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ARTICLES:

1. ORAL TYPESETTING: SOME USES OF BIBLICAL STRUCTURE. ;
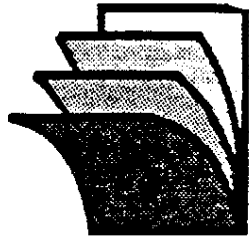
2. SOME AXIOMS FOR LITERARY ARCHITECTURE ; et al.

NES/REL 282

Course Pack

Table of Contents

ARTICLE #1

Oral Typesetting: Some Uses
of Biblical Structure

Oral Typesetting: Some Uses of Biblical Structure

Introduction

Graphical signals bombard the reader of a book in modern
western culture (¹). Italics or underlining highlight words and
phrases of special importance, while parentheses, footnotes, and
appendices remove peripheral material from the direct course of
the writer's argument. Chapter headings, section titles, and
paragraph indentations divide the text into segments whose limits
coincide with units of the writer's thought. Tables of contents
outline the entire book, and sometimes even chapters or articles
within the book. Columnar tables succinctly analyze lists of similar
items.

Most of these devices are as common as they are because of the
existence of printing and the ready availability of paper. There
was a time when changing letter shapes meant varying one's script,
not simply choosing a new font of type. Spacing footnotes on a
page meant rewriting the entire page, not just shifting a few lines
of type from one page to another. Writing material was so precious
that previous documents were often erased to reuse the underlying
papyrus or parchment. It was not likely to be squandered on tables
of contents, half-title pages, and tabular displays. That vanished
era provided far fewer uniquely graphical signals for the reader.
There were some, of course. Most people have seen reproductions
of the elaborate picture-letters that medieval scribes used to open
chapters of their manuscripts. Biblical Hebrew scrolls as far back

as Qumran mark separations between paragraphs by leaving extra space in the line of characters. Some of these scrolls even resort to a change of "type-face" when writing the Divine Name, using a distinctive archaic script for the word YHWH. But these precursors of modern printing techniques do not change the general impression of blandness and uniformity that strikes today's reader when comparing a column of an ancient manuscript with a page in a modern college textbook.

We cannot assume, though, that because ancient bookmakers do not use the same sort of signals to the reader that the modern printer does, they therefore do not use any. Our world is graphically oriented. Comparatively speaking, that of the ancients is oriented more toward the spoken word. Where we use signals specially tailored to the printed page, they employ a system of indicators that can function in either oral or written presentations (¹).

Biblical scholars in recent years devote considerable attention to structural patterns in biblical literature (²). So far, scholarly work has focused on the necessary preliminary task of describing

(¹) For the reasons that we have discussed, these devices flourished in ancient times. However, they are not unknown in later literature, especially in genres that lean heavily on speech. For example, G. WIND-FUHR has analyzed the use of symmetrical patterns in a modern Persian poem in "Foruq's 'Born Again': An Analysis and Interpretation", Ededíyat 2 (1977) 135-161. For the use of such patterns in contemporary English speech, see E. A. SCHEGLOFF, "Notes on Conversational Practice: Formulating Place", in D. SUDNOW, editor, Studies in Social Interaction (New York 1972) 78-79.

(²) Sample studies by some of the more recent workers include L. ALONSO SCHÖKEL, Estudios de Poética Hebrea (Barcelona 1963); P. AUFFRET, "Note sur la structure littéraire du Psaume CXXXVI", VT 27 (1977) 1-12; D. N. FREEDMAN, "Strophe and Meter in Exodus 15", in H. N. BREAM, R. D. HEIM, and C. A. MOORE, eds., A Light Unto My Path: Old Testament Studies in Honor of Jacob M. Myers (Gettysburg Theological Studies IV; Gettysburg, PA 1974) 163-203; W. L. HOLLADAY, The Architecture of Jeremiah 1-20 (Lewisburg, PA 1976); I. M. KIKAWADA, "The Shape of Genesis 11:1-9", in J. J. JACKSON and M. KESSLER, eds., Rhetorical Criticism: Essays in Honor of James Muilenberg (Pittsburgh Theological Monograph Series, 1; Pittsburgh, PA 1974) 18-32; H. V. D. PARUNAK, Structural Studies in Ezekiel (Ann Arbor, MI 1979); Y. RADDAY, "Chiasm in Kings", Linguistica Biblica 31 (1974) 52-67; A. VANHOYE, La structure littéraire de l'épitre aux Hébreux (Paris ²1976).

these patterns. Their interpretation as linguistic entities has not been systematically pursued (⁴). We wish here to explain some uses of surface structural features in ancient texts. We suggest that these structures serve the same purpose that modern printing techniques do, by signaling emphasis, peripheral material, division of argument, and overview of a coming exposition. This model has implications both for understanding and for expounding the ancient texts. We need to look for structural clues that are unfamiliar on the modern page if we would correctly understand biblical literature. Conversely, awareness of these patterns will guide us in printing the Scriptures for modern readers (⁵).

Our discussion is preliminary and suggestive, rather than definitive, in two ways. First, we do not claim that all or even most surface patterns may be explained as serving these functions, but only that many of them may. Second, we do not attempt to list exhaustively, or even describe completely, the sorts of structures that serve each function. Rather, we offer a few examples of the most common structures, the chiasm (following the pattern of correspondence A B C / C' B' A') and the alternation (A B C / A' B' C'), for each of the functions that we discuss. Following standard usage, we use the term "panel" (⁶) to describe the unit "A B C" or "C B A" in either of these structures.

Some Specimens of Oral Typesetting

In comparing the techniques of the ancient writer with those of the modern printer, it is convenient to consider three categories.

(⁴) Happily, some scholars have sought to integrate structural analysis into more extended exposition. Consider, for example, N. LOHFINK, Höre, Israel! (Die Welt der Bibel; Dusseldorf 1965). But a "grammar" describing the functions of various structural features is still very much needed.

(⁵) A. LAFFEY, "Printing: A Tool to Recapture the Spoken Word", BiTrans 28 (1977) 306-312.

(⁶) The term seems to have been invented by N. LUND, and is used frequently in his pioneering work, Chiasmus in the New Testament (Chapel Hill, NC 1942). For a formal definition, see H. V. D. PARUNAK, Structural Studies in Ezekiel, 62.

Some techniques, like our chapter, section, and paragraph divisions, divide the flow of text into units of thought. Others, like our table of contents or other tabular listings, unify these separate segments into a larger whole. Finally, certain patterns emphasize parts of a text, much as italics, bold face type, or indented paragraphs are used today.

Techniques that Divide Text

Techniques that divide text into segments are of two sorts. Some divide segments of roughly the same importance in the overall flow of the argument. These may be compared with chapter headings or paragraph indentations in a modern document. Another technique serves, as does the modern footnote or appendix, to remove material of peripheral interest from the main stream of the argument.

Marking Segments of Comparable Importance

Most structural patterns in ancient literature define their own intrinsic units. For instance, the chiasm signals its own conclusion. If a reader has already encountered the sequence "A B C", the occurrence of "C B A" will indicate the completion of a unit. Similarly, the repetition in an alternation of the sequence "A B C" will mark that sequence out as a unit.

Segments marked by alternation. — A striking instance of the use of alternation to divide a text into sections is the book of Judges. Jgs 2,11-19 presents a sequence of events that the writer uses as a paradigm to interpret the pre-monarchical history of Israel after the period of the Exodus and Conquest. He traces this sequence of events seven times in chapters 3 through 16. Exhibit 1 shows this correspondence, together with some minor variations (').

(') For a similar analysis, see the commentary by L. Alonso Schökel, in *Josué y Jueces* (Los Libros Sagrados 3; Madrid 1973) 138.

THE CYCLES OF JUDGES 3–16

Cycle	SIN: Did evil	SIN: Forsook/served	SERVITUDE: Lord angry	SERVITUDE: Spoilers	Years	SUPPLICATION: Cry to Lord	SUPPLICATION: Rebuke	SAVIOR	SILENCE: Land had rest / Years; He judged Isr. / Years	SUPPLEMENTS
13:1	13:1	:1		:1 Philistines	40			:2-15:19, 16:1-31	15:20,16:31 / 20	
10:6	10:6	:6	:7	:7-9 Philistines, Ammon	18	:10	:11-16	:17-12:7		:7, 6; :8-10 Ibzan, 7; :11-12 Elon, 10; :13-15 Abdon, 8
6:1	6:1		:1-6 Midian		7	:6	:7-10	:11-8:28	:28 / 40	:29-9:57 Abimelek; 10:1,2 Tola, 23; :3-5 Jair, 22
4:1	4:1		:2 Canaan		20	:3		:4-5:31	:31 / 40	
3:12	3:12		:12-14 Moab		18	:15		:15-30	:30 / 80	:31 Shamgar
3:7	3:7	:7	:8	:8 Mesopotamia	8	:9		:9-11	:11 / 40	
2:11	2:11	:12-13	:14	:14-15		:18		:16-19		

This internal structure, in turn, marks off chapters 1 through 3,6 and 17 through 21 as distinct from the main body of the book. The reader is invited to interpret them as intrinsic units in their own right. A modern author might organize the same material as a prologue, a main body with seven chapters, and an epilogue.

Segments marked by chiasm. — Chiastic structures divide text in Ez 26,15-21. An inclusio (*) is a three-membered (A B A) chiasm whose outer members are short, compared with the center member. An inclusio marks the unity of 26,15-18, the Lament of the Princes of the Sea over Tyre. The inclusio consists of the repetition of *ha'iyyîm* "isles" or "coasts" and *mappélet* "downfall" in 26,15.18. It is strengthened by the semantic similarity of *rā'aš* "quake" in 26,15 with *hārad* "tremble" in 26,18, and by the relation of the two verses as question (26,15) and answer (26,18).

We should note that these verses form an *internal inclusio.* That is, they are an integral part of the paragraph that they define. This structure is to be constrasted with an *external inclusio,* whose bracketing members are part of the context of the included material, and not of the included material itself. In Ez 26,15-18, the first bracket of the inclusio asks, "Will not the coasts quake at the sound of thy downfall?" The next two verses describe in detail what the princes of the sea will do. Finally, 26,18 explicitly answers the question of 26,15 on the basis of this description. This integration of the inclusio with the paragraph being delimited is an important indication that the included material is merely being demarcated, and not made subsidiary to its context, as we will see in the next part (*).

The unity of Ez 26,15-18 is confirmed by the introductory formula, "For thus says the Lord GOD", repeated at the head of this paragraph and of the next, in 26,15.19. Thus, the use of the inclusio in 26,15-18 to delimit a paragraph might be considered redundant

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(*) The term is due to D. H. MÜLLER, *Die Propheten in ihrer ursprünglichen Form* (Wien 1896).

(*) The notion of the inclusio as a segmenting device has been discussed extensively in the literature. The more important works are listed in B. PORTEN, "The Structure and Theme of the Solomon Narrative (I Kings 3-11)", *HUCA* 38 (1967) 94 note 2. But the distinction between internal and external inclusios does not seem to have been articulated.

and unnecessary. But this is not always the case. Consider the next paragraph, where a more extensive chiasm can be displayed, thus:

A When I *set* thee a ruined city,
B like the cities that are *not inhabited,* ...
C   then will I bring thee down *with*
    them that descend into the pit,
D   to the *ancient* people,
E   and will cause you to inhabit the underworld,
D'   like the *ancient* desolations,
C'   *with them that descend into the pit,*
B' that thou be *not inhabited,*
A' and I will *set* glory in the land of the living.

This chiasm extends only through verse 20, isolating 26,21. Thus 26,21 is to be analyzed, not as a part of 26,19-20, but as a separate unit. A wider analysis of the context suggests that 26,21 is in fact a conclusion to all of chapter 26. In this role, the verse is parallel to the similar utterance at the ends of each of the next two chapters (27,36; 28,19) (¹⁰). The introductory formulae that introduce the two paragraphs whose structure we have been discussing do not suggest that 26,21 is distinct from them. But the internal chiastic structure of 26,19-20 does.

In the examples from Ez 26, the chiasm is the dominant structural device. But its effectiveness in segmenting text is also seen in structures that are only partially chiastic. A. Mirsky (¹¹) notes that altering the order of elements in the last of a series of parallel lines in Hebrew poetry often marks the end of that series. For example, Ps 115,5-7 describes the vanity of idols by repeatedly contrasting their physical form with their inability to function.

They have a mouth, but they do not speak.
They have eyes,   but they do not see.

(¹⁰) Though 28,19 does not conclude the present chapter 28, it does conclude a large structural unit on Tyre, as do the two previous occurrences of the refrain. For more detail, see PARUNAK, *Structural Studies in Ezekiel,* 355-356.

(¹¹) "Stylistic Device for Conclusion in Hebrew", *Semitics* 5 (1977) 9-23.

They have ears,	but they do not hear.
They have a nose,	but they do not smell.
Their hands!—	they do not feel.
Their feet!—	they do not walk.
They do not groan	in their throat.

Each of the first six lines begins by naming a part of the idol's body, and ends by denying the function of that part. In the last line, the denial comes first, and only afterwards is the useless organ named.

. The dominant structure of the paragraph is the alternation of the first six lines in the pattern A B / A B / A B / A B / A B / A B, where A is the name of the body part and B is the denial of function. But the last two lines are chiastic, with the pattern A B / B A. Such a merger of alternation and chiasm is common in biblical literature, and may be described as a repeated doubling or replication of one panel of a chiasm [12]. Even in such a complex structure, the segmenting effect of the chiasm is clearly felt.

Marking Secondary Material

H. W. Wiener observed some years ago that the inclusio often marks material that is considered a later editorial insertion [13]. He did not distinguish between internal and external inclusios, and many of the "insertions" that he claimed to have isolated through this technique can be shown by a more sympathetic reading of the text to be integrally related to their contexts. But his basic insight is sound. An inclusio, especially an external inclusio, is often used (whether by the author or by a later editor) to set off material that is peripheral to the course of the argument [14].

An inclusio sets off peripheral material in 2 Chr 2,1-17 (English translation 2,2-18). The first and last verses of this section are virtually identical, and describe the work force that Solomon as-

[12] PARUNAK, Structural Studies in Ezekiel, 104-105.

[13] The Composition of Judges II 11 to 1 Kings II 46 (Leipzig 1929). The concept was extended to prophetic literature by C. KUHL in "Die 'Wiederaufnahme' — ein literarkritisches Prinzip?", ZAW 64 (1952) 1-11.

[14] S. TALMON ("The Presentation of Synchroneity and Simultaneity in Biblical Narrative", Scripta Hierosolymitana 27 [1978] 9-26) has recently argued that the device is used to record events that are more or less simultaneous with the events of the main narrative.

sembled to build the temple in Jerusalem. Between these brackets, the writer reproduces the correspondence between Solomon and Hiram concerning the purchase of raw materials and the hiring of workmen for the temple.

It is instructive to compare the course of the narrative with the parallel in 1 Kgs 5,16-25 (E.t. 5,2-11), where the letters are much less detailed and are not set off with an inclusio. In Kings, the letters are an integral part of the narrative. This appears from the results of two independent (and otherwise often divergent) structural analyses of the Solomon narrative in Kings. Both B. Porten [15] and Y. Radday [16] find a clear correspondence between the negotiations with Hiram in 1 Kgs 5,15-20 (E.t. 5,1-6) and those in 9,10-14, where Solomon cedes to Hiram certain northern cities in partial payment of his debt. In 2 Chronicles, on the other hand, the second treaty with Hiram is not mentioned. There is an enigmatic reference in 2 Chr 8,2 to some cities that Hiram gave Solomon. But this is only part of an extended list of Solomon's building activities, and can hardly be set parallel with the details of the correspondence in 2 Chr 2. We suggest that the Chronicler, unlike the writer or editor of Kings, views these letters as exhibits or appendices to his main narrative, which treats the construction of the temple. He wishes to preserve the entire letters, so he does not summarize them (as does the writer of Kings). But he also wishes to mark them as standing apart from the text. The inclusio is the device that he employs.

One may debate whether the inclusio in 2 Chr 2,1-17 is internal or external. A clearly external inclusio sets off secondary material in 2 Chr 6,12-13. The inclusio consists of the statement that Solomon stood before the altar and spread out his hands in prayer. The material within the inclusio is a description of the platform upon which he stood, complete with dimensions. Again, the material in the inclusio is peripheral to the overall description of the dedication of the temple, and forms a sort of "footnote". The Kings parallel of the dedicatory ceremony agrees almost verbatim with the

[15] "The Structure and Theme of the Solomon Narrative (I Kings 3-11)", HUCA 38 (1967) 93-128 (see especially page 100).

[16] "Chiasm in Kings", Linguistica Biblica 31 (1974) 62-67, especially page 55.

Chronicles account where the two coexist. But Kings lacks the description of the platform and one of the two including statements. That one of the including statements is retained (in 1 Kgs 8,22) shows that the description of Solomon's posture belongs to the overall description of the dedication ceremony. It is external to the addition that it brackets in 2 Chr 6.

Formal Considerations

Both alternating structures and chiastic structures such as inclusios can divide textual segments of similar importance. Inclusios also set apart secondary material. So far, we have not discovered alternating structures that do so. The main formal distinction between inclusios that separate material of similar importance and those that set off secondary material from the main course of a narrative is that the former are usually internal to the segment being defined, while the latter are usually external.

There is a simple explanation for the different functions of internal and external inclusios. An internal inclusio is a chiasm, and segments material just as does any other chiasm. External inclusios, on the other hand, probably developed from a common oratorical phenomenon. After speakers interrupt their train of thought, whether to answer a query or to extemporize, they frequently resume their argument by repeating, often unconsciously, a phrase from just before the interruption. Many external inclusios (such as that in Eph 3,1.14) are probably instances of this unconscious resumptive repetition. Others, though apparently more deliberate, may represent formalizations of this phenomenon.

Techniques that Unify Text

Patterns of surface structure not only divide the text into segments, but also establish the internal unity of those segments. Here we distinguish two different techniques. In the first, one panel of a structure contains a summary or outline of material that is developed more fully in another. This resembles the table of contents or the outline of a text. The second technique presents different categories of information about one or more topics. This technique corresponds most closely in modern usage to a columnar table or chart.

Either alternating or chiastic structures may unify material in one or another of these modes. F. I. Andersen ([17]) has already noted the unifying force of chiastic structure.

Introductory Summary

The genealogy of Gn 10 gives an example of a chiastic summary that unifies. Gn 10,1 contains the summary, "Now these are the generations of the sons of Noah, of Shem, Ham and Japheth: and unto them were sons born after the flood". The following thirty verses list in detail the descendents of these three sons. Alternation divides this list into three paragraphs. Each family list begins with the name of the patriarch (10,2.6.21), and ends with a formulaic reference to the families, languages, lands, and nations of that particular race (10,5.20.31). These paragraphs come in reverse order to the summary in 10,1. Japheth's family is listed in 10,2-5; Ham's in 10,6-20; and Shem's in 10,21-31. The chiastic structure is plain, as is the summary nature of the first panel of the chiasm. The presence of the introductory summary helps to establish the three paragraphs as a unit within the surrounding context ([18]).

The use of a verse-length panel to anticipate the main points of an argument, usually in chiastic order, becomes especially important in New Testament literature. J. Jeremias ([19]) has collected several examples from the Pauline corpus, and Vanhoye finds the technique frequently in the Epistle to the Hebrews ([20]). A. Farrer suggests that the beatitudes offer a chiastic summary of the Sermon on the Mount ([21]).

Alternation, as well as chiasm, can relate an introductory summary to a detailed exposition. Scholars have suggested an extensive instance of the short first panel of an alternation serving as an outline

([17]) *The Sentence in Biblical Hebrew* (Janua Linguarum, Series Practica, 231; The Hague 1974) 119-140.

([18]) We may note in passing that 10,32 forms an inclusio with 10,1. As we have seen, this is a common technique for indicating the segmentation of the text. The inclusio is integrated with the structure of the included material, rather than with the surrounding material. So we may interpret this segment as of equal importance with the surrounding material, rather than as a footnote or appendix.

([19]) "Chiasmus in den Paulusbriefen", *ZNW* 49 (1958) 145-156.

([20]) *La structure littéraire de l'épître aux Hébreux*.

([21]) *St. Matthew and St. Mark* (Westminster 1954) 160-173.

or table of contents for a larger second panel in the relationship between the decalogue and the rest of the book of the covenant ([32]) or the Deuteronomic law ([33]).

Analysis by Category

When a modern author wishes to make similar observations about each of a number of topics, he frequently arranges the topics as rows of a columnar table, with one column for each observation. Literary structures serve such a purpose for the ancient writer. We have already noted how the panels of the alternation in the book of Judges divide the text into chapters. The structure also categorizes each of those periods of Israel's history according to the sin of the people, the identity of the oppressor and length of his tyranny, the identity and exploits of the deliverer, and so forth.

A chiastic example of such an arrangement is Gn 3. Verses 9-13 detail the sins of the man, the woman, and the serpent, in that order. The Lord points out the man's sin (3,9-11). Adam indicts Eve (3,12), and she tells what the serpent has done (3,13). The corresponding punishments are outlined in 3,14-15 (for the serpent), 3,16 (for the woman), and 3,17-19 (for the man). A modern author might be tempted to present the material in tabular form, thus:

	Sin:	Punishment:
Adam	Ate of tree: abused free food	Toil and thorns: must work for food
Eve	Gave fruit to Adam: abused influence in family structure	Pain and subjection: placed under authority in family
Serpent	Beguiled Eve: abused attractiveness and friendship with humans	Crawl on belly, eat dust: becomes loathsome to and the enemy of mankind

([32]) E. ROBERTSON, "The Riddle of the Torah: Suggesting a Solution", *BJRylL* 27 (1942-43) 359-383, and in more detail, A. E. GUILDING, "Notes on the Hebrew Law Codes", *JTS* 49 (1948) 43-52.

([33]) See the detailed study and accompanying bibliography by S. A. KAUFMAN, "The Structure of the Deuteronomic Law", *Maarav* 1 (1979) 105-158.

In fact, the construction of such tables, or "grid charts", often helps in studying the internal structure of biblical texts.

Formal Considerations

A formal distinction between the use of structures as introductory summaries and as analyses by category is in the relative size of the corresponding panels. A summary panel is considerably shorter than the panel that it summarizes, and is usually on the order of one verse in length. All the panels that make up an analysis by category, on the other hand, are roughly the same length.

Techniques that Emphasize Text

Surface patterns in ancient texts not only divide the text into segments and establish the inner unity of those segments, but also give some segments more emphasis than others. We have discussed how external inclusios deemphasize segments of text. There are at least two general methods of emphasizing material through the use of literary structures. First, chiastic structures frequently have a unique center item that is not divided between the two panels of the chiasm ([34]). The uniqueness of this location makes it suitable for emphasizing whatever is placed there. This method of emphasis uses the intrinsic shape of the structure to focus the reader's (or hearer's) attention on the item of interest. Second, a deviation from a regular structural pattern (whether alternating or chiastic) can give emphasis. In this case, the emphasized item is highlighted precisely because it does not fit into the expected symmetrical scheme.

Emphasis at the Center of a Chiasm

In 2 Sm 19,1 (E.t. 18,33) David laments the death of Absalom in these words:

O my son Absalom,	Would I had died for thee,
my son,	Absalom, my son,
my son Absalom!	my son.

The first three lines and the last two, consisting of the vocatives "my son" and "Absalom", form the outermost members of the

([34]) Because such a chiasm has an odd number of elements, we term it an "odd" chiasm, to distinguish it from the "even" chiasm which has just twice as many elements as each of its panels.

chiasm ([25]). These vocatives frame David's wish and throw it into focus. The lament would be considerably less forceful without the last three vocatives.

Emphasis through a Broken Structure

Only odd chiasms, chiasms with an unpaired center member, can implement the previous method of emphasis. But any kind of structure, whether an alternation or a chiasm, can be broken to emphasize a member.

A broken alternation. — We consider first a broken alternation. Galbiati describes this pattern in his seventh canon, "the series leading to a final impression", and illustrates it from 2 Kgs 9,17-28 ([26]). Jehu and his band are approaching Jezreel to assassinate Joram. The watchman spies them, and reports to Joram, who dispatches a messenger with the query, "Is it peace?" Jehu replies, "What hast thou to do with peace? Turn thee behind me". When the watchman reports that the messenger is not returning, Joram sends another with the same question. Jehu answers him as he did the first. This establishes an alternation, of the sort A B C D / A B C D. A is a reference to the watchman, B is the approach of a horseman to Jehu, C is the query, "Is it peace?" and D is Jehu's response, "What hast thou to do with peace? Turn thee behind me". The watchman speaks for the third time, reporting that the second horseman has not returned. So Joram himself rides out to meet the approaching band, providing a third instance of B. He delivers to Jehu the same query, "Is it peace?" The alternation has reached the point, A B C D / A B C D / A B C. But the expected third D never comes. This time, Jehu's response is different: "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" Joram barely has time to realize what is happening before Jehu kills him with an arrow. Breaking the regular pattern

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([25]) Their correspondence with each other is complex, and may be described as a folded chiasm (PARUNAK, *Structural Studies in Ezekiel*, 105-108). Without discussing this detail here, it is clear that the vocatives are similar to one another and different from the wish that they inclose.

([26]) E. GALBIATI, *La struttura letteraria dell'Esodo* (Scrinium Theologicum III; Roma 1956) 42-43.

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of alternation established earlier in the paragraph emphasizes Jehu's delivery and execution of the verdict.

A broken chiasm. — Ezekiel 17 presents an example of emphasis through a broken chiasm ([27]). The Lord is indicting the house of Israel for breaking their covenant with Babylon and seeking help from Egypt. He uses both literal and figurative speech. Two outer paragraphs of the chapter (17,1-10.22-24) present the nation Israel under the figure of a cedar tree. The deportation of the national elite to Babylon is depicted under the figure of an eagle nipping off the topmost branches of the tree and transplanting them from the Levant to Babylon. The inner paragraphs (17,11-18.19-21) provide the literal interpretation of the parable. The chapter thus has chiastic structure of the type A B / B A, where A represents a parable and B an interpretation.

Each of the panels of this chiasm emphasizes Israel's relation with a different lord. The first two paragraphs, 17,1-10.11-18, concern Israel's responsibility to her earthly sovereign. The last two, on the other hand, treat her relationship to the Lord God. The correspondence between the first two paragraphs, as parable and interpretation, is very close ([28]). One thus expects the last two paragraphs to have a similar correspondence, this time in reverse order, as interpretation and parable. The first paragraph in the second panel, which describes the Lord's treatment of Israel in literal terms, prophesies that the puppet Israelite king will follow his people into Babylon and his remnant subjects will be scattered to the winds. The second paragraph in the second panel returns to the metaphor of the cedar tree. It begins, as did the first metaphorical paragraph, by describing how the top of the cedar tree is nipped off. The reader fully expects to learn that even more of Israel's stately branches are to be deported to Babylon, in keeping with the prophecy of the third paragraph. But suddenly, in 17,23.24, these twigs are being taken, not to Babylon, but back to the mountain of the height of Israel. They are not being taken into captivity, but restored from captivity to a position of prosperity and blessing. The prophet breaks the regular structure of the rest of the chapter, to emphasize

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([27]) For a more detailed discussion, see PARUNAK, *Structural Studies in Ezekiel*, 270-275.

([28]) See PARUNAK, *Structural Studies in Ezekiel* 272, Table 47, for a summary.

that there is hope for Israel after her time of chastisement and suffering.

Summary of Techniques and Formal Features

Two simple structural forms, the chiasm and the alternation, can be used to divide, unify, and emphasize biblical texts. Let us summarize the formal features that characterize each of these functions.

Any structure with repetitive features can divide text, because each panel or chiasm is a self-contained unit in relation to the rest of the text [29]. An external inclusio not only divides a segment from its context, but marks it as secondary or peripheral to the main course of the argument.

If an introductory panel is much shorter than the following panel, it serves as an introductory summary, similar to the modern table of contents. On the other hand, if the panels are of roughly the same length, and a different theme or motif characterizes each one, the structure displays in an orderly fashion how each element of the panel interacts with the various themes treated by each of the panels as a whole. We have compared this device with a columnar table.

Finally, writers emphasize text by placing it as the unique center member in an odd chiasm, or by inserting it in an otherwise regular structure in such a way that it breaks the pattern in an obvious fashion.

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[29] D. W. BAKER's paper, "Division Markers and The Structure of Leviticus 1-7", *Studia Biblica* 1978 (JSOT Suppl. 11; Sheffield 1979) 9-15, was noted too late to be integrated with the body of this study. Baker observes that certain introductory formulae in Lev 1-7, such as "and the Lord spoke to Moses", occur precisely at thematic junctures in the outline of the sacrificial system. As a result, the text is segmented by the alternation of introductory formulae and substantive exposition. The underlying principle, of segments marked by alternation, is the same one that operates in Judges. The particular alternation, between formulae such as "and the Lord spoke, saying", and the content of the Lord's speech, commonly segments successive oracles in prophetic literature (PARUNAK, *Structural Studies in Ezekiel, passim*).
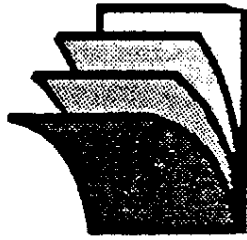
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ARTICLE #2

SOME AXIOMS FOR

LITERARY ARCHITECTURE

SOME AXIOMS FOR LITERARY ARCHITECTURE

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INTRODUCTION

The last few decades have seen a resurgence of interest in the surface structure of biblical texts. The Rhetorical Criticism Section at the annual meetings of the Society of Biblical Literature reflects growing enthusiasm in this mode of analysis. The works of early analysts, such as Jebb, Boys, Forbes, and Müller, are beginning to adorn footnotes and bibliographies. Terms such as "keyword," "chiasm," and "alternation" find their way into the discussion of more and more passages.

Current studies of the surface structure, or literary architecture, of texts show that certain recognized patterns do occur. In this study, we seek to probe beneath the fact of such devices to the question of their motivation. Why do they occur? Can we explain their presence on the basis of more fundamental principles?

Our inquiry is logical, not historical. Several fundamental principles lead us to expect just the sort of patterns which students of literary architecture are uncovering. We call these

principles "axioms" because of their foundational role in the literary theory of surface structures, and because we do not propose to prove them.[1] However, we can illustrate them, and show that they ought to be part of the frame of mind with which we approach ancient texts.

These axioms, and the conclusions to which they lead, serve both to defend and to discipline the study of literary architecture.

They defend it by showing that the sort of patterns which scholars discover in ancient texts really ought to be there. These patterns are not ad hoc. They are, rather, a reasonable consequence of self-evident linguistic facts. If they had not been discovered by alert observers, they should have been predicted sooner or later on theoretical bases.

The axioms not only defend the method as legitimate, but also direct its practitioners toward more accurate analyses. To an analyst who is aware of the axioms, a chiasm (for instance) is not just a frozen form to be imposed on the yielding text whenever opportunity presents itself. It is, rather, the dynamic expression of more basic, underlying forces in the linguistic and cultural system which produced the text. By knowing how a chiasm works, and why it was likely to be used, students of surface structure will be better equipped to detect genuine structure in a text, rather than imposing their own structure on the text.

AXIOM ONE:

Biblical literature is essentially aural

Much has been argued for and against the oral composition of various parts of the Bible.[1] As important as these discussions are for our topic, they are not the point of the first axiom. It does not claim anything about the origin of our texts. It does address the question of the way in which they were used. The first axiom claims that however a text originated, however it was recorded and preserved, it was intended to be understood with the ear, and not with the eye.

It has long been a commonplace in classical studies that in ancient times, "to read" was "to read aloud."[2] The earliest clear reference to silent reading seems to be Augustine's account in his _Confessions_ of his astonishment on seeing Ambrose read a book without moving his lips.[4] This is already the fourth century of the Christian era, long after the time in which biblical literature of both testaments was composed. Even a hundred years later, the Rule of St. Benedict instructs its followers, "After the sixth hour, having left the table, let them rest on their beds in perfect silence; or if anyone wishes to read by himself, let him read so as not to disturb the others."[5] The normal mode of reading involved some noise, so that special care had to be taken to avoid disruption. An example familiar to students of the Bible comes from Acts 8:30, where Philip, approaching the chariot of the Ethiopian eunuch, "_heard_ him reading the prophet Isaiah."

Etymology suggests to us how closely related reading and speaking were in ancient times. The same etymon, "lego," becomes

"to speak" in Greek and "to read" in Latin. Biblical Hebrew
offers an even more striking coincidence. "To call out" and "to
read" are identically "qārā'."

Perhaps we can understand the situation better if we
consider the analogy of a written musical score.' Most of us
cannot appreciate a musical number just by looking at the score.
But from the score, we can hum or perhaps play the music. When we
hear it, then we understand the printed information before us.
The score is, for most of us, a means of recording the music for
later performance, not a direct channel of communication. The eye
does not pass the music directly to the brain. It simply directs
the mouth what to utter, so that the ear can receive the music as
sound. The first axiom suggests that written texts in ancient
times served as written music does today. All language was spoken
language. Writing served merely to prompt the lips. Understanding
came through the ear, not through the eye.

Our axiom of aurality has an important corollary. The
printed page can display information in two dimensions. But
spoken language is one dimensional, in the sense that one word
follows another in strictly linear order. We are used to taking
full advantage of the two dimensional resources of the written
medium. But in an aural society, accustomed only to one
dimensional, spoken language, even written materials are likely
to retain the characteristics of one dimensionality.

The aurality axiom leads to further conclusions. First,
though, we need to gather some other axioms.

AXIOM TWO:

Biblical writers could recognize two passages as similar or dissimilar

The study of literary architecture is, in simplest terms, the study of patterns of repetition in a text. The second axiom asserts that the notion of repetition, of similarity between two words or phrases or clauses or paragraphs, is not foreign to the consciousness of ancient writers. Over a quarter of a century ago, James Muilenberg summarized some of the manifold evidence presented by the Old Testament for the rhetorical use of repetition.[7] When Lowth described the categories of synonymous and antithetical parallelism in the eighteenth century,[8] he was dealing with the concepts of similarity and dissimilarity between pairs of propositions.

The second axiom does not tell us what sorts of features were recognized as establishing similarity. It claims that a writer could use repetition, but does not say what linguistic resources might be so used. On the level of verse parallelism, scholars have found three sorts of similarity used with sufficient frequency to suggest that they were recognized by the ancients. These are logical, syntactical, and lexical similarity. Lowth's synonymous and antithetical parallelism are essentially cases of _logical_ similarity and dissimilarity, respectively, between pairs of propositions.[9] Geller,[10] O'Connor,[11] and Collins[12] have recently emphasized the importance of _syntactic_ similarity between two lines of a poetic couplet. All three nuance this structural notion of similarity by observing that

certain grammatical transformations may lead to different surface forms of two lines, which nevertheless remain similar at a deeper linguistic level. Finally, <u>lexical</u> items may be similar to one another, whether by being repetitions of the same word (different tokens of the same type), or variant derivations from the same root, or different names for the same object, or by having overlapping semantic fields. Thus, on the verse level, we find similarity and dissimilarity marked logically, structurally, and lexically. I have argued elsewhere[13] that these same three kinds of similarity also function in structuring larger units of text. Our second axiom claims that these varied sorts of similarity are not linguistic accidents, but that they may legitimately be invoked in seeking to understand the intent of an ancient writer.

AXIOM THREE:

<u>Biblical</u> <u>writers</u> <u>wrote</u> <u>in</u> <u>paragraphs</u>

What sorts of linguistic units exist in texts? At one extreme, classical grammar teaches us to recognize phonemes, morphemes, phrases, clauses, and sentences as linguistically "real." At the other extreme, we have the indisputable reality of the entire literary work as it comes down to us. The third axiom suggests that between the sentence and the complete work, one may expect to find literary units of intermediate size. In a modern book, sentences are gathered into paragraphs, which combine to form sections, which aggregate into chapters, which together compose an entire work. Recent studies in discourse grammar among very many unrelated languages and dialects[14] suggest that all languages construct texts from such intermediate units. The axiom

extends this insight to biblical literature as well.[15] Of course, very short texts may consist of only a phrase, or just a single sentence or paragraph. But when a text is of such a length that we would consider it a work of literature, we expect to find within it divisions larger than a sentence but smaller than the entire work.

SOME CONCLUSIONS FROM THE FIRST THREE AXIOMS

There remains one axiom yet to present. But even without it, the first three axioms lead to some important conclusions. The third axiom states that divisions exist in ancient texts. In modern texts, these divisions are often coded by two dimensional devices such as paragraph indentations (to mark sections of equal importance) and footnotes or appendices (to mark sections of subordinate importance). But the first axiom claims that ancient writers probably were limited to a one dimensional framework in coding their thought. The second axiom, concerning similarity, reminds us of a common resource at the disposal of ancient writers. How can one code divisions (present by our third axiom) in one dimension (according to the first axiom), using similarity and dissimilarity between linguistic entities (the resource posited by our second axiom)? Two different techniques are possible. Both are in fact used in biblical literature.

CONTINUOUS SIMILARITY

We may use similarity in contiguous units at one level to show that these units form a single section at the next higher level of literary structure. This is the keyword technique.[16] As long as a keyword persists, we know that we are still in the same

literary unit. When one keyword disappears or another one appears, we recognize a structural division.

In the New Testament, the eighth chapter of the epistle of Paul to the Romans contains 22 of the 35 occurrences of the word pneuma "spirit" in the entire book, concentrating two-thirds of the occurrences in a section covering only one-sixteenth of the book. This keyword causes the chapter to stand out clearly from its context, where the keyword is not used so frequently. Similarly, Hebrews 11 is marked as a unit by the frequent repetition of the word pistis "faith." 24 of the 32 occurrences of the word in the book occur in chapter 11. In both Romans 8 and Hebrews 11, as long as a certain index of similarity (such as occurrence of the keyword) persists, we know that we are still in the same literary unit.

Section division by keywords is thus not only theoretically plausible, but actually observed. It does mark certain chapters which have a strong thematic emphasis. Furthermore, refinements of it form an important category of transitional devices.[17] Yet, it cannot tell the whole story. For example, it does not explain widely separated units which are similar to one another. Both Ezekiel 16 and 23 describe Israel's apostasy from the Lord with the metaphor of marital infidelity. The chapters are strikingly similar in the presence of feminine pronouns and verbal inflections, and of such content words as "fornication," "adultery," and "harlot." The keyword technique tells us that each of these chapters is distinct from its immediate context. But it offers no explanation for their similarity with each

other.

DISCONTINUOUS SIMILARITY

Examples such as the adultery chapters of Ezekiel show that ancient writers coded the structure of their texts, not just by using keywords to unify continuous stretches of text, but also by using similarity between discontinuous sections. That is, the structure of the text is marked not just by persistence of one feature, but by patterns composed of two or more different features.

It is at this point that the first axiom, that of aurality, becomes crucial. A pattern can be recognized as a pattern, rather than a random collocation of features, only if it occurs more than once. And if we restrict ourselves to one dimension, there are only two ways that a pattern may recur. For simplicity, let us assume that our text has only two kinds of units at one level, A and B. Let us form the simplest possible pattern from these units, the pair AB. If we repeat this unit by sliding or translating it along the one dimensional axis of speech, we produce ABAB. We call this pattern, translation symmetry. Our other option in duplicating the basic unit is to reflect the unit on itself, producing either ABA or ABBA. This we call reflection symmetry. Mathematically, these are the only ways to duplicate a pattern in one dimension.[14] More complex arrangements may be imagined, but all can be reduced to repeated combinations of translation symmetry and reflection symmetry.

We can readily interpret the elemental forms of symmetry in one dimension as the elemental units of literary architecture.

When a unit is reproduced next to itself with translation symmetry, the resulting pattern ABAB is what students of literary structure call the "alternation." It is the dominant pattern, for instance, in Genesis 1, where each of the six days of creation begins with "And God said," continues with a report of the fulfillment of the statement, and concludes with the refrain, "And there was evening and there was morning, the Nth day." When a unit is reproduced next to itself with reflection symmetry, on the other hand, the result is the inverted parallelism or chiasm, ABBA. Genesis 1 again affords an example, in verses 9-10. "And God said, 'Let the waters be gathered together unto one place, and let the dry land appear,' and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." Here God commands first the waters, then the dry land. But in naming the items, he begins with the dry land, and only afterward names the seas. The chiasm unites these elements into the first creative act of the third day.

The alternation and chiasm involve internal repetition of a pattern. That is, the group of items which is repeated is structurally related to its repetition within a larger literary unit. In this case, the repeated group is called a "panel."[1]

Sometimes a group of elements is repeated externally to the context of the original group. It may, for instance, recur in other literary works, but always with similar thematic content. In this case, we speak of a literary form or genre. For example, the judgment oracle in Ezekiel follows a relatively constant

pattern. It begins with an indictment: "You have done ABC." Then
comes the sentence, introduced with a repetition of the
indictment. "Because you have done ABC, I will do XYZ." These
three elements--statement of sin, repetition as a causal clause,
and statement of punishment--recur many times in the book.
Because the pattern is repeated, we are able to identify it as a
literary form, the grounded judgment oracle.[20] Identification of
the pattern allows us in turn to see the oracle as a distinct
literary unit wherever it occurs.

Beginning with our axioms, we have derived the keyword, the
alternation, the chiasm, and the structurally distinct literary
form as consequences. Our motive thus far has been to defend the
study of literary architecture as an exegetical technique. If we
grant the reasonable assumptions that biblical literature is
aural and thus one dimensional, structured, and marked by
similarity and dissimilarity of units, we should expect to find
the sorts of patterns which rhetorical critics have in fact
described. The regular and almost artificial symmetry of some of
these patterns is not, at least in principle, either a figment of
the exegete's imagination or a distinctive characteristic of a
particular ethnic or cultural group. Rather, it is a mathematical
consequence of restricting the resources of language to one
dimension. These patterns recur in the New Testament as well as
the Old.[21] They are found in classical[22] and Persian[23] as well as
biblical literature. Even modern texts with a strong aural
orientation, such as editorials,[24] poems,[25] and children's
stories,[26] employ these techniques. In any literature which fits

our axioms, we should consciously look for such devices as these.

AXIOM FOUR:

More than one pattern may be active in a passage at a time

Two opposing tendencies confront the analyst of literary architecture. On the one hand, there is appeal in the simplicity and elegance of a system built around just three basic elements or primitives: the keyword, translation symmetry, and reflection symmetry. On the other hand, many texts require variations of the basic elements, inviting one to develop an imposing inventory of patterns (with a formidable and often forbidding array of names) to describe the data accurately.[17] If one succumbs to the first tendency and works only with the basic patterns, many passages will be forced into the pattern, and contorted rather than described. On the other hand, a full-blown array of patterns to cover every contingency soon becomes unmanageable.

