

THE CONCEPT OF “COMPASSION” IN THE AUTHENTIC PAULINE LETTERS

by

ROSE MAISY ROWE

submitted in accordance with the requirements
for the degree of

MASTER OF ARTS - WITH SPECIALISATION IN ANCIENT LANGUAGES AND CULTURES

at the

UNIVERSITY OF SOUTH AFRICA

SUPERVISOR: PROF J M STRIJDOM

NOVEMBER 2009

Acknowledgements

I should like to thank:

My mentors, Prof. Johan Strijdom and Dr Sira Dambe for their guidance and demanding standards.

The Classics Department of UNISA – Dr Martine de Marre, Prof Philip Bosman, Mrs Rolene Meyer and Dr Liana Lamprecht for their interest and encouragement.

Mrs Kathy Whiteley, MA, without whose help in the typing of Greek and English, proofreading and encouragement, I would not have coped at all!

Gillian Wilkinson for raising my flagging spirits.

My son, Michael, your advice was invaluable.

Edward Thomlinson who suggested I take up my Greek studies again.

My husband, John, whose unfailing support made the whole event possible.

THE CONCEPT OF “COMPASSION” IN THE AUTHENTIC PAULINE LETTERS

Summary

This dissertation is a nuanced study of ‘compassion’ in the context of the Pauline Letters. The Letters are considered within the socio/political context of imperial Rome. ‘Compassion’ is a complex emotion, therefore it has been necessary to include, in my analysis, cognate sentiments such as patience, kindness, gentleness, perseverance. As this is a semantic study the Greek-English Lexicon of the New Testament based on Semantic Domains, compiled by Louw and Nida (*L-N*), is used extensively. A dictionary provides a potential meaning, but it is the context of the sentence, the sentence within a larger unit of the text as a whole, considered within the prevailing social conditions, that influence meaning. This method reveals that Paul envisages ‘compassion’ as the means to establish communities, not enslaved by the values of ‘the world’, nor grasping things for themselves at the expense of others. In Paul, ‘compassion’ is expansive and inclusive, where the good of the whole community is valued. His paradigm is the sacrifice of Christ.

KEY TERMS

Paul; Authentic Letter; Compassion; Cognate Sentiments; Semantic Domains; Nuanced study; Relevant pericopes; Greek-English terms; Relative chronology; Influence on society.

TABLE OF CONTENTS

Chapter		Page
One	Research Problem and Methodology	1
	1.1 An overview of the research problem	1
	1.2 Method of enquiry	1
	1.3 Outline of the structure of the argument	4
	1.4 The concept of ‘compassion’	5
Two	Context and History of Research	6
	2.1 Martha Nussbaum	6
	2.2 David Konstan	9
	2.3 Neil Elliott	13
	2.4 Summary	15
Three	Paul’s Words for ‘Compassion’	16
	3.1 Resources	16
	3.2 How to use the lexicon	18
	3.3 Basic principles of semantic analysis	20
	3.4 Procedure	20
	Table of References	22
Four	‘Compassion’ in Paul’s Arguments and Contexts	24
	4.1 <i>1 Thessalonians</i>	26
	4.2 <i>1 and 2 Corinthians</i>	47
	4.3 <i>Philippians</i>	74
	4.4 <i>Philemon</i>	89
	4.5 <i>Galatians</i>	100
	4.6 <i>Romans</i>	112
Five	Conclusion	130
	5.1 Findings as shown by each Letter	130
	5.2 General	135
	5.3 How the concept of ‘compassion’ functioned in the Pauline Letters	136
	5.4 Louw and Nida’s contribution	136
	5.5 Possible future studies	137
	List of References Cited	138

CHAPTER ONE

RESEARCH PROBLEM AND METHODOLOGY

“Compassion is the key, ... it’s the *sine-qua-non* of religion”
(Armstrong : 2002)

1.1 An overview of the research problem

The title of the dissertation is: The Concept of “Compassion” in the Authentic Pauline Letters.

This is primarily a semantic study which aims to discover how the concept of ‘compassion’ functions in a nuanced manner within the authentic Pauline corpus; the corpus is arranged in a relative chronology, rather than following the canonical order.

However, words do not function in a social vacuum, therefore the socio/political influences of the first century imperial Rome are also included. In addition, within this sphere of influence, the current rhetorical formats are acknowledged. The above approach resonates with the statement of the Biblical scholar, Stanley Stowers : language belongs to a particular community and texts also derive their meaning from social practices (1994:6).

1.2 Method of enquiry

1.2.1 There are two aspects to the concept of ‘compassion’: its complexity and nuances.

Konstan (2004:1) describes ‘compassion’ as complex because throughout Classical antiquity the meaning could vary depending on context, e.g. religion or courtroom.

Another component of emotion and therefore compassion is its evaluative or cognitive function. Aristotle and the Stoics held this view, in fact the Stoics thought of emotions as judgments. Modern theorists on emotion agree that emotions and cognition are inseparable. The nuanced aspect of ‘compassion’, however, is a focal issue in this dissertation.

The principal Greek terms for ‘compassion’ are **ἐλεος** and **οἰκτιρμός**, but cognate sentiments that are near synonyms are included to reveal the nuanced aspect. These are:

σπλαγχνά; **ἁρτί;** **ἠρστή/ομαι;** **ἀγάπη;**
μακρομυῖα; **πρωτεύω;** **ὕψιμον.**

Cognate forms of the synonyms are also included in the enquiry.

A full description of the Domains in which these words occur in *L-N* is given in Chapter Three, page 20.

- 1.2.2 After looking at the words for ‘compassion’ listed in *L-N*, the primary task is to consider how they function in the authentic Pauline Letters.

There are twenty-one Letters in the New Testament, but of these, only seven are considered by historical critical scholars to be authentic Pauline Letters. The other fourteen fall into two other categories.

Pauline Letters:

Undisputed	Disputed	Other
<i>1 Thessalonians</i>	<i>2 Thessalonians</i>	<i>James</i>
<i>1 Corinthians</i>	<i>Colossians</i>	<i>1 Peter</i>
<i>2 Corinthians</i>	<i>Ephesians</i>	<i>1 John</i>
<i>Philippians</i>	<i>Hebrews</i>	<i>2 John</i>
<i>Philemon</i>	<i>1 Timothy</i>	<i>3 John</i>
<i>Galatians</i>	<i>2 Timothy</i>	<i>Jude</i>
<i>Romans</i>	<i>Titus</i>	<i>Peter</i>

1 Thessalonians is usually taken to be the earliest Letter written, about 51 CE and *Romans* to be the latest. (Perrin and Duling 1994:194–195).

The disputed Letters differ in style, vocabulary, ideas and social relationships, compared to those listed in the first column of undisputed Letters. The assessment of how the concept of ‘compassion’ functions in the undisputed Letters follows the chronological order above (cf Perrin and Duling).

1.2.3 The words chosen for detailed study are located with the aid of a Biblical Concordance. These are arranged in tabular form, as presented in Chapter 3. The concepts are arranged alphabetically and the Letters chronologically.

1.2.4 The concept of ‘compassion’ is to be contextualised within the parameters of previous scholarship. This aspect is discussed in Chapter Two.

1.3 Outline of the structure of the argument as contained in the following chapters.

Chapter two

In this chapter, aspects of the work of Martha Nussbaum, David Konstan and Neil Elliott, pertinent to the research topic, are summarised.

Chapter three

This chapter describes:

- a) the principles on which the *L-N Greek English Lexicon of Semantic Domains* are arranged.
- b) the location of Paul's words for 'compassion' in his authentic Letters by the use of Young's *Analytical concordance*.
- c) the selection of the relevant Domain for each word.
- d) the presentation of this information in tabular form.

Chapter four

- a. Background
 - (i) History
 - (ii) Information and format of Letter
- b. Relevant pericope in Greek
- c. English Translation
- d. Textual analysis (context of Letter where relevant).

This is to establish how the concept functions in a particular pericope and the overall argument. Reference is made to *L-N* to assist in revealing subtle nuances to the concept, where possible, but also stating when no new information is contributed.

The use of the word in the text, and the concepts surrounding it, determine its meaning within that particular text. The text, in itself, is located within a socio-political setting, which also influences its meaning.

Chapter five

A full summary of the findings of each Letter is described, beginning with *Thessalonians* and ending with *Romans*.

- 1.4 The concept of 'compassion' is to be contextualised within the parameters of previous scholarship. This is discussed in Chapter Two.

CHAPTER TWO

CONTEXT AND HISTORY OF RESEARCH

This chapter is shaped and informed solely by the works of Martha Nussbaum, David Konstan and Neil Elliott, whose scholarship influenced the theme of the whole dissertation.

2.1 Martha Nussbaum

In Chapter Seven of *Upheavals of thought: the intelligence of emotions*, Martha Nussbaum (2001) addresses the philosophical debate surrounding the defenders and opponents of ‘compassion’.

2.1.1 The philosophical debate

At the heart of the debate is the concept of the dignity of man. Both the pro-compassion and anti-compassion traditions agree on this. They do not agree, however, on what the human being requires to navigate his way through life. The arguments of both traditions have been examined by Martha Nussbaum and are presented here in abbreviated form.

2.1.2 The anti-compassion tradition

The Stoics took their view from Socrates that a good person cannot be harmed. Socratic value on virtue and self-sufficiency initiated a tradition of thought that opposes compassion. The most influential exponents of this tradition were the Stoics of Greece and Rome.

The most important human assets, according to Stoic thinking, are one’s own reason and will. These are features common to all human beings, dispensing with

structures of society as these qualities have an equalising result. They are innate qualities not affected, nor diminished, by life's vicissitudes.

External goods are irrelevant: therefore, a loss of any of these goods is not an occasion for compassion. This includes the loss of loved ones or any other form of deprivation.

The rejection of compassion has, at its root, a strongly egalitarian and cosmopolitan motivation, the conviction that all people should be awarded equal concern and value and not a select few. All are members of the city and of the world. Therefore, their rejection of compassion is not an expression of callousness and appears to allow for it, if it is equally distributed.

The Stoics level the following charges against the pro-compassion group. The latter are guilty of false judgements, attributing value to externals that are of no consequence. Compassion is partial and narrow. Not only does the emotion of compassion relay false information about the value of externals, but it is accompanied by the emotions of anger and revenge. Compassion also presents an unbalanced picture of the world, because it relies on imagination and, therefore, is liable to distortion. This action would deny the equal need for aid for human beings in the time of suffering. Compassion then becomes a dangerous social motive.

By repudiating compassion, the pernicious elements of revenge and anger, which accompany compassion, are eliminated from society. According to this tradition, the other face of compassion is cruelty. Therefore, this tradition urges the removal of emotions. The focus is on dignity alone, seeing in reason a boundless and indestructible worth.

This tradition sees a community as a kingdom of free responsible beings, held together by the awe they feel for the worth of reason in one another. The function of their association will be to assist moral development by purified passion.

2.1.3 The pro-compassion tradition

This tradition contends that many of life's misfortunes cause serious harm to undeserving people. The focus of this tradition is that there are chance events that virtue does not control. It places importance on these events because of the impact that they may have on human beings, who may be aspiring but are vulnerable. The pro-compassion tradition holds that this view does not impair human worth and dignity.

The organisation of society according to class and rank creates differences in the worth or success of human lives. As external events, they do influence the well-being of humans and their innate potential to flourish. Therefore, this tradition accepts that deeply tragic events can strike people through no fault of their own. Losses people suffer matter deeply. To accept one's own vulnerability to fortune is to accept anxiety and grief, as well as anger, and a propensity to retribution by Stoic standards.

The defenders of compassion agree that, if compassion is bound up with revenge, this would be a good reason for society to extirpate compassion in its citizens. In the tradition of tragic literature, however, much emphasis is given to the containment of revenge, as well as to the acknowledgement of the fragility of fortune.

For this tradition, the function of society is to provide support for basic common needs, bringing human beings together through the thought of their common weakness and risk. This tradition, too, constructs an emotion that is morally suited to supporting efforts in circumstances where human dignity is threatened.

Freedom of choice needs to be built up through the arrangement of external factors that can support members of society to their full potential. It aims to defeat the selfish and grasping passions through the imagination of suffering and through a gradual broadening of concern to achieve benevolence.

2.1.4 Conclusion

The failure of external support can affect a person's capacity for virtue and choice itself if it occurs early in the process of development. The Stoics believe that we are never victims. However, indisputable evidence has shown the impact of hunger and ill treatment in stunting human flourishing.

The charge against compassion valuing *irrelevant* external objects is not valid. The philosophic and literary traditions provide a guide to the value of truly important external goods that are worthy of compassion: loss of life, loss of loved ones, freedom, nourishment, mobility, bodily integrity, shelter and citizenship. Therefore, compassion seems to be a reasonably reliable guide to the presence of real value. All societies have conceptions that attach value to such losses.

Compassion aims at preserving fundamental values that promote human flourishing.

2.2 David Konstan

In *Pity Transformed*, Konstan (2004) does not trace the transmutation of the ideas of 'pity' or 'compassion', from their earliest mention in Homeric epics to late antiquity, when they are transformed by the Christianisation of the Roman Empire, because he does not follow a strict chronological order. This is to avoid the deduction that the transformation represents an evolution from a primitive to a more advanced stage.

2.2.1 The history of emotion

The focus is on how ‘pity’ was represented, and understood, in the ancient Greek and Roman world over a period of a thousand years: from the archaic age of Greece, represented chiefly by the Homeric epics, to the emergence of Christianity as the official religion of the Roman Empire in the fourth century CE. The meaning of ‘pity’ varies from one context to another: whether in religion or courtroom; social groups; women; soldiers; or in individual thinkers, such as Plato and Aristotle.

Over a period of a millennium, and within the Roman Empire which embraced so many cultures, the notion of ‘pity’ underwent many changes. ‘Pity’ is commonly regarded as a basic human response and to call a person ‘pitiless’ expresses their lack of sensitivity to human suffering. ‘Pity’ may also carry a sense of contempt, as did the Greek οἰκτροῦς (pitiable), according to an example given by a first century BCE historian, Diodorus Siculus (15:6): “When the tyrant Dionysius (fourth century BCE) asked the poet Philoxenus for his opinion of some of the verses of his that narrated particularly pathetic events, Philoxenus replied, ‘Pitiful.’” (Konstan 2004:2).

Emotional terms, like complex ideas, are not always self-consistent in their uses. The task of the researcher is to examine the range of relevant meanings. Different parts of speech, deriving from the same root, may have distinct nuances, as in the case of ‘sympathy’ and ‘sympathise’. One may ‘sympathise’ with a cause, but not necessarily feel ‘sympathy’.

2.2.2 The definition of emotion

In classical Greek and Latin the view prevails that ‘pity’ is an emotion. This designation becomes more complicated with Christian writers. Konstan takes Aristotle’s definition of ‘pity’ as his point of departure (Rhetoric 1378a-1378b2): “Let pity, then, be a kind of pain in the case of an apparent destructive or painful

harm of one not deserving to encounter it, which one might expect oneself, or one of one's own, to suffer, and this when it seems near." (Konstan 2004:128). The *evaluative* dimension of 'pity' is crucial in Aristotle and other ancient thinkers.

The conventional opposition between reason and passion, and the idea that they are mutually exclusive, has achieved the status of common place in modern culture. Such a view is not entirely foreign to ancient thinking either, but in Aristotle's account, and the Stoics', emotions held a component of judgment and evaluation which emphasises the role of *cognition* in emotions. This factor assists in the understanding of complex, ethically-charged emotions, such as 'pity'.

Cognitive qualities thus assume a primary function in identifying, and differentiating, the broad range of human emotions. Taking into account the cognitive aspects allows interesting comparisons across cultures because, if emotions depend at least in part on belief, then they have a history comparable to that of the cultures or societies that have generated them.

In contrast, modern theories on emotions view 'pity' as merely a stimulus response. It can be an instinctive expression, without cognition, but it may take the form of an action most often conscious and deliberate.

2.2.3 The function of 'clemency' and 'pity'

'Clemency' was understood to be part of one's disposition, one's constitution; whereas 'pity' was viewed, first and foremost, as an emotion and not a virtue. 'Clemency' is frequently coupled with mildness. There is no verb for 'clemency' in Greek, Latin and English. One may experience another's clemency, or entrust oneself to it. One may exercise 'clemency', or exhibit it. It is not something bestowed. It is a disposition to lessen the severity of punishment.

‘Pity’ is considered to be immediate and short-lived, evoked by the suffering of another. Because ‘pity’ can be evoked, it may also be manipulated.

2.2.4 The concept of ‘divine pity’

Aristotle restricts ‘pity’ to those who are similar to themselves. There are a number of other elements in Aristotle’s definition of ‘pity’ that do not accommodate the action of ‘divine pity’, for there are relatively few examples in Greek literature of this feature.

The Jewish God was deeply compassionate, although, when angry, He could be merciless. In the translation of the Septuagint, from Hebrew to Greek, the word **ελεος** replaced the Hebrew word *chesed* (a generous and beneficial action), associated with such words as compassion and grace.

Rahamim, also replaced by **ελεος**, is related to a root meaning ‘womb’ and suggests a kind of parental bond or love. It must be noted that the sentiment is felt by someone in a superior position towards an inferior. It describes God’s attitude to mankind, but never the reverse.

2.2.5 Conclusion

The New Testament’s emphasis on God’s pity, and on the obligation to perform works of charity towards one’s fellow human beings, has its roots firmly in the Hebrew Bible’s conception of a merciful deity.

Although the pagan, Greek and Roman gods might feel pity on occasion, it was not their primary trait and philosophers never endorsed it as such. In the Jewish and Christian Bibles, however, compassion is presented as part of the very essence of God.

2.3 Neil Elliott

In *The Arrogance of Nations: Reading Romans in the Shadow of Empire*, Neil Elliott (2008) places Paul's *Letter to the Romans* in the context of Roman state ideology at the time of Nero. He interprets the Letter as a confrontation with imperial ideals that appealed also to early Roman Christian communities.

He structures the themes in the book to reflect imperial ideology: *imperium; iustitia; clementia; pietas; virtus* (Chs.1–5). Chapters two to three are pertinent to the dissertation topic. Two themes are discussed here under Elliott's respective headings.

2.3.1 '*Iustitia*: justice and the arrogance of nations'

Paul drives a rhetorical wedge between the justice of God and the false claims of mortals who pretend at justice but who deserve God's wrath instead. Paul does not explicitly make any claims against the Caesars. His 'sender-formula' resonates with the weight of Roman diplomatic vocabulary.

His self-identification as slave and apostle echoes the prophets of Israel's scriptures, but also finds analogy in the diplomatic rhetoric by which imperial officials announced themselves.

The description of Paul's commission, εἰς τὴν εὐαγγελίαν τοῦ θεοῦ, as a proclamation of the triumph of God compares to the political connotation of εὐαγγελίαν. Therefore the coded message may have conveyed to the congregation a commentary on current social affairs, as well as their immediate concerns.

Nero, at the death of Claudius, became 'son of God', but Seneca's *Apocolocyntosis* is a mockery of the dead emperor, admitting that deification was

a political contrivance. Paul's descriptions of Christ echo, and imply, a criticism of Nero's claims to divine sonship and rule. Declaring Jesus, son of God, descended from the seed of David, according to the flesh, implicitly distinguishes Him from anyone who could not legitimately claim such a lineage.

Another point of comparison is that Jesus was deified according to a Spirit of Holiness. This is in marked contrast to those for whom holiness was a posthumous legal event.

The theme of the Golden Age is as old as the *Aeneid* and each new Emperor re-endorsed the myth. What Paul endeavours to show the congregation is that appearances can be deceptive and that what appears to be a just order may be nothing of the kind. The idea that the current prosperity of Rome is granted by the favour of heaven is a fatal mistake.

2.3.2 '*Clementia*: mercy and the prerogative of power'

Within the framework of imperial ideology, the sovereign's occasional exercise of mercy, like the executive pardon, does not provide recognition that the rights of the pardoned have been violated or that any external rule of justice, or of law, has been infringed. Rather, it enhances the personal glory of the sovereign by demonstrating his power and beneficence.

Upon Nero's accession, he extended clemency to those who had suffered punishment, or exile, at the hands of his stepfather. These very likely included Judeans whom Claudius had expelled from Rome. Almost all commentators on *Romans* today cite this expulsion as part of the background for Paul's Letter.

This act of clemency would have increased Nero's prestige, while strengthening the attitude of contempt towards the Ἰουδαῖοι. Residents of Rome would have viewed the Judeans as subjugated, weak, superstitious and inferior within the

Roman Christian congregation. Paul addresses this issue in his Letter. Elliott argues that Paul's *Letter to the Romans* (2-3; 9-11) must not be interpreted as a theological critique of Gentile arrogance against Jews, but as a political critique of Roman arrogance against Judeans.

Elliott offers a helpful review of the dialogic interplay between Paul and his fictitious interlocutor, the ΟΙουδαιοί of *Romans* 2, who is understood to argue against Roman contempt towards Judeans. So also *Romans* 9-11 is written against Roman contempt towards the captivity of Judea, arguing that current circumstances in Rome had little to do with genuine mercy, or with the justice of God.

2.3.3 Conclusion

In these two chapters, Elliott highlights aspects of Paul's anti-imperial stance. Paul provides credentials for the sonship of Jesus by contrasting the true Son of God against the emperor, and the true mercy of God against the clemency of the emperor.

2.4 Summary

In the context of the dissertation, the aspects of 'compassion' raised by these authors are the vulnerability of the human being; the prominent role of Divine Pity and the impact of Imperial Roman Ideology on first century CE values. These aspects are reflected by Paul in his authentic Letters.

CHAPTER THREE

PAUL’S WORDS FOR “COMPASSION”

There are two aspects to this chapter to show how Paul’s words for ‘compassion’ are selected:

1. The resources used and the reasons for selection.
2. The procedure – how the resources were utilised.

3.1 Resources

3.1.1 General

Liddell and Scott *Greek-English Lexicon* (1977).

Louw and Nida *Greek-English Lexicon of the New Testament based on Semantic Domains* (1996). This work will be referred to as *L-N* throughout this dissertation.

Young’s *Analytical Concordance for the Bible* (1980).

3.1.2 Specific description of resources

The Lexicon of Liddell and Scott is compiled from a vast range of material, not only specialised branches of study but also large sections of literature, including the New Testament. The vocabulary that emerges from this dedicated scholarship is arranged alphabetically. Each entry includes a range of meanings and relevant literary sources to illustrate the particular meaning.

L-N is based solely on the New Testament; there are five thousand entries, and twenty-five thousand meanings. The proportion of entries to meanings indicates a possible range of meaning given to a single entry. The editors have grouped these into ninety-three Semantic Domains.

The following example illustrates the system: *L-N* (1996:vi; xi; xv) used to classify the material.

Primary Classification

Unique referent		Class referent			Marker	
Proper names		Objects or entities	Events	Abstract	Prepositions and particles	Discourse markers
Personal names	Place names					

The above classification is then arranged in various semantic Domains. The criteria for this classification are semantic features.

Shared	Distinctive	Supplementary
Lexical items that share a meaning	Separate meanings one from another	May be relative in a certain context, either in an indicative or associative role.
e.g. kolafi /zw r9abi /zw masti /zw mastigo&w	beating with the fist beating with a stick beating with a whip} beating with a whip}	
Physical impact, requires hitting or striking.	The bracketed meanings relate to officially sanctioned punishment.	

The meanings treated first in the Domain tend to be generic, usually, though not always, less generic terms follow. A distinctive meaning bears a superscript.

There are subtle nuances which a gloss does not convey, e.g. e0rhmo&omai (20.41), defined as ‘to suffer destruction’, with the implication of being deserted and abandoned. In English the term may be glossed as ‘to be destroyed’ or ‘to suffer destruction’, or ‘to suffer desolation’.

Biblical contexts and extra-Biblical contexts offer the evidence to discern distinctive features.

Young's *Analytical Concordance of the Bible* (1980): The general formula in which this Concordance is based is that every word of the English Bible is arranged alphabetically, and then arranged under their respective original words – Hebrew or Greek. The literal meaning is prefixed to each. This work confines definitions strictly to their literal or idiomatic form.

3.2 An explanation of how *L-N* has been used

For this dissertation, the website format of *L-N* found at <http://laparola.net/Greco/louwnida.php>, was used, selecting either a Greek or English word.

Example: searching for the word 'love', the following Domain 25 appears on the screen:

love

Word	Gloss	Section
file/w	a love	<u>25.33</u>
fili/a	love	<u>25.33</u>
filadelfi/a	love for fellow believer	<u>25.34</u>
fila&delfoj	one who loves fellow believers	<u>25.35</u>
fi/lautoj	selfish love	<u>25.39</u>
a!storgoj	without love	<u>25.42</u>
a)gapa&w	a love	<u>25.43</u>
a)ga&ph	a love	<u>25.43</u>
a)gapa&w	b show love	<u>25.44</u>
a)gaphto&j	a beloved	<u>25.45</u>
filarguri/a	love of money	<u>25.107</u>

Clicking on **αγαπή**, on the left hand side, opens a page bearing the words: ‘**αγαπή** in the New Testament’. Under this heading there appears a subheading – Definitions, then three names which will appear frequently in Chapter four. These are Thayer, Strong and *L-N*. All three provide information on the selected word:

L-N

- a) love
- b) fellowship meal

Thayer

- 1) brotherly love, affection, good will, love, benevolence
- 2) love feasts

Strong

love, that is, affection or benevolence; specifically (plural) a love feast: - (feast of) charity ([-ably]), dear, love.

We return to the previous page, click on the section on the right hand side, and search for the Greek word from a column which is arranged in alphabetical order. The word **αγαπή** leads back to the same page of definitions described above.

The above example is not allocated a page number, therefore page numbers are not cited in the relevant places when the lexicon is consulted.

3.3 Basic Principles of Semantic Analysis

3.3.1 First Principle

There are no ‘synonyms’, in the sense that no two words ever have precisely the same meanings in all the contexts in which they may occur, either by indication or implication.

3.3.2 Second Principle

Contexts outside the text are essentially historical and may shed light on words, either from historical works or archaeology.

The meaning, therefore, is determined by what fits the *context* best, e.g. the Greek adjective $\tau\alpha\pi\epsilon\iota\nu\omicron\varsigma$, in both Classical and extra-biblical Hellenistic Greek, designates that which is weak, mean, base, and low. The context in Matthew 11:29, however, indicates a *positive* quality indicating ‘humility’ (lowly in spirit).

3.3.3 Third Principle

Semantic analysis states that the meaning is defined by a set of distinctive features.

3.4 Procedure

The ‘Table of References’ was compiled by selecting words from *L-N* that traditionally express compassion, e.g. $\epsilon\lambda\lambda\epsilon\omicron\varsigma$, $\omicron\iota\omicron\kappa\tau\iota\rho\mu\omicron\varsigma$ and also words that reflect certain qualities of the concept – $\alpha\gamma\alpha\phi\eta$, $\chi\rho\eta\sigma\tau\epsilon\upsilon\omicron\mu\alpha\iota$. These are simply examples, the full selection is given in the ‘Table of References’.

The criteria used in choosing the words are shared semantic and distinctive features. All cognate forms are included, but not tabulated. The Domains relevant to this process are:

Domain 25 - Attitudes and Emotions.

