God.

¹³⁰ Cf. Hahne, *Corruption and Redemption*, 7–31; Sprinkle, "Afterlife in Romans," 201–33; Linebaugh, "Righteousness Revealed," 219–37; Gaventa, "Thinking from Christ," 239–55; Hogan, "Apocalyptic Eschatology," 155–74.

¹³¹ Since the aim of this chapter is to provide a brief and succinct summary of each monumental work on apocalyptic Paul, here I do not provide an exhaustive review of Campbell's over a thousand-page volume. For thorough reviews of Campbell's work and Campbell's response to his reviewers, see Moo, "Deliverance of God," 143–50; Campbell, "Attempt to Be Understood," 162–208; Macaskill, "Deliverance of God," 150–61; Torrance, "Deliverance of God," 82–89; Campbell, "Beyond Justification," 90–104.

¹³² Campbell, "Beyond Justification," 93. Campbell provocatively criticizes both the conventional and New Perspective notion of justification that is a forensic understanding of atonement.

¹³³ Campbell, "Beyond Justification," 94.

¹³⁴ Campbell, *Deliverance*, 38.

¹³⁵ See Campbell, *Deliverance*, 677–714. Nonetheless, Campbell is criticized by other scholars that he does not sufficiently engage Jewish sources though he attempts to revise the New Perspective on Paul in which scholars have mainly involved the Jewish notion of covenant, salvation, and the law,

Third, the correspondence to the Colossians begins with a prayer and thanksgiving for the recipient, denoting that Paul is grateful because of the heavenly hope, and Paul and his co-workers never ceased to pray for the Colossians so that they would be filled with the knowledge of God's will in all wisdom (Col 1:9). Paul is also addressing the mystery which is hidden to this age but now revealed to the saints, and through them, the Gentile also may know the glory of his mystery (Col 1:26–27).¹³⁶ Not only the mystery of God but also dualism (light and darkness, 1:12), futuristic hope (1:5), two cosmos (heaven and earth, 1:16, 20), and heavenly entities (angels and demons, 2:15) are introduced to the Colossians.¹³⁷

Lastly, Paul's letter to the Ephesians also retains revelatory languages such as σοφία, ἀποκάλυψις, and vision language such as οἶδα, τοὺς ὀφθαλμοὺς τῆς καρδίας, and φωτίζω. In the first three chapters of the letter, in particular, Paul expresses things “which are related to revelation, cosmology, mysteries, and resolution of time.”¹³⁸ In Eph 1:17–18, Paul petitions for the Ephesians that God gives them a spirit of wisdom and revelation in the knowledge of God and enlightens their eyes of heart so that they may see the hope of God's calling.

Notably, the term μυστήριον appears six times (1:9; 3:3, 4, 9; 5:32; 6:19) in Ephesians. It is a disproportionate occurrence compared to other Pauline Epistles.¹³⁹ The μυστήριον, which is set forth in Christ, is about the fullness of time and both heaven and

particularly Second Temple Judaism. See Macaskill, “Deliverance of God,” 154. Campbell's major counterpart for his articulation is Hellenistic literature.

¹³⁶ Wold, “Apocalyptic Thought,” 220.

¹³⁷ Wold, “Apocalyptic Thought,” 222.

¹³⁸ Wold, “Apocalyptic Thought,” 225.

¹³⁹ Though the term appears six times in the first Corinthians correspondence, considering the length of the letter, Ephesians relatively exhibits a bigger proportion of the occurrence.

earth unite in him (Eph 1:9–10).¹⁴⁰ The *μυστήριον* was once hidden to the former generation but now revealed so that all creation and heavenly authorities may know the wisdom of God (Eph 3:3–9). Paul states that the mystery of Christ was revealed to him so that he can share the gospel with the Gentiles and makes everyone see the plan of the hidden mystery to this age. Therefore, it is construable that Paul's apocalyptic perspective in Ephesians is not just an eschatological view but rather God reveals his mystery through Christ.

In sum, many works have focused on the revelatory language and its cognition of seers. This tendency attempts not to confine apocalyptic writings to the antithetical structure of the two ages and the futuristic hope. Instead, it pays attention to revelation and how God unveiled the heavenly mysteries to his people. In this line of thinking, many works have made a comparison of Jewish literature such as wisdom literature and Jewish apocalypse. Also, scholars scrutinize how Paul uses revelatory motifs in his letters. Having said that, revelation itself does not independently play a role in characterizing apocalyptic writing. All apocalyptic writings come with multiple aspects including God's revealing action about two worlds, end-time, and apocalyptic imageries.

Benjamin E. Reynolds and Stuckenbruck fairly suggest:

This unveiling of heavenly secrets does not altogether do away with an interest in the end of time or the fate of the dead in the Book of the Watchers and the Book of the Luminaries, since they mention the gathering places of the dead (1 En 22) and 'the days of the sinners' (1 En 80:2–8; cf. 72:1), respectively.¹⁴¹

Michael E. Stone also asserts: "The content and character of these oldest fragments of apocalyptic literature are far from exclusively or even predominantly eschatological."¹⁴²

¹⁴⁰ Brown, *Semitic Background*, 59.

¹⁴¹ Reynolds and Stuckenbruck, "Introduction," 4.

¹⁴² Stone, "Apocalyptic Literature," 391.

As such, signs, events, and historical timeframes are intertwined in apocalyptic writings. Furthermore, many apocalyptic writings contain epistemology of two cosmological worlds (the beginning and end of the present world and heavenly world) and revelation regarding the end-time.¹⁴³

Apocalyptic as a Literary Genre

Since the mid-twentieth century, NT thinkers first started showing interests to define apocalyptic as a type of writings and to suggest the core elements and components of apocalyptic writings. This tendency distinctively characterizes the apocalypse as a literary genre from apocalypticism as a social and religious movement and apocalyptic eschatology as a theological notion.¹⁴⁴

Stone compared Jewish literature (2 Bar, 1–2 En, and 4 Ezra) and discovered common elements such as “cosmology, meteorology, calendar, angelology, esoteric lore, and heavenly secrets.”¹⁴⁵ Through this commonality, Stone asserts: “It seems likely, therefore, that by examining in detail the information which the lists claim to have been revealed to the seers, a view can be reached of what the writers of the apocalypses thought to lie at the heart of apocalyptic revelation itself.”¹⁴⁶ In his investigation, eschatological features do not count for apocalyptic.¹⁴⁷ In addition to the content and theme, Stone proposes that the form and style of language are also similar between these literature. The use of the interrogative, particularly rhetorical questions, can be found in

¹⁴³ Collins, *Cosmology and Eschatology*, 57–89; Himmelfarb, *Ascent to Heaven*, 77–91.

¹⁴⁴ See Koch, *Rediscovery of Apocalyptic*, 19–30; Vielhauer, “Introduction,” 542–68.

¹⁴⁵ Stone, “Lists,” 414–19. Elsewhere, Stone provides a list of Jewish apocalypses (i.e., 1 & 2 En, 2 & 3 Bar, 4 Ezra, and Apoc Ab) and exhibits the apocalyptic feature of the literature. See Stone, “Apocalyptic Literature,” 394–418.

¹⁴⁶ Stone, “Lists,” 418.

¹⁴⁷ Stone, “Lists,” 440.

these texts. Stone suggests that in Jewish literature, these formal features take the role of emphasizing wonders, mysteries, and unknowable God, and cosmological description such as the length of heaven.¹⁴⁸

Having found this content and formal affinities, Stone proposes a hypothesis of a prototype writing for apocalyptic that provides a catalogue for the essential elements of the apocalypse.¹⁴⁹ Stone searches for the answer from the Jewish Wisdom literature such as Job, Wis, and Sir. Through the comparison and exploration of Jewish literature, Stone concludes: “A list exists which occurs in a number of apocalypses . . . These lists as summaries of information revealed to the seers . . . With these lists must be associated certain type of interrogative lists. These interrogative lists take their origin apparently in the interrogative Wisdom formulation such as Job 38 and Sir 1:3 ff.”¹⁵⁰ As such, Stone sees Jewish apocalyptic writings as having particular shared elements. Stone, however, does not insist that the wisdom tradition is the only source of Jewish apocalyptic writings.¹⁵¹ That is to say, in addition to wisdom and revelation of heavenly secrets, pseudepigraphy, inspiration, and esotericism are features of apocalyptic writings.¹⁵²

Though Stone proposes certain elements to define apocalyptic writings, he also acknowledges the complexity of defining apocalyptic writings. Elsewhere, Stone introduces various perspectives on apocalypse such as prophecy-oriented, wisdom-tradition-oriented, eschatological, the mystic experiences of seers, and so on.¹⁵³ He articulates: “The apocalypses, therefore, beyond their importance as illustrating a stage

¹⁴⁸ Stone, “Lists,” 422.

¹⁴⁹ Stone, “Lists,” 419.

¹⁵⁰ Stone, “Lists,” 434–35.

¹⁵¹ See Stone, “Apocalyptic Literature,” 427–33.

¹⁵² Stone, “Lists,” 420.

¹⁵³ See Stone, “Apocalyptic Literature,” 383–441.

in the historical development of certain streams of religiosity in Judaism, also shows a bold attempt to reach a view encompassing the whole historical process, from creation to eschaton.”¹⁵⁴ In this regard, Stone defines an apocalypse as a type of writing which contains similar elements that have developed throughout the history of Jewish religion and through a dynamic of Jewish traditions (e.g., prophetic, wisdom, and revelation).

One of the most prominent works in this field is *Apocalypse: The Morphology of a Genre*, edited by Collins. In this volume, Collins proposes the generic features of the apocalypse.¹⁵⁵ That is to say, Collins provides recursive structural pattern as the key aspect of the apocalypse as the literary genre. Collins alleges that the apocalypse can be divided into two common sections, namely form (the framework of the revelation) and content.¹⁵⁶ The form pertains to the manner of revelation, involving the otherworldly journey, and the content is concerned with both eschatological salvation and present otherworldly realities.¹⁵⁷ To paraphrase, Collins proposes two pivots of the apocalypse that are eschatology and otherworldly journey.¹⁵⁸

Collins defines: “The apocalypse is a genre of revelatory literature with a narrative framework, in which a revelation is mediated by an otherworldly being to a human recipient, disclosing a transcendent reality which is both temporal, insofar as it envisages eschatological salvation, and spatial, insofar as it involves another, supernatural world.”¹⁵⁹ In other words, a literary genre is a group of written texts which

¹⁵⁴ Stone, “Apocalyptic Literature,” 437.

¹⁵⁵ For the list of the paradigm, see Collins, “Towards a Morphology,” 6–8.

¹⁵⁶ Collins, *Apocalyptic Imagination*; Collins, “Towards a Morphology,” 5. Italics are original.

¹⁵⁷ Collins, “Towards a Morphology,” 9.

¹⁵⁸ Collins, “Towards a Morphology,” 13.

¹⁵⁹ Collins, “Towards a Morphology,” 9.

are recognizable and coherent characterized by distinctive recurring constituents.¹⁶⁰

Thus, a literary genre should have inner coherence.¹⁶¹

With such a characterization, Collins suggests six sub-types of apocalypses: (1) historical apocalypses with no other worldly journey, (2) apocalypses with cosmic and/or political eschatology, (3) apocalypses with only personal eschatology, (4) historical apocalypses with an otherworldly journey, (5) otherworldly journeys with cosmic and/or political eschatology, and (6) otherworldly journeys with only personal eschatology.¹⁶² These criteria are a consequence of his exploration of Jewish literature. In particular, Collins takes a synchronic approach, concentrating on contemporary Jewish literature to suggest the generic and master paradigm of the apocalypse.¹⁶³ Given such, not only the matter of constituents but also “social and historical circumstances are important factors to generate the apocalypse.”¹⁶⁴ Having Collins’s master paradigm, the contributors to *Apocalypse: The Morphology of a Genre* investigate Jewish, Christian, Gnostic, Hellenistic, and Persian apocalypse and conclude that they all present the same key elements and contents. Granted, Collins’s master paradigm theory has left several critical questions.

First, what criteria can be used to determine which are obligatory and which are peripheral elements? The biggest objection Collins’s opponents raise is what if other

¹⁶⁰ Collins, “Towards a Morphology,” 2–3.

¹⁶¹ However, here the inner coherence is not a linguistic perspective of inner coherence of each text. Rather, it refers to recurrent constituents within a group of text characterizing and identifying the literary genre.

¹⁶² Collins, “Towards a Morphology,” 14–15.

¹⁶³ Collins, *Apocalyptic Imagination*, 30. Collins asserts that though there are affinities between the post-exilic prophecy and apocalypse, the core features of apocalypse lack in prophecy that is the heavenly world and visionary literature.

¹⁶⁴ Collins, *Apocalyptic Imagination*, 27. For the relationship between the apocalypse as a literary genre and *Sitz im Leben* of a particular society, see Koch, *Rediscovery of Apocalyptic*, 21.

literature that is not entitled as apocalypse has the same or similar apocalyptic elements. In other words, there are non-apocalypses that contain apocalyptic elements. To be specific, testaments (e.g., Test XII Patr, Test Mos, Test Sol) and oracles (e.g., Sib Or) present the same forms of apocalypse though they are not labeled as apocalypses.¹⁶⁵

David Hellholm raises a question of how to characterize a type of text, genre, and sub-genre. He explains that the master paradigm and essential elements can define a text type (i.e., revelatory text) rather than the apocalypse as a literary genre. The type of text is the highest strata characterized by essential and obligatory constituents. Under the type of text, componential variations result in different genres such as prophetic writing, apocalypse, and oracle. Below each genre, then, there are sub-genres that have additional elements on top of the genre.¹⁶⁶ Hellholm, however, emphasizes that the context of language determines “the sub-text within a text as a whole.”¹⁶⁷

D. Brent Sandy is another opponent of Collins’s definition of the genre. Sandy argues that form and content cannot be the only parameter to determine the literary genre. Though Sandy himself retains the traditional understanding of the literary genre by suggesting twelve motifs for the apocalypse regarding the end time, he contends that the culture of the literature and its function should be taken into consideration to define the literary genre.¹⁶⁸ Put differently, delimiting a particular genre is not based on the elements only but culture in general.

¹⁶⁵ See Nickelsburg and Kraft, eds., *Testament of Abraham*, 139–53. Collins himself articulates this issue as well. See Collins, *Sibylline Oracles*, 97–115. Stone also acknowledges this ambiguity and elaborates affinities between non-apocalyptic writings and the avowed Jewish apocalypse. See Stone, “Apocalyptic Literature,” 418–27.

¹⁶⁶ See Hellholm, “Methodological Reflections,” 135–63.

¹⁶⁷ Hellholm, “Methodological Reflections,” 162.

¹⁶⁸ Sandy, *Plowshares*, 25–28, 62–65. Matlock (*Unveiling*, 271) also presents a similar view that whether or not, “we should conceive genre within a class of phenomenology of texts (which is a broader sense) or within the congruence of particular history, society, and culture (which is a narrower sense).”

Second, not only variations between contemporary literature but the inconsistency of the master paradigm can also be found in the diachronic development throughout the Jewish literature.¹⁶⁹ Gabriele Boccaccini investigated the Jewish apocalypse and divided it into four periods: (1) the fifth–third century BCE, (2) the second century BCE, (3) the first century BCE–early first century CE, and (4) the late first century CE–early second century CE.¹⁷⁰ Then, he argues that the major elements keep changing throughout the period over and over again.¹⁷¹

In a similar vein, Paolo Sacchi employs a diachronic approach and presents a skeptical stance toward Collins's master paradigm.¹⁷² Sacchi's main idea begins with the criticism of the dubious criteria determining the genre of apocalypse.¹⁷³ For Sacchi, the emergence, development, and disappearance of the theme, motif, and element are more important than finding the common element. Sacchi attempts to examine various themes of apocalyptic literature throughout Jewish history from the eighth century BCE to the second century BCE.¹⁷⁴ Sacchi explains that whereas eighth-century prophets focused on the historical fate of nations, fifth-century prophets turned a new era focusing on the vision and heavenly world.¹⁷⁵ Through his investigation, Sacchi contends that what characterizes apocalyptic is the relationship between the historical moment and the

¹⁶⁹ The aim of this chapter is the trajectory of apocalyptic Paul, not providing a comprehensive study regarding apocalyptic literature in general, suffice to mention a diachronic issue regarding the master paradigm of the apocalypse as a literary genre. For dating issue of the Jewish apocalypse, see Sacchi, *Jewish Apocalyptic*, 47–61; Collins, *Apocalyptic Imagination*, 110–13.

¹⁷⁰ Boccaccini, "Jewish Apocalyptic Tradition," 39–48.

¹⁷¹ Boccaccini, "Jewish Apocalyptic Tradition," 33–50.

¹⁷² Hanson determines the essential forms and elements of the literary genre through historical and diachronic development. Hanson suggests the sixth century BCE, such as Zech 11–14 and Isa 56–66 and 24–27, is the origin of the Jewish apocalypse. See Hanson, *Dawn of Apocalyptic*, 8–18.

¹⁷³ Sacchi, *Jewish Apocalyptic*, 16–17.

¹⁷⁴ Such themes are devil, myth, revelation, knowledge, Messianism, sin and judgment, and otherworldly perspectives.

¹⁷⁵ See Sacchi, *Jewish Apocalyptic*, 72–87.

author's consciousness of living in a decisive historical moment.¹⁷⁶ In this regard, apocalyptic is valid when one explores a specific time of history and its relation to the pertinent literature. In other words, each time and period of apocalyptic is different.

The Function of Apocalyptic Writings in Its Social Setting

Finally, scholars have also paid attention to the function of Paul's apocalyptic texts in his cultural, social, and political context.¹⁷⁷ Such studies are interested in how Paul uses apocalyptic images and motifs in his letters. As such, the function of the apocalyptic in its social setting has been deemed as another major field of apocalyptic studies.¹⁷⁸

Wayne A. Meeks's essay "Social Functions of Apocalyptic Language in Pauline Christianity" is one of the most significant works in this area. Meeks suggests that the apocalyptic eschatology itself would be insufficiently understood if one neglected seeing its function within a particular social setting.¹⁷⁹ As such, Meeks concerns how Paul employs apocalyptic languages and eschatological imageries for which purpose. He recounts: "The important thing is that it functions here as part of a master eschatological picture, which both explains present experience and recommends a specific outlook and set of dispositions."¹⁸⁰ Meeks contends that Paul's apocalyptic language enhances the solidarity to Pauline Christian communities that were undergoing affliction and hostility.

¹⁷⁶ Sacchi, *Jewish Apocalyptic*, 24.

¹⁷⁷ Though not Pauline studies in particular, the contributors to Semeia 36, *Early Christian Apocalypticism: Genre and Social Setting*, mainly focus on the debate of the apocalypse as a literary genre and its social function. See Collins, ed., *Early Christian Apocalypticism*.

¹⁷⁸ Not only in apocalyptic Paul, social-scientific approaches have blossomed in apocalyptic studies in general. Wilson, *Magic and the Millennium*; Nickelsburg, "Social Aspects," 641–54; Reid, *Enoch and Daniel*; Esler, "Political Oppression," 181–91. For an exhaustive review and bibliography for apocalyptic and social-scientific approaches, see Esler, "Social-Scientific Approaches," 123–44.

¹⁷⁹ Meeks, "Social Functions," 687–705.

¹⁸⁰ Meeks, *First Urban Christians*, 174.

David W. Kuck refutes the theological approaches to Paul's apocalyptic texts but explores the function of apocalyptic in the situation of the church in Corinth.¹⁸¹ Kuck argues that 1 Cor 3:5—4:5 is the centerpiece of the first four chapters of the first correspondence to the Corinthians.¹⁸² Kuck proposes that the Corinthian church was experiencing factionalism.¹⁸³ In this situational setting, according to Kuck, Paul's apocalyptic languages, particularly judgment and eschatological recompense, take the function of exhortation to maintain the community's solidarity.¹⁸⁴ To enhance his thesis, Kuck investigates Jewish literature and the Greco-Roman tradition.¹⁸⁵

Through the investigation, Kuck expounds that whereas in Jewish literature, judgmental language serves to reaffirm the individual's identity to the communal covenantal royalty,¹⁸⁶ in the Greco-Roman tradition, judgment language tends to deal with the everyday concerns and individuals' moral exhortation.¹⁸⁷ Also, God's final apocalyptic act of intervening in the evil world does not appear in Greco-Roman texts.¹⁸⁸ Therefore, to Kuck, what Paul is doing in 1 Cor 3 is neither to correct an errant eschatology nor to defend his apostleship. Rather, Paul reminds the Corinthians of their common fate under the future divine judgment.¹⁸⁹ In this regard, Paul's apocalyptic language and thoughts have a specific persuasive function to his readers in their community situation.

¹⁸¹ Kuck, *Judgment and Community*, 1–7.

¹⁸² Kuck, *Judgment and Community*, 153.

¹⁸³ Kuck, *Judgment and Community*, 150.

¹⁸⁴ Kuck, *Judgment and Community*, 238.

¹⁸⁵ Kuck, *Judgment and Community*, 38–149.

¹⁸⁶ Kuck, *Judgment and Community*, 45.

¹⁸⁷ Kuck, *Judgment and Community*, 106.

¹⁸⁸ Kuck, *Judgment and Community*, 144.

¹⁸⁹ Kuck, *Judgment and Community*, 241.

Richard A. Horsley argues that the literary genre of apocalypse takes the function of resistance literature to its society and culture. Through the exploration of the Jewish literature in Second Temple Judaism (e.g., Dan, 1 En, Qumran, Pss Sol, and the Test Mos), Horsley suggests that there was a recurrent plot in Judean apocalyptic texts, “focusing on oppressive imperial rule (Hasmonean and Roman) and also, in many cases, on resistance to the point of martyrdom.”¹⁹⁰ Under the imperial situation, scribal tradition reflects their apocalyptic theology that “God’s action of judgment for which imperial rulers are being condemned.”¹⁹¹

On the contrary, Anthea Portier-Young claims that though the early stage of the apocalypse might work as resistance literature, “the later Jewish apocalyptic writings reused and adapted the forms and conventions of the earlier apocalypse to respond to different kinds of situations.”¹⁹² Put differently, whereas Horsley creates an inevitable relationship between the apocalypse (and the scribal traditions) and ideology of revolt to imperial hegemonies, Portier-Young alleges: “the bond was not indissoluble.”¹⁹³ She continues that though such later apocalyptic writings might “embody discursive resistance as well as aim to motivate and sustain a program of resistance to domination, this was not a necessary function of the apocalypse.”¹⁹⁴ In sum, Portier-Young is critical of the reductionistic view that is using the resistance motif as a penetrating interpretive tool for the apocalypse as a whole.¹⁹⁵ This criticism is derived through her notion of the

¹⁹⁰ Horsley, *Revolt of the Scribes*, 3.

¹⁹¹ Horsley, *Revolt of the Scribes*, 206.

¹⁹² Portier-Young, “Jewish Apocalyptic Literature,” 154, 160. Also see Portier-Young, *Apocalypse Against Empire*, 383. Cf. Adler, “Introduction,” 2.

¹⁹³ Portier-Young, “Jewish Apocalyptic Literature,” 160.

¹⁹⁴ Portier-Young, “Jewish Apocalyptic Literature,” 146.

¹⁹⁵ Portier-Young, “Jewish Apocalyptic Literature,” 154. Cf. Reeves, *Trajectories in Near Eastern*, 3.

genre. Portier-Young expounds that the literary genre has an inextricable connection with culture and the type of situation. As such each apocalyptic text reflects a particular worldview at particular time and place.¹⁹⁶

Finally, engaging the works of Portier-Young and Richard A. Horsely,¹⁹⁷ John K. Goodrich suggests a relationship between apocalyptic literature and politics. Goodrich looks at how apocalyptic and politics intersect in Paul using 1 Corinthians as a test-case. To articulate, Goodrich explores 1 Cor 2:6–8; 6:1–11; and 15:20–28. Through the investigation, Goodrich asserts that 1 Corinthians contains political resonances and presents a discursive resistance to authority, domination, or hegemony, but the Apostle does not support an active resistance to the Roman Empire.¹⁹⁸ To Paul, according to Goodrich, the empire is not the ultimate enemy of the gospel.

Conclusion

Through the above summary of major works and trajectory of apocalyptic Paul given above, one may see that the major works on this subject are concerned with apocalyptic eschatology, revelation and wisdom tradition, constituents of apocalypses as a literary genre, and, lastly, the social setting and function of apocalyptic. Having this scholarly trend, the present research attempts to contribute to the interpretation of Paul's apocalyptic writings. Since we suggest apocalyptic as a cultural semiotic, the meaning of Paul's apocalyptic discourse may become more vivid when we examine it against other texts in culture.

¹⁹⁶ Portier-Young, "Jewish Apocalyptic Literature," 156.

¹⁹⁷ See Horsley, *Revolt of the Scribes*; Portier-Young, *Apocalypse Against Empire*; Portier-Young, "Jewish Apocalyptic Literature," 145–62.

¹⁹⁸ Goodrich, "After Destroying," 275–95.

In this regard, first, this study will examine intertextuality of Paul's apocalyptic through ITF. When Paul's letters and other texts share the same recurring apocalyptic thematic formations, it is arguable that intertextuality regarding apocalyptic is established between them. The analysis of the ITF, which will be explained in the next chapter, may indicate the interrelationship between each text and culture. As such, ITF is the centripetal force for identifying intertextuality between texts. Second, after analyzing ITF, the semantics of Paul's thematic formations against other texts will be suggested. Though Paul utilizes the similar thematic formations that appear in other texts in his time, Paul's idiosyncratic linguistic features of the thematic formations present different semantics from others. This is the centrifugal force to highlight the semantics and the unique voice of Paul's apocalyptic against other texts in the same culture. The next chapter elaborates on the methodology and a procedure of how the remainder of this study analyzes Paul's language.

CHAPTER 2. INTERTEXTUALITY

Origins and Fundamental Notion

The origins of intertextuality were not found within biblical studies but literary and narrative criticism, particularly poststructuralism.¹ The fundamental notion of intertextuality is two-fold: “A text can’t exist as a self-sufficient whole, and it does not function as a closed system.”² As such, a text is not merely a cluster of language but a

¹ Yoon, “Ideological Inception,” 59; Orr, *Intertextuality*, 20. Briefly stated, unlike structuralism’s efforts to find the relation between elements of human culture and an overarching system or structure, poststructuralism annihilates “the myth of a coherent tradition” (see María, “Intertextuality,” 271”).

² María, “Intertextuality,” 268. Regrettably, within biblical studies, many diverse (and unrelated) things, instead, are subsumed under the umbrella term “intertextuality.” First, traditional and theological approaches are interested in explicit citations to identify how the old text influences in helping to shape the new text, and how the NT fulfills the OT through Christological lenses. See Ellis, *Paul’s Use*; Fitzmyer, “Use of Explicit,” 297–333; Gundry, *Use of the Old*; Black, “Christological Use,” 1–14; Shires, *Finding the Old*; Longenecker, *Biblical Exegesis*; Kaiser, “Single Intent,” 55–69; Beale, “Jesus and His Followers,” 89–96; Beale, “Exegetical and Theological,” 129–54; Bauckham, *Climax of Prophecy*, 183; Beale and Carson, *Commentary*; Beale, *Handbook*, 80–89; Lindars, *New Testament Apologetic*; O’Day, “Jeremiah 9:22–23,” 259–67; Gheorghita, *Septuagint in Hebrews*; Bredin, *Jesus*, 187; Wright, *Climax of the Covenant*, 151–56; Wright, *Victory of God*; Riesner, *Paul’s Early Period*; Keesmaat, *Paul*, 55–66; Das, *Paul and the Stories*, 13–31. Second, historical-critical approaches regard the borrowed text as a source to envisage the current context of the new text, and how the later author employs sources with his theological formation to formulate the message. See Harris, *Testimonies*; Peterson, “1 Korinther 1:18f,” 97–103; Allegro, “Further Messianic References,” 174–87; Fitzmyer, “4QTestimonia,” 513–37; Borgen, *Bread from Heaven*; Hodgson, “Testimony,” 361–78; Vorster, “Intertextuality,” 16–21; Allison, *New Moses*; Davies and Allison, *Matthew*, 1:1–5. Third, literary-critical approaches reckon the use of the earlier text as metalepsis. Such methods examine what literary functions the referred text has in a new context. See Hays, *Echoes*; Hays, *Conversion*, 34–45; Thompson, *Clothed with Christ*; Keesmaat, “Exodus,” 29–56; Keesmaat, “In the Face,” 182–212; Stanley, *Arguing with Scripture*; Stanley, “Paul and Scripture,” 3–14. Fourth, poststructuralism approaches are concerned with how the reader grasps the intertexts in their cultural, social, and intertextual interactions. See Aichele and Phillips, eds., *Intertextuality*; Aichele and Walsh, eds., *Screening Scripture*; Boda and Porter, “Third Degree,” 215–18; Aichele, “Canon as Intertext,” 139–56; Porter, “Pauline Techniques,” 23–55; Huizenga, *New Isaac*; Xue, *Paul’s Viewpoint*. Fifth, and finally, eclectic approaches, such as socio-rhetorical criticism, amalgamates inner texture which is about the literary function and external texture which pertains to social and cultural context. See Watson, ed., *Intertexture*; Robbins, *Tapestry*; Robbins, *Exploring the Texture*; Worton and Still, eds., *Intertextuality*; M’bwangi, “Tribal Defilement,” 1–8; Jeal, “Sociorhetorical Intertexture,” 151–64; Newsom, *Rhetoric and Hermeneutics*.

configuration of multiple factors such as culture, society, community, and other texts. A text itself contains the world around the text.³

When Kristeva first proposed the term intertextuality,⁴ she did not intend the use of the earlier texts by the later writers for their rhetorical, poetic, literary and theological purposes.⁵ Instead, her notion of intertextuality is embedded in poststructuralist perspectives. To be clear, structuralism views the system of language as a mediator between human thought and reality.⁶ Thus, through linguistic systems and structure, one may understand the world and the culture. In contrast, poststructuralists are skeptical of the definite meaning derived from a formalistic reading and reject the idea of static and closed structures but endorse the idea of open structures.⁷

The primary interest of Kristeva is the interrelationship between culture and text. She sees culture as a universal and general text, and only within the relationship between culture and a written text, the meaning of a text can be understood.⁸ For Kristeva, none of the words in a written text are the genuine creation of the author but are derived from other existent texts, “so that a text is a permutation of texts and an intertextuality in the space of a given text.”⁹ As such, the meaning of utterances is not determinative but flexible. The reader, text, and all other factors in the culture are interwoven to produce

³ María, “Intertextuality,” 272.

⁴ Julia Kristeva and her colleagues of the *Tel Quel* editorial group in Paris, including Jacques Derrida, Philippe Sollers, and Roland Barthes, coined the term intertextuality. McAfee, *Julia Kristeva*, 4–8; Kristeva, *Desire*, 64–67. For more theoretical explanation of poststructuralism intertextuality, see Riffaterre, *Semiotics of Poetry*, 115–63; Kristeva, *Kristeva Reader*, 34–61; Plett, ed., *Intertextuality*; María, “Intertextuality,” 268–85; Allen, *Intertextuality*; Culler, *Pursuit*, 110–31; Orr, *Intertextuality*, 20–59; Young, “Post-Structuralism,” 1–28; Lundy, “From Structuralism,” 69–92; Yoon, “Ideological Inception,” 59–60.

⁵ Emadi, “Intertextuality,” 10.

⁶ See David, “Structuralist Debate,” 623–24.

⁷ Allen, *Intertextuality*, 76.

⁸ Alkier, “Intertextuality,” 4.

⁹ Kristeva, *Desire*, 36.

the meaning. Considering this, she proposes a dialogical and yet an ambivalent relationality between culture and text.¹⁰ For Kristeva, the author does not take the central role in the determination of meaning. The authorial intent is not critical for determining the meaning of text. Though the writer assigns meaning through the interaction of their context (and other texts), the reader's context and other texts interoperate in her/him to assign meaning.¹¹

Kristeva understands that intertextuality is not only concerned with the interdependence of literary units (words, sentences, and paragraphs) but is also engaged with interactions and transpositions of sign systems of a particular society.¹² Once the transposition of a sign from one position (one text or one social location) into another occurs, it demands a new articulation with regard to the transferred locus. In this respect, Kristeva deviates from the notion of textual interdependency. She asserts:

If one grants that every signifying practice is a field of transpositions of various signifying systems (and intertextuality), one then understands that its "place" of enunciation and its denoted "object" are never single, complete and identical to themselves but are always plural, shattered and capable of being tabulated. In this way polysemy can also be seen as the result of semiotic polyvalence – an adherence to different sign systems.¹³

In this line of thought, Kristeva refuses the idea that a single interpretive element presents a clear and stable meaning but a text various meanings depending on society and sign systems.¹⁴

¹⁰ See Irwin, "Against Intertextuality," 235–36.

¹¹ Wolde, "Trendy Intertextuality," 47. This is similar to Bakhtin's notion of double-voice, namely (1) the original intention of the original text and (2) the refracted intention of the one who borrows the earlier text. Bakhtin, "Discourse," 324.

¹² Kristeva, *Desire*, 59–60.

¹³ Kristeva, *Revolution*, 59–60.

¹⁴ This ambivalence of text resonates with Ferdinand de Saussure's notion of sign. Saussure asserts that the sign is composed of a conceptual image (signified) and a sound pattern (signifier). The signified is one's thought of the world he/she would like to express, and it is pronounced with words and sound. The sound pattern (signal) is not an actual voice or sound of utterances but the psychological

For Kristeva, culture and texts are inextricably interconnected, and the culture is a matrix in which texts can be generated.¹⁵ Therefore, neither the structure nor the author of the text determines the meaning of the text. Rather, readers and their interactions with extralinguistic factors are efficient for the meaning of the text.¹⁶ Alongside this, Kristeva sees the text as practice and productivity.¹⁷ A text is a practice in the sense that it represents, albeit partially, the larger cultural and social textuality. The text is a productivity in the sense that it is an outcome of existent discourse and will continuously produce resonance of on-going discourse in society.¹⁸

To summarize, poststructuralist intertextuality differs from the notion of textual interdependency and disclaims the view that a text itself presents a clear and stable meaning. A text is a product of multiple systems. It has meaning potential containing

impression of listeners. The sound pattern could be materialized only in the case that the sound pattern is the representation of listeners' sensory impressions. Therefore, according to Saussure, the relationship between the signifier (sound) and signified (conceptual image) is arbitrary. Though the different two languages express the same concept (signification), the sound pattern (signal) would be different. As such, a linguistic sign should be examined by semiology since "any means of expression accepted in society rests in principle upon a collective habit or convention which comes to the same thing." Saussure, *General Linguistics*, 68. For further explanation of Saussure's theory, see Saussure, *General Linguistics*, 65–98.

¹⁵ Kristeva, *Desire*, 36.

¹⁶ Kristeva, *Desire*, 37.

¹⁷ Kristeva, *Desire*, 36.

¹⁸ This presents affinities with Bakhtin's notion of dialogism and heteroglossia. Dialogism is semiotics that includes all relations such as between people, society, community, culture, and even inner person. Heteroglossia is another's speech in another's language. It is the inter-subjectivity that would be refracted and expressed by different voices. Thus, dialogism is concerned with multiple voices that influence a text, while heteroglossia regards different voices within a discourse. According to Bakhtin ("Discourse," 279), "the internal dialogism of the word finds expression in a series of peculiar features in semantics, syntax, and stylistics that have remained up to the present time completely unstudied by linguistics and stylistics (nor, what is more, have the peculiar semantic features of ordinary dialogue been studied)." For the theory of Bakhtin, see Morris, ed., *Bakhtin Reader*; Holquist, ed., *Dialogic Imagination*; Bakhtin, *Speech Genres*. There is a critical dissonance between Bakhtin and Kristeva, however. Bakhtin's dialogism does not necessarily require "the death of the author" which is pronounced by post-modernism. Rather, Bakhtin explores the potential that the meaning could be determined by the dialogue between texts and readers. Thus, he affirms that an actual author employs a language in a specific social situation, but authorial intent cannot be the only determining factor for meaning. Bakhtin situates the dialogue in between texts and readers as an important position and eliminates the absolute authority of the author to understand intertextual texts. Thus, though Bakhtin and Kristeva share in common the perspective that the text should not be separated from other sources such as culture, society, and other texts, they differ in terms of how they view the author's place in creating meaning.

“numerous combinations, relations, overlaps and multiple meanings because every text is a mosaic of other texts.”¹⁹ In light of this, a dialogical relation between the culture and text is the central notion of intertextuality.

A Suggestion for Poststructuralist Intertextuality

This study presents points of contact with the notion of poststructuralists’ intertextuality when apocalyptic is concerned. As proposed, we view apocalyptic as a cultural semiotic. Context of culture is the total sum of complex knowledge, encompassing all kinds of social groups, experiences, and knowledge that are shared by all its members in it. Culture holds the highest meaning potential. In culture, multiple semantic systems are interwoven and encoded as text.²⁰ Hence, the meaning of the text is not isolated from culture and society.

Nonetheless, this study differs from poststructuralism for several reasons. First, the present research identifies intertextuality through interaction with other texts in the same culture. For poststructuralists, the reader’s culture and his/her contemporary texts are significant for the meaning of a text.²¹ In other words, poststructuralism’s intertextuality is inevitably based on reader-response criticism. On the contrary, this study attempts to set up the relation between each text and culture first and then suggests the meaning of the given text against other texts. A text is not just a cluster of words but a product of the interaction between multiple social and cultural variants. When textual

¹⁹ Gillmayr-Bucher, “Intertextuality,” 15.

²⁰ As such, a text is a lexico-grammatical form of some meaning within the society and culture. Lemke, *Textual Politics*, 1.

²¹ For the rise and development of reader-response criticism, see Fish, *Is There a Text?*; Loader, “Stromab,” 277–300; Tompkins, “Reader in History,” 201–32.

interactions within a particular social and cultural environment are tested, therefore, a fuller and more complex meaning of a text can be found.²² In this line of thought, the intertextuality we pursue seeks the relationship between culture and texts and the semantics of a given text rather than reader-response criticism that modern readers construe meaning through their cultural background.²³ In addition, this study also explores the semantics of Paul's apocalyptic thematic formations that may be heightened when viewed against other texts that share similar thematic formations.

Frankly, poststructuralists' reader-response criticism has not gained widespread popularity within NT studies. Most scholars within biblical studies have assessed it as an incompatible means for interpretation and exegesis of biblical texts. One of the most important reasons is that biblical studies have traditionally considered the text as the avowed center of interpretation.²⁴ In addition to textual exegesis, the purported historical events of the text and the original audience's understanding according to the historical background have been deemed as pillars of biblical interpretation.²⁵ Put differently, biblical studies takes the historical components of a text, such as historical background,

²² Lemke, "Intertextuality," 86–89; Lemke, "Discourse in Conflict," 32. By stating this, the current study demarcates its scope of research into contemporary texts. As already noted, postmodernists find the meaning through the tripartite interaction between a text, other texts that the reader has read, and the reader's cultural presuppositions. This study, however, will pay attention to the interaction between the target text, other contemporary texts, and culture of a particular time as construed by social discourse.

²³ As noted above, this is what Kristeva missed in her intertextuality. Huizenga ("The Old Testament," 27) also states: "Semiotics here bridges text and culture in a way that Kristeva failed to develop directly."

²⁴ Porter, "Reader-Response," 284; Blomberg, "Historical-Critical/Grammatical View," 29–31.

²⁵ Porter, "Reader-Response," 284–85. Vanhoozer's argument is one of the representatives of the traditional interpretation of biblical studies. Though Vanhoozer's assertion is couched in theological perspectives, in the first part of his book, Vanhoozer elucidates poststructuralists' theories, particularly Barthes, Foucault, and Derrida. In the second part of his book, however, Vanhoozer responds to poststructuralists through the quintessential traditional exegetical views of being author-oriented, text-centered, and focused upon the self-revelation of God. Vanhoozer, *Is There a Meaning*, 367–452.

author, the original reader, etc., into primary consideration, whereas reader-response criticism gives primacy to ahistorical interpretations of intertexts.²⁶

Alongside this, the term *reader-response* has been inconsistently employed in NT studies.²⁷ One of the pioneers of reader-response criticism in biblical studies is Robert Fowler. He defines reader-response criticism as the ways in which “the author of the gospel has undertaken to direct and control the reader’s experience of reading the gospel.”²⁸ Fowler defines the reader as the historical gospel reader or implied reader.²⁹ Thus, though Fowler utilizes reader-response criticism, the work itself is actually heavily based on formalism.³⁰ In addition to Fowler, many other scholars have exhibited a lack of clarity about reader-response criticism. Some of them use the term reader-response but have not precisely defined who the reader is. To them, it seems that the reader is not the modern-day readers of biblical texts as exegetes or interpreters, but rather the original reader or implied reader.³¹

Most importantly, poststructuralists have failed to provide substantiated analytic programs for intertextuality. Even if poststructuralism’s notion of intertextuality is theoretically plausible, it is not practical for exploring the meaning of a text if a text is

²⁶ Refer to Osborne, *Hermeneutical Spiral*, 158–80; Klein et al., *Biblical Interpretation*, 213–72; Köstenberger and Patterson, *Biblical Interpretation*, 57–150; Porter and Stovell, eds., *Biblical Hermeneutics: Five Views*, 27–47; Bartholomew, *Introducing Biblical Hermeneutics*, 335–75.

²⁷ See Porter, “Reader-Response,” 280–85.

²⁸ Fowler, *Loaves*, 149. However, it does not sound like reader-response criticism to literary studies. Rather, it is more likely an author-oriented reading. For more criticisms to Fowler, see Porter, “Reader-Response,” 280–81.

²⁹ Fowler, *Loaves*, 150–51.

³⁰ Given, Fowler’s notion of reader deviates from the original definition of poststructuralism. To be clear, in literary studies, reader-response criticism was largely understood and used for the shift of the central authority being in the text or author to being in the reader. In this way, the reader is not confined to the historical and original reader.

³¹ Culpepper, *Anatomy*; Petersen, “Reader,” 38–51; McKnight, *Reader*; McKnight, *Postmodern Use*; Beavis, “Trial,” 581–96; Staley, *Print’s First Kiss*; Heil, “Mark 14:1–52,” 305–32; Sankey, “Promise,” 3–18.

only deconstructed. That is to say, intertextuality should provide meaning-defining systems. In this line of thought, Kristeva's notion of intertextuality is discursive because it is a jumble of all kinds of meaning-making sources (e.g., history, culture, texts, readers' perception, and author's perspectives).³² Put differently, Kristeva's model may be seen as more descriptive than programmatic which makes it difficult to adopt on account of immense, undefined, and unorganized aspects.³³ Deconstructing the system of meaning without providing an alternative sign system is not helpful to find a construable meaning of texts. In this regard, the following section will suggest a systemic method to examine intertextuality and to explore the semantics of Paul's apocalyptic thematic formations.

A Methodological Proposal of Intertextuality

With the above suggestion, the remainder of this chapter proposes an analytic approach to a text to investigate intertextuality.³⁴ Two premises for intertextuality are relevant in this study. First, intertextuality can be defined as a social semiotic. As such, the analysis

³² As Jonathan D. Culler adequately points out, if one adopts Kristeva's notion completely, the study of intertextuality becomes impractical. Culler, *Pursuit*, 116. Given such, it is conceivable to argue that Kristeva's intertextuality is an ideology, not a methodology. Yoon, "Ideological Inception," 74. Xue (*Paul's Viewpoint*, 27) also claims that "this view of intertextuality does not provide a way to analyze the complex of relations within texts, post-structural intertextuality is much more a literary concept than an interpretive tool."

³³ Pfister, "How Postmodern," 210. Many scholars agree about this critique of Kristeva, even though they were inspired by her and have sought to transfer her ideology into methodologies. Alkier, "Intertextuality," 6.

³⁴ Similarly, though not the same with the proposal of this study, Kristen Nielsen rejects both interpretative movements of allusion/echo and poststructuralism; she does not accept the claim that "the role of the reader can be defined as that of a producer." Nielsen, "Intertextuality," 89. That being said, however, she presents a critique of the traditional perspective on interpretation, particularly interpretation that is author-oriented and that finds meaning in authorial intent. She points out that if interpreters only find the meaning from authorial intention, it would be very limited and restricted since readers do not have enough information about the author but only have a text. Nielsen, "Intertextuality," 90. Nielsen avers that the two extremes are not contradictory. The author's intertextuality and the reader's intertextuality are ongoing dialogues. It, in effect, means that one does not abolish the other. Nielsen, "Intertextuality," 91.

of intertextuality concerns how extralinguistic elements are encoded in linguistic forms.³⁵ Second, intertextuality can be understood as being part of discourse analysis. This implies that intertextuality is a kind of textual analysis. To substantiate these two premises, the present study adopts Jay L. Lemke's notion of intertextuality and proposes ITF and heteroglossia as an analytic method. The former is related to the attestation of the intertextuality of a text in its cultural realm, and the latter is pertinent to the meaning of a given text.

Intertextuality, A Meaning-Making System

Lemke does not utilize the term intertextuality only to indicate lexical affinities and conceptual similarities. Lemke, instead, explains: "Intertextual relationships are construed through a recurrent and regularized set of social practices in a community . . . what makes intertextuality rewarding is its role of bridging between lexicogrammar in a text and the use of discourse pattern in a culture."³⁶ For Lemke, the recurrent social practices are encoded in language as a sign to present meaning. As such, intertextuality is characterized through discourse patterns/formations in a particular type of discourse. To restate, Lemke proposes intertextuality within the relationship between the individual action or event (text), expressed through language in a text form (lexicogrammar), and a culture and society as a whole (metadiscursive formation).³⁷

³⁵ Porter, "Pauline Techniques," 40.

³⁶ Lemke, "Intertextuality," 86.

³⁷ Lemke proposes three types of ITF relations: (1) co-actional, (2) co-thematic, and (3) heteroglossic relations. Co-actional relations are concerned with the recurrent patterns in the same social activities, while co-thematic relations are about the same pattern of semantic relations but not necessarily the same social activities. Lemke, "Intertextuality," 87. "Co-actional relations link texts that belong to parts of the same larger social activity, and co-thematic relations join texts that speak of the same things in the same manner." Lemke, "Discourse in Conflict," 30. Heteroglossic relations are concerned with the

That being said, however, Lemke acknowledges that it is impossible to make a direct connection from a text to culture as a whole. This is because culture as the highest meaning potential of social activities contains a number of semiotic resource systems such as “language, depiction, movement, visual styles and motifs, lexicogrammar, recurrent forms of argument, rhetorical patterns, ways of talking about specific subjects, and so on.”³⁸ To materialize the relationship between texts and culture, Lemke proposes an intermediate system between the two.³⁹ By doing this, he identifies two types of relations. The first relation is between individual social action—expressed through a text—and the intermediate system. The second relation is between the intermediate system and the social system of a particular society as a whole. Below is an illustration of how the ITF bridges between cultural context and specific texts:

distinctive voice of each text within the common thematic formation. This notion will be elaborated in the next section.

³⁸ Lemke, “Intertextuality,” 86.

³⁹ Lemke, *Semiotics and Education*, 63. In this monograph, Lemke defines a human social system as supersystem, and within the supersystem there are socially meaningful actions and events, enacting transactions. Lemke defines the transactions as a metasytem. Put simply, supersystem is the human social system of society as a whole, and under the supersystem, metasytem is the intermediate system connects the higher system (supersystem) and each social event and activity.

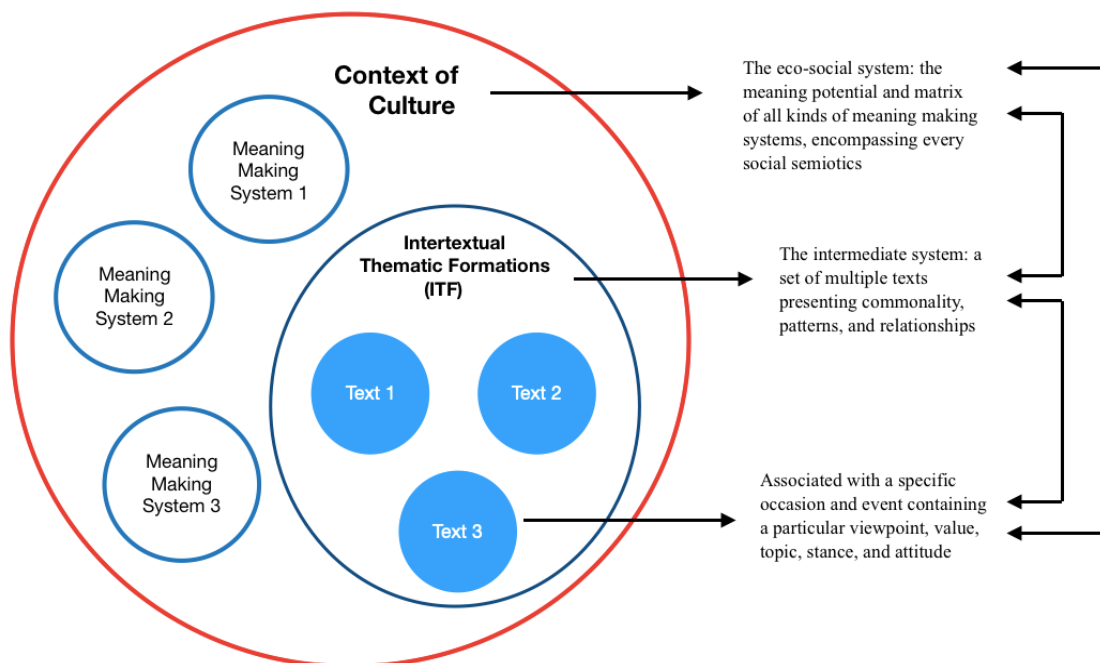


Figure 1: Intertextual Thematic Formations

As noted, Lemke defines ITF as the intermediate system between the individual text and its society.⁴⁰ ITF is a set or generic structure of a type of social and cultural discourse. ITF is shaped by the recurrent patterns of social actions. Lemke states: "Every text, the discourse of every occasion, makes sense in part through implicit and explicit relationships of particular kinds to other texts, to the discourse of other occasions."⁴¹ Lemke also states: "ITF is interpretatively prior to any particular text though they are abstracted from the common features of many texts."⁴² In addition to this, Lemke further asserts: "What is important here is the relations between text or event and formation or genre on the one hand, and those between formations or genres and larger issues of social structure and process on the other."⁴³

⁴⁰ Lemke, "Discourse in Conflict," 34.

⁴¹ Lemke, "Ideology," 275; Lemke, "Thematic Analysis," 159.

⁴² Lemke, "Intertextuality," 90.

⁴³ Lemke, *Textual Politics*, 32.

In this regard, unlike poststructuralism which deconstructs the objectivity of text and never reconstructs much in its place, Lemke proposes a system to discover the relation between each text and culture.⁴⁴ Lemke's intertextuality, therefore, is an intermediate system that focuses on language as a sign system.⁴⁵

⁴⁴ Lemke is not the only one who attempts to find the intermediate system, however. Some predecessors of Lemke have sought intermediate notions bridging between texts and larger social dimensions. For instance, M. A. K. Halliday and other systemic functional linguists such as Basil Bernstein, Michel Foucault, and Pierre Bourdieu, have projected and elaborated register theory. Register theory is concerned with the relationship between contextual variations and language variations. Halliday (*Social Semiotics*, 111) explains: "a register can be defined as the configuration of semantic resources that the member of a culture typically associates with a situation type." Thus, for Halliday, culture is a broader and more general realm which consists of many sets of institutional/ideological knowledge and experiences. Put differently, under the context of culture, there are the various context of situations, and a register shows the relationship between a particular text is associated with a particular situation. Therefore, it is conceivable that both register and intertextuality are intermediate systems linking culture and social events or texts. For further explanations of register theory, see Gregory and Carroll, *Language and Situation*; Martin, *English Text*; Halliday and Hasan, *Language*; Halliday, *Social Semiotic*; Halliday, *Introduction*; Leckie-Tarry, *Language and Context*; Eggins and Martin, "Genres and Register," 230–56; Hasan, "Place of Context," 166–89. Aside from register theory, Lemke expounds some other intermediate systems suggested by sociologists such as Bernstein's code theory, Foucault's discursive formations, and Pierre Bourdieu's Habitus theory. See Lemke, *Textual Politics*, 21–36. There are, however, some not insignificant differences between Halliday's register and Lemke's intertextuality. According to register theory, if the same semantic sources are used in two texts, and if the similar linguistic features are found, two texts can be seen as the same register. In other words, if a text is not the same register with other texts, it is expected to have a different set of linguistic presentation. In regard to register theory, intertextual relations can be made between two texts that have the same register. If not, on the other hand, no intertextual relations exist between the texts because different registers inevitably imply different meanings in different situations. With respect to Lemke's intertextuality, however, situational congruence is not necessary to make intertextual relations. Lemke, "Ideology," 279–80. Lemke contends that the same register does not necessarily have intertextual relations, and even different registers may have intertextual relations if they present the same thematic formations. Lemke, "Intertextuality," 86. Also, since Halliday's register is concerned with the relationship between context of situation and the language use of text, he establishes the semantic system based on the lexicogrammar, consisting of ideational, interpersonal, and textual. Lemke's semantic notion is different from that of Halliday. Lemke's primary interest is not the relationship between a type of context and the individual text. Rather, Lemke finds the meaning of a text within intertextual interactions rather than a single text. Lemke's notion of thematic formation pertains to social discourse which is an abstract formation of hypertext. Thus, he proposes text semantics as an analytic system of thematic formation that consists of presentational, orientational, and organizational. Lemke, *Textual Politics*, 40–41. In other words, presentational, orientational, and organizational functions are semantic resources in social semiotics in general, and for Halliday ideational, interpersonal, and textual are semiotic functions in language as a specific semiotic. Lastly, intertextuality does not have to deal with the entire text. Intertextual relations can be made between two texts, even if a certain extent of stretches from the two texts present the similar thematic formations, while register is concerned with the relation between a particular text as a whole and a particular situation type. Notwithstanding the differences, Lemke's intertextuality is not necessarily against Halliday's register theory. Halliday's analytic system may help to Lemke's analysis in terms of each textual analysis, and Lemke's theory may compensate Halliday's register theory by providing a cultural and social analytic system through the metadiscursive formation.

⁴⁵ Lemke, "Discourse in Conflict," 30.

Intertextuality and Heteroglossia

After defining intertextuality through ITF, this study investigates the heteroglossia of thematic formations of each text since it may highlight the specific meaning of an individual text.⁴⁶ Though many texts may present a similar subject, each text has a distinct voice depending on the social groups and individuals involved.⁴⁷ If the same patterns and types of discourse are found in texts, then intertextual relations can be posited. Through investigating the different voices of each text, then, one may be able to spell out the meaning of the individual text in comparison with other texts.

This is a significant concept for research into Paul's apocalyptic texts. Paul was not isolated from his social and cultural background. Religious, social, and cultural backgrounds form the foundation for his utterances, and the original readers also understood the language of the text within their own situational, social, and cultural settings. Yet even though Paul employs terms and content that are similar to those in the contemporary literature of the time, his writings may also contain distinct voices from other texts based on his unique social environment.

Lemke's notion of heteroglossic relations is heavily influenced by Mikhail M. Bakhtin whose theory has two central pillars, dialogism and heteroglossia. Dialogism is the opposite notion of monologism. Whereas in monologism the speaker's or author's voice is the only channel to convey the meaning, in dialogism, multiple voices are

⁴⁶ Porter, "Pauline Techniques," 40.

⁴⁷ Lemke provides an example of different linguistic features of texts that treat the topic of homosexuality. Religious texts and scientific texts have unique features, even though they are dealing with the same subject. See Lemke, "Discourse in Conflict," 33–49.

interacting within an utterance to produce the meaning.⁴⁸ Bakhtin argues that every text is dialogic and communicative of the multiplicity.⁴⁹ In other words, dialogism is concerned with multiple voices that influence a text, while heteroglossia regards different voices within a discourse.⁵⁰

According to Bakhtin, the process of making an utterance or a text is inevitably a dialogic interaction of multiple aspects of its social elements (diaglossia). A text itself contains the world, in one sense. However, even in the same type of discourse, there are multiple voices because of the various social groups and systems at work (heteroglossia). To be clear, Bakhtin explicitly states:

The writer confronts a multitude of routes, roads and paths that have been laid down in the object by social consciousness. Along with the internal contradictions inside the object itself, the prose writer witnesses as well the unfolding of social heteroglossia surrounding the object . . . the dialectics of the object are interwoven with the social dialogue surrounding it.⁵¹

Bakhtin explains further:

The linguistic significance of a given utterance is understood against the background of language, while its actual meaning is understood against the background of other concrete utterances on the same theme, a background made up of contradictory opinions, points of view and value judgments—that is, precisely that background that, as we see, complicates the path of any word toward its object.⁵²

Advocating Bakhtin's theory, Lemke argues that all social communities are heterogeneous because multiple social semiotic realities are intertwined in society. Thus,

⁴⁸ Allen, *Intertextuality*, 211.

⁴⁹ Bakhtin, "Discourse," 276.

⁵⁰ According to Lemke, an individual text is associated with a specific occasion and event, containing a particular viewpoint, value, topic, stance, and attitude, while a discourse is a set of multiple texts presenting commonality, patterns, and relationships. Therefore, discourse is an abstract formation that a particular community and social groups share, and it can be analyzed through specific texts. Lemke, *Textual Politics*, 7.

⁵¹ Bakhtin, "Discourse," 278.

⁵² Bakhtin, "Discourse," 281.

there are always alternative ways of interpretation.⁵³ Though two texts are speaking about the same subject matter, it is difficult to assure that the two texts bespeak the same thing.⁵⁴ This is not only contrived by the linguistic divergences of two texts. Rather “they are systematically related in ways that depend on the wider social relations between the subcommunities that use them.”⁵⁵ Lemke, therefore, suggests that the meaning of a text cannot be found “outside the system of discourse of the community where it belongs.”⁵⁶

To summarize, there are two major pillars to the intertextuality of this study. One is thematic formations, and the other is heteroglossia. Intertextuality can be examined through the pattern of a similar type of discourse (i.e., thematic formations). Also, the different voices of the thematic formation (i.e., heteroglossia) are another significant aspect of intertextuality. As such, identifying ITF is the first step for the examination of intertextual relations. Once the thematic formation is discovered, the next phase is to identify the heteroglossia of Paul’s discourse from other texts that share the same cultural discourse.⁵⁷ Such a theoretical framework this study has put forward thus far

⁵³ Lemke, “Interpersonal Meaning,” 83.

⁵⁴ Lemke, *Textual Politics*, 37–38.

⁵⁵ Lemke, *Textual Politics*, 38.

⁵⁶ Lemke, *Textual Politics*, 38.

⁵⁷ The significance of these matters to this study cannot be understated. The present study agrees with the notion of the text as a social semiotic and ITF as an intermediate system between culture and a text. However, since the modern reader is socially, historically, and culturally apart from the world of the ancient text, it is exceedingly difficult to construe the metadiscourse of apocalyptic texts. Moreover, many social semiotic theorists employ synchronic approaches to the contemporary text, so the social and cultural backbones are relatively easy to recognize. On the contrary, the major research text for biblical scholars is mostly ancient texts, and the modern interpreter does not have the same cultural ground with the world of the text. In this regard, analysts must take an inductive approach, from the individual text to meta-discourse shaped by the social and cultural system. Therefore, identifying thematic formations of each text should be prior to suggesting ITF. After this, discovering thematic patterns throughout a range of texts enable the reader to set up a construable ITF. Once the analyst finds the ITF, he/she may conceive that there are intertextual relations between those texts. Finally, then, the analyst can propose the heteroglossia of each text through the analysis of text semantics.

may leave empirical questions at this point: how can we construct thematic patterns and formations, and how can we identify the distinctive voices of a text? To substantiate the theory of intertextuality, the following section provides an analytic system of thematic formation and heteroglossia.