With the help of a fourth axiom, we can discipline architectural analysis against these extremes. The fourth axiom states that more than one pattern may be active simultaneously in a passage. There are at least two ways that patterns may combine.

First, one pattern may be _embedded_ in another. We have already noted that the chiasm in Gen 1:9,10 forms a part of the alternation which governs most of the chapter.

Second, one pattern may be _concurrent_ with another.[18] We may illustrate concurrence by returning to Gen 1. The third and sixth days of creation (1:9-13, 24-31) differ from the other four days in that each hears and responds twice, rather than just once, to God's creative voice (1:9,11,24,26). If we symbolize

single-creation days by <u>A</u> and double-creation days by <u>B</u>, the six days form the pattern <u>AAB/AAB</u>, which is an alternation with three days in each panel.[19] Having established the pattern on formal, structural grounds, we notice a thematic correspondence within each pair of days in corresponding positions in the alternation.[20] The first three days witness the creation of light, of the firmament and waters, and of the earth and plants, respectively. The last three days produce the occupants of each of these realms. The fourth day introduces the discrete heavenly bodies which are responsible for producing the light introduced on the first day. On the fifth day, the air and waters of the second day receive birds and aquatic life. On the sixth day, terrestrial beasts and man appear to walk the earth and eat the vegetation produced on the third day.[21] Once we observe this correspondence, we may code light as <u>X</u>, air and water as <u>Y</u>, and dry land as <u>Z</u>, and refine our schema of Gen 1 to <u>XYZ/XYZ</u>.

Thus we have two distinct structures for the six days of creation. The entire chapter is an alternation of six panels, each beginning, "And God said," and ending, "And there was evening and there was morning." At the same time, the entire chapter is an alternation of two panels of three parts each. Which analysis is correct? The recognition of concurrence allows us to say that both are.

By keeping embedding and concurrence in mind as we analyze the architecture of texts, we can improve our analyses in two ways.

First, we can resist the temptation to multiply structural

categories unnecessarily. There are only three primitives in our structural system: keywords, translation symmetry (which leads to the alternation and the literary form), and reflection symmetry (which by repeated application produces the inclusio, the even-membered chiasm, and higher ordered chiastic structures). This does not mean that hearers can discover, distinguish, and juggle several distinct patterns at once in decoding a text. Especially in the case of concurrence, the various patterns combine to form a single complex pattern, to which the hearer responds as a unit. The point of the fourth axiom is not that such complex patterns do not exist, but that a descriptively complete theory can generate them from a limited set of primitives.[11]

Second, many texts are "almost a chiasm" or "almost an alternation." So long as the analyst has only these two patterns, there is the temptation to press the text into one mold or the other. Once we recognize how patterns can combine dynamically through embedding and concurrence, we can tailor the pattern to fit the data, rather than the other way around.

In other words, the processes of embedding and concurrence allow us the flexibility of a potentially infinite collection of patterns to use in describing texts, together with the economy of a system with only three primitives.

SUMMARY

In sum, we have outlined four axioms for literary architecture.

1. Biblical Literature is essentially aural, and thus one dimensional.

2. Biblical writers could recognize two passages as similar or dissimilar.

3. Biblical writers wrote in paragraphs.

4. More than one pattern may be active in a passage at a time.

The first three axioms lead us to expect to find such techniques as chiasm, alternation, and unification by keywords. The fourth axiom increases the descriptive precision of our system without sacrificing its simplicity.

ACKNOWLEDGMENTS

FOOTNOTES

[1]My motivations are similar to those which led Leonard
Bloomfield to set forth "A Set of Postulates for the Science of
Language," Language 2 (1926) 153-164, and B. Bloch to describe "A
Set of Postulates for Phonemic Analysis," Language 24 (1948)
3-46.

[2]For example, consider Perry Yoder, "A-B Pairs and Oral
Composition in Hebrew Poetry," VT 21 (1971) 470-489, and
literature cited there.

[3]Surveys of relevant passages are offered by Josef Balog,
"'Voces Paginarum'," Philologus 82 nf 36 (1926-1927) 85-109,
202-240; G.L. Hendrickson, "Ancient Reading," Classical Journal
25 (1929-1930) 182-196; with counter suggestions by W.P. Clark,
"Ancient Reading," Classical Journal 26 (1930-1931) 698-700. The
point has been made for biblical literature by Yehoshua Gitay,
"Deutero-Isaiah: Oral or Written?" JBL 99 (1980) 190-194.

[4]Confessions vi.3.

[5]The Rule of Saint Benedict (ed. and trans. Justin McCann;
Westminster, MD: The Newman Press, 1952) 110-111 (Chapter 48).

[6]The analogy is due to Hendrickson, "Ancient Reading" 184.

[7]"A Study in Hebrew Rhetoric: Repetition and Style," SVT 1
(1953) 97-111.

[8]Lectures on the Sacred Poetry of the Hebrews (4th
ed.;trans. G. Gregory; London: 1839) 200-216.

[9]Compare the inventory of propositional relationships
proposed by R.E. Longacre, An Anatomy of Speech Notions (Lisse:
Peter de Ridder, 1976) 98-164.

[10]Stephen A. Geller, <u>Parallelism</u> <u>in</u> <u>Early</u> <u>Biblical</u> <u>Poetry</u> (HSM 20; Missoula: Scholars Press, 1979) 15-29.

[11]M. O'Connor, <u>Hebrew</u> <u>Verse</u> <u>Structure</u> (Winona Lake: Eisenbrauns, 1980).

[12]T. Collins, <u>Line-Forms</u> <u>in</u> <u>Hebrew</u> <u>Poetry</u> (Studia Pohl: Series Maior 7; Rome: Biblical Institute Press, 1978).

[13]H. Van Dyke Parunak, <u>Structural</u> <u>Studies</u> <u>in</u> <u>Ezekiel</u> (Ann Arbor: University Microfilms, 1979) 63-70.

[14] Longacre, <u>An</u> <u>Anatomy</u> <u>of</u> <u>Speech</u> <u>Notions</u>, <u>passim</u>; Joseph E. Grimes, <u>The</u> <u>Thread</u> <u>of</u> <u>Discourse</u> (The Hague: Mouton, 1975) 91-96, 101-111.

[15]For one application of discourse methods to a biblical text, see Robert E. Longacre, "The Discourse Structure of the Flood Narrative" (SBLASP 10; Missoula: Scholars Press, 1976) 235-262.

[16]Strictly, the term "keyword" applies only to a repeated lexical item used as a structuring device. We will use the term more broadly to refer to any repeated linguistic feature which characterizes a literary unit and marks it as distinct from its context.

[17]H. Van Dyke Parunak, <u>Transitional</u> <u>Techniques</u> <u>in</u> <u>the</u> <u>Bible</u> (Research Memorandum UM-80-5).

[18]For discussions of symmetry, see, among others, Joe Rosen, <u>Symmetry</u> <u>Discovered</u> (Cambridge: Cambridge University Press, 1975); Hermann Weyl, <u>Symmetry</u> (Princeton: Princeton University Press, 1952); A.V. Shubnikov and V.A. Koptsik, <u>Symmetry</u> <u>in</u> <u>Science</u> <u>and</u> <u>Art</u> (trans. G.D. Archard; ed. David Harker; New York:

Plenum Press, 1974).

[17]The term seems to have been introduced by Nils Lund. He uses it frequently, though without precise definition, in his pioneering study, Chiasmus in the New Testament (Chapel Hill: University of North Carolina, 1942).

[18]For further detail, see Parunak, Structural Studies in Ezekiel. 85-87.

[19]See, for instance, Nils Lund, Chiasmus in the New Testament (Chapel Hill: University of North Carolina, 1942).

[20]For a convenient collection of references to discussions of structure in classical and other literature, see the notes in Charles H. Talbert, "Artistry and Theology: An Analysis of the Architecture of Jn 1,19-5,47," CBQ 32 (1970) 360-366.

[21]I draw here on personal conversations with my colleagues Prof. Gernot Windfuhr and Prof. K. Allin Luther.

[22]Marvin Stone's editorial, "A Final Word on Carter," U.S. News and World Report 90:2 (19 Jan. 1981) 76 offers a three panel alternation commenting on the various misfortunes that marred the presidency of Jimmy Carter. Each panel begins by describing a national problem that marred Carter's tenure; suggests that perhaps Carter was not responsible for the problem; and closes with the line "but Carter was (the) president" or "but he [Carter] . . . was in charge."

[23]G. Windfuhr, "Foruq's 'Born Again': An Analysis and Interpretation," Edediyat 2 (1977) 135-161.

[24]The tale of "The Three Little Pigs" offers two alternations, each of three panels. In the first alternation,

each panel depicts one of the pigs selecting a building material, erecting a house, and being confronted in it by the wolf. In the first two panels, the wolf succeeds in blowing down the house and devouring the pig. In the third, the brick house withstands the wolf's blasts, so he resorts to subterfuge. He tries three times to trick the pig, who three times outwits him, providing the second alternation. Within each alternation, the panels are marked by extreme verbal symmetry. I refer here to the recension of Joseph Jacobs as it appears in Tales and Legends: Childcraft Volume 4 (Chicago: The Quarrie Corporation, 1947) 6-9.

[27]For example, S. Bar-Efrat offers a very important synthesis of principles of literary architecture in his article, "Some Observations on the Analysis of Structure in Biblical Narrative," VT 30 (1980) 154-173. He follows a common nomenclature in distinguishing four basic structural patterns: AA' (the parallel), AXA' (the ring pattern), ABB'A' (the chiasm), and ABXB'A' (the concentric pattern) (page 170). Other scholars call his "parallel pattern" an "alternation," and the "ring pattern" is otherwise known as an "inclusio." As we have seen, the last three of his "basic patterns" are all variations of basic reflection symmetry. Only the first is fundamentally distinct from the last three.

[28]The term is due to W. Holladay, "The Recovery of Poetic Passages of Jeremiah," JBL 85 (1966) 411.

[29]I owe this observation to Charles Curtiss.

[30]The distinction between formal and thematic correspondence is carefully made by T. Mullins, "Visit Talk in New Testament

Letters," CBQ 35 (1973) 350-358, and is an important insight for structural studies.

[31]This correspondence between the two halves of creation week has long been known. See, for instance, U. Cassuto, A Commentary on the Book of Genesis. Part I: From Adam to Noah (trans. Israel Abrahams; Jerusalem: Magnes Press, 1961) 17.

[32]I am indebted to Prof. Michael Fox for inviting this clarification.
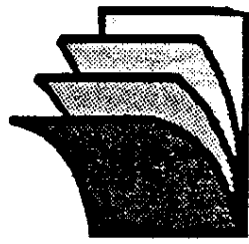
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ARTICLE #3

TRANSITIONAL TECHNIQUES IN THE BIBLE

TRANSITIONAL TECHNIQUES IN THE BIBLE

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HISTORICAL PERSPECTIVE

Until fairly recently, analyses of the surface structure of biblical literature followed one or the other of two schools of thought which remained relatively isolated from one another. Scholars in Great Britain and the United States took their inspiration from Bishop Lowth.[1] Already in 1942, Nils Lund sketched the history of this school,[2] which included such scholars as John Jebb,[3] Thomas Boys,[4] and John Forbes.[5] Lund made no mention of the work of the continental scholar David Müller,[6] who had already developed a theory of strophic structure based largely on classical models. Müller, who for his part completely ignored Lowth and his early disciples, was in turn followed by Condamin,[7] Cassuto,[8] and Galbiati,[9] none of whom refer to the British school.

These schools differed, among other ways,[10] in the inventory of patterns from which they drew to describe the structures of a text.

Following Lowth, the British school began with the patterns which operate on the level of the single verse, and extended them to describe much larger sections of text. These patterns are the alternation (ABC/ABC) and the chiasm (ABC/CBA or ABCBC). Such patterns represent the two forms of symmetry possible in a one-dimensional structure (such as a stream of speech): translation symmetry (in the alternation) and reflection or mirror symmetry (in the chiasm).[11] Each pattern is formed by duplicating a set of elements in either the same or reverse order. The set of elements so duplicated has since Lund been termed a panel.

The continental school began with large texts rather than individual verses. From this vantage point, Müller discovered responsion, which corresponds roughly to what we have termed alternation, and inclusio, a technique which if repeated can generate any chiasm. But to these he added concatenatio, the recurrence of similar features at the end of one structural unit and the beginning of the next.

The recognition of concatenatio allowed Müller and his followers to describe literary structure with much more flexibility than was possible in the British scheme. To expound the relationships between successive paragraphs of a text, the British had to fit them into a symmetrical pattern. Sometimes, the resulting analysis revealed more about the ingenuity of the analyst than the meaning of the text. The continental discovery of concatenatio showed that in addition to the symmetrical patterns created by parallel words between lines of poetry, large

texts employ transitional patterns to link successive paragraphs together.

Following the clue laid down by the continental school, we seek in this paper to collect, document, and describe a variety of transitional techniques in biblical literature. These techniques do not supplant the symmetrical patterns emphasized by the British school. Frequently, they are used in conjunction with symmetrical patterns, so that two panels which together form a chiasm (and are thus united symmetrically) are also linked through a transitional pattern.[12] But the transitional techniques often permit us to understand a text as a well-structured unity when the symmetrical patterns do not fit.

For ease of discussion, we have classified transitional techniques into several classes and sub-classes. The boundaries between these various types are frequently indistinct. To summarize our patterns symbolically, we use upper-case letters to refer to the units being joined, while lower-case letters represent the elements effecting the transition. The units being joined are separated by a slash (/). Thus, Müller's concatenatio, where a similar feature appears at the end of one unit and the beginning of the next, may be diagrammed,

$$Ac/cB$$

When we wish to indicate that the joining element is distributed throughout a unit rather than at its end, we place the unit letter above the transitional letter, thus:

$$\frac{A}{c} / \frac{B}{c}$$

THE KEYWORD

The most basic technique for uniting two segments of text is to repeat the same or similar words in both of them.[13] All other techniques are variations of this one. Even unification through symmetrical patterning relies on the repetition of similar features in the two panels, with restrictions on the order of those features. We shall use the word <u>keyword</u> by itself to refer to a transitional element which is not restricted either by symmetrical patterning or to a specific location in a unit. Symbolically, the keyword technique is represented by

$$A \ / \ B$$
$$c \ / \ c$$

That is, two contiguous units of text are perceived to belong to a larger whole because they are pervaded by similar vocabulary or other linguistic elements.[14]

In one sense, we belittle the keyword technique in classing it as a transitional tool. It is a far more general phenomenon. Halliday describes it under the rubric "lexical cohesion" as one of the four or five basic resources of language for unifying text.[15] It emphasizes the whole unit into which smaller sections join, not (as do some of the other transitional techniques) the smaller units themselves. Thus it, unlike other techniques, can be used to mark the unity of sections of text which are not further subdivided into smaller paragraphs.

Cassuto perceived this technique as the key to biblical structure, and exploited it frequently.[16]

Romans 8 illustrates the ability of the keyword both to establish discrete units of text and to join successive units together at a higher level. The chapter falls naturally into three clear sections. The keyword <u>sarx</u> "flesh" occurs in the chapter only in the first thirteen verses, and suggests that they are a unit. Verses 14-30 are similarly marked by the repeated use of kinship terms (<u>huios</u> "son," <u>teknon</u> "babe," <u>adelphos</u> "brother") applied to the relationship of believers with God and Christ. Verses 31-39 elaborate the introductory question "What shall we then say to these things?" with a series of parallel rhetorical questions (8:31b,32,33,34,35), the last of which receives an extended answer (8:37-39). The chapter thus has three clear sections: 8:1-13, 14-30, and 31-39. The keyword <u>pneuma</u> "spirit" pervades the first two sections, and shows them to be subsections of a larger unit comprising 8:1-30.

THE LINK

In an important variation of the keyword technique, the feature which remains constant from one textual unit to another is concentrated at the adjoining ends of those units. We may diagram it <u>Ac/cB</u>. This is the technique which Müller described as "concatenatio." Galbiati recognized it under the name of <u>incastro</u>. Vanhoye's definition of the <u>mot-crochet</u>, which he takes in turn from Vaganay, strictly applies to this pattern: "a word inserted at the end of a development and taken up again at the beginning of the following development."[17] We call a feature which joins two sections together in this way, a "link."

Many examples of links which have been presented from the
Bible might more precisely be described under the next category
below. But Ezek 24 offers a clear instance. The chapter is
composed of two parables concerning the destruction of Jerusalem
by Nebuchadnezzar. The first (Ezek 24:3-14) is acted out by
Ezekiel, who boils a cauldron dry and burns it to illustrate the
destruction of the city. The second (Ezek 24:15-24) is occasioned
by the death of the prophet's wife. The prophet is to forego the
usual signs of mourning, to show how the exiles will react when
they learn that the city has been razed. The repeated
introductory formulae in Ezek 24:1,15 show a clear break between
the sections, whose individual unity is clear from the
distinctive subject matter discussed in each.[18] But second person
singular suffixes spoken by the Lord mark the end of the first
section and the beginning of the second. These suffixes are
feminine (with reference to Jerusalem) in 24:13-14 and masculine
(addressed to Ezekiel) in 24:15-17.

Vanhoye notes that the item used as a link (or mot-crochet)
need not reflect the theme of either of the joined units.[19] In
fact, as we have defined the link, it will seldom be an important
content word in either of the joined paragraphs. For if it were
such a word, it would not be restricted to the extremes of both
paragraphs, but would be a keyword in at least one of them. Pure
links more commonly consist of linguistic features with a low
thematic profile, such as the second person morpheme used in
Ezekiel 24.

THE LINKED KEYWORD

Several important transitional patterns repeat a keyword from one unit at the extreme of an adjoining unit to signal the connection between the two units. The basic pattern is A/aB or Ab/B. A balanced variant is also possible, yielding Ab/aB.

UNBALANCED EXAMPLES

The patterns A/aB and Ab/B differ from concatenation without formal transition (A/B) only in the location of the division between the two units. That is, Aa/B (or A/bB) are indistinguishable from A/B. To establish the existence of one of these transitions (say, A/aB), the analyst must not only show that the link a corresponds with A, but also that a is structurally distinct from A and structurally a part of B.

Ezekiel's Grounded Judgment Oracles

Ezekiel is fond of a particular form of national judgment oracle which follows the basic pattern of the linked keyword transition. National judgment oracles usually consist of two parts, an indictment and a sentence.[1] The indictment states what the defendent has done wrong: "You have done ABC." The sentence announces the punishment that will result: "I will do XYZ." The simple oracle is thus, "You have done ABC. I will do XYZ." Frequently in Ezekiel, the sentence begins with a subordinate clause, summarizing the indictment. The oracle now appears, "You have done ABC. Because you have done ABC, I will do XYZ." We may describe this pattern as a "grounded judgment oracle."[2] The causal clause is syntactically subordinate to the following sentence. But it repeats the accusations of the preceding

indictment. Thus a feature which is characteristic of all of one
unit (the indictment) is repeated at the beginning of the
following unit (the sentence) by way of transition. The Exhibit
outlines several examples of this grounded judgment oracle in
Ezekiel. Note that the entire sentence, including the
transitional ground, is doubled in chapters 5 and 13.

		5:		13:		34:
Indictment	You have done ABC.	5-6		1-7		2-6
Sentence	Because you have done ABC,	7	11a	8	10	7-8
	I will do XYZ.	8-10	11b	9	11-16	9-10

If we code the indictment as A and a, and the sentence as B, the
grounded judgment oracle has the structure A/aB.

Ezekiel 15

Ezekiel 15 also exhibits this device. The first five verses
describe the vine tree. The sixth verse begins a new unit, as is
indicated by the introductory formula, "Therefore thus says the
Lord God." This new unit opens, "As the vine-tree among the trees
of the forest, which I have given to the fire for fuel, so will I
give the inhabitants of Jerusalem." The rest of the unit
describes the literal desolation in Jerusalem which the parable
of the vine tree illustrates. The comparative clause beginning
"As the vine tree" belongs to the second unit, both syntactically
and by virtue of its position after the introductory formula. But
it clearly refers to the previous unit, alluding to the parable
of which the second unit forms the interpretation. Coding the

vine metaphor as A and a, and the literal prophecy of destruction
as B, we may represent the structure of the chapter as A/aB.

Romans 14-15

Rom 14:13 offers another example of the same device. The
context is an alternation of two panels (14:1-15:6; 15:7-13).
Each panel begins with a command to believers to receive one
another (14:1; 15:7). The motive presented in each case is that
God (14:3) or Christ (15:7) has already received them. After
extended bodies, the panels close in 15:5-6 and 15:13 with
parallel blessings, of the form, "Now may the God of XXX do YYY,
that you may ZZZ." The second and shorter panel addresses
directly the divisions in the church which might develop between
Jewish and Gentile factions. The first section discusses
divisions on the basis of dietary custom and convictions
regarding the holy nature of certain days. One may speculate that
these differences also manifest the tension between Jew and
Gentile Christians.

In the body of the first panel, Paul first addresses the
entire church. He has instruction for both the weaker and the
stronger Christians. Each group must deal with a characteristic
weakness. Those with rigid customs, coming perhaps from a Jewish
past, must not "judge" the more liberal Gentile brethren. The
Christians from a Gentile background, on the other hand, must not
"set at nought" or "despise" the more conservative believers.
Both positions are in the forefront of the apostle's thought
through 14:12. Note, for instance, the instructions to both
groups in 14:3 and 14:10. "Let not him that eateth [the strong]

set at nought him that eateth not, and let not him that eateth not [the weak] judge him that eateth." "But thou [the strong], why dost thou judge thy brother? Or thou again [the weak], why dost thou set at nought thy brother?" The use of grammatical person confirms Paul's neutrality in this paragraph. The weak and strong are alike described with the third person singular (14:3), and later in the second person singular (14:10). Paul groups himself with the hearers in the first person plural only when he is addressing both groups without distinction (14:7-8, 12).

In 14:13-15:4, on the other hand, Paul directs his attention mainly to the "stronger" brethren, those (presumably from Gentile backgrounds) who do not observe rigid dietary or calendrical customs. He enjoins them to regulate their conduct by love for the weaker believers (14:15), and to relinquish their freedom to avoid offense to others (14:20-21). The summary of his position in 15:1 is decidedly one-sided. "Now we who are strong ought to bear the infirmities of the weak, and not to please ourselves." Paul classes himself with the stronger believers in the first person plural, and exhorts them concerning the weaker ones, who are described in the third person.

The coarse structure of Rom 14:1-15:13 may be summarized thus.

I. Receive regardless of custom, 14:1-15:6.

  A. Heading, 14:1.

  B. Body, 14:2-15:4.

    1. Instructions to weak and strong together, 14:2-12.

    2. Instructions to strong, 14:13-15:4.

  C. Blessing, 15:5-6.

II. Receive regardless of race, 15:7-13.

  A. Heading, 15:7.

  B. Body, 15:8-12.

  C. Blessing, 15:13.

We have grouped 14:13 with section IB2, because it begins a chiasm which extends through 14:21. We may briefly trace four levels in this structure.

1. Both 14:13 and 14:21 refer to a "brother" "stumbling."

2. The intrinsic harmlessness of forbidden foods is affirmed both in 14:14 and 14:20b.

3. Two thoughts are prominent in 14:15: the grief that loose conduct might cause a brother, and the damage such conduct does to one who is the object of Christ's work. The same two thoughts seem to be reflected in 14:19,20a. Rather than grief wrought by compassionateless conduct, we are to pursue peace and edification (14:15a,19). Perverse are those values which would prefer food to the work of God (14:15b, 20a).

4. At the center of this symmetrical structure lies the command of 14:16, followed by two motives.

The second half of 14:13 is thus inextricably bound up with
14:14-15:6. The first half of 14:13 is in turn bound with the
second part of the verse syntactically. Yet, it contains the only
exhortation in the second half of the chapter which seems clearly
to be directed toward the weaker brethren. "Let us not therefore
judge one another," Paul writes, using the verb that is
characteristic of the weaker brother's attitude toward the
freedoms exercised by the stronger believer (14:3,4,10).
Thematically and lexically, 14:13a belongs to 14:1-12.
Syntactically and structurally, it is firmly knit with
14:13b-15:6. The verb "to judge" in 14:13a is a linking keyword
marking a transition between the two halves of the chapter. We
may diagram the structure, A/aB, where A is instructions to both
weak and strong, including the verb "judge," B is instructions
only for the strong, lacking the verb, and a is 14:13a.

Hebrews

Most of the instances of mots-crochet identified by Vanhoye
in Hebrews are examples of linked keywords.[11]

For instance, "angels," which occurs at the end of the
exordium in Heb 1:1-4, recurs throughout the first main section
of the epistle, Heb 1:5-2:18, and not just at its beginning. Yet
"angels" in 1:4 is syntactically united with 1:1-4 and separate
from 1:5-2:18, giving the pattern Ab/B.

Similarly, "faith," which is a keyword throughout Heb 11,
occurs at the end of the previous section, in Heb 10:38-39. It is
clearly part of the previous section, and not of the "faith"
chapter, because it occurs in 10:38 in the midst of a quotation,

the earlier part of which is firmly embedded in Heb 10.

BALANCED EXAMPLES

Linked keywords may tie each of two contiguous sections of text to the other, in the pattern Ab/aB. This is the same order of elements that characterizes the alternation, AB/AB. We distinguish the two structurally and functionally.

Structurally, the ratio of the size of A to B is usually similar in both panels of an alternation. That is, if A is much larger than B in the first panel, it is in the second panel also. If B is much larger than A in the first, it is in the second also. If the two are about the same size in the first panel, they will not greatly differ in the second. But in the transitional usage of linked keywords, b is smaller than A, and a is smaller than B.

Functionally, the panels in an alternation are unified by the repetition of the same basic pattern in each. The two panels are similar to one another overall. When linked keywords are used, the task of uniting the panels falls most heavily on a and b. There need be little or no similarity between the rest of the joined units.

Proverbs 9

Prov 9 offers two examples. The chapter reports two speeches, one by Dame Wisdom and the other by Dame Folly. In each case, a narrative description of the preparations and invitation for supper is followed by direct discourse containing the invitation which is offered to passers by. For instance, Dame Wisdom's preparations are described in Prov 9:1-3. She is clearly

inviting her guests in 9:5,6, and again in 9:11. The intervening
verses are problematic, but need not detain us here. The verse
between the narration and the invitation, Prov 9:4, commands our
attention. Its first half is direct discourse, and might well be
continued directly by 9:5ff. But instead, the second half of 9:4
returns briefly to narrative.

```
Narrative                      .
   9:3                         .
                               .
                  She hath sent forth her maidens;
                ┌─>She crieth upon the highest places
                │        of the city:
                │
Transition      │   "Whoso is simple, let him turn in<──┐
   :4           │        hither."                        │
                └─>As for him that is void of           │
                         understanding, she saith to    │
                         him:                            │
                                                         │
Quote               "Come, eat ye of my bread,<─────────┘
   :5           And drink of the wine which I have
                         mixed.
                               .
                               .
```

The description of Dame Folly in 9:13-17 follows the same
pattern, with 9:16 switching from the narration of 9:13-15 to
direct discourse, then back to narration, before the bulk of
direct discourse in 9:17.

Linguistic features other than similar vocabulary may serve
as "keywords" for the purpose of achieving a transition. In these
examples from Proverbs, the distinctive modes of narration and
direct discourse mark both the distinct sections and the
transition between them.

John 5:10-47

John 5:10-47 presents an altercation between the Jews and
Jesus following the Sabbath day healing of the infirm man at the
pool of Bethesda. The Jews' opposition is in focus in 5:10-16,
ending with the note, "And for this cause the Jews persecuted
Jesus, because he did these things on the Sabbath." Jesus'
defense, in 5:19-47, argues that because of the authority which
the Father has delegated to him (5:19-30)[22] and because of the
various witnesses to his authority (5:31-47), he is justified in
his action. Between the large block of accusation (5:10-16) and
defense (5:19-47) comes an anticipation of the defense (5:17),
followed by a summary of the accusation (5:18). If we code
accusation by A and a, and defense by B and b, the passage has
the structure Ab/aB.

I Corinthians 8

I Cor 8:1 introduces the theme, "Knowledge puffs up, but
love edifies." The rest of the chapter develops this contrast
between knowledge and love as an extended alternation (with the
overall pattern AB/AB/AB).[24] The first panel is 8:1b. The second
is 8:2-3, with knowledge treated in 8:2, and love in 8:3.

The third panel occupies the balance of the chapter. The
content of the believer's knowledge occupies 8:4-6, with its
leading clause, "we know . . . ." On the other hand, concern for
the well-being of other believers, the hallmark of love,
dominates 8:9-13. These two paragraphs are distinguished as well
by the pronouns which characterize them. The "knowledge"
paragraph, 8:4-6, groups the writer with the readers through the

frequent use of the first person plural pronouns "we" and "us."
In the "love" paragraph, on the other hand, the writer
dissociates himself both from the readers and from the weaker
believer, referring to the first as "you" and to the second as
"he" or "they," and speaking of himself only with the singular
pronoun "I," in 8:13.

Between 8:4-6 and 8:9-13 fall 8:7-8. The first of these
verses (8:7) refers to the "knowledge" discussed in the
"knowledge" paragraph. But it raises the concerns for the
well-being of other Christians which are otherwise not mentioned
until the second paragraph. Another feature which 8:7 shares with
the second paragraph, rather than the first, is the use of third
person forms to refer to other believers. (The only third person
forms in 8:4-6 refer to divine beings.) On the other hand, 8:8
returns to the first person pronouns characteristic of the first
paragraph, and restates the argument from knowledge that food is
without moral consequence. Thus the third panel of the
"knowledge"-"love" alternation is articulated by a balanced
linked keyword transition in 8:7,8. If "knowledge" is $\underline{A}$ and $\underline{a}$,
and "love" is $\underline{B}$ and $\underline{b}$, I Cor 8:4-13 has the structure $\underline{Ab/aB}$.

I Cor 8 illustrates well the difference between an
alternation and balanced linked keywords. The "love" and
"knowledge" elements are the same length as each other in each
panel of the alternation, though the overall size of each panel
increases throughout the chapter. But the linking elements in the
third panel of the alternation are much shorter than the elements
which realize the basic $\underline{AB}$ pattern of the alternation itself.

THE HINGE

The hinge is a transitional unit of text, independent to some degree from the larger units on either side, which has affinities with each of them, and does not add significant information to that presented by its neighbors. The two larger units are joined together, not directly, but because each is joined to the hinge. Two patterns are common. In the direct hinge, A/ab/B, the affinity between the hinge and each of the larger units follows the pattern already described as a link. The inverted hinge, on the other hand, offers the pattern A/ba/B, and reverses the order of the joining elements from that of the larger blocks of text.[15]

In many cases, the inverted hinge (A/ba/B) may only with difficulty be distinguished from balanced keyword links (Ab/aB). We reserve the term "inverted hinge" for cases where the inverted items clearly form a textual unit with some degree of independence from both surrounding blocks.

THE DIRECT HINGE

Ezekiel 44-46

Ezekiel 44:5-46:18 exhibits a particularly clear hinge in 45:1-8. The outer two units, 44:5-31 and 45:9-46:18, describe the priests and the princes of the eschatological community, respectively. These units have the same structure. Each begins with a description of the previous offenses of the group (44:5-8; 45:9-12), continues with a prediction of the ministry that the group will have in the new order (44:9-27; 45:13-46:15), and concludes with a description of their inheritance and possession

(44:28-31; 46:16-18). These third sections refer only implicitly
to land, through the notion of "inheritance." The hinge, on the
other hand, begins (45:1a) and ends (45:8b) with explicit
references to the division of the land for inheritance. Three
groups are singled out in 45:1-8 for a landed possession (note
the repetition of 'ahuzza̯ in 45:5,6,8): the Lord, whose portion
serves the needs of the priests (45:1-5); the people as a whole
(45:6); and the prince (45:7-8).

The separate identity of the hinge is clear. It does not fit
into the alternation which otherwise obtains between the "priest"
section and the "prince" section. On the other hand, by beginning
with matters concerning the priests and ending with matters
concerning the princes, it serves to join the two outer sections
together.

I John 2:3-11

The distribution of pronouns suggests the division of I John
2:3-11 into three sections. "We" and "he" dominate 2:3-6, which
distinguish between true and false believers on the basis of
obedience to God's commandments. The pronoun "he" returns in
2:9-11, where the test of salvation is no longer obedience, but
love, and where the metaphor of light illustrates the believer's
status. The center section, 2:7-8, shows its independence of the
other two by the use of "I" and "you." Yet 2:7, declaring that
the readers have all along been subject to a commandment in "the
word which you heard," recalls the emphasis on obedience in
2:3-6, while 2:8 introduces the light and darkness metaphor which
2:9-11 elaborates.

THE INVERTED HINGE

Gen 11:1-9

In his analysis of Gen 11:1-9, I. Kikawada identifies what
he calls an "interlocking crossover point" which sometimes links
together two panels of a chiasm.[24] This is the same device which
we have described as an inverted hinge. The chiasm begins
(11:1-2) and ends (11:8-9) with narrative. The next layer
consists of direct discourse (11:3-4,6-7), marked on each side by
use of the hortatory particle hābā̂ followed by the first person
singular cohortative (11:3,4,7). This collection of features is
commonly translated, "Come, let us . . . ." The first half of the
chiasm concerns men. The first narrative section is about men,
and the first direct discourse is in their mouths. The second
half of the chiasm describes the Lord's speech and actions. All
is neat and orderly, but 11:5 has not been accounted for. "And
the Lord came down to see the city and the tower, which the
children of men built." As a return to narrative, it satisfies
Lund's third law, which observes that the same features
frequently recur at the extremes and in the center of a chiastic
system.[25] But it does not follow the movement from "men" to "the
Lord" seen in the rest of the chiasm. Rather, it presents first
the Lord, and then the children of men. Furthermore, because it
is not doubled like other elements of the overall chiasm, it
belongs to neither panel, but must be analyzed as a separate
element. In sum, it is a small separate element which intervenes
between two larger units and recalls elements from both of them,
or a hinge. Because it refers first to the second of the larger

units and only afterwards to the first, it is an example of an
inverted hinge.

Isaiah 53

In the Servant Song of Isa 52:13-53:12, 53:1-3 depict the
Servant as superficially unattractive and rejected by his
contemporaries. In 53:5-6, on the other hand, the prophet
realizes that the Servant's sorrows are really those of the
community, which he has taken on as a substitute. Here, 53:4
serves as the transition between the two paragraphs. The first
half of the verse looks forward to the Servant's true role as
substitute: "Surely he hath borne our griefs, and carried our
sorrows." The second half of the verse, on the other hand,
recalls the rejection described in the first three verses: "Yet
we did esteem him stricken, smitten of God, and afflicted." The
inner logical parallelism of 53:4 rules out a paragraph division
at its center. So we consider it a separate unit of text,
functioning as a hinge.

Ezekiel 16-17

Ezek 16:59-63 is an inverted hinge between 16:1-58 and
chapter 17.

The larger units on either side have their own unifying
structures.[18] The preceding section, 16:1-58, describes Israel's
apostasy from the Lord under the metaphor of adultery. The
section has two panels, 16:1-43 and 16:44-58. Each of these
panels begins (16:1-5,44-45) with a reference to the Hittite and
Amorite parentage of the adulterous waif, and is marked as well
by the root g'l "to loathe, abhor," which occurs only in these

opening sections in the entire book. The two panels also end

similarly. In the entire chapter, only 16:43b and 16:58 offer the

coordination of zimmā "lewdness" and tō'ēbā "abomination." Thus,

it is reasonable to recognize a break between 16:58 and 16:59.

The end of the hinge is also clear, thanks to the new

introductory formula at 17:1, and the structural unity of chapter

17, which is a chiastic arrangement of metaphorical

(17:1-10,22-24) and interpretive (17:11-18,19-21) paragraphs.

In addition to the structural integrity of the neighboring

units, the introductory and closing formulae in 16:59,63 show the

hinge to be a separate structural unit. At the beginning of the

hinge (16:59) berit "covenant" is associated with 'ālā "oath",

and both nouns with the verbs bāzā "to despise" and the Hip'il of

prr "to break." There is no reference to despising the oath and

breaking the covenant in 16:1-58. But the phrase occurs three

times over in chapter 17, in 17:16,18, and 19. Similarly, the

references later in the hinge to the "days of thy youth" (16:60)

and Israel's "sisters" (16:61) have no reference to chapter 17,

but are familiar idioms from 16:1-58 (16:22,43,44-58). The hinge

thus presents the characteristic pattern A/ba/B. Another

transitional pattern is concurrent with the hinge. The keyword

berit "covenant" occurs throughout the hinge, and also in both of

the neighboring units. In 16:8, the word refers to a marriage

covenant between the Lord and the orphan girl, while in 17:13-19,

a political covenant is in view.

Psalm 19

Psalm 19 falls clearly into two halves, the first (19:1-6) describing the works of God, and the second (19:7-14) his word. The second half in turn begins by praising the general virtues of the word of God (19:7-10), and ends with a prayer by the psalmist for forgiveness and strength to serve God (19:12-14). Verse 11 offers a hinge between the two halves of 19:7-14. As a pair of lines in poetic parallelism, it is an integral unit, and cannot be split between the neighboring paragraphs. Its first half states, "Moreover, by them is thy servant warned," anticipating the personal response of 19:12-14 and in particular the phrase "thy servant" of 19:13. Its second half, on the other hand, reads, "And in keeping of them there is great reward," which is a fitting summary of 19:7-10.

Prov 3:13-18

The paragraph in praise of wisdom in Prov 3:13-18 is, like Gen 11:1-9, a chiasm whose panels are joined by means of an inverted hinge. The passage begins (3:13) and ends (3:18b) by extolling the happiness of the person who gains wisdom. The very first word of the passage is 'ašrê "happiness," and the very last is me'uššar "happy," both reflecting the same Hebrew root 'šr. The next layer of the chiasm describes the value of wisdom in terms of things that people esteem highly. In 3:14-15, wisdom is better than physical treasures such as silver, gold, and rubies. In 3:17-18a, on the other hand, she conveys spiritual blessings, such as pleasantness, peace, and life. At the center, 3:16 proclaims, "Length of days is in her right hand, in her left hand

are riches and honor." First, 3:16 mentions long life, which
corresponds with the spiritual values of the second panel of the
chiasm. Only afterwards do "riches and honor" recall the physical
prosperity promised in the first panel of the chiasm. We analyze
3:16 as an inverted hinge, joining the two panels together.

A Functional Hypothesis

The AbaB transition is very popular, both in the form of
balanced linked keywords (Ab/aB), and in the inverted hinge
(A/ba/B). Perhaps writers used it so frequently because it was
especially effective in helping the reader of a text follow the
writer's shift of thought.

Many of the architectural techniques characteristic of
biblical literature may be explained by the aural nature of the
literature.[1] This statement makes no claims for or against oral
composition of ancient texts. It does propose, though, that
whatever their origin, the texts were meant to be heard aloud,
rather than read silently, and that the one dimensional nature of
spoken language imposes restrictions that produce these
structures. In particular, when a speaker moves from one topic to
another, a moment's lapse on the part of a hearer can be
disastrous. A speaker can help an audience follow a transition by
hesitating at the point where the topic changes and hinting at
the change before actually making it. A move directly from topic
A to topic B presents only one point of shift. A hearer who
misses that point is lost. On the other hand, in a transition
with the pattern AbaB, the topic shifts three times: once from A
to b, once from b to a, and finally from a to B. The effect is to

slow down the transition, and give listeners more opportunity to note that a change is taking place.

BIBLICAL TRANSITIONS AND DISCOURSE GRAMMAR

We have discussed transitional patterns from the perspective of biblical literature. This is an important class of phenomena in many other languages and literatures as well.

Some of the specific phenomena which we describe here have been described under the general rubric of "discourse analysis." Grimes, following Thurman, describes the two unbalanced linked keyword patterns A/aB and Ab/B as "linkage" and "chaining," respectively, and cites several non-Semitic and non-Indo-European languages which use them.[30] Longacre describes several sorts of linkages, including some similar to those described in this study.[31] Our "link" in the strict sense (Ac/cB) corresponds to his "tail-head linkage," "in which the last sentence of one paragraph cross-references to the first sentence of the following paragraph." He also describes a "summary-head linkage," in which the first sentence of one paragraph summarizes the preceding paragraph. This structure has close affinities with unbalanced linked keywords of the A/aB pattern.

The formulations both of Grimes and of Longacre stem from the study of languages far removed from the Semitic and Indo-European matrices which produced biblical literature. The correspondence between their results and ours suggests that there are linguistic laws, apparently of some generality, which govern texts at levels above the sentence, and that biblical scholars should maintain a close scholarly dialog with linguists working

in discourse analysis.

SUMMARY

Biblical texts use several transitional devices to join
together successive paragraphs or sections. All of the devices
effect transition by some sort of repetition. The keyword
technique unifies two sections of text by dispersing the same
linguistic phenomenon through them both. It may be symbolized by

$$A \; / \; B$$
$$c \; / \; c$$

(Though we use the common term "keyword" for simplicity, we must
not forget that phenomena such as verbal inflections or a
peculiar syntactical construction may also unite passages by
various patterns of repetition.) When the unifying keyword is
concentrated at the adjacent ends of the two passages, we term it
a "link," and diagram it, Ac/cB.

The pure keyword and the pure link represent two extremes.
The keyword is distributed throughout a unit, while the link is
concentrated at its limit. The keyword is usually central to the
theme of the unit which it pervades, while the link is often
thematically unimportant. Between these two extremes is the
linked keyword, which is dispersed throughout one section but
concentrated at the extreme of the other. It may be diagrammed
A/aB and Ab/B. It commonly occurs in a balanced form, Ab/aB,
where a keyword characteristic of each unit is repeated at the
nearest extremity of the other unit.

Sometimes there are structural reasons to consider a pair of

balanced linked keywords as a separate unit of text, standing between the two units to be joined, rather than as separate parts of those units. In this case, we speak of a "hinge," which may show an ordering of transitional elements either the same as the order of the larger units (A/ab/B), or inverse to that order (A/ba/B).

These patterns are not unique to biblical literature, but belong to a class of discourse phenomena which are attested in many different languages.

ACKNOWLEDGMENTS

FOOTNOTES

[1]*De sacra poesie Hebraeorum; praelectiones academicae Oxonii habitae* (Oxonii: E Typographeo Clarendoniano, 1753).

[2]*Chiasmus in the New Testament* (Chapel Hill: University of North Carolina, 1942) 33-40.

[3]*Sacred Literature* (London: Cadell and Davies, 1820).