Sub-Domain 25.33-58 - Love, Affection, Compassion.

file/w, a)ga&ph, spla&gxna

The shared semantic feature in this group, compatible with the concept of ‘compassion’, is kindness, benevolence.

spla&gxna – the distinctive feature is compassion, directing the kindness to the suffering or misfortune of others.

file/w – does not appear in the ‘Table of References’ because the reference to **file/w** which I located in 1 Corinthians 16:22, is used to express ‘love of God’ and in this example does not convey the meaning of ‘compassion’.

Sub-Domain 25.167; 25.174 – Patience, Endurance, Perseverance.

makroqumi/a, u(pomonh/ - shared features are steadfastness, patience, perseverance.

These features were chosen to reveal that ‘compassion’ is not fleeting, but perseveres to improve the conditions of misfortune and suffering.

u(pomonh/ - enduring to do (Liddell and Scott 1977:1890).

Paul’s use of **makroqumi/a** and **u(pomonh/** also support the choice, especially 1 Corinthians 13:4.

Domain 88 – Moral and Ethical Qualities and Related Behaviour.

Sub-Domain 88.59 – Gentleness, Mildness.

prau5thj

A shared characteristic of ‘compassion’, as mercy, mildness and gentleness. It is not harsh or retributive (Nussbaum 2001:365).

Sub-Domain 88.66/7 – Kindness, Harshness

xa&rij, xrhsteu/omai

The shared semantic feature is kindness, which implies a lack of harshness. Kindness is an aspect of ‘compassion’.

Sub-Domain 88.76/88.70 – Mercy, Merciless

e0lea&w, oi0kti/rw

These are the principal words for ‘compassion’.

Words that convey the concept of ‘compassion’ but are not listed in the table below, will be expanded on in the Textual Analysis, e.g. Phil 4:7.

Table of References

CONCEPT	SEMANTIC DOMAIN	1 THESS	1 COR	2 COR	PHIL	PHLM	GAL	ROM
0Aga&ph	25.43	1:3 3:12 5:13	8:1 13:1 13:2 13:3 13:4 13:8 13:13 16:24	5:14 6:6 8:7 8:8	1:9 2:1 2:2	1:5 1:7 1:9	5:13 5:22	5:5 5:8 8:39
0Agapa&w	25.44	4:9	8:3				2:20 5:14	
0Elee/w/e0 lea&w	88.75							9:15
Makroqumi /a	25.167	5:14	13:4	6:6			5:22	
Oi0kti/rw	88.80							9:15
Oi0ktirmo &j	88.80			1:3	2:1			
Prau5thj	88.59						5:23	
Spla&gxna	25.49			6:12	1:8 2:1	1:7 1:12 1:20		
(Upomonh&	25.174	1:3						5:3 5:4
Xa&rij	88.66	1:1	1:3	1:2 6:1 8:4	1:2	1:3	1:3 2:21	1:7 8:32
Xrhsteu/om ai	88.67		13:4	6:6			5:22	

Having identified the words, as described above, the next step is to locate the words in Paul's epistles, the authentic Pauline epistles, with the aid of Young's *Analytical Concordance of the Bible* (1980). Young's *Concordance* provides both Greek and Hebrew words with the English equivalent, ensuring an accurate selection of text. Not all the words identified convey the meaning of 'compassion'. Therefore, only the words that do will be used in the textual analysis in Chapter Four.

The penultimate step in the procedure is to confirm the references in the UBS Greek New Testament (Aland et al 2007).

The final step is to arrange the references in a relative chronology in tabular form. The table, as illustrated on page 22, also contains the semantic Domain as allocated by *L-N*.

Nida, in *The role of context in the understanding of discourse*, says:

“Without a context, lexical units have only a potentiality to occur in various contexts, but in combination with contexts words have meanings ...”

(Porter and Reed 1999:20)

Therefore to transform potentiality into meaning, the Pauline words for 'compassion' need to be considered in context.

CHAPTER FOUR

‘COMPASSION’ IN PAUL’S ARGUMENTS AND CONTEXTS

The move from potential to contextual meaning of a word requires a number of steps.

The first step is reference to the table of concepts in Chapter Three. The concepts are arranged alphabetically and the (undisputed) Pauline Letters in a relative chronology. There is also a column with references to the semantic domain for the concepts as grouped by *L-N*. The purpose of this is to discover to what extent information provided by the semantic domain will assist in revealing subtle nuances in the concept of ‘compassion’.

The Letters, beginning with *Thessalonians* and ending with *Romans*, are presented with a relevant background and, where applicable, a short history of the area in which Paul has founded a community.

Information relating to a Letter will include a possible date and place, and the circumstances which prompted the correspondence. In cases where the unity of the Letter is disputed, this is also noted.

The format of the Letter is organised in a logical manner. The basic structure is beginning, middle and end (Jewett 2007:29). The introduction is called an *exordium*, followed by *narratio*, then *propositio*, which is sub-divided into a number of arguments, then the final peroration. (Jewett 2007:30). Relevant Biblical commentaries are consulted to establish the rhetorical format. It is noted that commentators differ in respect of the divisions of the chapters of a Letter.

The text, in which the relevant concept functions, is given first in Greek; then follows the translation, with the words in **bold**. A textual analysis is added, to establish how the concept functions in a particular pericope and within the overall

argument. All of the above appear under the heading 'Textual Analysis'. Included in this are the verse numbers of the pericope and the rhetorical context.

Conclusions reached in regard to usage are formulated at the close of the discussion of each Letter. According to the Table of Concepts, the first Letter is *Thessalonians* and the first concept is **αὐτογράφη**. However, according to the rhetorical/epistolary format, which I have followed, the first word is **χαίρει**.

4.1 *1 THESSALONIANS*

4.1.1 **Background**

History

Thessalonica was the provincial capital of Macedonia, named for the sister of Alexander the Great. After falling as an independent kingdom in 168 BCE, Macedonia came under Roman rule. The Roman general Aemilius Paullus decided that Thessalonica should be the capital of one of the four regions of Macedonia; in 146 BCE it became the capital of a unified senatorial province. In 130 BCE the Romans built the Via Egnatia, a major road connecting cities including Philippi and Thessalonica with Dyrrachium on the Adriatic Sea (Witherington 2006:3). This provided commercial possibilities.

The aristocratic rulers of Thessalonica sought the favour and beneficence of Rome, as epigraphic, statuary and numismatic evidence indicates (Horsley 2004:56). By seeking political favour with Rome, and as a Roman province, the imperial ideology would have formed the background to everyday life of the Thessalonians. This was the world in which they moved. There is evidence of a number of revolts in Macedonia in either late Republican or early Imperial times. The inhabitants of Thessalonica were reminded of how Rome dealt with revolt by the honour paid to Metellus, who was named 'Saviour'. C Servilius Caepio, too, was named 'Saviour'. The coinage minted after the battle of Actium in 31 BCE, honours the deification of Julius Caesar, and the juxtaposition of Augustus on the coin shows the Thessalonians' awareness of Augustus as the son of a god (Horsley 2004:57).

4.1.2 Information on Letter and Format

This area had been subject to two hundred years of Roman rule when Paul began his missionary activity here. Paul arrived in Thessalonica during his second missionary activity, as recorded in *Acts* 15:40-18:32. Luke's account in *Acts* 17:5-7 reveals political accusations against the Pauline community (Crossan and Reed 2004:165). Crossan and Reed point out that Luke does not refute these accusations, which implies that the terms in this Letter are not only religious but have a political overtone as well, as the following quotation illustrates:

These people who have been turning the world upside down, have come here also, and Jason has entertained them as guests. They are all acting contrary to the decrees of the emperor saying there is another king named Jesus (Crossan and Reed 2004:165).

Crossan and Reed (2004:164) accept Luke's account in *Acts* for the following reason. Although Paul would have generated Jewish opposition by converting sympathisers, it was only provincial Roman and Rome-appointed authorities that could force a flight from Macedonia into Achaia. Therefore, the accusation against Paul was not only that he was causing or provoking a riot among Jewish sympathisers, but had political implications.

As a result, Paul and his companions were forced to leave Thessalonica urgently and went on to Beroea, and when Paul was pursued he was advised to go to Athens (Perrin and Duling 1994:222). *1 Thessalonians* 2:13-16 indicates Paul's wish to return, but he was prevented from doing so: 'Satan blocked our way', he says.

The first Letter was probably sent from Corinth, the date is placed between 49 CE (the date of the Gallia incription) and 52 CE. No more than eight months had

elapsed between the founding of the community in Thessalonica and the first Letter (Malherbe 1987:2).

4.1.2.1 Format of the Letter

Regarding the rhetorical genre of this Letter and its layout, I follow Witherington. He classifies it as epideictic rhetoric, which reminds an audience of what they already know, and thus enhances their understanding (Witherington 2006:21). It is not a problem-solving Letter like *1 Corinthians*. Witherington (2006:28) outlines the rhetorical structure of *1 Thessalonians* as follows:

Epistolary Prescript and Greeting *1 Thess* 1:1

Thanksgiving Report/*Exordium* *1 Thess* 1:2-3

Narratio *1 Thess* 1:4-3:10

Concluding and Prospective Wish Prayer (*Transitus*) *1 Thess* 3:11-13

Exhortatio *1 Thess* 4:1-5:15

- (1) Holy Living – *1 Thess* 4:1-8
- (2) Holy Loving – *1 Thess* 4:9-13
- (3) Saints Asleep, the King Returns – *1 Thess* 4:13-18
- (4) Ready for a Thief in the Night – *1 Thess* 5:1-11
- (5) Honour the workers, live peacefully with others – *1 Thess* 5:12-15
- (6) Peroratio – *1 Thess* 5:16-21
- (7) Concluding Wish Prayer – *1 Thess* 5:23-24
- (8) Closing Greetings and Charges – *1 Thess* 5:25-27
- (9) Benediction – *1 Thess* 5:28

4.1.3 Textual Analysis

The first references to **αγαπη** and **υπομονη** appear in this Letter.

1 Thess 1:2-3 forms the *exordium*. The first reference to **a)ga&ph** appears at this point. Semantic details are also given for **ko&poj** to highlight a feature of **a)ga&ph** in the context of the sentence and pericope.

1 Thess 1:4-10 – these verses are not directly linked to the topic but are given to support an interpretation of *1 Thess* 1:3. This section forms part of the *narratio*.

1 Thess 3:11-13 forms the closing wish prayer. In *1 Thess* 3:12 **a)ga&ph** is included in the analysis, as are **pleona&sai kai\ perisseu/sai**, which are not listed in the Table of References (page 22) but, in context, relate to **a)ga&ph**.

1 Thess 4:9-12 forms a pericope within the *exhortatio*. In *1 Thess* 4:9, **filadelfi/aj** is not in the Table of References (page 22) but **to_a)gapa~n** falls within the scope of the semantic enquiry.

1 Thess 5:12-15 forms part of the last section of the *exhortatio*. **a)ga&ph|**, *1 Thess* 5:13 and **makroqumei=te**, *1 Thess* 5:14, are listed in the Table of References (page 22).

4.1.4 Greek and English pericopes

Epistolary Prescript *1 Thess* 1:1

Pau=loj kai\ Silouano\j kai\ Timo&qeo| th=| e0kklhsi/a|
Qessalonike/wn
e0n qew|~ patri\ kai\ kuri/w| 0Ihsou= Xristw~|, xa&rij
u(mi=n kai\ ei0rh&nh.

Paul, Silas and Timothy, to the congregation of Thessalonians, in God the Father and the Lord Jesus Christ, grace and peace to you (Own translation).

4.1.4.1 Analysis

Paul uses a modified form of the conventional Graeco-Roman prescript. The usual greeting in a Greek letter was $\chi\alpha\iota\rho\epsilon$. Paul uses a similar sounding term but more significant to Paul's purpose: 'grace' or 'gift' accompanied by the word for 'peace'. The source of this is specified to be God our Father and the Lord Jesus Christ (*1 Thess* 1:1). Within the first verse Paul offers an alternative vision of 'peace' to the vision offered by imperial Rome's *pax Romana*.

1 Thess 1:1 - the epistolary prescript has the word $\chi\alpha\rho\iota\varsigma$, which is in the Table of References (page 22). *L-N* (Domain 88) have four entries for $\chi\alpha\rho\iota\varsigma$, which occur in four domains, indicating the range of its meaning:

- a) goodwill (Domain 25.89)
- b) thanks (Domain 33.350)
- c) gift (Domain 57.103)
- d) a kindness (Domain 88.66)

Thayer:

- 1. grace
- 2. goodwill, loving kindness, favour
- 3b a gift of grace, benefit, bounty

Paul's use of the word $\chi\alpha\rho\iota\varsigma$ is reflected in the meanings listed both in *L-N* and Thayer.

Paul's use of the term $\epsilon\omicron\kappa\kappa\lambda\eta\sigma\iota/a$ can be interpreted as a political term, suggesting an alternative assembly to that offered by the local authorities (Horsley 2004:61). However $\epsilon\omicron\kappa\kappa\lambda\eta\sigma\iota/a$ is also the term used in the LXX for a

gathering of Israel, which has political connotations as this would be a reference to a free people, unlike their present subjugated state.

4.1.5 Greek and English pericopes

The Exordium 1 Thess 2-3

2 Eu0xaristou=men tw~| qew~| pa&ntote peri\ pa&ntwn
u(mw~n mnei/an poiou/menoi e0pi\ tw~n proseuxw~n
h(mw~n, a)dialei/ptwj 3 mnhmoneu/ontej u9mw~n tou=
elrgou th=j pi/stewj kai\ tou= ko&pou th=j **a)ga&phj**
kai\ th~j **u9pomoh~j** th=j e0lpi/doj tou= kuri/ou h(mw~n
0Ihsou= Xristou= elmprosgeu tou= qeou= kai\ patro_j
h9mw~n,

2 Since we give thanks to God, always, concerning you all; making mention during our prayers constantly 3 remembering your work that results from faith, arduous and difficult labour that comes from **love** and the **endurance** of hope through the agency of our Lord Jesus Christ who is in the presence of God who is also our Father, (Own translation).

4.1.5.1 Analysis

Witherington (2007:52) describes the *exordium* as a preview of coming attractions. This was one of its functions, but it also provided an opportunity for the speaker to establish a rapport with the audience.

Below is a diagram showing the grammatical forms of 1:3 and the rationale for the translation. The semantic domains are included in the diagram because I refer to *L-N* to unravel the three terse phrases.

Verb	Participle	Nouns	No	Case	Semantic Domain
V2 Eu0xarist ou=men	V3 mnhmoneu /ontej (takes the genitive)	tou= elrgou tou= ko&pou th=j u9pomonh=j	S S S	Genitives governed by participle	42:42 42:47 25:74
		th=j pi/stewj	S	Subjective genitive – verbal idea in elrgon	31:85
		th=j a)ga&phj	S	As above but relating to ko&poj	25:43
		th=j e0lpi/doj	S	As above relating to the feeling in u9pomon h/	25:59

The semantic domains of *L-N* are also included to show a nuanced translation of *elrgon* and *ko&poj*, which the traditional translations of ‘work’ and ‘labour’ do not convey. Both are in Domain 42 : ‘Perform’, ‘Do’:

tou= elrgou	42.42	Something you do or perform.
tou= ko&pou	42.47	Intense labour, linked with trouble and toil. Strong’s dictionary, which is included in the <i>L-N</i> website, implies pain as in Thayer from which the above definition was taken. <i>L-N</i> glossed it as ‘labour’.

tou= e1rgou		does not reveal the conditions in which the actions were performed.
tou= ko&pou		reveals the difficult conditions in which the Thessalonians operated. Persecutions are referred to in 1:6 and the inference in του= ko&pou is speaking of the same situation.
th=j u9pomoh=j	25.174	Domain : ‘Attitudes and Emotions’. steadfastness, endurance.
th=j pi/stewj	31.85	Domain : ‘Hold a view’, ‘believe’, ‘trust’. As subject of e1rgon it brings with it a strong conviction of the truth of anything. In this example the truth of Paul’s gospel.
th=j a)ga&phj	25.43	Domain : ‘Attitudes and Emotions’. As subject of tou= ko&pou. <i>L-N</i> gloss Domain 25 as ‘Love’. Therefore it may be compassion, affection or love. Thayer’s definitions are more helpful: 1) Brotherly love, affection, goodwill, love, benevolence. Collectively Thayer’s definitions may apply here as the power that made the difficult work possible. There are two possible interpretations – that a)ga&ph brought relief to those performing the action(s), who in turn brought relief to others. In view of 1:6, two persecutions are mentioned – their benevolence did not flow from a position of advantage to the disadvantage. Both giver and receiver are in difficult circumstances. Therefore benevolence is not limited by circumstance.
th=j e0lpi/doj		‘joy’ and ‘confident expectation of external salvation’. This powered ‘steadfastness and endurance’. Present difficulties did not dampen the confidence of the future.

Valuable assistance for analysing these phrases came from Thayer’s definitions and Strong. *L-N* glosses did not expand the meaning at all.

The manner in which Paul deals with eschatological queries shows the importance the Thessalonians placed on this doctrine.

We do not know the who, when, or the why of the above statements, but as Witherington (2006:52) says, the *exordium* serves as a preview of forthcoming attractions.

According to the conventions of rhetoric, the *exordium* and the *narratio* can be joined, as they are here in the *First Letter to the Thessalonians*.

4.1.6 Greek and English pericopes

The *Narratio 1 Thess 4-10*

4 ei0do&tej, a)delfoi\ h)gaphme/noi u(po_ [tou=] qeou=, th_n e0klogh_n u9mw~n, 5 o#ti to_ eu0agge/lion h9mw~n ou0k e0genh&qh ei0j u(ma~j e0n lo&gw| mo&non a)lla_ kai\ e0n duna&mei kai\ e0n pneu&mati a(gi/w| kai\ [e0n] plhrofori/a| pollh=|, kaqw_j oildate oi[oi e0genh&qhmen [e0n] u(mi=n di 0 u(ma~j. 6 kai\ u(mei=j mimhtai\ h(mw~n e0genh&qhte kai\ tou= kuri/ou, deca&menoi to_n lo&gon e0n qli/yei pollh=| meta_ xara~j pneu&matoj a(gi/ou, 7 w#ste gene/sqai u(ma~j tu/pon pa~sin toi=j pisteu/ousin e0n th=| Makedoni/a| kai\ e0n th=| 0Axai5a|. 8 a)f 0 u9mw~n ga_r e0ch&xhtai o(lo&goj tou= kuri/ou ou) mo&non e0n th=| Makedoni/a| kai\ [e0n th=|] 0Axai5a|, a)ll 0 e0n panti\ to&pw| h(pi/stij u(mw~n h(pro_j to_n qeo_n e0celh&luqen, w#ste mh_xrei/an elxein h(ma~j lalei=n ti. 9 au)toi\ ga_r peri\ h(mw~n a)pagge/llousin o(poi/an eilsodon elsxomen pro_j u(ma~j, kai\ pw~j e0pestre/yate pro_j to_n qeo_n

a)po_ tw~n ei0dw&lwn douleu&ein qew~| zw~nti kai\
 a)lhqinw~| 10 kai\ a)name/nein to_n ui9o_n au)tou= e0k
 tw~n ou)ranw~n, o#n hlgeiren e0k [tw~n] nekrw~n,
 0Ihsou=n to_n r(uo&menon h(ma~j e0k th=j o)rggh=j th=j
 e0rxome/nhj.

4 You know your election, brothers, is because you are beloved by God, 5 **because our (good news) gospel has not come to you in word only but also in the Holy Spirit and with much conviction**, and thus you know what kind we were among you and for you. 6 Also you became imitators of us and the Lord because you received the message (to_n lo&gon) in much affliction with the joy of the Holy Spirit, 7 with the result that you became an example to all those who believed in Macedonia and in Achaia. 8 For the message of the Lord has gone out from you, not only in Macedonia and in Achaia, but your faith which you have toward God has gone out in every place, with the result we have no need to speak it. 9 For they themselves announce, concerning us, what sort of visit we had from you, and how you turned to God from idols to serve the living and true God; 10 and to await his Son from the heavens, who rose from the dead, Jesus, who is raising us from the wrath to come (Own translation).

4.1.6.1 Analysis

In epideictic rhetoric the *narratio* is used to review facts that are considered to be praiseworthy or blameworthy. Paul continues to encourage them by praising and blaming only the actions of outsiders. Paul calls the Thessalonians ‘beloved of God’ 1:4, because of the manner in which they received his teaching 1:5.

Malherbe describes the process as conversion which can occur listening to a philosophic speech. Although this is usually a gradual process, there are accounts of it being instantaneous (Malherbe 1987:25-26). However, Paul’s eschatological

perspective indicates a full transformation in the future. I assume this indicates a process that has already begun in Thessalonians.

A modern example also endorses Malherbe's example. Structured in-depth interviews were conducted to identify common factors to transformative process traditions. Compassion and altruism were identified as important outcomes of positive conscious transformation (Vieten et al 2006:915). These quotations have bearing on Paul's description of the Thessalonians' efforts.

I suggest verse 3 is the outcome of verse 5. Not only are they (the Thessalonians) empowered, but they follow the example of Paul and the Lord, and despite persecutions the gospel is received with joy. In the history section of the Thessalonians, the implication is that the persecutions are political.

4.1.7 Greek and English pericopes

Closing Wish Prayer 1 *Thess* 3:11-13

11 Au_toj de\ o(qeo_j kai\ path_r h(mw~n kai\ o(ku&rioj h(mw~n 0Ihsou~j kateuqu&nai th_n o(do_n h(mw~n pro_j u(ma~j: 12 u(ma~j de\ o(ku&rioj **pleona&sai kai\ perisseu/sai th= a)ga&ph|** ei)j a)llh&louj kai\ ei0j pa&ntaj kaqa&per kai\ h(mei=j ei)j u(ma~j, 13 ei0j to_ sthri/cai u(mw~n ta_j kardi/aj a)me/mptouj e0n a(giwsu&nh| elmprosqen tou= qeou= kai\ patro_j h(mw~n e0n th~| parousi/a| tou~ kuri/ou h(mw~n 0Ihsou~ meta_ pa&ntwn tw~n a(gi/wn au)tou=, [a)mh&n].

11 But may our God and Father himself and our Lord Jesus direct our way to you. 12 May the Lord make you to **increase and to abound in love** towards one another and unto all just as we are always towards you, 13 to strengthen your

hearts blameless in holiness before God (who is) also our Father in the coming of our Lord Jesus with all of his saints. (Amen). (Own translation).

4.1.7.1 Analysis

The function of the Wish Prayer is to close the *narratio* and form a bridge before the *exhortatio*. The themes mentioned before are now re-formulated into a wish. Therefore the theme of **a)ga&ph** appears in the wish prayer. Paul reminds them of his own love for them and wishes that they may increase and abound in love in the same way. The semantic details for **a)ga&ph** have been given in 1 Thess 1:3. The following two words, *pleona&sai* and *perisseu/sai* are not listed in the Table of References (page 22) but the semantic details are included because they have bearing on the translation of **a)ga&ph**.

pleona&sai

<i>L-N</i>	Domain 59, Quantity
Gloss	Section
a) become more and more	59.67
b) cause to increase	78.32
	(Domain is Degree)
c) be in abundance	59.48
d) have more than enough	57.23

perisseu/sai

<i>L-N</i>	Domain 59, Quantity
Gloss	Section
a) be in abundance	59.52
b) provide in abundance	59.54
c) have more than enough	57.24
d) excessive	78.31
e) cause to be intense	78.32
f) have greater advantage	65.47

Both verbs convey a similar concept – increase. *pleona&sai* provides the degree and *perisseu/sai* indicates no limit on the **a)ga&ph**. Paul is showing the Thessalonians the potential for growth in their love. This wish also tells of Paul’s capacity for love.

In 2:8-9, he sets out his paradigm of conduct : he shared

- (a) the gospel of God
- (b) his own self.

The reason for (a) and (b) is his love for them. He also reminds them of his own labour so as not to be a burden to them.

Thus the above elements are what Paul wishes to be increased in his community. By sharing the gospel of God and giving of oneself in order to lighten someone else's burden, lacks a sense of self-interest. As Crossan and Reed (2004:175) point out, Paul is not speaking about a free-giving of our stuff, but as divinely distributive justice, a necessary sharing of God's stuff.

So the introduction of **αγαπή** in the *exordium* 1:3 is clarified by Paul's own example in 2:8-9.

The *L-N* entry does include a common semantic ground for both entries, i.e. sharing. The Thayer and Strong definitions point in the direction of benevolence but Paul redefines its meaning for his community because he includes an ethical/theological aspect to it. Actions of this nature lead to blamelessness, sharing introduces an aspect of sacrifice. Benevolence is a willingness to do good but does it necessarily imply sharing?

4.1.8 Greek and English pericopes

The Exhortatio 1 Thess 4:9-12

9 Peri\ de\ **th=j filadelfi/aj** ou) xrei/an elxete
 gra&fein u(mi=n, au)toi\ ga_r u(meij qeodi/daktoi/
 e0ste ei0j **to_ a)gapa~n** a)llh&louj, 10 kai\ ga_r
 poiei=te au)to_ ei0j pa&ntaj tou~j a)delfou\j [tou\j]
 e0n o#lh| th=| Makedoni/a|. parakalou=men de\ u(ma~j,
 a)delfoi/, perisseu&ein ma~llon 11 kai\ filotimei=sqai
 h(suxa&zein kai\ pra&ssein ta_ ildia kai\ e0rga&zesqai
 tai=j [i0di/aij] xersi\n u(mw~n, kaqw_j u(mi=n par-
 hggei/lamen, 12 i3na peripath=te eu0sxhmo&nwj pro_j
 tou\j elcw kai\ mhdeno_j xrei/an elxhte.

9 But concerning **the brotherly love** of one another, you have no need that I write to you for you have been God-taught **to love** one another 10 for you must do the same thing to all the brothers who are in the whole of Macedonia. But we urge you, brothers, to abound more and more (Liddell and Scott 1977:1387) and 11 endeavour to live quietly and attend to private matters which are also to be done with your hands and so we tell you 12 in order that you may live respectably to those on the outside and you have need of no-one (Own translation).

4.1.8.1 Analysis

1.4:9 Paul begins another topic with the customary *peri\ de/* - the topic is ‘brotherly love’. The term appears only once again in his Letters, in *Romans* 12:10.

filadelfoj

<i>L-N</i>	Domain 25 – Attitudes and Emotions
Gloss	Section
One who loves fellow believers	25.35

The semantic details on *filadelfoj* reflect the meaning in 4:9, compassion is implied in the relationship.

The use of the term *Qeodi/daktoi* is, according to Witherington (2006:119), a first in all Greek literature. However, it resonates with *Isaiah* 54:13 “and all you sons who have been taught by God.” (*kai\ pa&ntaj tou\j ui9ou\j sou didaktou\j Qeou=*). Malherbe suggests that the term may be a conscious rejection of ‘self-taught’, a claim of Epicurus. (Malherbe 1987:105). Plutarch criticised the Epicureans because their view of friendship was purely utilitarian, prompted by need. (Malherbe 1987:105). The term *filadelfi/a*

linked to Qeodi/daktoi negates any association with self-interest. Paul has also referred to God as our Father; his use of a)delfoi/ has links to family, the concept of **a)gaph** and being God-taught for the purpose of loving each other. **To\ a)gapan** is an articular infinitive, therefore in this example it is the verbal form of **a)gapa&w**. *L-N* have three entries:

Gloss	Section
(a) love	25:43
(b) show love	25:44
(c) take pleasure	25:104

Thayer's definition:

1. Of Persons

1a) to welcome, to entertain, to be fond of, love dearly.