Identifying Thematic Formations and Heteroglossia

Identifying Thematic Formations

To identify thematic formations, thematic items and their semantic relations take an important role. Thematic items are individual elements/nodes of a text. Semantic relations denote how a node is semantically and grammatically connected to other nodes. Two types of semantic relations, in particular, can be projected through the interaction of thematic items, namely: (1) multivariate and (2) covariate relations.

First, multivariate relations concern how thematic items create semantic relations in a text. As such, ideational-syntagmatic relations are significant to measure multivariate semantic relations. Particularly, the function of the grammatical form of elements and their relations are important.⁵⁸ To achieve the multivariate relations, two thematic items should be different functional types (e.g., participants–predicator).⁵⁹

Lemke also explains:

A thematic item glosses the repeated semantic features of the lexical items in the texts that realize a particular Process or Participant role in clause, group, or phrase structure (e.g., Actors, Goals, Classifiers, Mental processes, Ranges, etc.). The thematic relation states the lexicogrammatical semantic relation between two thematic items (e.g., Process–Range, Classifier–Thing, Carrier–Attribute, Hypernym–Hyponym, etc.).⁶⁰

⁵⁸ Lemke, “Ideology,” 293.

⁵⁹ Lemke, “Text Structure,” 160.

⁶⁰ Lemke, “Intertextuality,” 92.

In this regard, multivariate semantic relations can be identified by how the author displays language in the text to express the social world and activities. In other words, the choice of the lexis, grammar, and syntactic structure of a language determines the multivariate relations, and its patterns across the text can be a thematic formation.

Second, covariate relations are labeled by the lexical-taxonomic relations. In other words, covariate relations can be manifested by cohesive ties, chains, or strands that constantly appear throughout a text.⁶¹ Cohesive ties and chains can be found through cohesive devices (e.g., anaphora, cataphora, endophora, exophora, conjunctions, repetition, and ellipses). Through such devices, two types of semantic ties can be formed, namely organic ties and componential ties.⁶² Organic ties are based on the logico-semantic relation dealing with bigger linguistic units than words, such as clauses and sentences. As such, organic ties can mostly be made through conjunctions.⁶³ Componential ties generally concern the meaningful relationships between individual linguistic components such as words and phrases.⁶⁴ Through investigating cohesive ties, signified through cohesive devices, analysts may examine how linguistic elements connect each other.⁶⁵

⁶¹ Lemke, "Interpersonal Meaning," 93. This is similar to the notion of the texture of the text proposed by Halliday and Hasan. Hasan proposes that grammatical and lexical cohesive devices can be utilized to investigate the cohesiveness of a text. The grammatical cohesive devices are references, substitution, and ellipsis. Lexical cohesive devices are synonymy, repetition, antonymy, meronymy, and hyponymy. Through these devices, Hasan analyzes co-referential, co-classification, and co-extension chains that exhibit lexical taxonomic relations. Co-reference indicates that different linguistic items refer to the same entities. Co-classification does not involve identity, but rather entities in the same class and genus. Co-extension semantic relation will be satisfied when two or more linguistic items are in the same semantic field. See Halliday and Hasan, *Language*, 70–85.

⁶² Halliday and Hasan, *Language*, 82.

⁶³ For the exhaustive list of conjunctions for organic ties, see Reed, *Philippians*, 91–93.

⁶⁴ Reed, "Cohesiveness," 36.

⁶⁵ Halliday and Hasan, *Cohesion*, 28–30.

That being said, however, to formulate thematic formation, covariate semantic relations should cooperate with multivariate relations. To be clear, identifying semantically coherent words per se does not create thematic formation. Rather, how recurrent thematic items establish logical and syntagmatic relations with other elements matters for thematic formation. Therefore, thematic formations can be identified through the collaboration of cohesive chains and ideational-syntagmatic relations. When multiple texts present similar thematic formations, an ITF can be identified between those texts.

For instance, here are two sentences:

γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας (2 Cor 8:1)

(We let you know, brothers, the grace of God that has given to the churches of Macedonia.)

γινώσκετε ὅτι ὁ θεός ἔδωκε τὴν χάριν πρὸς τὰς ἐκκλησίας τῆς Μακεδονίας
(You know that God gave grace to the churches of Macedonia.)

These sentences exhibit that the interlocutors (second-person plural) know what God has done for the churches in Macedonia. Both have similar thematic items such as God, grace, and the churches in Macedonia, and besides, the thematic items exhibit the same semantic relations through the same process *γινώσκω* and *δίδωμι*. As such, the same thematic formation [The Grace of God to Macedonia] can be formed through the recurrent thematic items and similar semantic relations (i.e., Grace–God, God–Macedonia church, and we–you).

Analysis of Heteroglossia

Once the intertextuality of texts is examined through ITF and semantic relations, the next step is to investigate heteroglossia. Through the analysis of heteroglossia of Paul's

text, this study may suggest to what degree the apostle's apocalyptic language concurs with or disagrees with other texts that employ the same apocalyptic thematic formation.

Heteroglossic Relations

First, Lemke suggests three kinds of heteroglossic relations as sub-categories: (1) opposition, (2) alliance, and (3) alignment. Opposition indicates that texts share the same theme and a common discursive object but present opposite value-orientations toward the theme and object.⁶⁶

εἰδότες [δὲ] ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. (Gal 2:16)

(We know that a person is not justified by the work of the law but through faith of Christ, and we trusted in Christ Jesus so that we are justified by faith of Christ and not through the work of the law because no one will be justified through the work of the law.)

Here, this text contains recurrent thematic items such as *δικαιόω*, *ἔργον*, and *πίστις*. The thematic items are collocated and compose two thematic formations that are [Justified by Works] and [Justified by Faith]. Two formations are exhibiting the same composition of predicator–adjunct but showing opposite value orientations. Also, the negative particle *οὐ* enhances the opposition.

Alliance, on the other hand, denotes that formations share similar value-orientations, representing compatibility, congruence, and supportiveness.⁶⁷ Alliance is different from opposition not only in terms of the value-orientation but also in the way of making the intertextual linkage. Whereas opposition can be detected through

⁶⁶ Lemke, "Intertextuality," 99; Lemke, "Discourse in Conflict," 48.

⁶⁷ Lemke, "Intertextuality," 99.

compositional links in the text (e.g., actor-process-circumstance), alliance takes semantic conjunction as a matter of great account rather than mere structural similarities (e.g., syntactic resemblance and collocation). There are three sub-types within alliance itself. The first sub-type is complementary. This relation is not opposition but presents “different perspectives of the same theme.”⁶⁸ Thus, “this mode of relation maintains the distinction of viewpoints if they are to be kept to separate domains of activity without the overt social conflict or opposition.”⁶⁹

One may find an example in the text below.

Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις· οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· (Matt 5:21–22a)
(You heard that it was said to the men of old. “You shall not kill. Whoever murders will be liable to judgment.” But, I say to you that everyone who is angry at his brother will be liable to judgment.)

This exemplary text can be read intertextually. Here, the verb ἀκούω and the clause ἐγὼ δὲ λέγω ὑμῖν display metadiscursive relations. The actual sayings following after both metadiscourse exhibit the same thematic formation which is [Liable being Judged]. What this text says is “you heard this theme as A, but I’m saying the same theme as B.” Hence, the writer brings a pre-existing text but also complements the older theme through different value-orientation.

Affiliation is the second sub-type of alliance, one in which a text contains inclusion, semantic links, and indirect relations with other texts. Such relation does not necessarily link compositions of formations but implies one. Some stretches of texts

⁶⁸ Lemke, “Discourse in Conflict,” 48.

⁶⁹ Lemke, “Intertextuality,” 100.

“might be interpreted as belonging to other formations, or the formations are simply interspersed in otherwise connected text.”⁷⁰

μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου. ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με. (John 2:16–17)
(You must not make my father’s house the house of trade. His disciples remembered that it was written: “The zeal for your house will consume me.”)

Here this text is composed of two similar formations with similar thematic items that are τὸν οἶκον τοῦ πατρὸς μου and ὁ ζῆλος τοῦ οἴκου σου. The composition of the two formations is different, however. Whereas the former formation composition is predicator–complement–complement, and *father’s house* takes the function of the goal of the process, the latter formation composition is subject–predicator–complement, and *zeal for your house* is taking the function of the actor of the process. Nonetheless, two formations are linked through metadiscourse ὅτι γεγραμμένον ἐστίν that may provide mutual semantic relations.

Thirdly, distinct dialectical relations involve mutual discursive relations.⁷¹

Lemke expounds that dialectical relations can be made when “each formation is set up as accounting for, as providing the framework within which to compare or relate, alternative versions of the other.”⁷² According to Lemke, dialectical relations are similarly functioning with complementary relations but more flexible since “whenever one formation is used in any activity domain, the other must also be used, but neither is allowed to stably subsume the other.”⁷³ In Pauline letters, for instance, the thematic formation of [Righteousness by Faith] and [Righteousness by Works] can be a

⁷⁰ Lemke, “Intertextuality,” 99.

⁷¹ Lemke, “Discourse in Conflict,” 48.

⁷² Lemke, “Intertextuality,” 100.

⁷³ Lemke, “Intertextuality,” 100.

dialectical relation within the bigger thematic formation of [Righteousness]. These two thematic formations are collocated in Romans and Galatians, presenting an alternative version of the other, not being subsumed by each other.

The last of the three heteroglossic relations, alignment, is concerned with the fit between parts of formations. There are two types of alignment, contrast and homology. Contrast denotes thematic formations that show different values but “create a pair of inconsistent or contrasted corresponding alternatives.”⁷⁴

ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως, Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν (Rom 9:30–31)

(The gentile who did not pursue righteousness received righteousness, that is, righteousness through faith, but Israel who pursued the law of righteousness did not succeed in reaching the law.)

In this example, two contrasting values can be found despite the same syntagmatic relations (i.e., actor–process–goal) between the thematic items (e.g., the gentiles, the Jews, and righteousness) and the syntactic structure (i.e., subject–participial embedded clause–predicate). The Gentiles did not pursue righteousness but received it, while the Jews pursued the law of righteousness but did not reach it. Though the value orientation of each semantic relation is different, however, “they establish a pair of contrasted corresponding formation of [Righteousness].”⁷⁵

Homology indicates that elements of formations correspond with one another through possessing the equivalent or similar meanings.⁷⁶

ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς (Gal 2:7)

(Seeing that I have been entrusted the gospel to the uncircumcised just like Peter to the circumcised).

⁷⁴ Lemke, “Intertextuality,” 100.

⁷⁵ Xue, *Paul’s Viewpoint*, 35.

⁷⁶ Lemke, “Discourse in Conflict,” 48.

ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη (Gal 2:8)

(The one who worked through Peter for the apostolic ministries to the circumcised has worked in me for the Gentile.)

ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν (Gal 2:9)

(So that we to the Gentile, and they to the circumcised.)

In these three verses, the same participants (i.e., Paul, Peter, the Gentile, and the circumcised) repeat through multivariate semantic relations. The semantic relations are not necessarily contrast but similar as Paul was entrusted the gospel to the Gentiles while Peter to the circumcised.

Ostensibly, there seem to be overlaps between these relations, particularly between contrast and opposition and between homology and alliance. Alignment is distinguishable from the other two relations, however, as it is concerned with parts of the formation, while the other two pertain to the formation as a whole. When formations present either opposition or alliance as a whole, alignment can be established between and within the parts of those formations.⁷⁷

Below is a diagram illustrating these categories:

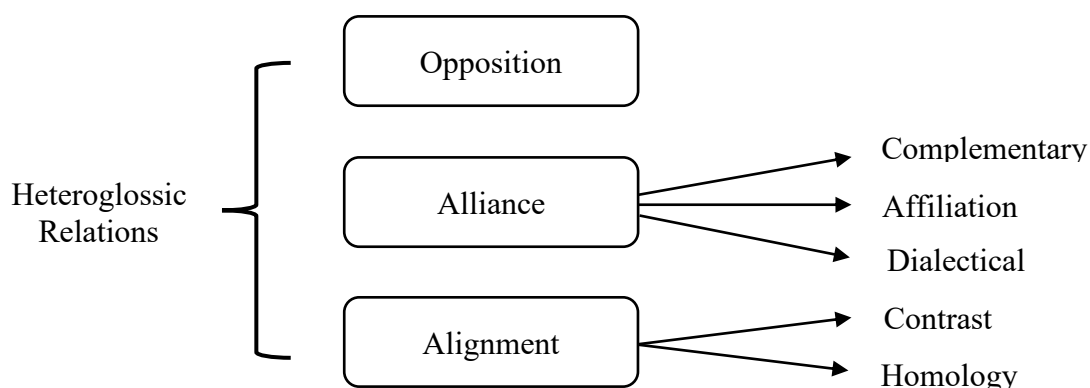


Figure 2: Heteroglossic Relations

⁷⁷ Lemke, "Discourse in Conflict," 48.

Text Semantics

In addition to the heteroglossic relations, a semantic analysis of the given text may substantiate heteroglossia. As mentioned, although Paul's accounts and other texts share the same or similar thematic formations, if Paul employs them to convey his message that is pertinent to the context that the apostle and his audience share, Paul's thematic formations would express different meaning and function from that of other texts. In this regard, the analysis of a larger context of thematic formation would concretize heteroglossia of Paul's language. To do this, this study utilizes a systemic analysis of semantics so-called text semantics that comprises three components: (1) presentational, (2) orientational, and (3) organizational.⁷⁸ The configuration of these semantic components may corroborate the unique meaning of Paul's thematic formations against other texts.

Presentational Meaning

Presentational meaning concerns how the internal world of language expresses the external world, and how a text becomes meaningful by the configuration of language components.⁷⁹ In this regard, presentational meaning essentially focuses on linguistic elements and how the author deploys the elements to present what-ness of the social activity (i.e., who is doing what to whom and how).

⁷⁸ Lemke, *Textual Politics*, 41. Lemke's semantic schema is similar to Halliday's semantic system in many respects, particularly in the lexicogrammar analysis of the clause level. Halliday emphasizes the relationship between the text and the context of situation. To decode or realize the context of situation, Halliday proposes a semantic system that is composed of ideational, interpersonal, and textual aspects. Halliday, *Social Semiotic*, 36–58.

⁷⁹ Lemke (*Textual Politics*, 34) defines presentational meaning: "the construction of how things are in the natural and social worlds by their explicit description as participants, processes, relations and circumstances standing in particular semantic relations to one another across meaningful stretches of text, and from text to text."

As noted in Figure 3 below, the two sentences present a similar thematic formation via recurrent semantic patterns and items. However, the taxonomy of two sentences may be different as follows.

Predicator	Complement	Complement		
γνωρίζομεν δὲ	ὑμῖν, ἀδελφοί,	τὴν χάριν τοῦ θεοῦ	τὴν δεδομέωην	ἐν ταῖς ἐκκλησίαις τῆς Μακεδωνίας
[Primary Clause] ⁸⁰			[Embedded clause] ⁸¹	
Mental process			Predicator	Adjunct
Sensor	Phenomenon	Thing + Qualifier		Thing + Qualifier

Predicator	Subject	Predicator	Complement	Adjunct
γινώσκετε ὅτι	ὁ θεός	ἔδωκε	τὴν χάριν	πρὸς τὴν ἐκκλησίαν τῆς Μακεδωνίας
[Primary clause]	[Secondary Clause] ⁸²			
Mental Process		Material Process		
Sensor	Actor		Goal	Thing + Qualifier

Figure 3: An Analysis of Presentational Meaning

In the first sentence, the process itself contains the sensor (first person plural) and the second person plural is the phenomenon of the process.⁸³ In the complement of the primary clause, then, God takes the function of the qualifier, and *χάρις* is taking the role of the thing.⁸⁴ In what follows, the participial clause modifies the complement, the grace

⁸⁰ Primary clauses are connected to each other through paratactic clause relationship. The majority of primary clauses consist of clauses with a finite verb.

⁸¹ Embedded clauses are mostly expressed through participles and infinitives. Through these grammatical features, embedded clauses modify the finite clauses.

⁸² Secondary clauses may or may not have the finite clause. Thus, having the finite verb is not the definite criterion to distinguish the primary and the secondary clause. Rather, the logical dependency of clauses determines the secondary clause. Put differently, when a clause shows a hypotactic relation to another clause, it is a secondary clause. As such, secondary clauses are connected to primary clauses. Normally, secondary clauses begin with subordinating conjunctions such as *εἰ*, *γὰρ*, and *ὅτι*.

⁸³ The label of each element is different depending on the process type (i.e., actor–goal in the material process type, sensor–phenomenon in the mental process type, and carrier–attribute in the relational process type). Halliday, *Introduction*, 102–27; Reed, *Philippians*, 63–69.

⁸⁴ The classifier is a particular subclass of the thing. For example, in the nominal group “toy train,” toy is classifier and train is thing. Halliday and Matthiessen, *Introduction*, 377.

of God. However, in the second sentence, the finite verb of the primary clause includes the sensor of the process (second person plural), and there is no phenomenon.

On top of that, in the secondary clause, unlike the first sentence, a material process $\delta\acute{\iota}\delta\omega\mu\iota$ appears in a finite form. God takes the function of the actor of this process and the grace is goal. Thus, the two thematic items, God and grace, have a different type of semantic relation from thing and qualifier in the first sentence. Moreover, in the first sentence, the grace of God is the complement of the main verb $\gamma\omega\rho\acute{\iota}\zeta\omega$ and another process $\delta\acute{\iota}\delta\omega\mu\iota$ modifies the complement. On the other hand, in the second sentence, the secondary clause elaborates the primary clause so that the grace is the complement of the verb $\delta\acute{\iota}\delta\omega\mu\iota$. This may conceive a different perspective on the main verb “to know” that the knowledge of the God’s grace is focused in the former sentence, while the action of God in the latter sentence.

In addition to syntagmatic relations, paradigmatic features are important in presentational meaning.⁸⁵ To be specific, the tense form of the Greek verb is salient in presentational meaning both in the clause level and the text as a whole. It is important in the clause level because it affects the reader’s understanding of the verbal process. Verbal aspect theory proposes the aspectual semantics that shows the author’s subjective perspective on the process of the verb, “regardless of how that action might objectively have transpired in the real world or when it might have transpired.”⁸⁶ According to

⁸⁵ It is more so particularly in the Greek New Testament (hereafter GNT) since Greek is an inflected language. The morphologic declension of the Greek verb represents person, number, mood, voice, and aspect in the finite form and additionally case and gender in the non-finite form (participles).

⁸⁶ Porter, *Idioms*, 28. Traditional grammarians believed that the Greek verbal tense indicates the actual time of the event. After this, the *Aktionsart* theory supplemented the traditional view. The *Aktionsart* theory views the Greek verbal tense as a kind of action, as “the procedural characteristics of the verb,” and categorizes it into continuous, completed, and simple occurrence. Porter and Pitts, “New Testament Greek,” 217. According to the theory, the aorist tense indicates a single event without recurring

Porter's model of Greek verbal aspect, it is untenable to directly relate the tense form to the temporal meaning. Rather, the language user's selection of the tense form should be understood in the context and "a specific set of semantic features selected from the possible meaning choices in the system network."⁸⁷

Alongside the clause level, the distribution and pattern of verbal aspect across the text are worthy to be noticed in the analysis of presentational meaning because they may be helpful to identify a transition of sections in the text and the prominence of text. For instance, in their analysis of Romans, Porter and O'Donnell explicate the pattern of verbal aspect and transition between perfective and imperfective aspect. Through this distribution and transition, they claim that such "use of graphical plots of grammatical

and the present tense denotes events that have no end but continuously take place. Fanning, *Verbal Aspect*, 84; Blass, *Grammar*, 187–93; Moulton, *Prolegomena*, 1:108–9; Robertson, *Grammar*, 823.

⁸⁷ Porter, *Verbal Aspect*, 88. The Greek verbal aspect is a semantic system of categorical opposition such that the writer chooses the tense form to present a subjective perspective on an action. Porter, *Idioms*, 21. This theory was initiated by Kenneth L. McKay and developed by Stanley E. Porter, Buist M. Fanning, and was further developed by Mari B. Olsen, Rodney J. Decker, T. V. Evans, Constantine R. Campbell, Douglas S. Huffman, and Francis G. H. Pang. They generally agree that the Greek tense form presents the author's viewpoint on the process. "The Greek verbal aspect is a synthetic semantic category (realized in the forms of verbs) used of meaningful oppositions in a network of tense systems to grammaticalize the author's reasoned subjective choice of conception of a process." Porter, *Verbal Aspect*, 88. "Verbal aspect is a category in the grammar of the verb which reflects the focus or viewpoint of the speaker in regard to the verb." Fanning, *Verbal Aspect*, 84. "Aspect in ancient Greek is that category of the verb system by means of which an author (or speaker) shows how he views each event or activity he mentions in relation to its context." McKay, *New Syntax*, 27. Also see Olsen, *Semantic and Pragmatic*; Decker, *Temporal Deixis*; Evans, *Verbal Syntax*; Campbell, *Indicative Mood*; Campbell, *Non-Indicative Verbs*; Mathewson, *Verbal Aspect*; Huffman, *Verbal Aspect*; Pang, *Revisiting Aspect*. Despite the general understanding of Greek verbal aspect, there are a variety of views on Greek verbal aspect. Such various understandings are whether (1) Greek verb tense still presents temporal meanings, (2) distinction between *Aktionsart* and aspect, (3) bipartite (perfective and imperfective) vs. tripartite (perfective, imperfective, stative) aspect theory, (4) the notion of proximity and remoteness, and so on. For instance, whereas Fanning argues that the perfect and pluperfect tense form represent a complex of *Aktionsart*, tense, and aspect, Porter proposes the third category for those tense forms that is stative aspect. Campbell, however, questions this and deems that the perfect tense form characterizes imperfectivity along with heightened proximity. Campbell, *Indicative Mood*, 197. In other words, Fanning and Campbell propose bipartite verbal aspect (perfective and imperfective), Porter suggests tripartite verbal aspect theory (perfective, imperfective, and stative). Moreover, the debate of temporality and tense is still on-going. Whereas Porter argues that Greek verb tense does not encode temporal meaning at all, Olsen defines aspect as internal temporal constituency. Having these various perspectives on Greek verbal aspect, this study adopts Porter's model of verbal aspect and applies to the analysis of the presentational meaning.

features can be a means of discovering semantic patterns.”⁸⁸ Cynthia Long Westfall also proposes the significance of the pattern of the verbal tense form. She contends that the grammatical choice and pattern, including verb tense form, mood, case, person, and voice, may affect the linguistic chunking throughout the text.⁸⁹

In this regard, for the analysis of presentational meaning, this study analyzes the syntagmatic (e.g., syntax analysis of the clause and the structure of the sentence), paradigmatic features (e.g., verbal aspect), and their patterns throughout the given text.

Orientational Meaning

Orientational meaning refers to “the construction of our orientational stance toward [the] present world and potential addressees and audiences, and toward the presentational content of our discourse, in respect of social relations and evaluations from a particular viewpoint, across meaningful stretches of text and from text to text.”⁹⁰ To identify the heteroglossia of a text, orientational meaning takes a very important role.⁹¹ Texts are constructed by a particular community, sharing common feelings, values, points of view, and evaluations of a particular thing, person, or phenomenon. That is to say, if texts exhibit the same orientational meaning, a form of solidarity could be made among the people who share the same perspective.⁹² To state again, if a text presents different outlooks than others, the text has its heteroglossia compared to others.⁹³ Orientational

⁸⁸ Porter and O'Donnell, “Semantics and Patterns,” 169.

⁸⁹ Westfall, *Hebrews*, 37–40.

⁹⁰ Lemke, *Textual Politics*, 41.

⁹¹ Lemke, “Resources,” 33. Lemke also suggests that though many are paying attention to ideational/presentational meaning, the orientational is the most significant tool for proposing social values and points of views. Lemke, “Interpersonal Meaning,” 87.

⁹² Martin and White, *Language of Evaluation*, 1; Dvorak, *Interpersonal Metafunction*, 25; Dvorak, “Prodding,” 96.

⁹³ Lemke, “Resources,” 34.

meaning is concerned with interpersonal relations and the appraisal of themes that are expressed by modality and polarity. These may be realized by lexicogrammar such as mood systems, adjuncts, and particles.⁹⁴ Thence, the axiological semantic patterns can be characterized across the text.

First, the mood system is a considerable factor for the orientational meaning. The mood is not just presenting the fact or an objective description of events, but the mood is “the language user’s perspective on the relation of the verbal action to reality.”⁹⁵ That is, a speaker’s view of reality may project through the choice of mood. In that sense, the choice of mood is inextricably interconnected to the semantics. Therefore, by the mood, the author’s point of view toward participants and their experiences would be identified. For the point of view contrived by the mood system, Porter’s attitudinal system provides a paramount analytic program for the GNT.

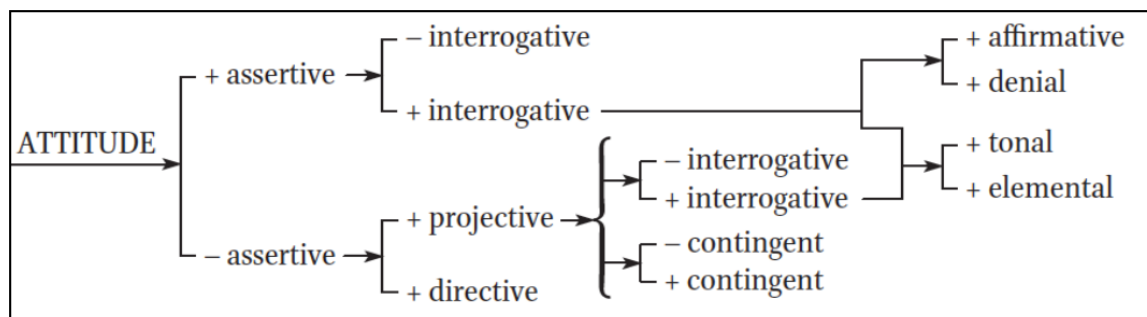


Figure 4: Porter’s System Network of ATTITUDE⁹⁶

Porter suggests a system to determine the relationship between the semantics/functions and the expression/form.⁹⁷ As noted, the different choice of Greek

⁹⁴ Lemke, “Interpersonal Meaning,” 84.

⁹⁵ Porter, *Idioms*, 50.

⁹⁶ Porter, “Systemic Functional Linguistics,” 27.

⁹⁷ Halliday’s framing of speech functions is constructed around the English mood system. It is insufficient to provide a comprehensive interpretive tool because it cannot solve the issue of interpersonal metaphor, the incongruence between form (expression) and function (semantic). For instance, one may choose an interrogative form to command, not for asking a question to obtain information. Porter,

mood denotes various clause types. The initial semantic differentiation can be made between assertive and non-assertive, expressed by the indicative and non-indicative mood forms, respectively. Even after identifying whether the initial function is assertive or non-assertive, the secondary binary system needs to be determined. Porter sets the indicative as a default mood and begins a binary structure of the attitudinal system. Indicative mood is +assertion; Imperative mood is -assertion +direction; subjective mood is -assertion +projection; and Optative mood is -assertion +projection +contingency.⁹⁸ Through this system, Porter argues that “one may be able to link the semantics and expressions.”⁹⁹

Second, orientational meaning can also be found through wordings and the clause complex structure.¹⁰⁰

θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι
[Χριστοῦ] εἰς ἕτερον εὐαγγέλιον (Gal 1:6)
(I am astonished that you desert so quickly the one who called you in the grace of
Christ and turn to another gospel.)

In this sentence, two finite verbs θαυμάζω and μετατίθεσθε are both indicative, exhibiting the function of declarative. The subordinate clause (ὅτι clause) alone is descriptive of the current state of the Galatians. It does not fully perform orientational or interpersonal meaning but only describes what the Galatians are doing. However, the subordinate clause is projected through the main clause. Also, in the subordinate clause, two consecutive adverbs οὕτως ταχέως may enhance the evaluation. In this structure of projection (parataxis), Paul expresses an evaluation of the current state of what his

“Systemic Functional Linguistics,” 22; Martin and Rose, *Working with Discourse*, 24–25, 230. In this regard, Porter’s system is a good alternative for the GNT.

⁹⁸ Porter, *Verbal Aspect*, 165–66.

⁹⁹ Porter, “Systemic Functional Linguistics,” 28.

¹⁰⁰ Lemke, “Resources,” 36–37. Also see Land, *Integrity*, 61–68.

interlocutors are doing. As such, in Gal 1:6, the word *θαυμάζω* in the primary clause and the paratactic clause structure evince Paul's value-orientation to the Galatians' current state (i.e., "I was appalled by what you are doing").¹⁰¹ In this regard, the analyst needs to take grammatical (mood system), structure, and wordings (lexis and modal adjuncts) into consideration to investigate the evaluation and presentational meaning.

With this analytic program, this study scrutinizes the choice of the mood and adjunct to realize the orientational function of text regarding a particular theme. Moreover, we will pay attention to the recurring pattern of orientational meaning, not incumbently remaining in the clause level analysis, to thematic formations across the text. Through this, the present research will propose a construable heteroglossia of a text toward a particular theme and subject.

Organizational Meaning

Organizational meaning is "the construction of relations between elements of the discourse itself, so that it is interpretable as having structure, texture, and information organization and relative prominence across meaningful stretches of text and from text to text."¹⁰² Though the organizational meaning in a text should not be overlooked, this study delimits its implementation into identifying semantic relations. This is because

¹⁰¹ However, the clause complex structure per se does not always proffer orientational meaning. It is only supplementary to modal adjuncts, lexis, and mood choice of a text. In other words, hypotaxis or parataxis only elaborates and propagates attitude or evaluation when the context allows such readings. One may argue that parataxis and hypotaxis are more likely organizational meaning in regard to structure rather than orientational meaning. As noted above, however, in text semantics, each meaning resource is not confined within the clause level. Rather, all meaning resources work together to establish meanings in the text as a whole. Thus, even if one may propose an insightful meaning in the clause level analysis through each semantic system, a sharp distinction of each semantic system and ranks (words, clause, sentence) is not the main interest of the text semantics.

¹⁰² Lemke, *Textual Politics*, 41.

intertextuality is primarily interested in how a text or theme can be read against other texts that are presenting the same theme rather than defining the textuality via the structure and texture of a particular text.¹⁰³ In this regard, the organizing meaning of this study is mainly concerned with identifying ITF via cohesive ties and chains (i.e., covariate semantic relation).¹⁰⁴

An Example of Thematic Formation and Heteroglossia

To summarize, all semantic resources interdependently play in a text to formulate thematic formation and heteroglossia.¹⁰⁵ Semantic resources above, particularly presentational and organizational meaning, establish two major semantic relations, namely covariate and multivariate semantic relations. Alongside this, different deployments of linguistic elements in the same thematic formation entail different paradigmatic and syntagmatic semantics and may transpire different meanings from other texts. Based upon this analytic system, here are three short pericopes from Romans, Galatians, and James as an example of thematic formations and heteroglossia.

¹⁰³ Lemke, "Text Structure," 166. A text may include multiple genres and styles. It is the same phenomenon in biblical texts. For instance, the four Gospels include a variety of genres such as apocalypse, parables, narrative, biography, historiography, and so on. The genre debate has been a long-disputed area in biblical studies. See Aune, "Problem," 9–60; Aune, "Genre Theory," 145–75; Shuler, *Genre*; Talbert, "Once Again," 53–73; Bauckham, "For Whom," 9–48; Schmidt, *Place of the Gospels*; Burridge, *What Are the Gospels*; Smith, "About Friends," 49–67; Smith, *Why Bíos*.

¹⁰⁴ Though not irrelevant, Lemke also considers the organizational meaning as least important in determining text semantics. Lemke, *Textual Politics*, 42.

¹⁰⁵ Porter also points out this flexibility. Porter explains that the three contextual components of register (i.e., field, tenor, and mode) are realized by specific semantic content that are ideational, interpersonal, and textual respectively. Also, the semantics can be detected by means of formal linguistic features. This is a systemic realization from lexicogrammar to context. Porter (*Linguistic Analysis*, 148) also explains, however, that "the formal elements of the language may be classified formally, but their function identifies their semantics and hence the role they play within any given metafunction."

Romans 4:1–12	Galatians 3:5–9	James 2:20–24
Τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραάμ τὸν προπάτορα ἡμῶν κατὰ σάρκα; εἰ γὰρ Ἀβραάμ ἐξ ἔργων <u>ἐδικαιώθη</u>, ἔχει καύχημα, ἀλλ' οὐ πρὸς θεόν. τί γὰρ ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ καὶ <u>ἐλογίσθη</u> αὐτῷ εἰς <u>δικαιοσύνην</u>. . . Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· <u>ἐλογίσθη</u> τῷ Ἀβραάμ ἢ πίστις εἰς <u>δικαιοσύνην</u>. πῶς οὖν <u>ἐλογίσθη</u>; ἐν περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ· καὶ σημεῖον ἔλαβεν περιτομῆς σφραγίδα τῆς <u>δικαιοσύνης</u> τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ <u>λογισθῆναι</u> [καὶ] αὐτοῖς [τὴν] <u>δικαιοσύνην</u>, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.	ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; Καθὼς Ἀβραάμ ἐπίστευσεν τῷ θεῷ, καὶ <u>ἐλογίσθη</u> αὐτῷ εἰς <u>δικαιοσύνην</u>· γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ. προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως <u>δικαιοῖ</u> τὰ ἔθνη ὁ θεός, προευηγγελίσατο τῷ Ἀβραάμ ὅτι <u>ἐνευλογηθήσονται</u> ἐν σοὶ πάντα τὰ ἔθνη· ὥστε οἱ ἐκ πίστεως <u>εὐλογοῦνται</u> σὺν τῷ πιστῷ Ἀβραάμ.	Θέλεις δὲ γνῶναι, ὧ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; Ἀβραάμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων <u>ἐδικαιώθη</u> ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· ἐπίστευσεν δὲ Ἀβραάμ τῷ θεῷ, καὶ <u>ἐλογίσθη</u> αὐτῷ εἰς <u>δικαιοσύνην</u> καὶ φίλος θεοῦ ἐκλήθη. ὁρᾶτε ὅτι ἐξ ἔργων <u>δικαιοῦται</u> ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

Figure 5: Thematic Formations in Three New Testament Pericopes

As the highlighted thematic items indicate, all three texts exhibit the same covariate relations through cohesive chains of participants. The chains are (1) Abraham,

(2) faith, (3) works, and (4) righteousness. Also, the three pericopes commence with questions and are followed by a quotation about Abraham. All three texts are dealing with the question of how to be reckoned righteous. All three provide an answer through the relationship between faith, works, and righteousness. In addition to this, the Abraham narrative is a critical example in each exposition of the author's argument. In this regard, the thematic formations of [Abraham-Faith-Righteousness] and [Abraham-Works-Righteousness] can be identified in these given texts. However, there are recurrent thematic items in Romans and Galatians that James lacks. They are (1) the issue of uncircumcision and (2) the Gentile or non-Jew. Therefore, unlike James, in Romans and Galatians there are additional thematic formations: [Uncircumcision-Faith] and [Gentile-Faith]. Alongside this, there is a semantic relation in James that the other two texts do not have, the thematic formation of [Faith-Works]. Whereas Romans and Galatians are concerned with the semantic relation between righteousness and faith or righteousness and works, James exhibits the semantic relation between faith and works. Therefore, the unique thematic formations and semantic relations in each text may engender different voices.

To conclude, based on the proposed analytic procedure, first, this study will analyze how each ancient text structures and presents thematic items to identify thematic formations. As noted above, scholars have argued that Paul's letters, particularly Paul's eschatological and apocalyptic language in those letters, have conceptual affinities with Jewish and Hellenistic literature. Hence, the present study will examine the semantic relations (covariate and multivariate) to examine whether there are indeed similar thematic formations among those texts. Secondly, after establishing thematic formations through utilizing Lemke's semantic system, this research scrutinizes the distinctive

meaning and voice of the Pauline letters. To achieve this, this study will investigate the semantic domain, participants, process type, and syntactic structure of the ancient texts to identify their presentational meaning.¹⁰⁶ For the orientational meaning of the texts, the mood system, polarity, and appraisal of each text will be examined.¹⁰⁷ Lastly, if necessary, for the analysis of organizational meaning, this study will explore cohesive analysis and information structure to supplement covariate thematic relations and to propose a suitable linguistic clusters for intertextual comparisons.¹⁰⁸

¹⁰⁶ See Porter, *Linguistic Analysis*, 145–58; Halliday, *Social Semiotic*, 116–18; Halliday and Hasan, *Language*, 30–32; Halliday, *Introduction*, 101–57; Reed, *Philippians*, 62–80; Westfall, *Hebrews*, 78–87; Land, *Integrity*, 68–73.

¹⁰⁷ Martin and White, *Language of Evaluation*; Dvorak, “Prodding,” 85–120; Dvorak, “Ask,” 196–245; Dvorak, *Interpersonal Metafunction*, 45–90; Dawson, “Language as Negotiation,” 362–90; Porter, “Systemic Functional Linguistics,” 9–47; Halliday, *Introduction*, 68–100; Reed, *Philippians*, 80–87; Westfall, *Hebrews*, 78–87; Land, *Integrity*, 61–68.

¹⁰⁸ Halliday, *Introduction*, 38–67; Halliday and Hasan, *Language*, 52–96; Reed, *Philippians*, 88–122; Westfall, *Hebrews*, 78–87; Lee, *Romans*, 25–86; Land, *Integrity*, 73–78.

CHAPTER 3. INTERTEXTUALITY OF THE OTHERWORLDLY JOURNEY

Paul's account of the heavenly journey in 2 Cor 12:1–10 has enthralled the world of NT studies. Many modern scholars have toiled on it as a treasure house of Pauline theology.¹ A large number of works using intra-contextual, extra-contextual, and intertextual approaches have been conducted so as to better elucidate the meaning of this mysterious passage.² Though a wide range of methods are still vibrant today, there is one particular approach that constantly draws scholarly interests—the comparative literature study.³

This interpretive tendency has spawned a series of comparisons with the Hellenistic literature regarding Paul's relationship to mysticism, particularly the gnostic myth. This interpretation understands that 2 Cor 12:1–10 presents "Paul's similarity to various forms of Oriental-Hellenistic spirituality and mysticism."⁴ Even if many opponents have challenged and criticized throughout the course of history that this position is misleading,⁵ the comparative literature study is still considered a viable option today. The reason for this is that there is a plethora of Hellenistic, Jewish,

¹ Some of them argue that Paul's ecstatic experiences were formulating his theology and central to his ministries. See Benz, *Paulus als Visionär*, 101; Saake, "Paulus als Ekstatiker," 153–60; Lincoln, "Paul the Visionary," 204–20.

² "Intra-contextual" approaches refer to the study that provides the interpretation through a larger textual context (e.g., Second Corinthians and other Pauline letters). By the term "extra-contextual," I allude to methods that examine the historical and social context of the Corinthian church. Lastly, intertextual approaches are exploring 2 Cor 12:1–10 through a comparison with other texts that have similar accounts.

³ Reitzenstein and the history of religion school is the precursor of this particular criticism. See Reitzenstein, *Hellenistic Mystery-Religions*, 426–500; Reitzenstein, *Das iranische Erlösungsmysterium*, 93–150; Reitzenstein, *Poimandres*, 59–116. For more on the so-called history of religion school, see Colpe, *Die Religionsgeschichtliche Schule*; Yamauchi, *Pre-Christian Gnosticism*.

⁴ Tabor, *Things Unutterable*, 3.

⁵ Segal, "Heavenly Ascent," 1334.

Gnostic, and Christian literature presenting affinities to one another.⁶ It was the same in Paul's day because the first and second century CE is the heyday of heavenly ascent writings.⁷ The otherworldly journey has been widely agreed by scholars as one of the major constituents of apocalyptic texts.⁸

Having this major component, biblical scholars investigate 2 Cor 12:1–10 as Paul discusses revelation and the Lord's vision. Paul introduces an itinerant who was snatched up to the third heaven or paradise though Paul himself has no idea whether the person was in the flesh or otherwise. What follows is a description of the visionary's experience, hearing unutterable words that no human can speak. In this regard, 2 Cor 12:1–10 contains many of the key elements of apocalyptic texts such as the third heaven, being snatched, in the body vs. out of body ascension, unutterable words, paradise, vision, and revelation.⁹ Accordingly, biblical scholars have striven to identify the relationship between Paul's account of an otherworldly journey in 2 Cor 12:1–10 and other apocalyptic texts through comparative literature studies.¹⁰

⁶ Such writings include Test Levi, 1 En, 2 En, Ascen Isa, Vis Ezra, LAE, Apoc Zeph, Apoc Ab, 3 Bar, Hermes's *Poimandres*, Homer's *Od.*, Plato's *Resp.*, Plato's *Phaedr.*, and Philo's *Spec.* For a list of the literature that has the heavenly ascent, see Bremmer, "Descents to Hell," 365–69.

⁷ Bremmer, "Descents to Hell," 349.

⁸ Bousset, "Die Himmelsreise der Seele," 136–39; Collins, "Towards a Morphology," 9. Segal's work provides an exhaustive review of the Hellenistic, Jewish, and Christian literature that include the heavenly ascent accounts. Segal, "Heavenly Ascent," 1338–94. In addition, many thinkers have attempted to provide types of ascents. See Dieterich, *Eine Mithrasliturgie*; Colpe, "Himmelsreise der Seele," 429–47; Segal, "Heavenly Ascent," 1333–94 (esp. 1341); Couliano, *Expériences de l'extase*; Tabor, *Things Unutterable*; Collins, "Ascent to Heaven," 553–72.

⁹ Peerbolte investigates the use of ἄρρητος in a comparison with Jewish and Hellenistic texts and argues that the adjective ἄρρητος is a representative term for a mystical experience in Paul's time. Peerbolte, "Paul's Rapture," 167.

¹⁰ Scholem, *Major Trends*, 40–79; Scholem, *Jewish Gnosticism*, 14–19; Glasson, *Greek Influence*, 8–25; Alexander, "Comparing Merkavah Mysticism," 1–18; Himmelfarb, "Heavenly Ascent," 73–100; Morray-Jones, "Transformational Mysticism," 1–31; Morray-Jones, "Paradise Revisited (Part 1)," 177–217; Morray-Jones, "Paradise Revisited (Part 2)," 265–92; Schäfer, "New Testament," 19–35; Wallace, *Snatched into Paradise*; Gruenwald, *Merkavah Mysticism*, 7–10.

Gershom Scholem's two major works triggered the study of the relationship between Jewish mysticism and Paul's apocalyptic.¹¹ Scholem suggests a development between Paul's heavenly experience in 2 Cor 12:1–10 and Jewish mysticism. Aligning Paul's account with the Jewish esoteric texts, Scholem expounds that in 2 Cor 12:1–10 Paul is voicing an idea similar to that which the anecdote about the four men who entered *pardes* ("paradise") in *hekhalot* literature exhibits.¹² Scholem contends: "Paul who wrote these lines about the year 58 CE, was speaking of the idea with which his readers were familiar, a Jewish conception that he, as well as his readers in Corinth, had brought over into the new Christian community."¹³ Scholem articulates his thesis through lexical and thematic affinities in Paul's letters to the Corinthians, rabbinic literature, and *hekhalot* literature.¹⁴

¹¹ See Scholem, *Major Trends*; Scholem, *Jewish Gnosticism*.

¹² Scholem, *Jewish Gnosticism*, 17.

¹³ Scholem, *Jewish Gnosticism*, 17.

¹⁴ Paul's account, the *merkabah* tradition, and *hekhalot* literature have similar terms and themes such as *pardes*, temple, vision, and mysterious experiences. In a similar vein, looking at the same term *pardes* and the same ideas of rapture, ascent, and descent, Scholem alleges that other Jewish literature such as 2 En, LAE, and Apoc Mos. also present the same mysterious features. See Scholem, *Jewish Gnosticism*, 18. Scholem (*Major Trends*, 43) provides three essential continuities between *hekhalot* writings and Jewish apocalypses; namely "the anonymous conventicles of the old apocalypses; the *merkabah* speculation of the Mishnaic teachers who are known to us by name; and the *merkabah* mysticism of late and post-Talmudic times." To substantiate his thesis, Scholem points to these features in *merkabah* mysticism, Song of Songs Rabbah, and *hekhalot* writings (i.e., *Hekhalot Zutarti* and *Merkabah Rabbah*). See Scholem, *Jewish Gnosticism*, 14–19. Since Scholem's proposal, many scholars have espoused the Jewish origins of Paul's apocalyptic idea in 2 Cor 12:1–10. Bowker is one of the advocates who assert a possible connection between *merkabah* visions and the vision of Paul. Bowker contends that there are sufficient similarities between the two traditions. Bowker ("Merkabah Visions," 172) suggests that "Paul practiced *merkabah* tradition as an ordinary consequence of his highly extended Pharisaic training." Morray-Jones, in his two articles, expounds that *merkabah* mysticism is an indispensable feature of Paul's experience in 2 Cor 12:1–10. Morray-Jones, "Paradise Revisited (Part 1)," 177–217; Morray-Jones, "Paradise Revisited (Part 2)," 256–92. Peerbolte also exhibits that Jewish mysticism is not a marginal phenomenon but takes a central role to understand the gospel. Peerbolte, "Paul's Rapture," 159–76. An exhaustive investigation in this study is given by James Buchanan Wallace. In his monograph, Wallace explores three different types of literature that are Hellenistic, Jewish, and Pauline literature. See Wallace, *Snatched into Paradise*. In her recent monograph, Bowens also utilizes a comparative analysis of contemporaneous texts. She primarily pays attention to warfare language in Jewish literature. Through the exploration, she concludes that Paul's ascent exemplifies the spiritual warfare between Satan and God. Bowens, *Apostle in Battle*, 226–27. Also see Price, "Punished in Paradise," 33–40; Gooder, *Only the Third*, 165–89; Goff, "Heavenly Mysteries," 133–48.

Alan Segal also explains that the motif of heavenly man can be found in multiple Jewish mystical writings such as 2 En, Ascen Isa, 2 Bar, and 3 En.¹⁵ Segal contends that though the heavenly ascent in 2 Cor 12:1–10 cannot be seen as Jewish mysticism, Paul describes religious experiences that are similar with the Jewish apocalyptic tradition. For Segal, Paul did not convert from Judaism to Christianity but from a Pharisaic Jew to an apocalyptic Jew.¹⁶ Paul's new understanding of the law and his religious traditions are not brought by a shift of religion but by the apocalyptic perspectives that prevailed in his Jewish apocalyptic tradition.¹⁷

On the contrary, many others argue that Paul's apocalyptic ideas and heavenly ascent tradition are not only originated from Jewish culture.¹⁸ Hans Dieter Betz suggests Iranian and Hellenistic influence on apocalypticism.¹⁹ Betz states:

The underlying questions which have led to the development of dualists, angelology, cosmology, astrology and so forth are to a large extent identical with the basic problems which occupy entire period of Hellenism, and which have precipitated parallel doctrines there. We have to free ourselves from the idea of treating apocalypticism as an isolated and purely inner-Jewish phenomenon.²⁰

The origins of apocalypticism, thus, are heterogeneous. It is not a direct adaptation from a certain culture and society. Rather, the apocalyptic tradition is adopted but transforms and adjusts in a new environment of a new community. As such, there is both continuity and discontinuity between the older and newer apocalyptic literature.²¹

¹⁵ Segal, *Paul the Convert*, 22–61.

¹⁶ Segal, *Paul the Convert*, 35.

¹⁷ Segal, *Paul the Convert*, 37, 52. When Segal argues cultural factors, he does not specify a particular environment. Rather he refers to every background he had as a composite. Such environments are OT prophetic tradition, second temple Judaism, and Hellenism.

¹⁸ See Nock, "Sarcophagi and Symbolism," 140–70; Smith, "Common Theology," 135–47; Goodenough, *Jewish Symbols*, 28, 30, 103, 136; Smith, "Wisdom and Apocalyptic," 131–56.

¹⁹ Betz, "On the Problem," 137.

²⁰ Betz, "On the Problem," 138.

²¹ Betz, "On the Problem," 138.

Morton Smith explains that the ascent to the heavens is a very famous tale in many religions even before the rise of Christianity.²² It can be found in many writings in different cultures.²³ Smith continues: “The Hellenistic period saw the development of a Judaism profoundly shaped by Greco-Oriental thought, in which mystical and magical elements were very important. From this common background, apocalyptic elements were derived independently by the magical papyri, Gnosticism, Christianity and Hellenistic, and Rabbinic Judaism.”²⁴ By stating this, Smith proposes that Jewish literature at the time of Jesus presents the narrative of the heavenly ascent that is plausibly shaped by its world.

James D. Tabor notices the different features of Paul’s heavenly account to other Jewish texts.²⁵ Tabor articulates his thesis through investigating the archaic and Hellenistic cosmology. Investigating the Hellenistic literature, particularly the “Dream of Scipio” in Cicero’s *Rep.*, and the *Poimandres*, Tabor argues that Jewish and Christian apocalyptic texts (e.g., 2 En and the Ascen Isa) present the same feature of the Hellenistic cosmology.²⁶ Tabor, however, suggests what makes Paul distinct from his contemporaries. He explains that though Paul presents the similar religious and mystic tradition to other literature, his “mission to the Gentiles, the conversion of Israel, and the imminent *parousia* of Jesus as cosmic Lord, and escaping from mortality, are very apocalyptic particulars that make Paul really Paul.”²⁷ Through this, one may conceive

²² The tale of the ascension to the heavens can be found five millennia ago in the Mesopotamia region Babylonian culture and blossomed in Greco-Roman culture.

²³ Smith (“Ascent to the Heavens,” 408) states: “In the Greco-Roman world, the belief of the ascent to heavens were famous and showed a wide variety. By the time of Jesus, it had been further popularized and is found everywhere in the literature of the late republic and early empire.”

²⁴ Smith, “Observations on Hekhalot Rabbati,” 159.

²⁵ Tabor, *Things Unutterable*, 33.

²⁶ Tabor, *Things Unutterable*, 66–67.

²⁷ Tabor, *Things Unutterable*, 124.

that though the similar perspectives on cosmology prevailed in the Greco-Roman world inter-religiously, Paul presents his uniqueness within commonality.²⁸

With the above in mind, the present chapter tackles the subject of Paul's heavenly journey in 2 Cor 12:1–10. This chapter, however, does not simply juxtapose equivalent or corresponding texts so as to do a word comparison. Rather, as mentioned in the previous chapter, this study will explore multivariate and covariate semantic relation to identify ITFs in 2 Cor 12:1–10, 1 En 14:1—17:5 and the *Poimandres*, the first tractate of *Corpus Hermeticum* (henceforth, CH).²⁹ These three texts are suitable for this intertextual analysis since they exhibit affinities in terms of the heavenly journey and ascent.³⁰ In addition, this study investigates heteroglossia of the ITFs in 2 Cor 12:1–10

²⁸ Tabor, *Things Unutterable*, 67.

²⁹ The Greek text of 1 En 14:1—17:5 is from Charles, *Enoch*, 344–53. For the Greek text of the *Poimandres* this chapter refers to Nock, ed., *Corpus Hermeticum*, 1:6–28. For an English translation, refer to Salaman et al., *Way of Hermes*, 17–24. For the origins and etymology of the term *Poimandres*, see Kingsley, “Poimandres,” 1–24. The book of Enoch is a well-known as a Jewish apocalypse in the second temple period. The *Poimandres* is the first tractate in the *Corpus Hermeticum* that was composed in Egypt around 100 AD. Bremmer, “Descents to Hell,” 349. Nonetheless, it does not mean that the dating of the two texts is unanimously agreed among scholars. There is an ongoing debate on the date and fragments of 1 En. See Milik, *Books of Enoch*, 4–7; Knibb, *Ethiopic Book*, 12; Pfann et al., eds., *Qumran*, 3–171; Puech, *Qumrân grotte 4. XXII*, 9–115. Alongside this, the origins and composition of the *Poimandres* have also been challenged by many others. They aver the Byzantine and Italian Renaissance origins rather than Egypt. For further references for this debate, see Copenhaver, *Hermetica*, xiii–lxi; Kingsley, “Poimandres,” 1.

³⁰ Adela Y. Collins notes that 1 En, the *Poimandres*, and 2 Cor are similar in that they each include the “ascent of a cultural hero.” Collins, “Ascent to Heaven,” 560. The book of Enoch consists of the detailed description of the heavens and cosmology with an introduction, a succinct explanation of the fall of Watchers, and eschatological accounts regarding the final judgment and salvation. Knibb, *Book of Enoch*, 17. The first book of Enoch comprises five major sections and two short appendices. Though all five major sections are coherent in respect of the apocalyptic text, the first two books are relevant to the heavenly journey. In the major section of the book (chs. 12–90), particularly, 1 En 14:1—17:5, the narrator delineates the vision that Enoch saw and the journey to the heavens. The *Poimandres* contains the similar components such as the secret of cosmos, the heavenly ascent, the fall of human beings, and salvation. The *Poimandres* is widely considered to be a Gnostic myth depicting the fall of human beings, the contrast of mind and body, the presence in humans of the divine spark, and the beginning and the end of cosmos and human beings. The universalistic approach to Gnosticism was kindled by the discovery of the Nag Hammadi library in 1945. Ever since then, many scholars have attempted to find common Gnosticism through investigating encompassing features throughout gnostic literature. *Le Origini Dello Gnosticismo*, edited by Bianchi, is the monumental volume in this field. Bianchi, ed., *Origini Dello Gnosticismo*. Also see Rudolph, *Gnosis*, 25–26; Segal, *Poimandres as Myth*, 7. Some other works argue that the *Poimandres* presents the same conceptual currents to the Hellenistic sapiential literature. Cox, *By the Same Word*, 20. The *Poimandres*, however, also shows Jewish traditions. See Dodd, *Bible and the*

to propose the different voice of Paul in the same ITFs.³¹ Throughout the analysis of the three texts, this chapter will argue the following.

Paul leverages a cultural discourse of heavenly ascent in 2 Cor 12:1–10. It was a shared discourse in his culture as we find it in 1 En and the *Poimandres*. The thematic formation [Boasting], however, takes a significant role in the ITF [Heavenly Ascent] in Paul's account. Unlike the other two texts, the thematic formation [Boasting] appears only in 2 Cor 12:1–10 and encompasses the heavenly ascent account. Furthermore, Paul's evaluation of the heavenly ascent is prominent in 2 Cor 12:1–10. To be clear, in contrast to his contemporaries, Paul asserts that to boast of the mysterious experience is non-profitable.

Rather, Paul boasts of things that would ordinarily be evaluated as inferior so that he may testify to the power of Christ that remains in him.³² Therefore, though the ITF [Heavenly Ascent] is found in all three texts, the presentational and organizational meaning of the ITF in 2 Cor 12 realizes that Paul employs a unique thematic formation

Greeks, 243; Jansen, "Frage nach Tendenz," 157–63; Pearson, *Gnosticism*; Bremmer, "Descents to Hell," 349. Reitzenstein posited the influence of Jewish tradition on the *Poimandres*. According to Reitzenstein, two divine beings and principles are likely coming from Jewish tradition. Reitzenstein, *Poimandres*, 59. Bremmer also argues that some features in the *Poimandres* such as multiple layers of the heavens cannot be found in the Hellenistic myths. Bremmer, "Descents to Hell," 349. This view, however, is challenged by Ioan Couliano. He contends that the idea of seven planets and their orbit from the earth was first developed by Greeks, particularly in the time of Plato. Couliano, *Expériences de l'extase*, 11–43. Cf. Collins, "Ascent to Heaven," 555. Also see, Collins, "Seven Heavens," 59–93. Moreover, Dodd avers commonalities between the *Poimandres* and the NT due to Jewish influences. According to Dodd, Christianity was also generated through Jewish heritage. Many of its exponents, such as Paul and John the apostle, reinterpreted and enlarged Jewish tradition and modified into a new form of tradition. Dodd (*Bible and the Greeks*, 247) contends: "Thus, the parallels between the *Poimandres* and the New Testament are explicable as the result of minds working under the same general influences."

³¹ Nevertheless, this chapter neither insists that an intertextual analysis of these three texts can restore the cultural formation of Paul's time nor that 1 En and the *Poimandres* are the only texts from Jewish and Hellenistic literature, respectively, representing the heavenly ascent and the otherworldly journey. There are innumerable texts, containing apocalyptic features, particularly the ascent. As such, this chapter selects 1 En and the *Pomandres* as a test case for intertextual analysis with 2 Cor 12:1–10 through the given methodology, intertextuality and heteroglossia.

³² Käsemann, "Die Legitimität," 54–71; Barrett, *Second Epistle*, 312.

[Boasting], and the orientational meaning exhibits Paul's distinct point of view to the act of boasting.

An Analysis of Intertextuality of the Heavenly Ascent: 1 Cor 12:1–10, 1 En 14:1—17:5, and the *Poimandres*

Within the cultural discourse of heavenly ascent, there are shared thematic formations in the three texts that are [Vision], [Ascension], [Dialogue with God], and [Ineffable Words or Vision]. As mentioned in the previous chapter, these thematic formations can be identified through the analysis of the multivariate and covariate semantic relations.

ITF and Semantic Relation of 2 Cor 12:1–10

Clause Analysis of 2 Cor 12:1–10³³

v1C1a-e1	Καυχᾶσθαι
v1C1a	δεῖ,
v1C1a-e2	οὐ συμφέρον μέν,
v1C2a	ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις κυρίου.
v2C3a	οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσάρων,
v2C4a	εἴτε ἐν σώματι οὐκ οἶδα,
v2C5a	εἴτε ἐκτὸς τοῦ σώματος οὐκ οἶδα,
v2C6a	ὁ θεὸς οἶδεν,
v2C3a-e	ἄρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ.
v3C7a	καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,
v3C8a	εἴτε ἐν σώματι εἴτε χωρὶς τοῦ σώματος οὐκ οἶδα,
v3C9a	ὁ θεὸς οἶδεν,
v4C7b1	ὅτι ἡρπάγη εἰς τὸν παράδεισον
v4C7b2	καὶ ἤκουσεν ἄρρητα ῥήματα
v4C7b2c	ἃ οὐκ ἐξὸν ἀνθρώπῳ

³³ The initial “v” refers to verse, “C” to the clause, and “e” refers to the embedded clause. The abbreviation “a” signifies the primary level clause that mostly has a finite verb, “b” refers to the secondary clause showing logical and hypotactic relations to the primary clause through conjunctions or non-finite verbs, “c” denotes the third level clause modifying, elaborating, and projecting the secondary clause or an element in the secondary clause, and “-e” indicates the clause relations. For instance, “a-e” indicates that the embedded clause has a relation to the primary clause.

v4C7b2c-e	λαλήσαι.
v5C10a	ὑπὲρ τοῦ τοιούτου καυχῆσομαι,
v5C11a	ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι εἰ μὴ ἐν ταῖς ἀσθενείαις.
v6C12b	Ἐὰν γὰρ θελήσω
v6C12b-e	καυχῆσασθαι,
v6C12a	οὐκ ἔσομαι ἄφρων,
v6C13a	ἀλήθειαν γὰρ ἐρῶ·
v6C14a	φείδομαι δέ,
v6C14b	μή τις εἰς ἐμέ λογίσηται
v6C14bc1	ὑπὲρ ὃ βλέπει με
v7C14bc2	ἢ ἀκούει [τι] ἐξ ἐμοῦ καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων.
v7C15b1	διὸ ἵνα μὴ ὑπεραίρωμαι,
v7C15a	ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ,
v7C15b2	ἵνα με κολαφίζῃ,
v7C15b3	ἵνα μὴ ὑπεραίρωμαι.
v8C16a	ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα
v8C16b	ἵνα ἀποστῇ ἀπ' ἐμοῦ.
v9C17a	καὶ εἶρηκέν μοι·
v9C18a	ἄρκεῖ σοι ἡ χάρις μου,
v9C18b	ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται.
v9C19a	Ἦδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου,
v9C19b	ἵνα ἐπισκηνώσῃ ἐπ' ἐμέ ἡ δύναμις τοῦ Χριστοῦ.
v10C20a	διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ·
v10C21a	ὅταν γὰρ ἀσθενῶ,
v10C21b	τότε δυνατός εἰμι.