[4]*Tactica Sacra* (London: Hamilton, 1824).

[5]*The Symmetrical Study of Scripture* (Edinburgh: T. & T. Clark, 1854).

[6]*Die Propheten in ihrer ursprünglichen Form* (Wien: Alfred Hölder, 1896).

[7]*Le Livre d'Isaie* (EBib 1; Paris: Libraire Victor Lecoffre, 1905); *Le livre de Jeremie* (EBib; Paris: Libraire Victor Lecoffre, 1920); "Symmetrical Repetitions in *Lamentations* Chapters I and II," *JTS* 7 (1905) 137-140.

[8]"The Prophecies of Jeremiah Concerning the Gentiles," *Giornale della Societa Asiatica Italiana* 28 (1916) 81-152 (Italian), reprinted in *Biblical and Oriental Studies* (2 vols.; tr. Israel Abrahams; Jerusalem: The Magnes Press, 1973) 1. 178-226).

[9]*La struttura letteraria dell'Esodo* (Scrinium Theologicum III; Roma: Edizioni Paoline, 1956).

[10]H. Van Dyke Parunak, *Structural Studies in Ezekiel* (Ann Arbor: University Microfilms, 1979) 2-24.

[11]This point is developed further in H. Van Dyke Parunak, "Some Axioms for Literary Architecture," A Paper Presented at the Midwest Regional Meeting of the American Oriental Society and the

Society of Biblical Literature, Ann Arbor, MI, 23 February 1981.

[12]Following W. Holladay, "The Recovery of Poetic Passages of Jeremiah," JBL 85 (1966) 411, we term such a combination of structural features, concurrence.

[13]For simplicity, we restrict our discussion to cases where literary correspondences are established through identical or synonymous vocabulary. In fact, almost any feature of a language may be used to establish structural correspondences (Parunak, Structural Studies 77-90).

[14]The "linguistic density plot" offers a convenient way to display the distribution of possible keywords throughout a text and estimate the significance of a concentration of items in one area. For theoretical details and examples, see H.V.D. Parunak, Linguistic Density Plots in Zechariah (The Computer Bible 20; Wooster, OH: Biblical Research Associates, 1979).

[15]M.A.K. Halliday and Ruqaiya Hasan, Cohesion in English (English Language Series 9; London: Longman, 1976) 322-323. The other resources are Reference, Conjunction, Substitution, and Ellipsis, the last of which may be considered a variety of substitution. Biblical literature gives evidence of yet another resource for cohesion, large-scale structure. Examples are discussed in H.V.D. Parunak, "Oral Typesetting: Some Uses of Biblical Structure," Bib 62 (1981) (in press).

[16]"The Sequence and Arrangement of the Biblical Sections," World Congress of Jewish Studies, Summer 1947 (Jerusalem: 1952) 1.165-169, reprinted in Biblical and Oriental Studies 1.1-6; "The Arrangement of the Book of Ezekiel," Miscellanea Giovanni Mercati

(Vatican City: 1946) 1.40-51 (Italian), reprinted in Biblical and Oriental Studies 1.227-240.

[17]La structure litteraire de l'epitre aux Hebreux (2eme edition; Paris: Desclee de Brouwer, 1976) 34.

[18]For further discussion of the passage, see Parunak, Structural Studies 343-351.

[19]Structure 35.

[20]Claus Westermann, The Basic Forms of Prophetic Speech (tr. Hugh Clayton White; Philadelphia: Westminster, 1967) 170-171.

[21]The use of "hinge" to describe this pattern in Parunak, Structural Studies in Ezekiel 85 is imprecise in view of the nomenclature developed in this paper.

[22]He recognizes that these do not fit the strict definition of mot-crochet, and explains them as the concurrence of the mot-crochet with another device, which he terms "announcement of the subject," Structure 36.

[23]This passage is an elaborate chiasm. See Xavier Leon-Dufour, "Trois chiasmes Johanniques," NTS 7 (1961) 253-255; Albert Vanhoye, "La composition de Jn 5,19-30," Melanges bibliques en hommage au R.P. Beda Rigaux (ed. A. Descamps et A. de Halleux; Gembloux: Duculot, 1970) 259-274.

[24]The repetition of "Concerning (the eating of) idol sacrifices" in 8:1,4 separates the first two panels from the third. The first two panels make no mention of idol sacrifices, but simply develop the concepts of love and knowledge. The third panel applies these concepts to the practical issue at hand. These details do not affect the transition described in the text.

[25]A third option is theoretically possible. The linking elements might not show a simple order in the hinge, but alternate with one another, perhaps in an irregular fashion. We do not present any examples of such a "mingled hinge" in this study.

[26]"The Shape of Genesis 11:1-9," Rhetorical Criticism: Essays in Honor of James Muilenberg (ed. J. Jackson and M. Kessler; Pittsburgh Theological Monographs 1; Pittsburgh: Pickwick Press, 1974) 23-24.

[27]Chiasmus 41.

[28]Parunak, Structural Studies in Ezekiel 250-268; 270-275.

[29]Parunak, "Oral Typesetting"; "Some Axioms for Literary Architecture," a paper delivered at the Midwest Regional Meeting of the American Oriental Society and the Society of Biblical Literature, Ann Arbor, MI, 23 Feb 1981; Yehoshua Gitay, "Deutero-Isaiah: Oral or Written?" JBL 99 (1980) 190-194.

[30]Joseph E. Grimes, The Thread of Discourse (The Hague: Mouton, 1975) 95-96.

[31]Robert E. Longacre, An Anatomy of Speech Notions (Lisse: Peter de Ridder, 1976) 204.
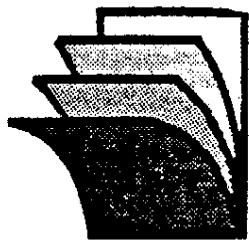
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ARTICLE *#4*

Beating Concordances
into Picturebooks.

BEATING CONCORDANCES INTO PICTUREBOOKS
Research Memorandum UM79-3
A Paper Presented To the Computer Assisted Research Group
of the Society of Biblical Literature
16 November 1979
H. Van Dyke Parunak

An Intuitive Introduction

My title this morning presumes two types of research tools. The first

type is the classical concordance. The second is a new sort of concordance,

which I have described as a "picturebook." We can distinguish the two by

considering the fundamental task of a concordance. The task of a

concordance is to show where a word occurs in a text. We can give two

different emphases to this definition. We can say, "The task of a

concordance is to show where a word occurs in a text." This is the emphasis

of the classical concordance. Classical concordances concentrate on the

word. The text in which it happens to occur is secondary. But we can also

give the definition this way: "The job of a concordance is to show where a

word occurs in a text." This is the emphasis of a new breed of concordance.

The pictorial concordance tries to grasp the entire text as its structure

is reflected in the distribution of a given word.

The Classical (Word Centered) Concordance

Classical concordances, and also many computer-produced concordances,

emphasize the individual word rather than the text. Please look at Exhibit

1, on page 1 of the handout. Here are some extracts from Lisowsky's concordance to the Hebrew Bible on the words אב "father," אחות "sister," and אם "mother." I have given you only those portions of his listings which occur in Ezekiel. The basic features are familiar to all of us. Each column lists where a certain word is located in the text. We will call the word being located, the <u>target word</u>. Exhibit 1 treats three <u>target words</u>—"father," "sister," and "mother." Each <u>occurrence</u> of the target word is presented in a bit of context, and with its reference in the book.

Computerized refinements of this classical style of concordance include the Key-Word-In-Context concordance, sometimes abbreviated K-W-I-C or KWIC. We can characterize the classical concordance and its computerized offspring by observing that its proper object of study is the word or grammatical construction, rather than the text as a whole unit.

The <u>Pictorial</u> (Text-Centered) <u>Concordance</u>

Lately, biblical scholars have been turning their attention away from the analysis of <u>individual</u> words and constructions. They are focusing more on the <u>text</u> as a structural and literary unity. From this point of view, the data on <u>father</u> which Lisowsky has gathered might be more profitably displayed as in Exhibit 2, on page two of the handout.

The top of this display tells us that we are looking at a picture of Ezekiel 1-48. The target word is אב or "father," which occurs twenty-seven times in Ezekiel 1-48. Let us look at the rectangular area with the word "REFERENCE" at the top and bottom edges, and the word "DENSITY" at the right and left. The horizontal REFERENCE scale presents chapter numbers in Ezekiel. Because of space limitations, chapter numbers of two digits are printed with the tens digit over the units digit, rather than to its left.

Thus the last chapter number, 48, appears at the right end of the scale as four over eight. The horizontal spaces between these numbers are irregular, because the chapters are of varying lengths. In this plot, each plus or dash on the reference scale represents eighteen verses of Ezekiel, possibly less if it is the last division in a chapter. For instance, chapter one is indicated by two horizontal spaces. The first covers 1:1-1:18, while the second extends from 1:19 to the end of chapter one, 1:28. The number of verses per space is "eighteen." It is recorded at the left of the line just above the plot, in the form, "Each column equals eighteen verses."

The heavy black dots within the rectangle represent occurrences of the word "father." Each occurrence is located in Ezekiel at the location indicated by the horizontal reference scale. For instance, the first occurrence of the word "father" in Ezekiel is at 2:3. Please look at the lower reference scale. Find the chapter number "two" at its left end. The heavy black dot just above this chapter number represents the occurrence of "father" at Ezekiel 2:3.

Now look at the vertical scale, labeled "DENSITY." This scale shows us how great is the concentration of the target word in the vicinity of each occurrence. For instance, find the occurrence in chapter 36. The nearest other occurrence of the target word is in the next chapter. And these two occurrences are the only ones between chapters 22 and 44. The target word is very sparse in the vicinity of these occurrences. Thus they are assigned the lowest relative density, zero.

On the other hand, look at the highest dot in chapter 18. It is very close to many other occurrences of the target word. We have assigned it a density of 24, the highest density in this particular plot.

Concentrations of the target word at other occurrences vary between the extremes measured in chapters 18 and 36. The height of the dot for each of these other occurrences shows how great the concentration is near that occurrence.

Such a plot gives us an intuitive "feel" for the structural significance of the word "father" in Ezekiel. It does not really contain more information than does Lisowsky. We could have gathered from Lisowsky, if we were so motivated, that the word "father" is concentrated in chapters 16 through 22 of Ezekiel, and that it is relatively rare elsewhere in the book. On the other hand, we might not have gathered this information from Lisowsky, if we were not looking for it. One advantage of the plot in Exhibit 2 is that the distribution of the points becomes inescapable. Furthermore, using certain conventions which we will shortly describe, this distribution can be measured quantitatively. Thus it can be compared with the distribution of other words in Ezekiel.

To see this, let us compare the plot for "father" with those for some other kinship terms. Exhibit 2 shows a peak on the plot for "father" midway between chapters 16 and 23. Please turn to Exhibit 3, on page 3. Here we have a plot for the word, "sister." It shows clear peaks in chapters 16 and 23. You may note that the first peak contains the digit "3" at density 12. This digit indicates that three points are plotted on top of one another at this location. The digit "2" in the second peak is similarly interpreted.

Now, please turn to Exhibit 4, on page 4. Exhibit 4 gives a plot for the word, "mother." Though its peaks are less pronounced than those for "father" and "sister," we can see clear concentrations at chapters 16 and 22, with two more occurrences between these chapters, and only one

elsewhere in the book, in chapter 44.

These plots <u>force</u> us to see that all three kinship terms are concentrated in chapters 16 through 23 of Ezekiel. Probably, none of us noted this from Lisowsky's concordance articles. But once we are accustomed to looking at the plots, it is impossible to view them and not notice the similarity of distribution among these three words.

Classical concordances, and their modern K-W-I-C or KWIC descendents, emphasize the individual word or construction. They are and will continue to be invaluable to lexicographers and grammarians. But the pictorial concordance displays the overall structure of the entire text, as it is reflected by the target word. Workers in structural analysis, content analysis, rhetorical criticism, and redactional history will find such displays a significant step forward.

Previous Work

The notion of a graphical display of the distribution of words is not new. John Smith has computed such displays for some writings of James Joyce. Frank Andersen and Dean Forbes have prepared similar plots for biblical Hebrew literature. There are probably others. We will be able to use the new plots more effectively if we understand how and why they differ from previous efforts.

References to Previous Work

How shall we measure concentrations of a word in a text? Please turn to Exhibit 5, at the top of page 5 of the handout. Both previous approaches to the problem use some form of the equation displayed in Exhibit 5a. For the moment, please ignore equations 5b and 5c. I define a linguistic

density as the number of occurrences of the target word in a section of text, divided by the length of that section of text. We want to see how this ratio changes as one looks at different parts of the text. Thus we cannot simply divide the total number of occurrences by the total length of the text. For this quotient does not vary with location in the text. Rather, we must look at a limited area of the text, and count the number of occurrences in this limited area. Let me illustrate by elaborating on a metaphor introduced by Frank Andersen and Dean Forbes. Please look at Exhibit 6, at the middle of page 5. Exhibit 6a models a text as a series of asterisks (which represent occurrences of the target word) and periods (which are other words). Exhibit 6a shows the text as a whole. But we do not wish to compute the overall density. The text is like a parade, which is separated from us by a tall fence. We can only view the parade through a window in the fence. Thus, we can only see that portion of the parade which is visible through our window. As the parade passes by our window (or as we slide the fence past the text), we periodically count the occurrences of the target word that we can see through the window. Compare 6b and 6c. By dividing the observed number of occurrences by the width of the window, we can estimate the concentration of the target word at that location of the window.

Previous approaches use a window of constant size, and differ only on how the window is moved about to cover the whole text. Thus we may call them variations of the "constant window width method."

In the late 1960's, John Smith divided the text of James Joyce's Portrait of the Artist as a Young Man into segments containing 500 words each. He plotted the number of times certain key words occurred in each

segment.[1] In terms of our fence illustration, Smith uses a window 500 words wide. He moves the window so that it neither overlaps itself nor leaves areas of text unviewed. The window is advanced over the text in steps equal to the window width. Exhibit 6b suggests the sort of view one has of the text using Smith's approach. The window is six words wide, and advances in steps of six words. Note that the first position of the window happens to view two occurrences of the target word. The second position views four occurrences, and the third position, only one.

F.I. Andersen[2] and A.D. Forbes[3] likewise use windows of constant width in their joint studies of biblical Hebrew texts. But they allow more flexibility in the length of the steps by which the window is advanced over the text. If the size of these steps is the same as the width of the window, successive views of the text do not overlap, and their method becomes the same as Smith's. But there are advantages to letting the successive window positions overlap. Exhibit 6c shows the view if a six word window is advanced only four words at a time. Note that the four word cluster in Exhibit 6a is viewed twice in 6c, once (partially) in the second window position, and once in the third.

Analysis of Previous Work

The constant window width approaches of Smith, Andersen, and Forbes have broken new ground. They perceive the importance of thematic concentrations, and display these concentrations in a helpful way. They are creative answers to the needs posed by newer holistic approaches to exegesis. Because of their importance, I have recently completed a detailed mathematical analysis of their behavior when applied to a hypothetical cluster of words in a hypothetical text. The details of this analysis need

not detain us here. My conclusion is that these approaches have three undesirable side-effects. First, they can give undue prominence to background occurrences which are not part of the main cluster of words. This is the problem of noise. Second, the plotted peak representing the main cluster of words can appear flatter than it should. Third, that peak can be wider than the cluster which it represents. Then we lose precision in locating the cluster in the text.

All three problems—noise, peak flattening, and peak broadening—result from the use of a constant window width to compute density. If the window width selected is wider than the actual width of a cluster of words, the plotted peak will be broadened and flattened. If the window width is narrower than a cluster, background points will appear as noise. And it is impossible to select an optimum window width which will avoid both of these problems. For clusters even of a single target word in a single text will vary greatly in width.

Two New Approaches

The density plots which are in your handouts take two approaches to the problem of how to locate and measure concentrations of words without the distortions of noise, peak flattening, and peak broadening. The first approach is closely related to the constant window method of Smith, Andersen, and Forbes. The second represents a completely new approach to the question. The two methods complement rather than challenge one another. Thus, the results of both are included on the plots which I have distributed.

Constant Occurrence Method

The first approach is presented in the patterns of dots which we have already viewed.

Please return to Exhibit 5 at the top of page 5. In 5a, we defined linguistic density as number of occurrences in a section of text, divided by length of the section of text. The constant window method is summarized in Exhibit 5b. "Density equals observed number of occurrences divided by length of constant section of text." The "constant section of text" is the constant width window. We have seen that this constant width window leads to distortion in the results.

But there is no reason that we cannot fix the number of occurrences, instead of the window width. For this approach, see Exhibit 5c. "Density equals a constant number of occurrences, divided by the observed length of text which contains those occurrences."

In 5b, we fix the length of text, and observe the number of occurrences in that length. This is the constant window width method. In 5c, we fix the number of occurrences, and observe the length of text in which they fall. This is the constant occurrence method.

Each occurrence of our target word in the text (with the exception of the first and last) falls between two other occurrences of that word. We define its density as one occurrence divided by its average separation from each of the neighboring occurrences. For an example, please look at Exhibit 7, at the top of page 6. The target word, represented by an asterisk, occurs at locations 2, 8, and 10 in the text. Consider first the numbers above the diagram of the text. The second and eighth words are six words apart. 8 - 2 = 6. The eighth and tenth words are two words apart.

10 - 8 = 2. The average separation of the eighth word from its neighboring target words is thus (6 + 2)/2 = 4 words, and we define its density as one occurrence per four words.

The numbers below the diagram of the text suggest how this approach may be described in terms of a "window." We define a window which begins halfway between the second and eighth words, and ends halfway between the eighth and tenth words. For the eighth word in our example, this window is four words wide. As we move from one occurrence to the next, this window is redefined.

Now return to Exhibit 4, on page 4. Just above the plot rectangle, find the line that begins, "Each column equals eighteen verses." The rest of the line gives three separations—a maximum, a mean, and a minimum. Two of these are actual window widths encountered in computing the plot. The maximum separation (or window width) corresponds to density zero. It is the variable window which surrounds the occurrence in chapter 44. The minimum separation or window surrounds the highest point in chapter 16, and corresponds to density 24. The third figure is the mean separation. This is the width the window would be if the occurrences of the target word were evenly distributed. Its density is indicated by the horizontal dotted line extending across the plot. In Exhibit 4, this line is at density one.

We have moved from a constant window width method to a constant occurrence method. The window width is no longer constant. It continually varies. But the number of occurrences within it is constant. In this case, we have fixed the number of occurrences at one. When we fix the number of occurrences and let the window width vary, the problems of noise, peak broadening, and peak flattening disappear.

Cluster Analysis

The constant occurrence method is immune to the problems of noise, peak broadening, and peak flattening. But it examines only the immediate vicinity of each occurrence. An occurrence two words from neighboring occurrences on either side will have a density of 1/2, whether these three points are isolated by themselves or are part of a large cluster. The analyst must determine from the overall plot how broad a peak is. He must judge from the number of points how significant it is. Our second approach to detecting and displaying concentrations of words helps make these decisions more objective.

Over the last twenty years, statisticians of a computational bent and biologists interested in taxonomy have been developing techniques to discover clusters in collections of data. One of their products is single-linkage hierarchical clustering.[4] Exhibit 8, at the middle of page 6, outlines how it works.

Let us define a "thing" as either an occurrence of our target word, or else a cluster of such things which have already been grouped together. Let us assume that we have a way to measure the distance between any two things. For example, this may be the number of words that separate two things. We may reduce all of our target words to a series of nested clusters by following four steps.

1. Combine the closest two things into one new thing.

2. If all occurrences have been combined into one thing, stop.

3. Redefine the distances of all things to the new thing.

4. Go back to step 1.

Please return to Exhibit 3 on page 3, the plot for "sister." The results of the cluster analysis are presented at the bottom of each plot. The section headed "clusters" lists the starting and ending verse for each important cluster in the plot. It also gives a "strength" figure that indicates the relative statistical importance of that cluster. Visually, we can see two dominant peaks in the density plot, one in chapter 16 and one in chapters 22 and 23. I have circled two entries in the table of clusters below the plot. The two highest strengths are 4.38 in a cluster of all the points in chapter 16, and 2.74 in a cluster in chapters 22 and 23.

With a few slight changes, the same procedure gives us the significant gaps in the data. These are areas that have no or very few occurrences of the target word. They appear on the plot as valleys rather than peaks. Please refer again to Exhibit 3. I have circled the fourth entry in the gap table at the bottom of the page. Here, we read that the gap between one occurrence at 3:13 and one at 16:45 has a strength of 5.09. This is the valley seen on the plot between these references.

Not all clusters or gaps discovered by the clustering process are equally significant. I have printed a "strength" value with each cluster or gap. The larger this value is, the more significant is the cluster or gap to which it refers. How do we compute this figure?

The motivation for our plots lies in the following assumption: A group of words is more significant when those words are bunched closely together than when they are spread out. We can readily explain a broad scattering of the target word throughout the text as an accident. But when the target word is much more common in a small area of the text than in other areas, we feel compelled to seek a non-random explanation, such as emphasis by the

author.

We might begin to measure the significance of a cluster by comparing its width with that of other clusters. Given two clusters of eight words each, the narrower one is surely the more significant. But most of our clusters contain different numbers of words. So we cannot directly compare their widths. Furthermore, if we are to compare clusters of different target words, we must take into account the difference between the total numbers of each target word in the text.

Let me defer the mathematical discussion of this dilemma to the preface of volume 20 of the Computer Bible. Exhibit 9, at the bottom of page six, gives the outcome. "The Strength of a cluster is how much narrower a cluster is than the average corresponding random cluster, measured in standard deviations." A similar definition serves for gaps.

The implications of the strength figures may be estimated from the table in Exhibit 9. A peak with a strength of 1 has about a 16% chance of occurring randomly, from accidental causes. We have arbitrarily selected strength 1 as the cut-off point for our plots. Clusters produced by the clustering algorithm which have strengths less than one are not displayed. There is a 10% chance of randomness at strength 1.28. A cluster with strength 1.65 has a 5% chance of a random origin. Strength 2 indicates that only 2.3% of similar random peaks would be this narrow. A 1% chance of randomness exists at strength 2.33. For strength 3, the chance of randomness is on the order of one tenth of one percent.[5]

It may help us to put these numbers into perspective if we look briefly at one more plot, that for "brother" in Ezekiel. Please turn to Exhibit 10 on page 7. I have chosen this as an example of a word which is

distributed almost randomly throughout Ezekiel. Our first clue that the plot lacks significant structure is the high level of the horizontal dotted line in the plot. This line indicates the overall average density, that is, the total number of occurrences divided by the total width of the book. For most target words, it is less than the observed density of most or all occurrences. Here, it divides the ten points into two equal groups. A second feature of this plot is that the points do not form clear "peaks," as they do in Exhibits 2, 3, and 4. This subjective impression is confirmed by the strength table. There are no clusters that are significant at the 10% level (with strength 1.28 or greater). The only outstanding figure is the second gap strength, of 1.64. The most one can say is that the word "brother" may be unusually rare between chapters 18 and 44. Only five percent of all random distributions comparable to this one would have so few occurrences in a span this wide.

The result is striking, when we consider how concentrated the other kinship terms were in chapters 16-23 of Ezekiel. The similarities and differences of these distributions are significant clues to the structure of Ezekiel. And though these comparisons are self-evident from the plots, they might well go long unnoticed on the pages of conventional, word-centered concordances.

Conclusion

I'd like to express my appreciation publically to Prof. Paul Hanson of Harvard University. His interest and enthusiasm over some preliminary density plots led to the development of the technique which we have discussed this morning. Largely because of his support, I have also to

thank the National Endowment for the Humanities for a generous research grant (RO-32371-78-1495) which funded the development of the technique and the programs that implement it. The work was also facilitated by a junior fellowship from the University of Michigan Society of Fellows.

Volume 20 of the Computer Bible contains linguistic density plots for every word in Zechariah that occurs five or more times. An extensive preface gives many of the mathematical details which we have only skimmed over this morning. By the end of this calendar year, another volume, covering the book of Ezekiel, should appear. My comments this morning will be enlarged and supplemented to form the preface to that volume.

But the promise of this technique is not fully realized by producing a fixed collection of plots and binding them in a book. These efforts are, at best, only illustrative. The method should be applied to grammatical phenomenona, phrases, introductory formulae, and groups of synonyms, as well as to individual words. There are so many options that such plots should be produced on demand, as the researcher learns what linguistic phenomena are of value in his particular questions. We are building a collection of coded texts at Michigan, where the programs are fully operational, and would be happy to cooperate with scholars in producing plots to meet their needs. Please correspond with me at the address on page one of the handout. To make the method even more accessible, I am revising the programs into a highly portable subset of ANSI Fortran. We hope to publish listings in the Computer Bible by the end of this academic year. At the same time, tape or punched card versions will be available from Michigan at cost.

We all have in our studies and on our desks, concordances of the

classical variety. For questions of grammar and lexicon, we will continue to use them with profit. But the exegetical trends of rhetorical criticism, structural analysis, and thematic study demand that we forge new tools. We must bring the whole text, rather than just its component elements, into the foreground of our thought. The pictorial concordance, or linguistic density plot, offers us one answer to this challenge. Let me invite you to join me in beating our index cards into computer terminals and our concordances into picture books.

FOOTNOTES

[1] His early work is described in Sally Y. Sedelow, "The Computer in the Humanities and Fine Arts," Computing Surveys 2:2 (June 1970) 96. More recently, see John Smith, "Computer Criticism," Style 12:4 (Fall 1978) 338-339.

[2] "Style and Authorship," The Tyndale Paper 21:2 (June 1976) 25-31.

[3] Personal correspondence, 30 May 1979.

[4] S.C. Johnson, "Hierarchical Clustering Schemes," Psychometrika 32 (1967) 241-254.

[5] These percentages are estimated from the normal distribution. This simplification is valid when the number of points in the cluster is greater than about five, and when the total number of points in the plot is greater than about ten.

Handout for
BEATING CONCORDANCES INTO PICTURE BOOKS:
A Technique for Displaying Densities
of Linguistic Features in Texts

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EXHIBIT 1.--Extracts from G. Lisowsky, *Konkordanz zum hebräischen alten Testament* (2te Auflage; Stuttgart: Württembergische Bibelanstalt, 1958).

אָב "father"

אֲחֶוָה, אָח cf אָחוֹת
Schwester / sister / sœur

אֵם
Mutter / mother / mater

Linguistic Density Plot in Ezekiel   1 - 48

For JN 111 (27 times)   "father"

Each column = 18 verses.   Separations are: max = 4694.00, mean = 998.07, min = 14.50 .
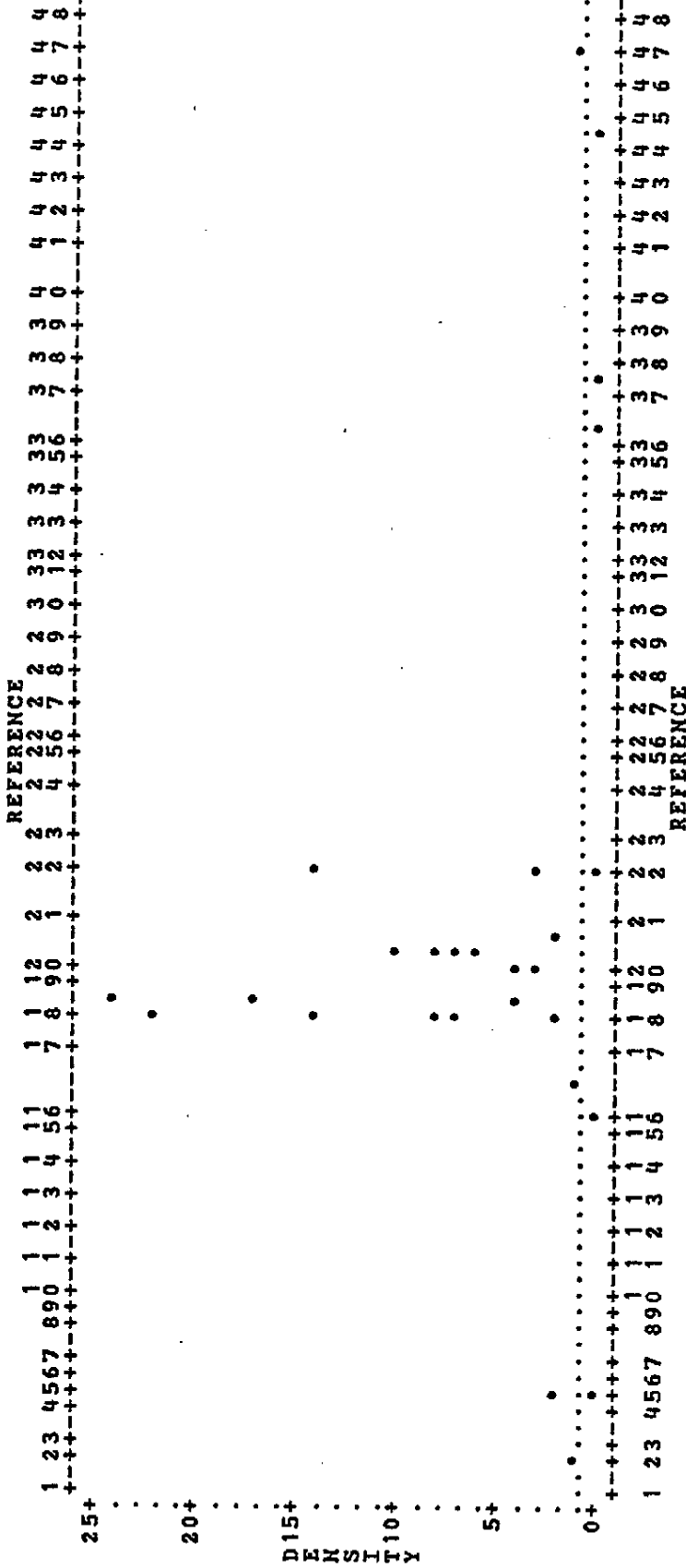
CLUSTERS:

Start:	5:10	16: 3	18: 2	18: 2	18: 2	18:17	18:19	18:20	20: 4	20:18
End:	5:10	22:11	22:11	18: 4	18:20	18:18	18:20	20:42	20:27	20:27
Strength:	1.02	5.80	5.53	1.00	2.95	1.03	1.47	2.33	1.49	1.32

Start:	20:30	22: 7
End:	20:42	22:11
Strength:	1.25	1.43	1.00

GAPS:

Start:	5:10	5:10	19: 2	22:11	37:25	37:25
End:	18: 2	16: 3	48:35	36:28	47:14	44:25
Strength:	2.24	3.79	1.52	7.85	3.04	3.63

EXHIBIT 2

Linguistic Density Plot in Ezekiel   1 - 48

For אחות 114 (24 times)   "sister"

Each column = 18 verses. Separations are: max = 12843.00, mean = 1117.84, min = 9.50 .

DENSITY

REFERENCE

REFERENCE

EXHIBIT 3
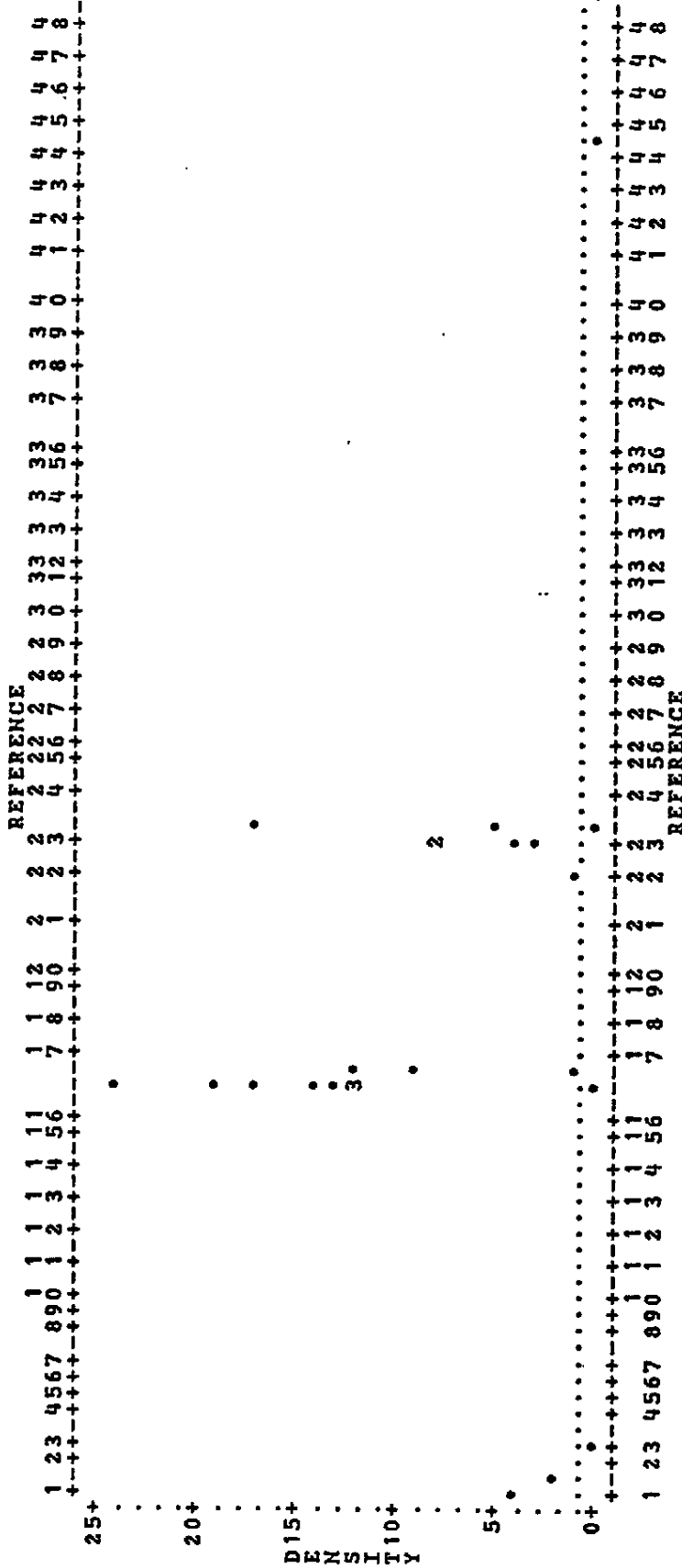
CLUSTERS:

Start:	16:45	16:45	16:45	16:45	16:46	16:48	16:51	16:51	16:51	16:55	22:11	23: 4	23:11
End:	16:61	16:49	16:46	16:46	16:46	16:49	16:61	16:56	16:52	16:56	23:33	23:18	23:11
Strength:	4.38	2.50	1.86	1.03	1.02	1.02	2.45	2.16	1.02	1.01	2.74	1.72	1.40

Start:	23:11	23:31	23:31	23:33
End:	23:11	23:33	23:32	23:33
Strength:	1.02	1.47	1.02	2.60

GAPS:

Start:	1: 1	1: 9	1:23	3:13	16:61	23:11	23:32	23:33
End:	16:45	16:45	16:45	16:45	22:11	48:35	48:35	44:25
Strength:	1.59	2.33	3.36	5.09	2.30	3.85	6.70	8.76	10.91

Linguistic Density Plot in Ezekiel   1 - 48

For DN 114 (10 times)   "mother"

Each column = 18 verses.   Separations are: max = 13462.00, mean = 2540.55, min = 12.50 .
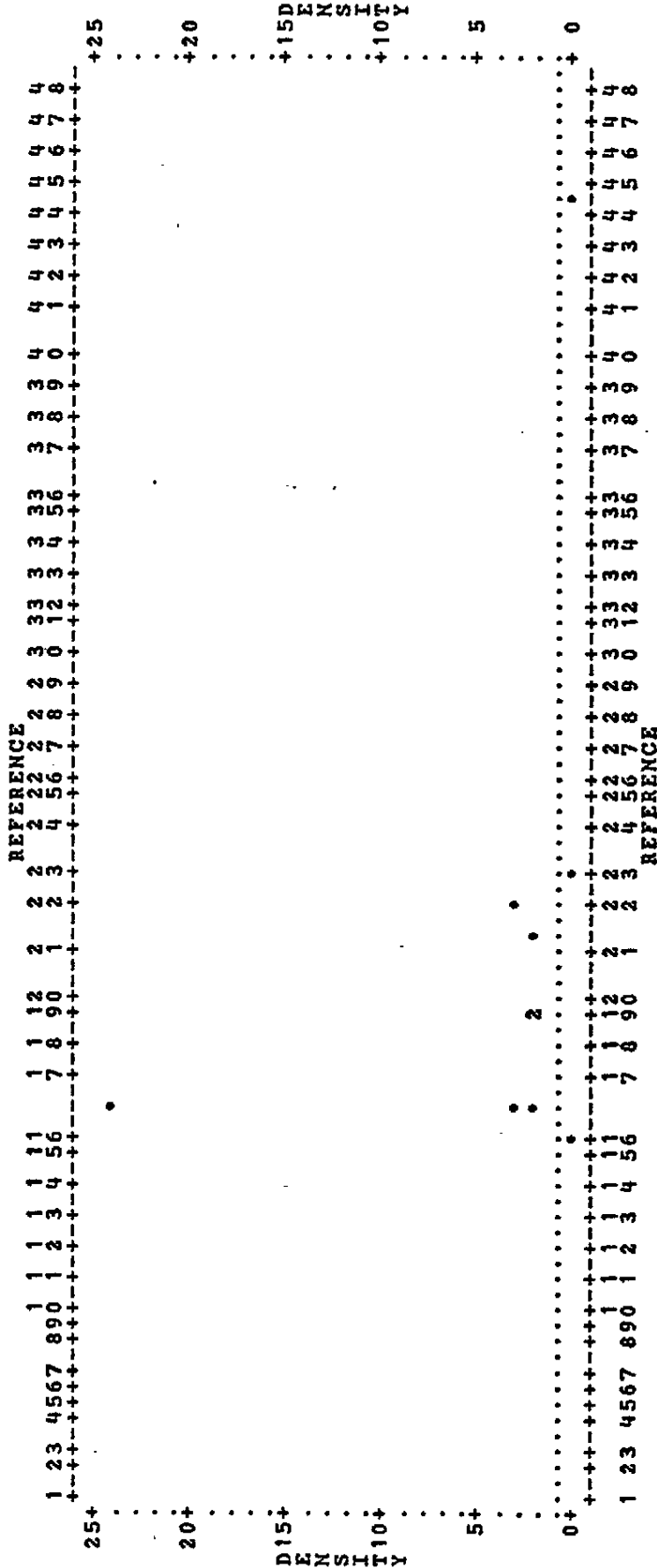
CLUSTERS:

Start:	16: 3	16: 3	16:44	16:44	19: 2	21:26
End:	19:10	16:45	16:45	19:10	23: 2	23: 2
Strength:	2.48	1.85	1.62	1.09	1.03	1.35

GAPS:

Start:	1: 1	19:10	22: 7	23: 2	23: 2
End:	16: 3	48:35	48:35	48:35	44:25
Strength:	1.80	1.44	2.44	3.47	4.70

EXHIBIT 4

EXHIBIT 5.--Equations for linguistic density.

$$5a \quad \text{density} = \frac{\text{number of occurrences in section of text}}{\text{length of section of text}}$$

$$5b \quad \text{density} = \frac{\text{observed number of occurrences}}{\text{length of constant section of text}} \qquad \textit{Constant window method}$$

$$5c \quad \text{density} = \frac{\text{constant number of occurrences}}{\text{observed length of text}} \qquad \textit{Constant occurrences method}$$

EXHIBIT 6.--Variations of the fixed window method.

6a. The overall text: target words are asterisks (*)
                        other words are periods (.)

. . . . * * . . . * * * * . . . . . * . . . . . .

6b. Successive views with Smith's method:
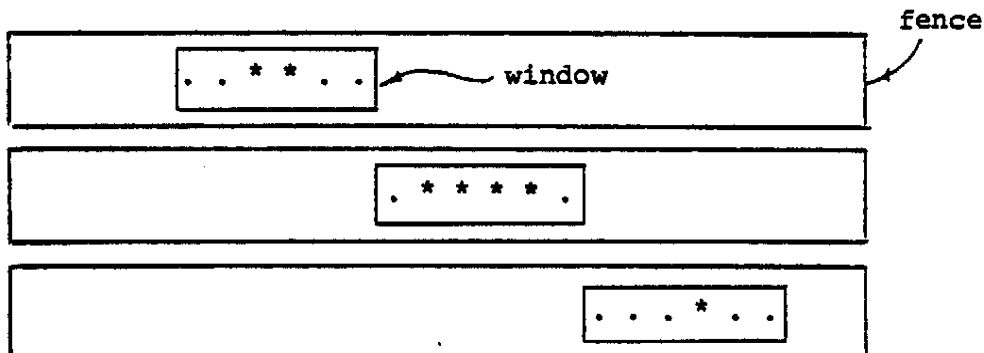
(successive windows are adjacent but not overlapping)

6c. Successive views with Andersen-Forbes method:
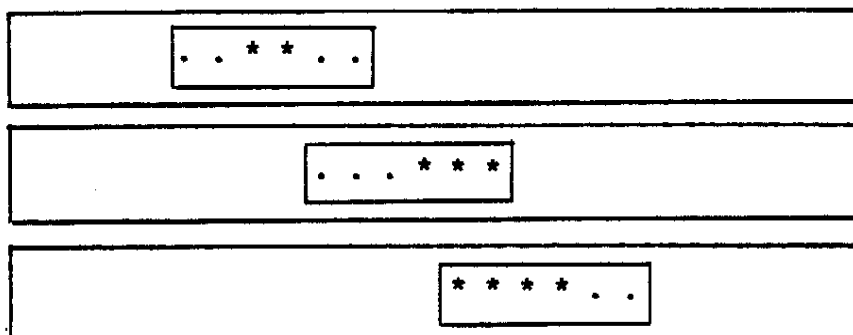
(successive windows may overlap)

EXHIBIT 7.--Determining window width in fixed occurrence (inverse
separation) method

$$(6 + 2)/2 \qquad = 4$$

. * . . . . . . * . *

$$3 + 1 \qquad = 4$$

EXHIBIT 8.--Hierarchical Clustering by Single Linkage

Define: A "thing" is either a) an occurrence of the target word, or
b) a cluster of such things resulting
from step 1 below.

Assume: There exists a unique measure of the distance between any
two things.