Strong's definition: To love in a social or moral sense.

Thayer's definition indicates kinship and welcoming, entertaining and being fond of, just as a family member is cared for. Strong's definition of love in a moral sense is appropriate to Paul's usage of the term here. In relation to Paul's example in 2:8-9, his own conduct is an example to the Thessalonians; his method of teaching them, as he himself was taught by his revelation of Christ, therefore God-taught, by passing on his gospel and those who respond are God-taught. He was very clear that love did not burden another, this is an aspect of 'compassion', which is in accord with the *L-N* entry of Domain 25.43, because it is benevolent and of goodwill.

4.1.9 Greek and English pericopes

Part Two – *Exhortatio* 1.5:1-11

5 Peri\ de\ tw~n xro&nwn kai\ tw~n kairw~n, a)delfoi/,
 ou) xrei/an elxete u(mi=n gra&fesqai, 2 au)toi\ ga_r
 a)kribw~j oildate o#ti h(me/ra kuri/ou w(j kle/pthj e0n
 nukti\ ou#twj elrxetai. 3 o#tan le/gwsin, Ei0rh&nh
 kai\ a)sfa&leia, to&te ai)fni/dioj au)toi=j e0fi/statai
 o!legroj w#sper h(w)di\n th=| e0n gastri\ e0xou/sh|,
 kai\ ou) mh_ e0kfu&gwsin. 4 u(me=j de/, a)delfoi/,
 ou)k e0ste\ e0n sko&tei, i3na h(h(me/ra u(ma~j w(j
 kle/pthj kata&la&bh|: 5 pa&ntej ga_r u(me=j ui9oi\
 fwto&j e0ste kai\ ui(oi h(me/raj. ou)k e0sme\n nukto_j
 ou)de\ sko&touj: 6 a!ra ou]n mh_ kaqeu&dwmen w(j oi9
 loipoi\ a)lla_ grhgorw~men kai\ nh/fwmen. 7 oi9 ga_r
 kaqeu&dontej nukto_j kaqeu&dousin kai\ oi9
 mequsko&menoi nukto_j mequ&ousin: 8 h(me=j de\
 h(me/raj o!ntej nh&fwmen e0ndusa&menoi qw&raka pi/stewj
 kai\ **a)ga&phj** kai\ perikefalai/an e0lpi/da swthri/aj: 9
 o#ti ou)k elqeto h(ma~j o(qeo_j ei0j o)rgh_n a)lla_
 ei0j peripoi/hsin swthri/aj dia_ tou= kuri/ou h(mw~n
 0Ihsou= Xristou= 10 tou= a)poqano&ntoj u(pe\
 h(mw~n, i3na eilte grhgorw~men eilte kaqeu&dwmen a#ma
 su_n au0tw~| zh&swmen. 11 Dio_ parakalei=te a)llh/louj
 kai\ oi0kodomei=te ei[j to_n e3na, kaqw_j kai\
 poiei=te.

5 But concerning the times and seasons, brothers, you have no need that I write
 to you, 2 for you yourselves know perfectly well that the day of the Lord comes
 thus as a thief in the night. 3 Whenever they say 'Peace and safety' then sudden
 destruction comes upon them just as birth pains in pregnancy, they also cannot
 escape (it). 4 But you, brothers, you are not in darkness that the day may surprise
 you as a thief. 5 For you are all sons of light and sons of the day. We are not of
 the night nor the darkness. 6 Surely then, let us not sleep like the rest but let us

keep awake and let us be sober. 7 For those sleeping, sleep at night and those drinking, drink at night. 8 But as we are of the day, let us be restrained, having put on a breastplate of faith and **love**, and hope as a helmet of salvation. 9 For God has not appointed us for anger but for obtaining salvation through our Lord Jesus Christ 10 who died for us, in order that we may live with him either while we are awake or asleep. 11 Therefore encourage one another and build up one another, just as you are doing (Own translation).

4.1.9.1 Analysis

Part Two – *Exhortatio* 1.5:1-11

Paul introduced the triad in 1.1:3 stressing the aspect of labour with two of the components. In 1.5:8 the triad is used as a clothing metaphor; the clothing is armoury:

	<i>1 Thess 1:3</i>	<i>1 Thess 5:8</i>
	tou= elrgou th=j pi/stewj	Qw&raka pi/stewj kai\ a)ga/phj
	tou= ko/pou th=j a)ga/phj	Perikefalai/an e0lpi/da swthri/aj
The participl	th=j u(pomonh=j th=j e0lpi/doj	

e e0ndusa&menoi may be read as an aorist participle or as an exhortation referring to a single action. The imagery links 1.5:8 with 1.1:3 in that 1.1:3 stresses work; here Paul illustrates the same issue via metaphor. A soldier gets his work done by having the right equipment for the job. The right equipment for the Pauline congregation to fulfil God's will is faith, love and hope.

The hortative subjunctive of the verb ne/fw, the verb of the participle e0ndusa&menoi, has a metaphorical use – to be self-controlled (Liddell and Scott 1968:1175). Self-control is linked to **a)ga&ph**, pi/stij and e0lpi/j, but my focus is on **a)ga&ph**. There can be no sharing or concern for others in self-indulgence; it requires restraint of personal gratification. One additional factor has emerged in relation to the *L-N* entries discussed so far, that is self-restraint! Although self-restraint is in Domain 88 – Moral and Ethical Qualities and Related Behaviour in *L-N*, 1 Thess 5:8 infers a relationship between attitude and behaviour.

4.1.10 Greek and English pericopes

Last Section of the *Exhortatio* 1.5:12-15

12 0Erwtw~men de\ u(ma~j, a)delfoi/, ei0de/nai tou_j
 kopiw~ntaj e0n u(mi=n kai\ proi+stame/nouj u(mw~n e0n
 kuri/w| kai\ nouqetou=ntaj u(ma~j 13 kai\ h(gei=sqai
 au)tou_j u(perekperissou= e0n **a)ga&ph**| dia_ to_ elrgon
 au)tw~n. ei0rhneu&ete e0n e(autoi=j. 14 parakalou=men
 de\ u(ma~j, a)delfoi/, nouqetei=te tou\j a)ta&ktouj,
 paramuqei=sqe tou_j o)ligoyu_xouj, a)nte/xesqe tw~n
 a)sqew~n, **makroqumei=te** pro_j pa&ntaj. 15 o(ra~te mh&
 tij kako_n a)nti\ kakou= tini a)podw~|, a)lla_ pa&ntote
 to_ a)gaqo_n diw&kete [kai\] ei0j a)llh&louj kai\ ei0j
 pa&ntaj.

12 But we ask you, brothers, to acknowledge those who are working hard among you, and your leaders in the Lord, who also instruct you 13 and regard them with the greatest respect in **love** on account of their work. Be at peace with yourselves. 14 But we urge you, brothers, to admonish the disorderly, encourage the discouraged, help the weak, show **patience** to all. 15 See that no-one repays evil for evil, but pursue the good also for each other and for all (Own translation).

4.1.10.1 Analysis

In 1.1:3 the praise of the work was of a general nature; in the final *exhortatio* a more detailed view emerges:

- (1) Paul asks the congregation to respect those overseeing them, the leaders, because of their work; ‘in love’ implies a sensitivity to the welfare of the leaders. ‘In love’ will also negate rivalry.
- (2) Live in peace, don’t cavil.
- (3) The congregation, too, needs to take responsibility for each other:

- (a) The unruly
- (b) ‘the little souled’ – Aristotle says such people are diffident and have a sense of inadequacy (Witherington 2006:163).
- (c) The weak – Witherington (2006:163) suggests this refers to physical weakness, possibly the result of persecution. Paul has already dealt with emotional and spiritual weakness, therefore the conclusion is physical weakness.

makroqumei=te is the focus for this section – Be patient with all.

L-N (a) be patient 25:168

(b) delay in 67:126

(a) is a relevant entry in that it indicates the domain of ‘Attitudes and Emotions’, but offers no further clarification.

Thayer’s definitions are more helpful:

1(a) to persevere patiently and bravely in enduring misfortunes and troubles.

(b) to be patient in bearing the offences and injuries of others.

Entry (b) is especially useful as it relates to the well-being of the community, and as such relates to compassion:

“there are two kinds of pity”, wrote Stefan Zweig “One ...; and the other, the only kind that counts, the unsentimental but creative kind, which knows what it is about and is determined to hold out, in patience and forbearance, to the very limit of its strength and beyond” (Zweig (1982:vi) in Konstan 2004:15).

This quotation clarifies the affective aspect of ‘love’; it is a characteristic of the concept. In *1 Corinthians* 13:4, Paul says **h9 a)ga&ph makroqumei=**.

4.1.11 Conclusion

The hostile environment in Thessalonica was due to the eager demonstration of the authorities to show their loyalty to Rome by establishing a strong imperial cult (Horsley 2004:111). Why Paul's gospel met with such resistance is not clear in the detail of it, but Paul's escape indicated that he was in real danger, as well as the inferences of persecution in the Letter and Paul's difficulty in re-entering Thessalonica. Scholars such as Horsley and Crossan and Reed indicate the term $\epsilon\theta\kappa\lambda\eta\sigma\iota/a$ as a term in opposition to the status quo, but it is not clear how the authorities were provoked. Paul's Letter indicates they were, as does the Acts of Luke.

Therefore within this socio-political situation the Thessalonians showed much spirit and courage. Paul's tone of encouragement showed his sensitivity to their situation. $\Pi\iota/\sigma\tau\iota\jmath$, **a)ga&ph** and $\epsilon\theta\lambda\pi\iota/\jmath$ were the tools of execution to ensure the well-being of the community.

In relation to the semantic focus of this Letter, **a)ga&ph** and **makroqumi/a** are synonyms of compassion, which considered within the context of the text, have shown additional characteristics.

In 1:2-3 the use of **a)ga&ph** as the attributive of the noun $\kappa\omicron\&\rho\omicron\jmath$ revealed the power and strength in **a)ga&ph**.

The text also showed that **a)ga&ph** in its attributive function as compassion is not confined to operate from a point of advantage to the disadvantaged but flowed from persecuted to persecuted.

A similar example of the Pintupi Aborigines in the Western Desert Of Australia illustrates the example of the Thessalonians.

“Men told me that they would never send visitors away from their waterholes in time of drought. Such action was unthinkable: ‘We would feel compassion for them’” (Konstan 2004: 21).

Konstan’s comments on this observation are “I would question whether scarcity inevitably inspires generosity or a sense of fellow feeling” (Konstan 2004:21).

The Thessalonians show the same attitude as the Pintupi Aborigines in adverse circumstances. Konstan’s response shows that it is not a customary response.

3:11-13 Paul illustrates that **agapē** has a potential for expansion.

4:3-8 Introduces a link between restraint and compassion. Self-gratification lacks the largesse of spirit to accommodate the plight of others.

Patience shows the ability of compassion to await the right time to respond.

This concludes the findings in the *First Letter to the Thessalonians*.

4.2 *1 and 2 CORINTHIANS*

Background

4.2.1 History

The Corinth Paul entered in 49/50 CE was approximately one hundred years old. The Corinth of Thucydides' Peloponnesian War was destroyed by Rome in 146 BCE. Julius Caesar rebuilt it in 44 BCE and settled disbanded veterans here as a reward for their services; also it kept them at a safe distance from Rome, and it was a means of stimulating the economy. Furthermore, it promoted Roman ideals (Crossan and Reed 2004:331). Corinth became a Roman colony and in 27 BCE, Augustus Caesar made it the capital of the Roman province of Achaia. Latin was the official language and Roman Law the rule of the city.

It had a strong economy. Plutarch mentions it as one of the three economic centres of Greece. The historian Strabo wrote: "Corinth is called wealthy because of its commerce and its situation on the Isthmus and is master of two harbours..." (Strabo: 8.6.20). The harbours referred to are Lechaem which served the west facing Corinthian Gulf and Cenchreae on the east facing the Saronic Gulf. Corinth also hosted the Isthmian Games, which was a big event. This was celebrated every two years in honour of Poseidon. The contest consisted of athletic, music and rhetoric competitions.

Their religious life was typical of a Hellenistic city. There were temples and sanctuaries for Apollo, Asclepius, Poseidon, Demeter, Isis, Serapis and the Asian mother of the gods (Perrin and Duling 1994:224). The provincial oligarchs used the promotion of the imperial cult as a means of serving their own privileged position. "The celebration and honouring of Augustus and his successors as divine figures, lords and saviours of the world, was developed by the elite in the Greek

cities themselves, on the basis of the already existing civil religion, in cities such as Ephesus, Corinth and Thessalonica” (Horsley 2004:16).

Corinth was quite infamous for the level of prostitution that occurred there. It was clearly a mixing bowl of diverse cultures and interests. The descriptions of daily activities convey the bustling activity that permeated life in Corinth.

4.2.2 Information and Format of Letters

Paul arrived in Corinth from Athens about 49 or 50 CE and stayed about eighteen months. The Gallio Inscription helps in establishing the date, Acts 18:1-11. He established a Christian community with at least one major house church (Perrin and Duling 1994:224). He returned to Corinth twice and wrote at least seven Letters to the Corinthians.

I include an abbreviated form of the sequence of correspondence and how it relates to the extant Letters known as *1* and *2 Corinthians*. The information is taken from Perrin and Duling (1994:181-182)

- (i) Paul leaves Corinth and resides in Ephesus (Letter I lost)
- (ii) There comes back an oral report from Chloe’s people
- (iii) A letter from Corinth asks advice about certain problems
- (iv) Paul responds with Letter II which is known as *1 Corinthians*. He also gives instructions about the collection for Jerusalem. *1 Cor* 16:1-4.
- (v) Paul sends Titus to hurry up the collection. *2 Cor* 8:5-6, 10; 9:2; 12:18
- (vi) Paul learns that missionaries have come to Corinth and challenged his authority.
- (vii) Paul writes *2 Corinthians* 2:14–7:4 minus 6:14–7: 1. (This is Letter III, fragments of which are to be found in *2 Cor* 2:14–6:13; 7:2-4).
- (viii) Paul makes a “painful” visit, evidence of which is in *2 Cor* 2:1; 12: 14,21; 13:1.

- (ix) Paul returns to Ephesus and writes the “tearful letter” defending himself against the missionaries (Letter IV, *2 Cor* 10–13).
- (x) Paul imprisoned in Ephesus, *2 Cor* 1:8-11. It was probably from here that he wrote letters; possibly, to Philippi and to Philemon.
- (xi) Paul is released from prison; goes north to Troas and then to Macedonia to meet Titus *2 Cor* 2:12-13; 7:5-16
- (xii) Paul writes *2 Cor* 1:1–2; 1:3-13; 7:5-16. (This is Letter V, a letter of reconciliation).
- (xiii) Paul writes *2 Cor* 8; this is Letter VI.
- (xiv) Leaving Macedonia, Paul writes *2 Cor* 9; this is Letter VII.
- (xv) Paul visits Corinth.

As to the format of *1 Corinthians*, Margaret Mitchell (1991:20) presents a convincing argument that Paul used deliberative rhetoric in this Letter. “Deliberative rhetoric was commonly used within epistolary framework in antiquity”. This included a focus on future time; use of a determined set of appeals; proof by example and appropriate subject of which factionalism and concord are common. These four elements are found in *1 Corinthians*. This form of rhetoric urges an audience to pursue a particular course of action in the future.

Perrin and Duling have four sections to *1 Corinthians* on the basis of epistolary tradition:

- | | | |
|----|--|-----------|
| a) | Epistolary greeting | 1:1-3 |
| b) | Thanksgiving | 1:4-9 |
| c) | Matters reported by Chloe’s people | 1:10–6:20 |
| d) | Questions raised by the Corinthians in their letter to Paul. | 7:1–15:5 |

The main body of the Letter comprises c) and d). The approach by Perrin and Duling format forms the basis of the analysis to follow. Because of the fragmented nature of *2 Corinthians*, according to Perrin and Duling (1994:181-182), the epistolary format has not been used.

4.2.3 Textual Analysis

1 Cor 1:1-3: the epistolary greeting includes the word **χα&rij**, the meanings of which are described in *1 Thess* 1:1.

1 Cor 8:1-6: according to Perrin and Duling (1994:181-182) this pericope is part of Paul's response to questions raised by the Corinthians.

In *1 Cor* 8:1 **α)γα&ph** refers to the Table of References (page 22); **οι0kodomei=** does not, but is included because of its relevance to **α)γα&ph**. In *1 Cor* 8:3 **α)γαπα~|** does not refer to compassion because in the sentence God is the object and therefore cannot be the recipient of compassion.

1 Cor 8:7-13: no pertinent words here, but used to illustrate aspects of *1 Cor* 8:3.

1 Cor 13:1-13: **α)γα&ph**, **μακροqumei=**, **xrhsteu/etai** refer to the Table of References (page 22).

1 Cor 16:21-24: **φιλεi=** in this pericope does not refer to compassion. **α)γα&ph** in verse 24, although relevant to the Table of References (page 22), is not included because in context of the pericope it does not contribute any additional information.

2 Cor 1:1-2: epistolary greeting included to comment on the tone of the greeting.

2 Cor 1:3-7: according to Perrin and Duling (1994:181-182), this pericope is part of a fragment of Letter III. **Οι0κτιρμw~n** in *2 Cor* 1:3 is listed in the Table of References (page 22).

2 *Cor* 5:11-15: this pericope too is part of the fragment of Letter III (Perrin and Duling 1994:181-182). In 2 *Cor* 5:14 **a)ga&ph** and the example of selflessness – one man died on behalf of all, ...

2 *Cor* 6:1-13: this pericope also forms part of the fragment of Letter III (Perrin and Duling 1994:181-182). In 2 *Cor* 6:1 **xa&rin**, 2 *Cor* 6:6 patience, kindness, love. In 2 *Cor* 6:11 h9 kardi/a pepla&tuntai – used to express compassion, and **spla&gxnoij**. Except for the phrase all the other words are listed in the Table of References (page 22).

2 *Cor* 8:1-7: this is considered to be a separate Letter by Perrin and Duling (1994:180). **xa&rij** and **a)ga&ph|** fit the semantic profile. **a)ga&phj** gnh/sion appear in 2 *Cor* 8:8.

4.2.4 Greek and English pericopes

1 Corinthians 1:1-3

Epistolary Greeting

Pau=loj klhto_j a)po&stoloj Xristou= 0Ihsou= dia_ qelh/matoj qeou= kai\ Swsqe/nhj o(a)delfo_j 2 th=| e0kklhsia| tou= qeou= th=| ou!sh| e0n Kori/nqw|, h9giasme/noij e0n Xristw~| 0Ihsou=, klhtoi=j a(gi/oij, su\n pa~sin toi=j e0pikaloume/noij to_ o!noma tou= kuri/ou h9mw~n 0Ihsou= Xristou= e0n panti\ to&pw|, au)tw~n kai\ h9mw~n: 3 **xa&rij** u9mi=n kai\ ei0rh/nh a)po_ qeou= patro_j h9mw~n kai\ kuri/ou 0Ihsou= Xristou=.

Paul, called (to be) an apostle of Christ Jesus through the will of God, and Sostenes (our) brother ² to the congregation of God who are in Corinth, to those sanctified in Christ Jesus, to those called (to be) holy, together with all those who call upon the name of our Lord Jesus Christ in every place, their (Lord) and ours; ³ **Grace** and peace from God our Father and the Lord Jesus Christ (Own translation).

4.2.4.1 Analysis

The tone is formal; Paul sets out his credentials. In these verses Christ Jesus is mentioned twice and so, too, with Jesus Christ, God is used three times. The use of their names is concentrated, as though Paul is making an emphatic point. The semantic features of **xa&rij** have been discussed in the analysis of *1 Thess* 1:1.

4.2.5 Greek and English pericopes

The Greek and English texts which detail questions raised by the Corinthians in the Letter from Paul.

1 Cor 8:1-6

Peri\ de\ tw~n ei0dwloqu&twn, oildamen o#ti pa&ntej gnw~sin elxomen. h(gnw~sij fusioi=, h(de\ **a)ga&ph oi0kodomei=**: ² eil tij dokei= e0gnwke/nai ti, ou!pw elgnw kaqw_j dei= gnw~nai: ³ ei0 de& tij a)gapa~| to_n qeo&n, ou[toj elgnwstai e0p 0 au)tou=. ⁴ Peri\ th=j brw&sewj ou]n tw~n ei0dwloqu/twn, oildamen o#ti ou0de\n eildwlon e0n ko&smw| kai\ o#ti ou)dei\j qeo_j ei0 mh_ ei[j. ⁵ kai\ ga_r eilper ei0si\n lego&menoi qeoi\ eilte e0n ou)ranw~| eilte e0pi\ gh=j, w#sper ei0si\n polloi\ kai\ ku&rioi polloi/, ⁶ a)ll 0

h(mi=n ei[j qeo_j o(path\r e0c ou[ta_ pa&nta kai\
 h(me=i=j ei0j au0to&n, kai\ ei[j ku&rioj 0Ihsou=j
 Xristo_j di 0 ou[ta_ pa&nta kai\ h(me=i=j di 0 au)tu=.

But concerning food offered to idols, we know that we all have knowledge. This knowledge puffs up but **love builds up**. 2 If anyone seems to know something he does not yet know as he ought to know. 3 If anyone loves God, this person is known by him 4 Therefore, concerning the eating of food offered to idols, we know that there is no idol in the world and that there is no God except one. 5 For also, although they are called gods either in heaven or on earth, just as there are many gods and many lords 6 but to us there is one God the Father from whom are all things and we for him, and also one Lord, Jesus Christ, through whom are all things and we through him (Own translation).

4.2.5.1 Analysis

In *1 Cor* 8:1, two abstract ideas are metaphorically compared. These are: gnw~sij fusioi= and a)ga&ph oi0kodomei=.

Subject Nouns	Verb	Result
Gnw~sij	fusioi=	puffed up by air
0Aga&ph	oi0kodomei=	built by love

Liddell and Scott (1977:1964) give the meaning of fusio&w as ‘puffed up’. The verbal form relates to the nominal form fu=sa, ‘a pair of bellows, breath, wind’, linking ‘air’ to ‘puffed up’. However, this sense of enlargement in the members of the congregation, professing to have gnw~sij, has limitations, *1 Cor* 8:2. The claim on the knowledge and the impact of this on the congregation is causing disunity. The UBS has interpreted the word fusioi= as ‘to cause conceit’, an

interpretation which does not fully reflect Paul's insight into the limits of $\text{gnw}\sim\text{si}j$, as suggested by *1 Cor 8:2*.

0Aga&ph $\text{o}\iota\theta\text{kodomei}=\text{=}$, on the other hand, functions in a larger domain, focused on God and on the welfare of the community *1 Cor 8:3*. This reflects a larger view, considering the spiritual wellbeing of the whole congregation. There *L-N* indicate that in love there is sharing, but the use of $\text{gnw}\sim\text{si}j$ does not imply sharing. This phrase pertains to 'building up', as does 'goodwill' and 'benevolence', definitions given by Thayer. These qualities have a common feature: they are directed to the well-being of another, not the well-being of oneself.

In *1 Cor 8:3*, Paul states that if anyone loves God then he is loved by God. The implication is that the love spoken of in *1 Cor 8:1* is the love of God working through those devoted to him. This suggests a difference in the range of perception between those acting from $\text{gnw}\sim\text{si}j$ and those acting from **a)ga&ph**.

Paul begins with an inclusive, 'We know', followed by, 'we all have $\text{gnw}\sim\text{si}j$ '. The phrase, 'we know', was possibly reassuring to the particular members of the congregation to whom the statement was aimed. Immediately, he downplays the special value of $\text{gnw}\sim\text{si}j$ by saying that we all have it. In a final thrust, he reveals that $\text{gnw}\sim\text{si}j$ is limiting, *1 Cor 8:2*.

The affective aspect of love in this verse *1 Cor 8:1* is the characteristic of working for someone else's growth. It is reminiscent of the Ancient Greek concept (*Eudaimonia*) (Nussbaum 2001:31) which Martha Nussbaum translates as 'flourishing', instead of 'happiness'.

Paul again repeats the idea of building up in *1 Cor 13:14* where he gives each gift its value.

4.2.6 Greek and English pericopes

1 Cor 8:7-13

7 0All 0 ou0k e0n pa~sin h9 gnw~sij: tine\j de\ th=|
sunhqeia| e3wj a!rti tou= ei0dw&lou w(j ei0dwlo&quton
e0sqiousin, kai\ h9 sunei/dhsij au0tw~n a)sqenh\j oulsa
molu/netai. 8 brw~ma de\ h9ma~j ou0 parasth/sei tw~|
qew~|: oulte e0a_n mh\ fa&gwmn u9sterou/meqa, oulte
e0a_n fa&gwmn perisseu/omen. 9 ble/pete de\ mh/ pwj h9
e0cousi/a u9mw~n au3th pro&skomma ge/nhtai toi=j
a)sqene/sin. 10 e0a_n ga&r tij ildh| se\ to_n elxonta
gnw~sin e0n ei0dwlei/w| katakei/menon, ou0xi h9
sunei/dhsij au0tou= a)sqenou=j o!ntoj oi0kodomhgh/setai
ei0j to_ ta_ ei0dwlo&quta e0sqi/ein; 11
a)po&llutai ga_r o(a)sqenw~n e0n th=| sh=| gnw&sei, o(
a)delfo_j di 0 o\$Xn Xristo_j a)pe/qanen. 12 ou3twj de\
a(marta&nontej ei0j tou\j a)delfou\j kai\ tu/ptontej
au0tw~n th\n sunei/dhsin a)sqenou=san ei0j Xristo_n
a(marta&nete. 13 dio&per ei0 brw~ma skandali/zei to_n
a)delfo&n mou, ou0 mh\ fa&gw kre/a ei0j to_n ai0w~na,
i3na mh\ to\n a)delfo&n mou skandali/sw.

7 But the knowledge (is) not in all: for some with respect for the custom of the idol even until now are eating food offered to the idol, and their conscience being weak is defiled, 8 but food does not bring us closer to God, for neither if we do not eat are we worse off, nor if we eat are we better off. 9 But see that it is not your power itself that becomes a stumbling block for the weak. 10 For if anyone sees you, who have the knowledge, sitting at the table in the idol's temple, will not the conscience of him who is weak be emboldened to eat the food offered to the idol? 11 For he who is weak is destroyed by your knowledge, a brother for whom Christ died. 12 But by sinning against the brothers and wounding their weak conscience, you are sinning against Christ. 13 For this reason, if food

makes my brother to stumble, I may not eat meat for ever, in order that my brother does not stumble (Own translation).

4.2.6.1 Analysis

In *1 Cor* 8:7-13, Paul refrains from the use of metaphor but proceeds factually to argue for actions that benefit the whole community. Although there are no concepts of compassion in this section, Paul describes compassion by illustrating what he means in *1 Cor* 8:1 that 'love builds up'. As a member of the congregation it is necessary to temper one's actions in order that it may bring harm to no-one. Therefore, compassion is in the interest of the greater good, a meaning inherent in the phrase **αγαπή** οἰκονομεῖ. This is what Paul prescribes as a future course of action for the Corinthians.