Up until C7b2c-e, Paul describes what the man in Christ had experienced.³⁴ As such, the main participant from C1a-e1 to C10a is the man in Christ.³⁵ Alongside this, between C3a to C10a, all primary clauses show the relations between (1) Paul and the man in Christ and (2) God and the man. In this regard, the central tokens in these clauses

³⁴ For the various options of Paul's third person perspective, see Furnish, *2 Corinthians*, 534–44.

³⁵ Regarding the participants, three types of participants can be found in the analysis of this study. First, grammaticalized participant (Gp, hereafter) refers to participants that are signified through the full substantive reference. It is normally identified by nouns or nominal groups. Second, implied participant (Ip, hereafter) can be detected by the morphological declension in a finite verb form that signifies person and number. At last, reduced participant (Rp, hereafter) indicates the use of pronouns or other referring expressions to identify participants. See <http://opentext.org/model/guidelines/wordgroup/0-2.html#d13>.

are Paul, a man in Christ, and God.³⁶ From the C11a, however, a change of central tokens occurs that are Paul, the thorn of flesh, weakness, and power. This causes different chain interactions, namely (1) Paul–the man in Christ (C3a, C7a) and God–a man in Christ (C6a, C9a) and (2) Paul–thorn (C15a, C16a), Paul–weakness (C11a, C19a, C20a), and Paul–Power (C19b, C21b).

The shifts of the main participant, chain interactions, and cohesive ties may identify covariate and multivariate relations that generate a notable alteration of thematic formations between C1a-e1 to C10a and C11a to C21b. That is to say, whereas the thematic formations of [Vision], [Ascension], and [Ineffable Words] are in the first half, [Dialogue with God], [Thorn of Flesh], and [Power in Weakness] in the second part.

Having said this, in terms of the semantic relation between Paul and the man in Christ, Paul is the actor of the process *ἔρχομαι* (C2a) who narrates the vision and the revelation of the Lord.³⁷ Paul takes the function of the sensor of mental processes such as *οἶδα* and *καυχάομαι*, and the man takes the function of the phenomenon of the processes (C3a, C7a, C9a). In addition, there is another main semantic relation between the man and heaven. The man, as an actor and sensor of *ἁρπάζω* and *ἀκούω*, has relations with heaven and ineffable words.³⁸ The man is snatched up to paradise and the third

³⁶ Central tokens refer to the thematic items that are in participant chains and make interactions with other thematic items in other chains.

³⁷ According to Barrett, Paul employs the terms *ὄπτασία* and *ἀποκάλυψις* when he addresses his conversion (e.g., Act 26:29 and Gal 1:12). Paul does not use these words except when he explains the appearance of God to him. Also, Paul employs the term revelation mostly in the context of eschatology. Barrett, *Second Epistle*, 307.

³⁸ One other noteworthy feature, but not a linguistic trait, in the thematic formation of [Man in Christ] is that whereas all other Jewish and Hellenistic literature have heroic figures (e.g., Enoch, Abraham, Moses, Odysseus), like the one who ascends to heaven(s) and descends to hell, in Paul's account, an anonymous person, expressed by a noun, occurs as the one who experiences the ascent.

heaven.³⁹ In the paradise, he heard unutterable words. Through this semantic relation established by covariate and multivariate relations, thematic formation [Ascension] and [Ineffable Words] can be made.

ITF and Semantic Relation of 1 En 14:1—17:5

Similar thematic formations can be found in the Enochic text. First, the thematic formation [Vision] can be found both in 2 Cor 12 and 1 En 14:1—17:5. There are three central tokens in 1 En 14:1—17:5, namely: (1) *Enoch*, (2) *the Watchers*, and (3) *the Great One*. These tokens establish two chain interactions that are (1) Enoch–watchers

³⁹ There is a scholarly debate regarding the place the man in Christ went. The question is if paradise equivalent to the third heaven. As C. K. Barrett explains, the word paradise is originated from Persian literature indicating a Persian nobleman's park. It is adopted by Greek and understood as a place of the final judgment after death. Barrett, *Second Epistle*, 311. For the use of each term, paradise, and heaven in Jewish literature, see Garland, *2 Corinthians*, 514. Alongside this, many individuals have investigated the celestial order of things within Jewish, Hellenistic, and Christian literature so as to answer this issue. The celestial order, however, does not show the consistency in Jewish and Hellenistic literature. Tabor proposes that archaic literature and the Hellenistic literature differently depict the celestial order. According to Tabor, the archaic literature presents a three-storied universe, namely underworld (*Hades* or *Sheol*)—earth, covered by water—heavens, while a new cosmology and celestial order were proposed during the Hellenistic period that the earth is surrounded by seven heavens. Tabor, *Things Unutterable*, 58–63. In 1 En, however, the heavenly world comprises three heavens. The first wall built of a hailstone is the first division demarcating the first and second heaven. Beyond the wall, there is a house, and passing through another door, there is the greater house that the throne of the great glory situates. Second Enoch 3–20 describes seven heavens, and the third heaven is the place where paradise is located. Though the layers and the number of heavens are different between the relevant literature, there are noticeable common features. First, as Morray-Jones (“Paradise Revisited (Part 2),” 205) expounds, regardless of the number of the heaven, “the two models (three-heaven vs. seven-heaven) appear to correspond to the hierarchic structure of the temple,” and the highest place of the hierarchic structure is the place where the Lord dwells. Second, the highest heaven is the place that vision and revelation are given to visionaries. In 2 Cor 12:4, Paul utters that he heard inexpressible words in paradise. On top of that, the use of paradise, however, is not consistent in the Jewish and Christian apocalyptic literature. Sometimes it is denoting the place where the righteous ones go after death (e.g., 1 En 60:8; Test Ab 20:14; Apoc Ab 21:6) and other times the paradise refers to a final state at the end, “a kind of new Edenic existence with God forever,” e.g. Test Levi 18:10–14; Test Dan 5:12; 4 Ezra 7:36; 8:52. Tabor (*Things Unutterable*, 117), notwithstanding, suggests an underlying unity that “paradise is an image rooted in Gen 2–3, and refers to either a preserved or restored garden of Eden, a place of state of pleasantness, removed from sin, suffering, and death. Whether it is located above or below, in the present or the future, it seems to always symbolize God's intimate presence and access to the tree of life.” Cf. Jeremias, “Paradeisos,” 765–73. In terms of Paul's account, Tabor maintains that the third heaven and paradise are not the same place. Paradise is the highest heaven wherein God dwells in his glory. From there, Paul heard things unutterable. In this regard, Tabor sees that Paul describes a single experience but two stages, entering the third heaven and then paradise.

and (2) Enoch—the great one. The introduction of this section, 1 En 14:1, indicates the thematic formations [Vision].

Βίβλος λόγων δικαιοσύνης καὶ ἐλέγξεως ἐγγηγόρων τῶν ἀπὸ τοῦ αἰῶνος, κατὰ τὴν ἐντολὴν τοῦ ἁγίου τοῦ μεγάλου ἐν ταύτῃ τῇ ὁράσει.⁴⁰

It may be rendered: “The book of words of righteousness and reprimand of the Watchers who are from the eternity according to the commandment of the great holy one in this vision.”⁴¹ Given such, one may conceive that this section is about the words of God to the Watchers given to Enoch in a vision.

The thematic item ὅρασις (1 En 14:1) is in the same semantic domain with ὀπτασία that occurs in 2 Cor 12:1.⁴² In 1 En 14, however, Enoch is the narrator of the vision, and he receives the vision, whereas in 2 Cor 12, Paul, as a narrator, is depicting another person’s vision and revelation though it is likely Paul himself.

This becomes even clearer in 1 En 14:8, 14.

14:8 καὶ ἐμοὶ εφ’ ὁράσει οὕτως ἐδείχθη ἰδοὺ νεφέλαι ἐν τῇ ὁράσει ἐκάλουν, καὶ ὀμίχλαι με ἐφώνουν, καὶ διαδρομαὶ τῶν ἀστέρων καὶ διαστραπαὶ με κατεσπούδαζον καὶ ἐθορυβαζόν με, καὶ ἄνεμοι ἐν τῇ ὁράσει μου ανεπτερωσάν με καὶ ἐπηράν με ἄνω
(It was shown to me in the vision: behold clouds in the vision summoned and mists sounded to me and shooting stars and lightening flashes hastened and roared at me and winds in my vision flew me up and lifted me up.)

14:14 καὶ ἤμην σειομένος καὶ τρέμων, καὶ ἔπεσον ἐπὶ πρόσωπον μου καὶ ἐθεώρουν ἐν τῇ ὁράσει μου
(And I was shaking and trembling and I fell on my face and saw in my vision.)

⁴⁰ The Greek text of 1 En 14:1—17:5 is from Charles, *Enoch*, 344–53.

⁴¹ Translations are mine. Charles (*Enoch*, 79) reads the introduction as “this book is the word of righteousness and the reprimand of the eternal watchers in accordance with the commandment of the Holy and Great One in that vision.” Nickelsburg and Vanderkam (*1 Enoch*, 33) render the introduction into, “the book of the words of truth and the reprimand of the watchers who were from of old, according to the command of the great holy one in the dream that I dreamed.”

⁴² According to semantic domain of Louw and Nida, both terms are belonging in Non-verbal communication (LN. 33.488). Louw and Nida, *Greek-English*, 1:445.

In these verses, Enoch is the receiver of the mental process δεικνύω, and the prepositional phrase ἐφ' ὁράσει and ἐν τῇ ὁράσει μου are locative, denoting that the revelation took place in a vision, and the vision was Enoch's. In this regard, though the thematic formation [Vision] occurs in both 1 En and 2 Cor 12:1–4, Enoch is proximate to the vision in the first-person perspective, while Paul is remote in the third person.

Another key point can be found in the thematic formation of [Vision]. Whereas 2 Cor 12 is reticent about the revelation that the man in Christ received in the third heaven as it is unutterable words, here in 1 En 14:2–3, the words are perceivable and speakable.

1 En 14:2–3 ἔγω εἶδον κατὰ τοὺς ὕπνους μου ὃ[ν] νῦν λέγω ἐν γλώσσῃ σαρκίνῃ, ἐν τῷ πνεύματι τοῦ στόματος μου, ὃ ἔδωκεν ὁ μέγας τοῖς ἀνθρώποις λαλεῖν ἐν αὐτοῖς καὶ νοῆσαι καρδίᾳ, ὡς ἐκτίσε καὶ ἔδωκε τοῖς ἀνθρώποις καὶ ἐμοὶ νοεῖν τοὺς λόγους τῆς γνώσεως καὶ ἐμὲ ἔκτισεν καὶ ἔδωκεν ἐλέγξασθαι ἐγρηγόρους τοὺς υἱοὺς τοῦ οὐρανοῦ.

(I saw in my dream what I speak now through the tongue of flesh and breath of my mouth which the great one gave to people to speak among themselves and to understand in heart just as he created and gave to people and me to know the words of knowledge and created and gave me indeed to reprimand the watchers the sons of the heaven.)

In 2 Cor 12:4, Paul states that the man was snatched to paradise and heard the ineffable words that no human can speak. On the other hand, 1 En 14:2–3 elucidates that Enoch saw in his dream what he is speaking with the human tongue and mouth that the Great One has given to humans to speak and to understand in their hearts. Here, alongside the three central participants, ἄνθρωποι makes interactions with one of the central participants, ὁ μέγας.

This thematic item does not stand alone, however, as it is used in the secondary clauses with conjunctions and relative pronouns such as ὡς and ὅς. Enoch recounts the vision he was given in his dream with his fleshly tongue and breath of his mouth that the

Great One has given to humans to speak and to understand (1 En 14:2). Enoch also says that just as the Great One has created humanity to understand the knowledge of words, he created Enoch and designated him to reprimand the Watchers (1 En 14:3).

In terms of the glory of the Great One, however, Enoch presents a different description from that of the words in the vision. Whereas the word of reprimand to the Watchers is given to Enoch, the glory of the Great One is imperceptible and ineffable. Enoch reiterates modality and polarity to express his evaluation of the glory and excellence of God. The compound of modality and polarity exhibits Enoch's engagement in his appraisal to God and heavenly experience. It can be identified through a recurring syntactic pattern.

1 En 14:16 καὶ ὅλος διαφέρων ἐν δόξῃ καὶ ἐν τιμῇ καὶ ἐν μεγαλοσύνῃ ὥστε μὴ δύνασθαι με ἐξειπεῖν ὑμῖν περὶ τῆς δόξης καὶ περὶ τῆς μεγαλοσύνης αὐτοῦ
(Excelling as a whole in glory, honor, and magnificence so that I am not able to explain to you about the glory and his magnificence.)

1 En 14:19 καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς φλεγόμενου, καὶ οὐκ ἐδυνάσθην ἰδεῖν
(And underneath the throne, streams of the flaming fire kindled up and I was unable to see.)

1 En 14:21 καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν εἰς τὸν οἶκον τοῦτον καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ διὰ τὸ ἔντιμον καὶ ἔνδοξον. καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτόν.
(No angel was able to enter this house and to see his face due to the honor and glory. No flesh can see him.)

Here in these verses, the syntactic structure of [negation+δύνασθαι+infinitive] is recurrent.⁴³ Interestingly, according to Enoch's account, what Enoch heard is

⁴³ Though 1 En 14:16 still employs the same verb δύνασθαι, the syntax is [negation–infinitive–infinitive] rather than [negation–δύνασθαι (finite verb)–infinitive]. It may yield functional differences. The collocation of the conjunction ὥστε and an infinitive verb present the secondary clause type and hypotactic relations, while other verses have the verb δύνασθαι in the primary clause with paratactic relationships. Nonetheless, it does not change thematic formation and its implications. The use of ὥστε with the

understandable and utterable while what Enoch saw is indescribable due to its exceeding glory. In this regard, the thematic formation of [Enoch in Glory] shows the heteroglossic semantic relation of alliance to Paul's [Vision] of the man in Christ.⁴⁴

The second common thematic formation between 2 Cor 12 and 1 En 14–17 is [Ascension]. First Enoch 14:24—16:4 is replete with a long list of reprimands of God to the Watchers. Before Enoch rebukes the Watchers, there is a short conversation between Enoch and the Great One and a brief description of Enoch's ascension to the heavens. When Enoch enters the heavens, in 1 En 14:25, Enoch is brought up by one of the holy ones. In a similar vein, in 1 En 17:1, the holy ones take Enoch to the heavens.

1 En 14:25 καὶ προσελθὼν μοι εἷς τῶν ἁγίων ἡγειρέν με καὶ ἐστησέν με καὶ προσήγαγεν με μέχρι της θύρας ἐγὼ δὲ τὸ πρόσωπον μου κάτω ἔκυφον.
(And coming to me, one of the holy ones raised me and stood me and led me to the door. But I bowed my face down.)

1 En 17:1 καὶ παραλαβόντες με εἰς τίνα τόπον ἀπήγαγον, ἐν ᾧ οἱ ὄντες ἐκεῖ γίνονται ὡς πῦρ φλέγον καὶ ὅταν θέλωσιν φαίνονται ὡσεὶ ἄνθρωποι.
(And taking, they led me to a certain place in which those who were there become like a fire flaming and when they want they appear as human beings.)

In these two verses, the thematic formation [Ascension] can be found. Two thematic items, *Enoch* and *angels*, have multivariate semantic relations with multiple processes such as ἐγείρω, ἵστημι, προσάγω, παραλαμβάνω, and ἀπάγω. All these verbs are the material type of process, and they are in the similar semantic domains (i.e., Linear Movement, LN 15).⁴⁵ Moreover, the verb παραλαμβάνω is in the same semantic domain

infinitive denotes either a purpose or result of the process in the primary clause. Moulton, *Prolegomena*, 207; Porter, *Idioms*, 199, 217, 234.

⁴⁴ Though it is thematically similar, this could be a remarkable difference between Paul's heavenly account in comparison to other texts. Collins also asserts that whereas other religious texts, dealing with the heavenly ascent, mention both what seers see and hear, Paul only addresses what he heard. Collins, *Second Corinthians*, 204.

⁴⁵ See προσάγω in LN 15.77, παραλαμβάνω in LN 15.168, and ἀπάγω in LN 15.177. Louw and Nida, *Greek-English*, 1:192, 203, 204.

of Grasp and Hold (LN 18.1–18.11) with ἀρπάζω in 2 Cor 12:2,⁴⁶ and προσάγω in 1 En 14:25 is in the same semantic domain of Lead, Bring, Take (LN 15.165–15.186) with παραλαμβάνω in 1 En 17:1.⁴⁷

There is a difference, however, between Paul’s and Enoch’s accounts despite the same thematic formation [Ascension] and similar type of process involving in it. The man in Christ of 2 Cor 12 is an implied participant who is embedded in the finite verbs with a passive form, while Enoch is a reduced participant, signified by personal pronoun με and grammatically the object of the verb, who receives the action of παραλαμβάνω as the goal of the process.

Lastly, the chain interaction between the Great One and Enoch shows the heteroglossic relation of alliance with Paul and God in 2 Cor 12. In 1 En 14:24–15:1, God called Enoch and spoke to him. Enoch heard God’s words. This has affinities with Paul’s account that Paul asked God to remove the thorn of flesh, and God answered Paul speaking about the grace of God. As such, the same thematic formation can be established that is [Dialogue with God], and two central tokens of the thematic formation (i.e., Paul–God and Enoch–Lord) are interacting through the process such as asking, calling, answering, and hearing. In this formation, the appraisal of Enoch himself is also observable. In 1 En 15:1, there are nominal groups that describe God’s evaluation to Enoch. “But he answered and said to me—and I heard his voice—Fear not, Enoch, true man and scribe of truth; come here, and hear my voice (1 En 15:1).”⁴⁸ This also appears in 1 En 12:4 “Enoch, righteous scribe, go and say to the watchers of heaven—

⁴⁶ Louw and Nida, *Greek-English*, 1:220–21.

⁴⁷ Louw and Nida, *Greek-English*, 1:203–4.

⁴⁸ Nickelsburg and VanderKam, *1 Enoch*, 36.

who forsook the highest heaven, the sanctuary of the(ir) eternal station, and defiled themselves with women.”⁴⁹ Moreover, Enoch identifies himself that he is destined to reprimand the Watchers (e.g., 1 En 14:1).

ITF and Semantic Relation of the *Poimandres*

The *Poimandres*, also shares the same thematic formations with the other two texts. At the same time, however, each thematic formation presents remarkable differences. At the beginning of the *Poimandres*, two clauses Ἐννοίας μοί πότε γενομένης περὶ τῶν ὄντων καὶ μετεωρισθείσης μοι τῆς διανοίας σφόδρα, can be read as “my thought once became concerning of beings indeed and my mind was soared greatly.”⁵⁰

These two clauses show a paratactic relation. The first clause as an opening statement presents that the following events are what truly happened to him. The thematic item *mind* creates a multivariate semantic relation with the process μετεωρίζω.⁵¹ Though the predicator is a non-finite verb, it takes the function as a finite verb since it has a genitive absolute construction with a genitive noun τῆς διανοίας.⁵² As such, the thematic formation [Ascension] can be established.

⁴⁹ Nickelsburg and VanderKam, *I Enoch*, 31.

⁵⁰ Translations are mine unless indicated as a citation. The Greek verb γίνομαι can be rendered in many different ways. In the NT, the participle γενομένης is employed in many places (e.g., Matt 13:21; Mark 6:35; Luke 2:3; Acts 2:6; 20:18) and read differently such as arrive, occur, come, become, and so on. Here, in my rendering, I chose the most common reading of γίνομαι. Copenhaver (*Hermetica*, 1) similarly reads: “Once, when thought came to me of the things that are and my thinking soared high and my bodily senses were restrained.” Segal (*Poimandres as Myth*, 16), however, renders this into “Once, when I had been reflecting on the things that are, and my thought had soared very high while the senses of my body had been curbed.”

⁵¹ Both διανοίας and ἐννοίας are in the same semantic domain of Think and Thought (LN 30.5). Louw and Nida, *Greek-English*, 350. Furthermore, the verb μετεωρίζω is used in Ezek 10:16 depicting the ascension of cherubim with four wings and wheels.

⁵² Porter, *Idioms*, 183.

The same thematic formation can be found in the latter part of the text. In CH

1.24, the thematic formation [Ascension] occurs.⁵³

CH 1.24 Πρῶτον μὲν ἐν τῇ ἀναλύσει τοῦ σώματος τοῦ ὑλικοῦ παραδίδως αὐτὸ τὸ σῶμα εἰς ἀλλοίωσιν, καὶ τὸ εἶδος ὃ εἶχες ἀφανὲς γίνεται, καὶ τὸ ἦθος τῷ δαίμονι ἀνενέργητον παραδίδως, καὶ αἱ αἰσθήσεις τοῦ σώματος εἰς τὰς ἐαυτῶν πηγὰς ἐπανέρχονται, μέρη γινόμεναι καὶ πάλιν συνανιστάμεναι εἰς τὰς ἐνεργείας. καὶ ὁ θυμὸς καὶ ἡ ἐπιθυμία εἰς τὴν ἄλογον φύσιν χωρεῖ
(First, in releasing the material body you give the body itself over to alteration, and the form that you used to have vanishes. To the demon you give over your temperament, now inactive. The body's senses rise and flow back to their particular sources, becoming separate parts and mingling again with the energies. And feeling and longing go on toward irrational nature.)⁵⁴

As noted, however, the body is void of the ascension but becomes vanished. The body is separated from the sense, and the sense only revives. In this regard, though both Paul's account and the *Poimandres* present the same thematic formation [Ascension], whereas Paul does not explicate whether the ascension is bodily or not, the *Poimandres* exhibits that the ascension is non-bodily.

Another noticeable difference from 2 Cor 12 is that the thematic formation [Ascension] in the *Poimandres* interacts with other thematic formations [Knowledge] and [Intermediaries] within the bigger theme that is salvation.⁵⁵ Second Corinthians 12, meanwhile, does not exhibit a direct relation between ascension and human salvation. This will be elaborated shortly.

⁵³ Though translations vary, most of the interpreters do not doubt that these concerns with the ascension of mind. For translations, see Segal, *Poimandres as Myth*, 21; Copenhaver, *Hermetica*, 5; Salaman et al., *Way of Hermes*, 22. Moreover, scholars differently transcribe each verse of the *Poimandres* (e.g. section 1, chapter 1). Since the *Poimandres* is the first tractate of *Corpus Hermeticum*, this study will transcribe each verse of the *Poimandres* as CH 1.n.

⁵⁴ The English translation is from Copenhaver, *Hermetica*, 6. Not only concerns with the ascension but also CH 1.24 presents the similar thematic formation [Bodily Resurrection] to that of in 1 Cor 15. This thematic formation will be dealt with in the next chapter wherein this study investigates the intertextuality of Paul's resurrection accounts.

⁵⁵ Segal also argues that the ascension is required for human beings' salvation. Segal, *Poimandres as Myth*, 37.

In CH 1.4 and 1.7, another thematic formation [Ineffability of Vision] can be found. The man experiences the transcendency of creation in his vision. This ineffability is expressed through similar syntactic patterns and lexemes. In the two verses, each element of creation is modified by adjuncts that represent the ineffability. For instance, the last two sentences in CH 1.4 are as follows.

- C1a εἴτα μεταβαλλόμενον τὸ σκότος εἰς ὑγρᾶν τινα φύσιν,
(and then the darkness changed into some watery nature)
- C1b1 ἀφάτως τεταραγμένην
(agitated indescribably)
- C1b2 καὶ καπνὸν ἀποδιδούσαν, ὡς ἀπὸ πυρός,
(delivered the smoke as if from fire)
- C1b3 καὶ τινα ἤχον ἀποτελοῦσαν ἀνεκκάλητον γοῶδη·
(and uttering some unspeakable wailing sound)
- C2a εἴτα βοή ἐξ αὐτῆς ἀσυνάρθρως ἐξεπέμπετο,
(and then an inarticulate cry has come from it)
- C2b ὡς εἰκάσαι φωνῇ πυρός
(as if it were a sound of fire)⁵⁶

The three sequential clauses, C1b1 to C1b3, have a hypotactic relation with the first clause as they modify the thematic item ὑγρᾶν τινα φύσιν in C1a. In addition, nominal groups followed by participles in those secondary clauses, particularly ἀφάτως in C1b1 and ἀνεκκάλητον γοῶδη in C1b3, as adjuncts, enhance the wondrousness of elements in creation.

In addition, CH 1.7 presents the same pattern.

- C1a θεωρῶ ἐν τῷ νοῦ μου τὸ φῶς ἐν δυνάμεσιν
(I see, in my mind, the light in power)
- C1a-e ἀναριθμήτοις ὄν,
(which is innumerable)
- C1a-e2 καὶ κόσμον ἀπεριόριστον γεγεννημένον,
(and has become an unlimited cosmos)
- C2a καὶ περίσχεσθαι τὸ πῦρ δυνάμει μεγίστη,
(and the fire was encompassed by great power)

⁵⁶ Translations are from Copenhaver, *Hermetica*, 1.

C2a-e	καὶ . . . κρατούμενον· (and being subdued)
C2a-e2	στάσιν ἐσχηκέναι (to stand still.)

The narrator sees the light in power in his mind. The C1a-e shows a hypotactic relation with C1a and modifies the complement φῶς in C1a. Especially, the adjective ἀναριθμητος in C1a-e indicates the greatness of the light. Two secondary clauses C1a-e and C1a-e2 also evince the thematic formation [Ineffability of Vision] through the lexical choice of ἀναριθμήτοις and ἀπεριόριστον. The C2a has another participant, τὸ πῦρ, that the narrator sees. Like *light* in C1a, τὸ πῦρ also occurs in the primary clause (C2a) and followed by embedded clauses. As such, CH 1.7 exhibits the thematic formation [Ineffability of Vision] through (1) a parallel structure of the two thematic items *light* and *fire* and (2) lexical choices (e.g., ἀναριθμήτοις, ἀπεριόριστον, and δυνάμει μεγίστη) and their multivariate semantic relations with the two thematic items.

In this mainline of the discourse, however, unlike 2 Cor 12:1–10 and 1 En 14:1—15:7, another thematic formation [Knowledge] can be established in the *Poimandres*. After the mind of the narrator was raised up, the two participants, the narrator and God dialogue throughout the discourse. This dialogue can be identified through a consecutive use of the verb φημί.⁵⁷ God asks what the narrator wants to hear, see, learn, and know (CH 1.1). The narrator answers that he wants to comprehend nature and to know God (CH 1.3). As Segal explains, this is a unique feature granted that this is a gnostic myth. Whereas God sends revelation to awaken people in most of the gnostic texts, here the narrator already awakened and desires to know the secret of nature and beyond the

⁵⁷ Particularly, see CH 1.6; 1.8; 1.16.

material world.⁵⁸ God commences to teach him, and when the man sees and hears, he understands (CH 1.7). God examines if he understands, and when he answers, God confirms that his comprehension is accurate.⁵⁹

Alongside this, one noticeable point is that knowledge is associated with life and salvation.⁶⁰

CH 1.19 ὁ ἀναγνωρίσας ἑαυτὸν ἐλήλυθεν εἰς τὸ περιούσιον ἀγαθόν, ὁ δὲ ἀγαπήσας τὸ ἐκ πλάνης ἔρωτος σῶμα, οὗτος μένει ἐν τῷ σκότει πλανώμενος, αἰσθητῶς πάσχων τὰ τοῦ θανάτου.

(He who has recognized himself comes into abounding good, but he who, out of the error of love, has loved the body remains in the dark straying, suffering through the senses the things of death.)⁶¹

Here in the above statement, an opposition can be found between knowledge and body.

Whereas knowing himself results in good, loving the body triggers death. Knowledge takes a significant role in the *Poimandres*, particularly in respect of anthropology. Death is ascribed to the scarcity of knowledge. In CH 1.20–1.21, a dialogue between God and the narrator corroborates the relationship between knowledge and life.

CH 1.20 Ὅτι προκατάρχεται τοῦ οἰκείου σώματος τὸ στυγνὸν σκότος, ἐξ οὗ ἡ ὑγρὰ φύσις, ἐξ ἧς τὸ σῶμα συνέστηκεν ἐν τῷ αἰσθητῷ κόσμῳ, ἐξ οὗ θάνατος ἀρδεύεται. (Because the hateful darkness originates each person's body, from which comes the watery nature, from which the body was constituted in the sensible cosmos, from which death drinks.)

CH 1.21 φῶς καὶ ζωὴ ἐστὶν ὁ θεὸς καὶ πατήρ, ἐξ οὗ ἐγένετο ὁ Ἄνθρωπος. ἐὰν οὖν μάθῃς αὐτὸν ἐκ ζωῆς καὶ φωτὸς ὄντα καὶ ὅτι ἐκ τούτων τυγχάνεις, εἰς ζωὴν πάλιν χωρήσεις.

(God and father is light and life, from whom Man came to be. If, thus, you learn that he is from life and light and that you happen to come from them, you shall go to life again.)

⁵⁸ Segal, *Poimandres as Myth*, 24.

⁵⁹ In CH 1.21 God says Ἐνόησας ὀρθῶς (“you understood correctly”) and Εὖ φῆς λαλῶν (“you said well”).

⁶⁰ Segal expands this debate to the generic feature of gnostic literature. He avers that ignorance is a motive of gnostic texts that is not just referring to the state of no knowledge but of man's fall. Segal, *Poimandres as Myth*, 36.

⁶¹ English translation comes from Segal, *Poimandres as Myth*, 20.

As the above verses indicate, thematic items *darkness* and *life/light* contrast through multivariate semantic relation. The human's body comes from darkness and life is from God. Therefore, knowing that they came from light and life which represent God would lead them to life.⁶²

One can find a similar multivariate patterns between CH 1.22–1.23 and [Thorn of the Flesh] in 2 Cor 12 through the interaction between similar thematic items (e.g., *God/the Mind, the angel of Satan/demonic power, the wicked, and the righteous*).⁶³ That being said, however, though they present similar patterns, they exhibit the heteroglossic relation of opposition. In CH 1.23, God is the actor of the process, demonic power the goal, and the wicked ones the recipient of the process. In a similar vein, in 2 Cor 12:7, though satanic power, equivalent to the thorn of flesh, is in the nominative case, it does not take the function of agent due to the passive voice of δίδωμι.⁶⁴ In this case, Paul functions as the recipient, and God, though not explicitly indicated, is the agent of the process. In addition, the processes in CH 1.22, 1.23, and 2 Cor 12:9 (παράγινομαι, γίνομαι, ἐμὶ, and ἀρχέω) are relational processes, presenting the relation between God and other participants (i.e., the holy, the wicked, and Paul).⁶⁵ Alongside this, in terms of Greek verbal aspect, these clauses present the same choice of verbal aspect. The two material processes (δίδωμι and ἐκχωρέω) show the perfective aspect, and relational process clauses (γίνομαι and ἀρχέω) have the imperfective aspect.

⁶² Cox also explains that this is the two ways of human fate in the *Poimandres*. Cox, *By the Same Word*, 303–05.

⁶³ CH 1.22–1.23 may also resonate with Rom 1:24ff that God gave them up in their lustful mind to impurity, to the dishonor of their body.

⁶⁴ Porter, *Idioms*, 64–65.

⁶⁵ Reed provides examples of relational type process. See Reed, *Philippians*, 65.

- CH 1.22 παραγίνομαι αὐτὸς ἐγὼ ὁ Νοῦς τοῖς ὁσίοις καὶ ἀγαθοῖς καὶ καθαροῖς καὶ ἐλεήμοσι, τοῖς εὐσεβοῦσι, [Relational process]
(I, the Mind, am present to the blessed, good, pure, and merciful to the godly ones)
καὶ ἡ παρουσία μου γίνεται βοήθεια [Relational process]
(and my presence becomes a help)
- CH 1.23 τοῖς δὲ ἀνόητοις καὶ κακοῖς καὶ πονηροῖς καὶ φθονεροῖς καὶ πλεονέκταις καὶ φονεῦσι καὶ ἀσεβέσι πόρρωθέν εἰμι, [Relational process]
(but I'm far from to the ignorant, wicked, evil, envious, greedy, violent, and ungodly.)
τῷ τιμωρῷ ἐκχωρήσας δαίμονι, [Material process]
(giving to the avenging demon)
- 2 Cor 12:7 ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατανᾶ [Material process]
(a thorn of the flesh, angel of Satan, is given to me.)
- 2 Cor 12:9 ἀρκεῖ σοι ἡ χάρις μου [Relational process]
(My grace is enough to you.)

Despite the similar pattern, however, the heteroglossic relation of opposition can be detected in these clauses. Whereas in the *Poimandres*, God prevents the fulfillment of bodily effects to the pious one, in 2 Cor 12:9, God concedes a bodily effect (i.e., the thorn of flesh) to fulfill the power in Paul's bodily weakness. Alongside this, in the *Poimandres*, God's presence leaves from the foolish ones and lets demonic power work in them. In 2 Cor 12:7, meanwhile, God allows both satanic power and the presence of God to Paul who claims himself not foolish.

Lastly, the thematic formation of [Multiple Heavens] can also be found in the *Poimandres*. The primal God is the archetypal God who was existing alone even before the creation of the cosmos.⁶⁶ He begets another Mind who is the God of fire and spirit, and seven administrators are formed (CH 1.9) through the Mind.⁶⁷ A recurrent pattern can be found in CH 1.9. When thematic items are concerned with referential ties (i.e.,

⁶⁶ Segal, *Poimandres as Myth*, 25.

⁶⁷ Dodd, *Bible and the Greeks*, 101; Segal, *Poimandres as Myth*, 24.

the primal God and another Mind), relational clauses with relative pronouns come into play. When those referential ties interact with other thematic items (i.e., *the primal God—another Mind and another Mind—seven administrators*), then, material processes (ἀποκυέω and δημιουργέω) are employed.

Though seven administrators are inconsistently expressed such as seven people (in CH 1.16) and seven natures (in CH 1.17), it is coherently indicating seven celestial abodes as they are encompassing the cosmos (CH 1.10). As such, it can establish a multivariate relation of seven heavens.⁶⁸

CH 1.10 ὁ δὲ Νοῦς ὁ θεός, ἀρρενόθηλυσ ὢν, ζωὴ καὶ φῶς ὑπάρχων, ἀπεκύησε λόγῳ ἕτερον Νοῦν δημιουργόν, ὃς θεὸς τοῦ πυρὸς καὶ πνεύματος ὢν, ἐδημιούργησε διοικητάς τινες ἑπτὰ, ἐν κύκλοις περιέχοντας τὸν αἰσθητὸν κόσμον, καὶ ἡ διοίκησις αὐτῶν εἰμαρμένη καλεῖται.

(The mind who is god, being androgyne and existing as life and light, by speaking gave birth to a second mind, a craftsman, who, as god of fire and spirit, crafted seven governors; they encompass the sensible world in circles, and their government is called fate.)⁶⁹

This multilayered celestial structure appears in CH 1.26 when the *Poimandres* explains the ascension of the human mind. As noted above, in the thematic formation of [Ascension], once the human sense is separated from its body, the human rapidly goes upward through the harmony. The nature of harmony already appeared several times throughout the discourse (e.g., CH 1.14; 1.16; 1.19; 1.25). The use of ἁρμονία refers to the nature of the cosmos and its creator. When a man goes through all seven heavens and finally reaches the eighth which is the highest (CH 1.26), he can separate “the immaterial from the material worlds, he becomes one of the unnamed immaterial beings

⁶⁸ Segal, *Poimandres as Myth*, 35.

⁶⁹ The English translation comes from Copenhaver, *Hermetica*, 2.

in that sphere who praise God.”⁷⁰ In this regard, unlike 2 Cor 12, in the *Poimandres*, [Multiple Heaven] is not just a wondrous place that a heavenly sojourner undergoes mysterious visions and sounds but serves within anthropology. That is to say, human beings should pass through seven heavens to reach the place where salvation will be bestowed and become like their creator.⁷¹

Heteroglossia in 2 Corinthians 12

As investigated, ITFs [Vision], [Ascension], [Dialogue with God], and [Ineffable Glory and Words] can be found between the three texts. Alongside this, there are central tokens (the man in Christ, Enoch, and the narrator of the *Poimandres*) that make notable multivariate semantic relations between the seers and God. In this regard, intertextuality between the three texts can be discovered through the ITFs, albeit there is a conspicuous discordance concerning the vision and the description of the heavenly world.

In light of that, Paul’s discourse in 2 Cor 12 presents heteroglossia from others though they share the cultural discourse heavenly ascent and ITFs. In terms of the heteroglossia in 2 Cor 12:1–10, the thematic formation [Boasting] is outstanding as it appears only in 2 Cor 12:1–10. Put differently, though Paul’s discourse includes the ITFs, the thematic formation [Boasting] is overarching throughout Paul’s discourse. It is. Moreover, the orientational meaning in the thematic formation [Boasting] is noteworthy as it exhibits the heteroglossic semantic relation of opposition to the thematic formation of [Intermediary] in 1 En and the *Poimandres*.

⁷⁰ Segal, *Poimandres as Myth*, 44.

⁷¹ Segal, *Poimandres as Myth*, 44; Cox, *By the Same Word*, 308.

Concerning the thematic formation of [Boasting], first of all, the thematic item *καυχάομαι* recurs throughout 2 Cor 12 and even in a larger context of 2 Cor 10–12.⁷² In 2 Cor 12, Paul, as the grammatical subject of *καυχάομαι*, has semantic relations with three different complements, namely: (1) the man in Christ (C10a), (2) Paul himself (C11a), and (3) weakness (C19a). To restate, Paul himself involves the process of boasting with other participants, the man in Christ, Paul, and weakness. Through this recurrent multivariate relation, the thematic formation [Boasting] can be found.

In the beginning of 2 Cor 12, *καυχᾶσθαι δεῖ* is a package of Paul's evaluation, using an ideational metaphor (*καυχᾶσθαι*),⁷³ modality (*δεῖ*),⁷⁴ and a declarative statement.⁷⁵ In terms of the ideational metaphor, as Martin and Rose explain: “the strategy of ideational metaphor is to enable writers to generalize about social processes and to describe, classify, and evaluate them.”⁷⁶ As such, it is conceivable that the infinitive *καυχᾶσθαι* provides a general social process of boasting and that Paul's interlocutors may understand it as an information package though Paul does not

⁷² See C1a-e1, C10a, C11a, C12b-e, and C19a.

⁷³ Ideational metaphor, a form of grammatical metaphor, is concerned with the change and transformation of the function of each element through grammatical choice. Leckie-Tarry, *Language and Context*, 107. Put differently, instead of using a verb which entails a process, a writer/speaker nominalizes the process and transforms it as a thing. See Heyvaert, “Nominalization as Grammatical Metaphor,” 65–100; Liardet, “Nominalization,” 16–29.

⁷⁴ Reed provides Greek modal adjuncts, and in his classification, *δεῖ* plays a role in the interpersonal functions of discourse as “Obligation.” Reed, *Philippians*, 83–84.

⁷⁵ There is a textual critical issue in this clause *καυχᾶσθαι δεῖ*. According to the apparatus of both the UBS 4th and NA 28th editions, it is widely attested the reading of *δεῖ* by many earliest manuscripts such as $\mathfrak{P}^{46}$ B D² F G H L P 0243 0278 6 33 81 614 1739). However, some other manuscripts (κ D* Ψ 1154 bo) read this clause as *καυχᾶσθαι δὲ οὐ συμφέρον μὲν* (“but to boast is not beneficial indeed”). Plummer contends that the difference between the two is not very important. Plummer, *Second Epistle*, 337–38. This statement is untenable, however, in respect of orientational meaning. The current chapter is not going deeper into textual critical issues as this chapter investigates the linguistic features of the text we have. For more textual critical issues, see Plummer, *Second Epistle*, 339; Harris, *Second Epistle*, 828.

⁷⁶ Martin and White, *Language of Evaluation*, 112.

delineate it precisely.⁷⁷ Alongside this, the lexical semantics of δεῖ and its assertive attitude, expressed by the indicative, may provide necessity-focused modality and Paul's perception of the social reality of boasting.⁷⁸

In the next clauses, however, another evaluation appears in contrast, it seems, to what Paul says in the first clause. Paul states: οὐ συμφέρον μέν. The reason for this being noteworthy is that whereas the first clause presents judgment, via nominalization, such that it appraises people's behaviors in relation to group boundaries and norms,⁷⁹ a personal appraisal of things and phenomena of the social action is employed in the next clause. In addition to this, the nominal group τῇ ὑπερβολῇ τῶν ἀποκαλύψεων in C14bc2 also presents Paul's evaluation of the revelation. The ἀποκάλυψις functions as a qualifier which modifies the thing, ὑπερβολή. The noun ὑπερβολή itself may express the evaluation on the revelation. Moreover, when Paul describes the revelation, he employs κύριος with a genitive form as a qualifier in order to specify the vision and revelation (2 Cor 12:1).⁸⁰ Paul, therefore, does not denigrate the mysterious experience itself, but he does not deem the act of boasting of the unusual experiences as beneficial.⁸¹

This point can be further affirmed by the latter part of 2 Cor 12:1–10. From 2 Cor 12:5b (C11a), the object of Paul's boasting changes from the man to the weakness. As such, Paul employs the same thematic item καυχάομαι but a different object of the

⁷⁷ This could be related to the qualification to be recognized as an apostle. Käsemann, "Legitimität des Apostels," 62; Price, "Punished in Paradise," 34. Land, *Integrity*, 219.

⁷⁸ The indicative is a basic or default choice when there is no special need to use another mode, and "indicative mood grammaticalizes simple assertions about what the writer/speaker sees as reality." Porter, *Idioms*, 51.

⁷⁹ Dvorak, "Prodding," 97.

⁸⁰ For more information on the use of the Greek genitive case, see Porter, *Idioms*, 92; Winer, *Treatise on the Grammar*, 230; Robertson, *Grammar*, 493; Dana and Mantey, *Manual Grammar*, 72.

⁸¹ Garland, *2 Corinthians*, 508; Keener, *1–2 Corinthians*, 238. Also see Plummer, *Second Epistle*, 338.

process (phenomenon, ἀσθένεια). Interestingly, when Paul distances from the experience through the third person perspective, he boasts about the person who experienced the heavenly journey.⁸² In other words, when the man in Christ is the phenomenon of the process *καυχάομαι*, Paul has no problem with boasting of his experiences. In contrast, however, when Paul is the phenomenon of the process *καυχάομαι* and *ὑπεραίρω*, Paul employs the negation (e.g., 2 Cor 12:4, 5, 7).⁸³ The negation and opposite multivariate semantic relation suggest that Paul deems such mystic experiences are not the object of self-commendation.⁸⁴

Such an evaluation of the act of boasting shows the heteroglossic relation of opposition to the other texts, particularly concerning the thematic formation of [Intermediary] in 1 En and the *Poimandres*. The *Poimandres* exhibits a thematic formation that 2 Cor 12 does not have. It is [Intermediary]. After experiencing the heavenly revelation and realizing the secret of creation and salvation, the narrator was

⁸² In terms of Paul's use of the third person, most scholars agree that Paul is delineating his personal experience. Wallace boldly states that it is unanimous among scholars. Wallace, *Snatched into Paradise*, 5. Windisch and Tabor present the same view that Paul's experience is his actual journey. The heavenly ascent is a single event in two different stages. The purpose of his account "serves as a foretaste of the journey to the heavens and to the throne of the Lord at the end of time" rather than disputing against his opponents or defending his apostleship. Tabor, *Things Unutterable*, 81. Cf. Windisch, *Der zweite Korintherbrief*, 375. In contrast, Smith maintains that there is no clear denotation that the man in Christ is Paul himself. Bringing other accounts in Pauline letters (e.g., Phil 3:3; Rom 15:17; Gal 6:14), Smith alleges that the one whom Paul boasts is Christ. Smith, "Ascent to the Heavens," 403–29. Goulder also argues that Paul is not a visionary or sojourner of the heavens. Paul had never undergone heavenly ascents but the man in Christ refers to his fellow Christian. Goulder, "Vision and Knowledge," 56. On this point, see Käsemann, "Legitimität des Apostels," 64, 66–67; Hughes, *Paul's Second Epistle*, 429–30; Schmithals, *Gnosticism in Corinth*, 212; Barrett, *Second Epistle*, 307; Furnish, *2 Corinthians*, 544; Baird, "Visions," 651–62; Dunn, *Jesus and the Spirit*, 352–53; Garland, *2 Corinthians*, 510–11; Seifrid, *Second Letter*, 431–42; Land, *Integrity*, 220. Benveniste's proposition regarding the personal pronoun is noticeable. Benveniste (*Problems in General Linguistics*, 219) argues that the personal pronouns "do not refer to reality or objective positions in space or time but to the utterance, unique each time, that contains them, and thus they reflect their proper use." In other words, the use of the personal pronoun may have less to do with actual involvement but posit the involvement in the given discourse.

⁸³ Best, *Second Corinthians*, 118.

⁸⁴ Wallace, *Snatched into Paradise*, 263.

commissioned to proclaim what he comprehends (CH 1.27–1.30).⁸⁵ As such, he is the receiver of the revelation given by God, and at the same time, he is the giver of the knowledge to others.⁸⁶

Thus, in the *Poimandres*, the narrator elevates himself as an inseparable being from the primal God whence fire, spirit, and the seven administrators of the cosmos came (CH 1.9).⁸⁷ Moreover, using the first person perspective, the Mind says that he will be with the holy ones (CH 1.22). In contrast, his presence departs from the wicked ones. The Mind, therefore, is the intermediary who protects the pious, while to the impious ones, the Mind gives way to the demon so that he intrudes in their discernment and makes them be worse (CH 1.23).⁸⁸

In a similar vein, in 1 En 15:1, God's evaluation of Enoch appears as the intermediary who experiences heavenly mystery: "But he answered and said to me—and I heard his voice—Fear not, Enoch, ὁ ἀνθρώπος ὁ ἀληθινὸς ἄνθρωπος τῆς ἀληθείας ὁ γραμματεὺς ('righteous man and scribe of truth'); come here, and hear my voice (15:1)."⁸⁹ A similar evaluation appears in 12:4, where the divine voice commands the visionary: "Enoch, ὁ γραμματεὺς τῆς δικαιοσύνης ('righteous scribe'), go and say to the watchers of heaven—who forsook the highest heaven, the sanctuary of the(ir) eternal

⁸⁵ Dodd, *Bible and the Greeks*, 99.

⁸⁶ Cox scrutinizes the role of the intermediary in each literature, gnostic, Jewish, and Christian and categorizes the *Poimandres* and the intermediary of it in Gnosticism. See Cox, *By the Same Word*, 282–317.

⁸⁷ Of course, the enigmatic identity of the primal God remains whether he is the archetypal God, Nature, Mind, or another Mind who involves the creation of the seven administrators (CH 1.12). Nevertheless, it is not debatable that the *Poimandres* explicitly addresses the existence of intermediaries. Cox, through his exploration of the *Poimandres*, proposes that there are multiple intermediaries for pre-creation, cosmology, and anthropology though they are not completely distinct from one another. Cox, *By the Same Word*, 309.

⁸⁸ Cox, *By the Same Word*, 307.

⁸⁹ Nickelsburg and VanderKam, *1 Enoch*, 36.

station, and defiled themselves with women.”⁹⁰ Moreover, Enoch identifies himself as destined to reprimand the Watchers.

1 En 14:1 In this vision I saw in my dream what I now speak with a human tongue and with the breath of my mouth, which the Great One has given to humans, to speak with them and to understand with the heart. As he created and destined humans to understand the words of knowledge, so he created and destined me to reprimand the watchers, the sons of heaven.⁹¹

As such, Enoch’s mystical experiences enhance his authority to announce judgment to the watchers and blessings to the righteous. Enoch is depicted as the one who is authorized through his supernatural experiences to pronounce eternal judgment on the watchers and eternal blessings on the righteous.

Interestingly, even intratextually, Paul exhibits heteroglossic relation of opposition to his rivals in Corinth regarding the boasting of mysterious experiences.⁹² In 2 Cor 12:6, Paul states: “For if I wish to boast, I will not be a fool because I will be telling the truth.” To rephrase, it may be understood as “if I were boasting with untruthful words, I would be a fool.” Through this statement, we discover the contrast between boasting with truth and boasting with falsity, representing Paul and his rivals.⁹³

⁹⁰ Nickelsburg and VanderKam, *1 Enoch*, 31.

⁹¹ Nickelsburg and VanderKam, *1 Enoch*, 33.

⁹² Similarly, Keener (*1–2 Corinthians*, 237) elucidates that “Paul does not parody heavenly ascent but boasting. Paul’s visions are analogous to Paul’s rivals’ boast.”

⁹³ Since Baur’s suggestions that Paul’s account in 2 Cor 12:1–4 is an answer to his opponents, it has been generally agreed upon within the scholarly guild that one of the main themes of 2 Cor 12:1–10 is Paul’s apostleship and the refutation of other spiritual leaders. Goulder also argues that the reason Paul brings heavenly ascent is to dispute Jewish Christians who are puffed up with their mystical, esoteric experiences. Goulder, “Vision and Knowledge,” 59, 62. Even in this widely accepted suggestion, scholars have shown various arguments (1) whether Paul is using this account in the line of the esoteric tradition of his contemporary, (2) whether Paul is including this event without aligning to mystic experience but as an irony to show that the heavenly experience cannot be the criteria of apostleship, and (3) whether Paul’s opponents were visionaries. See Gooder, *Only the Third*, 166–68. Identifying Paul’s opponents has been a conundrum to Pauline studies. Many employ different terms such as rivals, opponents, leaders, false teachers, and so on. Alongside this, Pauline studies have been proposing different identity of Paul’s opponents (e.g., gnostics, Judaizers, pneumatics). For more study on this, see Käsemann, “Legitimität des Apostels,” 50; Schmithals, *Gnosticism in Corinth*, 209; Gunther, *Paul’s Opponents*, 1; Tabor, *Things Unutterable*, 4, 32; Georgi, *Opponents of Paul*; Sampley, “Paul, His Opponents,” 162–77; Sumney, *Identifying Paul’s Opponents*; Kaye, “Paul and His Opponents,” 111–26; Sumney, *Servants of Satan*;

In 2 Cor 10:12–13, Paul uses a semantic relation of opposition through οὐ . . . ἀλλά structure.⁹⁴ The opposition can also be identified through the use of similar lexemes (e.g., συγκρίνω, μέτρον, μετρέω, μερίζω, συνίστημι, καυχάομαι) with different participants (we vs. they).⁹⁵ Paul criticizes those who commend, measure, and compare themselves. They are not wise. They do not understand what they are doing.⁹⁶ They are false and disguised apostles of Christ, deceitful workers; just as Satan disguises him as an angel of light. They boast according to their flesh (2 Cor 11:13–18).

Also, in 2 Cor 11:17, Paul evaluates those who boast for themselves, not by God, as foolish (2 Cor 11:16–18) thereby employing an opposition (οὐ . . . ἀλλά). On the other hand, Paul and his coworkers do not boast limitlessly but according to the limit that God assigned to them. Paul could not boast more than he should because of the limit that God settled with him. The same pattern can be found in 2 Cor 12:6. Paul states that he refrains from the act of boasting. By doing so, no one excessively considers Paul more than they see and hear from Paul.⁹⁷ Accordingly, Paul censures those who boast without proper knowledge of their limit.⁹⁸ Therefore, Paul contrasts his rivals in Corinth with

Porter, ed., *Paul and His Opponents*; Barrier, “Visions of Weakness,” 33–42; Harris, *Second Epistle*, 832; Robertson, “Paul and His Opponents,” 127–38; Wallace, *Snatched into Paradise*, 9; Oropeza, *Opponents of Paul*; Seifrid, *Second Letter*, xxviii–xxiv, 434–37.

⁹⁴ Lambrecht, *Second Corinthians*, 164. Harris also pays attention to the structural style and feature in this section to propose his interpretation. See Harris, *Second Epistle*, 704.

⁹⁵ The verbs συνίστημι and καυχάομαι can be read “commend” and “boast.” They are in the same semantic domain (Communication, LN 33). Louw and Nida, *Greek-English*, 1:428, 431. Also, μετρέω and μερίζω are in the same semantic domain (Give, LN 57.71–57.124). Louw and Nida, *Greek-English*, 1:568.

⁹⁶ Seifrid, *Second Letter*, 391.

⁹⁷ There is a debate between scholars in terms of the syntactic structure of 2 Cor 12:6–7. Some argue that the nominal group τῇ ὑπερβολῇ τῶν ἀποκαλύψεων in (v7C14bc2) takes the function of the adjunct to the succeeding clause διὸ ἵνα μὴ ὑπεραίρωμαι. In this case, it renders “in order to refrain me from being conceited because of the supereminence of revelation.” Plummer, *Second Epistle*, 347; Lambrecht, *Second Corinthians*, 202; Collins, *Second Corinthians*, 239. But, I see the nominal group τῇ ὑπερβολῇ τῶν ἀποκαλύψεων as an adjunct of the preceding verb λογίζομαι. Cf. Kruse, *Second Epistle*, 204.

⁹⁸ Keener, *1–2 Corinthians*, 222; Seifrid, *Second Letter*, 399–400.

himself and argues that it is foolish to boast of transcendent experiences for the sake of oneself.

Second Corinthians 12:9–10 is another source through which we can grasp Paul’s evaluation toward his boasting and his weakness. The adjuncts ἡδέως and μᾶλλον may clarify Paul’s attitude toward his weakness that he is very glad to show off his weakness. Whereas in 2 Cor 12:1, Paul reveals his (lack of) appreciation of boasting of unusual experiences as non-profitable, in 2 Cor 12:9–10, Paul opines that he gladly boasts of his weakness. In 2 Cor 12:10, Paul enumerates words generally regarded as expressing negative evaluation such as ἀσθένεια, ὕβρις, ἀνάγκη, διωγμός, and στενοχωρία. But he says that he is happy to be in those negative situations for Christ so that the power of Christ remains in him. In this regard, one may suggest that Paul does not deny or reject the social act of boasting, but what he does not appreciate is to show off mysterious experiences as authentication for his apostleship (perhaps as the reader might otherwise/conventionally expect).⁹⁹

In 2 Cor 12:7, Paul states: |^{Sec} διὸ ἵνα μὴ ὑπεραίρωμαι,| ^{Pri} ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος σατανᾶ, |^{Sec} ἵνα με κολαφίζῃ,| ^{Sec} ἵνα μὴ ὑπεραίρωμαι| “Therefore, in order not becoming conceited, the thorn in the flesh that is an angel of Satan was given to me

⁹⁹ Georgi, *Opponents of Paul*, 280–82. According to Käsemann, Paul defends his apostleship through boasting of his weakness but presents an apocalyptic experience as an apologetic strategy. Cf. Wallace, *Snatched into Paradise*, 12. Betz explains that Paul is using an apologetic tradition to defend his apostleship through irony. See Betz, *Apostel Paulus*, 89–100. In a similar vein, Garland deems Paul’s language of boasting as an irony to help the Corinthians to understand the foolishness of boasting and to see the reality of Paul rivals. Garland, *2 Corinthians*, 508. Thrall (“Exegetical Issues,” 351–52) similarly maintains: “Paul does not regard his experience of ecstasy as having any relevance to his apostolic service of the church. One might then see this as a tacit hint to the readers not to evaluate the apostolic claims of his rivals according to any such criteria.” Through exploring 2 Cor 12:1–4 and other accounts in Pauline letters, Tabor (*Things Unutterable*, 45) states: “His understanding of his apostolic authority and special mission are related to his visions and revelations that are highly privileged, particularly his ascent to paradise.” As such, Tabor contends that Paul utilizes his apocalyptic and revelatory experiences to reaffirm his unwavering apostleship.

so that it would beat me in order that I would not become conceited.” Here, the thematic item *the thorn in the flesh* appears in the primary clause, and the thematic item ὑπεραίρω occurs in the secondary clauses with the first person.¹⁰⁰ All three secondary clauses show a paratactic relation to one another, denoting the purpose of the thorn.¹⁰¹ Paul states that the reason for the thorn in the flesh is not to boast himself.

Lastly, unlike 1 En, *Poimandres*, and Paul’s rivals in Corinth, Paul is vaunted by the weakness and the power of Christ. In 2 Cor 12, the two thematic items, *power* and *weakness* appear in three places, creating multivariate semantic relations. In 2 Cor 12:9a (C18b), the two thematic items make a multivariate relation through the verb τελέω. Paul says that the power will be complete in weakness. As such, ἀσθένεια and δύναμις interact through a material process τελέω. In the other two cases, 2 Cor 12:9b and 12:10, two thematic items do not make a direct relation but through hypotactic clause relations.¹⁰² In 2 Cor 12:9b (C19a–C19b), Paul specifies weakness and power through employing nominal groups with the genitive case (ταῖς ἀσθενείαις μου and ἡ δύναμις τοῦ Χριστοῦ).

¹⁰⁰ The secondary clause has two hypotactic functions that are projection or expansion. Reed (*Philippians*, 90) explains: “In projection, the secondary clauses are projected through the primary clause by means of (1) a locution and (2) an idea. In expansion, the secondary clause expands the primary clause through (1) elaboration, (2) extension, or (3) enhancement.” Reed provides an exhaustive list of conjunctions, prepositions, and particles that pertain to each category. See Reed, *Philippians*, 90–93. In this classification, the conjunction ἵνα takes functions of purpose which is a sub-category of enhancement.

¹⁰¹ Many have searched the answer for what the thorn would be. However, this study pays attention to linguistic analysis and semantic relations. For a detailed discussion on the matter of “thorn of the flesh,” see Thrall, *Second Epistle*, 809–18; Land, *Integrity*, 221. I am aware of the translation issue of σκόλοψ. English translations prefer “thorn” over “stake,” while German translations render it as *Der Pfahl im Fleisch* (“the stake of flesh”). This debate is originated from the study of the use of σκόλοψ in various contemporary literature. Those who advocate “stake” explore the Hellenistic usages of the word, while “thorn” is attested by those who study the Septuagint and patristic sources. For the further discussion, see Park, “Thorn or Stake,” 179–83; Jegher-Bucher, “Thorn in the Flesh,” 388–97. However, since determining the translation of a word is not the interest of this chapter, in this chapter, both translations remain equally valid.

¹⁰² Garland also posits a syntactical alliance of the last part of Paul’s account. Garland, 2 *Corinthians*, 524.