Procedure:

1. Combine the two closest things into one new thing.

2. If all occurrences have been combined into one thing, stop.

3. Redefine the distances of all things to the new thing.

4. Go back to step 1.

EXHIBIT 9.--"Strengths" and Significance Levels

Define: Strength = how much narrower a cluster is than the average
corresponding random cluster, measured in standard deviations

(or, how much wider a gap is than the average corresponding
random gap, measured in standard deviations)

This strength indicates	this probability that the cluster or gap results from a uniformly distributed random process
1.00	16%
1.28	10%
1.65	5%
2.00	2.3%
2.33	1%
3.00	0.1%

(These are normal approximations, for a cluster of about 5 or more
points out of a total of about ten or more occurrences.)

Linguistic Density Plot in Ezekiel   1 - 48

For אח 111 (10 times) "brother"

Each column = 18 verses. Separations are: max = 4741.50, mean = 2540.55, min = 1387.50 .

אח "brother"

CLUSTERS:

Start: 11:15   18:10
End: 11:15   18:18
Strength: 1.09   1.02

GAPS:

Start: 18:18   18:18   18:18   24:23
End: 47:14   44:25   33:30   33:30
Strength: 1.33   1.64   1.41   1.04

EXHIBIT 10

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Pages 338-339 outline his variety of density plot.

ACKNOWLEDGMENTS
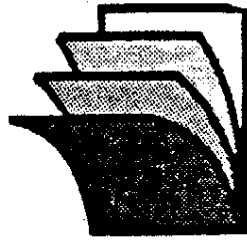
Albert's Copying

ARTICLE #5

LINGUISTIC DENSITY

PLOTS FOR ROMANS

JOHN B. SMITH

Plots from James Joyce, A Portrait
of the Artist as a Young Man.

Linear Words X 500
LANGUAGE
Figure 3

Linear Words X 500
WATER/COLD
Figure 4

THEMATIC STRUCTURE AND COMPLEXITY

Linear Words X 500
FIRE/HEAT
Figure 1

Linear Words X 500
SILICON
Figure 2

Andersen and Forbes; the article in Hosea (Hebrew OT). 100 word wide adjacent windows.

Linguistic Density Plot in Romans 1 - 16

For GOSPEL (9 times)   EVANGELIZE (3 times)

Each Column = 4 Verses. Separations are: Max = 2128.00, Mean = 545.77, Min = 33.50 .

REFERENCE

REFERENCE
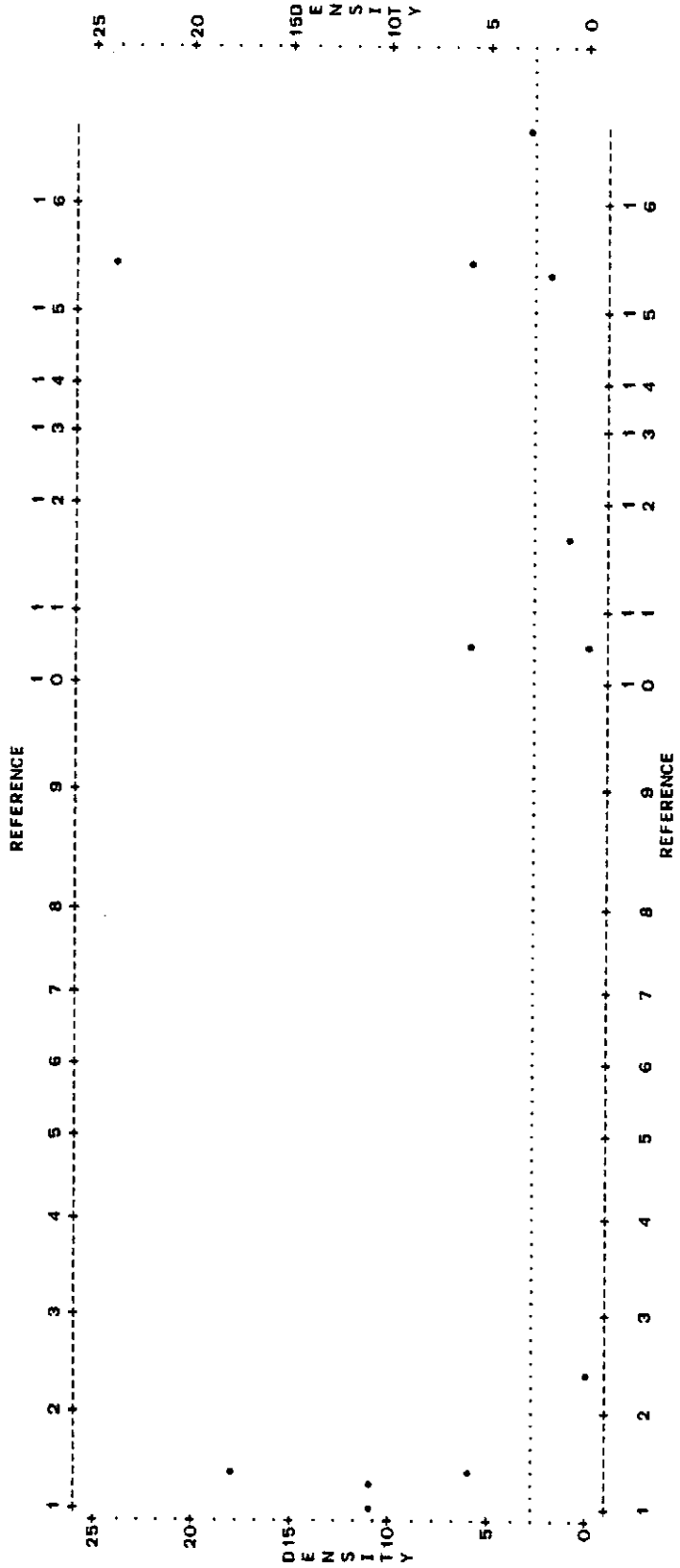
CLUSTERS:

Start:	1: 1	1: 1	1: 9	1:15	10:16	15:16	15:16	15:20
End:	2:16	1:16	1:16	1:16	10:16	16:25	15:20	15:20
Count:	5	4	3	2	2	4	3	2
Width:	792	232	112	5	7	655	67	6
Strength:	1.58	1.75	1.43	1.06	1.06	1.22	1.49	1.06

GAPS:

Start:	1:16	1:16	1:16	2:16	10:16	11:28
End:	16:27	15:20	10:16	10:16	15:16	15:16
Count:	10	7	3	2	3	2
Width:	6854	6220	4256	3696	1896	1329
Strength:	2.21	3.11	4.62	6.23	1.17	1.54

Linguistic Density Plot in Romans 1 - 16

For HAVE MERCY (8 times)   MERCY (3 times)

Each Column = 4 Verses. Separations are: Max = 1981.50, Mean = 591.25, Min = 8.00
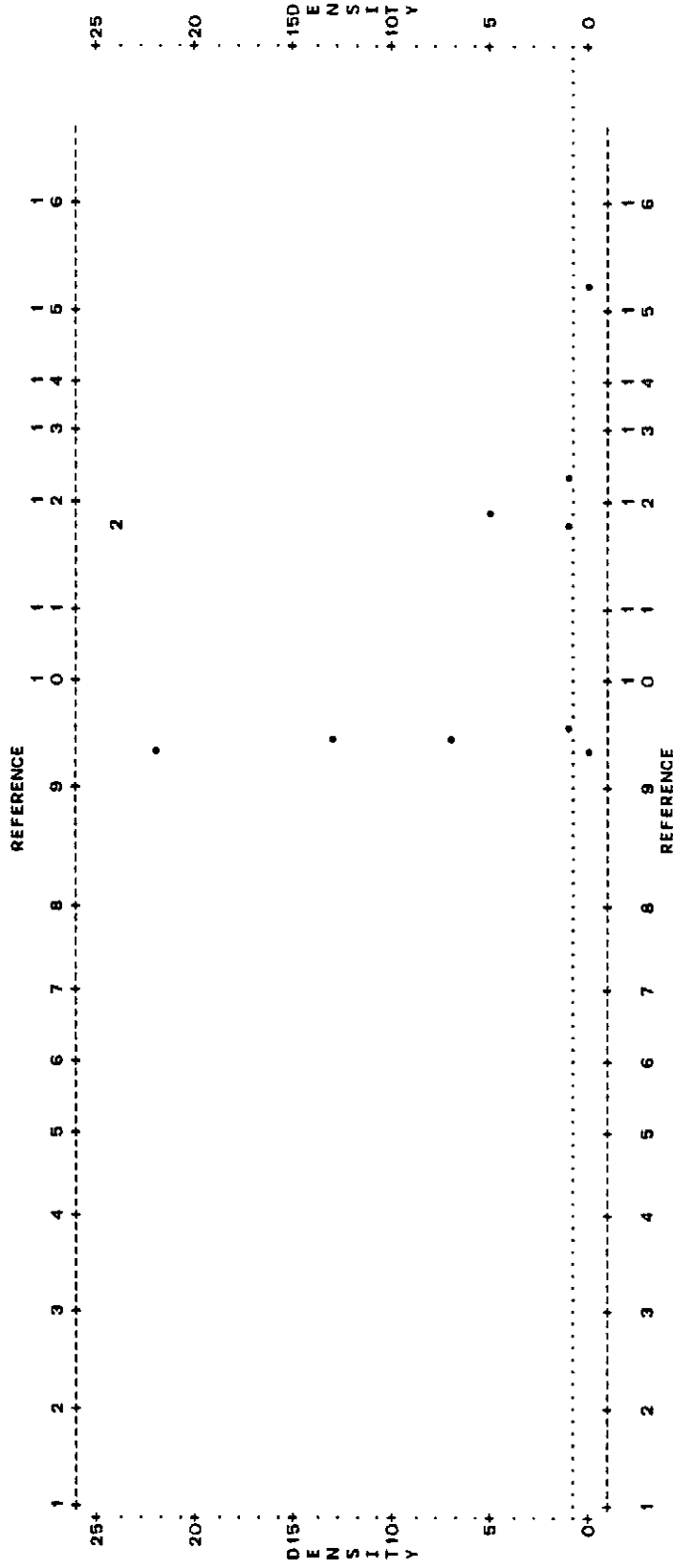
CLUSTERS:

Start:	9:15	9:15	9:15	9:15	9:15	11:30	11:30	11:30	11:30	11:31
End:	15:9	8:23	9:18	9:17	9:15	15:9	12:9	11:33	11:32	11:32
Count:	11	5	4	3	2	6	5	4	3	2
Width:	2304	145	54	19	3	1163	236	28	16	5
Strength:	4.91	2.39	2.01	1.58	1.08	1.84	2.29	2.04	1.58	1.07

GAPS:

Start: 1: 1
End: 9:15
Count: 2
Width: 3959
Strength: 6.19

Linguistic Density Plot in Romans 1 - 16

For ISRAEL- (13 times)

Each Column = 4 Verses.   Separations are: Max = 1920.50, Mean = 506.79, Min = 28.00

REFERENCE
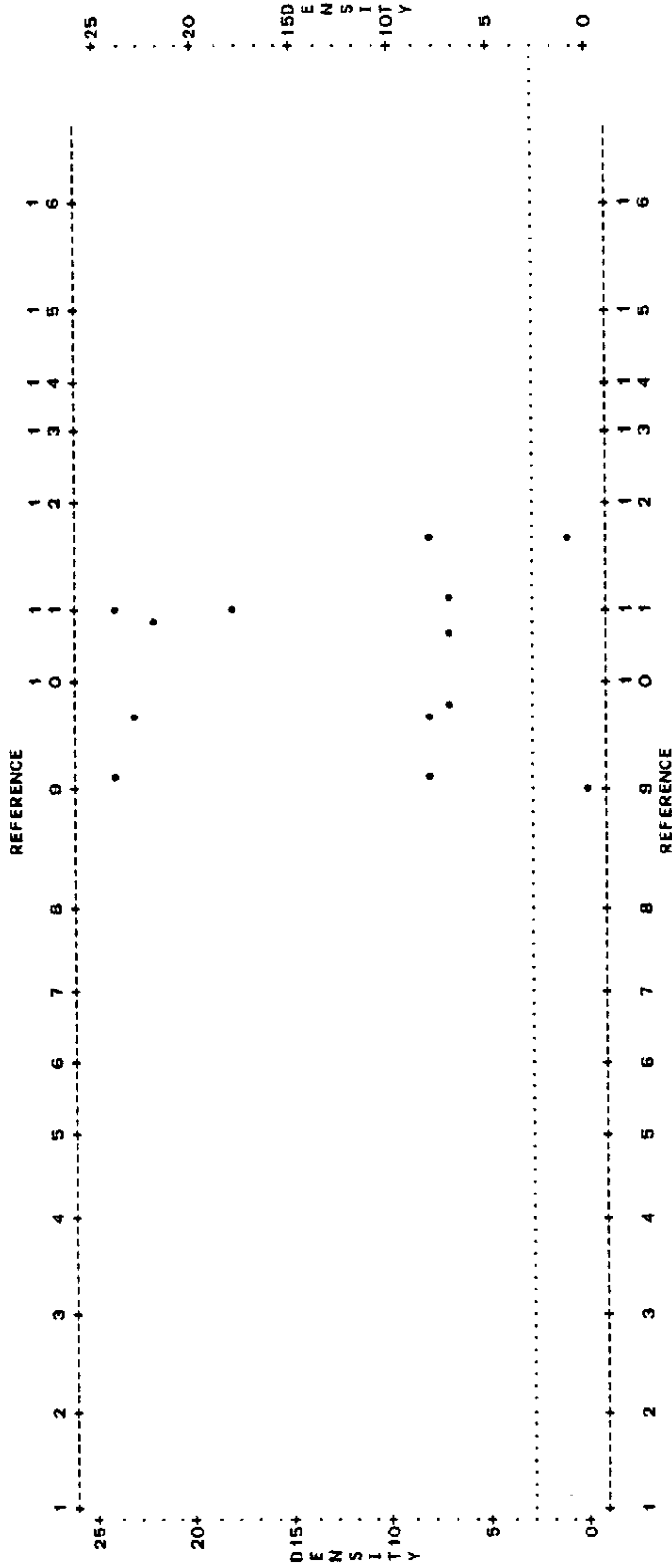
CLUSTERS:

Start:	9: 4	9: 4	9: 6	9:27	9:27	9:27	10:19	10:19	10:21	10:21	11:25
End:	11:26	9:31	9: 7	9:31	9:27	11:26	11: 7	11: 3	10:21	11: 1	11:26
Count:	13	6	2	3	2	7	5	4	3	2	2
Width:	1256	437	56	62	7	492	159	96	59	28	12
Strength:	7.52	2.38	1.49	1.48	1.06	2.81	2.25	1.89	1.48	1.01	1.04

GAPS:

Start:	1: 1	1: 1	11:26
End:	9: 6	9: 4	16:27
Count:	3	2	2
Width:	3840	3786	2052
Strength:	4.40	6.94	3.27

For SAVE (8 times)   SWTJR- (5 times)

Each Column = 4 Verses. Separations are: Max = 1710.00, Mean = 506.79, Min = 24.50 .

REFERENCE
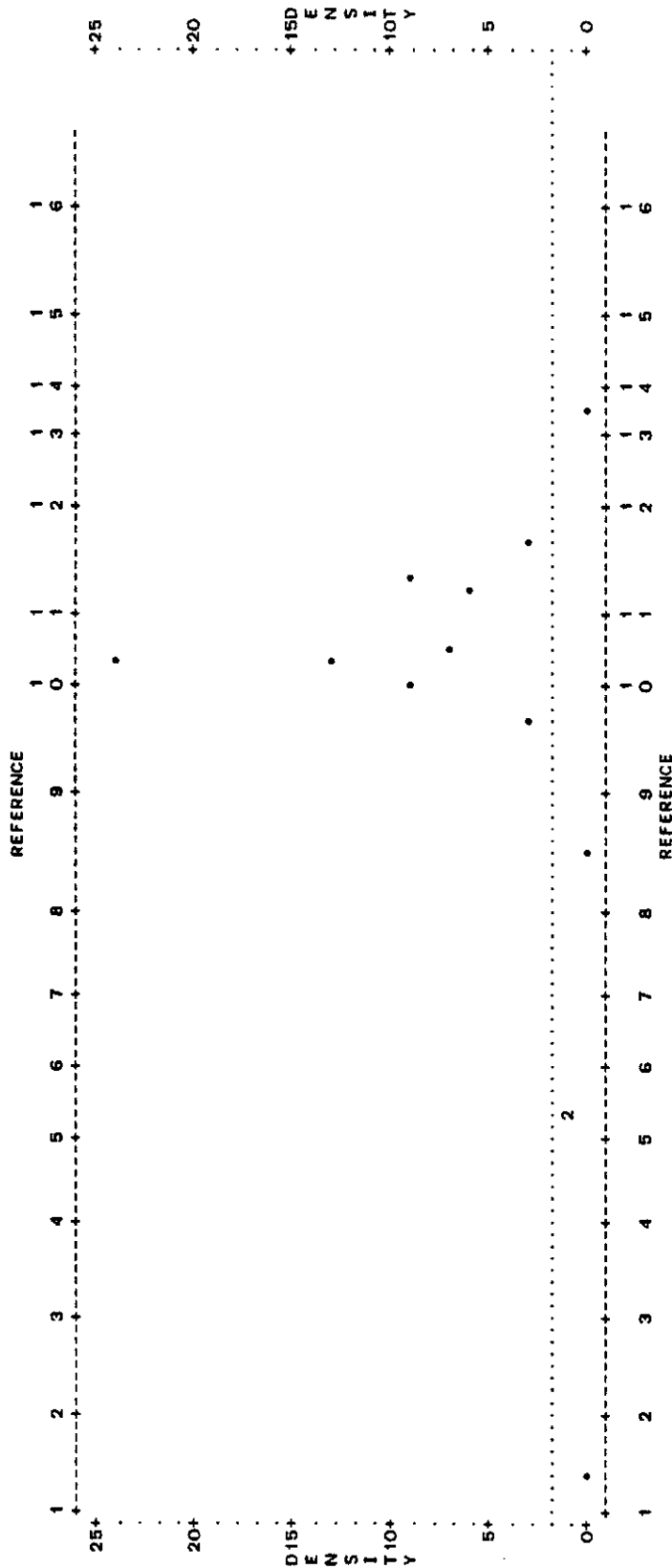
CLUSTERS:

Start:	5:9	9:28	9:28	10:10	10:10	11:11
End:	5:10	13:12	11:26	10:14	10:11	11:26
Count:	2	9	8	5	3	2	3
Width:	22	1525	867	288	49	10	255
Strength:	1.02	2.78	2.92	2.10	1.50	1.05	1.18

GAPS:

Start:	1:1	1:16	5:10	11:26	13:12
End:	5:9	5:9	8:24	16:27	16:27
Count:	3	2	3	2	3	2
Width:	1956	1710	2198	1500	2051	1393
Strength:	1.46	2.54	1.84	2.10	1.61	1.87

Linguistic Density Plot in Romans 1 - 16

For IMPERATIVES (62 times)

Each Column = 4 Verses. Separations are: Max = 1361.00, Mean = 112.62, Min = 3.00

REFERENCE

REFERENCE
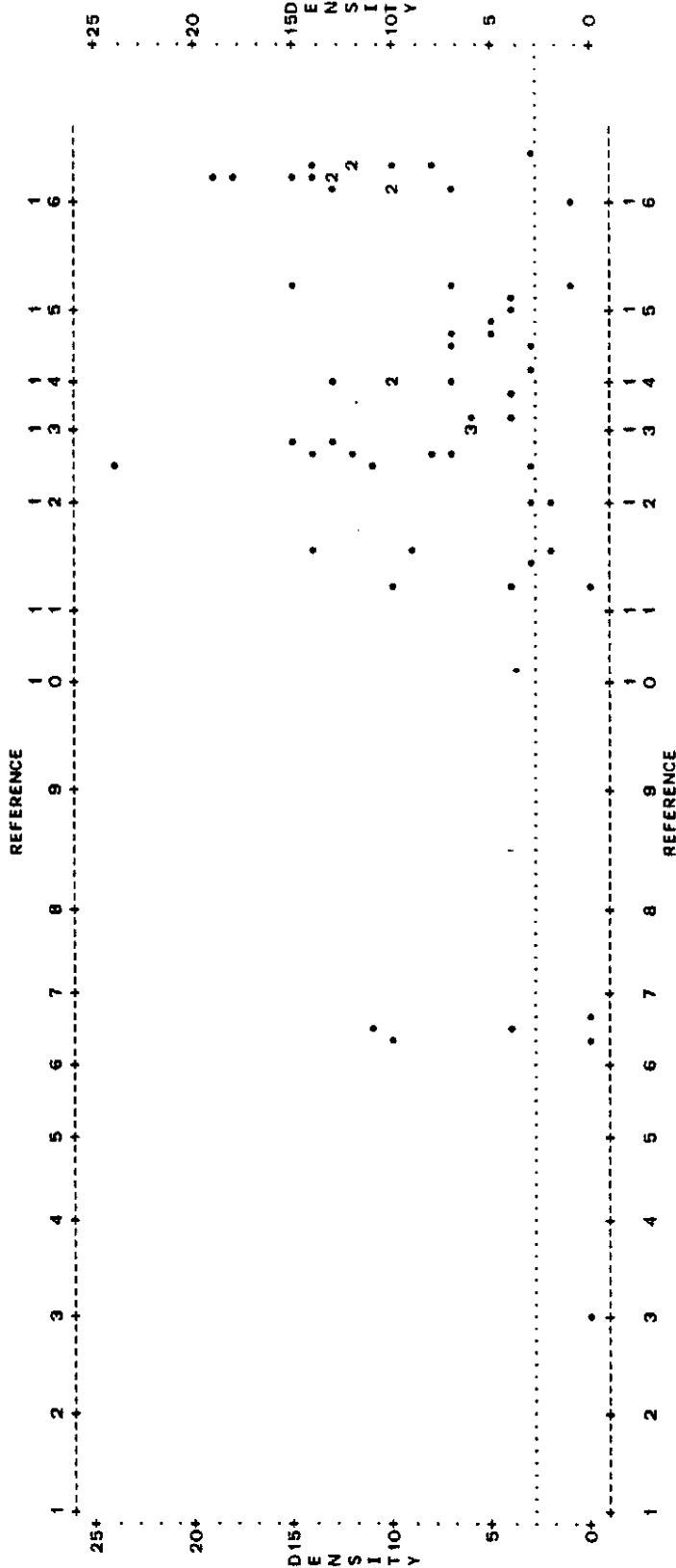
CLUSTERS:

Start:	3: 4	6:11	6:11	11:11	11: 8	11: 9	11:18	11:22	11:21	12: 2	12:14	12:14	12:14	12:19	12:19	12:14	12:15	13: 3	13:14	13:14
End:	16:18	6:13	6:19	16:18	13: 8	11:11	11:22	11:22	11:22	13: 8	13: 1	12:17	12:15	12:20	13: 1	12:15	12:17	13: 8	16:18	15:12
Count:	62	4	5	56	23	3	4	3	3	14	10	6	3	3	6	4	3	4	33	16
Width:	5897	40	154	2183	886	28	49	199	16	247	105	27	6	22	50	14	15	90	1186	556
Strength:	6.25	1.57	1.36	13.58	3.76	1.25	1.52	1.82	1.34	3.38	2.92	1.64	1.40	1.30	2.13	1.34	1.34	1.30	5.45	2.99

Start:	13:14	14: 6	13:14	14:13	14:13	14:13	15: 2	15: 7	15:10	16: 3	16: 5	16: 3	16:10	16:11	16:11	16:12	16:12	16:14
End:	13:14	14: 5	14: 3	14:14	14:13	14:17	15:12	15:12	15:12	16:18	16: 7	16:11	16:11	16:11	16:11	16:16	16:13	16:16
Count:	6	5	3	2	6	3	4	17	3	4	3	10	5	6	7	6	3	3
Width:	91	47	18	338	192	10	56	211	17	67	19	114	35	88	57	16	10	28
Strength:	1.96	1.86	1.32	2.17	1.54	1.10	1.48	4.11	1.32	1.43	1.34	2.89	2.20	2.25	2.10	1.70	1.38	1.26

Linguistic Density Plot in Romans 1 - 16

For SIN(NOUN) (48 times)   SIN(VERB) (7 times)

Each Column = 4 Verses. Separations are: Max = 1438.50, Mean = 126.70, Min = 3.00

REFERENCE

CLUSTERS:

Start:	2:12	2:12	5:12	5:12	5:12	5:12	5:13	5:13	5:20	5:20	5:20	6:6	6:12	6:10	6:13	6:13	6:13	6:16	6:20	7:5
End:	15:1	8:10	8:10	6:23	5:16	5:14	5:14	5:13	6:23	6:12	6:2	6:8	6:12	6:12	6:23	6:18	6:15	6:18	6:23	8:10
Count:	55	53	46	26	7	6	4	3	19	10	4	3	3	3	9	6	3	3	3	20
Width:	5413	2536	1244	593	105	49	27	8	380	186	43	13	70	30	174	87	33	29	44	535
Strength:	8.18	16.74	11.93	5.50	2.25	2.17	1.66	1.40	4.32	2.76	1.59	1.37	2.10	1.27	2.55	2.03	1.26	1.28	1.19	4.20

Start:	7:5	7:18	7:5	7:7	7:13	7:13	7:21	7:13	7:13	7:21	8:1
End:	7:18	7:11	7:11	7:8	7:18	7:15	7:13	7:10	7:13	8:3	8:3
Count:	12	7	6	4	5	4	3	8	3	5	3
Width:	221	112	72	41	74	34	16	258	145	55	6
Strength:	3.13	2.22	2.09	1.60	1.78	1.63	1.35	2.02	2.11	1.86	1.41

REFERENCE

Linguistic Density Plot in Romans 1 - 16

For LAW (74 times)

Each Column = 4 Verses. Separations are: Max = 726.00, Mean = 94.60, Min = 4.00

REFERENCE

CLUSTERS:

Start:	2:12	2:12	2:12	2:12	2:12	2:12	2:12	2:17	2:17	2:20	2:25	2:25	3:19	3:19	3:19	3:19	3:20	3:27	3:27
End:	13:11	8:7	4:16	2:27	2:15	2:14	2:13	2:27	2:23	2:23	2:26	2:27	4:16	3:31	3:21	3:20	3:21	3:31	3:29
Count:	74	68	35	19	43	24	9	10	72	31	3	5	16	11	6	22	3	50	3
Width:	4955	2476	945	224	43	24	9	138	72	31	19	44	443	189	44	22	13	50	15
Strength:	14.87	15.37	5.60	4.25	2.83	1.93	1.37	2.69	1.67	1.20	1.29	1.82	2.99	2.73	2.11	1.27	1.34	1.79	1.32

REFERENCE

Start:	4:13	4:13	4:14	4:14	5:13	6:14	6:14	7:1	7:5	7:5	7:7	7:7	7:8	7:8	7:21	7:21	7:23	7:25	7:25
End:	4:16	4:15	4:15	8:7	8:7	7:16	7:1	7:4	7:16	7:12	7:7	7:7	7:12	8:7	8:3	7:23	7:23	8:3	3:29
Count:	5	4	3	18	33	18	30	8	10	8	3	5	3	12	10	5	3	5	3
Width:	63	40	18	1166	745	470	235	68	203	123	57	22	47	201	119	41	16	39	17
Strength:	1.72	1.52	1.30	4.62	5.04	3.33	1.80	1.99	2.44	2.27	1.75	1.27	1.08	2.91	2.76	1.84	1.31	1.85	1.30

Linguistic Density Plot in Romans 1 - 16

For FAITH (40 times)   BELIEVE (21 times)

Each Column = 4 Verses.   Separations are: Max = 1190.00, Mean = 114.44, Min = 4.50

REFERENCE

CLUSTERS:

Start:	1:5	1:17	1:12	1:16	1:17	3:2	3:2	3:22	3:22	3:26	3:26	3:30
End:	6:8	1:17	1:17	1:17	1:17	6:8	4:5	4:5	3:25	4:5	3:28	3:31
Count:	37	7	5	4	3	30	14	12	8	9	3	6
Width:	2304	216	81	22	9	1349	471	201	38	123	55	20
Strength:	4.11	1.77	1.66	1.67	1.38	4.41	2.79	3.09	1.20	2.64	2.12	1.37

	3:31	3:26	3:26	4:3	4:6	4:8	4:9	4:9	4:12	4:14
End:	3:31	3:28	3:31	4:5	6:8	5:2	4:16	4:11	4:16	4:16
Count:		3	3	3	16	15	7	3	4	3
Width:		35	11		823	306	118	38	54	29
Strength:	1.31	1.22	1.37		2.33	3.46	2.14	1.20	1.50	1.26

REFERENCE

Start:	4:16	4:19	4:20	5:2	8:31	9:31	9:31	10:6	10:9	10:9	10:11	10:14	13:12	14:2
End:	5:2	4:19	9:31	12:7	10:17	10:17	9:33	10:5	10:11	10:17	10:17	10:17	14:2	15:1
Count:	8	4	4	16	13	16	3	5	8	9	4	4	2	1
Width:	165	55	81	1087	293	115	37	125	38	55	42	44	63	32
Strength:	2.24	1.50	1.36	1.64	3.05	1.55	1.21	2.38	1.20	2.12	1.56	1.55	1.04	1.24

Linguistic Density Plot in Romans 1 - 16

For JUSTIFY (15 times)   RIGHTEOUSNESS (33 times)   RIGHTEOUS (6 times)

Each Column = 4 Verses.   Separations are: Max = 1609.00, Mean = 129.00, Min = 1.50

REFERENCE

DENSITY

REFERENCE

CLUSTERS:

Start:	1:17	1:17	3: 4	3: 4	3:20	3:20	3:24	3:24	4: 2	4: 2	4: 6	4: 6	4:10	4:23	5:17	5:17	6: 7	6:17	8:11
End:	14:17	5: 9	5: 9	3:30	3:30	3:22	3:30	3:26	4:13	4:13	4: 6	4: 6	4:13	5: 9	10:10	6:21	6:21	6:21	10:10
Count:	54	29	25	12	147	9	6	4	13	9	5	3	4	4	10	9	6	4	14
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Strength:	5.98	4.04	4.65	2.80	2.64	1.31	2.00	1.53	2.63	2.51	1.83*	1.33	1.39	1.00	1.50	1.32	1.87	1.57	1.28

Start:	8:30	8:34	9:30	9:30	8:30	9:30	9:30	10: 3	10: 6
End:	8:34	10:10	9:31	8:30	9:30	9:30	10: 6	10: 6	
Count:	3	10	4	4	2	3	5	6	3
Width:	49	205	123	12	3	1	41	24	
Strength:	1.17	2.72	2.71	1.73	1.43	1.00	1.92	1.31	

Linguistic Density Plot in Romans 1 - 16

For WRATH (12 times)

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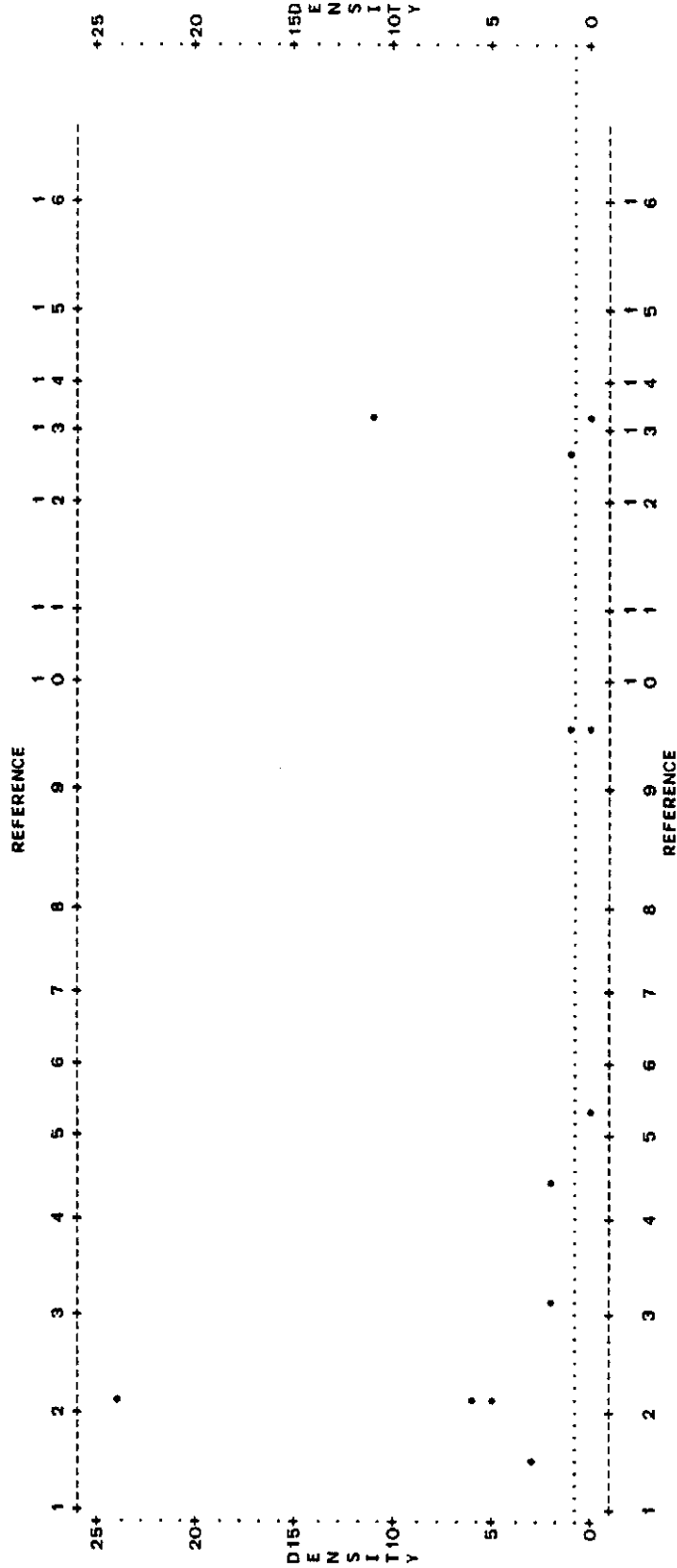
CLUSTERS:

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Count:	12	7	5	4	3	2	3	2
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Strength:	1.01	1.68	1.58	1.54	1.53	1.07	1.38	1.05

GAPS:

Start:	2:5	2:8	5:10	9:22	13:5
End:	16:27	9:22	9:22	12:19	16:27
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Strength:	1.25	1.39	3.11	1.59	1.90

Linguistic Density Plot in Romans 1 - 16

For JUDGMENT (6 times)   TO JUDGE (18 times)

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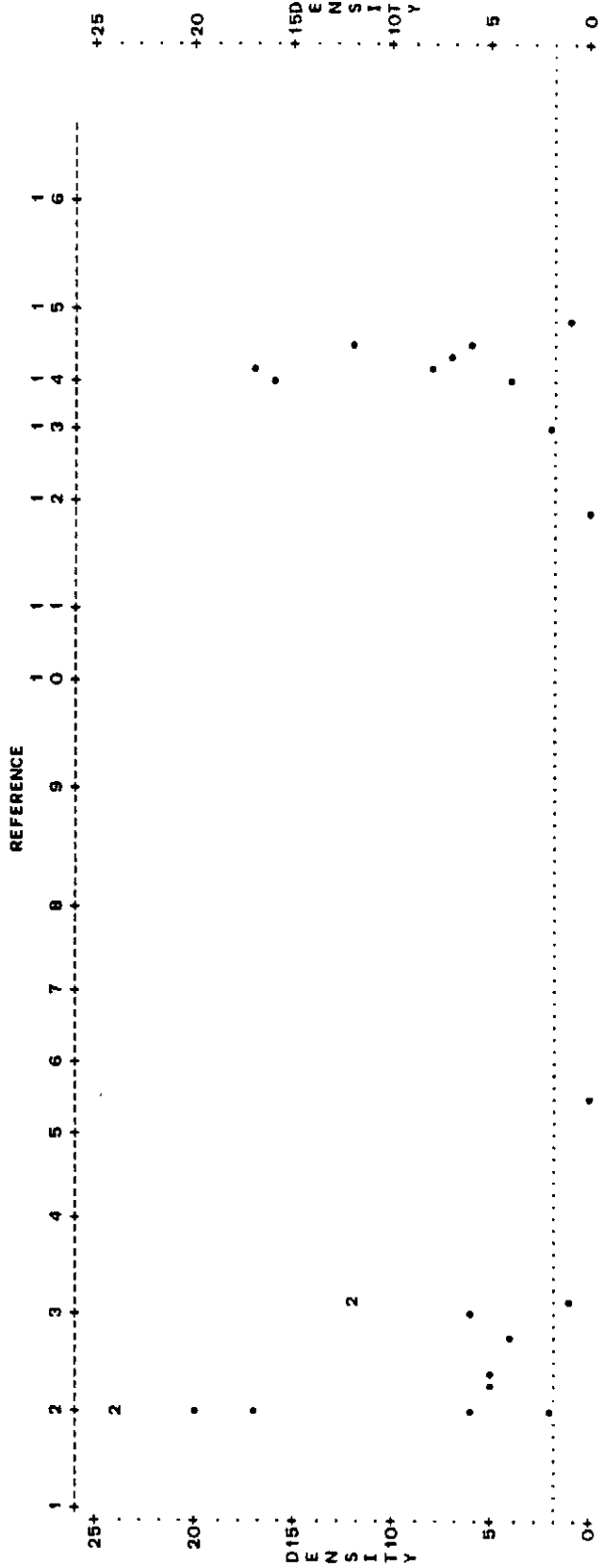
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End:	14:23	5:16	3: 8	2:16	2: 3	2: 2	2: 2	2: 2	3: 8	3: 8	14:23	14:13	14: 5	14: 4	14: 2	14:13	14:13
Count:	24	14	13	8	6	4	2	2	5	4	10	8	7	4	2	6	3
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Strength:	2.55	3.04	4.06	2.79	2.46	1.83	1.02	1.02	1.84	1.71	2.36	2.66	2.57	1.80	1.00	1.36	1.02

GAPS:

Start:	2: 2	2: 2	2: 2	2: 3	3: 8	3: 8	5:16	14:13	14:23
End:	14: 5	14: 3	14: 3	14: 3	3:13	11:33	14:13	16:27	16:27
Count:	16	14	12	5	4	3	2	3	2
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Strength:	1.45	2.20	2.99	6.91	7.82	9.12	10.02	1.49	2.56

Linguistic Density Plot in Romans 1 - 16

For JEW (3 times)   JEW/ADJ (9 times)

Each Column = 4 Verses. Separations are: Max = 2203.00, Mean = 545.77, Min = 19.00

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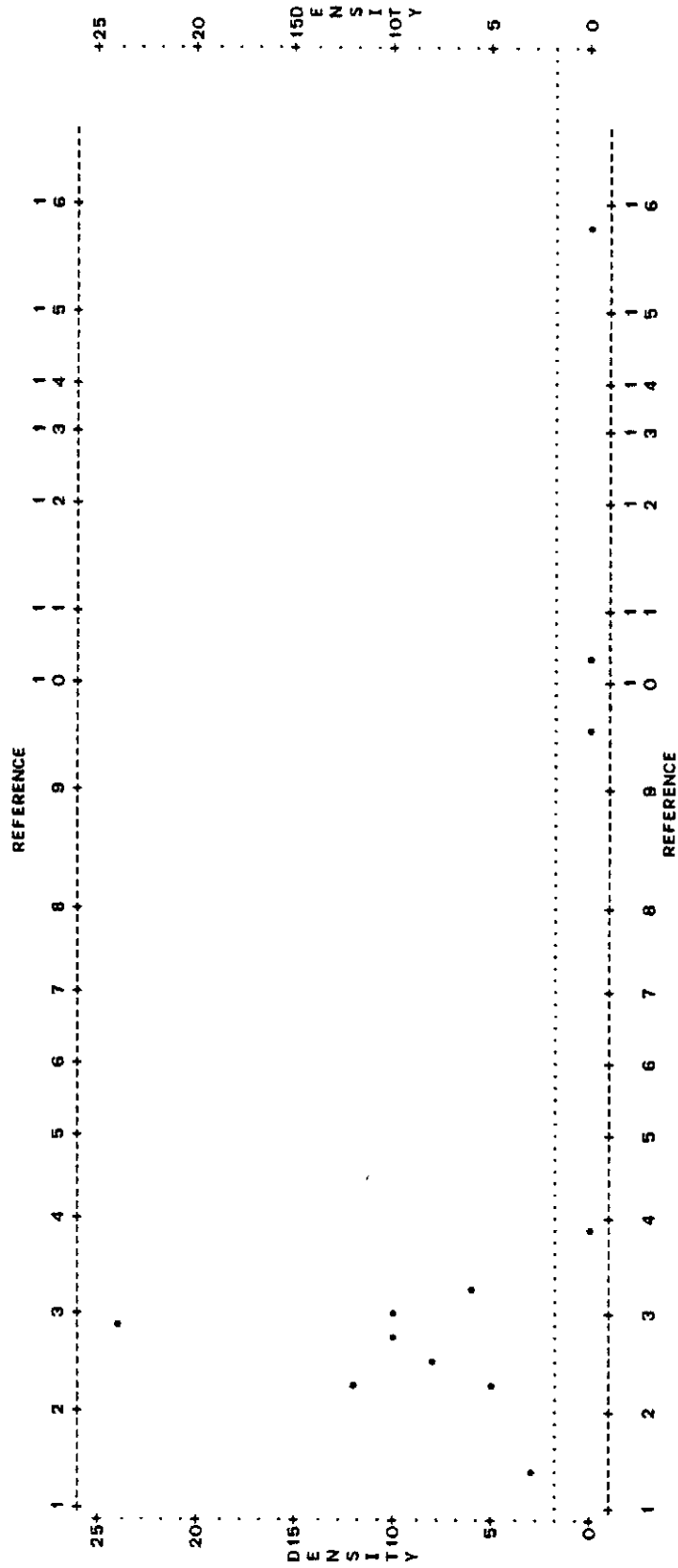
CLUSTERS:

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Count:	9	4	3	2	5	4	3	2
Width:	1134	558	120	16	427	180	38	15
Strength:	3.50	1.35	1.41	1.04	2.00	1.82	1.53	1.04

GAPS:

Start:	2:29	3: 1	3: 9	3:29	3:29	10:12	10:12
End:	16:27	16:27	16:27	16:27	9:24	16:27	15:31
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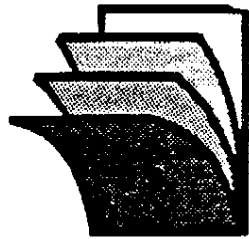
Albert's Copying

ARTICLE #6

A STRUCTURAL OUTLINE OF THE EPISTLE OF PAUL to THE ROMANS

A STRUCTURAL OUTLINE OF
THE EPISTLE OF PAUL TO THE ROMANS

H. Van Dyke Parunak
April 1981

The overall structure of the epistle looks like this:

1:1-7	1:8-15	1:16-15:13		15:__ 14-29	.15:30- 16:27
		1:16-11:36 Doctrinal	12:1-15:13 Practical		
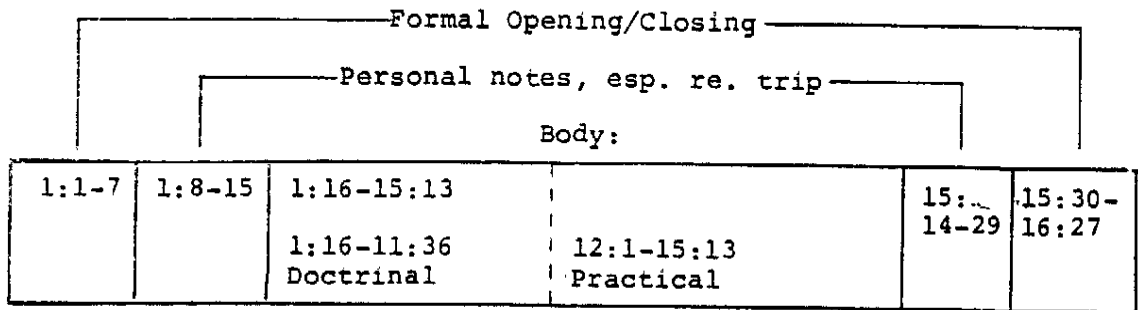
We will discuss the details of this division as we treat each section. Some of the outstanding indices of structure should, though, be noted at the outset.

