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FOUNDATIONS FOR SOCIORHETORICAL EXPLORATION

A Rhetoric of Religious Antiquity Reader

Edited by

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Abbreviations

Primary Sources

2 Bar.	2 Baruch
2 En.	2 Enoch
Alc.	Lysias, *Against Alcibiades*
Ant. rom.	Dionysius of Halicarnassus, *Antiquitates romanae*
Arch.	Vitruvius, *De Architectura*
Cael.	Aristotle, *De caelo* (*Heavens*)
Civ.	Augustine, *De civitate Dei*
Conf.	Augustine, *Confessions*
Conf.	Philo, *De confusione linguarum*
Cor. trier.	Demosthenes, *On the Trierarchic Crown*
Ctes.	Aeschines, *In Ctesiphonem*
De or.	Cicero, *De oratore*
Dem.	Dionysius of Halicarnassus, *De Demosthene*
Dial.	Tacitus, *Dialogus de oratoribus*
Doctr. chr.	Augustine, *De doctrina christiana*
Ep.	Seneca, *Epistulae morales*
Eth. nic.	Aristotle, *Nicomachean Ethics*
Ety.	Isidore, *Etymologies*
Flor. rhet.	Alberic of Monte Cassino, *Flores rhetorici*
Gen. corr.	Aristotle, *De generatione et corruptione* (*Generation and Corruption = On Coming to Be and Passing Away*)
Gen. litt.	Augustine, *On Genesis Literally Interpreted*
Gorg.	Plato, *Gorgias*
Hell.	Xenophon, *Hellenica*
Hom. Cant.	Gregory of Nyssa, *Homilies on the Song of Songs*
Il.	Homer, *Iliad*
Int.	Aristotle, *De interpretatione*

Inst.	Quintilian, *Institutio oratoria*
Iph. aul.	Euripides, *Iphigenia aulidensis*
J.W.	Josephus, *Jewish War*
Leg.	Cicero, *De legibus*; Philo, *Legum allegoriae*
Let. Aris.	Letter of Aristeas
Mos.	Philo, *Moses*
Myst.	Andocides, *On the Mysteries*
Poet.	Aristotle, *Poetics*
Phaedr.	Plato, *Phaedrus*
Phileb.	Plato, *Philebus*
Phys.	Aristotle, *Physics*
Pol.	Aristotle, *Politics*
Praec. ger. rei publ.	Plutarch, *Praecepta gerendae rei publicae*
Progymn.	various authors, *Progymnasmata*
P.W.	Thucydides, *Peloponnesian War*
Res gest. divi Aug	Res gestae divi Augusti
Resp.	Plato, *Respublica*
Rhet.	Aristotle, *Rhetoric*
Rhet. Her.	Rhetorica ad Herennium
Schem.	Venerable Bede, *De schematibus et tropis*
Sens.	Aristotle, *Sense and Sensibilia*
Sib. Or.	Sibylline Oracles
Sir	Sirach
Soph.	Plato, *Sophist*
Spec.	Philo, *De specialibus legibus*
Steph.	Demosthenes, *Against Stephanus*
Syn.	Athanasius, *On the Councils of Ariminum and Seleucia*
T. Levi	Testament of Levi
T. Naph.	Testament of Naphtali
Tim.	Demosthenes, *Against Timotheus*
Top.	Aristotle, *Topics*; Cicero, *Topica*
Trapez.	Isocrates, *Trapeziticus*

Secondary Sources

ABD	*Anchor Bible Dictionary*. Edited by David Noel Freedman. 6 vols. New York: Doubleday, 1992.
ABRL	Anchor Bible Reference Library

AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AJP	*American Journal of Philology*
AnHus	Analecta Husserliana
ASR	*American Sociological Review*
BBR	*Bulletin for Biblical Research*
BETL	Bibliotheca Ephemeridum theologicarum Lovaniensium
BHT	Beiträge zur historischen Theologie
Bib	*Biblica*
BibInt	*Biblical Interpretation*
BibInt	Biblical Interpretation Series
BTB	*Biblical Theology Bulletin*
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBQ	*Catholic Biblical Quarterly*
CCSL	Corpus Christianorum: Series Latina
CH	*Church History*
ChrLit	*Christianity and Literature*
CIN	Conceptual Integration Network
CIS	Copenhagen International Seminar
CistSS	Cistercian Studies Series
CurBR	*Currents in Biblical Research*
CurBS	*Currents in Research: Biblical Studies*
EJL	Early Judaism and Its Literature
ESEC	Emory Studies in Early Christianity
ETC	*ETC: A Review of General Semantics*
FC	Fathers of the Church
FCB	Feminist Companion to the Bible
GCT	Gender, Culture, Theory
HvTSt	*Hervormde Teologiese Studies/HTS Teologiese Studies/ HTS Theological Studies*
ICM	Idealized Cognitive Models
Int	*Interpretation*
IOS	Israel Oriental Studies
JAAR	*Journal of the American Academy of Religion*
JBL	*Journal of Biblical Literature*

JSJSup	Supplements to the Journal for the Study of Judaism
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTS	*Journal of Theological Studies*
LB	*Linguistica Biblica*
LCL	Loeb Classical Library
LEC	Library of Early Christianity
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LNTS	Library of New Testament Studies
LSJ	Liddell, Henry George, Robert Scott, and Henry Stuart Jones. *A Greek-English Lexicon*. Oxford: Clarendon, 1968.
MRTS	Medieval and Renaissance Texts and Studies
NCBiC	New Cambridge Bible Commentary
NHMS	Nag Hammadi and Manichaean Studies
NIB	*The New Interpreter's Bible*. Edited by Leander E. Keck. 12 vols. Nashville: Abingdon, 1994–2004.
NIGNTC	New International Greek Testament Commentary
NovT	*Novum Testamentum*
NovTSup	Novum Testamentum Supplement Series
NPNF[1]	*Nicene and Post-Nicene Fathers*, Series 1
NRSV	New Revised Standard Version
NTS	*New Testament Studies*
NTTS	New Testament Tools and Studies
OBT	Overtures to Biblical Theology
OED	*Oxford English Dictionary*. Compact ed. Oxford: Oxford University Press, 1971.
PAS	*Proceedings of the Aristotelian Society*
PEW	*Philosophy East and West*
PG	Patrologia Graeca
PRSt	*Perspectives in Religious Studies*
PTMS	Princeton Theological Monograph Series
RelSRev	*Religious Studies Review*
RevExp	*Review and Expositor*
RRA	Rhetoric of Religious Antiquity
RSV	Revised Standard Version

SBLSP	Society of Biblical Literature Seminar Papers
SCHNT	Studia ad Corpus Hellenisticum Novi Testamenti
Scr	*Scriptura*
SemeiaSt	Semeia Studies
SESJ	Suomen Eksegeettisen Seuran julkaisuja
SJLA	Studies in Judaism in Late Antiquity
SNTSMS	Society for New Testament Monograph Series
SocAn	*Sociological Analysis*
SP	Sacra Pagina
SR	*Studies in Religion*
SREC	Sociorhetorical Exploration Commentaries
SRI	Sociorhetorical interpretation
STDJ	Studies on the Texts of the Desert of Judah
STI	Studies in Theological Interpretation
StRR	Studies in Rhetoric and Religion
SymS	Symposium Series
TDNT	*Theological Dictionary of the New Testament*. Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976.
TWAS	Twayne's World Authors Series
TynBul	*Tyndale Bulletin*
WBC	Word Biblical Commentary
WGRW	Writings from the Greco-Roman World
WGRWSup	Writings from the Greco-Roman World Supplement Series
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZABR	*Zeitschrift für altorientalische und biblische Rechtsgeschichte*

Glossary

For further definition and discussion of terms, see Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996), and *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996). Online, see Mark Roncace, David Charnon, and Tamara Yates, "Dictionary of Socio-rhetorical Terms," Vernon K. Robbins's professional webpage, http://tinyurl.com/SBL7103i.

Apocalyptic Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean visual *mantic* (divine communication) *discourse*. Apocalyptic rhetorolect blends human experiences of the emperor and his imperial army (*Firstspace*) with God's heavenly temple city (*Secondspace*), which can only be occupied by holy, undefiled people. In the space of *blending*, God functions like a heavenly emperor who gives commands to emissaries to destroy all evil in the universe and create a cosmic environment where holy bodies experience perfect well-being in the presence of God. A primary goal of the *blending* is to call people into action and thought guided by perfect holiness (*Thirdspace*). Apocalyptic redemption, therefore, means the presence of all of God's holy beings in a realm where God's holiness and righteousness are completely and eternally present.

Argumentative Texture: The reasoning that occurs inside a text. Rhetorical argument may be logical, asserting or prompting syllogistic reasoning, or qualitative, where the sequence of images, descriptions, and values encourages the reader to accept the portrayal as true and real. Argumentation moves people to thought, belief, understanding, and action. See *rhetology* and *inner texture*.

Blending, Conceptual: A process of conceptual *mapping* and integration through which humans develop an emergent structure in their minds related to creative products of thinking. The formation of new and emergent cognitive structures occur when topoi from particular and clear input frames (or mental spaces) are brought together and elicit understandings of new concepts and conditions. Presupposing that people think by integrating individual items and vital relations through cross-mapping from different domains of thought, cognitive scientists who work with this theory begin with a presupposition that a mental space is a small conceptual packet assembled for purposes of thought and action (Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* [New York: Basic Books, 2002]). Through analysis and interpretation of inputs into mental spaces, cognitive scientists reach a conclusion that a conceptual integration network connects an array of mental spaces in the mind. From their perspective, a conceptual integration network contains one or more blended or integrated mental spaces. One of the special emphases is that the blended or integrated spaces develop emergent structure that is not available from the inputs that go into the blended, integrated space.

Critical Spatiality Theory (CST): A special form of cultural geography studies that guides sociorhetorical interpreters as they study the relation of the geophysical places people experience (*Firstspace*) to the mental spaces humans create and manipulate in their minds (*Secondspace*) to understand and give order to their experiences throughout life (*Thirdspace*). The work of Edward Soja on *Firstspace*, *Secondspace*, and *Thirdspace* is currently of particular importance for *SRI* in relation to conceptual *blending* and integration (Jon L. Berquist and Claudia V. Camp, eds., *Constructions of Space I: Theory, Geography, and Narrative*, LHBOTS 481 [New York: T&T Clark, 2007]).

Eisegesis: See *exegesis*.

Enthymeme, Enthymematic-Argumentative Structure: argumentation from sure assumptions of social and cultural reasoning, which are probable assumptions considered to be likelihoods. *SRI* regularly displays the inductive-deductive-abductive structure of enthymematic argumentation by identifying Rule, Case, Result, rather than Major Premise, Minor Premise, Conclusion characteristic of the *syllogism* in formal logic.

Exegesis: The term regularly used for "higher critical" interpretation that keeps its focus on "leading" [*-egesis*] ideas "out of" [*ex*] a text that are in the text itself, rather than on reading one's own ideas "into" [*eis*] a text (*eisegesis*).

Firstspace: A concept within *critical spatiality theory (CST)* in which experienced spaces, locations, and situations are primary spaces in which people develop and perpetuate special pictures and memories in their minds. See *Secondspace*; *Thirdspace*.

Idealized Cognitive Model (ICM): A complex structured whole, a gestalt (see *rhetorolect*), which uses four kinds of structuring principles: (1) propositional structure, in *SRI* called *enthymematic-argumentative structure* (see *rhetology*); (2) image-schematic structure, in SRI called descriptive-narrative structure (see *rhetography*); (3) *metaphoric mappings*; and (4) *metonymic mappings* (George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* [Chicago: University of Chicago Press, 1987]).

Ideological Texture: How people consciously or unconsciously conceive of the spatial and mental worlds in which they live. It involves beliefs, values, assumptions, philosophies, points of view, expectations, notions of right and wrong, behaviors, justifications of positions whether well-argued or not, doctrines, systems, politics, and power structures that affect people and things in the cultures in which they live. The particular alliances and conflicts nurtured and evoked by the language of a text, the language of interpretations of a text, and the way a text itself and interpreters of the text position themselves in relation to other individuals and groups.

Inner Texture: The various ways a text employs language to communicate. This includes linguistic patterns, voices, movements, argumentations, and structural elements of a text, the specific ways it persuades its audiences, and the ways its language evokes feelings, emotions, or senses that are located in various parts of the body. Types of inner texture may be identified as *repetitive* and *progressive* textures, *narrational* and *opening-middle-closing* textures, and *argumentative* and *sensory-aesthetic* textures.

Integration, Conceptual: See *blending, conceptual*.

Interpretive Analytics: An approach to texts as discourse, in which discourse is part of a larger field of power and practice whose relations are articulated in different ways by different paradigms. The rigorous establishment of the relations of power and practice is the analytic dimension. The courageous writing of a story of the emergence of these relations is the interpretive dimension.

Intertexture: A text's representation of, reference to, and use of phenomena in the world outside the text being interpreted. This world includes other texts (oral-scribal intertexture); other cultures (cultural intertexture); social roles, institutions, codes, and relationships (social intertexture); and historical events or places (historical intertexture).

Invention: The process of drawing on *topical*, figurative (*rhetography*), and argumentative resources (*rhetology*) in order to generate creative speech, action, and thought in specific settings and for particular purposes. See also *blending, conceptual*.

Mantic Discourse: A form of speech, thought, and belief focused on divine communication to humans. In the Mediterranean world, mantic discourse featured oracles, spoken and interpreted by mediums, and visions told to people for the purpose of communicating divine messages that regularly required interpretation because their contents could be understood in different ways with different results. See *apocalyptic rhetorolect*; *prophetic rhetorolect*.

Metaphor, Metaphoric Mapping: The transporting of aspects of one conceptual domain to another conceptual domain. Many cognitive scientists now think human cognition at its foundations is metaphorical, namely, through cross-mapping between conceptual domains humans create language, establish complex social structures and relationships, initiate and perpetuate cultural frames of understanding, and participate *ideologically* in life.

Metonym, Metonymic Mapping: Using one well-understood or easy-to-perceive aspect of something to stand either for the thing as a whole or for some other aspect or part of it. An example could be to say, "We need a faster glove on third base," when the person means they need a person who can more quickly catch a baseball that has been hit and throw the ball

to first base to put the batter out. In the study of first-century Christianity, a writer may use the term "resurrection" to refer to an entire system of *apocalyptic* thinking whereby God raises people from death to life as a way of transporting them from "this age," which is dominated by evil and wickedness, into "the coming age," which will be governed by God's goodness, righteousness, and holiness.

Miracle Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean healing *ritual discourse*. First-century Christian miracle rhetorolect has a primary focus on human bodies afflicted with paralysis, malfunction, or disease. In this context, a malfunctioning body becomes a site of social geography. Miracle belief features a bodily agent of God's power who renews and restores life, producing forms of new creation that oppose powers of affliction, disruption, and death. The location of importance for early Christian miracle belief, therefore, is a space of relation between an afflicted body and a bodily agent of God's power (*Firstspace*). In this belief system, social, cultural, political, or religious places on earth are simply places where bodies may be. A bodily agent of God's power, wherever it may be, is a location where God can function as a miraculous renewer of life (*Secondspace*). A major goal of miracle belief is to effect extraordinary renewal within people that moves them toward speech and action that produces communities that care for the well-being of one another (*Thirdspace*).

Narrational Texture: The texture of the voices (often not identified with a specific character) through which words in texts speak. The narrator may begin and continue simply with assertion that describes, asserts, or greets. Narration may present argumentation or introduce characters who act in time and space, which creates storytelling or narrative. See *inner texture*.

Opening-Middle-Closing Texture: The basic rhetorical structure of the beginning, the body, and the conclusion of a section of discourse. In a text, it indicates where the basic, functional sections are located and how they operate rhetorically. Opening-Middle-Closing texture provides a sense of wholeness or completeness to a text. See *inner texture*.

Philosophy, Philosophical Discourse: Speaking and writing that investigates, teaches, and aims to guide people to live according to wisdom. Two

major streams are moral philosophy (*wisdom* based on the visible world) and speculative philosophy (belief systems based on invisible phenomena like primordial things, *precreation*).

Politics of Invitation: Inviting people into conversation and debate over interpretation of texts and other cultural artifacts, with a presupposition that the people invited into the conversation will contribute significantly alternative insights as a result of their particular experiences, identities, and concerns.

Precreation Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean speculative *philosophy*. Precreation rhetorolect interprets the invisible, while *wisdom rhetorolect* (a localization of moral philosophy) interprets the visible world. Precreation rhetorolect blends human experiences of divine emperors (like Roman emperors) and their households, which people hear about but often do not see (*First-space*) with God's cosmos (*Secondspace*). A special presupposition in this *blending* is that God has an eternal, primordial status as a loving heavenly emperor with a household and community populated by loving people. The result of this *blending* is the presence of the loving Emperor Father God in God's heavenly household before all time and continually through-out God's nontime. God's Son existed with God during nontime before time began with the creation of the world. This eternal Son does what His Father asks him to do, and heirs and friends of the eternal emperor and his eternal son receive eternal benefits from their relation to this eternal household and community. In the space of *blending* (*Thirdspace*), people establish relationships with the love of God the eternal heavenly Emperor Father by believing, honoring, and worshipping not only God but also his eternal Son. Precreation belief, then, features love that is the source of all things in the world and the means by which people may enter into God's eternal love. In this belief system, God's light is embodied love that pro-vides the possibility for entering into eternal love, rather than being lim-ited to light in the form of wisdom that is the basis for the production and reproduction of goodness and righteousness. The goal of the blending in precreation belief is to guide people towards community that is formed through God's love, which reflects the eternal intimacy present in God's precreation household and community.

Priestly Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean sacrificial and mystery *ritual discourse*. First-century Christian priestly belief blends human experiences in sacrificial and mystery temples (*Firstspace*) with a concept of God's cosmos and temple city (*Secondspace*). In the space of *blending* (*Thirdspace*), people enact rituals that are perceived to activate special benefits for humans from God. Things like food, possessions, and money but also things like comfort and honor may be given up to God in ritual actions. Some of these things may be given to God by giving them to other people on earth or by allowing other people to take things like honor or fame away without protest. The greatest offering people can give to God, of course, is their entire life. Much early Christian priestly belief somehow relates to Jesus's giving of his life on the cross, but other dimensions of it relate to entering into the mysteries of God through prayer, blessing, singing, and praise. The goal of the *conceptual blending* is to create people who are willing to engage in complex ritual actions to receive special divine benefits that come to them, because these ritual actions are perceived to benefit God as well as humans. In other words, ritual actions by humans create an environment in which God acts redemptively among humans in the world.

Progressive Texture: Progressions and sequences of terms, grammar, and/or concepts in a text. Progressions indicate how the rhetoric moves ahead linguistically, thematically, spatially, and topically. See under *inner texture*.

Prophetic Rhetorolect: One of six major first-century Christian *rhetorolects*, alternatively called belief systems or forms of life, which is a localization of Mediterranean oracular *mantic* (divine communication) *discourse*. First-century Christian prophetic belief blends experiences in a "kingdom" that has political boundaries on earth (*Firstspace*) with God's cosmos (*Secondspace*), with the presupposition that God transmits God's will in special ways into the speech and action of prophets. The reasoning in the belief system presupposes that the prophet has received a divine message about God's will. The prophet speaks and acts in contexts that envision righteous judgments and actions by kings, who should be God's leaders who establish justice on the earth. As a result of the nature of God's message, the prophet regularly experiences significant resistance and often explicit rejection and persecution. In the space of *blending* (*Thirdspace*), people establish various identities in relation to God as

heavenly king over his righteous kingdom on earth. The nature of prophetic belief is to confront religious and political leaders who act on the basis of human greed, pride, and power rather than God's justice, righteousness, and mercy for all people in God's kingdom on the earth. The goal of prophetic belief is to create a governed realm on earth where God's righteousness is enacted among all of God's people in the realm with the aid of God's specially transmitted word in the form of prophetic action and speech (*Thirdspace*).

Repetitive Texture: Repetition of words, phrases, and topoi that help identify social, cultural, and ideological networks of meanings and meaning effects in the rhetoric in a text. See under *inner texture*.

Rhetography: The progressive, sensory-aesthetic, and/or argumentative texture of a text (*rhetology*) that invites a hearer/reader to create a graphic image or picture in the mind that implies a certain kind of truth and/or reality.

Rhetology: The argumentative texture of a text, which makes assertions supported by reasons and rationales; clarified by opposites and contraries; energized by analogies, comparisons, examples (*rhetography*); and confirmed by authoritative testimony in a context either of stated conclusions or of *progressive texture* that invites a hearer/reader to infer a particular conclusion.

Rhetorical Force as Emergent Discourse: The emerging discourse of a social, cultural, ideological, and/or religious movement like early Christianity as it participated in reconfigurations of belief, behavior, and community formation in the Mediterranean world.

Rhetorolects: An elision of "rhetorical dialects" that refers to emergent modes of discourse like those created by early Christ-believers, who shaped and reshaped language so that they could articulate their new faith understandings about Jesus Christ and the implications of that faith for life in their communities (the *ekklēsia*) and in Mediterranean societies. Modes of discourse are identifiable on the basis of distinctive configurations of themes, images, *topics*, reasonings, and argumentations. Six major rhetorolects are prominent in first-century Christian discourse: *wisdom*, *prophetic*, *apocalyptic*, *precreation*, *priestly*, and *miracle* discourse.

Ritual Discourse: Speech and writing that describes performance of or directs people to perform a sequence of actions, usually accompanied by speech, considered to evoke beneficial exchange between human beings and divine beings or powers. See *miracle rhetorolect*; *priestly rhetorolect*.

Sacred Texture: The manner in which a text communicates insights into the relationship between humanity, the cosmos, and the divine. It addresses redemption, commitment, worship, devotion, community, ethics, holy living, spirituality, and spiritual formation.

Secondspace: People's cognitive and conceptual interpretation of geophysical spaces as social, cultural, religious, and *ideological* places. In *SRI*, people's *blending* of geophysical spaces with God's cosmos is a special aspect of Secondspace. See *critical spatiality theory*.

Sensory-Aesthetic Texture: The features in a text that indicate, reflect, or evoke things discerned through visual, oral, aural, olfactory, tactile, gustatory, textual, prosaic, poetic, intellectual, and other sensory and aesthetic human characteristics. See *inner texture*.

Social and Cultural Texture: The social and cultural nature and location of the language used and the social and cultural world evoked and created by a text. The configuration of language in a text evokes a particular view of the world (specific social *topics*), participates in general social and cultural attitudes, norms, and modes of interaction known to people at the time of composition of the text (common social and cultural topics), and establishes a relation to the dominant cultural system (final cultural categories), either sharing in its attitudes, values, and dispositions at some level (dominant and subcultural rhetoric) or rejecting these attitudes, values, and dispositions (counterculture, contraculture, and liminal culture rhetoric).

Sociorhetorical Interpretation (SRI): A range of heuristic analytics that analyzes and interprets texts using features of rhetorical, social, and cognitive reasoning to help commentators learn how the texts under examination function to influence thinking and behavior. The "socio-" refers to the rich resources of modern social, cultural, and cognitive sciences. The "rhetorical" refers to the way language in a text is a means of communication among people. A major goal of SRI is to nurture an environment

of full-bodied interpretation that encourages a genuine interest in people who live in contexts with values, norms, and goals different from our own.

Syllogism: See *enthymeme*.

Texture: Emerging from a metaphor of figuration as weaving, the concept of texture in relation to a text derives from Latin *texere* (to weave) that produces an arrangement of threads in the warp and woof of a fabric. *SRI* extends the metaphor of texture to the metaphor of tapestry, approaching a text as a thick network of meanings and meaning effects that an interpreter can explore by moving through the text from different perspectives. This approach has led to special focus in SRI on *inner texture*, *intertexture*, *social and cultural texture*, *ideological texture*, and *sacred texture* in texts.

Thirdspace: Spaces, places, and situations in which people negotiate their daily lives in ongoing contexts of sensory-aesthetic experiences that are "spaces of blending." In *SRI*, Thirdspace is a dynamic space in which readers, interpreters, and writers negotiate possible alternative identities on a daily basis in relation to *Firstspaces* and *Secondspaces*. See *blending*, *conceptual*; *critical spatiality theory*.

Topos, Topoi (pl.), Topics: A place to which one may go mentally to find arguments. The topics by which argumentation is made. Thus, topoi are landmarks in the mental geography of thought which themselves evoke networks of meanings in their social, cultural, or ideological use.

Wisdom Rhetorolect: Discourse that interprets the visible world by *blending* human experiences of geophysical, social, cultural, and institutional human experiences with beliefs about God especially through parental and familial nurturing and caring modes of understanding. Wisdom is about doing good in the world and living faithfully, fruitfully, and ethically. Its special rhetorical effect is to conceptualize the function of spaces, places, and people through practices characteristic of households and other teaching-learning environments. First-century Christian wisdom rhetorolect blends human experiences of the household, one's intersubjective body, and the geophysical world (*Firstspace*) with the cultural space of God's cosmos (*Secondspace*). In the lived space of *blending* (*Thirdspace*), people establish identities in relation to God who functions as heavenly Father over God's children in the world. People perceive their bodies as

able to produce goodness and righteousness in the world through the medium of God's wisdom, which is understood as God's light in the world. In this context, wisdom belief emphasizes "fruitfulness" (productivity and reproductivity) in the realm of God's created world.

Introduction

Vernon K. Robbins, Robert H. von Thaden Jr., and Bart B. Bruehler

Sociorhetorical interpretation (SRI) is a heuristic that is properly called an interpretive analytic rather than a method. This means an interpreter can select any series of strategies to analyze and interpret rhetorical, social, and cognitive picturing and reasoning to help interpreters learn how a text prompts and influences thinking, emotion, and behavior. Since it is not a method, it does not prescribe a series of scientific steps or formulae designed to perform and produce predictable results in accord with a particular conceptual framework. Rather, the goal is to produce a programmatic exploration guided by a particular constellation of strategies and interests that the interpreter selects to find phenomena that inform a social, rhetorical, cultural, ideological, and religious interpretation of texts. The approach was designed especially for analysis and interpretation of biblical texts and related works in the ancient Mediterranean world, but the approach can be applied to a wide variety of texts in any tradition or culture.[1] A major goal of SRI is to promote analysis and interpretation through comparison and contrast among various sets of data and interpretations of those data. Many of its strategies are designed to discover the rhetoric of topoi, pictures, textures, and emergent structures that texts prompt in the minds of hearers and readers in ways that form and reform them socially and religiously. Sociorhetorical interpretation, then, enables interpreters to build on the remarkable achievements of past scholarly investigations and contribute further analysis with insights from the social

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1. See an account of the beginnings of sociorhetorical interpretation in David B. Gowler, "The Development of Socio-rhetorical Criticism," in *New Boundaries in Old Territory: Form and Social Rhetoric in Mark*, ed. Vernon K. Robbins and David B. Gowler, ESEC 3 (New York: Lang, 1994), 1–36.

and cognitive sciences in order to produce rich literary, historical, rhetorical, ideological, and religious analysis and interpretation of texts.

In 1984, *Jesus the Teacher* introduced the phrase sociorhetorical interpretation into New Testament studies.[2] The goal was to help to bring rhetorical, sociological, and anthropological strategies into literary-historical exegesis of early Christian literature. This was the same year as the publication of George A. Kennedy's *New Testament Interpretation through Rhetorical Criticism*, a work that strongly influenced the sociorhetorical approach practiced by the Rhetoric of Religious Antiquity group and is quoted in many of the essays featured in this volume.[3] By 1994, the concept of multiple textures within a text had emerged by observing how different interpreters approached texts from different perspectives. The first essay in this collection, entitled "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," was the first programmatic application of a four-texture sequence of sociorhetorical interpretation on a New Testament text. Modern literary interpreters, especially through the influence of New Criticism, were reading the inner texture of texts. They argued that there were boundaries around a text that interpreters should respect as they read and interpreted data inside a particular text. In the context of inner texture readings such as these, Julia Kristeva launched a programmatic analysis and interpretation of texts based on their intertexture.[4] She argued that every literary composition recontextualizes and reconfigures aspects of multiple texts and that this intertextuality is present in the wording, phrasing, and conceptuality of all written texts. The sociorhetorical approach in this volume uses the term intertexture to refer especially to wording and phrasing shared among texts. While intertextuality can include social, cultural, and ideological scripts, SRI uses the phrase *social and cultural texture* for the use of modern sociological and anthropological theory of groups and culture in the analysis of a text.

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2. Vernon K. Robbins, *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984).

3. George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984).

4. Julia Kristeva, *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University Press, 1986), 37; Kristeva, *Desire in Language: A Semiotic Approach to Literature and Art,* ed. Leon S. Roudiez, trans. Thomas Gora, Alice Jardine, and Leon S. Roudiez, European Perspectives (New York: Columbia University Press, 1980), 15, 36–38, 51–55; María Jesús Martínez Alfaro, "Intertextuality: Origins and Development of the Concept," *Atlantis* 18 (1996): 268–85.

Finally, ideological texture focuses on the special interests and beliefs of individuals, groups, and institutions implied in texts that develop structures of power to sustain themselves. To these four textures, *Exploring the Texture of Texts* added sacred texture for the purpose of guiding interpreters beyond an individualistic approach to religious belief and practice to appreciating it as a social, cultural, and ideological phenomenon.[5]

In 1996, *The Tapestry of Early Christian Discourse* and *Exploring the Texture of Texts* inaugurated programmatic textural approaches to SRI in a Rhetoric of Religious Antiquity mode.[6] Since the appearance of these inaugural books, essays and chapters in books have been published in various places, following and/or adapting the textural guidelines that they set forth.[7] Many PhD dissertations and ThD and MA theses have been written using SRI strategies of textural interpretation.[8] In addition, a number of

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5. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996).

6. Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996); idem, *Exploring the Texture of Texts*, 7–39.

7. István Czachez, "Socio-rhetorical Exegesis of Acts 9:1–30," *Communio Viatorum* (Praha) 37 (1995): 5–32; Martin J. Oosthuizen, "Deuteronomy 15:1–18 in Socio-rhetorical Perspective," *ZABR* 3 (1997), 64–91; David A. deSilva, "Hebrews 6:4–8: A Socio-rhetorical Investigation; Part I/Part II," *TynBul* 50 (1999): 33–57, 225–35; deSilva, "A Socio-rhetorical Investigation of Revelation 16:6–13; A Call to Act Justly toward the Just and Judging God," *BBR* 9 (1999): 65–117; H. J. Bernard Combrink, "Shame on the Hypocritical Leaders in the Church: A Socio-rhetorical Interpretation of the Reproaches in Matthew 23," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins*, ed. David B. Gowler, L. Gregory Bloomquist, and Duane F. Watson (Harrisburg, PA: Trinity Press International, 2003), 1–35; Duane F. Watson, "'Keep Yourselves from Idols': A Socio-rhetorical Analysis of the *Exordium* and *Peroratio* of 1 John," in Gowler, Bloomquist, and Watson, *Fabrics of Discourse*, 281–302.

8. E.g., Têtê Délali Gunn, "Prosopopée idéologique de Paul: Une Lecture socio-rhétorique du discourse de Paul à Athènes: Actes 17, 15–18, 1)" (PhD diss., Saint Paul University, Ottawa, Canada, 2005); Johnathan Jodamus, "A Socio-rhetorical Exegesis of 1 Timothy 2.18–25" (MSocSci thesis, University of Capetown, South Africa, 2005); R. P. Tupparainen, "The Role(s) of the Spirit-Paraclete in John 16:4b–15: A Socio-rhetorical Investigation" (PhD diss., University of South Africa, Pretoria, 2007); Timothy Beech, "A Socio-rhetorical Analysis of the Development and Function of the Noah-Flood Narrative in *Sibylline Oracles* 1–2" (PhD diss., Saint Paul University, Ottawa, Canada, 2007); Miranda Pillay, "Re-visioning Stigma: A Socio-rhetorical Reading of Luke 10:25–37 in the Context of HIV/AIDS in South Africa" (PhD diss., University of Western Cape, South Africa, 2008); Santosh V. Varghese, "Woe-Oracles in Habakkuk 2:6–20: A Socio-rhetorical Reading" (MTh thesis, Faith Theological

commentaries either on entire books or selected passages have emerged where authors explicitly have used textural strategies associated with inner texture, intertexture, social and cultural texture, ideological texture, and sometimes sacred texture.[9]

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Seminary, Manakala, Kerala, India, 2009); Keir Hammer, "Disambiguating Rebirth: A Socio-rhetorical Exploration of Rebirth Language in 1 Peter" (PhD diss., University of Toronto, Centre for the Study of Religion, 2011); Francois Beyrouti, "Discerning a 'Rhetorics of Catechesis' in Origen of Alexandria's *Commentary on the Gospel of John*: A Sociorhetorical Analysis of Book XIII:3–42 (John 4:13–15)" (PhD diss., Saint Paul University, Ottawa, 2013); David Jay Miller, "Characterisations of YHWH in the Song of the Vineyard: A Multitextual Interpretation of Isaiah 5:1–7" (PhD diss., University of South Africa, Pretoria, 2013); Peter Samuel Robinson, "A Sociorhetorical Analysis of Clark H. Pinnock's Hermeneutical Approach to Biblical Materials, with Particular Attention to the Role of Religious Experience" (PhD diss., Saint Paul University, Ottawa, 2013); Benard N. Ombori, "A Socio-rhetorical Appraisal of Jesus as Sacrifice, with Specific Reference to *Hilasterion* in Romans 3:25–26" (MTh diss., University of South Africa, Pretoria, 2013); Raymon Paul Hanson, "A Socio-Rhetorical Examination of Twin Psalm 111–112" (PhD diss., Luther Seminary, Saint Paul, Minnesota, 2013); Owen Nease, "Blended Prophecy and Wisdom: Mapping the Rhetorolects of the Exhortation Passages in Hebrews" (PhD diss., New Orleans Baptist Theological Seminary, 2013); Hon Ho Ip, "A Socio-rhetorical Interpretation of the Letter to Philemon in Light of the New Institutional Economics: An Exhortation to Transform from Master-Slave Economic Relationship to Brotherly Loving Relationship" (PhD Diss., The Chinese University of Hong Kong, 2014); Chuba Ao, " 'In All the Work of Your Hands' in Deuteronomy: An Inquiry on Rhetoric of Work" (PhD diss., Union Biblical Seminary, Pune, India, 2015); Johnathan Jodamus, "An Investigation into the Construction(s) and Representation(s) of Masculinity(ies) and Femininity(ies) in 1 Corinthians" (PhD Diss., University of Capetown, South Africa, 2015); Rospita Deliana Siahaan, "Speaking in Tongues in Public Worship? A Socio-Rhetorical Approach to 1 Corinthians 12–14" (PhD diss., Lutheran Theological Seminary, Shatin, Hong Kong, 2015).

9. Wesley H. Wachob, *The Voice of Jesus in the Social Rhetoric of James*, SNTSMS 106 (Cambridge: Cambridge University Press, 2000); David A. deSilva, *Perseverance in Gratitude: A Socio-rhetorical Commentary on the Epistle "to the Hebrews"* (Grand Rapids: Eerdmans, 2000); William F. Brosend II, *James and Jude*, NCBiC (Cambridge: Cambridge University Press, 2004); Thomas J. Bell, *Peter Abelard after Marriage: The Spiritual Direction of Heloise and Her Nuns through Liturgical Song*, CistSS 211 (Kalamazoo, MI: Cistercian, 2007); Kayle B. de Waal, *A Socio-rhetorical Interpretation of the Seven Trumpets of Revelation: The Apocalyptic Challenge to Earthly Empire* (Lewiston, NY: Edwin Mellen, 2012); Rosemary Canavan, *Clothing the Body of Christ at Colossae: A Visual Construction of Identity*, WUNT 2/334 (Tübingen: Mohr Siebeck, 2012); Ingeborg A. K. Kvammen, *Toward a Postcolonial Reading of the Epistle of James:*

However, the exploratory instincts of practitioners of SRI continued to expand and deepen the strategies available to interpreters as they worked with textural analysis. Rhetorolects, rhetography, and rhetorical force have come to be standard components of sociorhetorical analysis and interpretation. Much work and discussion transpired (mostly behind the scenes) in the meetings of the Rhetoric of Religious Antiquity group, but the next major publication, *The Invention of Christian Discourse* (2009), established another milestone in the development of SRI. This work presented "rhetorolects" (an elision of "rhetorical dialects") as forms of discourse "identifiable on the basis of a shared cluster of themes, images (rhetography), topics, reasonings, and argumentation."[10] The formulation and analysis of rhetorolects (and rhetography) was highly influenced by insights from the cognitive sciences, especially Gilles Fauconnier and Mark Turner's work *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (see part 4 below).[11] SRI currently operates with six rhetorolects (though these are often the subject of lively debate): wisdom; prophetic; apocalyptic; precreation; miracle; and priestly. Embedded in this definition of rhetorolect is another new term, "rhetography." Rhetography focuses the attention of the interpreter on how texts generate graphic images in the minds of audience members in ways that promote the rhetorical aims of the text and that are often instantiated in a certain view of the world. Rhetorolects and rhetography often work together in an overarching storyline that helps to set the parameters for persuasive communication. The wisdom rhetorolect, for example, regularly presupposes an underlying story line of parents (especially fathers) passing along wisdom to their children (especially sons) within the pictured setting of a home. Finally, *Invention of Christian Discourse* also describes the analysis of "emergent structures," which are often most prominent in the "rhetorical force" of a text.[12] Emergent structures occur when the images, topics, and reasonings of one rhetorolect interactively blend with those of another

James 2:1–13 in Its Roman Imperial Context, BibInt 119 (Leiden: Brill, 2013); David H. Wenkel, *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion*, Paternoster Biblical Monographs (Bucks, UK: Paternoster, 2015).

10. Vernon K, Robbins, *The Invention of Christian Discourse*, RRA 1 (Dorset, UK: Deo, 2009), xxvii.

11. Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002).

12. Robbins, *Invention of Christian Discourse*, 240–41, 403–6.

rhetorolect to produce fresh ways of conceiving of and communicating about the world. These "emerging" ways of speaking are often at the creative edges of the text under consideration and as such represent some of the most powerful elements of that text. Over time, a full and mature sociorhetorical analysis of a text has come to be characterized by an opening discussion of the rhetography (and accompanying rhetorolects), followed by an analysis of the textures and their components, and closing with a presentation of the rhetorical force that focuses on emergent structures in the rhetoric of the text. This has become the form for the Sociorhetorical Exploration Commentaries (SREC) in the Rhetoric of Religious Antiquity (RRA) series published by SBL Press.[13]

Thus, SRI is identifiable by its energetic approach to multifaceted analysis of texts and its innovation when the hermeneutical analytic needs to be expanded. A few publications have already captured some of this development. W. Randolph Tate has an excellent account of the early textural phase in his *Interpreting the Bible* (2006).[14] A comprehensive account of the emergence and development of the approach appeared in an essay in 2010 titled "Socio-rhetorical Interpretation."[15] Then a more extensive discussion and response to the approach appeared in 2014 in a volume titled *Genealogies of New Testament Rhetorical Criticism*.[16] As SRI has

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13. Roy R. Jeal, *Exploring Philemon: Freedom, Brotherhood, and Partnership in the New Society*, RRA 2 (Atlanta: SBL Press, 2015); B. J. Oropeza, *Exploring 2 Corinthians: Death and Life, Hardship and Rivalry*, RRA 3 (Atlanta: SBL Press, 2016). A preview of the SREC approach appeared in Terrance Callan, *Acknowledging the Divine Benefactor: The Second Letter of Peter* (Eugene, OR: Pickwick, 2014).

14. W. Randolph Tate, "Socio-rhetorical Criticism," in *Interpreting the Bible: A Handbook of Terms and Methods* (Peabody, MA: Hendrickson, 2006), 342–46.

15. Vernon K. Robbins, "Socio-rhetorical Interpretation," in *The Blackwell Companion to the New Testament*, ed. David Aune, Blackwell Companions to Religion (Malden, MA: Wiley-Blackwell, 2010), 192–219. Also see Gowler, "Development of Socio-rhetorical Criticism," 1–36; Gowler, "Heteroglossic Trends in Biblical Studies: Polyphonic Dialogues or Clanging Cymbals," *RevExp* 97 (2000): 443–66; Gowler, "Socio-rhetorical Interpretation: Textures of a Text and Its Reception," *JSNT* 33 (2010): 191–206; Gowler, "The End of the Beginning: The Continuing Maturation of Socio-rhetorical Analysis," in *Sea Voyages and Beyond: Emerging Strategies in Socio-rhetorical Interpretation*, ed. Vernon K. Robbins, ESEC 14 (Dorset, UK: Deo, 2010), 1–45.

16. L. Gregory Bloomquist, "Those Pesky Threads of Robbins's Rhetorical Tapestry: Vernon K. Robbins's Genealogy of Rhetorical Criticism," in *Genealogies of New Testament Rhetorical Criticism*, ed. Troy W. Martin (Minneapolis: Fortress, 2015), 201–23; Vernon K. Robbins, "Response to L. Gregory Bloomquist: From the Social

developed, authors ranging from undergraduate and graduate students to postdoctoral students and established scholars have regularly asked what essays and chapters in books they must read to understand its emergence and growth over the past twenty-five years. The idea for this present volume of essays took specific form while the 2013 essay on "Socio-rhetorical Criticism" was taking shape for *The Oxford Encyclopedia of Biblical Interpretation*.[17] In the process of writing the essay, it became obvious that certain articles have come to stand out as formative influences, ongoing dialogue partners, and crucial steps forward in the expansion of the analytic. This volume collects some of those articles in five parts. Part 1 "The Emergence of Sociorhetorical Interpretation" contains the earliest essay to employ the fourfold textural analysis as mentioned above. Part 2 "Reworking Rhetoric and Topos" presents essays that display formative influences on the early development of SRI both from creative work in the overall field of rhetorical studies and from specific work on topos analysis. Part 3 "Cultural Geography and Critical Spatiality" shows how renewed attention to the role and theory of space and place influenced both the formulation of rhetorolects and the emphasis on conceptuality of space and place within SRI. Part 4 "Metaphor, Conceptual Blending, and Rhetorolects" focuses on the infusion of the cognitive sciences into SRI (following the formation of the textures) and how this contributed to specific exegetical practices within SRI. Finally, part 5 "Rhetorolects and Rhetography" presents two pieces that enact more recent developments in SRI that feature analysis of rhetography interactively with rhetorolects in religious texts.

Part 1: The Emergence of Sociorhetorical Interpretation

This volume opens with the essay "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case."[18] This piece helpfully sets the stage for the rest of the volume in two key ways. First, the essay begins

Sciences to Rhetography," in Martin, *Genealogies of New Testament Rhetorical Criticism*, 225–44.

17. Vernon K. Robbins, "Socio-rhetorical Criticism," in *The Oxford Encyclopedia of Biblical Interpretation* (New York: Oxford University Press, 2013), 2:311–18. The bibliography at the end of this article was a first step toward the present collection.

18. Vernon K. Robbins, "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," in *The New Literary Criticism and the New Testament*, ed.

with its own survey of the preceding developments and influences that led to the emergence of sociorhetorical interpretation. Second, Robbins programmatically analyzes Luke 1:26–56 using the four initial textures of sociorhetorical analysis that he would develop more fully in *The Tapestry of Early Christian Discourse*. Let us unpack both of these a bit further.[19]

First, while SRI has expanded, adjusted, and adapted over the years since its inception, the initial development of SRI as described here by Robbins displays the interdisciplinary, multifaceted, and self-conscious practices of interpretation and reflection that have come to characterize SRI. Robbins narrates how challenges to practitioners of New Testament interpretation created an atmosphere where rhetorical analysis engaged with the social sciences and ideological criticism to generate shifting boundaries and fresh approaches in the interpretation of biblical and cognate literature in the 1990's. Amos Wilder began by urging scholars to reconsider the rhetoric of biblical texts as religious and aesthetic discourse. Later, Wayne Meeks and Jonathan Z. Smith began to use anthropological and sociological tools in the analysis of early Christianity and its socially embedded texts. Around this time, Wilhelm Wuellner and Elisabeth Schüssler Fiorenza pressed the political and ideological nature of biblical texts. These streams of influence came together initially in the four textures of SRI. Thus, this essay serves as a prototype for how the reworked boundaries of rhetorical analysis (see part 2) opened up fruitful dialogue with other disciplines like spatiality and the cognitive sciences (see parts 3 and 4) to prompt the innovations of rhetorolects and rhetography (see part 5). This essay models the generative interdisciplinary work that has continued to flourish in SRI.

Second, for those new to SRI, this essay offers a classic example of the analytic at work before diving into later sections of this volume that bring together foundational influences, supporting work, and later developments. We see Robbins explore each texture in dialogical and integrative fashion. The analysis of inner texture in this portion of Luke 1 exhibits data both for identifying the opening, middle, and closing of the passage and for perceiving how ideology can affect the interpretation of narrational matters such as the analysis of voice and the argumentative texture

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Elizabeth Struthers Malbon and Edgar V. McKnight, JSNTSup 109 (Sheffield: Sheffield Academic, 1994), 164–209.

19. For another description of this essay, see Gowler, "End of the Beginning," 31–35.

of the Magnificat. Robbins argues that prior intertextual comparisons of the Magnificat have worked with a "near canon" comprised of selected material about barren women found in the Hebrew Bible (e.g., Hannah). However, shifting the boundaries of comparison would include an inter-textural analysis of the "humiliated" (that is, sexually violated) virgins of the Hebrew Bible and the larger Hellenistic-Roman world. Again, ideology comes into play in the selection of intertexts, which has a dramatic impact on interpretive conclusions. The analysis of social and cultural texture employs Bryan Wilson's typology of religious sects to help to understand the kind of discourse enacted in Luke 1.[20] While thaumaturgic and conversionist discourse are evident, a closer look unearths evidence for reformist, rather than revolutionist, discourse in Mary's song about the reversal of the powerful and the weak, for she calls not for the undoing of the political system itself but a change in its agents from the position of an ethnic subculture operating within the dominant cultural rhetoric of royal and divine authority. Finally, the consideration of ideology recognizes that every text has an implicit politics. While Mary may lose in the short term as an unmarried, pregnant, and thus dishonored woman, her character presents a winning strategy among the early Christians—accepting the patriarchal and patronage structures that existed while arguing for reforms to promote generosity and peace under divine favor. Furthermore, her relationship with Elizabeth dismantles a tradition of rivalry among women and wives over their children, presenting a Christian narrative of overcoming division and difference for the sake of community. Thus, this early test case for sociorhetorical interpretation shows that openness to new boundaries and attentiveness to ideology yields fruitful results for the culturally embedded hermeneutical enterprise largely known as biblical interpretation.

Part 2: Reworking Rhetoric and Topos

When scholars in the fields of classics, rhetorical studies, and biblical studies engage ancient understandings of rhetoric, they often run up against the problem, articulated by Anders Eriksson, of "whether rhetoric is the

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20. Bryan Wilson, "A Typology of Sects," in *Sociology of Religion*, ed. R. Robertson (Baltimore: Penguin, 1969), 361–83. Wilson, *Magic and the Millenium: A Sociological Study of Religious Movements of Protest among Tribal and Third-World Peoples* (New York: Harper & Row, 1973), 22–36.

tool used for analysis or the object of study."[21] The chapters in this part of the volume demonstrate how scholars can both articulate and understand ancient rhetorical strategies and how contemporary scholars can rework these strategies to provide tools for twenty-first century rhetorical analysis—the environment in which SRI as an interpretive analytic unfolds. A common thread in all of the essays in this section is their focus on the Aristotelian concept of topos. Fatefully, Aristotle was less than clear on the precise nature of this rhetorical category, thereby creating a rich interpretive history as western rhetorical traditions have attempted to make sense of and use this idea. The use of topoi has been critical in the development of SRI, as evidenced by Robbins's development of them in *The Invention of Christian Discourse*.[22] In addition to the chapters included in this section, Robbins made use of Johan Thom's essay, "The Mind Is Its Own Place," in which Thom argues:

> Although the term *topos* is used in different contexts, I suggest that the notion of an ordered cognitive space underlies all these uses. Some of the principles according to which this space is organized may be universally valid (such as those underlying the strategic rhetorical *topoi*), but on the whole, the topography of this cognitive space is culturally determined. Something that is a *topos* in one culture may not be so in another: a *topos* depends upon, and expresses, a cultural consensus.[23]

The essays by George Kennedy, Carolyn Miller, and Gregory Bloomquist engage topoi and how they might be successfully deployed in rhetorical analysis. Moreover, in wrestling with the nature and use of topoi, the

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21. Anders Eriksson, "Enthymemes in Pauline Argumentation: Reading between the Lines in 1 Corinthians," in *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity Press International, 2002), 246.

22. Robbins, *Invention of Christian Discourse*, 61–63, 81–88.

23. Johan C. Thom, "'The Mind Is Its Own Place': Defining the Topos," in *Early Christianity and Classical Culture: Comparative Studies in Honor of Abraham J. Malherbe*, ed. J. T. Fitzgerald, Thomas H. Olbricht, and L. Michael White, NovTSup 110 (Leiden: Brill, 2003), 566. In this context, Thom calls attention in n. 51 to "the notion in the *Progymnasmata* that a *topos* is about something that is agreed upon" and refers to 562 n. 38 in his essay which includes Aelius Theon, *Progymn.* 6 (Spengel 106.5–6): "A *topos* is a discourse [λόγος] elaborating a matter that is agreed upon, whether a fault or virtue"). See also Hermogenes, *Progymn.* 6 (Spengel 9.18–19): "The so-called common *topos* entails elaboration of a matter that is agreed upon."

authors of these foundational essays point toward later developments in SRI that are displayed in parts 3, 4, and 5 of this volume. Topoi, then, provide the spaces that enable SRI to mature and develop.

The Tapestry of Early Christian Discourse and *Exploring the Texture of Texts* appeared in 1996, the same year that Kennedy published "Reworking Aristotle's *Rhetoric*," the essay that starts the second section of the volume.[24] The inclusion of this essay is, first of all, a means to pay a special tribute to Kennedy, who was a leader for five decades, beginning in the 1960s, in bringing rhetoric into the fields of study of classical antiquity and its heritage in the ancient and modern world including study of the New Testament.[25] Kennedy's work on rhetoric has exerted a profound influence on New Testament studies in general and on SRI in particular.[26] It is thus

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24. George A. Kennedy, "Reworking Aristotle's *Rhetoric*," in *Theory, Text, Context: Issues in Greek Rhetoric and Oratory*, ed. Christopher Lyle Johnstone (New York: State University of New York Press, 1996), 169–84.

25. George A. Kennedy, *The Art of Persuasion in Greece* (Princeton: Princeton University Press, 1963); Kennedy, *Quintilian*, TWAS 66 (New York: Twyane, 1969); Kennedy, *The Art of Rhetoric in the Roman World 300 BC–AD 300* (Princeton: Princeton University Press, 1972); Kennedy, *Greek Rhetoric under Christian Emperors* (Princeton: Princeton University Press, 1983); Kennedy, *New Testament Interpretation through Rhetorical Criticism*; Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991); Kennedy, *A New History of Classical Rhetoric* (Princeton: Princeton University Press, 1994); Kennedy, *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times*, 2nd ed. (Chapel Hill: University of North Carolina Press, 1998); Kennedy, *Comparative Rhetoric: An Historical and Cross-Cultural Introduction* (New York: Oxford University Press, 1998); Kennedy, trans. *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric*, WGRW 10 (Atlanta: Society of Biblical Literature, 2003); Kennedy, *Invention and Method: Two Rhetorical Treatises from the Hermogenic Corpus*, WGRW 15 (Atlanta: Society of Biblical Literature, 2005).

26. C. Clifton Black and Duane F. Watson, eds., *Words Well Spoken: George Kennedy's Rhetoric of the New Testament*, StRR 8 (Waco, TX: Baylor University Press, 2008), presents a detailed account of and responses to the contribution of George Kennedy to the field of rhetorical interpretation and to rhetorical interpretation of the New Testament. This is where the essay by Robbins on Rhetography first appeared, which is included in the final section of this volume. A second account of George A. Kennedy's work is in Troy W. Martin, ed., *Genealogies of New Testament Rhetorical Criticism* (Minneapolis: Fortress, 2014), with an essay by C. Clifton Black titled "Genealogies of Rhetorical Criticism: The Kennedy Family," 51–78, and an essay by Duane F. Watson titled "Response to C. Clifton Black and Further Insights," 79–91.

fitting for this volume to provide the reader with an exemplar of Kennedy's work that is so foundational to the development of SRI as a full-bodied interpretive analytic. Although Kennedy does engage the rhetoric of the New Testament directly, this essay on Aristotle serves to model the inter-disciplinary nature of SRI. Moreover, this essay provides an example of the way in which rhetoricians were reconceptualizing the rhetorical heritage of ancient Greece and Rome for the purpose of developing updated rhe-torical strategies of interpretation during the last decades of the twentieth century—a process Kennedy himself embodied through his scholarship. Second, Kennedy's essay provides readers with a context in which to make sense of the later chapters in this volume. Kennedy's discussion of topos in Aristotle naturally introduces discussion of places and spaces into SRI (see part 3). Kennedy also recognizes the cognitive nature of metaphor in his essay, thus crafting an environment for understanding how concep-tual metaphor and conceptual blending theories have moved SRI forward (see part 4). Finally, Kennedy notes the importance of sight for Aristotle's *Rhetoric*.[27] This emphasis on sight, which he argues has been obscured by some translations, sets the stage for SRI's argument about the necessity of attending to visual texture and rhetography for a full-bodied exegesis of textual artifacts (see part 5). The importance of Kennedy's work for SRI cannot be overestimated. He has proven, again and again, to be a valuable conversation partner throughout the maturation process of SRI.[28]

The second essay of this section, Miller's "The Aristotelean *Topos*: Hunting for Novelty," not only interacts with Kennedy's translation of Aris-totle's *Rhetoric* but also makes clear that when a topos is conceptualized as "a thinking place," which she argues Aristotle does, it can be perceived as an environment of invention rather than mere discovery.[29] As Lynn Huber does in her chapter on metaphor (see part 4), Miller endeavors to strip away modernist interpretations that obscure the potential of ancient thought for contemporary rhetorical theorists.[30] Miller observes that a topos

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27. See Yael Avrahami, *The Senses of Scripture: Sensory Perception in the Hebrew Bible,* LHBOTS 545 (New York: T&T Clark, 2012).

28. See Robbins's essay in part 5.

29. Carolyn R. Miller, "The Aristotelian *Topos*: Hunting for Novelty," in *Rereading Aristotle's Rhetoric*, ed. Alan G. Gross and Arthur E. Walzer (Carbondale: Southern Illinois University Press, 2000), 130–46.

30. Ibid., 143.

functions rhetorically as a conceptual place to which an arguer may mentally go to find arguments, like Bacon's hunter in the forest. Aristotle's statement that rhetoric is the "ability, in each particular case, to see the available means of persuasion" (*Rhet.* 1.2.1 [Freese]) … intimate[s] … that … "[r]easoning is a discussion in which, certain things having been laid down, something *other than these things* necessarily results through them" (*Top.* 100a [Forster], emphasis added).[31]

Miller continues to emphasize this generative function of topoi. Observing the conceptual contexts from which Aristotle drew his use of the term topos and the framework from which he drew his thinking about invention, Miller asserts that "in the Platonic world of Being, invention can only be discovery, but in the Aristotelian world of Becoming, it can also be creation; novelty and innovation are possible."[32] Robbins has further stated about this that: "the presence in the conceptual framework of both the natural and the social world, where things emerge, change, and sometimes disappear, introduces dynamic processes of interaction where recreation can occur through reconfiguration."[33] Miller's essay, like Kennedy's, provides readers with a rich context in which to understand developments in SRI—especially those concerning critical spatiality (part 3) and conceptual processes such as framing (see part 4). Her work has been explicitly formative not only for Bloomquist's essay below, but also for Robbins's discussion of topos in *The Invention of Christian Discourse* and other SRI projects such as Alexandra Gruca-Macaulay's analysis and interpretation of the presentation of Lydia as a rhetorical construct in Acts.[34]

In the final chapter of part 2, "Paul's Inclusive Language: The Ideological Texture of Romans 1," Bloomquist argues that SRI is a topos-centered interpretive analytic.[35] Bloomquist not only explicitly engages Miller's essay (as noted above), but, in some sense, provides an example of the generative nature of topoi for which she argued. Bloomquist's essay thus interacts with the ideas found in the previous two chapters and, like those chapters, provides readers with resources with which to understand the

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31. Miller, "Aristotelean Topos, 132; in this volume, p. 98.

32. Miller, "Aristotelean *Topos*," 137.

33. Robbins, *Invention of Christian Discourse*, 79.

34. Alexandra Gruca-Macaulay, *Lydia as a Rhetorical Construct in Acts: A Sociorhetorical and Theological Interpretation*, ESEC 18 (Atlanta: SBL Press, 2016).

35. L. Gregory Bloomquist, "Paul's Inclusive Language: The Ideological Texture of Romans 1," in Gowler, Bloomquist, and Watson, *Fabrics of Discourse*, 165–93.

ideas presented in subsequent parts of this volume. As SRI has developed, Bloomquist has perhaps been the strongest advocate for the central importance of topoi.[36] In this example of his work, Bloomquist uses the concept of topos to show readers how Paul's letter to the Romans "move[s] an audience from one social and cultural position to another."[37] The analysis demonstrates that Paul's argumentation builds on an interplay between two topoi—"gentiles," a special topic in certain Jewish discursive environments, and "gospel," which encapsulates the new thing God is doing according to Paul's proclamation. Through detailed analysis of this elaboration, Bloomquist exhibits the ideological texture of Paul's argument. Bloomquist's essay, then, demonstrates the analytical usefulness of topoi within an SRI environment. For Bloomquist, topoi "can be understood as those landmarks on the mental geography of thought, which themselves evoke a constellation of networks of meanings as a result of social, cultural, or ideological use—and the argumentative embedding of these *topoi* in the presentation of the argument(s) of the text."[38] Bloomquist's observations about the nature of a topos helped to confirm the interest in "critical spatiality" that also was emerging in SRI. Bloomquist's ideas also anticipate the use of resources available in conceptual blending theory engaged in part 4.

Part 3: Cultural Geography and Critical Spatiality

Biblical scholars began to attend to the dynamic and substantive role of space and place in canonical and cognate literature because of an emerging cluster of studies that came to be labelled cultural geography and/or critical spatiality. Cultural geography, developing in the 1950s and 1960s, primarily studies the interaction of culture and space as culture produces and manipulates space and as space reciprocally influences culture.[39] Cultural geography continued as a stream of research but also branched off in the 1970s through interaction with cultural studies and critical theory into

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36. See Robbins, "Socio-rhetorical Interpretation," 192–219.