Paul gladly boasts of his weakness so that the power of Christ remains in him.¹⁰³ Lastly, in 2 Cor 12:10 (C21a–C21b), two thematic items appear in two hypotactic clauses. Paul states that he is strong when he is weak. Therefore, what Paul boasts of is his weakness instead of his greatness. In that way, he can elevate the power of God in Christ.

Conclusion

This chapter has attempted to analyze intertextuality through ITFs and the heteroglossia of Paul's discourse. As seen in the below figure, these three texts (2 Cor 12:1–10, 1 En 14:1—15:7, and the *Poimandres*) share common elements.

	2 Cor 12:1–10	1 En 14:1—15:7	<i>Poimandres</i>
Way of Entering the Heavens	Rapture	Rapture	Rapture
Form of the Presence	Not known	Both bodily and non-bodily form	Mind
Number of Heavens	Three	Three	Eight
God's dwelling place	The third heaven	The highest heaven	The highest heaven
Receiving Mysteries	Vision and Sound	Vision and Sound	Vision and Sound

Figure 6: Common Elements of Heavenly Ascent Accounts

All three texts depict that the visionary is raised to the heavens. There are multiple layers in the heavens of at least three. All visionaries experience esoteric words or visions.

Finally, God dwells in the highest heaven and speaks to the sojourners.¹⁰⁴

Alongside this, the three texts share the same cultural discourse of heavenly ascent that includes similar thematic formations such as [Vision], [Ascension], [Dialogue with

¹⁰³ As Land aptly explains (*Integrity*, 221), instead of puffing up the conceit of his strengths, “Paul is humbly conceding his dependence on Christ.” Also cf. Akin, “Triumphalism,” 127; Harris, *Second Epistle*, 347.

¹⁰⁴ Plummer also explains that the psychological phenomenon ecstasy can be found in other religious literature. Alongside this, he recounts that in the Jewish literature (e.g., 2 Ezra, and 2 Macc), the notion of bodily ascension is a commonplace. Plummer, *Second Epistle*, 341–42.

God], and [Ineffable Words]. These thematic formations have been examined through recurring semantic relations (i.e., covariate and multivariate relation).

Granted, two remarkable differences evince the heteroglossia of Paul's discourse.¹⁰⁵ First, the thematic formation of [Boasting] appears only in 2 Cor 12:1–10. In particular, Paul employs the cultural discourse of heavenly ascent in the larger discourse of boasting. Second, the orientational meaning concerning the formation [Boasting] is salient, particularly the heteroglossic relation of opposition to the thematic formation of [Intermediary] in 1 En 14:1—15:7 and the *Poimandres*. Though Paul does not denigrate the heavenly ascent itself, he argues that to have conceit about mysterious experiences as the source of someone's strength is not to be (or should not be) highly-valued. In contrast, the other two texts, 1 En 14:1—15:7 and the *Poimandres*, delineate the seer as an intermediary between God and the cosmos. They elevate the heavenly sojourner as a powerful and authoritative figure who intermediates between God and the cosmos.

Moreover, the heteroglossic relation of opposition can be found between Paul and his rivals. It becomes clearer when the larger context 2 Cor 10–11 is taken into consideration.¹⁰⁶ In 2 Cor 12:1–10, Paul is bringing up an apocalyptic event that his

¹⁰⁵ Apart from the major two differences, there are other distinctions between Paul's account and the other texts. First, whereas other texts are replete with heavenly secrets, details of the cosmological structure, and a minute report of what happened in the heavens, Paul's account of the heavenly journey is reticent, not fully explaining but relatively condensed and terse. Plummer, *Second Epistle*, 342. Second, in 1 En 14–17 and the *Poimandres*, the narrator and sojourner are the same figures, while in 2 Cor 12, Paul is the narrator but not described as the one who underwent the heavenly ascent. Third, Enoch and the narrator of the *Poimandres* take the role of the intermediary, sentencing the judgment of God or proclaiming the secret of human salvation. In contrast, Paul's interaction with God is concerned with Paul's own realization regarding his weakness and manifesting the power of Christ. Thrall, *Second Epistle*, 2:772.

¹⁰⁶ Many scholars include 2 Cor 12:1–10 as a part of the larger context of 2 Cor 10–13 defending his apostleship and fool's speech. For example, Héring, *Second Epistle*, i–xiv; Barrett, *Second Epistle*, 243; Thrall, *Second Epistle*, 2:595; Barnett, *Second Epistle*, 450; Lambrecht, *Second Corinthians*, 152; Matera, *II Corinthians*, 213; Harris, *Second Epistle*, 661; Seifrid, *Second Letter*, 368.

rivals use and that was prevalent in his time. On the other hand, however, Paul addresses that though mysterious experiences per se are not wrong, it is non-profitable to regard those experiences as strength or authority. In this way, a heteroglossia can be found in his text regarding the heavenly ascent. Paul employs a ubiquitous and well-known notion to enunciate his own voice that is pertinent to the situation of the Corinthians.

Instead of bragging about himself more than he should, Paul boasts that those things ordinarily be evaluated as inferior so that he may testify the power of Christ.¹⁰⁷ Paul is pleased by the fact that he can boast about his weakness to demonstrate that the power of Christ remains in him. In addition, Paul utilizes disclamation (negation) to effectively convey what he wants to speak of. Most of the disclamation is connected to the act of boasting or being arrogant. On the contrary, as a counter of the negation, Paul engages positiveness through being weak and boasts of his weakness.

¹⁰⁷ Käsemann, "Die Legitimität," 54–71; Barrett, *Second Epistle*, 312.

CHAPTER 4. INTERTEXTUALITY OF THE AFTERLIFE

In the NT era, the afterlife was not a novel theme that only appeared in the NT. Both Second Temple Judaism and Hellenism contain the notion of the afterlife.¹ In this regard, a variety of comparisons, such as Jewish, Hellenistic, Gnostic, Egyptian, and Persian writings, have been conducted to identify the origins of or influence upon Paul's idea of the afterlife.² The ultimate question at stake, however, is whether there is a normative view in each tradition regarding matters that concern the afterlife. Each religious movement presents variations depending on specific thinkers and texts.

¹ Russell, *Method and Message*, 353–90; Bremmer, *Rise and Fall*, 1; Cook, “Resurrection in Paganism,” 60–75. Not only OT apocrypha and other religious tradition in the time of the New Testament but also New Testament apocrypha and other Christian groups in the second and third century CE present the same theology of resurrection. Lehtipuu, “Flesh and Blood,” 163. Alongside this, many agree that the OT tradition does not show clear evidence, if not nonexistent, to the bodily resurrection. See Bauckham, “Life,” 82–93; Porter, “Resurrection,” 68; Friedman and Overton, “Death and Afterlife,” 35–59; Collins, “Afterlife,” 120; Bostock, “Osiris and the Resurrection,” 266; Bremmer, *Rise and Fall*, 3–9; Segal, *Life after Death*, 256. As such, it is plausible to think that the theology of the afterlife in the NT had developed in the interim period of the two Testaments. Collins (“Afterlife,” 120) sees that the notion of resurrection may be prompted by “the Jewish acquaintance with Persian thought.” Such a view is not unanimously agreed among scholars, however. There are notable works that propose the theology of afterlife from the OT scripture. See Lang, “Life after Death,” 144–56; Day, “Development of Belief,” 23–57; Goldingay, “Death and Afterlife,” 61–85. Some scriptures, such as Ezek 37:11 and Isa 25:6–8; 26:19 may imply resurrection in the OT. Davies also espouses the view that the OT presents the notion of resurrection, particularly in Dan 12:1–3, though he proposes that the Maccabean period vividly shows the future bodily resurrection. Davies, *Paul and Rabbinic Judaism*, 299–300.

² There is a myriad of works based on the comparative reading of Pauline resurrection account against other religious traditions. For the most recent works that comprehensively survey Greco-Roman religions in terms of resurrection, see Cook, *Empty Tomb*. In this volume, through exploring Greek myth and Jewish literature, Cook argues that Paul's resurrection theology is not contradictory to that of the Gospel. Alongside this, due to the resemblance between Pauline resurrection and Greco-Roman antiquity tradition, Paul's gospel of death and risen Christ would be acceptable to the Gentile. He also provides an exhaustive bibliography of resurrection in paganism. See Cook, *Empty Tomb*, 1. Also see Cullman, “Immortality and Resurrection,” 9–53; Cullmann, “Immortality of the Soul,” 53–84; Wedderburn, *Baptism and Resurrection*, 167–180; Smith, *Drudgery Divine*, 69–84; Puech, *La Croyance*, 99–154; Rudolph, “Eduard Nordens Bedeutung,” 83–105; Bynum, *Resurrection of the Body*, 5–6.

For instance, first, it is not difficult to find the idea of the afterlife in Second Temple Judaism.³ Various Jewish sources (e.g., Dan, 2 Macc, 4Q521, 4Q385, Pss Sol, Test XII Patr, 4 Ezra, and 2 Bar) depict the afterlife “as the revivification of the same body that has fallen into death.”⁴ Alongside this, ἀνάστασις refers to resurrection within the context of the life after death (e.g., Dan 12:2–3; 2 Macc 7:11; 14:46; Sib Or 4:181; Ezek 37:8; Apoc Mos; 4 Ezra 7:36).⁵

Second Temple literature, however, does not bespeak a unified stance to resurrection. There is a range of understandings of the afterlife, namely: (1) bodily resurrection (e.g., 1 En, 2 Macc, 4Q521, Sib Or 4) and (2) a mixed notion of the bodily resurrection and the immortality of the soul (e.g., 1 En 91, 103, 1QH, 4 Ezra, 2 Bar).⁶

³ For instance, the Enochic literature is one of the quintessential Jewish texts that present the expectation of resurrection. The Book of Watchers exhibits the intermediate state of the dead, waiting for the final judgment (1 En 22:1), the separation of the body and soul (1 En 22:9), and the hope for eternal life (1 En 10:10). The soul of the righteous will never perishes, while the soul of sinners will go down to *Sheol* and have eternal distress (1 En 103:4–8). Also, the immortality of the soul can be found in 1 En 22:9–13; 25:4–6. The Epistle of Enoch also denotes that the righteous will rise at the end of history (1 En 90:9–10) and that the spirit of the righteous one shall live and rejoice (1 En 103:3–4). See Collins, “Afterlife,” 121–24. Similarly, the seventh chapter of 4 Ezra delineates the day of judgment (7:30–33), the separation of the righteous (7:36), and the intermediate state of the dead (7:75). The book of Jubilees also indicates that the righteous one will be blessed by receiving an extended lifespan (23:26–31). This, too, may be understood as the immortality of the people of God. Collins, “Afterlife,” 124.

⁴ Elledge, *Life after Death*, 48.

⁵ Wedderburn, *Baptism and Resurrection*, 167–69. Aside from the above examples, there are innumerable texts that express a tradition of resurrection, immortality, and the segregation of the godly and ungodly (e.g., 2 Macc 7:9; 12:43–44; Sib Or 4:181–83, 187–93; 1 En 91:10; 4 Ezra 7:31–32; 2 Bar 30:1–2; 49:2; 50:2–3; Test Jud 25:1; Pss Sol 2:31; 3:11–12; Dan 12:1–3; Isa 26:19; Sir 48:5). Most of the works that pay attention to the Jewish influence on Paul’s idea of resurrection maintain that the doctrine of resurrection is a subject of mockery to the philosophers of Athens as they believed that the body is a tomb of the soul. Bostock, “Osiris and the Resurrection,” 265; Bremmer, *Rise and Fall*, 41. For the interpretation based on the Jewish tradition, see Schweitzer, *Mysticism*, 71–74, 94–97; Cullmann, *Early Church*, 55; Moule, “St. Paul and Dualism,” 106–23; Nickelsburg, *Resurrection*, 124; Cavallin, *Life after Death*, 201–02; Conzelmann, *1 Corinthians*, 195–96; Collins, “Root of Immortality,” 177–92; Harris, *Raised Immortal*, 53; Carnley, *Structure of Resurrection*, 231–34; Wedderburn, *Baptism and Resurrection*, 167–80; De Boer, *Defeat of Death*, 93–140; Puech, “Une Apocalypse,” 475–519; Holleman, *Resurrection and Parousia*, 87, 93; Collins, “Apocalyptic Eschatology,” 75–98; Collins, “Afterlife,” 119–40; Setzer, *Resurrection of the Body*, 21–52; Segal, *Life after Death*, 248–81; Levenson, *Resurrection and the Restoration*, 1–22; Elledge, *Life after Death*, 48; Elledge, “Resurrection and Immortality,” 101–34.

⁶ Setzer (*Resurrection of the Body*, 18) asserts that this ambiguity “prevails in works that nevertheless imply resurrection, such as the Book of Watchers, Test Jud, Pss Sol and CD 2:7–12.” Many conclude that the mixed notion of the afterlife in Second Temple literature is the result of the influx of

Furthermore, some propose that the notion of immortality is a literary technique to represent the restoration of God's people without referring to corporeal resurrection.⁷

Second, many scholars take Greek philosophy, such as Pythagoras, Parmenides, and Empedocles, into consideration for the study of Paul's thought on the afterlife.⁸ This view deems that the notion of the afterlife originated in the early fifth century BCE. To support this position, Homer's *Il.* and *Od.* are often adduced as the journey of the dead to Hades occurs there.⁹ Besides *Il.* and *Od.*, Plato's *Gorg.* 523E–524 and *Resp.* 363A–66B provide the notion of the immortality of the soul and the judgment of the dead according to their deeds.¹⁰ Having said that, however, Greek philosophical thought of death and the afterlife shows diversity.¹¹ For instance, in Plato's *Phaedo*, multiple notions of the afterlife can be found through the debate between Socrates, Cebes, and Simmias.

Moreover, while Homeric poems describe the soul as the shadow of the body, Plato's

other cultures such as Persian and Hellenistic. See Nickelsburg, "Apocrypha," 161; Bremmer, *Rise and Fall*, 47–50; Segal, *Life after Death*, 271–81.

⁷ Nickelsburg, "Apocrypha," 146–47; Nickelsburg, *Resurrection*, 177–80. Not only the Jewish apocalypses but the Jewish wisdom literature also shows the same sort of ambiguity. For example, both Sir and Wis subsume the notion of death and the afterlife. Alongside this, the theme of vindication and retribution appears in both texts (e.g., Sir 1:11–13; 14:14, 16; 41:3–4; Wis 1:5; 5:1–5; 6:18; 15:3). Despite these similar features, the two texts also exhibit some notable differences. For example, while the Wis and Sir share the conviction that wisdom bestows life in a transcendent sense, the Wis expresses that the individual who has wisdom will gain the immortal life at the end of the present age (e.g., 1:1–15; 3:2; 6:18; 15:3). Nickelsburg, "Apocrypha," 154–55; Segal, *Life after Death*, 254–55. Collins argues that the distinctive characteristic is induced by the influx of the Hellenistic philosophy (Wis 9:15) and Jewish apocalyptic to Wis (Wis 5:1–5). Collins, "Root of Immortality," 188.

⁸ Richardson, "Early Greek Views," 61; Bremmer, *Rise and Fall*, 13; Segal, *Life after Death*, 204. Such a reading proposes that the Jewish apocalyptic idea of resurrection was influenced by Greek teaching. See Glasson, *Greek Influence*, 30; Porter, "Resurrection," 68. For some prominent works of this approach, see Guthrie, *Greeks*, 307–32; Ferguson, *Religions*, 132–49; Burkert, *Greek Religion*, 276–304; Martin, *Hellenistic Religions*, 58–133; Wedderburn, *Baptism and Resurrection*, 181–211; Bremmer, *Greek Religion*, 84–97; Bremmer, *Rise and Fall*, 11–40; Beck, "If So, How," 129–51; Moffatt, *First Epistle*, 49; Dupont, *Gnosis*, 302, 305; Grant, "Wisdom of the Corinthians," 51–56; Morris, *First Epistle*, 79; Evans, *Resurrection*, 6–7; Conzelmann, *1 Corinthians*, 106; Porter, "Resurrection," 52–81; Engberg-Pedersen, *Cosmology and Self*, 8–38.

⁹ Burkert, *Greek Religion*, 195; Porter, "Resurrection," 69.

¹⁰ Wedderburn, *Baptism and Resurrection*, 168–69; Porter, "Resurrection," 72–73. Plato's philosophy, particularly the soul-body dualism and the immortality of the soul, has been considered an important source of Paul's resurrection theology. See Bremmer, *Rise and Fall*, 13–15.

¹¹ Segal, *Life after Death*, 205; Wedderburn, *Baptism and Resurrection*, 190.

notion of the soul is the nature of the body. As such, the body is incomplete without the soul as the soul is the cause and the form.¹²

Third, the Osiris-Isis mythology (i.e., the Egyptian myth) is another Greco-Roman religious context that shows points of contact with Paul's discourse of the afterlife.¹³ The Osirian myth includes the idea of (1) agricultural analogy of sowing and raising for death and resurrection,¹⁴ (2) the glorious state of the resurrected body,¹⁵ (3) the idea of the corruptible and incorruptible body,¹⁶ (4) the triumph of Osiris over his enemies,¹⁷ (5) the resurrection of the earthly body,¹⁸ and (6) the idea of being clothed.¹⁹ The Egyptian's belief of the separation between body and soul, however, is not the same type of dualism as that of Hellenism. Whereas the Hellenistic philosophers regarded the body as a tomb which the soul must get rid of, the Egyptians deemed that the earthly body shares the same value as the spiritual body.²⁰ As such, the earthly body will be transfigured or retained when resurrected.²¹

¹² Richardson, "Early Greek Views," 64–65.

¹³ Segal expounds that there are relationships between Egyptian religious rituals, particularly the cult of Isis, and Greco-Roman religions. It may be attested that the Israelites may have experienced the Egyptian religious traditions and myth (e.g., Joseph's body was mummified). According to Segal (*Life after Death*, 58), Book of the Dead is the quintessential work that presents the time of the Exodus of Israelites. Though he himself concedes the difficulty of the demonstration, Segal suggests that not only the OT but also Second Temple Jewish mysticism shows the similar notion of the preserved body for its resurrection that the dead will have a transformed state. See Segal, *Life after Death*, 64–68. Along with Segal, many have delved into this Egyptian myth to assess the purported influence on Paul's idea of resurrection. See Säve-Söderbergh, *Pharaohs and Mortals*, 256; Bonnel and Tobin, "Christ and Osiris," 1–29; Masi, *Spiritualismo Egiziano Antico*; Atallah, "Objective Witness," 204–13; Osman, *Out of Egypt*, 194–204; Segal, *Life after Death*, 27–69.

¹⁴ Bostock ("Osiris and the Resurrection," 270) argues that through the agricultural analogy in 1 Cor 15:37, Paul recalls "the Egyptian image of the corn growing out of the mummified body of Osiris as a sign of the germination of the spirit-body."

¹⁵ Assmann, *Ma'at*, 123–153; Segal, *Life after Death*, 54; Perrin, "On Raising Osiris," 118–23.

¹⁶ Bostock, "Osiris and the Resurrection," 269.

¹⁷ Bostock, "Osiris and the Resurrection," 270.

¹⁸ Lampe and MacKinnon, *Resurrection*, 58.

¹⁹ Wagner, *Pauline Baptism*, 28–29.

²⁰ Bostock, "Osiris and the Resurrection," 268.

²¹ Segal, *Life after Death*, 37.

Fourth, Gnosticism has also been studied in relation to the afterlife discourse in 1 Cor 15.²² The discovery of *The Epistle to Rheginos*,²³ also known as the *Treatise on the Resurrection*, in the Nag Hammadi codex bolsters the view of gnostic influence on Paul's idea of the afterlife.²⁴ This epistle presents similar terms and themes such as spiritual body (*Treat. Res.* 45:39—46:2), resurrection as the victory over death (45:14—23), corruptibility vs. incorruptibility (49:1—5), and corporeal resurrection (47:8).²⁵ Like other texts, however, the gnostic tradition in *Treat. Res.* has been read differently by different scholars. Frederik S. Mulder, for instance, maintains that *Treat. Res.* is bereft of some salient features in 1 Cor 15. Such notions are “the expectation of *parousia*, the interlocking between resurrection and reincarnation, and the continuity between the earthly body and spiritual body.”²⁶ In addition, Malcolm Lee Peel understands that *Treat. Res.* exhibits the existence of the luminous body which succeeds the earthly body, while Bentley Layton only supports the immortality of the soul.²⁷

In sum, the discourse of the afterlife was prevalent and shared in the culture. Each tradition and even the individual text in the tradition, however, present different views on the afterlife. In a similar vein, though it is less questionable that the afterlife

²² Cook, “Use of Ἀνίστημι,” 269–74.

²³ This text purportedly is a late-second-century letter, remaining a Coptic translation of an original Greek text. Unfortunately, the Greek text does not exist. For the English translation of *The Epistle to Rheginos*, see Peel, *Epistle to Rheginos*; Layton, *Gnostic Treatise*.

²⁴ Edwards, “Epistle to Rheginus,” 76–91; Watson, “Resurrection,” 452–71; Lundhaug, “These are the Symbols,” 187–205; Mulder, “Reception of Paul's Understanding,” 199–215; contra Lalleman, “Resurrection,” 126–41.

²⁵ Also see Peel, *Epistle to Rheginos*, 137; Craig, “Anastasis,” 492–93.

²⁶ Mulder, “Reception of Paul's Understanding,” 210.

²⁷ Layton argues that the first quarter of *Treat. Res.* does show some type of corresponding understanding regarding the resurrection to the early Christian tradition. As the letter proceeds, however, *Treat. Res.* deviates from the Pauline notion of bodily resurrection. Layton understands that this difference was prompted by the gnostic notion of the body. See Layton, *Gnostic Treatise*, 5, 67–79. Also see Wright, *Resurrection*, 538–50. Wright expounds that *Treat. Res.* deviated from Pauline tradition through employing resurrection as a metaphor to denote “an abstract notion of ascension of the soul.” Wright, *Resurrection*, 548. Cf. Edwards, “Epistle to Rheginus,” 79.

discourse in 1 Cor 15 shows the affinities with other religious traditions, the apostle raises his own voice regarding the cultural discourse.²⁸ As such, we will explore the intertextuality and heteroglossia of Paul's discourse of the afterlife. To be specific, this chapter examines ITFs of 1 Cor 15, 1 En, and Plato's *Phaed.* through multivariate and covariate semantic relations.²⁹ Through the analysis, we will argue the following.

First, the three texts share the ITFs that are [Resurrection of the Dead], [Judgment and Enthronement], [Two Types of Body], [Inability of Flesh and Blood], and [Transformation]. These affinities indicate the intertextuality of the three texts within the same cultural discourse of the afterlife. Second, while Paul's discourse on the afterlife accounts for the resurrection of the body, in the other two texts it is not explicit. None of the other two texts use the thematic item ἐγείρω in the context of resurrection. Paul, however, employs ἐγείρω to indicate the rising of the dead. Moreover, ἐγείρω also instantiates the heteroglossia of Paul from the Corinthian deniers who shared the same cultural discourse of the afterlife. The recurrent ἐγείρω and its multivariate semantic relations with other thematic items, such as Jesus, the dead, and the body, clarifies that Paul explicitly addresses the resurrection of the body. Third, Christ's resurrection is the foundation of Paul's discourse of the afterlife. As such, Paul's heteroglossia (i.e., the bodily resurrection) is based on Paul's Christ-centered resurrection. Moreover, when

²⁸ Besides the intertextual issue, 1 Cor 15 is replete with many other conundrums as well. Such exegetical debates include (1) the deniers of the resurrection, (2) the people who are baptized for the dead in 1 Cor 15:29, (3) present vs. futuristic resurrection, (4) the semantics of ἀνίστημι and ἐγείρω, and more. For the idea of the major debates on 1 Cor 15, see Boers, "Apocalyptic Eschatology," 50–65; Spörlein, *Leugnung der Auferstehung*, 1–19; Murphy-O'Connor, "Tradition and Redaction," 582–89; De Boer, *Defeat of Death*, 96–97; O'Donnell, "Some New Testament Words," 136–63; Murphy-O'Connor, *Keys to First Corinthians*, 230–56; Pitts, "Paul's Concept," 44–58.

²⁹ For the Greek text of 1 En, this chapter refers to Charles, *Enoch*. For Plato's *Phaed.*, I refer to Burnet, *Plato's Phaedo*.

ἐγείρω is in the multivariate semantic relation with the thematic item Christ, it shows an outstanding pattern of linguistic features that are causality and verbal aspect. To be clear, Paul repeatedly uses the intransitive ἐγείρω through the mediopassive voice and the perfect tense with Christ, while the same verb is transitive and the aorist tense with other participants. Through this feature, Christ is prominent in Paul's discourse of the afterlife.

An Analysis of ITFs in 1 Corinthians 15, 1 Enoch, and Plato's *Phaedo*

ITF 1: [Resurrection of the Dead]

In 1 Cor 15:12–19, Paul exhibits his assurance of the resurrection of the dead.

v12C10a	πῶς λέγουσιν ἐν ὑμῖν τινες
v12C10b	ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
v13C11b	<u>εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν,</u> ➤
v13C11a	οὐδὲ Χριστὸς ἐγήγερται·
v14C12b	<u>εἰ δὲ Χριστὸς οὐκ ἐγήγερται,</u> ➤
v14C12a	κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν,
v14C13a	κενὴ καὶ ἡ πίστις ὑμῶν·
v15C14a	εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,
v15C14b2	ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ
v15C14b3	ὅτι ἤγειρεν τὸν Χριστόν,
v15C14b3c	ὃν οὐκ ἤγειρεν
v15C14b1	εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. ➤
v16C15b	<u>εἰ γὰρ νεκροὶ οὐκ ἐγείρονται,</u> ➤
v16C15a	οὐδὲ Χριστὸς ἐγήγερται·
v17C16b	<u>εἰ δὲ Χριστὸς οὐκ ἐγήγερται,</u> ➤
v17C16a	ματαία ἡ πίστις ὑμῶν,
v17C17a	ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,
v18C18a	ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.
v19C19b	εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπιότες
	ἐσμὲν μόνον,
v19C19a	ἐλπεινότεροι πάντων ἀνθρώπων ἐσμέν.

Figure 7: Parallel Structure of 1 Cor 15:12–19

As evidenced in the above tabulation, in order to substantiate his argument,³⁰ Paul uses a parallel structure, namely protasis–apodosis, protasis–apodosis, and conclusive statement.³¹

Set 1 (v13C11b–v15C14b1): If A, then B. If B, then C. Conclusion.

Set 2 (v16C15b–v19C19a): If D, then E. If E, then F. Conclusion.

In this parallel structure, several semantic relations can be made. In terms of covariate relations, multiple thematic items, such as *νεκρός*, *ἀνάστασις*, *Χριστός*, *the Corinthians* (expressed by the second person plural pronoun), and *Paul and his coworkers* (expressed by the first person plural), recur and create semantic ties. With respect to multivariate relations, the material process *ἐγείρω* mostly interacts with *νεκρός* and *Χριστός*.³² Alongside this, *ἀνάστασις* which is in the same semantic domain with *ἐγείρω*, appears two times in this unit and has semantic relation with *νεκρός*.³³ In this regard, thematic formations [Resurrection of the Dead] can be made.

A similar thematic formation can be found in 1 En 91:10 and 92:3a.

1 En 91:10 And the righteous will arise from his sleep, and wisdom will arise and be given to them.³⁴

1 En 92:3a The righteous one will arise from sleep; he will arise and walk in the paths of righteousness.³⁵

³⁰ Fitzmyer, *First Corinthians*, 558.

³¹ Schütz, *Paul and the Anatomy*, 87–88; Fee, *First Epistle*, 739. The organizational meaning is prominent in these verses via logical connections between clauses. See Bucher, “Die logische Argumentation,” 465–86 Cf. Bucher, “Nochmals zur Beweisführung,” 129–52; Bucher, “Allgemeine Überlegungen,” 70–98.

³² The same multivariate semantic relation appears in 1 Cor 15:20 wherein Paul states: *Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν* (“But, now Christ has risen from the dead”).

³³ The two thematic items *ἀνάστασις* and *ἐγείρω* are in the same semantic domains of Physiological Processes and State (LN 23) and Be, Become, Exist, Happen (LN 13). Louw and Nida, *Greek-English*, 1:156, 260, 262, 264, 269.

³⁴ Though 1 En 91 has a textual issue concerning its dating and interpolation, this chapter is adopting the final text. For the detailed concerning the textual issue, see Stuckenbruck, *1 Enoch*, 91–108, 153–56; Nickelsburg, *1 Enoch*, 1:415. The English translation is from Nickelsburg and VanderKam, *1 Enoch*, 138.

³⁵ The English translation are from Nickelsburg and VanderKam, *1 Enoch*, 137–38.

There are three thematic items exhibiting covariate and multivariate semantic relations. They are *the righteous*, *arise*, and *sleep*. Like 1 Cor 15, 1 En 91–92 present the same thematic items (i.e., *sleep* and *arise* which are κοιμάω and ἐγείρω in Greek equivalence respectively) and their semantic relations. There, however, is a remarkable difference between 1 En 91–92 and 1 Cor 15. Paul, except one time in 1 Cor 15:51, employs the thematic item κοιμάω within the context of Christ’s resurrection from the dead, while the immediate context of 1 En 91 and 92 is the emergence of the righteous community.³⁶ Especially, in 1 En 92:1–4, the righteous one may refer to the messianic figure who will execute God’s mercy and righteousness at the end.³⁷ In other words, though 1 En 91–92 and 1 Cor 15 show a point of contact in terms of the same thematic items (e.g., κοιμάω and ἐγείρω) and semantic relations, 1 Cor 15 explicates the resurrection of the dead, while 1 En 91–92 delineates the restoration of the righteous people.

ITF 2: [Judgment and Enthronement]

We can posit another thematic formation [Judgment and Enthronement], through the pattern of covariate and multivariate semantic relations in 1 Cor 15:24–28.³⁸

³⁶ Stuckenbruck, *1 Enoch*, 91–108, 228.

³⁷ In this sense, the sleep and awakening imagery may refer to revival and the spiritual awakening rather than the corporeal resurrection. Nickelsburg, *1 Enoch 1*, 1:432–33. Cook suggests that the metaphorical use of κοιμάω and ἐγείρω is rare to indicate the state of death and the bodily resurrection. Cook, *Empty Tomb*, 22–23. However, some texts in the third century BCE used such metaphors, referring to resurrection. Ogle, “The Sleep of Death,” 81–87.

³⁸ Due to this, many NT scholars argue that Paul intermingles the resurrection narrative with apocalyptic eschatology. See Schweitzer, *Mysticism*, 54; Weiss, *History of Primitive Christianity*, 2:633; De Boer, *Defeat of Death*, 112.

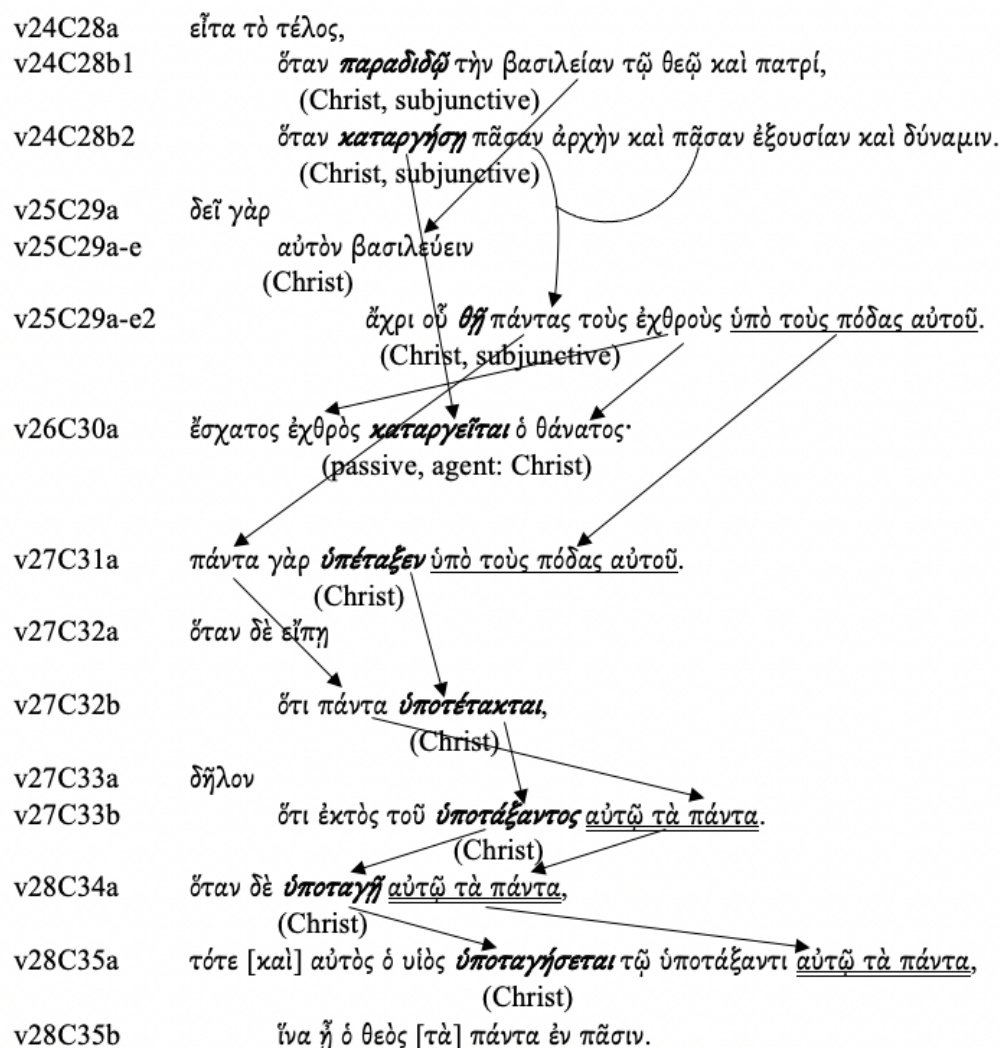


Figure 8: Covariate Semantic Relation in 1 Cor 15:24–28

In this short excerpt, as seen in the above figure, we can find cohesive chains such as βασιλεία, ἐχθρός, πᾶς, and ὑπὸ τοὺς πόδας. These thematic items are in multivariate semantic relations through verbs, such as παραδίδωμι, καταργέω, and ὑποτάσσω, and Christ is the grammatical subject of the verbs.³⁹

³⁹ The verbs are in the same semantic domain of Control and Rule (LN 37). See Louw and Nida, *Greek-English*, 1:472. That being said, However, to identify the agent of the verb ὑποτάσσω is somewhat controversial. Some interpreters suggest that God, not Christ, is the subject of the action because of the citation of LXX Ps 8:7 wherein God is the actor of the process of ὑποτάσσω. Thiselton, *First Epistle*, 1236; De Boer, *Defeat of Death*, 116. LXX Ps 8:7 καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,

Paul employs five instances of the subjunctive mood out of ten finite verbs.

Noticeably, four of the five subjunctive verbs take Christ as the grammatical subject.

According to Porter's attitudinal system, the subjunctive form is used to express the projective statement (-assertive +projective -interrogative).⁴⁰ As such, it exhibits Paul's projection of the end that: (1) Christ gives the kingdom to the Father (v24C28b1), (2) destroys all rulers, authorities, and powers (v24C28b2), and (3) puts all enemies under his feet (v25C29a-e2).⁴¹

These eschatological images, such as the divine judgment and the enthronement, appear in many places in 1 En.⁴² In 1 En 5:5–9, the chosen ones will inherit the earth,

πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, ("and you put it on the work of your hands, you subjected everything under his feet.") The majority of commentators, however, view Christ as the actor of the process. See Conzelmann, *1 Corinthians*, 274; Fitzmyer, *First Corinthians*, 573; Lambrecht, "Paul's Christological Use," 507; Horsley, *1 Corinthians*, 205–6; Collins, *First Corinthians*, 554; Fee, *First Epistle*, 756. Ware ("Paul's Understanding," 823) recounts: "Within the convention of ancient Greek syntax, consecutive verbs, apart from the introduction of a new subject, are understood to have the same subject as the verb preceding. If a change of subject between consecutive verbs occurs, this must normally be expressed." However, there is no transition of the subject of the verbs throughout v24C28a to v28C35a.

⁴⁰ Porter, "Systemic Functional Linguistics," 28.

⁴¹ Cf. De Boer, *Defeat of Death*, 118.

⁴² The divine judgment at the end is a well-known theme in the Second Temple Jewish tradition. For instance, in the context of the evil generation and reprimand of God to that generation, Jub 23:30 declares that "Lord will heal his servants, and they will rise up and see great peace. And they will drive out their enemies, and the righteous ones will see and give praise, and rejoice forever and ever with joy; and they will see all of their judgments and all of their curses among their enemies." See Wintermute, "Jubilees," 102. In 2 Bar 30:1–2, the anointed one returns with glory. Then, all who sleep will rise. Finally, the righteous who were dead before the eschaton will appear together as the assembly of God. This is also a depiction of the divine judgment and the end of the world. Klijn, "2 Baruch," 631. Fourth Ezra is also concerned with the vision of the judgment of God, reprimand to the wicked, and compensation to the godly. In 4 Ezra 7:26–44, the temporary messianic kingdom and the end of the world are delineated. For instance, "and after these years my son the Messiah shall die, and all who draw human breath. And the world shall be turned back to primeval silence for seven days, as it was at the first beginnings; so that no one shall be left. And after seven days the world, which is not yet awake, shall be roused, and that which is corruptible shall perish. And the earth shall give up those who are asleep in it; and the chambers shall give up to souls which have been committed to them" (4 Ezra 7:29–32). Metzger, "Fourth Book of Ezra," 537–38. Davies also argues that the doctrine of early Christians' resurrection "would not be starting from a *tabula rasa*" but was influenced by the contemporary Jewish tradition. Davies, *Paul and Rabbinic Judaism*, 299. Segal also contends that Paul's resurrection account in 1 Cor 15:20–28 combines two traditions in the OT. One is from Dan 7:9–13, and the other is Ps 110:1. Segal, *Life after Death*, 426–28. De Boer also presents the same view. De Boer, *Defeat of Death*, 118. De Boer provides a wide range of Jewish texts presenting eschatological judgment and messianic interregnum. See De Boer, *Defeat of Death*, 133–38.

rejoice in peace, forgiveness, mercy, and have an extended life, while the sinner will be cursed and perished. In addition, the eschatological imagery in 1 En 10:1–10 includes cosmological eschatology that the end of the world is coming. The righteous ones will have eternity, and the evil world will perish. In 1 En 25:4–6, the righteous will receive the fragrant tree and its fruits, and they will live a long life on the earth.

In addition to this, similar to 1 Cor 15, in 1 En, the Lord appears with his kingship, and all powers and heavenly authorities are subject to the Lord. In 1 En 1:4, a long nominal group in the adjunct, ἐν τῇ δυνάμει τῆς ἰσχύος αὐτοῦ ἀπὸ τοῦ οὐρανοῦ τῶν οὐρανῶν, describes and defines the power of the Lord. Also in 1 En 1:9, the myriad holy ones accompany God who executes judgment upon the wicked ones. The embedded clause, ποιῆσαι κρίσιν κατὰ πάντων, presents the authority of God as a righteous judge. First Enoch 18:14, 16 also states that even the stars and the power of heaven are bound by the power of God.

The similar formation of the eschatological and divine judgment can also be found in Plato's *Phaed.* 113d–115a.

(113d–113e1) τούτων δὲ οὕτως πεφυκότων, ἐπειδὴν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἳ ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἳ τε καλῶς καὶ ὁσίως βιώσαντες καὶ οἳ μή. καὶ οἳ μὲν ἂν δόξωσι μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα, ἀναβάντες ἃ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσιν τε καὶ καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπολύονται, εἴ τίς τι ἠδίκηκεν, τῶν τε εὐεργεσιῶν τιμὰς φέρονται κατὰ τὴν ἀξίαν ἕκαστος. οἳ δ' ἂν δόξωσιν ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ παρανόμους πολλοὺς ἐξειργασμένοι ἢ ἄλλα ὅσα τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἡ προσήκουσα μοῖρα ῥίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνουσιν.

(Such is the nature of these things. When the dead arrive at the place to which each has been led by his guardian spirit, they are first judged as to whether they have led a good and pious life. Those who have lived an average life make their way to the Acheron and embark upon such vessels as there are for them and proceed to the lake. There they dwell and are purified by penalties for any

wrongdoing they may have committed; they are also suitably rewarded for their good deeds as each deserves. Those who are deemed incurable because of the enormity of their crimes, having committed many great sacrileges or wicked and unlawful murders, and other such crimes are cast by their fitting fate into Tartarus never to emerge from it.)⁴³

This pericope explains the judgment of the dead according to their deeds. The thematic item οἱ τετελευτηκότες is the main participant and creates multivariate semantic relations with processes such as ἀφίκωνται, διεδικάσαντο, βιώσαντες, and καθαιρόμενοι. In this regard, though Plato's *Phaed.* 113d–115a presents a similar thematic formation with 1 Cor 15 and 1 En 91–93, it does not exhibit cosmological eschatology with the subjection of the world to the Lord.⁴⁴

ITF 3: [Two Types of Body or Spirit]

In 1 Cor 15:35–50, the thematic items, σῶμα and σάρξ, recur denoting that this unit concerns with the bodily resurrection.⁴⁵ Throughout 1 Cor 15:36–41 Paul provides an analogy of the principle of nature through recounting various types of flesh (e.g., human, animal, and fish). Then, in 1 Cor 15:42–44, Paul repeats the semantic pattern of opposition through contrastive thematic items (i.e., σπείρω vs. ἐγείρω, φθορά vs. ἀφθαρσία, ἀτιμία vs. δόξα, ἀσθένεια vs. δύναμις, and ψυχικός vs. πνευματικός).⁴⁶ Through

⁴³ The English translation is from Grube, *Plato's Phaedo*, 63

⁴⁴ Kuck also suggests that eschatological judgment in Hellenistic texts is more focusing on individual deeds and moral life rather than communal or societal fate. Kuck, *Judgment and Community*, 96–149.

⁴⁵ This is a recurring pattern in 1 Cor 15. Thematic items such as ἐγείρω, νεκρός are distributed throughout the chapter. Through the cohesive chains of those thematic items, it is arguable that the entire chapter is concerned with the resurrection of the dead. However, within the discourse, Paul brings new information and the recurring pattern of questioning as indicators of sub-topics.

⁴⁶ See Engberg-Pedersen, *Cosmology and Self*, 27. Pitts ("Paul's Concept," 52) also recounts: "In 15:42–44, each clause complex forms a grammatical parallel with a predicator and a prepositional adjunct through exact lexical repetitions in the predictor slots for which the verbs do encode the subject in their morphology (i.e., the "it" is implied in the verbal form)."

this recurring multivariate semantic relation between thematic items, the thematic formation of [Two Types of Body] can be made.

To elaborate on this thematic formation, Paul employs another semantic pattern of opposition in 1 Cor 15:45–49 (v45C85a–v49C97a).

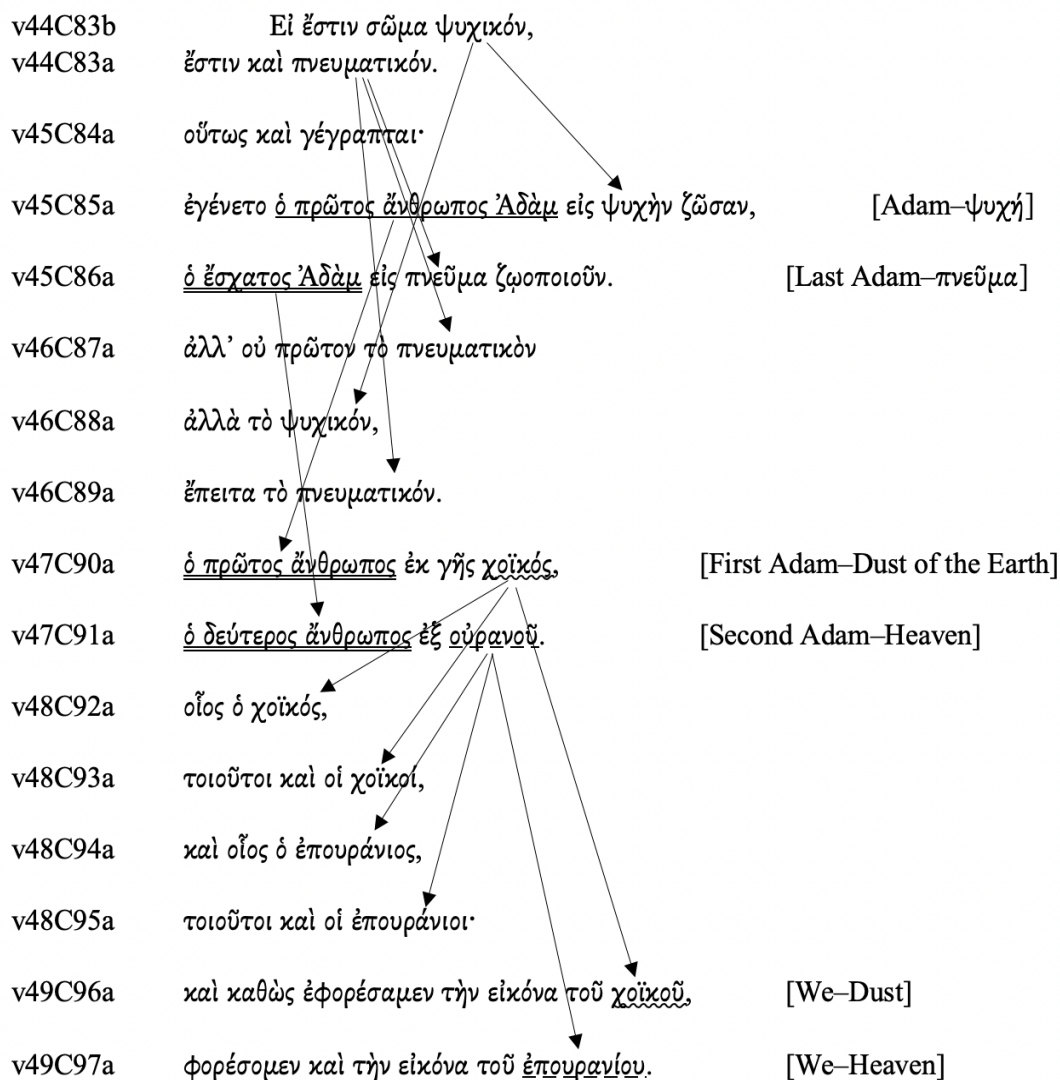


Figure 9: Opposition between Adam and Christ

Drawing the contrast of ψυχικός and πνευματικός in 1 Cor 15:44 (v44C83b and v44C83a), Paul shifts the contrast to the first human and the last human, representing

Adam and Christ in 1 Cor 15:45.⁴⁷ Alongside ψυχικός and πνευματικός, other recurrent thematic items are γῆς χοϊκός and οὐρανός. These thematic items create multivariate semantic relations with *Adam* and *Christ* through relational clauses. As the earthly body and heavenly body are antithetic (v44C83b–v44C83a), the first human, Adam is in opposition to the last human, Christ. Whereas Adam became a living being and came from the dust of the earth, Christ became a life-giving spirit and came from heaven.

As Paul contrasts two different types of body and their different origins, 1 En 15:8–10 also contrasts two different types of spirit and their origins.

καὶ νῦν οἱ γίγαντες οἱ γεννηθέντες ἀπὸ τῶν πνευμάτων καὶ σαρκὸς πνεύμα(τα) ἰσχυρά (κληθήσονται) ἐπὶ τῆς γῆς, καὶ ἐν τῇ γῇ ἡ κατοίκησις αὐτῶν ἔσται. Πνεύμα(τα) πονηρὰ ἐξῆλθον ἀπὸ τοῦ σώματος αὐτῶν, ὅτι ἀπὸ τῶν ἀνθρώπων ἐγένοντο καὶ ἐκ τῶν ἀγίων ἐργήγορων ἡ ἀρχὴ τῆς κτίσεως αὐτῶν καὶ ἀρχὴ θεμελίου (πνεύματα πονηρὰ ἐπὶ τῆς γῆς ἔσονται)· πνεύματα πονηρὰ κληθήσεται. πνεύμα(τα) οὐρανοῦ ἐν τῷ οὐρανῷ ἡ κατοίκησις αὐτῶν ἔσται, καὶ τὰ πνεύματα ἐπὶ τῆς γῆς τὰ γεννηθέντα ἐπὶ τῆς γῆς (ἐν τῇ γῇ) ὁ κατοίκησις αὐτῶν ἔσται·
(And now the giants who were begotten by the spirit and flesh [they will be called] mighty spirit on the earth, and their dwelling place will be the earth. The evil spirit came out of their body, for humans, they became into being and the beginning of their creation and the origin of foundation was from the holy watchers. The evil spirits will be on the earth. The evil spirit will be called. The spirit of heaven their dwelling place will be heaven, but the spirits begotten on the earth the dwelling place will be the earth.)

In this short pericope, there are recurring thematic items and semantic relations. Such items are γεννάω, πνεύματα πονηρὰ, πνεύματα οὐρανοῦ, γῆ, and οὐρανός, and they present the semantic opposition. The evil spirit which opposes the spirit of heaven is born through the combination of the flesh and spirit, representing the women and the angels respectively. As such, the conflation of flesh and spirit produces evil. The dwelling place

⁴⁷ Though Paul did not explicate that the last and the second human is Christ, it is construable through the immediate context. In addition, elsewhere in his letter, particularly Rom 5:15–17, Paul utilizes the same Adam-Christ typology. See Käsemann, *Romans*, 142; Conzelmann, *1 Corinthians*, 284.

of the evil spirit is the earth, while the dwelling place of the spirit of heaven is heaven. Through this contrast relation between thematic items, therefore, we can posit a thematic formation [Two Types of Spirit], which is similar to Paul's [Two Types of Body].

ITF 4: [Inability of Flesh and Body]

In 1 Cor 15:50, Paul states that flesh and blood cannot inherit the kingdom of God.⁴⁸ In the following clauses, Paul recounts that the perishable cannot inherit the imperishable.

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.
(I tell you this, brothers that flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.)

As such, through employing the same verb κληρονομέω, Paul parallels two opposite thematic items (i.e., σὰρξ and αἷμα vs. βασιλεία θεοῦ and φθορὰ vs. ἀφθαρσία). These thematic items and relations evoke what Paul brought up in the preceding units. As noted in 1 Cor 15:24, Paul delineates that Christ will give the kingdom to the Father God at the end, and he will rule over all enemies. In this regard, it may be seen that, for Paul, σὰρξ cannot attain the Kingdom of God. As such, we can posit a thematic formation called [Inability of Flesh and Blood].

Similar thematic items and formations can be found in 1 En. In 1 En 15, after ascending to heaven, Enoch receives an oracle regarding the reprimands to the

⁴⁸ There is a debate in NT scholarship whether 1 Cor 15:50 is a summary of the preceding verses or an introduction of the following verses. Many interpreters include 1 Cor 15:50 as the beginning of the last unit of 1 Cor 15. Robertson and Plummer, *First Epistle*, 375; Jeremias, "Flesh and Blood," 154–55; Pearson, *Pneumatikos-Psychikos*, 15; Watson, "Paul's Rhetorical Strategy," 247. Some read 1 Cor 15:42–50 as a single coherent unit. Dunn, "How Are the Dead," 10. Some suggest that 1 Cor 15:50 seems to fit in both sections. Lindemann, *Der Erste Korintherbrief*, 364; Conzelmann, *1 Corinthians*, 289; Thiselton, *First Epistle*, 1290. However, 1 Cor 15:50 continues Paul's discourse regarding the different modes of body and the contrast between perishableness and imperishableness. Bailey, "Structure of I Corinthians," 156; Sellin, *Streit um die Auferstehung*, 74; Harris, *Raised Immortal*, 115. Ware also provides an erudite syntactic and structural analysis of 1 Cor 15. See Ware, "Paul's Understanding," 809–35.

Watchers. In this oracle, the Holy One rebukes the watchers because they defiled themselves with the daughters of men and gave birth to sons from these women. A noticeable point is that the same thematic items and formation can be found in terms of the blood and flesh. First Enoch 15:4 reads as follows.

καὶ ὑμεῖς ἦτε ἅγιοι καὶ πνεύμα(τα) ζῶντα αἰώνια· ἐν τῷ αἵματι τῶν γυναικῶν ἐμιάνθητε, καὶ ἐν αἵματι σαρκὸς ἐγεννήσατε, καὶ ἐν αἵματι ἀνθρώπων ἐπεθυμήσατε καὶ ἐποιήσατε καθὼς καὶ αὐτοὶ ποιοῦσιν σάρκα καὶ αἷμα, οἵτινες ἀποθνήσκουσιν καὶ ἀπόλλυνται·

(You were holy and spirit, living forever. You were defiled by the blood of women, and you have begotten with blood of flesh, and you desired with the blood of men, and you did just like they do flesh and blood who die and perish.)

There are recurrent thematic items that are σὰρξ and αἷμα. They are appearing in the adjunct position to define the cause of the processes such as μιαίνω, γεννάω, and ἐπιθυμέω.⁴⁹ As such, it is arguable that the fall of Watchers was prompted by involving the flesh and blood. More importantly, there is an opposition between the spirit and the flesh and blood. Whereas the spirit has eternity, the flesh and blood have a termination.

The same thematic formation can be found in Plato's *Phaed.* 66e.

(66e) καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὗ ἐπιθυμοῦμέν τε καὶ φάμεν ἐρασταὶ εἶναι, φρονήσεως, ἐπειδὰν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσιν δὲ οὐ. εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστιν κτήσασθαι τὸ εἰδέναι ἢ τελευτήσασιν·

(And one day, we may suppose that intelligence which we desire and whose lovers we claim to be will be ours: not while we yet live, as our argument shows, but after we die. For if we cannot come clearly to know anything when united to the body, there are two alternatives: either the attainment of knowledge is altogether impossible for us, or it can be ours after death.)⁵⁰

⁴⁹ The Greek preposition ἐν takes multiple functions in the clause. One of them is the instrumental function which “is given to a range of metaphorical extension of the locative sense of ἐν. It implies the idea of accompaniment, control, agency, cause, and even means.” Porter, *Idioms*, 158.

⁵⁰ The English translation is cited from Hackforth, *Plato's Phaedo*, 48.

The temporal deixis ἐπειδή indicates when the knowledge will be gained by philosophers.⁵¹ It would not be while living but after one is dead. This may be read within the larger context, *Phaed.* 64d–69e, therein thematic items such as σώμα, ψυχή, φρόνησις, φιλόσοφος, and θάνατος recur. Socrates, in a dialogue with Simmias, presents the soul-body dualism and addresses the opposition of philosopher and the lover of the body.⁵² Socrates explains that φρόνησις is the ultimate goal of all φιλόσοφος. However, the body cannot attain true intelligence but only the purified soul (66e). The soul can be purified through detaching itself from the body, and death is the only way that the soul can separate from the body (83a).

ITF 5: [Transformation]

In 1 Cor 15:51–58, Paul recounts the mystery concerning the transformation of the dead. In 1 Cor 15:53–54, two sets of recurring items, φθορά and ἀφθαρσία and θνητός and ἀθανασία, make multivariate relations through the process ἐνδύω. Paul repeats antithetical paired of the subject and complement along with the rhetorical device, a metaphor of clothing, for the transformation of the body. Through a recurring pattern of contrast, in particular, Paul posits resurrection and transformation describing that the resurrection body would be a new type of body that is imperishable and immortal.⁵³ Therefore, these repeating semantic relations create the thematic formation

⁵¹ Though φρονήσεως shows the genitive case, it is likely functioning as the subject. In the sentence ἡμῖν ἔσται οὗ ἐπιθυμοῦμέν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως, the primary clause does not show the explicit subjective as it is a relational clause. Alongside this, the secondary clause modifies and elaborates the noun φρόνησις as it agrees with the case of the relative pronoun ὅς in the secondary clause. Greek genitive case may function as the subjective in a clause not only denoting possession and origin of the noun. Porter, *Idioms*, 94–95.

⁵² Hackforth, *Plato's Phaedo*, 56.

⁵³ Ware, “Paul’s Understanding,” 819.

[Transformation]. Paul's notion of the resurrection of the dead is somewhat a radical change in terms of the state, from perishable to imperishable, from mortal to immortal, and from weak to strong.⁵⁴

In terms of the transformation, a similar thematic formation can be found in 1 En 104:2. It states that the righteous were formerly worn out by evils and tribulation, but now they will shine like the luminaries of heaven.⁵⁵ This provides a similar image with 1 Cor 15:52–53 that the dead will change into the imperishable. Paul claims that not everyone will sleep but everyone will transform from the perishable to imperishable. In a similar vein, in 1 En, those righteous ones who will be alive at the time of tribulation will change like a heavenly being. Alongside this, both 1 En 62:15–16 and 1 Cor 15:51–54 employ the same imagery of putting on the garment through the shared thematic items. Such thematic items are ἐγείρω, ἐνδύω, ἀφθαρσία, and δόξα in 1 En 62:15–16 and 1 Cor 15:51–54.⁵⁶

In Plato's *Phaed.* 80e–82d and 87d–e, the theme of reincarnation appears.

(81d6–81e3) καὶ οὐ τί γε τὰς τῶν ἀγαθῶν αὐτὰς εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἱ περὶ τὰ τοιαῦτα ἀναγκάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τροφῆς κακῆς οὕσης. καὶ μέχρι γε τούτου πλανῶνται, ἕως ἂν τῇ τοῦ συνεπακολουθοῦντος, τοῦ σωματοειδοῦς, ἐπιθυμία πάλιν ἐνδεθῶσιν εἰς σῶμα: ἐνδοῦνται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα ἧθη ὅποι' ἄττ' ἂν καὶ μεμελετηκυῖαι τύχωσιν ἐν τῷ βίῳ.

(Moreover, these are not the soul of good but of inferior men, which are forced to wander there, paying the penalty for their previous bad upbringings. They wander until their longing for that which accompanies them, the physical, again

⁵⁴ Songe-Møller, "With What Kind," 109.

⁵⁵ Nickelsburg and VanderKam, *1 Enoch*, 160.

⁵⁶ 1 En 62:15–16 "And the righteous and elect shall have risen from the earth and ceased to be of downcast countenance. And they shall have been clothed with garments of glory, and these shall be the garments of life from the Lord of Spirits: And your garments shall not grow old, nor your glory pass away before the Lord of Spirits." The English translation is cited from Charles, "1 Enoch," 228–29. Based on these lines, Thackeray (*Relation of St. Paul*, 118) argues: "Spiritual Jewish thinkers in the time of Paul were familiar with the concept of transfigured resurrection body."

imprisons them in a body, and they are then, as is likely, bound to such characters as they have practiced in their life.)⁵⁷

After the death of the body, the soul goes to Hades and is measured or judged by how they trained during the earthly life. The soul is wandering until it is bound/imprisoned to the body. Then, depending on the degree of pureness, the future reincarnation, whether human's body or animal's body, will be determined. The multivariate semantic relation between ἐνδέω and σῶμα exhibits a similar image with "clothing" in 1 Cor 15:53–54.

Also, in *Phaed.* 87e line 1 to 5, the similar clothing imagery appears.