1. The formal opening and closing can be isolated by their similarity with the corresponding sections of Paul's other letters.

2. The personal notes both refer to Paul's coming trip to Rome, and both contain the preponderance of occurrences of the words "gospel" and "evangelize, preach the gospel" in the book.

3. The doxology at 11:33-36 suggests that a section ends there, since doxologies commonly close sections. (Compare 16:25-27, closing the entire book.) Furthermore, 12:1, "I beseech you therefore brethren," is a section heading which Paul uses three times in I Cor (1:10; 11:2; 15:1). The exact form is "X δὲ ὑμᾶς ἀδελφοί," where X is a verb of speaking in the first person singular. The only difference between Rom 12:1 and I Cor 1:10 is the use of the particle οὖν instead of δέ.
   Reinforcing the division between the two halves of the body of Romans is the concentration of almost all of the imperative verbs in the second half. The only imperatives which are in the first half are 3:4, which is used rhetorically; 6:11-19, which are significant in the internal structure of 6:1-7:4; and several in chapter 11. The imperatives in 11 form a linked keyword transition to the second half of the book. As Paul draws the first half to a close, his thoughts begin to move ahead to what is coming, and some of the features of the next section are anticipated.

FORMAL OPENING
1:1-7

I. From, 1:1-6

Paul uses several titles to describe himself. Note where the emphasis falls.

A. "Paul," 1:1. His personal name.
B. "a bondslave of Jesus Christ," 1:1.
C. "a called one," 1:1.
D. "an apostle," 1:1.
E. "one separated unto the Gospel of Christ," 1:1-6. (1)
   1. 1:2, the origin of the gospel.
   2. 1:3-4, the subject of the gospel.
   3. 1:5-6, the propagation of the gospel.
     a. 1:5, those who carry it.
     b. 1:6, those who receive it.
    *1:6 serves not only to fill out Paul's description of the
    gospel, but also to lead into the "to" part of the greeting,
    as a linked keyword transition.*

II. To, 1:7a.

A. All that are in Rome.
B. Beloved of God.
C. Called ones.
D. Saints.

III. Greeting, 1:7b.

A. What is conveyed: Grace and peace.
B. Where does it come from: God and the Lord.

PERSONAL NOTES
1:8-15

I. Prayer, 1:8-10.

A. Thanksgiving, 1:8, for their faith.

B. Request, 1:9-10, that he might come to them.

II. His motives for the trip (and the prayer), 1:11-15.

A. His desire, 1:11-12. Emphasis on his emotional motivation.

B. His purpose, 1:13-15. Emphasis on what he decides to do.

BODY--DOCTRINAL
1:16-11:36

*1:16-18 present two dichotomies, Jew/Greek (more broadly, Gentile)
and righteousness/wrath, which govern the structure of the rest of
this section. The first division of 1:16-11:36 is between the
wrath of God (1:16-2:29) and the righteousness of God (4:1-11:36),
with chapter 3 forming a hinge between them. Each of these sections
is then further divided to deal separately with the Jew (2:1-29;
9:1-11:36) and the Gentile (1:16-32; 4:1-8:39). It is significant
that the Jew under God's wrath is described with the word "Jew,"
but the name "Israel" (which was given to Jacob after his encounter
with God at Penuel, Gen 32:24-32; 35:9-15) is used in chapters
9-11 to anticipate God's righteousness upon them. Graphically,*

	Gentile	Jew
Wrath of God	1:16-32	2:1-29 "Jew"
Righteousness of God	4:1-8:39	9:1-11:36 "Israel"

Both "Jew/Greek" in 1:16 and "righteousness/ wrath" in 1:17-18 are in opposite order to the body of the book, giving a chiastic effect.

In view of this, it is tempting to analyze 1:16-18 as a summary, followed by the detailed exposition of 1:19-11:36. However, 1:18 is also an intimate part of the latter half of chapter 1. Thus the break between summary and detail is not clear. Paul does the same thing in Ephesians, which also has a summary (1:18-19) which merges gradually into the detailed exposition.

I. Introductory Summary, 1:16-18. The parameters of the gospel.

   A. Its beneficiaries, 1:16.

     1. Jew.
     2. Greek, standing for the wider Gentile world.

   B. Its source in divine attributes, 1:17-18.

     1. 1:17, the righteousness of God.

This concept has two lines of development in Romans. First, the "righteousness of God" is the righteousness which belongs to God, which characterizes him. The gospel manifests this righteousness because it shows how God can forgive sin without compromising his own justice. Second, the "righteousness of God" is righteousness which comes from God, and which is given to men, making them acceptable to him.

     2. 1:18, the wrath of God.

The same twofold view applies here. Wrath is both an abstract attribute of God, and what he pours out on those who rebel against him.

II. The Wrath of God, 1:18-2:29.

This section is marked by a concentration of keywords such as "wrath," "to judge," and "judgment," words which are absent or much less common after the transitional chapter 3.
Note how little space Paul spends on the wrath of God, compared with the righteousness of God. He must treat the subject, to show the need for salvation. But it is clear which of the two he enjoys more discussing.

   A. The Wrath of God against the Gentiles, 1:18-32.

1:18 is a summary which introduces the three leading ideas of the rest of the chapter.

1. Summary, 1:18.

   a. There exists a "truth."

   b. Men are "ungodly" and "unrighteous" because they "hold down" or "suppress" this truth.

   c. Because of their unrighteousness, God reveals his "wrath" against them.

2. Detail, 1:19-32.

The "truth" is described once. Then the pair, "suppression" and "wrath," occurs three times. At first the bulk of the space is occupied with the "suppression" of the truth. In the succeeding pairs, more and more emphasis is placed on the "wrath," and less and less on the "suppression."

   a. The "truth" which men suppress, 1:19-20, the revelation of God contained in nature.

   b. The "suppression" and its consequences, 1:21-32.

If our analysis of 1:18 as a summary is correct, it is interesting that the kinds of vices which we think of as drawing God's wrath, are here presented as actually the first stages of that wrath itself. The earlier and more basic sin is the rejection of God's revelation of himself.
   As we have noted, this section proceeds, ABABAB, where A is suppression and B is the consequence. However, because the ratio of the sizes of A and B does not remain fairly constant, we should probably not describe this as an alternation. Rather, we have a complex transitional structure. The first AB pair is mainly concerned with suppression. B is present only as a link to the second pair. The last AB pair is mainly concerned with B, and there A is mainly transitional in function. The middle AB pair is a hinge.
   The B element is each time marked by the clause "God gave them up/gave them over" (1:24,26,28).

   i. Men suppress the knowledge of God which they have.   1:21-23   1:25   1:28a

   ii. Therefore God gives them up to sin.   1:24   1:26-27   1:28b-32

B. The Wrath of God against the Jew, 2:1-29.

2:6-11 is a very carefully structured chiasm. Its second panel introduces distinctions of race ("to the Jew first, and also to the Gentile") that are not present in the first panel. Similarly, the material before the chiasm, 2:1-5, does not discuss race, while that after, 2:12-29, does, and focuses in on the Jew in particular. Thus the chiasm in 2:6-11 serves as a transition between the first and third segments of the chapter.

*The first and third sections of the chapter are unified as
well by their own inner structure. Furthermore, the distinction
between the first and second sections is reflected in the shift
from the use of the second person singular "thou" in 2:1-5 to
third person pronouns in 2:6-11.*
*The first section presents a general principle. Any man who
makes moral evaluations of other people is himself condemned,
since he inevitably will fail to keep his own standards. After
the transition, this principle is applied to the Jew.*

1. The general principle, 2:1-5.

*The passage is an alternation between a statement (2:1-2) and
a question (2:3). A second question (2:4-5) may be interpreted
as another alternation, the second panel of which seems to be
more a statement. Thus we have four parts, the first two of
which, and the second two of which, form two alternations.
Overall, the outer two parts are statements, while the inner
two are questions, yielding a chiasm.*

   a. First alternation, 2:1-3. Man's conduct toward others
      shows him worthy of God's judgment and wrath.

	Statement	Question
"thou...O man"	1a	3a
you judge others,	1b	3b
yet do the same things	1c	3c
"judgment of God"	2	3d

   b. Second alternation, 2:4-5. This reveals an attitude
      toward God which is worthy of judgment.

*The three things which are despised in 2:4 correspond
roughly to what is in store in 2:5.*

   i. By despising the GOODNESS of God, man treasures up
      God's WRATH.

   ii. By despising God's FORBEARANCE, holding back his
       wrath, man must look forward to a day when God's
       judgment will be REVEALED.

   iii. The LONGSUFFERING which is despised will be
        replaced with RIGHTEOUS JUDGMENT.

2. The transition, 2:6-11. The principle that men must
   bear the consequences of their actions applies to Jew
   and Gentile alike.

*Note the addition twice in the second panel (2:9-11) of "the
Jew first and also the Gentile." This raises the racial issues
which lead to the focus on the Jew in the third part of the
chapter.*

a. God's impartiality in judgment, 2:6,11.

b. The conduct of the righteous, 2:7a,10b.

c. The reward of the righteous, 2:7b,10a.

d. The conduct of the wicked, 2:8a,9b.

e. The reward of the wicked, 2:8b,9a.

3. The application to the Jew, 2:12-29.

*This section is an ABA chiasm. The two outer sections compare
the Jew and Gentile with each other, and point out that the
fleshly conformity of the Jew with God's ordinances (the
law in general in 2:12-16, circumcision in particular in
2:25-29) cannot replace obedience in the heart and spirit,
which the Gentile may manifest. The center section, 2:17-24,
points the finger directly at the Jew.*

a. The Gentile and Jew compared, 2:12-16.

   i. 2:12-13. Performance, not just possession, of the law
       is needed to please God.

   ii. 2:14-16. The Gentiles show some degree of performance,
        even though they do not possess the written law of God.

b. The Jew condemned, 2:17-24.

*The section has three parts. First, Jewish claims are
presented by statements. Second, the accusation is delivered
through an alternation of questions. Third, a single statement
summarizes the accusation.*

   i. 2:17-20, the Jewish claim.

*This is an alternation of two panels, each panel consisting
of a series of statements followed by a participle and a
reference to the law.*

      (a) 2:17-18, the Jewish claim with regard to self.

         (i) Statements, 2:17-18a.

         (ii) Participal, 2:18b. "being instructed out of the law."

      (b) 2:19-20, the Jewish claim with regard to others.

         (i) Statements, 2:19-20a.

         (ii) Participal, 2:20b. "having the form...in the law."

   ii. 2:21-23, the detailed accusation.

*The accusation consists of five questions, each of the form,
"thou that sayest X, doest thou not X?" The first and fifth*

are general, while the three in the middle deal with specific violations of the law.

The previous section (2:17-20) showed, by the Jew's own claim, that he has a moral code and applies it to others. In this section, Paul points out that the Jew does not himself meet its demands, thus bringing the principle of 2:1-5 to focus on the Jew.

The "boast" in 2:23 forms an inclusio with 2:17.

    (a) 2:21a,23. Generalities: you teach others/make your boast in the law.

These echo the two divisions of 2:17-20, in chiastic order.

    (b) 2:21b-22. Specifics: are you yourself guilty of theft, adultery, sacrilege?

    iii. 2:24, conclusion. So far from being morally superior to the Gentiles, your conduct slanders before them the God of your faith.

  c. The Gentile and Jew compared, 2:25-29.

This section consists of three pairs of propositions. The outer two pairs, which are statements, are arranged chiastically about the inner pair, which are questions. The three pairs develop a careful argument, as noted below.

    i. 2:25, one who is unrighteous and circumcised might as well not be circumcised.

    ii. 2:26-27, one who is righteous and uncircumcised is as good as circumcised, and sits in judgment over the unrighteous circumcised.

    iii. 2:28-29, therefore outward circumcision is irrelevant. Only obedience matters.

III. Hinge, 3:1-31.

3:1-20 concern God's wrath and judgment, while 3:21-31 look forward to his righteousness. 3:23 is an unbalanced linked keyword transition to the first half of the chapter. In addition to these general thematic correspondences with the wrath and righteousness chapters, the first nine verses of chapter 3, which are phrased as questions, recall the two main divisions of 1:18-2:29. Similarly, the questions of 3:27-31 anticipate the three main divisions of 4:1-8:39. Thus from the point of view of questions and statements, chapter 3 is a chiasm.

  A. Recapitulation of the Wrath of God, 3:1-20.

    1. Detailed recapitulation in questions, 3:1-9.

Of several questions in these verses, only two use the phrase, "what then," τί οὖν, 3:1,9. These recall the wrath of God

against the Jew and the Gentile, respectively. The other questions in 3:1-9 develop the first.

    a. Recapitulation of the wrath of God against the Jew, 3:1-8.

The reference to "circumcision" in 3:1 is an unbalanced linked keyword to chapter 2.

* The interchange in these verses is complex. Our analysis follows J. Jeremias, "Chiasmus in den Paulusbriefen," ZNTW 49 (1958) 154-155. Paul imagines himself in debate with an adversary who asks questions which Paul must answer. 3:1-4 gives two Q(uestion)/A(nswer) cycles. In the second answer, Paul quotes two verses of Scripture: Ps 116:11, followed by Ps 51:6 (English translation v.4). Each of these quotations gives rise to a new question. Each of these new questions receives the same answer, that judgment is sure. The questions stimulated by the quotations occur in chiastic order to the quotations themselves. Graphically:*

$$Q(1)-A(2)-Q(3)-A(4): \quad \begin{array}{l} \text{Ps 116:11-Q(7-8a)-A(8b): judgment is just.} \\ \text{Ps 51:6 \ -Q(5) \ \ -A(6) : God will judge.} \end{array}$$

(The parenthesized numbers are verse references in chapter 3).

    b. Recapitulation of the wrath of God against the Gentile, 3:9.

        i. Question, 3:9a. The AV translation is in error. The verb is passive: "Are we [the Jews] bettered [i.e. by the Gentiles], then?"

        ii. Answer, 3:9b. No, as 1:18-32 shows.

2. Recapitulation in statements, 3:10-20.

3:10-18 is a catena of quotations from the OT. 3:19-20 draw a conclusion.

    a. Scripture quotations, 3:10-18.

3:10-12 (set off by an inclusio in "no, not one") and 3:18 describe unrighteousness in general terms, and mostly through negated statements. These general sections form an inclusio about 3:13-17, which are positive statements about specific classes of sin.

        i. 3:10-12,18: General.

        ii. 3:13-17, Specific.

Specific offenses are further classed by body parts:

        (a) 3:13-14, offenses linked with speech and the lips.

        (b) 3:15-17, offenses linked with conduct and the feet.

b. The conclusion, 3:19-20. All are guilty; none can be justified by the law.

B. Anticipation of the Righteousness of God, 3:21-31.

1. Anticipation in statements, 3:21-26.

Two aspects of God's righteousness are anticipated.

a. 3:21-24, The communicated righteousness of God, that which he bestows on believers (cf. Phil 3:9).

b. 3:25-26, The Intrinsic righteousness of God. The propitiatory death of Christ shows that God is righteous in two temporal contexts:

i. 3:25, he was righteous in passing by sins before the death of Christ, and

ii. 3:26, he is righteous in forgiving sin at this time, after the death of Christ.

2. Detailed anticipation in questions, 3:27-31.

Each of the three questions in this section anticipates a part of chapters 4-8.

a. 3:27-28 anticipates 4:1-8, the Need for justification by faith (to avoid boasting).

b. 3:29-30 anticipates 4:9-5:21, the Scope of justification by faith (Gentiles as well as Jews).

c. 3:31 anticipates 6:1-8:39, the Moral Consequences of justification by faith.

4:1-11:36 are a unit treating "the righteousness of God," and so we should perhaps group them under a single heading IV. However, chapters 9-11 are more distinct from chapters 4-8 than chapter 2 was from chapter 1, because while the recapitulation questions of chapter 3 cover both chapters 1 and 2, the anticipation questions of chapter 3 cover only chapters 4-8. Also, given the length of the "righteousness of God" section, if we treat chapters 4-11 together as IV, most of our exposition will be heavily indented. So we will devote separate sections to chapters 4-8 and chapters 9-11.

IV. The Righteousness of God toward the Gentiles, 4:1-8:39.

Each of the three divisions of this section is anticipated by a question at the end of chapter 3. Each of these three divisions also begins with a question.

A. The Need for Justification by Faith, 4:1-8.

The paragraph is chiastic, ABA, where B presents an abstract principle, and A presents OT examples.

1. General principle, 4:4-5. There are two conceivable means of justification.

   a. 4:4. Justification by works (which God does not use) would place God in man's debt.

   b. 4:5. Justification by faith is available to one who

      i. does not work (i.e. is a sinner)

      ii. but believes.

2. Abraham, 4:1-3, exemplifies believing (1 b ii).

4:2 is a first class conditional, which assumes for the sake of the discussion that the "if" is true. We might render it, "Since A. is justified by works...." Cf. Jas 2:21,22. Paul's focus is on justification in the eyes of God, which can only be by faith, since God will not count our works. James is discussing justification in the eyes of men, which can only be by works, since they cannot see our faith.

3. David, 4:6-8, exemplifies justification without works (1 b i), since he experienced forgiveness in the face of sin that merited death.

From the perspective of the concepts of works and belief, the paragraph has an alternating structure, A(1-3)B(5a)A(5b)B(6-8), concurrent with the chiasm noted above.

B. The Scope of Justification by Faith, 4:9-5:21.

The extent of the passage is limited by 6:1, which quite clearly picks up the point of the third question at the end of chapter 3, 3:31, and by 4:9, which corresponds very closely with the second question, 3:29.

This passage begins and ends with arguments drawn from OT characters, Abraham and Adam. A center section, 4:23-5:11, applies these arguments to Paul and his readers. The outer sections use third person singular and plural pronouns ("he," "they"), while the center section is dominated by the first person "we." The outer sections are chiastic in structure, while the center is an alternation. Thus the section is chiastic, ABA. But the outer sections, setting forth the principles which are applied in the center, do differ from one another. The first describes the subjective basis of salvation, faith, in the person of Abraham, while the second describes the objective basis of salvation, the death and resurrection of Christ.

Compare this ABA with that in 4:1-8. In both cases OT character studies form the outer members. But in 4:1-8 the center was more abstract than the outer members, drawing principles from them. There is no direct application to the reader. On the other hand, the present section is more concrete at the center, applying the lessons from the outer members to the readers.

How does this section answer the questions of 3:29 and 4:9? It traces both the need for salvation (sin, stemming from Adam)

and the means of appropriating salvation (faith, stemming from Abraham) to a time before the founding of the Jewish nation and even before the covenant of circumcision, and argues that Christ's death, corresponding as it does to Adam's sin, is equally general in its applicability.

1. Faith, the Subjective Basis of Justification, traced to Abraham, 4:9-22.

The passage is a fairly detailed chiasm, demonstrating that justification comes not by the law (which would make it a distinctively Jewish prerogative), but by faith (a principle initiated already by Abraham before Israel was formed).

a. 4:9b,22. Abraham's justification: faith was reckoned to him for righteousness (quoted in both verses from Gen 15:6).

b. Abraham's condition at the time of the justification precludes any notion of merit. It was before he came under circumcision (4:10-11a), thus entirely before law; and while he was as good as dead (4:19-21), so far as his ability to fulfill God's promise of a numerous posterity in his own strength was concerned.

c. God justified Abraham by faith at a time and under circumstances when he could not justify himself, in order that he might be a spiritual father to those of every age who are justified by faith, 4:11b-12, 16c-18. Note in each not only the reference to "father," but also the link to the condition (uncircumcision/death) in the neighboring member.

d. 4:13-16b. Justification is not by the law but by faith.

The contrast, "not law but faith," is presented three times. The center occurrence is most fully developed, and may be seen as the focal point of the chiasm.

i. 4:13.

ii. 4:14-16a.

(a) 4:14-15, not by law, because the law produces wrath and judgment, not justification.

(b) 4:16a, but by faith, so that God could bestow it by grace. This is the only way that the promise could be guaranteed to all the seed.

iii. 4:16b. The promised seed is not that only which is of the law, but that also which is of faith.

2. Application of Faith (from 4:9-22) and the Sacrifice of Christ (from 5:12-21) to the readers, 4:23-5:11.

  a. 4:23-25, the fact of our justification by faith in the sacrifice of Christ.

  b. 5:1-11, the consequences of this justification by faith.

We analyze the paragraph on the basis of the repetition of two verbs in the first person plural, "we have" (5:1,2), and "we rejoice/glory/joy" (καυχάομαι, 5:2,3,11).

  i. 5:1-2a, we have . . .

   (a) 5:1, . . . peace with God,

   (b) 5:2a, . . . access into grace.

  ii. 5:2b-11, we boast or rejoice in . . .

   (a) 5:2b, the future hope of the glory of God;

   (b) 5:3-10, our present tribulations;

    (i) 5:3-4, they develop our hope in the future glory of God, because they give us experience in God's faithfulness now.

    (ii) 5:5-10, we know that that hope will not fail us, because of the past demonstration of God's love in Christ.

These verses weave together the three themes of God's love for us, Christ's death, and the salvation which we enjoy.

God's love   5
Christ's death   6
Our salvation   9 . . . . 10b
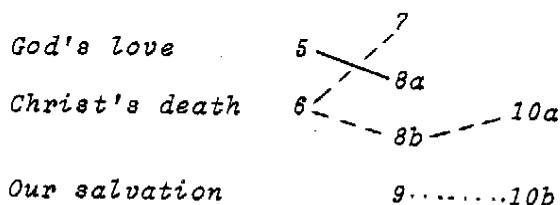
Structurally, note (i) unfolding of the love/death pair from 5-6 to 7-8; (ii) appending of salvation to this pair in 7-9, (iii) deletion of love in 10 (though it may be partly reflected in "reconciled"). The "wrath" from which we are saved in 5:9 is probably the wrath of men reflected in the present tribulation, since our deliverance from the wrath of God is already past.

   (c) 5:11, God, because of his past gift to us of reconciliation (NOT atonement) through Christ.

3. A Representative Substitute, the Objective basis of
    Justification, traced to Adam and revealed in Christ,
    5:12-21.

*The passage is an odd-membered chiasm, which rings the changes
on the idea expressed at the central focal point, 5:17.*

  a. 5:12,21.

*Correspondences include (i) the notion of sin leading to
death; (ii) "by one man/by Jesus Christ our Lord"; (iii)
the completion of the comparison "as by one man" in 5:12
with "even so" in 5:21. ("And so death..." in 5:12 is
probably not the conclusion of the comparison, according
to the Greek construction.)*

  b. 5:13-14, 20.

*The main correspondence is through the term "law." Note
also that this and a above are cross-linked. 5:12,20
use related words for "enter" to describe the advent of
sin and the law, respectively, while 5:14,21 describe the
respective power of death and sin with "reigned," a term
that (in keeping with Lund's third law) reappears at the
center in 5:17.*

  c. 5:15,19.

The offence and obedience "of one" affect "the many."

  d. 5:16,18.

*"Through one," "condemnation," and related terms for
"justification" are repeated to tie these together.*

  e. 5:17. Note sentence level parallelism:

    i. "by one man's offence"/"they which receive". Active
        and passive contrast.

    ii. "death reigned"/"reign in life". The active offender
        is passive re. death, while the ones who passively
        receive justification are active over life.

    iii. "by one"/"by one, Jesus Christ". Adam and the Lord
         Jesus.

C. The Moral Consequences of Justification by Faith, 6:1-8:39.

*6:1-7:4 is an ABBA chiasm, with indicative sections describing
the believer's death with Christ surrounding imperatives to
yield to God's service. It thus presents a synchronic synopsis
of the believer's position and practice. 7:5-6 anticipates
three diachronic stages in the believer's life, which are
developed in 7:7-8:39. Thus we have two parts, a synchronic
chiasm and a diachronic alternation. Both parts show how jus-
tification by faith leads, not to voiding the law, but to
establishing a believer in right moral conduct (cf. 3:31).*

1. A Synchronic View of Christian Morality: Position and Practice, 6:1-7:4.

6:1-11; 7:1-4 develop the implications of the believer's position as dead with Christ and raised with him, almost entirely with indicative verbs. 6:12-23, on the other hand, contain all the imperatives (other than 3:4 and 6:11) that occur in chapters 1-10, and set forth the practice required of the believer with repetitions of "yield." Two sections may be distinguished within this, on the basis of the metaphors used. The imperative in 6:11, and the allusion to the believer's position as alive from the dead in 6:13, are balanced keyword links joining together the first position paragraph and the first practice paragraph.

The entire section is linked to 5:12-21 through the verbs "abound" (5:20; 6:1) and "reign" (5:21; 6:12). The location of the second of these links at 6:12 confirms the precise location of the division between the position and practice sections.

In confirmation of the distinction of two practice sections, note the repetition of the series "What then? God forbid. Know ye not...?" in 6:1-3, 15-16. This establishes an alternation over 6:1-7:4 of two panels, beginning at 6:1, 15, concurrent with the chiasm which we have already described.

   a. The believer's position reflected in baptism, 6:1-11.

The statements in this section can be generated from two pairs, (Christ,believer) and (death, resurrection), by taking all possible combinations of one from each pair.

The paragraph may be viewed as a four-paneled alternation, describing our death and resurrection with Christ.

   i. 6:2. How shall we that are DEAD to sin, LIVE in it? The FACT of our death and resurrection.
   ii. 6:3-4. The CAUSE of our death and resurrection.

      (a) 6:3-4a, we are joined with Christ in DEATH.

      (b) 6:4b, our new life results from his RESURRECTION.

   iii. 6:5-9, The CONSEQUENCES of death and resurrection.

6:5,8 head the two halves of this panel, setting up an alternation within it. Both verses describe both death and resurrection with Christ. 6:5 focuses on entering death and rising to life, while 6:8 pictures us within each of these states.

      (a) 6:5-7.

         (i) 6:5, we died and shall be raised with Christ.

         (ii) 6:6-7, consequences of our death with him: we are free from sin.

(b)   6:8-9

(i)   6:8, we are dead and shall live with Christ.

(ii)   6:9, consequences of life: death has no more dominion.

iv.   6:10-11, the IMPLICATIONS of death and resurrection.

The lines are parallel. Christ died unto sin and lives unto God; so do we. The imperative in 6:11 is a linked keyword moving us into the next section of the chapter.

b.   The believer's practice as an instrument and a servant, 6:12-23.

The repetition of the headings from 6:1-3 at 6:15-16 shows the division of this section into two parts. This division is confirmed by the use of different metaphors ("instrument" in 6:12-14, "servant" in 6:15-23) for the believer's relationship to sin or God. On the other hand, the keyword "yield" unites the entire section.
In 6:12-14, commands about yielding are followed by reasons. In 6:15-23, there is only one command (6:19), which is followed and preceded by reasons. Thus the second section is folded to produce the first.

i.   6:12-14, the believer as an instrument.

(a)   6:12-13, commands.

(i)   6:12-13a, negative: do not yield to sin.

(ii)   6:13b, positive: yield to righteousness and God.

(b)   6:14, reasons: not under the law, but grace. (This looks ahead to 7:1-4.)

ii.   6:15-23, the believer as a servant.

The reason in 6:14 forms a link with the heading in 6:15.
In dividing the reasons in this paragraph into two groups, Paul emphasizes the believer's present status in the first group, and his future rewards in the second.

(a)   6:15-18, reasons: you are already positionally free from sin and servants of righteousness.

(b)   6:19, command: yield members servants to righteousness.

(c)   6:20-23, reasons: the fruit of sin is death, but the fruit of righteousness is life.

Throughout this practice section, Paul occasionally alludes to the themes of life and death ("mortal" 6:12; "alive from the dead" 6:13; 6:16,21-23), thus unifying the section with the surrounding positional paragraphs.

c. The believer's position illustrated in marriage, 7:1-4. *6:1-11--dead to SIN. Here--dead to LAW.*

   i. 7:1, general thesis: the law's dominion lasts only as long as its subjects live.

   ii. 7:2-4, application to the believer's position.

Paul sets forth an illustration from marriage, then applies it to the believer. Here is the correspondence between the points of the illustration and the application.

    (a) Illustration, 7:2-3   (b) Application, 7:4

      Woman   Believer

      First husband   The crucified Christ

      Second husband   The risen Christ

According to 7:1, it is the dead person who is free from the law. 7:3 states that the (surviving) woman is free. The resolution is the OT concept, familiar to "them that know the law" (7:1; cf. Gen 2:24) that man and wife are one flesh, and that though the woman may survive the death of the man, the wife does not. She dies with him. It is because she as a wife is dead that the law concerning marriage no longer binds her, and she is free to remarry. Similarly, the believer, being "married" to Christ who has died, is reckoned to be dead, thus no longer under the law.

2. A Diachronic View of Christian Morality: Three Stages of Christian Growth, 7:5-8:39.

We analyze this section as two alternating panels, one (7:5-6) an introductory summary of the other (7:7-8:39). The corresponding elements within the panels follow a three-point syntagm or pattern which Paul uses also at I Cor 2:14-3:4, that of the soulish ("natural"), carnal, and spiritual states of man.

  a. Summary, 7:5-6.

These two verses imply three periods of time, which correspond to the three spiritual states.

   i. 7:5, the soulish or natural, unsaved person. Past tense; sin working by the law.

   ii. 7:6a, the carnal person, newly saved. Present tense ("we are delivered"). Note error in AV: not "that being dead..." but "[we] being dead to that..." (our death to the law; a linked keyword transition to 7:1-4).

   iii. 7:6b, the spiritual, mature Christian. "That we should" implies a future goal. Note reference to "Spirit," which is Holy Spirit contrasted with the OT law.

b. Detail, 7:7-8:39.

*Paul shifts from past tense in 7:7-13 to present tense in
7:14ff. In confirmation of this division, note that his
attitude toward the law changes from one of opposition
in 7:7-13 to one of favor after 7:14. Chapter 8 is marked
as a separate unit by the sudden introduction and strong
concentration of the keyword "Spirit."*

i. 7:7-13, the natural, unsaved man.

*The section is a two-panel alternation of question and
answer.*

(a) 7:7-12. First question and answer.

(i) 7:7a. Question: Is the law sin?

(ii) 7:7b-12. Answer.

*Following 7:5, Paul emphasizes that the active force
is sin, not the law. He alternates in two panels
his own state before the law, the effect of the law,
and the role of sin, and then draws a general conclusion.*

((a)) 7:7b-8: the law, sin, and lust.

((i)) Personal state: "I had not known..."

((ii)) Effect of law: "...but by the law."

((iii)) Role of sin, 7:8. "Sin...wrought all
manner of concupiscence."

((b)) 7:9-11: the law, sin, and death.

((i)) 7:9a, personal state: "alive w/out the law"

((ii)) 7:9b-10, effect of law: "I died."

((iii)) 7:11, role of sin: "slew me."

((c)) 7:12, conclusion: the law is not sin.

(b) 7:13. Second question and answer.

(i) 7:13a. Question: does the good law then produce
death?

(ii) 7:13b. Answer: again, it is sin, not the law,
that is to blame.

ii. 7:14-25, the carnal, immature Christian.

*The use of "carnal" in 7:14, which is closely cognate
(and according to some manuscripts identical) to "carnal"
in I Cor 3:1-4, supports the notion that the same syntagm
is being used in both passages.*

*This section is an alternation of three panels. Each
begins with a reference to what Paul "knows" or "finds,"
continues to describe his inner conflict, and then draws
a distinction between himself and indwelling sin. (In
the third panel, the last two elements are unfolded into
chiastic order.)*

(a) 7:14-17: The undifferentiated "I"

   (i)   7:14, "I know"

   (ii) 7:15-16, the conflict

   (iii) 7:17, "not I . . . but sin"

(b) 7:18-20: Sin is localized in the "flesh"

   (i)   7:18a, "I know"

   (ii) 7:18b-19, the conflict

   (iii) 7:20, "not I . . . but sin"

(c) 7:21-25: love of the law is localized in "inner man"

*The two "conflict" portions correspond in distinguishing
the "inward man"/"mind" from the "members"/"flesh".
  Paul distinguishes four laws in this paragraph. It
is helpful to classify them thus:*

	Good	*Bad*
Objective	*"of God"* 7:22,25a	*"of sin"* 7:23c,25b
Subjective	*"of my mind"* 7:23b	*"another law"* 7:21,23a

   (i)   7:21, "I find"

   (ii) 7:22-23, first conflict section.

   (iii) 7:24, distinction between "me" and "the body
       of this death"

   (iv) 7:25b, second conflict section.

7:25a is a linked keyword transition to chapter 8.

iii. 8:1-39, the spiritual, mature Christian

*The three panels of 7:14-25 grew progressively worse, thus
enhancing the sudden contrast provided by chapter 8.
  The three major sections of this chapter are marked by
keywords. First, 8:1-30 are distinct from 8:31-39 in that
the earlier portion is permeated with "Spirit," while the
latter is heavily marked with rhetorical questions. (Neither*

part shares its distinctive feature with the other to any degree.) Second, 8:1-30 has two parts. 8:1-13 has the keyword "flesh," while 8:14-30 is characterized by kinship terms (such as "son," "child," "heir," "father," "brother") describing the relationship of the believer with God and Christ. (References to Christ as the "son of God" do not fall into this category. Thus 8:32 does not violate the keyword as defined.)

In confirmation of the second division, between 8:30,31, note the use of "What shall we say then?" at 8:31. This phrase is characteristically used to introduce blocks of material (cf. 4:1; 6:1; 7:7; all at the start of structural units).

    (a) 8:1-13. The Christian's present obligation: to practice his position.

"Law" in 8:1-4 establishes it as a unit, and provides a linked keyword back to chapter 7. The chiastic structure of 8:5-13 marks it also as a unit, characterized by discussion of being "in" and walking "after" either the Flesh or the Spirit.

    (i) 8:1-4. Christ succeeds where the law cannot, in producing practical righteousness.

    (ii) 8:5-13. The mechanism: Christians should seek to live (practice) in accordance with their spiritual position.

The pronouns shift from third person in 8:5-8 to first and second person in 8:9-13. This marks the break between the two panels of an ABBA chiasm, where A = living according to something (flesh or Spirit), and B = being in something. The two differ as practice (A) and position (B). Compare Gal 5:25 for a similar distinction.

The third person "any man . . . he" in 8:9b is an unbalanced linked keyword tying back to 8:5-8.

In the first panel, much more space is devoted to practice than to position. In the second, just the reverse is the case. Paul must discuss the two together, because they are intimately connected. But he wants to focus attention on only one at a time.

    ((a)) 8:5-7, Practice (in detail). One's conduct affects what one thinks about, and that in turn has spiritual consequences.

    ((b)) 8:8, Position (summary), of unsaved.

    ((c)) 8:9-11, Position (detail).

        ((i)) 8:9, Summary: Position determined by presence or absence of the Spirit.

        ((ii)) 8:10. Christ's presence brings the Spirit.

((iii)) 8:11. The Spirit brings life.

((d)) 8:12-13, Practice (detail).

(b) 8:14-30. The Christian's future hope: physical
     redemption.

*This is a chiasm whose outer members describe the role
of the Trinity in bringing the believer to the time when
the sinful flesh is finally abolished. The inner section
describes that time of restoration, and is itself chiastic,
with the restoration of believers at the outer limits,
and the rest of creation at the center.*

(i) 8:14-17, the Trinity. We are children of God,
     joint-heirs with Christ, addressed by the Spirit.

(ii) 8:18, our restoration.

(iii) 8:19-22, the restoration of creation.

(iv) 8:23-25, our restoration.

(v) 8:26-30, the Trinity.

((a)) 8:26, the Spirit intercedes for us.

((b)) 8:27, so does the Son (cf. Heb 4:12,13).

((c)) 8:28-30, the Father supervises the entire process
       according to his will.

(c) 8:31-39. The Christian's constant assurance: the
     highest powers in the universe are caring for him.

*After the introductory question (8:31a), Paul asks four
questions of the form, "Who...?" The first and last of
these are general, while the center two concern our legal
status. The fourth question is greatly expanded to
conclude the section.*

(i) 8:31-32. Who can be against us? God has shown
     himself to be for us by giving the greatest gift
     conceivable.

(ii) 8:33. Who will accuse us? God himself declares
      us righteous.

(iii) 8:34. Who will condemn us? Christ's passion
       and present intercession protect us.

(iv) 8:35-39. Who will separate us from Christ's love?
Wording of question repeated at the end as an inclusio.
((a)) 8:35-36, the question expanded.

((b)) 8:37-39, the answer expanded. Note pairs of
       opposites, to show that nothing can separate
       us from the love of God.
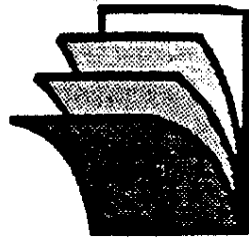
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ARTICLE #7

A STRUCTURAL OUTLINE

OF I CORINTHIANS

A STRUCTURAL OUTLINE OF I CORINTHIANS

H. Van Dyke Parunak

1980 - 1981

*The major sections of the book are marked by one of two repeated
headings:*
περι δε ... ("now concerning ..."): 7:1,25; 8:1; 12:1; 16:1,12
*... δε υμας αδελφοι ("now ... you brethren," where ... is a verb
   of speaking in the first person singular)*: 1:10; 11:2; 15:1,16:15
*On the basis of 7:1, we hypothesize that the "now concerning"
sections address topics raised by the Corinthians in a previous
correspondence, while the "now I say to you brethren" sections
introduce material which Paul is initiating.*

<div align="center">

Block 0
Prologue
1:1-9

</div>

This block is marked
  1. by standing outside the system of headings outlined above;
  2.. by its regular parallels in Paul's other epistles.

I. The Salutation, 1:1-3
   A. From, 1:1
      1. Paul, described in two directions:
         a. "a called one," his origin;
         b. "an apostle [sent one]," his purpose.
      2. Sosthenes (Acts 18:17)
   B. To, 1:2
      1. The church at Corinth.
      2. All believers. This is the most general heading of all
          P's epistles. Compare universal notices in 4:17; 7:17;
          11:16; 14:33; 16:1.
   C. Greetings, 1:3
      1. Their nature: grace and peace (always in this order).
      2. Their source.

II. The Invocation, 1:4-9
*These verses are divided syntactically into two sentences: a
prayer of thanksgiving (1:4-8), and a statement about God's
faithfulness (1:9) which summarizes the prayer. We are surprised
not to find a request associated with the prayer, as in many
other epistles. Perhaps Paul felt this would have been incon-
sistent with their positional completeness, which he emphasizes
in the thanksgiving. But 1:9 does give the theological basis for
further progress in their spiritual lives.*
   A. Thanksgiving (1:4-8)
   B. Statement (1:9)

Block 1
"Now I beseech you, brethren"--Unity
1:10-6:20

*Note repetition of παρακαλεω "beseech" in 1:10 and 4:16, in the first
case urging them not to follow Paul, and in the second, urging them
just the opposite. Church unity depends on right authority in the
church (1:10-4:13--the Holy Spirit, not man), and right conduct in the
believers' lives (4:16-6:20--here, human example is important).These
two main sections are marked by keywords: "wise," "wisdom," "fool,"
"foolish," "foolishness" in the first, "fornication" and "judge" in the
second. 4:14-15 is transitional. The singular "I" is a break from the
plural "we" of 4:13, and looks forward to 4:16ff, while "these things"
in 4:14 refers back to the previous context.*

I. Church Unity and the Question of Authority, 1:10-4:13

*Chiastic structure of 1:10-3:4 marks it as a unit. The remainder of
the section consists of several metaphors of Christian ministry
(3:5-4:5), followed by some non-figurative comments based on those
metaphors (note 4:6 "in a figure"). This division is further reflected
in the concentration of keywords, γινωσκω "to know" in 1:12-3:4, and
εργαζωμαι "to work" in 3:5-4:13.*

    A. A man-centered authority betrays a faulty view of Christian
       teaching, 1:12-3:4.

    *The various sections are marked by changes in pronouns. "I" and
    "you" occur at the extremes and in the middle (A and C of ABCBA),
    while "we" and "they" are used in the intermediate sections (B).
    The center section is further divided, since "I" is used only in
    the second half. Note also "brethren" at the start of the A's,
    and at the start and center of C.
     The Corinthians were arguing over differences in the doctrine and
    authority of various human teachers. Paul responds that the
    relevant contrast is between the wisdom of the world (unsaved) and
    that of God (and his saved people), and that the circumstances of
    the origin of the Corinthian church illustrate this.*

      1. The party divisions of the Corinthians, 1:12-17; 3:1-4.

      *Each of these paragraphs has the same three-part internal structure.
      Their order is reversed, extending the chiasm of the whole section.*
        a. The party claims of the Corinthians, 1:12; 3:4. "I am of X,
        I am of Y, I am of Z." The claim to be "of Christ" may have
        been made by eyewitnesses of the resurrection, 15:6.

        b. The claims expounded through rhetorical questions, 1:13; 3:3-4.
         i. The questions of 1:13 expect negative answers.
         ii. The questions of 3:3-4 expect positive answers.

        c. How Paul sought to avert this problem, 1:14-17; 3:1-2.
         i. 1:14-17, by avoiding "centerpiece" roles in the church.
         ii. 3:1-2, by keeping his teaching simple, so that the
           believers could see his points from the Scriptures, rather
           than relying on his authority.