37. Bloomquist, "Paul's Inclusive Language," 176.

38. Ibid., 174.

39. Foundational works in early Cultural Geography include W. G. Hoskyns, *The Making of the English Landscape* (London: Hodder & Stoughton, 1955); Philip L. Wagner and Marvin W. Mikesell, trans. and eds., *Readings in Cultural Geography* (Chicago: University of Chicago Press, 1962); and George F. Carter, *Man and the Land: A Cultural Geography* (New York: Holt, Reinhart & Winston, 1964).

another stream regularly called critical spatiality.[40] Extensive discussion of "spaces" and "places" in biblical studies have been vigorously taking place since then, and James W. Flanagan launched the Critical Spatiality project during the 1990s along with a group of colleagues.[41] Jon Berquist has edited two volumes that collects much of this early and illuminating application of critical spatiality to biblical literature, especially the Hebrew Bible.[42] Shortly after this, scholars began to employ spatiality and spatial theory as tools of analysis for New Testament texts, especially drawing on the work of Robert David Sack.[43] Critical spatiality started to play an important role in SRI at the beginning of the twenty-first century in four different ways: as a theoretical infusion into the development of rhetorolects; as a helpful model of interaction with ideology and social-cultural theory; as a buttress

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40. The discipline stalled in the 1960s but reemerged in the late 1970s with greater theoretical and analytical vigor in works like Michel Foucault, "Of Other Spaces," *Diacritics* 16 (1986): 22–27 (based on a lecture he gave in 1967); Edward Relph, *Place and Placelessness* (London: Pion, 1976); Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1977); and the publication of the *Journal of Progress in Human Geography* (starting in 1977). Critical Spatiality traces its origins to works such as those of Foucault (cited above); Henri Lefebvre, *La Production de L'espace*, Société et Urbanisme (Paris: Éditions Anthropos, 1974); Edward W. Said, *Orientalism* (New York: Parthenon, 1978); and Edward W. Soja, *Postmodern Geographies: The Reassertion of Space in Critical Social* Theory (London: Verso, 1989).

41. For a sample of this work, see David M. Gunn and Paula M. McNutt, eds., '*Imagining' Biblical Worlds: Studies in Spatial, Social, and Historical Constructs in Honor of James W. Flanagan*, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 30–50.

42. Jon L. Berquist and Claudia V. Camp, eds., *Constructions of Space 1: Theory, Geography, and Narrative*, LHBOTS 481 (New York: T&T Clark, 2008); and Berquist and Camp, eds., *Constructions of Space 2: The Biblical City and Other Imagined Spaces*, LHBOTS 490 (New York: T&T Clark, 2008).

43. Early forays drew particularly on Robert David Sack, *Human Territoriality: In Theory and History* (Cambridge: Cambridge University Press, 1986). For examples, For examples, see Vernon K. Robbins, "Luke-Acts: A Mixed Population seeks a Home in the Roman Empire," in *Images of Empire*, ed. Loveday C. A. Alexander, JSOTSup 122 (Sheffield: JSOT Press, 1991), 202–21; Loveday C. A. Alexander, "Narrative Maps: Reflections on the Toponomy of Acts," in *The Bible in Human Society: Essays in Honour of John Rogerson*, ed. M. Daniel Carroll R., David J. A. Clines, and Philip R. Davies, JSOTSup 200 (Sheffield: Sheffield Academic, 1995), 17–57; and Jerome H. Neyrey, "Spaces and Places, Whence and Whither, Homes and Rooms: 'Territoriality' in the Fourth Gospel," *BTB* 32 (2002): 60–74.

to attention on the body and materiality in SRI analysis; and as a focus for topos and textural analysis.

Berquist's programmatic conference paper "Theories of Space and Construction of the Ancient World" (published here for the first time, pp. 151–76) offers an invaluable survey of critical spatiality. He begins with a "history of space," acknowledging that space in the Western intellectual tradition has typically been relegated to the status of a given rather than being the object of direct observation and analysis. From here, he moves into a survey of various theoretical positions on space, summarizing the work of key theorists in the development of critical spatiality such as Yi-Fu Tuan, Michel Foucault, Henri Lefebvre, and Edward Soja. With this foundation, he sketches some of the ways in which the study of space complicates and can enrich the reading of biblical texts (as with the ideologically laden term "Israel"). Berquist then lays out several "projects and practices," while noting several complicating factors. He closes the essay with a list of perennial questions that biblical scholars should take up with regard to space, setting the stage for a more spatially aware reading of biblical texts. Berquist's "map" of the concerns and categories of critical spatiality provides background for the role of spatiality in the development of rhetorolects as a tool of analysis within SRI. Building on the insight that species of ancient rhetoric and topoi more specifically have "places" where they belong (e.g., forensic rhetoric in the courtroom and buying/selling metaphors in the market), critical spatiality provided a framework for theorizing how emerging Christian discourses (e.g., wisdom rhetorolect or prophetic rhetorolect) were both rooted in particular concrete places and came to be conceptually formed by those imagined spaces (e.g., wisdom in the home and prophetic in the kingdom).[44] Thus, the prior work in spatial theory by cultural geographers and by the application of critical spatiality to biblical texts added structure and nuance to the role of space as a constituent factor in the identification and analysis of rhetorolects in SRI.

Claudia Camp's essay, "Storied Space, or, Ben Sira 'Tells' a Temple," portrays the flexibility and analytical usefulness of spatiality by unpacking Ben Sira's description of a temple.[45] She opens with a brief overview of Soja's theoretical work before turning that theory on the text of Sirach and

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44. Vernon K. Robbins, "Socio-rhetorical Interpretation," esp. 200–204; and Robbins, *Invention of Christian Discourse*, 7–9.

45. Claudia V. Camp, "Storied Space, or Ben Sira 'Tells' a Temple," in *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James*

the methodological issues raised by her reading. She deconstructs the categories of Firstspace, Secondspace, and Thirdspace through her analysis of the construction of the temple, a place of control and power, in the final chapters of Sirach. Thirdspace is often methodologically prioritized as encompassing all other spaces and ideologically prioritized as a marginal space of liberation and resistance. Camp, however, demonstrates how Ben Sira constructs a hegemonic Thirdspace temple through the bodies of Israelite heroes, climaxing with the consolidation of all space into the space of holiness of the temple as embodied in the person of Simeon. Ben Sira's telling creates a temple that valorizes the male body of the priest reaching from earth to heaven and simultaneously creates a space in which his own production of wisdom is authorized in a space free of women. Camp simultaneously offers an ideological critique of Soja's trialectal spatial theory and analyzes the role of bodies and spaces in Sir 44–50. In doing so, she models how SRI's ideological texture can employ bodies and space and spatial theorization as foci for analysis. Spaces and places as "concealed" or "assumed" elements in a text are prime locations for the analysis of implicit (and often hegemonic) ideologies. Robbins has engaged the same section of Sirach along with Luke 1–2 in a similarly ideological analysis of bodies and political space.[46] These essays together demonstrate the mutually constitutive attention to bodies and place (seen also in Berquist's essay) that has informed SRI, especially in the identification of the body as the "space" of miracle rhetorolect,[47] which complements the emphasis on embodiment brought to the table by the cognitive sciences (see further below). Finally, Camp offers a critical interaction with spatial theory that has characterized SRI's engagement with spatial (and other kinds of) theory, drawing on various theorists in order to have a diverse and self-critiquing set of models for space and place.

The chapter from Bart Bruehler's book, *A Public and Political Christ*, returns to the stream of cultural geography by arguing that the concept of a public-private dichotomy does not do justice to the spectrum

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W. Flanagan, ed. David M. Gunn and Paula M. McNutt, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 64–80 (Editorial note: See pp. 177–95 in this volume).

46. Vernon K. Robbins, "Bodies and Politics in Luke 1–2 and Sirach 44–50: Men, Women, and Boys," in *Jesus and Mary Reimagined in Early Christian Literature*, ed. Vernon K. Robbins and Jonathan Potter, WGRWSup 6 (Atlanta: SBL Press, 2015), 41–66.

47. Robbins, "Socio-rhetorical Interpretation," 203–4.

of private, public, and political places employed as settings for Jesus in Luke's Gospel.[48] The matter is complicated by the "high context" nature of Hellenistic-Roman culture, which assumes much will be contributed to the shared meaning of communication by an intelligent reader (quite unlike most contemporary "low context" communications). The spatial theory of Sack buttressed by input from anthropological, sociological, and feminist analyses reveals a more dynamic and contested classification of ancient public and private spaces influenced by a variety of forces (nature, meaning, society, time, religion, place, and self/body).[49] Comparative analysis with Plutarch's tractate *Political Precepts* and book 4 of Philostratus's *Life of Apollonius* confirms and enriches this more fluid and overlapping classification of zones ranging across a public-private spectrum in the Hellenistic-Roman world. This spectrum of ancient spaces provides a better heuristic tool for analyzing the construction of space in Luke's narrative and its role in his portrayal of Jesus. While Bruehler's book does not explicitly employ the (now matured) structure and terminology of SRI, this chapter displays some of the workings of SRI analysis with spatiality as a focus. Like Berquist and Camp, Bruehler draws on a variety of theoretical perspectives organized around the work of Sack to generate a heuristic analytic for exploring the role of space and place in Luke's portrayal of Jesus. Bruehler demonstrates careful attention to the inner texture of Luke 18:35–19:48, to intertextual connections with Plutarch and Philostratus, to social and cultural texture in his engagement with spatial and anthropological theories, and to ideological texture in his engagement with feminist and cultural critiques of the public-private dichotomy and the construction of power in politics. From a sociorhetorical perspective, Bruehler's monograph is an exploration of the topoi of public and private in the ancient world, demonstrating how space and place in their varieties of conceptualization (Soja's Secondspace) can be a subject of in-depth analysis. Finally, Bruehler's work extends attention to the body in SRI (here focusing on the body of Jesus and related characters) to include bodies in place, especially the constructed places of the ancient

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48. "From This Place: A Theoretical Framework for the Social-Spatial Analysis of Luke," chapter 2 of Bart B. Bruehler, *A Public and Political Christ: The Social-Spatial Characteristics of Luke 18:35–19:48 and the Gospel as a Whole in Its Ancient Context*, PTMS 157 (Eugene, OR: Wipf & Stock, 2011), 31–54 (Editorial note: See pp. 197–231 in this volume).

49. Sack, *Homo Geographicus*.

world as available to scholars through archaeology (Soja's Firstspace).[50] This infuses SRI's attention to spatiality in its rhetorolects with the material places in which these discourses were practiced.[51] This application of visual and material culture has continued to flourish in SRI analysis[52] and has informed rhetography as exemplified in Roy Jeal's attention to clothing and bodies in the closing article of this volume.

Part 4: Metaphor, Conceptual Blending, and Rhetorolects

The use of critical spatiality in sociorhetorical analyses helps to remind interpreters that humans are embodied agents who exist in meaning laden geophysical space. This concern for a "full-body mode of interpretation" is demonstrated in the understanding of cognition displayed by developments in SRI in the early twenty-first century.[53] As SRI grapples with "how language prompts for meaning,"[54] it follows theoretical models (ancient and modern) that recognize the somatic and metaphoric nature of cognition.[55] This understanding of cognition has proved crucial in the develop-

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50. Berquist lays out the theories of spatiality, especially the influential writings of Soja. Then Camp deals primarily with Soja's category of Thirdspace, and Bruehler demonstrates an analysis that works primarily within Soja's categories of Firstspace and Secondspace. Thus, SRI analysis entails attention to all three of Soja's categories which overlap somewhat with Lefebvre's categories of spatial practice, representations of space, and representational space.

51. On the contemporary analysis of the relationship of rhetoric and materiality in terms of bodies and places, see Barbara A. Biesecker and John Louis Lucaites, eds., *Rhetoric, Materiality, and Politics* (New York: Lang, 2009).

52. See the essays employing visual and material culture in the interpretation of texts in Vernon K. Robbins, Walter S. Melion, and Roy R. Jeal, eds., *The Art of Visual Exegesis: Rhetoric, Texts, Images*, ESEC 19 (Atlanta: SBL Press, 2017), which are informed by Brigitte Kahl's analysis of imperial ideology in Galatians using the great altar at Pergamon (*Galatians Re-imagined: Reading with the Eyes of the Vanquished*, Paul in Critical Contexts [Philadelphia: Fortress, 2014]) and the explicitly sociorhetorical analysis in Rosemary Canavan, *Clothing the Body of Christ at Colossae.*

53. Robbins, *Invention of Christian Discourse*, 8.

54. Fauconnier and Turner, *Way We Think*, 139 (also 277).

55. See Shaun Gallagher, *How the Body Shapes the Mind* (New York: Clarendon, 2005); Mark Johnson, *The Meaning of the Body: Aesthetics of Human Understanding* (Chicago: University of Chicago Press, 2007); George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 2003); Lakoff and Johnson, *More Than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University of

ment of six rhetorical dialects, or rhetorolects, as dynamic analytical categories that allow SRI to map some of the complex "interactions of brain, body, and world" displayed in ancient textual artifacts.[56] The insights of conceptual metaphor theory and conceptual blending theory are grounded in "extensive empirical evidence that human cognition presupposes at its most basic levels the transporting of aspects of one conceptual domain to another conceptual domain. In other words, at its foundations human cognition is metaphorical."[57] The maturation of rhetorolects and the development of rhetography (see part 5) within SRI rely on these theoretical models of meaning making.

The section begins with a chapter from Huber's monograph, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*. This chapter, "KNOWING IS SEEING: Ancient, Medieval, and Modern Theories of Metaphor," provides a useful history of how metaphors have been understood in the western intellectual tradition and presents a corrective to misunderstandings about ancient theories of metaphor.[58] As Huber notes, it was Aristotle who argued that using metaphor within rhetoric was a means to "bring something before the eyes."[59] He, along with Latin theorists (the author of Rhetorica ad Herennium, Cicero, and Quintilian), employed the language of sight to describe the conceptual and rhetorical advantages of employing metaphorical language. However, Huber also notes that the Latin tradition contains within it the seeds, nurtured during the medieval period, that would bloom in the positivist philosophy of modernity: the notion that metaphoric language is merely decorative.[60] The story of the emergence of conceptual metaphor theory in the twentieth century is in many ways the recovery of an ancient understanding of the links between thought and language.[61] Metaphoric language is not merely linguistic, but

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Chicago Press, 1989); Lakoff and Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

56. Raymond W. Gibbs, *Embodiment and Cognitive Science* (New York: Cambridge University Press, 2005), 272.

57. Robbins, *Invention of Christian Discourse*, 99. See also Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*, BibInt 61 (Leiden: Brill, 2006), 60.

58. Lynn R. Huber, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*, ESEC 12 (New York: T&T Clark, 2007), 45–87.

59. Ibid., 49.

60. Ibid., 56.

61. Ibid., 76, 88.

rather provides evidence for the very ways human beings experience and conceptualize the world through their bodies. Metaphors, as the ancients well knew, thus represent a powerful tool of persuasion. In addition to narrating a long neglected history of metaphor, Huber's chapter also showcases how a scholar can use conceptual metaphor theory in the service of interpretative analysis. Although the specific interpretive framework Huber uses is not one that directly feeds into SRI, it is her clear explication of a programmatic analytic that provides a model for turning theories of meaning making into useful interpretive tools. Huber's essay also points to the concern of SRI in the twenty-first century to explain the rhetorical force of texts. According to Huber, it is the cognitive nature of metaphor that helps explain this. Rhetoric that alters common metaphoric mappings allows a writer or speaker to change the way an audience thinks and acts in the world. But it is perhaps Huber's excavation of the importance of the language of *seeing* in ancient, and now contemporary, understandings of metaphor that helps explain the development of rhetography within SRI, which is discussed in the other two essays in this section and more fully in the next section.[62]

In 2002, Bloomquist introduced Fauconnier and Turner's *The Way We Think* to the Rhetoric of Religious Antiquity group. This introduced a major advancement in the development of SRI in the twenty-first century. Fauconnier and Turner argue that the cognitive processes that explain metaphor and analogy, mapping aspects from one domain onto another, *also* explain human thinking more generally.[63] In the words of Edward Slingerland, conceptual blending is "what we might call 'second generation' cognitive linguistics, which portrays conceptual metaphor as merely one form of mapping involving a multiplicity of mental spaces."[64] Robert von Thaden's essay in this section, "A Cognitive Turn: Conceptual Blending within a Sociorhetorical Framework," is a revised chapter from his 2007 dissertation.[65] The dissertation, and subsequent book (published in 2012), represents "the first full socio-rhetorical study of a New Testament

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62. See Robbins, *Invention of Christian Discourse*, xxvii.

63. Gilles Fauconnier and Mark Turner, "Conceptual Integration Networks," *Cognitive Science* 22 (1998): 133–87, esp. 135; Fauconnier and Turner, *Way We Think*, 141.

64. Edward Slingerland, *What Science Offers the Humanities: Integrating Body and Culture* (New York: Cambridge University Press, 2008), 31.

65. Robert H. von Thaden, Jr., *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, ESEC 16 (Dorset, UK: Deo, 2012), 37–75.

text using conceptual blending theory."[66] In this essay, von Thaden provides what is essentially a primer on blending theory (also called conceptual integration theory) and, as such, provides a useful introduction to this model of meaning making developed by Fauconnier and Turner and further interpreted and applied by other scholars (such as Seana Coulson and Todd Oakley). Crucial to understanding blending theory is the conceptual integration network that contains multiple "input spaces," aspects of which are selectively projected into the "blended space." The new insights generated by the network are called the network's emergent structure.[67] These conceptual networks are often "framed." A frame is the requisite background information necessary for hearers/readers to make sense out of a conceptual network. In using blending theory within an SRI context, von Thaden argues that the six rhetorolects developed by Robbins since the 1990s (see the next essay in this section) represent "cultural frames" that allow early Christ believers to recruit necessary background information to make sense of the new, yet familiar, discourse found in New Testament texts. Von Thaden's essay thus summarizes the governing principles of blending theory and shows interpreters how this means of understanding cognition can be fruitfully used within a sociorhetorical analytical environment.

The final essay of part 4, Vernon Robbins's "Conceptual Blending and Early Christian Imagination," most fully demonstrates how the conceptual resources from metaphor and blending theories (as well as those from critical spatiality theory, discussed in part 3) inform and help to further clarify the use of rhetorolects and rhetography (see part 5) within SRI.[68] Situating his work within a broader field of cognitive science used in biblical and early Christian studies, Robbins argues that "each of the rhetorolects emerges in embodied cognition through interaction with specifically located contexts that provide picturing based on seeing places and spaces through social and cultural experiences."[69] Robbins performs three main

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66. Robbins, "Socio-rhetorical Interpretation," 200. See also Vernon K. Robbins, "Conceptual Blending and Early Christian Imagination," in *Explaining Christian Origins and Early Judaism: Contributions from Cognitive and Social Science*, ed. Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro, BibInt 89 (Leiden: Brill, 2007), 162.

67. See Gilles Fauconnier, "Compression and Emergent Structure," *Language and Linguistics* 6 (2005): 523–38.

68. Robbins, "Conceptual Blending and Early Christian Imagination," 161–95.

69. Ibid., 162.

tasks with this essay. First, he explicates a view of rhetorolects at the end of over a decade of development and refinement. Robbins first identified six rhetorical dialects in 1996, but, as noted above, new theoretical tools have allowed SRI to sharpen the focus of this analytical category.[70] The rhetorolects at the end of the process of development are now: wisdom, prophetic, apocalyptic, precreation, miracle, and priestly. Second, he presents select examples of each of the six rhetorolects and blending that occurs within those examples. In this context, he demonstrates how rhetorolects are dynamic, creating new rhetorical possibilities by blending conceptual resources evoked by multiple rhetorolects. It is such blending that allowed the literature of early Christ believers to exhibit such "profound creativity in the context of traditional cultures, which are known for their conservative nature."[71] This essay provides the reader with substantive understanding of how exegesis may proceed in a context where sociorhetorical exegesis is especially focused on rhetorolects. It also shows how attentiveness to rhetorolects raises questions that invite further exploration. Finally, this essay provides a natural bridge into part 5 where there is both discussion and display of exegesis that shows the importance of rhetography for SRI.

Part 5: Rhetorolects and Rhetography

The scholarly work outlined in the previous two sections on critical spatiality and conceptual blending created a rich atmosphere that led practitioners of sociorhetorical interpretation to begin to reconceive of the basic ways texts impact their hearers and readers. If the lived experiences of body and place are represented and conceptualized in texts and human cognitive functioning is bound up with embodied sensation in space, then the visual-embodied-spatial dimensions of texts and their rhetorical force deserve, indeed demand, attention from interpreters. The integrative environment for interpretation fostered by the textures of SRI (inner; inter-; social and cultural; ideological) produced fertile ground for moving SRI beyond being a helpful *analytic* to generating new categories and tools for analysis itself—rhetorolects and rhetography. The final sec-

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70. Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scr* 59 (1996): 353–62.
71. Robbins, "Conceptual Blending and Early Christian Imagination," 161.

tion of this volume depicts both the early development and more mature application of rhetography, especially as it relates to rhetorolects in SRI.[72]

Robbins launches this enterprise in his "Rhetography: A New Way of Seeing the Familiar Text." After reviewing scholarship on *ekphrasis*, iconography, signs, and picturing, he describes rhetography as "the graphic images people create in their minds as a result of the visual texture of a text."[73] Classical rhetoricians assumed the typical locations of the three species of rhetoric: forensic rhetoric in the courtroom, deliberative rhetoric in the political assembly, and epideictic rhetoric in the civil ceremony. Since early Christians focused on spaces outside of these three traditional locations of rhetoric especially in their narratives—spaces like the temple (priestly rhetorolect), the body (miracle rhetorolect), and the imperial household (apocalyptic rhetorolect)—Robbins starts a project of programmatically expanding the traditional locations. This leads to extended dialogue with the binary opposition of "radical" and "worldly" rhetoric expounded by Kennedy in his book *New Testament Interpretation through Rhetorical Criticism*. Robbins displays how each of the rhetorolects blends elements of "radical" and "worldly" rhetoric often by means of the image of a specific kind of location (e.g., home, kingdom, temple). These new places of blended Christian discourses generate new rhetorolects, and the images and reasonings associated with those places produce new forms of persuasion that draw on the three classical species but also create emergent cultural frames that proved to be highly persuasive in the Hellenistic-Roman world.

Jeal moves the analysis of rhetography and rhetorolects to the level of a topos (rather than a frame) and its function within various textures in his article "Clothes Make the (Wo)Man." Clothing is an excellent case

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72. For other essays that develop the analysis of rhetography see David A. deSilva, "Seeing Things John's Way: Rhetography and Conceptual Blending in Revelation 14:6–13," *BBR* 18 (2008): 271–98; Terrance Callan, "Rhetography and Rhetology of Apocalyptic Discourse in Second Peter," in *Reading Second Peter with New Eyes: Methodological Reassessments of the Letter of Second Peter*, ed. Robert L. Webb and Duane F. Watson, LNTS 382 (New York: T&T Clark, 2010), 59–90; and Roy R. Jeal, "Blending Two Arts: Rhetorical Words, Rhetorical Pictures and Social Formation in the Letter to Philemon," *Sino-Christian Studies* 5 (2008): 9–38.

73. As the study and use of rhetography has matured, most practitioners of SRI have recognized that rhetography may be prompted by the visual texture of a text but even more often associated mental images of places, people, and things are prompted even by terms and forms of argumentation associated with that rhetorolect.

study in the use of rhetography since the impact of the clothed body is primarily taken in through the senses but has wide ranging implications for understanding the social constructs of identity and status. While the topos of clothing was recognized in the Hellenistic-Roman world, the Pauline letters present a new rhetographical image of being clothed with a *person*, with Christ or a new ἄνθρωπος (Gal 3:27; Rom 13:14; Col 3:10; Eph 4:24). Clothing has implications for movement and identification, but there are also interweavings between body, mind, and clothing related to how humans present themselves, how they interact socially, how they are empowered morally and politically, and how they produce rhetorical and political discourse. In the overall prophetic rhetorolect of Galatians, Paul's reference to "putting on Christ" has the ideological effect of urging the Galatians to take on a new, publicly recognizable identity, and the exhortation functions similarly in the wisdom rhetorolect of Romans. In Colossians and Ephesians, the image functions more as a call to manifest the way of life that is suitable to the new person that the believers have "put on." Jeal's analysis closes out the volume well in that it touches on many of the characteristic features of SRI. He focuses on the topos of clothing and how it impacts the various textures of the relevant texts, especially their social and cultural texture and ideological texture. He examines the way that the imagery of clothing (rhetography) works alongside the larger arguments where rhetology appears as part of a larger framework of argumentation (rhetorolect). Jeal concludes that the references to clothing in the Pauline letters deal simultaneously with bodies in space and with the ways that the audience cognitively apprehended their new identities and lifestyles in Christ.

Conclusion

The essays in this volume have been collected and presented here for the purpose of assisting both the general reader who is curious about SRI and the highly focused interpreter who is interested in the use of rhetorical, intertextual, social and cultural, ideological, pictorial, and sensory information in the interpretation of religious texts. Some readers may already have encountered or read some of the early publications that helped to launch SRI (*Tapestry of Early Christian Discourse* or *Exploring the Texture of Texts*). Some may have engaged one or more of the essays on SRI with its Rhetoric of Religious Antiquity emphases (exemplified in *Invention of Christian Discourse*). Some others may have read books or essays that

have used some aspect of SRI in the interpretation of a particular text or theme. Readers may be familiar with some other form of sociorhetorical interpretation, since by now various forms of it exist in the published domain. The aim of this volume is to help readers, interpreters, and scholars along this spectrum to have a more "full-bodied" understanding of this interpretive analytic. This collection represents a sample of the many streams of insight and influence that have flowed into and out of the larger enterprise of sociorhetorical interpretation in the hope of contributing to further flourishing of the understanding of religious texts in all their diversity and creativity.

Part 1
The Emergence of Sociorhetorical Interpretation

Sociorhetorical Criticism:
Mary, Elizabeth, and the Magnificat as a Test Case

Vernon K. Robbins

The Emergence of Sociorhetorical Criticism

Sociorhetorical criticism is a textually based method that uses programmatic strategies to invite social, cultural, historical, psychological, aesthetic, ideological and theological information into a context of minute exegetical activity. In a context where historical criticism has been opening its boundaries to social and cultural data and literary criticism has been opening boundaries to ideology, sociorhetorical criticism practices interdisciplinary exegesis that reinvents the traditional steps of analysis and redraws the traditional boundaries of interpretation. Sociorhetorical criticism, then, is an exegetically oriented approach that gathers current practices of interpretation together in an interdisciplinary paradigm.

Both the textual base for the strategies and the interdisciplinary mode of analysis distinguish sociorhetorical criticism from historical criticism, social scientific criticism, sociological exegesis, social-historical criticism, and the study of social realia and social organization—all of which are historical methods based on data external to texts. Historians and sociologists regularly focus on signs in texts that ostensibly refer to data outside of texts, and they criticize interpreters who appear to have an "obsession" with the nature of texts themselves rather than the "data" within texts. Sociorhetorical critics are interested in the nature of texts as social, cultural, historical, theological, and ideological discourse. They approach a text much like an anthropologist "reads" a village and its culture.[1] The

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1. James L. Peacock, *The Anthropological Lens: Harsh Light, Soft Focus* (New York: Cambridge University Press, 1986).

interpreter perceives the dwellings and their arrangement; the interaction of the people and their rituals; and the sounds of the speech, the songs, the drums, and the barking as signs that invite research, analysis, and interpretation.[2] Within this approach, historical, social, and cultural data stand in an intertextual relation to the signs in the texts. Sociorhetorical interpretation, then, invites the data of the historical and social-scientific critic into exegesis at the stage where it explores the intertexture of a text.

Sociorhetorical criticism differs from most types of literary criticism by a practice of "revaluing" and "reinventing" rhetoric rather than practicing one or more forms of "restrained rhetoric."[3] Sociorhetorical critics, perceiving texts to be "thickly textured" with simultaneously interacting networks of signification, reinvent rhetoric by reading, interpreting, and reinterpreting texts "as forms of *activity* inseparable from the wider social relations between writers and readers, orators and audiences."[4] Sociorhetorical criticism reinvents the stages of interpretation by replacing George A. Kennedy's five stages of analysis—unit, situation, disposition of arrangement, techniques or style, and rhetorical criticism as a synchronic whole[5]—with programmatic analysis of inner texture, intertexture, social and cultural texture, and ideological texture.[6] Through this process, sociorhetorical critics

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2. Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973); Geertz, *Local Knowledge: Further Essays in Interpretive Anthropology* (New York: Basic Books, 1983).

3. Brian Vickers, "Introduction," in *Rhetoric Revalued: Papers from the International Society for the History of Rhetoric*, ed. Brian Vickers, MRTS 19 (Binghamton, NY: Center for Medieval and Renaissance Studies, 1982), 13–39.

4. Terry Eagleton, *Literary Theory: An Introduction* (Minneapolis: University of Minnesota Press, 1983), 206. See also Wilhelm H. Wuellner, "Where Is Rhetorical Criticism Taking Us?" *CBQ* 49 (1987): 453; Vernon K. Robbins, "Rhetoric and Culture: Exploring Types of Cultural Rhetoric in a Text," in *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 90 (Sheffield: JSOT Press, 1993), 443–44.

5. George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 33–38; Wuellner, "Where Is Rhetorical Criticism Taking Us," 455–60.

6. Vernon K. Robbins, "Introduction to the Paperback Edition," in *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark* (Minneapolis: Fortress, 1992), xix–xliv; Robbins, "Using a Socio-rhetorical Poetics to Develop a Unified Method: The Woman Who Anointed Jesus as a Test Case," *Society of Biblical Literature 1992 Seminar Papers*, SBLSP 31 (Atlanta: Scholars Press, 1992), 302–19; Robbins, "The Reversed Contextualization of Psalm 22 in the Markan Crucifixion: A Socio-rhetorical Analysis,"

explore the full range of rhetorical figures and tropes in texts. Most modern literary critics, in contrast, reduce rhetoric to four master tropes—metaphor, metonymy, synecdoche, and irony—and explore texts in the context of this "restrained" rhetoric.[7] Sociorhetorical critics differ from formalist and structuralist literary critics by exploring the rhetorical nature of the discourse both in the text and in traditional and nontraditional interpretations of the text. They differ from literary critics who invest primarily in antiscientific and deconstructionist efforts by programmatically analyzing and interpreting texts within changing sets of boundaries. Sociorhetorical criticism, then, is a form of literary analysis that invites programmatic, self-critical analysis, and interpretation of the full range of rhetorical figures and tropes in texts. The goal is to nurture disciplined exploration, analysis, and interpretation characteristic of *wissenschaftliche* research but to do so in a manner that maintains a self-critical perspective on the data and strategies the interpreter uses to bring referents, meanings, beliefs, values, emotions, and intentions to the signs in the text.

The beginnings of sociorhetorical criticism lie in the goals for biblical interpretation Amos N. Wilder set forth in his presidential address to the Society of Biblical Literature in 1955 entitled "Scholars, Theologians, and Ancient Rhetoric." Wilder began by raising "the basic question of the nature of religious symbol and of symbolic discourse."[8] Referring to New Testament eschatology as "a tremendous expression of the religious imagination, an extraordinary rhetoric of faith," Wilder quoted Theodor Gaster's statement that "our task must be to get behind the words to what semanticists call their 'referents'; and this is the domain of Cultural Anthropology and Folklore rather than of Philology."[9] Asserting that we have much to learn "from what is now known of the 'mythic mentality'

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in *The Four Gospels*, ed. Frans Neirynck and Frans van Segbroeck, BETL 100 (Leuven: Leuven University Press, 1992), 2:1161–83; Robbins, "A Male Reads a Feminist Reading: The Dialogical Nature of Pippin's Power; A Response to Tina Pippin, 'Eros and the End,'" *Semeia* 59 (1993): 211–17; Robbins, "Rhetoric and Culture," 111–49.

7. For a comprehensive discussion of the reduction of rhetoric in various centuries, see Brian Vickers, *In Defense of Rhetoric* (Oxford: Clarendon; New York: Oxford University Press, 1988), 435–79, and for the reduction of tropes, 439–42. For his definition of rhetorical figures and tropes, see 491–98.

8. Amos N. Wilder, "Scholars, Theologians, and Ancient Rhetoric," *JBL* 75 (1956): 1.

9. Ibid., 2–3, quoting Theodor H. Gaster, *Thespis: Ritual, Myth and Drama in the Ancient Near East* (New York: Henry Schuman, 1950), 112.

or 'mythic ideation' as explored by the anthropologists and by students of the origins of language and myth," Wilder turned to an analysis of the strengths and weaknesses of Rudolf Bultmann's demythologization of myth, C. H. Dodd's "Platonizing tendency," and Oscar Cullmann's conforming of disparate expressions in biblical texts to a pattern in a selected body of material.[10] In the end, Wilder's focus on biblical texts as literature caused him to limit the source for new insights into myth and symbol to aesthetic criticism because "workers in aesthetics … have learned much from anthropology and psychology."[11] As a result, it has taken New Testament interpreters a quarter of a century to begin to integrate analysis of the inner imaginative and argumentative aspects of early Christian texts with analysis of the social aspects of their discourse. Most New Testament interpreters who responded to Wilder's call to use new forms of literary criticism have resisted the insights of social scientists into myth, the social construction of reality, and the ideological nature of culture.

In 1972, Wayne A. Meeks moved Wilder's vision of interpretation decisively forward in an article entitled "The Man from Heaven in Johannine Sectarianism."[12] Meeks analyzed both "the special patterns of language" in the Gospel of John and the special logic of the myth of the descending and ascending redeemer, integrating a close, rhetorical reading of the text with anthropological and sociological insights into the formation and maintenance of sectarian communities.[13] His interpretation demonstrated the profound relationship in Johannine discourse between the redeemer who belongs to the "world of the Father" yet comes into the "world which does not know or comprehend" him and those who are "in the world" yet are drawn to the redeemer by "believing" in him. In the end, the reader sees that the redeemer's foreignness to the world is directly related to the sect's perception of itself as foreign to the world—"in it but not of it." In Meeks's words:

> The Fourth Gospel not only describes, in etiological fashion, the birth of that community; it also provides reinforcement of the community's isolation. The language patterns we have been describing have the effect,

10. Wilder, "Scholars, Theologians, and Ancient Rhetoric," 5–8.

11. Ibid., 8–9.

12. Wayne A. Meeks, "The Man from Heaven in Johannine Sectarianism," *JBL* 91 (1972): 44–72.

13. Ibid., 44.

for the insider who accepts them, of demolishing the logic of the world, particularly the world of Judaism, and progressively emphasizing the sectarian consciousness. If one "believes" what is said in this book, he is quite literally taken out of the ordinary world of social reality.[14]

This article, in my view, is a superb initial step toward sociorhetorical criticism, since it attends equally to exegesis and to the social and cultural dimensions of early Christian discourse. In the intervening years, Meeks has written a number of important articles that advanced this kind of analysis yet further.[15] His books, however, have featured rather conventional exegetical practices to exhibit social and moral aspects of early Christianity rather than developed new practices to exhibit the social, cultural, and ideological dimensions of Christian discourse in its Mediterranean context.[16]

The year after the appearance of Meeks's article, Jonathan Z. Smith presented a paper on "The Social Description of Early Christianity" that called for the incorporation of highly developed anthropological theory in analysis and interpretation of early Christian data.[17] In his article, Smith

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14. Ibid., 71.

15. See the bibliography in Wayne A. Meeks, *The Origins of Christian Morality: The First Two Centuries* (New Haven: Yale University Press, 1993).

16. See Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul* (New Haven: Yale University Press, 1983); Meeks, *The Moral World of the First Christians*, LEC 6 (Philadelphia: Westminster, 1986); Meeks, *Origins of Christian Morality*. Three explanations, I suggest, are ready at hand. First, Meeks began his work when the traditional exegetical tools of historical criticism completely dominated New Testament interpretation. Second, the overwhelming majority of Meeks's colleagues were, and still are, historians who emphasize data they perceive to be referred to by texts rather than methods that explore the nature of texts themselves. Third, it has taken much diligent work to develop rhetorical and social analysis to a level advanced enough to guide analysis of texts that do not evoke the same kind of countercultural, sectarian ideology as the discourse in the Fourth Gospel.

17. Jonathan Z. Smith, "The Social Description of Early Christianity," *RelSRev* 1 (1975): 19–25. Despite his four books since that time, New Testament interpreters have been slow to adopt the critical insights of cultural anthropology: Jonathan Z. Smith, *Map Is Not Territory: Studies in the History of Religions*, SJLA 23 (Leiden: Brill, 1978); Smith, *Imagining Religion: From Babylon to Jonestown* (Chicago: University of Chicago Press, 1982); Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987); Smith, *Drudgery Divine: On the Comparison of Early Christianities and the Religions of Late Antiquity* (Chicago: University of Chicago Press, 1990). There are numerous reasons. First, a full picture of Smith's agenda

referred to an "almost total lack of persuasive models," a seduction "into a description of a *Sitz im Leben* that lacks a concrete (i.e., non-theological) seat and offers only the most abstract understanding of 'life,'" the writing of social histories of early Christianity "in a theoretical vacuum in which outdated 'laws' are appealed to and applied … which no longer represent a consensus outside the New Testament or church history fields," and "unquestioned apologetic presuppositions and naive theories."[18] Smith suggested, however, that there were many resources available to move ahead, including a few "major syntheses, lacking only the infusion of new theoretical perspectives."[19] Calling for "careful attention to the inner history of the various religious traditions and cults" and analysis and interpretation that are "both richly comparative and quite consciously situated within contemporary anthropological and sociological theory," he pointed to Meeks's article on the Johannine man from heaven as a "happy combination of exegetical and sociological sophistication."[20] Smith's critical agenda introduced theoretical practices that moved sociorhetorical interpretation beyond aesthetic criticism toward a comprehensive, critical method for constructing a new picture of the social and religious nature of early Christianity.

In the midst of these beginnings, Helmut Koester and James M. Robinson proposed a dynamic, pluralistic model for investigating early Chris-

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emerges only through a careful reading of the complete corpus of his work, much of which first appeared in articles that were later gathered into book form. Second, Smith has published books with an obviously unified agenda only since 1987. Prior to this, his books contained articles that revealed only part of his agenda at a time. Third, Smith works at the "critical" end of interpretive discourse, the high end that calls for a deeply informed self-consciousness about one's own work. Most New Testament interpreters who devote time to theory have preferred to generate formal theories about deep linguistic structures and self-referential features of narrative than to generate self-critical theories about interpretive practices. Fourth, Smith's work challenges the innermost nature of the discipline itself, including the "myth of origins" in which biblical interpreters embed their interpretive practices. Since one of the characteristics of scientific (*wissenschaftliche*) analysis is to hide its ideological foundations, it is natural that New Testament interpreters have been reluctant to evaluate their deepest commitments programmatically and submit them to public scrutiny. Sociorhetorical criticism calls for interpretive practices that include minute attention to the ideologies that guide interpreters' selection, analysis, and interpretation of data.

18. Smith, "Social Description of Early Christianity," 19–20.

19. Ibid., 20.

20. Ibid., 20–21.

tian groups, communities, and cultures that interacted with one another in a context that, after two to three centuries, produced a Christianity with its own sacred scriptures, theological systems, ecclesiastical offices, and institutional structures.[21] Hans Dieter Betz contributed to this endeavor by bringing widespread rhetorical practices of Mediterranean speakers and writers into interpretation of New Testament texts, and Wilhelm H. Wuellner began to apply insights from "the new rhetoric" to argumentation in New Testament literature.[22] Meanwhile, Robert C. Tannehill produced an aesthetic, rhetorical analysis and interpretation of sayings of Jesus with unusual sensitivity to the forcefulness of their vivid images and tensive patterns.[23]

The same year as the appearance of Smith's initial paper, Betz's first rhetorical analysis of Paul's letter to the Galatians and Tannehill's aesthetic, rhetorical analysis of sayings of Jesus, John G. Gager's *Kingdom and Community: The Social World of Early Christianity* introduced models from twentieth-century sociology and anthropology for the study of early Christianity.[24] Gager's analysis was part of the same intellectual world as

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21. James M. Robinson and Helmut Koester, *Trajectories through Early Christianity* (Philadelphia: Fortress, 1971).

22. Hans Dieter Betz, *Der Apostel Paulus und die sokratische Tradition: Eine exegetische Untersuchung zu seiner "Apologie" 2 Kor 10–13*, BHT 45 (Tübingen: Mohr Siebeck, 1972); Betz, "The Literary Composition and Function of Paul's Letter to the Galatians," *NTS* 21 (1975): 353–79; Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress, 1979); Betz, *2 Corinthians 8 and 9*, Hermeneia (Philadelphia: Fortress, 1985); Betz, *Essays on the Sermon on the Mount*, trans. L. L. Welborn (Philadelphia: Fortress, 1985); Betz, "The Problem of Rhetoric and Theology according to the Apostle Paul," in *L'Apôtre Paul: Personalité, Style et Conception du Ministère*, ed. A. Vanhoye, BETL 73 (Leuven: Leuven University Press, 1986), 16–48; Wilhelm H. Wuellner, "Paul's Rhetoric of Argumentation in Romans: An Alternative to the Donfried-Karris Debate over Romans," *CBQ* 38 (1976): 330–51; Wuellner, "Methodological Considerations Concerning the Rhetorical Genre of First Corinthians" (paper presented at the Society of Biblical Literature Pacific Coast Regional Paul Seminar, 26 March 1976); Wuellner, "Der Jakobusbrief im Licht der Rhetorik und Textpragmatik," *LB* 43 (1978): 5–66; Wuellner, "Greek Rhetoric and Pauline Argumentation," in *Early Christian Literature and the Classical Intellectual Tradition*, ed. William R. Schoedel and Robert Louis Wilken (Paris: Beauchesne, 1979), 177–88; Wuellner, "Paul as Pastor: The Function of Rhetorical Questions in First Corinthians," in Vanhoye, *L'Apôtre Paul*, 49–77.

23. Robert C. Tannehill, *The Sword of His Mouth* (Philadelphia: Fortress, 1975).

24. Smith, "Social Description of Early Christianity"; Betz, "Literary Composition

Smith's, but this was a world distant from the work of Betz, Wuellner, and Tannehill. Many interpreters knew that these intellectual worlds should come together, but they also knew that the road would be steep and rocky. Gager broached the issue with a well-placed quotation from Peter Brown: "The need to link disciplines is frequently expressed among us. Discussion of this need takes place in an atmosphere, however, that suggests the observation of an African chieftain on a neighboring tribe: 'They are our enemies. We marry them.'"[25]

Gager himself used social anthropological studies of millenialist cargo cults in Melanesia, social psychological studies of cognitive dissonance, and a merger of cultural anthropological and "history of religion" interpretations of myth to approach "the end of time and the rise of community" in first-century Christianity.[26] Then he discussed the transition from charisma to canon and orthodoxy, the social class or status of early Christians, and the challenge of the success of Christianity for interpreters of early Christianity.[27] Rich with sociological and anthropological insight as well as information about the first four centuries of early Christianity, this book established an agenda for a new paradigm of investigation and interpretation. While a number of its agendas have been pursued in one way or another, the task of incorporating the insights of this paradigm programmatically into exegesis of New Testament texts still lies in the future. Sociorhetorical criticism sets forth a programmatic set of strategies to pursue, test, enrich, and revise the provisional conclusions Gager advances in his book.

At the beginning of the 1980s, then, various approaches and analyses had advanced a program of investigation and interpretation of the social, cultural, religious, and theological dimensions of early Christian discourse. It would take another decade, however, for these activities to come together in a programmatic, critical method. As the 1980s began, John H.

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and Function of Paul's Letter to the Galatians"; Tannehill, *Sword of His Mouth*; John G. Gager, *Kingdom and Community: The Social World of Early Christianity* (Englewood Cliffs, NJ: Prentice-Hall, 1975).

25. Peter Brown, "Sorcery, Demons and the Rise of Christianity from Late Antiquity into the Middle Ages," in *Witchcraft Accusations and Confessions*, ed. Mary Douglas (London: Tavistock, 1970), 17; quoted in Gager, *Kingdom and Community*, xii; see also John G. Gager, "Shall We Marry Our Enemies? Sociology and the New Testament," *Int* 36 (1982): 256–65.

26. Gager, *Kingdom and Community*, 19–65.

27. Ibid., 66–92, 93–113, 114–58.

Elliott developed "sociological exegesis," and Bruce J. Malina introduced widespread topics of Mediterranean social and cultural life into New Testament studies under the name of cultural anthropology.[28] A few years later, a *Semeia* volume appeared on *Social Science Criticism*, and soon after Philip Esler's study of the social and political motivations of Lukan theology became available.[29] Recently, an edited volume on *The Social World of Luke-Acts* and a volume on *Social Science Criticism and the New Testament* have displayed the results of more than a decade of work by Malina, Jerome Neyrey, Elliott, Richard Rohrbaugh, and others on honor-shame, dyadic personality, limited good, kinship, purity, and other widespread features of Mediterranean society and culture.[30] Meanwhile, Norman R. Petersen has produced studies of Paul and the Gospel of John that merge formalist literary criticism and sociology.[31] Both the formalist approach to the text and the use of sociology without the rich resources of social and cultural anthropology limit the studies to a conventional view of the historical and social nature of early Christianity.

In 1984 and 1987, I used the term "sociorhetorical" in the title of a book and in an article that merged rhetorical analysis with insights from anthropologists, sociologists, and social psychologists to interpret early Christian texts. Works by Kenneth Burke provided an initial rhetorical framework, and first century BCE and CE rhetorical treatises provided insights from the Mediterranean social environment of early Christianity.[32]

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28. John H. Elliott, *A Home for the Homeless: A Sociological Exegesis of 1 Peter, Its Situation and Strategy* (Philadelphia: Fortress, 1981; repr. with new introduction, Minneapolis: Fortress, 1990); reprint edition contains the new subtitle *A Social Scientific Criticism of I Peter, Its Situation and Strategy*; Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology,* rev. ed. (Atlanta: John Knox, 1993). First edition published 1981.

29. John H. Elliott, ed., *Social-Scientific Criticism of the New Testament and Its Social World*, *Semeia* 35 (1986); Philip Francis Esler, *Community and Gospel in Luke-Acts: The Social and Political Motivations of Lucan Theology*, SNTSMS 57 (Cambridge: University of Cambridge Press, 1987).

30. Jerome H. Neyrey, ed., *The Social World of Luke-Acts: Models for Interpretation* (Peabody, MA: Hendrickson, 1991); John H. Elliott, *What Is Social-Scientific Criticism?* (Minneapolis: Fortress, 1993).

31. Norman R. Petersen, *Rediscovering Paul: Philemon and the Sociology of Paul's Narrative World* (Philadelphia: Fortress, 1985); Petersen, *The Gospel of John and the Sociology of Light: Language and Characterization in the Fourth Gospel* (Valley Forge, PA: Trinity, 1993).

32. Vernon K. Robbins, *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark*

Writings by Clifford Geertz, in turn, provided an initial anthropological framework for comparative analysis and interpretation, and folklore studies and social psychological role theory guided the interpretation of the relation of the teacher to his disciples.[33] Then, in 1987, Wuellner introduced the terms "reinvented" or "revalued" rhetoric for rhetorical analysis that interprets biblical texts as "social discourse" and biblical hermeneutics as "political discourse."[34] Elisabeth Schüssler Fiorenza's presidential address to the Society of Biblical Literature at the end of that same year and her article on "The Rhetorical Situation in I Corinthians" placed the issue of ideology in the text and in the interpreter's strategies directly before biblical scholars.[35] Burton L. Mack's *A Myth of Innocence*, *Rhetoric in the New Testament*, and *The Lost Gospel* have advanced rhetorical, textual practices informed by insights about myth and ritual from cultural anthropology and about social discourse and ideology from modern and postmodern criticism.[36]

I presented the framework for developing sociorhetorical criticism as a programmatic, comprehensive method within biblical studies in the introduction to the 1992 paperback edition of *Jesus the Teacher* and in an article for the Society of Biblical Literature later that year.[37] These essays introduced a "four-texture" approach to sociorhetorical criticism: (1) inner texture, (2) intertexture, (3) social and cultural texture, and (4) ideological texture. A four-texture approach was utilized in Clarice J. Martin's interpretation of the Ethiopian eunuch in Acts 8 and in Bernard Brandon Scott's comprehensive interpretation of the parables of Jesus.[38] Other

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(Philadelphia: Fortress, 1984; repr. Minneapolis: Fortress, 1992, with new introduction and additional indexes), 5–14, 20–48, 64; Robbins, "The Woman Who Touched Jesus' Garment: Socio-rhetorical Analysis of the Synoptic Accounts," *NTS* 33 (1987): 502–9, 512.

33. Robbins, *Jesus the Teacher*, 5–8, 39, 83, 110, 112–14, 158, 162, 165.

34. Wuellner, "Where Is Rhetorical Criticism Taking Us," 435, 456, 462–63.

35. Elisabeth Schüssler Fiorenza, "The Ethics of Interpretation: Decentering Biblical Scholarship," *JBL* 107 (1988): 3–17; Schüssler Fiorenza, "Rhetorical Situation and Historical Reconstruction in 1 Corinthians," *NTS* 33 (1987): 386–403.

36. Burton L. Mack, *A Myth of Innocence: Mark and Christian Origins* (Philadelphia: Fortress, 1988); Mack, *Rhetoric and the New Testament* (Minneapolis: Fortress, 1990); Mack, *The Lost Gospel: The Book of Q and Christian Origins* (San Francisco: HarperSanFrancisco, 1993).

37. Robbins, "Using a Socio-rhetorical Poetics," 302–19.

38. Clarice J. Martin, "A Chamberlain's Journey and the Challenge of Interpreta-

sociorhetorical studies have appeared during the last few years, usually with some reference to the sociorhetorical nature of their investigation and interpretation.[39] The remaining part of this essay exhibits practices associated with sociorhetorical criticism utilizing the four-texture approach. The goal is both to explain strategies and to illustrate them in actual exegesis. The text under consideration is the account of Mary's encounter with the angel Gabriel and Elizabeth in the Gospel of Luke.

Inner Texture: Every Reading Has a Subtext

The overall goal of "inner" textual analysis and interpretation in a sociorhetorical mode is to attain initial insight into the argumentation in the text.[40]

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tion for Liberation," in *The Bible and Liberation: Political and Social Hermeneutics*, ed. Norman K. Gottwald and Richard A. Horsley, rev. ed. (Maryknoll, NY: Orbis, 1993); Bernard Brandon Scott, *Hear Then the Parable: A Commentary on the Parables of Jesus* (Minneapolis: Fortress, 1989).

39. See the works of: James E. Altenbaumer, "The Salvation Myth in the Hymns in Revelation" (PhD diss., Emory University, 1992); Willi Braun, *Feasting and Social Rhetoric in Luke 14*, SNTSMS 85 (Cambridge: Cambridge University Press, 1995); Mary R. Huie-Jolly, "The Son Enthroned in Conflict: A Socio-rhetorical Analysis of John 5:17–23" (PhD diss., University of Otago, New Zealand, 1994); John S. Kloppenborg, "The Dishonoured Master (Luke 16,1–8a)," *Bib* 70 (1989): 474–95; Kloppenborg, "Alms, Debt and Divorce: Jesus' Ethics in Their Mediterranean Context," *TJT* 6 (1990): 182–200; Kloppenborg, "Literary Convention, Self-Evidence and the Social History of the Q People," *Semeia* 55 (1991): 77–102; Kloppenborg, "The Sayings Gospel Q: Recent Opinion on the People behind the Document," *CurBR* 1 (1993): 9–34; Vernon K. Robbins, "The Social Location of the Implied Author of Luke-Acts," in Neyrey, *Social World of Luke-Acts*, 305–32; Robbins, "Using a Socio-rhetorical Poetics," 302–19; Robbins, "Reversed Contextualization of Psalm 22," 1161–83; Robbins, "Male Reads a Feminist Reading," 211–17; Robbins, "A Socio-rhetorical Look at the Work of John Knox on Luke-Acts," in *Cadbury, Knox, and Talbert: American Contributions to the Study of Acts*, ed. Mikael C. Parsons and Joseph B. Tyson (Atlanta: Scholars Press, 1992), 91–105; Robbins, "Rhetoric and Culture," 443–63; Russell B. Sisson, "The Apostle as Athlete: A Socio-rhetorical Interpretation of 1 Corinthians 9" (PhD diss., Emory University, 1994); Wesley H. Wachob, *The Voice of Jesus in the Social Rhetoric of James*, SNTMS 106 (Cambridge: Cambridge University Press, 2000); Randall C. Webber, "'Why Were the Heathen So Arrogant?' The Socio-rhetorical Strategy of Acts 3–4," *BTB* 22 (1992): 19–25; John O. York, *The Last Shall Be First: The Rhetoric of Reversal in Luke*, JSNTSup 46 (Sheffield: JSOT Press, 1991).

40. Chaim Perelman and L. Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation*, trans. John Wilkinson and Purcell Weaver (Notre Dame: University

Any strategies of analysis and interpretation, from the most simple rep-
etition of signs to the most subtle argumentative strategies, may contrib-
ute to readings of the inner nature of a text. Every reading of the "inner"
text, even a reading that an interpreter calls "intrinsic" to the text itself, is
guided by "extrinsic" interests, perspectives, and meanings. These extrin-
sic dimensions may derive from disciplinary codes or "subtexts" for the
reading. A disciplinary code is a master discourse like history, anthropol-
ogy, or theology, which is guided, sanctioned, and nurtured by authorized
institutional structures, groups, and organizations.[41] A subtext, by con-
trast, is a theory, approach, or other text that somehow helps to illumine an
aspect of the text a person is interpreting.[42] Sociorhetorical criticism calls
for critical consciousness about codes and subtexts an interpreter brings to
"intrinsic" readings. It also investigates the boundaries interpreters set that
limit subtexts to "Jewish" modes of thinking rather than opening them
to "Hellenistic-Roman" modes of thinking; theological modes rather than
social, cultural, psychological, and religious modes; formal literary modes
rather than argumentative, interactive, and rhetorical modes; and modes
of the mind alone rather than modes that include both body and mind.

One important subtext is the basic rhetorical nature of language as
explained by Burke: language has repetitive, progressive, conventional,
and minor rhetorical form.[43] The basic question related to this subtext
is: on the basis of sign repetition and patterns of progression, where are
the beginning, middle, and end of a significant span of text? A strategy in
answering this question is the giving of "basic lexical sense" to signs signi-
fying "narrative agents" in Luke 1:26–56.

In terms of sign repetition and progression, the priest Zechariah and
his wife Elizabeth, who live in the region of Judea, are the first characters
to appear in the Gospel of Luke (1:5), and they are the center of attention
through Luke 1:25. In a sentence that constitutes Luke 1:26–27, the name
Mary occurs for the first time in the text, and twice in this verse the text

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of Notre Dame Press, 1969); Chaim Perelman, *The Realm of Rhetoric*, trans. William
Kluback (Notre Dame, IN: University of Notre Dame Press, 1982).

41. Mieke Bal, *Murder and Difference: Gender, Genre, and Scholarship on Sisera's
Death* (Bloomington, IN: Indiana University Press, 1988), 2–13.

42. Mieke Bal, *Death and Dissymmetry: The Politics of Coherence in the Book of
Judges* (Chicago: University of Chicago Press, 1988), 42, 51–65.

43. Kenneth Burke, *Counter-Statement* (Berkeley: University of California Press,
1931), 123–83.

refers to this woman as a *παρθένος*, which is regularly translated "virgin" in English. The occurrence of these signs signals the potential beginning of a span of text with special focus on "a *παρθένος* named Mary."[44]

It is noticeable that the name Zechariah, which appears five times (1:5, 12, 13, 18, 21) prior to the occurrence of the name Mary (1:27), reappears only once in the phrase "house of Zechariah" (1:40) until it recurs twice in Luke 1:59, 67. This means that a significant span of text occurs in which two women interact with one another in the absence of the husband Zechariah or any other man. A programmatic display of narrative agents reveals repetition of four words or phrases that refer to deity and two that refer to two women named Mary and Elizabeth.

Narrative Agents in Luke 1:26–56

26	God	angel			
27				Mary	
28			the Lord		
30	God	angel		Mary	
32	God		the Lord		
34		angel		Mary	
35	God	angel		Holy Spirit	
36					Elizabeth
37	God				
38		angel	the Lord	Mary	
39				Mary	
40					Elizabeth
41				Holy Spirit	Mary	Elizabeth
					Elizabeth
43			my Lord		
45			the Lord		

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44. Unless otherwise stated, all biblical translations are my own.

46			Mary
47	God	the Lord	
56			Mary

As this display shows, there is reference to God and the angel Gabriel in Luke 1:26 before there is reference to Mary in Luke 1:27. This signifies that something with reference to God and the angel Gabriel establishes the context of utterance for the circumstances in which Mary functions.[45] In addition to God and an angel, the discourse refers to "the Lord" and "the Holy Spirit." While references to God, the Lord, and Mary span the entire unit (1:26–56), a basic "beginning" pairs Mary with the angel Gabriel through 1:38. A basic "middle" for this span of text appears in the double occurrence of the phrase "the Holy Spirit" (1:35, 41) and four occurrences of the name Elizabeth (1:36–41); and a basic "end" appears with references to Mary, my/the Lord, and God in the absence of reference to the angel, Elizabeth, and the Holy Spirit (1:42–56). Basic repetition of names of narrative agents, therefore, exhibits a span of text with a basic beginning, middle, and end.

In the first step of analysis, "voice" has not yet been given to the sign patterns in the text. In order to locate the narratorial boundaries of the beginning, middle, and end of this unit, it is necessary for the interpreter to give "voice" to the signs in the text.[46] Narratorial voice in Luke 1:26–56 differentiates narration from attributed speech. There are two and one half verses of narration (1:26–28a) that open the beginning of the unit. In the context where the language refers to Elizabeth, there is a span of three and one half verses of narration (1:39–42a) that open the middle of the unit. A short "and Mary said" in 1:46a opens the final unit, which contains nine

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45. Roger Fowler, *Linguistic Criticism* (New York: Oxford University Press, 1986), 86–88, 93–96.

46. "Narrative critics" give "voice" to signs in the text by generating a subtext of an "implied" author and reader whom they perceive to be "presupposed by the narrative" itself (Mark Alan Powell, *What Is Narrative Criticism?* [Minneapolis: Fortress, 1990], 19–21). It is important to be attentive to the "meanings" narrative critics embed in the voices they give to the signs. It is customary for narrative critics to embed twenty-first century, post-industrial values, meanings, convictions, and perspectives in the voices while insisting that these meanings are "in the text." Sociorhetorical criticism attends programmatically to this issue in the intertextual, social and cultural, and ideological arenas of analysis.

and one half verses of attributed speech before a final verse of narration (1:56). This reveals the narratorial boundaries of the beginning (1:26–38), middle (1:39–45), and end (1:46–56); and the voicing leads the interpreter to strategies of argumentation that occur throughout the unit.