(87e1–5) ἀλλ' ἡ ψυχὴ αἰεὶ τὸ κατατριβόμενον ἀνυφαίνοι–ἀναγκαῖον μεντᾶν εἶη, ὁπότε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα τυχεῖν αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ σαπὲν διοίχοιτο.
(Yet it would be inevitable that whenever the soul perished it would be wearing the last body it wove and perish only before this last. Then when the soul perished, the body would show the weakness of its nature by soon decaying and disappearing.)⁵⁸

In these lines of *Phaed.*, the thematic item ψυχὴ has a semantic relation with other items τὸ κατατριβόμενον and τὸ τελευταῖον ὕφασμα through a process ἀνυφαίνω and ἔχω.

Through these semantic items and relations, one can conceive the image that the soul wears the body. As such, a similar thematic formation can be made through such thematic items as Paul's clothing language in 1 Cor 15.

Heteroglossia in 1 Corinthians 15

As investigated, 1 Cor 15, 1 En, and Plato's *Phaed.* share the ITFs [Resurrection of the Dead], [Judgment and Enthronement], [Two Types of Body or Spirit], [Inability of Flesh

⁵⁷ The English translation is cited from Grube, *Plato's Phaedo*, 32.

⁵⁸ The English translation is cited from Grube, *Plato's Phaedo*, 38.

and Body], and [Transformation].⁵⁹ This represents that they share the cultural discourse of the afterlife. Despite the affinities, however, distinctive features of the ITFs in 1 Cor 15 instantiate the different voice of Paul's discourse.

Heteroglossia 1: Bodily Resurrection

Though 1 Cor 15, 1 En, Plato's *Phaed.* concur with the ITFs, particularly [Resurrection of the Dead], [Two Types of Body or Soul], and [Transformation], only Paul's discourse explicates the bodily resurrection. In 1 En, resurrection of the dead does not warrant the bodily resurrection. Rather, it primarily focuses on the restoration of the righteous community and people. Alongside this, even if the ITF [Two types of Body and Soul] recurs in 1 En, it does not refer to the bodily resurrection but two different souls of human beings. In addition, though Plato's *Phaed.* includes the thematic formation [Transformation], Paul's notion of the resurrection is different from that of Plato's *Phaed.* In *Phaed.*, after death, the soul leaves the body, goes up to heaven, and embodies different bodies (e.g., different person or animals) which are spiritual or mortal depending on their earthly exploits. It is more akin to reincarnation. Paul, however, does not advocate that the soul must depart the present body and supersede with other bodies.⁶⁰ Instead, Paul states that the dead will change, and the perishable body will

⁵⁹ Due to the shared thematic formations, some suggest that Paul presents a syncretized notion of resurrection and reincarnation of two different traditions and cultural tendencies. Boyarin, *Radical Jew*, 59; Hengel, *Judaism and Hellenism*, 1:264.

⁶⁰ Engberg-Pedersen, *Cosmology and Self*, 32. The *Religionsgeschichtliche Schule* proposed that the dualism between the body (flesh) and soul (mind or spirit) is the evidence that Paul's theology was influenced by Hellenism. Pfleiderer, *Paulinism*, 1:47–68; Holtzmann, *Neutestamentlichen Theologie*, 12–24; Bousset and Gressmann, *Religion des Judentums*, 386. Montefiore also contends that the dualistic view of the flesh and spirit could not find in Jewish writings. Montefiore, *Judaism and St. Paul*, 79–80. Wilfred Lawrence Knox also advocates the Hellenistic dualism in Paul. He suggests that even to Paul, the body is a burden from which he was longing to evade. Knox, *Church of the Gentiles*, 137. However, this view was challenged by British scholars who assert that Paul's anthropology is derived from the OT. See Sanday and Headlam, *Romans*, 184–85; Robinson, *Christian Doctrine of Man*, 104–11; Davies, *Paul and*

clothe the imperishable one. Some instantiations in Paul's discourse can corroborate this heteroglossia.

First, the evaluation of *σῶμα* in 1 Cor 15 instantiates Paul's heteroglossia. First Corinthians 15 and 1 En 15 share the same ITF, [Inability of Flesh and Body]. First Enoch 15, however, displays an opposition between the spirit and the flesh and blood. Whereas the spirit has eternity, the flesh and blood have a termination. In a similar vein, in Plato's *Phaed.*, the soul-body dualism can be readily found.⁶¹ The soul is invisible, divine, unchanging, immortal, existing even before birth (79b, 79d, 80a, 80e, 81a, 95c, 100b, 105e),⁶² while the body is visible, changing, and mortal (80a). Plato's *Phaed.* sees the body as if the lover of wisdom must detach, but Paul neither exhibits negative evaluation of the body nor argues that the spirit must get rid of the body.⁶³

Such a different evaluation of the body can be evident when we compare the appraisal of the body between Plato's *Phaed.* and Paul. Plato's *Phaed.* 64c–67b depicts the body as what the philosopher should desire to unclothe. The body restricts the soul

Rabbinic Judaism, 19–20. Though this dualistic idea can be dealt in other places such as Rom 8, Paul's language in 1 Cor 15 does not explicate the dualistic perspective. Rather, what Paul addresses in 1 Cor 15 is different types of the body and the incapability of flesh inheriting the kingdom of God.

⁶¹ Concerning the soul-body dualism, Songe-Møller explains that there are two notions of the dualism regarding the body. One can be found in the traditional Greek mythology that is the dualism between the human body and the divine body. Songe-Møller, "With What Kind," 114. The other can be found in Platonic teachings that is the dualism between the earthly body and the resurrection body wherein the continuity exists. Songe-Møller, "With What Kind," 116–17. In this regard, Songe-Møller argues that those who denied resurrection of the dead and who showed skepticism to the change of the dead body at resurrection would less likely Platonic or Aristotelian thinkers. Rather, they might be a Stoic or the one who was familiar with Greek mythology. Those who advocate Greek mythology can raise the question that what kind of body do human have when they resurrect. Songe-Møller, "With What Kind," 111–12.

⁶² Alongside this, as Aune ("Human Nature," 292–93) observes, in *Phaed.*, *ψυχή* connotes: "(1) the element within us whose good condition constitutes our true well-being; (2) the *true self* or *real person* (115b–116a); (3) the intellect, reason, or thinking faculty (65b–c; 76c); (4) the *rational self* in contrast to emotions and physical desires (94b–d); (5) the *life principle* or *animating agent* (64c; 72a–d; 105c–d); and (6) generic *soul stuff* in contrast to individual souls and bodies (70c–d; 80c–d)."

⁶³ Robert H. Gundry's distinction between dualism and duality may be helpful here. According to his proposal, ontological duality refers to the functional pluralism of *σῶμα* and *ψυχή*. To Paul, *σῶμα* constantly indicates the physical body, while *ψυχή* is the intangible and incorporeal form of a person. However, human as a whole has an overarching unity. Gundry, *Soma in Biblical Theology*, 84.

so that the soul cannot attain the intelligence, the ultimate goal of the philosopher (66e). The soul per se is pure and noble, while the body is an obstacle to the soul.

On the contrary, Paul neither exhibits a negative evaluation of the body nor puts the body in opposition to the soul. Instead, Paul exhibits a contrast between the natural body and spiritual body. In 1 Cor 15, Paul employs *σῶμα* in nine clauses.⁶⁴ In these clauses, the presentation of *σῶμα* is descriptive as Paul explains various types of the body. Paul does not express a positive or negative evaluation of the body but a neutral stance.⁶⁵ Paul, however, presents a negative evaluation on the soul-body dualism (1 Cor 15:33). Rather, Paul encourages the Corinthians to be steadfast and excelling in the work of the Lord with the present body and life (1 Cor 15:58). A similar idea can be found in Rom 6:12–14 as Paul states: “Do not let the sin reign over your mortal to obey its desire. Do not present your body parts as an instrument of unrighteousness of the sin but present yourself to God as those who are alive from the dead and parts of your body as an instrument of righteousness to God.” Here Paul exhorts the Romans to live out the righteous life in this present world instead of attempting to evade the body from the soul.

⁶⁴ Five times are in the complement locus within the indicative clauses, and four times are in relational clauses. According to Porter’s schema, the indicative is the least marked mood, namely the default mood that expresses the author’s assertive and declarative point of view. It is the most frequent mood type both in narrative and expository texts. Porter, *Verbal Aspect*, 165–66.

⁶⁵ Unlike the body, however, Paul expresses his evaluation of *σὰρξ*. What Paul claims is that *σὰρξ* is unable to inherit the kingdom of God. In Rom 6:19, Paul presents the similar thematic formation of the inability of the flesh. Paul’s use of *σὰρξ* is quite unique comparing to his use of it elsewhere. Typically, Paul opposes *σὰρξ* against *πνεῦμα*. One of the pertinent writings is Gal 5:17–21. Paul states that what *σὰρξ* desires is against *πνεῦμα* and vice versa. The *σὰρξ* and *πνεῦμα* oppose each other. Paul’s notion of the flesh and blood is widely understood that refers to the weakness and susceptibility of humans. In terms of the debate on Paul’s notion of *σὰρξ*, much ink has been spilled on it since the Church Father’s proposals. Since, however, this is not the place to provide an exhaustive exploration regarding Paul’s anthropological and theological notion of *σὰρξ*, it would suffice to provide a terse introduction of historical interpretation on *σὰρξ*. See Jewett, *Paul’s Anthropological Terms*, 50–92; Thiselton, *First Epistle*, 1291–92; De Boer, *Defeat of Death*, 131; Engberg-Pedersen, *Cosmology and Self*, 32; Lehtipuu, “Flesh and Blood,” 147–68; Jeremias, “Flesh and Blood,” 151–59; Davies, *Paul and Rabbinic Judaism*, 19.

In this regard, the apostle does not argue that the body itself is evil.⁶⁶ Instead, the successive contrast in 1 Cor 15:40–47 establishes two sets of co-classification ties representing the present body and the resurrected body. Whereas the former is earthly, perishable, dishonorable, weak, and natural body, the latter is heavenly, imperishable, glorious, strong, and spiritual body. As such, Paul does not put the body and soul into opposition but describes two different types of body.⁶⁷

When Paul explains the transformation, he brings an image of clothing. Paul states that the perishable body puts on the imperishable, and the mortal puts on the immortality (1 Cor 15:53).⁶⁸ In this regard, we may conceive that Paul does not show the notion that *σῶμα* imprisons *πνεῦμα* so that one must eradicate the body and withdraw the spirit from it.⁶⁹ Rather, Paul's main argument is the resurrected body. Responding to the potential criticism of the Corinthian deniers (1 Cor 15:35), Paul expounds on what the

⁶⁶ Unlike antithesis of *σῶμα* and *ψυχή* in Plato's *Phaed.*, Paul presents the contrast between *ψυχή* and *πνεῦμα*. Cook also observes that the opposition between natural body and spiritual body in 1 Cor 15:43 is Paul's creation that is unprecedented before Paul. Cook, *Empty Tomb*, 581. Davies also points out that *σάρξ* is not prevalent in Hellenistic texts. Thus, Paul's dualistic notion of *σάρξ* and *πνεῦμα* is different from the Hellenistic dualism of *σῶμα* and *ψυχή*. Davies, *Paul and Rabbinic Judaism*, 18.

⁶⁷ Engberg-Pedersen (*Cosmology and Self*, 27) recounts: "Basically, the, Paul is relying on a single, straightforward contrast between an earthly kind of body connected with death and a heavenly kind of body connected with eternal life." In terms of the transformation, Engberg-Pedersen argues that Paul is presenting the Aristotelian tradition, the substantive alteration that the whole substance undergoes a total change. See Engberg-Pedersen, "Complete and Incomplete Transformation," 126. In the meantime, Engberg-Pedersen also suggests the continuity between the two bodies. His rationale for that is Paul's repetitive use of *τοῦτο* in 1 Cor 15:53–54. Engberg-Pedersen, "Complete and Incomplete Transformation," 128. Engberg-Pedersen proposes that the source of the mixed feature of transformation in 1 Cor 15 is prompted by the conflation of Jewish tradition and Stoic cosmology into Christ event. Engberg-Pedersen, *Cosmology and Self*, 31. Some key works on Paul's notion of "flesh" agree that Paul is not just embedded in a particular tradition but amalgamates two cultural backgrounds and proposes his own perspective on the resurrected body. See Wimbush, *Paul the Worldly Ascetic*, 2–3; Miller, *Corporeal Imagination*; Wright, *People of God*, 253–54; Boyarin, *Radical Jew*, 63–64.

⁶⁸ Boyarin, *Radical Jew*, 60. An analogous thematic formation can be found elsewhere in Paul's epistles, particularly in 2 Cor 5:1–4. Similar to 1 Cor 15, Paul utilizes the same clothing imagery and the contrast between heaven and earth in order to express two types of bodies.

⁶⁹ Boyarin, *Radical Jew*, 61. Though Boyarin concedes that Paul's idea is similar to the Platonic dualism, unlike the Hellenistic philosophy, Paul shows a positive sensibility toward the body. However, Boyarin maintains another type of dualism which is the flesh and spirit.

resurrected body would be. Paul states that the resurrected body is *πνευματικός*, while the earthly body is *ψυχικός*.⁷⁰

Second, the verb *ἐγείρω* in 1 Cor 15 also instantiates the heteroglossia of Paul's discourse. Whereas *ἐγείρω* does not clearly indicate the resurrection or reincarnation of the dead in 1 En 1–32 and Plato's *Phaed.*, Paul's discourse of the afterlife in 1 Cor 15 employs *ἐγείρω* in the context of the resurrection of the dead.⁷¹ In 1 En, the verb *ἐγείρω* is used with the sense of rising from the dead only once in 1 En 22:13 wherein *ἐγείρω* is used in the form of *μετεγείρω* which is a compound word with the prefix *μετά*. It implies the movement of location (e.g., from or toward).⁷² Furthermore, 1 En 22 depicts the separation of the spirit from the body after death as well the different fate between the

⁷⁰ The contrast between *ψυχικός* and *πνευματικός*, however, has brought up the debate of the continuity and discontinuity between the earthly and resurrected body. Does the transformation refer to the qualitative change or substantive change? Qualitative change denotes that the present body is enhanced and becomes a better version of the earthly body. Put differently, the body *x* becomes the body *x+α*. However, this is a minor addition or improvement of the present body. Rather, it implies the ontological transformation (i.e., from the perishable to the imperishable and from the imprisoned to the free). To contrast, substantive change indicates that the present body is destroyed and superseded by another body. Engberg-Pedersen, *Cosmology and Self*, 32. For instance, Ware ("Paul's Understanding," 835) argues that the resurrection in 1 Cor 15 refers to "the revivification and glorious transformation to the immortality of the mortal body of flesh" that is the qualitative change. On the other hand, Carrier maintains the exchange theory (i.e., there are two types of bodies, natural and spiritual body), and at the time of resurrection, the natural body trades for the spiritual body which is entirely different from the natural body. Carrier, "Spiritual Body," 105–219 esp. 121–37. For a summary of this debate and references, see Ware, "Paul's Understanding," 809–17. Biblical resources to qualitative change can be found in the dialogue between Thomas and the risen Jesus in John 20:27. Jesus said to Thomas to put his finger on his hand and to put his hand to Jesus's side. It may imply that Jesus shows the marks of his passion that he got with his earthly body. Moreover, in 1 Cor 15, Paul states that the risen Christ showed up before many witnesses including other apostles and himself. This connotes that the risen Jesus had the same body so that his followers could be able to recognize him. I suggest that, however, it is a red herring to pay too much attention to continuity and discontinuity between the two bodies. Though internal evidence from Paul's account and the Gospel seem to support qualitative change, taking the context into account, what Paul emphasizes is the different nature (natural vs. spiritual) between the two.

⁷¹ Cook (*Empty Tomb*, 30) also asserts: "*ἐγείρω* never occurs in classical or Jewish literature, in the context of resurrection with *ψυχή* and *πνεῦμα* as the object of the verb." There are a couple of verses (e.g., 1 En 91:10; 92:3a) that can be rendered *ἐγείρω*. However, as noted above in the thematic formation [Resurrection of the Dead], since *ἐγείρω* appears with *κοιμάω*, it is not certain if it denotes the physical resurrection of the dead.

⁷² Cook, "Use of Ἀνίστημι," 269.

spirit of the pious and the wicked. In addition, 1 En 22 explains that after death, the spirit departs from the body. The spirit of the wicked will be bound in the eternal curse, while the spirit of the righteous will be raised from divine judgment. As such, *μετεγείρω* in 1 En 22:13 signifies the destination of the spirit of the sinners rather than the resurrection of the dead.⁷³

In Plato's *Phaed.*, though the notion of the immortality of the soul is recurring, the notion of the resurrected body, particularly noted by *ἐγείρω*, is rare. The verb *ἐγείρω* is found only two times in Plato's *Phaed.* In 71c, the verb *ἐγείρω* is employed as an opposite notion of sleeping, and it illustrates Socrates's philosophical thought that two opposite entities are not separated but actually connected because one end comes from the other end (e.g., sleep and wake, life and death, cold and heat, and so on).⁷⁴ On the contrary, in Paul's discourse of the afterlife, *ἐγείρω* always denotes the bodily resurrection of the dead.

Third, the verb *ἐγείρω* instantiates the heteroglossic relation of opposition to the Corinthian deniers. The cultural discourse of the afterlife was not foreign to the deniers as they were baptized for the sake of the dead (1 Cor 15:29). They, however, rejected the bodily resurrection. In 1 Cor 15:12, Paul questions and even somewhat criticizes the Corinthians who denied the resurrection of the dead. The deniers, indicated by the

⁷³ Cf. Finney, *Resurrection*, 109–14, 123.

⁷⁴ The verb *ἐγείρω*, however, is employed to refer to resurrection elsewhere in Greek literature. For the use of *ἐγείρω* in other places of Greek texts, see Cook, *Empty Tomb*, 13–37, 574–76. Cook, through the investigation of ancient paganism, contends that pagan beliefs in Paul's time advocate bodily resurrection. He argues that *ἐγείρω* and *ἀνίστημι* are cultural encyclopedia representing the resurrected bodies. Cook, "Resurrection in Paganism," 74. It is not unanimously agreed, however. Some NT scholars propose that the idea of the bodily resurrection may be abhorrent to the Greeks. As such, Paul presents a stronger influence of the Jewish tradition over Greek influence. See Borchert, "Resurrection," 410–11.

personal pronoun *τις*, recur in 1 Cor 15:35, creating a covariate semantic relation. They reject the resurrection of the dead and bodily resurrection.

With the respect to the identity of the deniers, four different sentiments have been proposed: (1) some of the Corinthians actually did not believe in resurrection;⁷⁵ (2) it is not their actual denial, but Paul thought that they did not believe it;⁷⁶ (3) the deniers only support the idea of resurrection of those who are alive at the Parousia;⁷⁷ and (4) the Corinthian deniers are gnostic enthusiasts who endorse only the immortality of the soul, not the bodily resurrection and believed that the resurrection of their souls had already happened through baptism.⁷⁸ Though this chapter does not resolve the conundrum of the identity of the Corinthian deniers, an intertextual study of the verb *ἐγείρω* can provide a hint of what kinds of thought that the Corinthian deniers may have had, and how Paul raises a different voice (heteroglossia) from the deniers.⁷⁹ Interestingly, Gnostic sources (e.g., Clement of Alexandria's *Exc.* 7.5.; Act Thom. 80, 132; Epiphanius's *Pan.* 42 3.5) employ *ἐγείρω* and *ἀνίστημι* to elucidate spiritual resurrection, not the bodily resurrection.⁸⁰ On contrary, in Paul's discourse, *ἐγείρω* recurs where the bodily

⁷⁵ Barth, *Resurrection*, 151; Robertson and Plummer, *First Epistle*, 346.

⁷⁶ Bultmann, *Theology*, 1:169; Schmithals, *Gnosticism in Corinth*, 156.

⁷⁷ Schweitzer, *Mysticism*, 93; Conzelmann, *1 Corinthians*, 262.

⁷⁸ Pearson, *Pneumatikos-Psychikos*, 24; Wedderburn, "Problem of the Denial," 239; Robinson, "Kerygma and History," 33–34; Bultmann, *Theology*, 1:169; Bultmann, "New Testament and Mythology," 9–20; Peel, "Treatise on the Resurrection," 123–57; Wilckens, *Weisheit und Torheit*, 91; Schmithals, *Gnosticism in Corinth*, 157–58; Wilson, "How Gnostic," 65–74; Pagels, "Mystery of the Resurrection," 276–88; Pagels, *Gnostic Paul*, 53–94; Wedderburn, "Problem of the Denial," 229–41; De Boer, *Defeat of Death*, 111–23. Contra. Wedderburn, "Philo's Heavenly Man," 301–26; Conzelmann, *1 Corinthians*, 34. For more detailed references of each sentiment, see De Boer, *Defeat of Death*, 96–97, 212–13; Wedderburn, *Baptism and Resurrection*, 7–15; Holleman, *Resurrection and Parousia*, 35–40.

⁷⁹ Cook provides an exhaustive list of references from the second century BCE to the second century CE that the verb *ἐγείρω* refers to the resurrection of the dead. See Cook, *Empty Tomb*, 21–30. Though Cook maintains that those excerpts exemplify the bodily resurrection, however, they are not as explicit as Paul's discourse in 1 Cor 15.

⁸⁰ See Cook, "Use of *Ἀνίστημι*," 269–72.

resurrection is portrayed. In this regard, it is conceivable that, in Paul's discourse of the afterlife, the multivariate semantic relation of *ἐγείρω* expresses the heteroglossic relation of opposition to the Gnostic notion of spiritual resurrection that is similar to Corinthian deniers' notion of resurrection.

Heteroglossia 2: Jesus as the Centre of Resurrection

The first heteroglossia of Paul's discourse of the afterlife (i.e., the bodily resurrection) can be corroborated by the second heteroglossia. That is, Christ is prominent in Paul's thematic formations. To be clear, (1) Christ's resurrection is the foundation of Paul's idea of resurrection, and (2) in contrast to Adam, Christ is the representation of resurrection and transformation of the dead.

First, in 1 Cor 15:20–24, Paul posits two instances of multivariate semantic relations between Jesus and firstfruits. These semantic relations produce the thematic formation [The Risen Christ as the Firstfruits]. By the means of semantic relations, Paul postulates that Jesus's resurrection is the beginning of the resurrection of all. This is what we don't find in the other two texts. None of the two texts (i.e., 1 En and Plato's *Phaed.*) have a thematic formation that one person's resurrection becomes the cornerstone of resurrection of humanity. Paul, however, in his thematic formation [Resurrection of the Dead], brings Christ as the primary participant and then interacts with other participants in the formation.

In many places in the OT (e.g., LXX Exod 22:28; Lev 23:10; Deut 26:2), *ἀπαρχή* refers to “the offerings to God consecrated and set apart for a particular purpose before

further use allowed.”⁸¹ In other words, the firstfruits are not a separate being but a part of a whole and represent the entire being. In Paul’s discourse, ἀπαρχή also indicates the representation of the larger group. For instance, in 1 Cor 16:15, the household of Stephanas is the firstfruits of the region of Achaia, and Ephaenetus in Rom 16:5 is the representative of Asia.⁸² In a similar vein, in 1 Cor 15, Jesus’s resurrection is the warrant of the resurrection of the dead.⁸³

Paul’s use of temporal deixis in 1 Cor 15:20–24 bolsters this view.⁸⁴ Paul consecutively uses temporal deixis such as ἔπειτα, εἶτα, ὅταν, τέλος, and ἔσχατος. Paul states: “νῦν Christ rose from the dead becoming the firstfruits for those who have fallen asleep. Ἐπειτα, those who are in Christ at the parousia will be raised, and εἶτα τὸ τέλος.” Such temporal deixis unmasks the sequence of resurrection which was initiated by Christ’s resurrection.⁸⁵ This may corroborate Paul’s argument that Christ’s resurrection is the outset of the resurrection of the dead, and in the end, everyone will be raised.⁸⁶ Put differently, the resurrection of the dead was inaugurated by Christ’s resurrection. As such, for Paul, Christ is not just an example of the resurrection of the dead. Christ is the foundation of resurrection, and in him, the resurrection of the dead begins and is fulfilled in the end.⁸⁷

⁸¹ Holleman, *Resurrection and Parousia*, 49–50.

⁸² Not only the biblical tradition, even in pagan society, the term ἀπαρχαί is used for “denoting the offerings of the first or best part of belongings or possessions as a representation of the rest.” Holleman, *Resurrection and Parousia*, 50.

⁸³ Fee, *First Epistle*, 748–51.

⁸⁴ Holleman, *Resurrection and Parousia*, 53.

⁸⁵ Thackeray also pays attention to the temporal deixis and argues that, though superfluous, the temporal deixis such as ἔπειτα and εἶτα refer to the interval between the second and third resurrection. Thackeray, *Relation of St. Paul*, 121. Contra Kennedy, *St. Paul’s Conceptions*, 323; Robertson and Plummer, *First Epistle*, 354.

⁸⁶ De Boer proposes that this is three-stage scenario. De Boer, *Defeat of Death*, 115.

⁸⁷ Davies, *Paul and Rabbinic Judaism*, 295.

Second, Paul employs the Adam–Christ typology to project the origins of death and resurrection. The four clauses (v21C21a–v22C24a) of 1 Cor 15:21–22 present a parallel structure through the conjunctions ἐπειδή and ὥσπερ.⁸⁸ With the paratactic relation, these clauses also display a contrast between *Christ* and *Adam*.

v21C21a	ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος,
v21C22a	καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.
v22C23a	ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
v22C24a	οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται.

Figure 11: Opposition between Christ and Adam in 1 Cor 15:21–22

This relation is identified by the opposite value of θάνατος vs. ἀνάστασις νεκρῶν and ἀποθνήσκω vs. ζωοποιέω. In this opposition, two thematic items, *Christ* and *Adam*, appear as the adjunct to exhibit the means (διὰ) and the sphere (ἐν) of death and resurrection.⁸⁹ As such, two opposite values involve two different participants. This relation creates thematic formations [Death through Adam] and [Life through Christ].⁹⁰ By this means, it is arguable that Paul puts two figures in the contrast, illuminating two opposite values that are life in Christ and death in Adam.

Alongside this, when Paul utilizes the contrast between ψυχικός and πνευματικός in 1 Cor 15:44, Christ is involved in this contrast of the different nature of the two bodies. After giving an agricultural illustration and consecutive contrast (1 Cor 15:42–44), Paul employs other thematic items *Adam* and *Christ* to substantiate the contrast

⁸⁸ Porter, “Pauline Concept,” 14.

⁸⁹ Porter, “Pauline Concept,” 16.

⁹⁰ Adam appears as an important figure in Jewish literature (e.g., 4 Ezra 35–37; 20–21; 4:30–31; 7:118–119; 2 Bar 17:2–3; 23:4; 48:42–43; 54:14, 19; 56:6). In these texts, Adam’s failure is prominent as it brings death and is used for Jewish apocalyptic eschatology. De Boer, *Defeat of Death*, 111.

between ψυχικός and πνευματικός. Two thematic items, *the first and the last Adam*, create cohesive chains. The first Adam interacts with ψυχικός, while the last Adam with πνευματικός. Adam is from γῆ, while Christ is from οὐρανός. This contrast evokes the earlier contrast between Adam and Christ in 1 Cor 15:21–22 (v21C21a–v22C24a).

Death came from one person, Adam, and the resurrection of the dead is from another person, Christ. As such, Paul uses this contrast to explain that (1) through Adam, death came into the world, (2) everyone will die in him, (3) Adam became a living being, and (4) Adam was from the dust of the earth. To contrast, (1) the resurrection of the dead came through Christ, (2) everyone will live in Christ, (3) Christ became the life-giving spirit, and (4) Christ comes from heaven.⁹¹

Employing the Adam-Christ contrast two times, Paul substantiates his arguments. That is, as death was brought by Adam, the resurrection of the dead came through Christ. In addition to this, utilizing Adam-Christ typology, Paul asserts that the resurrected body would be innately different. The present body is the same as the first-created body like Adam, while the resurrected body is recreated and akin to the body of the risen Christ. Considering this, Christ's resurrection is the foundation of Paul's resurrection theology. In other words, Paul utilizes the cultural discourse of the afterlife based upon Christ's death and resurrection.⁹²

⁹¹ It is purported that the intertext that Paul draws in 1 Cor 15:45 is Gen 2:7. The LXX (Ralph) Gen 2:7 reads, καὶ ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν (“and God formed the man with dust out of the land and breathed to his face the wind of life, and the person became a living soul”). However, in Gen 2:7, there is no indication of the last Adam. De Boer (*Defeat of Death*, 129) also suggests: “Paul’s modifications represent not simply an eschatological reapplication of the text from Gen 2:7 but also a soteriological one, since the last Adam is not designated a ‘living spirit’ but one that ‘makes alive’.”

⁹² Holleman maintains a similar conclusion. He argues that (1) Christ's resurrection is the beginning of the eschatological resurrection, (2) the eschatological resurrection can be possible through the participation in Christ's resurrection, (3) the fulfillment of the eschatological resurrection takes place

Third, to scrutinize the pattern of ἐγείρω supports the prominence of Christ in Paul's discourse concerning the afterlife as a part of heteroglossia. This is because the thematic item ἐγείρω presents two noteworthy semantic patterns, namely: (1) causality and (2) its verbal aspect, when it is used with the thematic item, *Christ*.⁹³ Many grammarians acknowledge the enigma of Greek voice of ἐγείρω and have attempted to provide the resolution of it (e.g., deponency and *passivum divinum*).⁹⁴ We, however, pay attention to the causality (i.e., who causes the process of the verb), in other words, the

at the time of Jesus's parousia. Holleman, *Resurrection and Parousia*, 2. De Boer also provides an outstanding view of Christocentric understanding of 1 Cor 15. De Boer, *Defeat of Death*, 93–140.

⁹³ Conventionally, NT scholars explore ἐγείρω in 1 Cor 15 whether it is the passive or middle voice of the verb rather than causality of the verb process. The Greek middle voice has been a grammatical conundrum among NT scholars. Such conundrums are the notion of deponent verbs, the historical development of the mediopassive voice, and morphologically identical forms in the present and perfect tense. The semantics of Greek middle voice has also puzzled NT scholarship. Having said that, this is not a place to provide a thorough exploration of the historical study of Greek voice and all feasible meanings of Greek middle voice (e.g., reflexive, direct middle, indirect middle, deponent, causative, permissive middle, and so on). Traditionally, since Winer's proposition, Greek middle voice has been read as reflexive meaning. Winer, *Treatise on the Grammar*, 316–18. Contra. Moulton, *Prolegomena*, 155; Robertson, *Grammar*, 802. The reflexive reading of the middle voice, however, is misleading because the middle voice pays attention to the relation between the action and the agent. Porter, "Did Paul Baptize Himself," 102. Even if this reading has been challenged by subsequent grammarians, the reflexive reading still gains scholarly attention. For instance, McKay's suggests that Greek middle voice presents both reflexive meaning and the subject involvement of the action of the verb. McKay, *New Syntax*, 21. For the discussion of Greek middle voice, see Perschbacher, *New Testament Greek Syntax*, 266–69; Allan, *Middle Voice*; Robertson, *Grammar*, 332, 804–13; Porter, *Idioms*, 66–73; Porter, "Did Paul Baptize Himself," 91–109; Mathewson and Emig, *Intermediate Greek Grammar*, 148–51; Köstenberger et al., *Going Deeper*, 96–99; Campbell, *Advances*, 91–104; Moulton, *Prolegomena*, 152–53; Moule, *Idiom Book*, 24; Miller, "Deponent Verbs," 423–30; Pennington, "Setting Aside Deponency," 181–203; Taylor, "Deponency," 167–76.

⁹⁴ Zerwick, *Biblical Greek*, 74. Also see Turner, *Syntax*, 57. The deponent verb theory, however, has been questioned by many recent grammarians. Porter suggests that if a verb has an active form, the verb is unlikely a deponent verb. Porter, *Idioms*, 75. In addition, the verb ἐγείρω is not a middle-only verb. It has the active form. Thus, it is less convincing that ἐγείρω is a deponent verb (i.e., the mediopassive form expresses the active voice) as the verb has the active form already. In terms of *passivum divinum*, Fee (*First Epistle*, 726) claims: "It is absolutely critical to Paul's view of things that Jesus did not so much rise as that God raised him, thus vindicating him." Evans (*Resurrection*, 21) explains: "When ἐγείρω is used for a reference to resurrection, the subject is always God. Otherwise, the verb is used in a passive form, which then always has the sense raised by God." This often understood as divine passive (*passivum divinum*) that God is the actual agent of resurrection but omitted in the sentence. Barrett, *First Epistle*, 341. Also see Hagner, *Matthew 14–28*, 479. However, the divine passive has been questioned by many other works. See Smit and Renssen, "Passivum Divinum," 3–24. Also Cook criticizes that it is suspicious if the notion of *passivum divinum* even existed in Hellenistic Greek. Cook, *Empty Tomb*, 27.

relation between the actor and the process.⁹⁵ Among nineteen uses of ἐγείρω in 1 Cor 15, only one clause in 1 Cor 15:15 uses this verb as a transitive verb. In this clause, God is the actor of the verb, and Christ is the goal of the process. To contrast, in most cases, ἐγείρω is intransitive in 1 Cor 15, and Χριστός and ὁ νεκρός are the grammatical subjects with no objects followed. As such, in 1 Cor 15, when ἐγείρω is transitive (i.e., “God raises Jesus”), the causative element *God* is explicit. On the contrary, when ἐγείρω is intransitive with the mediopassive form (i.e., “Jesus rises” or “Jesus is risen”), the causative element does not appear.⁹⁶

In a transitive verbal clause, the grammatical object (the goal of process) experiences the change of state by the process, and the grammatical subject (the actor of the process) is the energy source of the process.⁹⁷ On the other hand, in an intransitive verbal clause, the causal relation between the agent and patient does not appear since it is “a single focused participant undergoing the change of state.”⁹⁸ Therefore, when the

⁹⁵ O'Donnell, “Some New Testament Words,” 160. O'Donnell expounds that this arbitrariness—reading ἐγείρω, collocated with the dead or Christ, as the passive voice otherwise as the active voice in other contexts—may be prompted by the theological presupposition that God is the agent of Jesus's resurrection. See O'Donnell, “Some New Testament Words,” 142–44; Perkins, *First Corinthians*, 180. Moule also pays attention whether the verb ἐγείρω is transitive or intransitive rather than the meaning difference based on the formal declension. Moule, *Idiom Book*, 26. Also see Robertson, *Grammar*, 817. Regrettably, however, Moule also maintains that the theological presupposition triggers NT scholars have focused on the passive and active voice of the verb, particularly regarding the resurrection of Christ. Moule, *Idiom Book*, 26. Moreover, Moule substantiates his argument by comparing the aorist passive form (-θη) in Luke 7:14 (ἐγέρθητι) and the aorist active form in 8:54 (ἐγειρε). On the other hand, the issue at stake in 1 Cor 15 is the mediopassive (-μαι) form of ἐγείρω in the present and perfect tense form. For this reason, Moulton recounts that it is an area of the exegesis. Moulton (*Prolegomena*, 163) explains: “If the context strongly emphasizes the action of God, the passive becomes the right translation. It is in fact more for the exegete than for the grammarian to decide between ‘rose’ and ‘was raised,’ even if the tense is apparently unambiguous.”

⁹⁶ Cook maintains that the reason Paul employs the present and perfect mediopassive is that ἐγείρω is transitive when the verb is the aorist active. Cook, *Empty Tomb*, 30. In other words, Paul could not use the verb in the aorist active form with Jesus as the grammatical subject since, in the aorist active, ἐγείρω should be followed by the grammatical object. In this case, Christ becomes the one who *raises* someone else, not the one who rose from the dead.

⁹⁷ Aubrey, “Motivated Categories,” 590–91.

⁹⁸ Aubrey, “Motivated Categories,” 595.

verb is intransitive, the relation between the grammatical subject and the process of the verb is prominent. In this line of thought, in 1 Cor 15, the thematic item *ἐγείρω* recurs as an intransitive verb to exhibit the relation between Jesus and the process of *rising* (*what happens to Jesus and the dead*) rather than who is doing the action.

In addition to the causality of *ἐγείρω*, the multivariate semantic relation between *ἐγείρω* and Christ, particularly regarding the verbal aspect, stands out in its context. In 1 Cor 15:3–8, Paul describes the gospel which is about Christ’s death and resurrection. In these clauses, Christ is the implied subject of verbs, *ἀποθνήσκω*, *θάπτω*, *ἐγείρω*, and *ὀράω*. Paul states: “According to the scripture Christ died for our sin, and he was buried, and according to the scripture he was raised on the third day, and he was made to appear to many.” Though those processes are connected through the conjunction *καί*, implying that all processes are sequential, only *ἐγείρω* is expressed in the perfect tense form. In other words, narrating Christ’s death and resurrection, Paul uses the perfect tense exclusively to the verb *ἐγείρω*, but all other processes, such as *ἀποθνήσκω*, *θάπνω*, and *ὀράω* are the aorist which is the expected tense form in a narrative.⁹⁹

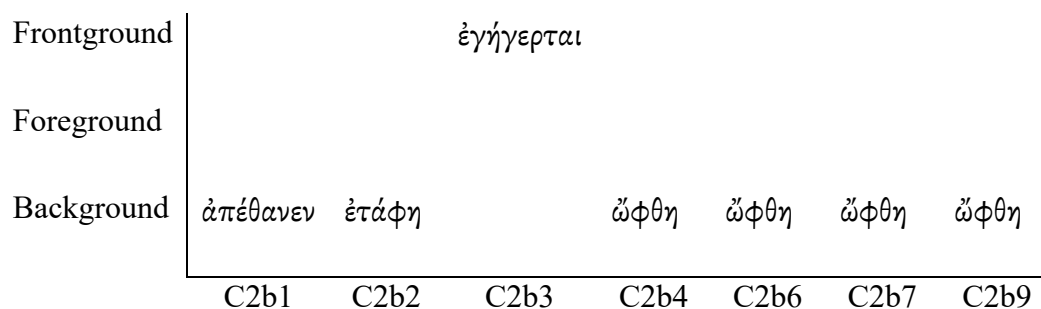


Figure 12: Grounding of *ἐγείρω* in 1 Cor 15:3–8

⁹⁹ Campbell, *Basics*, 38.

In addition to this, ἐγείρω appears 144 times in the NT, and the perfect tense form is used only eleven times.¹⁰⁰ Among these eleven times, 1 Cor 15 has seven times. Notably, Paul employs the stative aspect when Christ is the subject of ἐγείρω. On the other hand, when other participants (e.g., God and the dead) are the subject of ἐγείρω, the aorist and present tense form (e.g., ἤγειρεν, ἐγείρεται) are used.

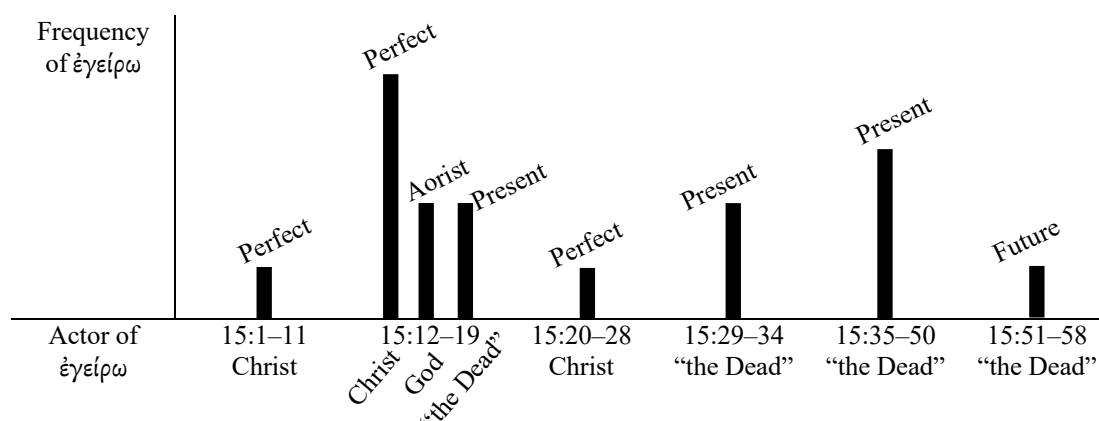


Figure 13: The Use and Frequency of ἐγείρω in 1 Cor 15: Tense and Actor

Such linguistic features of ἐγείρω denote a noticeable implication. In terms of verbal aspect, the choice of tense-form is not just for the denotation of temporal meaning or the state of action (*Aktionsart*). Rather, it is a presentation of the author's point of view on the process of the verb "which is systemically differentiated from other choices of the tense form."¹⁰¹ It also denotes the shift of the author's view on the event.¹⁰² As

¹⁰⁰ O'Donnell, "Some New Testament Words," 153.

¹⁰¹ Porter, *Linguistic Analysis*, 198. For the grammatical debates on the Greek verb tense form regarding temporal sense and *Aktionsart*, see Porter, *Verbal Aspect*, 17-74; Pang, *Revisiting Aspect*, 9-65; Pang, "Aspect and *Aktionsart*," 48-72.

¹⁰² Porter (*Idioms*, 23) explains: "The aorist is the backbone that lays the ground of discourse, the present is the foreground which makes appropriate climactic references to concrete situations, and the perfect is the foreground tense which introduces elements in an even more discrete, defined, contoured and complex way." For Porter's notion of grounding, see Porter, *Verbal Aspect*, 92-93; Porter, "Discourse Function," 126; Porter, *Linguistic Analysis*, 211. Prominence, markedness, and grounding are not referring to the exact same notion although many employ them interchangeably to indicate linguistic characteristics that semantically or syntactically stand out from its context. Westfall, *Hebrews*, 31. For more explanation

such, employing the perfect tense form in the context of aorist tense may provide attentiveness to the reader.¹⁰³ Moreover, the verb uses the perfect tense when its subjective participant is Christ. When *ὁ νεκρὸς* is the subjective participant, the present tense is used. In this regard, this different use of the tense draws attention when Paul depicts the resurrection of Christ. Also, the reader may pay more attention to the verb as it signifies a pattern of verbal aspect when it is used with Christ.

Conclusion

This chapter has investigated the shared thematic formations across 1 Cor 15, 1 En 1, 5, 10, 15, 18, 25, 62, 91–91, and Plato's *Phaed.* 64d–69e, 80e–82d, 87, 113d–115a and proposes the heteroglossia of 1 Cor 15. The similar thematic items and semantic relations between three texts establish ITFs. Such formations are [Resurrection of the Dead], [Judgment and Enthronement], [Two Types of Body], [Inability of Flesh and Blood], and [Transformation]. In this regard, it is not untenable to argue that Paul and the other texts share the cultural discourse of the afterlife. The ITFs reflect on intertextual relations between the three texts within cultural discourse. Having said that, however, the distinctive features of 1 Cor 15 represent the heteroglossia of Paul's discourse from the other texts that employ the same cultural discourse.

of these terms, see Wallace, "Figure and Ground," 201–24; Porter, "Prominence: A Theoretical Overview," 45–74.

¹⁰³ I am aware of the ongoing debate concerning Greek verbal aspect of the perfect tense. Though this is not the right place to further debate about Greek verbal aspect, succinctly explaining, whereas Porter suggests three aspects situating the perfect tense into stative aspect, Campbell argues that stative is more like *Aktionsart* rather than aspect and suggests that the perfect tense is imperfective aspect since it functions like the present tense. The difference between the present and perfect tense is the degree of proximity. Fanning, however, proposes a mixed bag of the two. Fanning contends that the perfect tense is perfective in aspect, present in temporal reference, and stative in *Aktionsart*.

First, while Paul's discourse on the afterlife accounts for the resurrection of the body, in the other two texts it is dull and unclear. Thus, though three texts share the same ITFs, the bodily resurrection is heteroglossia of Paul's discourse on the afterlife. Alongside this, none of the other two texts use the thematic item ἐγείρω in the context of resurrection. First Enoch pays attention to the restoration of the righteous community, and Plato's *Phaed.* highlights the division of the body and soul in the afterlife. Unlike the other two texts, however, Paul employs ἐγείρω to indicate the rising of the dead. In addition to this, in *Phaedo*, σῶμα is a prison of the soul, and the soul must desire to get rid of the body to achieve the ultimate intelligence. Paul, however, displays the assertive and declarative attitude to depict the different types of the body. Moreover, ἐγείρω instantiates the heteroglossia of Paul from the Corinthian deniers who shared the same cultural discourse of the afterlife. Some of the Corinthians rejected the bodily resurrection but were baptized for the dead. The recurrent ἐγείρω and its multivariate semantic relations with other thematic items, such as Jesus, the dead, and the body, clarifies that Paul explicitly addresses the resurrection of the body.

Second, Christ's resurrection is the foundation of Paul's discourse of the afterlife. In Paul's discourse, Christ is the representation of resurrection and transformation of the dead. None of the other two texts exhibits that one person's resurrection is the representation or cornerstone of all humanity's resurrection. Moreover, when ἐγείρω is in the multivariate semantic relation with the thematic item Christ, it shows an outstanding pattern of linguistic features (i.e., causality and verbal aspect). It is prominent when the context is concerned since the verb is differently used with other thematic items in the same context of resurrection. It enhances the first heteroglossia that

Christ takes an important role in Paul's discourse of resurrection. To be clear, Paul repeatedly uses the intransitive ἐγείρω through the mediopassive voice and the perfect tense with Christ, while the same verb is transitive and the aorist tense with other participants. Through this feature, Christ is prominent in the immediate context of Paul's discourse.

CHAPTER 5. INTERTEXTUALITY OF SIN AND EVIL

The discourse of sin and evil is one of the central elements concerning apocalyptic eschatology.¹ In Pauline studies, Rom 5:12–21 and 7:7–25 are reckoned by some to be the most important discourse regarding sin and evil.² As such, many have explored Jewish and Hellenistic traditions to propose the origins of Paul’s notion of sin and evil.³

Concerning the Jewish notion of sin, one specific theme, namely “evil impulse” (יצר הרע *yetzer hara*’) has gained the most scholarly attention.⁴ In most rabbinic teachings, having *yetzer* itself is not intrinsically evil.⁵ Instead, human *yetzer* is a creation of God.⁶ God endowed two types of impulse, good and evil, to humans. For many rabbis, *yetzer* is an inclination which is to form, to create, and to fashion a certain

¹ Malina, “Some Observations,” 19. Paolo Sacchi asserts that the concept of sin should be the kernel of apocalyptic thought. Sacchi, *Jewish Apocalyptic*, 113.

² Wasserman, “Death of the Soul,” 793.

³ Tennant, *Sources of the Doctrines* provides a synopsis of comparative readings through exploring comprehensive literature including, Second Temple Judaism, Rabbinic Judaism, Alexandrian Judaism, the OT, and the Church Fathers. In addition, Thackeray’s work laid a foundation of Jewish readings of Paul’s notion of sin and death. See Thackeray, *Relation of St. Paul*, 30–57.

⁴ Many Jewish reading advocates agree that the notion of *yetzer* originated from Gen 2:7 and *yetzer hara*’ from Gen 6:5 and 8:21. Towers, “Yetzer Hara,” 2; Russell, *Method and Message*, 253. For the synopsis of *yetzer hara*’ in rabbinic literature, see Moore, *Judaism*, 474–96; Montefiore and Loewe, *Rabbinic Anthology*, 295–314; Urbach, *Sages*, 1:471–83. Also, for the list of rabbinic literature concerning *yetzer hara*’, see Cohen Stuart, *Struggle in Man*, 292–99. For the use of the terms *yetzer* and *yetzer hara*’ in the OT, Second Temple literature, and rabbinic literature, see Porter, “Yecer Hara,” 93–109.

⁵ Moore, *Judaism*, 480. Cf. Porter, “Yecer Hara,” 142. That being said, however, rabbinic literature and its interpretation of Jewish scholars present various sentiments regarding the evil inclination. In *b. Sabb.* 105b, *yetzer hara*’ is depicted as coercion to force a man to commit sins. On the other hand, in other places such as *Gen. Rab.*, *Bereshit* 9.7 describes that sexual desire is incumbent to reproduce. In this case, though rabbis view sexual desire as an evil inclination, it has a positive function. See Rosen-Zvi, “Sexualising,” 264–81. Porter maintains that the impulse itself is delineated as evil in rabbinic literature no matter its origin and remedy. Porter, “Pauline Concept,” 7.

⁶ Porter, “Yecer Hara,” 117. Also see, Cohen Stuart, *Struggle in Man*, 15.

type of outcome, and evil impulse is the power and tendency that catalyzes people to stand against God (e.g., *b. Sukk.* 52b).⁷

Though *yetzer* is given to humans by God, human beings are obliged to conquer the *yetzer hara* since the remedy for *yetzer hara*, (i.e., Torah and God's grace) is also given to human beings (e.g., *b. Qidd.* 30b; *b. B. Bat.* 16a).⁸ As such, *yetzer* is not something that must be eradicated but rather brought under control (cf. Gen 4:7). In addition, though rabbinic literature accuses Adam of being accountable for the primordial sin, they do not endorse the direct relation between Adam's fall and the sinfulness of humanity due to the emphasis of the freewill given to the individual.⁹ Lastly, rabbinic Judaism envisages the eschatological hope that the evil impulse to unchastity and idolatry would be destroyed at the end of the world (*b. Sukk.* 52a).¹⁰

Much Second Temple literature also displays the same notion of sin and human inclination with rabbinic literature but with variations.¹¹ For instance, 1 En 10–11, 22

⁷ Most advocates provide Gen 2:7 and Gen 2:19 as textual evidence of these two impulses. The two verses describe the creation of man and animals. Whereas Gen 2:7 presents an anomalous spelling of two *yods* (ויצר), Gen 2:19 shows only one *yod* (יצר). In line of this thought, scholars assert that when God created the first mankind, God put two inclinations. Also, the sphere where the struggle for mastery between the evil and good impulse occurred was the heart (e.g., *m. Ber.* 9.5). See Davies, *Paul and Rabbinic Judaism*, 22–23; HALOT, 2:428–29; BDB, 427–28. Cf. Cook, “Origin of the Tradition,” 81.

⁸ Davies, *Paul and Rabbinic Judaism*, 22–23; Porter, “Yecer Hara,” 119, 123, 129; Porter, “Pauline Concept,” 8; Cook, “Origin of the Tradition,” 86.

⁹ See Thackeray, *Relation of St. Paul*, 30; Moore, *Judaism*, 474. Cf. Jervell, *Imago Dei*, 115, 321; Davies, *Paul and Rabbinic Judaism*, 33. Cf. Thackeray, *Relation of St. Paul*, 33; Porter, “Yecer Hara,” 118; Sanday and Headlam, *Romans*, 136–38.

¹⁰ Davies, *Paul and Rabbinic Judaism*, 23. In conjunction with this observation, Cohen adds three more features through exploring rabbinic sources, namely: (1) God is the one who creates *yetzer* (*Ber.* 61a; *'Abot R. Nat. A*, chap. 16.), (2) God will remove *yetzer hara* when individuals die (*Exod. Rab.* 41.12; *b. Sanh.* 103a.), and (3) the evil inclination accuses the individual before the judgment of God at the eschaton (*B. B. Bat.* 16a). Cohen, “Original Sin,” 500. That being said, however, interpreting Paul's concept of sin and evil mirroring to rabbinic literature can be an anachronistic approach as rabbinic literature dates at least more than 150 years later than Pauline texts. See Porter, “Pauline Concept,” 3–30. Cf. Cohen, “Original Sin,” 495–520.

¹¹ Due to the affinities between two types of Judaism, rabbinic and Second Temple, some scholars argue that rabbinic tradition inherited Second Temple Judaism. See Boyarin, *Carnal Israel*, 63. Cf. Porter, “Yecer Hara,” 109; Neusner, “Pharisaic-Rabbinic,” 250; Cohen Stuart, *Struggle in Man*, 81–114; Sacchi, *Jewish Apocalyptic*, 72–87; Collins, *Jewish Wisdom*, 83; Cook, “Origin of the Tradition,” 80; Towers, “Yetzer Hara,” 2.

depicts that evil originated in the fallen angel Asael, and the divine intervention is the only means to escape the power of sin and evil.¹² Some other texts (e.g., 2 Bar 54:15–19; 56:6; Pss Sol 9:7), however, delineate that Adam inaugurated evil through disobeying God, but his sin and death were not imputed to all humanity.¹³ In Sir 15:1–20; 27:5–6, *yetzer* is depicted as a creation of God, and the choice of humans to resist and overcome evil are required.¹⁴ In Jub 6:1–38, the evil heart is depicted as the trigger to the wickedness of all and the divine power of God as the remedy of the present evil.¹⁵ Fourth Maccabees also presents the idea that human desire (ἐπιθυμία) is not innately evil but implanted by the creator (4 Macc 2:21).¹⁶ Lastly, many suggest the same tradition of *yetzer hara*’ and the notion of original sin and death in Qumran texts (e.g., 1QH 13.5–6, 31–2, 15:3; CD 2.14–16; 3.2–3; 1QS 3.13–4.26, 5.3–7; 4Q4681).¹⁷

¹² Sacchi, *Jewish Apocalyptic*, 83–85, 109–25. Cf. Porter, “Yecer Hara,” 154–57; Brand, *Evil Within and Without*, 149–168, 170–72. Boccaccini also attempts to link the Enochic tradition and Paul’s notion of the evilness of human nature. Boccaccini, “Evilness of Human Nature,” 63–79.

¹³ Moore, *Judaism*, 478; De Boer, *Defeat of Death*, 161; Malina, “Some Observations,” 23; Boccaccini, “Evilness of Human Nature,” 63–79. Cf. Porter, “Yecer Hara,” 152–53.

¹⁴ For further studies on these passages of Sir, see Porter, “Yecer Hara,” 136–45; Urbach, *Sages*, 1:471–83; Cohen Stuart, *Struggle in Man*, 87–93; Cook, “Origin of the Tradition,” 82–86; Brand, *Evil Within and Without*, 93–118; Maston, “Sirach and Romans 7:1–25,” 93–99.

¹⁵ See Porter, “Yecer Hara,” 146–51; Moore, *Judaism*, 477; Boccaccini, “Evilness of Human Nature,” 72; Brand, *Evil Within and Without*, 128–43; Boccaccini, “Evilness of Human Nature,” 69. Brand also proposes the powerlessness of human beings before the demonic rule. The only way human beings can eschew the demonic power is to appeal to God. Brand, *Evil Within and Without*, 176–78.

¹⁶ Janzen, “Sin and the Deception,” 41. Janzen views ἐπιθυμία in 4 Macc 2:21 as a Greek equivalent to *yetzer*. According to Cohen Stuart, in Philo, ἐπιθυμία is employed in a similar way to *yetzer*. Cohen Stuart, *Struggle in Man*, 105–6. However, to suggest a Greek equivalent of *yetzer* seems somewhat cumbersome as the word renders a number of different ways in the LXX and GNT. As Stuart propounded, there are many different translations of *yetzer* in the LXX (e.g., πλάσμα, διαβούλιον, ἐνθύμησις, διάνοια, διανοεῖσθαι, and πονηρία). Stuart, *Struggle in Man*, 83–85. Cook (“Origin of the Tradition,” 81) also aptly explains that the word *yetzer* can be read “inclination, instinct, sexual desire, the power of evil in man, disposition, and even the mind.” Muraoka also provides various Greek equivalent to *yetzer* in the Septuagint. See Muraoka, *Greek-Hebrew/Aramaic*, 223–24. For an exhaustive study of the semantics of the word and Greek equivalent, see Cohen Stuart, *Struggle in Man*, 82–114; Cook, “Origin of the Tradition,” 80–91.

¹⁷ See Wernberg-Møller, “Reconsideration,” 413–41; Cohen Stuart, *Struggle in Man*, 94–99; Marcus, “Evil Inclination,” 13–14; De Boer, *Defeat of Death*, 155, 168; Seifrid, “Subject of Rom 7:14–25,” 313–33; Collins, “Origin of Evil,” 287–300; Cook, “Origin of the Tradition,” 88–91; Tigchelaar, “Evil Inclination,” 347–57; Stokes, “Origin of Sin,” 55–67.

In addition to Jewish readings, many have also sought understanding of Paul's discourse of human beings, sin, and evil through Greek philosophical readings.¹⁸ Platonic anthropology particularly has garnered a perennial attention from NT scholarship. To be clear, Platonic anthropology distinguishes an inner and outer person as different constituents of humans. Baur explains, "der νοῦς ist selbst der ἔσω ἄνθρωπος, Röm 7.22 der innere, in seinem denkenden Selbstbewusstsein existierende Mensch."¹⁹ That is, the mind corresponds to the inner person, the place of divine nature, while the body refers to the outer person that is non-redeemable. Such a view contends that there are affinities between Platonic soul-body dualism and Paul's discourse in Rom 5–7, particularly regarding the soul-body dualism.²⁰ As such, sin is the outcome of the strife between three faculties of humans, namely: (1) the reasoning (or mind), (2) spirited (or soul), and (3) appetitive (or body or pleasure).²¹

Such Platonic readings on Paul, however, have been challenged by many others. Concerning the anthropology in Rom 7, Bultmann argues that the dichotomy of the inner and outer person is not a division between the mind and body, but between "willing" and

¹⁸ See Baur, *Neutestamentliche Theologie*, 145–49; Lüdemann, *Anthropologie des Apostels Paulus*, 12–19; Holtzmann, *Neutestamentlichen Theologie*, 2:13–15; Holsten, *Evangelium des Paulus*, 381; Cremer, *Biblisch-theologisches Wörterbuch*, 147–48; Jewett, *Paul's Anthropological Terms*, 391–94; Betz, "Anthropology of Paul," 317–21. As a matter of fact, prior to the rising of Jewish readings, Hellenistic understandings of Pauline notion of sin was prevalent among the early Church Fathers. See Betz, "Anthropology of Paul," 321.

¹⁹ Baur, *Neutestamentliche Theologie*, 145.

²⁰ The soul-body dualism deems the body as the garment of the soul and a dwelling place of the soul. On the other hand, the soul is immortal and superior to the body. Burkert, "Towards Plato and Paul," 62–64. Burkert contends that Paul's statement regarding inner and outer persons also can be understood in this tradition of Platonic dualism. Burkert also recounts that the notion of soul-body dualism originated in Plato, approximately four centuries before Paul, and that "the tradition of Platonism has been effective to Christian tradition." Burkert, "Towards Plato and Paul," 61.

²¹ Wasserman, "Paul Among the Philosophers," 395. Given such, sin is not an external or apocalyptic power, but it is the bodily pleasure that is an internal faculty of human beings that is constantly antagonistic and makes conflict and war against the mind. For instance, when the mind dominates and kills bodily passion and desires, the person can be a virtuous human being. See Wasserman, "Paul Among the Philosophers," 401–2; Wasserman, "Death of the Soul," 798; Stowers, "Paul's Four Discourses," 100–27; Stowers, *Rereading of Romans*, 271–72.