4.2.7 Greek and English pericopes

This pericope, *1 Cor* 13:1-13, also falls within the section of questions raised by the Corinthians.

1 Cor 13:1-13

)Ea_n tai=j glw&ssaij tw~n a)nqrw&pwn lalw~ kai\ tw~n a)gge/lwn, **a)ga&phn** de\ mh_ elxw, ge/gona xalko_j h)xw~n h@ ku&mbalon a)lala&zon. 2 kai\ e0a_n elxw profhtei/an kai\ ei0dw~ ta_ musth&ria pa&nta kai\ pa~san th_n gnw~sin kai\ e0a_n elxw pa~san th_n pi/stin w#ste o!rh meqista&nai, **a)ga&phn** de\ mh_ elxw, ou)qe/n ei0mi. 3 ka@n ywmi/sw pa&nta ta_ u(pa&rxonta& mou kai\ e0a_n paradw~ to_ sw~ma& mou i3na kauxh&swmai, **a)ga&phn** de\ mh_ elxw, ou)de\n w)felou~mai.

4 9H **a)ga&ph makroqumei=, xrhsteu&etai h(a)ga&ph,** ou) zhloi=, [h(**a)ga&ph**] ou) perpereu&etai, ou) fusiou~tai, 5 ou)k a)sxhmonei=, ou) zhtai= ta_ e9auth~j, ou) parocu&netai, ou) logi/zetai to_ kako&n, 6 ou) xai/rei e0pi\ th~| a)diki/a|, sugxai/rei de\ th~| a)lhqeia|: 7 pa&nta ste/gei, pa&nta pisteu&ei, pa&nta e0lpi/zei, pa&nta u(pome/nei.

8 9H **a)ga&ph** ou0de/pote pi/ptei: eilte de\ profhtei=ai, katarghqh/sontai: eilte glw~ssai, pau/sontai: eilte gnw~sij, katarghqh/setai. 9 e0k me/rouj ga_r ginw&skomen kai\ e0k me/rouj profhteu/omen: 10 o#tan de\ ellqh| to_ te/leion, to_ e0k me/touj katarghqh/setai. 11 o#te hlmhn nh/pioj, e0la&loun w(j nh/pioj, e0pro&noun w(j nh/pioj, e0logizo&mhn w(j nh/pioj: o#te ge/gona a)nh/r, kath/rghka ta_ tou= nhpi/ou. 12 ble/pomen ga_r a!rti di 0 e0so&ptou e0n ai0ni/gmati, to&te de\ pro&swpon pro_j pro&swpon: a!rti ginw&skw e0k me/rouj, to&te de\ e0pignw&somai kaqw_j kai\ e0pegnw&sqhn. 13 nuni/ de\

me/nei pi/stij, e0lpi/j, a)ga&ph, ta_ tri/a tau=ta:
mei/zwn de\ tou/twn h9 a)ga&ph.

If I speak with the tongues of men and of angels, but I have not **love**, I have become a sounding gong or clanging cymbal. 2 And if I have prophesy and I know all the mysteries, and all knowledge, and if I have the faith to move mountains, but I have not **love**, I benefit nothing. 3 And if I bestow all my means for food and I give my body that I may be burnt, but I have not **love**, I benefit nothing. 4 **Love is being patient, love is being kind, (love) is not being jealous, (love) does not brag, is not puffed up, 5 does not put to shame, it does not seek things for itself, is not provoked, does not consider evil, 6 it does not rejoice at injustice, but rejoices together with the truth; 7 it endures everything, it believes everything, it hopes everything, perseveres in everything.**

8 **Love** never fails, but if there are prophecies they will cease, the tongues will abate, if (there is) knowledge it will cease; 9 for we know by part and prophesy by part. 10 But whenever completion (the whole) comes, that which is by part will cease. 11 When I was a child, I spoke as a child, thought as a child and I reckoned (calculated) as a child; when I became a man, I did away with the things of the child. 12 For now we see through a reflection in darkness, but then face to face; for now I know by part, but then I shall acknowledge just as I am acknowledged. But now **faith, hope and love** remain and the greater of these three is **love** (Own translation).

4.2.7.1 Analysis

This is a continuation of Paul's response to questions raised by the Corinthians in a letter to him. It relates to spiritual gifts, dealt with in *1 Cor* 12 -14. The focus of this analysis is on *1 Cor* 1:1-13.

In this chapter, Paul examines a number of gifts which he compares to love:

- a) personal skills (gifts); rhetoric; speaking in tongues. *1 Cor* 13:1.

- b) prophesy, knowledge of mysteries, all knowledge. These gifts are subtle in nature. *1 Cor 13:2*.
- c) abundant faith – spiritual realm. *1 Cor 13:2*.
- d) beneficence and generosity – emotional realm. *1 Cor 13:3*.
- e) act of total surrender – giving up a life – spiritual, emotional and mortal.

All these aspects from a) to d), are held in high esteem and admiration in any society. Paul reduces them to nothing if they are without love.

Value d) meets the requirements of *L-N*'s entry on **a)ga&ph** e.g. 'to act benevolently'. The act of sacrifice in e) is not entered in Domain 25 or Domain 88. However, sacrifice is a factor in Pauline Letters as he often refers to the crucified Christ (*Philippians 2:8*).

Love According To Paul

In verse 4, he does not say what love is but how it acts:

- (i) **a)ga&ph makroqumei=** :

According to *L-N* in Domain 25 there are two entries:

- a) be patient (25.168)
- b) delay in (67.126)

a) is a possible choice but actually does not offer real value to the enquiry. Thayer's definitions give more choice and clarity

- 1. to be of a long spirit and not lose heart
 - 1a to persevere patiently and bravely in enduring misfortunes and troubles
 - 1b to be patient in bearing the offences and injuries of others

Of the five entries that Thayer provides, the above three clarify the action of patience. Love will show itself in the act of being patient.

(ii) **a)ga&ph xrhsteu&etai:**

This falls into Domain 88 (*L-N*), Moral and Ethical Qualities.

a) act kindly

But Thayer and Strong offer more possibilities:

1. to show oneself mild; to be kind; use kindness (Thayer)
2. to show oneself useful; act benevolently; be kind (Strong)

The definitions above are similar and thus the criteria for the selection of the different domains could be questioned.

Paul then proceeds to an anaphoric method of saying what it is not from *I Cor* 13: 4b-6b, ending with 'love rejoices in the truth.' From *I Cor* 13:7, we have love's positive actions. It is possible to link *ste/gei* and **u9pome/nei** to **makroqume/w** as defined by Thayer (see above).

to_ te/leion

The next three actions of love have temporal significance:

- | | | |
|--|-------------------|-----------|
| a) a)ga&ph pistei=: | love believes | (present) |
| b) a)ga&ph e0lpi/zei | love hopes | (future) |
| c) a)ga&ph ou0de/pote pi/ptei | loves never fails | (eternal) |

to_ te/leion, *I Cor* 13:10, is something complete (UBS) and to bring to fulfilment or perfection (Liddell and Scott 1997:1772). This usage was found in first century CE. *to_ te/leion* also means 'adult, initiated, genuine, complete, perfect physical, perfect moral, mature.' In *L-N* 'perfect, moral, mature' belong to Domain 88; the other five meanings are spread across five different domains. This indicates the range of meanings for this word.

Love is complete, it never fails. The text points to the fact that **αἰγιόναος** and **ἀεικλής** indicate the perfection and eternity of love. Paul has now taken this concept of love into a metaphysical realm.

Paul then introduces the image of a child becoming a man: perhaps that concept of growing in maturity is inherent in **ἀεικλής**? He also uses the image of a mirror to portray spiritual immaturity – seeing dimly as an unclear reflection of reality *1 Cor 13:12* but, with maturity, the reflection clarifies and purifies. Now things are perceived as they really are.

The question now is: what is the role of love in this process? According to these verses love is the greater means of transformation: ‘And now abides faith, hope, love, but the greatest of these is love’ *1 Cor 13:13*.

At the start, Paul promises the Corinthians that he is going to show them a way that is of surpassing quality: **καὶ ἔτι καὶ ὑπερβολῶν ὁ δὲ ἕκαστος ἐκείνων** *1 Cor 12:31b*. In his discourse on love, he has proceeded methodically to prove his initial premise that love is the greater gift.

4.2.8 Greek and English pericopes

Epistolary greeting *2 Cor 1:1-2*

Paulos apostolos Xristou = Ihsou = dia qelh/matoj
 qeou = kai Timoqeoj o(a)delfoj th=| eokklhsi/a| tpi=
 qeou = th=| ou!sh| e0n Kori/nqw| su\n toi=j a(gi/oij
 pa~sin toi=j ou}sin e0n o#lh| th=| 0Axai%a|, 2 **χαίρειν**
 ὑμῖν kai\ ei0rh/nh a)po_ qeou= patro_j h9mw~n kai\
 kuri/ou 0Ihsou= Xristou=.

Paul, an apostle of Christ Jesus through the will of God, and Timothy (our) brother to the congregation of God who are in Corinth with the saints, to all those who are in the whole of Achaia, **grace** to you and peace from God our Father and Jesus Christ (Own translation).

4.2.8.1 Analysis

Perrin and Duling (1994:181-182) interpret this section as part of a letter of reconciliation, which they call Letter V. This greeting is warmer and not weighted by Paul's credentials. The semantic details of **xa&rij** are given in the analysis of *1 Thess* 1:1.

4.2.9 Greek and English pericopes

Thanksgiving 2 *Cor* 1:3-7

3 Eu0loghto_j o(qeo_j kai\ path\r tou= kuri/ou h9mw~n
 0Ihsou= Xristou=, o(path\r tw~n **oi0ktirmw~n** kai\ qeo_j
 pa&shj paraklh/sewj, 4 o(parakalw~n h9ma~j e0pi\
 pa&sh| th=| qli/yei h9mw~n ei0j to_ du/nasqai h(ma~j
 parakalei=n tou\j e0n pa&sh| qli/yei dia_ th=j
 paraklh/sewj h{j parakalou/meqa au)toi\ u(po_ tou=
 qeou=. 5 o#ti kaqw_j perisseu/ei ta_ paqh/mata
 tou= Xristou= ei0j h9ma~j, ou#twj dia_ tou= Xristou=
 perisseu/ei kai\ h(para&klhsij h(mw~n. 6 eilte de\
 qlibo&meqa, u(pe\r th=j u(mw~n paraklh/sewj kai\
 swthri/aj: eilte parakalou/meqa, u(pe\r th=j u(mw~n
 paraklh/sewj th=j e0nergoume/nhj e0n u(pomonh=| tw~n
 au0tw~n paqhma&twn w{n kai\ h(meij pa&sxomen. 7 kai\
 h(e0lpi\j h(mw~n bebai/a u(pe\r u(mw~n ei0do&tej o#ti
 w(j koinwnoi/ e0ste tw~n paqhma&twn, ou#twj kai\ th=j
 paraklh/sewj.

3 Blessed (be) God and Father of our Lord Jesus Christ, who (is) the Father of **mercies** and God of all comfort, 4 who consoles us in all our affliction so that we are able to console those in (their) affliction by which we ourselves were consoled by God. 5 Because, just as the sufferings of Christ overflows into us, just so, through Christ, comfort also overflows into us. 6 If we are experiencing trouble it is on behalf of your comfort and salvation, or if we are consoled it is for your comfort which produces in (you) endurance of the same sufferings which we also suffer. 7 And our hope for you is firm, because we know that just as you are partners of (my) sufferings, just so also (are you) of (my) consolation (Own translation).

e0n tai=j suneidh&sesin u(mw~n pefanerw~sqai. 12 ou) pa&lin e9autou_j sunista&nomen u(mi=n a)lla_ a)formh_n dido&ntej u(mi=n kauxh&matoj u9pe_r h(mw~n, i3na elxhte pro_j tou\j e0n prosw&pw| kauxwme/nouj kai\ mh\ e0n kardi/a|. 13 eilte ga_r e0ce/sthmen, qew~|: eilte swfronou~men, u(mi=n. 14 h(ga_r **a)ga&ph** tou= Xristou= sune/xei h(ma~j, kri/nantaj tou=to, o#ti ei[j u(pe\r pa&ntwn a)pe/qanen, a!ra oi9 pa&ntej a)pe/qanon: 15 kai\ u9pe\r pa&ntwn a)pe/qanen, i3na oi9 zw~ntej mhke/ti e9autoi=j zw~sin a)lla_ tw~| u9pe\r au0tw~n a)poqano&nti kai\ e0gerqe/nti.

11 Therefore knowing the fear of the Lord, we persuade men, because we have become known to God; but I hope also in your conscience this is known. 12 Again we do not recommend ourselves to you but are giving you the opportunity of boasting on our behalf that you may have (a response) for those who boast by outward appearance and not by the heart. 13 For either we are out of our mind for God, or are in our right mind for you. 14 For the **love** of Christ compels us, because we think this, that one man died on behalf of all, therefore all died 15 but he died on behalf of all, in order that those living no longer live for themselves, but for him who died and was raised for them (Own translation).

4.2.10.1 Analysis

The first step is to consider the semantic details of **a)ga&ph**.

<i>L-N</i>	Domain 25 – Attitudes and Emotions
Gloss	Section
a) love	25.43
b) fellowship meal	23.28

Thayer's definitions:

- 1) brotherly love, affection goodwill, love, benevolence.
- 2) love feasts

Strong – affection or benevolence, specifically (plural) a love feast :- (feast of) charity ([ably]), dear love.

In this pericope Paul describes the power of Christ's love in that it compels us, it is forceful. Another aspect of **αγαπή** is a reciprocal action called from those for whom he died and was raised. They must no longer live for themselves but for Christ. This requires a quantum leap in attitude, because it requires the renunciation of the idea of 'my life'. **αγαπή** is also associated with this pericope with total giving. Its values are not based on outer appearance but the inner frame of reference from which action flows, that is Christ's love. In relation to Thayer's and Strong's contribution on **αγαπή**, the action is benevolent and has goodwill.

4.2.11 Greek and English pericopes

2 Cor 6:1-13 – Paul's defence against his new opponents. He commends himself to the Corinthians.

Sunergou~ntej de\ kai\ parakalou=men mh_ ei0j keno_n
th_n **α&ρiν** tou= qeou= de/casqai u(ma~j: 2 le/gei
ga&r,

Kairw~| dektw~| e0ph/kousa& sou

kai\ e0n h(me/ra| swthri/aj e0boh/qhsa&

soi.

i)dou\ nu=n kairo_j eu)pro&sdektoj, i0dou\ nu=n h(me/ra
swthri/aj: 3 mhdemi/an e0n mhdeni\ dido&ntej

proskoph&n, i3na mh_ mwmhgh~| h(diakoni/a, 4 a)ll 0
 e0n panti\ sunista&ntej e(autou_j w(j qeou~ dia&konoi,
 e)n u(pomonh~| pollh|~, e0n qli/yesin, e0n a)na&gkaij,
 e0n stenoxwri/aij, 5 e0n plhgai=j, e0n fulakai=j, e0n
 a)katastasi/aij, e0n ko&poi, e0n a)grupni/aij, e0n
 nhstei/aij, 6 e0n a(gno&thti, e0n gnw&sei, e0n
makroqumi/a|, e0n **xrhsto&thti**, e0n pneu/mati a(gi/w|,
 e0n **a)ga&ph**| a)nupokri/tw|, 7 e0n lo&gw| a)lhqei/aj,
 e0n duna&mei qeou=: dia_ tw~n o#plwn th=j dikaiosunh
 tw~n deciw~n kai\ a)risterw~n, 8 dia_ do&chj kai\
 a)timi/aj, dia_ dusfhmi/aj kai\ eu0fhmi/aj: w(j pla&noi
 kai\ a)lhqei=j, 9 w(j a)gnoou/menoi kai\
 e0piginwsko&menoi, w(j a)poqnh/|skontej kai\ i0dou\
 zw~men, w(j paideuo&menoi kai\ mh\ qanatou/menoi, 10
 w(j lupou/menoi a)ei\ de\ xai/rontej, w(j ptwxoi\
 pollou\j de\ plouti/zontej, w(j mhde\n elxontej kai\
 pa&nta kate/xontej.

11 To_ sto&ma h(mw~n a)ne/w|gen pro_j u9ma~j,
 Kori/nqioi, h9 **kardi/a** h9mw~n **pepla&tuntai**: 12 ou0
 stenoxwrei=sqe e0n h9mi=n, stenoxwrei=sqe de\ e0n toi=j
spla&gxnoij u9mw~n: 13 th\n de\ au0th\n a)ntimisqi/an,
 w(j te/knoi j le/gw, **platu/nqhte** kai\ u(meij=j.

But we being co-workers beseech you that you have not received the **gift** of God
 in vain, 2 for he says:

I have listened to you at the acceptable (and) proper
 time, and on the day of salvation I shall help you.

Take note (behold) now the time is acceptable, take note now is the day of
 salvation; 3 giving no offence to anyone in order no fault is found with the
 ministry, 4 but in all things commending ourselves as servants of God, by much
 endurance, by affliction, by distress, 5 by beatings, by guardings, by riots, by hard

works, by sleeplessness, by hungers, 6 by purity, by knowledge, by **patience**, by **kindness**, by the Holy Spirit, by genuine **love**, 7 by true speech, by the power of God; (through) by the arms of righteousness of the right (hands) and left (hands), 8 by glory and disgrace, by bad reputation and good; as deceiver and yet true 9 as those who are unknown and those who are known, as those who are dying and behold we live, those who are being punished and those who are not killed, 10 those who are sad, and those who are rejoicing, as those who are very (much) poor but rich, as having nothing and possessing everything.

11 Our mouth is open to you, Corinthians, our **heart** is wide open, 12 you are not restricted by us, but you are restricted by your own **affections**; 13 I speak to you as children, you **must open** (your heart) (Own translation).

4.2.11.1 Analysis

th\ n xa&rin - This term is usually translated as 'grace' or 'gift'. Please see *1 Thess* 1:1 for explanation.

According to Seneca, a gift is a thing desirable in itself. It has in view only the advantage of the recipient. Both the act of giving and that of returning gratitude are desirable in themselves and not from a motive of self-interest (Engberg-Pedersen 2008:19). What would make the gift fruitless and in vain? According to Seneca, the gift being in vain is equal to ingratitude, according to the conventions of gift giving at the time.

Paul urges the Corinthians not to receive the gift of God in vain (empty/fruitless). According to the text (*2 Cor* 6:12) the reason that the gift is in vain, or in danger of being so, is the ingratitude and closed-heartedness of the Corinthians.

2 Cor 6:4-6 - Paul begins his list of tribulations; his affliction list. These, of which there are a number, are expressed in carefully crafted metaphors. As an example drawn from triumphal processions, he illustrates that he is not a victim of defeat or the object of the vengeance of God. He is a captive of the love of Christ

(Horsley 2004:76). Instead of being condemned because of his afflictions, he should be vindicated because they are showing the power of God.

The cognates of compassion *2 Cor 6:6* are:

e0n makroqumi/a| in patience, endurance, constancy,
perseverance - *L-N* (Domain 25)

e0n xrhsto&thti benevolence, kindness - *L-N* (Domain 88)
moral goodness, integrity; benignity, kindness
(Thayer).

In the Domains mentioned, there is a shared semantic feature of benevolence with **xrhsto&thj** and **a)ga&ph**. Paul describes **a)ga&ph** as unfailing in *1 Cor 13:8*. In the Old Testament, God's love for Israel was unfailing (Snaith 1955:173). This is being quoted so as to further support the idea that love is unfailing.

Sustained by God's love and compassion, and not his vengeance, Paul is illustrating to the Corinthians that the power of God manifest in him through all these concepts qualifies him to be an apostle of Christ.

2 Cor 6:6 - This verse ends with 'love without dissimulation'. This is a response to his critics who doubted that he was a genuine apostle.

e0n a)ga&ph| in love; by love

a)nupokri/tw| genuine

The punctuation of the single sentence in *2 Cor 6:6* suggests that, in Paul's thinking, genuine love is associated with purity, knowledge, patience, kindness, the Holy Spirit, and the word of Truth in the power of God. This sentence further extends the meaning of **a)ga&ph** and its powerful expression as compassion.

Sometimes using military metaphors, Paul commended himself for his endurance of hardships. Roman commendations did not assess risk taking and selfless

actions as credentials for commendations, except for the valour of military soldiers (Horsley 2004:117). Both Stoics and Cynics describe the wise as being at war with the passions. Paul, like a Cynic, is humble in appearance but is at war with the values of the world, including the current situation in Corinth (Horsley 2004:117). The concept of **αγάπη**, and its synonyms, is not only part of his armoury but is his power. Instead of defending himself, he exhibits God's power.

2 Cor 6:11 - ἡ καρδιά (h(mw~n pepla&tuntai): *L-N* have fifteen entries for *καρδιά* and Thayer ten. The first entry in *L-N* lists the phrase as used by Paul in 2 Cor 6:11; and this means 'show affection for'. Thayer's definitions for *καρδιά*, in context of the pericope, the following definition is appropriate:

- 2b) the soul or mind, as it is the fountain and seat of thoughts, passions, desires, appetites, affections, purposes, endeavours.

In cross-referencing *πλάτη* in *L-N*, the same phrase is given as already stated.

Thayer's definitions:

- 1) to make broad, enlarge
- 2) be enlarged in heart, i.e. to welcome and embrace you in love.

Although not a specific word for compassion is used in *2 Cor* 6:11, Paul is reassuring them of his compassion and asking them for theirs, with the phrase *platu/nqhte kai\ u(meij=j*.

2 Cor 6:12 - **spla&gxnoij** is listed in *L-N* with *stenoxwre/omai* – restrict one's affection for. By the use of images of wide and narrow, Paul illustrates the expansive aspect of compassion.

4.2.12 Greek and English pericopes

Chapter 8, or Letter VI, is a letter of recommendation for Titus as organiser of collections (Perrin and Duling 1994:232).

***2 Cor* 8:1-7**

Gnwri/zomen de\ u9mi=n, a)delfoi/, **th\n xa&rin** tou= qeou= th\n dedome/nhn e0n tai=j e0kklhsi/aij th=j Makedoni/aj, 2 o#ti e0n pollh=| dokimh=| qli/yewj h9 perissei/a th=j xara~j au0tw~n kai\ h0 kata_ ba&qouj ptwxei/a au0tw~n e0peri/sseusen ei0j to_ plou=toj th=j a(plo&thtoj au)tw~n: 3 o#ti kata_ du/namin, marturw~, kai\ para_ du/namin, au0qai/retoi 4 meta_ pollh=j paraklh/sewj deo&menoi h9mw~n th\n xa&rin kai\ th\n koinwni/an th=j diakoni/aj th=j ei0j tou\j a(gi/ouj, 5 kai\ ou0 kaqw_j h0lpi/samen a)ll 0 e9autou\j eldwkan prw~ton tw~| kuri/w| kai\ h9mi=n dia_ qelh/matoj qeou= 6 ei0j to_ parakale/sai h9ma~j Titon, i3na kaqw_j proenh/rcato ou3twj kai\ e0pitele/sh| ei0j u9ma~j kai\ th\n **xa&rin** tau/thn. 7 a)ll 0 w#sper e0n panti\

perisseu/ete, pi/stei kai\ lo&gw| kai\ gnw&sei kai\
 pa&sh| spoudh=| kai\ th=| e0c h9mw~n e0n u9mi=n
 a)ga&ph|, i3na kai\ e0n tau/th| th=| xa&riti
 perisseu/hte.

We make known to you, brothers, **the gift** of God which was given for the congregations of Macedonia. 2 Because amidst severe (πολλῆς) affliction, the abundance of their joy and the depth of their poverty abounded in the wealth of their generosity. 3 I bear witness that according to (their) power, and beyond their power, of their own accord 4 with much encouragement begging (that we receive) their gift and fellowship of the ministry which was for the saints, 5 and not as we had hoped but they gave themselves first to the Lord and (then) to us through the will of God. For this purpose we urged Titus that, as he had begun thus also, to complete this **grace** in you as well. 7 But as you abound in everything, in faith, in speech, and knowledge, and with much eagerness and in your love for us in order that you may abound in this grace also (Own translation).

4.2.12.1 Analysis

th\ n xa&rin - The semantic features have been discussed in *1 Thess* 1:1. Paul uses the word here to illustrate that both the giving and receiving is a ‘grace of God’.

4.2.13 Greek and English pericopes

2 Cor 8:8-15

8 Ou0 kat 0 e0pitagh\ n le/gw a)lla) dia_ th=j e9te/rwn
 spoudh=j kai\ to_ th=j u9mete/raj **a)ga&phj gnh/sion**
 dokima&zwn: 9 ginw&skete ga_r th\ n xa&rin tou= kuri/ou
 h9mw~n 0Ihsou= Xristou=, o#ti di 0 u9ma~j e0ptw&xeusen

plou/sioj w!n, i3na u9mei=j th=| e0kei/nou prwxai/a|
 plouth/shte. 10 kai\ gnw&mhn e0n tou/tw| di/dwmi:
 tou=to ga_r u9mi=n sumfe/rei, oi3tinej ou0 mo&non to_
 poih=sai a)lla_ kai\ to_ qe/lein proenh/rcasqe a)po_
 pe/rusi: 11 nuni\ de\ kai\ to_ poih=sai e0pitele/sate,
 o#pwj kaqa&per h9 proqumi/a tou= qe/lein, ou3twj kai\
 to_ epitele/sai e0k tou= elxein. 12 ei0 ga_r h9
proqumi/a pro&keitai, kaqo_ e0a_n elxh| eu0pro&sdektoj,
 ou0 kaqo_ ou0k elxei. 13 ou0 ga_r i3na a!lloij
 a!nesij, u(mi=n qli=yij, a)ll 0 e0c i0so&thtoj: 14 e0n
 tw~| nu=n kairw~| to_ u9mw~n teri/sseuma ei0j to_
 e0kei/nwn u9ste/rhma, i3na kai\ to_ e0kei/nwn
 peri/sseuma ge/nhtai ei0j to_ u9mw~n u9ste/rhma, o#pwj
 ge/nhtai i0so_thj, 15 kaqw_j ge/graptai,
 90 to_ polu\ ou0k e0pleo&nasen,
 kai\ o(to_ o)li/gon ou0k h0latto&nhsen.

8 I am speaking not by commandment but I am testing your **genuine love** through the earnestness of others; 9 For you know the grace of our Lord Jesus Christ, for your account, though he was rich, he became poor that you may be rich by his poverty. 10 And in this I give advice, for this is to your advantage, whatever you began a year ago, not only to do but was also willing; 11 but now also you must complete the doing (of it), in order that just as there was the willingness by desiring it, so also you must complete it, out of (what you) have. 12 For if there is a present willingness, then according to (what) you have is acceptable, not according to what you do not have. 13 For it is not in order that the relief for others (is an) affliction for us, but by an equality. 14 Now at this time your abundance is for their need, in order that their abundance becomes for your lack, and thus it becomes equal. 15 And thus it is written:

He who had too much did not have much,

He who had too little did not have little (Own translation).