The voice of the narrator, the first level of narration,[47] introduces Mary to the reader/hearer within a narrative pattern that features an angel Gabriel sent from God. This pattern begins when the narrator asserts that an angel of the Lord appeared to Zechariah while he was praying inside the temple at the hour of incense (Luke 1:10–12), and it recycles with the assertion that the angel Gabriel appeared to Mary at Nazareth in the sixth month of Elizabeth's pregnancy. At the second level of narration, the level of the voices of characters that are embedded in the voice of the narrator (first level), the angel Gabriel tells Mary that she is God's "favored one" and that the Lord is with her (1:26–28). The narrator tells the reader/hearer that Mary was troubled at the statement and debated in her mind concerning what it might mean (1:29), much as the narrator's voice says that Zechariah was troubled and afraid when he first saw the angel of the Lord (1:12). The implied reader begins to detect, then, a dialogue between the voice of the narrator and the voices of characters in the story. In the context where the narrator focuses on Mary's puzzlement, the angel tells her she has found favor with God, she will conceive and bear a son, and the son

1. will be called Jesus;
2. will be great;
3. will be called Son of the Most High;
4. will be given the throne of his father David by God;
5. will reign over the house of Jacob forever; and
6. will have a kingdom that has no end. (Luke 1:30–33)

The narrator tells the reader that Mary is "a virgin betrothed" to "Joseph, of the house of David" (1:27). The angel tells Mary the Holy Spirit will come upon her, the Most High will overshadow her, and therefore the child will be called holy, the Son of God. In addition, the angel tells Mary that her

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47. Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress, 1989), 90–106.

kinswoman Elizabeth is six months pregnant after being barren because with God no word will be impossible.[48]

When Mary speaks, she presents a different perspective from the narrator and the angel. The first time she speaks, she tells the angel she has no man (1:34). The second time, she refers to herself as a maidservant of the Lord and says, "Let it be according to your word" (1:38). Mary has believed and consented, then, in a context of concern that she has no man. From the point of view of the angel, Mary is a fortunate young woman with everything she could hope for on her side. She has been specially favored by God, and the child within her is specially blessed. The narrator, however, says Mary is troubled, and when Mary tells her story in song, the reader gets a somewhat new insight into things.

Mary's voice in the Magnificat uses and reconfigures other characters' voices in the text. First, Mary repeats language the angel speaks to Zechariah about joy and gladness (1:14, 47). Second, Mary reconfigures language Elizabeth uses when Elizabeth says that the Lord has shown regard for her and taken away her reproach among men (1:25, 48a). Third, Mary reconfigures language Elizabeth uses when she tells Mary that she, Mary, is blessed, because she has believed in the fulfillment of the things spoken to her (1:45, 48b). Fourth, Mary uses, reconfigures, and embellishes language the angel Gabriel spoke to her about the power of the Most High (1:35, 49). Fifth, Mary reconfigures the angel's statements about her son's "father David" and about his reigning "over the house of Jacob forever" (1:32–33, 54). Mary asserts that God "puts down the mighty from their thrones" and "exalts those who live in humiliation" (1:52). Thus, Mary's voice not only introduces a dialogue with the narrator's voice but with the voices of the angel that appeared to Zechariah, of the angel Gabriel who appeared to her, and of her kinswoman Elizabeth. Is Mary simply perpetuating the views of these other narrative agents, or does she have a somewhat different perspective? This will be a point at issue as we proceed to other arenas of interpretation. From the narratorial perspective, Mary's Magnificat engages in dialogue with other voices in the discourse.

Tannehill has produced a compelling reading of the inner texture of the Magnificat by using Hebrew poetry as a subtext to give meaning to Mary's voice.[49] Tannehill emphasizes parallelism, repetition, and the nat-

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48. See Arie Troost, "Using the Word in Luke 1–2" (paper presented at the Colloquium Biblicum Lovaniese, 1992), for the importance of "word" throughout Luke 1–2.

49. Robert C. Tannehill, "The Magnificat as Poem," *JBL* 93 (1974): 263–75; Tan-

ural rhythm of reading, and his analysis yields two stanzas or strophes: (1) 1:46–50 and (2) 1:51–55. The division is marked, he says, by two concluding lines for each strophe (1:49b–50; 1:54b–55), which resemble each other in thought and form. For Tannehill, then, the inner texture of the poem yields a traditional hymn, which opens with a statement of praise and follows with a series of reasons for this praise. To reiterate, the subtext for this compelling reading of the inner texture of the hymn comes from presuppositions about Hebrew poetry. Tannehill observed that the opening statement of the hymn is a statement of praise and the following statements provide reasons for the praise, but he did not analyze the nature of the reasons. Lucy Rose, in an unpublished paper written at Emory University, approached the Magnificat with a very different subtext, namely, argumentation in Hellenistic-Roman rhetoric.[50] The argumentative texture of the Magnificat comes into view if one follows guidelines from the Rhetorica ad Herennium, which was written in the 80s BCE.

THEME OR TOPIC:
> My soul magnifies the Lord,
> And my spirit has gladness in God my Savior. (Luke 1:46b–47)

RATIONALE:
> because he has shown regard for the humiliation of his maidservant. (Luke 1:48a)

CONFIRMATION OF THE RATIONALE:
> For behold, henceforth all generations will call me blessed. (Luke 1:48b)

EMBELLISHMENT:
> 1. For he who is mighty has done great things for me,
> and holy is his name,
> and his mercy is on those who fear him from generation to generation.
> 2. He has shown great strength with his arm,
> he has scattered the proud in the imagination of their hearts,
> 3. he has put down the mighty from their thrones,
> and exalted those of low degree;

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nehill, *The Narrative Unity of Luke-Acts: A Literary Interpretation*, 2 vols. (Philadelphia: Fortress, 1986–1989), 1:26–32.

50. Lucy A. Rose, "A Rhetorical Analysis of the Magnificat" (Ph.D. seminar paper, Emory University, 1989).

4. he has filled the hungry with good things,
and the rich he has sent empty away. (Luke 1:49–53)
Conclusion:
He has helped his servant Israel,
in remembrance of his mercy,
as he spoke to our fathers,
to Abraham and to his posterity for ever. (Luke 1:54–55)

After Mary's announcement of her topic of magnifying the Lord (1:46b–47), she provides an initial rationale for her speech-action: (because) "God has shown regard for the humiliation of his maidservant" (1:48a). These two steps set the stage for "the most complete and perfect argument," to use the words of Rhet. Her. 2.18.28–19.30.[51] With this announcement, Mary has started her hymn with an enthymeme—a rhetorical syllogism that provides a minor premise for her topic and leaves the major premise unstated. The unstated major premise appears to be embedded in ritual logic that suggests that when the Lord God focuses special attention on the humiliation of a woman, such a woman responds naturally with hymnic speech from her glad heart. This produces the following underlying syllogism:

Implied Major Premise:
When the Lord God shows regard for the humiliation of the soul and spirit of one of his maidservants, the favored woman praises the Lord God as her savior.
Minor Premise:
God has shown regard for the humiliation of the soul and spirit of his maidservant Mary.
Conclusion:
Mary's soul magnifies the Lord and her spirit rejoices in God her savior.

From a rhetorical perspective, the hymn begins syllogistically rather than paradigmatically. In other words, the beginning of the speech introduces

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51. Vernon K. Robbins, "Progymnastic Rhetorical Composition and Pre-Gospel Traditions: A New Approach," in *The Synoptic Gospels: Source Criticism and the New Literary Criticism*. ed. Camille Focant, BETL 110 (Leuven: Leuven University Press), 123–25.

the deductive logic of a rhetorical syllogism rather than the inductive logic of a rhetorical example. This raises the fascinating issue of whether there was a specific instance of "humiliation" that Mary could narrate if asked or whether Mary's "humiliation" was some general state common to most, if not all, women.

After the opening enthymematic argument in 1:46–48a, verse 48b voices a confirmation of the rationale. This is a natural next step for a "most complete and perfect argument." The confirmation that "God has given regard to my humiliation" lies in the future: "From now on, all generations will bless me" (or, "will call me blessed"). In 1:48b, then, Mary buttresses her initial rationale with a *rationis confirmatio*, a confirmation of the initial rationale.

After stating the theme, rationale, and confirmation to open her argument (1:46–48), Mary embellishes the opening statements (1:49–53). This move fulfills the next step in a most complete and perfect argument. The embellishment contains two stanzas (1:49–50, 51–53), each beginning with what the mighty one "has done" (ἐποίησεν). The first stanza links what God has done for Mary with what God does for "those who fear him"; the second stanza presents a series of basic actions by God:

1. God has scattered the proud in the imagination of their hearts;
2. God has put down the mighty from their thrones and exalted the humiliated;
3. God has filled the hungry with good things and sent the rich away empty. (Luke 1:51–53)

These statements assert that God watches over all generations (1:48b, 50) and that God has been especially attentive to those who live in humiliation (1:48a, 52); and they imply that God welcomes those with a rejoicing, praising spirit, since he "scatters" those who are "proud in the imaginations of their hearts" (1:46b–47, 51). These statements amplify and more deeply ground the opening assertions of the speech. Mary concludes with a recapitulation that refers to the help God gave to Israel in the past, to Abraham and his seed forever (1:54–55). Thus Mary, standing in the line of "Abraham's posterity forever," praises God with reasoning that fulfills Hellenistic-Roman guidelines for "the most complete and perfect argument."

The final part of the inner-textual reading has proposed the presence of argumentative features that did not appear when Hebrew poetry pro-

vided the only subtext for the reading. This suggests a bicultural nature for the discourse that will be important to pursue in additional interpretive steps. The unit ends with an argument by Mary that God's benevolence to her has a relation to God's benevolence in the past and God's plans for the future. Yet Mary has come to this point only through a troubling encounter with the angel Gabriel and a supportive encounter with Elizabeth. It will be necessary to investigate additional dimensions of meaning in the context of other textures of the language in this unit.

The present discussion of the inner texture of Luke 1:26–56 has introduced a limited number of subtexts for its reading. Sociorhetorical criticism invites any number of subtexts to approach the unit, with the goal of enriching the understanding of the topics, voices, and arguments in it. Readings from yet other angles can explore the interchange between male and female voices and the reverberation of topics about different classes and statuses of people. Analysis of inner texture has introduced an initial set of strategies to identify topics and get a glimpse of the argumentative interaction in the unit.

<div align="center">Intertexture: Every Comparison Has Boundaries</div>

A second arena of rhetorical criticism is intertextual comparison, analysis, and interpretation. Here the strategies emerge from the following questions: From where has this passage adopted its language? With what texts does this text stand in dialogue? Comparison takes us into canonical issues, understood in the broad terms introduced by postmodern criticism.[52] All interpretations can be characterized in terms of the data with which they allow a particular text to be compared. These issues appear in an interpreter's observation, analysis, and interpretation of reference, recitation, recontextualization, reconfiguration, and echo in a text.

An initial dimension of intertexture is reference. Reference to proper names in Luke 1:26–56 indicates explicit dialogue with people and places in Israelite tradition. There is reference to the angel Gabriel, God, a city of Galilee, the house of David, the Most High, the Lord God, the throne of David, the house of Jacob, the Holy Spirit, the Son of God, a city of Judah, his servant Israel, and our fathers, Abraham and his posterity. There also is reference to a virgin betrothed to a man (1:27), a woman called

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52. Eagleton, *Literary Theory*, 1–53.

barren (1:36), and a maidservant of the Lord (1:37, 48). With what texts and textual traditions are these phrases in dialogue? We will see that this is a highly contested issue in interpretation.

A second dimension of intertexture is recitation, which includes rehearsal of attributed speech in exact, modified, or different words from other accounts of the attributed speech, and rehearsal of an episode or series of episodes, with or without using some words from another account of the story. Recitation appears in the form of generalized summary in 1:51–55: in the past, God has shown strength with his arm, scattered the proud, put down the mighty from their thrones, exalted those in humiliation, filled the hungry with good things, sent the rich empty away, helped his servant Israel, and spoke to our fathers, to Abraham and to his posterity. It is not clear exactly what events are being rehearsed; this is recitation of past events in a generalized, summary form. Such recitation allows an interpreter freedom to draw boundaries in various ways around episodes recounting God's interaction with Israel; an interpreter may include or exclude stories according to the interpreter's inclination.

A third dimension of intertexture is recontextualization, which is the placing of attributed narration or speech in a new context without announcing its previous attribution. There is a long list of recontextualized speech from the Septuagint in this unit, which we will discuss below.[53]

A fourth dimension of intertexture is reconfiguration. Certainly the Lukan unit is reconfiguring the long tradition of barren Israelite women who have conceived in their old age and born a son. Exactly which stories are the strongest intertexts is an important issue. But what of accounts of virgins? Does this account of the virgin Mary reconfigure any accounts of virgins in the Septuagint? Are there any Mediterranean accounts of virgins that this account of Mary may be reconfiguring? We will see below that the established boundaries for discussion of reconfiguration in traditional New Testament interpretation not only suppress discussion of the stories of virgins in the Septuagint but completely exclude well-known stories about virgins impregnated by gods in Mediterranean society. Here a purity system has been functioning with the intensity of all purity systems, keeping stories about the immoral Hellenistic gods raping virgins

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53. Raymond E. Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in Matthew and Luke*, ABRL (Garden City, NY: Doubleday, 1977), 357–62. Joseph A. Fitzmyer, *The Gospel according to Luke: Introduction, Translation, and Notes*, 2 vols., AB 28–28A (Garden City, NY: Doubleday 1981–1985), 1:356–57.

on earth out of "scientific" exegesis. The result is the absence of biblical monographs that programmatically compare the Lukan account of the conception of the virgin Mary, when the Holy Spirit comes upon her and the power of the Most High overshadows her (Luke 1:34), and accounts of the conception of virgins in Mediterranean literature, when gods come upon them in different forms and circumstances. It is highly likely that the account of Mary is multicultural, reconfiguring Mediterranean stories about virgins as well as Israelite stories about virgins and barren women. We will return to this below in the discussion of the social and cultural texture of the account.

A fifth dimension is intertextual echo. Beyond specific configuration of traditions and episodes lies echoes.[54] When the Lukan account of Mary and Elizabeth is recounted in Greek toward the end of the first century CE, the echoes in its intertexture are manifold. Again, the traditional boundaries in New Testament exegesis have been drawn in such a way that interpreters saturate the discussion with echoes from Israelite and Jewish tradition but suppress echoes from broader Mediterranean tradition, society, and culture.

The spectrum of intertexture, from reference to echo, intensely raises the issue of canon in interpretation.[55] For most interpreters, canonical boundaries for interpretation of the Lukan account of Mary and Elizabeth have been drawn in a manner that intentionally excludes comparison of the Magnificat with hymns of praise in Hellenistic-Roman culture and the conception of Mary with accounts of the conception of other virgins in Mediterranean literature. The strategy that keeps such data out is a "canonical strategy," and the elements of this strategy are basic canon, canon within the canon (or "inner canon"), and near canon.[56] The basic canon for New Testament interpretation of this unit is comprised by the Old and New Testaments. Central to any canonical strategy, however, is the establishment of a canon within the canon, an "inner" canon. The canon within the canon for interpretation of this unit comprises the Israelite tradition

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54. John Hollander, *The Figure of Echo: A Mode of Allusion in Milton and After* (Berkeley: University of California Press, 1981); Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

55. Eagleton, *Literary Theory*, 1–53.

56. William H. Myers, "The Hermeneutical Dilemma of the African American Biblical Student," in *Stony the Road We Trod: African American Biblical Interpretation*, ed. Cain Hope Felder (Minneapolis: Fortress, 1991), 53–54.

of barren women and the account of Hannah and her hymn of praise in 1 Sam 1:1–2:10. This strategy produces an interpretive near canon comprised of material from Psalms (35:9; 111:9; 103:17; 89:11; 107:9; 98:3) and other passages in the Old Testament, Apocrypha, and Pseudepigrapha.[57] It is noticeable that this inner canon and near canon exclude any stories about virgins in Israelite tradition. Beginning with the tradition of barren Israelite women, it opens its boundaries to hymns of praise within the book of Psalms and within prophetic, apocalyptic, pseudepigraphic, and Qumran literature. If interpreters open the boundaries of near canon further, they may bring in information from rabbinic literature and from the church fathers, monastics, and mystics in Christian tradition. But all of this opening of the boundaries carefully avoids stories about virgins who are forced to conceive, either by gods or by men fulfilling the will of a god. The absence of significant comparative work on Hellenistic-Roman hymns to gods and goddesses and on accounts of virgins who are overpowered and made pregnant by gods makes it impossible to redraw those boundaries here. Instead, the discussion will focus on the one major, recent attempt to open these boundaries in New Testament interpretation.

The Lukan account is susceptible to nonconventional boundaries. In Luke, the angel appears to the husband Zechariah concerning the conception and birth of the son John the Baptist to the barren wife Elizabeth (Luke 1:11–20); but the angel appears to the betrothed virgin Mary, and to her alone, concerning the conception and birth of Jesus (Luke 1:26–38). In the Matthean account, in contrast, the angel appears to the man Joseph rather than to the virgin Mary (Matt 1:20; 2:13, 19). In Luke, no male is part of Mary's scene unless the reader genders Gabriel as male.[58] The Lukan account is closer to the account of the birth and conception of Samson in Judg 13:2–25 than to any other account of conception by a barren woman, since the messenger of God appears to the future mother in the account and tells her that she will conceive and bear a son. In Luke, a kinswoman Elizabeth, whose barrenness has been removed by God, in effect replaces

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57. Brown, *Birth of the Messiah*, 358–60; Fitzmyer, *Gospel according to Luke*, 1:356–69.

58. Athalya Brenner and Fokkelein van Dijk-Hemmes, *On Gendering Texts: Female and Male Voices in the Hebrew Bible*, BibInt 1 (Leiden: Brill, 1993); Arie Troost, "Reading for the Author's Signature: Genesis 21:1–21 and Luke 15:11–32 as Intertexts," in *Feminist Companion to Genesis*, ed. Athalya Bremmer, FCB 2 (Sheffield: Sheffield Academic, 1993), 251–72.

the role that the husband Manoah plays in the story of the conception and birth of Samson. The function of Elizabeth raises another issue, namely, the relation of one blessed woman to another blessed woman in Israelite tradition. This essay will turn to that issue in the section on ideology; for now the discussion turns to the Lukan reconfiguration of a "dishonorable" Israelite tradition about the overpowering of virgins by embedding it in the honorable tradition of the perpetuation of Israel's patriarchal line through barren women.

The special dynamics of a "canon within the canon" are at work in Mary's reference to her "humiliation" in the rationale she provides for her joyful soul and spirit (Luke 1:48b). Her humiliation is different from the humiliation of a barren woman: Mary is pregnant before marriage, and conventional social logic presupposes that a male causes a female to become pregnant. When a male causes a female to become pregnant outside of marriage, he is said to have "humiliated [ταπεινόω] her." Interpreters suppress the difference between the humiliation of a married, barren woman and an unmarried, pregnant woman in the Lukan account by establishing boundaries of intertexture that keep the accounts of Israel's dishonored virgin women outside the interpretive "canon within the canon" and, indeed, outside the interpretive near canon. In essence, the interpretive strategy erases the accounts of dishonored virgins from Israelite, Jewish, and Mediterranean literature. It erases the accounts by displacing them with accounts of honorable barren women. This may, of course, be a natural effect of the Lukan narration on readers. But interpreters should exhibit the nature of Lukan discourse in exegetical practice rather than simply replicate its discursive strategies.

Jean Schaberg has challenged the traditional inner canon of intertexture for the Lukan account of Mary by calling attention to legislation about and accounts of sexually dishonored women in Israelite tradition.[59] Deuteronomy 22:23–24 (cf. 22:29) presents specific legislation about betrothed virgins who are dishonored:

> And if there be a young virgin betrothed [παῖς παρθένος μεμνηστευμένη] to a man [ἀνδρί], and a man [ἄνθρωπος] has found her in the city and

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59. Jean Schaberg, *The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives* (New York: Crossroad, 1987); Schaberg, "Luke," in *The Women's Bible Commentary*, ed. Carol A. Newsom and Sharon H. Ringe (Louisville: Westminster John Knox, 1992).

lain [κοιμηθῇ] with her, you shall take them both out to the gate of their city and they shall be stoned with stones, and they shall die; the young woman because she did not cry out in the city, and the man because he humiliated [ἐταπείνωσεν] his neighbor's woman [γυναῖκα]. (Deut 22:23–24 LXX)

The language of virgin, betrothal, and humiliation in this legislation is precisely the same as in the Lukan account. Mary is a virgin betrothed to a man (Luke 1:27: παρθένον ἐμνηστευμένην ἀνδρί), and when she becomes pregnant, she refers to that pregnancy as humiliation (Luke 1:48: τὴν ταπείνωσιν). From her perspective, her pregnancy has humiliated her.

As stated above, this humiliation of Mary perpetuates a "dishonorable" tradition of important women in Israel's history. In Gen 34:2, Dinah, the daughter of Leah and Jacob, was "humiliated" (ἐταπείνωσεν) by "Shechem the son of Hamor the Hivite, the prince of the land," when he seized her and lay with her. In Judg 19:24 and 20:5, the father of the Levite's concubine offers both "my virgin daughter" (ἡ θυγάτηρ μου ἡ παρθένος) and the Levite's concubine to the men of the city that "you might humiliate" (ταπεινώσατε) them. In 2 Sam 13:12, 14, 22, 32, David's daughter Tamar pleads with Amnon not to humiliate her, but he overpowers her and lies with her, and his death was considered to be a punishment for this act. Deuteronomy 21:14 is an additional, instructive form of legislation. When Israel goes forth to war and an Israelite captures a beautiful woman and desires her and takes her for a wife,

Then, if you have no delight in her, you shall send her out free, and you shall not sell her for money; you shall not treat her with contempt, since you have humiliated [ἐταπείνωσας] her.

An Israelite is given the right to humiliate a foreign woman whom he has taken captive, but certain regulations govern his activity, including the recognition that he has humiliated her. Lamentations 5:11 offers a cry of anguish over the "dishonorable" tradition of humiliated women:

They humiliated [ἐταπείνωσαν] women in Zion,
Virgins [παρθένους] in the cities of Judah.

In Ezek 22:10–11, the prophet indicts the princes of Israel themselves:

In you men uncover their fathers' nakedness; in you they humiliate [ἐταπείνουν] women who are unclean in their menstruation. One deals unlawfully with his neighbor's wife; another has defiled his daughter-in-law in ungodliness; and another in you has humiliated [ἐταπείνουν] his sister, the daughter of his father.

The humiliation to which Mary refers in Luke 1:48a refers to this "dishonorable" tradition. In Schaberg's words, "The virgin betrothed to a man (Luke 1:27) was sexually humiliated. But her humiliation was 'looked upon' and reversed by God."[60] This information suggests the importance of including Deut 22:24; Gen 34:2; Judg 19:24; 20:5; 2 Kgs 13:12–32; and Lam 5:11 as inner canonical intertexts for interpretation of Luke 1:26–56. Yet these texts are never mentioned by Raymond Brown and Joseph Fitzmyer, to mention two interpreters who have worked in detail with the intertexture of the Lukan account.

If the inner canon included all the information in the Bible about virgins who were overpowered by males, then new data would emerge from the near canon of the Apocrypha, Pseudepigrapha, and other Mediterranean literature. The beginning point for the strategy that keeps this information out is the suppression of a dimension of the inner texture of the Lukan account itself; namely, the virgin Mary refers to "her" humiliation in Luke 1:48a, not Elizabeth's. Mary's "low estate," as it is often translated, results from conception outside of marriage, not absence of conception within marriage. Mary's rationale for praising God is that God has shown special regard for the pregnancy that was forced upon her. Unfortunately, there is no space to develop this further here; it is necessary to summarize and move on to social and cultural texture.

Sociorhetorical criticism calls for a detailed assessment of the manner in which inner canonical boundaries have been established for interpretation in relation to the inner texture of a unit itself. In the instance of the Magnificat, New Testament interpreters have suppressed the intertexture of Mary's speech with virgins overpowered by men or male gods by changing the reference of her speech to barrenness instead of pregnancy outside of marriage. Once an inner canon for interpretation has excluded all discussion of overpowered virgins in the Bible, it can easily push back any comparison with accounts of virgins in extracanonical Jewish texts and other Mediterranean literature.

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60. Schaberg, *Illegitimacy of Jesus*, 100; Schaberg, "Luke," 284–85.

Social and Cultural Texture: Every Meaning Has a Context

The social and cultural texture of a text raises questions about the response to the world, the social and cultural systems and institutions, and the cultural alliances and conflicts evoked by the text.[61] These social and cultural phenomena are primary topics in rhetorical theory (Aristotle, *Rhet.* 1.2.21–22; 2.22.1–23.30; 3.15.1–4).[62] Particular social data regularly are the "material" topics in discourse, specific "subject matter." Social and cultural systems and institutions are common topics, those that span all subject matter in society and culture. Cultural alliances and conflicts are "final" topics that function specially to make one's own case to other people. These topics functioning together evoke the social and cultural nature of a particular discourse.[63]

Bryan Wilson's analysis of types of religious sects can assist an interpreter initially in ascertaining the social response to the world in the discourse of a particular New Testament text. James A. Wilde introduced Wilson's sociological typology of sects into New Testament study in his dissertation and an article, and in 1981 Elliott incorporated Wilson's insights into the method he called sociological exegesis.[64] Later, Esler used them for an initial test of Lukan discourse, and his lead can be helpful to our analysis. Since this essay is designed to introduce the reader to sociorhetorical criticism, it seems good to describe all seven of Wilson's

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61. Fowler, *Linguistic Criticism*, 85–101.

62. See Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991), 46–47, 186–204, 265–68.

63. Robbins, "Rhetoric and Culture"; Wilhelm H. Wuellner, "Rhetorical Criticism and Its Theory in Culture-Critical Perspective: The Narrative Rhetoric of John 11," in *Text and Interpretation: New Approaches in the Criticism of the New Testament*, ed. P. J. Martin and J. H. Petzer, NTTS 15 (Leiden: Brill, 1991), 171–85; Elliott, *What Is Social-Scientific Criticism?* 36–51.

64. James A. Wilde, "A Social Description of the Community Reflected in the Gospel of Mark" (PhD diss., Drew University, 1974); Wilde, "The Social World of Mark's Gospel: A Word about Method," *Society of Biblical Literature 1978 Seminar Papers*, 2 vols., SBLSP 15 (Missoula, MT: Scholars Press, 1978), 2:47–67; Elliott, *Home for the Homeless*, 75–77, 96, 102–6, 122; see also John H. Elliott, "Phases in the Social Formation of Early Christianity: From Faction to Sect; A Social-Scientific Perspective," in *Recruitment, Conflict, and Conquest: Strategies in Judaism, Early Christianity, and the Greco-Roman World*, ed. Peder Borgen, Vernon K. Robbins, and David B. Gowler, ESEC 6 (Atlanta: Scholars Press, 1998), 273–313.

types briefly, each of which, from our perspective, is evoked by the specific topics that occupy the discourse.

1. The *conversionist* response views the world as corrupt, because all people are corrupt: if people can be changed, then the world will be changed.

2. The *revolutionist* response assumes that only the destruction of the world, of the natural but more specifically of the social order, will suffice to save people.

3. The *introversionist* response sees the world as irredeemably evil and presupposes that salvation can be attained only by the fullest possible withdrawal from it.

4. The *gnostic (manipulationist)* response seeks only a transformed set of relationships—a transformed method of coping with evil—since salvation is possible in the world if people learn the right means, improved techniques, to deal with their problems.

5. The *thaumaturgical* response focuses on the concern of individual people for relief from present and specific ills by special dispensations.

6. The *reformist* response assumes that people may create an environment of salvation in the world by using supernaturally-given insights to change the present social organization into a system that functions toward good ends.

7. The *utopian* response presupposes that people must take an active and constructive role in replacing the entire present social system with a new social organization in which evil is absent.[65]

Most historical manifestations of religious communities exhibit a tensive relation among two, three, or four of these responses to the world. A strong focus on only one often signals the manifestation of a cult—a group organized around a new idea or an imported alien religion—rather than a sect.[66] Esler concludes that the thaumaturgic, conversionist, and

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65. Bryan Wilson, "A Typology of Sects," in *Sociology of Religion*, ed. R. Robertson (Baltimore: Penguin, 1969), 361–83; Wilson, *Magic and the Millenium: A Sociological Study of Religious Movements of Protest among Tribal and Third-World Peoples* (New York: Harper & Row, 1973), 22–36.

66. Werner Stark, "The Class Basis of Early Christianity: Inferences from a Sociological Model," *SocAn* 47 (1986): 216–25.

revolutionist types of response are relevant for Luke-Acts.[67] Let us test his conclusion in the context of an analysis of Luke 1:26–56.

First, the miraculous intervention of God upon both Elizabeth and Mary signals thaumaturgic rhetoric. This essay will explore a few of the details below, but perhaps it is sufficient at this point to cite the statement of the angel: "For with God no word will be impossible" (1:37). Secondly, the change of Mary from being "greatly troubled" (1:29) to her agreement to "let it be to me according to your word" (1:38) exhibits conversionist rhetoric. Mary changes from a young woman who does not believe she can conceive a son apart from a man to a young woman who accepts the promise of the angel, and this seems to introduce a model for people's response to God's miraculous intervention in the affairs of the world. Other stories, like Zaccheus's change of heart, distribution of half of his wealth to the poor, and fourfold restoration of all he has defrauded (Luke 19:1–10), exhibit fully this kind of rhetoric in Luke and Acts. The view is that changes of heart produce salvation. Thirdly, "reversal rhetoric" is prominent in Mary's speech.[68] In the past, God "has put down the mighty from their thrones, and exalted those who have been humiliated; he has filled the hungry with good things, and the rich he has sent empty away" (Luke 1:52–53). God is overturning and promises further to overturn the world and specifically the social order. Esler considers this to be revolutionist rhetoric, but we will need to return to this below. The "reversal" rhetoric may be utopian or reformist rather than revolutionist in the context of Lukan thaumaturgic and conversionist rhetoric that brings salvation to people in the world (1:69, 71, 77).

Let us deepen this initial perception of the social response to the work in the text with analysis of common social and cultural topics in the text—kinship, honor and shame, limited good, purity codes, patron-client relations, and hospitality codes—what David B. Gowler calls "cultural scripts."[69] These common topics have been the special domain of New Testament social science critics for more than a decade and they can help us to make the analysis more precise.[70]

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67. Esler, *Community and Gospel in Luke-Acts*, 59.

68. York, *Last Shall Be First*.

69. David B. Gowler, *Host, Guest, Enemy, and Friend: Portraits of the Pharisees in Luke and Acts*, ESEC 1 (New York: Lang, 1991).

70. Malina, *New Testament World*; Elliott, *Semeia* 35; Elliott, *What Is Social Scientific Criticism*; Neyrey, *Social World of Luke-Acts*.

The concern about "humiliation" (ταπείνωσις) in Luke 1:26–56 especially concerns kinship, honor, and shame. The narrative leaves the ascribed family status of Mary unstated, in contrast to that of Elizabeth, who was "of the daughters of Aaron" (Luke 1:5). Mary's honor is embedded in her betrothal to a man "of the house of David" (Luke 1:27). Her humiliation derives from pregnancy before marriage has occurred (Luke 1:34, 48a). But God has removed this humiliation by communicating honor through the angel Gabriel beforehand and through the responses of the honored Elizabeth to her pregnancy. When the angel Gabriel comes to Mary in her private chambers, however, the speech on the lips of the angel attributes fear to Mary. Malina and Rohrbaugh, gendering both God and Gabriel as male in their reading of this text, evoke a social situation in which a man encounters a young woman and threatens her virginity. In their view, the male angel has persuaded her to consent to be overpowered by the Holy Spirit, the Most High. They comment as follows:

> Notice how readily Mary gives in when "cornered" by the angel. While obviously no lust is involved in this case, the scenario still points to traditional Mediterranean urgency to keep women duly encompassed. And Mary's answer in this difficult situation is: "Let it be with me according to your word" (v. 38). What this means in typical Mediterranean fashion is: "As you like!"[71]

Serious questions are being raised in current interpretation about this kind of male gendering of biblical texts.[72] Both traditional and nontraditional readers have implicitly, if not explicitly, gendered God as male in relation to Mary. Malina and Rohrbaugh's reading is highly similar to Schaberg's reading in gendering Gabriel as well as God as male. This is, without a doubt, one of the most explosive issues of our time. The gendering of both God and Gabriel as male takes us to the heart of ideology. Would it be possible for us to read this text in such a manner that neither God nor Gabriel are gendered as male in relation to Mary? The work of Athalya Brenner, Fokkelein van Dijk-Hemmes, and Arie Troost promises to give us such a reading in the near future. Let us look more closely at the text itself to see the nature of the social and cultural topics in it.

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71. Bruce J. Malina and Richard L. Rohrbaugh, *Social Science Commentary on the Synoptic Gospels* (Minneapolis: Fortress, 1992), 289.

72. Brenner and van Dijk-Hemmes, *On Gendering Texts*.

When the angel Gabriel first told Mary that his visit meant that she was being favored by God with conception and birth of a special son, she protested that she had no man (1:34). Here, then, the text explicitly evokes the traditional perception that a woman becomes pregnant only as the result of the presence of a man. When the angel draws an analogy between the honorable conception of her barren kinswoman Elizabeth and her own impending conception, Mary believes the angel's word of promise to her (1:36–38). We lack comparison of the argumentation the angel uses to persuade Mary with argumentation by gods who visit virgins in Mediterranean antiquity. But we should not be surprised to find similar strategies of persuasion. The angel has confronted Mary with powerful words, and she has been persuaded by them. The "central" concern for a woman in this situation in Mediterranean antiquity is honor, and the powers have provided for her honor. This appears to be the primary reason for her praise of God: God has shown regard for the humiliation of this maidservant; from now on, all generations will call her blessed—instead of a dishonorable woman (1:48).

The result of this analysis suggests an inner relation between thaumaturgy and conversion: Mary will encounter a miracle just like Elizabeth has experienced a miracle; acceptance of this miracle requires a deep change of heart on behalf of Mary. Mary's first response to Gabriel was that she had no man, therefore she could not imagine how she could have a son (1:34). The answer of the angel persuades her to change her mind and accept the possibility (1:25–27), and Elizabeth's statements affirm her new point of view (1:42–45). Thus, argumentation that features honor and kinship confirms and deepens our understanding of the centrality of thaumaturgy and conversion in the discourse. But what about the reversal of the powerful and the lowly in Mary's Magnificat? Let us turn to cultural alliances and conflicts to deepen our understanding of this discourse.

A beginning context for investigating cultural argumentation in a text emerges in the distinction sociologists of culture make between dominant culture, subculture, contraculture, counterculture, and liminal culture. On the one hand, a cultural system has its own set of premises and rationales.[73] On the other hand, every cultural system is comprised of multiple "local cultures."[74] Local cultures interact with other local cultures, either

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73. Peacock, *Anthropological Lens*, 35.
74. Geertz, *Local Knowledge*.

by dominating or embedding themselves in another culture. Each culture develops its own premises and rationales within this context of domination and/or embedding.

The rhetorics of dominant culture, subculture, counterculture, contraculture, and liminal culture are a factor in producing these cultures, and in turn these cultures generate these kinds of rhetoric. The relation of rhetoric to culture and culture to rhetoric, then, is reciprocal. What kind of culture rhetoric is at work in Luke 1:26–56? To pursue this issue, it is necessary to have definitions of these types of culture rhetoric.[75]

1. *Dominant culture rhetoric* adopts a point of view according to which its own system of attitudes, values, dispositions, and norms are supported by social structures vested with power to impose its goals on people in a significantly broad territorial region.

2. *Subculture rhetoric* imitates the attitudes, values, dispositions, and norms of dominant culture rhetoric, and it claims to enact them better than members of dominant status.
   Ethnic subculture rhetoric is a particular kind of subculture rhetoric. It has origins in a language different from the languages in the dominant culture, and it attempts to preserve and perpetuate an "old system" in a dominant cultural system in which it now exists, either because a significant number of people from this ethnic culture have moved into a new cultural environment or because a new cultural system is now imposing itself on it.[76]

3. *Counterculture rhetoric* is a "heretical" intracultural phenomenon that articulates a *constructive* image of a better way of life in a context of "rejection of *explicit* and *mutable* characteristics" of the dominant or subculture rhetoric to which it is responding.[77] It is not simply a reaction formation to another form of culture, but it builds on a supporting ideology that provides a relatively self-sufficient system of action.[78]

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75. Robbins, "Rhetoric and Culture."

76. Keith A. Roberts, "Toward a Generic Concept of Counter-Culture," *Sociological Focus* 11 (1978): 111–26; Milton M. Gordon, "The Subsociety and the Subculture," in *Subcultures,* ed. D. Arnold (Berkeley: Glendessary, 1970), 150–63.

77. Roberts, "Toward a Generic Concept," 114.

78. Ibid., 121; Roberts, *Religion and the Counter-Culture Phenomenon: Sociological and Religious Elements in the Formation of an Intentional Counter-Culture Com-*

4. *Contraculture rhetoric* is "group culture" rhetoric that is deeply embedded in another form of culture to which it is a reaction formation. It asserts "more negative than positive ideas" in a context where its positive ideas are simply presupposed and come from the culture to which it is reacting.[79] It often is possible to predict the behavior and values evoked by contraculture rhetoric if one knows the values evoked by the culture to which it is reacting, since the values are simply inverted.[80]

5. *Liminal culture rhetoric* is "disjunctive and multiaccentual" speech that evokes a cultural space "outside the sentence." It uses cacophonic, syncopated sounds and articulations in "heterogeneous and messy array" to evoke a possibility of "ennunciation" and "identity." It is a liberating strategy "articulated at the liminal edge of identity" to create the possibility for an emergent cultural identity.[81]

If we analyze the text that features Mary and Elizabeth from the perspective of culture rhetoric, we begin to test the dynamics of revolutionist rhetoric in relation to reformist and utopian rhetoric. The angel Gabriel represents the power of God, and the speech of the angel represents a form of dominant culture rhetoric. After Mary accepts Gabriel's promise to her, she speaks about the nature of God's power in terms of making the mighty low and the low mighty. Is Mary simply amplifying the dominant culture rhetoric Gabriel has introduced to her, or is this a different kind of culture rhetoric? Let us remain in touch with the topics that concern the social response to the world in the discourse as we pursue this issue. Does Mary's discourse introduce a revolutionist vision in which God's

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munity (PhD diss., Boston University, 1976); J. Milton Yinger, *Countercultures: The Promise and Peril of a World Turned Upside Down* (New York: Free Press, 1960).

79. Roberts, "Toward a Generic Concept," 124, citing Margarite Bouvard, *The Intentional Community Movement: Building a New Moral World* (Port Washington, NY: Kennicat, 1975), 119.

80. Roberts, "Toward a Generic Concept," 123–24; J. Milton Yinger, "Contra-culture and Subculture," *ASR* 25 (1960): 629; Werner Stark, *Sectarian Religion* (New York: Fordham University Press, 1967), 141, 153; G. F. S. Ellens, "The Ranting Ranters: Reflections on a Ranting Counter-Culture," *CH* 40 (1971): 91–107.

81. Homi K. Bhaba, "Postcolonial Criticism," in *Redrawing the Boundaries: The Transformation of English and American Literary Studies*, ed. Stephen Greenblatt and Giles B. Gunn (New York: Modern Language Association of America, 1992), 443–45.

power "destroys" the present evil world, a utopian vision in which God's power "replaces" the present social structures and powerful people with a new kind of structure and role for leaders, or a reformist vision in which God's power "changes" something within the present system to make it function benevolently?

The answer to this question must come from the overall rhetoric of Luke and Acts. For this reason, it is important to embed Luke 1:26–56 in the discourse of both volumes. In a recent study of the social location of the implied author of this two volume work, I drew the conclusion that

> the thought of the implied author is located in the midst of the activities of adult Jews and Romans who have certain kinds of power in cities and villages throughout the Mediterranean world from Rome to Jerusalem.… The arena of socialization reveals an upwardlooking use of technology toward Roman officials with political power. Jewish officials, however are considered equal in social status and rank.… Thus, the thought of the implied author is located socially in a place where it seems advantageous, and perhaps necessary, to tell "these foreign affairs" to people slightly higher in social rank who read Greek and appreciate a people who strive to be devout, righteous, and lettered.… Accepting a position of subordination, Christians speak with politeness and care upwards to those who dominate the system. Yet, bolstered by God's sanctioning of their diversity and by their ideology of "at homeness" in the Roman empire, they not only tell their story to those above but engage in vigorous and continued confrontation with those from whom they claim their Jewish heritage and those with whom they enjoy the benefits of Greco-Roman culture.[82]

The exchanges among the angel Gabriel, Mary, and Elizabeth exhibit a subset of these dynamics. The angel Gabriel represents the power and will of God in much the same way that King Agrippa represents the power and will of the emperor (Acts 25:13–26:32); thus they both use dominant culture rhetoric. When the angel Gabriel speaks to Mary, he speaks using command and "name dropping" characteristic of representatives of hierarchical structures. He is fully authorized by dominant power, and he fills his discourse with the authorities that stand behind him as he works.

Since both Gabriel who represents God and King Agrippa who represents the emperor use dominant culture rhetoric, there is an inner tension

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82. Robbins, "Social Location," 331–32.

in the accounts in the discourse of Luke-Acts. Do two dominant cultures stand in unmitigated opposition in Luke-Acts, or does the dominant rhetoric of one of the cultures accept a subordinate position in relation to the other? It seems clear from the relation of the discourse in the prefaces to the discourse in the speeches of Paul in Acts that representatives of Christianity accept a subordinate role to the emperor and his representatives.[83] The discourse in Luke-Acts adopts a position according to which people like Theophilus and King Agrippa are likely to view the story of Christianity as a matter of "foreign affairs," but it challenges such a view by embedding the affairs of Christianity within the affairs of the emperor and his representatives. When a decree of the emperor creates a movement of people whereby Jesus of Nazareth is born in the city of David (Luke 2:1–5), the stage is set for a cooperative relation between the power of the emperor and the power of God throughout the story. As the story progresses, events among early followers of Jesus work symbiotically with power structures within the Roman Empire to create a story in which power that travels from Rome to Jerusalem creates an environment for Christianity to travel from Jerusalem to Rome.[84] In this context, representatives of Christianity adopt subcultural rhetoric as they converse with representatives of empire.

The dominant culture rhetoric Gabriel uses with Mary, then, stands in an ethnic subculture relation to the dominant culture rhetoric King Agrippa uses with Paul. After Mary's encounter, she takes the initiative to go alone to the honored, no longer barren, woman Elizabeth, much like Paul goes to the synagogues of cities in Asia Minor, Macedonia, and Greece. When Mary speaks in the presence of Elizabeth, she speaks a high form of Jewish rhetoric, a form containing the poetic qualities of royal Davidic and classical prophetic speech. At the highpoint of Mary's speech, however, she speaks a rhetoric of reversal: those who are powerful will be made low, and those who live in humiliation will be exalted (Luke 1:52). In other words, speaking the highest level of this ethnic subculture rhetoric, Mary introduces a contraculture phenomenon in her rhetoric— a phenomenon that "inverts" some aspect of another cultural system. Whose culture is Mary's speech inverting, and what is she inverting in

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83. Vernon K. Robbins, "Prefaces in Greco-Roman Biography and Luke-Acts," *PRSt* 6 (1979): 94–108.

84. Vernon K. Robbins, "Luke-Acts: A Mixed Population Seeks a Home in the Roman Empire," in *Images of Empire*, ed. Loveday Alexander, JSOTSup 122 (Sheffield: JSOT Press, 1991), 218–21.

that culture? Is Mary's rhetoric countercultural rather than contracultural? In other words, are the inversions part of an overall positive vision, or does her speech emphasize more negative than positive things?

The strategy of the narrative is to present a form of dominant Jewish culture rhetoric primarily on the lips of Pharisees.[85] In these contexts, Lukan discourse regularly presents itself as Jewish contraculture rhetoric. This rhetoric claims to represent Jewish tradition authentically by inverting certain behaviors in dominant Jewish culture. From the perspective of dominant Jewish culture rhetoric as Lukan discourse presents it, Christian discourse is a "dishonorable" tradition. But Lukan discourse also presents sources of power within Jewish tradition investing this "dishonorable" tradition with honor. In other words, Lukan discourse claims that Christianity does not reject the central values of Jewish tradition; it simply inverts objectional dominant Jewish culture thought and behavior. The Gospel of Luke, then, embeds Mary's rhetoric in a narrative context that inverts hierarchies within its own presentation of dominant Jewish culture rhetoric, and Mary herself embodies an inversion of "dishonored" and "honored" traditions in dominant Jewish tradition. She asserts that God authorizes the honoring of her dishonor, and in other parts of the narrative God authorizes the honor of Jesus, Stephen, and Paul, who also represent "dishonorable" traditions within dominant Jewish culture rhetoric as Lukan discourse presents it.

But now let us pursue the relation of Mary's rhetoric to Roman culture. When the angel speaks to Mary, the language is Greek, and Mary responds in Greek. Even the greeting of the angel is Greek, χαῖρε (1:28), rather than Hebrew, *shalōm*. Mary's rhetoric, then, uses the *lingua franca* of the dominant culture and is emboldened by it. Moreover, when Mary praises God, she uses high level Jewish hymnic verse that incorporates a form of reasoning and confirmation of its reasoning that reaches upward toward a subcultural form of Hellenistic-Roman argumentation. Mary's rhetoric reaches up in social status, like the narratorial voice reaches up toward Theophilus in the preface (Luke 1:1–4).[86] The hierarchical

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85. Halvor Moxnes, *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel* (Philadelphia: Fortress, 1988); David B. Gowler, "Characterization in Luke: A Socio-narratological Approach," *BTB* 19 (1989): 54–62; Gowler, *Host, Guest, Enemy, and Friend*; Gowler, "Hospitality and Characterization in Luke 11:37–54: A Socio-narratological Approach," *Semeia* 64 (1993): 213–51.

86. Robbins, "Prefaces in Greco-Roman Biography," 94–108; Robbins, "Social Location," 321–23.

structure of the social order seems not to be in contention but only the benevolence of those who hold positions of power in that structure. This rhetoric, then, seems not to reject "explicit and mutable characteristics" of Roman culture, which claims peace, salvation, and benevolence as central values. Rather, Mary's rhetoric has a subcultural relation to Roman culture—her discourse claims that God fulfils central values of Roman culture better than the kingdom of the emperor does. In the end, the discourse of Luke and Acts perpetuates a contracultural rhetoric as an ethnic subcultural form of Roman culture. How close is Mary's speech to dishonored virgins who bore the heroes, gods, and goddesses of Mediterranean culture? Only future investigation, analysis, and interpretation can tell us. New Testament interpreters have not yet confronted the issue and explored it.

Returning to the social response in the discourse, then, the issue is whether the discourse perceives evil to be present in the people or in the structures that run society. Mary's rhetoric evokes an image of changing the people in power: God will remove those who now have power and put the lowly in those positions. Mary does not assert that the structures of power themselves should be changed but only the people who have the power. Nor does Mary claim that God will destroy the people who have the power—God will depose and scatter them. This means that her discourse probably is not appropriately described as revolutionist, which would imply destruction of both the structures of the social order and the powerful people who run it. Nor does the discourse appear to be utopian, where an entirely new social system will replace the present one. Rather, Mary's discourse is reformist, with an emphasis on changing the people in power. When Lukan discourse embeds this reformist vision in thaumaturgical, conversionist discourse, the vision is significant reform indeed. As God's thaumaturgic powers raise the lowly to positions of power, the vision is that God's conversionist powers change the hearts of the honored ones to goals of benevolence and mercy. The changes in the social order, then, will occur as leaders use power structures to "show mercy" and to "fill the hungry with good things." Mary's discourse, then, shows no desire that hierarchical power structures be taken away. She simply has her own view of how those who hold the positions of power should embody the thaumaturgical and conversionist powers of God.

Ideological Texture: Every Theology Has a Politics

Exploration of the ideological texture of a text focuses on self-interests. What and whose self-interests are being negotiated in this text? If the dominant voices in the text persuade people to act according to their premises, who will gain and who will lose? What will be gained and what will be lost?[87]

These questions move into ideology, point of view, and theology. Here the motto is that every theology has a politics. Ideology is "an integrated system of beliefs, assumptions and values, not necessarily true or false, which reflects the needs and interests of a group or class at a particular time in history."[88] This integrated system proceeds from the need to understand, to interpret to self and others, to justify, and to control one's place in the world. Ideologies are shaped by specific views of reality shared by groups—specific perspectives on the world, society and people, and on the limitations and potentialities of human existence. Inasmuch as all religious groupings and movements have specific collective needs, interests, and objectives that they seek to relate to ultimate sacred norms and principles—in Christianity, to the will and action of God as revealed in Jesus Christ—all religious movements, including early Christianity, develop ideological positions and perspectives.[89]

Who, we must ask, is benefitting by having Mary, a virgin, speak as she does in the Magnificat? Who is benefitting by having Mary speak out about raising the lowly up to power and driving the powerful away empty-handed? Whose ideology is being advanced, for whose benefit, by Mary's dialogue with the angel and Elizabeth and by the argumentation in the Magnificat? Let us approach the issue from three angles: (1) the voices of the narrator and the angel, (2) the dialogue between Mary and Elizabeth, and (3) the monologue by Mary to God.

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87. Elliott, *What Is Social Scientific Criticism*, 119–21; Terry Eagleton, *Ideology: An Introduction* (New York: Verso, 1991); John McGowan, *Postmodernism and Its Critics* (Ithaca, NY: Cornell University Press).

88. David B. Davis, *The Problem of Slavery in the Age of Revolution 1770–1823* (Ithaca, NY: Cornell University Press, 1975), 14.

89. Elliott, *Home for the Homeless*, 268; Elliott, *What Is Social Scientific Criticism*, 51–53; Elisabeth Schüssler Fiorenza, *In Memory of Her: A Feminist Theological Reconstruction of Christian Origins* (New York: Crossroad, 1983); Schüssler Fiorenza, *Bread Not Stone: The Challenge of Feminist Biblical Interpretation* (Boston: Beacon, 1985); Schüssler Fiorenza, *But She Said: Feminist Practices in Biblical Interpretation* (Boston: Beacon, 1992).

The narratorial voice throughout Luke and Acts presents a case for Christianity as a healing, peace-loving group of people who encounter conflict when Jewish leaders attempt to run them out, imprison, or kill them. This narratorial voice presents a case for certain Christian leaders throughout the Mediterranean world from Ethiopia throughout Syria-Palestine, Asia Minor, Macedonia, Greece, and Rome. The rhetoric of Luke and Acts offers a certain group of Christian leaders the benefit of a bicultural founder and leader. Simultaneously, Jesus functions as a messiah, who launches high level contraculture rhetoric against established Jewish leaders, and a Hellenistic-Roman benefactor-savior, who engages in high artisan, low elite subculture rhetoric that challenges all leaders. Social identity is at stake for Christians. From a social perspective, Christians look to an outsider like subversive troublemakers. The narratorial voice, with the voices of characters embedded in it, argues the case that all the troubles Christians have arise with Jewish leaders who are proud, greedy, and lovers of money. Jesus and his followers, in contrast, enact humility and benevolence.

Social and political benefits are at stake in Luke and Acts, and wherever its narratorial rhetoric is successful, Christians will attain positive social identity and will receive accompanying political benefits. Material benefits also are at stake. Of key importance are the resources in cities throughout the Mediterranean world, the location of storing and distributing grain supplies and the like.[90] If Christians can be Roman citizens, as the converted Pharisee Paul is, then Christians have the right to receive a portion of the grain dole and other services of the cities. Individual benefits also are at stake. Christian leaders, both individually and in pairs, receive the right to travel freely throughout the empire, entering regions, villages, and cities at will.

This is the overall context in which the voice of the narrator and the voice of the angel function in Luke 1. According to the narratorial voice, the God of the Jews, whom the angel calls "Most High" and "Lord God," initiates Mary's pregnancy through the agency of the power of God and the "Holy Spirit" (1:32, 35). When it is made clear to Mary that this pregnancy outside of marriage will bring her honor through her prestigious son, she accepts the action in the obedient mode of a client responding to a powerful patron. Mary cannot refuse God's offer; she accepts

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90. Robbins, "Social Location."

the role of an obedient servant/client and expresses gratitude that she will be held in honor by all people. The rhetorical effect is to claim that Christians are specially favored with the benefits of the patron God of the Jews. This God works contraculturally within Jewish tradition, at times creating human situations that are traditionally dishonorable in order to bring honor to certain dishonored people. God's activity presupposes and advances hierarchical structures within a patriarchical ideology, yet it inverts certain dishonored conditions within the context of those structures. In Luke 1, God advances the ideology of patrilineal honor in the form of prestigious sons who have political power (1:32–33) and holy status (1:35). But God also offers an inversion of weak and powerful, hungry and well-fed (1:51–53). Patrilineal hierarchy remains in place, but there is reform within it.

This ideology among first-century Christians proved to be highly successful. On the one hand, this kind of rhetoric presents a willingness to accept the patronage system within Hellenistic-Roman culture and work within it. Luke and Acts, therefore, share much of the ideology of a document like Plutarch's *Alexander*, which challenges patrons to be generous. Yet, Luke and Acts are reformist within that system. They activate reformist activities by means of contraculture rhetoric against Jewish leaders. In other words, through aggressive criticism of Jewish leaders, Lukan discourse calls for reform within the established political system of patronage and the centralized economic system of distribution.[91] This Christian discourse, then, calls for selected reform at the expense of established Jewish leaders. The people who will benefit present themselves as leaders of an ethnic subculture that fulfills the highest claims of dominant Roman government, namely, salvation (σωτηρία) and peace.

The dialogue between Mary and Elizabeth features the mothers of the founders of the Christian movement supporting one another in a manner that overturns the usual competition that accompanies the births of specially endowed sons who are potential rivals over power and leadership. The "honorable" tradition of barren women characteristically contains

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91. Richard Rohrbaugh, "Methodological Considerations in the Debate over the Social Class Status of Early Christians," *JAAR* 52 (1984): 519–46; Rohrbaugh, "'Social Location of Thought' as a Heuristic Construct in New Testament Study," *JSNT* 30 (1987): 103–19; Rohrbaugh, "The Pre-industrial City in Luke-Acts: Urban Social Relations," in Neyrey, *Social World of Luke-Acts*, 125–49; Moxnes, *Economy of the Kingdom*; Esler, *Community and Gospel in Luke-Acts*; Braun, *Feasting and Social Rhetoric*.

rivalry between kinwomen. The dialogue between Mary and Elizabeth engages this rivalry and reconfigures it. When Elizabeth became pregnant, she said the Lord had looked upon her to take away her reproach "among men" (Luke 1:25). She tells Mary, in contrast, that she, Mary, is blessed "among women" (Luke 1:42). Mary rephrases Elizabeth's statement to claim: "all generations will call me blessed" (Luke 1:48b).

This exchange reverberates with Israelite traditions of rivalry among women in a context where they are trying to win the special place of favor from their husbands. Leah speaks of "being called blessed" in a context of desperation after she has been unsuccessful in getting her husband Jacob to love her. Leah had hoped that her bearing of Reuben for Jacob would cause him to love her (Gen 29:32). But this did not happen. Leah's rivalry with Rachel over Jacob's love continued as Rachel gave her maidservant Bilhah to Jacob, and she had two sons, Dan and Naphtali (Gen 20:3–8). Leah in turn gave her maidservant Zilpah to Jacob, and she bore Jacob two sons, Gad and Asher (Gen 30:9–13). The name Asher means "happy, blessed." Leah called him Asher, because, as she said, "the women will call me *asher*" (in Greek, μακαρία: Gen 30:13). With this statement, Leah gave up on removing the reproach from "her man." Instead, she looked to women, who would look at her and "call her μακαρία happy, blessed." Mary's rationale for her joy in the Magnificat captures the dynamics of this tradition and reconfigures them. When she asserts that "all generations will call me blessed" (Luke 1:48b), she is embodying the rivalries of the past and the hopes for the future. If men and women can honor each other as God takes away their reproach and manifests powers of mercy and benevolence, then both the people and the social order may receive God's promises from the past.

What does this mean for interpretation in this essay? It means, on the one hand, that Mary's assertion holds the potential for evoking a sense of rivalry between herself and Elizabeth. Rivalry between "knowing only the baptism of John" and "knowing the way of God" as taught by Jesus is well known in the Lukan narrative (Acts 18:24–26), and readers could expect rivalry between the mothers of John and Jesus. The narrator implies, on the other hand, that there is no rivalry; in the context of the narration, Mary appears to be trying to overcome a division between receiving honor among men and among women. The narrator may also be trying to overcome this division by featuring Simeon's blessing of both Mary and Joseph (Luke 2:34) followed by Anna's thanks to God and interpretation of the redemption Jesus brings to Jerusalem (Luke 2:38).

The overall rhetoric of the interchange between Mary and Elizabeth, then, suggests an attempt to remove all rivalry between the mothers of the specially honored sons who stand at the beginning of the story of Christianity. In contrast to the rivalry between Sarah and Hagar, Rachel and Leah, Hannah and Penninah, Mary takes her body to Elizabeth, and together they celebrate and honor their pregnant bodies. The rhetoric of Lukan discourse is to claim that Christians perpetuate a culture of the body, impregnated by Holy Spirit, that overcomes rivalry, division, and hatred. Christians confront other people with their bodies for the purpose of overcoming hatred, healing illness, enacting forgiveness, and calling for generosity without expectation of return.

Mary's monologue to God in the presence of Elizabeth offers additional social and self benefits to Christian women. When Elizabeth says that "all women" will call Mary blessed and Mary asserts that she herself will be called blessed by "all generations," there is a special claim of honor for women both among Christian men and among Christian women. This is ambiguous honor, to be sure, since the primary base of it is honor from men. Mary's hymnlike speech emulates the tongue of David, which, of course, befits a woman betrothed to a man "of the House of David." Her body is forced to perpetuate dominant Jewish tradition in a dishonorable manner that is declared honorable by a God who maintains patrilineal tradition. Mary upholds the male line of tradition, and through her appropriate consent and expression of gratitude she receives honor. In other words, Mary receives honor in the great tradition in which men protect the reputation of "their women."

But does Mary's voice say something more? Does anyone hear, or notice, her initial cry that she will become pregnant without a man? She has no real choice in the matter. From the perspective of patriarchal tradition, this is God's doing, and Mary is fortunate, blessed, the mother of the messiah. What about Mary's perspective? She says she has been afflicted, dishonored. Why? Not because she is barren and wants a child, but because she is with child outside a marriage contract. If someone, benevolent or otherwise, decides she is to have a son, is that to be her station in life?