“doing.” The division of “willing” and “doing” is not a separation of two faculties. Both “willing” and “doing” dwell in a human being.²² Rather, due to the distortion caused by sin, the individual experiences a schizophrenic phenomenon between what s/he wants to do and what s/he actually does.²³

Betz also suggests that when Paul states inner being in Rom 7, he refers to two aspects of ἐγώ not necessarily two distinctive constituents.²⁴ Betz maintains that for Paul, the one who sins is the same unified being and the same holistic human being will be redeemed through Christ. Engberg-Pedersen utilizes a Stoic reading rather than a Platonic one. To Stoics, a person does not comprise multiple constituents. The reasoning (mind), feeling and emotion (soul), and bodily desire (body) are all ἐγώ as a whole. The conflict between the mind and limbs is a natural phenomenon of human beings. Engberg-Pedersen expounds that what Paul addresses is that as long as a person is living bodily, the person inevitably and constantly produces sin because of the dysfunction of ἐγώ as a whole rather than the dominance of one constituent over another.²⁵

In view of what is written above, discovering a particular origin of Paul’s notion of sin and evil would be difficult since both Jewish and Hellenistic readings present similarities and variations of Paul’s account of sin and evil.²⁶ In other words, the

²² Along with Bultmann, Richard Reitzenstein, Hans Windisch, and W. Gutbrod maintained that Paul’s notion of inner and outer persons was derived from Hellenistic Gnosticism. Jewett, *Paul’s Anthropological Terms*, 392–93. Instead of two different constituents, they viewed that Paul’s statement of humans in Rom 7 is a unified being but shows self-contradicting between wanting and doing. Gutbrod, *Paulinische Anthropologie*, 85–89; Bultmann, “Römer 7,” 53–62. As such, the sin is the consequence of a schizophrenic split in a person rather than the body overpowers the mind.

²³ Bultmann, “Römer 7,” 61–62.

²⁴ Betz, “Anthropology of Paul,” 337.

²⁵ Engberg-Pedersen, *Paul and the Stoics*, 244–46.

²⁶ Though there is a thematic continuity between Second Temple, and rabbinic Judaism, it is very hard to project where Paul adopted the Jewish notion of sin and evil. One should not overlook the extant textual and theological variations throughout the course of Jewish history. For instance, the origin of sin is differently delineated, namely (1) Adam (2 Bar 54:15–19; 56:6; Pss Sol 9:7), (2) Eve (Sir 25:24; LAE 3;

discourse of sin and evil is endemic to both Jewish and Greco-Roman cultures, and the variations within texts and traditions would provide the distinct meaning of each text in the same cultural discourse.²⁷ The remainder of the chapter, thus, attempts to provide ITFs regarding sin and evil and to suggest heteroglossia of Paul's discourse. By doing this, one may see the distinct meaning of Paul's discourse regarding the cultural discourse of sin and evil from other texts that share the same ITFs. This chapter particularly investigates Wis, Philo's *Opif.* and *Leg.*, and Rom 5 and 7.

Through the analysis, we will suggest the following. In terms of the cultural discourse of sin and evil, Paul shares ITFs with other texts. Such ITFs are [Influx of Sin and Death], [Sin vs. Grace], [Function of the Law], and [Inner Strife of Human Beings].

and Apoc Mos 24:1), (3) fallen angels (1 En 1–11; *Gen. Litt.* 2.2–3; Civ. 14:11), (4) God (*Tanh. B.*, Noah, 15b; *Gen. Rab.*, *Bereshit*, 27.4; *Tanh.d.b.El.* p.62; *b. Hag.* 16a), (5) the serpent (Wis 2:24; LAE 12:1ff; 16:4; Apo Mos 16:3), and (6) evil impulse (Sir 15:14; *Gen. Rab.*, *Bereshit*, 9.7). See Moore, *Judaism*, 475; Russell, *Method and Message*, 249–54; Malina, “Some Observations,” 24–26; Porter, “Pauline Concept,” 7, 17; Thackeray, *Relation of St. Paul*, 50–51; Boccaccini, “Evilness of Human Nature,” 68. Not only texts but also certain sub-Jewish communities (e.g., the Sadducees, Pharisees, and the Essene community) present variant perspectives on sin and demonic power. Particularly, in terms of the origin of sin, the Pharisaic community emphasized predestination and human free will. As such, to Pharisees, though God is marginally responsible for sin, human choices and individual acts are on account of sin. On the contrary, the Sadducees only heighten human free will. The Qumran community insists on the predestination of God. Malina, “Some Observations,” 21. After investigating rabbinic and Second Temple literature according to Adam, sin, and evil in Romans, Wedderburn points out that Jewish literature does not present a coherent account of the origins of human sin. There are variations between texts rather than systemic criteria for the origin of evil and sin. Wedderburn, “Adam in Paul's letter,” 424. It is the same with respect to the Greek and Hellenistic tradition. Though Paul presents similar features to Greek philosophy and Hellenistic traditions, concerning the anthropology, the inner conflict of human beings, and sin, there are many places that preclude direct assimilation of Greek thinkers' ideas. Moreover, the Platonic view on human beings itself was not static but dynamic. It had developed throughout the course of his life. For instance, Middle Platonism incorporated many different philosophical thoughts from Pythagoreanism and Stoicism. Dillon, “Platonism,” 379–80. Also see Aune, “Human Nature,” 292; Betz, “Anthropology of Paul,” 316.

²⁷ The OT tradition, particularly in Gen 3:22–24 and 6:3, and its reception and interpretation of Second Temple and rabbinic literature resonate with such narratives. So do Greek and Hellenistic writings such as the Hesiodic myth of the Pandora story, Plato's *Republic*, and Plutarch's *Virt. vit.* 101a. For the Jewish reading of Paul's sin and evil, see Marcus, “Evil Inclination,” 8–21; Seifrid, “Subject of Rom 7:14–25,” 313–33; Fitzmyer, *Romans*, 465–66; Collins, “Origin of Evil,” 287–300; Keck, “The Absent Good,” 66–75; Wright, *Origin of Evil Spirits*; Dodson, *Powers of Personification*; Stokes, “Origin of Sin,” 55–67; Boccaccini, “Evilness of Human Nature,” 63–79. For the Hellenistic reading of Paul's sin and evil, see Aune, “Human Nature,” 291–312; Engberg-Pedersen, *Paul and the Stoics*, 239–46; Wasserman, “Death of the Soul,” 793–816; Wasserman, “Paul Among the Philosophers,” 387–415; Stowers, *Rereading of Romans*, 269–72; Stowers, “Paul's Four Discourses,” 100–27.

Despite the shared ITFs, however, Paul's discourse of sin and evil in Rom 5–7 exhibits significant distinctiveness. Unlike Wis and Philo wherein the law of God takes the function of remedy for sinful human beings, Paul presents that the law is unable to overcome sin. Though Paul does not denigrate or nullify the law, he elucidates that the function of the law is to amplify sin due to the sway of sin. Alongside this, whereas Philo depicts sin as the consequence of the inner strife of different constituents of human beings, Paul presents that sin per se infiltrates into humanity and produces sin to the individual. For Paul, the inner strife of the individual is caused by the state of human beings that is under the sway of sin. To Paul, Christ's event turns the table. By God's grace, Christ enables human beings to be free from the power of sin. Through Christ, death was defeated. Only Christ annihilates the dominance of sin.

**An Analysis of the Intertextuality of Sin and Evil:
Rom 5:12–21, Rom 7:7–25, Wisdom of Solomon, and Philo's *Opif.* and *Leg.***

ITFs: [Influx of Sin and Death] and [Sin vs. Grace]

In Rom 5:12–21, having proposed a new means of righteousness—faith and Christ's redemptive death without the work of the law resulting in reconciliation and salvation—Paul expands his exposition to the cosmological realm.²⁸ Thematic items such as κόσμος and βασιλεύω along with εἰς as the representation to the entire humanity may enhance this cosmological view.²⁹ In this section, Adam and Christ interact with other thematic items (e.g., πᾶς, ἁμαρτία, χάρις, θάνατος, and δωρεά). To articulate this, Paul presents

²⁸ Käsemann, *Romans*, 141; Barrett, *Romans*, 102; De Boer, *Defeat of Death*, 152..

²⁹ Jewett, *Romans*, 374. Cf. Brandenburger, *Adam und Christus*, 162–65.

semantic relations through particles, conjunctions, (ὡς/ὥσπερ . . . οὕτως, ἀλλά), identity chains (e.g., one person, all, sin, death, trespass, world), and chain interactions.

In Rom 5:12, the thematic formation [Influx of Sin and Death] can be found.³⁰

|^{Sec}Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν| ^{Sec}καὶ
διὰ τῆς ἁμαρτίας ὁ θάνατος,|^{Pri}καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν,|
^{Emb}ἐφ' ᾧ πάντες ἥμαρτον·|
(Therefore, just as sin came to the world through one person and death through
the sin in the same way, death spread to all people, because all sinned.)

Paul states that just as sin entered the world through one person, and death through sin, in the same way, death spread to all people because all sinned. The preposition διὰ in the first two clauses may be understood as instrumental.³¹ In other words, sin came into the world through one person, and death through sin. This logical relation also appears in Rom 6:23 “the wage of sin is death” and in Rom 3:23 “all have sinned.” Alongside this, ὥσπερ and οὕτως present a hypotactic relation between the first two clauses and the last two clauses.³² In this regard, the influx of sin and death through one person is logically related to sin and death of all people.

In Rom 5:15–19, the thematic formation of [Sin vs. Grace] can be identified. In this thematic formation, Paul pairs up various contrary thematic items (e.g., παράπτωμα vs. χάρις in Rom 5:15, 17), ἁμαρτία vs. δώρημα in Rom 5:16), κατακρίμα vs. δικαίωσις

³⁰ Roman 5:12 has triggered a syntactic debate among scholars. A number of readers maintain that this is a broken structure as it begins with protasis with ὥσπερ but no apodosis follows. This broken construction continues until Rom 5:19. Cranfield, *Romans 1–8*, 272; Dunn, *Romans 1–8*, 272; Moo, *Romans*, 318–19; Porter, *Romans*, 124. However, others argue that since καὶ οὕτως corresponds to ὥσπερ, this clause complex structure displays a comparison of “just as . . . so also.” As such οὕτως clause is the apodosis of ὥσπερ clause. Barrett, *Romans*, 103; Kirby, “Syntax of Romans 5:12,” 283–86; Erickson, “Damned and the Justified,” 290. Though the debate is still ongoing, it does not affect identifying logical relations between thematic items through multivariate relations that is the main goal of the present study.

³¹ Porter, *Idioms*, 149–50.

³² Porter, *Idioms*, 215.

(Rom 5:18), and *disobedience* vs. *obedience* (Rom 5:19), through the syntactic structure of εἰ . . . πολλῶ μᾶλλον in Rom 5:15, 17 and ὡς/ὥσπερ . . . οὕτως in Rom 5:18–21.³³

	εἰ	πολλῶ μᾶλλον
Rom 5:15	many death	grace and gift to many
Rom 5:17	dominance of death	grace and gift to dominance of righteous in life through Christ
	ὡς/ὥσπερ	οὕτως
Rom 5:18	One trespass . . . all people to condemnation	One righteousness . . . all people to righteous life
Rom 5:19	One disobedience . . . many became sinful	One obedience . . . many will become righteous
Rom 5:21	Sin dominates in death	Grace dominates through Jesus Christ

Figure 14: Parallel Structure in [Sin vs. Grace]

Through this parallel of the protasis and apodosis, Paul elaborates the contrast of two figures, Adam and Christ, and the opposite consequence stemming from their acts.³⁴ The dominance of death and condemnation to many are derived from one man, Adam, whereas life and righteousness are acquired by the grace and gift through Christ.³⁵

Wisdom of Solomon and Philo

The same thematic formations, [Influx of Sin and Death] and [Sin vs. Grace], can be seen in the Wis and Philo.

Wis 1:14–16 (14) | ^{Pri}ἔκτισεν γὰρ ^{Emb}[εἰς τὸ εἶναι] τὰ πάντα, | ^{Pri}καὶ σωτήριοι αἱ γενέσεις τοῦ κόσμου, | ^{Pri}καὶ οὐκ ἔστιν ἐν αὐταῖς φάρμακον ὀλέθρου οὔτε ἄδου

³³ Porter, *Romans*, 126. Quek maintains that Paul's use of εἰ and πολλῶ μᾶλλον can be intertextually read against rabbinic מרבה לך argument. Quek, "Adam and Christ," 67.

³⁴ Cf. Barrett, *Romans*, 108–9; Fitzmyer, *Romans*, 421; Jewett, *Romans*, 385; Wedderburn, "Adam in Paul's letter," 423; Porter, *Romans*, 125. Quek ("Adam and Christ," 72), however, maintains that the contrast between Adam and Christ does not literally mean "mankind as an undifferentiated mass." Rather, it is a representation of solidarity that is the contrast between those who are in Adam and Christ.

³⁵ Thackeray argues that the thematic item *the first Adam* is very common in Paul's day though it simply indicates Adam. "However, *the last Adam* is absent from the whole range of early and medieval rabbinic literature until the work of Neve Schalom" which is fifteenth century CE Spanish Jewish literature. Thackeray, *Relation of St. Paul*, 43.

βασιλειον ἐπὶ γῆς. | (15) | ^{Pri}δικαιοσύνη γὰρ ἀθάνατός ἐστιν. | (16) | ^{Pri}Ἀσεβεῖς δὲ ταῖς χερσὶν καὶ τοῖς λόγοις προσεκαλέσαντο αὐτόν, | ^{Emb}[φίλον ἡγησάμενοι] ^{Pri}αὐτὸν ἐτάκησαν | ^{Pri}καὶ συνθήκην ἔθεντο πρὸς αὐτόν, | ^{Sec}ὅτι ἄξιοι εἰσιν τῆς ἐκείνου μερίδος εἶναι. |

(For he [God] created everything as it is to be, and bringing salvation to the origin of the world, and the poison of destruction is not in them nor the kingdom of Hades on the earth. For the righteous is immortal. But, the ungodly summoned it [death] with their hands and words, and considering [death] as a lover they were washed away by it [death] and made a covenant with it [death] because they are worthy to be a part of it [death].)³⁶

Wis 2:23–24 (23) | ^{Sec}ὅτι ὁ θεὸς ἔκτισεν τὸν ἄνθρωπον ἐπ’ ἀφθαρσία | ^{Sec}καὶ εἰκόνα τῆς ἰδίας ἀϊδιότητος ἐποίησεν αὐτόν. | (24) | ^{Pri}φθόνῳ δὲ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον, | ^{Pri}πειράζουσιν δὲ αὐτόν ^{Emb}[οἱ τῆς ἐκείνου μερίδος ὄντες] |

(Because God created man for incorruption and made him for his own image of eternity. But, death entered the world by the envy of evil, and those who were its portion experience it.)

Wis 14:12–14 (12) | ^{Pri}Ἀρχὴ γὰρ πορνείας ἐπίνοια εἰδώλων, | ^{Pri}εὗρεσις δὲ αὐτῶν φθορὰ ζωῆς. | (13) | ^{Pri}οὔτε γὰρ ἦν ἀπ’ ἀρχῆς | ^{Pri}οὔτε εἰς τὸν αἰῶνα ἔσται. | (14) | ^{Pri}κενοδοξία γὰρ ἀνθρώπων εἰσῆλθεν εἰς τὸν κόσμον, | ^{Pri}καὶ διὰ τοῦτο σύντομον αὐτῶν τὸ τέλος ἐπενοήθη. |

(For the invention of idols is the beginning of sexual immorality, and the finding of them is the corruption of life. For it is not from the beginning nor will be forever. For it entered the world through the conceit of man and through this the imminent end is considered.)

As noted, in Wis 1:14–16, the author states that God did not create Hades or destructive evil things. Rather, the ungodly ones are accountable for death as they consider death as a lover and make a covenant with it.³⁷ The ungodly ones summoned death, and they made a covenant with death considering it as a lover. Moreover, the adjunct phrase ταῖς χερσὶν καὶ τοῖς λόγοις also enhances the causality of the thematic item ἀσεβείας and the process of summoning death.³⁸

³⁶ There is no grammaticalized participant such as God and Death in this passage. But, according to the immediate context, Wis 1:12–13, the actor of the process of creation is God, and the accusative personal pronoun αὐτόν refers to death.

³⁷ Dodson, *Powers of Personification*, 58.

³⁸ Cf. Gregg, *Wisdom of Solomon*, 10. There are three pertinent discourses in Wis explaining the entering of evil into the world (e.g., Wis 1:13–16; 2:23–24; 13:1–14:27). Dodson, *Powers of*

In addition to this, Rom 5:12 and Wis 2:24 present a similar formation through the resemblance of multivariate semantic relation and syntactic structure (i.e., actor–material process–goal–adjunct) between thematic items. Paul states that sin entered the world through one person and death to the world through sin (Rom 5:12). In a similar vein, Wis 2:24 also displays that death (actor) entered (process) the world (goal) by the envy of evil (adjunct, medium). The same multivariate semantic relation can be found in Wis 14:14 when the sage states that the [idol] entered the world through the conceit of man. Moreover, Wis 14:12–14 shows that there was no sin and death in the beginning. Sin came through a medium at a certain point in history.³⁹ In the same way, Rom 5 testifies that sin comes through the medium Adam after the creation of the world, and death entered afterward.

The similar thematic formation [Influx of Sin and Death] can be found in Philo. In *Opif.*, Philo allegorically explains that the mind is Adam, the perception is Eve, and the desire that represents sin is the serpent.⁴⁰ As such, the man and the mind create a covariate semantic relation, so do the woman and the perception.

Opif. 165 | ^{Pri}τὰς δὲ γοητείας καὶ ἀπάτας αὐτῆς ἡδονὴ τῷ μὲν ἀνδρὶ οὐ τολμᾷ
^{Emb}[προσφέρειν,] τῇ δὲ γυναικὶ καὶ διὰ ταύτης ἐκείνῳ, | ^{Sec}πάνυ προσφυῶς καὶ
 εὐθυβόλως· | ^{Pri}ἐν ἡμῖν γὰρ ἀνδρὸς μὲν ἔχει λόγον | ^{Sec}ὁ νοῦς, | ^{Pri}γυναικὸς δ'
 αἰσθησις· | ^{Pri}ἡδονὴ δὲ προτέραις ἐντυγχάνει | ^{Pri}καὶ ἐνομιλεῖ ταῖς αἰσθήσεσι, | ^{Sec}δι'
 ὧν καὶ τὸν ἡγεμόνα νοῦν φενακίζει· | . . . ^{Pri}ὁ δ' αὐτίκα ^{Emb}[δελεασθεὶς] ὑπήκοος
 ἀνθ' ἡγεμόνος καὶ δοῦλος ἀντὶ δεσπότης καὶ ἀντὶ πολίτου φυγὰς καὶ θνητὸς ἀντ'
 ἀθανάτου γίνεται |

Personification, 56. Also, Wis 14:11 reads: “Therefore there will be a visitation also upon the idols of the nations, because, though part of the divine creation, they have become an abomination, a stumbling-block for the lives of human beings and a trap for the feet of the foolish” (NETS).

³⁹ The same theme can be found in Wis 1:13 as well which reads “because God did not make death nor does he delight in the destruction of the living” (NETS). Holmes suggests that this is a similar theology between Wis and 1 En that death is not the original purpose of God. Holmes, “Wisdom of Solomon,” 530.

⁴⁰ Worthington, “Philo of Alexandria,” 82. Similarly, elsewhere, Philo shows Platonism tripartite of anthropology that is constituted by mind, reason, and desire. The reason and desire are antagonistic. Svebakken, *Philo of Alexandria's Exposition*, 38.

(Desire does not dare to bring her wiles and deceit to the man but to the woman and through the woman to her husband, altogether naturally and sagaciously; on the one hand, to us, he has the word which is mind, and the woman is perception; the desire appeals and associates with the perceptions first, and then through which it entices the chief mind . . . and it [mind] is immediately tempted being obedience rather than governor and slave instead of master and an exile instead of a citizen, and a mortal instead of an immortal.)⁴¹

In the first clause of *Opif.* 165, the thematic item ἡδονή has semantic relation with two thematic items, ἀνὴρ and γυνή representing Adam and Eve respectively. Through the negated particle οὐ and the conjunction δέ, Philo states that desire does not dare to bring her wiles and deceit to the man but to the woman. In this way, Philo attributes the invasion of sin to Eve.

Alongside this, Philo state: |^{Pri}Ἡδονὴ δὲ προτέραις ἐντυγχάνει |^{Pri}καὶ ἐνομιλεῖ ταῖς αἰσθήσεσι, |^{Sec}δι' ὧν καὶ τὸν ἡγεμόνα νοῦν φενακίζει | (“The desire appeals and associates with the perceptions first, and then through which it entices the chief mind”). As such, the thematic item ἡδονή has semantic relation with αἰσθησεις, referring to the woman according to the semantic chain, through which ἡδονή cajoles τὸν ἡγεμόνα which refers to the man. In this line of thought, Philo presents a similar presentational meaning with Paul through the logical relation. Just as Paul elucidates that sin entered through one man, and then death to all through sin, Philo states that sin comes to the woman, and through the woman, sin deceives the man.⁴²

⁴¹ In terms of the mind in brackets, there is no grammaticalized participant indicating the mind. But, according to the immediate context, the subject of the participle δελεασθεῖς is the mind.

⁴² Though thematic items make relations that sin comes through the woman, Philo utilizes man and woman as an image of the mind and sense. In other words, Philo allegorically interprets Adam’s fall to explain the relationship between the sense, mind, body, and sin. In this regard, Philo presents similar anthropology with Platonism, particularly influenced by the middle Platonism. Tobin, “Interpretations of the Creation,” 125; Park, “Philo’s Understanding,” 549. As such, to Philo, death is the result of the separation between the body and mind (*Leg.* I.107). In addition, when the mind is subjugated by the sense, man cannot establish the virtue in him. To Philo, the origin of sin and death is not the primary interest. Rather, he utilizes the event of Adam’s fall so as to exhort his readers.

Another similar thematic formation between Paul and Philo is [Sin vs. Grace].⁴³

In *Opif.* 168, Philo describes the consequence of Adam's fall. As Paul delineates that the coming of sin and death results in the death for all, Philo recounts that Adam's fall brings the discontinuation of God's grace. However, Philo's notion of grace and evil differs from Paul's assertion.

First, in Rom 5:15–16, Paul puts *παράπτωμα* and *χάρις* in contrast and claim that God's grace in Christ is abundant despite the trespass.⁴⁴ In Philo, however, Adam's failure brings the discontinuation of the overflowing grace. Second, to articulate the relation between sin and grace, Paul employs relational clauses. On the contrary, Philo does not envisage a direct relation between evil and grace. Third, Philo employs a plural form of *χάρις*, referring to God's provision such as foods and soil, while Paul's grace of God overtly indicates the spiritual aspect that is opposite from death and condemnation.⁴⁵

In *Opif.* 169, Philo delineates the relationship between God's grace, sin, and evil. Philo exhibits his evaluation of human fate that is worthy (*δεῖ*, in *Opif.* 169) to be annihilated due to their evilness. This is a similar depiction to Paul in Rom 5. As noted, this grace is concerned with God's saving act from the punishment that humans deserve.

Opif. 169 | ^{Pri}ἔδει μὲν οὖν τὸ τῶν ἀνθρώπων γένος, | ^{Sec}εἰ ^{Emb}[τὴν ἀρμόττουσαν] ^{Emb}ἔμελλε δίκην ^{Emb}[ὑπομένειν,] | ^{Emb}[ἡφανίσθαι] διὰ τὴν πρὸς τὸν εὐεργέτην καὶ σωτῆρα θεὸν ἀχαριστίαν· | ^{Emb}[ὁ δ' ἅτε τὴν φύσιν ἰλεως οἶκτον λαβὼν] ^{Pri}ἔμετρίασε τὴν τιμωρίαν, ^{Emb}[τὸ μὲν γένος ἐάσας] ^{Emb}[διαμένειν] |
(Therefore, on the one hand, if humanity is about to endure the fitting punishment, it is necessary to humanity to be destroyed because of the thanklessness to the benefactor and savior God. But, the one who takes

⁴³ See Barclay, "By the Grace," 140–57. Recently McFarland explored the theme of Grace in Philo and Paul. See McFarland, *God and Grace*.

⁴⁴ Hofius, "Adam-Christ Antithesis," 180.

⁴⁵ Cf. McFarland, *God and Grace*, 128–29.

compassion, just as naturally gracious, moderated the punishment permitting the offspring to continue...)

Through a conditional clause of the first sentence, Philo projects a semantic relation between human beings and punishment. Also, the long adjunct in the primary clause, *διὰ τὴν πρὸς τὸν εὐεργέτην καὶ σωτῆρα θεὸν ἀχαριστίαν*, presents humans' hostility toward God. In the second half of *Opif.* 169, God is the actor of the two processes, *μετριάζω* and *διαμένω*, and the goal of each process is punishment and humans. As such, Philo asserts that though human beings deserve death, God, who has compassion and grace, maintains their lives.

In *Leg.* 3.137, Philo states that neither the breast, allegorizing the seat of desire and passion (*Leg.* 3.130), nor arm(s), representing human deeds (*Leg.* 3.135), but only God is the benefactor of the salvation.

Leg. 3.137 | ^{Pri}οὔτε δὲ στηθύνιον οὔτε ὁ βραχίων λαμβάνεται πλὴν ἀπὸ τῆς θυσίας τοῦ σωτηρίου· κατὰ τὸ εἰκός· | ^{Pri}τότε γὰρ ἡ ψυχὴ σώζεται, | ^{Sec}ᾧταν καὶ ὁ θυμὸς ἡνιοχηθῇ ὑπὸ λόγου | ^{Sec}καὶ ὁ πόνος μὴ οἴησιν ἐγκατασκευάσει ἀλλὰ παραχώρησιν τῷ εὐεργέτῃ θεῷ |
(And neither the breast nor arm, nevertheless, is taken by the sacrifice of salvation: according to probability: for then the soul is saved when the anger is held by the word and when the labor does not put forward its opinion but concession to benefactor, God.)⁴⁶

⁴⁶ In terms of translation, two verbs *λαμβάνεται* and *σώζεται* can be read both the middle and passive present indicative. Despite the conundrum of the middle and passive voice, in my rendering, I read them passively. The verb *λαμβάνω* does not appear in the present middle indicative form in the NT. When it is used in other tense forms with the middle and active voice indicative, it is always transitive. The verb *σώζεται* is used only once in the NT, 2 Pet 4:18. It is a citation from LXX Prov 11:31. Most of the English translations, including *NETS*, sees *σώζεται* as a passive voice verb. In the NT, when the verb *σώζω* is the active indicative, it is always transitive. When *σώζω* is the aorist or future passive indicative, the verb is either intransitive or collocates with prepositional phrases, indicating passiveness of the verb. When *σώζω* is used in the present mediopassive voice indicative, it is intransitive. In this regard, it is conceivable that *σώζω* with the mediopassive form mostly indicates the passiveness of the verb. Colson and Whitaker also read these verbs in a passive form. See Colson and Whitaker, *Philo*, 1:393.

This exhibits a similar thematic relation with Rom 5 wherein Paul claims the grace of God in Christ as the only source of life and righteousness. Nevertheless, there is no contrast between sin and grace and between Adam and Christ in Philo's account.⁴⁷ Philo depicts the grace of God as a gift for the unworthy without a causal relation to sin, while Paul maintains God's grace as a contrary to sin and Adam's fall.⁴⁸

ITFs: [Function of the Law] and [Inner Strife of Human Beings]

Romans 7:7–13

Beginning Rom 7, Paul shifts his views from the relationship between sin and grace to the relationship between the law and sin.⁴⁹ In many places of Rom 6:1—7:6, Paul uses *the law* where *sin* is expected to appear. For example, in Rom 6:14, Paul employs a contrast between the thematic items, *ὁ νόμος* and *ἡ χάρις*, not sin and grace which is one of the overriding thematic formations in Rom 5. Also, Paul utters to die to sin in Rom 6:1–12 but to die to the law in Rom 7:4. Moreover, *ἁμαρτία* and *δουλεύω* create a semantic relation in Rom 6:6, while *παλαιότης γράμμα*, which refers to the law, and *δουλεύω* establish a semantic relation in Rom 7:6. Finally, *βασιλεύω* (LN 37.22),

⁴⁷ Barclay similarly contends that though both Paul and Philo emphasize God's grace for salvation and human virtue, there are three significant differences between the two. First, whereas Philo makes philosophical precision, Paul utilizes rhetoric to convey his message of God's grace. Second, in Paul's account, the grace is revealed in Christ, while in Philo's, God's grace associates with nature since the cosmos was formed by the grace of God. Third, though Philo does not present the theology of merit but maintains the grace of God, Philo concerns if God's grace was wasted because of each individual's unworthiness. On the contrary, Paul is free from the concern of worthiness of the individual, because Christ is the fulfillment of God's grace. See Barclay, "By the Grace," 156–57.

⁴⁸ Cf. McFarland, *God and Grace*, 183–84.

⁴⁹ Cranfield, *Romans 1–8*, 341; Stuhlmacher, *Romans*, 110. Also see Moo, *Romans*, 350. The main theme of the preceding chapter Rom 6 is the opposite dominion over humanity between sin and grace. Paul uses a similar thematic pattern in Rom 6:4, 6, 7, 11 to explicate that the union with Jesus's death and resurrection is the only way to get rid of sin's dominion. Sanday and Headlam, *Romans*, 162.

δουλεύω (LN 37.25), and κυριεύω (LN 37.50) are in the same semantic domain of Control and Rule (LN 37) and interchangeably used to both sin and the law.⁵⁰

Alongside this, there are remarkable semantic relations in this unit. Thematic items νόμος, ἐντολή, and ἁμαρτία make multivariate semantic relations. In Rom 7:7, Paul employs the same mental process (i.e., γινώσκω, οἶδα) and similar syntactic structure of the protasis and apodosis. The law occurs in the protasis which posits the condition of the apodosis, and the first person singular is the sensor of the mental process γινώσκω and οἶδα.⁵¹ In Rom 7:8, sin (the subject) and the law (the adjunct) occur in the verbless clause (i.e., χωρὶς γὰρ νόμου ἁμαρτία νεκρά). This recurrent semantic relation between the law and sin creates the thematic formation of [Function of the Law].

A similar pattern can be found elsewhere in Romans. In Rom 5:13, Paul addresses that sin is not reckoned when there is no law. Paul uses a mental process ἐλλογέω to make semantic relation between sin and the law. Romans 3:20 also shows the same pattern.

| ^{Sec}διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ, | ^{Sec}διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας |
(Because every flesh shall not be justified in his sight through the work of the law, for through the law sin is knowledgeable.)

In this passage, sin and the law are in a multivariate semantic relation through a relational clause. Through this pattern in Rom 3:20; 5:13; 7:7, Paul establishes the relationship

⁵⁰ Louw and Nida, *Greek-English*, 1:474–78. The verbs in the semantic domain Control and Rule (LN 37) create semantic relations with the thematic item ἁμαρτία in Rom 5:21; 6:12, 14, 17, 18, 20 and with the thematic item νόμος in Rom 7:1, 2, 3, 6.

⁵¹ Both verbs are in the same semantic domain which is To Know (LN 28). Louw and Nida, *Greek-English*, 1:334. However, the tense forms are different. Whereas ἔγνω is the aorist of γινώσκω, ᾔδειν is the pluperfect tense of οἶδα. The pluperfect tense form is the most heavily weighted tense in the GNT that presents the state of fully-known. Porter, *Romans*, 146.

between sin and the law and explains that if there were no Torah, the knowledge of sin would not be existing.⁵²

Alongside this, the [Function of the Law] is also recurrent in Rom 7:8, 11, 13, and Rom 5:20. Paul recounts in Rom 7:13 that sin produces death through the good which is referring to the law so that sin would be exceedingly sinful through the law. The law occurs in the adjunct position with preposition *διὰ*. As such, the law defines the means of sin that produces death and makes sin even more sinful. Romans 7:8, 11 presents the same semantic pattern through the same clause structure and multivariate semantic relation.

Rom 7:8 |^{Sec}ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς |^{Pri}κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·|
(But sin, seizing the opportunity through the commandment, produced all desires in me.)

Rom 7:11 |^{Sec}ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς |^{Pri}ἐξηπάτησέν με |
(For sin, seizing the opportunity through the commandment, deceived me)

In the embedded clause, the adverbial participle *λαβοῦσα* serves as a modifier to the finite verb in the main clause, and the *ἐντολή* is in the adjunct with the instrumental function. In the main clause, sin is the actor of the finite verbs *κατειργάσατο* and *ἐξηπάτησέν*. As such, taking the opportunity through the commandment, sin produces covetousness in Paul and deceives Paul. The same semantic relation can be found in Rom 5:20 where Paul states: *νόμος δὲ παρεισῆλθεν, ἵνα πλεονάσῃ τὸ παράπτωμα* (“The

⁵² In Rom 5:13, the law may refer to the Torah as Paul brings a particular participant Moses in its context so as to illustrate sin existed even before coming of the law. In a similar vein, since Paul employs the same thematic formation and semantic pattern between the law and sin, it is conceivable that Paul indicates the Torah when he mentions the law in Rom 7:7. Moreover, this view can be supported by the interchangeable use of *νόμος* and *ἐντολή*. Two words are used in LXX not only for the specific law which God bestowed to Israelites through Moses but also for the general commandment of God. However, mostly, if not always, two words are referring to the law of God which is given to the Israelites.

law came in so that trespass multiplies”). The conjunction ἵνα indicates the result of the entering of law that trespass multiplies.⁵³

In sum, in this sub-unit, Paul expounds on the function of the law. Through the relational clause wherein the thematic items, ἁμαρτία and νόμος, make multivariate semantic relations, Paul addresses that the coming of the law makes sin alive, the law makes sin known, and sin produces covetousness and deceives people through the law. As such, to Paul, though the law itself is holy and good, it aggravates the sinfulness of human beings.

Romans 7:14–25

In a continuation of the preceding unit, Paul overtly addresses that the law is spiritual (Rom 7:14). Paul desires the law (7:16,19), delights in the law of God (7:22), and serves God’s law in his mind (7:25).⁵⁴ Despite the positive evaluation of the law, in this unit, Paul elaborates on why the law aggravates sin through the thematic formation of the [Inner Strife of Human Beings]. In terms of the covariate semantic relations of this unit, there are recurring thematic items establishing identity chains such as ἐγώ, νόμος, ἁμαρτία, σάρξ, σῶμα, μέλος, ποιεῖν, θέλειν, and κατεργάζεσθαι. Each identity chain interacts and creates multivariate semantic relations.⁵⁵

To begin, the primary and embedded clauses in Rom 7:14b shows the relation between ἐγώ, σάρξ, and ἁμαρτία.

| ^{Pri}ἐγὼ δὲ σάρκινός εἰμι ^{Emb}[πεπραμένος ὑπὸ τὴν ἁμαρτίαν] |
(I am fleshly, being sold under sin.)

⁵³ Porter, *Idioms*, 235, 238

⁵⁴ Fitzmyer, *Romans*, 475.

⁵⁵ Cf. Lee, *Romans*, 374.

To answer a potential criticism of the law, Paul states: νόμος πνευματικός ἐστίν, ἐγὼ δὲ σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἁμαρτίαν (“The law is spiritual but I’m fleshly, being sold under the sin”). The relational clause ἐγὼ δὲ σάρκινός εἰμι makes a relation between two elements ἐγὼ and σάρξ.⁵⁶ In addition to this, the adjunct ὑπὸ τὴν ἁμαρτίαν defines the location of the process. Thus, ἐγὼ has semantic relation with the σάρξ and ἁμαρτία.

The same type of multivariate semantic relation is in Rom 7:18a.

|^{Pri}Οἶδα γὰρ |^{Sec}ὅτι οὐκ οἰκεῖ ἐν ἐμοί, |^{Sec}τοῦτ’ ἔστιν ἐν τῇ σαρκί μου, | ἀγαθόν |
(For I know that the good does not dwell in me that is in my flesh.)

Paul uses two prepositional phrases ἐν ἐμοί and ἐν τῇ σαρκί μου to define the place where no goodness can be found. Thus, since his flesh is sold under sin, nothing good can be discovered in his flesh. Moreover, Paul reiterates the self-contradiction between wanting and doing in Rom 7:15–20. Paul states: “I don’t do what I want to do, but I do what I don’t want to do.” Through this, Paul explains that sin conceives the struggle of ego.⁵⁷

|^{Pri}νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ |^{Pri}ἀλλὰ ἡ^{Emb}[οἰκοῦσα ἐν ἐμοί] ἁμαρτία. |
(But now I’m no longer inducing it but sin which dwells in me [induces it].)

Granted that the second clause omits the verb κατεργάζεται, two clauses would present a different perspective on the same theme. Speaking differently, while reiterating the thematic formation [Inner Strife of Human Beings] in Rom 7:15–20, Paul exhibits a different semantic value through the negative particle οὐ and the strong adversative

⁵⁶ The adjective σάρκινος appears in the NT only four times. Käsemann, drawing a definition from *TDNT*, put a theological notion on this word and argued that it “qualifies a person in his cosmic fallenness to the world.” Käsemann, *Romans*, 199. Commentators differs in how they read this adjective: (1) “composed of flesh,” see Cranfield, “Works of the Law,” 357, (2) “fleshly,” see Dunn, *Romans 1–8*, 387; Porter, *Romans*, 149, (3) “a man of flesh,” see Barrett, *Romans*, 137, and (4) “of flesh,” see Fitzmyer, *Romans*, 474. According to Louw and Nida, σάρκινος pertains to human nature, particularly based on the physical desire. Louw and Nida, *Greek-English*, 1:323, 508, 694–95.

⁵⁷ Cranfield, *Romans 1–8*, 341–42, 369–70.

conjunction ἀλλά (i.e., “not I but sin”).⁵⁸ Therefore, the state of being fleshly and being sold under sin generates the internal strife of ἐγώ.

In addition to the strife between wanting and doing, Rom 7:21–25 presents another conflict between two laws. In Rom 7:21, Paul states that he finds a law that is the existence of the evil in him.⁵⁹ In what follows, in Rom 7:22–23, Paul substantiates the opposition between the law of God and the law of flesh.

|^{Pri} συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον, |^{Pri} βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου |^{Emb} ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου |^{Emb} καὶ αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας |^{Emb} τῷ ὄντι ἐν τοῖς μέλεσίν μου. |
(For I delight in the law of God in the inner person but I see another law in the members of the body waging war against the law of my mind and killing me by the law of sin that is in the members of the body.)

As noted, Paul puts the law of God and the law of flesh in opposition. The participle ἀντιστρατευόμενος in the embedded clause substantiates the opposition. One notable feature is that Paul opposes two laws through different terms and different locations such as the law of God, the law of mind, another law, and the law of sin. The locus of the law of God is the inner person which is the mind, while another law is situated in the members of the body that is the law of sin, antagonizing the law of mind.⁶⁰ In this regard, the distinction between ἐγώ and σάρκινός πεπραμένος ὑπὸ τὴν ἁμαρτίαν in Rom

⁵⁸ Lee, *Romans*, 374.

⁵⁹ As such, this law does not refer to the Torah but a sinful nature so that a person pursues the evil. Fitzmyer, *Romans*, 476. On the contrary, Meyer argues that another law does not indicate a new principle or an external power to subdue each individual not to obey God’s law. Rather, it is the same Mosaic law but distorted because of sin. Meyer, “Worm at the Core,” 80. This contest might be acceptable granted that Paul addresses two times that sin multiplies sin through seizing an opportunity through the law. Be that as it may, Meyer does not corroborate Paul’s use of different terms, the law of sin which is referring to another law. Moreover, in Rom 8:1 Paul proclaims that the law of spirit and life set free everyone from the law of sin and death. Thus, Paul proposes two types of different laws through putting the law of spirit and life and the law of sin and death in opposition.

⁶⁰ Meyer, “Worm at the Core,” 78; Porter, *Romans*, 151–52.

7:15–20 resembles the distinction between the inner person which is the mind and members of the body.⁶¹

In sum, through semantic relations established by covariate and multivariate relations and thematic patterns in this sub-unit, the thematic formation [Inner Strife of Human Beings] can be made. Through this thematic formation, Paul expounds a miserable state of human beings. Paul elucidates that the problem is not the law itself but the inner struggle of human beings due to the state of flesh and sin.⁶² Paul delineates two sets of principles, desire and their dwelling places. One is to desire the law of God that is in the inner person. The other set is the law of sin which dwells in the members of the body.⁶³ These two contradictory sets provoke strife in a human being.⁶⁴ According to Paul, the inner strife is resolvable only through Christ in which the law of life and Spirit set free human beings from the law of sin and death (Rom 7:25; 8:1–2).

Wisdom of Solomon and Philo

The two thematic formations [Function of the Law] and [Inner Strife of Human Beings] can be found in the Wis.

Wis 6:17–20 | ^{Pri}ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία, | ^{Pri}φροντὶς δὲ παιδείας ἀγάπη, | ^{Pri}ἀγάπη δὲ τήρησις νόμων αὐτῆς, | ^{Pri}προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας, | ^{Pri}ἀφθαρσία δὲ ἐγγὺς εἶναι ποιεῖ θεοῦ· | ^{Pri}ἐπιθυμία ἄρα σοφίας ἀνάγει ἐπὶ βασιλείαν. |

(For her [wisdom] true beginning is the desire for instruction, and the care of instruction is love, and the love of her [wisdom] is observance of the law, and the attention of the law is the confirmation of incorruption, and the incorruption makes to be near to God. Therefore, the desire of wisdom leads to a kingdom.)

⁶¹ Stuhlmacher, *Romans*, 109.

⁶² Fitzmyer, *Romans*, 473.

⁶³ Cf. Stuhlmacher, *Romans*, 112. Though Paul's discourse does not explicitly denote an evil impulse and a good impulse, Stuhlmacher maintains that Paul contrasts two impulses in a person. In this sense, Stuhlmacher stands with the Jewish tradition of the two impulses.

⁶⁴ Stuhlmacher, *Romans*, 111.

Every clause in this passage is logically connected through the conjunction δέ and lexical repetition (e.g., ἐπιθυμία, παιδεία, ἀγάπη, ἀφθαρσία, νόμος). In addition, the six clauses in these verses are logically connected through covariate and multivariate semantic relations.⁶⁵ The next clause continues thematic items from the preceding clause and creates another multivariate semantic relation with another thematic item through relational clauses. Through this construction, the observance of the law, the incorruption, and leading up to the kingdom are related to the desire of wisdom.⁶⁶

Alongside this, Wis 15:7–8 indicates that to do good or to do evil is the choice of the individual.

| ^{Pri}Καὶ γὰρ κεραμεὺς ^{Emb}[ἀπαλὴν γῆν θλίβων] ἐπίμοχθον πλάσσει πρὸς ὑπηρεσίαν
 ἡμῶν ἐν ἑκάστον· | ^{Pri}ἀλλ' ἐκ τοῦ αὐτοῦ πηλοῦ ἀνεπλάσατο τά τε τῶν καθαρῶν
 ἔργων δοῦλα σκεύη τά τε ἐναντία, πάντα ὁμοίως· | ^{Pri}τούτων δὲ ἐτέρου τίς ἐκάστου
 ἐστὶν ἡ χρήσις, | ^{Sec}κριτὴς ὁ πηλουργός. | ^{Pri}καὶ κακόμοχθος θεὸν μάταιον ἐκ τοῦ
 αὐτοῦ πλάσσει πηλοῦ | ^{Emb}δς πρὸ μικροῦ ἐκ γῆς γενηθεὶς | ^{Pri}μετ' ὀλίγον πορεύεται |
^{Sec}ἐξ ἧς ἐλήμφθη, | ^{Emb}τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.

(For a potter, through kneading tender earth, industrially molds each one for our service. But, out of the same clay he fashions both vessels of pure works and of the contrary sort, all alike. But what the profit of each of them is, the clay worker is the judge. With perverted toil he molds a vain god out of the same clay who was created out of the earth shortly before and returns after a short while whence he was taken when the debt of soul is demanded back.)

⁶⁵ According to Holmes, this logical sequence is an instance of rhetorical figure of speech called sorites which Stoics used. Holmes, “Wisdom of Solomon,” 544. Cf. Zeller, *Stoics*, 216. For exhaustive references on sorites, see Winston, *Wisdom of Solomon*, 154–55.

⁶⁶ The law in the wisdom literature is often regarded as a universal ethos or “a subservient position to wisdom,” rather than being recognized as the particularistic Jewish law. Crenshaw, “Law in the Wisdom,” 299. Also see Schnabel, *Law and Wisdom*, 132. Even in the allusion of Exodus and the history of Israel in Wis 10:15–11:14, the sage replaces the law with wisdom. Blenkinsopp, *Wisdom and Law*, 169. In the book of Wis, however, wisdom is not just a substitution of the law of God. Rather, wisdom represents many entities. Put differently, the concept of wisdom is a heterogeneous blending of multiple representations such as a mediator of creation, savior, rescuer, divine providence, the source of life, the law, righteousness, immortality, and so on. For a detailed function of wisdom in Wis, see Schnabel, *Law and Wisdom*, 130–31. This is because the earliest sapiential tradition developed in a much broader context than Israel’s Torah tradition. In other words, whereas Torah traditions had developed in the Jewish society, wisdom tradition had grown out in the metropolitan context such as Egypt and Mesopotamia. Crenshaw, “Law in the Wisdom,” 300. Winston (*Wisdom of Solomon*, 37) also suggests: “Wisdom is the perfect bridge between the exclusive nationalist tradition of Israel and the universalist philosophical tradition which appealed so strongly to the Jewish youth of Roman Alexandria.”

While addressing idolatry, the sage stresses that though a potter can make a vessel for pure purpose, he perversely toiled on making an idol out of the clay. This is the beginning, cause, and end of evil (Wis 14:27).⁶⁷ In addition to this, the author of Wis describes the state of being mortal as corruptible and worthless (Wis 9:14–15). However, when a person has wisdom, the knowledge of God will give immortality (Wis 8:13, 20) and rescue the person from sin (Wis 10:9, 13).⁶⁸

This is a similar view with Paul that human beings are unable to do good though they have a desire for doing good because they are of flesh and sold under sin. When the grace and gift of God come, however, death and condemnation are no longer valid to those who are in Christ. Therefore, as Paul projects the grace and gift of God in Christ is the only way to dismiss the consequence of sin, the author of Wis proposes σοφία as the divine gift that enables salvation to the righteous (Wis 8:21).⁶⁹

The thematic formation [Function of the Torah] and [Inner Strife of Human Beings] can be also found in Philo. The below pericope presents a view on the law, regulations, and virtue.

Leg. 1.93 | ^{Pri}ἡ μὲν γὰρ ἀπαγόρευσις περὶ ἁμαρτημάτων γίνεται καὶ πρὸς φαῦλον, | ^{Pri}ἡ δὲ πρόσταξις περὶ κατορθωμάτων, | ^{Pri}ἡ δὲ παραίνεσις πρὸς τὸν μέσον, | ^{Sec}τὸν μῆτε φαῦλον μῆτε σπουδαῖον· | ^{Pri}οὔτε γὰρ ἁμαρτάνει, | ^{Sec}ὡς ἀπαγορεύειν ἄν τινα αὐτῷ, | ^{Pri}οὔτε κατορθοῖ κατὰ τὴν τοῦ ὀρθοῦ λόγου πρόσταξιν, | ^{Pri}ἀλλὰ χρεῖαν ἔχει παραινέσεως | ^{Sec}τῆς ^{Emb}[ἀνέχειν] μὲν τῶν φαύλων διδασκούμενης, | ^{Sec}προτρεπούσης δὲ ^{Emb}[ἐφίεσθαι] τῶν ἀστείων. |

(For the prohibition is concerned with sin and to the evil one, and the command is concerning the improvement, and the exhortation to the neutral man who is neither evil nor excellent; for he does not sin so that someone ever forbid him nor does he do right according to the command of the upright word, but he has need

⁶⁷ As Winston explains, the theme of “for the pure work and the contrary sort” is recurring with other traditions such as the story of Amasis, Philo, Rom 9:21, and 2 Tim 2:21. Winston, *Wisdom of Solomon*, 286.

⁶⁸ Collins, “Root of Immortality,” 361–64.

⁶⁹ Linebaugh, *God, Grace, and Righteousness*, 161–62.

of encouragement that teaches to abstain from evil things on the one hand, and incite to aim the elegant things.)

The thematic items, ἀπαγόρευσις, πρόσταξις and παραινέσις, make multivariate semantic relations with three types of humans, namely: (1) *the evil*, (2) *the neutral*, and (3) *the perfect*, through relational clauses expressed by γίνομαι and ellipsis.⁷⁰ As such, Philo recounts specific functions of each instruction to particular type of people.

In addition to this, similar to Paul, Philo also presents the conflict of ego due to two different principles and frustration of ἐγώ caused by the strife between the inner person and the members of the body.

(Leg. 3.211) | ^{Pri}τὸ δὲ στένειν ἐστὶ διττόν· | ^{Pri}ἐν μὲν ὃ γίνεται περὶ ^{Emb}[τοὺς ἐπιθυμοῦντας] καὶ ^{Emb}[ὀρεγομένους τῶν ἀδικιῶν] καὶ ^{Emb}[μὴ τυγχάνοντας], | ^{Sec}δὲ δὴ καὶ φαῦλόν ἐστιν· | ^{Pri}ἕτερον δὲ ὃ γίνεται περὶ ^{Emb}[τοὺς μετανοοῦντας] καὶ ^{Emb}[ἀχθομένους ἐπὶ τῇ πάλαι τροπῇ] καὶ ^{Emb}[λέγοντας] | ^{Sec}κακοδαίμονες ἡμεῖς, | ^{Sec}ὅσον ἄρα χρόνον ἐλελήθειμεν ^{Emb}[νοσοῦντες] ἀφροσύνης νόσον καὶ ἀνοίας καὶ ἀδικίας ἐπιτηδευμάτων |
(But, to groan is two types. One kind is concerning with those who desire and who long for opportunities of wrongdoing but who do not obtain, which is wicked; but, another kind is concerning with those who repent and are vexed over their defection in former days and saying, “we are miserable. How long we have overlooked, being sick with the mischief of foolishness, madness, and unrighteousness conduct.”)

(Leg. 3.212) | ^{Sec}εἴτ’ εὐθὺς ἀποθανούσης κακίας | ^{Pri}στενάζει ^{Emb}[ὁ ὁρῶν τὸν θεὸν καὶ τὴν ἑαυτοῦ τροπὴν,] | ^{Pri}“κατεστενάξαν γὰρ οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν σωματικῶν καὶ Αἰγυπτιακῶν ἔργων.” | ^{Sec}ἐπεὶ ζῶν γε ὁ βασιλεὺς καὶ φιλήδονος τρόπος ἐν ἡμῖν | ^{Emb}[γεγηθέναι] ^{Pri}τὴν ψυχὴν ἀναπείθει | ^{Sec}ἐφ’ οἷς ἀμαρτάνει, | ^{Sec}ὅταν δὲ τελευτήσῃ, | ^{Pri}στένει. |
(Then, as soon as the evil died, the one who sees God and his own change groans. “For the Children of Israel groaned with body and Egyptian works;”

⁷⁰ According to the context (Leg. 1.90–92), Philo describes the failure of Adam to God’s commandment. Adam, who received the command and prohibition, is the earthly being, not the perfect man who has a flawless mind. The instructions are referring to God’s prohibition of the tree of knowledge of good and evil. Philo explains that the heavenly being who has a flawless mind has no need to be instructed since he possesses virtue instinctively, while the earthly Adam should have command because he does not partake in the wisdom of God (Leg. 1.31; Opif. 134). Aside from these accounts, the theme of the law, virtue, and human capability appear elsewhere in Philo such as Abr. 4–6; Deus. 45–50; Leg. 3.80; Migr. 86–93.

Since while the king and pleasure-loving custom live in us, it persuades the soul to rejoice with what it sins, but when he dies, it groans.)

(*Leg.* 3.213) | ^{Pri}διὸ καὶ ἐκβοᾷ πρὸς τὸν δεσπότην ^{Emb}[ἰκετεύουσα,] ^{Emb}[μηκέτι τραπῆναι] ^{Emb}[μηδὲ ἀτελῇ τὴν τελείωσιν λαβεῖν·] | ^{Pri}πολλαῖς γὰρ ψυχαῖς ^{Emb}[μετανοία χρῆσθαι] ^{Emb}[βουληθείσας] οὐκ ἐπέτρεψεν ὁ θεός, |
(And, therefore, it cries out to the master beseeching not to turn anymore nor to receive its imperfect fulfillment. For God did not permit many souls, desired to repent,)

In *Leg.* 3.211, Philo delineates two types of groaning.⁷¹ One is a fleshly desire to do evil, and the other is longing for repentance. These two types of groaning present a parallel structure, subject–predicate (γίνομαι)–adjunct (περί + consecutive participial clauses). Each participial clause exhibits a contrary value. Whereas one is concerned with wickedness, the other groaning is for the goodness which is repentance. This may be comparable with Paul’s description of the conflict between the two principles in Rom 7:21 that is the coexistence of the desire for good and evil.⁷² Moreover, the agony of Philo and Paul is also similar. As Paul cries out for the wretchedness of the “I” (Rom 7:24), the good groaning agonizes over the miserable state of the human beings.

Furthermore, as noted in *Leg.* 3.212, Philo proclaims the inability of the human since the pleasure-loving custom lives in humans. The fleshly desire persuades the soul to rejoice in sin.⁷³ Similarly, in Rom 7:22–23, Paul explains that his inner person

⁷¹ According to the context, groaning is the state of sinful human being (*Leg.* 3.200). Philo alludes Gen 3:16, the sentence of God to the fallen woman that she will have sorrow and pain as a consequence of her sin. Whereas the mind, the image of God, is least affected by the sense that is a faculty of man in which man feels emotion, the wicked man is heavily influenced by the sense (*Leg.* 3.202). As such the above account is concerned with the sinful man who is contaminated and in the state of the sense overpowering the mind.

⁷² Both θέλω (Rom 7) and στεναγμός (*Leg.* 3.211) are in the same semantic domain of Attitudes and Emotions (LN. 25). Louw and Nida, *Greek-English*, 1:301, 305.

⁷³ Some associate this with the matter of human impulse. Philo envisages that human impulse is not inherently malicious or objectionable. The impulse malfunctions only when it becomes an excessive impulse that overpowers the virtue (e.g., *Spec.* 4.79; *Her.* 245). Svebakken, *Philo of Alexandria’s Exposition*, 68–69. In this regard, Philo divides desire into two categories, namely: (1) good desire and (2) tyrannic desire (e.g., *Agr.* 46; *Spec.* 4.85; *Post.* 116–117). Svebakken, *Philo of Alexandria’s Exposition*,

delights in the law of God, while another law in his members of the body wages against and captivates him to the law of sin. Alongside this, both *Leg.* 3.212 and Rom 7:23 utilize the embedded clause to delineate what the reigning of fleshly desire (*Leg.* 3.212) and the law of the body (Rom 7:23) are doing.⁷⁴ As such, *Leg.* 3.212 and Rom 7:22–23 formulate a similar semantic relation of alliance between the flesh and sin and opposition between the flesh and the mind.⁷⁵ Lastly, in *Leg.* 3.213, though sinful human beings have the inclination and desire to repent, the good groaning would be accepted only by the grace of God.⁷⁶ This may be a similar thematic formation with Paul's statement in Rom 5 and 7, regarding the grace of God and human disability.

Heteroglossia in Rom 5:12–21 and Rom 7:5–25

Heteroglossia 1: Christ in Presentational Meaning

As investigated, Rom 5–7, Wis, and Philo share the cultural discourse of sin and evil and ITFs [Influx of Sin and Evil], [Sin vs. Grace], [Function of the Law], and [Inner Strife of Human Beings]. Despite the similarities, however, Paul's discourse presents a different orientation from the other two texts. First and foremost, in Paul's discourse, Christ is the central thematic item in the ITFs and creates interactions with other items.

Rom 5:6 | ^{Pri}Ἐτι γὰρ Χριστὸς ^{Emb}[ὄντων ἡμῶν ἀσθενῶν] ἔτι κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. |
(When we were weak, at right time, Christ died for the ungodly.)

71. Marcus also argues that Paul's language in Rom 1:21–30 presents a strong link with Jewish *yetzer* tradition. Marcus explains the *yetzer* as an enforcing power to enslave each individual so that it impels people to commit sins. Marcus, "Evil Inclination," 13–14. However, to Philo, reason is an administrative device to control the impulse, whereas Paul states that there is nothing good in him (Rom 7:18).

⁷⁴ A similar notion of the flesh can be found elsewhere in Philo. *Gig.* 29. See Daniélou and Colbert, *Philo of Alexandria*, 164. Also, see *Deus.* 49; *Praem.* 62; *Opif.* 158.

⁷⁵ Cf. Oldhoff, "Pauline Mindfulness," 208.

⁷⁶ Barclay, "By the Grace," 145. McFarland, *God and Grace*, 87.

Rom 5:8–11 | ^{Pri}συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, | ^{Sec}ὅτι ^{Emb}[ἔτι
ἁμαρτωλῶν ὄντων ἡμῶν] Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν. | ^{Pri}πολλῶ οὖν μᾶλλον
^{Emb}[δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ] σωθησόμεθα δι’ αὐτοῦ ἀπὸ τῆς ὀργῆς. |
^{Sec}εἰ γὰρ ^{Emb}[ἐχθροὶ ὄντες] κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, |
^{Pri}πολλῶ μᾶλλον ^{Emb}[καταλλαγέντες] σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. | ^{Pri}οὐ μόνον δέ,
ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ |
 (God proves his love to us that when we were sinners, Christ died for us.
 Therefore, being justified now by his blood, we will be saved through him from
 the wrath. For if we were reconciled to God while we were enemies through the
 death of his son, much more, as being reconciled, we will be saved in his life; not
 only that but also boasting in God through our Lord Jesus Christ.)

As noted, two participants *we* (including the first person pronoun and verb), indicated by the single underline, and *Christ* signified by the double underline, establish semantic relations through the clause relation (i.e., primary and embedded) and clause structure (i.e., the subject and adjunct).

In Rom 5:6, 8, Christ is the agent of the salvific action.⁷⁷ When the verb *ἀποθνήσκω* is the active voice, Christ is the actor of the process, and “we” (first person plural) are beneficiaries of Christ’s death. When the first person plural is the grammatical subject of *σώζω*, Paul uses the passive voice (*σωθησόμεθα*), and the thematic item *Christ* is located in prepositional phrases as means of salvation.⁷⁸ Alongside this, the embedded clauses are participial clauses exhibiting the miserable plight of humans through the circumstantial relations between attribute (the first person plural), the copula verb *εἰμί*, and circumstance (*ἀσθενής*, *ἀσεβής*, and *ἁμαρτωλός*).⁷⁹ In the main clauses,

⁷⁷ Lee, *Romans*, 285.

⁷⁸ According to Porter (*Idioms*, 149), the prepositional phrase *διὰ Χριστοῦ* functions as means of the instrumental that “some person or thing serves as the device or means by which some action is performed.” This linguistic feature is recurrent throughout Romans. See Rom 3:22, 24; 5:1, 2, 11, 17, 21.

⁷⁹ In terms of the participial clauses, Rom 5:6, 8 show the genitive absolute, while Rom 5:10 is a nominative participle. According to Fuller, what makes distinct the genitive participle is that genitive absolute is the author’s intentional choice to draw the reader’s attention. Fuller, “Genitive Absolute,” 151. Thus, it is related to the salience of the structure and grammar choice. Fuller, “Genitive Absolute,” 167. Many grammarians have taken the genitive absolute as “absolute” in the sense that it is anomalous from the adverbial function of participles which modifies, describes, or restricts the verb in the main clause.

however, Paul uses the aorist indicative (*ἀπέθανεν* and *κατηλλάγημεν*) in order to assert Christ's redemptive action.⁸⁰

This syntactic structure and grammatical choice may imply two noteworthy points. First, the aorist participles (*δικαιωθέντες* and *καταλλαγέντες*) in the embedded clauses and the future tense (*σωθησόμεθα*) in the main clause may denote Paul's expectation of salvation through the complete process of justifying and reconciling through Christ.⁸¹ To Paul, we are justified and reconciled through the death of Christ so that one may expect eschatological salvation through Christ.⁸² Through this structure, the logical relationship between justification, reconciliation, and salvation can be made.