4.2.13.1 Analysis

2 *Cor* 8:8 **a)ga&phj gnh/sion** – In 2 *Cor* 6:6 Paul used the word **a)nupo&kritoj** for ‘genuine’. Possibly the term **gnh/sion** may provide a link to a common human response for the following reasons: the word **gnh/sion** is derived from the word **ge/noj** (Liddell and Scott 1977:354). One of the meanings of **ge/noj** is ‘race of human beings’. Therefore Paul is illustrating that **a)ga&ph** is genuine because it is a response that belongs to the human race. It is the human thing to do to help one another.

2 *Cor* 8:12 **proqumi/a** - *L-N* have two entries : (1) zeal, spirit, eagerness, (2) inclination, readiness of mind. Strong – a willing mind. Seneca in his essay on gift giving : ‘What matters in gift giving is the mind of the giver and the receiver and not the thing received’ (Engberg-Pedersen 2008:20). This description illustrates why the attitude of the Corinthian giving is important to Paul, just as the receipt of the gift is to him by those in Jerusalem.

2 *Cor* 8:13 This meets the description of reciprocity; the Corinthians give of their physical abundance which is needed, and the Macedonians of their spiritual abundance. They were asked to give what they have.

Paul has illustrated further nuances in the use of **a)ga&ph** in 8:12 – it is an intentional act, that is willing, eager and not coerced. This aspect Paul says makes the gift acceptable, not what it is. The importance is its societal value because according to Seneca – in the act of giving, receiving and returning, giver and receiver establish a bond. Paul needed the bond of friendship, from the Corinthians and The Pillars of Jerusalem.

The request for the Corinthians to participate tested their generosity in two respects, it extended their sphere of concern and their external generosity would indicate to what extent they had actually internalized Paul’s gospel.

4.2.14 Conclusion

Paul received a letter asking for clarity on certain issues in the Corinthian congregation. The discussion to follow refers to one of the questions put to Paul concerning the eating of meat sacrificed to idols. Perrin and Duling (1994:227) point out that this question of food offered to idols allows appreciation of the practical difficulties Paul's converts encountered.

The sacrifice of animals at temple altars formed an integral part of ancient civic life. Scholars interpret this practice as two dimensional. The vertical dimension creates a divine-human relationship and preserved what the Romans called the *pax Romana*. The horizontal dimension bonded communities. It was also used to reinforce the position of the privileged in the hierarchy commencing with the gods and proceeding in a descending order (Crossan and Reed 2004: 298).

The slaughtered meat was distributed by priests, the distribution followed a social hierarchical order again in a descending scale. Many people would have the meat at the forum as a public meal (Crossan and Reed 2004:300).

The question put to Paul about certain members of the Christian congregation, who were participating in this practice, implies that a prohibition had been placed on it by him. But certain members of the congregation, who claimed to be empowered by the gift of $\sigma\nu\omega\sim\sigma\iota\lambda$, experienced a freedom which signalled that they no longer had to observe the prohibition *I Corinthians* 8:1-13.

Pericope *I Cor* 8:1-13 opened a window into the social interaction of the Pauline gospel and daily life in Corinth. In *I Cor* 8:3 Paul illustrates through the use of metaphor that spiritual knowledge which has no societal benefit is limited and partial. In *I Cor* 13:1-13 Paul extols the value of love and the construction of the text shows the active aspect of love, in that there are fifteen verbal forms (Hands 1975:138-151). This shows that love is not simply a response but shows itself in action and its central aspect is that of benefit to others because it does not seek things for itself. Therefore the affective aspect of love is 'compassion'. It is

spiritual because it is eternal. In *1 Cor* 13:1 Paul uses the metaphor of musical instruments; hollow brass, etc., illustrates that sound needs space to function, it is natural for it. But for a human being, hollowness is not a natural condition, but love is.

In *2 Corinthians* the semantic features that stand out are *2 Cor* 1:3-7, suffering is not a sign of ungodliness but part of the human experience, because God makes provision for it through his compassion. The opening of the heart as a sign of compassion in *2 Cor* 6 1:11. Finally the grace of God is in both the receiving and giving. A feature of 'giving' is willingness.

Both Letters were in response to problems that had arisen in Corinth which reflect the society and practical issues of conflict that arose between the values of the society and those instilled by Paul. The report from Chloe's people illustrate the agonistic society of Imperial Rome. A feature of an agonistic society is its propensity to conflict (Hartin 2009:50). Honour or public recognition is the driving force in this type of culture. The congregation had formed cliques aligning themselves to different apostles in order to gain importance through this association. Cliques undermine the larger body thus the unity of Paul's Corinthian congregation was threatened.

Another aspect that threatened the cohesion of the group was the importance certain members placed on their spiritual gifts, which became a token of honour compared to those not manifesting these gifts. Therefore they were dishonoured.

4.3 *PHILIPPIANS*

4.3.1 Background

History

Philippi was originally named Krenides by Greek colonists from Thasos about 360 BCE. It was renamed when it was taken over by Philip of Macedon (the father of Alexander the Great) in 356 BCE. It was taken over by Philip because of its strategic position, situated near Mount Pangaion, which was rich in mineral deposit (Fee 1995:25).

Philippi (and all Macedonia) came under Roman control in 168 BCE. The ancient Macedonian dynasty was abolished and Macedonia became a Roman province. In 42 BCE, two major battles were fought nearby in the plain between Cassius and Brutus (the assassins of Julius Caesar) and Octavian and Mark Antony, and then between Octavian and Mark Antony. Philippi supported Octavian and he honoured them by 'refounding' it as a Roman military colony, bestowing Roman citizenship on its population. In a politically strategic move he populated the town and agricultural area with disbanded army veterans, similar to the situation in Thessalonica. It eased overcrowding in Rome and ensured continued allegiance to the empire. It held a strategic position along a major road across Macedonia and Northern Greece which connected Rome with Asia Minor and other points east.

After the defeat of Antony in 30 BCE, Octavian settled veterans from Antony's army in Philippi, creating a loyalty from both those who fought with him and those who fought against him. These events shaped key matters in Philippi.

From the time of Octavian becoming Emperor Augustus, Philippi received special grace from the emperor and this ensured special devotion to him. This tradition

continued to the time of Nero and the primary titles for the emperor were *ku/rioj* and *swth/r*. The cult of emperor worship flourished here (Fee 1975:25, 31). Every public event would have centred around giving honour to the emperor. This background strengthens the case of Erik M Heen (referred to by Horsley 2004:138) who interprets *ἰλσα ἡγεμῶν*, *Phil* 2:6-11, as a term against the imperial cult.

When Paul came to the city in 49 CE, Philippi was the political centre of the eastern end of the plain. Both Greek and Roman made up its population. Latin was the official language spoken by the veterans in the Roman colony; Greek the language of commerce and every day life.

The founding of the congregation in Philippi is recorded in *Acts* 16:11-14. According to this report an initial group was formed consisting of ‘God-fearing’ women. Women had a prominent place in Macedonian society and in Philippi the first ‘house church’ was in the home of a woman merchant.

It is not clear how long Paul and his entourage stayed in Philippi, but the establishment of a close friendship between the community and Paul is clear from the tone of the Letter. Paul and his co-worker were imprisoned in Philippi for exorcising a demon from a slave girl. In *1 Thessalonians* 2:2, Paul says ‘I was shamefully treated in Philippi.’ Not much is known about the relationship after this event, except evidence of this Letter reveals a very close association and Paul’s testimony about them, *2 Cor* 8:1-5.

4.3.2 Information On The Letter And Format

Paul wrote this Letter from prison. The locality of the prison is debated. According to Fee (1995:1) and Peterman (1997:20), it is in Rome about 62 CE; Crossan and Reed (2004:272) say it is in Ephesus. Paul was held in military custody, chained to a soldier. The action of friends, the amenability of the

officials, either through their humanity or by bribes, affected the quality of the imprisonment (Crossan and Reed 2004:272).

The cause for his imprisonment is not clear, but the seriousness of it is indicated by Paul – the possibility of his execution. He moves from hope to despair, but despite his circumstances he manages a confident tone to reassure the Philippians (Crossan and Reed 2004:274). Fee (1995:1) and Peterman (1997:19) interpret the Letter as unitary; Perrin and Duling (referred to by Garland 1985:155) as consisting of fragments. Gordon Fee (1975:3) has allocated the appropriate sections of the *Letter to the Philippians*, to a pattern of the friendly letter type which emerged through the analytical technique of Loveday Alexander. They are:

- 1 The address and greeting (1:1-2)
- 2 Prayer for the recipients (1:3-11)
- 3 Reassurance about the sender (my affairs) (1:12-26)
- 4 Request for reassurance about the recipient (your affairs) (1:27-18; 3:1-4:3)
- 5 Information about movements of intermediaries (2:19-30)
- 6 Exchange of greetings with third parties (4:21-22)
- 7 Closing wish for health (4:23)

Ben Witherington (1994) in his commentary ‘Friendship and Finances in Philippi – The Letter of Paul to the Philippians’ interpreted it in a rhetorical format. However, the format advocated by Fee, which he typifies as a ‘hortatory letter of friendship’, will be followed in the textual analysis.

This Letter functions primarily as a letter of friendship, especially in relation to the convention of gift giving. Paul received not only monetary help but the physical presence of Epaphroditus was a great help and comfort to him. There are

also elements of suffering both in Paul and the Philippian community, and the presence of dissension amongst the members.

4.3.3 Textual Analysis

All words in **bold** in the Greek and English pericopes are listed in the Table of References (page 22). Exceptions are noted.

In *Phil* 1-2 - **xa&rij** is in the epistolary greeting.

In *Phil* 1:3-8 – The Thanksgiving

1:5	koinwni/a	fellowship/sharing
1:7	sugkoinwnou/j	fellowship/sharing
1:4	xara~j	joy and grace/gift – not in the Table of References (page 22)
1:7	xa&ritoj	joy and grace/gift
1:8	spla&gxnoij	affection
1:8	e0pipoqw~	long for

In *Phil* 1:9-11

1:9 – **a)ga&ph**
 { e0pignw&sei
 { pa&sh| ai)sqh&sei

The words bracketed are not in the Table of References (page 22) but are included to show another aspect of **a)ga&ph**.

In *Phil* 2:1-4

2:1 – paramu&qion **a)ga&phj**

- **spla&gxna**
 - **oi0ktirmoi/**
- 2.2 - **th~n au)th_n a)ga&phn**

In *Phil* 2:5-11

2:6 - a(rpago&n

2:7 - e)ke/nwsen

Neither word is in the Table of References (page 22). They are used to show features of compassion.

4.3.4 Greek and English pericopes

Greeting 1:1-2 (forms part of Introductory Matters 1-11)

Phil 1:1-2

Pau=loj kai\ Timo&qeoj dou=loi Xristou= 0Ihsou= pa~sin
 toi=j a(gi/oij e0n Xristw~| 0Ihsou= toi=j ou]sin e0n
 Fili/ppoj su\n e0pisko&poj kai\ diako&noj, 2 **xa&rij**
 u(mi=n kai\ ei0rh/nh a)po\ qeou= patro_j h9mw~n kai\
 kuri/ou 0Ihsou= Xristou=.

Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi with the overseers and helpers 2 **grace** to you and peace from God our Father and (our) Lord Jesus Christ (Own translation).

4.3.4.1 Analysis

In *Phil* 1:2, **xa&rij** as part of Paul's greeting has been described in detail in *1 Thess* 1:1.

The Salutation in this Letter 1:1-2 differs from the salutations in other Letters in that it includes 'overseers' and 'helpers'. There is no assertion of Paul's

apostleship in the opening salutation; this has bearing on the position of Timothy's name. As Timothy is not an apostle he usually appears as 'my brother', but in this salutation they are both slaves. Paul's lack of assertion about his apostleship may possibly reflect his association with the Philippians. The only other description of himself as a 'slave' is in *Romans* 1:1. In the other Letters he refers to himself as one called to be an apostle (Fee 1975:70).

4.3.5 Greek and English pericopes

Thanksgiving Prayer Phil 1:3-11

3 Eu0xaristw~ tw~| qew~| mou e0pi\ pa&sh| th=| mnei/a|
u(mw~n 4 pa&ntote e0n pa&sh| deh/sei mou u9pe\r
pa&ntwn u9mw~n, meta_ **xara~j** th\n de/hsin poiou/menoi,
5 epi\ th=| koinwni/a| u9mw~n ei0j to_ eu0agge/lion
a)po_ th=j prw&thj h9me/raj a!xri tou= nu=n, 6
pepoiqw_j au0to_ tou=to, o#ti o(e0narca&menoi e0n
u9mi=n elrgon a)gaqo_n e0pitele/sei a!xri h9me/raj
Xristou= 0Ihsou=: 7 kaqw&j e0stin di/kaion e0moi\
tou=to fronei=n u9per pa&ntwn u9mw~n dia_ to_ elxein me
e0n th~| kardi/a| u9ma~j, eln te toi=j desmoi=j mou
kai\ e0n th=| a0pologi/a| kai\ bebaiw&sei tou=
eu0aggeli/ou sugkoinwnou/j mou th=j xa&ritoj pa&ntaj
u9ma~j o!ntaj. 8 ma&rtuj ga&r mou o(qeo_j w(j
e0pipow~ pa&ntaj u9ma~j **e0n spla&gxnoij** Xristou=
0Ihsou=. 9 kai\ tou=to proseu/xomai, i3na h9 **a)ga&ph**
u9mw~n elti ma~llon kai\ ma~llon perisseu/h| e0n
e0pignw&sei kai\ pa&sh| ai0sqh/sei 10 ei0j to_
dokima&zein u9ma~j ta_ diafe/ronta, i3na h|te
ei0likrinei=j kai\ a)pro&skopoi ei0j h9me/ran Xristou=,
11 peplhrwme/noi karpou_n dikaiosunhj to_n dia_
0Ihsou= Xristou= ei0j do&can kai\ elpainon qeou=.

3 I give thanks to my God on behalf of every remembrance of you 4 always in every prayer of mine on behalf of you, with **joy** making the prayer 5 on behalf of your fellowship for the good news from the first days until now. 6 I am convinced of the same thing that he who began in you the good work will complete it until the day of Christ Jesus; 7 just as it is right for me to think this on behalf of all of you because I have you in my heart. In both my chains and in my defence and confirmation of the good news you are participants of all my grace. 8 For God is my witness how I long for you all in the depth of **affection** of Christ Jesus 9 and this I pray for in order that your **love** may increase still more and more in knowledge and perception 10 so that you may discern higher things in order that you may be pure and blameless for the day of Christ, 11 having been filled with the fruit of righteousness which (is) through Jesus Christ for the glory and praise of God (Own translation).

4.3.5.1 Analysis

Paul's introductory matters, 1:1-11, in contrast with the extant Letters of the Graeco-Roman period are quite long. The concerns of the Letter surface in this section, similar to the *exordium* of the rhetorical system.

Thanksgiving and Prayer 1:3-11 - This usually follows immediately after the salutation, except in *Galatians*. At the point in the Letter where there would be a customary wish for the health of another, Paul thanks God for his friends and their fellowship in the gospel.

The following quotation examines aspects of friendship in the gift-giving convention.

Seneca has an understanding of gift-giving, gift-accepting, and gift-returning according to which it is the mutual emotional attitude and relationship between giver and receiver that defines the gift element in those acts. By giving, accepting and returning benefits between one another, giver and receiver establish support and give expression to a

The number of features Seneca describes in the above quotation are reflected in words used by Paul in 1:3-8. There is:

sharing and community,
 expression of gratitude for it
 mutual emotional relationship

The use of the first person singular in the verb εἰπὼσα/ω in 1:7,7 reflects a personal relationship with the Philippians, but the friendship exists in Jesus Christ.

A semantic review of **xara~j** and **spla&gxna** from *L-N* provides the following:

xara~j

<i>L-N</i>	Domain 25 – Emotions and Attitudes
Gloss	Section
a) gladness	25.123
b) the reason for gladness	25.124

The gloss b) supports the idea that the Philippians are the reason for Paul's joy.

spla&gxna

<i>L-N</i>	Domain 25 – Emotions and Attitudes
Gloss	Section
c) compassion	25.49
feel compassion for	25.49

Thayer's definition:

- 1) To be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity).

xara~j is not in the table of references but is included because it supports the emotive quality of the relationship between Paul and the Philippians.

The semantic insights reflect the depth of the friendship and the joy their memory brings to Paul. Both *e0pipoge/w* and **spla&gxna** indicate the personal level of the emotion. The underlying tone of verses *Phil* 1:3-8 is love, and the concepts enumerated its expression. Both Paul's thanksgiving and Seneca's description illustrate the contribution 'compassion' and its cognates make to human flourishing.

In *Phil* 1:9-11 – Paul's prayer

1:9 **h(a)ga&ph**

The semantic details of **a)ga&ph** have been dealt with in a number of Letters, but not in relation with *e)n e0pignw&sei kai\ pa&sh| ai)sqh&sei*.

e0pi/gnwsij

<i>L-N</i>	Domain 28 – Knowledge
Gloss	Section
a) knowledge (activity)	28.2
b) knowledge (content)	28.18

Thayer:

- 1) precise and correct knowledge
- 2) Used in NT of the knowledge of things ethical and divine.

These are two entries that assist in expanding the meaning – b) in *L-N*, and Thayer's second definition, in 1:9.

ailsqhsij

<i>L-N</i>	Domain 32 - Understanding
Gloss	Section
capacity to understand	32.28

Thayer:

- 1) perception, not only by the senses but by the intellect.
- 2) Cognition; discernment.
 - 2a) of moral discernment in ethical matters.

Paul prays that the Philippians' love may increase in the content of the knowledge, especially that the content relates to matters ethical and divine. ailsqhsij indicates not only a growth in capacity, but a refinement of perception. According to *Phil* 1:9, both the described attributes relate to **a)ga&ph**; both characteristics are concerned with ethical matters. Therefore, looked at semantically, Paul perceives that **a)ga&ph** has an ethical content. However, it is a prayer that their love may increase in knowledge and perception. Up to this point, the use of **a)ga&ph** in Paul's Letters has not indicated a *cognitive* function to **a)ga&ph**. This does, and is in accord with Martha Nussbaum, who argues for the Stoics' view of the cognitive function of emotions. The cognitive aspect of emotion is a value judgment about important things (Nussbaum 2001:19):

Emotions, I shall argue, involve judgements about important things, judgements in which, appraising an external object as salient for our own well-being, we acknowledge our own neediness and incompleteness before parts of the world that we do not fully control.

The purpose of this growth is the ability to discern higher things. Paul's purpose of praying for the increase in knowledge and perception again accords with Martha Nussbaum's argument.

Paul's prayer keeps within the framework of **a)ga&ph** in that this increased power is for the glory of God, not self-gratification.

In contrast with *Phil* 1:9, Paul speaks about those whose minds are set on earthly things in *Phil* 3:18-19. These Paul describes as the enemies of Christ.

18 polloi\ ga_r peripatou=sin ou4j polla&kij ellegon u9mi=n, nu=n de\ kai\ klai/wn le/gw, tou\j e0xqrou\j tou= staurou= tou= Xristou=, 19 w{n to_ te/loj a)pw&leia, w{n o(qeo_j h9 koili/a kai\ h9 do&ca e0n th=| ai0sxu/nh| au0tw~n, oi9 ta_ e0pi/geia fronou=ntej. 18 For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. 19 Their destiny is destruction, their god is their stomach, and their glory is their shame. Their mind is on earthly things (NIV).

Paul's prayer extends the topic of generosity in the thanksgiving to a prayer for further generosity to benefit the Philippian congregation.

4.3.6 A Request For Reassurance About The Recipients

Phil 2:1-4 An Appeal To Unity Through Humility

Greek and English Pericopes

Eil tij ou\n para&klhsij e0n Xristw~|, eil ti paramu/qion a)ga&phj, eil tij koinwni/a pneu/matoj, eil tij spla&gxna kai\ oi0ktirmoi/, 2 plhrw&sate/ mou th\n xara_n i3na to_ au0to_ fronh=te, th\n au0th\n a)ga&phn elxontej, su/myuxoi, to_ e4n fronou=ntej, 3 mhde\n kat 0 e0riqei/an mhde\ kata_ kenodoci/an a)lla_ th=| tapeinofrosu/nh| a)llh/louj h9gou/menoi

u9pere/xontaj e9autw~n, 4 mh\ ta_ e9autw~n e3kasto
 skopou=ntej a0lla_ [kai\] ta_ e9te/rwn e3kasto.

Therefore if there is any encouragement in Christ, if any **comfort of love**, if any fellowship of spirit, if any **affection** and **compassion**,² then you have filled my joy in order that you may think the same, having **the same love**, being united in spirit, being (of) one mind.³ Not anything through selfish ambition, nor through conceit, but by humility considering each other as having more value than oneself,⁴ while being concerned about each one and not their own affairs, but (also) everyone (being concerned about) the affairs of each one (Own translation).

4.3.6.1 Analysis

In his appeal for unity, Paul lists a number of cognate sentiments of ‘compassion’. The synonym for ‘compassion’ **oioktirmo&j**, *L-N* simply gloss as ‘mercy’ – Domain 88.80. Thayer’s definitions are more helpful, in that they indicate mercy, compassion as a human response by locating its seat in the bowels.

The deduction from the above information is that Paul is appealing to the congregation on a human level. He is not asking for ‘divine mercy’. By using the synonyms of compassion in his appeal, Paul demonstrates the ethical value it has, and its part in a unified society. He also shows that the elements in society that destroy ‘compassion’, ultimately destroy society itself, that is ‘self-concern’ and ‘strife’. However, this passage has introduced an additional nuance to the concept, that is *humility* – “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves.”

4.3.7 The Example of Christ

(An example to support Paul’s appeal for unity)

Greek and English pericopes

Phil 2:5-11

5 tou=to fronei=te e0n u9mi=n o\$ kai\ e0n Xristw~|
 0Ihsou=, 6 o#j e0n morf=| qeou= u9pa&rxwn ou0x
a(rpagmo_n h9gh/sato to_ ei|nai ilsa qew~|, 7 a)lla_
 e9auto_n **e0ke/nwsen morf=\n dou/lou labw&n,** e0n
 o(moiw&mati a)nqrw&pwn geno&menoj: kai\ sxh/mati
 eu9reqe|\j w(j a!nqrwpoj 8 e0tapei/nwsen e9auto_n
 geno&menoj u9ph/kooj me/xri qana&tou, qna&tou de\
 staurou=. 9 dio_ kai\ o(qeo_j au0to_n u9peru/ywsen
 kai\ e0xari/sato au0tw~| to_ o!noma to_ u9pe\r pa~n
 o!noma, 10 i3na e0n tw~| o)no&mati 0Ihsou= pa~n
 go&nu ka&myh| e0pourani/wn kai\ e0pigei/wn kai\
 kataxqoni/wn 11 kai\ pa~sa glw~ssa e0comologh/shtai
 o#ti ku/rioj 0Ihsou=j Xristo_j ei0j do&can qeou=
 patro&j.

5 This you must think (is) in you which is also in Christ Jesus. 6 Who, beginning in the form of God, did not regard being equal to God as something to grasp after. 7 But **he emptied himself, taking the form of a slave**, when he became in the likeness of man; and, being found in the likeness (as) a man, 8 he humbled himself becoming obedient to the point of death, death on the cross. 9 On which account also God exalted him to the highest position and gave him the name which (is) above all name(s) 10 in order that every knee shall bow at the name of Jesus, of those in the heavenly world, on the earth and also under the earth 11 and every tongue shall confess that the Lord Jesus Christ is for the glory of God the Father (Own translation).

4.3.7.1 Analysis

In 2:5 the use of the imperative $\text{fronei}=\text{te}$ indicates the tone of the sentence. Paul gives his listeners a paradigm to shape their thinking, the authority for the paradigm is Jesus Christ.

What follows is called a ‘hymn’ by a number of scholars, and whether Paul is the author is also debated. According to Perrin and Duling (1994:234), if the basics of the hymn were ‘pre-Christian’, Paul himself probably added ‘the death on the cross’ (Verse 8b). The phrase breaks the rhythm of the hymn, and the theology of the cross is one of Paul’s favourite emphases.

Fee (1975:193) is not certain whether or not it is a hymn, but is appreciative of the exalted and poetic nature of these verses. He does caution that the narrative aspect of it should not be missed. However, the reading of the Letter to the congregation would have had a considerable aural impact. Not only the concepts, but also their rhythmical arrangement would have an impact.

Verses 5-11 are profound and I do not wish to oversimplify the textual analysis. There are two concepts that are antithetical:

$\text{a}(\text{rpagmo}\&\text{n}$
 e0ke/nwsen

The Philippians would have witnessed people in powerful positions, grabbing things for themselves. In fact we, too, observe this, that is why power is so attractive and a means of self-enrichment.

The example put to the Philippians is totally the opposite. The most powerful image the mind can conceive – ‘being equal to God’ – is introduced. Then ‘emptying himself’: the verb $\text{keno}\&\text{w}$ is obviously used metaphorically and the only metaphorical usage of the verb is ascribed to Paul in Liddell and Scott (1977:938).

From the position of all power, Jesus assumed the form of the powerless – a slave. Fee (1975:208) points out that ‘his equality with God’ found its truest expression when ‘he emptied himself’.

In the Thanksgiving prayer, 1:3-11, the theme is giving and sharing. The paradigm of Christ’s behaviour elevates gift giving because of the totality of the example.

In the appeal for unity – ‘do nothing out of selfish ambition or vain conceit’ (2:1-4) fits the description of ἀ(ϋπαγμο&n. ‘Renounce the desires’ (κενο&w), ‘consider others better than yourselves’ (having taken on the form of a slave): Paul is encouraging an expansion of the individual’s and community’s sphere of awareness. In that way one’s own affairs are placed in the context of the affairs of others. One is not neglected at the expense of another.

The paradigm exemplifies love/compassion in action. Emptying is an act of love in the affective aspect as ‘compassion’.

4.3.8 Conclusion

Two aspects of ‘compassion’ stand out in this Letter - the one is the cognitive aspects of ἀ)γα&ph in Paul’s prayer for the Philippians in 1:9, and the other is the totality of giving, which Paul conveys through the use of metaphor. Thus, he does not use any of the words for ‘compassion’, but conveys with clarity the full measure of giving.

4.4 PHILEMON 1-20

4.4.1 Background

History

The institution of slavery was fundamental to the economy and social order of the Graeco-Roman world. It was not challenged on ethical grounds. The philosophical question on this issue was whether slavery was a natural state of being for some races and orders of humankind. In Judaism such concern as was expressed about slavery was related specifically to Jewish slaves of Gentile owners, according to *Exodus* 21:6, *Deuteronomy* 15:17. (Taylor 1996:261)

The household was the basic unit of society, the first place of social contact, particularly for those with subordinate roles in the household. Within this ambit, there would have been contact with religious observances (Taylor 1996:262). The households followed the religious practices of the householder (*pater familias*). Members of the household would follow suit if the *pater familias* adopted a new religious practice. This would be involuntary conformity, and would not necessarily imply a change of conviction. (Taylor 1996:262)

The underlying issue of household conversion and initiations and the degree of voluntarism in household religions in the early Roman Empire are aspects of the question relating to Onesimus.