We need an ethnography of virgins in Mediterranean culture in order to explore the further nuances of Mary's speech to God. So far we do not have a comprehensive study of virgins in Mediterranean society and their speech to gods. What would the implications be for a virgin to speak like Mary speaks? Through the help of Mieke Bal, we are coming closer to an

understanding of virgins in Israelite tradition.[92] In her study, Bal distinguishes between *na'arah* (young girl), *'almah* (mostly already married woman before her first pregnancy), and *bethulah* (a woman confronted with the passage from young girl to almost already married woman). What does it mean for a woman who is going through this transitional phase of insecurity and danger in a patriarchal society to speak of being humiliated, of having God show regard for her humiliation, and of having a conviction that from now on all generations will call her blessed? New Testament interpreters have yet to gather the data and programmatically address this issue.

Male interpreters regularly celebrate Mary's speech as liberating for her and for all who are poor in social, political, or economic status. Victor Turner, however, shows that rituals of announcement and enactment of reversal by those of lower status support and reaffirm the hierarchical system that is in place. People of higher status, if they are wise, permit, indeed encourage, those of lower status to speak out and enact their frustrations in a context of reversal. The key is to establish boundaries, either spatially or temporally, for these announcements and enactments. In other words, those in power establish a clear definition of these people as a subculture or counterculture with an important but limited function in society *or* they designate a period of time during the year when the lower classes celebrate a reversal whereby they experience power and humiliate those of higher status.

The enactment of reversal, either within a subculture or within a designated time period, strengthens the ideology of hierarchy, of the necessity of having powerful people over weak people. The weak have their momentary experience of being powerful, or they have their limited social domain in which to perform their powerful acts. Either strategy allows and encourages the weak to turn their energy toward the work of service, and perhaps reconciliation, which is welcomed by the established hierarchy.

Conclusion

Sociorhetorical criticism suggests that we need to look carefully outside many of the boundaries within which we customarily interpret the Magnificat. I am aware that I, like others, speak from within a bounded

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92. Bal, *Death and Dissymmetry*, 41–93.

context. My approach to this text is socially located, as is anyone else's approach. I consider it important, however, to establish clear boundaries for the purpose of programmatic analysis. But then I consider it essential to subject those boundaries to analysis and criticism and to look through and beyond those boundaries for additional insight, even if those insights explode and reconfigure insights I had within that other context of analysis and interpretation. This, for me, is the nature of language, whether it is oral or written. Since different sets of boundaries establish different contexts for meanings, language signifies complexly interwoven textures of signification that appear only when analysis explores language from the perspective of multiple contexts. Sociorhetorical criticism invites the interpreter to establish more than one set of boundaries for interpretation, because multiple interpretations will bring into sight, sound, and feeling aspects of oral and written discourse that otherwise will remain hidden.

Mikhail Bakhtin has observed that speech is a social possession, and for this reason much, in fact most, of our speech comes from other people. He speaks, then, of many voices in our speech, *heteroglossia*. Exploration of Luke 1:26–56 from the perspective of multiple contexts reveals that "each word (text) is an intersection of words (texts) where at least one other word (text) can be read." "Intertextuality" is the current term for this observation that "any text is constructed as a mosaic of quotations; any text is the absorption and transformation of another."[93] Intertextuality is not, therefore, limited to explicit presentation of other texts as second or third level narration (as Acts 2:26). Speaking, writing, and reading are social acts. This means that social meanings surround the words at all times. A speaker, writer, and reader play with boundaries they themselves establish and transgress for their own purposes. The interplay between boundaries and transgressions of boundaries, then, is the very nature of communication. If one person tries to keep someone's voice out, another is likely to let it in.

When Mary refers to her "humiliation," she uses a word that can connote a wide range of meanings, and the question is what range of mean-

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93. Julia Kristeva, *The Kristeva Reader*, ed. Toril Moi (New York: Columbia University Press, 1986), 37; see also Kristeva, *La Révolution du langage poétique* (Paris: Seuil, 1974); M. M. Bakhtin, *The Dialogic Imagination*, ed. M. Holquist, trans. C. Emerson and M. Holquist (Austin, TX.: University of Texas Press, 1981); Sipke Draisma, ed., *Intertextuality in Biblical Writings: Essays in Honor of Bas van Iersel* (Kampen: Kok, 1989); Robbins, "Reversed Contextualization of Psalm 22."

ings any reader entertains for the signs in the text. At this point, the text is extremely vulnerable; an interpreter must remember that every sign should be viewed "as an active component of speech, or text, or sign, modified and transformed in meaning by variable social tones, valuations, and connotations it condenses within itself in specific social conditions." Since the community that uses language is a heterogeneous society, Mary's "humiliation" is "a focus of struggle and contradiction. It is not simply a matter of asking 'what [this] sign means,' ... but of investigating its varied history," since "conflicting groups, classes, individuals, and discourses" contend with each other for its meaning.[94]

John York has analyzed the manner in which Jesus picks up and embellishes the language of reversal Mary introduces in the Magnificat.[95] This means that Mary does not have the last word in Luke. Her male son, Jesus, picks up and reconfigures Mary's language in the beatitudes, parables, and sayings. When, in Luke 11:27–28, a woman in the crowd tries to restore the importance of Mary by saying to Jesus, "Blessed is the womb that bore you, and the breasts that you sucked!," Jesus replies, "Blessed rather are those who hear the word of God and keep it!" Mary does not have the last word with the language she uses in the Magnificat. In Lukan discourse, her male son takes over her language and determines much of her future by his use of it. Who is the narrator who speaks in this way, and what is the narratorial voice trying to achieve by this refiguring of Mary's language in the narrative? The readers are asked to believe that Mary speaks in the Gospel of Luke, but does she? She tries to speak, and it may be possible to recover a voice that has been trying desperately to speak but cannot, because it is continually drowned out by men's voices, my own included. In Lukan discourse, Mary seeks solace from another woman, going to Elizabeth who is an honored, no longer barren, woman. In this context, she finally directs her speech to God. As she argues her case, she expresses her gratitude to God for declaring her pregnancy outside of marriage to be honorable and continues with an embellishment that appeals to the God who reforms traditions of patronage so that particular forms of dishonor are removed within them. In this manner, Mary becomes the mother of a Christian discourse that envisions the possibility of winning its way in the Roman Empire through aggressive speech against established Jewish

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94. Wilhelm H. Wuellner, "Is There an Encoded Reader Fallacy?" *Semeia* 48 (1989): 43.

95. York, *Last Shall Be First.*

leaders that contains implications for reform within actual practices of patrons, patronesses, leaders, and members of all ranks within Christianity—be they Jewish, Roman, Phrygian, or Lycaonian.

Part 2
Reworking Rhetoric and Topos

Reworking Aristotle's *Rhetoric*

George A. Kennedy

My title, "Reworking Aristotle's *Rhetoric*," has several possible meanings. For one thing, all of us who study rhetoric are in some sense engaged in our own reworking, interpretation, and application of it. More specifically, I have recently worked through the *Rhetoric* again in the process of making a new translation of it, with introduction and notes. I would like to discuss some of the things I have noticed, but will only comment occasionally on my own translation. Finally, I will say something about the strengths and weaknesses of the *Rhetoric* and how it, as a general rhetoric, may need to be reworked for the purposes of the modern world.

Those of us interested in philosophy and rhetoric have, in the last generation, become increasingly aware of the origins of philosophical thought and human discourse generally in language and metaphor. Though the rhetoric, language, and metaphorical practice of some philosophers—Plato, Vico, Rousseau, Nietzsche, and Heidegger, for example— have been given much scrutiny, there has been little attention paid to this phenomenon in the case of Aristotle, presumably because his extant treatises, in contrast to his lost dialogues perhaps, have been perceived as nonliterary. But Aristotelian thought and language, like all thought and language, is characterized by certain dominant metaphors that are basic to the thought and may even in some sense have generated it. Plato speaks of an ancient quarrel between poetry and philosophy (*Resp.* 10.607b), and the whole thrust of Aristotle's *Poetics*, with its justification of poetry as a form of learning, would seem to be an attempt to reconcile the two traditions. Aristotle thought that rhetoric and poetics dealt with knowledge, though on a more popular level than did formal philosophy, and his theory of metaphor in particular is based on cognition. Let us, then, start with some consideration of Aristotle's views of perception and image as inherent in language.

In the opening lines of the *Metaphysics*, and elsewhere (*Sens.* 437a), Aristotle proclaims the superiority of sight to all the other senses, but it does not seem to have been greatly appreciated that throughout his works he speaks or writes in visual terms. Sight, visualization, and a sense of the existence of phenomena in physical space are very common motifs in his work. Since the reader is perhaps well acquainted with the *Poetics*, I remind you of the importance given to visualization in that treatise. For example, in an unusually prescriptive passage at the beginning of chapter 17 (1455a22), Aristotle proclaims that in constructing plots and working them out in language, the poet should as much as possible put the scene before his eyes, for by thus seeing most clearly, as it were being present at the actions themselves, he will discover what is appropriate and be least likely to overlook inconsistencies. *Enargeia*, or "visual clarity," is a basic concept of the *Poetics*, as is its counterpart, *energeia*, or "actualization."

Rhetoric also is given its spatial visualization and actualization by Aristotle. A striking instance occurs in his famous definition of rhetoric as an ability or faculty of *seeing* the available means of persuasion in each case (see *Rhet.* 1.2.1). The word I translate "seeing" is *theōresai*, often rendered "observing," which rather mutes the image and, of course it is related to *theōria*, English "theory," a word that occurs in Plato (e.g., *Phileb.* 38b; *Resp.* 6.486a) but which Aristotle perhaps first made basic in philosophical speculation. The noun *theōros*, "the spectator or one who sees," is one of the two categories of an audience in the third chapter of the *Rhetoric*, where it is applied especially to the audience of epideictic as "spectator" rather than "judge" (*Rhet.* 1.3.1). The practitioner of rhetoric is also a *theōros*, a spectator of the available means of persuasion.

A second important concept in Aristotle's vision of rhetoric is that of topos, the "place" where topics are to be found that provide the strategies for persuasive reasoning (*Rhet.* 2.23.1–29).[1] The would-be orator should look into these places systematically to find what can be said on his subject. Aristotle constantly speaks of "seeing" and "grasping" thought, arguments, and aspects of theory, not only inventional but stylistic, even though other terms for knowing or applying were available to him and are occasionally employed.[2] It is not too much to say, I think, that for him rhetoric takes

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1. Thomas Cole suggested that the origin of this usage may be the "place" in a handbook where the topic is found. See *The Origins of Rhetoric in Ancient Greece* (Baltimore: Johns Hopkins University Press, 1991), 88–89.

2. E.g., *gignōskein* and *manthanein* in *Rhet.* 1.1.6.

place in what might be called a "civic space," specifically the open space of the agora, just as drama, for Aristotle also a civic art, takes place in the space of the theater, another word derived from the root *thea-*.

Other basic Aristotelian words with visual imagery are *horos*, literally a "boundary stone," which is his word for definition (e.g., *Rhet.* 2.8.2), and *methodos*, which as "method" is in English a very abstract conception, but which in Greek means "going along a road" (*meta* plus *hodos*, "road").[3] It combines the visual with the teleological, as it were "along the road of life to a predetermined goal," observing the "places" and "boundary stones" along the way: Aristotle is a "peripatetic," or "walker."

This observation of Aristotle's visual imagery leads me in two directions, which may be dismissed as fanciful digressions, though like other *supplement* they carry with them some serious implications. One was prompted by an article I read in the January 1989 issue of Piedmont Airlines' promotional magazine supplied to passengers, which sought to provide practical advice to business people seeking to make oral presentations. They should be aware, it was claimed according to the research in neurolinguistic programming by Richard Bandler and John Grinder, that people think in three primary ways. Some are visualizers who think in terms of pictures; some are auditors who think not in pictures but in sounds; others perceive through feelings and are tactile and emotional. To convey a message, the speaker needs to be sensitive to the mode of thought of the hearer, and it was claimed that these forms of thinking could be perceived by the eye movements of a hearer. If his or her eyes move upward while thinking, thought is being visualized; if the eyes move downward or to the left, the person is hearing the words but not seeing them as images; if the eyes move down to the right, the message is being experienced emotively. I fear that Aristotle may have been one of those notorious professors who lecture to an upper or lower corner of the room—or in his case the portico of the gymnasium—rather than making eye contact with the students. According to the ancient biographers, he also spoke with a lisp, was bald, had a paunch, and wore lots of rings: probably not a spell-binding lecturer.

If there is anything to the theory of neurolinguistic programming, possibly different writers and philosophers can be characterized in one of

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3. As at *Rhet.* 1.1.11: "it is evident that artistic method [*entecknos methodos*] is concerned with *pisteis*."

the three groups. As dramatic representations of Socrates and others, the metaphors of the Platonic dialogues may be influenced by how historical individuals actually thought. Socrates apparently did not lecture and probably looked his interlocutor in the eye. In Plato's own letters, of which at least some are genuine, there seems to me to be a comparative absence of the visual and perhaps a greater preference for the emotive or tactile, but I haven't worked it out statistically. Yet many would perhaps agree that whereas Plato felt things that can only with difficulty be visualized, the Forms for example, Aristotle saw concrete realities and analyzed them.

A second, perhaps more fanciful, direction in which my thinking goes is one popular in current literary criticism. It involves the theory of gynesis, as advanced by Alice A. Jardine, who claims that technology and time are inherently associated with the male; nature and space, with the female.[4] Aristotle was more concerned with nature and space than with technology and time, though he has a theory of time and some interest in history. His fascination with nature and space is borne out by his imagery. Could he possibly be described as a closet feminist? As a *tour de force*, one might amplify the argument thus, limiting the evidence to the *Rhetoric*. Aristotle speaks of men as physically superior to women in 1.7.4 and as morally superior to women in 1.9.22. In 1.5.6, however, seeking to define "happiness," he stresses that conditions making for happiness apply equally to men and women, and he ends by saying that in societies like the Spartan, where the condition of women is poor, happiness is only half present. Furthermore, the chapters in which the superiority of the male is asserted are laying out the conventional assumptions of Greek society in Aristotle's time, for a public speaker must work with these assumptions to be persuasive. Thus there is more emphasis here on worldly success, and especially on wealth, than is found in Aristotle's ethical writings, and the world of Greek politics was almost totally a man's world, just as it was a world of ambition and rivalry rather than of the intellectual virtue celebrated in the *Nicomachean Ethics*.

Aristotle is here being pragmatic. We might then jump to the claim that, however constrained the position of women and the view of their capability, and however chauvinistic the rhetoric of existing male-dominated society, there exists at a higher and more theoretical level a feminine principle. It can be seen, for example, in the grammatical gender of some

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4. Alice A. Jardine, "Gynesis," *Diacritics* 12 (1982): 54–65.

basic qualities and institutions. Abstractions in Greek, including the conceptual vocabulary of political life and philosophy, are either feminine or neuter, depending on how they are formed. The names of all the human virtues in *Rhet.* 1.9.1–13 are feminine, as is the vocabulary of civic life: *polis*, "city"; *agora*, "market"; *boulē*, "council"; and *ekklesia*, "assembly"; etc. How conscious of grammatical gender were the Greeks? It is clear that from time to time they thought about it, and some of the ironies are humorously played upon by Aristophanes in the *Clouds*, but Aristotle does not speculate on the subject. Other than topos, "place," the only important word in the Greek rhetorical vocabulary that is not feminine is the word for speech itself, *logos*. It is thus my modest proposal that Aristotle and the Greeks generally thought of masculine *logos* as working within feminine civic space, the contained and the container.

If one is familiar with the three available translations of Aristotle by W. Rhys Roberts, Lane Cooper, and J. H. Freese, one may have noticed how often the word "men" appears in them.[5] In retranslating the *Rhetoric* I have been struck by how rarely Aristotle actually uses the word "man" or "men." He rather prefers indefinites, like *tis*, *tines* ("some one," "some people"), and when he uses the masculine plural of other words it can be generally taken as not gender-specific. Many words in Greek have a single form for the masculine and feminine and a distinctive form only for the neuter. My new translation is thus considerably less sexist than others now in use. I don't seriously believe Aristotle was a feminist, nor did he share Socrates's and Plato's homosexual orientation, but he clearly did not believe that rhetoric was something available only to men. The whole tradition of Greek epic and drama is set against that, and his citation of rhetorical examples from Sappho, from the speeches of Antigone in Sophocles's play, and from other women clearly shows that.

Mention of topos, which with *logos* is the only masculine word in the basic rhetorical vocabulary of Aristotle, leads me to the problem of rhetorical topics as he discusses them. The problem becomes a pressing one for a translator in a number of passages. Roberts, in his translation, tried

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5. Aristotle, *Rhetoric*, trans. W. Rhys Roberts (New York: Modern Library, 1954); Aristotle, *The Rhetoric of Aristotle: An Expanded Translation with Supplementary Examples for Students of Composition and Public Speaking*, trans. Lane Cooper (New York: Appleton, 1932); Aristotle, *The "Art" of Rhetoric*, trans. J. H. Freese, LCL (Cambridge: Harvard University Press, 1926). Unless otherwise noted, all translations in this essay are my own.

to avoid it by calling the phenomenon "general lines of argument," but one of the reasons for studying the *Rhetoric* is to learn its traditional terminology, of which topos is an important instance. Thus the word needs to be present, and when it might be expected and is not there, this needs to be noted. Aristotle never gives a formal definition of a topos, even though he wrote a treatise in eight books on the subject. He does speak of that work as providing a "method," a road, and there are apparently "places" along the road where arguments are to be found. Clearly, he thinks of arguments visually and assumes that others will understand.

The word topos first occurs in the *Rhetoric* towards the end of chapter 2 of book 1, after Aristotle has explained the difference between inductive and deductive arguments, which are in rhetoric the use of paradigm or example, and enthymeme or rhetorical syllogism, respectively. He then says (1.2.21) that dialectical and rhetorical syllogisms (that is, enthymemes) involve the use of "topics" and that these can be employed in discussing any subject—ethical, scientific, or political—for they are *koinēi*, "in common," to all. His example is "the topic of the more and the less." As illustrations I suggest something like the following, each of which involves the contrast of the more and the less: "if it is just to punish offenses, it is more just to punish great offenses"; "if a given force will move a certain body, a greater force will also move it"; "if public revenues will support a large army, they will support a smaller army." The phrase "common topics" or "commonplaces" does not occur as such in the *Rhetoric*, but subsequently Aristotle speaks again of "topics" as things "in common" to many subjects.[6]

Contrasted to topics are what he calls *idia*, using the neuter plural of the adjective derived from *eidos*, or "species."[7] Each species of subject, such as politics or ethics, has its own "specifics" or "specificities" particular to it. For example, the various kinds of constitution are "specifics" of poli-

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6. See *Rhet.* 1.2.21: "dialectical and rhetorical syllogisms are those in which we state *topoi*, and these are applicable in common [*koinēi*] to questions of justice and physics and politics and many different species [of knowledge]; for example, the *topos* of the more and the less."

7. Again, at *Rhet.* 1.2.21: "But there are 'specifics' [*idia*, n. pl. of the adjective from *eidos*] that come from the premises of each species and genus [of knowledge]; for example, in physics there are premises from which there is neither an enthymeme nor a syllogism applicable to ethics; and in ethics [there are] others not useful in physics. It is the same in all cases."

tics and provide subject matter for the political speaker, but not for the physicist. In the following chapters of book 1, the *idia*, the specificities of the three *eidē* or species of rhetoric—deliberative, epideictic, and judicial—are then taken up in detail. Thus the fundamental *idion*, what we might want to call the "topic," of deliberative rhetoric is "the expedient," of judicial rhetoric, "the just." *Eidos*, "species," and its adjective *idia* seem very abstract terms, but in fact to the Greek ear, or eye, they too are visual. *Eidos* is the noun corresponding to the verb *eidon*, which also basically means "see," and an *eidos*, a "species," is what is "seen." English "species," which we tend to think of biologically thanks in large part to Aristotle's usage, comes from Latin *species*, which is also something seen, related to *specto*, "I see." A "species" of something is thus literally the specific, visualized manifestation of the genus or class.

The word "topic" does not reappear in the first book of the *Rhetoric* until chapter 15 (1.15.19), where it is suddenly used of the *idia* or "specificities" discussed throughout the previous eleven chapters. Aristotle is then silent about "topics" until book 2, chapter 22, when the word again appears and seems as in 1.15 to refer to *idia*. We are twice told that "topics" are the same as *stoicheia*, "elements," another word that Aristotle has previously used without explanation. The long twenty-third chapter of book 2 then lists twenty-eight strategies of rhetoric, such as argument from the more or less, which are called "topics," though not specifically "common topics." The matter is somewhat further complicated by chapters 20–22 of book 2, which discuss what are first called *koinai pisteis*, or "common proofs," and then just *koina*, "commonalities," which include certain propositions "common" to all three species of rhetoric that had been discussed, but given no name, in chapter 3 of book 1: the possible and impossible, past and future fact, and the "greater" and "smaller," which are in Aristotle's view not the same as the "more" and the "less."

All of this not only sounds confusing, but is. We have in the Greek a series of interrelated but not clearly differentiated terms: *idion, koinon, stoicheion, topos*. Father Grimaldi, in his commentary, does much to sort out their meanings,[8] but this does not really solve the problem for one teaching or working with Aristotle's *Rhetoric*, including a translator who, in the interests of clarity, needs to give some kind of heading to the separate

8. William M. A. Grimaldi, *Aristotle, Rhetoric: A Commentary*, 2 vols. (New York: Fordham University Press, 1980–1988).

discussions. Later writers—classical, medieval, and modern—often use "topic" in a general sense both of the premises of an argument drawn from the specific subject matter under discussion and of argumentative forms or strategies applicable to many subjects, and they sometimes distinguish between them as "specific" or "particular" topics, on the one hand, and "common" topics, on the other.

Justification for this usage can indeed be found in Aristotle's text, but it is what I would call an after-the-fact justification, made possible by later passing references in the text, not by the terminology actually found in the initial discussion of each category. Even so, this leaves us with the *koina*, those arguments whose premises are "common" to all species of rhetoric—deliberative, epideictic, and judicial—but which are apparently not to be called "topics." There are, again, the possible and the impossible, past and future fact, and magnitude, as exemplified by the "greater" and the "smaller." Specifically, how does the *koinon* of the "greater" and "smaller" differ from the topos of the "more" and the "less"? It does not seem to have occurred to Aristotle that someone might confuse them. So far as I can see, the topic of the more and the less always involves a comparison of two things: Aristotle's first example is "if not even the gods know everything, human beings can hardly do so" (1.23.4). Of "greater and smaller" he furnishes no specific example. Indeed, he even says it would be a waste of words to do so (2.19.26), apparently because a detailed discussion of magnitude (*megethos*), a term which suddenly appears as a substitute for "greater and smaller," is really a matter for mathematics or physics. He does say, however, that one should seize opportunities for amplification of magnitude. By analogy with "possible" and "impossible," I conclude that what he means is that just as a speaker will need to consider whether an act alleged to have been done by a defendant in a court of law is possible—for if it is not the defendant is innocent—or whether a policy proposed before an assembly is possible—for if it is not there is no need to consider it—so the speaker needs to consider the magnitude of the action, whether it is of greater or lesser significance. Thus, unlike the topic of "the more and the less," "magnitude" does not necessarily involve a comparison between two actions and provides an opening for amplification of how horrendous or insignificant is the crime, how important or trivial the proposed action of the assembly.

My interest here is not so much in the resolution of Aristotle's terminology as in why these shifts in usage occur. Is it not odd that Aristotle, the inventor of logical and rhetorical terminology and the father of formal

definition, can be so seemingly casual about his use of terms? Another instance of this is his shift back and forth between calling deliberative, epideictic, and judicial "genera" and "species" of rhetoric. Surely rhetoric ought to be a genus out of which these are species, but that is not his consistent usage.

I think there are two approaches to this question, both of which may have some validity. The first approach is to ask for whom Aristotle writes and what he expects them to understand. There are clear signs of two different audiences envisioned in the *Rhetoric*. The most general way in which interests of these two different audiences clash is seen in the difference between those passages in which Aristotle takes an extremely austere view of rhetoric, seeming to deny that anything other than logical demonstration is appropriate, rejecting especially attempts to play upon the emotions of the audience (see, e.g., *Rhet.* 1.2.3–5 and 1.1.9), and other passages where in great detail he explains how to do this and seems indifferent to any moral implications as he outlines the available means of persuasion (as at *Rhet.* 1.2.2, 1.2.5, 2.1.2–3, 2.1.8, etc.). There are a number of inconsistencies especially between the opening chapters of the *Rhetoric* and what follows, inconsistencies that Fr. Grimaldi worked hard to resolve in his commentary (however, in conversation with him I did get him to admit that some of the problems can perhaps be explained by considering the audience addressed).

The opening chapters of the *Rhetoric*, the first two at least and possibly the third, seem to me clearly to be addressed to students of philosophy working with Aristotle in a sequence of studies that have progressed from logic to dialectic to rhetoric and will continue with ethics and politics. In the first sentence of the treatise, rhetoric is said to be the *antistrophos* or counterpart of dialectic. By "dialectic" Aristotle means his special understanding of dialectic, which the students have just finished studying. An explanation is given of the ways in which rhetoric is like dialectic, but there is no explanation of what dialectic is or in what way rhetoric differs from it. In fact the differences are considerable and would have been worth pointing out. Dialectic takes the form of question and answer, rhetoric of a continuous speech. Dialectic deals with universals, rhetoric with particular cases. Dialectic uses only logical argument; rhetoric adds ethical and pathetical means of persuasion. Toward the end of the chapter there is an account of why rhetoric is useful. From the point of view of the typical Greek of the mid-fourth century this is a nonquestion. Of course rhetoric is useful. The real question is why anyone would bother about dialectic,

whatever it is. Aristotle is still working within some of the lines of the Platonic tradition, and from that point of view, and that point of view only, there is serious doubt as to whether rhetoric is useful. In these chapters the audience is an objective, academic group focusing a cold eye on still another phenomenon of human life, not to exploit it, but to understand it. Another indication of this in chapter 1 is the digression on the framing of laws, which has most meaning for the philosophical student, least for the public speaker who in most instances must be working within the established laws.

When Aristotle is addressing students of philosophy he tends to be quite precise in his use of words. But rhetoric itself is a practical discipline that works with popular opinions and to be effective needs to avoid logical technicalities. This in fact is the difference between the enthymeme and the syllogism. There is evidence that Aristotle taught courses in public speaking to a general audience in Athens in the 350s BCE, before the composition of the *Rhetoric*, and the treatise that we have often reverts to that audience. When it does so, the use of terminology can be expected to become less precise, intended only to provide a general grasp of the theory. Thus, *idia* can at times be called "topics," because they are, sort of, and thus also the frequent recourse to a rather vague neuter plural adjective like *koina*, "commonalities." The general denotation is clear enough for the context and the audience, which wants to speak effectively, not necessarily to explore a theory.

The second approach to the problem, not inconsistent with the first, is to say that inconsistent usages result from the fact that different parts of the work were written at different times. My chief quarrel with Fr. Grimaldi has always been his resolute refusal to consider this. The phenomenon exists as well in other works of Aristotle, who seems to have often gone back to his manuscripts and made additions or revisions in parts but not always in the whole. The most recent edition of the Greek text, that by Rudolf Kassel, "double-brackets" numerous passages in the text that Kassel regards as late additions by Aristotle to the otherwise completed text.[9] Kassel's judgments are rather subjective, and one can challenge each passage, but the basic idea is probably valid. In contrast to Aristotle's lost popular,

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9. Aristotle, *Aristotelis "Ars Rhetorica,"* trans. Rudolf Kassel (Berlin: de Gruyter, 1976).

published works, those that we have are evolving treatments of subjects on which he continued to work and lecture.

Scholars have sought to follow out various threads and to reconstruct the development of Aristotle's thought. The most recent to do so is John M. Rist of the University of Toronto in his book *The Mind of Aristotle*.[10] Rist can tell you, primarily on the basis of the philosophical argument and cross-references between the works, when Aristotle wrote what. He makes quite a plausible case and certainly evidences great familiarity with all the texts. My one general criticism is that he, like others who have worked on this matter, fail to take account of what might be called the "rhetoric" of the individual treatises, including Aristotle's conception of his audience at different times, his use of metaphor, and the different notes of objectivity or passionate concern visible in his work at different times. Particularly in the vexed question of the relationship between the *Eudemian Ethics* and the *Nicomachean Ethics*, this needs to be examined. The *Eudemian Ethics*, which Rist regards as the earlier work, reverting to the view of Werner Jaeger and reversing that of Anthony Kenny (rightly in my view),[11] is the objective, dispassionate treatment for the student of philosophy. The *Nicomachean Ethics* has a note of passion: we must not only understand the good; we must do it. It reflects not just a different stage in his thought, but a different audience and different historical situation, very likely back in Athens toward the end of his life.

As to the *Rhetoric*, Rist's view is that the treatise as we have it was revised into substantially its present form about 333 BCE, the year after Aristotle returned to Athens from Macedon and opened his school there in the Lyceum. Rist apparently thinks that much of the treatise was actually written at that time, but it does incorporate, in chapters 5–15 of book 1 (that is, the account of the deliberative, epideictic, and judicial rhetoric and their *idia*), material that he would date about 353. The argument for this is based on three factors: first, the relationship of philosophical ideas in the treatise, especially in book 2 on ethics and politics, to those in other works that Rist has tried to show reflect Aristotle's thinking at this time,

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10. John M. Rist, *The Mind of Aristotle: A Study in Philosophical Growth* (Toronto: University of Toronto Press, 1989).

11. Werner Jaeger, *Aristotle, Fundamentals of the History of His Development*, trans. with author's corrections and additions by Richard Robinson (Oxford: Oxford University Press, 1934); Anthony Kenny, *The Aristotelian Ethics* (Oxford: Clarendon, 1978).

and conversely the lack of consistency with views that on other grounds Rist thinks Aristotle developed later; second, the cross-references to other works that, in the network of development, Rist sees as slightly earlier, or conversely the lack of cross-references to works that Rist regards as composed later; and third, the historical references, quite numerous in the *Rhetoric*, of which none are later than the period assigned to composition. The discussion of deliberative, epideictic, and judicial rhetoric in chapters 5–15 of book 1 accords with what Rist regards as an early stage of Aristotle's political and ethical thought. They lack cross-references to the *Topics*, and their latest historical references are to events of the 350s BCE.

Taking the *Rhetoric* as a whole, and thus the treatise as Aristotle finally left it, the last datable reference is usually thought to be the mention of the "Common Peace" in 2.23.18, which may well be to the Peace of 336 BCE, and references to events later than the 340s are all to be found in the same chapter, which I should point out is the chapter listing "topics." This suggests that the reason why Aristotle does not call *idia* "topics" in 1.5–15 and yet later does so refer to them is that he had not yet developed the concept.

We know that Aristotle taught rhetoric in some form during his first period in Athens and apparently in the 350s. The *Rhetoric* still contains more historical references to events of that period and earlier than to later events. After 347 and Plato's death, he left Athens and went to Asia Minor and Lesbos for about five years, where he engaged in much of his scientific work in biology. If one asks when, subsequently, Aristotle's interests might have turned back to rhetoric and when he perceived an audience for such thoughts, there are two attractive possibilities. Rist opts for the second of these, soon after the return to Athens, the home of rhetoric, about 333, and he would date the completion of the *Poetics*, with its focus on Athenian drama, to the same period. An argument for this might be that Aristotle chose two rather popular subjects to work on, and thus presumably to lecture on, as he opened his new school and attracted new students. He then turned to much more difficult philosophical subjects, especially metaphysics and ethics. This is certainly a possible scenario.

The other time when Aristotle's attention was certainly drawn to rhetoric and poetics would be in the late 340s when he was the tutor in Macedon of the boy who became Alexander the Great. Alexander was then a young teenager and, given Greek ideas of education, what he would certainly have studied would have been literature and public speaking.

Biographies of Alexander preserve reference to his studying rhetoric with Aristotle, even in one case (Quintus Curtius) a story that Alexander ordered Aristotle not to publish his lectures on the subject because he did not want the art known generally. This is probably part of the elaborate series of myths that were built up in later times around the association of the two men, but one person who clearly did object to the way Alexander was being taught was Isocrates. In a letter to the young Alexander, which was enclosed in a letter to his father Philip, Isocrates criticizes Alexander's teachers as likely to mislead him and gives a brief account of the kind of study of rhetoric he would recommend. Moreover, in *Panathenaicus* (16) in 339 Isocrates complains about people who quoted his published works as models, which Aristotle did in the *Rhetoric*, but continued to say disparaging things about him. Isocrates had friends in Macedon and knew what was going on there. This suggests to me that much of the work on the *Rhetoric*, with its latest historical references (except in chapter 23 of book 2) to events of the 340s, may have been well underway some years before Aristotle returned to Athens and that the impulse for writing it up may have been his teaching of Alexander. Though the young prince would not plead in the Athenian law courts, he needed to understand what went on there and in other Greek states, and would have much occasion to make speeches and hear those of others. He needed to understand the art. There are even a few passages that sound as though they were especially included because of their potential interest to Alexander. When one reads the treatise, one should keep that possibility in mind.

If this is right, Aristotle wrote much of the *Rhetoric* between the late 340s and 336, which would still account for its latest historical references. We do not know very much about his activities in these years; he was perhaps living in his home town of Stagira, had a few associates working with him, but no established school, and was at greater leisure than at most other times in his career. It was a good time for him to finish off some of his projects. After 338, when the Greek cities were defeated by Macedon, his prospects for returning to Athens improved and he may have anticipated that event by preparing lectures. If he actually lectured on rhetoric in Athens after 335 it seems likely that there would be some contemporary references to that period, given his earlier custom of incorporating such references. The treatise, of course, was a part of his library and available for study by any interested student. It is through these students and not through publication that the *Rhetoric* influenced understanding of the subject for the next three hundred years. The form in which the treatise

was left incorporates his more popular teaching, but it is revised for presentation to the student of philosophy.

Rist takes no account of the widely accepted view that book 3, on style and arrangement, was originally a separate work. The list of Aristotle's writings given by Diogenes Laertius (5.24) contains an *Art of Rhetoric* in two books and a separate treatise, *On Style*. The usual view has been that Andronicus, the first-century BCE editor of Aristotle, combined them into the *Rhetoric* as we know it. The latest datable reference in book 3 seems to be to phrases of Isocrates's *Philippus,* published in 346 BCE (3.11.2 and 8).

There is a somewhat tantalizing passage at the end of book 2, chapter 14, that just might have something to do with the date of composition of the *Rhetoric*. Aristotle is discussing the *ēthos* or character of those in the prime of life, and he says that the body is in its prime at the age of thirty to thirty-five—which, incidentally, would have been his age when he first taught rhetoric in Athens—and the mind at about age forty-nine. This probably does reflect a concept of the "ages of man," based on a life expectancy of seventy years divided into ten seven-year stages. The mind is then thought to be at its peak at the end of the sixth and beginning of the seventh stage. Since Aristotle does not specify ages for the end of youth or the onset of old age, there is no particular reason why he needs to specify the peak of maturity. The fact is, however, that when he returned to Athens in 335 he himself was forty-nine years old. Is he more likely to have specified the age of mental maturity as he himself approached it, or if that was in fact his age when he was writing, or as he had passed the climacteric? There are occasional touches of wry humor in Aristotle's writings. (His birthday probably fell in the first half of the year, to judge from the computation of the date of his first arrival in Athens. I do not know when the academic year was thought to begin in this period, but by Roman times it began in the fall, about the first of October.)

These matters remain hypotheses, and perhaps they are of more interest to the classicist than to the student of rhetorical theory, but the question of the audience is a factor that needs to be taken into account in interpreting the work. In a sense, the audience is a universal one, for Aristotle seeks to make definitions in universal terms. For example, the hearer is either a judge or a spectator. If he is a judge, he is judging events of the past or of the future: thus judicial, deliberative, and epideictic rhetoric. Many features of the treatise, including these, "work" when applied to rhetoric in vastly different cultures. But Aristotle naturally worked with the evi-

dence as he knew it, and many features are specific to Greek culture. This is true, for example, of epideictic, where his definition needs expansion and restatement.

Perhaps the most conspicuous lack in the *Rhetoric*, given Aristotle's own conception of subject, is its failure to take account of the role in rhetoric of the authority and prestige of the speaker. Aristotle, of course, allows an important role for *ēthos* or character, but he limits that to the moral character of the speaker as revealed in what is said in a speech. What he is thinking about is the situation of an otherwise unknown person involved in a court trial who needs to make a favorable impression on a jury, and who could in Greece buy a speech from a logographer. The speeches that Lysias wrote for clients are particularly famous for their attractive presentation of the speaker's character, even in the case of some rather dubious characters. Aristotle does allow for what he calls nonartistic or atechnic means of persuasion, but these are restricted to matters of evidence, such as witnesses and contracts, that are not "invented" (or are not supposed to be) by the speaker, who nevertheless "uses" them. But if a speaker is a well-known person—an Aristides, a Pericles, a Socrates; or a priest, a prophet, a saint, or a seer—that person brings to the speech occasion an already existing persona that is part of the rhetorical situation. Cicero certainly knew this and exploited it, and in nonclassical rhetoric it is often the single greatest factor in the persuasion of an audience, to the extent that such a speaker can often dispense with logical argument and content himself with authoritative proclamation. In any reworking of rhetoric, this factor needs to be taken into account.

Finally, Aristotle's *Rhetoric* articulates a theory of civic discourse, and what he has to say about language is something of an afterthought, something used to attain clarity or charm in civic situations. Modern theories of rhetoric are in large part dependent on a theory of language as a system of signs. It is, in the final analysis, the energy inherent in words that creates the power in larger units of speech. Thus, a reworking of rhetoric might reasonably move in the opposite direction from Aristotle's treatise, beginning not with dialectic, but with an account of sounds and signs, moving to their composition in sentences, with consideration of metaphor and other tropes and figures, and then to the form into which speeches are cast, their civic or other contexts and occasions, and the role of the speaker and audience. In other works Aristotle sometimes does follow this pattern of moving from the smallest to the larger units (e.g., in *Pol.* 1 and 3 [1252a–1260b, 1274b–1288b] and in *De interpretatione*), and

rhetoricians of the early modern period perceived the advantages of such a progression. It is already found in Bernard Lamy's seventeenth-century treatise, *The Art of Speaking*, and in the eighteenth-century British successors like the lectures on rhetoric of Adam Smith. Such an approach is especially attractive today as a way of synthesizing the diverse notions of rhetoric existing among traditional rhetoricians, linguistics, and post-structuralist literary critics. I am more optimistic than Brian Vickers, in his recent *Defence of Rhetoric*, about a new synthesis of communication under the venerable arch-discipline of rhetoric.[12]

Actually, if I were to write a new "rhetoric," I would start with something even more fundamental than the nature of language. The ultimate origins of rhetoric, it seems to me, lie in the instinct for self-preservation and survival of the genetic line.[13] Even in animals without speech there exists a form of rhetoric of intimidation or appeasement. The impulse to speak, whether to cry out a warning, to intimidate a threatening figure, or to appease a god, is extended in human society into a desire to control or at least influence the course of events in the interests of the individual, the family, or the social unit. The impulse for self-preservation is clearly present in that form of rhetoric known as judicial or forensic, for this is the speech of apology or self-defense in the law courts as well as the prosecution of others threatening the individual or society. The impulse to rhetoric is related to aggression and domination, but also to pacification and maintenance of order, which are also forms of self-preservation. Thus it finds expression in what is called "deliberative rhetoric," the debate of councils and assemblies or even of family groups. A further extension of it is found in the potentiality of words to give a limited immortality and to defeat death. Aristotle thought that the origins of literature were to be found in praise and blame; thus, epic poetry and the beginnings of historiography are concerned with ensuring the survival of knowledge of the great deeds of the past and of those who did them, or knowledge of the great sins and sinners of the past, like Tantalus, as a warning. From this comes both poetry and that form of rhetoric known as epideictic. Aristotle's distinction of three and only three species of rhetoric—judicial, epideictic, and deliberative—is universally valid, but its ultimate source lies in biological necessity.

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12. Brian Vickers, *In Defence of Rhetoric* (Oxford: Clarendon, 1988), 435–69.

13. See George A. Kennedy, "A Hoot in the Dark: The Evolution of General Rhetoric," *Philosophy and Rhetoric* 25 (1992): 1–21.

That I have expressed some criticism of Aristotle is no lack of respect for him. He himself argues for the evolution of the disciplines of knowledge, his own works show development over time, and the characteristic spirit of Aristotelianism, as opposed to more dogmatic philosophical movements, is one of process as facts and insights are further worked out within a network of speculation and practical applications, including the needs of different audiences. That Aristotle's *Rhetoric* shows signs of this process in its composition is thus not just a philological curiosity but an aspect of the nature of the subject as he saw it. I thus can end with the hope that the reader too will continue the reworking of Aristotle's *Rhetoric* in the spirit in which he began it.

The Aristotelian Topos: Hunting for Novelty

Carolyn R. Miller

Although the topoi have routinely been thought of as instruments of decorum serving a managerial function in rhetoric, Richard McKeon noted that they can also be understood as sources of novelty, as having a generative function.[1] To establish what the Aristotelian topos can contribute to contemporary interests in generative rhetoric, this essay examines the conceptual contexts from which Aristotle drew his use of the term and the framework from which he drew his thinking about invention. Sources examined include his earlier works, the *Physics* and *On Coming-to-Be and Passing-Away*, as well as aspects of prephilosophical Greek thought that constitutes what has been called the "venatic paradigm," in which metaphors of hunting are prominent. Topical theory may help us construct a postmodernist invention in which novelty is situated, relative, and accommodative—understood in dynamic tension with decorum.

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Recent interest in the canon of invention raises new questions about Aristotle's *Rhetoric.* One development in particular that enables us to reexamine Aristotelian thought is the attribution of epistemic or generative powers to invention. Robert Scott introduced this notion explicitly in 1967 and a few years later led a committee of the National Developmental Project on Rhetoric to characterize invention as "a productive human thrust into the unknown."[2] The committee called for a "generative theory of rhet-

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1. Richard McKeon, *Rhetoric: Essays in Invention and Discovery*, ed. Mark Backman (Woodbridge: Ox Bow, 1987), esp. chs. 1, 2, 4, and 9.

2. Robert L. Scott, "On Viewing Rhetoric as Epistemic," *Central States Speech Journal* 18 (1967): 9–17; Robert L. Scott et al., "Report of the Committee on the Nature

oric" that would help explain "the coming-to-be of the novel, the new, the 'invented.'"[3] Although this general approach to invention has been central to much subsequent thinking, the specific explanatory task identified by the committee has not been pursued, and the potential contribution of Aristotelian concepts to this question has not been explored in any detail.[4]

One effect of this interest in the generative powers of rhetoric has been to reaccentuate the distinction between invention and discovery. In both Latin and Greek, the verbs for "invent" (*invenire, heuriskein*) ambiguously include what are now two senses: that of coming upon what already exists (discovery) and that of contriving something that never existed before (invention). The English verb once included both senses as well, but the former is largely obsolete, and the latter is, according to the *Oxford English Dictionary*, the "chief current sense": to create, produce, devise, originate.[5] Invention, especially outside the domain of rhetoric, has come to concern novelty. In rhetoric, however, the former sense has traditionally been assumed: the rhetor examines a preexisting inventory of "stock arguments" and "commonplaces" to select those that are most appropriate to the situation at hand. The dissociation between invention and discovery developed during the sixteenth century and hardened with the modernist rise of science, industry, and nationalism, and it is a sign of rhetoric's long obsolescence that it has adhered to the older meaning of invention *as* discovery. The dissociation was further complicated by Francis Bacon, who declared that "invention is of two kinds much differing: the one of arts and sciences, and the other of speech and arguments." He went on to explain the difference in memorable terms:

> The invention of speech or argument is not properly an invention: for to invent is to discover that [which] we know not, and not to recover or resummon that which we already know.… Nevertheless, because we do

of Rhetorical Invention," in *The Prospect of Rhetoric: Report of the National Development Project*, ed. Lloyd F. Bitzer and Edwin Black (Englewod Cliffs, NJ: Prentice Hall, 1971), 229.

3. Scott et al., "Report of the Committee on the Nature of Rhetorical Invention," 230.

4. Richard Young's work is also important for reemphasizing the role of invention during this same period: Richard Young, "Invention: A Topographical Survey," in *Teaching Composition*: *Ten Bibliographical Essays*, ed. Gary Tate (Fort Worth: Texas Christian University Press, 1976); Richard Young, Alton L. Becker, and Kenneth L. Pike, *Rhetoric: Discovery and Change* (New York: Harcourt, Brace & World, 1970).

5. See s.v. "Invent," *OED*.

account it a chase as well of deer in an inclosed park as in a forest at large, and that it hath already obtained the name, let it be called invention: so as it be perceived and discerned, that the scope and end of this invention is readiness and present use of our knowledge, and not addition or amplification thereof.[6]

In this view, rhetoric neither discovers nor invents; it can only rediscover or recover. It is not generative or epistemic but "managerial," to use the term Douglas Ehninger applied to eighteenth-century rhetorics, because it selects and deploys proofs already created or discovered by means other than rhetoric.[7] As a managerial art, rhetoric has been concerned primarily with accommodation to situation and audience, that is, with decorum; in contrast, the arts of science, technics, and poetics concern novelty, both that which is discovered and that which is invented.

Recent interest in the generative potential of rhetoric thus challenges a long tradition but also promises much for the revival of rhetoric as a cultural enterprise in an age that reveres technical invention and scientific discovery. One contemporary theorist whose work has promoted this connection is McKeon, who identified invention as the part of rhetoric that could be used to provide some system and guidance to the present-day fascination with creativity and innovation.[8] Beyond that, he suggested that rhetorical invention can be "an art which is productive of things and arts or skills rather than of words and arguments or beliefs."[9] In a direct challenge to the Baconian bifurcation of invention, McKeon claimed that a reconstituted invention can be used to "generalize" the art from presentation to discovery from the use of words to constructions about experience, from creation in language to discovery of possibility and existence. "We need," he said, "a new art of invention and discovery in which *places* are used as means by which to light up modes and meanings of works of art and natural occurrences and to open up aspects and connections in *existence and possibility*."[10]

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6. Francis Bacon, *Advancement of Learning*, ed. Robert Maynard Hutchins , Great Books of the Western World 30 (Chicago: Encyclopaedia Britannica, 1952), 13.1.6.

7. Douglas Ehninger, "On Systems of Rhetoric," *Philosophy and Rhetoric* 1.3 (1968): 135.

8. McKeon, *Rhetoric*, 14.

9. Ibid.

10. Ibid., emphasis added. Thomas S. Kuhn (*The Structure of Scientific Revolutions*, 2nd ed, International Encyclopedia of Unified Science [Chicago: University of

Here McKeon is pointing specifically to Aristotle's concept of the topos and its subsequent manifestations in the "commonplace" tradition. Aristotle uses the metaphor of *place* in both rhetoric and dialectic to suggest how probable reasoning proceeds in open-ended, contingent situations about matters that do not admit of certainty. Although Aristotle never defines topos,[11] it functions rhetorically as a conceptual place to which an arguer may mentally go to find arguments, like Bacon's hunter in the forest. Aristotle's statement that rhetoric is the "ability, in each particular case, to see the available means of persuasion" (*Rhet.* 1.2.1[12]) does not suggest that he necessarily understands rhetoric as generative, but he does intimate in the *Topics* that reasoning leads to novelty, or at least to something we did not begin with: "Reasoning is a discussion in which, certain things having been laid down, something *other than these things* necessarily results through them" (*Top.* 100a, emphasis added).[13]

Since Aristotle, topics have been conceived alternatively as pigeonholes for locating already existing ideas and as generative patterns of thought or methods of analysis. As Michael Leff notes, "The term 'topic' incorporates a bewildering diversity of meanings. Hence, among modern authors we find conceptions of the topics ranging from recurrent themes in literature, to heuristic devices that encourage the innovation of ideas, to regions of

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Chicago Press, 1970], 52–53) points out that in science the distinction between discovery and invention is "artificial," because discovery (factual novelty) and invention (theoretical novelty) are intertwined in the history of scientific work.

11. According to Kennedy's editorial note to *Rhet.* 1.2.21 in Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991).

12. Aristotle, *The "Art" of Rhetoric*, trans. J. H. Freese, LCL (Cambridge: Harvard University Press, 1926). Unless indicated otherwise, the translations of ancient Greek authors will be from the LCL volumes cited below.

13. Aristotle, *Topica*, trans. E. S. Forster, LCL (Cambridge: Harvard University Press, 1960). The irony here is that while Aristotle describes reasoning as thoroughly deductive, it is now widely agreed that strictly deductive reasoning does not produce new knowledge but rather reveals propositions tautologically implicit in the premises. Another way of seeing novelty in dialectic is in the middle terms rather than in the conclusions; novelty thus functions as a means, rather than an end. Margaret D. Zulick ("Generative Rhetoric and Public Argument: A Classical Approach," *Argumentation and Advocacy* 33 [1970]: 113), however, has recently proposed that rhetoric and dialectic differ specifically in their generativity: dialectic proceeds by eliminating alternatives, while rhetoric creates a "wealth of arguments." Zulick discusses the enthymeme as a generative device in Aristotelian rhetoric but not the topos.

experience from which one draws the substance of an argument." He finds the "classical lore of topics … as confused as the modern efforts to revive it."[14] That this concept has been so difficult to understand and yet so persistent suggests that further exploration may be useful, particularly at the point of ambiguity between invention and discovery.

In his essay "Creativity and the Commonplace," McKeon takes some pains to refute the tradition that made of the commonplaces an arid catalog of prior knowledge or fixed clichés, aids to memory more than to invention. Instead, he sees commonplaces as sources of novelty, as the "places for the perception, discovery, and explanation of the unknown," "the sources of new perceptions operative in new directions in the thought and culture and philosophy of the twentieth century."[15] Apparently, this is possible because the commonplace serves literally as a place where the familiar can be "brought into contact with" the unfamiliar or with transformations of the familiar.[16] Doctrines, terms, and lines of argument may be combined and recombined in an exploratory fashion under the aegis of, or within the realm of, a commonplace, with its accompanying concepts, doctrines, and structures. McKeon thus locates a paradox: that topoi serve *both* managerial *and* generative functions—they can effect both novelty and decorum. It may be significant that the doctrine of the commonplaces reached its pinnacle during the Renaissance, a period both obsessed by novelty and consumed with concern for decorum.[17]

In this essay, I aim not to resolve the centuries of debate about what Aristotle really meant; if this task is feasible, it is one for which I am not qualified. Rather, I hope to establish that the topos is still a useful concept,

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14. Michael C. Leff, "The Topics of Argumentative Invention in Latin Rhetorical Theory from Cicero to Boethius," *Rhetorica* 1 (1983): 23–24.

15. McKeon, *Rhetoric*, 31, 34.

16. Ibid., 35.

17. Similar approaches to the dynamic I am describing here have been made by Scott Consigny and James Jasinski. Consigny ("Rhetoric and Its Situations," *Philosophy and Rhetoric* 7 [1974]: 175–86) has suggested that rhetoric must be both a "heuristic" and a "managerial" art, that it must have the inventional resources both to engage in any situation at all (he calls this "integrity") and to engage with the material details of a particular situation ("receptivity"). Jasinski ("The Forms and Limits or Prudence in Henry Clay's [1850] Defense of the Compromise Measures," *Quarterly Journal of Speech* 81 [1995]: 454–78) has been developing an account of prudence that includes two dimensions, audacity and accommodation, a pair of concepts analogous to novelty and decorum, which he applies to republican rhetoric.

to pursue McKeon's notion that it has generative capacities, and to suggest some of the conceptual resources it provides for understanding invention. My claim is not that Aristotle was necessarily aware of these resources in any explicit way but rather that he had some powerful intuitions that we can elaborate and articulate in developing a neo-Aristotelian theory of invention. First, I will sketch some evidence that the spatial metaphor of the topos is still a powerful one for conceptualizing invention as generative and then suggest some dimensions of the concept that are implicated in Aristotle's use of it. Finally, I will broaden the discussion beyond the topos to examine some related aspects of Aristotle's thought about invention and the background against which it may be understood.

Recent attempts to characterize technical invention provide some evidence for the continued utility of topical thinking in a field that has become identified with novel creation. For example, in his exploration of aeronautical design, Walter Vincenti describes "three hidden, mental activities" that engineers seem to use in producing designs: "search of past experience," examination of "new circumstances," and selection of options "most likely to work";[18] these activities match very closely Aristotle's common topics of past fact or analogy, future fact or circumstance, and possibility/impossibility. Elsewhere, Vincenti suggests that "intellectual concepts" serve as important theoretical tools for the reasoning that engineers do and that various kinds of performance specifications serve in specific ways to enable and constrain design work; these resemble closely what Aristotle called "special topics."[19] Another example comes from an artificial intelligence project that attempts to model the software design process. One of the most important components in that process is, the authors note, "previous experience, in the form of knowledge of the commonly occurring structures … in the domain." They use the term *cliché* to describe these recurring structures, with a kind of apology for the "pejorative" connotation of "over-use and lack of creativity," explaining that "in the context of engineering problem solving, this kind of reuse is a positive feature."[20] This

18. Walter G. Vincenti, *What Engineers Know and How They Know It: Analytical Studies from Aeronautical History* (Baltimore: Johns Hopkins University Press, 1990), 245–46.

19. Ibid., 98–100, 215.

20. Charles Rich, Richard C. Waters, and Howard B. Reubenstein, "Toward a Requirements Apprentice," in *Proceedings of the 4th International Workshop on Soft-*

formulation alerts us to the fact that the special topics of any domain can become commonplaces within that domain.

Cognitive research on discovery and invention has produced several spatial concepts. Herbert Simon's influential program of cognitive processing research has drawn heavily on the concept of the "problem space," represented as a tree diagram on its side, with an initial "problem state" at the left and increasing numbers of branches to the right, at least one of the branches being the solution (the end state or goal state).[21] The space here is a bounded space (Bacon's "inclosed park") that is understood to include or contain the object of the search; the process is conceived of as discovery rather than invention. In a set of historical case studies of inventors, psychologist Michael Gorman and historian Bernard Carlson focus on the mental representation that an inventor develops in which the productive regions are the fuzzy or unspecifiable aspects, or "slots": "To test and refine their mental models, inventors insert all sorts of familiar objects in the slots."[22] In fact, they suggest that the inventor's repertoire of mechanical representations serves the same function as rhetorical commonplaces, calling it a "mental set of stock solutions" from which an inventor draws in testing out a mental model.[23] What this approach to invention emphasizes is the generative potential of the familiar, the possibility of novelty within the commonplace. New technology is created, in an important sense, from old technology.

Gorman and Carlson take the term *slot* from a retrospective study attempting to extract heuristic principles for technical invention from the historical development of hand tools.[24] Robert Weber and David Perkins use the psychological concept of the "frame," a representation of a possible object or concept, consisting of a series of "slots in which particu-

ware Specification and Design, *April 3–4* (Washington, DC: Computer Society Press of the IEEE, 1987), 81.

21. Allen Newell and Herbert A. Simon, *Human Problem Solving* (Englewood Cliffs, NJ: Prentice Hall, 1972), 811.

22. Michael E. Gorman and W. Bernard Carlson, "Mapping Invention and Design" *Chemtech* (1992): 585.

23. W. Bernard Carlson and Michael E. Gorman, "A Cognitive Framework to Understand Technological Creativity: Bell, Edison, and the Telephone," in *Inventive Minds: Creativity in Technology*, ed. Robert J. Weber and David N. Perkins (New York: Oxford University Press, 1992), 52.

24. Robert J. Weber and David N. Perkins, "How to Invent Artifacts and Ideas," *New Ideas in Psychology* 7 (1989): 49–72.

lar values, relations, procedures, or even other frames reside.… The slot
is a generalization of the idea of a variable."[25] In their discussion of slots
and frames, Weber and Perkins note the reliance of cognitive discussions
of invention on spatial terminology, commencing that "it is natural to
adopt a spatial metaphor in discussing frames and invention."[26] Whether
or not it is natural, it is certainly common. While these examples reflect
the commonly noted preference of Western culture and of Indo-European
languages for using spatial metaphors to represent cognition, they also
suggest that there might be a particular enduring explanatory power in
spatialization as applied to the problem of novelty and thus a particular
richness to Aristotle's metaphor. Of the primary interpreters of Aristotle,
McKeon and William Grimaldi are the ones who have most emphasized
the generative function of the topos. McKeon's discussion, quoted above,
suggests that the topos serves as a "space" for combination and recombi-
nation. Grimaldi understands topoi as potentially "productive of knowl-
edge" and as "sources for intelligent discussion and reasoning in dialectic
and rhetoric," but he says little about how they may operate generatively.[27]
In surveying pre-Aristotelian uses of the term topos, Grimaldi finds that
while Aristotle probably did not originate the idea of topoi as sources of
inference or argument, he seems, characteristically, to have formulated
explicitly what was only latent in previous treatises or catalogs. Grimaldi
also cites uses similar to Aristotle's in both Isocrates and Demosthenes,
noting in addition some evidence that what Aristotle called special topics
were sometimes called *kairous* rather than *topous*, a connection suggesting
that heuristic discovery can become the opportunity.[28]

But topos appears as well in other Aristotelian treatises, in the rel-
atively early "logical" treatises *Categories* and *Topics*, as well as in the
Physics, where it is a key problematic term; all of these probably predate
the *Rhetoric* and so can help inform our understanding of what Aristo-
tle could have meant there.[29] We can, in particular, draw some tentative

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25. Ibid., 51.

26. Ibid., 56.

27. William M. A. Grimaldi, *Studies in the Philosophy of Aristotle's Rhetoric*,
Hermes Einzelschriften 25 (Wiesbaden: Steiner, 1972), 129, 119.

28. LSJ indicates the use of topos as commonplace in both Aristotle and Isocrates
and also notes a metaphorical use to mean opening, occasion, or opportunity, mean-
ings essentially identical to *kairos*.