Second, Paul's use of the Greek voice is noteworthy as it indicates who is involving the process of the verb to what degree.⁸³ In Rom 5:9–10, Paul employs the passive voice without signifying the agent of the process—*God* in this case—through prepositional phrases (e.g., *ὑπό* + participant). All passive participles may have the same subject (“we”) with the finite verb *σώζω*. In addition, all prepositional phrases (*ἐν* and

Fuller, to the contrary, maintains that it still functions as adverbial and circumstantial constructions. Fuller's data of genitive absolute in Romans displays that only one out of nine times of genitive participle refers to the subject in the main clause. Interestingly, however, genitive participles in the embedded clause of Rom 5: 6, 8 do not take the adverbial function. Instead, the participles in Rom 5:6, 8 present the state of “we” when the process of the finite clause, death of Jesus, takes place. On the other hand, in Rom 5:10, the participial clause does not exhibit a separate process from the main clause *καταλλάσσω*. Rather, it would be read as “Despite our enmity to God, we were reconciled with God through Jesus Christ.”

⁸⁰ Though the same thematic formation can be found, there are a couple of different linguistic features between Rom 5:6, 8 and Rom 5:10. First, whereas in Rom 5:6, 8, the subject of participial clauses differs from that of the main clauses, in Rom 5:10 the subject of the main clause agrees with the embedded clause. Second, the locus of Christ as a participant is different. Whereas Christ occurs as the actor of the finite clauses in Rom 5:6, 8, Rom 5:10 has Christ in the adjunct position.

⁸¹ Porter, “ΚΑΤΑΛΛΑΣΣΩ,” 207.

⁸² Fitzmyer, *Romans*, 400.

⁸³ Porter (*Idioms*, 62) defines that the Greek voice “is a form-based semantic category used to describe the role that the grammatical subject of a clause plays in relations to the action.”

διά) that follow verbs are instrumental, defining a means of the process (i.e., δικαιόω, καταλλάσσω, σῶζω). In the prepositional phrases, Christ appears as the participant.

Even if Paul used the active voice—God as the grammatical subject of the verbs (e.g., δικαιόω, καταλλάσσω, σῶζω), the first person plural pronoun ἡμᾶς as the object, and Christ in the complement—the meaning would be similar.⁸⁴ The choice of the passive voice, however, indicates a different semantics from the active voice.⁸⁵ The active voice is situation-focused, while the middle and passive voice are subject-focused.⁸⁶ The active voice describes the action of the verb rather than giving prominence to the subject of the process.⁸⁷ Though God is an implied agent of the process of salvation σῶζω, Paul highlights *who gets involved* in the process through *which means* instead of the *agent* of the process. In this line of thought, through utilizing the passive voice form with Christ, Paul emphasizes that the involvement of “we” in the process of σῶζω, and that Christ is the means of justification, reconciliation, and salvation.⁸⁸ On the contrary, there is no agent for the salvific action in Wis and Philo’s

⁸⁴ In Romans, the verb δικαιόω has the active voice in many places (e.g., Rom 3:26, 30; 4:5; 8:30, 33) when it is used with God. When Paul employs the verb σῶζω in Romans, except Rom 11:14 wherein Paul is the grammatical subject, the verb always appears as the passive form. The verb καταλλάσσω only appears six times in the NT. Of six, two times are the active voice that God is the grammatical subject (2 Cor 5:18, 19), and four times are the passive voice (Rom 5:10; 1 Cor 7:11; 2 Cor 5:20), but God does not appear as the object of καταλλάσσω. For an exhaustive study of the verb in Greek literature and other places, see Marshall, “Meaning of Reconciliation,” 117–32; Porter, *Καταλλάσσω*.

⁸⁵ Mathewson and Emig (*Intermediate Greek Grammar*, 142) propose that “the Greek voice system indicates the author’s perspective on the relationship of a grammatical subject to the process expressed by the verb.”

⁸⁶ Decker, *Reading Koine Greek*, 227.

⁸⁷ See Mathewson and Emig, *Intermediate Greek Grammar*, 144. In his study of καταλλάσσω, Marshall investigates the use of καταλλάσσω in the NT and Greek literature. Through the exploration, Marshall (“Meaning of Reconciliation,” 118) asserts that when the verb is used in the active voice, “it refers to the action of a mediator, while the passive voice describes how an offended person gives up his enmity.” As such, according to Marshall’s description, the active voice is concerned with the action of a mediator who reconciles two parties, whereas the passive voice emphasizes the grammatical subject as the recipient of the action.

⁸⁸ Porter, *Romans*, 123. Cf. Cranfield, *Romans 1–8*, 268–69.

Opif. and *Leg.* Similarly, in his investigation of *καταλλάσσω* in Rom 5:10, Porter concludes as follows:

The passive form is used so that the means (the work of Christ) might be specified, as well as to show that the action was effected outside of the action of humans, even though they are the grammatical focus. The dative, τῷ θεῷ, is included to specify clearly the goal (or beneficiary) of reconciliation. This analysis maintains the Pauline distinction that *καταλλάσσω* in the active voice is used only of God and in the passive only of humanity as the grammatical subjects, even though God stands behind these events as their initiator and agent.⁸⁹

In this regard, in the discourse about sin and evil, Paul does not only delineate the invasion of sin into the world but also posits Christ as the solution to the human plight. Unlike Wis 10 wherein the pious one who has observed the law of God will enter eternal life, Paul delineates that the dominance of death and sin preexisted even before the law. As such, the solution to the human predicament is not faithfulness to the law. As sin and death comes to the world through Adam, God brings life, righteousness, reconciliation, and salvation to all through Christ, the medium.

Heteroglossia 2: Christ and the Law in Paul's Evaluation

In addition to the presentational meaning regarding Christ, Paul also exhibits the orientational value of Christ in relation to sin and evil. This study has proposed that the thematic formation [Sin vs. Grace] in Rom 5:15–20 presents the contrast of Adam and Christ.⁹⁰ There are two significant linguistic features one should not overlook. They are

⁸⁹ Porter, “ΚΑΤΑΛΛΑΣΣΩ,” 212. Cf. Marshall, “Meaning of Reconciliation,” 122–23.

⁹⁰ Despite the agreement of the majority of scholars on this view, Caragounis postulates that Paul does not put Adam and Christ in opposition. Instead, Caragounis (“Rom 5:15–16,” 146) highlights the similar function between Adam and Christ: “as men are constituted sinners by, or, because of, the relation they bear to Adam, so, too, they are constituted righteous by the relation they bear to Christ.”

the negation οὐ in Rom 5:15–16 and the adjunct, πολλῶ μᾶλλον in Rom 5:15, 17.⁹¹ The former indicates polarity, and the latter presents modality. Both are related to the orientational meaning.

Though Paul utilizes a parallel structure between Adam and Christ throughout Rom 5:12–21, Paul employs the negated particle οὐ (οὐκ ὥς . . . οὕτως καὶ in Rom 5:15) and the adjunct, πολλῶ μᾶλλον to convey a contrast between Adam and Christ. Even if the presentational meaning shows a parallel, “just as all died because of one person’s trespass and disobedience, all will live because of one righteousness and obedience” (Rom 5:19), Paul utilizes another set of conjunctions so as to emphasize a greater ruling power derived from Christ that nullifies the consequence of Adam’s fall.⁹² In this regard, although the presentation of language depicts Christ as a counterpart of Adam through a parallel structure, the grace of God in Christ is the solution and subversion of the failure of Adam.⁹³ Such an orientational meaning indicates that Paul regards that Christ is the only one who is able to overthrow the power of sin and death.

The contradictory orientational value between the function of the law and Christ can be understood in a similar vein. Paul circumscribes the capability of the law even if he adheres to a positive evaluation of the law that is delightful, good, and holy. The law is a magnifying glass to make people know sin. It cannot, however, be the remedy of sin and evil. In point of fact, it heightens sins and amplifies the recognition of sin. The law

⁹¹ Caragounis argues that since οὐκ ὥς . . . οὕτως καὶ in Rom 5:15 is very odd compared to other uses of the conjunctions, the negative particle takes the rhetorical function of an affirmative answer for the question: “But does not the free gift operate just like the trespass did?” Caragounis, “Rom 5:15–16,” 145. That being said, however, according to Porter, this is a common use of Greek, particularly in the diatribe. Porter, “Argument of Romans 5,” 673–74. Cf. Dunn, *Romans 1–8*, 113.

⁹² Cf. Moo, *Romans*, 315; Porter, *Romans*, 127–28; Fitzmyer, *Romans*, 420.

⁹³ Käsemann also proposes that Adam’s fall is not just individual failure but is an external power, subjugating humanity. See Käsemann, “On Paul’s Anthropology,” 16; Käsemann, *Romans*, 142.

is holy but cannot be a solution to sin and evil. Paul proposes that through Christ only, human beings can escape the dominance of sin and evil.

For instance, in Rom 5:21, Paul employs the same verb βασιλεύω two times. Paul states that just as sin reigned in death, in the same way, grace would reign through righteousness into eternal life through Jesus Christ our Lord. Through the subjunctive mood, Paul displays his projection of dominance of grace through Christ over the sway of sin.⁹⁴ There is no room for the law to partake in the work of Christ.⁹⁵ This is Paul's heteroglossia regarding the law in the thematic formation.

As noted above, Wis 6:17–20 present a thematic relation between desire and the law. Nevertheless, the presentation meaning is different from Rom 7:7–13. The author of Wis admonishes readers to desire the wisdom and instruction because the desire engenders the incorruption and observance of the law. On the contrary, Paul does not depict the law as means of fidelity or as a way to the kingdom of God. To Paul, the law, captivated by sin, takes the function of amplifier of sin.⁹⁶

Alongside this, as seen in *Leg.* 1.93–94, Philo recounts that the perfect human does not need these three instructions, whereas the evil one needs the prohibition and command (*Leg.* 1.94). Particularly, Philo exhibits the view that the godly law may enable the evil one to avoid sin but pursue the good. Also, the exhortation teaches and

⁹⁴ Cf. Jewett, *Romans*, 370.

⁹⁵ As de Boer (*Defeat of Death*, 169) argues: “Paul’s cosmological characterization of death in Rom 5 functions to exclude the Law, or works of the Law, as overcoming that discontinuity.” Stuhlmacher (*Romans*, 110) also rightly observes that “the apostle no longer adheres to the early Jewish hope that conversion and earnest striving for good demanded from the Torah could indeed free a person from the power of sin.”

⁹⁶ Cf. Boccaccini, “Evilness of Human Nature,” 71–72. Also see Marcus, “Evil Inclination,” 15. Reading Rom 7, Marcus even more boldly states that Paul departs from the Jewish and Jewish Christian view of the Torah. De Boer (*Defeat of Death*, 155–56) also maintains that what differentiates Paul from the apocalyptic Jewish perspective is that Paul finds the origin of the righteousness from “the event of the death of Jesus Christ, and apart from the Law.”

incites the neutral one so that they may abstain from evil and proceed the good.⁹⁷ On the contrary, Paul withstands an optimistic evaluation of the law that the law is the only means of escaping sins and the remedy for wickedness. In other words, whereas Philo presents the virtuousness and worthiness of human beings to overcome sin, Paul highlights inability and weakness due to the sway of sin.⁹⁸ Instead, Paul proposes Christ as the only means of escaping sin and death.⁹⁹

Heteroglossia 3: The “I” in Rom 7, Soul-Body Dualism in Paul?

Paul’s account regarding the strife between “doing” and “wanting” and “the inner person” and “the members of the body” in Rom 7:14–25 has intrigued much of NT scholarship. Some recent studies shed light on this debate in conjunction with intertextual relation with Plato which can be found in Philo. Philo’s anthropological interpretation of Gen 1–3 exhibits the Platonic soul-body dualism.¹⁰⁰ To Philo, sin and immorality are the results of malfunctioning between the faculties (i.e., the body, sense, and mind). When the bodily desire overpowers the human sense and mind, human cannot possess a virtuous life (*Leg.* 3.186).¹⁰¹

Similarly, in Rom 7:14–25, Paul delineates the inability of ἐγώ due to the dominance of sin. As the bodily desire, in Philo, holds the mind in its sway, Paul presents the idea that the state of being fleshly impedes the inner person from doing good. Moreover, Paul clearly exhibits two contrary laws: the law of God and the law of

⁹⁷ Runia, *Philo in Early Christian*, 68. Also see McFarland, *God and Grace*, 79.

⁹⁸ McFarland, *God and Grace*, 187.

⁹⁹ Seifrid, “Subject of Rom 7:14–25,” 325; Porter, *Romans*, 117.

¹⁰⁰ See *Opif.* 134–147

¹⁰¹ Cf. Park, “Philo’s Understanding,” 559.

sin. The former law resides in the inner person that is the mind, whereas the latter law is bound to the members of the body (Rom 7:22–23).¹⁰² As Philo evaluates that the desire itself is not evil (*Leg.* 2.71; 3.107), but malfunction breaks out sins, Paul recounts that the law itself is not sin (Rom 7:7), but the dysfunction of the law multiplies sins.

Though Paul's discourse ostensibly resembles Platonic dualistic anthropology and the notion of sin, Paul does not indicate that bodily desire is the subject of the process of producing sin.¹⁰³ Paul's dualistic view of human beings does not necessarily entail a battle between the mind and body. Whereas Philo interprets that sin is the upshot of the subjugation of the bodily desire over the mind, in Rom 7, Paul addresses that sin itself captivates the law and ἐγώ so that ἐγώ cannot implement his desire of the mind that is the law of God.

For Paul, sin is not the consequence of the inner conflict but governance over the body so that sin leads ἐγώ even more to sin (Rom 7:13–14).¹⁰⁴ As such, Paul's emphasis is on human impotence under sin rather than two discrete faculties of human beings.¹⁰⁵

¹⁰² According to Stowers, the inner person is a well-known metaphor in Plato's *Republic* book 9. Stowers, "Paul's Four Discourses," 123.

¹⁰³ Even if a number of contributions have made propositions concerning ἐγώ in Rom 7, particularly through intertextual reading of Platonic notion of human beings, many misread what Paul wants to stress in Rom 7. Wasserman interprets Paul's notion of sin and ἐγώ through a Platonic point of view. Wasserman ("Paul Among the Philosophers," 406) asserts: "Taking death and dying in Rom 7:7–13 as metaphors for domination and control would mean that the complaints 'I died,' 'Sin deceived and killed me,' and worked 'death in me' would then be equivalent to a statement such as 'the irrational passions overpowered my mind.'" Stowers also champions the tripartite structure of human beings that sin is the consequence of the dominance of bodily passion over the mind. Stowers, "Paul's Four Discourses," 100–27. Stowers ("Paul's Four Discourses," 123) maintains: "The inner person that Paul equates with the mind and the 'I' (Rom 7:22–23) wants to follow God's law, but appetitive desire which lives in the flesh wants to follow the law of sin (Rom 7:7–8, 17–18, 21–23, 25b)." Also see Stowers, *Rereading of Romans*, 271–72.

¹⁰⁴ Cf. Bultmann, "Römer 7," 56–57. Bultmann also proposes that sin is not the consequence of the battle between two constituents of human (i.e., bodily desire and the reason of the mind). Also see Jewett, *Romans*, 449. Jewett points out that sin is the active agent in Paul's discourse.

¹⁰⁵ Cf. Meyer, "Worm at the Core," 62–97. Meyer also attempts to turn scholars' eyes from the conventional exegetical interest which is converging around the "I" to the relationship between sin and the law. Meyer appositely points out that Paul's primary argumentation in Rom 7 is neither the law nor the "I" but the power of sin.

Sin is not the result of an inner conflict between two faculties. Rather, sin is another entity that executes the external power to human beings.

Such a viewpoint can be bolstered by Paul's use of the Greek voice. Many NT Greek scholars project that the active and passive distinction is concerned with the agent and patient of the action, while the middle voice is about the relation between the action and the grammatical subject as it "expresses more direct participation, specific involvement, or even some form of benefit of the subject doing the action."¹⁰⁶ In the active, the agent/actor is who initiates the action, and the patient/recipient is where the action arrives.¹⁰⁷ On the other hand, in the passive sense, the action of the verb is caused by another agent, and the grammatical subject functions as the patient of the action. The middle voice, however, is concerned with the involvement of the grammatical subject in the action.¹⁰⁸

In Rom 7:14–25, two verbs, *κατεργάζεσθαι* and *παρακεῖσθαι* appear with the middle voice. When *ἐγώ* is the grammatical subject of *κατεργάζεσθαι*, the negative adverb *οὐ* comes along with the verb (Rom 7:15, 17, 20). Paul repeats the same statement in Rom 7:17, 20 that | οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ | ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία | ("I'm no longer practicing it but the sin which dwells in me"). Granted the

¹⁰⁶ Porter, *Idioms*, 67. Also see Porter, "Did Paul Baptize Himself," 102; Robertson, *Grammar*, 806; Dana and Mantey, *Manual Grammar*, 157; Klaiman, *Grammatical Voice*, 92; Wallace, *Beyond the Basics*, 414; Köstenberger et al., *Going Deeper*, 196.

¹⁰⁷ Mathewson and Emig, *Intermediate Greek Grammar*, 143.

¹⁰⁸ There is a debate among Greek grammarians whether Greek voice is a bipartite (active and middle) or tripartite (active, middle, and passive) structure. It is somewhat significant due to the two dimensions: form and semantics. The relationship, however, between form and semantics in the Greek NT is not as simple as we would like. For instance, the distinction between the middle and passive voice in the present and perfect tense form is morphologically ambiguous. Moreover, though the aorist tense form has the passive marker, *θη*, it does not always indicate the passive sense of the verb. The passiveness of the verb, therefore, can be determined by the context rather than morphological features.

verb *κατεργάζομαι* is omitted, the second clause can be read ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία [*κατεργάζεται αὐτό*] (“but the sin that dwells in me practices it”). In this reading, Paul states: “I do not practice sin, but sin which dwells in me *does* practice sin.”

Through the middle voice of *κατεργάζεσθαι* and οὐ, Paul negates the involvement of ἐγώ in the process of performing sin. Rather, sin per se is the actor of *κατεργάζομαι* (ellipsis) and the goal of the process.¹⁰⁹ In this line of thought, one may suggest that Paul presents the view that sin is neither the outcome of the inner strife of ἐγώ nor the consequence of the defeat of the mind. Paul attributes the conflict between the flesh and mind to the influx of sin. For Paul, sin itself executes sin. Paul represents the inability of human beings who are fleshly under the sway of sin.¹¹⁰

The shift of the Greek verbal aspect may also support the proposed assertion.

¹⁰⁹ Cf. Meyer, “Worm at the Core,” 62–97. Meyer appositely points out that Paul’s primary argumentation in Rom 7 is neither the law nor the “I” but the power of sin. However, regretfully, Meyer does not provide an answer for the remaining question of who Paul refers to the “I.”

¹¹⁰ A great number of works have involved an enthralling but enigmatic scholarly interest in who ἐγώ is. Since the main interest of this study is not to identify who ἐγώ is but to investigate how Paul uses ἐγώ within the thematic formation of [Sin and Evil], it would suffice to provide the scholarly debate of the “I” in Rom 7 with references. Most of the debates regarding ἐγώ are related to whether Paul’s use of the first person singular is personal or impersonal. If it is personal, there is another question if it is pre-conversion or post-conversion Paul. Much has been said that whether ἐγώ is referring to: (1) Paul himself who was in the Jewish tradition before his conversion, see Davies, *Paul and Rabbinic Judaism*, 24–25; Gundry, “Moral Frustration,” 232–33; Jewett, *Romans*, 444–45, (2) Paul with a new perspective on the law in Christ, see Moo, *Romans*, 448. Lambrecht suggests that the insight in Rom 7 is only possible when Paul, after his conversion, retrospectively sees his past with corrected eyes. Lambrecht, *Wretched “I”*, 86. On the contrary, if it is an impersonal description, ἐγώ can be seen as a rhetorical device referring to either (1) the Jews who are still zealous for the law, (2) Christians who are struggling with sin, or (3) someone else. See Kümmel, *Römer 7*, 53–62; Dunn, *Romans 1–8*, 404–12; Stowers, “Romans 7:7–25,” 180–202. Including these categorizations, there are many propositions to the matter of ἐγώ in Rom 7. Cynthia L. Westfall (“Pauline Autography,” 146) succinctly recapitulates, there are five views on it, namely: “(1) Paul, (2) the typical Jewish person, (3) Israel when the law was given, (4) Adam at the time of the fall, and (5) the general unregenerate human predicament.” Cf. Witherington and Hyatt, *Romans*, 187. To propose whom Paul indicates through ἐγώ, the interpreter must gauge various respects such as contextual, theological, and linguistic analysis. For further references of each view, see Lee, *Romans*, 347–53. For historical debate on this issue, see Cranfield, *Romans 1–8*, 342–47; Dunn, *Romans 1–8*, 374–75; Seifrid, “Subject of Rom 7:14–25,” 313–33; Moo, *Romans*, 443–47; Jewett, *Romans*, 441–45.

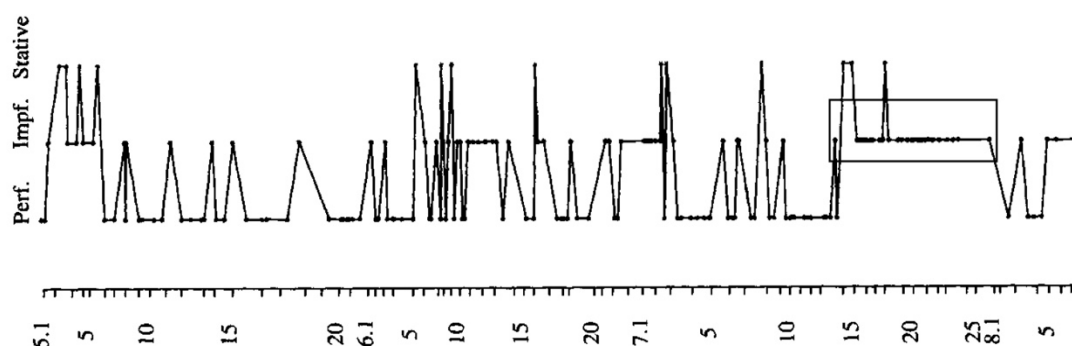


Figure 15: Distribution of Verbal Aspect in Rom 5–7¹¹¹

As the chart above indicates, in Rom 7:14–25, the perfective aspect (the aorist tense) does not appear, while the imperfective aspect (the present tense) is intensively used. Some interpreters maintain that the present tense has a temporal meaning so that Paul is describing his or other believers' current state.¹¹² This proposition is questionable from Greek verbal aspect standpoint. Many have proposed verbal aspect theory that the Greek verb tense exhibits the author's subjective perspective on the process.¹¹³

Then, what plausible implications can we find through this shift of the tense? For the use of the present tense, Porter maintains: "When the author wishes to draw attention to an event or series of events" the author employs the present tense.¹¹⁴ As such, "the present is foreground tense, which introduces significant characters or makes appropriate climatic references to concrete situation."¹¹⁵ In Rom 5, the perfective aspect (the aorist

¹¹¹ The chart is cited from Porter and O'Donnell, "Semantics and Patterns," 195.

¹¹² Cranfield, *Romans 1–8*, 344–45. Also see Moo, *Romans*, 446. Moo does not endorse the idea that ἐγώ refers to a general person. But, he also points out that many offer the present tense as a rationale behind their argumentation that Paul depicts the present struggling of those who are in Christ.

¹¹³ Porter, *Idioms*, 28; Porter, *Linguistic Analysis*, 159–194. Also see Porter, *Verbal Aspect*; McKay, *New Syntax*; Crellin, "Basics of Verbal Aspect," 196–202; Pang, *Revisiting Aspect*; Campbell, *Non-Indicative Verbs*; Campbell, *Indicative Mood*; Fanning, *Verbal Aspect*; Cirafesi, *Verbal Aspect*; Mathewson, *Verbal Aspect*; Huffman, *Verbal Aspect*; Decker, *Temporal Deixis*; Decker, *Reading Koine Greek*, 223–26; Mathewson and Emig, *Intermediate Greek Grammar*, 111–41; Köstenberger et al., *Going Deeper*, 229–54.

¹¹⁴ Porter, *Verbal Aspect*, 196.

¹¹⁵ Porter, *Idioms*, 23.

tense) is widely employed since Paul has laid out complete and undifferentiated events such as the infusion of sin through one man, the death of Christ, the grace of God through Christ, and the outcome of God's grace. On the other hand, in Rom 7:14–25, Paul intensively uses the present tense, foregrounding or emphasizing the ongoing inner strife of ἐγώ.¹¹⁶ Moreover, in the immediate context, Rom 7:7–13, the aorist is dominant for describing the influx of sin. After depicting the coming of sin as a complete process for background, then Paul foregrounds the result of the influx of sin to ἐγώ through the intensive use of the present tense.

In other words, Paul's use of the aorist and present tense form in Rom 7:7–25 indicates that Paul views the coming of sin to ἐγώ as background and the complete process, while the struggling of ἐγώ, as a resultant of the influx of sin, is seen as an ongoing process. Therefore, the use of the tense form in Rom 7 exhibits Paul's perspective on the inner conflict of ἐγώ within a relation to sin. Paul presents his view of the completeness of the coming of sin and then an incomplete and yet ongoing event of the inner conflict of human beings due to sin. In this line of thought, it is less compelling that Paul displays soul-body dualism through the inner strife of ἐγώ in Rom 7. The apostle's main argument instead is the conflict between sin and ἐγώ.

Conclusion

This chapter has investigated Rom 5–7, the Wis, and Philo's *Opif.*, and *Leg.* to examine the intertextuality of sin and evil. These texts share the ITFs such as [Influx of sin], [Sin

¹¹⁶ Westfall ("Pauline Autography," 153) also suggests: "The action in progress depicts the condition or state of the person who is a slave to sin."

vs. Grace], [Function of the Law], and [Inner Strife of Human Beings]. Having said that, in the standpoint of heteroglossia, Paul's discourse of sin and evil in Rom 5–7 also exhibits some noticeable discordance.

First, unlike the discourse of sin and evil in Jewish apocalypses, the thematic item *ἐπιθυμία*, one of the Greek equivalents of *yetzer*, does not take a significant role in Paul's discourse of sin and evil in Rom 5–7.¹¹⁷ It does not take the prominent function for making a thematic formation through recurrent patterns and semantic relations. More importantly, according to the Jewish tradition, the dwelling place of an evil impulse is heart and mind. Paul explicates that his mind longs for the law of God, while the association of the flesh and sin execute evil to humanity.¹¹⁸

Second, Christ takes the central role in this discourse in respect of presentational and orientational meaning. While Wis 6, 8, and 10 posits the law as the remedy of sin, Paul proposes that human beings would be reconciled, justified, and saved only through the death of Christ. Christ also annihilates the human plight induced by Adam. Though Paul maintains a positive evaluation of the law, sin captivates the law and makes it a channel to multiply sin. As such, Paul does not present the thematic relation between the evil impulse and the law as the solution to the human predicament. In fact, Paul creates semantic relations between Adam's sin and grace in Christ to propose that the dominance of sin is destroyed through Christ's death.

Third, Philo and Paul present affinities concerning a division between the mind and body. Unlike Philo, however, Paul elucidates that sin, evil, and death are not the consequence of the defeat of the mind by the body. Rather, sin, external governance,

¹¹⁷ Porter, "Yecer Hara," 134.

¹¹⁸ Porter, "Pauline Concept," 11. Also see Moo, "Type of the One," 154.

infiltrates into humanity and reproduces sin in the individual. Put differently, Philo expounds that the dysfunction of the mind and the body results in sin. To Paul, however, it is not a power game of two discrete constituents of a person, but a war between two external powers, sin and grace, and their reign over human beings.

CHAPTER 6. INTERTEXTUALITY OF TWO AGES AND HEAVENLY JERUSALEM

This chapter is concerned with the intertextuality of apocalyptic eschatology, particularly the popular notion of “this age and the age to come” and “heavenly Jerusalem.”¹ As mentioned in Chapter 1, conventionally, the two-age theory has been regarded as a quintessence of apocalyptic studies in NT scholarship.² The two-age structure presents that the present age is evil and that the age to come will bring in a new era, restoration, and salvation.³ In the present age, demonic power enslaves God’s creation including human beings. The new age overpowers the evil of the present age and begins with the coming of the Messiah.⁴ This is a well-known motif in Jewish

¹ De Boer (*Defeat of Death*, 7) asserts: “The eschatological dualism of the two ages is the fundamental characteristic of all apocalyptic eschatology.” Other scholars also maintain that the revelation of the futuristic age and final judgment in the present age is one of the important Jewish exegetical strategies. Macaskill, *Revealed Wisdom*, 33, 70. For the key works in this area, see Russell, *Method and Message*, 263–84; Hanson, *Dawn of Apocalyptic*, 1–11; Beker, *Paul’s Apocalyptic*, 39–44; Vielhauer, “Apocalyptic in Early Christianity,” 569–638; Nickelsburg, *1 Enoch*, 1:41.

² However, such a notion has been challenged by many subsequent scholars. For instance, Rowland challenges the widespread notion that eschatology and two-age theory is the quintessence of apocalyptic literature. The two-age theory and eschatology are not an exclusive feature of Second Temple Jewish literature. It appears in prophetic literature. See Rowland, *Open Heaven*, 14–30. Davies also criticizes that one should not take the two-age eschatology as a litmus test to examine whether or not a text is apocalyptic. Davies, *Paul among the Apocalypses*, 82. Wasserman also criticizes the scholarly trend of simplifying apocalyptic Paul into the baggage of the two-age schema. Wasserman asserts that though Paul’s commitment to the Jewish apocalyptic is undeniable, Paul’s letters do not present a dualistic system of cosmology. See Wasserman, *Apocalypse as Holy War*, 11–57. According to Glasson, this two-age concept was inaugurated even far before Second Temple Judaism. It existed in Greek writings such as Plato’s *Politicus*, Virgil’s *Fourth Eclogue*, Seneca’s *Nat.* 3.29, and even the Babylonian doctrine also presents the same notion of the Great year and temporal schema of one age, the great year, the end, and a new age begins. Glasson, *Greek Influence*, 75. Also see Collins, “Cosmos and Salvation,” 142; Smith, “Greek and Roman,” 192–200; Adler, “Jewish,” 203–5.

³ Beker, *Paul’s Apocalyptic*, 39.

⁴ Boer, *Galatians*, 33–34.

apocalypses (e.g., 1 En 10:1–3; 4 Ezra 7:47–50; 2 Bar 53:1–12). With regard to this, many have attempted to find the connection between Paul and Jewish apocalyptic thought by mirroring the Jewish apocalyptic trait, this age and the age to come.⁵

Another motif of apocalyptic eschatology that this chapter will explore is heavenly Jerusalem. This motif is widely employed in the Jewish apocalypse, particularly 4 Ezra and 2 Bar (e.g., 2 Bar 3:2–3; 4:1–7; 10:16; 29:2; 31:4–5; 32:2–4; 40–41; 48:6; 59:4; 68:5; 84:8; 85:3–4; 4 Ezra 7:26–44, 50; 9:43; 10:7–8; 44–54).⁶ These two sources show points of contact with: (1) concerns of the historical event of the fall of Jerusalem, (2) the restoration of Jerusalem, (3) God’s vindication of the righteous, (4) eschatological judgment, and (5) the end of days and the age to come.⁷ Both 4 Ezra and 2 Bar connect the notion of restoration of the earthly Jerusalem to the heavenly city.

In NT scholarship, Paul’s letter to the Galatians has gained scholarly attention on these matters. The two-age worldview and heavenly Jerusalem motif in the letter are the arenas wherein NT scholarship has disputed Paul’s apocalyptic views in Galatians.⁸

⁵ Schweitzer is one of the precursors of this approach. Many subsequent scholars (e.g., Käsemann, Russell, Rowland, Beker, de Boer, and Martyn) have championed the method and have strived to contribute to apocalyptic studies of the NT. Recently, however, many have challenged that the Jewish apocalyptic idea of time and cosmology cannot be a stark dichotomy. Collins argues that the two ages of Jewish apocalyptic eschatology exhibit significant continuity. The demarcation between the two ages is not crystal clear. The two ages are permeable. Collins, *Apocalyptic Imagination*, 275–76. Stuckenbruck (“Overlapping Ages,” 322) also asserts: “Beyond contrasting present and future reality, some writers of apocalyptic texts demonstrated a concern with divine activity as a constant that shaped the unfolding story of Israel as a way of understanding and posing questions about the present.” Also see Stuckenbruck, “Posturing Apocalyptic,” 240–56.

⁶ Stone, *Fourth Ezra*, 213–14. Contra. Nir, *Destruction of Jerusalem*, 26.

⁷ See Klausner, *Messianic Idea*, 369; Russell, *Method and Message*, 63–65; Ferch, “Two Aeons,” 141–42; Klijn, “2 Baruch,” 618–19. Through exploring the new Jerusalem in Second Temple literature (e.g., Tob 13:9–18; 14:5; Bar 4:30–5:5; Philo’s LAB 3:10; 19:12–13; 1 En 90–91; Jub 1:17, 26–29; 2 Bar 31:4–5; 32:2–4; 40:2; 48:6; 84:8; 4 Ezra 7:26–44; 10:53–54), Dow suggests that Jerusalem takes important roles, namely: (1) the pre-existence of Jerusalem, (2) consecration and sacredness, (3) a special link between God and the world, and (4) the place of worship. Dow, *Images of Zion*, 130–31.

⁸ J. Louis Martyn’s commentary on Galatians has been regarded as a magisterial work in this field. Reading Galatians as a text that retains apocalyptic notions, Martyn articulates two specific argumentations. First, instead of seeing the two ages as linear progress (i.e., the new age comes when the old age has gone), Martyn maintains that (to Paul) apocalyptic is the punctiliar invasion of God into

Given such, this chapter will examine the intertextuality of Galatians, 1 En, 4 Ezra, 2 Bar, and Philo. Through the analysis of multivariate and covariate relation in particular, the ITFs [Two Ages] and [Heavenly Jerusalem] are found in those texts. The shared ITFs represent that Galatians, 1 En, 4 Ezra, 2 Bar, and Philo share the cultural discourse of apocalyptic eschatology. In addition to the analysis of ITF, heteroglossia of Paul's

history through the Christ event. Martyn, *Galatians*, 100, 347. Second, according to Martyn, the apocalyptic anatomies is a significant notion since it represents Paul's understanding of the cosmos and Paul's reflection of the contemporary thought on cosmology. Martyn, "Apocalyptic Antinomies," 413. Alongside this, Martyn proposes that "the present evil age" (Gal 1:4), "fullness of time" (Gal 4:4), and "a new creation" (Gal 6:15) are the key indications of Paul's apocalyptic theology in Galatians. Christ takes the central role in it. Martyn, "Apocalyptic Antinomies," 412. Martyn alleges that even if the well-known motifs of the apocalypse (e.g., archangel's call, ineffable voice from the heavens, resurrection, reincarnation, death, and demonic power) do not appear in Galatians, there are other themes that one may indicate apocalyptic theology throughout the letter. Martyn, *Galatians*, 97–105. Since Martyn's proposal, many subsequent scholars have attended this debate. Many of them have also paid attention to the matter of the relations between salvation history, apocalyptic eschatology, and Paul within Judaism. De Boer agrees with Martyn and maintains that the two-age motif in Gal 1:4 is the fundamental notion of Jewish apocalyptic eschatology. De Boer, *Galatians*, 31. De Boer argues that Paul's letter to the Galatians presents forensic and cosmological eschatology in association with temporal epochs and two spheres is the fundamental characteristic of Jewish apocalyptic eschatology. De Boer, *Galatians*, 32. Gaventa also endorses Martyn's argumentation in the sense that Paul uses many apocalyptic languages in Galatians. Gaventa, however, maintains that the use of apocalyptic languages does not evince Paul's apocalyptic theology in Galatians. Gaventa, "Maternity of Paul," 198. Though Gaventa agrees with Martyn's assertion that Paul employs cosmological antinomies that is a prevalent notion in Paul's time, she contends that modified antitheses must follow from Paul's central message to the Galatians that is the gospel of Christ. In other words, Gaventa proposes that Paul presents a Christocentric gospel to the Galatians rather than an apocalyptic theology. Campbell also suggests that Paul's argument in Galatians can be adequately understood through rhetorical and apocalyptic reading in the association with the central figure Christ. Campbell, *Deliverance*, 865. Richard Hays provides a terse summary of commonalities between Galatians and Jewish apocalyptic texts, namely: (1) "divine initiatives and actions as the ground of salvation," (2) "a scheme of two ages," and (3) "a sharp break with Judaism, with salvation history, and with Israel." Hays, "Apocalyptic Poiēsis," 203. Hays, however, unlike Martyn, understands Paul's gospel in Galatians within salvation history. Hays, "Apocalyptic Poiēsis," 204. Davies also agrees that the notion of the two ages in Gal 1:4; 4:4 should be understood as Paul's apocalyptic thoughts. Davies, *Paul Among the Apocalypses*, 106. Given that, according to Davies, Paul's notion of the two-age schema is different from that of Judaism. Reading 1 En, 4 Ezra, and 2 Bar, Davies suggests that Jewish apocalypses present "periodization of history" that is two ages are overlapped and have continuity rather than being separated so that the age to come supersedes the present age. Davies, *Paul Among the Apocalypses*, 96. Gorman espouses what Martyn suggested (i.e., the structure of the age and the age to come and God's apocalyptic invasion into human history) took place through the Messiah and the Spirit. The invasion of God through the Messiah and the Spirit fulfills the promise of the new covenant. This is the apocalyptic revelation that is given to Paul, remains in Paul, and goes out to his audience. Gorman, *Participating in Christ*, 113–14. Gorman conflates a theological notion of the new covenant into apocalyptic Paul, particularly the notion of the two-age theology for the apocalyptic Paul. Gorman, "Apocalyptic New Covenant," 317–37. Bird also agrees that the notions of new creation and the present evil age are indications of the apocalyptic theology of Paul. Bird, however, unlike Martyn, refutes the dichotomy between salvation history and apocalyptic. Bird suggests that none of the Jewish apocalypses nullify God's election of Israel and understand God's saving act to his people as the apocalypse. Bird, *Anomalous Jew*, 121–23.

discourse within the cultural discourse will also be examined.⁹ Through the analysis, this study suggests the following.

First, even if Galatians has the ITF of [Two Ages], there is a more frequently recurring thematic formation that is [Then and Now]. It suggests two different eras, namely before and after the coming of Christ and faith.¹⁰ Whereas the Jewish apocalypse illuminates the shift from the present to the futuristic world, Paul's temporal division pays attention to the shift from the past to the present through Christ. Second, the thematic formation [Then and Now] in Paul's discourse is associated with the semantic pattern of contrast between thematic items (e.g., ὁ νόμος, ἡ πίστις, ἡ περιτομή, ἡ σὰρξ, τὸ πνεῦμα, ὁ δούλος, ὁ ἐλεύθερος). The recurrent semantic pattern of opposition enhances the epochal division of before Christ and after Christ. Third, in Paul's discourse, the ITF [Heavenly Jerusalem] shows heteroglossia from other texts. That is, in the new epoch commenced by Christ, the Jewish law and circumcision cannot be a checkpoint for the Gentiles to be a partaker of the Abrahamic covenant. In other words, the Gentiles who have faith inherit the blessing of Abraham in the new age through Christ.

An Analysis of Intertextuality of Apocalyptic Eschatology

ITF 1: [Two Ages]

The thematic item ὁ αἰὼν τοῦ ἐνεστώτος πονηροῦ is in the adjunct locus of Gal 1:4 and modifies the semantic relation between Christ and the personal pronoun ἡμεῖς, indicating

⁹ Despite the geographical distance and contextual variations, the thematic formation of [Two ages] and [Heavenly Jerusalem] appear throughout a wide range of literature. For the pertinent studies, see Ferch, "Two Aeons," 135–51; DiTommaso, *Dead Sea New Jerusalem*; Lied, *Other Lands of Israel*, 243–305; Hogeterp, *Expectations*, 19–113; Dow, *Images of Zion*; Verman, "Earthly and Heavenly Jerusalem," 133–56; Collins, "Jerusalem and the Temple," 159–77; De Vos, "Jerusalem," 326–37.

¹⁰ Cf. Despotis, "Pauline Conception of Time," 31.

the movement of the first-person plural that is *out of* the evil age.¹¹ In this clause, multivariate semantic relations can be found as follows.

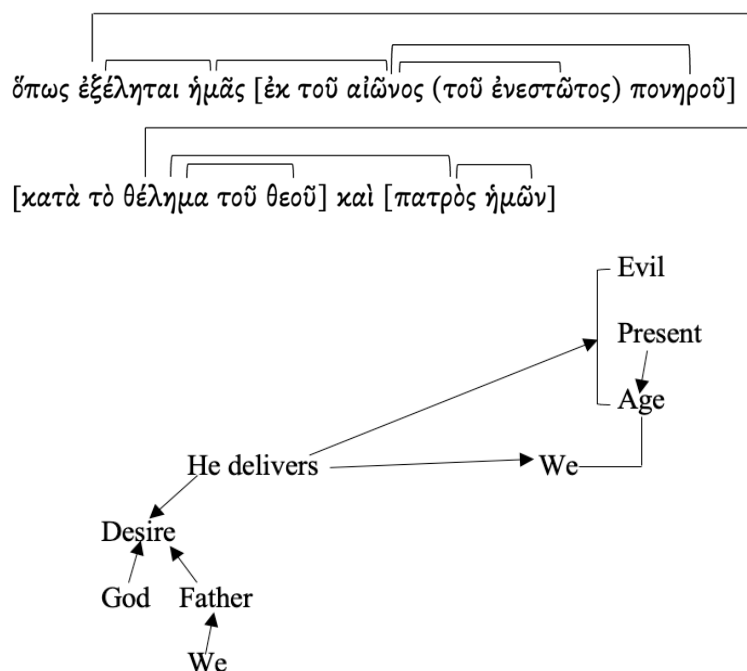


Figure 16: Multivariate semantic relation in Gal 1:4b

As the figure above notes, the words *ἐξαιρέω*, *ἡμᾶς*, *αἰών*, and *θέλημα* are in each component of the clause (i.e., predicate, complement, and adjunct). Christ is the actor of the process, and *ἡμᾶς* is the receiver of the action. The *αἰών* in the adjunct location is modified through the adjectival participle, and the adjective *πονηρός* is the qualifier of the noun *αἰών*. Through this multivariate relation, Paul expresses that the present age is evil. This is a similar and recurrent description in the Jewish apocalypses.

Notably, even if Paul brings two secondary participants, God and Christ Jesus, in the lengthy greeting (Gal 1:3),¹² Paul describes only what Jesus did in detail through two

¹¹ Porter, *Idioms*, 154.

¹² The primary participants in the letter greeting are the sender and recipient. In the case of Galatians, they are Paul, Paul's co-workers, and the Galatians. God and Christ occur in secondary clauses to expand the greeting through providing more information. Thus, God and Christ are the secondary participants.

secondary clauses.¹³ Christ is the actor of the two processes δίδωμι and ἐξαιρέω.

Moreover, the thematic item ὁ αἰὼν τοῦ ἐνεστῶτος πονηροῦ establishes semantic relations with the thematic item *Christ* and modifies the salvific action of Christ. As such, one may conjecture that from the beginning of the letter, Paul reminds the Galatians of the completed action of what Christ did and the purpose of Christ's death.¹⁴ In other words, though Paul uses the thematic formation, it is a supporting idea for the main delineation of what Jesus did rather than emphasizing the two-age theory itself.

Similar to Galatians, 1 En 9 describes the earth as full of iniquity, godlessness, and violence, and the earth is to be destroyed by the Most High (1 En 9:1, 2, 6, 9, 10).

1 En 9:1 τότε παρακύψαντες Μιχαήλ καὶ Οὐριήλ καὶ Ῥαφαήλ καὶ Γαβριήλ, οὗτοι ἐκ τοῦ οὐρανοῦ ἐθεάσα(ν)το αἷμα πολὺ ἐκχυννόμεν(ον) ἐπὶ τῆς γῆς (καὶ πᾶσαν ἀνομίαν γινομένην ἐπὶ τῆς γῆς).

(Then Michael and Uriel and Raphael and Gabriel looked down from heaven upon the earth and beheld much blood pouring on the earth. All wickedness is upon the earth.)¹⁵

1 En 9:9 καὶ αἱ γυναῖκες ἐγέννησαν τιτᾶνας, ὑφ' ὧν ὅλη ἡ γῆ ἐπλήσθη αἵματος καὶ ἀδικίας.

(And the women bore giants. Under them, the whole earth is filled with blood and iniquity.)

As noted, the thematic item γῆ has multivariate relation with ἀνομία and ἀδικία through processes γίνομαι and πλέω. These features evince the intertextual relation with Paul's

¹³ Yoon (*Discourse Analysis of Galatians*, 142), in his analysis of cohesive ties, argues that the participle τοῦ δόντος refers to the whole prepositional phrase, ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ. Though grammatically one may explain as such due to the concord of the case (genitive), the participle less likely refers to both God and Christ. The action of giving his own life on behalf of human beings' sin overtly indicates Jesus's death. Moreover, in the secondary clause in Gal 1:4, Paul employs the participant chain of God using the lexical repetition of θεός and πατήρ. Alongside this, Paul denotes the action of ἐξαιρέομαι is in accordance with the will of God. In this way, Paul distinguishes the one who performs the action of deliverance (Jesus) and the one who designed it (God).

¹⁴ Cf. Bruce, *Galatians*, 76.

¹⁵ According to Nickelsburg and VanderKam, the Greek form of the name Οὐριήλ probably reflects a Greek confusion of sigma and omicron. In this regard, they read it Sariel. Nickelsburg and VanderKam, *1 Enoch*, 26.

description of *the present evil age* in Gal 1:4.¹⁶ With that being said, however, ἀνομία in 1 En 9:1 and ἀδικία in 1 En 9:9 show semantic relations with the predicate in the primary clause, whereas πονηρός in Gal 1:4 is in the nominal group with the relationship between Thing and Definer. Moreover, 1 En 9:4 denotes that God is the Lord of the ages.¹⁷ It indicates that 1 En also holds the view of two or multiple ages.¹⁸ Alongside this, 1 En presents the restoration of the earth (10:7, 20–22) and the prolonged life of the righteous (10:17). As such, both Galatians and 1 En present the view of two ages.

4 Ezra presents the same thematic formation. Fourth Ezra 7:47–50 is one of the most frequently cited texts used to exemplify of the two-age scheme.¹⁹

4 Ezra 7:47–50 And now I see that the world to come will bring delight to few, but torments to many. For an evil heart has grown up in us, which has alienated us from this, and has brought us into corruption and the ways of death, and has shown us the paths of perdition and removed us far from life—and that not just a few of us but almost all who have been created!” He answered me and said, “Listen to me, Ezra, and I will instruct you, and will admonish you yet again. For this reason, the Most High has made not one world but two.”²⁰

The thematic items such as *the world to come* and *two worlds* instantiate the two-age scheme.²¹ Also, in 4 Ezra 7:16, the contrast between *what is to come* and *what is not present* also alludes to the ITF [Two Ages].²² This scheme recurs throughout 4 Ezra as the two worlds motif is the central topic of 4 Ezra.²³

¹⁶ The phrase “this age of unrighteousness” in 1 En 48:7 is similar with “the present evil age” in Gal 1:4.

¹⁷ 1 En 9:4 ὁ θρόνος τῆς δόξης σου εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος, καὶ τὸ ὄνομά σου τὸ ἅγιον καὶ μέγα καὶ εὐλόγητον εἰς πάντας τοὺς αἰῶνας. (“The throne of your glory for every generation of ages, and your holy and great and blessed name to all ages.”) Also see 1 En 5:1; 12:3; 69:16–18.

¹⁸ Nickelsburg and VanderKam, *1 Enoch*, 1.

¹⁹ Stone states that this pericope clearly displays a separation of two ages. Stone, *Fourth Ezra*, 93.

²⁰ English translation is from Stone and Henze, *4 Ezra and 2 Baruch*, 44. Emphasis mine.

²¹ Davies, “Two Ages,” 348.

²² The thematic item *this world* can readily find elsewhere in 4 Ezra (e.g., 4 Ezra 6:1–6, 55–59; 7:70, 74).

²³ In the dialogue between Ezra and the angel of God, the notion of two worlds often occurs. As Zurawski points out, “Ezra’s confusion about what has happened to Israel is due to his misunderstanding

Unlike Galatians, the Second Temple Jewish apocalypses exhibit another thematic formation of [Divine Judgment] with the thematic item *the present evil age*. The first book of Enoch delineates the ITF [Two Ages] within the context of eschatological judgment (e.g., 1 En 10:2, 6, 8, 14, 16; 16:1; 90–91). Similar to 1 En, in 4 Ezra 7:113, the thematic item *this age* has a semantic relation with another thematic item *judgment*:

4 Ezra 7:113–114 But the day of judgment will be the end of this world [or: age] and the beginning of the immortal world [or: age] to come, in which corruption has passed away, sinful indulgence has come to an end, unbelief has been cut off, and righteousness has increased, and truth has appeared.²⁴

Here the termination of the present evil world begins with the divine judgment of God.²⁵ On a par with Gal 1:4, 4 Ezra also depicts that the present world is sorrowful, toilsome, evil, and full of danger (4 Ezra 7:11–13; cf. 2 Bar 16:1; 20:2; 44:12, 15). Moreover, 4 Ezra employs a logical relation between human iniquities and the judgment of God upon the present evil age.²⁶ The new age unfolds to the righteous who did not reject God (4 Ezra 9:11–13).

To summarize, Jewish apocalypses portray the present age as an evil world that is to be judged by God. That is to say, the ITF [Two Ages] appears with another thematic formation [Divine Judgement]. Stone also explains that the two-age scheme can be found in the context of eschatological judgment imagery that “God’s judgment is

regarding the two worlds and the purpose this world serves in the greater scheme of things.” Zurawski, “Two Worlds,” 98.

²⁴ Stone and Henze, *4 Ezra and 2 Baruch*, 49.

²⁵ The same semantic relation occurs in 4 Ezra 9:4 as well.

²⁶ There is scholarly debate interpreting this statement. Some argue that the world is referring to the whole world that God created. Oesterley, *II Esdras*, 64–65; Coggins and Knibb, *Esdras*, 161. Others contest that it is the world after the fall of Adam. Myers, *I and II Esdras*, 231; Zurawski, “Two Worlds,” 103. The debate is laid on the theological presupposition that is theodicy of God that is the judgment and restoration of the world. Regardless of the debate, it cannot be deniable that “this world” still refers to the present world that is full of evilness, and it connotes the world to come.

just, and the wicked will be punished and the righteous recompensed.”²⁷ Alongside this, in both texts, a new age is a corollary of the eradication of the present age. In other words, the act of salvation inaugurates a new world (cf. 2 Bar 40:1–3).²⁸

To the contrary, however, in Galatians, Paul does not use the ITF [Two Ages] with the context of eschatological judgment (i.e., vindication of God for the righteous and divine judgment to the present age). As noted, the ITF [Two Ages] in Paul’s letter to the Galatians does not exhibit the destruction of the present age but salvation of people, not necessarily restricted by the Jews, through Christ’s death. In Galatians, Christ’s salvific event takes place in the present world. Also, the righteous ones by faith still reside in this world, while 1 En and 4 Ezra delineate the present age per se ought to be subverted and then restored as a new age.

ITF 2: Heavenly Jerusalem

Galatians 4:21—5:1 includes the thematic item, Ἱερουσαλήμ.²⁹ Paul brings a historic event as an analogy to elaborate on what he already mentioned in the preceding unit. Thus, covariate semantic relations can be established through cohesive ties of thematic items such as παιδίσκη, ἐλεύθερος, ἐπαγγελία, and διαθήκη. These covariate semantic relations create multivariate semantic relations with other thematic items (i.e., Ἀγάρ, Σινᾶ ὄρος, τῇ νῦν Ἱερουσαλήμ, and ἡ ἄνω Ἱερουσαλήμ). Through these relations, Paul exhibits two sets of semantic relations, namely: (1) the son of the slave woman (Hagar)—flesh—Sinai—the present Jerusalem and (2) the son of the freedwoman—promise—the

²⁷ Stone, *Fourth Ezra*, 206. Also see Collins, “Uses of Apocalyptic Eschatology,” 254–55.

²⁸ Ferch, “Two Aeons,” 146.

²⁹ Martyn also pays attention to the spatial apocalyptic motif and suggests that Paul’s chief interest lies with the two contrasting Jerusalems. Martyn, *Galatians*, 440.

Jerusalem above—our mother. For Paul, these two sets of semantic relation represent two contrasting covenants.

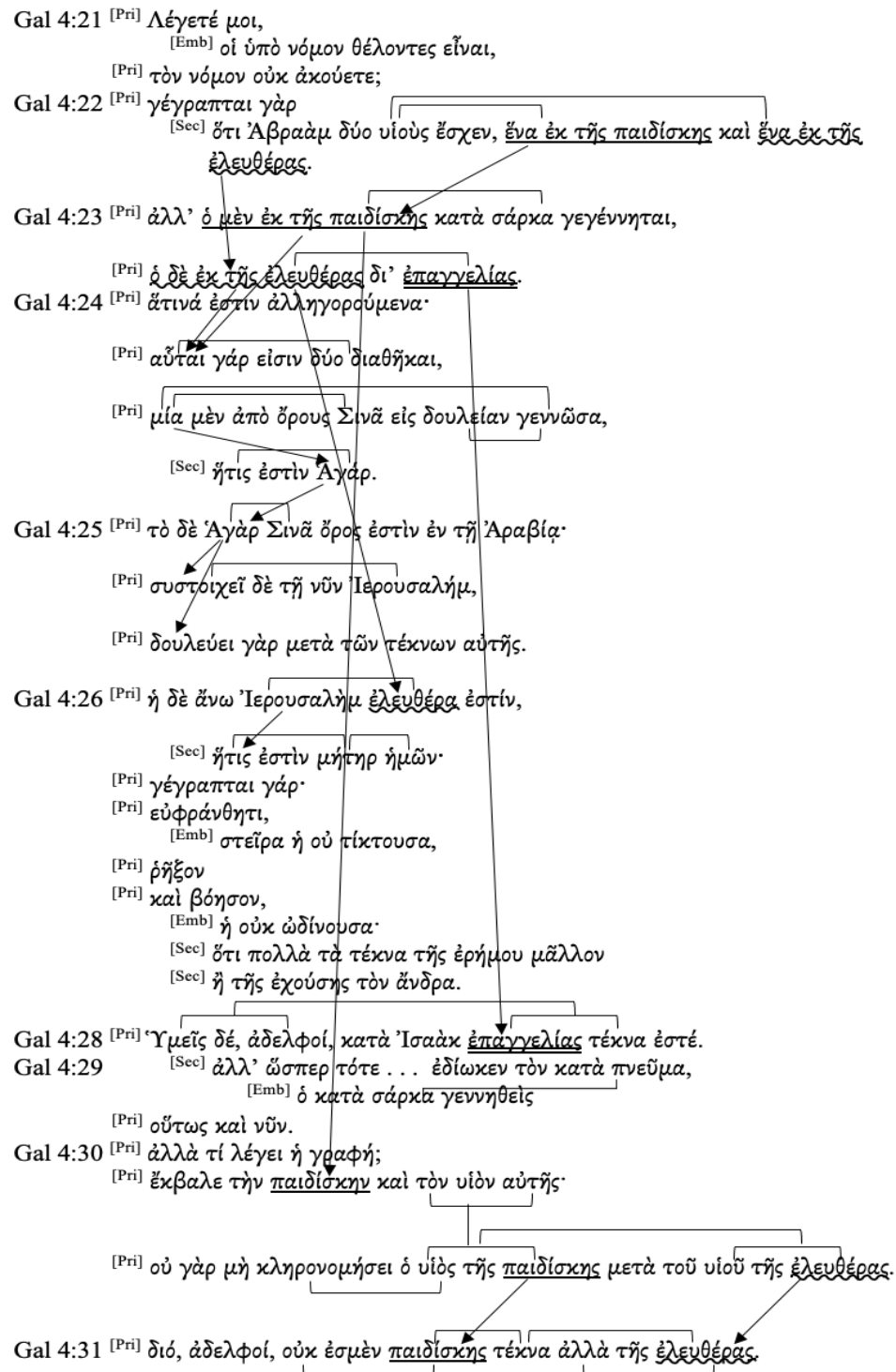


Figure 17: Semantic Relations in Galatians 4:21–31

To establish such semantic relations, Paul uses verbs εἰμί (Gal 4:24, 26, 28, 31), γεννάω (Gal 4:24), and συστοιχέω (in Gal 4:25). Through the semantic relations, Paul proposes an opposition of two covenants and the heir and slave. Though Paul utilizes two thematic items, *the present Jerusalem* and *the Jerusalem above*, Paul does not expand what the Jerusalem above exactly is. Rather, Paul draws an antithetical structure through the two sets of logical relations between thematic elements, and the thematic item *Jerusalem* contributes to the opposition of the two covenants.³⁰

In 2 Bar and 4 Ezra, the thematic items *city*, *building*, *Zion*, and *mother* are interchangeable, indicating Jerusalem. The geographical Jerusalem had been destroyed due to sin (2 Bar 13:9). The restoration of Jerusalem (2 Bar 32:2–4) is associated with the final judgment and tribulation (2 Bar 25:3–4), coming of the messiah (2 Bar 29:3), the resurrection of the dead (2 Bar 30:1), and new earth (2 Bar 30:1–2). In this regard, in 2 Bar, the ITF [Heavenly Jerusalem] is associated with other thematic formations such as the vindication of God, restoration, the law of God.³¹

Noticeably, 2 Bar and 4 Ezra depict Jerusalem as the mother city for the Jews. This is similar to a semantic relation we find in Gal 4:26 wherein Paul states the Jerusalem above is our mother. In 2 Bar 3:1–7, Baruch petitions on behalf of Jerusalem. Here, a parallel semantic relation can be made between thematic items *destruction* and *mother* in 2 Bar 3:2 and *to destroy* and *your city* in 2 Bar 3:5. As such, the participant *mother* is a cataphora of *city* (i.e., Jerusalem).³² Fourth Ezra 10:7 also reads: “For Zion,

³⁰ This will be further elaborated in the next section that deals with the heteroglossia of Paul’s discourse.

³¹ Klijn, “2 Baruch,” 618. Also, see 4 Ezra 7:26–44 in which the hidden city appears at the end of the age with great tribulation and God’s vindication for the righteous.

³² The same thematic items *Jerusalem* and *the mother city* can be found in 2 Bar 10:16. Also, in 4 Ezra, the fourth vision, particularly 9:37–10:60, is about the vision of a barren woman. The barren woman

the mother of us all, is in deep grief and great affliction.”³³ Here two thematic items, *Zion* and *mother of us all*, are appositional that make a cohesive chain. However, whereas Paul creates the semantic relation between *mother* and *the Jerusalem above*, 2 Bar calls the earthly Jerusalem as the mother city.³⁴

Philo’s *Flacc.* 46 also presents a similar notion with 4 Ezra and 2 Bar.