Knox and Schenk (referred to by Taylor 1996:259) argue that Onesimus is not a slave who has been sent to Paul in prison in Ephesus, but rather a messenger of the church of Laodicea; he has, nevertheless, incurred the displeasure of his owner Philemon.

The relationship of master to slave in the Graeco-Roman world was characterised by severity, often bordering on sadism. Mildness and forbearance would have made Philemon not only an exception, but an oddity in his own world, conditioned as it was by violence directed against all inferiors guilty of (alleged) misdemeanours (Callahan 1993:358).

The Letter indicates that Onesimus had come to Paul without Philemon's permission - what are the implications of this act? As a runaway slave, fleeing to the most dangerous place imaginable, to a Jewish prisoner in a Roman jail, he endangered not only his own life, but that of Paul as well. But another precedent is at work here. When severe punishment, or even death, was imminent, Roman law allowed a slave not only to seek refuge in certain temples, but also to flee to a friend of the owner, to beg for intercession and mercy. Usually this friend belonged to a higher rank and had some influence. This deduction is based on Seneca's example of Vedius Pollio and Caesar Augustus (Borg and Crossan 2009:38).

We can assume that Onesimus was in serious trouble with his owner Philemon and had taken recourse to one in a superior position to his master, as Paul was Philemon's teacher.

According to Borg and Crossan (2009:31), the *Letter to Philemon* gives us an important insight into how radical equality within Pauline Christian theology opposes and replaces the normal hierarchy within Roman imperial theology (Borg and Crossan 2009:31). It is necessary to place the claim of Borg and Crossan in the context of the prevailing laws of imperial Rome, regarding the manumission of slaves to test the validity of their claim.

According to Thomas E J Wiedemann's article in *Classical Quarterly* : The Regularity of Manumission at Rome (1985:168):

The *Lex Aelia Sentia* (CE 4) took away the automatic right to citizenship on manumission from a large number of slaves, e.g. those who had been chained or branded or condemned to fight as gladiators as a punishment, or those manumitted before they had reached the age of thirty, or their masters had reached the age of twenty. ...

Lex Aelia Sentia regulated the granting of full Roman citizen status, not manumission as such. But what this law could do was give masters an excuse for not freeing a slave who deserved to be freed.

Suetonius on *Claudius* (trans. Graves 1979:201):

Any freedman who tried to pass himself off as a knight found his property confiscated; and if one proved ungrateful to his former master and caused him annoyance, back he went to slavery.

In view of these examples, the claim of Borg and Crossan, as to the radical nature of Paul's request, is confirmed.

What the Letter does not indicate is whether the manumission is formal or informal, the former being performed by a magistrate and the latter being an agreement with the master.

Onesimus' dereliction of his duties could hardly be regular grounds for granting manumission. This places into context the extent of Paul's request.

4.4.2 Information and Format of Letter

This is a personal letter to a friend, but it is not private. (Perrin and Duling 1994:207). Perrin and Duling (1994:209) provide an example of the format used in a typical friendly letter based on the papyri letters:

A. **Introduction**

I. Salutation

1. Sender Paul; Timothy
2. Recipient Philemon, Apphia; Archippus; his household
3. Greeting Grace to you and peace from God our Father and the Lord Jesus Christ.

II. Thanksgiving and Prayer

I thank God always when I remember you in my prayers.

B. **Central Section**

III Body Paul asks Philemon to “accept” the slave Onesimus.

IV Paranesis or other commands Receive him as you would me...
Charge that to my account.
Refresh my heart in Christ.
Prepare a guest room for me.

C. **Conclusion**

V Greetings to.... Absent but present in other Letters; implicit in “you” (recipients).

Greetings from.... Epaphras; Mark; Aristarchus; Demas; Luke; my fellow workers.

VI Closing or benediction The grace of the Lord Jesus Christ be with your spirit (Perrin and Duling 1994:209).

4.4.3 Textual Analysis

xa&rij in verse three of the salutation is in the Table of References (page 22). The pericope titled ‘Thanksgiving’ consists of verses four to seven in which **a)ga&ph** and **spla&gxna** are words included in the Table of References (page 22). The pericope, which Perrin and Duling (1994:209) call, ‘Body’ includes verses eight to sixteen; **a)ga&ph** and **spla&gxna** appear in this section. The last section in this Letter which has relevance to the topic of compassion is titled ‘Paranesis or other commands’. This consists of verses seventeen to twenty, in which **spla&gxna** is used. All the relevant words are typed in bold.

4.4.4 Greek and English pericopes

Salutation *Phlm* 1-3

Pau=loj de/smioj Xristou= 0Ihsou= kai\ Timo&qeoj o(
a)delfo_j Filh/moni tw~| a)gaphtw~| kai\ sunergw~|
h(mw~n 2 kai\ 0Apfi/a th=| a)delfh=| kai\ 0Arxi/ppw|
tw~| sustratiw&th| h9mw~n kai\ th=| kat 0 oi]ko&n sou
e0kklhsi/a|, 3 **xari/j** u9mi=n kai\ ei0rh/nh a)po_ qeou=
patro_j h9mw~n kai\ kuri/ou 0Ihsou= Xristou=.

Paul, a prisoner of Christ Jesus, and Timothy (our) brother, to Philemon who is our beloved and co-worker, 2 also Apphia (our) sister and Archippus, our fellow soldier and to the gathering in your house, 3 **Grace** to you and peace from God our Father and the Lord Jesus Christ (Own translation).

4.4.4.1 Analysis

- a. Paul immediately indicates his imprisoned state, **de/smioj Xristou= 0Ihsou** 1:1

- b. Within the format of verses 1-2 Paul's kinship language is evident.
 'our brother'; 'Philemon, our dear friend and co-worker'; 'Apphia, our sister'; 'Archippus, our fellow soldier'
- c. For semantic details see *1 Thess* 1:1. Section 4.1.4.1.

4.4.5 Greek and English pericopes

Thanksgiving *Phlm* 4-7

4 Eu0xaristw~ tw~| gew~| mou pa&ntote mnei/an sou poiou/menoi e0pi\ tw~n proseuxw~n mou, 5 a)kou/wn sou th\n **a)ga&phn** kai\ th\n pi/stin, h4n elxeij pro_j to_n ku/rion 0Ihsou~n kai\ ei0j pa&ntaj tou\j a(gi/ouj, 6 o#pwj h9 koinwni/a th=j pi/stew&j sou e0nergh\j ge/nhtai e0n e0pignw&sei panto_j a)gaqou= tou= e0n h9mi=n ei0j Xristo&n. 7 xara_n ga_r pollh\n elson kai\ para&klhsin e0pi\ th=| **a)ga&ph**| sou, o#ti ta **spla&gxna** tw~n a(gi/wn a)nape/pautai dia_ sou=, a)delfe/.

4 I give my thanks to my God always, making mention of you in my prayers, 5 hearing of your **love** and faith which you have to (or in respect of) the Lord Jesus and to all the saints, 6 in order that the fellowship of your faith may become effective by the knowledge of all the good which (is) in us towards Christ. 7 For I have much joy and encouragement in reference to your **love**, because the **innermost emotions** of the saints have been refreshed by you, brother. (Own translation).

4.4.5.1 Analysis

In these verses there are elements of a personal letter, although it is not private. For example, in verse 4, **eu0xaristw~**, the verb, is in the first person singular

form personalizing the greeting. Although Paul enumerates a number of recipients of the Letter, using the plural form of 'you' in verse 3, the recipient of the thanksgiving is in the second person singular, specific to Philemon (Borg and Crossan 2009:35).

Paul's grounds for giving thanks are to be found in verses 5-7.

In verse 5 Paul focuses on love and faith. **h9 a)ga&ph** falls within the scope of the semantic inquiry.

a)ga&ph

L-N (Domain 25)

- a. love (25.43)
- b. fellowship meal (23.28)

Thayer's definitions:

1. brotherly love, affection, goodwill, love, benevolence
2. love feasts

The use of **a)ga&ph** in verse 5 does indicate the affective aspect of love as compassion that Philemon shows towards the saints; his faith is in Christ..

In reference to verse 7 the semantic details have been provided above for **a)ga&ph**; those for **spla&gxna** follow:

Splagxni/zomai *L-N* (Domain 25)

- (a) intestines (8.58)
- (b) desires (26.11)
- (c) compassion (25.49)
- (d) object of affection(25.50)

Thayer's definitions:

- 1 To be moved as to one's bowels, hence to be moved with compassion, have compassion (for the bowels were thought to be the seat of love and pity)

The entry of **spla&gxna** in *L-N* is in its verbal form but in the text it is in its nominal form.

In verse 7 Paul indicates the generous support of Philemon for the saints, as the use of **spla&gxna** points to the depth at which the generosity, goodwill, benevolence, (**a)ga&ph**) was received. Paul opens a window into the character of Philemon by this description. It also serves to remind Philemon of his ability to be generous. The use of 'brother' has a strong emotional appeal and reinforces their close relationship.

4.4.6 Central Section (Perrin and Duling 1994:207).

Body: Paul asks Philemon to "accept" the slave Onesimus

Greek and English pericopes

Phlm 8-16

8 Dio_ pollh\n e0n Xristw~| parrhsi/an elxwn
 e0pita&ssein soi to_ a)nh=kon 9 dia_ th\n **a)ga&phn**
 ma~llon parakalw~, toiou=toj w@n w(j Pau=loj presbu/thj
 nuni\ de\ kai\ de/smioj Xristou= 0Ihsou=. 10
 parakalw~ se peri\ tou= e0mou= te/knou, o\$ n e0ge/nnhsa
 e0n toi=j desmoi=j, 0Onh/simon, 11 to/n pote/ soi
 a!xrhston nuni\ de\ [kai\] soi\ kai\ e0moi\ eulxrhston,
 12 o\$ n a)ne/pemya& soi, au)ton, tou=t 0 elstin ta_
 e0ma_ **spla&gxna**: 13 o\$ n e0gw_ e0boulo&mhn pro_j
 e0mauto_n kate/xein, i3na u9pe\r sou= moi diakonh=| e0n
 toi=j desmoi=j tou= eu0aggeli/ou, 14 xwri\j de\ th=j

sh=j gnw&mhj ou0de\n h)qe/lhsa poih=sai, i3na mh\ w(j
kata_ a)na&gkhn to_ a)gaqo/n sou h|} a)lla_ kata_
e(kou/sion. 15 ta&xa ga_r dia_ tou=to e0xwri/sqh pro_j
w#ran, i3na ai0w&nion au)to_n a)pe/xh|j, 16 ou0ke/ti
w(j dou=lon a)ll 0 u9pe\r dou=lon, a)delfo_n
a)gaphto&n, ma&lista e0moi/, po&sw| de\ ma=llon soi\
kai\ e0n sarki\ kai\ e0n kuri/w|.

8 Therefore since (I) have much confidence in Christ, it is appropriate that I command you, 9 but instead I urge you through **love/compassion**, being as I am Paul, an old man, now also in the chains of Christ Jesus. 10 I urge you on behalf of my child, Onesimus, of whom I have been the father in prison, 11 who formerly (was) useless to you, but now (also) is useful for you and me, 12 him, who is my **depth of emotions**, I have sent back to you. 13 I wished to keep him back for myself in order that he might help me in the chains of the gospel on behalf of you. 14 Without your consent I have not wished to do anything, in order that your good deed (may be done), not by compulsion, but willingly. 15 For perhaps he was separated for this period in order that you may receive him back forever, 16 no longer as a slave but above a slave, as a beloved brother especially for me, but by how much more for you, both in the flesh and in the Lord (Own translation).

4.4.6.1 Analysis

These verses indicate the willingness and voluntary action associated with love. The action must come from within the man, and not come from without. The generosity must come from an inner conviction.

Paul is preparing Philemon for his request concerning Onesimus. Borg and Crossan (2009:36) point out that the verses following the thanksgiving are unusual “In Latin rhetoric this is called *captatio benevolentiae* – (winning the

[listener's] benevolence). It is like praising a person's generosity before asking for a loan." In verse 10 Paul introduces the relationship of father and son, therefore implying that he no longer views Onesimus as a slave. Paul is evoking compassion rather than compulsion in an action that can have far reaching social results. It illustrates the power Paul attributes to this specific emotion to bring about societal changes.

4.4.7 Greek and English pericopes

Paranesis or other commands 17-20

17 Ei0 ou}n me elxeij koinwno&n, proslabou= au0to_n w(j
e)me/. 18 ei0 de/ ti h0di/khse/n se h2 o0fei/lei,
tou=to e0moi\ e0llo&ga. 19 e0gw_ Pau=loj elgraya th=|
e0mh=| xeiri/, e0gw_ a)poti/sw i3na mh\ le/gw soi o#ti
kai\ seauto&n moi prosofei/leij. 20 nai\ a)delfe/,
e0gw& sou o)nai/mhn e0n kuri/w|: a)na&pauso&n mou ta_
spla&gxna e0n Xristw~|.

17 If then you have me as a partner, receive him as me. 18 If he has wronged you or owes you anything charge it to my account. 19 I, Paul, am writing this with my own hand, I shall repay (you) so that I may not say that you owe me your own self. 20 Yes, brother, oh that I may benefit by you in the Lord, refresh my **deepest emotions** in Christ. (Own translation).

4.4.7.1 Analysis

The semantic aspects of **spla&gxna** were given for the verses above. Although in verses 17-20 there are no words directly connected to compassion, Paul's willingness to take on Onesimus's transgressions in order that he may be liberated, imitates the action of Christ, and is therefore compassionate. It is also

an example that the act of generosity is deeply nourishing, and restorative, in the depth of the emotions.

Compassion is the underlying motive for Paul's request based on the equality for all those in Christ. 'There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Jesus Christ' (*Gal 3:28.*)

4.4.8 Conclusion

This Letter, too, opens a window on the interaction of Paul's gospel with the social practices of Imperial Rome. Not surprisingly, these two systems grate against each other. The term 'slave' to the Romans carried a social status; to Paul a slave of Christ was a mark of honour. Therefore, to Roman thinking, subordination was a sign of powerlessness: to Paul it was a sign of being empowered by the love of God through Christ.

Throughout this Letter, Paul skilfully keeps the familial tone, and concepts that reflect the value of human relationships, within the framework of his teaching. He does not resort to exalted imagery to illustrate compassion, but uses concepts such as **σπλαγχνία** which conveys both a sense of compassion and of affection, but on a human level.

The action of compassion has far reaching social implications, affecting the social order of Imperial Rome. Hence Borg and Crossan's book title: '*Reclaiming the Radical Visionary Behind the Church's Conservative Icon*' was insightful of the extent of the possible effect of Paul's request to Philemon.

This Letter shows Paul's skill at adapting a formal technique of letter writing to a form that is distinctly Pauline.

4.5 GALATIANS

4.5.1 Background

History

In 25 BCE, Octavian, transformed as Augustus, combined a number of disparate geographical regions and peoples to form a new Roman province, Galatia (Crossan and Reed 2004:198).

Augustus' Galatia stretched in a north-east to south-west broad band across the central Anatolian plateau from the Pontic to the Taurus mountains. In its south he founded Roman colonies populated with many legionary veterans, such as Derbe, Lystra, Iconium in Lycaonia, and Antioch in Pisidia.

In its north, three Celtic tribes were urbanised and Romanised. Between the river Saugarius and the river Halys, he organised Ancyra for the Tectosages and made it the capital of the entire province (Crossan and Reed 2004:197-198).

This short description of the settling of people in this area conveys a picture of people uprooted and moved to ensure stability within the Imperial Roman design.

The scholarly debate has a long history as to which location, North or South, did Paul address his Letter (Crossan and Reed 2004:199). There is no precise knowledge of where the Galatia churches were located, when they were founded, or what type of people formed their congregation (Betz 1978:3).

By a process of inference Crossan and Reed (2004:199) advocate the northern cities like Pessinus, Ancyra or Tavium, rather than the southern regions, which would have fallen under Barnabas' leadership. Perrin and Duling (1994:235) offer good arguments for each location. The South Galatia theory is supported by Acts 13-14, which mentions the regions of Perga, Pisidian, Antioch, Iconium,

Lystra and Derbe that Paul visited. The date for this is 46-48 CE. The argument against it is the conflicting chronology in Acts with Galatians.

In favour of the north is the probability that Paul will not return, Gal 4:20, which suggests that the Letter was written late in his career, 56 or 57 CE. Also the themes in Galatians and Romans are similar. (Perrin and Duling 1994:235)

However, both North and South Galatia were strategically important to Rome. The roads were a means of swiftly moving Imperial forces to subdue any uprising. The roads, therefore, became a symbol of Roman power.

4.5.2 Information and Format of Letter

Paul's opponents have undermined the belief of his congregation in his gospel. From his perspective, the controversial activity centres on his dispute with Peter for the "Judaizing" of the Gentiles (Betz 1978:7). Betz does suggest that what the opponents said must have made good sense to the Galatians.

However, Horsley (2004:7) provides a different slant. Some of the Diaspora Jews from various cities of the eastern Empire became zealous defenders of the Judean way of life against the encroachment of the Hellenistic-Roman culture. These groups threatened the Imperial order and may have threatened Paul's groups. Whoever they were, they irritated Paul so much that he entered into one of his most heated forms of self-defence (Perrin and Duling 1994:235).

To sum up the information on the Letter: if it was addressed to the north, he wrote it from Macedonia or Corinth on the third journey. If the south, Paul possibly wrote on his way to the Council of Jerusalem. Did this Letter succeed in holding Paul's community together? We do not know what happened in Galatia after this Letter was received (Crossan and Reed 2004:216). At the start of the second century, Ignatius of Antioch wrote to six cities of Asia, Polycarp of Smyrna

mentions only three of the four main Pauline provinces, but not Galatia (Crossan and Reed 2004:24).

The rhetorical genre according to Betz's analysis of *Galatians* (referred to by Russell 1993:351), which represents still a definitive work, evaluates it as judicial or forensic rhetoric.

The following are rhetorical divisions according to Betz:

1:1-5	Epistolary prescript	
1:6-11	<i>Exordium</i>	(This states the main reason for writing)
1:10-11	<i>Transitus</i>	(bridges the transition for <i>exordium</i> to <i>narratio</i>)
1:12-2:14	<i>Narratio</i>	(persuasive statement of the facts of the case. Generally given with much clarity, brevity, and plausibility as possible)
2:15-21	<i>Probatio</i>	(This is the outline summarising the legal content of the <i>Narratio</i> and provides a smooth transition into the <i>Propositio</i>)
3:1-4:31	<i>Propositio</i>	(This is the proof, the most decisive and important part of the Letter. It is composed of six arguments and a digression 3:19-25)
5:1-6:10	<i>Exhortatio</i>	
	5:1-12	Warning against accepting the Jewish Torah.
	5:13-24	A warning against corruption by the flesh.
	5:25-6:10	Presents recommendations in the form of <i>sententiae</i> with regard to ethical conduct.
6:11-18	Epistolary postscript	

George A Kennedy and one of his students, Robert G Hall, (referred to by Russell 1993:354) have not totally accepted this analysis, but I will follow Betz's divisions.

4.5.3 Textual Analysis

All the words discussed are referred to in the Table of References (page 22). There are exceptions in this Letter and they are noted.

In the salutation *Gal* 1:3 **xa&rij**.

In the *probatio Gal* 2:15-21 **a)gaph&santoj** and **xa&rij**

In the *exhortatio Gal* 5:13-26

Gal 5:13 **a)ga&phj** } Semantic details have already been given in

Gal 5:14 **a)gaph&seij}** 1 Thessalonians

Gal 5:22 **karp&j**

not in the Table of References (page 22) but used to show the importance of the words following it.

Gal 5:22 **a)ga&ph, makroqumi/a, xrhsteu/omai, a)gaqwsu&nh, prau%thj, e)gkra&teia.**

4.5.4 Greek and English pericopes

Salutation 1:1-5

Pau=loj a)po&stoloj ou0k a)p 0 a)nqrw&pwn ou0de\ di 0 a0nqrw&pou a)lla_ dia_ 0Ihsou= Xristou= kai\ qeou= patro_j tou= e0gei/rantoj au0to_n e0k nekrw=n, 2 kai\ oi(su\n e0moi\ pa&ntej a)delpfoi\ tai=j e0kklhsi/aij th=j Galati/aj, 3 **xa&rij** u9mi=n kai\ ei0rh/nhn a)po_ qeou= patro_j h9mw~n kai\ kuri/ou 0Ihsou= Xristou= 4 tou= do&ntoj e9auto_n u9pe\r tw=n a(martiw~n h9mw~n, o#pwj e0ce/lhtai h9ma~j e0k tou= ai0w~noj tou= e0nestw~toj ponhrou= kata_ to_ qe/lhma tou= qeou= kai\ patro_j h9mw~n, 5 w{| h9 do&ca ei0j tou\j ai0w~naj tw~n ai0w&nwn, a0mh/n.

Paul, an apostle not from men nor by man but through Jesus Christ and God the Father who raised him from the dead 2 and also with all my brothers to the congregations of Galatia, 3 **grace** to you and peace from God our Father and the Lord Jesus Christ 4 who gave himself for our sins, in order that he may rescue us from this present age of evil, according to the will of our God and Father, 5 in whom the glory is forever and ever. Amen (Own translation).

4.5.4.1 Analysis

The salutation sets the tone for Paul’s defence, his emphasis on his own credentials. Not called by men, but by Jesus. He is making a clear distinction between *sa&rc* and *pneu=ma*. This is the basis of his later argument linking law to the flesh and justification to the spirit. *xa&rij* in *Gal 1:3* is fully explained in *1 Thess 1:1*, Section 4.1.4.1.

In five verses the term “our” is used three times, the language is not as warm and inclusive as used in *1Thessalonians*. The notable feature of the salutation is the absence of the “thanksgiving prayer”. This does show that, although he used rhetorical and epistolary formats, Paul’s language was not formulaic. The lack of the prayer shows he had nothing to give thanks for in relation to the Galatians.

4.5.5 Greek and English Pericopes

Probatio Gal 2:15-21

15 9Hmei=j fu/sei 0Ioudai=oi kai\ ou0k e0c e0qmw~n
a(martwloi/: 16 ei0do&tej [de\] o#ti ou0 dikaiou=tai
a!nqrwpoj e0c elrgwn no&mou e0a_n mh\ dia_ pi/stewj
0Ihsou= Xristou=, kai\ h9mei=j ei0j Xristo_n 0Ihsou=n
e0pisteu/samen, i3na dikaiwq~men e0k pi/stewj Xristou=
kai\ ou0k e0c elrgwn no&mou, o#ti e0c elrgwn no&mou ou0

dikaiwqh&setai pa~sa sa&rc. 17 ei0 de\ zhgou=ntej
dikaiwqh=nai e0n Xristw~| eu9re/qhmen kai\ au0toi\
a(martwloi/, a}ra Xristo_j a(marti/aj dia&konoj; mh\
ge/noito. 18 ei0 ga_r a\$ kate/lusa tau=ta pa&lin
oi0kodomw~, paraba&thn e0mauto_n sunista&nw. 19 e0gw_
ga_r dia_ no&mou no&mw| a)pe/qanon, i3na qew~| zh&sw.
Xristw~| sunestau/rwmai: 20 zw~ de\ ou0ke/ti e0gw&,
zh=| de\ e0n e0moi Xristo&j: o\$ de\ nu=n zw~ e0n
sarki/, e0n pi/stei zw~ th=| tou= ui9ou= tou= qeou=
tou= **a)gaph/santoj** me kai\ **parado&ntoj e9auto_n u9pe\r**
e0mou=. 21 ou0k a)qetw~ th\ **xa&rin** tou= qeou=: ei0
ga_r dia_ no&mou dikaios/nh, a!ra Xristo_j dwrea_n
a)pe/qanen.

15 We are Judeans by birth and not sinners from the Gentiles. 16 Knowing that man is not justified by works of the law except through the faith of Jesus Christ, and also we have believed in Jesus Christ in order that we may be justified through the faith of Christ and not from the works of law, because through the works of law no flesh shall be justified. 17 But if while seeking to be justified in Christ then it may be found that we ourselves are sinners, is Christ then a servant of sin? Surely not! 18 For if I have torn down things which I again build up, I prove myself to be a law-breaker. 19 For I, through the law, have died to the law. In order that I may live with God I have been crucified with Christ. 20 I live no longer but Christ lives in me, but I now live in the flesh, live by faith in the Son of God, who **loved** me, and **gave himself for me**. 21 I do not reject the **grace** of God, for if justification is through the law, then Christ died for nothing (Own translation).

4.5.5.1 Analysis

The function of the *probatio* in defensive rhetoric is an outline summarising the legal content of the *narratio*.

These are some of the points made in the argument to support the superiority of his gospel compared to what the opponents are offering his congregation.

Paul's gospel was not composed by man. He did not receive the gospel from any man. He was not taught by man; he received it through a revelation from Jesus Christ.

From *Gal* 1:13-2:14, Paul gives a personal account of his life. In *Gal* 1:15 he introduces the idea of 'being set aside'. This he mentions in *Romans* 1:1 and develops the concept of Divine Selection in *Romans* 9.

In *Gal* 2:15 he argues that observance to the law does not produce justification. The concepts of **a)ga&ph** and **xa&rij** are part of his defence strategy against his opponents : they are the means for justification.

a)ga&ph: detailed descriptions have been given several times for **a)ga&ph**; Thayer's and Strong's definition of benevolence can function here, however in this context **a)ga&ph** is the acme of benevolence; that is, Christ giving his life. Paul uses the personal pronoun 'me'.

From *Gal* 2:18-21, Paul uses the first person singular providing his own experience as an example for the Galatians. His identification with the crucified Christ is the reason for his new life, now in the flesh.

The **a)ga&ph** of Christ is the means of justification not the observance of the law. In the context of this verse **a)ga&ph** is indicated as a means of transformation. Its action benefits another.

Paul identifies **a)ga&ph** as God's gift (**xa&rij**) for justification. The characteristic of love is sacrifice, this is not a characteristic of the law as described by the opponents. Love is not concerned with its own salvation.

Therefore in the summary of the arguments for Paul's defence against his opponents advocating circumcision, Paul still advocates the way to freedom is through **pi/stij** grounded in **a)ga&ph**.