2. The true division, between human and divine wisdom, 1:18-25;
2:6-16.

*The outermost pair of paragraphs featured the pronouns "I" and
"you," setting Paul as the teacher and corrector over against
the Corinthians as the errant students. This pair of paragraphs
shifts to "we" and "they," which set Paul and the Corinthians
together over against the world.*

a. 1:18-25.

*1:18 summarizes the categories which dominate the rest of the
paragraph. 1:19-25 are a chiasm.*

i. Summary, 1:18. The verse distinguishes "them that perish"
from "us which are saved," on the basis of how we and they view
the gospel. Two metaphors are introduced--that of intelligence
(according to which the gospel is either "foolishness" or
"wisdom"), and physical ability (with the options "weakness"
and "strength" or "power"). All four terms are used in the
following verses. We may arrange them in a matrix, below. The
upper case entries are the ones actually used by Paul in 1:18.
Notice how by selecting diagonally related elements, he implies
the entire matrix without itemizing it exhaustively.

	Them	Us
Intelligence	FOOLISHNESS	Wisdom
Physical ability	Weakness	POWER

For a similar phenomenon, see John 6:32.

ii. Detail, 19-25.

*The verses form a chiasm, ABBA. The outermost members (1:19-
20,25) both present reasons for the superiority of God's
wisdom over man's. The innermost members (1:21,22-23) both
begin with ἐπειδή, literally "since," and explain how God
(1:21) and the apostles (1:22-23) present that wisdom. The
metaphor of wisdom is used throughout the structure; that of
strength is introduced only in the second half.*

(a) 1:19-20, Scripture shows God's wisdom superior to the
world's.

(b) 1:21, Because worldly wisdom is powerless to reveal
God, he uses proclamation.

(c) 1:22-24, Because of (in spite of?) the natural
inclination of the unsaved, the apostles use proclamation.

(d) 1:25, Reason shows God's wisdom and strength superior
to the world's.

b. 2:6-16.

*2:6a provides a summary outline for the rest of the paragraph.
2:6b-9 describe the WISDOM that "we speak," while 2:10-16 describe
"them that are perfect." Note how the key word "Spirit,"
introduced in 2:10, persists throughout this section.*

i. Summary, 2:6a.

ii. Detail, 2:6b-16.

(a) "We speak wisdom . . . ," 2:6b-9

(i) 2:6b-8a, Paul STATES the nature of this wisdom as
foreign to and hidden from the world.

(ii) 2:8b-9, Paul ARGUES that this is the nature of
this wisdom.

((a)) 2:8b, argument from experience

((b)) 2:9, argument from Scripture

(b) ". . . among them that are perfect [mature]," 2:10-16

*In Greek, 2:10,12 both begin with "we" or "us," while 2:11,16
both begin with "for who knows" (or "has known"). The verses
thus form an alternation, of which the first panel summarizes
the second.*

(i) 2:10, we have special wisdom from God.

(ii) 2:11, union with God needed for such wisdom.

(iii) 2:12-15, we have special wisdom, distinguished by
three constrasts from that of the world:

((a)) 2:12, it is given by a different SPIRIT,

((b)) 2:13, it comes in different WORDS,

((c)) 2:14-15, it comes to different HEARERS.

(iv) 2:16, union with God needed for such wisdom.

3. The origin of the Corinthian church, 1:26-2:5.

*Paul returns to the "I"-"you" contrast. Now, the contrast is not
to point up their present error (as in the outer paragraphs), but
to recall Paul as the evangelist and them as the auditors of the
gospel, some time previously.
    The recurrence of "brethren" at 1:26 and 2:1, and the fact that
"I" occurs only in 2:1-5, suggest that this center section has
two halves. This is confirmed by the fine structure of the halves.*

*1:26-31 gives two statements about the identity of the Corinthians in
Christ, one negative and one positive, alternating with two purpose
statements, again one negative and one positive. 2:1-5 similarly
offers a negative and positive statement about the Corinthians (this
time about their introduction to Christ), and a positive and negative
purpose statement. This time, though, the two statements are contig-
uous, as are the purpose statements which follow them. If we let
capital letters represent positive units and lower case letters
represent negative units, with statements represented by "A" and "a"
and purpose statements by "B" and "b", the overall order is
abAB/aAbB.*

    a. The Corinthians' Identity in Christ, 1:26-31.

      i. Negative statement, 1:26-28.

*Note how the three categories of 1:26--wise,powerful,
well-born--correspond to the three categories of 1:27,
28. Compare the 3 categories of I Jn 2:16.*

        (a) 1:26-28a, the details of whom God has chosen.

I Jn 2:16 Not these...   ...but these

	Not these...	...but these
Pride of life	wise after the flesh	foolish of the world
Lust of flesh	mighty	weak
Lust of eyes	noble ("well-born")	base ("ill-born"), despised

        (b) 1:28b, the summary: God has chosen the "are-nots"
rather than the "ares."

      ii. Negative purpose, 1:29.

      iii. Positive statement, 1:30. Base sentence: "You are,"
contrasting with their status in the world's eyes as "are-
nots."

      iv. Positive purpose, 1:31.

    b. The Corinthians' Introduction to Christ, 2:1-5.

      i. Statement, 2:1-4.

        (a) 2:1-3, Paul's method, - and + (cf. II Cor. 4:1-2)

        (b) 2:4, Paul's content, - and +.

      ii. Purpose, - and +, 2:5.

B. A man-centered authority betrays a faulty view of Christian
    teachers, 3:5-4:13.

*3:5-4:5 is replete with metaphorical descriptions of the Christian
teacher, as farmer, builder, household steward. 4:6 refers
explicitly to these metaphors: "These things have I applied figuratively
to myself and Apollos." Then Paul develops the application of
the figures, in more personal terms.*

1. Metaphors for Christian ministry, 3:5-4:5.

*This part has two sections, each with three distinguishing
features: titles that define the relation of the teacher both
to the church and to God; a metaphorical description of the
teacher's task and judgment; and an application introduced
with ὥστε "therefore" and a negative imperative. In the second
section, these elements come in just this order, and only one
metaphor is presented. In the first section, two metaphors
are used, and the order is more complex. Schematically:*

Titles --			
manward	*3:5, "ministers"* ("waiters")		*4:1, "stewards"*
Godward	*3:9, "laborers together"*		*"ministers"* ("assistants")
Task & *Judgment*	*3:6-8* *Farming*	*3:10-20* *Building*	*4:2-4* *Stewarding*
Application	*3:21-23*		*4:5*

a. The teacher as farmer and builder, 3:5-23.

    i. The titles, 3:5,9a.

    *From their parallels in 4:1, we see that the titles form a
    natural pair, and go together. They are separated here to
    form an inclusio which marks off the farmer metaphor.*

        (a) 3:5, "ministers," διάκονοι, table-waiters, describing
             their role toward the believers.

        (b) 3:9a, "laborers together with God," describing their
             role toward God.

    ii. The metaphors of farmer and builder, 3:6-20.

    *3:9b is a transition between these paragraphs. Its use of "you."
    contrasts with "I" and "he" that are dominant in the surrounding
    paragraphs. "You are God's husbandry" looks back to the image
    of the farmer, while "you are God's building" looks forward to
    the image of the architect and builder.*

(a)   3:6-8, the farmer.

The verses form an alternation between man's role (planting and watering), and God's (in the first two panels, giving the increase; in the last, rewarding). This metaphor indicates that workers will be judged on the basis of their EFFORT.

  (i)   3:6a,7a,8a, the human effort.

    ((a)) Plant--establish new churches.

    ((b)) Water--nurture existing assemblies.

  (ii) 3:6b,7b,8b, the divine contribution.

    ((a)) 3:6b,7b--give increase.

    ((b)) 3:8b--reward workers.

(b)   3:9, the transition.

  (i)   Paul and Apollos: laborers with God.

  (ii) The Corinthians:

    ((a)) God's husbandry (looking back to vv 6-8)

    ((b)) God's building (looking ahead to vv 10-20)

(c)   3:10-20, the builder.

The structure is quite complex.
  We begin by noting a shift in pronouns from "I/he" in 10-15 to "you/he" in 16-20. These two halves may be roughly contrasted as illustration and interpretation. The two panels together form a chiasm, ABCCBA.
  The outer members of the chiasm are 10 and 18-20, listing the qualifications for the workman. "Wise" in 10a corresponds with "wise" and "wisdom" in 18b-20. The workman must be wise, yet not with this world's wisdom.
  Moving in one layer to B, we find the injunctions in 10b ("let every man . . .") and 18a ("let no man . . .").
  The C elements of the chiasm form an alternation, DEDE, where D describes the components of the structure, and E describes the judgment which will pass on this work.
  This metaphor indicates that workers will be judged on the basis of what they PRODUCE.

  (i)   3:10a,18b-20. The qualifications: heavenly wisdom.

  (ii) 3:10b,18a. The warnings:

    ((a)) Let every man take heed how he builds.

    ((b)) Let no man deceive himself.

(iii) 3:11-12,16, the components of the structure.

   ((a)) 3:11, the foundation: Christ.

   ((b)) 3:12, metaphors for one's work.

   ((c)) 3:16a, the superstructure: believers, the church.

   ((d)) 3:16b, the tenant: the Holy Spirit.

(iv) 3:13-15,17, the judgment.

   ((a)) 3:13-15, figurative. Purged by fire; what is of no value burns up. Compare Luke 3:16,17; Heb. 6:7,8 (both describing purging of the believers).

   ((b)) 3:17, literal. "destroy" = "defile." "If I mess up God's temple, God will mess me up."

iii. The application, 3:21-23.

  (a) 3:21a, the command: "let no man glory in men."

  (b) 3:21b-23, the reason:

   (i) The mere creatures to whom you attached yourselves as party heads (1:12) do not own you ("I am of [= belong to] Paul"). Rather, you own them. They all are God's gifts to you.

   (ii) It is not true that some of you, as a distinctive party, belong to Christ. All of you do.

   (iii) Ultimately, all belongs to God. Compare I Cor 15:24-28.

b. The teacher as steward, 4:1-5.

Recall from the diagram on page 6 that the structure of this section is parallel to that of 3:5-23.

  i. The titles, 4:1.

We have the same manward and Godward categories that patterned 3:5,9a, but in chiastic order (Godward first this time).

  (a) "ministers [ὑπηρέτης, 'assistant,' of John Mark to Barnabas and Saul in Acts 13:5] of Christ." While 3:9a presented us as God's fellowworkers, and thus more or less on a par with him, here we clearly see ourselves as his subordinates. This is our role toward God.

  (b) "stewards of the mysteries of God." Compare Luke 12:42. Our duty manward, to feed God's people.

ii. The metaphor of steward, 4:2-4.

(a) 4:2. The responsibility: be faithful to discharge the trust.

(b) 4:3-4. The judgment:

(i) 4:3a, not the opinion of other men.

(ii) 4:3b,4a, not even his own evaluation. Cf. Ps. 19:12.

(iii) 4:4b. Only the Lord, because, as 4:5 shows, the judgment is on the basis of motives, which only the Lord can accurately assess.

iii. The application, 4:5.

(a) The command: don't form premature judgments of men (by exalting some, and ignoring others).

(b) The reason: the true judge is coming.

(i) Basis of his judgment:

((a)) "Hidden things of darkness," compare Eph. 5:11,12. Suggests secret sins, negative things.

((b)) "counsels of the heart," including our [good] intentions.

(ii) Result: every man shall have the (= his proper) praise from God.

2. Paul's Example of Christian Ministry, 4:6-13.

After a transitional verse setting forth the motives for the metaphors and for the following testimony (4:6), he analyzes their boast (4:7-8) and follows it with his own (4:9-13).

a. The motives, 4:6.

Note the twofold repetition of "that." The first motive is more general; the second, more specific.

i. That they might learn the truth of the maxim, "Don't think beyond that which is written." The syntax indicates that Paul is citing a motto or general principle of some sort, exhorting people to have minds controlled by Scripture. Compare Deut. 29:29; II Cor. 10:4,5.

ii. That they might apply this maxim to the scriptures which he has already cited (in 1:19; 3:19,20), and not take sides over human leaders.

b. The boasts, 4:7-13.

   i. Their boast, 4:7-8.

     (a) 4:7. They do not correctly identify the GIVER.

       (i) WHO is he? God, of course, I Sam. 2:6-8.

       (ii) WHAT has he given? All things, I Chron. 29:10-16.

       (iii) WHY do they glory? Shows that they neglect the force of the first two questions.

     (b) 4:8. They do not understand the GIFT.

       (i) What they think they have: the kingdom, on the basis of material satisfaction. Contrast Rom. 14:17.

       (ii) Paul's correction: they have not, in fact, arrived. Compare Phil. 3:12-15. To think that one is mature is one of the clearest signs of immaturity.

   ii. Paul's boast, 4:9-13.

     (a) 4:9a. The GIVER: "God has set us forth."

     (b) 4:9b-13, the GIFT.

Though the correspondence is only logical and not formal, we may have here a chiasm, ABCBA, as developed below.

       (i) 4:9b,13b. Worthless status in the eyes of the world. They are seen as condemned criminals fit only to feed to the lions; as rubbish and refuse.

       (ii) 4:10,12b-13a. At a disadvantage with their evaluators, by the world's standards.

       (iii) 4:11-12a. Sufferings.

II. Church Unity and the Question of Purity, 4:14-6:20.

4:14-21 and 5:1-6:20 each have their own chiastic structure, establishing them as separate units. 4:16 is the heading to this section on practical purity, answering to 1:10, and contrasting with the appeal earlier NOT to follow men. The shift in pronouns from "we" to "I" between 4:13,14 shows clearly that 4:14,15 belong with the rest of 4:14-21. However, "these things" in 4:14 seem to refer to what has gone before. We suggest, then, that 4:14-21 is a transitional paragraph introducing the discussion of purity.

A. The Example, 4:14-21.

1. Two resources for instructing them, 4:14,21.

   a. Negative: "shame you," "rod."

   b. Positive: "warn you," "love and meekness".

2. Two kinds of helpers, 4:15,17-20.

   a. The "instructors," of whom Timothy is an example.

   b. Paul, the "father," who will shortly come to them.

3. "Be followers of me," 4:16 (center of chiasm; focal point)

B. The Exhortation, 5:1-6:20.

These chapters present two concurrent structures.

   The first structure is coded through complementary distribution of two keywords in chiastic fashion: "fornication" and cognates (in 5:1-11 and 6:9-20) and "judge" and cognates (5:12-6:8).

   The second structure is a shift in the middle of the judgment section from discussing the church's attitude toward an erring brother (chapter 5) to discussing the believer's personal involvement in judgment and fornication (chapter 6).

   Fornication is condemned in both chapters. The attitude toward judgment, though, is radically different. 5:12-13 discusses judgment before BELIEVERS concerning an offense against GOD. This the Corinthians had neglected, and need to carry out. On the other hand, 6:1-8 discusses judgment before UNBELIEVERS concerning offenses against OURSELVES. These judgments the Corinthians were undertaking, and should drop.

   The relationship between the two chapters is emphasized not only by the similar keywords, but also by the close parallel between the lists of sins in 5:11 and 6:9,10.

1. Dealing with sin in another, 5:1-13.

I have not detected as many formal structural clues in this chapter as the others lead me to expect. So my analysis, which is essentially topical, must be considered tentative.

   a. The problem, 5:1-2. It is twofold:

   i. The man's sin, 5:1.

   ii. The church's lack of response, 5:2.

   b. The solution, 5:3-13.

   i. What Paul does, 5:3-5.

      (a) The judgment: "deliver to Satan." Paul is the one who does this (cf. I Tim 1:20). For possible examples, see Acts 5:1-11; 13:9-11. The apostle must be present,

at least "in spirit." Apostles of the Lord Jesus could do special things that we do not expect to see today: II Cor 12:12.

(b) The purpose: "destruction of the flesh...spirit may be saved." Not vindictive or malicious, but with a desire for restoration. Was this end achieved in this case, II Cor 2:5-8?

(c) The context: "in the name of our Lord Jesus Christ, when you are gathered together..." Such actions are the duty and prerogative of the church, not of an individual. Note how Matt 18:15-19, which give authority for such proceedings, are followed immediately by 18:20, "where two or three are gathered together in my name...."

ii. What Paul tells them to do, 5:6-13.

(a) The metaphor, 5:6-8.

(i) You are unleavened. Probably written at Passover season. The Cor. church began next door to the synagogue, and drew its early converts from there (Acts 18:7,8). Jewish Christians even today observe Passover for its reminders of Christ.

(ii) But a crumb remains that you missed.

(b) The literal instruction, 5:9-13.

(i) The "letter" may be this one. Gk. letters often use a past tense ("epistolary aorist") to describe their own writing, because when the recipient reads it, the act is past.

(ii) "any man that is called a brother"--these actions only concern those in the assembly.

(iii) The sins which occasion such discipline (5:11) are the sort that leave doubts about a person's salvation (6:9,10).

(iv) The judgment: "put away"..."not to eat." Refers at least to the Lord's Supper.

2. Dealing with sin in ourselves, 6:1-20.

6:1-8 are marked not only by "judge" and "judgment," but also by derivatives of the Greek stem ἀδικ- "unjust" ("unjust" 6:1; "take wrong" 6:7; "do wrong" 6:8; "unrighteous" 6:9). This keyword pulls 6:9-11 toward 6:1-8, while "fornication" in 6:9 pulls it toward 6:12-20. We conclude that 6:9-11 is a hinge.

a. The sin of treating a brother unjustly, 6:1-8.

The criticism has three stages, the first two articulated by a hinge (6:6), and the last two (6:7,8) by an extracted alternation.

   i.   You take one another to court before unbelievers, 6:1-5.

   (Hinge, 6:6. The first half of the verse looks ahead to 6:7,
   while the second half recalls 6:1-5.)

   ii. You take one another to court at all, 6:7.

   iii. You offend one another in such a way as to make court
        an option, 6:8.

b. Hinge, 6:9-11.

*We have two statements about people who shall not inherit the
kingdom. The first recalls 6:1-8, while the second anticipates
6:12-20. The note of encouragement in 6:11 has no clear
correspondent. Compare the function of Heb 6:9 in its context.*

   i.   The warnings, 6:9-10.

      a. The UNRIGHTEOUS (6:1-8) shall not inherit the kingdom.

      b. The IMMORAL (6:12-20) shall not inherit the kingdom.

   ii. The encouragement, 6:11.

*There is a subtle structural link between this verse and
6:6,8. The earlier verses both have the structure ἀλλά...
καὶ τοῦτο/ταῦτα... "but/nay...and that...." 6:11 offers
the same elements, in reverse order: καὶ ταῦτά...ἀλλά...
ἀλλά...ἀλλά... "and such...but...but...but...."*

c. The sin of fornication, 6:12-20.

*After stating a general principle (6:12), Paul raises two
possible applications of it (6:13,14). An ambiguous metaphor
in the second leads him to expand it in two ways (6:15-18,
19-20).*

   i.   The general principle, 6:12. "All things are lawful
        unto me" may have been a common pauline motto: cf.
        10:23, and the idea behind Rom 14:14; I Tim. 4:4,5.
        But two qualifications are needed.

      (a) Not all things are expedient. Are we running the
           world acc. to the instructions? There is no law
           against trying to run a car on soda pop, but it
           won't work. The attempt is evidence of stupidity,
           not liberty.

      (b) I will not be brought under the power of any. Cf.
           Rom 6:12-18. Some freedoms exist only so long as
           we do not exercise them.

ii. Application to two questions, 6:13-14

(a) Meat

(i) Expediency: meat and the belly are intended for one another.

(ii) Both will pass away. The issue is temporal and amoral. Cf. 7:29-31.

(b) Fornication

"Body" is ambiguous. Does it refer to the individual human corpse, or to the assembly (as in chapter 12)? The individual interpretation fits well. But, considering the prevalence of fornication as a cultic phenomenon in the ancient world, so does the corporate. The local church is not to imitate the pagan temple in promoting fornication. Paul seems to be aware of both senses, for each of the next two paragraphs expounds one of them.

(i) Expediency: The body (in either sense) and fornication are not intended for one another.

(ii) In view of the resurrection, the matter has eternal consequences.

iii. The two "bodies" and fornication, 6:15-20

Both sections begin, "Know you not...," and close with a command. The first is about bodies (plural and thus individual), while the second is about the single body (of Christ). The commands move from a particular sin (fornication) to the general need for people to glorify God.

(a) Fornication and the individual's body, 6:15-18.

(i) The principle, 6:15-17. 6:15b should be rendered, "Shall I then take away the members of Christ...?" Compare 6:9,10. Fornication and Christianity are absolutely incompatible.

(ii) The command, 6:18. FLEE fornication. Cf. Gen 39: 7-12. Carefully distinguish:

((a)) Resist the Devil, Jas 4:7; I Pet 5:8,9;

((b)) Flee youthful lusts, here, I Tim 6:11, II Tim 2:22.

(iii) The reinforcement, 6:18b.

(b) Fornication and the body of Christ, 6:19-20.

(i) The principle, 6:19-20a. The temple metaphor is elsewhere used only of the corporate body: Eph 2:19-22, I Pet. 2:4-5.

          (ii)   The command, 6:20b.   "Glorify God."

          (iii) The reinforcement, 6:20c. "which are God's."

Though 7:1-24, 25-40 have separate block headings, they are closely related. Both deal with the questions of celibacy and marriage. Both consist of blocks of text of three types.

Type A, "Duties of marriage," describes the concern and responsibility which each spouse has for the other's needs.

Type B, "Change Marital State?", contains the only finite forms of the verb "to marry" in the chapter; contemplates changes both from single to married and from married to single; distinguishes new revelation to Paul from earthly teachings of the Lord Jesus; and contains the only occurrences of οὕτως "so" in the chapter.

Type C, "Temporal State," presents a series of temporal contrasts that do not matter, and contains the only instances of χράομαι "to use" in the chapter (21,31).

Types A and C are similar in that both give reasons not to change marital state, while B tells when a change is appropriate. The first block presents these types in the order ABC, while the second inverts this chiasm to present BCxAB.

Our exposition of these blocks assumes that the Corinthians, in an effort to control fornication, sought to proclaim celibacy as a universal life style, and that the letter mentioned in 7:1 sought Paul's endorsement of that strategy. The chapter does not give such an endorsement, but tactfully points out that marital status is in most cases an amoral issue, to be decided on the basis of individual gift and circumstance rather than ecclesiastical fiat.

<div align="center">

Block 2
"Now concerning the things whereof ye wrote unto me"
7:1-24

</div>

7:6-17 are set off by an internal inclusio between 7:6-7 and 7:17, leading to an overall three-fold division that is confirmed by the correspondences with the following block noted above.

I.   The Duties of Marriage, 7:1-5.

  A.   The Corinthian claim, 7:1. "It is good for a man not to touch a woman." Paul uses καλός "[aesthetically] good," not αγαθός "[morally] good," thus qualifying their claim (as we have reconstructed it) even as he summarizes it.

  B.   The Pauline qualification, 7:2-5.

    1.   The need for marriage, 7:2. Cf. Prov 5:15-20.

2. The nature of marriage, 7:3-5.

   a. It is not a platonic relationship, 7:3-4. Cf. Exod 21:10

      i. 7:3, husband and wife owe affection to one another.
         Compare Eph 5:25. Command and love can coexist.

      ii. 7:4, husband and wife control one another's bodies.

   b. Under three conditions, physical relations may be suspended,
      7:5.

      i. "with consent." Must be a mutual decision, not the whim
         of one party or the other.

      ii. "fasting and prayer."

        (a) The purpose is spiritual exercise. Compare Exod 19:15;
            I Sam 21:4,5; Zech 12:12-14.

        (b) The need is so pressing that the appetite for food is
            to be denied as well.

      iii. "for a time...come together again." The abstention is
          to be temporary.

   c. Paul's instructions here suggest that the Corinthians were
      suggesting that believers who were already married should
      abstain from physical affection. His comments reject such
      an idea, while recognizing legitimate occasions for temporary
      abstention.

II. Should believers seek to change their marital state? 7:6-17.

*A chiastic inclusio from 7:6-7 to 7:17 sets off the section, which is
divided into three parts by Paul's comments to each of three distinct
groups.*

A. The inclusio, 7:6-7,17.

   1. Paul's authority, 7:6,17b. "I speak this...so I ordain..."
      The contrast between "permission" and "commandment" in 7:6
      is probably between "commandments" given by the Lord during
      his earthly life (cf. 7:10,25) and revelations which Paul
      is graciously "permitted" to convey. One is not more
      authoritative than the other.

   2. The principle of personal gift, 7:7,17a.

B. The detailed discussion, 7:8-16.

*Two parameters govern each of the three sections: the group being
addressed, and the source of Paul's comments. The instructions for
the second group come (7:10) from the Lord's earthly teaching, while
the third group comes (7:12) through Paul. 7:8 does not specify
the source, unless 7:6 is cataphoric, in which case the three sets
of instructions form a chiasm, "Paul-Lord-Paul."*

1. Paul addresses the unmarried and widows, 7:8-9.

There is little detail here, probably because this group comes more into focus in 7:25-40.

   a. 7:8. Celibacy is καλός, aesthetically good.

   b. 7:9. But marriage is preferable to sin (and thus implicitly not sinful).

2. The Lord commands saved couples, 7:10-11.

The third group, the "rest" of 7:12, explicitly consists of believers married to unbelievers. This strongly suggests that the "married" of the second group are couples both of whose members are believers.

   a. 7:10,11a. Instructions to the wife.

     i. 7:10. Don't leave the husband.

     ii. 7:11a. If you do leave, either

       (a) stay single or

       (b) be reconciled.

       (c) Note that one so separated is NOT at liberty to marry someone else. They are not in the category of "unmarried and widows" of 7:8.

   b. 7:11b. Instructions to the husband: don't put away the wife. Unlike the wife in ii above, there is no second set of instructions in case the first is broken.

3. Paul instructs unequally yoked believers, 7:12-16.

The Lord's earthly teachings on marriage and divorce were in the context of the law of Moses and the community of Israel, and thus presume that both members of the marriage are also members of God's people. In treating the problem of mixed marriages, Paul cannot appeal to that teaching, but here presents new revelation. He here shows that mixed marriages are to be handled differently in the church than they were in Israel (Ezra 9-10, though we should note that these mixed marriages probably resulted from the salvation of one member of an unsaved couple, while those in Ezra resulted from a believer entering into marriage with an unbeliever).
  Paul gives instruction for two cases. In each, he presents first a command, then an explanation.

   a. If the unbelieving partner wishes to remain, 7:12-14.

     i. 7:12,13. The believer, whether husband or wife, is not to initiate a separation.

ii.   7:14, Explanation.

The OT forbids mixed marriages (Dt 7:3,4; 23:3-8; I K 11:1-13; Neh 9:30; 13:23-30; Ezra 9,10) on two motives: they mix the holy (= separate) people with the unholy (cf. Ezra 9:2), and they endanger the spiritual welfare of the children. Paul's explanation deals with each of these issues, and seems to presume an acquaintance on the part of the Corinthians with the OT teaching.

   (a)   The unbelieving mate is sanctified by the believer, thus dealing with the holiness problem.

   (b)   The children will not be ostracized from the people of God, as they would have been under the OT law.

b.   If the unbelieving partner wishes to depart, 7:15-16.

i.   7:15a.   Command: Let them depart.

ii.   7:15b-16.   Explanation.

   (a)   "Not under bondage."   The Greek verb is δουλόω "to enslave," distinct from the verb δέω "to bind" which is used in 7:39; Rom 7:1-3.   The believer is under no obligation to serve the desires of the departed mate, in regard, for instance, to the duties of 7:2-5.   But neither are they free to remarry.   The "bondage" has ceased, but the marriage "bond," a distinct thing, remains.

   (b)   "called us to peace."   As in 7:11, if the opportunity for a reconciliation arises, we are to take it.

   (c)   7:16.   We must remember that God may use the believer to bring the unbeliever to himself.

c.   Comment: This section assumes that marriages contracted before salvation remain in effect after.   There is no evidence in the NT that people felt their marriages annulled by salvation and so remarried.   Implications:

i.   Marriage is an institution for unbelievers as well as believers.

ii. Divorce and remarriage while the first mate lives constitutes bigamy, regardless of the relative chronology of the divorce, the remarriage, and the point of salvation.

III.   The Nature of the Temporal State, 7:18-24.

Two illustrations develop the point that our temporal state is amoral. Each is developed with the same three points.

  A.   The illustration of circumcision, 7:18-20.

    1.   7:18.   The presence or absence of the physical sign is nothing in itself.   (Acts 16:1-3 shows that even the

prohibition here of circumcision is pragmatic rather than moral.)

2. 7:19. What matters is not the sign itself, but obedience to God's law (which under the old order it signified).

3. 7:20. "Let every man abide wherein he was called."

B. The illustration of slavery, 7:21-24.

1. 7:21. The presence or absence of servitude is nothing in itself (though again, a change is allowed for temporal, pragmatic reasons).

2. 7:22-23. What matters is our spiritual status as free from sin and slaves of God.

3. 7:24. "Let every man, wherein he is called, . . . abide."

. Block 3
"Now Concerning Virgins"
7:25-40

See diagram, overleaf, for the overall chiastic structure of this section. The exposition will proceed from the ends toward the middle.

I. Should believers seek to change their marital state? 7:25-28a, 36-40.

A. Paul's "judgment," 7:25b, 40b. Paul thus introduces new revelation, without clear precedent in the Lord's earthly teaching.

B. Ideals and options, 7:26-28a, 36-40a.

7:26-28a makes a single shift from the aesthetic ideal of singleness to the morally acceptable option of marriage. This is tripled to produce the alternation of 7:36-40a.

1. 7:26-28a.

a. 7:26,27. The ideal: stay as you are, and in particular, single. The verb νομίζω "I suppose" is used elsewhere in the NT in Mt 5:17; 10:34; 20:10; Lk 2:44; 3:23; Acts 7:25; 8:20; 14:19; 16:13,27; 17:29; 21:29; I Tim 6:5. Invariably, it introduces a supposition which turns out to be wrong, or at best highly doubtful. It introduces doubtful assertions. Here, it severely qualifies the approval which Paul might otherwise be understood to be offering the celibates.

b. 7:28a. The moral option: there is no sin in marrying.

THE CHIASTIC STRUCTURE

of

I COR 7:25-40

32a

be
without
carefulness
(worry)

29b-31 | The Temporal State   The Duties of Marriage | 32b-34

29a | "this I say"   "this I speak" | 35a

28b | Paul's Motives | 35b

spare you trouble in the flesh   help you avoid distraction

Change Marital State?

28a | The moral option: marry. | 36,38a,39

26-27 | The aesthetic ideal: stay "so" (as you are) | 37,38b,40a

25b | Paul's "judgment" | 40b
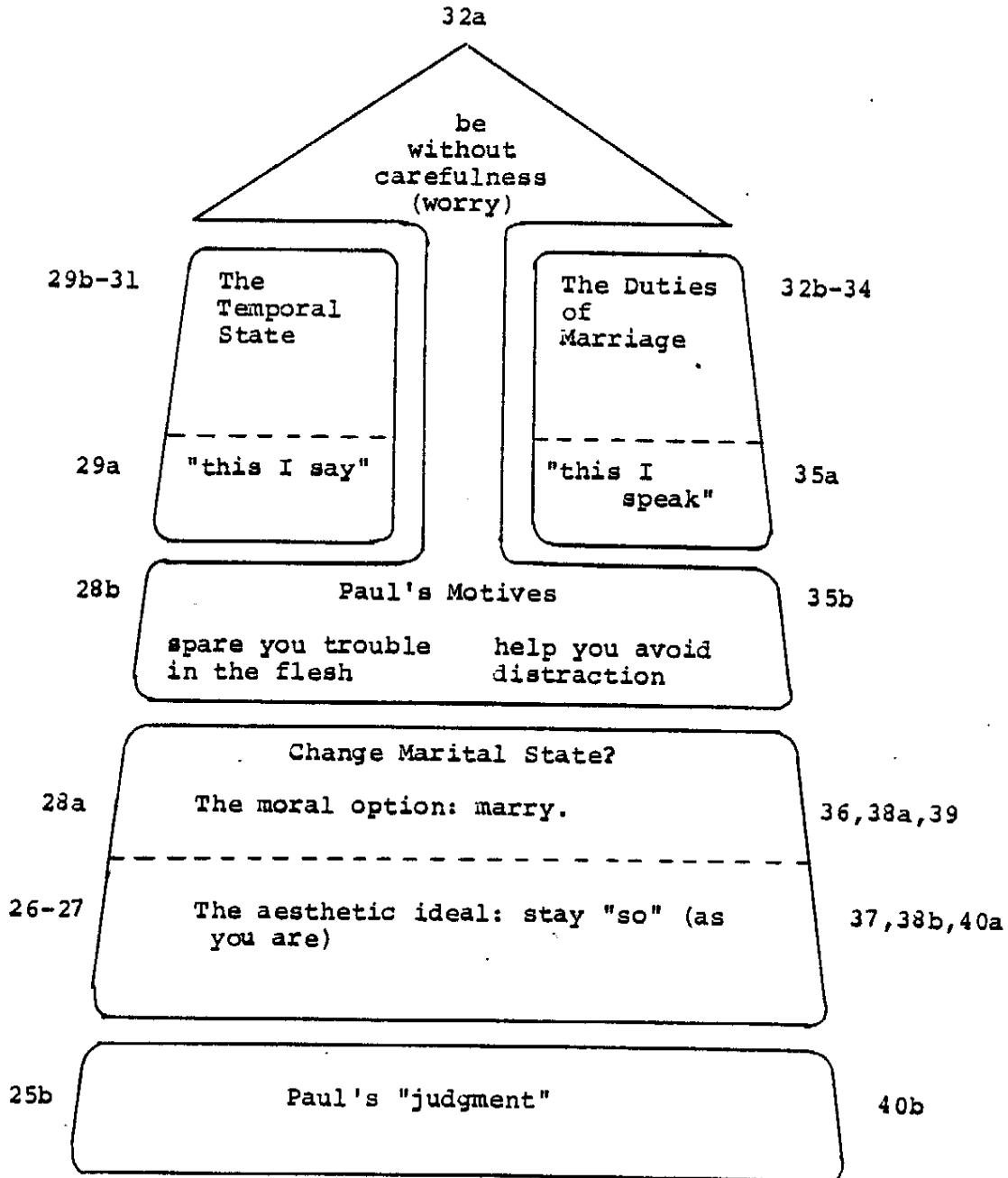
2.   7:36-40a.

The ideal/option is not only tripled, but reversed in order to highlight the chiastic structure of the passage.
     Are the instructions in 7:36-38 to the groom or the father of the bride? The verb γαμίζω *is applied to the father ("give in marriage") in the second century A.D. But it is not known before the NT, so we do not have any examples, independent of this passage, to judge its meaning here. Morphologically, the verb means, "to cause to marry." The father does do this in giving his daughter in marriage. But the groom also does it, in pursuing his courtship to fulfillment. Elsewhere throughout chapter 7, the decisions regarding marriage and celibacy lie with the parties to the union, not with their parents or others. So it seems simplest to retain that sense here, and understand the passage of the groom rather than the father of the bride.*

   a. 7:36-37, first cycle.

      i. 7:36, the moral option of marriage.

   Three conditions indicate that this option should be taken.

      (a) A suspicion of unbecoming conduct. "Think" = νομίζω, the verb of doubtful assertion used in 7:26 ("I suppose").

      (b) "If one pass the peak." The verb marks no gender; "flower" is simply "peak," and may refer to feelings. One is in danger of being overwhelmed by affection and swept into sinful conduct.

      (c) "Need so require." This seems to summarize the preceding two.

      ii. 7:37, the aesthetic ideal of celibacy.

   Four conditions indicate that this option should be taken.

      (a) "stands stedfast in his heart." This is truly his desire.

      (b) "having no necessity" or compulsion. His choice must be freely made, without compulsion (e.g. from zealous celibate associates).

      (c) "has power over his own will"--better, "wishes," θέλημα, not βουλή or βούλημα, which would rather emphasize the will. Similar force to (a) above.

      (d) "hath so decreed in his heart." Here the will comes in.

   b. 7:38. Second cycle. Serves essentially as a summary of the first.

c. 7:39-40a. The third cycle.

*Unlike the first two cycles, which dealt mostly with virgins,
this cycle looks at the widow.*

   i. 7:39. The moral option.

     (a) While the husband lives, the wife is bound (δέω) to him,
        Rom. 7:1-3, even though by I Cor 7:15 she may not be
        under bondage (δουλόω) to him.

     (b) If the husband dies,

        (i) She may remarry,

        (ii) But it must be a believer.

   ii. 7:40a, the aesthetic ideal: remain single.

II. Temporal concerns and marital duties, 7:28b-35.

*As the diagram on page 20 suggests, this section is unified by Paul's
statement of his motives before, after, and in the middle. The two
paragraphs containing his message both state, "This I say" or "This
I speak," and repeat the arguments of 7:1-5 and 7:18-24 for remaining
in the marital state in which one is.*

A. Paul's motives, 7:28b, 32a, 35b.

*The first two motives have different perspectives. The third
summarizes all the relevant perspectives.*

  1. 7:28b. To spare trouble in the flesh. The perspective is
     self-ward. The curse in Genesis (pain of childbirth for
     the woman; work for food for the man) falls heavier on the
     married than on the single.

  2. 7:32a. Be without carefulness (= worry, anxiety). The following
     paragraph shows that this worry may be toward the Lord or
     toward other people. In either case, it is undesirable.

  3. 7:35b.

    a. Not to snare them. Paul refuses to order either universal
      celibacy or universal marriage. To some, his arguments seem
      a snare whichever way they turn.

    b. But for three reasons:

      i. "for your own profit"--the self-ward perspective.

      ii. "for that which is comely"--our relation with other people.

      iii. "attend upon the Lord"--God-ward.

B. Paul's message, 7:29-31, 32b-35a.

1. The Nature of the Temporal State, 7:29-31.

7:29a,31b refer to the transitoriness of the present order, and form an inclusio·· about the center section, which presents five contrasts which will vanish under the new order.

a. 7:29a, 31b, the inclusio.

i. 7:29a. "The time is short," literally "wrapped up," like Ananias in Acts 5:6, or like the sails of a ship in a storm. Time does not flow relentlessly. Cf. Rev 10:6.

ii. 7:31b. The outward appearance passes away. Rev 21:1; II Pet 3:10-13.

iii. Illustration: Paul seems to be depicting the present order as a stage play, in which time and space are not eternal absolutes, but can be varied and molded by the playwright to suit his purposes. On a larger scale, the time and setting of our present lives are just as transitory, existing only for God's purposes and subject to termination when he is through with them.

b. 7:30-31a. Certain features of life are "part of the play," but without eternal consequence and thus amoral.

i. List of five amoral things, among which is marriage. In 7:31, "abusing" is not necessarily negative. We might rather render, "They that use this world [will be] as [though they were] not using it to the full."

ii. NB: Some actions DO have consequences off-stage, and ARE moral. If we disobey the instructions of the playwright, we shall have to answer to him at the door.

2. The Duties of Marriage and Singleness, 7:32b-35a.

a. The overall structure:

	Single	Married
Man	7:32b	7:33
Woman	7:34a	7:34b

b. Both married and single have their worries:

i. Married: duties to the mate, cf. 7:2-5.

ii. Single: concern over serving the Lord, how to stay "holy in body and spirit" in the face of temptation. Lk 10:38-42 suggests that it is as wrong to be worried about serving the Lord as about anything else. We should be "without worry," period. Phil 4:6.

Block 4
"Now concerning things offered unto idols"
8:1-11:1

*This block is a chiasm, ABA'. A (chapters 8 and 9) and A' (10:14-11:1)
are alternations, of two and three panels respectively, matching Paul's
EXHORTATION to the Corinthians with his personal EXAMPLE. The center
section B (10:1-13) derives the principles which Paul is urging in
the outer members from Israel's experiences in the wilderness.*

I. First Exhortation/Example Section, 8-9.

*The first panel is literal; the second, figurative, picturing the
Christian life as an athletic contest. In each panel, the first
half emphasizes the pronoun "you," while the second emphasizes
"I".*

A. Exhortation and Example on personal rights, 8:1-9:23.

*8:1-13 and 9:1-23 differ in subject matter. The first concerns
eating meat offered to idols; the second, the right of the
apostle to be paid for his ministry. Another difference is
that second person pronouns predominate in 8:1-13, while the
first person singular "I" occurs only in 8:13 and chapter 9.
The occurrence in 8:13 is a link to chapter 9, anticipating
it and thus serving as a transition into it.*

1. Exhortation to surrender personal rights, 8:1-13.

*Both 8:1 and 8:4 state, "Concerning [. . . .] things offered
unto idols, we know . . . ." After the first such introduction,
we have an exposition of knowledge and love in two panels, but
with no mention of food. After the second introduction, this
theory of knowledge and love is applied to the question of food.*

a. The Theory of Knowledge and Love, 8:1-3.

i. 8:1. They differ in direction.

(a) Knowledge "puffs up" [the SELF].

(b) Love "edifies" [OTHERS].

ii. 8:2-3. They differ in accuracy.

(a) 8:2. Knowledge deceives. It is easy to have too
high an estimate of one's knowledge.

(b) 8:3. Love confirms. We can never overestimate
God's love for us.

b. Application of Knowledge and Love, 8:4-13.

*8:4-6,8 differ from 8:7,9-13 in two ways. First, the
pronouns are different. At first, Paul groups himself with
all the Corinthians as "us." Later, he divides them into
"you" and "they/he," and stands apart himself as "I." Second,*

*in both 8:4-6 and 8:8, Paul's statements imply that believers
are free in the matter of eating. But 8:7,9-13 instructs
them to restrict this freedom.*

*Using capital letters for the larger blocks of material and
lower case for the isolated verses, 8:4-13 thus follows the
pattern AbaB, where the "b" and "a" are balanced linked key-
words serving to tie together the larger sections.*

  i.   8:4-6,8. The viewpoint of knowledge (toward self).

   (a)   8:4. The fact: an idol is nothing.

   (b)   8:5-6. The reasoning:

      (i)   8:5. The pagan view, with many equally potent
            gods, might countenance an idol as meaningful.

      (ii) 8:6. But the Christian view, that God made
            all things (including the idol), deprives it
            of special significance.

   (c)   8:8. A further consequence of God as Creator of
         all: cf. I Tim 4:4-5. We are free to take (or
         leave) meat.

  ii. 8:7,9-12. The viewpoint of love (toward others).