ἥς αἰτίας ἕνεκα τὰς πλείστας καὶ εὐδαιμονεστάτας τῶν ἐν Εὐρώπῃ καὶ Ἀσίᾳ κατὰ
τε νήσους καὶ ἡπείρους ἐκνέμονται μητρόπολιν μὲν τὴν ἱερόπολιν ἡγούμενοι, καθ’
ἣν ἱδρύται ὁ τοῦ ὑψίστου θεοῦ νεὼς ἅγιος
(Which they settle for the sake of wellness and plentifulness of Europe and Asia,
both their islands and the mainland, thinking the holy city as the mother city
indeed where the sacred temple of the Most High God stands.)

By no means is Philo’s *Flacc.* an apocalyptic text.³⁵ Moreover, in *Flacc.* 46, the thematic item *Jerusalem* does not explicitly appear. Nevertheless, here, one can find a similar semantic relation with 2 Bar and 4 Ezra. The holy city, that the sacred temple of the Most High God stands with little doubt, refers to Jerusalem in a geographical sense.

Philo describes that the Jews regard Jerusalem as *μητρόπολις*.³⁶

is Zion which is the city of Jerusalem. The Jerusalem temple is the son of the barren woman. The death of the son represents the fall of the Jerusalem temple. As such, here Jerusalem is depicted as the mother city. As Collins (“Jerusalem and the Temple,” 174–75) observes: “The pain of the loss of Zion is erased by the assurance that a far more splendid city will be revealed by God in due time.”

³³ Stone and Henze, *4 Ezra and 2 Baruch*, 61. The vision of a barren woman in 4 Ezra 9:38–10:50 shows the maternity trope of Jerusalem.

³⁴ Vos (“Jerusalem,” 328) also points out that Gal 4:21–31 expresses “a negative connotation to the contemporary Jerusalem and a positive connotation with the Jerusalem above” through opposing elements such as slave vs. free and flesh vs. promise.

³⁵ Philo’s *Flacc.* is concerned with Philo’s perspective on the historical incident that happened in Alexandria, particularly the pogrom of the Jews in Alexandria by Flaccus. In this regard, Philo’s *Flacc.* is more like historiography with a theological interpretation of Philo as the conclusion of the text reads: “Such were the sufferings of Flaccus, too, who thus became an indubitable proof that the Jewish people had not been deprived of the help of God.” Horst, *Philo’s Flaccus*, 87. For the historical context of Alexandria and its reconstruction in Philo’s time, see Gambetti, *Alexandrian Riots*, 137–93.

³⁶ It is generally accepted that Philo’s *Legat.* needs to be read with *Flacc.* because both are written in the same historical context of the Alexandrian riot against the Jews. In this sense, the same thematic items *Jerusalem* and *the mother city* occurs in *Legat.* 281.

Even if 4 Ezra, 2 Bar, and Philo's *Flacc.* were written in different times (before vs. after the fall of Jerusalem in 70 CE) and different places (Palestine Jews vs. Diaspora Jew), the thematic item *Jerusalem* presents the same maternity notion regarding the earthly Jerusalem through presentational meaning. On the contrary, however, as seen, Paul connects the mother image to the Jerusalem above, not the geographical Jerusalem.

Another difference between 2 Bar, 4 Ezra, and Gal, regarding the thematic item *Jerusalem*, is found in orientational meanings. Though 2 Bar, 4 Ezra, and Gal 4 each discuss the notion of Jerusalem (e.g., 4 Ezra 10:52–54; 2 Bar 4:1–7; 59:4), their evaluation of the earthly Jerusalem differs. Whereas 4 Ezra and 2 Bar present a futuristic hope for the restoration of the earthly Jerusalem and connect it to the notion of the heavenly realm, Paul evinces an adversarial position between the contemporary Jerusalem and the Jerusalem above.

2 Bar 6:9 because the time has come that Jerusalem will be handed over for a time, until it will be said that it will again be established forever.³⁷

2 Bar 68:5 And at that time, after a little while, Zion will again be built, and her offerings will again be restored, and the priests will return to their ministry, and the nation will also come in order to glorify her.³⁸

As noted, 2 Bar exhibits a positive prospect to the earthly Jerusalem with temporal phrases. In other words, Jerusalem was once destroyed but is looking forward to the time of restoration. In contrast, Paul does not show an affirmative stance to the present Jerusalem. As seen, Paul equates the earthly Jerusalem with a slave woman (Gal 4:24–25). Put differently, in 4 Ezra and 2 Bar, the glory of the heavenly Jerusalem permeates

³⁷ Stone and Henze, *4 Ezra and 2 Baruch*, 86.

³⁸ Stone and Henze, *4 Ezra and 2 Baruch*, 128–29.

into their hope of the restoration of the present Jerusalem,³⁹ while Paul does not put any hope in the earthly Jerusalem.

The thematic item *Jerusalem* appears in Philo but differs in its use. In Philo's works, *Somn.* 2:246–254 is the most important pericope regarding the ITF [Heavenly Jerusalem].⁴⁰ This is a part of Pharaoh's two parallel dreams in the second book of *Somn.* and its interpretation.⁴¹ In *Somn.* 2:246–254, beginning with the citation of Psalm 46:5, the thematic item ἡ θεοῦ πόλις has multivariate semantic relation with other items such as ἡ ἱερόπολις and ὁ ναός through the copula verb εἰμί.⁴² Moreover, the thematic item ἡ θεοῦ πόλις makes a covariate semantic relation through the cohesive tie with Ἱερουσαλήμ as *Somn.* 2:250 reads ἡ δὲ θεοῦ πόλις ὑπὸ Ἑβραίων Ἱερουσαλήμ καλεῖται, ἥς μεταληφθὲν τοῦνομα ὁρασίς ἐστιν εἰρήνης (“but the city of God is called Jerusalem in Hebrew, which name is translated into a vision of peace”). As such, ἡ ἱερόπολις, ἡ θεοῦ πόλις, and Ἱερουσαλήμ are in the same cohesive chain. The city is the place wherein the souls of the wise reside and God's dwelling place (2:248). The city of God is the place where the divine word of God outflows. In this regard, though Philo's *Somn.* shows dreams, vision, and its interpretation, the thematic formation of heavenly Jerusalem in

³⁹ The second Baruch delineates that the covenant of God was given to Israel as a nation and holds the view that the observance of the law is the only way for restoration. Klijn, “2 Baruch,” 619. Also see Stone, “The City in 4 Ezra,” 402–7. This evaluation of Jerusalem and the law is contradictory to Paul's thoughts in Galatians. As a matter of fact, Paul does not denigrate the law of God and God's covenant to ethnic Israel (Gal 2:15; 3:7–8, 29). Nevertheless, Paul explicates that the covenant that was given to Abraham and his heir is not fulfilled by the law of God but Christ.

⁴⁰ Verman, “Earthly and Heavenly Jerusalem,” 141.

⁴¹ The second book of Philo's *Somn.* consists of three dreams: (1) Joseph's dream, (2) chief baker's and butler's dream, and (3) Pharaoh's dream.

⁴² *Somn.* 2:246 ποίαν πόλιν; ἡ γὰρ νῦν οὐσα ἱερὰ πόλις, ἐν ᾗ καὶ ἅγιος νεώς ἐστι (“What kind of city? The one where the holy city is, and wherein the holy temple is.”)

Philo differs from that of 4 Ezra and 2 Bar wherein the apocalyptic eschatology or futuristic hope of the earthly Jerusalem are depicted.

To recapitulate, Gal 1:4; 4:21—5:1, 1 En, 2 Bar, 4 Ezra, and Philo employ the ITFs [Two ages] and [Heavenly Jerusalem]. Be that as it may, the ITFs are differently used in each text. In 1 En, 2 Bar, and 4 Ezra, the ITFs occur within the context of divine judgment, restoration, and a hope of the restoration of Israel in an ethnic sense. In Philo, similar to Jewish apocalypses, the earthly Jerusalem is posited as the mother city. Philo, however, does not employ the heavenly Jerusalem within the context of eschatology, divine judgment, and restoration.

Unlike other texts, however, Paul's discourse in Galatians presents no futuristic hope for earthly Jerusalem. In addition, Paul does not display the linear progress of two ages or the eschatological shift of the ages. Paul employs the thematic item *the present evil age* to elucidate Christ's redemption. In this regard, the cultural discourse of apocalyptic eschatology and the ITFs [Two Ages] and [Heavenly Jerusalem] in Paul's discourse exhibits different voices to enhance his assertion per the situation of the Galatians. This is the heteroglossia of the thematic formations in Paul's account that will be further investigated in the following section.

Heteroglossia of Paul's Discourse

As noted above, Paul employs the ITFs [Two Ages] and [Heavenly Jerusalem] in his letter to the Galatians. Given the fact, there are three significant features in Paul's language instantiating the heteroglossia of Paul's discourse. Such features include: (1) the thematic formation [Then and Now] in which Christ is the watershed of the temporal shift from the past to the present, (2) a semantic pattern of opposition that instantiates

Paul's different voice from other teachers, and (3) the Gentile inclusion in the Abrahamic covenant through Christ.

Thematic formation, [Then and Now] and Christ

In Gal 1:11—2:10, Paul vindicates his gospel that was once preached to the Galatians. Paul uses apocalyptic languages for the proposition of his gospel. Noticeably, when Paul elucidates his gospel through his autobiographic narrative, the thematic formation [Then and Now] appears. Paul depicts the phase of pre-revelation of Christ as the former life (Gal 1:13) in which he was zealous for the Jewish tradition. Through the temporal indication ὅτε, then, Paul explains that the revelation of Christ opened a new phase of his life (Gal 1:15–16a). In addition, through the secondary clause in Gal 1:16b (ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν), Paul presents a new direction of his life, namely the zeal for the proclamation of Jesus to the Gentiles. As such, to Paul, ἀποκαλύψεως Ἰησοῦ Χριστοῦ is the linchpin of the thematic formation [Then and Now] as well as the former and present zeal.⁴³

In Gal 2, the thematic formation [Then and Now] appears in Gal 2:20.

Gal 2:20 C1a	ζῶ δὲ οὐκέτι ἐγώ, (And, I no longer live.)
C2a	ζῇ δὲ ἐν ἐμοὶ Χριστός· (But, Christ lives in me.)
C3b	ὁ δὲ νῦν ζῶ ἐν σαρκί, (the life I live in my flesh,)
C3a	ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ (I live by faith of the son of God)
C3a-e	τοῦ ἀγαπήσαντός με (who loves me)
C3a-e2	καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. (and gave himself for me)

⁴³ The same pattern of temporal schema of ποτέ and νῦν also appears in Gal 1:23.

Paul states that he *no longer* lives but Christ lives in him. The life he lives *now* in the flesh he lives in faith in the Son of God who loves him and who gave himself on behalf of Paul.⁴⁴ In these clauses, Paul's use of temporal adverbs and different participants with the same verb implies two different stages of his life, the former and the present life.⁴⁵ Paul once lived a different life than the present life that he lives in the faith in Christ. In this line of thought, it is fair to argue that Christ is the pivotal figure of his thematic formation of [Then and Now].

The thematic formation [Then and Now] also occurs in Gal 3:15–25 in concert with the contrast of thematic items (i.e., νόμος and ἐπαγγελία in 3:17–18 and πίστις and νόμος in 3:23–25), temporal adverbs (i.e., ἄχρι, οὐκέτι), and some other temporal indicators.⁴⁶ In terms of the temporal division, the adverb ἄχρι denotes the division between the law and the coming of the offspring, Christ.⁴⁷ Paul states that the law was added for the sake of transgressions until the coming of the offspring (i.e., Christ) to whom the promise had been made.⁴⁸ This is a pattern of contrast in Paul's discourse between the law and faith, particularly in concert with justification (Gal 2:16; 3:6, 8, 11) and the spirit (Gal 3:2, 5, 14). Through the repeating contrast of *the law* and *faith*, Paul addresses that the law does not justify human beings. For Paul, the law per se is not evil or against God, but yet it has an epochal and effectual limitation.⁴⁹ The temporal adverb

⁴⁴ This statement may recall Gal 1:4 where Paul addresses the foundation of gospel of Christ.

⁴⁵ Cf. Campbell, *Deliverance*, 848.

⁴⁶ Cf. Yoon, *Discourse Analysis of Galatians*, 152.

⁴⁷ Through the relative pronoun and relational clause in Gal 3:16 (καὶ τῷ σπέρματί σου ὃς ἐστὶν Χριστός), a cohesive tie between the promise and Christ can be made. In this regard, Paul interprets that the promise of Abraham in Gen 12:3; 15:6 refers to Christ.

⁴⁸ The improper preposition χάριν indicates the goal or purpose of the law. Köstenberger et al., *Going Deeper*, 414; DeSilva, *Galatians*, 70.

⁴⁹ Cf. Boer, *Galatians*, 235–36; Despotis, “Pauline Conception of Time,” 29–30.

ἄχρι signifies the interim role of the law in between the promise of the offspring and its fulfillment by Christ.⁵⁰

In Gal 3:23–25, the law and faith represent the different eras.

Gal 3:23 C1a-e	Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν (before faith came)
C1a	ὑπὸ νόμον ἐφρουρούμεθα (we were captive under the law)
C1a-e2	συγκλειόμενοι (imprisoned)
C1a-e3	εἰς τὴν μέλλουσιν πίστιν (until the coming faith)
C1a-e3-e	ἀποκαλυφθῆναι, (were revealed,)
Gal 3:24 C1b	ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, (just as the law became our guardian until Christ)
C1b-b	ἵνα ἐκ πίστεως δικαιωθῶμεν. (in order that we are justified by faith)
Gal 3:25 C2a-e	ἐλθούσης δὲ τῆς πίστεως (but, faith came)
C2a	οὐκέτι ὑπὸ παιδαγωγόν ἐσμεν (we are no longer under the guardian)

Even if only one temporal adverb (οὐκέτι in 3:25) appears in these verses, Paul connotes the epochal division between *the law* and *faith* through other indications. In these verses, the thematic items *we*, ὁ νόμος, and ἡ πίστις create two semantic relations, namely (1) we–law and (2) we–faith. Remarkably, the turning point of the two semantic relations is the coming of faith. Paul explains: “Before the coming of faith, we are captive under the law (C1a), and the law is a guardian to us (C1b). But, after coming of faith, we are no longer under the guardian which is the law but being justified by faith in Christ (C1b-b).” What is more, the prepositional phrase in the embedded clauses takes an adverbial function, defining the direction, time, and place of the action in the primary clause.⁵¹ Paul elucidates two different phases (i.e., the law and faith) and two different states of human beings under each phase. Before the coming of faith, we are under the custody of

⁵⁰ Cf. Moo, *Galatians*, 242.

⁵¹ Porter, *Idioms*, 88, 92; Mathewson and Emig, *Intermediate Greek Grammar*, 11, 28, 94; Köstenberger et al., *Going Deeper*, 71, 402.

the law, imprisoned, and guided by the law. Moving into a new phase, since faith came, we have no longer been under the law.⁵²

The Law	Faith
- Being held captive under the law	- No longer under the law
- Being imprisoned	- Being justified by faith
- The law has become a guardian	- No longer under a guardian

Figure 18: Two Phases of the Law and Faith

As such, the thematic formation [Then and Now] in Gal 3 is associated with the contrast of the law and faith. Two temporal phases can be divided by the coming of faith and Christ.⁵³ Whereas human beings were held captive under the law, faith enables human beings to be free. Moreover, as Gal 3:16, 23–25 denotes, Paul envisages Christ as the figure who brings in the new era.⁵⁴

In Gal 4:1–11, the thematic formation [Then and Now] is in concert with a new contrast between thematic items *ὁ κληρονόμος* and *ὁ δοῦλος*, and Christ is the pivot of the new phase.⁵⁵ This can be identified through temporal adverbs and parallel structure. In Gal 4:1–3, Paul states that when the heir is a child, though he is the lord of everything, he is under stewards and managers like a slave until the time set by his father. In the same way, Paul continues in Gal 4:3–5, when we were children, we were enslaved to the elements of the world. When the fullness of time came, then, God sent his son to redeem

⁵² According to Porter (*Idioms*, 151–52, 170), “the basic meaning of the preposition *εἰς* is concerned with the movement of toward and into a location and time. The basic meaning of the preposition *πρό* is ‘before’ or ‘in front of’ with temporal and positional sense.”

⁵³ De Boer (*Galatians*, 238) also suggests that “Paul uses the term *pistis* in a personified way, as a virtual synonym for ‘Christ’.”

⁵⁴ Bruce, *Galatians*, 183.

⁵⁵ Martyn (*Galatians*, 388) alleges: “Gal 4:1–11 is nothing less than the theological centre of the entire letter. It contains nearly all of the letter’s major motifs, and it relates them to one another in such a way as to state what we may call the good news of Paul’s letter to the Galatians.” In particular, Martyn pays close attention to the two notions, namely (1) the elements of the world (Gal 4:3) and (2) the fullness of time (Gal 4:4).

those who are under the law so that we would receive sonship. Paul continues that the Galatians are no longer slaves but sons and the heir. Once they did not know God, so the Galatians were enslaved to those who are not gods in nature. But, now the Galatians know God and are known by God.

Through the recurrent prepositional phrase (ὑπό), temporal adverbs (ἄχρι, ὅτε, οὐκέτι, τότε, νῦν), thematic items (ὁ κληρονόμος, ὁ δοῦλος, ὁ υἱός), and parallel structure, Gal 4:1–7 create the thematic formation of [Then and Now]. This parallel structure realizes the thematic formation [Then and Now], and Christ is the watershed of the two epochs. To Paul, the advent of Christ is the fullness of God's time, and ever since then, the state of affairs of human beings has been changed.⁵⁶

Having this recurrent thematic formation, Paul's use of the verbal tense forms in the thematic formation [Then and Now] indicates that his perspective on the state of being enslaved is complete (ἐδουλεύσατε in Gal 4:8, perfective aspect), while the process of returning to the principle of the world and observing traditions are incomplete and on-going (ἐπιστρέφετε in Gal 4:9, imperfective aspect). In addition to this, the thematic items ἡ ἡμέρα, ὁ μῆν, and ὁ ἐνιαυτός create the semantic relation with the Galatians through the process παρατηρεῖσθε (Gal 4:10, imperfective aspect). This semantic relation denotes that the Galatians follow Jewish traditions. The verbal aspect indicates Paul's perspective that the process is incomplete and on-going process expressed by the imperfective aspect.⁵⁷ Finally, Paul expresses his evaluation on the traditions through

⁵⁶ Martyn, *Galatians*, 389. To Martyn, the advent of Christ is paramount to Paul's apocalyptic eschatology, and it is the beginning of liberation through the invasion of God into the world.

⁵⁷ In Gal 4:8–10, however, Paul does not mention specific matters but generalizes by bringing broad conceptual terms such as gods (plural form) and elements. Hardin, however, suggests that here Paul refers to the former life of the Galatians observing the calendar of the imperial cult. Hardin, *Imperial Cult*, 116–47. On the other hand, Martyn suggests that though the religious background of the Galatians before

lexical choices such as *weak* and *poor* (Gal 4:9). In this regard, in Gal 4:1–11, through the presentational meaning of the thematic formation [Then and Now], Paul explains that the Galatians have entered into a new phase through the coming of faith and Christ. Alongside this, through orientational meaning of the thematic formation [Then and Now], Paul expresses his disappointment to the Galatians who relapsed into the old phase before Christ and faith.

A Pattern of Semantic Relation: Opposition

Another noteworthy point is that Paul employs a semantic pattern of opposition. Even though such a semantic pattern does not instantiate Paul's heteroglossia from the Jewish apocalypses, it manifests Paul's different voice from other Jesus-believing Jews (i.e., agitators or intruders) who taught a different gospel to the Galatians.⁵⁸

Throughout the discourse of Galatians, there is a recurrent pattern of opposition between multiple thematic items (e.g., *apocalyptic gospel* vs. *another gospel*, *faith* vs.

accepting the gospel is very elusive, Paul denotes the elements of the world as all kinds of rite worshipping earthly elements including earth, air, fire, water, and even Jewish calendrical observance (Gal 4:10). Martyn, *Galatians*, 396–400. Though it may be admitted that Paul invalidates all other cultic customs, Hardin and Martyn should have paid more attention to the context. In the immediate context, Paul deals with a specific issue that is the law and circumcision. Alongside this, Paul implies the situation that false brothers attempt to deprive them of freedom in Christ and to coerce the circumcision to the Gentiles. In this light of thought, it would be arguable that Paul indicates Jewish tradition of days, months, and years in Gal 4:10. Cf. Yoon, *Discourse Analysis of Galatians*, 198.

⁵⁸ Many have strived to figure out who the opponents of Paul in Galatians are. For a succinct summary of the pertinent topic, see Sumney, "Studying Paul's Opponents," 17–24. Paul, however, does not explicate who they are. Through the presentational and orientational meaning, instead, two points can be suggested. First, according to the presentation of his language, Paul delineates what they did. They disseminate another gospel that is not based on the truth. They distort the gospel of Christ. They confuse the Galatians. They attempt to enslave Paul and Galatians through the law. They enforce Galatians to follow the law, particularly circumcision and days, months, and years. Second, in terms of the orientational meaning, Paul elucidates his evaluation of them. Paul expounds that they are false teachers. They should be accursed. They are to be judged. As such, Paul's language does not pay close attention to who the agitators are. Paul does not have to identify who they are since it is shared/given information between the Galatians and Paul. Instead, Paul ought to recapitulate what they did as his gospel opposes what they preached. Also, Paul expresses his appraisal on them as he urges the Galatians to return the gospel of Christ what they deserted due to the false teachers.

the law, free vs. slave, circumcision vs. uncircumcision, flesh vs. Spirit, and work vs. grace, and more). Alongside this, the personal pronoun *τις* continually recurs in Paul's discourse and create multivariate semantic relation with the thematic items that imply the voice of the agitators. As such, Paul's different voice regarding the gospel of Christ is identified through the repeating oppositions between the thematic items and the personal pronoun.

The opposition between Paul's gospel and another gospel is recurrent in Gal 1:6–10. In Gal 1:6, Paul rebukes the Galatians that they deserted God who called them and turned to another gospel. Alongside this, in the protasis of Gal 1:8–9, the embedded clauses with the preposition *παρά* (*παρ' ὃ εὐηγγελισάμεθα* in Gal 1:8 and *παρ' ὃ παρελάβετε* in Gal 1:9) are the adjunct of the conditional clause, presenting the opposition between what Paul preaches and what others preach. Paul states: “Whoever proclaims the gospel against what we proclaimed and what you (the Galatians) received will be accursed.” As such, in Gal 1:6–9, the semantic relation of opposition between the two gospels can be detected.

Gal 1:8 | ^{Sec}ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] | ^{Sec}παρ' ὃ εὐηγγελισάμεθα ὑμῖν, | ^{Pri}ἀνάθεμα ἔστω. |
(If we or the angel from heaven proclaim [to you] the gospel contrary to what we proclaimed to you, let him be accursed.)

Gal 1:9 | ^{Sec}εἴ τις ὑμᾶς εὐαγγελίζεται | ^{Sec}παρ' ὃ παρελάβετε, | ^{Pri}ἀνάθεμα ἔστω. |
(If some proclaims gospel to you contrary to what you received, let him be accursed.)

Though Paul employs a similar pattern of clause structure that consists of the conditional clause and relative pronoun clause, the two protases display a difference.⁵⁹

⁵⁹ Cf. Longenecker, *Galatians*, 73.

This different implication between the first- and third-class conditional clause becomes clearer when the context is taken into consideration, particularly the participants of each protasis clause.

Paul uses the first person plural which includes himself and the angel of the heaven as the subject of the verb εὐαγγελίζω. This is a hypothetical statement as Paul, his co-workers, and angels of heaven would not have proclaimed a false gospel. On the contrary, the indefinite pronoun τις is the subject of εὐαγγελίζω in the first-class conditional clause. The pronoun τις creates a cohesive tie with the same pronoun in Gal 1:7, referring to some people who agitate the Galatians and who want to distort the gospel of Christ.⁶⁰ As such, Paul utilizes the same class conditional clause in Gal 1:7, 9 to assert that they proclaim a different gospel that opposes the gospel of Christ so that they deserve to be accursed.⁶¹

In Gal 2, two sets of opposition can be found through the recurrent thematic items and semantic patterns. First, Paul makes the semantic pattern of opposition with the false brothers in Gal 2:4–5. Paul and his co-workers have freedom in Christ, while the false brothers came to enslave them. Alongside this, Paul and his co-workers are not subject to them so that the truth of the gospel may remain in the Galatians. As such in the interaction between Paul and false brothers, there are two sets of opposition, namely: (1) the truth vs. the false and (2) the freedom vs. slave.

⁶⁰ As such, the indefinite pronoun τις refers to a certain people group who intended to frustrate Paul's teaching. In this regard, it functions as given information in the shared context between Paul and the Galatians, referring to the intruders/false teachers of the church in Galatia.

⁶¹ Yoon, *Discourse Analysis of Galatians*, 192–93.

Second, there is another opposition in Gal 2:11–21. The opposition can be made between the thematic items, τὸ ἔργον νόμου and πίστις Χριστοῦ.⁶² The Antioch incident is an anecdote through which Paul effectively presents the opposition. Paul evaluates that what Peter and other fellow Jews did is against the truth of the gospel (Gal 2:14). The thematic item ἡ ἀλήθεια τοῦ εὐαγγελίου appears in Gal 2:5 wherein the semantic relation of opposition appears between Paul and false brothers (Gal 2:4–5). In Gal 2:14, Paul employs the same phrase again in the context of opposition. It may indicate Paul's evaluation that what Peter did (i.e., forcing the Gentiles to be like Jews) is the same as what the agitators did.⁶³ Paul defines it as the deviation from the truth of the gospel. As such, to Paul, once the Gentiles join in faith in Christ and the apocalyptic Gospel, they do not have to be like Jews or follow Jewish tradition to be heirs of God.

In Gal 2:16, Paul concretizes the semantic opposition between the thematic items τὸ ἔργον νόμου and πίστις Χριστοῦ through a structure of not A but B (οὐ and μὴ) and

⁶² Even if I render the word group πίστις Χριστοῦ into the faith of Christ, it does not necessarily imply the theological debate whether or not faith belongs to Christ. Rather, the use of genitive case functions to restrict to the head term, providing a boundary of the realm of faith. See Porter and Pitts, "Πίστις with a Preposition," 33–53. This is not the place to argue and investigate πίστις Χριστοῦ throughout various uses such πίστις as a head term, its use as anarthrous, preposition, case, and so on. For significant contributions to this phrase, see Hays, *Faith of Jesus Christ*; Wallis, *Faith of Jesus Christ*; Ulrichs, *Christusglaube*; Bird and Sprinkle, eds., *Faith of Jesus Christ*; Longenecker, *Paul, Apostle of Liberty*, 149–52; Robinson, "Faith of Jesus Christ," 71–81; Williams, "Again Pistis Christou," 431–47; Pollard, "Faith of Christ," 213–28; Matlock, "Detheologizing the πίστις Χριστου," 1–23; Tonstad, "Πίστις Χριστου," 37–59; Matlock, "Rhetoric of πίστις," 173–203; Bird and Whittington, "Faithfulness of Jesus," 552–62; Harrisville, "Πίστις Χριστου," 19–28; Easter, "Pistis Christou Debate," 33–47; Hunn, "Pistis Christou," 75–91; Schliesser, "Exegetical Amnesia," 61–89. For an exhaustive bibliography for this matter, see Porter and Pitts, "Πίστις with a Preposition," 33–34.

⁶³ In Gal 2:5 and 2:14, Paul uses two verbs that are in the same semantic domain. As the false brothers καταδουλοῦσιν Paul and Titus, Peter ἀναγκάζει the Gentiles to be like the Jews. The verb δουλόω is in the semantic domain of Control, Restrain (LN 37.24). Louw and Nida, *Greek-English*, 1:475. The verb ἀναγκάζω is in Compel, Force (LN 37.33). Louw and Nida, *Greek-English*, 1:476. Both are the sub-domains of Control, Rule (LN 37). Furthermore, though one can suggest that Gal 2:11–14 is about Jewish dietary custom or the issue of fellowship with the Gentiles, it is not clear in the given text. Cf. Yoon, *Discourse Analysis of Galatians*, 224. What the reader can see here is that Paul opposes any forces to make the Gentiles to be like the Jews. Cf. Thiessen, *Gentile Problem*, 7–12, 84–91.

repetition of same participants and process. The works of the law and the faith of Christ are situated in the adjunct position with the preposition ἐκ. The two nominal groups make semantic relations with three participants, namely ἄνθρωπος, *we* (the implied participant of δικαιωθῶμεν), and πᾶσα σὰρξ, through the process δικαιόω. Through this semantic relation, Paul elucidates the opposition that human beings (ἄνθρωπος, *we*, and πᾶσα σὰρξ) are not justified through works but faith.⁶⁴

The thematic formation [Heavenly Jerusalem] in Galatians also exhibits Paul's heteroglossic voice from other teachers through a different evaluation of circumcision and the law to the Gentile.⁶⁵ Whereas the agitators teach another gospel (i.e., both the law-observant life mode and faith in Christ), Paul reaffirms the apocalyptic Gospel in Christ (i.e., only the faith and the Spirit-centered life). The thematic formation [Heavenly Jerusalem] in Paul's discourse corroborates such heteroglossia. To be specific, in Gal 4:21–31, there are recurrent thematic items that display the semantic relation of opposition through the pattern of multivariate semantic relations. Such items are *the slave vs. the free, the son of the slave vs. the son of the free, the present Jerusalem vs. the Jerusalem above, flesh vs. promise, and flesh vs. spirit*. First, Paul puts two sons in opposition. One is born from a slave woman according to the flesh (Gal 4:22b–23a), and the other is by a free woman through the promise (Gal 4:22b, 23b).

Not only Abraham's two sons but Paul also puts two women in the opposition. Paul explains that the slave woman who begets slaves represents the present Jerusalem.

⁶⁴ Cf. Yoon, *Discourse Analysis of Galatians*, 223.

⁶⁵ Yoon also suggests that the construal situation of Galatia church remains veiled until Paul provides detailed information in Gal 4:9ff. Yoon, *Discourse Analysis of Galatians*, 143, 162.

On the other hand, the free woman represents the Jerusalem above. Paul addresses that the free woman (i.e., the Jerusalem above) is our mother.⁶⁶

Two Sons	
Son 1	Son 2
- Born by a slave woman	- Born by a free woman
- According to the flesh	- Through promise
Two Covenants	
Hagar	Sarah
- Mount Sinai	- Free woman
- Bearing children for slavery	- Bearing a child of promise
- The present Jerusalem	- The Jerusalem above
- Flesh	- Spirit

Figure 19: Semantic Relation of Opposition

By employing the first person plural pronoun, Paul distinguishes the third person singular and plural (Gal 4:17, those who attempt to distort Paul's gospel and confuse the Galatians) from Paul, Paul's co-workers, and the Galatians.⁶⁷ Through these semantic

⁶⁶ Reading Paul's allegory, Martyn argues that the present Jerusalem represents the Jerusalem church, and the above Jerusalem the heavenly church. Martyn, *Galatians*, 459. To articulate his argument, Martyn proposes four vignettes. First, Martyn suggests that Paul does not seek ratification of his gospel from the Jerusalem church. Martyn, *Galatians*, 459. Second, Martyn maintains that Paul's ambivalent evaluation of the Jerusalem church may lead Paul to conclude that the Jerusalem church is like Hagar. According to Gal 2, though leaders of the Jerusalem church championed Paul's gospel, some false brothers infiltrated to enslave Paul and his co-workers. Third, Martyn provides the Antioch incident as a rationale for his argument. Martyn, *Galatians*, 459–62. Fourth, Martyn contends that the "Jerusalem church is the mother of the intruders of the church in Galatia and supports a mission that is giving birth to churches enslaved to the law." Martyn, *Galatians*, 462. These propositions cannot be held up for several reasons. First, though Paul does not seek ratification of his gospel from the Jerusalem church, it does not necessarily mean that Paul depicts the Jerusalem church as Hagar who symbolizes slavery state of affairs. As Paul's autobiographical account testifies, Paul and the leaders of the Jerusalem church came up with the agreement that they share the fundamental aspect of the gospel but different ministries. Second, Paul's use of the same term in other contexts does not necessarily determine the meaning of the term in a particular place. Put differently, though Paul uses *Jerusalem* as a reference to the geographical church in Jerusalem in other places, it does not mean that Paul employs *Jerusalem* in the same way in Gal 4:25. Third, according to the context, there is no indication or connotation that Paul is dealing with the actual Jerusalem church in his discourse. Fourth, in Gal 4:21–5:1, Paul is contrasting two covenants through the allegory of Sarah and Hagar. The subject matter of this allegory is that Hagar represents Mount Sinai, bearing children of slavery, while Sarah represents a free woman who delivered a child of the promise. In this regard, the contrast Paul makes here is not between the actual church in Jerusalem and the heavenly Jerusalem but the representation between the law and covenant.

⁶⁷ Though Paul uses the second person pronoun or finite verbs to indicate the Galatians elsewhere (e.g., Gal 4:21, 28), it is not preposterous to suggest that Paul includes the Galatians in the first person plural pronoun. In Gal 4:26, the primary and the secondary clauses are connected through the relative

Both Gal 2:5, 14 and 5:7 employ ἀλήθεια in the context of the opposition to false teachers and their gospel. In addition to this, the substantive participle καλοῦντος in Gal 5:8 evokes Gal 1:6. In both cases, the participle is in a multivariate semantic relation with ὑμεῖς (the Galatians). The Galatians were called by God. According to this repeated pattern, it is conceivable that to coerce the Gentiles into the Jewish tradition is not based on the truth or originated in God.⁶⁹ In this regard, Paul presents that their persuasion is not favorable and amicable to the gospel of Christ through the recurrent pattern.

In addition to the semantic pattern of opposition in the presentational meaning, some orientational semantic patterns also appear. The substantive participle παράσσω in Gal 5:10 evokes Gal 1:7.⁷⁰ As such, the substantive participle παράσσω and the pronoun τις in Gal 1:7, 9 and ὅστις in Gal 5:10 are in the same identity chain, referring to the agitators. Paul expresses a similar appraisal of the false teachers. As Paul curses the false teachers in Gal 1:8–9, Paul exhibits his projection of judgment toward them in Gal 5:10 through the future tense form of βαστάζω and κρίμα. This is a remarkable heteroglossic account in the sense that whereas the Jewish apocalypse presents a pejorative stance to the ungodly who reject the law by proclaiming eternal judgment at the end of this world, Paul denounces those who compel the law of God to the Gentiles.⁷¹

A similar pattern can be found in Gal 5:12. The substantive participle ἀναστατοῦντες is in the same semantic domain with παράσσω.⁷² Just like ὁ παράσσω, οἱ

⁶⁹ Barclay, *Obedying the Truth*, 54–60.

⁷⁰ Bruce, *Galatians*, 236.

⁷¹ For the image of the final judgment based on the merit of human beings, see De Boer, *Defeat of Death*, 39–91; Kuck, *Judgment and Community*, 38–94; Tolmie, “Living in Hope,” 248; Moo, *Galatians*, 336.

⁷² Both παράσσω (LN 39.44 Riot) and ἀναστατόω (LN 39.41 Rebellion) are in the same semantic domain of Hostility and Strife (LN 39). Louw and Nida, *Greek-English*, 1:498.

ἀναστατοῦντες also bespeaks the same participant, the agitators. To paraphrase, *τις* in Gal 1:8–9; 5:7, *ὁ ταρασσων* in Gal 1:7; 5:10, and *οἱ ἀναστατοῦντες* in Gal 5:12 refer to a single group that distorts and hinders the gospel of truth. Paul expresses his appraisal to the agitators through lexical choices. The particle *ὅφελον* exhibits Paul's hope. Moreover, the verb *ἀποκόπτω* in Gal 5:12 may evoke the image of circumcision.⁷³ Paul, however, uses the term *ἀποκόπτω* to those who already circumcised and to persuade the Galatians to be circumcised.

Elsewhere, the verb *ἀποκόπτω* denotes something more than physical cutting. In the LXX, the verb is used not only in the context of physical cutting but also the exclusion from the assembly and discontinuation of God's love (e.g., Deut 23:2 and Ps 76:9).⁷⁴ As such, it is conceivable that Paul expresses his hope that those who force the Galatians to be circumcised will be cut off from the Galatian community.⁷⁵ In such a climate, this repeating pattern discloses Paul's inimical stance to intruders, whomever they would be, who attempted to skew apocalyptic gospel.

Co-heirship of Abraham Covenant through Christ

The last remarkable thematic formation in Paul's discourse is the co-heirship of Abraham covenant through Christ. Put differently, to Paul, the revelation of Christ destroys the barricade between people but brings a new community. This is a heteroglossia of Paul's discourse from the Jewish apocalypses. Jewish texts recount that the Jews are to be restored and saved by the grace of God. Those who are pious

⁷³ DeSilva, *Galatians*, 112.

⁷⁴ See Muraoka, *Lexicon of the Septuagint*, 76.

⁷⁵ Cf. Ehrensperger, "Trouble in Galatia," 179–94.

according to the law of God will be reckoned as the righteous ones. The restoration of the Jewish community takes place first, and then the Gentiles who fear God join in the community and worship the God of Israel.⁷⁶ Also, Second Temple literature (e.g., Sir 44:20; Jub 23:10; 24:11; 1 Macc 2:52; 2 Bar 57:1–2; *m. Qidd.* 4.14.) depicts Abraham as law-observant.⁷⁷ Standing on such a tradition, the Galatia intruders may persuade the Galatians to follow Abraham. The agitators, who taught another but false gospel, may have believed that since Abraham received the covenant of God and culminated it through the sign of circumcision, the Gentiles should follow the same way by receiving the circumcision and observing the law.⁷⁸

Paul, however, exhibits a different point of view on the law. Paul expounds that even the Gentiles who do not observe the law may be the co-heir of Abraham's covenant in Christ and through faith. For Paul, the law is not the centripetal force to bring the Jews and Gentiles together into Abraham's covenant. Paul expounds that though the law does not oppose the covenant, it cannot give life (Gal 3:21). Unlike the agitators who compelled Galatians to observe the law to be a partaker of Abraham's covenant, Paul explains the coalition of the Jews and the Gentiles in Abraham's covenant through Christ and faith. This can be identified through recurrent semantic patterns.⁷⁹

⁷⁶ See Tob 14:5–7; Zech 8:20–23; Isa 56:6–8; Sib Or 3:710–29. Donaldson reads Galatians through this perspective. Donaldson argues that in Second Temple literature, the Jews will return to God from their miserable state, and then the nations will join in the sacred community. In a similar vein with Second Temple literature, in Galatians, Paul delineates that the Jews will be saved through Christ, and then the Gentiles will share the blessing of the sonship with the Jews. Donaldson, “Curse of the Law,” 94–112. For similar argumentation, see Wright, *Climax of the Covenant*, 151–54; Wright, *Faithfulness of God*, 2:863–65; Longenecker, *Galatians*, 229.

⁷⁷ Das, *Paul and the Jews*, 22; Martyn, “Law-Observant Mission,” 358–61.

⁷⁸ Cf. Martyn, *Galatians*, 303.

⁷⁹ Das also cogently elucidates that the influx of the Gentiles is a recurrent pattern throughout Galatians. See Das, *Paul and the Stories*, 37–63.

First, in Gal 2:1–10, the thematic items, *Paul*, οἱ δοκοῦντες, ἡ περιτομή, and τὸ ἔθνος create multivariate and covariate semantic relations.⁸⁰ Paul presents his gospel, the same gospel that he proclaims to the Gentiles, to the Jerusalem leaders (Gal 2:2). It, however, is not to be approved by them (Gal 2:6). Rather, the reputed leaders see that Paul proclaims the gospel to the Gentiles just as Peter does to the circumcised (Gal 2:7–9). As such, these multivariate and covariate semantic relations present an alignment between *Paul to the Gentiles* and *Peter to the circumcised*.

In Paul's utterance, the circumcised and uncircumcised do not characterize a hostile relation each other.⁸¹ Paul retrospectively explains that the ministry of the reputed leaders in Jerusalem was not necessarily opposed to that of Paul. They came up with an agreement through the right hand of fellowship (Gal 2:9) and took different roles for the same gospel of Christ.⁸² In a similar vein, in Gal 3, Paul does not put the Jews and Gentiles in an opposed relation though faith runs counter to the law. As seen above, the recurrent oppositions throughout Galatians are the law vs. faith, free vs. slavery, and flesh vs. Spirit, not the Jews and the Gentile. There is no division between the Jews and Gentiles in the covenant given to Abraham. As Gal 3:6–9 denotes, a parallel syntagmatic relation can be made between Abraham, faith, justification, and the Gentiles.

Paul, thus, disapproves of the attempt of breaking this alliance by oppressing the uncircumcision through the circumcision (Gal 2:3–5). Paul rebukes Peter and Galatia

⁸⁰ It is noticeable that Paul employs the term περιτομή and ἀκροβυστία. Paul could have used *Jews* and *Gentiles* instead of the language of circumcision. But Paul repeats circumcision language. It may indicate the issue at stake of the church in Galatia. Put differently, the ethnic division or distinction does not matter, but compelling to observe the Jewish traditions to the Gentiles in order to be the heir of Abraham matters in Galatians.

⁸¹ As noted above, the opposition in Gal 2:3–5 is laid between false vs. true and false brothers vs. Paul and co-workers, not between Titus and the Jews.

⁸² Longenecker, *Galatians*, 104.

intruders because they opposed the truth of the gospel.⁸³ Instead, Paul stresses that the Gentiles can join in the inheritance of Abraham through faith in Christ. Therefore, for Paul, to enforce the Gentiles to follow Jewish tradition is against the revelation of Christ.

Second, the repeating syntactic pattern of neither A nor B, but C in Gal 5:5; 6:15 supports Paul's view of the gentile inclusion.⁸⁴

Gal 5:6 ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.
(For in Christ Jesus neither circumcision nor uncircumcision counts for something but faith through working through love.)

Gal 6:15 οὔτε γὰρ περιτομή τί ἐστίν οὔτε ἀκροβυστία ἀλλὰ καινὴ κτίσις.
(For neither circumcision nor uncircumcision is something but a new creation.)

Paul uses the same participants for A and B (i.e., circumcision and uncircumcision) but different ones for C (i.e., faith and a new creation). This multivariate relation expresses the unification of two different people groups. Paul does not put circumcision and uncircumcision in an antagonistic relation. To Paul, the division of people can be unified through faith and new creation.

Third, the co-heirship through faith in Christ can be found in Gal 3. In this chapter, Paul explains that only by faith and in Christ, not by the law, everyone can be heirs of Abraham's covenant. To articulate his assertion, Paul reiterates ἐκ πίστεως and ἐν Χριστῷ with different participants, *the Gentiles*, *we*, and *you*. Paul commences his assertion with the specific case of the Galatians through calling up the Galatians and using the second person. In Gal 3:2, 5, Paul reminds the Galatians of the fact that they

⁸³ Some scholars from the Paul within Judaism school maintain that Paul disputes all attempts to force the Gentiles to Judaize because it is a worthless effort to try to make non-Jews into Jews, due to Jewish identity being defined through ethnic essentialism. See Fredriksen, *Paul*, 68–69.

⁸⁴ Meeks suggests that this is a well-known motif of unification of opposites in ancient philosophy. Meeks, "Image of the Androgyne," 166.

received the Holy Spirit ἐξ ἀκοῆς πίστεως, not ἐξ ἔργων νόμου. To elaborate on it, Paul broadens his argument to the general instance through using the third person participants such as Ἀβραάμ and τὰ ἔθνη and the multivariate semantic relation between τὰ ἔθνη, ἡ πίστις, and Ἀβραάμ (Gal 3:6–13).

Specific	Second Person	Gal 3:2, 5 You (the Galatians)—ἐκ πίστεως
Broader	Third Person	Gal 3:8 the Gentiles—ἐκ πίστεως
		Gal 3:14 the Gentile—ἐν Χριστῷ
Narrower	First person	Gal 3:14 We—διὰ τῆς πίστεως
		Gal 3:23–25 We—ἐκ πίστεως
Specific	Second person	Gal 3:26–29 You (the Galatians)—ἐκ πίστεως and ἐν Χριστῷ

Figure 20: Co-heirship in Christ and Faith

Paul, then, gradually narrows it down by using the participant *we* in the ἵνα clause with the thematic item ἡ πίστις in Gal 3:14. In Gal 3:23–25, Paul employs the same prepositional phrase ἐκ πίστεως with the first person plural *we*. The first person plural may include Paul and his interlocutors, in this case, the Galatians.⁸⁵ Finally, Paul ends up with the specific case through the second person plural. In Gal 3:26–29, just as the beginning of Gal 3, Paul goes back to the multivariate relation between *you* (the Galatians) and the prepositional phrases (i.e., ἐκ πίστεως and ἐν Χριστῷ). By doing so, Paul reaffirms that the general principle of faith and heirship applies to the Galatians. As such, Paul asserts that the heirship of Abraham’s covenant is not grounded on the work of the law. To paraphrase, the Gentiles can be included in Abraham’s heirs, not through

⁸⁵ Contra Donaldson, “Curse of the Law,” 94–112. In this article, Donaldson maintains that Paul’s use of the first person plural exclusively refers to Paul and the Jews. Donaldson’s argument, nonetheless, has been criticized by many subsequent scholars. See Das, *Paul and the Stories*, 37–54.

the law observance but Christ (Gal 3:6–14). The Gentiles do not have to become a Jew to inherit the covenant of Abraham.⁸⁶

Paul's point of view on the God's covenant and its heirship is different from other Jews in his time. Whereas the agitators, likely Christ-believing Jews, illuminate God's covenant to Abraham along with the Jewish law-observant life, Paul delimits, if not denigrates, the function and the efficacy of the law. Paul does not regard the law as the counterpart of faith to be co-heir of Abraham's covenant. For this strand of thinking, Paul invalidates the agitators' tactic of getting the Gentiles to be circumcised since God includes the Gentiles as heirs of Abraham.⁸⁷

Conclusion

This chapter has examined the intertextuality of Galatians through the ITFs [Two Ages] and [Heavenly Jerusalem]. Even if Paul shares the ITFs with the Jewish apocalypses, however, Paul expresses heteroglossia from the Jewish apocalypses. In Paul's account, the thematic item *ὁ αἰὼν τοῦ ἐνεστώτος πονηροῦ* is used in the multivariate semantic relation with Christ's redemptive action. In this line of thought, *ὁ αἰὼν τοῦ ἐνεστώτος πονηροῦ* in Paul's letter to the Galatians does not indicate cosmological apocalyptic eschatology like the Jewish apocalypses.⁸⁸ Alongside this, unlike the Jewish apocalypse, the ITF [Heavenly Jerusalem] in Galatians does not express hope for the restoration of

⁸⁶ Cf. Fredriksen, "God is Jewish," 3–17. Fredriksen alleges that the covenant of Abraham is still valid to the Jews, and though the Gentile proselytes cannot be Jews since they are not biological Jews, they can share the inheritance of the covenant through the Spirit.

⁸⁷ Cf. Thiessen, *Gentile Problem*, 100.

⁸⁸ Reading Gal 1:4, Martyn (*Galatians*, 91) maintains: "These words (the present evil age) provide a strong indication that Paul is now turning to a distinctly apocalyptic frame of reference," particularly the Jewish conceptual frame of two ages.

earthly Jerusalem. To the contrary, the two Jerusalem(s) are in antagonistic relations in Galatians, representing two contrasting covenants.

Furthermore, whereas the significant thematic item of the ITF [Two Ages], *ὁ αἰὼν τοῦ ἐνεστώτος πονηροῦ* appears once in Galatians, the thematic formation of [Then and Now] more frequently recurs in Paul's discourse. This recurrent epochal division in Galatians does not focus on the shift from the present to the future but from the past to the present. Remarkably, Christ is the watershed of these two eras.

Concerning the pair of opposites, the findings of this study suggests that the semantic pattern of opposition is associated with the thematic formation of [Then and Now]. The semantic pattern of opposition consolidates the thematic formation [Then and Now] as each pair relates to the two eras. In addition, the recurrent opposition between thematic items instantiate the heteroglossia of Paul from other Jewish leaders who taught a different gospel to the Galatians. Whereas the intruders bring the law, circumcision, and Jewish tradition to the Galatians, Paul's apocalyptic gospel emphasizes Christ who commenced a new era of faith.

The Gentile inclusion, which is another heteroglossia of Paul's discourse from the Jewish apocalypses reinforces this. In Paul's discourse, the coming of Christ and the apocalyptic gospel unearth a new creation and new age. In Christ, God unveils a new epoch wherein no division exists between people groups due to the law and Jewish traditions. The Gentiles can be the heir of Abraham and inheritors of the covenant through Christ and faith. To Paul, Christ is the centre of the apocalyptic new age, though not necessarily futuristic, and God unveiled a new coalition via faith in Christ.

CONCLUSION

This study has engaged the field of apocalyptic Paul through the discipline of intertextuality. As defined in Chapter 2, intertextuality is not just a word-to-word comparison of two or more texts but a concern for meaningful relations that exist between the various texts in a culture that together make up a discourse. In this respect, the current study utilized intertextual thematic formation (ITF) as a systemic method to identify some of the texts that together make up a discourse. As such, texts that share ITFs are likely in some overarching social discourse.

In addition to identifying intertextuality, this study paid close attention to heteroglossia by observing how Paul's thematic formations represent a distinctive voice within a shared discourse. How Paul uses the relevant thematic items is going to shed light on his distinctive voice. Put differently, within his contemporary cultural matrix (which is the biggest meaning potential), Paul adopts the shared notion of apocalyptic phenomena in his message to each church (e.g., the church in Rome, Galatia, and Corinth). Moreover, Paul's different voice due to many factors (e.g., the audience, communal and social context, and the occasion of the letter) generate the distinctive meaning for Paul's discourse that sets it apart from other texts that share the same cultural discourse. This unique voice can be identified by different semantics of the same thematic formations that can be identified by the analysis of the presentational and orientational meaning.

With these theoretic proposals, in terms of heavenly ascent in Chapter 3, we found ITFs such as [Vision], [Ascension], and [Ineffable Words] in 2 Cor 1:1–10, 1 En 14:1—17:5, and the *Poimandres*. Despite the affinities, Paul’s account of the heavenly ascension presents a significant heteroglossia regarding the evaluation of heavenly ascension. Both 1 En 14:1—17:5 and the *Poimandres* elevate the sojourner to an intermediary between divine revelation and the earth. Enoch is depicted as the righteous one, the Son of Man. Enoch is authorized through his mysterious experiences and oracles from God to pronounce the eternal judgment to the Watchers and the blessings to the righteous. The narrator of the *Poimandres* is also portrayed as the one who takes the role of intermediary. He speaks to those who are ignorant of the secret of the cosmos and the revelation regarding human salvation. Through the recurrent pattern, it is conceivable that people who experience ascents are normally regarded as unique or special. Unlike other teachers in Corinth, Paul does not boast about his mysterious experience but about Christ and his weaknesses. In the larger context of 2 Cor 10–11, Paul criticizes those who commend themselves. For Paul, they boast according to their flesh (2 Cor 11:13–18). On the contrary, Paul is pleased by his weakness so as to demonstrate the power of Christ in him (2 Cor 12:9). Though he uses the prevalent tradition, Paul ends up bringing heavenly ascent into a discussion about self-praise, which has the effect of producing a text that invokes a shared ITF but then does something unusual with it.

With regard to the cultural discourse of the afterlife in Chapter 4, this study investigated 1 En, Plato’s *Phaed.* and 1 Cor 15. It is of interest to note that similar thematic formations can be found across the three texts. Such ITFs are [Resurrection of the Dead], [Judgment and Enthronement], [Two Types of Body or Soul], [Inability of

Flesh and Blood], and [Transformation]. Nevertheless, the distinctive features of 1 Cor 15, identified by presentational and orientational meaning, exhibit Paul's different and unique voice from other texts.

To be specific, first, the bodily resurrection is a heteroglossia of Paul's discourse. No other texts present the resurrection of the body in the cultural discourse of the afterlife. First Corinthians 15, however, explicates the bodily resurrection of the dead. In terms of the presentational meaning, the verb ἐγείρω displays Paul's different articulation of resurrection against Plato's *Phaed.* and 1 En. The verb ἐγείρω does not clearly indicate the resurrection of the dead in Plato's *Phaed.* and 1 En 1–32. The discourse of afterlife in 1 Cor 15, however, employs ἐγείρω in the context of the resurrection of the dead. In terms of the orientational meaning, whereas Plato's *Phaed.* exhibits the soul-body dualism and a negative point of view to the body, Paul's discourse does not express the negative evaluation of the body.

Second, the Christ-centered resurrection is another heteroglossia of 1 Cor 15 that bolsters the first heteroglossia. Paul presents the thematic item Christ as the firstfruits of the resurrection of all. This is what we do not find in the other two texts. There is no thematic formation that one person's resurrection becomes the cornerstone of the resurrection of humanity. Paul, however, in his thematic formation [Resurrection of the Dead], brings Christ as the primary participant and then interacts with other participants in the formation. Christ's bodily resurrection inaugurated the resurrection of the dead and fulfills the transformation of the dead at the end. As such, Paul presented his theology of resurrection based upon Christ's death and resurrection.

Alongside this, ἐγείρω instantiates Paul's heteroglossia to some of the Corinthians who share the cultural discourse of the afterlife but denied the resurrection of the dead. Paul polemizes and opposes people who deny the resurrection of the dead. Within a dialogue with those deniers, Paul brings Christ's resurrection forward with prominent patterns of ἐγείρω when it is in the multivariate semantic relation with Christ. Thus, Paul discloses heteroglossia regarding the afterlife from people in Corinth and other texts in his time and culture.

In Chapter 5, concerning the cultural discourse of sin and evil, Paul's discourse in Rom 5–7 exhibits ITFs with the Wisdom of Solomon, Philo's *De Opificio Mundi*, and *Legum Allegoria*. Such ITFs are [Influx of Sin and Death], [Sin vs. Grace], [Function of the Law], and [Inner Strife of human Beings]. That being said, in Paul's account, Christ takes the central role in this discourse in respect of presentational and orientational meaning. Whereas the Wisdom of Solomon displays a positive evaluation of the law as a remedy for the transgression of human beings, Paul circumscribes the capability of the law even if he adheres to a positive evaluation of the law that is delightful, good, and holy. For Paul, the law cannot be the remedy of sin and evil. In fact, it heightens sins and amplifies the recognition of sin. Instead, Paul proposes that through Christ only, human beings can escape the dominance of sin and evil.

Alongside this, whereas Philo depicts sin as the result of the inner strife of different constituents of human beings, Paul presents that sin per se infiltrates into humanity and produces sin to the individual. Although both the Wisdom of Solomon and Philo represent Jewish backgrounds, the former is regarded as Jewish wisdom literature, while the latter is indebted to Plato's philosophy. As such, though they employ the same

thematic formations, the Wisdom of Solomon emphasizes the law in terms of sin and evil, whereas Philo takes an anthropological perspective. Paul, however, takes a transcendent view through the opposition between Adam and Christ. To Paul, Christ's event turns the table. Christ enables human beings to be free from the power of sin. These differences heighten Paul's heteroglossia in a dialogue with other texts.

Lastly, with respect to apocalyptic eschatology in Chapter 6, this study explores the ITFs [Two Ages] and [Heavenly Jerusalem] that are common in Paul's letter to the Galatians and the Jewish apocalypses (e.g., 1 En, 2 Bar, and 4 Ezra). Here again, Paul's presentational and orientational meanings exhibit significant differences from other texts. Whereas the thematic item *the present evil age* is used with the thematic formations [Divine Judgment], in the Jewish apocalypses, Paul employs the item in semantic relation with Christ's redemptive action. Moreover, for Paul, Jesus is the turning point of the two epochs, past and present, while the Jewish apocalypses focus on the shift of present and future. For Paul, Christ is the center of the apocalyptic new age, and the new epoch is not necessarily futuristic but has already begun with Christ.

In addition to this, Paul presents a different point of view regarding the heavenly Jerusalem. Whereas Jewish apocalypses express the hope for the restoration of the earthly Jerusalem and continuity between the present and futuristic Jerusalem, Paul presents a different point of view to the two Jerusalem(s). Moreover, Paul's Gentile inclusion reinforces the heteroglossia of Paul's thematic formation against Jewish apocalypses. Paul delineates that God unveiled a coalition between the Gentiles and Jews via faith in Christ. In other words, whereas Jewish apocalypses bespeak law-observance life to inherit the new age and the heavenly Jerusalem, Paul states that the

Gentile can be the partaker of Abrahamic covenant and be children of freewoman through faith, not by the law.

To conclude, based on the analysis of ITFs and the heteroglossia of Paul's discourse, two implications can be obtained from the analytic outcomes. First, an analysis of ITFs can provide a well-established basis for the claim that these texts in some sense inhabit a single cultural discourse. Many works implement intertextual approaches to suggest the origins of Paul's apocalyptic theology, either Judaism or Hellenism. Such a proposal is too ambitious because: (1) it presupposes a stark cultural dichotomy between Judaism and Hellenism; (2) it assumes that Paul is heavily couched on one particular culture rather than an individual of macro-cultural environment (i.e., the Greco-Roman world); and (3) it believes that a textual comparison can detect the cultural origins. On the other hand, the analysis of ITF indicates that apocalyptic formations were quite ubiquitous in the Greco-Roman world and are not necessarily exclusive properties of any particular culture. Intertextuality does not reconstruct the actual social events or cultural background/origins. Instead, it identifies the interconnectedness between the individual text and cultural discourse, and as a cultural semiotic, it provides a tool for the interpretation of the given text through a cultural discourse.

For this reason, second, this study paid attention to the meaning of Paul's apocalyptic thematic formation through the analysis of heteroglossia (i.e., a different voice obtained through the dialogue between the thematic formations in Paul's letters and other texts). Paul employed the cultural discourse of apocalyptic that was embedded in the Greco-Roman world and culture to convey the message to his readers who also shared the apocalyptic image. The different voice is expressed through the semantics of

the formations and reinforces Paul's message to Christian communities through the heteroglossia. As recapitulated above, Paul adopts the cultural discourse of apocalyptic image but expresses his own voice through his discourse.

Most importantly, there is one remarkable and yet overarching feature throughout Paul's apocalyptic thematic formations. That is to say, Paul's thematic formations propound that Jesus is the primary participant that interacts with other thematic items in Paul's apocalyptic thematic formations. In other words, Christ is the center of Paul's heteroglossia regarding apocalyptic. None of the texts we have seen in this study presents one central element that encompasses all apocalyptic thematic formations. In contrast, Paul's apocalyptic prospect converges around one pivotal figure, Christ. As such, Paul exhibits a holistic apocalyptic view. For Paul, Christ is the central thematic item that appears in all thematic formations of the cultural discourse of apocalyptic. Other thematic items have semantic relations with Christ and shape thematic formations. To reiterate, Paul's understandings of apocalyptic cultural discourse and phenomena (e.g., otherworldly journey, afterlife, sin and evil, and the two-age apocalyptic eschatology) are recalibrated through the lens of Christ. Jesus Christ is the telos of the apostle's apocalyptic in which all transcendent events can be seen, experienced, and understood.

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