4.5.6 Greek and English pericopes

The *Exhortatio* - 5:13-26

Serving one another through love. 5:13-26

13 9Umei=j ga_r e0p 0 e0leuqeri/a| e0klh/qhte,
a)delfoi/: mo&non mh\ th\n e0leuqeri/an ei0j a)formh\n
th=| sarki/, a)lla_ dia_ th=j **a)ga&phj** douleu/ete
a)llh/loij. 14 o(ga_r pa~j no&moj e0n e9ni\ lo&gw|
peplh/rwtai, e0n tw **a)gaph/seij** to_n plhsi/on sou w(j
seauto&n. 15 ei0 de\ a)llh/louj da&knete kai\
katesqi/ete, ble/pete mh\ u9p 0 a)llh/lwn a)nalwqh=te.
16 Le/gw de/, pneu/mati peripatei=te kai\ e0piqumi/an
sarko_j ou0 mh\ tele/shte. 17 h9 ga_r sa&rc
e0piqumei= kata_ tou= pneu/matoj, to_ de\ pneu=ma kata\
th=j sarko&j, tau=ta ga_r a)llh/loij a)nti/keitai, ilna
mh\ a\$ e0a_n qe/lhte tau=ta poih=te. 18 ei0 de\
pneu/mati a!gesqe, ou0k e0ste\ u9po\ no&mon. 19
fanera_ de/ e0stin ta_ elrga th=j sarko&j, a#tina
e0stin pornei/a, a)kaqarsi/a, a)se/lgeia,
20 ei0dwloloatri/a, farmakei/a, elxqrai, elrij, zh=loj,
qumoi/, e0riqei=ai, dixostasi/ai, ai9re/seij, 21
fgo&noi, me/qai, kw~moi kai\ ta_ o#moia tou/toij, a\$
prole/gw u9mi=n, kaqw_j proei=pon o#ti oi9 ta_ toiau=ta
pra&ssontej basilei/an qeou= ou0 klhronomh/sousin.
22 90 de\ **karp_o_j tou= pneu/matoj** e0stin **a)ga&ph** xara_
ei0rh/nhn, **makroqumi/a xrhsto&thj a)gaqwsu/nh**, pi/stij
23 **prau5thj e0gkra&teia**: kata_ tw~n toiou/twn ou0k
elstin no&moj. 24 oi9 de\ tou= Xristou= [0Ihsou=]
th\n sa&rka e0stau/rwsan su\n toi=j paqh/masin kai\
tai=j e0piqumi/aij. 25 ei0 zw~men pneu/mati,
pneu/mati kai\ stoixw~men. 26 mh\ ginw&meqa

keno&doci, a)llh/louj prokalou/menoi, a)llh/louj
prokalou/menoi, a)llh/loi j fgonou=ntej.

13 For you have been called for freedom, brothers, only not the freedom to the opportunity for the flesh, but through **love** you must serve one another. 14 For the whole law is fulfilled in one sentence, by this – You **must love** your neighbour as yourself. 15 If you can bite and devour one another, see that you are not destroyed by each other.

16 But I say that you must live by the spirit and you will not gratify the desire of the flesh. 17 For the flesh desires what is against the spirit and the spirit against the flesh, for these oppose each other so that you do the things which you do not wish (to do). 18 But if you are led by the spirit, you are not (led) by the law. 19 For it is evident that the works of the flesh are the following: sexual immorality, impurity, indecency, idolatry, 20 witchcraft, hatred, strife, jealousy, anger, selfishness, dissension, division, 21 envy, drunkenness, orgies and things similar to these against which I warn you, just as I have warned you that those who do such things will not share in the kingdom of God.

22 But the **fruit of the spirit** is **love**, joy, peace, **patience**, 23 **kindness**, goodness, faith, **gentleness**, **self-control**, there is no law against these. 24 They who are of Christ Jesus crucified the flesh with the passions and desires. 25 If we live by the spirit, by the spirit we also walk. 26 Let us not become conceited, provoking and envying each other (Own translation).

4.5.6.1 Analysis

This part of the *exhortatio* is a warning against corruption by the flesh.

In semantic terms this exhortation can be interpreted according to Thayer as showing goodwill to each other, affection, benevolence, brotherly love. The verb of the sentence is ‘to serve’, this implies an attitude of humility, the opposite of keno&doci in *Gal 5:26*. Paul demonstrates that **a)ga&ph** is not opposed to

the law but the fulfilment of it. – Love your neighbour as yourself. Paul has attributed another characteristic to **a)ga&ph**, that is difference in the realm of function, not in humanity *per se*.

Therefore if the Galatians are intent on the observance of the law, Paul has supplied the summation of the Torah. He has continually placed before them characteristics of the spirit to contrast with the flesh. Compassion is representative of spiritual freedom.

Gal 5:22 The **fruit of the spirit**, ‘fruit’ implies the completion of a season, as a tree for example bears fruit at the end of its cycle. According to Liddell and Scott (1977:879), if used in connection with prophecy, it relates to its fulfilment.

karpo&j – there are twelve entries in *L-N*

Gloss	Section
c) deed	42.13

Thayer’s definitions

2) that which originates or comes from something, an effect, result.

2a) work or act or deed

According to the semantic references, Paul is speaking of the action of the spirit. The action of the spirit is recognised by the manifestation of the following qualities, **a)ga&ph** is listed among these qualities. This confirms that Paul’s value of **a)ga&ph** lies in the fact that it is an action of the spirit. It is the power of the Spirit that brings about change.

L-N

a)gaqwsu/nh - (a) goodness (88.1)

(b) generosity (57.109)

The two entries fall into different domains. Both Domains have relevance to the meaning in this verse. Domain 57 – Possess, Transfer, Exchange. Thus, according to Domain 57 a) ḡaqwsu&nh is a quality that can be possessed and given. The giving of it brings a) ḡaqwsu&nh into the ethical domain. Domain 85 – Moral and ethical qualities and related behaviour

Strong: goodness, that is, virtue or beneficence-goodness

Thayer: Uprightness of heart and life, goodness and kindness.

Prau5thj -

L-N : gentleness (88.59)

Strong : mildness, that is by implication humility –meekness

Thayer : mildness of disposition, gentleness of spirit, meekness

Aristotle discussed this word. For Aristotle (*Magna Moralia*. 1.4.27-30) every virtue consisted in the mean which lies between two extremes. He defined **prau%thj** as the mean between o)rgi/lothj and a)orghsi/a, that is to say, the mean between excessive anger and excessive angerlessness. He said it was the secret of equanimity and composure (referred to by Barclay 1994:241). The definition of Aristotle's brings in a relationship to e0gkrath&j.

0Egkrath/j -

L-N: self control (88.83)

Strong : self control, temperance

Thayer : self control (the virtue of one who masters his desires and passions, especially his sensual appetites).

In *Phil* 3:19 the word stomach (koili/a) is used to indicate desire. Paul says this ends in destruction. This verse shows the lack of ethical quality when

selfishness prevails. A person involved in personal gratification is unable to be aware of the needs of others.

Xrhsto&j -

L-N: (a) benevolence (88.10)
 (b) kindness (88.67)

Strong : usefulness, that is moral excellence
 (in character demeanour)

Thayer : moral goodness, integrity, benignity, kindness

This cluster of concepts would require more extensive analysis than I am able to offer here.

The spiritual nature according to Paul does not need prohibition because goodness is inherent in its nature. In the physical nature prohibitions are required because of the propensity of the lower nature to gratify its own desires.

The action of the spirit is for the communal good according to all the qualities that have been enumerated. The crucifixion is the sublimation of all personal desires. Therefore Paul argues that the spirit is freedom.

4.5.7 Conclusion

Paul is unrelenting in his conviction that the way of the spirit embodied in the concept of **a0ga&ph** is the way to freedom. The law operates as an external measure but the spirit is internal, its natural integrity does not require external rules. Therefore as all the concepts mentioned in *Gal 5:22* share features with compassion, the conclusion is that compassion is the spiritual nature of man.

4.6 ROMANS

4.6.1 Background

History

According to the *Acts of the Apostles*, Claudius expelled “all the Jews from Rome”. Mary Smallwood (1976:216) is of the view that “all” is an exaggeration because Claudius would hardly have expelled a whole community for the misdemeanours of a small section. In support of her view was the fact that those members who had a degree of citizenship could not be expelled.

Sources such as Josephus (18.3.5) and Suetonius also cite this incident (Jewett 2007:19). Suetonius also said that Claudius expelled the Jews because of a disturbance by a certain “Chrestus” (Suetonius:202). Perrin and Duling (1994:239) state that the dispute over Chrestus was probably between Jews and Jewish Christians.

Upon Nero’s accession, it is quite likely that the Judean expulsion was rescinded as an act of Imperial clemency (Elliott 2008:87). Most of the commentators on Romans today accept this expulsion as background for the Letter to the Romans, because this event created the perception that the Judeans were undeserving of the emperor’s clemency. This is one of the perceptions Paul needed to rectify. At the time of this Letter only a minority of Judeans belonged to the Christian community (Lampe 2003:83). The beleaguered state of the Judeans indicated a state of impiety according to the Roman imperial mythology.

According to Elliott (2008:110-111)

... the Roman church had begun to absorb a poisonous imperial doctrine that the empirical hierarchy of rulers and ruled reflected the heavenly determination of elect and accursed peoples. The mercy of the gods could be read from the surface of history, Paul disagreed.

Jewett (2007:70) says that by opposing this world picture Paul is actually opposing imperial Rome. An example of this is in 1:5 ‘through whom we have received grace and apostleship (leading) to the obedience of faith among all the Gentile nations for the sake of his name’ (Jewett 2007:95). But the emperor had already claimed obedience of nations as his due. As well as his titles for Christ, ‘Lord’, *ku/rioj*, Son of God, *ui9o_j qeou=* - these were titles that belonged to Caesar. *Eu0agge/lion* and its verbal forms were words used to disseminate imperial propaganda. What Paul used for the spread of his gospel was already in imperial use.

4.6.2 Information and Format of Letter

‘Paul’s general rule has always been not to preach the gospel in anyone else’s mission territory’ (Perrin and Duling 1994:239-240). Even though this was not a community started by Paul, he wrote to them expressing his desire to visit them, and to elicit support from them for his visit to Spain.

The Letter is dated circa 56-57 CE, which places it within the time of Nero. Paul’s thesis for the Letter is stated in 1:6-7 – ‘the Gospel as the powerful embodiment of the righteousness of God’. He needed to prove the thesis in order to win their support.

The rhetorical format of the Letter is epideictic. This form of rhetoric is used to persuade an audience. A five part rhetorical arrangement is proposed by Jewett (2007:30) in his commentary:

- | | | |
|-------|-----------------|------------------------|
| (i) | <i>Exordium</i> | 1:1-12 |
| (ii) | Proposition | 1:16-17 |
| (iii) | Four Arguments | 1:18-4:25
5:1-8: 39 |

	9:1-11:36
	12:1-15:13
(iv) Peroration	15:14 – 16:16
	16:21 -16:23

Two parts of the Letter are regarded as interpolation:

16:17-20

16:25-27

The structure of each proof is divided into ten pericopes. This division was developed through the semantic discourse analysis of Louw (Jewett 2007:30).

4.6.3 Textual Analysis

All the words selected for the semantic enquiry form part of the Table of References (page 22). Exceptions to this will be noted.

Rom 1:1-7 **xa&rij** in the epistolary greeting, which forms part of the *exordium*.

The following verses form part of the second proof.

Rom 5:3-4 **u(pomonh/** is used twice.

Rom 5:5 **a)ga&ph** The phrase **e0kke/xutai e0n tai=j kardi/aij** is also included to explore the metaphor and its relevance to **a)ga&ph** as compassion.

Rom 5:8 **a)ga&ph**

Rom 8:31 **u9pe\r h(mw~n pa&ntwn pare/dwken au)to&n** discusses the verb and the object in relation to compassion.

Rom 8:32 **xari/setai**

Rom 8:39 **a)ga&ph**

The third proof. Second pericope – Midrash.

Rom 9:15 **e0leh/sw, e0lew~ oi)ktirh/sw, oi)kti/rw**

4.6.4 Greek and English pericopes

Rom 1:1-7

Pau=loj dou=loj Xristou= 0Ihsou=, klhto_j a)po&stoloj
 a)fwrismenoj ei0j eu)agge/lion qeou=, 2 o\$
 proephggei/lato dia_ tw~n profhtw~n au)tou= e0n
 grafai=j a(gi/aij 3 peri\ tou= ui9ou= au)tou= tou=
 genome/nou e0k spe/matoj Daui\d kata_ sa&rka, 4 tou=
 o(risqe/ntoj ui9ou= qeou= e0n duna&mei kata_ pheu=ma
 a(giwsu/nhj e0c a)nasta&sewj nekrw~n, 0Ihsou= Xristou=
 tou= kuri/ou h(mw~n, 5 di 0 ou{ e0la&bomen
 xa&rin kai\ a)postolh_n ei0j u(pakoh_n pi/stewj e0n
 pa~sin toi=j elqnesin u(pe\r tou~ o)no&matoj au)tou~,
 6 e0n oi[j e0ste kai\ u(meij klhtoi\ 0Ihsou~
 Xristou~, 7 pa~sin toi=j ou}sin e0n 9Rw&mh|
 a)gaphtoi=j qeou~, klhtoi=j a(gi/oij, **xa&rij** u(mi=n
 kai\ ei0rh&nh a)po_ qeou~ patro_j h(mw~n kai\ kuri/ou
 0Ihsou~ Xtistou~.

Paul, a slave of Jesus Christ, called (to be) an apostle, set aside for the gospel of God 2 which he promised beforehand through his prophets in the holy scriptures concerning his Son, who was born from the seed of David according to the flesh 4 who was ordained (to be) the Son of God in power according to the spirit of holiness, by the resurrection from the dead, Jesus Christ our Lord, 5 through whom we received grace and apostleship for the obedience of faith in all the nations for the sake of his name, 6 among whom you are and you are called (to be) of Jesus Christ, to all who are in Rome, beloved of God, called to be saints, **grace** to you and peace from God our Father and Lord Jesus Christ.

4.6.4.1 Analysis

The epistolary greeting in *Romans* is the longest in all the authentic Pauline Letters.

Paul's introduction of himself as one called and set apart by God, is an invocation of sacred power (Elliott 2008:18). He also introduces a symbol of secular power – David. Paul is a slave of this power and his task is 'the obedience and faith of nations' *Romans* 1:5. The greeting is also a declaration of intent.

xa&rij in *Rom* 1:7 falls within the semantic range of enquiry, but a full exposition of the format of the greeting is given in *1 Thess* 1:1, section 4.1.4.

4.6.4 Greek and English pericopes

First pericope

Righteousness in Christ requires a new system of boasting

Rom 5:1-11

Dikaiwqe/ntej ou]n e0k pi/stewj ei0rh/nhn elxomen pro_j
to_n qeo_n dia_ tou= kuri/ou h9mw~n 0Ihsou= Xristou=
2 di 0 ou[kai\ th\n prosagwgh\n e0sxh/kamen [th=|
pi/stei] ei0j th\n xa&rin tau/thn e0n h[| e9sth/kamen
kai\ kauxw&meqa e0p 0 e0lpi/di th=j do&chj tou= qeou=.
3 ou0 mo&non de/, a)lla_ kai\ kauxw&meqa e0n tai=j
qli/yesin, ei0do&tej o#ti h9 qli=yij **u(pomonh\n**
katerga&zetai, 4 h9 de\ **u(pomonh** dokimh/n, h9 de\
dokimh\ e0lpi/da. 5 h9 de\ e0lpi\j ou0 kataisxu/nei,
o#ti **h(a)ga&ph tou= qeou= e0kke/xutai e0n tai=j**
kardi/aij h9mw~n dia\ pneu/matoj a(gi/ou tou= doqe/ntoj
h9mi=n. 6 elti ga_r Xristo_j o!ntwn h9mw~n a)sqenw~n
elti kata_ kairo_n u9pe\r a)sebw~n a)pe/qanen. 7
mo&lij ga_r u9pe\r dikai/ou tij a)poqanei=tai: u9pe\r
ga_r tou= a)gaqou= ta&xa tij kai\ tolma~| a)poqanei=n:

8 suni/sthsin de\ th\n e9autou= a)ga&phn ei0j h9ma~j
o(qeo&j, o#ti elti a(martwllw~n o!ntwn h9mw~n Xristo_j
u9pe\r h9mw~n a)pe/qanen. 9 pollw~| ou|n
ma~llon dikaiwqe/ntej nu=n e0n tw~| ai3mati au0tou=
swqhso&meqa di 0 au0tou= a)po_ th=j o)rgj=j. 10 ei0
ga_r e0xqroi\ o!ntej kathlla&ghmen tw~| qew~| dia_ tou=
qana&tou tou= ui9ou= au0tou=, pollw~| ma~llon
katallage/ntej swqhso&meqa e0n th=| zwh=| au0tou=: 11
ou0 mo&non de/, a)lla_ kai\ kauxw&menoi e0n tw~| qew~|
dia_ tou= kuri/ou h9mw~n 0Ihsou= Xristou= di 0 ou[
nu=n th\n katallagh\n e0la&bomen.

Therefore since we have been justified by faith we have peace before God through our Lord Jesus Christ, 2 through whom, also, we have access (by faith) into this grace in which we stand and we boast in the hope of the glory of God. 3 Not only (this) but also we boast in our afflictions, knowing that suffering produces **perseverance**; 4 **perseverance** (produces) character, character, hope. 5 Hope does not disappoint, because **the love of God pours into our hearts** through the Holy Spirit (which) has been given to us, 6 for while we were still weak (morally), still at (this) critical time, he died for the impious. 7 For hardly will anyone die on behalf of a just/righteous man, perhaps someone dares to die on behalf of a good man. 8 But God demonstrates **his own love** to us because while we were still sinners, Christ died on our behalf. 9 Therefore because we are justified by his blood, by how much more shall we be saved through him from the wrath. 10 For if we were reconciled to God through the death of his son, while we were still hostile, (therefore) by how much more, since we are reconciled, shall we be saved by his life; 11 Not only this but also we boast in God through our Lord Jesus Christ through whom we have now received reconciliation.

4.6.5.1 Analysis

In *Rom 5:3* **u(pomonh/** according to *L-N* in Domain 25.

Gloss	Section
endurance	25.174

Thayer's Definition

- 1) steadfastness, constancy, endurance
 - 1a) In the NT the characteristic of a man who has not swerved from his deliberate purpose and his loyalty to faith and and piety by even the greatest trials and sufferings.
 - b) patiently and steadfastly
- 2) a patient, steadfast waiting for
- 3) a patient, enduring, sustaining, perseverance

Strong – cheerful endurance, constancy:- enduring, patience, patient continuance.

u(pomonh/ is very close in semantic space to **makroqumi/a**, both are in Domain 25 Attitudes and Emotions. **makroqumi/a** is in section 25.167, **u(pomonh/** is in section 25.174. In *1 Cor 13:7* Paul describes the action of **a)ga&ph** as **u(pome/nei**. Therefore it is possible to form a link with **a)ga&ph**. In *Rom 5:3-4* **u(pomonh/** contributes to the flourishing of a person. This aspect is indicated by **dokimh/** which, according to Thayer, is an approved, tried character. Strong's contribution, by implication, trustworthiness, experience.

Paul turns the conventional value system on its head, instead of avoiding suffering, stand fast and face it. New possibilities arise from that.

h(a)ga&ph tou= qeou= e0kke/xutai e0n tai=j kardi/aij –
 The semantic details of **a)ga&ph** as given in *L-N* Domain 25 Attitudes and Emotions

	Gloss	Section
a)	love	25.43
b)	fellowship meal	23.28

Thayer's Definition:

- 1) brotherly love, affection, goodwill, love, benevolence
- 2) love feasts

Strong – love, that is, affection or benevolence specifically.

The definition by *L-N* does not enhance the meaning of the text *Rom 5:5*, but Thayer's definitions provide two aspects which may clarify the action of God's love in that it shows benevolence and goodwill.

εὐκκε/χῦται

- a. Pouring indicates a generous action. There is a similar image in Seneca (Engberg-Pedersen 2008:19). He speaks of the gods who unceasingly pour forth countless gifts night and day. The act of giving forms a bond from which friendship springs. (Engberg-Pedersen 2008:19)

In view of this statement of Seneca, it may be inferred that this act of love has the effect of pouring love into the heart to form a bond between human understanding, intelligence and the will of God.

- b. The action of pouring is also evocative of libations, intimating sacrifice. Jewett (2007:356) says that it is evocative of shedding blood by murder. The Pentecostal tradition links 'the pouring' with the gift of prophecy.

"The love of God has been poured into our hearts through the Holy Spirit that was given to us." This relationship between the Holy Spirit and the love of God is not

evident in any of the other Pauline Letters. In *1 Cor* 13:13, he spoke of love as a spiritual gift but in *Rom* 5:5 he links it to God and the Holy Spirit.

In *Romans* 5:5, *kardi/a* functions not as a physical organ but according to the Judaic concept – the seat of understanding, knowledge and will. That is the locus of operation of the love and the spirit; the inner man.

This accords with *L-N* (Domain 26):

- a. inner self

There are 17 entries for **kardi/a** in this domain. ‘Inner self’ matches the metaphor under discussion.

Metaphorically, the reference to love being poured out, (5:5) is evocative of a number of images.

‘God has given his own love because while we were yet sinners, Christ died for us’ (5:8).

Here the personal possessive pronoun, **e9autou= a)ga&ph**, (5:8) emphasizes that it is God’s own love. According to the text, this love is shown by the death of Christ for us. Therefore, it is possible to link the idea of sacrifice to **a)ga&ph**.

Thus, within the context of this pericope *Rom* 5:5-11, Paul had given them a new reason to boast, but there is an irony in this. In Roman social values, acquisition is to be applauded. Here Paul is advocating sacrifice and renunciation as a reason to boast.

This concept is reflected again in 12:1.

4.6.6 Greek and English pericopes

The tenth pericope and in the second proof 8:31-39

***Rom* 8:31-39**

31 Ti/ ou}n e0rou=men pro_j tau=ta; ei0 o(qeo_j
u9pe\r h9mw~n, ti/j kaq 0 h(mw~n; 32 o#j ge tou=
i0di/ou ui9ou= ou0k e0fei/sato a)lla_ **u(pe\r h9mw~n
pa&ntwn pare/dwken** au0to&n, pw~j ou)xi\ kai\ su\n
au0tw~| ta_ pa&nta h9mi=n **xari/setai**; 33 ti/j
e0gkale/sei kata_ e0klektw~n qeou=; qeo_j o(dikaiw~n:
34 ti/j o(katakrinw~n; Xristo_j [0Ihsou=j] o(
a)poqanw&n, ma~llon de\ e0gegqeij, o\$ j kai/ e0stin e0n
decia~| tou= qeou=, o\$ j kai\ e0ntugxa&nei u9pe\r
h9mw~n. 35 ti/j h9ma~j xwri/sei a)po_ th=j **a)ga&phj**
tou= Xristou=; qli=yij h2 stenoxwri/a h2 diwgmo_j h2
limo)j h2 gumno&thj h2 ki/ndunoj h2 ma&xaira; 36 kaqw_j
ge/graptai o#ti

3Eneken sou= qanatou/meqa o#lhn th\n h(me/ran,
e0logi/sqhmen w(j pro&bata sfagh=j.

37 a)ll 0 e0n tou/toij pa~sin u(pernikw~men dia_ tou=
a)gaph/santoj h(ma~j. 38 pe/peismai ga_r o#ti
ou!te qa&natoj ou!te zwh\ ou!te a!ggeloi ou!te a0rxai\
ou!te e0nestw~ta ou!te me/llonta ou!te duna&meij 39
ou!te u#ywma ou!te ba&qoj ou!te tij kti/sij e9te/ra
dunh/setai h(ma~j xwri/sai a)po_ th~j **a)ga&phj** tou=
qeou~ th=j e0n Xristw~| 0Ihsou~ tw~| kuri/w| h9mw~n.

31 What then shall we say in reply to these matters? If God is for us, who is against us? 32 He who did not even spare his own Son, but **gave him up for us all**, how will he not also, with him, **give** us everything? 33 Who shall bring charges against the elect of God, God who sets (us) right, 34 who will condemn Christ (Jesus) who died but furthermore was raised? Who also is on the right (side) of God, and intercedes on our behalf. 35 Who will separate us from the **love** of Christ, affliction, or distress, or persecution or famine, or nakedness, or danger, or the sword? 36 For thus it is written:

For your sake we are being killed the whole day,
we were reckoned as sheep for slaughter.

37 But in all these things we are completely victorious, on account of him who **loved** us. 38 I am convinced that neither death nor life, nor angels, nor rulers, nor things present, nor things about to be, nor powers, 39 nor height, nor depth, nor any other created thing will have power to separate us from the love of God, which is Christ Jesus our Lord (Own translation).

4.6.7 Textual Analysis

In *Rom* 8:32 ‘but **gave him up for us all**’ and ‘**give** us everything’, Paul stresses the act of giving. Implied in this act is also giving up, making a sacrifice. Although **a)ga&ph** is not present in this sentence it is, however, a description of it. ‘To love means to share ...’ (Crossan and Reed 2004:175). Paul also illustrates to the Roman community that generosity is an act of God, not greed. According to Crossan and Reed (2004:176), Paul is replacing the normalcy of a greedy world with the abnormalcy of a shared world.

This pericope is permeated with **a)ga&ph**. (The semantic details for **a)ga&ph** are given in *Rom* 5:5). The list of suffering and deprivation illustrates the point that love is always present irrespective of outward appearance. The presence of Christ’s **a)ga&ph** assures victory. The sentence reaches its climax in 8:30, ‘the love of God is Christ Jesus our Lord’. The language in this pericope is highly emotive.

4.6.8 Greek and English pericopes

Second pericope – Midrash – *Rom* 9:6-18

6 Ou0x oi[on de\ o#ti e0kpe/ptwken o(lo&goj tou= qeou=. ou0 ga_r pa&ntej oi9 e0c 0Israh\l ou[toi 0Israh/l: 7 ou0d 0 o#ti ei0si\n spe/rma 0Abraa_m

pa&ntej te/kna, a)ll 0 e0n 0Isaa_k klhgh/setai/ soi
 spe/rma. 8 tou=t 0 elstin, ou0 ta_ te/kna th=j
 sarko_j tau=ta te/kna tou= qeou= a)lla_ ta_ te/kna th=j
 e0paggeli/aj logi/zetai ei0j spe/rma. 9 e0paggeli/aj
 ga_r o(lo&goj ou[toj, kata_ to_n kairo_n tou=ton
 e0leu/somai kai\ elstai th=| Sa&rra| ui9o&j. 10 ou0
 mo&non de/, a)lla_ kai\ 9Rebe/kka e0c e9no_j koi/thn
 elxousa, 0Isaa_k tou= patro_j h9mw~n: 11 mh/pw ga_r
 gennhqe/ntwn mhde\ praca&ntwn ti a)gaqo_n h2 fau=lon,
 i3na h9 kat 0 e0klogh\n pro&qesij tou= qeou= me/nh|,
 12 ou0k e0c elrgwn a)ll 0 e0k tou= kalou=ntoj,
 e0rre/qh au0th=| o#ti o9 mei/zwn douleu/sei tw~|
 e0la&ssoni, 13 kaqw_j ge/graptai,

To_n 0Iakw_b h0ga&phsa,

to_n de\ 0Hsau= e0mi/shsa.

14 Ti/ ou]n e0rou=men; mh\ a0diki/a para_ tw~| qew~|;
 mh\ ge/noito. 15 tw~| Mwu+sei= ga_r le/gei,

0Eleh/sw o\$ n a2n **e0lew~**

kai\ **oi0ktirh/sw** o\$ n a2n **oi0kti/rw**.

16 a!ra ou]n ou0 tou= qe/lontoj ou0de\ tou= tre/xontoj
 a)lla_ tou= **e0lew~ntoj** qeou=. 17 le/gei ga_r h9 grafh\
 tw~| Faraw_ o#ti ei0j au0to_ tou=to e0ch/geira& se
 o#pwj e0ndei/cwmai e0n soi\ th\n du/nami/n mou kai\
 o#pwj diaggelh=| to_ o!noma& mou e0n pa&sh| th=| gh=|.
 18 a!ra ou]n o\$ n qe/lei **e0leei=**, o\$ n de\ qe/lei
 sklhru/nei.