29. Standard opinion, including Rist's detailed study of the development of Aris-

conclusions about both the relationship between form and substance and the distinction between the common and the special topoi; in both cases, the distinctions are more sharply drawn in what seem to be the later works. The problem that Aristotle was trying to solve in the *Physics*, according to Henry Mendell, was the relationship of matter (*hylē*) to form, extension, and change.[30] Place is important to Aristotle here, because it is through change of place that we understand motion. Aristotle's treatment of place in the earlier *Categories* did not distinguish matter and form and did not account for change; he used a Platonic notion of place as a prime substance that is coextensive with the object occupying the place. In the later *Physics*, he rejected this possibility because two bodies (*sōmata*) cannot be coextensive (209a7).[31] Thus, place cannot be matter (*hylē*) (*Phys.* 209a21), but it is not independent of matter, for Aristotle did not believe in the void; place contains, but is not, shape or form (*eidos*) (*Phys.* 209a22) because it is separable from that which is in the place (see also *Phys.* 209b18–25). Place is "a surface-continent that embraces its content after the fashion of a vessel" (*Phys.* 212a27), or, as

totle's thought (John M. Rist, *The Mind of Aristotle: A Study in Philosophical Growth* [Toronto: University of Toronto, 1989]), holds that much of what became known as the *Organon*, which includes the *Categories* and the *Topics*, was written at an early stage in Aristotle's thinking, when he was still heavily influenced by Plato, possibly during his first residence in Athens, when he was at Plato's academy (367–347 BCE) or in the period just afterward, when he was in Assos, Lesbos, and Macedonia (347–340 BCE). The *Physics* is usually dated in this second period (David Ross, *Aristotle*, 5th ed. [London: Methuen, 1964], 18), and Mendell seems certain that it is later than the *Categories* (Henry Mendell, "Topoi on Topos: The Development of Aristotle's Concept of Place," *Phronesis* 32 [1987]: 206–31). Kennedy dates the *Rhetoric* to just after this, when Aristotle was back in his home city of Stagira (340–335 BCE), possibly beginning it "in anticipation of his return to Athens" (Aristotle, *On Rhetoric*, 301), although an earlier tradition attributes it to his second residence in Athens, shortly after his return (335–332 BCE) (see John Freese, introduction to Aristotle, *"Art" of Rhetoric*, xxvi; and Ross, *Aristotle*, 19). Rist (*Mind of Aristotle*, 6, 23) concurs with this latter dating, with the exception of 1.5–15, dated during Aristotle's first period in Athens, about 358–354 BCE. These speculations about chronology should be compared to Barnes's conviction that the evidence is too scant to permit a confident chronology of Aristotle's writings (Jonathan Barnes, "Life and Work," in *Cambridge Companion to Aristotle*, ed. Jonathan Barnes [Cambridge: Cambridge University Press, 1995], 22).

     30. Mendell, "Topoi on Topos."
     31. Aristotle, *The Physics*, trans. Philip H. Wicksteed and Francis M. Cornford, vol. 1, LCL (Cambridge: Harvard University Press, 1970).

Mendell puts it, it is the "inner limit of a containing body."[32] The comparison of topos with a vessel or container (*aggeion*) is extended: not only is a vessel a "movable place"; a place is an "immovable vessel" (*Phys.* 212a15). Aristotle further notes that containers may themselves be contained. Thus, "you at this moment, are in the universe because you are in the air, which air is in the universe" (*Phys.* 209a34). Any object, therefore, has both "its special and exclusive place" and places that are "'common' to it and other things" (*Phys.* 209a32). It is striking that Aristotle here uses exactly the same terms, *idios* and *koinos*, that he uses in the *Rhetoric* to describe the particular and the common topics (1.2.21). Aristotle's thinking in the *Rhetoric* may, then, be related to that in the *Physics* and therefore at least partially glossed by it. In what follows, I will suggest the implications for rhetorical theory of Aristotle's treatment in the *Physics* of form and substance and of the topos as container-like.

Aristotle emphasizes that what makes place "appear so mysterious and hard to grasp is its illusive suggestion now of matter and now of form" (*Phys.* 212a8–10). Mendell suggests that in wrestling with this problem, Aristotle fails to maintain topos as a concept distinct from both matter and form. Subsequent commentators on the rhetorical topos have run into this same issue again and again.[33] Grimaldi, for example, noting that the topoi must concern "both the material and formal element" in dialectic and rhetoric, suggests that the *koinoi topoi* are forms of inference and the *idia* are material propositions.[34] Thomas Conley has taken issue, denying that Grimaldi presents a realistic process of reasoning and claiming that he misrepresents Aristotle by turning the *koinoi* into entire arguments, rather than the argumentative premises that Aristotle intended.[35] Conley, like Otto Bird some time earlier,[36] suggests that the topos functions like a Toulminian warrant, a suggestion that, while it does not account for the power of the spatial metaphor, does provide one way of resolving the form-

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32. Mendell, "Topoi on Topos," 206.

33. Leff cites the major contemporary statements on this issue in his recent review of American scholarship on the *Rhetoric* (Michael C. Leff, "The Uses of Aristotle's *Rhetoric* in Contemporary American Scholarship," *Argumentation* 7 (1993): n. 4.

34. Grimaldi, *Studies in the Philosophy of Aristotle's Rhetoric*, 119, 124, 131.

35. Thomas M. Conley, "'Logical Hylomorphism' and Aristotle's Koinoi Topoi," *Central States Speech Journal* 29 (1978): 92–97.

36. Otto Bird, "The Re-discovery of the Topics: Professor Toulmin's Inference-Warrants," *Mind* 70 (1961): 534–39.

substance conundrum. Within an argument, a warrant must both provide substance that connects evidence to claim and take a form (whether implicit or explicit) that allows an audience to make this connection.

However, treating the topos as a warrant forecloses another issue, that is, whether it should be thought of as a concept or a proposition. If it is a warrant, of course, the topos must be a complete proposition in order to function as an argumentative premise. Leff has suggested that dialectical and rhetorical topics differ in this regard: in dialectic, the topics must provide a way to relate the terms of propositions (that is, they must supply middle terms), while in rhetoric, the topics must provide relations between propositions and between propositions and audiences.[37] Marc Cogan, however, suggests that the understanding of topoi as propositions was part of a medieval shift in topical theory away from the spatial metaphor to an abstract, logical understanding. Using Cicero's Latin term *sedes*, which originally carried a "spatial or architectural sense of 'residence,'" medieval discussions of topical invention, largely unrhetorical in their search for validation of universal propositions, treated the *sedes* as complete propositions, rather than as "empty 'residences.'" Thus, the *sedes* became a "seat," understood as a logical foundation.[38] When a topos is thus conceptualized as a part of an argument, rather than as a source for an argument, the spatial metaphor begins to weaken, and the generative use of the topos is traded for a structural one.

Aristotle's original metaphor, however, seems to require us to conceive of topoi not as propositions but as sources from which propositions (or terms, in dialectic) may be obtained. The *Physics* suggests that such sources can be thought of as containers, perhaps of not completely determinate shape with not completely determined contents. Within such a container, productive and not completely predictable or predetermined combinations of concepts may occur; within it, new (or old) connections between audiences, terms, and propositions may (or may not) be found (or created). The topos is like a cauldron in which form and substance are brought together, where *hylē* and *eidos* interact to create material shaped for argument and persuasion.[39]

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37. Leff, "Topics of Argumentative Invention," 25.

38. Marc Cogan, "Rodolphus Agricola and the Semantic Revolutions of the History of Invention," *Rhetorica* 2 (1984): 176, 178, 180.

39. George Lakoff and Mark Johnson (*Metaphors We Live By* [Chicago: University of Chicago Press, 1980], 29, 92) claim that container metaphors help to structure

Another implication of the *Physics*, however, is that the special topics cannot contain this kind of productive interaction, since only one determinate thing can be located in the place exclusive to it, like the place on the shelf for the seventeenth volume of an encyclopedia. Under such a strict interpretation, use of the special topics would be much like the way Aristotle conceives "atechnic" (or nonrhetorical) proof, serving only to locate a preexisting argument and not requiring much rhetorical artistry (*Rhet.* 1.2.2). Since Aristotle also notes that we make more use of the special than of the common topics (*Rhet.* 1.2.22), we can surmise that he did not appreciate the generative potential of the container metaphor so much as he did its managerial potential. The examples given earlier of contemporary technical invention suggest, however, that topics may be specific to a particular field of argument without being so specific that they serve to identify only one preexisting proof. We may, then, more productively take "common" and "specific" as relative, not absolute, terms and thereby retain the generative potential of the container metaphor.

Returning to the context in which Aristotle brought the term topos to bear on both physics and rhetoric, the issue that was central to much of Greek philosophy at the time was the problem of change, of "becoming" (*genesis*).[40] After Parmenides, change was understood as paradoxical, and the Platonic commitment to an ontology of unchanging Forms, a metaphysics of Being, was one response to this problem.[41] Aristotle criticizes

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the way we think about argument when we focus on its content (even the term *content* is part of the metaphor); such metaphors, they claim, are grounded in everyday ontological experience. My claim that the topos is a container may further be related to the "conduit metaphor" that Michael J. Reddy ("The Conduit Metaphor: A Case of Frame Conflict in Our Language about Language," in *Metaphor and Thought*, ed. Andrew Ortony [Cambridge: Cambridge University Press, 1979], 284–324) has shown to underlie the way we think about language (words are packages that contain meanings) and communication (messages are sent in a channel to a receiver). Reddy and others have shown how misleading the conduit metaphor can be, but I think there is sufficient difference between claiming that words are containers for meanings and that topoi are containers for possible arguments that the criticisms do not vitiate the utility of the topos-as-container.

40. F. E. Peters, *Greek Philosophical Terms: A Historical Lexicon* (New York: New York University Press, 1967), 69.

41. Parmenides had denied the possibility of any change (including motion), because he saw it as requiring an impossible transition from nonbeing to being (or the reverse). Zeno's paradox of Achilles and the hare is just one example of this more general denial of change. See Peters's discussion of *genesis* and *on* (being) and Carol

Plato's view as too narrow, and in his treatise *On Coming-to-Be and Passing-Away* (*genesis* and *phthora*),[42] he distinguishes several kinds of change. There are three kinds of ordinary change, or *metabolē*: alteration (change of quality), growth (change of size), and locomotion (change of place). In addition, there is change of substance (*Gen. corr.* 318b–320a), *genesis* (or *phthora*) (his examples include the seed being converted to blood and water coming-to-be or passing-away into air).[43] This is the only kind of change that can involve the creation of something new. Heavenly bodies are in another realm, a realm of Being, beyond all kinds of change: unalterable and indestructible, they consist of unchanging "primary substance"— there are no novelties in the heavens, as generations of Aristotle's followers maintained.[44] But for Aristotle, both physics and rhetoric belong to the sublunary realm of change, a world of Becoming.[45]

This brief glimpse at the philosophical context suggests how differently Plato and Aristotle must have thought about rhetoric and how each could have conceived invention. In the Platonic world of Being, invention can only *be* discovery, but in the Aristotelian world of Becoming, it can also be creation; novelty and innovation are possible. Further, only in a world of Becoming can decorum be important, for only in such a world could it be violated; and only in a world of change can *kairos* be a useful notion, for only there does one moment offer different possibilities from

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Poster ("Being and Becoming: Rhetorical Ontology in Early Greek Thought," *Philosophy and Rhetoric* 29 [1996]: 1–14) on the relationship between ontology and rhetoric.

42. Aristotle, *On Coming-to-Be and Passing-Away*, trans. E. S. Forster, LCL (Cambridge: Harvard University Press, 1978). This treatise is also called *On Generation and Corruption*, from the Latin terms (and hence abbreviated *Gen. corr.*).

43. "Matter [*hylē*] … is the substratum [*to hypokeimenon*] which admits of coming-to-be and passing-away" (*Gen. corr.* 320a2). Some of Aristotle's difficulties are reflected in the variety of terms he uses for substance, or whatever is contained by form: *ousia*, being (*Categories*), *sōma*, body, and *hylē*, matter (*Physics*), *hypokeimenon*, substratum (*On Generation and Corruption*). See Peters, *Greek Philosophical Terms*, on *hylē* and *ousia*.

44. Aristotle's reasoning on this point is interesting: Heavenly bodies have only circular motion, a perfect motion that has no contrary, and "it is in contraries that generation and decay subsist" (*Cael.* 270a22: Aristotle, *On the Heavens*, trans. W. K. C. Guthrie, LCL [Cambridge: Harvard University Press, 1960]).

45. "Let us then start from the datum that things of Nature … do move and change" (*Phys.* 185a13); "most of the matters with which judgment and examination are concerned can *be* other than they are" (*Rhet.* 1.2.14).

the next. In a world without change, on the other hand, representation is the only rhetorical challenge.

Intellectual virtues take radically different forms in these two sorts of worlds, and Aristotle's discussion of them in the *Nicomachean Ethics* reflects this division. In the world of Being, where any motion is continuous and cyclic and existence is necessary (*Gen. corr.* 338a1–3), the appropriate intellectual virtues are *epistemē* (scientific knowledge), which provides demonstration of things that are universal and necessary; *nous* (intelligence or intuition), which gives knowledge of first principles; and *sophia* (wisdom), which combines scientific knowledge and intelligence (*Eth. nic.* 1139b, 1140b–1141a).[46] Quite another cluster of virtues is relevant to the sublunary realm of contingency and possibility, where things can be other than they are: These include *phronēsis* (prudence), *euboulia* (resourcefulness or good deliberation), *synesis* (understanding), and *gnōmē* (judgment or consideration) (*Eth. nic.* 1140a–b; 1142b–1143a). These are the virtues important for choice, for political life, for rhetoric.

I want to suggest that these virtues for the world of change are elaborations and refinements of an older, less respectable set of intellectual skills, those concerned with finding means to a given end, regardless of whether Aristotle would find that end noble or not. He mentions *deinotēs,* the faculty of "cleverness," which is related to *phronēsis*, but lacks moral scruple (*Eth. nic.* 1144a). Cleverness, moreover, is related to the older *mētis*, a quality frequently attributed to Odysseus, the polymetic, or many-skilled, the paragon of craftiness and cunning.[47] *Mētis* is needed by the navigator, the physician, the hunter, the warrior, the weaver, the politician, the sophist; it is the *aretē* of the banausic, not of the aristocrat.[48] In their study of the

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46. Aristotle, *Nicomachean Ethics*, trans. H. Rackham, LCL (Cambridge: Harvard University Press, 1975).

47. The goddess Metis, the daughter of Ocean, was the first wife of Zeus, who swallowed her when she first became pregnant, fearing that she would produce a son who would exceed him in cunning. Instead of a son, the union of Zeus and Metis produced a daughter, Athena, who sprang from Zeus's head, fully armed in some versions, to become the goddess of prudence and the crafts, as well as the patron of Odysseus. See Kastely's discussion of the significance of Odysseus in fifth-century Athens as the "embodiment" of Rhetoric: James L. Kastely, *Rethinking the Rhetorical Tradition: From Plato to Postmodernism* (New Haven: Yale University Press, 1997), 87–91.

48. The paradox in the suggestion that *aretē* could apply to mechanical laborers highlights the dissonance that fourth-century aristocrats might have felt between the heroic age in which *mētis* operated and their own social structure. It also reflects the

role of *mētis* in Greek culture, Marcel Detienne and Jean-Pierre Vernant note that although it is essential in a world of Becoming and central to the Greek system of values, operating in a wide and important domain, *mētis* was submerged by the subsequent tradition that emphasized the world of Being, both in the philosophy of the Greeks themselves and in that of their successors. They suggest particularly that Aristotle's discussion of *phronēsis* retains the spirit of *mētis* and that the sophists occupy a "crucial position in the area where traditional *mētis* and the new intelligence of the philosophers meet."[49]

The earlier mode of thinking that features *mētis* has recently been characterized as a "paradigm" distinct from the philosophical, Platonic, scientific, or Galilean worldview in Western thought. It has been called by several authors the "venatic" paradigm, because it relies on the "epistemology of the hunt."[50] The venatic, or conjectural, worldview concerns the individual case rather than universal knowledge, probability rather than certainty, qualitative rather than cumulative or quantifiable information, and inferential rather than deductive thought, since it depends upon the reading of signs. As Carlo Ginzberg puts it, behind the conjectural paradigm "we perceive what may be the oldest act in the intellectual history of the human race: the hunter squatting on the ground, studying the tracks of his quarry."[51] He notes that medicine became the most important conjectural enterprise, with the physician reading symptoms in the individual patient (this semiotic model of medicine is challenged, later, by the scientific, anatomical model).[52] But the politician is an equally instructive exemplar, as shown by Thucydides's description of Themistocles, the early

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transformation of *aretē* from excellence to virtue, moving from the practical to the moral world.

49. Marcel Detienne and Jean-Pierre Vernant, *Cunning Intelligence in Greek Culture and Society*, trans. Janet Lloyd (Atlantic Highlands: Humanities Press, 1978), 4.

50. See, for example, William Eamon, *Science and the Secrets of Nature* (Princeton: Princeton University Press, 1994), 281–85, describing the rise of science in the seventeenth century. Carlo Ginzburg (*Clues, Myths, and the Historical Method*, trans. John and Anne C. Tedeschi [Baltimore: Johns Hopkins University Press, 1989], 117), describing the roots and development of the methodology of the humanities, especially history, in the nineteenth century, also calls this paradigm presumptive, divinatory, conjectural, and semiotic. Both cite Detienne and Vernant.

51. Ginzburg, *Clues, Myths, and the Historical Method*, 105.

52. Ibid., 118.

fifth-century Athenian leader who defeated the Persians at Salamis and brought Athens to prominence in the Aegean:

> In immediate problems he excelled in forming the best opinion, thanks to the most rapid reflection, and where the future was concerned he also knew how to come to the most correct conclusion on the most distant perspectives. When dealing with any matter he also knew how to explain it clearly; even if he was not familiar with it he nevertheless formed a valuable opinion about it. Finally, even if the advantages and disadvantages were still indiscernible he was capable of foreseeing them as accurately as possible. In short, through his natural resources and facility this man was without equal when it came to improvising whatever was necessary.[53]

The context provided by the conjectural worldview casts several features of Greek rhetoric in new relief. For example, the frequent comparisons, especially in Plato, between rhetoric (or sophistry) and medicine, hunting, navigation, and other crafts suggest the continuing presence of the venatic tradition.[54] Aristotle's term *ēthos* also has a venatic source, its early sense being "haunts" or "the places where animals are usually found," according to Charles Chamberlain. Homer, for example, used it to refer to the wild pastureland of horses. By transference to humans, the term came to mean "the arena where someone is most truly at home" and then an essence that resists the influences of others, always with the strong implication of habituation.[55] Chamberlain points out that these older senses of the term *ēthos* were still quite present in the fourth century, noting such uses in the Aristotelian corpus and in Isocrates and arguing that Aristotle exploits the historical implications of the term in both his works on ethics.

Aristotle's discussion of arguing from signs also has some roots in this tradition. He draws upon medical examples: "There is a sign that someone is sick, for he has a fever"; "it is a sign of fever that someone breathes rapidly" (*Rhet.* 1.2.18). His term for necessary sign, *tekmērion* (1.2.17),[56]

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53. Quoted in Detienne and Vernant, *Cunning Intelligence*, 313–14.

54. For the comparison with medicine, see especially Plato, *Gorg.* 459–460, 464–465 and *Phaedr.* 270b; for hunting, see *Soph.* 219–222; for navigation, *Gorg.* 511d–e.

55. Charles Chamberlain, "From 'Haunts' to 'Character': The Meaning of Ethos and Its Relation to Ethics," *Helios* 11 (1984): 99, citing *Od.* 14.411; *Il.* 6.511, 15.268.

56. Aristotle distinguishes three degrees of relationship between signs and signates: probabilities (*eikota*), signs (*sēmeia*), and necessary signs (*tekmēria*). Grimaldi's

is related to the root term *tekmar,* which Detienne and Vernant associate with the conjectural worldview, particularly as it applies to navigation and divination: a *tekmar* can be a journey's destination or a celestial sign by which one steers.[57] The verb *tekmairesthai* commonly meant to judge from signs, to estimate, or to conjecture. Even this most certain of Aristotle's sign-terms, then, is closely connected with the world of the hunter and the sailor in which one lives by one's wits in the midst of uncertainty and change. The term topos itself, of course, has a strongly geographic primary sense. While I cannot support the claim that Aristotle consciously chose his rhetorical terms to make these connections to the world of the hunter, he does show a continuous awareness of and interest in the etymology of his conceptual vocabulary and so is likely to have been aware of the implications I point out.

Venatic imagery persists in Latin and humanist descriptions of invention. It is present in Cicero in a constrained form, in words such as *odorari*, *(per)vestigare*, and *venari*, which essentially compare the rhetor to a hound, tracking down proofs or smelling out the situation, as in this example from Antonius's discussion of invention in *De oratore:* "In art, in observation, and in practice alike, it is everything to be familiar with the ground over which you are to chase and track down your quarry" (2.147).[58] A more common set of images compares the topos to the sources or fountainhead of a stream,[59] and a long passage in Quintilian's description of topical invention combines these two images:

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explanation of the differences is useful (see William M. A. Grimaldi, "Semeion, Tekmerion, Eikos in Aristotle's Rhetoric," *AJP* 101 [1980]: 383–98).

57. Detienne and Vernant, *Cunning Intelligence*, 148. In one of the mythical traditions that Detienne and Vernant describe, Tekmôr is a primitive deity who provided differentiation within the darkness and who often appeared with Poros, the pathway (140); thus, when navigators attempt to plot courses, they *porous t'apetekmaironto* (149).

58. Cicero, *Orator*, trans. H. M. Hubbell, LCL (Cambridge: Harvard University Press, 1988). Other examples occur at *De or.* 1.223, 2.166, and 2.186 and *Top.* 2.7.

59. See, for example, *De or.* 2.117, 130, 141, and 162. Elaine Fantham (*Comparative Studies in Republican Latin Imagery* [Toronto: University of Toronto Press, 1972], 161) notes that metaphors deriving from springs and streams already constituted a cliché in Cicero's time. I am grateful to Jakob Wisse for helping me locate Cicero's images of hunting and streams in discussions of invention.

> Lee us now turn to consider the "places" [*locos*] … in the sense of the secret places [*sedes*] where arguments reside, and from which they must be drawn forth. For just as all kinds of produce are not provided [*generantur*] by every country, and as you will not succeed in finding a particular bird or beast, if you are ignorant of the localities where it has its usual haunts or birthplace, as even the various kinds of fish flourish in different surroundings, some preferring a smooth and others a rocky bottom, and are found on different shores and in divers regions (you will for instance never catch a sturgeon or wrasse in Italian waters), so not every kind of argument can be derived from every circumstance.[60]

Walter Ong has shown that hunting imagery was common in Renaissance treatments of topical invention, notably in Agricola and Thomas Wilson. The passage in Wilson is especially vivid:

> A place is, the restyng corner of an argumente, or els a marke whiche geveth warning to our memorie.… Those that bee good harefinders will soone finde the hare by her fourme. For when thei see the ground beaten flatte round about, and faire to the sighte: thei have a narrowe gesse by al likelihode that the hare was there a litle before. Likewise the Huntesman in huntyng the foxe, wil soone espie when he seeth a hole, whether it be a foxe borough, or not. So he that will take profeicte in this parte of Logique, must bee like a hunter, and learne by labour to knowe the boroughes. For these places bee nothing elles, but covertes or boroughes, wherein if any one search diligently, he maie finde game at pleasure. (*The Rule of Reason*)[61]

Ong attributes the Renaissance use of hunting imagery to the secondary use of the Latin term *sylva* (forest) to mean an abundance or collection of material and of the Greek cognate *hylē* to mean material or matter as well as its primary sense of felled trees or timber. Thus, Ben Jonson called his commonplace book *Timber*, or *Discoveries upon Men and Matter*, and Bacon titled his collected observations on natural history *Sylva sylvarum*.[62]

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60. Quintilian, *Intitutio Oratoria*, trans. H. E. Butler, LCL (Cambridge: Harvard University Press, 1920), 5.10.20–22.

61. Quoted in Walter J. Ong, *Ramus: Method, and the Decay of Dialogue* (Cambridge: Harvard University Press, 1983), 120.

62. Ibid., 118–19. *Hylē* may thus belong to the venatic tradition, although it does not appear in Aristotle's *Rhetoric* or *Topics* (Conley, "Logical Hylomorphism," 96).

These Renaissance uses of venatic imagery provided a vocabulary of invention for subsequent discussions of science and technology. As Paolo Rossi notes, in sixteenth- and seventeenth-century thinking about the mechanical arts, "there was continuous discussion, with an insistence that bordered on monotony, about a logic of invention conceived as a *venatio,* a hunt—as an attempt to penetrate territories never known or explored before."[63] Likewise, according to William Eamon, the same image appears "repeatedly in the scientific literature" of the same period, with science portrayed as a hunt for the secrets of nature. Eamon notes particularly that the hunt is a central figure for Bacon, appearing throughout his works as an emblem of his new scientific method, most prominently as Pan's hunt, after the god of hunting.[64] Nevertheless, even as science and technology borrowed this rhetorical imagery and used it to characterize discovery and invention, rhetoric declined, in part because of its inability to account systematically for novelty.[65] The imagery lost its cultural authority quickly, and accounts of technical-scientific invention turned methodological and philosophical in the later seventeenth century.

Can the venatic paradigm help us conceptualize invention, discovery, and novelty today? Is Aristotle's concept of the topos still useful? Modernist science and technology have a radical understanding of novelty that owes something to Plato's conception in the *Meno*: "But how will you look for something when you don't in the least know what it is? How on earth are you going to set up something you don't know as the object of your search? To put it another way, even if you come right up against it, how will you know that what you have found is the thing you didn't know?" (80d).[66] Novelty under the Platonic worldview must be absolute, revolutionary, even unrecognizable; it must violate the expectations of decorum. The venatic worldview does not represent such radical novelty satisfactorily, since the imagery of both hunting and navigation presupposes the

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63. Paolo Rossi, *Philosophy, Technology, and the Arts in the Early Modern Era*, trans. Salvator Attanasio (New York: Harper Torchbooks, 1970), 42.

64. Eamon, *Science and the Secrets of Nature*, cites several passages in *De Augmentis Scientiarum*, *De Sapientia Veterum*, and *Novum Organum*. He does not cite the passage from *Advancement of Learning* that I quoted at the beginning of this essay.

65. I have made this argument in more detail in Carolyn R. Miller, "Novelty, Decorum, and the Commodification of Invention in the Renaissance" (paper presented at Con/texts of Invention conference, Case Western Reserve University, 22 April 2006).

66. Plato, *The Collected Dialogues*, ed. Edith Hamilton and Huntington Cairns (Princeton: Princeton University Press, 1961).

existence and recognition of that which is sought: hunters may know what they track or may unexpectedly discover new game, but they do not, presumably, create their quarry.[67] What novelty might be within the conjectural or venatic worldview has never been fully thought out, but topical invention may be the best working model we have to start with. Unlike philosophical or scientific (or Romantic) models, topical invention relativizes novelty by situating it. Scott Consigny's discussion is instructive here. He suggests that in an inventional art of rhetoric the topos must serve both as an *instrument* with its own capacities that apply in any situation and as a *realm*, a specific place where the rhetor thinks and acts.[68] He connects the latter sense of topos to Llyod Bitzer's notion of the rhetorical situation (and we might also adduce the Burkean term *scene*).[69] As a realm, a topos implicates not only subject-matter but also rhetor and audience, reminding us that it is, after all, a *rhetorical* instrument.

To be rhetorically useful, then, as well as comprehensible, novelty must be situated. Rather than offering the radically new, it must occupy the border between the known and the unknown. It will be just that which cannot be defined or specified beforehand but which can be recognized and understood afterward. The metaphor of the topos captures this requirement by specifying a region of general conception without specifying its exact contents or connections. The Aristotelian topos of degree, or of ways and means, suggests a conceptual shape or realm where one may find—or create—a detail, a connection, a pattern that was not anticipated

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67. Plato classifies both sophistry and hunting as acquisitive arts, in contrast to creative arts such as agriculture, animal husbandry, and pottery (*Soph.* 219, 223).

68. Consigny, "Rhetoric and Its Situations," 182.

69. Consigny's account is similar to Leff's discussion of the tension between what he calls the "inferential" and the "materialist" perspectives on invention, a tension he sees exhibited throughout the history of rhetoric. The inferential perspective prefers simplicity, seeing rhetoric as a distinct faculty concerned with the forms that any argument can take; it emphasizes topics common to any field of argument and topical systems that are compact, memorable, and teachable. The materialist perspective prefers relevance, seeing rhetoric as necessarily engaged with its subject-matter; it emphasizes topics specific to a subject-matter, and its topical systems become detailed, complex, and not very systematic. Clearly, both perspectives are valuable; Leff claims that no one has succeeded in integrating the two (Leff, "Topics of Argumentative Invention," 42). See also my earlier discussion of this issue: Carolyn R. Miller, "Aristotle's 'Special Topics' in Rhetorical Practice and Pedagogy," *Rhetoric Society Quarterly* 17 (1987): 61–70.

deductively by the topos itself. The topos is conceptual space without fully specified or specifiable contents; it is a region of productive uncertainty. It is a "problem space," but rather than circumscribing or delimiting the problem, rather than being a closed space or container *within* which one searches, it is a space, or a located perspective, *from* which one searches. I am thinking here of the linguistic notion of "semantic space."[70] Bird approaches this conception when he suggests that "topical arguments … are those that depend for their validity upon a semantical relation between their significant terms."[71]

Such semantic networks may be conditioned both by the peculiarities of community history and by apparently logical relationships (like opposition and inclusion); some linguists resort to "fuzzy logic" to describe them, because they are never fully systematizable or predictable, and they vary from language to language and even from dialect to dialect. A topos might be thought of as such a point in semantic space that is particularly rich in connectivity to other significant or highly connected points. For a politician, the topic "ways and means" would have a complex set of such connections, and for an aeronautical engineer, concepts like "force," "boundary layer," and "moment-curve slope" are richly connected to other concepts.[72] They thus can serve as intellectual tools that yield new viewpoints. William Nothstine develops a similar approach, which he calls a hermeneutic ontology of place; he sees the topos as a situated perspective within a horizon of possibilities, a "vantage-point which allows what is hidden to become seen."[73] Viewing a problem from the vantage of a topos, so to speak, can reveal or make possible new combinations, patterns, relationships that could not be seen before. A concept operating as a topos locates the borderland between the familiar and the unfamiliar, the known and the unknown. When one hunts in this borderland, whatever one finds may *become* one's quarry.

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70. Linguists talk about "mapping semantic space" by describing shared features, entailments, and presuppositions of terms. One of the paradigm examples is the term *bachelor,* which is connected in specific ways to other terms such as *male*, *academic degree*, *fur seal*, and *marriage* (Dwight Bolinger, *Aspects of Language*, 2nd ed. [New York: Harcourt Brace Jovanovich, 1975], 209).

71. Otto Bird, "The Tradition of the Logical Topics: Aristotle to Ockham," *Journal of the History of Ideas* 23 (1962): 322.

72. Vincenti, *What Engineers Know*, 216.

73. William L. Nothstine, "'Topics' as Ontological Metaphor in Contemporary Rhetorical Theory and Criticism," *Quarterly Journal of Speech* 74 (1988): 156.

Inventiveness is often associated with a rich store of prior knowledge. The utility and generativity of a topos as a source of patterns and relationships depends upon the richness and connectedness of the knowledge available for recombination. We can see the relevance of the assumption in Roman rhetoric that wide and deep knowledge of one's own culture and civilization is essential to effective rhetorical practice and therefore the most important part of the training of the orator. We may then think of the function of the topos in another way, as an aid to pattern recognition, specifically as a region that permits or invites the connection between the abstract and the concrete, between a pattern and the material in which it is instantiated, between *eidos* and *hylē*.

In trying to explain how the topos may function to produce novelty under a generative view of invention, I have also, necessarily, touched on how it functions as an instrument of decorum. For although under the philosophical-modernist worldview, novelty and decorum are opposed and incompatible qualities, under the conjectural worldview, they are closely complementary and mutually dependent. Leff has shown that in Cicero's conception, decorum functions as a connective force in rhetoric: connecting rhetor and audience, integrating form and content.[74] Decorum is not only accommodative, in Leff's view, but also moral and aesthetic. Aristotle's discussion of *to prepon* (*Rhet.* 3.7), although seemingly restricted to considerations of verbal style, similarly suggests that propriety is not a superficial or slavish matter but rather a force that must be highly attuned to situation and equally attuned to substance: "The *lexis* will be appropriate if it expresses emotion and character and is proportional to the subject matter." Propriety or decorum is thus related to both *pathos* and *ēthos*, as well.[75] It has accommodative, aesthetic, and moral value.

Ciceronian decorum, according to Leff, is "a flexible principle that coordinates particular discourses as they simultaneously build internal coherence, refer to a context of facts and circumstances, and stretch outward to alter perception of that context."[76] He thus suggests that decorum is not only integrative and connective but also, at least potentially, innovative. Conversely, I have been suggesting a rhetorical conception of novelty

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74. Michael C. Leff, "Decorum and Rhetorical Interpretation: The Latin Humanist Tradition and Contemporary Critical Theory," *Vichiana* 3/1 (1990): 121.

75. One of Kennedy's notes to this chapter indicates that Aristotle here introduces terminology used in his later writing on ethics (Aristotle, *On Rhetoric*, 235 n. 80).

76. Leff, "Decorum and Rhetorical Interpretation," 118.

that makes it situated, relative, and accommodative. A revived theory of topical invention should make novelty and decorum complementary and interactive, opposing impulses that can be implemented only in tension with each other.[77]

By deradicalizing novelty, a revived topical theory may also help remove the wedge that modernism drove between discovery and invention, even as it rejected the topoi. Topical thinking may help us recover a world in which invention and discovery are not so different, a world in which what the hunter finds is never completely unexpected but may often be startling or surprising—and may be put to novel uses. The topos, perhaps a vestige of early Greek venatic thinking, is one of Aristotle's more important contributions to rhetorical theory. In rereading Aristotle, along with the subsequent history of rhetoric, we may find that it is a richer concept than he realized, one that may help us understand the generative potential of invention in an inevitably postmodernist rhetorical theory.

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77. Isocrates makes a good case study of how novelty and familiarity serve as competing rhetorical impulses. Only Isocrates among the ancient Greeks saw novelty as a rhetorical virtue: "Oratory is good," he claimed in "Against the Sophists," "only if it has the qualities of fitness for the occasion (*kairos*), propriety of style (*prepontos*) and originality of treatment (*kainos*)" (Isocrates, *Works*, trans. George Norlin and Larue van Hook, 3 vols, LCL [Cambridge: Harvard University Press, 1928], 13). He also claims in the opening of his "Antidosis" to be presenting something "novel and different in character," and Werner Jaeger (*Paideia*, trans. Gilbert Highet [New York: Oxford University Press, 1944], 70) notes that his "Panegyricus" was intended "to state, in a new language, new ideals—not only for the moral life of the individual, but for the entire nation of the Hellenes." However, as the recent discussion by Yun Lee Too (*The Rhetoric of Identity in Isocrates: Text, Power, Pedagogy* [Cambridge: Cambridge University Press, 1995], 53–61) points out, his interest in novelty was opposed by his commitment to tradition and to the repetition of familiar themes (*ta archaia*), including myths and passages of his own prior works.

Paul's Inclusive Language:
The Ideological Texture of Romans 1

L. Gregory Bloomquist

There is no doubt in my mind that sociorhetorical analysis, as envisioned by Vernon K. Robbins, represents one of the most significant and healthy approaches to the analysis of sacred texts to have appeared in many years. It is significant in that it welcomes already-existing forms of analysis to the table for inclusion in an interpretive analytics that asks interpreters to carry forth a programmatic analysis, but to do so in light of a hermeneutical sensitivity to the questions being asked of the text. It is healthy for two reasons: (1) it welcomes all voices to the table, without deciding in a priori fashion that only some voices will be heard, and thus riding roughshod over all approaches in the name of some particular methodological hegemony; and (2) it seeks to find the stuff of real people in texts that are so often relegated to a merely textual world or, more and more today, are reduced to texts that "evidence" not real people but what can only be called "stick figures," interpretative constructs derived from contemporary ideologies. I would be among the first to argue that social and cultural constructions shape our way of seeing things; I would be among the last to argue that real people can be reduced to mere social and cultural constructions. Sociorhetorical analysis successfully navigates between these two extremes.

This is not to say that sociorhetorical analysis is perfect or that it has reached us having come forth full-grown from the mind of Zeus. In fact, Robbins himself would be among the first to deny any such claims: sociorhetorical analysis is very much an approach that is in process of being shaped. This can be both frustrating and exciting, as writers and editors of the Sociorhetorical Exploration Commentaries have found.

But it will ever be thus: sociorhetorical analysis is malleable and ductile precisely in order to use the rigor and hard and fast conclusions of methods *and* to avoid their rigidity and inflexibility of perspective. As interpreters explore new texts with new questions in mind, the shape and form of sociorhetorical analysis will bend and reshape itself to incorporate those texts and questions. For example, as Robbins has explored the Qur'an sociorhetorically, whole new avenues for New Testament interpretation have opened up, some of which have clearly scared off those with a rigid and frozen stance on what the texts can and cannot say.[1] One area that many of us who have been involved with sociorhetorical analysis have sought to probe and reshape even in this volume is that of ideological texture. This essay seeks to do so, too. I see ideological texture not simply as authors' or speakers' reflections of their social and cultural texture, a position that I believe one could argue is what Robbins maintains in his two major 1996 texts,[2] but rather as the taking of a position on an aspect of social and cultural texture in order to affirm or confirm the audience's views on the aspect or in order to change (alter, transform, nuance, etc.) such a view. Following a brief presentation of why I think this is so, I turn to a text that yields a very interesting result if we examine it in this way, namely, the much discussed end of Paul's first chapter to the Romans. I hardly imagine that I will here say something so new that it has never been said before, but perhaps the creativity of my approach to Rom 1 is such as to suggest to readers in what way sociorhetorical analysis can be as valuable to them as it has been for me in opening up even well-trodden texts in significant and healthy ways.

Ideological Texture

Robbins's incorporation of ideological analysis as a central component of sociorhetorical analysis reflects a widespread turn to ideological analysis in biblical studies at the end of the twentieth century. The Society of Biblical Literature even began a consultation on "Ideological Criticism of Biblical

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1. Robbins led a workshop on Jesus in the Qur'an at the American Academy of Religion Eastern International Region meetings held at Saint Paul University, Ottawa, Canada, in April 2003.

2. Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996); Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (London: Routledge, 1996).

Texts" that held its first meeting in 1990.[3] Today, discussions of ideology abound, even though there is no single accepted meaning of "ideology." In what follows, I set forth the broad outlines of three prominent approaches to an understanding of ideology: (1) an approach to ideology that sees it a priori as a negative veiling of reality over against a rigorous, scientific approach to reality (generally associated with the view of ideology proposed by Karl Marx and subsequent generations of Marxist analysts and liberationists); (2) an approach to ideology that sees it as a necessary, positive approach to reality without which one returns to a kind of epistemological naiveté (associated with the hermeneutical analysis of Paul Ricoeur and H. G. Gadamer); and (3) an approach to ideology that sees it as a reflection of values that are held to in particular contexts for a variety of reasons and which thus seeks simply to be descriptive of the values and the rationales of cultures (associated with the work of Clifford Geertz and subsequent generations of cultural anthropologists and ethnographers).

But, while these approaches are all different and in some cases antithetical, they and many others are being used in the study of New Testament materials in order to overcome a situation in which analysts of texts have been left by what J. F. Droysen bluntly called the "eunuch-like objectivity" of the historian's methodological naiveté.[4] In what I say, I propose to show that Robbins's approach best advances the discussion methodologically, since, as my colleague Marcel Dumais has written: "Des auteurs parlent de la nécessité de faire la critique de l'idéologie du texte, mais peu exposent les procédures pour ce faire."[5]

Marxist and Liberationist Approaches

As is clear from the work generated by the Society of Biblical Literature consultation on ideology, much of the interest in ideology derives from scholars interested in liberationist approaches to biblical texts and/or the

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3. David Jobling and Tina Pippin, eds., *Ideological Criticism of Biblical Texts*, *Semeia* 59 (1992).

4. Quoted in Hans-Georg Gadamer, "Rhetoric, Hermeneutics, and Ideology-Critique," in *Rhetoric and Hermeneutics in Our Time: A Reader*, ed. Walter Jost and Michael J. Hyde, trans. G. B. Hess and R. E. Palmer (New Haven: Yale University Press, 1997), 321.

5. Marcel Dumais, "L'actualisation de l'Ecriture: Fondements et Procédure," *Science et Esprit* 51 (1999): 33.

application of some form of Marxist analysis. This view sees ideology as something negative, something that evidences a false view of the world that has been imposed on those who are unable to or who simply do not have the opportunity to reflect on what is true.[6] As a result of ideology, which is essentially irrational and unscientific, "people unknowingly adhere to false ideas because they are impelled by unconscious forces outside their control which make them slaves either to their own interests (if they belong to the ruling class) or to the interests of the ruling class (if they belong to the underclass)."[7] The way to strip away the veil of these camouflaged untruths is through science.[8]

According to "ideology critique" (a form of social analysis associated with the Frankfurt School, especially Jürgen Habermas, and refined to incorporate trends in contemporary philosophy that focus on human language and communication), "*every* ideology (is) a form of false linguistic consciousness."[9] Further, what is needed is a scientific approach based on a social-scientific and psychological investigation of reality in order to unmask the "deceptions of language."[10] Such an approach can be found in a modified form in the psychoanalytic approach of Michel Foucault.[11]

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6. In this way, Marx evidences his rigorous, dualistic modernism combined with a scientific approach derived from Aristotelian logic, in which if something is of benefit to X it cannot be to Y.

7. Raymond Boudon, *The Analysis of Ideology*, trans. Malcolm Slater (Chicago: University of Chicago Press, 1989), 41.

8. Ibid., 39. Strikingly, Marx's desire for a scientific approach to ideology places him in the same camp with those who would never have shared his political agenda for achieving it. For example, according to Talcott Parsons, "the essential criterion of ideology is deviation from scientific objectivity" (Boudon, *Analysis of Ideology*, 21). Marx's approach does, however, thus reflect how profoundly modernist Marx is and, for those who follow Marxist analysis, how profoundly modernist an uncritical application of Marx's analysis is.

9. Gadamer, "Rhetoric, Hermeneutics, and Ideology-Critique," 323.

10. Jürgen Habermas, *Zur Logik der Sozialwissenschaften*, Philosophische Rundschau 14 (Tübingen: Mohr Siebeck, 1967): 178.

11. Elizabeth Castelli (*Imitating Paul: A Discourse of Power* [Louisville: Westminster John Knox, 1991], 53), relies heavily on the analysis of Foucault's general analytics of power and his specific criterion of differentiations in sustaining power relations through discourse: "The term 'discourse' describes something greater than simple representation. It implies rhetoric cast in its broadest sense, of that which persuades and coerces, that which has a political motive—that is, a motive inscribed by power."

Hermeneutical Approaches to Ideology

Intended in large part as a response to the Marxist approach to ideology is the hermeneutical approach, which sees ideology as a form of that prejudging by which all people engage socially and culturally and intellectually. While for Ricoeur some ideologies (as well as utopias) are "pathologies" that deceive by masking, according to Gadamer ideology critique suggests that ideology is always about alienation, because it sees all authority as always wrong and thus any use of power as an ideological manipulation of language.[12]

Gadamer asserts, however, that some form of alienation or differentiation is at the very core and essence of how we understand any reality. Accordingly, alienation or differentiation must lie at the core of "the hermeneutical experience" itself, which he sees as "the matrix out of which arise the questions it [i.e., hermeneutics] then directs to science."[13] In fact, there would be no communication of understanding were it not for this alienation: "There would be no speaker and no art of speaking if understanding and consent were not in question, were not underlying elements; there would be no hermeneutical task if there were no mutual understanding that has been disturbed and that those involved in a conversation must search for and find again together."[14] What a scientific approach that ignores this starting point does is merely to perfect a second veil of deception over alienation and thus to organize "a perfect and perfectly manipulated information."[15] Such an approach produces, if not eunuch-like historians, then eunuch-like, twice-veiled social scientists.[16]

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12. Paul Ricoeur, "Imagination in Discourse and in Action," in *Analecta Husserliana* (Dordrecht: Reidel, 1978), 16; Gadamer, "Rhetoric, Hermeneutics, and Ideology-Critique," 324.

13. Gadamer, "Rhetoric, Hermeneutics, and Ideology-Critique," 320.

14. Ibid., 319.

15. Ibid. If, as Gadamer notes, what ideology critique as "emancipatory consciousness" is after is simply "the dissolution of all authority and all obedience" and the resulting "anarchistic utopia," which Lenin correctly called "communism," then one has simply replaced one "hermeneutically false consciousness" by another (ibid., 332). It is a turn, Gadamer says, "modern rhetoric seems to have taken."

16. Gadamer's approach is somewhat analogous to Donald Davidson's "principle of charity": "whether we like it or not, if we want to understand others, we must count them right in most matters" (Davidson, *Inquiries Into Truth and Interpretation* [Oxford: Clarendon; Oxford: Oxford University Press, 1984], 197). As with Gadamer's

Cultural Anthropological Approaches

Building on the insights of the hermeneutical approach is a third approach. This approach can be found clearly presented in the work of cultural anthropologists like Geertz, Stephen Tyler, and Bradd Shore.[17] These individuals are not only heavily indebted to the hermeneutical approach but also to the shift from the language philosophy represented by people like Adam Schaff to that of Ludwig Wittgenstein.[18] Rather than valuing negatively what one concludes is necessarily distorted (as in Marxist analysis) or valuing positively what one concludes is always necessarily a sign of "true" self-understanding (as in the hermeneutical approach), in this approach, rather than assessing the value of ideology, one simply attempts to describe what is held to.[19] What we are after in this approach, then, is a

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interest in rhetoric, Davidson believes that we cannot understand the world without communicating with others. Davidson also believes that we can only accept the authority of others when they speak to us: "by extending charity to others, we are presuming that what they say, if we were to understand it, could be as true for us as it is for them" (Stephen R. Yarborough, "The Love of Invention: Augustine, Davidson, and the Discourse of Unifying Belief," *Rhetoric Society Quarterly* 30 [2000]: 29–46). Such an approach, in which "we believe that the utterances of others are, by and large, logically related to the same world in the same or a similar way as our own discourse is related" (Yarborough, "Love of Invention," 41), is helpful in correcting the pseudo-scientific assertion that silenced voices and authoritative voices are not part of the same world (*pace* Lynette Hunter, "Feminist Thoughts on Rhetoric," in *The Changing Tradition: Women in the History of Rhetoric*, ed. Christine Mason Sutherland and Rebecca J. Sutcliffe [Calgary: University of Calgary Press, 1999], 237–48).

17. Clifford Geertz, "Ideology as a Cultural System," in *The Interpretation of Cultures* (New York: Basic Books, 1973), 193–233; Bradd Shore, *Culture in Mind: Cognition, Culture, and the Problem of Meaning* (Oxford: Oxford University Press, 1996); Stephen A. Tyler, *The Unspeakable: Discourse, Dialogue, and Rhetoric in the Postmodern World* (Madison: University of Wisconsin Press, 1987).

18. Adam Schaff, "Über die Notwendigkeit Marxistischer Sprachforschung," in *Essays über die Philosophie der Sprache* (Vienna: Europa, 1968); Ludwig Wittgenstein, *Philosophical Investigations*, trans. G. E. M. Anscombe (New York: Macmillan, 1958); L. Gregory Bloomquist, "A Possible Direction for Providing Programmatic Correlation of Textures in Socio-rhetorical Analysis," in *Rhetorical Criticism and the Bible*, ed. Stanley E. Porter and Dennis L. Stamps, JSNTSup 195 (Sheffield: Sheffield Academic, 2002), 61–96.

19. Such an approach resembles the so-called "value-free" approach of Weber and is thus liable to be critiqued as such. Ricoeur himself recognizes this when he notes that Geertz's essentially semiotic approach to culture is "not far from Max Weber,"

means discourse, otherwise called "conversation" or dialogue among those separated by cultures, as well as by space and time and who, in spite of a desire to do so, cannot understand "the other."[20]

Now, not all cultural anthropologists agree how understanding happens. Geertz, for example, suggests that what allows outsiders to understand a "conversation" is semiotically recognizable elements that make cultural practice intelligible in conversation to those who are not part of the culture. Only when we understand the rules of a particular ritual, for example, can we understand symbols.[21] In this way, Geertz helpfully introduces into the discussion of ideology Wittgenstein's focus on "rules of the game" and allows us to see ideology as "a Cultural System."[22]

Tyler's critique of ethnography, however, cautions against trying to understand from without. Tyler builds on Wittgenstein's perception that the goal is to enter the game, not simply to understand the abstract rules that make the game make sense to an outsider.[23] In fact, for Tyler, representation that might lead to "understanding" is impossible. Simply put, Tyler says, there is no semiotic superstructure, for "if a discourse can be said to evoke, then it need not represent what it evokes."[24] The ideology of any individual or community consists of discourse that recognizes the commonplace, the everyday commonality of a particular community or social unit, and is thus characterized not by universals or statements of "general knowledge" but fragments.[25]

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since he follows Weber in believing that "man is an animal suspended in webs of significance he himself has spun" (Clifford Geertz, "Thick Description: Toward an Interpretive Theory of Culture Geertz," in Geertz, *Interpretation of Cultures*, 5; Paul Ricoeur, *Lectures on Ideology and Utopia*, ed. George H. Taylor [New York: Columbia University Press, 1986], 255). In distinction from Ricoeur, I do not see the hermeneutical approach to ideology as value-free and associated with Weber, though it is true historically that it is a corresponding second stage of discussion of ideology (*Lectures on Ideology and Utopia*, 254). Rather, it is better to see this approach as describing most widely what may or may not be distorted (255).

20. Geertz, "Thick Description," 13.

21. Ibid., 215.

22. Geertz, "Ideology as a Cultural System."

23. Tyler, *Unspeakable*.

24. Ibid., 206.

25. Ibid., 211. I thank my student Danny Bhookun for his insights into the work of Tyler.

Ideological Texture in Sociorhetorical Analysis

The methodological guidelines for sociorhetorical commentary are still those best identified in the multiple-textural analysis that is outlined in Robbins's *Exploring the Texture of Texts* and *The Tapestry of Early Christian Discourse*, an analysis that explores texts as pieces of the larger puzzle of social, cultural, and ideological communication. True to his own ethos, Robbins's discussion of "ideological texture" in these two works attempts to incorporate useful elements from the three forms of ideological analysis. Robbins does not do so uncritically: he uses each approach to refine the other. Robbins rejects both an a priori negative or positive prejudgment of texts and does not seek to create an abstract symbol system by which to represent an individual's or a community's thought. Robbins, following Tyler, encourages interpreters to see the texts as means to enter into the real world of real people via their actions and speech, oral or written, in all their disconnectedness and fragmented reality, all their veils of deception, graspings at truths, and actions based on both. In this, he is truly offering an exegesis into an unknown world.[26]

Refining Ideological Texture in Sociorhetorical Analysis

The main difficulty that I see with Robbins's present approach to ideological texture is, oddly perhaps, an insufficient focus on the rhetorical nature of ideology. As analysis of ideological texture stands in Robbins's published work, it is primarily an extension of social and cultural texture.

I would suggest that ideological texture is manifest in the rhetorical goal of texts, namely, where authors attempt to get an audience, real or fictive, to do or understand something, and that not just negatively or for reasons of coercive power. While other textures in sociorhetorical analysis discern static pictures of the inner world of the text; or of the intersecting relations of the text and its players to the textual, social, cultural, and historical world around it; or of the great cosmic scenario on which the drama is played out; or of the social and cultural scenarios on which the drama is played out, ideological texture is the arena for the exploration of movement away from, or back to, or just around the scenarios suggested in

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26. L. Gregory Bloomquist, "A Contemporary Exegesis at the Edges of Chaos," *R&T* 1 (2004): 1–38.

the static views.[27] As such, ideological texture discerns the text's attempt to move an audience to new static positions in which people will find themselves, or the text's putative movement in which people are reconfirmed in a place which they have not left.

I see this approach clearly begun in Bryan Wilson's cultural anthropological description of how religious movements respond to problems posed in their social, cultural, and sacred worlds.[28] When people are faced with war and struggle between individuals and cultures for power and control of economic or sacred symbols, or when students attend university or college to learn because of a perceived gap in their knowledge, or when there are disputes over interpretations of the meaning of texts, a problem or a conflict arises that must be overcome for those persons to reach the goals that their culture has set before them.[29] If a culture is not able to meet the needs, however, the conflict of problem or gap leads to movement and choices that attempt to deal with the problem, either by reconfiguring the culture or moving to a different one. The movements and choices that people participate in or make lead them out of or into a different relationship vis-à-vis other individuals, groups, or ideas, rather than simply leaving them where they are, which is entirely explicable in terms of social and cultural texture.[30] Thus, a programmatic analysis of ideological texture involves some way to get at choices and movements.

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27. While following Marxist and hermeneutical approaches is helpful in order to explore the prescriptive ways in which this has been done or should be done, I think it is equally helpful, following the descriptive approach, not to make value judgments that assume that all such attempts are either movements to confirm a negative position or the awareness of a negative position or to abandon such a position for a better one.

28. Bryan Wilson, *Magic and the Millennium: A Sociological Study of Religious Movements of Protest among Tribal and Third-World Peoples* (Frogmore: Paladin, 1975).

29. Robbins himself seems to suggest the centrality of conflict for his own understanding of ideology when he points to John Gager's comments on ideology in the interpretation of early Christian texts. Robbins focuses on Gager's point that "conflict reaches its most intense level when it involves competing ideologies or competing views of the same ideology" (Robbins, *Exploring the Texture of Texts*, 105). Implicit in Ricoeur is the notion of conflict as generative of a move to something else. For Ricoeur, however, this conflict is only understood in an intellectualist way: the creative power of the imagination that is revealed in the critical relationship between ideology and utopias as two faces of false consciousness (Paul Ricoeur, "L'idéologie et l'utopie: Deux expressions de l'imaginaire social," *Autres Temps* 2 [1984]: 63).

30. For example, as we shall see, it is entirely understandable why Jews should

Conflict, as the cause of individual and group shifts from an accepted social, cultural, or sacral identity or understanding or practice to another, may happen individually or in groups. In fact, movement and the conflict that surrounds it are often made manifest in the kind of groups people join or do not join—not groups that they are culturally expected to join, but groups that they join for a variety of purposes to deal with alternative social, cultural, or sacral possibilities.[31] As these groups become more stable or static, a new identity will arise. Following Max Weber, Ricoeur notes that "every group has to give itself an image of itself, to 'represent' itself, in the theatrical sense of the word, to put itself on stage, to play itself."[32] This identity is a stage of interpretation of self.[33]

This stage of interpretation also results in an explanatory system that will attempt to resolve not only a particular individual's or group's conflict but probably attempt to achieve what Ricoeur calls "integration."[34] Integration can be viewed as an explanation of reality understood in a wider sense, whether it actually does or not. Such a system becomes the "guardian of identity," "a coherent, if systematically simplified, over-all orientation in space and time, in means and ends."[35] While it might thus be associated pejoratively with distortion that is itself a priori judged distortionist, it need only be seen as "a systematic form of collective pseudologia" by those for whom it is such a priori.[36]

Now, it may be that the new, explanatory system reflects other, long-standing ones. James Kavanaugh concludes that "'ideology' designates the indispensable practice—including the 'systems of representation' that are its products and supports—through which individuals of different class, race, and sex are worked into a particular 'lived relation' to a sociohis-

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think of gentiles as idolators and thus as immoral from their social and cultural setting, but why should they begin to consider them as brothers and sisters?

31. These groups are nicely spelled out for us by Robbins (*Exploring the Texture of Texts*, 95).

32. Ricoeur, "Imagination in Discourse and in Action," 17.

33. In the approach that sees ideology as merely deceptive, this stage of the creation of an explanatory system to account for the new identity is generally seen as a stage of "legitimation of domination" (Ricoeur, "Idéologie et l'utopie," 56).

34. Ibid., 58.

35. Erik H. Erikson, *Identity: Youth and Crisis* (New York: Norton, 1968), 133, 189–90.

36. Ibid., 190.

torical project."[37] But, it might also be a sectarian one that nuances such a project in subcultural, countercultural, or contracultural ways.[38]

As suggested above, what is needed is a way to explore this process rhetorically as evidenced in texts. Those involved in the Religious Rhetoric of Antiquity (RRA) commentary series have begun to do this recently. Building on the Aristotelian notion that a topos is, in the words of Carol Miller, a "place to which an arguer (or problem solver or thinker) may mentally go to find arguments," Robbins has sought to show that sociorhetorical analysis employs the textures to discover the topoi that have been employed in a text.[39] Topoi, thus, can be understood as those landmarks on the mental geography of thought, which themselves evoke a constellation of networks of meanings as a result of social, cultural, or ideological use and the argumentative embedding of these topoi in the presentation of the argument(s) of the text.

In light of this approach, it is my contention that ideological texture deals with what authors do with preexisting topoi: alter, confirm, nuance, reshape, et cetera. Rhetorically, authors employ them in ways that reconfigure them (changing them from a static identity to another) or what is done with them (changing how they have been employed or could otherwise be used in argumentation to that point). With Robbins, I would agree that this is done in the twofold way suggested by Aristotle, namely, as pictorial-narrative elaboration (rhetography), as enthymematic-syllogistic elaboration (rhetology), or as some combination of the two "in which the pictorial-narrative and enthymematic-syllogistic modes of elaboration are thoroughly embedded in one another."[40] In this way, a writer or speaker

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37. James H. Kavanaugh, "Ideology," in *Critical Terms for Literary Study*, ed. F. Lentricchia and T. McLaughlin (Chicago: University of Chicago Press, 1990), 319.

38. Keith A. Roberts, "Toward a Generic Concept of Counter-Culture," *Sociological Focus* 11 (1978): 111–26.

39. Carolyn R. Miller, "The Aristotelian *Topos*: Hunting for Novelty," in *Rereading Aristotle's Rhetoric*, ed. Alan G. Gross and Arthur E. Walzer (Carbondale: Southern Illinois University Press, 2000), 130–46 (Editorial note: pp. 95–117 in this volume); Barbara Warnick, "Two Systems of Invention: The Topics in the *Rhetoric* and *The New Rhetoric*," in Gross and Walzer, *Rereading Aristotle's Rhetoric*, 108.