*Paul three times mentions the conscience (συνείδησις) of
the weaker Christian as affected by a bolder believer's
conduct. The word means, first, consciousness (i.e. of
God), and then, the moral sensitivity which results from
this awareness that God is cognizant of one's thoughts and
deeds.*

   (a)   8:7. The conscience can be defiled. As one who
         formerly worshipped idols joins again in idolatrous
         feasts, the consciousness of the false god under
         which he once lived pushes in and threatens to
         replace the consciousness of the true God which
         should now dominate his thoughts. The emphasis
         here is on the passive contamination of the believer.

   (b)   8:9-11. The conscience can be strengthened (i.e.
         to sin actively).

   (c)   8:12. The conscience can be wounded. Now the
         bolder brother is depicted as maliciously wronging
         the less mature believer.

  iii. 8:13. Transition to chapter 9.

   (a)   Suggests the appropriate course of action for the
         specific question of meat offered to idols.

   (b)   By the use of the first personal pronoun "I,"
         anticipates Paul's personal example in chapter 9.

2. Example of surrendering personal rights, 9:1-23.

Paragraphs are marked by shifts in the number of the first personal pronoun, from singular (9:1-2) to plural (9:3-14) and back to singular (9:15-23), giving an overall chiastic pattern ("I"-"we"-"I").

   a. Paul's position, 9:1-2.

      i. An apostle. This is the first in rank of the spiritual gifts, 12:28.

      ii. Free, not only politically (Acts 22:28), but also spiritually (Rom 8:2), and thus at liberty to enjoy his privileges.

      iii. One who has seen the Lord. He could match the claims of the haughtiest party at Corinth. See note at Block 1, I A 1 a on 1:12; 3:4.

      iv. Has borne fruit, which serves to attest his authenticity, cf. Matt 7:15-20.

   b. The privileges which result from this position, 9:3-14.

      i. Stated, 9:3-6.

         (a) 9:4. To expect the assemblies to feed them.

         (b) 9:5. To expect the assemblies to support their wives on their journies, as well. (Emphasis on "lead about." Their right is not just to be married, but to take their wives with them.)

         (c) 9:6. To be free from secular employment.

      ii. Defended, 9:7-14.

This section is an alternation of two panels. Each panel moves from human experience through the teaching of Scripture to a conclusion. Paul cannot cite experience without Scripture, for that would be unbiblical. He will not cite Scripture without experience, lest he be impractical.
   The two panels move from general (the right of any workman to a salary) to specific (the right of evangelists to be supported).

         (a) First panel (general). 9:7-11.

         The three parts of the panel are joined together by hinges at 9:8 (moving from experience to Scripture) and 9:9b,10a ("Doth God...our sakes?"; moving from Scripture to conclusion).

            (i) 9:7. Human experience, in three examples: the soldier, the farmer, and the herder.

       (ii)   9:9. Scripture: Deut 25:4, the law of threshing oxen.

       (iii) 9:10-11. Conclusion.

   (b) Second panel (specific). 9:12-14.

       (i) 9:12a. Human experience: the conduct of other apostles with the Corinthians.

[9:12b is a link anticipating the restrictions which Paul will take on in 9:15-23. His argument in favor of support is becoming so strong that he must remind his readers that he is erecting it only to emphasize the even stronger principles which lead him to reject its consequences in his own ministry.]

       (ii) 9:13. Scripture. Portions of many of the sacrifices at tabernacle and temple belonged to the priests.

       (iii) 9:14. Conclusion. Note that it applies to "those who preach the gospel," the "evangelist" of Eph 4:11, there distinguished from the "pastor and teacher." Paul is arguing for the support of itinerant church planters, not of resident elders/overseers/pastors, whom he commands elsewhere to earn their own livings (Acts 20:33-35).

  c. The responsibilities which result from this position, 9:15-23 ("I").

Paul begins this section (9:15-18) with frequent references to preaching the gospel. In 9:19-22, there is no explicit reference to the gospel. The first half discusses his rejection of a salary; the second, his general self-denial for the sake of ministry. The first half may echo "Am I not an apostle?" of 9:1, and the second, beginning "For though I be free," may recall "Am I not free?"

   i. 9:15-18. Paul's specific self-denial (in the matter of a salary).

We outline below some evidence of chiastic structure in this paragraph. The overall idea is that reflected in Lk 17:7-10. Paul's service to the Lord is not a favor for which he expects payment, but is already payment against the debt which he owes the Lord for his salvation.

   (a) 9:15a,18c. Paul does not "use" (15a χράομαι, "use," 18c καταχράομαι "abuse, use to the full") the right to salary which he has defended in 9:7-14.

   (b) 9:15b,18b. He makes the gospel free of charge.

(c)   9:15c,18a. This free gospel is itself his "glorying" (15c) and "reward" (18a).

(d)   9:16a,17b. The mere fact of preaching is no merit, because he is under "necessity" (16a), a divine "dispensation" (17b).

(e)   9:16b,17a. It is expected that he will preach. This in itself merits neither reward nor penalty. The exceptional cases are:

   (i)   9:16b. If he does not preach at all, he will suffer for it.

   (ii)   9:17a. If he preaches willingly (in this context, without the added motivation of a salary), he will be rewarded, 9:18a.

ii.   9:19-22. Paul's general practice of self-denial.

9:19,22b form an inclusio setting off this section. They also furnish an outline, a general principle, which he applies to four specific cases in the interior of the inclusio.

(a)   9:19,22b. The inclusio: general principle. Note the similarity between the lines:

```
"I made myself  servant      unto all,      that I might gain...
 I am made       all things   to all men,    that I might save..."
```

(b)   9:20-22a. Specific applications.

The first three groups to which Paul applies this general principle were no doubt recognized as legitimate targets of evangelism, requiring self-sacrifice. The fourth group, the "weak," is the group within the church whose needs had been neglected by the boldness of the "stronger" believers. Paul argues that if one will endure self-privation to bring someone into the fold, one certainly ought to deny oneself if needed to establish the new Christian.

   (i)   9:20a. The Jews.

   (ii)   9:20b. Those "under the law"--perhaps proselytes to Judaism.

   (iii)   9:21. The Gentiles. (Note the qualification-- in adapting to others, the evangelist must not violate the law of God under which he himself lives.)

   (iv)   9:22a. The weak.

iii. 9:23. Paul's overall purpose in this self-denial, specific and general. It is the way that one who truly is a believer in and follower of the Lord Jesus Christ ought to live. Cf. Heb. 3:6,14. One who lives always for self rather than others has reason to question whether one truly is a partaker in the gospel.

B. Exhortation and Example in metaphor, 9:24-27.

Paul illustrates the need for discipline and self-denial with the metaphor of athletic competition, once again moving from "you" to "I." In both cases, he points out both the prize for which one contends, and the process necessary to obtain it. This section is thus an alternation in two panels. Between the two, 9:25a states the principle which applies both to the Corinthians and to Paul. The panels of the alternation thus stand chiastically about this central, focal element.

1. Exhortation, 9:24. ("You")

   a. 9:24a, the prize.

   b. 9:24b, the process--run, in order to obtain.

2. The general principle, 9:25a. Temperance in all things.

3. Example, 9:25b-27. ("I")

   a. 9:25b, the prize: an incorruptible crown.

   b. 9:26-27, the process---disciplined training.

II. Comparison with Israel in the Wilderness, 10:1-13.

The section has three paragraphs. The first presents episodes from Israel's wilderness experiences (10:1-5). The second (10:6-11), marked off by an internal inclusio (10:6,11), exhorts the present generation ("you," "we," in contrast with the "them" of the first paragraph) on the basis of this history. The conclusion (10:12-13), set off from the second paragraph by the inclusio, is also marked by the introductory "wherefore".

A. The Old Testament Example, 10:1-5.

Paul moves from the frequently repeated "all" of 10:1-4 to "many" in 10:5, inviting us to consider an unnamed third category, the "few" who make the difference between these two groups.

1. The common experience of "all," 10:1-4.

   Paul fits Israel's experience into the pattern of the Christian sacraments of baptism and the Lord's Supper, to

*emphasize that their condition is analogous to that of a
believer enjoying the full privileges of membership in the
visible church. The failures outlined in the next section
are not those of the unevangelized, but of people who gave
every outward appearance of being in fellowship with God.*

    a. Their "baptism," 10:1-2.

        i. The event: crossing the Red Sea. They were shut in
by the sea on either hand the the cloud above, as the
believer is surrounded by the baptismal waters.

        ii. The person: Moses, who is frequently cited as anticipating
and illustrating the ministry of Christ, into whom
believers are now baptized: Deut 18:15; Jn 1:17;
Heb 3:1-6.

    b. Their "Lord's Supper," 10:3-4.

        i. The bread, 10:3. Manna, which Christ had already used
as illustrative of his flesh, Jn 6:31-35.

        ii. The drink, 10:4. Water from the rock, which Paul
explicitly identifies with Christ, thus completing the
analogy with the Lord's Supper.

  2. The evaluation of "most," 10:5.

    a. God's reaction. He was not "well pleased with" (εὐδοκέω
ἐν) them. This is a very high standard, affirmed in the
NT only of Christ (Matt 3:17; 17:5; Mk 1:11; Lk 3:22; denied
of men here and Heb 10:38).

    b. The consequences of not being "well pleasing" to God. They
were destroyed in the wilderness.

  3. The implied "few." In fact, they were only two. Of the
generation that left Egypt, only Joshua and Caleb (Num 11:30)
did not perish in the wilderness.

B. The Application to Corinth, 10:6-11.

  1. Inclusio, 10:6a,11. General.

    a. Both brackets: these events were "examples" (τύποι, "types").
(NB: "Types" in the NT are always examples for conduct,
never simply for doctrine.)

    b. The second bracket emphasizes "the end of the ages." For
similar exhortations to godliness based on the lateness
of the hour, cf. I Pet 4:7; II Pet 3:11,12.

  2. Specific examples, 10:6b-10.

Paul lists five details of sin, but only three punishments.

*The first three details of sin all occur in a single OT story
about the wilderness wanderings. The first punishment fits
this story, too. So it seems reasonable to analyze the
section as an alternation of three panels, each panel giving
first the offense and second the punishment, with the offense
tripled in the first panel.*

    a. 10:6b-8, The Apostasy at Baal-Peor (Num 25:1-9).

        i. 10:6b-8a, the sin.

          (a) 10:6b, lust.

          (b) 10:7, idolatry.

          (c) 10:8a, fornication.

        ii. 10:8b, the punishment.

    b. 10:9, The Serpents (Num 21:4-6).

        i. 10:9a, the sin.

        ii. 10:9b, the punishment.

    c. 10:10, Murmuring (Num 16:41-42?).

        i. 10:10a, the sin.

        ii. 10:10b, the punishment.

C. Conclusion, 10:12-13.

*The two verses seem to address distinct audiences, and are supported
by different segments of the Israelite population introduced in
10:1-5 by way of illustration.*

    1. Warning to the overconfident, 10:12. Those who trifle with
spiritual disciplines (the "strong" believer of chapter 8)
should remember the tragic end of the "many" of 10:5.

    2. Encouragement to the timid, 10:13. Those who lack the
spirit to resist temptation (the "weak" of chapter 8?)
should remember that there were a "few" of the "all"
who were not among the "many."

III. Second Exhortation/Example Section, 10:14-11:1.

*Four panels alternate exhortation (marked by imperatives and
pronouns, such as first person plural and second person, which
include the readers) with Paul's personal example (marked by
exclusive use of the first person singular). The fourth panel
is much shorter and more general than the first three, and serves
as a summary of the entire section.*
  *The three detailed panels progress from setting forth a limited
application (meats and idols) to a limited audience (the individual),
to a general principle that benefits many people.*

A. Detailed panels, 10:14-33.

    1. How does the question of meat affect the individual?
        10:14-23.

     a. Exhortation, 10:14-22.

       i. Command, 10:14. Flee from sin. Don't sit around to
           test 10:13. Compare 6:18; I Tim 6:11; II Tim 2:22, and
           contrast Jas 4:7; I Pet 5:8,9.

       ii. Argument, 10:15-22.

         (a) Two examples of the significance of table fellowship,
            10:16-18.

           (i) 10:16-17, the Lord's Supper.

           (ii) 10:18, cf. Exod 12:43-48, Israel's sacrificial
               system.

         (b) Conclusion, 10:20: to eat a sacrifice is to participate
            in worshiping what it is sacrificed to.

         (c) Application, 10:21-22. For a Christian to partake
            of an idolatrous feast is

           (i) 10:21, incompatible with the Christian position;

           (ii) 10:22, spiritually unsafe.

     b. Example, 10:23. Compare 6:12. Paul recognizes interests
        higher than liberty.

    2. How does the question of meat affect others? 10:24-30.
    Note the keyword "conscience".
     a. Exhortation, 10:24-29a.

       i. The principle, 10:24. Note that now a wider public is
           brought into view.

       ii. Application, 10:25-29a.

       Paul analyzes two cases. Each is marked by the phrase,
       "For the earth is the Lord's, and the fulness thereof."
       In this first case, this OT citation follows the discus-
       sion of the case, but in the second, it comes in the
       middle, giving the pattern of a folded chiasm (AB-ABA).

         (a) 10:25,26. The case of food purchased for private
            consumption: its origin does not matter.

         (b) 10:27-29a. The case of food consumed in public.

           (i) 10:27. If its origin is not discussed, you may
               partake.

(ii)   10:28-29a.   If you learn from those with you
that it is a sacrifice, do not partake, for
their sake.

b.   Example, 10:29b-30.

*Paul explains his own abstention by noting two things that
belong to him, that would be compromised by the response of
others if he were to partake.*

i.   10:29b.   His liberty would be compromised by the
judgment of others.

ii.   10:30.   His thanksgiving would be compromised by
the blasphemy of others.

3.   How does life in general affect others in general? 10:31-33.

*The Exhortation and Example sections form two panels of a chiasm,
each claiming universal applicability and a universal audience
for the principle of self-denial.*

a.   Exhortation, 10:31-32.

i.   10:31.   The extent of the principle: all things.

ii.   10:32.   The "others" who enter into such a decision:
all men.

b.   Example, 10:33.

i.   10:33a.   "I please all"--audience.

ii.   10:33b.   "...in all"--extent of applicability.

B.   Summary panel, 11:1.

1.   Exhortation: "Be followers of me . . ."

2.   Example: ". . . even as I also am of Christ."

<p align="center">Block 5
"Now I praise you, brethren"
11:2-34</p>

*The contrast between "Now I praise you" (11:2) and "Now I praise
you not" (11:17) suggests a division of the chapter into two parts.
This division agrees with the distribution of subject matter in
the chapter.*

*The first half of the chapter, dealing with the relation of
God, Christ, man, and woman, recalls the discussion of marriage in
chapter 7, while the details on the Lord's Supper in the second
half of the chapter recall the question of idolatrous feasts
studied in chapters 8-10. We suggest that having answered the
Corinthians' specific questions about the subjects of man and*

*woman (chapter 7) and religious feasts (chapters 8-10), he now adds
some further thoughts of his own. Block 5 thus forms an alternation
with blocks 2-3 and 4.*

*The first half of the chapter lacks the frequent references to
the church "come together" that characterize the second half (11:
17,18,20,33,34). We suggest that only the second half expressly
addresses the question of Christian conduct in the assembled body.
The first half is more general, and is not focussed on the church
assembled. This allows a ready harmonization of 11:5,13 with
the prohibition to women to speak in the assembly in 14:34,35.*

*Paul praises them in the first half of the chapter, but not
in the second. This suggests that they were by and large in order
on the matter of the relation between men and women, and that
Paul's comments on this subject are occasioned by a problem with
one or a few people that has not yet become widespread. In the
matter of the Lord's Supper, though, there is common disorder.*

I.   Instructions concerning men and women, 11:2-16.

*The passage is a chiasm. We will summarize corresponding elements
together.*

A.   The authority behind Paul's teaching here. 11:2,16.

   1.   Stated positively, 11:2. The apostolic ordinances. (NB:
        "ordinance" here is "tradition," not "sacrament," and may
        govern Christian life out of as well as in assembly. Com-
        pare II Thes 3:6-8.)

   2.   Stated negatively, 11:16. Neither the churches nor the
        apostles sanction any other conduct. There is no precedent
        for those who would challenge this teaching.

B.   Men and women in relation to God. 11:3-7,13-15.

*These sections correspond in the reference to shame in 11:4-6,14;
to glory in 1-:7,15; and to speech and prayer in 11:4-5, 13, all
of which are absent in the other sections. They differ in that
the first is literal while the second is primarily figurative.*

   1.   The literal statement, 11:3-7.

*A chain of authority from God (through Christ) to man and then
to woman is presented in 11:3,7b, forming an inclusio about the
practical implications drawn in 11:4-7a. These implications
themselves move from man (11:4) to woman (11:5) to woman (11:6)
and back to man (11:7a), giving the whole a chiastic structure.*

      a.   The relative positions of man and woman, 11:3,7b.

         i.   11:3, the chain of authority. From greatest authority
              to least, the order is God, Christ, man, woman.

         ii. 11:7b, the chain of glory. Because man cannot look
              directly on God's unmediated glory (I Tim 6:16), his
              only view of that glory comes through creation. Man

is the crown of that glory, and woman in turn is
the epitomy of man's glory, serving thus as the
highest manifestation of glory in the natural
creation.

b. The resulting conduct of man and woman, 11:4-7a.

i. 11:4-5, conduct as implied by the chain of headship.

*"Head" here refers to the bodily member; "his head" or
"her head" refers to the next member up the chain of
authority.*
*It is important to note that the modes of speech under
discussion are modes of speech that relate man and
God, whether prayer (from man to God) or prophecy (from
God to man).*

(a) 11:4. Because man is the next step below the
divine in the chain of authority, it is his
appropriate role to speak to and for God, without
mediation. It is thus inappropriate for him to
cover his head and thereby imply that he cannot
go directly to God. (NB: Man's approach to God
is mediated by Christ, I Tim 2:5, in that Christ
has reconciled man and God. But now that this
reconciliation has been effected, man prays
directly to the Father.)

(b) 11:5. On the other hand, the chain of command
implies that woman should go through man in
communication with God. This is in tension
with the truth that as an independent member of
the body of Christ, she has direct access to the
Father. Her position as a believer is skewed
with respect to her position as a woman. To
neglect either position is an error. Thus she
may speak directly to and for God, but only
while wearing a symbol of her position in the
chain.

ii. 11:6-7a, conduct as implied by the chain of glory.

*Here Paul appeals implicitly to the argument of 11:14-15,
that long hair is a woman's glory but a man's shame.*

(a) 11:6. The glory of her hair illustrates how a
woman's glory is enhanced by a covering.

(b) 11:7a. Conversely, the man's short hair implies
that he ought not to be covered.

iii. The cultural nature of symbols. Much of the
significance of the head covering with relation to
the truths of headship and glory may originally have
been specific to the local culture which Paul
addressed. Because of this, it is sometimes argued

that we can retain the meaning without retaining a
symbol which has lost its cultural context. Those
who offer such an argument should consider that,
consistently applied, it would also authorize the
church to discontinue the practice of water baptism
and the Lord's Supper, both of which are symbols
which had their origin in cultural contexts now
largely lost. We retain the sacraments, not because
they still have the cultural meaning they once had,
but because Scripture has given them a further
and more permanent meaning, and commands believers
to observe them. The same reasons urge us to follow
Paul's injunctions about covering and uncovering
today.

2. The figurative statement, 11:13-15.

*As 11:3-7 alluded to the illustration in 11:6,7a, so this section
alludes to the interpretation in 11:13 before developing the
illustration more fully.*

a. 11:13. The implication: women should be covered (κατα-
κάλυπτος) when praying. References to covering earlier
in the chapter are all related to one or the other of
the elements in this word.

b. 11:14-15. The illustration:

i. 11:14. It is a shame for a man to have long hair,

ii. 11:15. But the woman's hair is given to her for a
veil (περιβόλαιον, "that which is thrown about [the
face]," used only here). The use of distinct
vocabulary for the covering (which Paul enjoins)
and the long hair (which the woman already has) shows
the two to be distinct.

C. Men and women in relation to one another. 11:8-9,11-12.

*There is no reference here to speaking to or for God. The focus
is on the relation between man and woman. Note that the
corresponding elements give tightly balanced, reciprocal state-
ments about man and woman.
  According to Eph 5:23,25, headship implies both rule and
responsibility. These verses seem to be giving reasons for
man to exercise both functions toward woman.*

1. Why should man rule woman? 11:8-9.

a. 11:8, he is her source (Gen 2:21-22).

b. 11:9, he is her purpose, Gen 2:18.

c. Note that these reasons are drawn from man's pre-fall
condition. Paul does not consider the relative position
of man and woman to be a consequence of sin, and thus

liable to reversal by the cross. Rather, the orders
of headship and glory between man and woman are
characteristic of the edenic condition to which Christ
is restoring his people.

   2. Why should man care for woman? 11:11-12.

       a. 11:11. She, as well as he, is a member of the body
           of Christ, in which no one is truly independent of
           another. Further implications of this body concept
           will be drawn in chapter 12. Though in one sense
           woman is for the man, 11:9, in another, they are
           for each other.

       b. 11:12. Though woman came from man, 11:8, he is himself
           a creature of God, and in fact owes his life to a mother.

*Note the chiastic arrangement of 11:8-9,11-12, with 11:8,12
both dealing with origins, and 11:9,11 both dealing with
purpose.*

   D. The focal point of the chiasm, 11:10.

   1. "to have power on the head."

       a. "the head," not "her head," thus referring to the bodily
           member.

       b. "to have power" is susceptible of two interpretations,
           which do not necessarily exclude one another.

           i.   "power" may stand for the symbol of power or authority,
                the covering which she wears as an indication of her
                position in the chains of headship and glory.

           ii. "to have power on" elsewhere (Rev 11:6; 14:18; 20:6)
                means "to control." She ought to exercise control
                over her head by voluntarily covering it. (But note
                that this seems to be a peculiarly Johannine con-
                struction.)

   2. "because of the angels." They monitor the children of
       God, and not just in assembly. Heb 1:14; I Cor 4:9;
       I Pet 1:12. Note from Job 1:8 that God is glorified
       before them by the obedient lives of his children. This
       should be a motive for obedience in general. Here it is
       applied to the specific instructions of this section.

II. Instructions concerning the Lord's Supper. 11:17-34.

*Several structural observations assist us in analyzing this section.
  Though the verb "come together" occurs five times in the section,
it only occurs twice in the indicative mood, in 11:17,34, the first
and last verses of the section. Thus it forms an inclusio about
the whole.
  "I praise you not" forms an inclusio about 11:17-22, and marks*

*them as a unit. This unit describes the problem with which Paul is
dealing.*

*ώστε "wherefore" occurs only in 11:27,33 in the section, and
signals a two-part conclusion from 11:27-34. This section is marked
by commands and by consequences of disobedience.*

*Once the initial (11:17-22) and final (11:27-34) sections have
been isolated, the remainder (11:23-26) is seen to be a coherent
report of the origin of the Lord's Supper and the implications of
its practice in the church.*

A. The Problem, 11:17-22.

*Paul twice uses the participle of "come together," apparently in
a temporal sense, "when you come together" (11:18,20). These
introduce two statements of their problem, one more general and
the other specific.*

1. The general problem, 11:18-19, division in the church.
    Recall 1:10-13 and the entire first six chapters.

2. The specific problem, 11:20-22. Their self-centered,
    schismatic attitudes resulted in disorders at the Lord's
    Supper.

    a. 11:21, they did not wait for each other.

    b. 11:22, they should have cared for private needs in private,
        not by abusing the gatherings of the Lord's people.

B. A historical perspective, 11:23-26.

*The logical connection between this paragraph and the last seems
to be that a proper appreciation of the meaning of the Supper would
do much to correct the selfishness which they were showing there.*

1. When did the Lord institute the Supper, 11:23? "The same
    night in which he was betrayed," at a point when even those
    closest to him showed more concern for themselves than
    for him. Note the emphasis thus on his selflessness.

2. What did the Lord do? 11:24-25. We may single out two
    features of the elements which he instituted, without
    implying that these are the only or even the primary ones
    before Paul's mind at this point.

    a. The OT knows of sacrificial meals, but the blood is
        strictly forbidden to the worshipper. Partaking of the
        blood (symbolically, in the cup) as well as the body
        reflects the complete participation of the believer in
        the sacrifice of Christ.

    b. The two elements remind one of two "imputations" involved
        in salvation:

        i. The blood is frequently mentioned elsewhere (e.g. Heb
            9:14) as the agency of cleansing from sin, and brings

to mind the imputation of the believer's sin to Christ. "He [the Father] hath made him who knew no sin [Christ] to be sin for us," II Cor 5:21a.

    ii.   The body of Christ is associated with the believer's sanctification, Heb 10:9,10. It was in the body that Christ manifested perfect submission and obedience to the Father's will, and thus demonstrated perfect righteousness, which is imputed to the believer: "...that we might be made the righteousness of God in him," II Cor 5:21b.

   3.   Why does the church celebrate the supper? 11:26, to "show" (καταγγέλλω, "preach" 9:14) the Lord's death. The Supper should have been proclaiming to all who witnessed it the selfless character of Christ. Instead, the Corinthians were proving themselves ignorant of this character.

C. Practical Instructions, 11:27-34.

The repetition of "wherefore" in 11:27,33 divides this section into two parts. The first deals with the inner attitude of the believer at the supper, and corresponds with the general problem in 11:18-19. The second specifies outward conduct that corrects the offenses of 11:20-22. Both sections emphasize commands and consequences of disobedience.

   1.   Inner attitudes: our consciousness of the "body," 11:27-32.

     a.   Note the alternation between command and consequence:

```
Command             28        (29b)       31
                   /  \       /    \      /  \
Consequence  27   /    29a   /      30   /    32
```
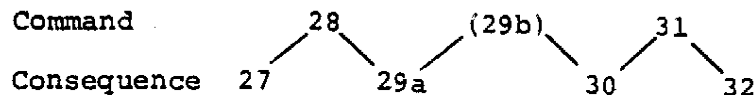
     b.   Though 11:29b is not in the imperative, it does refer to a duty they were not fulfilling, and thereby incurring judgment. An analysis of the phrase "discerning the Lord's Body" suggests even closer ties with 11:28,31.

       i.   "body"

         (a)   There is no reference to the "blood." In every reference to the elements of the supper throughout 11:17-34, both elements are mentioned if either one is. "Body" is paired with "blood," "bread" with "cup," "eat" with "drink." Because "body" is here alone, it probably does not refer to the bread, or to the physical body symbolized by the bread.

         (b)   We suggest that the reference is to the church as the body of Christ, a metaphor which Paul is about to develop extensively in chapter 12 (cf. 12:27).

       ii.   "discern" (διακρίνω) is the same verb used in 11:31, "If we would judge ourselves," referring to self-

examination.

      iii.   Synthesis. To "discern the Lord's body" is to know
and examine the assembly with which one breaks bread.
First, one must examine oneself (11:28), thus meeting
the requirement of Matt 7:1-5 (especially 7:5) for
examining others. But one must not look only at
oneself, lest one fall into the self-centered ways
of the Corinthians. Compare Paul's command to them
to "judge" and "not eat" with the fornicator in
chapter 5. 11:31, "we judge ourselves," is a summary,
including both individual self-judgment and the
reciprocal examination of the body by itself. The
objective of both judgments is not degree of maturity,
but whether or not one is in the body, i.e. a new
creature in Christ. Compare II Cor 13:5; Rom. 14:1-3;
15:7.

2. Outer actions, 11:33-34.

   a. Commands, 11:33-34a.

*These correspond one for one with the abuses mentioned in
11:20-22.*

      i.   11:33, tarry one for another, cf. 11:21.

      ii. 11:34a, satisfy private needs at home, cf. 11:22. Note
the importance of caring for the physical needs of the
body as part of dealing with spiritual problems.
Compare I Tim 5:23; Heb 13:17 (where "soul" = "life,"
and indicates the elders' responsibility for the tem-
poral as well as the spiritual needs of the body).

   b. Consequences, 11:34b. Judgment awaits those who continue
to abuse the Lord's Supper.

Block 6
"Now Concerning Spiritual Ones"
12-14

*This block is a chiasm, aBcDcBa, where the upper case letters
indicate extended portions of text (12:4-30; 13; 14:2-40), and
the lower case letters indicate the introduction (12:1-3),
transitions (12:31; 14:1) and conclusion (14:36-40), respectively.
Note that the conclusion, while bearing clear parallels to the
introduction, also has formal features which lead one to include
it within the second 'B' section. The overall chiastic pattern
is continued in 'D', which is itself a chiasm.*

I. Introduction and Conclusion, 12:1-3; 14:36-40.

*These paragraphs emphasize that spiritual gifts must be exercised
in submission to the lordship of Christ. The correspondences
between them are chiastically ordered.*

   A. 12:1a; 14:39b. The issue: "spiritual ones" (i.e. people)
       and the gifts (most notably tongues and prophecy) which
       they exercise.

   B. 12:1b; 14:39a The addressees: "brethren".

   C. 12:1c; 14:38. The danger of ignorance.

   D. 12:3; 14:36-37. Two tests of a person's spiritual condition.

      1. 12:3. The confession that Jesus is Lord shows whether a
          person is speaking by the Holy Spirit. (N.B. "Lord,"
          κύριος, served in the Greek Old Testament that Paul and
          his readers used as a translation for the name of God.
          Thus this confession includes the concept that Jesus is
          God.)

      2. 14:36-37. The acknowledgment that Paul's instructions
          have divine authority shows whether a person is spiritual.

II. The Setting of the Gifts, 12:4-30; 14:2-40.

*These chapters emphasize that spiritual gifts are intended for
function in the church, not (primarily) for individual profit.
They resemble each other, and differ from 13, in their frequent
reference to God and Christ, and in their dominant use of the
pronouns "I" and "thou". The chapters are also similar in that
both develop a metaphor for the relationship of Christians to one
another. But the metaphor is different in each chapter. In
12, the believers form the body of Christ. In 14, they are an
assembly, ἐκκλησία. Though this is the word usually translated
"church" in the NT, it does not carry the sacred overtones that
"church" does for us, but refers first of all to the public
assembly that characterized Greek life.*

A.   12:4-30, The Gifts in the Body.

*12:12-30 are an ABBA chiasm whose panels correspond as alternations.
This regular structure establishes the major break in the chapter
between verses 11 and 12.   Thematically, the chapter offers two
answers to the problem of maintaining unity in the exercise of
diverse gifts.   First, the gifts have a common source, God.
Second, they have a common setting, the body.*

1.   12:4-11, The Source of the Gifts.

*12:4-6 are united by their regular syntactical patterning, while
12:7,11 form an inclusio marking 12:7-11 as a unit.   The first
is a summary about gifts in general, while the second lists
several particular gifts.*

a.   12:4-6, three general views of gifts.

*The three titles (gifts, ministries, operations) are not
three different categories of gifts, but three characteristics
of all gifts as they are viewed from the standpoint of each
member of the trinity.*

i.   12:4.   Gifts (lit. "grace gifts") emphasize our
unworthiness, and are characteristic of the Spirit,
the immediate giver of the gifts.

ii.   12:5.   Ministries emphasize the utility of the gifts
and the need to exercise them in obedience to the
Lord, who as ruler is named here.

iii.   12:6.   Workings emphasize the display of the Father's
power through the gifts.

b.   12:7-11, some specific gifts.

i.   12:7,11, the inclusio.   The diverse gifts are given to
different people by the same Spirit.

ii.   12:8-10, the gifts.

*Two different Greek words for "another" are used to
enumerate the gifts in these verses.   Most instances are
the word indicating "another of the same kind."   But
"faith" in 12:9 and "tongues" in 12:10 are marked as
"another of a different kind," suggesting that Paul is
outlining three broad categories of gifts.   These would
progress from the most rational (teaching and preaching)
to the least.*

2.   12:12-30, The Setting of the Gifts.

*This section has four paragraphs.   The inner two form an
alternation and develop the metaphor of the body.   The outer*

two are also an alternation, and apply the body metaphor to believers in their union with one another and with Christ.

    a. 12:14-19, 20-26. The metaphor of the body.

      i. 12:14,20, the one body has many members.

      ii. 12:15-16, 21. The members speak. Note two errors: .

        (a) 12:15-16. It is wrong to reject oneself because one lacks gifts that others have.

        (b) 12:21. It is wrong to reject others because they lack certain gifts.

      iii. 12:17-19, 22-26. The correction to the error is to recognize that "God has set/tempered." The members need one another.

    b. 12:12-13, 27-30. Application to believers.

      i. 12:12,27. We are members in a body.

      ii. 12:13a, 28a. The Spirit (God) has placed us into this body.

      iii. 12:13b, 28b-30. The relation of differences to this unity.

        (a) 12:13b. Social differences (Jew/gentile, bond/free) are overcome.

        (b) 12:28b-30. Different gifts are necessary to implement this unity.

B. 14:2-40, The Gifts in the Assembly.

Occurrences of "brethren" at 14:6, 20, and 26 suggest divisions at these points, leading to four paragraphs. Thematically, the first two argue on the basis of reason or logic that prophecy is superior to tongues, apparently countering a Corinthian emphasis on the more spectacular gift. The next paragraph, 14:20-25, argues against tongues from Old Testament scripture. Finally, 14:26-40 presents a group of imperatives ("Let . . .") growing from the logical and scriptural arguments which have been presented. This general pattern of reasoning from logic and Scripture to a conclusion appears also in 9:7-14. See pp 26-27 above. Inner structural features confirm the delimitation of paragraphs noted here, and will be developed below.

1.   14:2-19, A Logical Critique of Tongues.

*The division at 14:6, marked by the address to "brethren,"
parallels the distribution of personal pronouns. 14:2-5 use
predominantly the third person ("he"), with "I" and "you"
introduced in 14:5 by way of transition to 14:6-19, where
"I/you/thee" (first and second persons) predominate.The two
paragraphs thus delimited correspond as summary of conclusions
and detailed argument.*

   a.   14:2-5, summary of conclusions.

*Paul contrasts tongues and prophecy by alternating from one
to the other. The contrasts in the table below summarize
how the two gifts differ, according to these verses.*

	Tongues	Prophecy
Audience	God, self	the church
Function	prayer, self edification (but see below)	edification, exhortation, comfort
Prestige	less	greater (5)

   b.   14:6-19, detailed argument.

*The predominant first and second person orientation of this
section is broken only in 14:13, one of the rare imperatives
before 14:26. We take 14:13 as Paul's conclusion, and
recognize two different arguments leading to that conclusion
in the paragraphs before and after it.*

      i.   14:13, conclusion: tongues must be accompanied by
           interpretation.

      ii. 14:6-12, an argument from the nature of language.

*Language is a transaction between a speaker and a hearer,
both of whom bear certain responsibilities. Paul devotes
14:6-9 to the speaker and 14:10-12 to the hearer, giving
in each case an illustration of language or communication,
an application to himself ("I"), and a conclusion for his
hearers ("you").*

      (a)   14:6-9, the responsibility of the speaker.

         (i)   14:7-8. Illustration of communication: musical
               instruments, which must be played clearly.

         (ii) 14:6, "I" must speak comprehensibly if the church
               is to profit.

> (iii)   14:9, "you" should also speak "words easy to be understood."

  (b)   14:10-12, the responsibility of the hearer.

> (i)   14:10.   Illustration: of the many kinds of human language, none lacks meaning.

> (ii)   14:11, "I" must understand what is said if I am not to be a barbarian.

> (iii)   14:12, "you" should keep this in mind, and prefer gifts that unite the church, rather than those that could make some believers barbarians to others.

iii.   14:14-19, an argument from the nature of man.

The pronouns disclose a chiastic structure, with "I" in the outer members and "thou" at the center.

  (a)   14:14-15, 18-19, "I".   Paul's thought here seems to include these elements:

> (i)   Regenerate man includes both "spirit" (Rom 8:16; I Cor 2:11; channel of communication with God) and "mind" ("understanding"; organ of reason and of communication with man).

> (ii)   Tongues exercises only the spirit, not the mind.

> (iii)   Paul, especially in the context of the church assembled, decides that the mind cannot be thus excluded.

  (b)   14:16-17, "thou."   If the Corinthians exclude the mind, the assembly cannot function.

2.   14:20-25, A Scriptural Critique of Tongues.

After an opening challenge, Paul cites Isa 28:10-13, and draws from it conclusions about the intended audience and effect of tongues, alternating these with his own observations about prophecy. For a fuller discussion, see my paper, "The Gift of Languages."

  a.   14:20, the challenge.   To understand God's purpose for tongues requires maturity.

  b.   14:21, the text, Isa 28:10-13.

Paul's citation draws together phrases from throughout the text, without citing it in its entirety. We should probably conclude that he has the whole text in mind.

c. 14:22-25, the exposition.

    i. 14:22, the intended audience of tongues is unbelievers
       (Isa 28:12, those who rejected God's offer of rest, that
       is, first century Jews who rejected Jesus as messiah).
       Prophecy is the gift intended primarily for believers.

    ii. 14:23-25, the effect of tongues is to harden unbelievers
       in their rejection (cf. Isa 28:13), while prophecy
       brings unbelievers to salvation. Compare the effects
       of tongues and prophecy (Peter's sermon) on Pentecost,
       Acts 2.

3. 14:26-40, Instructions Governing Tongues and Prophecy.

*The shift from declarative in 14:26a to imperative in 14:26b-40
leads to a two-fold division of the section.*

a. 14:26a, Description of the church's worship.

    i. Occasion: "when you come together." This is the verb
       used to describe the Lord's Supper in 11:17-34, and
       occurs elsewhere in Paul's epistles only at 14:23.

    ii. Their pattern: each brought an offering for the Lord.
       Compare the OT antecedent in Ex 23:15; 34:20; Deut
       16:16,17.

b. 14:26b-40, Prescriptions for the church's worship.

*Three sorts of commands make up this section. 14:26b and
40 are the most general, and form an inclusio. 14:27-35
gives specific restrictions to the general principle of open
sharing outlined in 14:26a. 14:36-39 address, not conduct
in church worship, but attitude toward Paul's instructions,
and also serve as the closing bracket to the inclusio which
marks the entire block of material in chapters 12-14.*

    i. 14:26b,40. General principles: the church's worship
       is to be conducted

      (a) unto edifying--leading to the spiritual growth of
          believers;

      (b) decently--in a decorous, dignified, becoming way;

      (c) in order.

    ii. 14:27-35. Specific qualifications to 14:26a.

*Each of the three paragraphs in this section tells when
the person in question may speak, and when the person may
not. In the second and third paragraph, a reason is given*

*for the restriction. Probably, a similar explanation
is omitted from the first paragraph because it concerns
tongues, which were already discussed in detail earlier
in the chapter. We will insert a summary of that discussion
here to show the similarity between the paragraphs as we
understand them. The reasons in each case depend on the
metaphor of an assembly for describing the corporate life
of believers.*

(a)   14:27-28, the Tongues speaker.

   (i)   14:27. He may speak under two conditions:

      ((a)) Two and no more than three participate.

      ((b)) There is an interpreter.

  (ii) 14:28. Silence is commanded if there is no
      interpreter.

  (iii) The reason: an assembly must be able to understand
      its members.

(b)   14:29-33a, the Prophet.

   (i)   14:29. Again, two conditions:

      ((a)) There is to be multiple participation, but
        this time there is no upper bound.

      ((b)) Others are to judge.

  (ii)   14:30. Silence is commanded if another has
      something to say.

  (iii)   14:31-33a. The reasons are drawn from the
      principle of plurality: an assembly should
      reflect the views of more than one person.

      ((a)) 31, the floor is open to all.

      ((b)) 32, cannot plead, "the Spirit made me do it."
        Each participant is able and responsible to
        govern his own behavior.

      ((c)) 33, God is not pleased with clamor.

(c)   14:33b-35, the Woman.

   (i)   14:35. She may speak at home.

   (ii)   14:34a, 35b. She is to be silent in the church.

(iii) 14:34b. Reason: an assembly should have well-
defined lines of authority.

((a)) Paul quotes Gen 3:16-17 to show that speaking
is related to being in authority.

((b)) Compare I Cor 11:3. Man, as the leader, is
responsible to speak. In daily life, there
will be times when a woman needs to go directly
to God, or speak for him. The head covering
provides for this. But when the church is
gathered, with the men bringing offerings for
their families, there is no such need.

iii. 14:36-39. The authority of Paul's instructions.

See discussion on p 41.

III. Transitions from "Gifts" to "Love," 12:31; 14:1.

*These two verses are hinges, joining the outer discussion of gifts
to the central chapter on love. In both, a reference to the gifts
is nearest to the gift chapters, while a reference to "love" or
the "more excellent way" is closest to the center. Thus these.
hinges continue the chiastic structure of the whole block. Both
are commands.*

IV. The Motive of the Gifts, 13.

*The chapter is an ABA chiasm. The outer paragraphs, marked by
first personal pronouns (predominantly "I"), deal with love and
gifts together, and show the relative importance of love. The
central section outlines the intrinsic nature of love.*

A. 13:1-3, 8-13, the Importance of Love compared with Gift.

1. 13:1-3. Gifts without love are worthless.

*There is a progression among the three categories of gifts
here outlined. The division is marked by three "though..."/
conclusion sections.*

a. 13:1. Eloquent speech is no substitute for love.

b. 13:2. Even the knowledge and faith necessary to back
up speech are not.

c. 13:3. Even when good deeds show that the faith is alive,
there is no guarantee of love.

2. 13:8-13. Love without Gifts will be heaven.

This section is chiastic.

a. 13:8,13. Paul contrasts three gifts, which are temporary, with three permanent graces.

b. 13:9-10, 12. Both parts contrast the partial present with the perfect future.

c. 13:11 offers the illustration of growth from childhood to maturity, suggesting that not only tongues and prophecy but all of the gifts are accommodations to spiritual immaturity, and will not continue when we reach full growth.

B. 13:4-7, the Intrinsic Nature of Love.

This section, coming at the center of a chiasm, is itself chiastic. The outer members are positive, describing what love does, while the very center is negative, outlining what it does not do.

1. 13:4a, 7. What love does. Compare Matt 5:43-48. We test love by how it treats our enemies.

   a. 13:4a. Love's response to <u>people</u> who do not love me.

   b. 13:7. Love's response to their unkind <u>actions</u>.

2. 13:4b-6. What love does not do.

The single positive statement, the last, is joined firmly to this section by its contrast with the next to last, but also serves as a transition to the outer, positive section.