6 But it is not as though the word of God has failed. For not all those who are
 from Israel are Israel. 7 Nor is it that all the children are Abraham's seed, but in
 Isaac shall your seed be called. 8 This is, the children of the flesh, these children
 are not of God but the children of the promise are reckoned as seed. 9 For this is

the word of the promise “About this time I shall come and Sarah will have a son”.
 10 Not only (her) but also Rebecca conceived from one man, Isaac our father; 11
 although not yet born or having done anything good or bad, in order that the
 purpose according to the selection of God may remain, 12 not from works but
 from being called, for it had been said to her that the greater will serve the lesser
 13 and thus it was written “Jacob I loved, but Esau I hated.” 14 What then shall
 we say, there is no injustice from God? By no means! 15 For he says to Moses

“I shall have **mercy** on whom I have **mercy**,

and I shall have **compassion** on whom I will have **compassion**”

16 Therefore it is not by will nor effort, but by the **will** of God. 17 For the
 scripture (writing) says to Pharaoh, “I have raised you for this (purpose) itself, in
 order that I may show by you my power and in order that my name may be
 proclaimed on all the earth. 18 Therefore, surely he has **mercy** on whom he
 wishes and he hardens whom he wishes.

4.6.8.1 Analysis

The Midrash is a technique which Paul uses to unfold the action of God’s mercy.

In order to follow the steps of Paul’s argument, definitions of Midrash are included.

The practice of Midrash (exegesis) gave a sense of expectant inquiry (Armstrong 2007:34).

Midrish derived from the verb ‘darash’ : to investigate, to seek. The meaning of the text was not self-evident (Armstrong 2007:81).

Using the Midrashic approach, Paul quotes six scriptural texts to illustrate that not all the physical descendants of Israel will be called:

4.6.9 Septuagint Greek and English Translations

Gen 18:10a Ei{pe de\, e0panastre/fwn h3cw pro_j se\
kata_ to_n kairo_n tou=ton ei0j w#raj, kai\
e3cei ui9o_n Sa&rra h9 gunh/ sou.

Gen 18:10a And he said, I will return and come to thee according to this period seasonably, and Sarrha (*sic*) thy wife shall have a son; (Septuagint translation).

Gen 21:12 Ei{pe de\ o(Qeo_j tw~| (Abraa_m, mh\
sklhro_n elstw: e0nanti/on sou peri\
tou= paidi/ou, kai\
peri\
th=j paidi/skhj: pa&nta
o#sa a2n eilph| soi Sa&rra, a!koue th~j
fwnh~j au0th=j: o#ti e0n 0Isaa_k
klhqh/setai/ soi spe/rma.

Gen 21:12 But God said to Abraam, Let it not be hard before thee concerning the child and concerning the bondwoman; in all things whatsoever Sarrha (*sic*) shall say to thee, hear her voice for in Isaac shall thy seed be called (Septuagint translation).

Gen 25:23 Kai\
eilpe Ku/rioj au0th=|, du/o elqnh e0n
gastri/ sou ei0si\
, kai\
du/o laoi\
e0k th=j
koili/aj sou diastalh/sontai: kai\
lao_j
laou= u(pe/rcei, kai\
o(mei/zwn douleu/sei
tw~| e0lassoni.

Gen 25:23 And the Lord said to her, There are two nations in thy womb, and two peoples shall be separated from thy belly, and one people shall

excel the other and the elder shall serve the younger (Septuagint translation).

Paul uses these texts for his Midrashic argument in *Rom 9: 7-17*:

Gen 21:12	for in Isaac your seed shall be called	Rom 9:7
Gen 18:10a	Sarah your wife shall have a son	Rom 9:9
Gen 25:23	two nations are in your womb (Rebecca)	Rom 9:13
Mal 1:2-3	Jacob I have loved, but Esau I have hated	Rom 9:13
Exod 33:19	I will have compassion on whom I have compassion	Rom 9:15
Exod 9:16	you will not let my people go	Rom 9:17

The use of the diatribe in chapters 2-3 which engaged a Judean in debate, anticipates chapters 9-11 (Elliott 2008:107).

Paul uses the above quotations to reply to an objection. He uses an imaginary objection (diatribe method) to reply to possible opponents as the texts citing God's selection threaten the Justice of God (Jewett 2007:571). Is there no justice with God? This false conclusion is then refuted by *mh\ ge/noito 9:14b*.

In *Exod 33:19*, having allowed all his goodness to pass before Moses, God then said: 'I will have **mercy** on whomever I am **merciful**, and I will have **compassion** (pity) on whomever I am **compassionate** (have pity).'

e01eh/sw Rom 9:15 This means that God's **mercy** is certain. The indicative indicates a statement of fact. It is future orientated and therefore it is not related to the present situation.

The sentence continues with **o\$ n a@n e01ew~**.

a!n with the subjunctive; according to Goodwin (1987:278) the construction has a future indicative use. Therefore, both aspects of the sentence indicate the future.

Exod 9:16 Kai\ e3neken tou/tou diethrh/qhj, i3na e0ndei/cwmai e0n soi th\n i0sxu/n mou, kai\ o#pwj diaggelh=| to_ o!noma mou e0n pa&sh| th=| gh=|.

Exod 9:16 And for this purpose hast thou been preserved, that I might display in thee my strength, and that my name might be published in all the earth (Septuagint translation).

Exod 33:19 Kai\ ei}pen, e0gw_ pareleu/somai pro&teroj sou th=| do&ch| mou, kai\ kale/sw tw~| o)no&mati/ mou, Ku/rioj e0nanti/on sou: kai\ **e0leh/sw**, o\$ n a2n **e0lew~**, kai\ oi0kteirh/sw, o\$ n a2n oi0kteirw~.

Exod 33:19 And God said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and **I will have mercy** on whom **I will have mercy**, and **will have pity** on whom **I will have pity** (Septuagint translation).

Mal 1:2-3 2 0Hga&phsa u9ma~j, le/gei Ku/rioj: kai\ eilpate, e0n ti/ni **h0ga&phsaj h9ma~j**; ou0k a)delfo_j h]n 0Hsau= tou= 0Iakw_b, le/gei Kur/ioj, kai\ **h0ga&phsa** to_n 0Iakw_b, 3 to_n de\ 0Hsau= e0mi/shma, kai\ e0taca ta_ o#ria au0tou= ei0j a)fanismo_n, kai\ th\n klhronomi/an au0tou= ei0j dw&mata e0rh/mou;

Mal 1:2-3 I have loved you, saith the Lord. And ye said, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob 3 and hated Esau and laid waste his borders and made his heritage as dwellings of the wilderness? (Septuagint translation)

oi0ktirh/sw. The same construct applies to **oi0ktirh/sw.**

Semantically, both these concepts are very close (Domain 88.75-82).

e0lea&w 9:15 *L-N* (Domain 88.76)

- a. show mercy

Thayer's definitions:

1. to have mercy on
2. to help one afflicted or seeking aid
3. to help the afflicted, to bring help to the wretched
4. to experience mercy

Strong:

- a. compassionate (by word or deed, specifically by divine grace)
- b. have compassion (pity on), have (obtain, receive, show) mercy (on).

oi0kti/rw *L-N* (Domain 88.80)

- a. have mercy

Thayer's definitions:

1. to have pity, have compassion on

Strong:

- a. to exercise pity: have compassion on

The entry in Strong's definition: 'compassion by divine grace', fits the context. Paul is using the quotation from *Exodus* in his Midrashic argument to prove that divine election is righteous. Therefore, the question is: what does the divine action of compassion reveal about God's righteousness?

The first part of the Midrash shows that God's election is not determined by physical generation but by divine selection. The action of God's mercy is the act of selection according to this argument. Neither man's will, nor effort, influences this selection. In *Exod 19:17*, Pharaoh's obduracy was caused by God because, through him, God showed his mercy to the Israelites. God's mercy demonstrated his own power in order that his name may be proclaimed on all the earth.

In *Rom 9:18*, Paul uses the same phrasing as in *Rom 9:15*, but he changes to the present tense bringing the point of his argument to the present situation to show all those whom He has hardened, and those on whom He has had mercy, are all part of his plan. Likewise He hardened Israel that compassion might be shown to the Gentiles.

Neil Elliott (2008:113) offers another slant on these verses, *Rom 9-18*. The contrast is the present versus the future.

'The consequences of human effort, *Rom 9:12*, do not involve a characterization of Judaism as such, but function as part of a dissociation of present appearances and future reality.'

There is support for this argument for in *Rom 9:15*, Paul's quotation from *Exod 33:19* is in the future, indicating future action. The action of mercy does not belong to a present reality but to a future destiny, it is God's action of mercy for Israel.

4.6.10 Conclusion

The description of **αγαπή** in all the Letters consulted thus far have revealed many aspects of **αγαπή**, obliquely linking **αγαπή** with power or, as in Corinthians, as a spiritual gift. Possibly *Philippians* 2:6-7 lays the groundwork for *Romans* 5:5, which elevates **αγαπή** in this context as being of the very nature of God, it is something which belongs to him. It is not an abstract philosophical thought, but it belongs to God as the rays belong to the sun.

The concepts of **ἐλεῶ** and **οἰκτιρῶ** are found in *2 Corinthians*, *Philippians* and *Romans*. In *Phil* 2:27 **ἐλεῶ** is used to convey compassion for a personal misfortune : the plight of Epaphroditus and Paul's imprisonment. The usage in this context accords with Aristotle's definition of **ἐλεῶ** in some respects but lacks the introspective feature of being in a similar situation. This represents a modified use of **ἐλεῶ**.

However, in *Romans* 9:15, Paul elevates the usage to the divine, it no longer fits the Aristotelean profile, only on a human level. It is an action of God in which **he selects whom he wishes** for salvation. Paul shows the Roman congregation another world view and what is required to understand God's mercy aright.

In *Philemon*, for example, Paul uses compassion, **σπλαγχνία**, to effect a radical social change.

In *Romans* he uses divine mercy to shape history: God's plan for the salvation of Israel. The use of compassion to bring about change at a societal or national level raises a question about the relationship between justice and mercy in the Pauline Letters.

CHAPTER FIVE

CONCLUSION

Paul's physical journeys were, without doubt, extremely arduous. Despite the obstacles and the challenges of the distances at which the congregations were situated, Paul cared for them because, to him, they were his spiritual offspring. 'But we were gentle among you just as a nursing mother cherished her own', *1 Thess 2:7*. Nothing could deter Paul from visiting a congregation except imprisonment or Roman imperial opposition, as in Thessalonica. His physical journeys paralleled his own mental, emotional and spiritual journeys, as well.

Paul's concept of compassion suited each community within the framework of their needs at that time. As difficult as the physical journeys were, changing the mindset of people was even a greater challenge.

5.1 Findings as shown by each letter

These findings include the nuances that emerged from the study of 'compassion' in the Pauline Letters. The bulk of the references to 'compassion' in these Letters centre around the concept of **agapē**, as the Table of References shows (page 22). There were references to **eleos**, **oiokti/rw**, **splagxna**, **xariz**, **xrhsteu&omai**, **makroqumi/a**, **prautē**, as well, but they were used less frequently by Paul. The words were examined semantically to evaluate their contribution to the meaning of the text and to the understanding of 'compassion'.

On a few occasions, however, it was noted that the concept of 'compassion' was conveyed by the context rather than by the use of a particular word, (*2 Cor 6:11-12*).

5.1.1 *1 Thessalonians*

The Thessalonians lived in a dangerous political environment and Paul's tone of encouragement in his Letter shows his sensitivity to their situation. The extensive semantic study shows that Paul links power and great strength to **a)ga&ph**, which operates despite the adverse circumstances in which people find themselves. Paul is calling for largesse of spirit not restricted by any external adversity (*1 Thess* 1:3 and 5:8). Intense labour, linked with trouble and toil, is possible because love empowers actions.

makroqumi/a highlights a patient waiting for a right time to help. In that, there is an implied restraint. Patience shows that compassion awaits the right time to respond.

Paul describes **a)ga&ph** as the source of energy for the community, so that they fulfill the arduous task of caring for each other (*1 Thess* 1:3). In this Letter, Paul implies a connection between **a)ga&ph** and the Holy Spirit (*1 Thess* 1:5).

5.1.2 *Corinthians*

The *Letters to the Corinthians* deal with issues that had arisen in congregation.

There is discussion concerning the eating of meat sacrifice offered to idols. The question revolves around the eating of meat from the sacrifice in the temple. Some of the congregation claim to have **gnw~sij** (knowledge) which entitles them to ignore injunctions from Paul concerning the eating of sacrificial meat.

The way the spiritual knowledge was used was selfish. Paul illustrates, through the use of metaphor, that spiritual knowledge which has not societal benefits, is limited and partial (*1 Cor* 8:3).

Paul contrasts **a)ga&ph** with **gnw~sij** (esoteric knowledge). **a)ga&ph** builds up and edifies. The action of **a)ga&ph** is something lasting and substantial, in contrast to **gnw~sij** which is insubstantial

There was great division because of the importance that a certain section of the congregation attributed to their spiritual gifts. Paul shows them that the greatest gift is love. Paul shows, through the use of verbal forms in *1 Corinthians* 13:4-8, how love acts. Love is patient; it is kind; does not seek things for itself, rejoices in the truth and it never fails.

Love is a gift: it is not an emotion; it is not an attitude. Compassion is love in its affective aspect. This love is what supports Paul in his work with his congregations.

The collection for Jerusalem was important to Paul (*2 Cor* 8). He considered the willingness to contribute as a sign of spiritual growth and the giving as a material way of showing compassion. I am testing the genuineness of your love (*2 Cor* 8:8). Love is a willing response, not an obligation.

5.1.3 *Philippians*

Paul wrote this Letter from prison in Ephesus. It is a letter of friendship and gratitude for gifts received. It comes across as a letter profound in content.

This is the first time that Paul prays that love may increase in knowledge and discernment, attributing *cognitive* functions to **a)ga&ph** (*Phil* 1:9). This is a new development in Paul's usage of the word.

Paul elevates the concept of compassion by the example of Christ emptying himself of His divine power to take the form of a slave. Christ is the role model of compassion against the world's values. Contrast of his total surrender is

encapsulated in the two concepts of $\alpha(\rho\text{p}\alpha\gamma\mu\omicron\&n$ (grasp) (*Phil* 2:6), in contrast to $\epsilon)\text{ke}/\text{nwsen}$ (emptying) (*Phil* 2:7). The ultimate act of love is total giving and the paradigm of Christ's behaviour elevates gift giving because of the example.

In his appeal to the community for unity, Paul uses $\omicron\text{i})\text{ktirmo}\&j$ (*Phil* 2:1), to appeal to the congregation on a human level, showing that the elements that destroy compassion also destroy society. He offers a maxim to the community, 'Do nothing out of selfish ambition or vain conceit but in humility consider others better than yourselves.'

In *Phil* 1:8, Paul uses $\text{spla}\&\text{gxna}$ to indicate the intensity of his feeling for the Philippians. The depth of this affection flows from Christ (*Phil* 1:8), and draws out of Paul the spiritual knowledge that flows in this Letter. Paul is able to speak thus to the Philippians because, through their generosity to him, they have demonstrated their spiritual maturity. This is also the first indication of a pre-existing Christ (*Phil* 2:6), in the Pauline Letters, whether original to Paul or from an older tradition.

5.1.4 *Philemon*

Paul's Letter is a plea to Philemon to free his slave Onesimus. He asks that it be a willing action (*Phlm* 1:14). It would have been a social irregularity in imperial Rome to free a runaway slave who had incurred the displeasure of his owner. In this example, Paul's request is expanding the concept of compassion to accomplish a radical social change. Compassion is the underlying motive for Paul's request, based on the equality of all those in Christ (*Gal* 3:28).

Paul acknowledges the generosity of Philemon through the concept of $\text{a})\text{ga}\&\text{ph}$ (*Phlm* 1:5). In this context, Paul then requires of Philemon to extend his generosity to accept Onesimus as a brother in Christ (*Phlm* 1:16).

Paul does not resort to exalted imagery to illustrate compassion, but uses concepts such as **spla&gxna**, which conveys compassion and affection of a human kind. Paul is interacting with Philemon on a human level.

5.1.5 *Galatians*

There is no certainty about the location of the recipients of this Letter. Doubt about the veracity of Paul's gospel has filled the congregation in Galatia because of visits by other preachers insisting on the observance of the law. It is a pathos-filled Letter showing the strength of the bond that Paul felt with his congregations.

Paul uses the law to show that the law is limited to physical things. In contrast, the spirit is free. The fulfilment of the law is, 'Love your neighbour as yourself' (*Gal* 5:14). **a)ga&ph** is the fulfilment of the law; a way to serve one another.

In *1 Cor* 13, Paul speaks about the gifts of the spirit whereas, in *Gal* 5:22, he speaks about the fruits of the spirit (**a)ga&ph**, **xa&rij**, **ei0rh/nh**, **makroqumi/a**, **xrhsto&j**, **a)gaqo&j**, **pi/stij**, **prau%thj** and **e0gkrath&j**). The law is not needed if these fruits govern the lives of the congregation, because the passions have been crucified through Christ (*Gal* 5:24). Paul clarifies that passions inherent in the physical realm, centred in self-gratification through the flesh, are in opposition to spirit and will not lead to the kingdom of God (*Gal* 5: 17 – 20).

5.1.6 *Romans*

Paul writes this Letter from Corinth to the congregation in Rome. It is not a congregation that Paul has started, but he is seeking support for his proposed trip to Spain.

The action of **a)ga&ph** requires renunciation and sacrifice. The totality of sacrifice is met in *Phil 2:7*, ‘but he emptied himself taking the form of a servant.’ The depth of Christ’s sacrifice is further emphasized in *Rom 5:8*, “but God himself demonstrated his love for us while we were yet sinners, Christ died for us.”

The imagery of God emptying his love into our hearts (*Rom 5:5*), is evocative of sacrificial imagery. **a)ga&ph** in this context is elevated to being of the nature of God. It is not an abstract, philosophical thought, but it belongs to God as the rays belong to the sun.

In *Rom 9:15*, compassion and pity are elevated to divine mercy. Paul illustrates the action of divine mercy as a shaper of history. God’s plan for the salvation of Israel is through his mercy. The action of mercy does not belong to a present reality but to a future destiny of Israel.

5.2 General

In this specific summary of the Letters, a firm indication emerges that there is a development in the depth of the meaning of **a)ga&ph** within the relative chronology of the Pauline Letters. It is not possible to make a claim for the other cognates of compassion because Paul did not use them so frequently.

Once Paul describes **a)ga&ph** as an action of the Spirit, it is transformed from an emotion into a spiritual concept. However, Paul does not lose sight of the practical aspect.

This is how the progressive stages of the development of **a)ga&ph** appear, beginning with *Thessalonians* and ending with *Romans*: a source of energy; that which never fails; that which builds and edifies; generosity; totality of giving;

extension of generosity to manumission and acceptance of a slave as a brother in Christ; the fulfilment of the law; God's love poured into the heart through the Holy Spirit.

5.3 How the concept of 'compassion' functioned within the Pauline Letters

a) *ga&ph* (compassion), et al, embodied Paul's reaction against a timocratic society that strove to accumulate honours as a symbol of societal worth. The concept of 'compassion' worked in a way that was diametrically opposed to this system. It required sacrifice of personal, or group, gain, so that the welfare of the congregation was the focus of the action.

In a number of his Letters (*Thessalonians, 1 Thess 3:12; Philippians, Phil 1:9*), Paul's prayer for *the love to grow* indicates an appreciation of the real dimension of love.

Of all his communities, Paul only accepted material assistance from the Philippians, according to the Letters. As a speculation, it may be that the Philippians displayed a spiritual maturity grounded in the understanding of 'love' that was beyond the concept of patronage and obligation; and for the benefit of another.

The substantial quality of love underpins all Paul's Letters. This is reality to Paul.

5.4 Louw and Nida's contribution

L-N helped to provide definitions as a base from which to examine the concept of the word in the text. At times, their definitions were rather limited and the information provided by Thayer and Strong usually gave far more assistance. The Lexicon also assisted, not only with the main concepts under consideration, but

with words grammatically related to the main concept. This helped to enhance and give depth to meanings.

The electronic form of the *L-N* Lexicon of Semantic Domains is 'free' and available on the Internet, www.laparola.net/greco/louwnida.php.

This form of *L-N* was very useful in connecting words semantically and revealed common features that would not otherwise have been evident. It also made available the definitions of Thayer and Strong.

L-N have grouped **αἰσθησιμότης** in Domain 25, 'Attitudes and Emotions', but this category does not appear to fully represent Paul's usage of the concept.

5.5 Possible future studies

There are various areas of interest for future study. The dissertation has shown that, in the Pauline Letters, compassion has the potential for social change. It would be of interest to consider this in greater depth. It would also be of interest to couple compassion and justice.

The beauty of the language in the Pauline Letters was an unexpected revelation. In an in-depth study of compassion, aspects of imagery could be included in the inquiry.

LIST OF REFERENCES CITED

- Aland Kurt, Black Matthew, et al, 1983. *The Greek New Testament*. Third Edition (Corrected). United Bible Societies.
- Aland Kurt, Aland Barbara, et al, 2007. *UBS Greek New Testament*. United States: Hendrickson Publishers Inc.
- Armstrong, Karen 2002. http://www.pbs.org/now/transcript/transcript_armstrong.html.
- Armstrong, Karen 2007. *The Bible*. London: Atlantic Books.
- Barclay, William 1994. *New Testament Words*. London: SCM Press Ltd.
- Betz, Hans Dieter 1979. *Galatians: a commentary on Paul's letter to the churches in Galatia*. Philadelphia: Fortress Press.
- Borg, Marcus J and Crossan, John Dominic, 2009. *The First Paul: Reclaiming the Radical Visionary Behind the Church's Conservative Icon*. New York: Harper Collins.
- Brenton, Sir Lancelot C L. 1992. *The Septuagint with Apocrypha: Greek and English*. Peabody, Massachusetts: Hendrickson Publishers.
- Callahan, Allen Dwight 1993. 'Paul's Epistle to Philemon: Toward an Alternative Argumentum'. *The Harvard Theological Review*, Vol 86, No. 4 October 1993, pp 357-376. Harvard Divinity School: Cambridge University Press.
- Crossan, John Dominic and Reed, Jonathan L. 2004. *In search of Paul*. New York: Harper Collins.
- Elliot, Neil 2008. *The Arrogance of Nations: Reading Romans in the Shadow of Empire*. Minneapolis: Fortress Press.
- Engberg-Pedersen, Troels 2008. 'Gift-Giving and Friendship: Seneca and Paul in Romans 1-8 on the Logic of God's *xaris* and its Human Response'. *Harvard Theological Review*. 101, 1:15-44.
- Fee, Gordon D 1995. *Paul's letter to the Philippians*. Grand Rapids, Michigan: Erdman's Press. Carlisle, England: Paternoster Press.
- Goodwin, William W 1987. *Greek Grammar*. London: Macmillan Education Ltd.
- Hands, A R 1975. 'Sophocles' Ode on Man and Paul's Hymn on Love'. *Classical Journal* 71.2 .138-151.

- Hartin, Patrick J 2009. *Apollos. Paul's partner or rival?* Collegeville, Minnesota: Liturgical Press.
- Horsley, Richard A (Ed) 2004. *Paul and the Roman Imperial Order*. Harrisburg Pa: Trinity Press International.
- Jewett, Robert 2007. *Romans*. Minneapolis: Fortress Press.
- Jones, H L (Transl.) 1927. *Strabo's Geography*, Vol. IV, Loeb Classical Edition. Harvard: Universal Press.
- Konstan, David 2004. *Pity Transformed*. London: Duckworth Press.
- Lampe, Peter 2003. *From Paul to Valentinus: Christians at Rome in the first two centuries*. Minneapolis: Fortress Press.
- Liddell, H G and Scott, R 1997. *Greek-English Lexicon with a Revised Supplement* (1968). Oxford: Clarendon Press.
- Louw, Johannes P (Ed), Nida, Eugene A (Ed), et al 1996. *Greek-English Lexicon of the New Testament based on Semantic Domains*. Vol. 1. Introduction & Domains. New York: United Bible Societies.
<http://www.laparola.net/greco/louwnida.php>.
- Malherbe, Abraham J 1987. *Paul and the Thessalonians: the philosophic tradition of pastoral care*. Philadelphia: Fortress Press.
- Mitchell, Margaret M 1991. *Paul and the rhetoric of reconciliation: An exegetical investigation of the language and composition of 1 Corinthians*. Louisville, Kentucky: Westminster John Knox Press.
- Nussbaum, Martha Craven 2001. *Upheavals of Thought: The intelligence of emotions*. New York: Cambridge University Press.
- Perrin Norman, and Duling Dennis, 1994. *The New Testament Proclamation and Parenthesis, Myth and History*. Orlando, Fl.: Harcourt Brace & Company.
- Peterman, Gerald W 1997. *Paul's gift from Philippi: Conventions of gift exchange and Christian giving*. Cambridge: Cambridge University Press.
- Porter, Stanley E and Jeffrey T. Reed (Edd.)1999. *Discourse analysis and the New Testament: Approaches and results*. JSNTS Series 170.

- Roberts, W Rhys. Transl. *Rhetoric by Aristotle*.
<http://libertyonline.hypermall.com/Aristotle/Rhetoric.html>.
- Russell, Walter B. 'The rhetorical analysis of the book of Galatians, Part I.'
Bibliotheca Sacra (July-September 1993). Dallas Theological Seminary.
- Smallwood, E Mary 1976. *The Jews under Roman Rule: from Pompey to Diocletian: a study in political relations*. Leiden: E J Brill.
- Stock, St George (Transl.) 1915. *The Works of Aristotle*. Oxford: Clarendon Press.
- Stowers, Stanley K 1994. *A Rereading of Paul's Romans*. New Haven and London: Yale University Press.
- Taylor, N H 1996. 'Onesimus . A case study of slave conversion in early Christianity'.
Religion and Theology 3, 3 1996. 259-281(23): Leiden, Brill.
- Tranquillus Gaius Suetonius (Trans.Graves, Robert). *The Twelve Caesars*. England: Penguin Books.
- Vieten Cassandra, Amorok Tina, Mandala Schlitz Marilyn. 2006:915. I to We: the role of consciousness in Transformation in compassion and altruism. (*Zygon* 41, 4). Institute of Noetic Sciences, California Pacific Centre Research Institute.
- Whiston William,Translator 1737. *The works of Flavius Josephus*.
 Available at <http://www.sacred-texts.com/jud/josephus/index.htm>
- Witherington, Ben III 2006. *1 & 2 Thessalonians : A socio-rhetorical Commentary*. Michigan: Wm.B. Eerdmans Publishing Co.
- Witherington, Ben III 1995. *Conflict and community in Corinth : A socio-rhetorical commentary on 1&2 Corinthians*. Michigan: Wm. B Eerdmans Publishing Co. Cumbria: The Paternoster Press.
- Witherington, Ben III 1994. *Friendship and Finances in Philippi. The Letter of Paul to the Philippians*. Valley Forge, Pennsylvania: Trinity Press.
- Young, Robert 1980. *Young's Analytical Concordance to the Bible*. USA: Hendrickson Publishers.