40. Rhetoric of Religious Antiquity, "Guidelines for Commentators in the Religious Rhetoric of Antiquity Series" (guidelines produced by the members of the Rhetoric of Religious Antiquity project, Ashland, Ohio, August 2002).

uses existing socially or culturally intelligible topoi and their argumentation ideologically to reshape the topoi and/or existing arguments.[41]

If the elaborations "catch on" in some way and themselves become developed, it is likely that we are looking at the creation of a "rhetorolect," a configuration of topoi and their argumentation that "is generated through a process whereby widely recognized *topoi* are recontextualized and reconfigured to create conventions that support reasoning in new contexts."[42] In time, such rhetorolects or rhetorically constructed universes become themselves an object of interpretive interest, at which point "simplification, schematization, stereotyping and ritualization arise."[43] Movement does not cease but rather becomes, at the very least, movement that leads to distance from the original events and thus to another form of conflict, namely, a knowledge gap and a desire to overcome that knowledge gap by interpreting this other and distant sacred universe.[44]

But, what is important to note here is that the texts that are now the object of study are such because "texts are instruments of change and should be interpreted as such.[45] Frederik Wisse notes that texts not only come out of a historical situation, but they also help create a new one:

> Particularly for those canonical and other early Christian writings which soon found wide acceptance and use, it is important to distinguish between the historical situation they *reflect* and the historical situation they *created*.… Religious books are generally not written to state what is but what the author thinks should be.[46]

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41. We can see this happening throughout the letters of Paul: vocabulary and terms (e.g., baptism, righteousness), texts (e.g., the Old Testament), and social and cultural textures (e.g., slavery) that formerly had one meaning are used in new ways with new meanings.

42. Rhetoric of Religious Antiquity, "Guidelines for Commentators."

43. Ricoeur, "Imagination in Discourse and in Action," 17.

44. According to Gadamer, this happens especially with a written tradition, which demands translation as it becomes "estranged from the present as a result of such factors as temporal distance, the fixity of writing, and the sheer inertia of permanence" ("Rhetoric, Hermeneutics, and Ideology-Critique," 314).

45. Jeffrey Alan Crafton, "Paul's Rhetorical Vision and the Purpose of Romans: Toward a New Understanding," *NovT* 32 (1990): 317–39.

46. Frederik Wisse, "The Use of Early Christian Literature as Evidence for Inner Diversity and Conflict," in *Nag Hammadi, Gnosticism, and Early Christianity*, ed. Charles W. Hedrick and Robert Jr. Hodgson (Peabody, MA: Hendrickson, 1986), 179–80.

This is a fundamental and crucial insight that the centrality of ideological texture in sociorhetorical analysis reveals, over against the "eunuch-like" historical approach: texts do not just evidence preexisting worlds; they create them.

This insight also brings the interpretive process full-circle, back to a point at which a conflict now can arise between the text's own ideologically creative position and realities experienced today by real men and women that are shaped by that position. Ideological texture starts with movement evidenced in the text, but that very movement enshrined in the text leads to a self-reflection that leads subsequent readers to their own conflicts and resulting movements. At least, it does so unless one believes that interpretation can be "disinterested" (which may simply be a euphemism for "eunuch-like") history.

An Example: The Ideological Texture of Romans 1:16–32

My contention is that what we discover in the opening chapter of Romans is an attempt to move an audience from one social and culture position to another. That this text has subsequently contributed to the creation of a new explanatory system, a "rhetorolect" that we call "early Christian discourse," and has as such contributed to the topoi and argumentative use of those topoi in subsequent cultures is also the case. Both assertions suggest that it is an excellent study for ideological texture. What follows is an attempt to address at least some of the implications of this understanding.

The section of Romans we are interested in follows a characteristic Pauline letter opening (Rom 1:1–7), which contains the three regular features of a Pauline letter opening, namely, Paul's self-identification, the addressees, and a greeting, followed by a thanksgiving period (Rom 1:8–12), in which we find not only several lexical connections to the letter opening but also several lexical clues to what Paul will deal with in later portions of his letter.[47] Repetitive texture reveals that the body opening (1:13–15) is as connected to the thanksgiving as it is to the body middle, which builds from the body opening: while it is true that Paul's prominent use of I-words and you-words in the letter opening, thanksgiving, and body opening disappears with 1:16—the first verse of the body middle—it

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47. For a full description of my approach to epistolographic divisions in Paul's letters, see my work on Philippians (L. Gregory Bloomquist, *The Function of Suffering in Philippians*, JSNTSup 78 [Sheffield: Sheffield Academic, 1993]).

is also true that words introduced in the body opening are the very ones that Paul elaborates on in 1:16–32.[48] In fact, on the basis of repetitive texture, 1:13–32 is clearly a unit that has its own lexical identity within the larger body of material that extends to the end of the body middle (11:36). This self-contained section is introduced by Paul's repetitive emphasis on "gospel" (1:15, 16; see the pronoun in 1:17), a word that, while crucial to getting Paul's presentation started, very quickly recedes from further use.[49] Presentation of lexical repetitions in this unit clearly reveals rather that "God" is the main, repeated word, followed closely by words referring to "human being." Progressive texture suggests some kind of interplay between "God" and God's actions and "human beings" and their actions.

This is not to say, however, that "gospel" is unimportant, since attention to Paul's enthymematic-syllogistic and pictorial-narrative elaboration allows us to observe that in 1:18–32 Paul continues a discussion that, while not employing the word, nevertheless depends on his initial use of the word "gospel," a discussion that changes direction at 2:1, when Paul employs the verb "judge" (four times in 2:1, 3, then four more times through 3:7, and then not again until Rom 14).[50] Accordingly, we may suggest with some confidence that, if repeated lexica evidence characteristic features of topoi and their reconfiguration in a particular author's work, then, Paul's actual

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48. The material of 1:14 is largely parenthetical and intended to amplify here what Paul says in the next section. Contrary to Joseph A. Fitzmyer, *Romans*, AB 33 (Garden City, NY: Doubleday, 1993), 253, who argues that the section begins in Rom 1:16 and appears to conclude in 11:36, I would suggest that the body of Paul's letter begins in 1:13 with the body opening (1:13–15) and extends to 11:36. Fitzmyer argues that 1:16–11:36 may be divided into three parts (1:16–4:25; 5:1–8:39; 9:1–11:36) but gives no formal reason for the division, only a thematic one (Fitzmyer, *Romans*, 253–54).

49. It is found again in the whole section only at the brief interjection by Paul at 2:16 and finally near the end of the whole section at 11:28. In fact, it would be difficult to state with certainty in Romans what exactly Paul means by "gospel" on the basis of the use of the word alone.

50. As a cautionary note to subsequent interpretations of Paul on the basis of elements found in the later texture of Romans, there is a statistically relevant number of words beginning with the a-privative in this brief section, including a word that will become central to other parts of Romans, namely, δικαιοσύνη and δίκαιος, but that is not central here other than in the form of ἀδικαίος, ἀδικία. This should caution us against leaping to the conclusion that Fitzmyer does when he states that "δικαιοσύνη θεοῦ is the phrase that Paul uses to sum up the theme of Romans" (*Romans*, 254). As well, and perhaps equally striking, there is no repetitive reference to "Jesus" or "Christ," a name that again (as with "gospel") only recurs in Paul's exclamation in 2:18.

argumentation that begins in verse 16 does so by building on two topoi that can be found in the body opening, namely, the topos of the "gentiles," a topos that could only be construed meaningfully in the context of Jewish discourse or in discourse among gentiles that had been influenced by Jewish discourse, and the topos of the "gospel," a topos that appears to sum up for Paul what God has done and what Paul now proclaims. What follows in 1:16–32 is Paul's elaboration on an interplay of both topoi.

We have a pretty good idea of the "landscape" of the particular mental picture, or topos, that concerns the gentiles. Put most simply, the topos is dependent on a Jewish cultural understanding that assumes axiomatically that a special relationship exists between God and Israel and between no other people. Among the writings of the sages, the picture of righteous gentiles can be found.[51] However, these appear regularly to be considered exceptions to the rule that "no gentile has a share in the world to come," a statement associated with R. Eliezer but which is evidenced in multiple ways throughout rabbinic texts, including prominently in tractates such as 'Abodah Zarah. The topos suggests that for a Jew dishonor and defilement would customarily have been the result of regular contact with the gentiles.[52]

This topos is crucial because it intersects Paul's own experience of involvement with gentiles, specifically those found in Rome (cf. 1:13 and 15). Culturally, Paul's involvement with gentiles would likely be construed by Jews who held to that topos as a matter of dishonor, since to act (purposefully, self-expressively, or even in an emotion-fused way) among the gentiles should logically bring dishonor and impoverish the person who does so.[53]

But, in the letter itself, it is specifically concerning the gospel, not the gentiles, that Paul speaks of dishonor: "Because I do not see myself as dishonored because of the gospel."[54] So, we also need to consider the gospel

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51. See, for example, Terence L. Donaldson, "Proselytes or 'Righteous Gentiles'? The Status of Gentiles in Eschatological Pilgrimage Patterns of Thought," *JSP* 4.7 (1990): 3–27.

52. How widespread the notion actually was among Jews is not easy to assess.

53. Alan F. Segal, *Paul the Convert: The Apostolate and Apostasy of Saul the Pharisee* (New Haven, Conn.: Yale University Press, 1990), 150.

54. Fitzmyer's contention that v. 16 recalls v. 14 (he does not mention v. 15) does not respect the rhetorical nature of the argumentative texture here and instead appeals intertextually for explanation to 1 Cor 1:18–25 (Fitzmyer, *Romans*, 255).

topos that Paul is employing. Though this topos has immense implications for its use throughout early Christian reflection, its meaning is not absolutely clear here; however, we are probably able to sum it up simply as the announcement of significant life-changing action on the part of God, be that action understood thaumaturgically (e.g., a bodily healing), conversionally (e.g., a life-direction-changing reality), apocalyptically (e.g., a cataclysmic or catastrophic series of events that changes a person, community, nation, or world), utopianly (e.g., the creation of a new "space" and "time" for a people to flourish), or some other way.

But, how could such a proclamation dishonor anyone? At least two ways are possible. First, the proclamation could be perceived as dishonoring if it is the proclamation of a great act of God in the form of a dishonored, crucified messiah on a cross. That this is dishonoring to some is clear from Paul's anacolouthon in 1 Cor 1:18–31. But, second, the gospel could also be perceived as dishonoring in the Jewish mind if it is intertwined with the gentile topos. Perhaps, someone might suggest, the gospel of God's act in Jesus would not be dishonoring if it is kept in a Jewish context alone, rather than displayed before gentiles for them to mock Jews. And so, the extraordinary act of God that Paul proclaims (the "gospel") can indeed be construed as honorable, but only if kept in a Jewish, cultural context; it would be dishonorable—and perhaps twice dishonorable—in the minds of these people if the gospel were proclaimed as a great, liberating act toward those who clearly do not deserve it and in fact have caused the dishonor. Rather, and building on a word that he had used in 1:4 and will use again in this section only in 1:20 (see also 8:38; 9:17; and finally 15:13, 19 twice), namely, δύναμις, Paul highlights the gospel as evidence of God's "glory" (see Wis 7:25, where δύναμις is synonymous with δόξα), that is, of the highest honor that can be conceived, as opposed to the least.[55]

But, of course, this is not apparent at all. If it were, and the social and cultural texture that supports the gentile topos were not in conflict, Paul would have had no reason to communicate with the Romans. No, this reconfiguration of both topoi achieved by their intertwining can be understood, Paul says, only by those who "believe." Paul here is rhetorically gaining those who might otherwise contradict him: Only those who

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55. The term δόξα, which is used in this section (1:23), will become central to Paul's argument in the following section that begins at 2:1.

"believe" will understand how the "gospel" is highly honorable rather than a debasing reality for himself and, more importantly, for God.[56]

Paul could also be understood to be challenging those who see the gospel as debasing to him and to God as not really believing! To believers the proclamation of the act of God, even to the gentiles, does not dishonor but, completely to the contrary, glorifies God and allows all believers to share in that glory.

Accordingly, Paul states unequivocally that the gospel that he preaches clearly does anything other than to dishonor God, for this gospel proclaims God's δικαιοσύνη.[57] But, it does so for gentiles, as well as Jews, something that is antithetical to the gentile topos.[58] How? Contrary to Joseph Fitzmyer's view that δικαιοσύνη θεοῦ "stands in contrast to" ὀργὴ θεοῦ, I believe that Paul is saying that "just wrath" is in fact one of the ways that God's honor is ensured.[59] Thus, in a strange twist of strategy, Paul not only accepts but

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56. Paul here is not introducing a discussion concerning faith—since that word-group disappears (with "gospel") by v. 19. Fitzmyer (*Romans*, 256) is right that Paul uses the word repetitively (four times) in 1:16–18, but he does not note that Paul moves on in what follows.

57. Fitzmyer, *Romans*, 257.

58. Culturally, Jewish tradition would have maintained that God's just judgment would have been exercised against all, with sinners being found guilty and punished, and yet those who were somehow sinners and protected by God, i.e., Israel, would be disciplined but not punished as the non-Jew would have been. "Salvation," then, would culturally have applied only to the covenant people of Israel. Paul, however, here asserts both that the gospel displays God's glorious salvation to both Jew and non-Jew who accept it and that this does not contradict God's just judgment but in fact confirms it.

59. Fitzmyer (*Romans*, 257–58) also writes that δικαιοσύνη θεοῦ can be summed up as "the quality whereby God actively acquits his sinful people, manifesting toward them his power and gracious activity in a just judgment," as expressed in Isa 46:13; 51:5, 6, 8; 56:1; 61:10, as well as in Ps 40:9–10. Fitzmyer appears to reverse his assertions on p. 257 when he later writes: "Wrath is … an attribute or quality of God, parallel to his uprightness or righteousness in vs. 17" (271). A few pages later (p. 277), however, he returns to the position stated above in the text, when, following C. H. Dodd and others, he sees the γάρ of 1:18 not as "a mere transitional particle" (which is correct) but "as expressing contrast," namely, with the revelation of the power of God stated in 1:17. Fitzmyer's argument depends on the understanding of 1:17 as depicting the way in which the uprightness of God is "offered to humanity." I believe that this same cultural understanding underlies the meaning of the enigmatic words ἐκ πίστεως εἰς πίστιν, namely, that those who understand the righteousness judgment of God do so because they believe or trust in God and, seeing the righteous judgment

begins to show the implications of the gentile topos, namely, the assertion that God's just wrath will be wrought upon the gentiles as a people because of their unjust acts (i.e., ungodly acts).[60]

At this point, Paul moves to the fourth element of his argumentation.[61] He begins to employ repetitive uses of δικα-words to express what God justly does. Preeminently, what God does is to be rightly angered by the thinking and actions of humans who unrightly suppress the truth.[62] Paul provides a rationale for the previous assertion by stating that God has made known to humans those things concerning himself that he wants them to know, namely, that God is rightly angry when humans suppress this knowledge (1:19a), not a "knowledge" that is understood epistemologically (as was suggested in subsequent interpretations throughout the

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of God, their faith or trust is confirmed. This, for example, seems to be the sense of πιστεύω used at the outset of the book of Wisdom together with its parallel: ὅτι εὑρίσκεται τοῖς μὴ πειράζουσιν αὐτόν ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ (Wis 1:2). As we shall see below, the parallel to the understanding found in the book of Wisdom is not coincidental.

60. Fitzmyer correctly asserts that in 1:17 Paul recites LXX Ps 97:2 (MT 98:2): ἐγνώρισεν κύριος τὸ σωτήριον αὐτοῦ ἐναντίον τῶν ἐθνῶν ἀπεκάλυψεν τὴν δικαιοσύνην αὐτοῦ. In doing so, however, Paul, contrary to Fitzmyer's conjecture, prepares his audience for what will follow by noting that the display of God's uprightness is not on behalf of the non-Jew but to show the non-Jew what kind of God God is, for culturally the Jew knows that the gentile is unright by definition. This cultural understanding appears to be confirmed by Paul's use of Hab 2:4, which, as Fitzmyer shows from its use in 1QpHab VII, 5–VIII, 3, is understood to speak of the Jewish (and particularly Judahite) "observers of the law" (Fitzmyer, *Romans*, 264). While it is true, as Fitzmyer shows, that the use of this verse in the Qumran text underscores the allegiance of the covenant member to a particular leader (i.e., "the Teacher of Righteousness"), it must also be noted that such an allegiance is part of a much larger picture, namely, faithful adherence to God by means of allegiance to such a leader. In other words, the one who believes correctly in God will live; on the other hand, the contrary implies that the one who does not believe correctly cannot possibly live.

61. The word ἀποκαλύπτεται, used in both 1:17 and 1:18, suggests that what Paul is saying in 1:18 in some sense parallels what he has said in 1:17.

62. That a Jewish audience would be inclined to agree with him seems to be the point if, as is possibly the case, Paul has borrowed the two terms ἀσέβεια and ἀδικία from LXX Ps 72:6 and/or Prov 11:5 (Fitzmyer, *Romans*, 278). Furthermore, if that agreement is there, and if the gospel does express God's glorious saving power, then it is a salvation, or deliverance, from the just and right anger of God from which culturally those Jews who held to the gentile topos would have already seen themselves exempted.

Middle Ages) but knowledge of the proper honor due this God who has made himself known as worthy of honor.[63]

But these are not generic "humans" who do these things. That Paul is adding further support for the gentile topos seems clear.[64] The goal of the knowledge of God—namely, to glorify God and to thank God—was something that Jews, as opposed to gentiles, were understood to do as a matter of identity.[65] So, Paul asks, when gentiles dishonor God by making a mockery of God, is it surprising that God is rightly angry? His anger preserves his honor, and those who have violated it (i.e., gentiles) have no excuse (1:19–23). Paul thus dispels any doubt that he is subverting the gentile topos. In fact, in what follows it appears that what Paul is doing, if anything, is to strengthen it!

Specifically, when we come to verse 21 we discover Paul's further elaboration on the gentile topos through his intertextural reconfiguration of material found in the Wisdom of Solomon. For example, in Wis 12:23–24, the author introduces the subject that will become his theme throughout Wis 12–14, namely, that those who in folly of life lived unrighteously God tormented through their own abominations. For his assertion that upon those who "saw and recognized as the true God the one whom they had before refused to know," "the utmost condemnation" has come (12:27), he provides a rationale, namely, that they were "foolish by nature … unable from the good things that are seen to know the one who exists … nor did they recognize the artisan while paying heed to his works" (13:1 NRSV).[66] In 13:2, the author contends that these humans "supposed that either fire or wind or swift air, or the circle of the stars, or turbulent water, or the luminaries of heaven were the gods that rule the world." They were, as a result, πάλιν δὲ οὐδ' αὐτοὶ συγγνωστοί (13:8).[67] But, as is clear from the full

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63. Karl Barth's interpretation of Romans on this point can thus be seen to have been remarkably perceptive and boldly creative (Karl Barth, *The Epistle to the Romans*, trans. Edwyn C. Hoskyns [Oxford: Oxford University Press, 1968], 45–47).

64. This is especially so when paired with Paul's added expressions of God's eternal power and his divinity. See Wis 2:23; 7:26; 13:4; 18:9; cf. Let. Aris. 132; as well as in Philo *Mos.* 2.12 (65), *Spec.* 1.3 (20), or Josephus, *J.W.* 7.8.7 (346) (Fitzmyer, *Romans*, 280).

65. Fitzmyer captures this well when he notes that "Paul's complaint is centered not so much on pagan ignorance as on the failure to manifest reverence and gratitude, which should have sprung from the knowledge they had of him" (*Romans*, 282).

66. Unless otherwise stated, all biblical translations follow the RSV.

67. The Pauline form ἀναπολόγητος (Rom 2:1; cf. 1:20) may represent a nuancing

description of the God-dishonoring and image-of-God-dishonoring ways in Wisdom, the point is that these are not just "human" activities; these are the activities of gentiles (Wis 13:10–14, 17), as is clear from the author's condemnation of the evil of idolatry in chapter 14 (specifically Wis 14:7–8, 12, 22–27).

Now, other extensive Hellenistic Jewish literature invokes a very similar kind of anti-idolatry argument, and one could find many such themes elsewhere in Second Temple Jewish literature; however, the reason I cite the texts from Wisdom is that in its repetitive, progressive, and argumentative structure, the parallels to the repetitive, progressive, and argumentative structure in Romans are so close as to be almost assuredly a recontextualization by Paul of these texts from Wisdom or of material from a source that has either used Wisdom or that was itself a source for the Wisdom text.[68] It seems in fact very likely that Paul's argumentation must be addressed to an audience that is at least familiar with the material (including the topoi) and argumentation that we find in Wisdom, whether it was found there first or last.[69]

In fact, the parallels between Wisdom and Romans are carried through in the connection made between idolatry and illicit behavior pertaining to sex and gender.[70] In the case of Paul, having established with his audience that God's anger is just against those who do in fact debase God's honor, he proceeds not simply to "link" various sins to idolatry but to itemize in

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of the Wisdom passage that is fully in accord with what Paul eventually makes of it, because it suggests that the gentiles had no defense of their own that they could bring to stave off their just punishment; the word used in Wisdom suggests that the gentiles will not find any forgiveness for their action, which, as Romans goes on to suggest, is not the case.

68. This connection has been noted by many, including recently Fitzmyer (*Romans*, 272), though Fitzmyer sees Paul's argumentation in Romans as set "against the background of such pre-Christian Jewish thinking, especially that in the Wis 13.1–19 and 14.22–31," without seeing Paul as directly recontextualizing these texts.

69. This confirms the suspicion of Ernst Käsemann that the argument of 1:18–32 is indeed part of a "dialogue with Jews," *pace* Fitzmyer (Ernst Käsemann, *Commentary on Romans*, trans. and ed. Geoffrey W. Bromiley [Grand Rapids: Eerdmans, 1980], 33–34; Fitzmyer, *Romans*, 271).

70. Fitzmyer (*Romans*, 272) notes, "the folly of idolatry was often linked to fornication or adultery in the Jewish tradition, and avoidance of it became a topic of exhortation in intertestamental literature" and cites as evidence Sib. Or. 3:8–45, 2 Bar. 54:17–18, T. Naph. 3.4. Nevertheless, the connection here is more than a link.

1:24–32 not volitional dishonorings of God or themselves but rather punishments that God brings upon those who dishonor God, that is, upon the gentiles. Building on the cultural and probably socially widespread belief that those who dishonor a superior who is known for his justice deserve some form of punishment—and thus introducing a third topos, namely, that of "punishment"—Paul asserts that, as a result of a studied and practiced ignorance of God, God is justly angered and justly defends his honor by handing gentiles who do such things over to a series of punishments (παρέδωκεν).[71] Gentiles, though they knew God because God himself had revealed what they needed to know about him to them, dishonored (i.e., did not glory in or thank) God in a variety of ways (1:19–23); therefore, God handed them over to be punished by the following means … (1:24–32). Paul's use of the term παρέδωκεν when combined with the lexica and cultural understandings of δικαιοσύνη followed in 2:1–11 by κρίνω, and the logico-cultural argumentation concerning the honor of the superior (in this case, God), strongly suggests this contention.

Furthermore, as we know from the practice of trial and punishment in antiquity, as well as the topos itself, torture was a significant element of punishment (see Isocrates, *Trapez.* 17.15; Demosthenes, *Steph.* 1.45.61).[72] It is certainly likely, then, that the normal reading of Rom 1:24–32, in

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71. For the use of the term παρέδωκεν meaning "handed over to punishment," see Andocides, *Myst.* 1.17; Lysias, *Alc.* 1.14.17; *Against the Corn-Dealers* 22.2; Demosthenes, *Cor. trier.* 51.8; *Tim.*, 49.9; Xenophon, *Hell.*, 1.7.3. Fitzmyer, who also sees the use of the word here as referring to punishment, speaks of it thus somewhat generally: "[Paul] attributes [the dire condition of pagan humanity] to an action of God who punishes pagan humanity in his divine wrath" (*Romans*, 272). See now, however, the very helpful and excellent work of Danielle Allen on punishment in the classical Greek world (*The World of Prometheus: The Politics of Punishing in Democratic Athens* [Princeton: Princeton University Press, 2000]).

72. It is also possible that Paul may be arguing for a view of punishment and torture as spectacle, along the lines of the classical Greek dramas in which punishment is staged as a moral exercise for the benefit of the viewers. For example, in Sophocles's *Ajax*, Athena displays Ajax in his insanity to Odysseus, while in Euripides's *Bacchae*, Dionysus stages the tragedy of Pentheus. "The two plays are similar because in each, a god makes a mortal insane as a punishment, and the madness in each case is staged for other members of the mortal community" (Anne Mahoney, review of "Figures of Play: Greek Drama and Metafictional Poetics," by Gregory W. Dobrov, *Bryn Mawr Classical Review* [June 2001], http://tinyurl.com/SBL7103b). But, this is not to say that it is not also for the benefit of those punished themselves, since as Dobrov argues, in the aforementioned plays, "Ajax and Pentheus themselves are also spectators" (Mahoney,

which Paul is seen as describing mere results of human idolatry, is clearly inadequate.[73] Also, it is certainly plausible to see that in 1:24–32 Paul is building on the picture that we find in Wis 11:15–16 ("In return for their foolish, wicked thoughts, by which they went astray and worshiped irrational serpents and worthless beings") by describing torture-induced punishments. For if, according to the punishment topos, the punishments fit the crime as just judgments of a just God, the torture-punishment described in 1:24–32 must fit the crime, which is precisely what we find: because gentiles did not honor God in body and mind, but instead fashioned idols with their hands, God hands them over to torturers (disordered heart, passions, minds) who will dishonor them in their bodies and in their social behavior, two of the three spheres of bodily action, namely, emotion-fused and purposeful.[74]

First, Paul says, because gentiles lost sight of the truth about God and began to think of created beings as gods and became futile in mind and in thought, fools who claimed to be wise, idolaters who exchanged the glory of the immortal God for images of mortal man, as well as of birds, animals, or reptiles (1:21–23), God hands them over to "torturers" in the form of the desires of human hearts. As humans had dishonored God and had done so by darkened hearts, the punishment will not be that God will dishonor them, but that God will hand them over to the very results of the darkened "thoughts" of their hearts that had dishonored God, and their darkened hearts' desires (ἐπιθυμίαις) will dishonor their own bodies (1:24).[75]

Second, Paul says, God handed gentiles over to the torturers in the form of dishonorable passions, handing female gentiles over to the torture of exchanging the natural "propriety" for the unnatural (1:26b) and male gentiles to the torturer of the abandonment of the natural use of the female (1:27).[76] The argument strongly suggests (through the repeated use

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review of "Figures of Play" [Dobrov]). The katharitic and reformative goals of punishment and torture may then be dramatistically present in the mind of Paul.

73. Fitzmyer, *Romans*, 271.

74. Strikingly, perhaps there is no specific punishment mentioned related to self-expression. Robbins, *Exploring the Texture of Texts*, 29–31.

75. For good measure, Paul repeats that this happens because they exchanged the truth about God for a lie; namely, they called what was "created" (i.e., an idol) the Creator, and so dishonored the true God.

76. Fitzmyer (*Romans*, 285) appears to ignore the threefold nature of the punishment when commenting on it.

of γάρ and διό) that the behavior mentioned in 1:26–27 is, as in the previous verses, a conclusion to an argument.[77] Paul here again is speaking not about what brings about God's wrath but the punishment inflicted on gentiles—that is, those who, according to the initial topos, have dishonored God and who are thus rightly punished for that dishonor by themselves being dishonored.

Now, it is generally thought, though incorrectly so, not only that Paul is talking here about human activity that brings about God's wrath but also that Paul is talking about these torturers as so-called same-sex relationships.[78] First of all, nowhere in Second Temple Jewish literature would Paul have found support for any contention concerning same-sex female, genital relationships as either worthy of condemnation or themselves part of divine punishment.[79] Though it is true, as is well-known, that he could have found this stated regarding same-sex male, genital relationships, the invocation of the female relationships, and those first in order of argument, suggests that Paul may be thinking more broadly.

Accordingly, and consistent with Paul's argument and the use of the repetitive texture here, I believe that Paul envisions something more akin to Aristotle's and the Stoics' as well as Second Temple Judaism's critique of disharmony ("disease") in the body-politic.[80] Paul argues that when

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77. Fitzmyer is only partially correct in his analysis: while it is true that "the depravity involved in such conduct is the merited consequence of pagan impiety and idolatry," it is clearly not the case according to our analysis that "having exchanged a true God for a false one (1:25), pagans inevitably exchanged their true natural functions for perverted ones" (*Romans*, 285; my emphasis). This could only be construed as an accurate analysis of the situation if we were to assert that the punishment for murder is "inevitably" to be executed, which is not of course true, since punishment also entails being caught, which is anything but inevitable.

78. Fitzmyer's conclusion on these verses is characteristic of the error: "Homosexual behavior is the sign of human rebellion against God, an outward manifestation of the inward and spiritual rebellion" (*Romans*, 276).

79. See Bernadette J. Brooten, *Love between Women: Early Christian Responses to Female Homoeroticism*, Chicago Series on Sexuality, History, and Society (Chicago: University of Chicago, 1996). Brooten's earliest claim to Jewish, female same-sex injunctions is talmudic (281–98).

80. Paul's argument here fits well within the larger sphere of Hellenistic debates on the commonweal of the polis. For example, Kalimtzis, in his work on the Aristotelian notion of stasis (Kostas Kalimtzis, *Aristotle on Political Enmity and Disease: An Inquiry into Stasis* [Albany: State University of New York Press, 2000]), "notes that Homer and Hesiod regarded stasis as divine punishment and a plague on society.

females and males abandon "natural propriety" (φυσικὴ χρῆσις) the whole gentile realm, not just individual gentiles, suffers, evidence of the just judgment of God at their dishonoring of God.[81] For the female in first-century Mediterranean culture, this likely means the abandonment of her subordinate role versus the active role of the male, which would be unseemly and properly dishonoring to herself (an inversion of female shame) whether it were sexual or social. The inversion of the proper female social and cultural role, then, is what is at stake. This happens Paul says, according to the gentile topos, to gentiles as a God-ordered torture for a gentile crime.

"Similarly" (and this is Paul's own choice of word), gentile males abandoned their proper, male role and dishonored themselves and diseased the body politic. This may—and apparently here does—mean a sexual inversion in which they abandon the passive female for genital activity and use each other for such activity. Why? Because spurred on by their God-ordained torturers, their desires, gentile men engage in the genital use of other men as they would women, and thus they dishonor themselves and they dishonor the body politic by introducing disordered and disruptive behavior into the whole.[82]

Later poets and political writers associated stasis with disease (*nosos*)" (Anatole Mori, review of "Aristotle on Political Enmity and Disease: An Inquiry into Stasis," by Kostas Kalimtzis, *Bryn Mawr Classical Review* [April 2001], http://tinyurl.com/SBL7103d). Kalimtzis notes the widespread use of this notion throughout Greek thinking, for example, in Thucydides's description of the advanced stages of *stasis* at Kerkyra (*P.W.* 3.81–84), where Kalimtzis "finds five generic themes characteristic of *stasis*, including the rhetorical replacement of common values by values of private interest, the use of terror and fraud to satisfy desires for honor (*philotimia*) and unfair gain (*pleonexia*), and the unfettered passions that generally rule a state convulsed by *stasis*. Thucydides's historical account of Kerkyra shows *stasis* to be an irrational and destructive process whose ends are endlessly various and unpredictable" (Mori, review of "Aristotle on Political Enmity and Disease" [Kalimtzis]). Noteworthy is that while the term *stasis* does not itself occur in Rom 1—nor for that matter in any of Paul's letters—the term *pleonexia* does (1:29), as well as various uses of *timē* words, all apparently indicative of the very "unfettered passions" that evidence *stasis*.

81. Aristotle, *Eth. nic.* 1134b, discusses the "just" (δίκαια) propriety or order of things between husband and wife, father and sons, master and slaves. Its subversion leads to disharmony and disorder.

82. Fitzmyer (*Romans*, 288) is wrong to suggest that Paul here "is merely echoing the OT abomination of such homosexual activity," as is described in Lev 18:22; 20:13, etc.

The focus on genital, sexual activity in this section by subsequent commentators is certainly one of the clearest examples of subsequent ideological interpretations of Paul's arguments. While it is not entirely inconceivable that Paul is in fact speaking about (possibly) female and (certainly) male homosexuality, to focus on either or to misconstrue either as a cause of God's wrath, however, misses the direction of Paul's argument, which follows the pattern laid down for him in Wisdom, which does not condemn same-sex relations, either male or female,[83] but which does highlight illicit sexual activity in a way that parallels more my reading of Paul. In Wis 14:22–26, among the variety of evils that humans do as a result of their abandonment of true knowledge and honor of God—a passage that parallels Paul's litany in Rom 1:28–31—the author clearly indicates the defilement of marriage and the corruption of wives by husbands, associated not exclusively (or even perhaps at all) with homosexuality but with the more widespread disorder and disharmony of adultery, primarily (though not exclusively) as caused by men. Paul, following Wisdom, contends that disordered sexual behavior of gentiles is a punishment meted out to the gentiles and which has as a result the dishonoring of individual and corporate bodies. Though this punishment takes different approaches, the cause of the punishment is the same: the dishonoring of God.

Finally, and perhaps most damningly, Paul says, God handed gentiles over to the "torturers" of an unthinking mind (εἰς ἀδόκιμον νοῦν), a punishment that fits, Paul says, the crime of not thinking correctly about God (οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, 1:28), something that he has already asserted to his audience in 1:18–25. Accordingly, unable to act otherwise than they might wish to act were they in complete control of their own bodies, minds, or vehicles of self-expression, the torturer (i.e., an unthinking mind) forces the gentiles to begin to do, think and say all sorts of "improper" things (lit., τὰ μὴ καθήκοντα). Here most clearly the just judgment is evidenced, because, as a result of their punishment, the gentiles are now filled with the very kind of things that they themselves had made God guilty of even though they knew that God was perfectly innocent of them.

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83. Though see Brooten, *Love between Women*, 296 n. 112. Fitzmyer's commentary on Romans, which until this point throughout his discussion of 1:18–32 has been packed with insightful parallels to Wisdom, is completely silent on any parallel to Wisdom.

Specifically, Paul adduces emotion-fused actions that an unthinking mind produces, starting not unintentionally with the first thing that Paul has mentioned in his argumentative list, namely, the accusation that, though gentiles knew God to be upright, they attributed to him lack of uprightness (ἀδικία). Nevertheless, he quickly adds synonymous emotion-fused activity to the "lack of uprightness"—namely, evil (πονηρία), greed (πλεονεξία), and malice (κακία). In fact, Paul says, gentiles are not only full (πεπληρωμένους) but full to overflowing (μεστούς), a visible representation of why their emotion-fused action issues forth in purposeful and self-expressive action that is evil (murder, rebellion against parents, boasting, gossip, slander, etc.).

Paul brings this final description of human punishment to a rhetorical conclusion through an inclusion (a description of human error through misdirected knowledge ἐπιγνώσει in 1:28 and ἐπιγνόντες in 1:32) and suggests how this evil is extended.

Paul's Point

What I have suggested in my analysis of 1:16–32 is that by the time a hearer or reader would have reached 1:32, Paul would not only have confirmed the gentile topos but would have intensified it. While any gentiles in Paul's audience would thus either have been squirming from discomfort at hearing themselves so described (even if it referred to a former life), any Jews in Paul's audience might have found themselves ready to shout "amen" when Paul reached his conclusion, which was surely to come in the next chapter. Because, if they knew the conclusion of the writer of Wisdom, that conclusion follows logically from the passages that Paul has been using to this point. The conclusion clearly gives the punch-line for the gentile topos. While the gentiles as a people are justly judged and punished for their actions, the Jews, regardless of individual lapses, will not be:

> But thou, our God, art kind and true, patient, and ruling all things in mercy. For even if we [i.e., the Jewish people] sin we are thine, knowing thy power; but we will not sin, because we know that we are accounted thine. For to know thee is complete righteousness, and to know thy power is the root of immortality. For neither has the evil intent of human art misled us, nor the fruitless toil of painters, a figure stained with varied colors, whose appearance arouses yearning in fools, so that they desire the lifeless form of a dead image. (Wis 15:1–5)

Any Jews in Paul's audience would have waited for Paul's parallel to Wis 15:1–5, "but not so for us, the Jewish people," but they would have waited in vain, for that conclusion never came. In fact, Paul's conclusion is a very different one from that of the writer of Wisdom. As we saw, when Paul arrives at the conclusion of this particular section of his argument at 1:32, he begins a new discussion which does of course build on what has gone before, but which also introduces new repetitive textural elements, specifically, the element of judging, a probably not coincidental topos that logically precedes the topos of punishment, but not in Paul's rhetorical schema. For intertexturally we are here at the very outset of the argument in the book of Wisdom, which begins by addressing the fictive audience as one comprising "judges" (Wis 1:1).

Paul's conclusion, however, is not the one that any Jews in his audience, who understood themselves as "judges," especially in light of the gentile topos, would expect. Rather what we find is enthymematic syllogistic argumentation based on an assumed major premise:

> One who knows what is right and judges so should not commit the same crime as those whom he judges.

> You judge another but condemn yourself because you do the very things that you judge another to be doing. (1:32)

> Therefore, you are without excuse, whoever you are in your judgment. (2:1)[84]

So, Paul turns his attention from the intertextural pattern of Wisdom and just judgment of the gentiles and turns it toward those who would presume to sit in judgment on the gentiles, affirming the right judgment of God. Not only does he not reach his expected conclusion but, without denying the special cultural place in the economy of God, he turns from judicial consequences as shaped by his reconfigured wisdom discourse to a classical, but again reconfigured, prophetic discourse directed to those who would support the gentile topos:

> But if you call yourself a Jew and rely upon the law and boast of your relation to God and know his will and approve what is excellent, because you are instructed in the law, and if you are sure that you are a guide to the

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84. One notes the presence of the logical particle διό.

blind, a light to those who are in darkness, a corrector of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth—you then who teach others, will you not teach yourself? While you preach against stealing, do you steal? You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? You who boast in the law, do you dishonor God by breaking the law? For, as it is written, "The name of God is blasphemed among the Gentiles because of you." (2:17–24)

I do not think that Paul reveals fully what he thinks of his own cultural and ethnic community here, any more than I think that he has told his readers what he himself thinks about the gentiles in 1:16–32. Fitzmyer is thus right only in part when he says that Paul's argumentation in 1:18–32 concerns "God and his reaction to humanity." What is more the case is that 1:18–32 concerns Paul's own rhetorical configuration of gentiles (which is done in light of the gentile topos) and Jews who could be expected to support it.[85] Accordingly, 1:16–32 should be seen as a highly rhetorical maneuver that is primarily intended for a real or fictive audience of gentile-topos-oriented Jews in order to get them on board with him in an overall confirmation of God's righteous judgment against gentiles. He will then turn to those Jews themselves and say: but, if you are no better, not only should you not presume to judge, but do you not deserve the same judgment and punishments that were meted out by a just God on those whom you have already agreed are guilty?[86]

At that point, a member of Paul's fictive audience might have thrown up her hands and said: "But, Paul, that leaves the whole of humanity in the same boat, Jew and Greek. Who, then, is left that can say: I alone, O Lord, am left to stand before you in my righteousness?" That is exactly what Paul wants his audience to say: the answer is not the prophetic "there is a remnant that has not defiled themselves," but rather the profoundly apocalyptic "no one" (see Rom 3:9–18). Because if someone can say, as the writer of Wisdom can, that he or his people will not sin, then there is no need to right any situation before God there; but, if all are guilty, then God can have mercy on all (see Rom 3:23–24).

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85. Fitzmyer, *Romans*, 270. In discussing 1:24–32, Fitzmyer does talk about God's judgment on "pagan humanity" (271).

86. Whether this is a real or fictive audience depends on the composition of Paul's actual audience. That it may be fictive would be the case if Paul were in fact trying to show a group of nongentile topos-oriented Jews how right they are *not* to be!

That brings us back to the other topos with which we began: the gospel. For Paul's focus is not on the extensive cascading punishments meted out to gentiles and hypothetically presented to Jews as their fate, too. Paul's argument begins with the gospel, and it will end with the gospel, understood as God's act not just on Jewish behalf but on behalf of all, to correct the situation into which the gentiles have gotten themselves by denying the true God and into which Jews have gotten themselves by judging according to the law and not acting according to the law. If abandonment of God is the crime that leads to the punishments of dishonoring God and disobeying God, it is the "good news" that shows the way to right the situation.

It is something that no human can do. God alone does it by having mercy on both groups, that is, on all humanity, rather than just on one only! If the argument of the writer of Wisdom were allowed to stand, it would be clear that there would be one group that would not need the saving grace that God manifests. But, given that they are as guilty as the gentiles, then, they, too, need salvation. Where salvation obtains, neither crime nor punishment remain, though human vestiges of a past history may. Salvation itself, then, for Paul may be an apocalyptic reality.[87] However, the subsequent, Christian existence is clearly a utopian one.

Though it is not the subject matter of this section, we know from the argument that develops that it happens through Jesus, who for Paul is evidence of how far God is willing to go—even to the point of public dishonor—to achieve that merciful end. Given that Jesus's liminal, apocalyptic existence and function is mirrored in the apostle's own straddling of the two ages, with a foot in both, to proclaim Christ in "this age" in order to bring as many through (or "transfer" them) into the "new age," he could have added: "and that I am not ashamed to do."

Conclusion

Robbins's emphasis on the need to explore ideological texture has done a tremendous service to the academy. I have simply argued for a way to make what Robbins has said even stronger. I think that one can see the implications that my reading of Rom 1 has, not just for understanding

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87. Johan Christiaan Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress, 1980).

Rom 1, but for entering the "world" that Paul ideologically seeks to create through reconfiguring his existing worlds.

But, if we want to do more than understand, if we want to enter this world and see for ourselves what Paul saw and what he sought to reconfigure, then we need to enter worlds that are shaped by how far ethnic hatred can go, since ethnic hatred is simply the extension of self-gratifying views that "we" are perfect judges and that "the other" is both God's enemy and ours, whether "the other" is gentile or Jew, male or female, slave or free, barbarian or Greek, Parthian or Roman, white or black, Hutu or Tutsi, Israeli or Palestinian, Serb or Kosovar. Thus perhaps we will get the full impact of the situation Paul is talking about and why that reconfiguration was so important to him only when we see the images from Rwanda, from Israel, from Indonesia, and from India and recognize in them the face of ethnic hatred, the hatred of one who is not family. We do so when we look deeply into the faces of "others," like those in the photographs that Ron Haviv took in 1992 when Serbs attacked Bosnian towns in what became known as "ethnic cleansing."[88]

These are the faces that Paul imagines himself speaking to as he writes. Through them, Paul wants to speak to their hearts of darkness, hearts apparently of a fictive Christian audience in "Rome," one that is neither exclusively Jewish nor exclusively gentile, but one that appears to be characterized by emotion-fused clinging to the ethnocentric values of "this age." Paul recognizes this, but this is not his focus, nor, of course, his proclamation; his proclamation is the act of God in Jesus, mercy offered to Jew *and* to gentile, same *and* other.

Vernon, having come to know you over the past half-decade, I now realize that we see better through sociorhetorical analysis, because it incarnates your own marvelously healthy, insightful, and merciful way of approaching not only texts and scholars, but life in general. In fact, your inclusiveness reminds me a lot of Paul's inclusive language in Rom 1. Thank you, Vernon, for helping us to see things like this and thus, having seen, not only to understand but to strive for something different for ourselves.

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88. Ron Haviv, "Blood and Honey: A Balkan War Journal," Photoarts, http://tinyurl.com/SBL7103e. Try to look into the hidden face of a Serbian soldier, having gunned down the local butcher, then his wife, then her sister, then in anger, still smoking a cigarette, the sunglasses perfectly set on his well-trimmed hair, he kicks the dying wife in the head. This is the stuff of ethnic hatred (see the section on "Slaughter").

Part 3
Cultural Geography and Critical Spatiality

Theories of Space and Construction of the Ancient World

Jon L. Berquist

Introduction

By widely held custom, academic papers on theoretical topics should begin with a history of the terms to be discussed. The pervasiveness of this custom tempts me to start this paper in that time-honored tradition, but I have found myself resistant, for two reasons.

First, *space* is an odd term about which to write a history. Throughout most of the history of Western thought, few persons have recognized that space is historical; that is, space has generally been understood as a given, not as a category about which there could be variation. History existed within space (and time); there was no possible history of space because history required variation and space was neutral and beyond change. Tracing the transformation of this static view of space can proceed only with difficulty, but one might profitably point first to the Einsteinian notions that understand space, time, mass, and energy as functions of each other. The interrelationship between such realities requires us to rethink all of them and to change at fundamental levels our approach to space. But the ramifications of such notions have been slow at best. Only in the 1960s can one readily perceive further changes or at least easily trace the movement of such ideas outside of physics. In the last thirty-five years, culture as a whole and philosophy in particular have granted increasing attention to space. Current literature on space routinely nods to Michel Foucault's 1967 lecture, "Of Other Spaces," as the first time that space began to have a history, or at least a possibility for a history, as it connected with the genealogical projects of Foucault's critical historical work.[1] Yet the notions

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1. Michel Foucault, "Of Other Spaces," *Diacritics* 16 (1986): 22–27.

of space and its history remained sparsely developed within the Foucauldian corpus.

Thus, the first difficulty in sketching a history of space is that the history would have to begin with a defense of itself as an acceptable activity. Next, the spatial historian would need to interrogate sources from the ancient and modern worlds, even though those sources were convinced that space had no potential history. Then we would need to examine the changes in our academic work as a result of space's history. Such a prerequisite does not remove either the need for the task of writing the history of space nor the possibility for doing so, but it certainly problematizes the project, well past the point where an academic paper's introductory gesture can easily bear the weight of a reference to it. Nevertheless, for the last three and a half decades, more or less, philosophers and other academics have gained in the sense that space is a vital and necessary category of discourse, even a historical discourse.[2] In fact, we need to treat seriously Sam Gill's claim that the shift from theology to territory as the controlling aspect of academic study is precisely the move that created the academic study of religion.[3] Space has a genealogy and a history; it exists as a constructed category within the framework of human history. Space is something we make, create, produce, shape, reshape, form, inform, disform, and transform. All these human activities are operations upon space, leaving traces that mark its history. To discuss the history is to participate in the social and historical shaping of space.

But my second difficulty in discussing a history of space is that I wish to change our perceptions about space, to bring space into our focus, to direct our gaze upon space. This proves exceedingly problematic because of this long history of not seeing space. In fact, space—in continuing common consciousness as well as in the history of academic thought about it—is invisible emptiness; it is the absence of things, and it lies (by definition) in between things. This is the space of outer space, for instance; the pure emptiness between the stars (in an age before the dominance of dark matter in astrophysics). Perhaps space is even beyond emptiness; space has been conceived as the framework of existence in which other things

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2. Grahame Clark, *Space, Time and Man: A Prehistorian's View* (Cambridge: Cambridge University Press, 1992); Edward S. Casey, *The Fate of Place: A Philosophical History*, A Centennial Book (Berkeley: University of California Press, 1997).

3. Sam Gill, "Territory," in *Critical Terms for Religious Studies*, ed. Mark C. Taylor (Chicago: University of Chicago Press, 1998), 290–313, esp. 303.

exist. Such definitions and notions push space almost outside the realm of existence, certainly past the realm of perception, and almost outside the possibility of investigation and analysis. This space is mathematical, theoretical, and imperceptible. One may analyze this space, but one cannot impact such space, for space is the very fabric of reality. Mathematicians can categorize space (as rectilinear or Euclidean, or as curved, or as imaginary, or any of an increasing number of kinds of space), but space can never be experienced, and no one can act upon space. Albert Einstein's theoretical work proved exceptions to this, but those exceptions were outside the human scale; a singularity or even a smaller gravity well can curve space, but human-sized objects affect space only in imperceptible ways, and perceptible effects upon space-time remain the result only of nonhuman-proportioned objects, such as stellar masses.

These definitions all render space nearly invisible. I would suggest that this has created a problem for scholarship on space, and this second problem makes a history of space difficult. A nearly invisible space cannot be the subject of an adequate history because of history's ties with time, and the difficulty of perceiving space when time is nearby. Any history of space immediately falls into the chronological. Despite our perception that time is one of the four dimensions, it has received nearly all of the attention from the guilds of biblical studies and religious studies. For a century and longer, the historical-critical method has mesmerized the majority of scholarship, and even now I would assert that the majority of scholars have not begun to question the historical-critical assumptions that contemporary intellectual movements have eroded. Even scholars who strive to move toward different assumptions feel the temptation to explain processes in traditional, historical, time-based terms. Thus, a *history* of space may well become a progressivist interpretation, assuming that discourses on space in the past have been superseded by one person after another, building on each other's theories with increasing insight. Although I do not support the neglect of time or the abandonment of history, I would rather that we start without sorting theories into a temporal order—even though that is inevitable. Until we have reached a better understanding of space, we will be at risk of losing our concentration on it, or letting space disappear into time once more.

If a paper does not start with a history of relevant scholarship, other conventions call for definitions of key terms. A definition of space must remain approximate because the field of study has not yet built for itself rigid boundaries. However, I intend to use the terms *space* and *spatial-*

ity to refer to aspects of reality that involve concepts of distance, height, width, breadth, orientation, and direction and also human perceptions, constructions, and uses of these aspects. Moreover, my focus is on critical spatiality, those theories that self-consciously attempt to move beyond modernist, mechanistic, essentialist understandings of space. Critical spatiality understands all aspects of space to be human constructions that are socially contested. This study of space finds natural allegiances and shared language with a diverse range of fields, such as critical human geography, geology and geography of specific areas under study, psychological analyses of sensory perception, physics, sociology, and postmodern philosophy.

Theoretical Positions regarding Space

Within recent years, a number of theoreticians have developed positions related to space. I wish to sketch some of these positions as multiple points of entry into a discussion of space.

Physics

Although an overview of twentieth-century physics is beyond the scope of this paper and the ability of this author, several points are helpful orientations for any discussion of space. As mentioned above, Einstein's contribution deals with the interrelatedness of space, time, matter, and energy. All of them become variables; none of them are fixed amounts. Space itself curves around gravitational wells. A multitude of seeming anomalies stem from the relativity of space. With Einstein, physics moved further in its assertion that there is no absolute framework for perception. Space is not an absolute. Space is relative to the speed and motion of the observer. In a strange sense, Einstein's work restores the observer and the human to the arena of cosmological physics.

Werner Heisenberg's work both increases and problematizes the role of the observer. Observers face serious limits in what they can observe, because no one can perceive simultaneously both location and direction of some objects. Likewise, many situations require an observer that affects the observed. The binary opposition of observer and observed resolves into an interrelationship of participants. Heisenberg leaves us with little opportunity to talk of space, but only of spatial relationships that might have been very different had we not perceived them as we have. Such is quantum reality; the indeterminacy of reality itself shifts into particular

observed states by the act of observation, even though that observation never proceeds beyond the partial. This pertains especially to the aspects of reality that make up space.

In mathematics, fractal geometry has pushed notions of space and dimension. Traditional geometries are constructs of straight lines or fixed simple curves. These geometries have provided the basis for almost all of our thinking about particular spaces and especially about maps. Thus, almost all of our maps—and most of the understandings that we base on those mental maps—reflect either rectilinear or spherical geometries. But fractals operate differently, dealing with complex curves that replicate themselves at many scales or even at an infinite number of scales. One of the best examples is to ask how one measures a coastline. One can draw a straight line from one point of coast to another (perhaps from one state border to the next) and measure the straight line. Such a measurement greatly underestimates the distance that it takes to drive along a coastal road with its many curves. A still longer path would be that of the beach walker, and if it is a rocky coast with many rocks, one has to decide whether to step over the rock or to trace its contours. That decision replicates itself with every grain of sand. The sand appears small on one scale, but if one wants a finer measurement, then the difference between the sand particle's diameter and its circumference becomes highly significant. Such is a principle akin to fractals; within each measurement, there reside other things to measure. There is not a homogeneity within space; inside each unit (which itself is a problematic term), there is great variety, perhaps as great a variety as exists within the larger picture.

Fractals problematize the notion of scale in space. Most of our previously-held notions of space rest upon the assumption that there is scale, which is an absolute sense that large objects contain smaller objects of less complexity, and within space there are units that are exactly measurable and uniform in quality. Fractal space is considerably more textured and much messier. Scale becomes meaningless. At any size under consideration, there are an infinite number of complex pieces into which the object can be divided and an infinite number of larger patterns into which the object can be meaningfully integrated. There is no "smallest" or "largest" scale.

Related to fractals are complex systems and chaos theory. Television has even popularized one of the early examples of this, the so-called butterfly effect. A butterfly that flaps its wings in one part of the world may cause a thunderstorm elsewhere. In other words, there is no scale of small

causes related to small effects versus large causes related to large effects. Space exists as constructed and interrelated but without scale, without absolute framework, without discrete causality, and without determinacy.

Globalization

On a social scale, the realities of globalization produce new understandings of space. In part, this is cultural because persons from different cultures understand space differently. At the same time, the interactions produce new notions of space. This has been true at least as long as Disney's animatrons have been singing "It's a Small World," but globalized communications technologies have furthered the public awareness of social interconnectedness. Note that the singers do not claim that time is relative or that speed is greater but that space has shifted!

Here the strong contributions of postcolonialism begin their effect on and in the academy. The resistance to Western hegemony within academic thought and discourse has created new ways of thinking about almost every academic topic, including space. Cultural variations make the world (the very world that has been described as a suddenly "small world") seem much larger and more diverse than ever before.[4] New cultural resources will enrich notions of space and will shift attention away from the classical and traditional Western concepts. But postcolonialism is much more than the result of communication across diverse cultures—even though travel, exile, and displacement are major themes.[5] Postcolonialist studies show the relativity of different concepts, the constructed nature of all the notions that the dominant culture has taken as givens, and the social and ideological power that holds together the constructedness of these assumptions about reality, along with the resistances against those powers, including the resistance against their notions of geography. The neutrality of models of social construction gives way to the evaluative ideas of an

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4. Yi-Fu Tuan, *Cosmos and Hearth: A Cosmopolite's Viewpoint* (Minneapolis: University of Minnesota Press, 1996).

5. Tuan, *Cosmos and Hearth*; Susan Rubin Sulaiman, ed., *Exile and Creativity: Signposts, Travelers, Outsiders, Backward Glances* (Durham, NC: Duke University Press, 1998); Linda McDowell, *Gender, Identity and Place: Understanding Feminist Cartographies* (Minneapolis: University of Minnesota Press, 1999); Radhika Mohanram, *Black Body: Women, Colonialism, and Space*, Public Worlds 6 (Minneapolis: University of Minnesota Press, 1999).

ideological criticism. As a result, new ways of knowing develop from other spaces and within old spaces. Space itself is much more convoluted. The ways that power has attempted to create a monolithic Western space begin to shatter, with the result that spaces multiply with great potential.

Yi-Fu Tuan

Yi-Fu Tuan presented one of the key works in critical spatiality with *Space and Place: The Perspective of Experience*.[6] As the subtitle indicates, Tuan's interests are in the ways that people experience space. In this sense, his work mirrors the move in physics to restore the observer. Tuan begins with an exploration of what experience means;[7] this psychological and phenomenological orientation pervades his work. This assumption means that he is able to engage in helpful comparative work because he is not assuming a standard or normative construction of space, but rather exploring the actual ways that specific peoples experience space and construct a sense of place, including attachment. This happens at many different scales.[8]

Michel Foucault

Michel Foucault set a different agenda for space throughout his work. Although his article "Of Other Spaces" has drawn the most attention, his work in the archaeology of knowledge exercises a vast influence as well.[9] Foucauldian thought resists summary, and his diffuse thoughts on space all the more so. Foucault moved social constructionism to stronger prominence and made connections between knowledge and power, which is the social and ideological force needed to maintain the knowledge as knowledge. By holding all knowledge as constructions of force, Foucault set the stage for an analysis of space as a construction.

Foucault's introduction of the concept of other spaces, heterotopias, began in rather simple fashion. His examples included the cemetery—a

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6. Yi-Fu Tuan, *Space and Place: The Perspective of Experience* (Minneapolis: University of Minnesota Press, 1977).

7. Ibid., 8–33.

8. Ibid., 149; Tuan, *Cosmos and Hearth*; Peter J. Taylor, *Modernities: A Geohistorical Interpretation* (Minneapolis: University of Minnesota Press, 1999).

9. Michel Foucault, *The Archaeology of Knowledge and the Discourse on Language*, trans. A. M. Sheridan Smith (New York: Pantheon, 1972).

place outside the normal movements of life, perhaps a place by which people pass without ever seeing. In a sense, heterotopias violate the unity of space, much in the same way that fractal geometries provide a texture. Society may define space as for the living, but in-between the lived spaces exist their opposite, such as the cemetery. For Foucault, heterotopias are not imagined places but real places that almost delete themselves from public consciousness. They are null sites in awareness, yet inevitable and vital to the construction of space. One might also think of the spaces inhabited by the homeless in major American cities. The perceptions of space are always nonperceptions of adjacent spaces, but these nearby heterotopias are necessary for the construction of space and for the understanding of space.

Henri Lefebvre

The Production of Space by Henri Lefebvre appeared in French in 1974 and in English in 1991.[10] This may well be the most important single book in the current development of critical spatiality. Lefebvre approaches the search for a science of space as a Marxist philosopher and sociologist. Thus, his work concentrates on the ways that particular ideas of space are creations of political practice, social system, division of labor, and mode of production. Furthermore, Lefebvre demonstrates the ideology of space, that is, how the constructions of space perpetrated by capitalist uses of knowledge simultaneously function to hide their own constructedness. In other words, any notion of space serves to support certain political interests while at the same time masquerading in a neutrality and an objectivity. But Lefebvre argues that space is not objective or passive but an active force that is knowledge and action. The study of space that Lefebvre both desires and implements has three fields—the physical, the mental, and the social.[11] Thus, any discussion of space must include what physicists call space, what people think about space, and the social relations that produce such ideologies and thoughts about space. Space itself, as Lefebvre uses the term, integrates all three of these fields and discusses them all simultaneously without privileging one over another or considering them at all

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10. Henri Lefebvre, *The Production of Space*, trans. Donald Nicholson-Smith (Malden, MA: Blackwell, 1991).

11. Ibid., 11.

separable. Each field is interrelated to the others and participates with the others in the construction and use of space.

Lefebvre's book traces a movement among these fields. Based in production, he begins with social space and its effects as it produces and reproduces itself throughout the constructed world, from which he can move to the mental superstructures of space as a basis for forming ideologies of resistance to the capital-produced space.[12] Overall, he sees space not only as a construction but as a project, and thus he proposes a different project, in which other social relations produce space. These counter-projects would displace capitalist space in a world no longer split along the lines of the class struggle.[13]

Lefebvre integrates the classic Marxist sociology with concerns of space and deals directly with the issues of the observer's effects on the observed. In that sense, his work is not only a treatise on space but a call to radical action through the creation of a different space.

Edward Soja

Edward W. Soja has taken Lefebvre's work into an explicitly American context.[14] This is true in some of Soja's particular studies, such as his focus on Los Angeles. But Soja has also modified and reexpressed Lefebvre's theoretical base in relevant and helpful ways. Although Lefebvre had discussed the difference between represented, conceived, and lived space,[15] Soja transforms this theoretical move from a logical effect of the mode of productions (as it is for Lefebvre) into the center of a critical spatiality. In so doing, Soja shifts the grounding from Lefebvre's explicit Marxist concentration on modes of production (including material, social, and ideological effects) into a more postmodern intellectual context. The reader thus should not feel surprise that Soja references Foucault, Lefebvre, and bell hooks with equal ease. As a result, Soja's presentation is much more suitable to analysis of odd spaces such as theme parks and the virtuality of cyberspace than Lefebvre would be. As modes of information join and

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12. Ibid., 68–168, 169–228, 229–351, 352–400.