Block 7
"Now I declare unto you, brethren, the gospel."
15:1-58

The internal chiastic structure of 15:1-11, and an alternation whose two panels are 15:12-34 and 15:35-58, marks these as the three major divisions of the chapter. The subject is the resurrection, a subject on which the Corinthians have received some false teaching. Their indifference to this false teaching stands in contrast with their zeal for secondary gifts, and is equally in need of correction. If this block is thus related to the previous one, we have another instance of the kind of relation which we observed between blocks 2-3 and block 4, where Paul follows the answer to specific questions from the Corinthians with an exposition at his own initiative.

I. The Place of Resurrection in the Gospel. 15:1-11.

This section has the structure AB C AB. That is, it is a three-member chiasm whose outer members form an alternation. The verbs in A and B outline the work of the Preacher and the Hearer of the gospel, respectively, while C outlines the Content of the gospel.

A. 15:1, 9-11a, the Preacher.

1. 15:9-10, he experienced the gospel himself.

2. 15:1b, 11a, he preached it to the Corinthians in the past.

3. 15:1a, he continues to declare it to them.

B. 15:1c-2, 11b, the Hearer.

15:1c-2 present five actions, arranged chiastically in time, from the past (outer members) through the present to an anticipation of the future state (at the center). The time involved is not the grammatical tense of the verbs, but when in the believer's experience the events described take place. 15:11b recalls only the past part of the hearer's activity.

1. Past: "received" (15:1), "believed" (15:2,11b).

For the notion of believing in vain, note 15:14,17, and compare Lk 8:13; Acts 8:12; 26:27.

2. Present: "stand," "hold fast."

3. Future: "are being saved," anticipating a state not yet attained. The Greek tense emphasizes the continuous nature of the action.

C. 15:3-8, the Content.

Four "that" clauses present the contents of what Paul "delivered" to the Corinthians. The first and third are modified by "according to the scriptures," while the second and fourth, which do fulfill OT anticipations, are not. The reason is probably that the second and fourth are to be read as evidences supporting the two main points of the gospel. Compare Rom 4:25 for another summary of Paul's gospel. Note where Paul spends the bulk of his emphasis-- on the resurrection.

1. 15:3-4a (1 1/2 verses), Christ died for our sins, as evidenced by his burial.

2. 15:4b-8, Christ rose, as evidenced by his appearances to many witnesses.

II.   The Fact of the Resurrection. 15:12-34.

*This section and the next have the same three-fold structure,
with a summary of erroneous teaching followed by an extensive
correction which leads to a closing admonition.*

   A.   15:12, the Error: "There is no resurrection." Perhaps
        this is the same error as that in II Tim 2:18, "the
        resurrection is past already." That is, the believer's
        co-resurrection with Christ, which is past, is the only
        resurrection, and there will be no bodily resurrection.

   B.   15:13-32, the Correction.

   *This section is chiastic, ABA. The outer sections are conditional,
   and are both marked by the clause, "if the dead rise not" and its
   synonyms. They outline the consequences of denying the resurrec-
   tion for Christian faith (15:13-19) and practice (15:29-32).
   The center section affirms without qualification, "But now is
   Christ risen.*

      1.   15:13-19, 29-32, the Implications of no resurrection.

         a.   15:13-19, the implications for Christian faith.

         *This paragraph is a folded chiasm. Four items are arranged
         chiastically in 15:13-15. Three of them are then presented
         in linear order in 15:16-18. Taken in sequence, these four
         items draw a series of conclusions from the claim that there
         is no resurrection.*

	Chiasm	Linear	
i.	13a,15c	16a	Denial of resurrection, as suggested by false teachers at Corinth.
ii.	13b,15b	16b	Then one must conclude that Christ did not rise.
iii.	14a,15a		But this makes the apostles, who preached the resurrection, liars.
iv.	14b	17,18	Not only so, but it removes the assurance of salvation from the gospel.

         b.   15:29-32, the implications for Christian practice.

         *Paul observes implications not only for his own life, but
         also for "them"--perhaps the perpetrators of the false
         teaching.*

            i.   15:29. "They"--why baptize for the dead? Note that,
                 whatever "baptism for the dead" is, it is a practice
                 of "them," not of Paul and his associates.

    ii. 15:30-32. "We"--why suffer persecution?

2. 15:20-28, the Affirmation of resurrection.

Paul develops his thought here as an exposition of the OT presentation of firstfruits as a metaphor for the resurrection of Christ.

    a. 15:20, the metaphor. Lev 23:5-11: Firstfruits were offered the Sunday after the Sabbath of the seven days after Passover--the day of Christ's resurrection.

    b. 15:21-28, the exposition.

        i. 15:21-22, firstfruits imply that there is more to come. Paul here probably has in mind, not only the resurrection of believers, but of all men, cf. Dan 12:2; Jn 5: 28-29; Acts 24:15. "In Christ" in 15:22 is not the phrase commonly used to denote believers, but differs slightly, and probably means here, "by means of Christ."

        ii. 15:23, firstfruits imply an order: Christ first, others after.

        iii. 15:24-28, firstfruits were presented to God, just as Christ and his people shall be.

This section is chiastically arranged about 15:26. Note that the death in view throughout this chapter is physical, not spiritual.

        (a) 15:24a, 28b. Christ will deliver all things to the Father.

        (b) 15:24b, 28a. This requires that he come into control of all things.

        (c) 15:25,27. The scriptures anticipate this:

           (i) 15:25 quotes Ps 110:1, where Christ as Lord awaits the submission of all things.

           (ii) 15:27 quotes Ps 8:6, where Christ as Man receives title to all things.

        (d) 15:26 anticipates the final defeat of physical death. Cf. Rev 20:13,14.

C. 15:33-34, the Admonition. Watch out for those who hold such views. Beware that some [in the church] may not be believers.

III. The Nature of the Resurrection. 15:35-58.

    A. 15:35, the Error: challenging the rationale of a bodily
        resurrection.

*Here, as in 15:12, the error is stated using a question. But
here the questioner is the heretic, while there it was Paul.*

    B. 15:36-57, the Correction.

*15:50-57 use the first and second person, and thus stand apart
from 15:36-49, which use the third person. The exceptions in
15:36-49 are the second person singular "thou" at the beginning,
linking to the imaginary heretic of 15:35, and "we" in 15:49,
which serves to effect a transition to 15:50-57.*
    *As the change in pronouns suggests, the first section
develops an abstract idea (the resurrection body is different
from the pre-death body), while the second section applies
this idea to Paul and his readers. Both sections emphasize
that Christ is the cause of the resurrection.*

       1. 15:36-49, The resurrection body is different from the
           body that dies.

*15:42a marks the first division in this section, between
resurrection (named only in 15:42-49), and natural analogies
with which it is compared (15:36-41) by the explicit "so
also...."*

         a. 15:36-41, Examples from daily life.

*15:39-41 have internal unity, which sets them off from
15:36-38.*

           i. 15:36-38, The principle of divine action.

             (a) 15:36-37. Man's part: he sows the grain.

             (b) 15:38. God's part: he gives it a body as it
                 pleases him.

*Resurrection is a supernatural work, a work of God. So
it should not surprise anyone if it is puzzling from a
rational point of view. Who could have foretold from
the appearance of a seed the sort of plant it would
become?*

           ii. 15:39-41, The principle that created things differ.

*15:40 is a hinge, joining the terrestrial bodies of
15:39 with the celestial bodies of 15:41.*

(a) 15:39, terrestrial bodies differ from one another.
(NB: They are characterized as "flesh.")

(b) 15:41, celestial bodies differ from one another.
(NB: They are characterized by "glory.")

(c) 15:40 (the hinge). The terrestrial bodies differ
from the celestial bodies.

*It is no criticism of resurrection to point out that the
dead, corrupted body cannot rise. Wherever we look in
creation, we see differences between the things God
makes. It should not surprise us if the body he brings
from the grave differs from that which went in.*

b. 15:42-49, The lesson drawn from the examples.

*15:42-44a itemize differences between a corpse and a raised
body, in the regular syntactical frame, "It is sown...it is
risen...." This pattern stops in 15:44b-49. The latter
verses still describe differences, but this time they are
between Adam and Christ.*

i. 15:42-44a, the nature of the differences between a
corpse and a raised body.

(a) 15:42b, corruption/incorruption.

(b) 15:43a, dishonor/glory. Cf. Gen 23:4,8, the natural
desire to get a corpse out of view.

(c) 15:43b, weakness/power. Cf. Rom 1:4, where Christ's
power as the Son of God is attested by the resurrec-
tion.

(d) 15:44a, natural (soulish)/spiritual. For these
categories as the two extreme states of man,
mediated by the carnal, see 2:14-3:4. In Paul's
other exposition of these categories, Rom 7:5-8:39,
the final expression of the spiritual man (chapter
8) is in the new body (8:14-30).

ii. 15:44b-49, the cause of the differences.

*Compare here Rom 5:12-21. Both passages trace man's condi-
tion to his identity either with Adam or with Christ.
There, standing with God is in view; here, physical status.
This section is divided by the two contrasts between
Adam and Christ which it draws. The two sections which
result each have the same three parts, forming an alterna-
tion. Together, the two sections give an exposition of
Gen 2:7, a different part of which is quoted in each.
Compare the treatment of Hos 13:14 in 15:55-57.*

(a) 15:44b-46, the natural/spiritual contrast (cf. 15:44a).

   (i) 15:45a quotes Gen 2:7b.

   (ii) 15:45b contrasts this aspect of Adam with Christ.

   (iii) 15:46. The order: Adam first, then Christ.

(b) 15:47-49, the earthly/heavenly contrast (cf. 15:39-41).

   (i) 15:47a quotes Gen 2:7a.

   (ii) 15:47b contrasts Adam and Christ.

   (iii) 15:48-49. The order: Adam first, then Christ.

2. 15:50-57. We will experience this change.

Each of the two paragraphs in this section is demarcated by its own inner structure and unity.

a. 15:50-54. The extent of the change: the living as well as the dead will receive new bodies.

This paragraph is a three-paneled alternation. Each panel presents two descriptions of those who will receive new bodies, one applying to the dead, and one to the living. The verbs used in the panels grow consecutively stronger. With the two categories of people who will change here, compare Jn 11:25-26 and I Thes 4:13-18.

i. 15:50, the necessity of the change.

(a) The living are "flesh and blood," the dead are "corruption."

(b) The verb is "cannot."

ii. 15:51-52, the certainty of the change.

(a) The living are "we," the dead are "the dead."

(b) The verb is "shall be changed."

iii. 15:53-54, the meaning of the change (quoting Isa 25:8).

(a) The living are "mortal" (susceptible of death), the dead are "corruptible" (liable to corruption).

(b) The verb is "must."

   b.   15:55-57, the source of the change.

Paul freely quotes Hos 13:14, and then expounds each of two key terms from that text.

      i.   15:55, the text, Hos 13:14.

      ii. 15:56, exposition of "sting." Death does have one--
           sin, working through the law. (Cf. Rom 7:7-13)

      iii. 15:57, exposition of "victory." This belongs, not
           to death, but to us, through the Lord Jesus Christ.

C. 15:58, the Admonition.

Two commands are followed by a motive.

   1. The commands:

      a.   "become steadfast, unmoveable." Implies that they were
           not this yet. Cf. Col 1:23; Eph 4:14. This is a doctri-
           nal steadfastness, in this case concerning the resurrec-
           tion.

      b.   "always abounding in the work of the Lord."

   2. The motive: God will reward (notably, in resurrection).

*Three short sections in the last chapter bear the standard headings,
"Now concerning..." (16:1-11, 12) and "Now I beseech you, brethren"
(16:15-18). Not only the verses that follow (16:19-24, cf. II Cor
13:12-14), but also 16:13-14 (cf. II Cor 13:11) fit into the
pattern of closings of Paul's letters. We suggest that the
people named in the marked sections are presented as examples of
the qualities to which the Corinthians are exhorted in 16:13-14,
and that these marked sections thus really belong to the conclusion,
rather than the body, of the letter. The sections on either side
of 16:13-14 both concern three people (16:1-12--Paul, Timothy,
Apollos; 16:15-18--Stephanas, Fortunatus, Achaicus). In both
cases, these people are traveling between Corinth and Ephesus (16:
1-12 concern possible trips to Corinth, while the people named
in 16:15-18 have arrived in Ephesus from Corinth). Because of the
close unity among these sections, we treat them all as one block.*

                        Block 8
                        Closing
                        16:1-24

I. Exhortations, 16:1-18.

*As noted above, this section is an ABA chiasm, where A gives
illustrations of the qualities named in B.*

A.   The Illustrations.

   1.   16:1-11, "Now concerning the collection for the saints."

   The shift from Paul's plans to Timothy's divides the section into two paragraphs at 16:10.

      a. 16:1-9, Paul.

         i.   16:1-4, the offering and his role in it.

         ii.   16:5-7, his purpose to minister among them for an extended period.

         iii.   16:8-9, his present ministry in Ephesus.

      b.   16:10-11, Timothy.

   2.   16:12, "Now concerning Apollos." Did he delay his visit because of the party spirit in Corinth?

   3.   16:15-18, "I beseech you...." Stephanas, Fortunatus, Achaicus.

B.   16:13-14, the Qualities.

II.   Greetings, 16:19-20.

A.   16:19-20a, from the believers at Ephesus.

B.   16:20b, to the believers at Corinth.

III.   Paul's personal salutation, 16:21 (cf. Col 4:18a; II Thes 3:17).

IV.   Benediction, 16:22-24.

The closing benediction is the most universal feature of Paul's letters, appearing in every one. But this one is unusual in including a curse ("negative benediction") and an invocation of Paul's own love as well as an invocation of Christ's grace.

A.   16:22, curse (negative benediction).

B.   16:23, standard benediction.

C.   16:24, Paul's own love.

Synthesis

The entire book is an even-membered chiasm. The effect of such a structure is not to emphasize any particular element, but to unify and bind together all the parts.

The central pair of members are chapters 7-10 (including 11:1) and 11:2-34. These form an alternation, ABAB, where A is instruction concerning family life (7; 11:2-16) and B is instruction concerning church fellowship (8:1-11:1; 11:17-34). In the first panel of the alternation Paul is responding to Corinthian questions, as shown by the "now concerning..." openings. In the second panel, introduced by "Now I praise you, brethren," he is initiating discussion of some points of his own.

Moving out from the center, 1:10-6:20 and chapters 12-15 correspond in several ways.
   1. Both emphasize the Holy Spirit, either as the one who enables the believer, or as descriptive of his character. Note that chapter 15 may be said to describe the spiritual body (15:44-46), and as such fulfills the expectation of 12:8-13.
   2. Both are divided into two major parts, one of which concerns doctrine (1:10-4:13; 15), and the other, conduct (4:14-6:20; 12-14).
   3. The doctrine in both cases is related to Paul's initial ministry in Corinth (2:1-5; 3:1-2; 15:1-11).
   4. The conduct to which the Corinthians are exhorted on the basis of the doctrine is in each case one of the subjects taken up in the center two elements: fornication, relating to family life (4:14-6:20), and spiritual gifts, relating to church fellowship (12-14). (It is in this latter connection that the church meetings in both 11 and 14 are characterized with the verb "come together.")
   We have characterized 1:10-6:20 and 12-15 as single corresponding units, because of the lack of a major section break between the two parts of 1-6. But we should note that the practical section of each lies toward the center, while the doctrinal section lies toward the outside, strengthening the overall chiastic effect.

The outermost members consist of the epistolary opening (1:1-9) and closing (16).
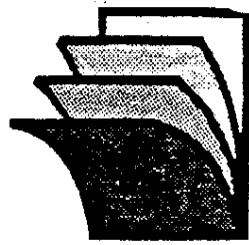
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ARTICLE #8

A STRUCTURAL OUTLINE
OF II TIMOTHY

A STRUCTURAL OUTLINE
OF II TIMOTHY

H. Van Dyke
Parunak

I. Paul greets Timothy, 1:1-2.
STRUCTURE: *Note the three standard parts of a letter opening in
all of Paul's letters, and in Acts 23:25-26.*

    A. The Sender, 1:1. Note how Paul, though suffering in prison,
    identifies himself:
        1. "an apostle," that is, a witness of the resurrection.
        Compare Acts 1:21-26; I Cor. 9:1.
        2. "by the will of God." He holds this office by appointment.
        Gal. 1:1.
        3. "promise of life." This is the message which he proclaims.
        Compare Tit. 1:1-3.

    B. The Recipient, 1:2a. How is Timothy Paul's son?
        1. Not physically, Acts 16:1 (Paul was a Roman, not a Greek)
        2. But spiritually. Philemon 10; Gal. 4:19; I Cor. 4:15;
        Acts 14:6,7,19-23.

    C. The Greeting, 1:2b. Paul reminds Timothy of three blessings
    which he enjoys from God:
        1. "grace" gives us what we do not deserve. Note the use of
        the same Greek word (translated "thankworthy" and "acceptable")
        in I Pet. 2:19-20.
        2. "mercy" (unique here and in I Tim. and Titus among the
        openings of Paul's epistles) gives us what we are unable to
        attain on our own, Luke 10:37.
        3. "peace" both with and of God (Rom. 5:1; Phil. 4:7)

II. Paul explains why he is writing, 1:3-6.

STRUCTURE: *Note the repetition of two things from 1:5 in 1:6--
(1) something said to be "in" Timothy, and (2) the word "remembrance."*

    A. Paul thanks God for three things which he remembers about
    Timothy, 1:3-5.   Each of these gives Paul a desire, and expresses
    a certain relationship.
        1. Paul remembers the person, 1:3. The relationship of
        acquaintance leads to prayer.
        2. Paul remembers the tears, 1:4. The relationship of beloved
        friends leads to a desire to meet again.
        3. Paul remembers the faith, 1:5. The relationship of brothers
        in Christ leads to assurance.

    B. Paul exhorts Timothy about his gift, 1:6.
        1. "gift of God" has two main meanings in the New Testament:
            a. Salvation, Rom. 5:15,16; 6:23.
            b. Enablement for service (as here), I Cor. 12:4,9,28,30,31.
            i. All Christians have one, I Cor. 12:7,11,18.
            ii. Therefore it is given no later than salvation.

2. What does the "laying on of hands" have to do with it?
   a. This act does not convey the gift. The word translated "by" here means "with," as in Rom. 8:25; II Cor. 2:4.
   b. Rather, the act gives public acknowledgement to Timothy's gift. Compare how it is used in Num. 27:18-23; Acts 13:1-3; 6:5-6.
   c. In Timothy's case, hands were laid on both by the elders (I Tim. 4:14) of the church which commended him to the work, and by the apostle (here) with whom he was to work.
3. Now Timothy is to "stir" the gift into flame, I Thess. 5:19.

III. Paul explains what it means to stir up the gift, 1:7-12.

STRUCTURE: The contrast of "fear, shame" with "strength, suffering" is repeated in each of the three sections: 1:7; 1:8; 1:12.

A. Why stir up the gift? 1:7.
   1. We need not hold back out of fear.
      a. The fear of men is gone, I John 4:18; Rom. 8:15.
      b. The fear of God remains.
         i. Christ had it, Heb. 5:7.
         ii. Saints in heaven have it, Rev. 15:4; 19:5.
   2. God's Holy Spirit has equipped us for our ministry in three ways:
      a. Power (Acts 1:8) to meet the fear of men's scorn.
      b. Love (I John 4:17-18) to show us we have nothing to fear at the last judgment.
      c. Sound Mind (Mark 5:15; II Cor. 5:13) lest we should fear ourselves.

B. How to stir up the gift? 1:8-10.
   1. We must have the right attitude, 1:8.
      a. Do not be ashamed:
         i. Of the gospel, though men think it foolish (I Cor. 1:23)
         ii. Of the messenger, now humbled by men (Mark 14:27f; 50f; 66fl.
      b. Suffer, as the Lord foretold in John 15.
   2. Our attitude will be strengthened as we keep our message in mind, 1:9-10. Note that both aspects of the attitude (1:8) are described in reference to the "testimony" or "gospel."
      a. Why did God save us? 1:9a.
         i. Not our works--that would put God in our debt, Rom. 4:4-5.
         ii. But his purpose and grace:
            (a) His purpose (Eph. 1:4,5) in choosing us,
            (b) His grace, in providing the Lord Jesus (II Cor. 8:9) and in granting us faith (Acts 18:27).
      b. When did God save us? 1:9b, 10a.
         i. In eternity past (1:9b), so that there is no challenge to his sovereignty.
         ii. In history, so that there is no challenge to our responsibility (1:10a).
         iii. Note that this same past/present pattern in the elements of salvation in I Pet. 1:19,20; Tit. 1:2,3.

    c. What did God do in saving us? 1:10b.
      i. He abolished physical death for all men, John 5:28,29.
      ii. He brought (spiritual)life and immortality to light--
made them available for all who by faith will receive them.
      iii. With these general and specific aspects of salvation,
compare Rom. 3:22.

C. Who stirs up the gift? 1:11-12. Paul gives himself as an
example.   .
    1. His work, 1:11. Note the pattern of the Great Commission
(Matt. 28:19,20).
      a. "preacher" (Matt. 28:19). The word means "herald," and
implies both a message and a place to carry it (Luke 24:47).
      b. "apostle" (Matt. 28:19, "go"). One who is sent with a
message, bearing the authority of the sender. Cf. John 20:21.
      c. "teacher" (Matt. 28:20) implies building up the believers
after conversion.
    2. His confidence (1:12) illustrates the three elements of
faith:
      a. "know." Faith begins with knowledge.
      b. "persuaded." This is the element of trust.
      c. Note that Paul has the purpose for which he is trusting
God, clearly in mind. Note what men "commit" to God in
the scriptures: Ps. 31:5; Acts 7:59; Luke 23:46, their lives.

IV. Paul tells Timothy in detail how to stir up the gift, 1:13-2:26.

*STRUCTURE: This section has five units (A1, A2, B, C1, C2). Each
consists of some commands followed by an explanation.*
    *A1 and A2 are grouped together because they describe two "generations'
in passing on the faith--from Paul to Timothy (A1), and from Timothy
to others (A2).*
    *C1 and C2 are united because their "commands" have the same
structure. Each consists of a positive exhortation (2:15, 22b)
sandwiched between two warnings about things to avoid or not to do
(2:14,16,22a,23).*

A. Pass on the teaching to faithful men, 1:13-2:6.

    1. Preserve what you received from me, 1:13-18.
      a. The commands, 1:13-14. Note that these two verses say
basically the same thing. Each deals with four things:
        i. An action: "hold fast," "keep." The first depicts an
apprentice following the master's pattern, while the second
suggests a banker guarding a depositor's funds.
        ii. An object. The pattern to be followed is the "form of
sound words;" the funds to be guarded, "that good thing."
        iii. The source from which the object came. The words
were "hear of [from] me." The "good thing" is a charge
from Paul, 2:2, I Tim. 1:18. Do not confuse what Paul
committed to Timothy (here) with what he committed to
God (1:12).

iv. The ability to carry out the command is described in terms of "faith and love" (the armor of I Thess. 5:8), and the "Holy Ghost," I John 2:20,27.
   b. The explanation, 1:15-18.
      i. Many are falling away (1:15). Thus there is need for you to be faithful.
      ii. The Lord will reward the faithful (1:16-18). Thus there is a motive for you to be faithful. Note concerning Onesiphorus:.
         (a) His gift: showing mercy (Rom. 12:8), helps (I Cor. 12:28).
         (b) His ministry: refreshing the saints (I Cor. 12:22,23).
         (c) His blessing: Matt. 25:36; Heb. 13:3.

   2. Pass what I gave you on to others, 2:1-6.
      a. The commands, 2:1-3. Note how the theme of 1:7 is being carried out.
         i. Be strong to teach, 2:1-2.
            (a) The source of strength (2:1)--compare II Cor. 12:9,10.
            (b) The use of strength (2:2)--to overcome shame (cf. 1:8) and pass on the gospel. Note four generations of teaching.
         ii. Endure hardness, 2:3.
      b. The explanation, 2:4-6, is given in three illustrations. Each of them sets forth a goal and a requirement.
         i. The soldier (2:4).
            (a) His goal is to please his superior, I Thess. 2:4.
            (b) His requirement is not being entangled. With Luke 8:14, compare I John 2:15,16 for three kinds of things that threaten to entangle us.
         ii. The athlete (2:5).
            (a) His goal is the victor's crown. Compare 4:8; James 1: 12; I Pet. 5:4; Rev. 2:10; 4:10. All are given to Christ.
            (b) He is required to strive lawfully. This includes two demands:
               (i) He must not break the rules, Heb. 12:1.
               (ii) He must not break training. One ancient Greek writer explained, "The athletes, even those who contest lawfully, eat only bread for breakfast, but meat for supper." Compare I Cor. 9:24-27.
         iii. The farmer (2:6).
            (a) His goal is to share in the fruits of the field, I Cor. 9:7.
            (b) He is required to labor. Gal. 6:9; I Cor. 15:58.

B. Remember the promises, 2:7-13.
   1. The commands, 2:7,8. Compare Col. 3:1-2.
      a. Consider the Scriptures ("what I say") (2:7).
      b. "Remember Jesus Christ" (2:8) (the "that" is lacking in Greek) Two important truths must be kept in mind. Cf. Rom. 1:3,4; I John 4:2.
         i. His human nature fulfilled the promises to David, and made it possible for him to die.
         ii. The resurrection attests to his power as the Son of God, Rom. 1:4; Acts 10:42; 17:31.

2. The Explanation, 2:9-13. The point of keeping our attention on the Lord and his word is that we will be strengthened in suffering. Paul develops this by pointing out three levels of suffering, and the motives, centering about Christ and the Word, which urge us to endure it.
   a. 2:9
      i. The suffering is as though we were evil doers. This should not be for actual sin on our part (I Pet. 2:20; 3:16,17). But we are no better than our Lord (John 15:20), who was numbered among the transgressors (Isa. 53:12).
      ii. The motive is God's unrestrainable word (Phil. 1:12-18).
   b. 2:10
      i. The suffering is more widespread than in 2:9. Now it is to endure all things.
      ii. The motive for "enduring all things" is shown in I Cor. 13:7 to be love. This love is said here to be directed toward the elect. Note that the doctrine of election did not stifle Paul's initiative in evangelism. Rather, it motivated him to endure the sufferings involved. He knew that God's own chosen ones were waiting to hear the life-giving gospel. He could not let them (and God) down.
   c. 2:11-13 is perhaps drawn from an early Christian hymn.
      i. The suffering is our death with Christ.
         (a) Positionally, this happened when we were saved (Rom. 6:5,8).
         (b) In practice, it involves physical suffering, and perhaps even physical death, II Cor. 4:10-12.
      ii. Two positive and two negative motives are given.
         (a) The positive motives are that we will live (Rev. 2:10) and reign (Matt. 19:28,29; cf. Rev. 2:26,27; 3:21) with him.
         (b) The negative motives are:
            (i) Being denied by the Lord, Luke 9:26; 12:9. When Peter denied the Lord, he said, "I do not know him," Mark 14:71. Christ will say of some who claimed to be believers, but whose lives did not show it, "Depart from me, I never knew you," Matt. 7:23.
            (ii) God will be faithful to his promise to judge sin, John 3:18,36.

C. Keep the faith pure from false teachers, 2:14-26.

  1. How to handle false teaching: the apostate, 2:14-21.
    a. The commands, 2:14-16. Note how they correspond with the first three of the next section, 2:22-23.
      i. Charge them--this is in the light of the Lord's return, cf. 4:1; I Tim. 5:21; Luke 9:26; I Thess. 4:16.
      ii. Study--strive, be diligent. The time in view is again the Lord's return, II Cor. 5:10; I Cor. 4:5. For "rightly dividing," see Prov. 3:6; 11:5.
      iii. "shun"--I Tim. 6:21.
    b. The explanation, 2:17-21.
      i. The character of the false teachers, 16b-18.
         (a) In general (16b-17a), their own lives are ungodly, and they spread contagion to others in the assembly.

6

(b) This specific problem (17b-18) seems to be the same as that in Corinth, I Cor. 15:12-19. The apostates insisted that the resurrection of the believer in position with Christ (Rom. 6; Eph. 2:5,6) was the only resurrection, and that one was already past.

ii. The confidence of the Christian (2:19-21) in the presence of the "cancer" of false teaching.

(a) The question: Can a true believer's faith be "overthrown"? 2:18. There are various sorts of faith, some of them not saving, Luke 8:13; I Cor. 15:2. Not all men's faith is on the firm "foundation" of which 2:19; I Cor. 3:11; Matt. 7:24-27 speak.

(b) The picture is given as an answer, 2:19. A seal speaks of authority (Gen. 41:41,42), security (Matt. 27:65-66), secrecy (Rev. 5:1-4). The language is drawn from Num. 16: 5-26.

(c) The exposition of the question and its answer draws on two biblical principles, 2:20,21.

(i) God's sovereign election, 2:20. For the two kinds of vessels, Rom. 9:21ff.

(ii) The perseverence of those truly saved, 2:21.

((a)) With the requirement to purge oneself (separate), compare 3:5; I Tim. 6:5; Tit. 3:10; II John 10,11.

((b)) Note that one who separates does not thereby BECOME elect, but rather, IS elect. His action shows what he already is.

2. How to handle false teaching--the heretic, 2:22-26.

a. The commands, 2:22-23.

i. "flee, follow" are quoted from I Tim. 6:11, where the danger was greed. We flee the lust of the flesh and follow the fruit of the Spirit, cf. Gal. 5:16-26. "youthful" is spiritual maturity (I Cor. 3:1-4), not age.

ii. With the "foolish and unlearned questions" of the heretic, contrast the "profane" and "subversive" speech (2:14-16) of the apostate.

b. The explanation, 2:24-26. Three characters are in view in this drama:

i. The teacher, 2:24-25a. He is not to strive, but meekly (Gal. 6:1, recognizing one's own need for growth) to instruct.

ii. God, 2:25b, must sovereignly grant repentence.

iii. The heretic's role, 2:26, is more clearly seen in this translation: "that those who are taken captive by [the devil] might recover themselves out of the snare of the devil, unto [God's] will." In the past they were snared by Satan. Their future is serving in the will of God.

V. Paul contrasts false and true teachers, 3:1-17.

STRUCTURE: The major division of the section is marked by a change in the subject matter. 3:1-8 describe the false teachers, while 3:9-17 contrast them with the true teachers. The two-fold division of the first half is marked by the repetition of "for" (3:2,6), while the

second half (3:9-17) is divided by the alternation, "but they"
(3:9), "but thou" (3:10), "but evil men" (3:13), "but . . . thou"
(3:14). Note also that A1 and B1 both have to do with "power"
(3:5), reflected in Paul's ability to bear affliction, while A2
and B2 are both concerned with the "truth" (3:7), the "faith" (3:8),
the "Scriptures" (3:15,16).

A. The false teachers, 3:1-8.
  1. Their character, 3:1-5.
    a. Their season (3:1) is the "last days," the period following
    the first advent of Christ.
    b. Their sinfulness (3:2-4).
    c. Their superficiality (3:5a):
      i. "godliness" concerns manner of life. I Tim. 2:2;
      II Tim. 3:12; Tit. 2:12.
      ii. "power" is the word associated with something.
      Note I Cor. 1:18; Rom. 1:16; I Cor. 15:56; Heb. 1:3. The
      power of godliness is thus the teaching that produces it,
      I Tim. 6:3; Tit. 1:1.
      iii. How can the same people have signs of sin (3:2-4),
      yet have the form of godliness (3:5)?
        (a) The sin is inward, Isa. 29:13; Ezek. 33:30-33;
        Matt. 7:15; 23:27,28.
        (b) The sin is ultimate, Mark 7:20-22; Matt. 7:15-20.
        They arrive in sheep's clothing. The fruit appears only
        later, as with planting a seed.
    d. Their separation (3:5b). This marks them as apostates,
    not just heretics.
  2. Their career, 3:6-8.
    a. Their place (3:6a) is houses--likely house-churches,
    Acts 12:12; Col. 4:15; Philemon 2; II John 10.
    b. Their prey (3:6b) is women--at least, at first. Cf.
    I Tim. 2:14. Note four characteristics of the women:
      i. "laden with sins," as every unsaved person is. But
      they take the wrong route for salvation.
      ii. "led away with divers lusts," rather than by the
      gospel. Conviction plus objective gospel yields salvation.
      Conviction plus subjective lusts yields perversion.
      iii. "ever learning," Prov. 14:6.
      iv. "never able to come"--the give-away.
    c. Their pattern (3:8a), counterfeiting the truth. Note
    how these two men in Ex. 7:8-8:15 duplicated Moses' miracles.
    Cf. II Cor. 11:13-15.
    d. Their perversion (3:8b) in both mind (1:7) and faith (1:5).

B. The true teachers, 3:9-17.
  1. Their power, 3:9-12, cf. 3:5.
    a. The false teacher (3:9) can continue in his error only
    so far. Note how the magicians were unable to duplicate
    Moses' later miracles (Ex. 8:16-11:10).
    b. The true teacher (3:10-12) can continue indefinitely.
      i. Paul's example, 3:10-11.
        (a) His godly life (3:10) follows the advice of 2:22,24.

(b) His persecutions (3:11a) were increasingly severe.
  (i) At Antioch (Acts 13:45-50) the opposition was verbal.
  (ii) At Iconium (Acts 14:2,5) threats were added.
  (iii) At Lystra (Acts 14:19) he was stoned.
  (c) He describes his preservation (3:11b) in terms both of his own endurance (cf. I Cor. 10:13; I Pet. 2:19) and of the Lord's deliverance.
ii. The general exhortation, 3:12, grows from Paul's experiences in Acts 13-14, especially 14:22.
2. Their truth, 3: 13-17, cf. 3:8b.
a. The false teachers (3:13) will get worse and worse. The same Greek word is used as in 3:9, "proceed no further." There, their ability was in view. Here, their error. They not only deceive others, as we expect, but are in fact themselves deceived, Isa.44:20.
b. The true teachers (3:14-17), on the other hand, have the Scriptures and study them.
  i. How should we study the Scriptures? 3:14a. The two-step process involves learning (hearing from others) and being assured (checking it out in the Word ourselves). Compare the same two steps in Acts 17:11 ("received," "searched").
  ii. Where should the process begin? 3:14b-15. In the home. "a child" is "an infant." Never to young either to need salvation or (by the Spirit's enabling) to appropriate it.
  iii. Why should we study the Scriptures? 3:16-17.
    (a) They are inspired, 3:16a. Note that it is the writings, not the writers, that are inspired. The writers are simply said to be "moved," literally "borne along," by the Spirit, II Pet. 1:21.
    (b) They bring maturity, 3:16b, through a four-step cycle.
      (i) Doctrine--teaching in the assembly.
      (ii) Reproof--Eph. 5:13, pointing out sin.
      (iii) Correction--they tell us how to right the wrong.
      (iv) Instruction (literally, chastisement) in righteousness, as in Heb. 12:11, to get the lesson across.
    (c) They produce the desired result, 3:17.

VI. Paul gives closing charges to a true teacher, 4:1-13.

STRUCTURE: 4:1-13 is all labeled a "charge" (4:1). The specific commands are given as imperatives in 4:2,5,9,11b, and 13. These are separated by statements which begin with "for." Thus there are five charges, all but the last with explanations. These five charges are further divided into two groups (4:2-8, 9-13) on the basis of their subject matter.

4:1 is the overall charge introducing this section. It describes the witnesses before whom Timothy is charged; the nature of the coming judgment at which Timothy's obedience to the charge will be measured (includes both living, like Timothy, and dead, as Paul will soon be); and the time of the coming judgments.

A. Paul charges Timothy about his public ministry, 4:2-8. We can hear echoes of 1:8 in these closing words.

1. "Be not ashamed of the testimony of our Lord," 4:2-4. Compare 1:8a; 3:13-17.
   a. The charge, 4:2.
      i. Note the cycle of steps:
         (a) Preach--herald. But this is only the beginning.
         (b) Be instant--stand by attentively. Acts 4:1; 17:5. Be on guard.
         (c) "reprove," cf. 3:16; Eph. 5:13. Point out people's sin on the basis of the preaching.
         (d) "rebuke"--scold. A form of chastening.
         (e) "exhort," which involves the idea of comfort.
         (f) All of this is to be dominated by the twin qualities, "longsuffering and doctrine."
      ii. Note how similar this cycle is to that in 3:16. That one emphasizes the tool; this one, the workman.
      iii. Note in II Thess. 3:7-15 and I Cor. 5, II Cor. 2 how this cycle functioned in two church problems.
   b. The motives, 4:3-4.
      i. People's appetite: "lusts," 4:3. As children of Adam, we should expect the truth to run counter to our natural inclinations. It is always a danger sign when someone criticizes a doctrine by comparing it with an intuitive notion of fairness, goodness, or love.
      ii. People's inclinations: "they shall burn away . . . be turned."
2. "Be thou partaker of the afflictions of the gospel," 4:5-8. Compare 1:8b, 3:9-12.
   a. The charge, 4:5.
      i. "Watch," literally, "be soberminded," a quality which enables one to watch.
      ii. "endure affliction," 1:7,8,12; 2:3. This may involve, as in the case of Paul and Timothy, rejection, ridicule, imprisonment, abuse, death. The life of a servant of Christ is not easy.
      iii. "evangelist"--this work is needed not only without the church, but also within, in view of the danger of apostasy, 4:3,4; II Cor. 13:5.
      iv. "make full proof"--fulfill it. Col. 4:17, because it is from the Lord. John 4:34, it brings personal fulfillment and satisfaction. Compare David in I Sam. 21:2,8.
   b. The motives, 4:6-8.
      i. Paul's passing (4:6) removes one more worker from the field. The others must be all the more diligent.
         (a) "offered," Phil. 2:17.
         (b) "departure," Phil. 1:23.
      ii. There is a reward to Christian service (4:7-8).
         (a) What is it? The crown of righteousness. Other crowns in the NT all point to eternal life--resurrection.
         (b) Who gives it? The Lord, cf. John 5:22-23.
         (c) Who gets it? Those who love his appearing, who are naturally those who love him, James 1:12. Note how this is reflected in Paul's life (4:7), described as a fight against enemies, a race to a goal, faithfulness to a standard.
         (d) With the whole passage, compare I Cor. 9:24-27.

B. Paul asks Timothy for some private assistance, 4:9-13. This
section reminds us that even spiritual leaders have needs, which
other members of the body must help meet. I Thess. 5:12-13; Rom. 1:12.
  1. The problem of loneliness, 4:9-11a.
    a. The charge, 4:9. Believers, even the apostle Paul, need
    the fellowship of other believers, Heb. 10:24,25.
    b. The motive, 4:10-11a.
      i. Demos was one of Paul's close helpers, Philemon 24,
      Col. 4:14, through the first imprisonment. But now he has
      deserted him. Love of the world is not "kosmos" as I John
      2:15 (world system), but "aion," "age." He loved the present
      age, rather than looking forward to the Lord's appearing, 4:8.
      ii. Crescens--no other mention.
      iii. Titus. We have no reason to believe that he deserted,
      as Demos did. Probably off on a mission for the apostle, as
      in II Cor. 8:6,17-23; Tit. 1:5.
      iv. Only Luke is left, 11a.
  2. The problem of so much work and so little strength, 4:11-12,
  cf. II Cor. 2:16; 3:5.
    a. The charge: bring Mark, 4:11.
      i. His home, Acts 12:12.
      ii. His opportunity, Acts 12:25-13:5.
      iii. His failure, Acts 13:13; 15:38.
      iv. His helper, Co. 4:10; Acts 15:36-39; 4:36.
      v. The result: II Tim. 4:11.
    b. The need, 4:12. Tychichus has been sent on an errand
    (carrying this very letter to Ephesus?)
  3. The problem of personal inadequacy. 4:13, cf. Phil. 3:12-14.
  Paul had not only physical needs (cloke), but also spiritual (to
  study and write?).

VII. Paul looks back over people with whom he has had personally to
do, 4:14-22.

*STRUCTURE: These last verses contain two "amens". The first (4:18)
endorses a word of praise to the Lord. The second (4:22) endorses
some encouraging thoughts to the believers. When we observe that
these two "amens" summarize or close descriptions of Paul's enemies
and friends respectively, the structure of the section is clear.
  Within the first half, note the pattern of "threat plus prayer
plus action" which is repeated for Paul's official (4:14-15) and
personal (4:16-17) enemies.*

  A. Paul's enemies, 4:14-18.
    1. Paul thinks of his enemies, 4:14-17.
      a. His official enemies (those who opposed the Lord's work in
      him), 4:14-15.
        i. The threat is posed by one Alexander, cf. I Tim. 1:19-20.
        He withstood our words. Compared with 4:16-17, this suggests
        that this opposition is not at the trial, but as a false
        teacher in Ephesus.
        ii. The prayer (one of imprecation) is to be contrasted
        with that in 4:16.
        iii. The action: beware.

b. His personal enemies (those who opposed him without primary concern for the Lord's work of which he was a minister), 4:16-17.
    i. The threat which he faces is being alone in court. Though Luke is with him in Rome, he has no lawyer.
    ii. The prayer this time is for forgiveness.
    iii. His action is to trust in the Lord.
c. Note the difference in his prayer and the recommended action between the two cases. Paul is mightily concerned and very zealous for the Lord's name and honor, but patient concerning offenses against him personally.
2. Paul thinks of the Lord, 4:18, cf. Acts 14:22 again.

B. Paul's friends, 4:19-22.
  1. Paul thinks of his friends, 4:19-21.
    a. "[you] salute" (4:19)--those with Timothy in Ephesus.
Note in particular the biography of Aquila and Prisc(ill)a.
      i. Probably as unbelievers, chased out of Rome, Acts 18:2, cf. Gen. 50:20.
      ii. Met Paul in Corinth. Saved there? Acts 18:2.
      iii. Travel with him to Ephesus, where they minister, Acts 18:18,26.
      iv. Return to Rome as missionaries? Rom. 16:13, cf. Mark 5:19; Acts 1:8 (Jerusalem, i.e. home, first).
      v. By this time (II Tim. 4:19), back in Ephesus.
    b. The folk in between (4:20).
    c. "greeeteth thee" (4:21)--those with Paul. These lists of names, otherwise unknown to us, remind us that the Lord knows how to keep records of his own. 2:19; Phil. 4:3.
  2. Paul thinks of the Lord, 4:22.
    a. "thy"--the first comment is to Timothy personally.
    b. "you"--this greeting, characteristic of Paul's letters (cf. II Thess. 3:17-18), is addressed to a wider circle-- the church in Ephesus?
    c. "Amen" is used in Scripture, not to close a request, but to affirm a positive statement. The italicized "be" which occurs twice in 4:22 should perhaps be replaced by "is." Paul is encouraging his young friend and the church with the positive truths of the Lord's presence and grace.