13. Ibid., 416–23.

14. Edward W. Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Malden, MA: Blackwell, 1996).

15. Lefebvre, *Production of Space*, 362.

compete with modes of production, the resultant new virtual spaces are closer to Soja's understanding than to Lefebvre's.[16]

Soja writes of three spaces: Firstspace (geophysical realities as perceived), Secondspace (mapped realities as represented), and Thirdspace (lived realities as practiced). Soja intends critical spatiality to study these as one thing; space is ineluctably all three at once. The study of space sees the connections. Within the book *Thirdspace* and in subsequent development, Soja concentrates on the praxis of space with a special interest in the use of space to resist. The praxis of the margins to destabilize the constructed space is an act of Thirdspace. Soja refers to this as *Thirdspace-as-Othering*, which he also understands as space without scale.[17]

I do not wish to conclude this section with the implication that Soja's work displaced other perspectives on spatiality. However, Soja's perspectives have gained a widespread currency among both geographers and philosophers. This is most notable in the work of the human geographer Robert David Sack, whose most recent writings move beyond his earlier concentration on place and home to a new interest in moral action with a clear debt to Soja, especially in the use of triads.[18] Yet there are also those such as Derek Gregory, who critique Lefebvre and Soja in the context of social theory and the postmodern shift.[19] Also, Soja's *Thirdspace-as-Othering* is similar to the philosopher Jean-Luc Nancy's "sense of the world" and participates in the postmodern obsession with margins;[20] continu-

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16. James W. Flanagan, "Postmodern Perspectives on Premodern Space" (paper presented at the Canadian Congress of the Social Sciences and Humanities, Sherbrooke, QC, 4 June 1999); Mark Poster, *The Mode of Information: Poststructuralism and Social Context* (Chicago: University of Chicago Press, 1990).

17. Soja, *Thirdspace*, 86. See also Gearóid Ó Tuathail, *Critical Geopolitics: The Politics of Writing Global Space*, Borderlines 6 (Minneapolis: University of Minnesota Press, 1996).

18. Robert David Sack, *Homo Geographicus: A Framework for Action, Awareness, and Moral Concern* (Baltimore: Johns Hopkins University Press, 1997); Sack, *Human Territoriality: In Theory and History* (Cambridge: Cambridge University Press, 1986); and Sack, *Place, Modernity, and the Consumer's World: A Relational Framework for Geographical Analysis* (Baltimore: Johns Hopkins University Press, 1992). See also Edward W. Soja, *Postmodern Geographies: The Reassertion of Space in Critical Social Theory* (London: Verso, 1989).

19. Derek Gregory, *Geographical Imaginations* (Malden, MA: Blackwell, 1994).

20. Jean-Luc Nancy, *The Birth to Presence*, trans. Brian Holmes et al. (Meridian: Crossing Aesthetics, 1994); see also Bruno Latour, *We Have Never Been Modern*, trans. Catherine Porter (Cambridge, MA: Harvard University Press, 1993), 122.

ing these conversations between Soja and other theorists will be a necessary preoccupation. We should not exempt Soja's theories from critique, and we must devote great attention and effort to moving the theoretical discussion forward, but at the same time I would affirm that Soja's work provides the best starting point for the discussion of critical spatiality in the ancient world.

The Present Practice of Space

With these orientations and theoretical perspectives in mind, attention can now turn to the present practices of space within the guilds of biblical studies and religious studies. The study of space has been almost nonexistent, but of course the use of space has been prevalent. Let me sketch a few places where this uninformed and atheoretical discourse of space has presented particular difficulties in our work.

Space and Meaning

This present difficulty in speaking about space within the academy points to the need for greater disciplinary rigor. In short, we need to rethink what we mean by "where." The question of where is not answered on a map. We cannot say that something comes "from Israel." We need more particularity than that. A fractal space means that "in Israel" means an infinity of spaces. The spatial tropes within our academic discourse are quite often spatially inaccurate as well as disingenuous defacings of the human. To identify the location of a practice or the origin of an object as "Israel" (or a given city, or region) is to use space to obscure and to displace the people who are actors (subjects of the practice and creators of the objects). With inattention to class, gender, age, agency, individuality, economics, and a range of other factors, the gesture to geography hypnotizes scholarship into forgetting the people involved as well as the social relations and modes of production. If something is "in Israel," where is its location in terms of society?

The question of "where" always requires the question "according to whom." Space is not neutral or objective; there is no magical space to stand from which one can observe space without perspective. There is no terminology that one can use to speak of space neutrally. Thus, any talk of space is talk of meaning—the meaning that interpreters attach to space. Social labeling theory offers a fruitful alliance here.

Examples are plentiful. One set of examples concerns how we label the units that we imagine, and these labelings of the imagination are hotly contested political decisions. Do we call the area Israelite, Canaanite, or Palestinian? A second set of examples would deal with the way terms affect what we include as the range of meaningful comparisons, such as occurs when we use the terms circum-Mediterranean or Southwest Asian. But really all of the examples mix the political and the cognitive or, in Lefebvre's terms, the social and the mental. To some extent, this was already recognized by one of the precursors to current critical spatiality, Gaston Bachelard.[21]

Space and Relationality

Space is inherently relational, not static. One of the tendencies increasingly perpetrated by scholars in this era of GPS-space is the digital construal of space. With a digital perception, one can give a number to a place (equivalent to its number on a map) and thus identify it. But this makes one think of points, not of space. Space is location and context simultaneously; in fact, one might say that space is the interrelatedness between a point and its context.

One can think of this interrelatedness in terms of symbols. For instance, Jerusalem is not just a symbol; it is an interrelated set of an infinite number of symbols, held by the minds of those who perceive it, each from a different perspective in space/time.

But my interest is not so much in the symbology but in the sociology of space. Our concentration on space enables and requires a focus on the patterns of interaction in and across space. These sociological variables of spatial relationality include differentials in and movements of populace, labor, common goods, and luxury goods (a special case, since a luxury good is always constituted by its distance, its spatial interrelationship constituted as lack), not to mention language, custom, architecture, and many other aspects. In its analysis of multileveled cultural interactions across space, we could benefit greatly from the insights of world-systems theory.[22]

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21. Gaston Bachelard, *The Poetics of Space: The Classic Look at How We Experience Intimate Places*, trans. Maria Jolas, 2nd ed. (Boston: Beacon, 1994).

22. Christopher Chase-Dunn and Thomas D. Hall, *Rise and Demise: Comparing World-Systems*, New Perspectives in Sociology (Boulder, CO: Westview, 1997).

The relationality of space points us to the practices of mapping. One must see the interactions, but one must know that they are not two-dimensional nor chronically static. The interaction may be reduced to a single factor at a single time (such as, distribution of languages in a given year, or spread of a given pottery design) and then mapped—but this says almost nothing real.

At this point, it is worth noting that the combination of interactions may well correspond to identity—but these interactions are virtually unmappable because they are so embedded in space. To a certain extent, identity is perspective and thus the base for perception and recognition, whereas maps are the result of the processes of perceiving space. Soja phrases this in terms of three spaces; the philosopher Nancy points to much the same need in terms of the abandonment of representation (re-presence) and the birth to presence, and Jean Baudrillard also obsesses over simulations and their effect on identity.[23]

The Problem of Mapping

Spatial relationality must dispense with the notion of mapped homogeneity. This, to me, is the most significant problem with maps; maps represent an area as if all within the lines on the map are a single entity. Think again of those simple tinted line drawing maps of Israel and its tribes, which we all learned about in our introductory courses. Each tribe had its own color, and if Judah was orange, it was orange through and through. Real space does not operate that way. A corollary is that there is real difference along the map lines; in fact, all the difference between one area and another exists along or within those lines. On my map, Boston is a unity, a cultural whole. But this is simply mythic. As a city, it is a seething chaos of complex interrelationships in a fractal dimension, with patterns of difference and processes of differentiation at every conceivable level.

This is what makes the notion of "in Israel" irrelevant and even dangerous. Those lines on the map, the ones that separate Israel from its neighbors and construct the image of a homogenous Israel, obscure the social differences within. If one asks whether an artifact was used in Israel, the answer must be that it was used in some places and not in others. I

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23. Nancy, *Birth to Presence*; Jean Baudrillard, *Simulations* (New York: Semiotext[e], 1983).

cannot think of any statement that is true in all Israel, except the most banal. Anything interesting is fragmented within, true in some places and not in others.

For another example, consider language. Was Hebrew spoken in Israel (say, in 450 BCE)? Yes. Was Aramaic? Yes. Was Greek? Yes. All of those were spoken, and many others. But what does that tell the interpreter? Nothing. Our attention must go to the specificity of where each was spoken and was not spoken, at the practices of differentiation along edges between a language's presence and its absence, and at the overlaps between where one is spoken (or not) and where another is spoken (or not). Again, a fractal space insists that we change our conceptions and our constructions of the ancient world.

This problematizes many statements, even such uncontroversial ones such as, "During 538–333 BCE, Yehud was a part of the Persian Empire." It may be true on a map, but it is not true in space. Yehud was a complex space with a range of interactions with other spaces. Some within Yehud interacted with the Persian Empire as allies. Others resisted the empire. Others allied with Greece or Egypt or other nonimperial spaces. Imperial influence surely meant something different to urban areas than it did to rural areas (were we able to use concepts such as "urban area" vs. "rural area"). People within different social classes traded in different directions and used goods that connected them with different locations. Our maps have obscured all of this. No place is connected to only one other place.

One must note here that this is a particular problem of the construction of ancient religion and especially biblical scholarship. By contrast, sociologists of contemporary religion draw maps differently. The standard biblical studies maps (tribes or political boundaries of Israel; travels of Paul) are very different than the maps of contemporary religion, which may show, for example, the distribution of religion in certain populations in the United States. Biblical scholars have used maps in static ways, whereas other religion scholars have found more creative and helpful uses for their maps.

The Problem of Identity

I have earlier indicated that every question of "where" requires the question of "according to whom." In other words, space implicates perspective. It also implicates identity. To ask "where am I" is to ask "who am I." (A parallel assertion is that identity is the sum of internal and external social

labels.) Where am I, the author of this paper? In Boston, or in St. Louis, or in an airplane six miles over Wyoming? (Cyberspace further problematizes this, of course. But so does reader-response theory; the author exists wherever the readers are.) If space is the sum of its interrelationships, then space points to identity as the interaction of the social-spatial relationships. Consider an "average" Yehudite. Who is this one? An ally of Jerusalem leaders? A devotee of temple worship? A loyal Persian vassal? A consumer of Greek goods? A cousin of someone a few villages over?

Identity is always problematic and always contested and conflictual. It is an extension of self over against the world and the other, and often space is part of this extension.[24] "Thirdspace and similar theories suggest that competing spatialities co-exist. Logically, the more complex the historical and social conditions, the more Thirdspaces there are in play at any one time."[25] All of these interrelationships are spatial and social; thus, they are all involved in the production of identity.

Each identity element is a spatial practice; each could be mapped, if anything could be mapped. The unique positional overlapping forms identity. What it means to be Israelite or Yehudite—and all of the scholarly assertions that depend upon those constructs—is at stake.

Projects and Practices in Space

Given these problems of spatiality and the new theories of space available, how should the study of space and the constructions of spatiality affect our discipline? Let me suggest seven projects or practices that will be worthwhile for activity and investigation.

Specificity

The first task is a call for specificity. In terms of how the rest of the academy will perceive this discourse about space, the call to specificity may well prove to be the most visible and most annoying practice. But let me emphasize that it is not at all the most serious issue for the study of space. It is not even a necessary precursor. Rather, specificity may be a by-product or side effect of the practices of critical spatial discourse that resist

24. Kenneth O. Doyle, *The Social Meanings of Money and Property: In Search of a Talisman* (Thousand Oaks, CA: Sage, 1999).

25. Flanagan, "Perspectives on Premodern Space," 9.

universalization. Scholarship must break the habits of easy identification, especially that something is "Israelite," without careful consideration of the factors involved. This probably requires a rejection of political boundary maps, while recognizing the true importance of politics more than ever. Methods for mapping politics are present in historical geography and even used upon occasion in the study of contemporary religion; biblical scholarship can gain from the work already done there. It is instructive that some of the earliest work on the social world of ancient Israel concentrated on chiefdoms, tribes, and segmented societies.[26] Scholars usually note this as a departure from previous academic treatments, due to the insertion of concepts from anthropology and sociology; in other words, the developments are treated as the historical arrival of different generations of academic thought. But note that we could also explain this as a change in spatialities, away from the monarchic/mythological spatialities that had informed traditional political-boundary maps and moving toward models that were "unmappable" by those standards because they relied on social interaction at different scales. This was sometimes seen (and still is) as a rejection of (monarchic) politics and as a political agenda by those scholars involved, but it is certainly a gesture toward the real politics of spatialities by undermining the authority of those who had constructed the traditional maps.

One problem is the confusion between ideas about space and space itself. Space is (at least) three dimensional; representations are not reality. Representations that exist in only one or two dimensions are imaginary. One of the first things that we can and must do is to challenge the two-dimensionality of scholarly conceptions. In this year of Society of Biblical Literature's celebration of the first two decades since Norman Gottwald's *The Tribes of Yahweh*, we have before us a splendid example. In a sense, Gottwald's study results from a question of space, in that he asked about elevation. This third dimension became crucial—did people live differently based on their altitude of highlands versus valleys? The introduction of a dimension led to new insights.

A second problem is the tendency to generalize. An example is the frequent statement that an artifact or a text comes "from Israel." We must continue to ask questions and to interrogate the spatial assertions of biblical

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26. James W. Flanagan, "Ancient Perceptions of Space/Perceptions of Ancient Space," *Semeia* 87 (1999): 15–43.

scholarship. We must ask if the claim points to physical, social, or mental reality—and we must suggest ways that space is different between these. We should inquire into the heterotopias between one region and another, at large and small scales. These heterotopias resist the universalizations that are scholarly commonplaces.

Third, the specificity of critical spatiality requires attention to the positions from which we perform our scholarship. In this work, postcolonial studies will be essential. The work of Edward Said has already been instrumental in biblical studies' move toward postcolonialism, and other works are of clear importance even if their ramifications for the academic study of religion have not yet been fully articulated.[27] Increasing numbers of biblical scholars are building an impressive and diverse body of literature in this important area.[28] Although works connecting postcolonialism and spatiality are beginning to appear, the interaction between these fields promises to expand greatly as newer theoretical works in postcolonialism are brought into dialogue with religious and biblical studies and as a fuller range of vernacular hermeneutics comes into Western awareness.[29]

The Sense of Place

A second set of projects and practices is to consider what is at stake in a sense of place.[30] Why would ancient people consider themselves as having a certain spatial orientation—that is, why would they call themselves Israelite, or Persian, or any of the other geographic/spatial determinations that are extant in the records? What senses of identity are expressed in spatial terms, and how does this vary throughout the canon? Does a certain spatial term of identity mean the same thing from one book to another? Does it mean different things to persons of different classes? This is perhaps the

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27. Edward Said, *Orientalism* (London: Routledge, 1978); Homi K. Bhabha, *The Location of Culture* (London: Routledge, 1994); Ó Tuathail, *Critical Geopolitics*.

28. Laura E. Donaldson, ed., *Postcolonialism and Scriptural Reading*, *Semeia* 75 (1996). R. S. Sugirtharajah, ed., *The Postcolonial Bible*, Bible and Postcolonialism 1 (Sheffield: Sheffield Academic, 1998); R. S. Sugirtharajah, ed., *Vernacular Hermeneutics*, Bible and Postcolonialism 2 (Sheffield: Sheffield Academic, 1999).

29. Musa W. Dube, "The Savior of the World But Not of This Word," in Sugirtharajah, *Postcolonial Bible*, 118–35; Sugirtharajah, *Vernacular Hermeneutics*, 1999.

30. Tuan, *Space and Place*, 149–78.

central question of critical human geography: how do people interpret space in ways that produce a sense of home?[31]

But also, how do we imagine this sense of space? Do we identify a person as Israelite, or as Jerusalemite, or as something else, when that person might have self-identified in any of those ways? The problem is made more difficult by language, when we use English words with their own signification. Which of these spatial terms come closest to the ancient perceptions? Further, what are the political ramifications of using any of these titles in the present world? When identity is at play, it is not possible to speak only of ancient identity because the political battles over identity will not stay in only one time period.

Part of this will likely be a return to an old topic in biblical studies: the cosmological worldview of the ancients. However, this look at mythical space and place may appear quite different in the context of a critical spatiality.[32]

Urbanization

Under the rubric of urbanization, I would suggest that we study large-scale physical effects of ancient spatial practices. Much work has been done on urban centers, urbanization processes, and the practices of city life. More is needed, but we should concentrate on the spatial practices. My sense is that urban life is a different set of spatial practices and that our understanding of cities in the ancient world can be enhanced by examining how cities and city dwellers interact spatially with the rest of the world, including the local areas (the daughter cities), the neighboring rural areas, and the distant cities with which there is trade.

Along with this should be considered new initiatives in demography. Work in this crucial aspect of Israelite settlement is quite limited at present. Few scholars have possessed the critical and analytical tools to assess population density in specific times and places.[33] Demographic study will concentrate on both urban and rural areas, but urbanization will be the primary focus for critical spatiality because of the complex ways in which cities use space. Monuments and architecture warp space to create the effect of a city, and so these issues become integral to the understanding

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31. Gregory, *Geographical Imaginations*; Tuan, *Cosmos and Hearth*; Sack, *Homo Geographicus*.

32. Tuan, *Cosmos and Hearth*, 85–100.

33. Ibid., 51–66.

of the processes and instances of urbanization.[34] The extensive work on the critical spatiality of postmodern cities will be an important point of departure for realizing both the commonalities of urban experience and the specificities of ancient city life. The shift to a discourse of practices instead of locations and meanings (i.e., the Thirdspace instead of First-space or Secondspace) will be crucial.

Interrelatedness

More generally, we must study the practices of spatial interrelatedness. This includes economics and trade. It also must involve the cultural boundaries, as well as their observances and transgressions. This study explores both symbolic and social uses of space, sensitive to the ways that these overlap. Resources here include economics and sociology, and topics include an array of matters from language to cooking customs to luxury goods. This involves a change from understanding a space of places/loca-tions to a space of flows.[35]

Beyond this, a critical spatiality must reorient us from seeing space as static units to dynamically interrelated flows, but also to understanding that different spaces affect each other. Spatial interrelationships are mutual and complex; that is, they affect all regions and entities (although in differ-ent ways), and they involve multiple subjects. Cause-and-effect language is not sufficient to understanding these spatial connections. For example, the study of the Persian period has at times asked questions about the direction on causation—did Persia dominate Yehud, or did certain characteristics of Yehud (such as its monotheism) set the agenda for Persia's local policies? In causal language, this question is quite important and certainly valid, but critical spatiality will point us to see the interrelationship as mutual (shap-ing and forming both parties), nonlinear (perhaps even chaotic), and as complex (affecting more parties than only these two).

Body

So far, scholarly discussions of space have dealt with large-scale effects, with few exceptions. But a thorough investigation of space should also

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34. Lefebvre, *Production of Space*, 169–228.
35. Manuel Castells, *The Rise of Network Society*, vol. 3 (Malden, MA: Blackwell, 1996).

consider the microspaces, especially that of the body.[36] This allows spatial studies to connect with a very dynamic field of biblical and ancient world studies. Already, postmodern body studies have adopted a geographic terminology—the body is a site with positions, situation, and orientations; activities are written upon the body, for the body is a surface that is virtually cartographic; and the practices of the body are performances that map bodily concerns into social spheres. Certainly bodies participate in the use of space in a crucial way.[37] Just as it is hardly possible to imagine a social practice that does not take place in space, one cannot conceive of social activities that take place without bodies. Again, the fractal abandonment of scale should shape future investigation by focusing on smaller units such as the body. In the Hebrew Bible, gender is an important aspect of how the body and space interact. Some spaces are permissible for males and others for females. This creates a cartography of gender as well as a set of Thirdspace practices that can create and resist the construction of space at the same time that they create and resist the social construction of gender.[38]

Religion

Our study must not exclude the religious uses of space. The practices called *qadosh* have been translated into religious language as holiness when they more directly refer to separation—a set of spatial practices. We must be sensitive to how this is a physical separation, as well as a set of meanings about what locations mean and also a codification of the practices related to space. We might do well to consider the argument that the Hebrew Bible is obsessed with space. The matter of the land is paramount—its conquest, its occupation, and its loss. Although scholarly reconstructions of conquest, exile, and restoration have been found faulty, the matter remains that the Hebrew Bible concerns itself with land and thus with space. At the same time, we must avoid the easy identification of sacred spaces and social centers. J. Z. Smith's critiques of Mircea Eliade's work should not be taken lightly.[39] However, our task will not be to replicate or extend the

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36. Tuan, *Cosmos and Hearth*, 19–50; Lefebvre, *Production of Space*, 194–207; Gregory, *Geographical Imagination*, 157–65.

37. Mohanram, *Black Body*.

38. McDowell, *Gender, Identity and Place*.

39. Jonathan Z. Smith, *Map Is Not Territory: Studies in the History of Religions*,

agendas of either Eliade or Smith but instead to draw upon the resources of newer work in critical spatiality to rethink the enterprise.

Communication

Communication in the ancient world will provide an important field for spatial study. One might begin with the following typology. Thought, which is communication with the self, is nonspatial and nontemporal (at least not in observable, measurable ways in the ancient world). Speech is locally spatial and temporal; its temporality is linear.[40] Although writing and reading are time-consuming, the written page is not temporal but entirely spatial until the practices of reading turn space into time through accepted customs. Through writing, persons of different cities and cultures communicate across space; thus writing is a practice that creates social-spatial connections. This is essential to remember given that those who write often combine Firstspace and Secondspace in an attempt to repress (alternate) Thirdspaces.[41] In contrast, in postcolonial settings, writing becomes a means of Thirdspace-as-Othering, using the masters' tools to dismantle the house.

Maurice Blanchot also suggests a space of literature, a place where others meet. This space is, of course, a nonspace, or at least a non-Cartesian space—a void, a set of distances. Distance and space allow literature to function as communication.[42] Literature, as any communication, is a practice of space.

Of course, more traditional studies of communication emphasizing modes of message exchange over distance are also part of critical spatiality, both in the ways the space is transformed throughout practices of bringing information across it and in the ways that interacting cultures transformed each other's mental notions of the nature of space.

SJLA 23 (Leiden: Brill, 1978); Jonathan Z. Smith, *To Take Place: Toward a Theory of Ritual* (Chicago: University of Chicago Press, 1987); Gill, "Territory," 304–5.

40. Stanley Fish, *Is There a Text in This Class? The Authority of Interpretive Communities* (Cambridge: Harvard University Press, 1980).

41. Flanagan, "Ancient Perceptions of Space."

42. Maurice Blanchot, *The Spaces of Literature*, trans. Ann Smock (Lincoln: University of Nebraska Press, 1982), esp. 198–207.

Questions about Boundaries

The seven areas listed above are topics for discussion as religious studies and biblical studies move toward a critical spatiality. I do not claim to know in advance which paths will be most profitable or most efficient. In addition to these possible projects, let me suggest four areas that some may think are at the boundaries of the proper discussion of space and critical spatiality.

Technology

If communication in the ancient world is a proper area for discussion, I would argue that communication in the present is not only proper but necessary for our investigation. Communication technologies inherently disrupt the relations of time and space. These relations are so intrinsic to all of our study that we cannot be certain how they affect our perceptions of ancient spatiality. In the face of that uncertainty, our best strategy is to explore present-day changes in communication technology and their effects on scholarship.

Personally, I would be willing to take this argument much further. Our scholarly activity necessarily includes an investigation of the social relations that produce scholarly knowledge.[43] However, this full-fledged critical epistemology is so fundamental to our work that spatiality constructions form a subset of the larger problem. This in no way reduces the relevance of our study of spatiality.

Time

In this century, the unavoidable relationship between space and time has entered popular consciousness. Thus, the study of space will require attention to time.[44] However, the particular configuration of our field requires that we concentrate on space, for time has occluded space within our scholarship. The historical-critical method has shaped our field for more than a century and has brought the matter of time to the forefront of our academic consciousness, even though our consideration of time

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43. Flanagan, "Ancient Perceptions of Space."
44. Flanagan, "Finding the Arrow of Time: Constructs of Ancient History and Religion," *CurBS* 3 (1995): 37–80.

has been modernist and uncritical, for the most part. Our fixation on time requires an act of will to think in other ways. As a result of this formative experience of historical-critical method, our theories take time as a primary category. Historical change and the development of Israel over time are basic ideas that we will not lose, but they quite likely have blocked our view of other things. We have been too quick to see chronological difference and too slow to think of spatial difference. Even when we have resisted the historical models, we have called our work "synchronic." Thus, I propose we strive to develop spatiality as a new paradigm that is parallel to chronicity. The resulting parallax can, in the long run, teach us about both time and space.

Metaphor

One of the problems that our study will face is the issue of metaphor. In most every previous study of space that has addressed issues other than representation in archaeology and architecture, scholarship has not been able to progress beyond an exploration of metaphors in texts. To be sure, space does operate as a literary trope within the Hebrew Bible and the New Testament. Important work has been done on the symbology of the cubit, the image of the city gates as a force of order, or the significance of the travel paths of Jesus and Paul. A vocabulary of space may well be a task worth pursuing as part of our constructions of the ancient world, but the study of the constructions of ancient spatiality must treat such an investigation as little more than an interesting sidelight for now. Instead, the full treatment of space requires a different and more sophisticated treatment.

On the other hand, we need sustained attention to the use of metaphors of space within present scholarship. Evolutionary paradigms throughout our discipline push us toward time not space as explanations; we must find ways to speak of space as vital to our study. Although it may sound trivial, it may change the results of scholarship if we talk of our work as a field with multiple locations and positions, instead of as a progression of ideas documented by the history of scholarship. Perhaps we can learn to think of ideas cohabiting with each other, rather than evolving into newer and better forms as one replaces another.

Postmodernity

As we study space and spatial practices, we will deal with the question of
how this study relates to the projects of modernity and postmodernity.[45]
In some ways, the drive toward increasingly accurate spatial representa-
tions and eventually into more quantifiable digital modes of representa-
tion reflects the interests of modernity, whereas the emphasis on prac-
tices and the understanding of space as not natural but constructed and
performed plays upon a number of postmodernist themes. For myself,
I think of critical spatiality as a postmodern practice, and I find strong
allies in a number of moves within postmodern philosophy. However, I
would not want us to codify that preference. To do so would be to fall
into the old trap of historicist, progressivist thought by assuming that
the latest (i.e., the postmodern) is the best and that earlier forms are to
be forsaken. Such a time-centered assumption is not the best place for
spatial discourse.

       In another way, the momentum behind this study of space is an
attempt to retrieve ancient practices of space. Although this is a matter
of debate and is certainly unprovable, I would argue that a performative
notion of space is closer to the ancient world's understandings and that our
exploration leads us closer to the texts we study than modernism and the
historical-critical method has done, narrowing the emic/etic distinctions
in intriguing ways.

Recurring Questions

With these seven projects at the core of the study of space and working
with awareness of these four border areas, I would suggest that the follow-
ing questions will be constant tools for our study. I do not see this list as
exhaustive but as a starting point.

       Meanings. Within every aspect of space that becomes the focus of
our attention, we will ask about its meanings, its valuations, and its sym-
bolization. This requires asking about differential values produced by per-
spectival differences; in other words, how space appears differently from
various social locations within the ancient world and within contempo-
rary interpreters.

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45. Taylor, *Modernities*.

Interrelationship. Given any feature of space, we must ask about its interrelationships. This includes symbolic and social connections. How is this space like and unlike neighboring spaces? With what other spaces are there interactions? In what ways are overlapping practices and connections constitutive of this space?

Possible Levels. Since space has no scale, we must ask the difficult question about what other scales and levels exist alongside or inside the space we are studying. This will require pushing the scope into larger macrospaces (city, region, province or nation, empire, world, and relations to units of all sizes outside each of these) and into smaller microspaces (village, kinship, family, household, body). These two directions must occur simultaneously along with deep questioning about the interactions between the levels. Tuan argues that cosmos and hearth are two scales of crucial importance;[46] I would wish to affirm his observation without limiting the discourse to concentrate on any scale to the exclusion of others.

Of course, medium-sized spaces have received the most attention in biblical scholarship: city, village, and household. Large-scale spaces (region, empire, world) have been assumed but have rarely been studied in terms of interaction. Small-scale spaces are mostly untreated but may be an intriguing area for spatial study, including such units as the body and perhaps those even smaller.

Alternate Spaces. Any space can and will be resisted, and the spatial practices of resistance are a vital topic for study. The transgression of boundaries is also an important matter. Of course, the investigation of smaller and larger spaces will draw attention to the intricate patterns by which spaces reproduce themselves. Heterotopia are numerous or perhaps innumerable. Our investigations of space should always be sensitive to the spaces between those we claim, as well as the differences within those spaces and the spaces other than those we define.

Construction. We must study how spaces are arranged, constructed, perceived, valued, practiced, and resisted. Although this is the assertion present within so much of what has been said throughout, I want to emphasize that social constructionism is a crucial assumption. It will be necessary to ask at every point about how the particular feature of spatiality at hand is constructed. What are the social mechanisms that produce and reproduce that space? These particular processes are vital. In places,

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46. Tuan, *Cosmos and Hearth*.

this will call for investigation into social relations and modes of production; in other places, we will need to explore the mental landscape and logic of space.

Expression. How are the notions of spatiality expressed in the ancient world? How are they communicated to others? What differences are affected by it? What manifestations arise? These questions are crucial. The terms with which we express the spatiality of the ancient world may well be just as important, if not more so. Labeling integrates mental and social spaces and often influences actions that affect the physical space.[47] This is just as important in the investigation of current scholarship and in its continuing practice.

Conclusion

Critical spatiality offers an area in which to integrate sociological and philosophical concerns in such a way as to rethink contemporary biblical and religious scholarship and to create new constructions of the ancient world. The results of such investigation may well be alternate practices that are the customs appropriate to the new spaces we will inhabit. The exciting work in critical spatiality already apace in other disciplines provides more than sufficient examples for the work before us.

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47. Philip R. Davies, *In Search of "Ancient Israel,"* JSOTSup 148 (Sheffield: Sheffield Academic, 1992); Keith W. Whitelam, *The Invention of Ancient Israel: The Silencing of Palestinian History* (London: Routledge, 1996).

Storied Space, or, Ben Sira "Tells" a Temple

Claudia V. Camp

One of many debts of gratitude that biblical scholars owe Jim Flanagan is for the time and energy he has spent organizing us to think seriously about space in the same critical way we have become accustomed to thinking about history and society. My own interests are less systematically theoretical than Flanagan's. Not only do I like my theory heavily applied; I do not even mind if an application skews someone's theoretical system a bit. In the end, for me, heuristic possibility counts for more than theoretical purity. I have no doubt that some impurity will taint my neophyte venture into theories of critical spatiality, but I thank Flanagan for the pleasure that this effort on his behalf has afforded me.

Largely as a result of the joint American Academy of Religion/Society of Biblical Literature Seminar on Constructions of Ancient Space organized by Flanagan, there are now available several useful summaries of the major theorists of critical spatiality. Flanagan himself and Paula McNutt focus mainly on the work of geographer Edward W. Soja.[1] Roland Boer summarizes and applies that of Marxist philosopher Henri Lefebvre.[2] Jon

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1. James Flanagan, "Ancient Perceptions of Space/Perceptions of Ancient Space," *Semeia* 87 (1999): 15–43; Flanagan, "Space," in *Handbook of Postmodern Biblical Interpretation*, ed. A. K. M. Adam (St. Louis: Chalice, 2000), 323–27; Flanagan, "Mapping the Biblical World: Perceptions of Space in Ancient Southwestern Asia," in *Mappa Mundi: Mapping Culture/Mapping the World*, ed. Jacqueline Murray, Working Group Papers in the Humanities 9 (Windsor, ON: Humanities Research Group, University of Windsor, 2001), 1–18; Paula McNutt "'Fathers of the Empty Spaces' and 'Strangers Forever': Social Marginality and the Construction of Space," in *'Imagining' Biblical Worlds: Studies in Spatial, Social, and Historical Constructs in Honor of James W. Flanagan*, ed. David M. Gunn and Paula M. McNutt, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 30–50.

2. Roland Boer, *Marxist Criticism of the Bible* (Sheffield: Sheffield Academic Press, 2003), 87–109.

Berquist offers a broader theoretical overview that includes other spatiality theorists along with the major contributions of Lefebvre and Soja.[3] The availability of these reviews makes yet another theoretical summary here seem redundant, yet I cannot at the time of this writing assume that my reader will be familiar with the issues raised by critical spatiality theory. Let me then offer the briefest of summaries, focusing only on those aspects of the theory that I have brought to bear in my present project, the analysis of spatiality in the apocryphal book of Sirach, and the questions or problems I have encountered in trying to use it.

At the heart of critical spatiality is the recognition that, like history and society, space is not encountered as a transparent or objective "reality" but is constructed in social practice and must therefore be theorized. Soja, adapting the seminal work of Henri Lefebvre's *The Production of Space*, analyzes space as epistemologically triune.[4] *Firstspace* indicates "geophysical realities as perceived … the concrete materiality of spatial forms … things that can be empirically mapped."[5] *Secondspace* is imagined space, "ideas about space … thoughtful re-presentations of human spatiality in mental or cognitive forms."[6] *Thirdspace* might be partially encapsulated in the notion of "lived realities as practiced," yet, as we shall see, it is also more than this. Lefebvre names these categories perceived space (or spatial practice), conceived space (or representations of space) and lived space (or spaces of representation).[7] Jim Flanagan sometimes substitutes for these

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3. Jon L. Berquist, "Critical Spatiality and the Construction of the Ancient World," in Gunn and Paula M. McNutt, *'Imagining Biblical Worlds'*, 14–29.

4. Edward W. Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Malden, MA: Blackwell, 1996); Henri Lefebvre, *The Production of Space*, trans. Donald Nicolson-Smith (Malden, MA: Blackwell, 1991).

5. Berquist, "Critical Spatiality."

6. Soja, *Thirdspace*, 10.

7. Berquist, "Critical Spatiality." The present paper refers to Soja more than to Lefebvre mainly for pragmatic reasons. Lefebvre presents a far denser version of the three spatialities in comparison to Soja's (relatively!) accessible version and one that is highly informed by Marxism. My own work on spatiality theory has not yet allowed sufficient time for me to sort out how to move from Lefebvre's complex account of spatialities in relation to capitalist means of production to the analysis of biblical texts. Roland Boer's ongoing work in applying Marxist analysis to biblical studies will make a significant contribution to further discussion (see Boer, "Henri Lefebvre and the Production of Space"). Likewise, I am indebted to Soja for my introduction to spatiality theory done from a feminist perspective. The directions for my future theoretical

terms material space, designed space, and lived space. The theorists' agreement in describing the third category as "lived" space is notable and will be taken up below.

It is Thirdspace that has held the most interest for both nonbiblical and biblical theorists. Thirdspace as a theoretical category is understood to be at one and the same time distinct from First- and Secondspace and comprehensive and transformative of them.[8] "Lived space embodies the real and imagined lifeworld of experiences, emotions, events, and political choices."[9] But Thirdspace is also, in Soja's formulation, a "critical strategy" that he calls "thirding-as-Othering," understood as "a creative recombination and extension, one that builds on a Firstspace perspective that is focused on the 'real' material world and a Secondspace perspective that interprets this reality through 'imagined' representations of spatiality."[10] Thirdspace interests theorists because of the possibility of creative openness inherent in it, especially in resistance to the oppressive power structures that are associated with the ideologies of Secondspace. Lefebvre regards lived space as clandestine and concealed, as opposed to the overt, frontal quality of Secondspace.[11] Soja's articulation of Thirdspace, like Lefebvre's, focuses on this dimension as a space of resistance, as "politically charged."[12] Thirdspaces "are 'the dominated spaces,' the spaces of the peripheries, the margins and the marginalized.… They are the chosen spaces for struggle, liberation, emancipation"[13] or "the spaces that are ignored."[14]

Reader of biblical texts that I am, my interest in spatial theory is directed towards the possibilities it offers for interpretation. I have a dual agenda. First is the question of what new vision emerges when one focuses this critical lens on biblical texts: what happens when language and ideas about space are foregrounded and then analyzed in terms of a spatial "trialectic"? My second interest is methodological, having to

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expansion are clear but remain to be undertaken. In this sense, the present paper may be regarded as a work in progress.

8. Soja, *Thirdspace*, 62.

9. McNutt, "Fathers of the Empty Spaces," 35.

10. Soja, *Thirdspace*, 5–6.

11. Boer, "Henri Lefebvre and the Production of Space."

12. Soja, *Thirdspace*, 65.

13. Ibid., 68.

14. Flanagan, "Mapping the Biblical World."

do with the intersection of social-historical with literary questions and approaches to biblical interpretation. The effort to read literature spatially accounts for some of the challenges noted in the ensuing discussion. Other challenges, however, are inherent in the theory itself, with its doubled understanding of Thirdspace as both distinct from and encompassing the other spatialities.

The application of a social-scientific theory to literary interpretation always presents a potential methodological stumbling block, and this theory could end up as particularly reductionistic. Secondspace—space that is constructed in mental or cognitive terms—is closely connected to language itself. Space is "conceived" precisely through the spoken or written word. Secondspace is also construed as the space of domination, "of power and ideology, of control and surveillance," constructed and maintained through the word.[15] Those in power make the "maps" that both design and control experiential access to Firstspace and that validate their right to do so. It would seem possible at first glance, then, that any written text could be so simply classified as Secondspace as to obviate further analysis. This would be particularly true of canonical literature, given its apparent status as the record of the winners. Such a move, I suggest, would be too quick. In literature as in life, spatialities exist in complex interrelationship.

The problem of the theory's literary application is exacerbated by the problem of keeping in balanced focus all the complex interrelationships among the spatialities in the theory itself. People "live" in geophysical space, which is ordered, coded, "conceived," by those living in it and at the same time sometimes impacts life so as to change conceptions. Soja discusses these intersections in epistemological terms—his focus, that is, is on the ways theorists have thought about these spatialities—but his analysis is already value-laden with his preference for Thirdspace.[16] Thus, his discussion of the Firstspace-Secondspace interface highlights the problem of binary thinking, in which one spatiality is subsumed by the other in some way or other, depending on the theorist. Thirdspace, understood comprehensively and transformatively, appears as the solution to this problem. But this epistemological critique taken on its own weakens the usefulness of the trispatial model for analyzing the actual experience and production of space, for, in

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15. Soja, *Thirdspace*, 67.
16. Ibid., 74–82.

comparison to Thirdspace, Firstspace and Secondspace become here oddly discrete and narrow categories, these two aspects of the spatial trialectic no longer playing the lively roles they have in real human life.

Wesley Kort, whose work on human/place relations in literature adds an important alternative dimension to analyzing spatiality, provides a basis for rethinking the theoretical dilemma posed by Soja's analysis and, at the same time, reformulating the methodological issue of applying it to analysis of literature.[17] Kort critiques Soja for his prioritizing of percept and concept as "basic or prior to lived space," an ordering based on the social-scientific presupposition of a gap between concepts and percepts and thus between "facts and value, reality and mind."[18] Kort proposes instead the analytical primacy of lived (Third)space over perceived and conceived space and likewise advocates narrative discourse as "basic, generative, and necessary" to a spatial theory because it holds together space, time and ideas: "Why not begin with the welter of lived space and recognize both our perceptions and our conceptions of spaces and places as abstracted from that primary, fluid, and open sense of place and space that is so important a part of our lives?"[19] Narrative embodies a kind of Thirdspace within which concepts and percepts can be identified and analyzed but which is also more than the sum of those two parts.

These moves address, at least in part, the problem identified above in using texts to imagine ancient spatiality, namely, the assumption that if it is written, it must be conceptualized, and if it is conceptualized, it must therefore be Secondspace. One could already appeal, against that assumption, to the notion of the text "creating a world," that is, a space in which the reader as well as the characters "live." Human "living," both inside and outside texts, inescapably involves language and concepts. So one issue of spatial analysis—is it first? is it second? is it third?—is not decided on the basis of "is it written?" It depends on what kind of literature is involved. Narrative litera-

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17. Wesley Kort, "A Narrative-Based Theory of Human-Place Relations" (paper presented at the Annual Meeting of the American Academy of Religion and the Society of Biblical Literature, Nashville, 19 November 2000).

18. Ibid. "Soja, it seems to me, alters Lefebvre, by draining first and second and loading third space. There is a greater difference between thirdspace and first and second space in Soja than in their counterparts in Lefebvre." The quotations are taken from remarks contributed by Kort to an online discussion of the Constructions of Ancient Space Seminar during the fall of 2001. I thank Wesley Kort for permission to quote from these less formal remarks that were of particular pertinence to my work.

19. Kort, "Narrative-Based Theory."

ture potentially supplies both a *model* for thinking Thirdspatially and a *site* of Thirdspace from which lived First- and Secondspatial possibilities can be abstracted and analyzed. Spatial analysis that brings narrative to bear can, in other words, provide a window, precisely through literature, into the ancient world. Critical spatiality theory provides, then, one tool with which to theorize in turn the use of narrative texts in social-historical reconstruction.

Another crucial issue in spatial theory is that of how power gets parsed, especially in terms of the relationship of Secondspace to Thirdspace. Soja and Lefebvre hold up Thirdspace as a place of marginality and a possibly empowering counterculture. This naming makes a valuable contribution to imagining social change in the direction of a more just society. While the theoretical focus on the creative possibilities found in the kind of space that is normally suppressed and invisible is salutary, I struggle with this formulation of Thirdspace as "lived" space. There are two issues here. First, in what we usually call "real life," lived space is infused with the ideologies that would in the spatial trialectic be categorized as Secondspatial. This is not true simply in the sense that Secondspace represents the power that Thirdspace resists. Rather, as Foucault has taught us, power is multifaceted and diffuse. Resistance is also a form of power and demands its own ideology, all the more so if it is to be used effectively. Secondly, oppressors also have lived spaces. Critique and resistance are not the sum of experience in what all these theorists agree in calling "lived" space. Living involves a lot of things, including the production of power that makes critique and resistance necessary. But "life" as we usually live it, including its spatially based power relations, tends to be untheorized. Thus, thirding-as-Othering is most often the spatially unrealized work of intellectuals, while the heterotopias of resistance that make life livable for the oppressed usually do little in the way of actual social transformation. Most of the time, life just goes on. It is the power mongering and maintaining potential of Thirdspace, enhanced if not defined by its capacity to assert the naturalness of its own primary reality that is my concern in this paper.

This more jaundiced approach to Thirdspace is not the result of abstract reflection on my part regarding Soja's theory of critical spatiality. It is, rather, the result of my attempt to apply this theory to the book of Sirach.[20] Sirach has spatial discourse aplenty and seems ripe for this

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20. By convention, I use the title Sirach to refer to the book itself and the name Ben Sira to refer to its writer.

sort of analysis. Yet I have struggled in applying the spatial trialectic here, partly because the boundaries between one sort of space and another keep collapsing when the matter of power comes into play. Flanagan suggests that "something is lost when space is translated into words or texts."[21] But words also create space; certainly they create Secondspace, as well as providing an essential part of the texture of Thirdspace. Indeed, in the writing of Jesus, son of Eleazar, son of Sira, *texts* create space; specifically, Bible-texts create the space of the Jerusalem temple as and at the center of the author's lived world, a temple that the author also encountered in its Firstspatial concreteness. One finds in Sirach a fair amount of Thirdspatial expression (experiences, emotions, events, political choices, indeed narrative itself), yet this book is one of the most ideologically (Secondspatially) oppressive pieces of literature imaginable. Ben Sira's text thus manifests the interpenetration of spatialities that one would expect of Thirdspace but not its liberating transformation of them. This is a space of struggle, yes … but not as part of the list including periphery, liberation, and emancipation. This is Thirdspace as power.

So, my title: "Storied Space, or, Ben Sira 'Tells' a Temple." I want to walk around three points. First is a reading of chapters 44–50—Ben Sira's famous poem in praise of famous men—as a text in which the scribe constructs a temple space by means of compressed, hymnic allusions to the stories of great men from the about-to-be-biblical tradition.[22] The second point in my walk is that the spatial experience created by these stories is one of stories: levels stacked on top of levels, that is, vertical space a tower with its top in the heavens. The third point returns to Thirdspace as periphery and resistance: under critical analysis, especially feminist analysis, the temple crumbles; the telling leaves but a tell whose broken stories are excavated by the scholar.

One final prefatory observation needs to be made before turning to the text of Ben Sira, arising from the work of applying spatiality theory to this writing and perhaps in turn informing the theory. Just as Kort has identified narrative as a definitive site of complexly interwoven spatialities, the study of Sirach points to another such site, namely, the experience of ritual. In ritual as in narrative, lived reality, with all its spatialities, weaves

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21. Flanagan, "Mapping the Biblical World."

22. Formal analysis typically distinguishes the poem on famous men in Sir 44–49 from the poem on the high priest Simeon in Sir 50. Thematically, however, it seems clear that the reader is supposed to see Simeon as the last in this sequence.

itself into a slubbed and holey web: concrete materiality, concepts and ide-
ologies, experiences, emotions, and political choices are joined, validated,
and illumined. In ritual even more than narrative, moreover, the body
presents and represents itself as lived space. Soja's discussion indicates the
important role of the body in spatial feminist literature. It is "the most
intimate of personal-and-political spaces, and affective microcosm for all
other spatialities. The spatiality and sensuality of the body is being given a
central positioning in the critical interpretation of the real-and-imagined
geographies of everyday life."[23] While feminist geographers focus on the
contemporary world and hence the relationship of the city to the body,
Ben Sira's ancient text suggests a different point of departure, the relation-
ship of the body to the altar.

Conventional scholarly wisdom has it that Ben Sira wrote in Jerusa-
lem during the first quarter of the second century BCE, making his book
one of the most precisely dated and located of ancient Bible-related texts.
Although both the date and location have come under recent scholarly
challenge, I think we have enough contextual mud to wrestle in for now.[24]
Two contextual things are important to me at the moment. They have to do
with text and temple. First, whether we date Ben Sira in the first quarter of
the second century or a bit later, our scribe writes in a time of Bible-build-
ing. Ben Sira's grandson, who translated the book from Hebrew to Greek
in Egypt sometime after 132, refers in his prologue to his grandfather's
study of "the law and the prophets and the other books of our fathers."[25]
While few scholars today take this phrasing as a transparent reference to
the current tripartite Hebrew Scripture, it certainly suggests a sense of the
canonical, a body of literature with significant social heft, sufficiently well
known that it can be referenced with a few tag terms. Canonical, indeed,
even in the more popular, current Christian usage of "revealed" literature.
Ben Sira does not simply promote the divine origin of ancient wisdom but
of his own as well. His relationship with personified female Wisdom, who

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23. Soja, *Thirdspace*, 112.

24. The dating, however, has recently been challenged by Ingrid Hjelm (*The Samaritans and Early Judaism*, JSOTSup 303, CIS 7 [Sheffield: Sheffield Academic, 2000]), who would date him in the Hasmonean period, though still in Jerusalem. The location has been challenged by Paul McKechnie ("The Career of Joshua Ben Sira," *JTS* 51 [2000]: 3–26), who would place him in the Egyptian diaspora, though still in the earlier part of the century.

25. All translations are my own unless otherwise indicated.

is herself identified with the book of Torah, authorizes his own (written) voice as prophetic. At the end of his poem glorifying Woman Wisdom, he announced, "I will again pour out teaching like prophecy and leave it to all future generations" (24:33).

"Personified Wisdom's commission is partially fulfilled through [Ben Sira's] own activity," concludes Randy Argall in his comparative study of Sirach and 1 Enoch.[26] This claim to revelation, however, is a bold one, contestable and surely contested, as Argall's comparison of the similar claim in 1 Enoch makes plain.

The second important contextual item is Ben Sira's focus on the Jerusalem temple. Whether or not he actually lived in the city as he wrote, his text's climactic moment is the vision of a high priest called Simeon pouring out libation at the altar. Significantly, just as Ben Sira's paean to personified Wisdom in chapter 24 concludes with reference to the prophetic quality of his own teaching, so also his hymn to Simeon in chapter 50 segues into self-authorization of his own text: "Training in wise conduct and smooth running proverbs have been written in this book of Yeshua, son of Eleazar, son of Sira, who poured them out from his understanding heart. Happy the one who reflects on these, wise will he be who takes them to heart!" (50:27–28).[27] Ben Sira's own book, then, stands with one foot on the shoulder of the written tradition and one on the shoulder of the cult. Lest these two bearers should walk off in different directions, it behooves him to bind them closely to each other. Ben Sira snaps two intersecting chalk lines, one horizontal, one vertical.

Horizontal: In chapters 44–49, Ben Sira reads the textual tradition as story line. Such reading is not dissimilar to that of certain psalms (78; 89; 105; 106; 135; 136) that recount moments from the past either to praise God or to challenge him.[28] Ben Sira not only expands the genre, however, but he also reorients the telling from events to persons. His praise "of

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26. Randy Argall, *1 Enoch and Sirach: A Comparative Literary and Conceptual Analysis of the Themes of Revelation, Creation and Judgment*, EJL 8 (Atlanta: Scholars Press, 1995), 72, 93.

27. The translation is taken from Patrick W. Skehan and Alexander W. DiLella, *The Wisdom of Ben Sira*, AB 39 (New York: Doubleday, 1987), 556.

28. Psalm 78 is notable for an introduction that could have come from the pen of our sage: "Give ear, O my people to my teaching; incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark sayings from of old, things that we have heard and known, that our fathers have told us" (vv. 1–3).

famous men" is exactly that: reference to events, often allusive in any case, is cast in terms of what particular men did or what happened to them; their characteristics of faithfulness, strength, and piety are emphasized.[29] I call this line horizontal because it moves for the most part in chronological order through points in time, and this chronology is experienced textually: it is experienced from side to side (which side to which side depending on the direction one writes and reads). Enoch, Noah, Abraham, Isaac, Jacob, Moses, Aaron, Phinehas, David,[30] Joshua, Caleb, the judges, Samuel, Nathan, David again, Solomon, Rehoboam, Jeroboam, Elijah, Elisha, Hezekiah, Isaiah, Josiah, Jeremiah, Ezekiel, Zerubbabel, Jeshua, Nehemiah, and Simeon.[31] Nowhere in Hebrew Scripture is there such a catalogue.[32] But to what end?

The most obvious end is the high priest Simeon. But how do we get there? What do we find when we arrive? What sort of map is this? Compared to the strong geographical sensibilities of much of the Bible—with its narrative movement from place to place and its tales of places won, places lost—this hymn of men is curiously ungrounded. It seems to happen a few feet (at least) above the surface. Enoch is taken up. Abraham's progeny will inherit not the land of Canaan (which is never named in these chapters) but "from sea to sea and from the River to the ends of the earth." Jacob's "inheritance" is established as "portions" for the tweve tribes, but no actual territories are ever identified or distributed[33] and especially not to Aaron,

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29. Burton L. Mack, *Wisdom and the Hebrew Epic: Ben Sira's Hymn in Praise of the Fathers* (Chicago: University of Chicago Press, 1985), 19–20, 207–11. Mack further argues that it is the office the man holds rather than the individual himself that is important to Ben Sira. While there is truth in this, it is also the case that Ben Sira chooses a narrative sequence for his presentation that cannot be ignored.

30. Mack suggests that David appears here, out of chronological order, as part of a literary unit that develops the theme of covenant (*Wisdom and the Hebrew Epic*, 39).

31. Between Nehemiah (49:13) and Simeon (50:1) are named, out of chronological order, Enoch, Joseph, Shem, Seth, and Enosh (49:14–16). The authenticity of these verses is disputed, based on both the varied manuscript evidence and thematic analysis (Mack, *Wisdom and the Hebrew Epic*, 199–203). On the other hand, a case can be made for them as an introduction to the Simeon passage. See C. T. R. Hayward, *The Temple: A Non-biblical Sourcebook* (London: Routledge, 1996), 44–46.

32. Unless one considers the genealogies, which may indeed provide a model from which Ben Sira works. It is possible to read the famous men as the forebears of the illustrious Simeon. This would raise some further considerations about the meaning of kinship in Sirach to those I shall raise below.

33. Skehan and DiLella supply a word from Deut 32:8–9, where God "fixes the

who is explicitly denied inheritance in the land (though he gets a portion in the Lord and a fair amount of space in Ben Sira's text). Moses meets God face to face, but nowhere else. Depending on your textual variant, there may or may not be one city named in particular as conquered by Joshua, though the people did finally make it to the equally unnamed land flowing with milk and honey. Samuel established a kingdom … somewhere and also managed to defeat more specifically the leaders of Tyre and the rulers of the Philistines, though again it is people not places in view.

David, who is of the people ("tribe") but not the place of Judah, finally arrives somewhere, and we finally get a hint about the journey's end:

> He placed singers before the altar,
> to make sweet melody with their voices.
> He gave beauty to the feasts,
> and arranged their times throughout the year,
> while they praised God's holy name
> and the sanctuary resounded from early morning.
> The Lord took away his sins, and exalted his horn forever;
> he gave him the statute of royalty
> and established his throne over Jerusalem. (47:9–11)

David captures time ("arranging" times throughout the year) and commands space: "before the altar" and "over Jerusalem," both amounting to essentially the same thing. The Thirdspatial experience of ritual worship occurs in the Firstspace of power and is, accordingly, mapped onto the Secondspace of royal ideology, which itself is enacted in the First/Thirdspace of the royal bed, complete with sounding (and sinless) horn. Thus is the Thirdspace of the worshiping subject and the fertile king united in authorized power.

But the king will not finally get to fix the books. The "beauty" that King David gives to the feasts anticipates the ultimate "beauty" of Simeon the priest (50:1).[34] Likewise, the covenant with David was "the inheritance of one man with respect to his honor," while that of Aaron was "for all his seed" (45:25). David's son built the temple, but *his* honor did

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boundaries" of the peoples, but this spatial term is notably missing from the Hebrew text of Ben Sira (*Wisdom of Ben Sira*, 503–4).

34. If with Hayward we accept the preceding verses as someone's authentic view, Simeon's beauty is set in parallel with that of Adam, which is "above every living thing" (49:16)—ultimate indeed (*Jewish Temple*, 45).

not measure up (47:13, 20). Before recording the wise king's fall, how-
ever, Ben Sira describes Solomon's glory with expansive spatial language,
expressed here in an intimate second person discourse instead of the
poem's typical third person:

> How wise you became in your youth!
> You overflowed like the Nile with instruction.
> Your breadth of understanding covered the earth,
> which you filled with sayings of hidden meaning.
> Your name reached distant coasts,
> and you were known for your peace.[35]
> With song, proverb, riddle,
> and with your interpretations you stormed the nations. (47:14–17)

The shift to this sort of spatial language establishes connections between
three of Ben Sira's famous men—Abraham, Aaron, and Solomon—con-
nections that provide a framework for the temple story he wants to build
in his own day.

The idealized spatial language of universal dominion in the Solo-
mon passage calls to mind the one other passage where such expansive
spatial language is used, that dealing with Abraham. Abraham's seed, in
claiming their world-wide inheritance, will multiply like the dust of the
earth, bringing blessing to the nations (44:21). Solomon's verbal wisdom is
similarly earth-covering, but, notably, the fruit of his mouth has replaced
the fruit of his loins as the means of domination.[36] The latter of course is
stained by his sexual dishonor, the reverse of Abraham's honor, on whose
sexual flesh the covenant was marked and who proved himself faithful by
his willingness to take the knife to the product of that flesh (44:26). Thus
the similarity in spatial language used of these two men highlights their
difference with respect to honor and offspring.

Ben Sira has already suggested, however, in the opening section of his
hymn, that the best of men will produce *both* seed faithful to the covenant
and lasting wisdom (44:10–15). It is Aaron, the original priest, drawn into

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35. Translating v. 15 with Skehan and DiLella (*Wisdom of Ben Sira*, 523), based on
the Greek; the Hebrew does not make sense. Verse 16 is found only in Greek.

36. See Claudia V. Camp, *Wise, Strange and Holy: The Strange Woman and the
Making of the Bible*, JSOTSup 320, GCT 9 (Sheffield: Sheffield Academic, 200), 184–85
for an analysis of the shift from seed to word in relation to Solomon already at work
in the Hebrew Bible.

connection with the more recent Simeon, who fulfills the agenda—or almost, at any rate. Aaron, like Abraham, has honor (45:20) and, like Abraham, a single son (Eleazar) and grandson (Phinehas), through whom the covenant is passed and who ultimately become a multitude.[37] In the days of Simeon, the sons of Aaron surround the high priest at the sacrificial altar, splendid, shouting, and sounding trumpets (50:12–13, 16). Aaron, like Solomon, also has words: the authority to teach the sons of Israel the statutes and commandments (45:17). It is of no little consequence, however, that, although Simeon continues to speak words of blessing (50:20), the work of instruction in understanding has passed to the scribe, Ben Sira (50:27–29)!

In one sense, this language of expansive, indeed universal, space that unites Abraham and Solomon seems precisely to exclude Aaron, whose extended description—the longest of any save Simeon—places him nowhere and indeed denies him a portion of space. In fact, however, one of the effects of totalizing discourse is that nowhere can easily become everywhere, and everywhere can be be condensed to a single point. Aaron, or Aaron cum Simeon, is the perfect union of the issue of Abraham's loins and Solomon's mouth. We need to consider Aaron's (no)space in this light. Though Aaron is denied a portion of space, he receives instead the Lord himself as "his portion and inheritance" (45:22). But the Lord is, at least in some sense, everywhere: "he is the all" (43:27). Thus does nowhere quickly take on a universal cast. Aaron's space is the space of holiness itself.

With Aaron, however, no-space/all-space remains, as in all of the hymn up to Solomon, ungrounded in any clearly designated First-space. Solomon as temple builder, the encloser of David's altar, marks an important transition in the poem's spatialization. Increasingly, space is both materialized and named. In the first part of the poem, space was construed narratively and, with Aaron and David, ritually—in a word, Thirdspatially—in and through the texts that form the bodies of men. The people-centered narrative continues in the poem's second half but now becomes identified with the First-and Secondspace of physical experience—the temple—and conceptual designation—Zion. Thus Hezekiah fortifies "his city" and brings water into it through tunneling (48:17). His faithfulness helps save "Zion" from the Rabshakeh (48:18–22). Likewise

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37. In the narratives of Leviticus and Numbers, of course, Aaron has four sons, which complicates the matter of the covenantal lineage considerably. Does Ben Sira not know the whole of this tradition, or has he streamlined it to suit his linear purposes?

Isaiah comforts "Zion" (48:24). The few good kings cannot finally save "the holy city," however, which burns in spite of the words of Jeremiah (49:4–6). Perhaps predictably, Ben Sira does not mention exile—change of place—before turning to Zerubbabel and Jeshua, who rebuild the altar and the holy temple, and to Nehemiah, who restores the walls, gates, and houses (49:11–13). The first remarks about Simeon also describe his Firstspatial activity: fortifying the temple, building walls and corners, and, once more, excavating for water (50:1–3). He fortifies the city as well (50:4).

At the same time, the Secondspace of universal dominion, narratively constituted in the Thirdspace of Abraham's seed and Solomon's words, attaches itself to the temple through Aaron's seed and words and, above all, through his universal portion in the Lord. If in Aaron space is holiness, in the temple holiness will take on space. The real physical waters provided by Hezekiah and Simeon recall the universal waters of Abraham's and Solomon's Second/Thirdspace. The house that Simeon builds is "visited" by God (50:1), who has also "visited" Joseph's bones, as well as the primordial men, Shem, Seth, and Enosh.[38] Divine visitation is ideological language, to be sure, but also the language of personal encounter, of Thirdspatial experience. Thus it is no real surprise when the ritual experience of Thirdspace returns dramatically in the poem's finale, once more encapsulating the worshiper's experience of the temple in the body and name of a man, Simeon, as beautiful as the first man of creation, coming out of the inner sanctuary. We realize finally where we have been all along, not moving through time and narrative, but located in one place, meeting body after body, name after name, as the temple has been erected before us, enclosing the body of the scribe. The names and bodies of men constitute the Thirdspace that contains the name of God.

It's a tall building, as we see when the vertical line finally snaps. The magnificent layering of imagery for Simeon begins in the heavens. The high priest emerging from the inner sanctuary is

> like the morning star among the clouds,
> like the moon when it is full;
> like the sun shining upon the temple of the Most High,
> and like the rainbow gleaming in glorious clouds. (50:6–7)

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38. Hayward, *Jewish Temple*, 47.

Once planted in the earth, he grows tall above it, "like a cypress towering in the clouds" or "a young cedar on Lebanon"; he is surrounded by his brother priests "like the trunks of palm trees" (50:10, 12). This vertical heaven to earth, earth to heaven imagery also identifies Simeon at sacrifice with Woman Wisdom of chapter 24, who has descended from heaven to lodge in Israel and minister in the tabernacle in Zion (24:10–11). She too is compared to a cedar, a cypress, and a palm tree (24:13, 14). Wisdom and Simeon share in other complementary similes as well: both are like olive trees, roses, incense. This sharing is also a displacement, however, of female by male. Once Simeon appears, Woman Wisdom disappears, a point we will return to in a moment.

The verticality of the temple experience embodied in Simeon can be seen also by means of contrast to another famous biblical constructor of temple space, namely, Ezekiel. As demonstrated by Kalinda Rose Stevenson in her book on the territorial rhetoric of Ezek 40–48, the prophet "uses horizontal language" to construct his temple.[39] The essential thing for Ezekiel is the establishment of boundaries; status is determined by how near or far one is from sacred space, how much access one has to it. Ben Sira's vision is, with the exception of his elevation of Simeon, more democratic (though equally male!): "the whole congregation of the sons of Israel" observes the libation, participates in prayer, and receives the priestly blessing (50:17–21). Access to heaven is available to all, but through a single point in space alone, that point manifest in the body of the high priest in whom the whole space and meaning of the temple inheres.

Ben Sira, then, having built a temple through textual bodies, identifies all those bodies with one human body, authorizing text with flesh, flesh with text, and both with the affective power of the ritual experience as preserved in his textual space. The sage's own text seems to embody Flanagan's dictum regarding the organization and perception of space in segmented social systems: "in such societies, people move through people, not through space. Spatiality and people are organically linked."[40] Ben Sira allows us to extend this insight to texts as well: people also apparently read through people, not through books (or scrolls). Textuality and

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39. Kalinda Rose Stevenson, *The Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48*, SBLDS 154 (Atlanta: Scholars Press, 1996).

40. Flanagan, "Mapping the Biblical World," 13. See also Bruce J. Malina, "Apocalyptic and Territoriality," in *Early Christianity in Context: Monuments and Documents*, ed. Frédéric Manns and Eugenio Alita (Jerusalem: Franciscan Printing, 1993), 370–72.

people are organically linked. As we have observed, however, Ben Sira is not only interested in his readers' reading through ancient textual persons, but also through himself as represented in his text.[41] The dynamic of mutual authorization that he brings to bear between text and temple is also at work between this author and his text. For this reason, even though his book reaches an emotional climax in Simeon at the altar, it does not end there. He turns almost immediately from the blessing of the priest and a prayer for the well-being of Simeon and the eternal priestly covenant (50:20–24) to a self-naming and the assurance that those who concern themselves with the matters in his book will also find blessing (50:27–29). The book concludes with an acrostic, an arguably erotic—or at least eroticized—autobiographical poem about the author's relationship with female Wisdom.

This last unit is of particular interest to me here. It links Ben Sira to Simeon in terms of both space and person. Both men preside over a house: the house of God for the priest, the house of instruction for the scribe. Whether or not Ben Sira refers to an actual school in his own case is an interesting historical question but misses the multispatial point. He claims for himself a divinely authorized space that is the equivalent of the priest's. But the two houses involve a separation of functions: the priest speaks ritual blessing, but the scribe speaks instruction in wisdom. In the end, neither temple nor schoolhouse matter so much as the mouths of their authorized presiders. But this reality is not merely conceptual; it is also lived. People move through people. People read through people.

People move through people, and yet something different is going on with both Simeon and Ben Sira than what Flanagan has in mind with this phrase. His observation about the nature of space in segmentary societies refers to the networks of kin associations, real and fictive, that constitute the space of tribal peoples. In Ben Sira's hymn to the fathers, the reference to kin is much more attenuated; indeed, it is for the most part metaphorical. Simeon has a house but no wife, brothers but no mother. He appears as born of the sanctuary itself, from whose inmost space he emerges. Indeed, real women are missing in general from the temple built of Ben Sira's books. Except for one site: Solomon. The man who built the

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41. Many scholars have noted a new level of autobiographical reference by Ben Sira that shows a greater awareness of himself as author. Ben Sira's authorial self-consciousness, as it relates to the text-person-temple nexus I have tried to develop in this paper, deserves a treatment of its own.

Firstspace temple had real women. But these wives were the source of stain and shame for the male body, causing its issue in foolish sons (47:19–24). Simeon's honor cannot be marred by the presence of women; his beauty is that of Adam, that of Aaron; he is the new man, the perfect man-alone. But women do not depart from his space of their own accord, as the reference to Phinehas, both at the end of the Aaron pericope and at the end of Simeon's, shows. Ben Sira discreetly refrains from expounding on the exact nature of the "zeal" that won Phinehas's descendants the eternal covenant of priesthood (44:23–24). But every (implied) reader knows the untold story of Phinehas, son of Eleazar, plunging his spear through the bellies of the Simeonite(!) Zimri and his Midianite wife Cozbi in the sacred space of the tent of meeting (Num 25:6–18). How ironic, then, Ben Sira's plea that God fulfill the covenant of Phinehas with the present Simeon (50:24).

Ben Sira hints that he himself would like to have the zeal of Phinehas; indeed, he names himself "son of Eleazar." But in most respects, it seems that he identifies more with Solomon. He has traveled the world, acquiring wisdom and sharing it (34:11–12; 39:4). Like Solomon, his wisdom is universal. He compares himself, like Solomon, to an overflowing river, expanding to a sea (24:30–31). But there are also hints that, like Solomon, he does not quite measure up on the sexual purity front. His anxiety that he will be brought to shame by women in general and wives in particular is one of the most striking aspects of his textual self-revelation.[42] Notably, his concluding poem begins with the line: "When I was a youth, before I went astray … she came to me in her beauty" (51:13–14). His burning desire for Wisdom (51:19), whom he attains with his "purified" hands (51:20), is covered by the shadow of the "short time" he paid heed to her (51:16). How this short time before going astray fits in with his claims that his desire is "never relenting" and that he will "never forsake her" (51:19–20) is a mystery. Except of course to a psychoanalyst. The apparent incoherence between his values and his body is only partially resolved by sharing his house with a wife who, though luscious, is actually just a book that has proceeded from his own mouth. For this is the same Woman Wisdom whose presence in the temple the scribe has suppressed by transferring her

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42. For a detailed analysis of the relationship of sexuality and shame in Sirach, see Clauda V. Camp, "Understanding Patriarchy: Women in Second Century Jerusalem through the Eyes of Ben Sira," in *"Women Like This": New Perspectives on Jewish Women in the Greco-Roman World*, ed. Amy-Jill Levine, EJL 1 (Atlanta: Scholars Press, 1991), 1–39.

attributes of glory to Simeon.[43] The shame he casts out of God's house by means of the tradition's stories, and the priest's body he cannot quite cast out of his own.

To conclude: Ben Sira's temple is a monument of Thirdspace, a monument to the male textual body. It is a monument that exists only in Thirdspace, in the lived experience that generates such texts and that these texts in turn (re)generate. For the texts become the kind of texts they are—Bible text—by virtue of having made this space, a space in which the authority of heaven is channeled through the body of the priest, but only by means of the mouth of the scribe. Ben Sira's text was not always divorced from Firstspace. He lived in a real city—called, typically, Jerusalem rather than Zion—and worshiped in a real temple made of earthly substances. In this temple, a real male priesthood celebrated before a male god (whose reality I will not comment on here). Women and their impurity could be ritually, though no less really, expunged. Here is one space in which the Bible begins its odyssey.

But writing takes place in the scribal house, one step removed from the purity of the temple, as the presence of Woman Wisdom hints. It must address real men, who cannot drive all women from their houses, however much they may hate or fear them. Ben Sira's effort to construct an all-male temple from the tradition must fail in the face of a larger lived space, as well of the tradition itself, where women's stories are not absent. But what to make of these?

I think that this effort to understand one moment of Bible-making in spatial terms may help us cut through an interpretive dilemma introduced by feminist analysis. It begins with the early feminist question of whether the text itself is patriarchal or "only" its subsequent interpretation, and it lingers in later, more radical feminist insistence that the problem lies indeed with the text. Both answers to the question implicitly theorize a clear distinction between text and interpretation. A spatial approach to biblical genesis suggests instead a more integrated process. To make a Bible is to make a space in which the Bible can be Bible. Bible only happens to the degree it can keep making this space. In one sense, biblical Thirdspace divorced of any material Firstspace and challenged by other conceptual

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43. On the displacement of the female figure by the similarly imaged male, see Claudia V. Camp, "Honor and Shame in Ben Sira: Anthropological and Theological Reflections," in *The Book of Ben Sira in Modern Research*, ed. Pancratius C. Beentjies, BZAW 255 (Berlin: de Gruyter, 1997), 171–87.

Secondspaces, as it is in Western culture today, has to work all the harder to naturalize itself as lived space. The fact that one of its spaces of departure was gynophobic at best, misogynist at worst, does not predestine all its spaces to be so. But it was not a good start, and the residues of biblical patriarchy leave one wondering about the cost of further construction.

From This Place:
A Theoretical Framework for the
Social-Spatial Analysis of Luke

Bart B. Bruehler

Introduction

Given the complex nature of what is public, political, and private combined with the relative lack of careful attention to these social-spatial categories in New Testament scholarship, this study will establish a critical and contextual classification of space for Luke's gospel. This requires three things: an informed theoretical perspective, an adequate system of classification, and broad and specific comparative material. The first third of this chapter will describe several scholars and works that contribute to the eclectic theoretical perspective of this study. However, this study does not delve into unplowed ground. Unfortunately, most previous studies of the public and private spheres in the ancient world have relied on a stark dichotomization of these two spheres. The current study will argue that this dichotomization is not supported by theoretical developments (or by much of the available evidence from the ancient world). Thus, the second third of this chapter will serve to dismantle this dichotomy. Once the theoretical ground is clear, we can then offer a new classification system that emerges from the theoretical perspective presented below. Both the theoretical perspective and the new classification system will be substantiated and exemplified by the comparative material that follows in chapters 3 and 4.[1]

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1. Editorial note: This article was originally published in Bart B. Bruehler, *A Public and Political Christ: The Social-Spatial Characteristics of Luke 18:35–19:43 and the Gospel as a Whole in Its Ancient Context*, PTMS 157 (Eugene, OR: Wipf & Stock, 2011), 31–54. See therein for chapters 3 and 4 mentioned here.

A Theoretical Perspective

Sack's *Homo Geographicus*

Robert David Sack's latest book, *Homo Geographicus*, provides the pri-
mary theoretical perspective for this study. Sack, trained as a geographer,
has distinguished himself as a critical philosopher of space and place in
a series of important works.[2] His writings are a part of a larger trend to
reassert the role of space and place in critical theory after being brushed
aside by historical, philosophical, and social perspectives for many years.[3]
Sack does not devote extensive discussions to the categories of public,
political, or private in *Homo Geographicus*, but the model he proffers is a
powerful tool for explaining the dynamics of these spheres. Sack presents
a "relational framework" that draws together nature, meaning, and social
relations in a way that emphasizes the importance of place, increases our
awareness of diverse situational dynamics, and forms a practical frame
for moral action.[4] He claims that grounding the three forces of nature,
meaning, and social relations in the specificities of real geography is the
most viable way to integrate them and create a well-rounded framework
for moral reflection and decision making.[5] Early in the book Sack presents
his relational framework through the diagram seen below.

The second chapter of *Homo Geographicus* discusses the proposed
framework in detail. Sack claims that all actions and all perspectives

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2. Robert David Sack, *Conceptions of Space in Social Thought: A Geographic Per-
spective* (Minneapolis: University of Minnesota Press, 1981); Sack, *Human Territori-
ality: Its Theory and History* (Cambridge: Cambridge University Press, 1986). These
books prepared the way for Sack's most recent book *Homo Geographicus: A Frame-
work for Action, Awareness, and Moral Concern* (Baltimore: Johns Hopkins University
Press, 1997).

3. The reassertion of space in intellectual and political currents is hailed as one of
the great scholarly contributions of the twentieth century by Edward W. Soja, *Third-
space: Journeys to Los Angeles and Other Real-and-Imagined Places* (Malden, MA:
Blackwell, 1996), 1–2.

4. Sack would wholeheartedly concur with much of the work of Edward T. Hall.
For instance, Hall states that "it is impossible to separate the individual from the envi-
ronment in which he [*sic*] functions." See Edward T. Hall, *Beyond Culture* (Garden
City, NY: Anchor, 1977), 100.

5. Sack, *Homo Geographicus*, 53.
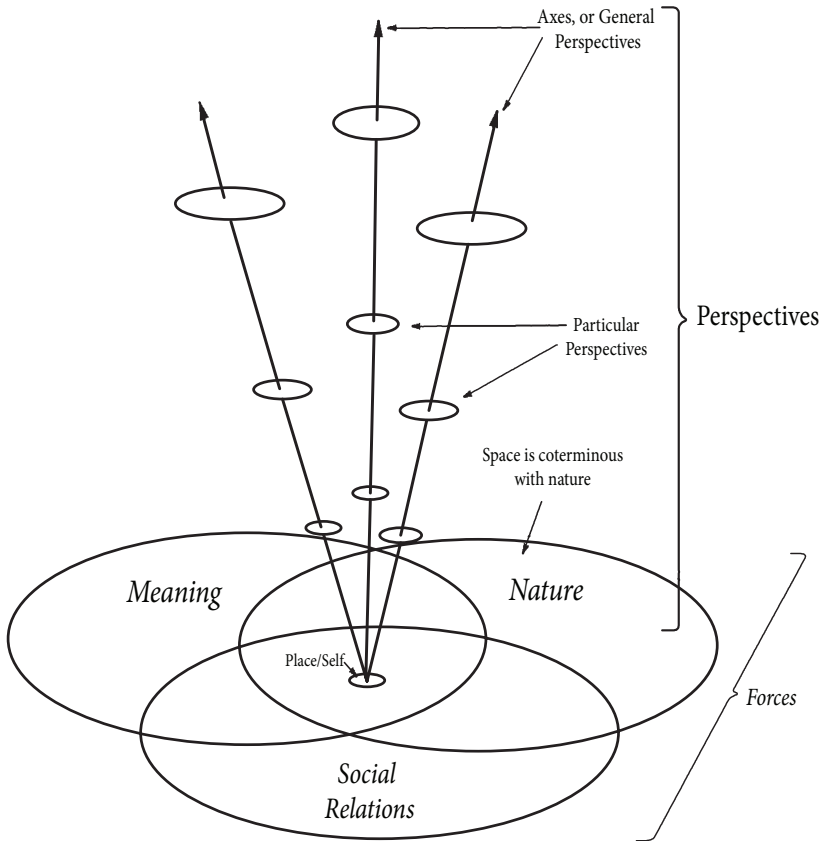
Figure 1. Sack's framework (Sack, *Homo Geographicus*, 59).

emerge from particular places because places draw together the influences of nature and culture.[6] Furthermore, culture is a composite of social relations and shared meanings, and so he divides these into separate and identifiable forces. The force of space is largely coterminous with nature. Space simply exists and is part of the natural world that human agents encounter (the focus of the natural sciences), and it acts as a force upon human existence.[7] Nature affects us by means of the environment that surrounds,

6. Ibid., 24–25.
7. Ibid., 31.

limits, and enables our lives.[8] Next, social relations (one part of culture and the focus of the social sciences) addresses the ways that human beings interact with each other. These interactions tend to follow norms and serve both to constrain and facilitate our life together.[9] Finally, the force of meaning draws attention to our unique role as *thinking* beings, those who can assign meaning and mentally construct the world (the focus of disciplines like philosophy and psychology). Again, these meanings tend to follow patterns and have the power to order the world.[10] Sack states that these three forces come together at and are affected by the forces of self and place. The self is a human agent that interacts with the various forces. Sack says it best in the first sentence of his book: "We humans are geographical beings transforming the earth and making it into a home, and that transformed world affects who we are."[11] Thus, place and self are "mutually constituitive," for both affect the other.[12] Place is culturally constructed, for human agents turn spaces into places that are delimited from other places, guided by specific rules, and carry meanings in and of themselves.[13] Therefore, there are five forces at work in Sack's framework: nature, social relations, meaning, place, and self. This study will focus on how the forces of nature (the physical setting), social relations (interactions among people), and meaning (cultural cues) locate particular places along the public-private spectrum. These locations are also affected by the main character of our study, Jesus, whose actions both shape and are shaped by the culturally constructed places that Luke narrates.

The forces interact to create specific placements of the self, and these interactions are viewed from perspectives. These perspectives are the axes that emerge vertically from place/self on the diagram, and "they represent our capacity increasingly to distance ourselves from the world and to reflect on our place in it."[14] Perspectives are particular modes of awareness, and Sack cites three: the discursive/scientific perspective, the aesthetic perspective, and the moral perspective. Sack claims that he begins with the discursive/scientific perspective as he analytically lays out his frame-

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8. Ibid., 38–39.
9. Ibid., 40.
10. Ibid., 44–45.
11. Ibid., 1.
12. Ibid., 58–59.
13. Ibid., 32.
14. Ibid., 29.

work, but the climax of his book deals with the moral and aesthetic axes.[15] Furthermore, each axis has varying levels of abstraction. Some are lower on the axis and thus closer to experience and more partial. Others are higher up on the axis and thus more abstract and objective.[16] Sack aims at providing tools to enable a critical awareness of perspectives by showing how various forces and places shape them. Sack convincingly argues that this framework, unified by geographical awareness, offers a thorough and balanced way to consider the interrelated structure and dynamic impact of each of the forces on human life and decision making.[17]

Sack takes a philosophical position "that strives to be rational and realistic, but takes the necessity of our differences and situatedness seriously—navigating between the arrogance of modernity and the relativizing tendencies of postmodernity."[18] Others, such as Yi-Fu Tuan and Anthony Giddens, have labeled this position "high modernism," while Sack prefers to call it a "geographically aware position."[19] This philosophical perspective adopts a nuanced form of realism (the world actually exists apart from our perceptions of it) and values the quest for greater objectivity and impartiality, while realizing that such a quest takes place primarily through genuine dialogue with contextualized perspectives. This philosophical perspective also informs the "relational" nature of Sack's framework. Sack constantly asserts that the forces he describes, while being separated for the sake of analysis, are always interdependent and mutually constitutive.[20] This means that Sack resists the tendency for any one factor to completely explain or subsume the other forces that influence human beings. Disciplinary ethnocentrism often reduces all other aspects of human existence to subsets or effects of its special focus, and such specialization has tended to fragment knowledge and moral awareness.[21] Sack proposes the framework in *Homo Geographicus* as a solution

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15. Ibid., 58–59.

16. Ibid., 29.

17. Ibid., 60–87.

18. Ibid., 7.

19. Yi-Fu Tuan, *Cosmos and Hearth: A Cosmopolite's Viewpoint* (Minneapolis: University of Minnesota Press, 1996), 8; Anthony Giddens, *Modernity and Self-Identity: Self and Society in the Late Modern Age* (Stanford, CA: Stanford University Press, 1991), ch. 1; Sack, *Homo Geographicus*, 7.

20. Ibid., 30, 34, 91.

21. Ibid., 12, 35–36. For example, Sack points out that in the absence of geographical considerations, social science can reduce human thought and the natural world

to this, claiming that an awareness of place allows human beings to see the interdependent influence of various forces on their lives and thus become better equipped moral agents.[22] This moral orientation is shared by the present study of the public, political, and private elements of Luke's gospel because it will close by reflecting on the significance of this analysis for contemporary Christian praxis and theology.

Granting the central position of Sack's work to this study, it is still necessary to make a few adjustments to his framework in order to fill it out and attune it to the study of Luke's Gospel. Sack identifies three over-lapping forces affecting place/self: nature, social relations, and meaning. Edward Soja, another pioneer in the contemporary study of spatiality, has adduced time as a constitutive aspect of human experience, which appropriately adds a temporal force to Sack's framework.[23] Additionally, because Luke's Gospel is a theological narrative about Jesus the Messiah, it is reasonable to include religion in the list of forces to be considered. Sack would most likely consider religion to be a part of culture, perhaps a subset of meaning, but its prominence in Luke's Gospel calls for special attention.[24] The force of religious belief and practice as well as the activity of divine beings/persons must be added to Sack's framework in order to adequately examine the nature of Luke's theological narrative. This results in the following list of interactive forces: nature, meaning, social relations, time, religion, place, and self.

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either to being effects of social forces or the inert raw material of social forces. Sack uses "sociology of knowledge" and Marxism as examples of this tendency, found in other disciplines as well, to reduce all other factors to one overriding concern (42–44).

22. Thus, Sack's approach resonates with Robbins's goal of fostering an integrative "interpretive analytics," which brings together various disciplinary specialties. See Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996), 11–13.

23. Soja, *Thirdspace*, 30–31. Soja speaks of time as "historicality" in his "trialectics of being," which also includes "sociality" and "spatiality" (and thus omits the arena of "meaning" included by Sack). Such an addition is fitting to Sack's work because many of his illustrative examples also involve the factor of time. He frequently includes temporal issues in his illustration of a dinner meeting at his home (*Homo Geographicus*, 98–105). Time, along with the other forces described by Sack, will help to define the classification system presented below.

24. The addition of religion as a force in light of the special concerns of Luke's Gospel is similar to the addition of "Sacred Texture" to the consideration of religious texts in Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996), 120–31.

As stated above, Sack does not address the public-private spectrum directly. Then, why use his theoretical framework as a heuristic lens for this study? First, his theoretical presentation claims that all of the forces come together in specific locations to shape the mutually constitutive place and self. This study assumes that Luke's use of place affects his portrayal of Jesus and that the actions of Jesus draw on and transform the places presented in the narrative. Thus, this study is in deep theoretical agreement with Sack's framework and is simply looking at the interaction of all the forces on place and self from the perspective of the public/private spectrum, which forms a new axis of consideration (one closely related to the moral perspective). Second, Sack's framework is not only theoretical but also heuristic. That is, it provides a means of analysis for Luke's narrative. One can identify the various forces at work in Luke's narrative to see how they work together to create a particular portrayal of Jesus in a particular type of place. More broadly, this heuristic lens will also guide and help to shape the presentation of the new classification system of public and private space in the Hellenistic-Roman world that will appear later in this chapter. This study will pay special attention to the forces of nature, meaning, social relations, time, religion, and especially human agency place in order to exegetically analyze Luke 18:35–19:48. Thus, it is social-spatial exegesis for it attends to the forces as they affect the mutually constitutive place and self that are at the heart of Sack's framework and at the heart of this study.

Scale and Political Geography

Chapter 1 argued that one of the problems inherent in Brent Kinman's study (*Jesus' Entry*) is that he fails to attend to the issue of scale.[25] He compares Jesus's entry into Jerusalem with much larger scale arrivals like Pilate's assize and Roman triumphs. This is not only comparing apples and oranges (two different kinds of fruit) but also comparing grapes and grapefruit (two different fruit of very different sizes). Not only is Jesus's entry not an official political event (like the assize or triumph), but it also occurs at a much smaller scale and so expectations must be adjusted accordingly. Recent work in the realm of political geography has dealt with the impor-

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25. Brent Kinman, *Jesus' Entry into Jerusalem: In the Context of Lukan Theology and the Politics of His Day*, AGLU 28 (Leiden: Brill, 1995). Editorial note: For chapter 1, see Bruehler, *Public and Political Christ*.

tant, complicated, and elusive issue of scale. We now turn to their work to illuminate the idea of politics and its intersection with scale analysis.

We begin with the work of Heinz Eulau, who began wrestling with the issues of scale and politics in the 1960s. Eulau eschews conceptual definitions of politics in favor of behavior descriptions: "What makes man's behavior political is that he rules and obeys, persuades and compromises, promises and bargains, coerces and represents, fights and fears."[26] Thus, Eulau's behaviorist definition of politics fits well into Sack's force of social relations, while focusing specifically on behavior that deals with group roles and decision-making at various levels that affect how people relate to one another.[27] Eulau also agrees with Sack's argument against disciplinary reductionism, claiming that one must take an interdisciplinary approach to politics.[28] Finally, Eulau exemplifies the practical, eclectic, and corrigible approach to theory taken by this study by pointing out that theory and research are interdependent—theoretical perspectives shape fruitful research that then comes to bear on the theoretical formulations.[29] Now we turn to Eulau's comments on scale. He discusses various political strata, sets of horizontal relationships in which political behavior takes place. He points out that various social orders have different degrees of openness or mobility, and we add that the ancient Hellenistic-Roman world had limited mobility. Given the reality of these strata, he cautions that "to make inferences about integration from the larger to the smaller unit, or from the smaller to the larger, is fallacious."[30] We should explore the linkages between different strata and the impact that they have on each other, but we cannot reason by analogy across various scales. Thus, when analyzing Luke's narrative, one must attend to scale in order to adduce appropriate comparative material. Eulau posits a "micro-macro continuum" (much like the public/private spectrum of this study) where one enters analysis at a particular level while always attending to its relationship to a variety of other strata.[31]

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26. Heinz Eulau, *Macro-Micro Political Analysis: Accents of Inquiry* (Chicago: Aldine, 1969), 20.

27. Ibid., 33–34.

28. Ibid., 26.

29. Ibid., 29.

30. Ibid., 78.

31. Ibid., 90.

The discipline of political geography emerged in the late 1970s and early 1980s and has flourished since then.[32] In the late 1990s, a number of scholars turned their eyes upon the uncritical use of the scale in political geography and have brought forth several helpful insights. Most political geographers now agree that scale is socially constructed rather than a "given" of political landscapes.[33] Furthermore, while scale as area and scale as level dominated previous studies in political geography, more recent and critical analysis of this concept emphasizes that scale must also be understood as a bounded yet porous network of relationships.[34] Finally, scales should not be viewed as self-contained social systems but always exist in relation to smaller and larger strata.[35] Often, scale becomes apparent as groups (or "relational networks") work to secure their interests in cooperation or conflict with other centers of social power.[36] Scale comes to be as specific cultural contexts create and perpetuate interrelated levels of relationships.[37] Scale is commonly described with labels like local, urban, regional, national, international, and global, but these labels are dependent upon the construction of scale in context. Therefore, when designing a classification system for the analysis of Luke's Gospel, one must attend to the constructions and identifications of scale within Luke's opus and the larger milieu of the Hellenistic-Roman world. To distinguish and analyze these scales, one should look for the social and spatial boundaries of relational networks and how these relate to other networks, networks that are smaller and larger both in terms of space (geographical territory) and society (political power).

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32. One might point to the inception of *Political Geography Quarterly* in 1982, which is now published as *Political Geography* and has eight volumes per year.

33. As examples, see Sallie A. Marston, "The Social Construction of Scale," *Progress in Human Geography* 24 (2000): 219–42, esp. 219–22; and Richard Howitt, "Scale," in *A Companion to Political Geography*, ed. John A. Agnew, Katharyne Mitchell, and Gerard Toal (Malden, MA: Blackwell, 2003), 138–57.

34. Kevin R. Cox, "Spaces of Dependence, Spaces of Engagement and the Politics of Scale, or: Looking for Local Politics," *Political Geography* 17 (1998): 1–23, esp. 3, 21 and Howitt, "Scale," 143.

35. Richard Howitt, "Scale as Relation: Musical Metaphors of Geographical Scale," *Area* 30 (1998): 49–58, esp. 52–53.

36. Cox, "Spaces of Dependence," 15, 19.

37. Howitt, "Scale," 151.

High and Low Context in Hall

Most of the regions and people groups of the ancient Mediterranean shared a number of unstated assumptions, perspectives, and cultural clues (especially in comparison with the modern West). Much of this shared, internalized cultural information need not and would not be stated outright in any written or spoken message. This means that Luke (and most other authors of his day) would not categorically assert that a given action was done in public or private or that it occurred at a local or imperial scale. Rather, Luke assumes that his audience naturally and correctly assesses placement of an event on the public/private spectrum (and at the appropriate scale) based on implicit clues provided in the narrative. However, as cultural outsiders, modern exegetes often cannot immediately identify these clues. This is why careful social-spatial exegesis is necessary. The interpreter must sift through the clues in Luke's Gospel in order to deduce how public or private a given scene is and from there infer how Luke has deployed or modified ancient conceptions of place and scale in his portrayal of Jesus. Edward Hall offers a key theoretical insight to assist this task.

At the heart of *Beyond Culture*, Hall addresses the role of context in human life, thought, and behavior. He distinguishes "high-context" from "low-context" societies, quickly granting that cultures exist all over the scale in-between these two extremes.[38] In high-context societies, a communicator expects that most of the information of any message is either implied by the setting or already internalized in the recipient (like the ancient Mediterranean world). Low-context societies are the opposite. Most of the information must be stated explicitly in the content of the language in order to make up for the lack of shared settings, assumptions, or perspectives (more like contemporary America). In high-context systems, a speaker will assume that the listener can and does intuit the heart of the message based on indirect clues. To provide more information than necessary or to proclaim explicitly the main point is an insult to the listener's cultural and intellectual competence. On the other hand, in low-context systems, the speaker must assume that the listener knows little or nothing and therefore must state all pertinent details. If the speaker does not fully articulate all the relevant information, the listener might infer that she or

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38. Hall, *Beyond Culture*, 91.

he is ignorant, lazy, or, at the very worst, deceptive. Thus, the content of a message and the understanding of that message will vary according to where a given culture falls on the low-context/high-context scale.[39] Most of the ancient Greco-Roman world consisted of high-context societies. With the increased mobility and communication capabilities that burgeoned under the Roman Empire, pluralism increased and the overall system was forced to move in a lower context direction.[40]

Because a high-context mode of expression ruled most of the communication that took place in the ancient world, authors or speakers rarely state explicitly what those shared assumptions about public and private space were. In part, this provides an even more fluid dynamic where social-spatial zones can be contested because of the lack of official delineation, but occasionally these implicit cultural codes become explicit. Dionysius of Halicarnassus provides a wonderful example of the high-context nature of public and private matters in the following quotation where he criticizes the style of a line penned by Plato:

> "These men have already received from us everything that they deserved; and having received it, they are now going their appointed way …." This beginning is both admirable and appropriate to the subject by employing a beautiful manner of expression with dignity and harmony. But what follows these opening words simply does not match them: " … escorted publicly [κοινῇ] by the state and privately [ἰδίᾳ] by their family." For when it says that those who were being buried had received everything due to them, this also *implies* [ἐνῆν] that their bodies had been escorted publicly [δημοσίᾳ] and privately [ἰδίᾳ] to the burial site, so it was unnecessary to say the same thing again.… Therefore, Plato, it was superfluous to add anything further. (*Dem*. 24 [Warmington], my trans. and emphasis)[41]

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39. Ibid., 91–92, 101, 113.

40. Take, for example, the parenthetical comment in Mark 7:3–4. Here, the author or editor feels compelled to explain Jewish purification rituals to the target audience. Such information would have been assumed by most ancient authors in their high-context situations, but this explanation shows how a low-context awareness was beginning to emerge.

41. Dionysius is mounting a biased attack against a little known work of Plato (the *Menexenus*) in order to later exalt the style of Demosthenes. See the introductory comments in Stephen Usher, trans., *Dionysius of Halicarnassus: The Criticial Essays in Two Volumes*, ed. E. H. Warmington, LCL (Cambridge: Harvard University Press), 1:234.

Dionysius critiques Plato according to the standards of high-context communication. Readers prefer brevity of style and implicit information over unnecessary specifications. Dionysius expects that any competent reader would naturally deduce the presence of a crowd made up of both citizens and family members at any state funeral. He objects to this addition on the grounds that Plato should know that all of his readers would already know about the public and private aspects of any state funeral, and thus he should leave such details unstated unless he wishes to draw special attention to them (which he does not do here). Dionysius's comments reveal the challenges of constructing a contextual classification of the spheres and scales applicable to Luke's Gospel. Most authors in the ancient world assumed that their audience intuitively understood the nature and ramifications of public and private activities. When authors state these characteristics definitively (or at all), they either must have specific intentions for doing so, or they are writing in poor taste. Thus, the interpreter is left in a double quandary. Not only does Luke not obviously state what is public and private, but it is also very rare to find an ancient writer who provides the key to decode the set of clues that identifies the public and private spheres. The same can be said about scale. Therefore, a carefully researched classification framework is necessary because no ancient insider from Luke's high-context milieu has provided it for us. The following chapters will employ a broad survey of ancient literary materials, archaeological remains, and a close examination of two works comparable to Luke's Gospel to help substantiate and flesh out this framework.[42]

Conclusion

The theoretical perspective of this study brings together a cluster of mutually supporting and illuminating theories and methods. Sack's framework provides the foundation of this studies perspective. Sack's articulates the various forces and perspectives at work in our understanding of place and self that will guide this study. Sack's theoretical insights will be buttressed by the work of political geographers on scale. Eulau and others help us to see that we must perceive on what level of scale we are focusing our attention, recognize the cultural construction of scale, and address the interrelatedness of various identifiable scales. Finally, Hall's anthro-

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42. Editorial note: See Bruehler, *Public and Political Christ*.

pological analysis helps us to wrestle with the implicit evidence on the public-private spectrum that we find in the high-context world of Luke's Gospel. We must be prepared to use the tools provided by this theoretical framework to understand the social-spatial realities that affected and are expressed in Luke's Gospel.

Dismantling the Public/Private Dichotomy

The categories of public and private are often constructed and applied as polar opposites. Yet, the previous material has hinted that such a dichotomy is neither theoretically sound nor a useful heuristic for exploring the ancient world. Jerome Neyrey's studies (while groundbreaking and insightful) exemplify the use of the public/private dichotomy. He makes clear statements that divulge his methodological orientation. First, he says, "The ancient world shared a common gender stereotype, that is, a descriptive and often proscriptive sketch of gender-specific roles, tasks, tools, and places."[43] Second, and perhaps more to the point, he also says, "We saw above that the classification of space tends to be expressed in terms of binary opposites, which is an endemic mode of thought in the ancient world."[44] Thus, it appears from Neyrey's methodological perspective that the social-spatial world of antiquity (from the fifth century BCE to the second century CE) shared one enduring, consistent, and rigid dichotomy that defined places, genders, and social interactions. This section will dismantle that dichotomy drawing on the work of anthropologists, sociologist, feminists, ancient historians, and the scholars discussed above. They will offer warrants for moving to the methodological use of a public/private *spectrum* rather than the public/private *dichotomy*.

Lloyd and the Critique of Anthropologists and Sociologists

Neyrey cites two works to support his claim that binary opposites were endemic in the ancient world. The first is *Polarity and Analogy* by G. E.

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43. Jerome H. Neyrey, "Jesus, Gender, and the Gospel of Matthew," in *New Testament Masculinities*, ed. Stephen D. Moore and Janice Capel Anderson, SemeiaSt 45 (Atlanta: Society of Biblical Literature, 2003), 43–66, esp. 43.

44. Jerome H. Neyrey, " 'Teaching You in Public and from House to House' (Acts 20:20): Unpacking a Cultural Stereotype," *JSNT* 26 (2003): 69–102, esp. 75.

R. Lloyd.[45] This study focuses on *early* Greek thought: from the earliest Greek philosophers up to Aristotle.[46] Also, Lloyd is clear that most of these oppositional forms of thought were derived from and applied to speculative cosmology, then to the natural world, and finally to physiological matters as well.[47] Such opposites in gender physiology could lead to social prescriptions, but Lloyd's study focuses on the speculative rather than the social use of these polarities. Lloyd tips his hat to the dualistic structural anthropology of Claude Lévi-Strauss (as well as Émile Durkheim and others), claiming that many societies structure reality according to binary opposites, possibly on the basis of a fundamental division between the sacred and the profane.[48]

There are three significant problems with Neyrey's citation of Lloyd's work as a justification for a public/private *dichotomy*. The first is the date. This study is focused on the earliest of Greek philosophy (sixth–fourth centuries BCE) with little correlation to later times, especially after the influx of Roman influence. The second is the deductive and speculative nature of the sources for these categories. Lloyd, and Neyrey in turn, relies primarily on writers with a philosophical bent with some citations from rhetoricians.[49] Neyrey, however, is making claims about the social world, not speculations about the cosmos. The final, and perhaps most weighty, issue is the dependence on dualistic modes of analysis indebted to the tradition of structural anthropology, which is commonly attributed to Lévi-Strauss.[50] Several ethnographers and theoreticians in sociology and anthropology have argued that the structural analysis of culture and myth according to abstract binary polarities (based largely on Ferdinand

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45. G. E. R. Lloyd, *Polarity and Analogy: Two Types of Argumentation in Early Greek Thought* (Cambridge: Cambridge University Press, 1966).

46. As an example, Foley notes transformations in the nature/culture and public/private dichotomies that occurred after the golden age of classical Athens. See Helene P. Foley, "The Conceptions of Women in Athenian Drama," in *Reflection of Women in Antiquity*, ed. Helene P. Foley (New York: Gordon & Breach Science, 1981), 127–68, esp. 145 and 149.

47. Lloyd, *Polarity and Analogy*, 7, 12.

48. Ibid., 19–41.

49. For example, Neyrey primarily relies on authors like Aristotle, Xenophon, Philo, Plato, Aeschines, and Lysias in key sections of his articles.

50. While Neyrey does not specifically cite or directly borrow from any structural anthropologists, the dualistic structures that are common in his work (honor/shame, male/female, public/private) do bear strong resemblances to this intellectual tradition.

de Saussure's theory of language) has contributed important knowledge of the human condition but carries inherent methodological flaws that must be diagnosed and corrected.[51]

Many authors have criticized the dualistic paradigm. First, structuralism often leads to the loss of history because of the built-in tendency to prioritize all-encompassing, unconscious structures and relegate actual events to mere enactments of that system or inconsequential accidents of history. Marshall Sahlins begins his study of the Sandwich Islands by saying that "structural anthropology was founded in a binary opposition … a radical opposition to history."[52] He maintains that structuralism was brought into anthropology with all of its theoretical limitations intact.[53] Sahlins argues for a much more reciprocal relationship between structure and human practice in his study, claiming that culture does set the conditions for historical practice, but that such practice can reformulate and even dissolve those precedent structures.[54] Marvin Harris lodges a similar, but much more scathing, critique from a materialist perspective.[55] Harris directly attacks Lévi-Strauss's lack of attention to material detail and his willingness to dismiss or methodologically override historical evidence. Most of his critiques are enmeshed in complicated anthropological analysis. For example, he debates Lévi-Strauss on the meaning of certain clam appendages in similar myths told by the indigenous peoples of British Columbia. While Lévi-Strauss claims the alterations are due to certain binary structural transformations, Harris convincingly shows that the changes are based rather on the environmental location of the people

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51. There is no doubt that the tradition and practice of structural anthropology is still alive and well in works such as David Maybury-Lewis and Uri Almagor, eds., *The Attraction of Opposites: Thought and Society in the Dualistic Mode* (Ann Arbor: University of Michigan Press, 1989); and Marcel Hénaff, *Claude Lévi-Strauss and the Making of Structural Anthropology*, trans. Mary Baker (Minneapolis: University of Minnesota Press, 1998). The main point here is to show that there has been significant scholarly criticism of this paradigm that merits a fresh look at the evidence.

52. Marshall Sahlins, *Historical Metaphors and Mythical Realities: Structure in the Early History of the Sandwich Islands Kingdom*, ed. Ivan Brady, ASAO Special Publications 1 (Ann Arbor: University of Michigan Press, 1981), 3.

53. Ibid., 6.

54. Ibid., 8.

55. Marvin Harris, *Cultural Materialism: The Struggle for a Science of Culture* (New York: Random House, 1979), 165–215.

groups and their use of particular animal parts.[56] Structuralism appears to be prone to losing historical detail in its oppositional analysis, a flaw that must be corrected in our analysis of Luke's Gospel and its milieu.

In addition to these concrete critiques, various theoreticians (who are also prominent ethnographers) have taken issue with the use of structural dichotomies in social analysis. Pierre Bourdieu asserts that anthropologists as outsiders have habitually reduced culture to a repertoire of rules that are followed with only the occasional, anomalous exception.[57] He observes that this dangerously oversimplifies the art of cultural practices in which strategies are deployed in various contexts within systems to achieve certain ends, sometimes successfully and sometimes unsuccessfully.[58] Unfortunately, such rules have generally led to models, which are often reified into inviolable culture codes.[59] For example, in the case of honor/shame systems in the Mediterranean, human practices enter the murky domain of timing, misconstrual, contextual exigencies, and dramatic variability. Thus, Bourdieu says it is better to speak of a *sense* of honor rather than a *code* of honor in these societies.[60] Ultimately, anthropologists need analytical tools to explicate the relationship of structure and practices (not just the structure as an abstract constant).[61] Such tools would reveal the potentialities of structure, the variegation of application in practice, and the enculturated dispositions that help agents improvise appropriate practices in an infinite variety of particular contexts.[62] This is Bourdieu's theory of practice, and the classification presented in this study seeks to embrace this kind of dynamic analysis. Giddens has also called for methodological corrections to the structuralist paradigm from the perspective of sociology. He too points out that structuralism privileges the generalized collective in the abstraction of polarities, viewing most human events as idiosyncratic and radically contingent.[63] Such structures are real and should be considered, but overemphasizing them can erase

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56. See ibid., 202–15.

57. Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice (Cambridge: Cambridge University Press, 1977), 2.

58. Ibid., 6–8.

59. Ibid., 10.

60. Ibid., 15.

61. Ibid., 21.

62. Ibid., 76–83.

63. Anthony Giddens, *Central Problems in Social Theory: Action, Structure and Contradiction in Social Analysis* (Berkeley: University of California Press, 1979), 24. He

real human agents and the dynamics of power relationships. Similar to Bourdieu, Giddens calls for sociologists to return to a genuine consideration of reflexive, capable human agents in their study of culture and society.[64] Binary polarities do exist and do serve as useful heuristic tools to a degree, but it is necessary to move beyond the methodological limitations they bear to a more nuanced and comprehensive mode of social analysis.

Cohen and the Critique of Feminists and Herzfeld

Neyrey's other citation supporting the endemic nature of binary opposites in the ancient world draws on David Cohen's *Law, Sexuality and Society*. Neyrey claims that the widespread division of males and females in the Mediterranean world undergirds his analysis.[65] Oddly, Cohen's work itself (along with several other studies) actually challenges the polarization of male and female, public and private. Cohen *begins* with the dichotomy of public and private in his study of sexual comportment in classical Athens claiming that "we find the antithesis of private (*idios*) and public (*demosios*) everywhere in classical Greek literature from Homer onwards."[66] However, he very quickly qualifies this position when commenting on his very first example on the following page: "A passage in Demosthenes' attack on his enemy, Medias, shows the manipulability of these labels which individuals attached to roles that could be assumed and discarded, determining the interests which came into play."[67] Cohen takes the public-private dichotomy as his starting point but proceeds to explain that these categories are fluid and malleable. Cohen argues that the categories of public and private were not abstract absolutes consistently applied to

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points out that Lévi-Strauss recognizes the existence of historical events and human agents but often explicitly brackets them out in search for the structures at work (21).

64. Ibid., 39–40, 253. He posits three levels of analysis in his theoretical perspective: Structure: organized rules of social systems (emphasized by structuralism and in Neyrey's studies), System: repeated relations between groups or individuals that become regular social practices, and Structuration: conditions that govern the continuity and transformation of structures and systems (65–73).

65. Neyrey, "Teaching You in Public," 83–84.

66. David Cohen, *Law, Sexuality, and Society: The Enforcement of Morals in Classical Athens* (Cambridge: Cambridge University Press, 1991), 70.

67. Ibid., 71. This is buttressed by a citation of Bourdieu's own similar analysis of the labels of public and private among the people of Kabyle in the Mediterranean (see further on 78).

all cultural roles, tasks, and places in classical Athens. On the contrary, "it is the relational quality of the public-private dichotomy which accounts for the fluidity and makes it so easy for a speaker to manipulate these categories for his particular rhetorical purposes."[68] Similarly, in agreement with this study's expansion of the public-private classification, he says, "the public sphere is larger than politics and the private sphere is more extensive than households."[69] Cohen also relies strongly on the work of Bourdieu and Giddens in the presentation of his methodology where he examines anthropological work on contemporary Mediterranean societies to show how agents manipulate binary social norms to their own ends in particular contexts. In his methodological section he states, "While speaking of a public-private dichotomy may prove useful, it should not lead to formulaic rigidity and overgeneralization."[70] Cohen prefers the language of "complementary opposition," which helps to express the interconnected and intersecting nature of these categories.[71] To cite Cohen as a supporter of endemic binary oppositions misrepresents the main thrust of his work, which is to explicate the fluid, manipulable, and spectral nature of these categories.

Neyrey also relies heavily on the binary opposition of male and female in antiquity, a theme that is pertinent to Cohen's study of sexuality and adultery as well.[72] Here again, their perspectives differ. Neyrey maintains the absolute gender division of roles, tasks, tools, and places in the articles discussed above, using the language of "stereotype." Variations from these codes are viewed as cultural aberrations introduced in early Christianity (as with the woman in John 4). While Cohen admits that the analogous opposition of male/female and public/private is a fair generalization, he also asserts that "one cannot base the opposition of the female domestic sphere to the male public sphere on any absolute spatial, economic, or

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68. Cohen, *Law*, 77.

69. Ibid., 78.

70. Ibid., 41.

71. Ibid., 41–42.

72. Neyrey, "Jesus, Gender, and the Gospel of Matthew," 44–45, 49–53; and Neyrey, "Teaching You in Public," 83–85. Neyrey later cites other articles that examine other binary opposites that were applied to males and females. See Sherry Ortner, "Is Female to Male as Nature Is to Culture?" in *Woman, Culture, and Society*, ed. Michelle Zimbalist Rosaldo and Louise Lamphere (Stanford, CA: Stanford University Press, 1974), 67–88; and Foley, "Conceptions of Women," 140–68.

social criteria."[73] On the contrary, modern and ancient evidence presents women in alternative outdoor public spaces in local neighborhoods where their behavior could be observed,[74] and the general separation of genders does not necessarily entail the seclusion of women who often participate in a wide variety of extradomestic activities.[75]

Feminist anthropologists and historians are also moving away from the dichotomization of public and private. Neyrey also cites the work of Helene Foley, who, like Lloyd, makes use of dichotomies drawn from the work of Lévi-Strauss, even while regularly noting their limitations in the course of her analysis.[76] Foley's very corrigible dichotomies make her interpretation of women in Greek drama more convincing, but she is still open to some of the critiques of structuralism discussed above. Others echo Cohen by insisting that the dichotomization of male/female and public/private must be qualified and corrected. Louise Lamphere (who edited the book containing an essay by Sherry Ortner,[77] which is also cited by Neyrey) says in a later essay, "Many of us have tired of the domestic-public dichotomy. We feel it is a constraining 'trap,' while new approaches try to get away from dichotomous thinking."[78] Several recent studies of women in Latin America have argued that the public-private dichotomy is often referred to by anthropologists and cultural insiders but fails to capture the diversity and complexity of actual social and spatial practice.[79] Feminist

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73. Cohen, *Law, Sexuality, and Society*, 45.

74. Ibid., 47–48.

75. Ibid., 149–54.

76. Foley, "Conceptions of Women," 139–46. She emphasizes the limitations of the nature/culture dichotomy but sees more promise in the public/private opposition. However, she notes that most women protagonists in Athenian dramas invert the dichotomy, revealing that the polarity does not fully hold at the level of practice or of ideal (152–54).

77. Ortner, "Is Female to Male."

78. Louise Lamphere, "The Domestic Sphere of Women and the Public World of Men," in *Genre in Cross-Cultural Perspective*, ed. Caroline B. Brettell and Carolyn F. Sargent (Upper Saddle River, NJ: Pearson Prentice Hall, 2005), 86–95, esp. 90.

79. Tessa Cubitt and Helen Greenslade, "Public and Private Spheres: The End of Dichotomy," in *Gender Politics in Latin America: Debates in Theory and Practice*, ed. Elizabeth Dore (New York: Monthly Review, 1997), 52–64; Lynn Stephen, *Women and Social Movements in Latin America* (Austin: University of Texas Press, 1997), 7–12; Christopher L. Chiappari, "Conceptual Dichotomies and Cultural Realities: Gender, Work, and Religion in Highland Guatemala," *Anthropology of Work Review* 22.3 (2002): 14–23.

scholars admit the provisional usefulness of these binary opposites; however, such a framework also has critical flaws that must be transcended by new methodological approaches. The classification offered below seeks to recognize the dichotomy of public and private while simultaneously moving beyond it.

Finally, a specialist in Mediterranean anthropology, Michael Herzfeld, also relativizes the dichotomization of public and private. More broadly, Herzfeld has critiqued anthropological studies that make claims about homogenous cultural patterns across the Mediterranean world. He points out that broad generalizations (like the public/private and male/female polarities) tend to overlook and obscure diverse ethnographic detail, resulting in claims that reinforce stereotypes rather than furthering scholarship.[80] He examines the honor/shame dichotomy and the symbolic use of horns and testicles to show that, while these symbols do occur throughout Mediterranean cultures (as well as many others beyond the Mediterranean world!), the meaning and application of the symbols varies considerably.[81] This is the dilemma he poses: anthropologists can either risk caricaturing the cultures of this geographical area through generalizations or risk dissolving this Mediterraneanist framework by prioritizing the particulars of ethnographic description.[82] In his assessment, the risk of caricature is the greater evil, and too many scholars have fallen into the trap of imposing homogeneity on the cultures of the Mediterranean.[83] In a study focusing on the category of female in modern Greece, Herzfeld points out that many early ethnographies fruitfully employed sets of categories like male/female and public/private. However, these complementary oppositions rapidly became coventional descriptions that sacrificed "complementarity" for "opposition."[84] He then challenges ethnographers

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80. Michael Herzfeld, "The Horns of the Mediterraneanist Dilemma," *American Ethnologist* 11 (1984): 439–54, esp. 440–43.

81. Herzfeld, "Horns of the Mediterraneanist Dilemma," 443–46. For a more detailed treatment of variations in the honor/shame and public/private dichotomies see Michael Herzfeld, "Honour and Shame: Problems in the Comparative Analysis of Moral Systems," *Man* 15 (1980): 339–51.

82. Herzfeld, "Horns of the Mediterraneanist Dilemma," 446

83. Ibid., 451.

84. Michael Herzfeld, "Within and Without: The Category of 'Female' in the Ethnography of Modern Greece," in *Gender and Power in Rural Greece*, ed. Jill Dubisch (Princeton: Princeton University Press, 1986), 215–33, esp. 215.

to study the *uses* of these categories in their historical setting,[85] which is one of the goals of the expanded classification offered below.

A Critique from the Theories and Texts of this Study

Thus, the public/private dichotomy has been dismantled from a variety of theoretical and historical perspectives. More particularly, such a dichotomization does not fit with the theoretical perspectives or biblical texts of this study. Echoing the sentiments of Herzfeld, Sack insists that we must have "geographically aware" positions that take context into consideration rather than applying one dominating paradigm. Similarly, he inserts the decisions and activities of human agents as part of his framework. In agreement with Cohen, Sack would claim that the categories of public and private are always deployed by particular agents in particular locations, and they must be examined accordingly. Sack's major contribution, again, is the insertion (or reinsertion) of space as a central consideration, and he points out that without a geographical ground one of the three forces is typically privileged and comes to dominate the others.[86] Sack moves beyond binary polarities such as time/space or nature/culture to make a triad the foundation of his relational framework (nature, meaning, social relations). Sack would probably view the application of the public/private dichotomy seen in some previous studies as an example of the way that meaning can come to dominate all the other forces in the absence of geography. He critiques the dominance of the realm of "meaning," focusing, in part, on the effects of Lévi-Strauss's cognitive and dualistic structuralism.[87] He concludes that the only way out of the conundrum of various perspectives either reducing or determining others is to bring them together with the integrating power of place and space.[88] Thus, Sack's theoretical perspective, which lies at the heart of this study, agrees with the criticism of the public-private dichotomy offered above and suggests a way forward.

The studies of political geographers likewise problematize the notion of a public-private dichotomy. Their work has shown that various political systems construct their own internal scale relations, defining how different political units are ranked and/or related to one another. This stands

85. Ibid., 216.
86. Sack, *Homo Geographicus*, 35–36.
87. Ibid., 44–52 and in particular 48–49 on Lévi-Strauss.
88. Ibid., 52.

in contrast to the very broad and rough divisions imposed by a strong public-private dichotomy. We see just such awareness of political scale in Plutarch's *Praecepta gerendae rei publicae*: "You rule a city, which is in turn subject to proconsuls, who are the agents of Caesar" (17 [my trans.]).[89] Thus, Plutarch reflects a widely held tripartite division of Roman administration: the imperial, the provincial, and the urban.[90] Cities could fall along a wide spectrum: smaller member cities in a league, *coloniae*, provincial capitals, and temple cities.[91] Furthermore, Plutarch distinguished between greater (μείζων) and lesser (ἐλάττων) or weightier (βαρυτέρος) and more trivial (μικροτέρος) offices within a city (*Praec. ger. rei publ.* 17). Hellenistic cities often had a ruling council made up of a variety of magistrates with particular duties.[92] This evidence demonstrates the scaling of politics and political space in the Hellenistic-Roman world. On a large scale, the Roman Empire was divided broadly into imperial, provincial, and local scales that were often centered around a city. Divisions of scale also took place on the local scale where insiders could rank and identify the roles of a variety of officials more meticulously. Thus, political geography demonstrates that one must first attend to the primary scale that frames a particular discussion or narrative and then analyze the various gradations and relations within that given frame. Within the realm of public space and politics, one must attend to a variety of spatial and social domains on various levels of scale.

89. The identification of the proconsuls as the agents of Caesar is interesting, given that Plutarch lived in Achaia. In Plutarch's day, Achaia was a senatorial province with a proconsul (ἀνθυπάτος, used here by Plutarch) and not an imperial province governed by a legate of Caesar. Nevertheless, Plutarch identifies the proconsuls as agents (ἐπιτρόπος) of Caesar. Practically, the distinction often collapsed, and provincials viewed the emperor as the highest authority. See Clifford Ando, "The Administration of the Provinces," in *A Companion to the Roman Empire*, ed. David S. Potter, Blackwell Companions to the Ancient World (Malden, MA: Blackwell, 2006), 179, where he distinguishes between holders of *imperium* and financial supervisors in the provinces.

90. This same tripartite division is articulated as the imperium, the provincia, and the Hellenistic cities in John W. Marshall and Russell Martin, "Government and Public Law in Galilee, Judaea, Hellenistic Cities, and the Roman Empire," in *Handbook of Early Christianity: Social Science Approaches*, ed. Anthony J. Blasi, Jean Duhaime, and Paul-André Turcotte (Walnut Creek, CA: Altamira, 2002), 409–29, esp. 410–14. See also Ando, "Administration of the Provinces," 179–82.

91. Maud W. Gleason, "Greek Cities under Roman Rule," in Potter, *Companion to the Roman Empire*, 228–49, esp. 231–32.

92. Marshall and Martin, "Government and Public Law," 414–15.

The text of Luke 18:35–19:48 supports this same dissolution of the public/private dichotomy, for applying Neyrey's dichotomy of private and public-political space would result in several incongruities. First, the healing of the blind beggar in 18:35–43 must be classified as "private, non-household" space according to Neyrey's categories because it does not involve any political figures nor does it occur in a city agora. However, this event takes place just outside of the city on a major road, which was publicly traveled. A large crowd is accompanying Jesus, and the beggar must shout over them. The public nature of this episode is reiterated by the concluding response of the crowd in verse 43. Next, it may be possible that 19:1–5, set in Jericho, occurs in public space according to Neyrey's classifications, but this is far from certain. Jesus is now in a city, but he is not specifically in the agora, just passing through. Also, while Zacchaeus is a *chief* tax collector, he is not a political official and is only loosely tied to local government. In 19:6–10, Luke implies that Jesus has entered Zacchaeus's house, a private space for hospitality according to Neyrey's categories, yet the spatial and social zones are blended together seamlessly and public elements seem to prevail in this section. Zacchaeus as a host welcomes Jesus (a stranger and public figure) into his home as a guest. Such an act of hospitality where a host (generally a male householder) welcomes a relative stranger was common in the ancient world and created a bridge between the public and private spheres.[93] Zacchaeus appears to respond to publicly murmured criticism against Jesus (v. 7), and in verse 9 Jesus seems to be speaking both to Zacchaeus and to the public opponents who grumbled in the city. Then, who comprises the "they" (αὐτῶν) referred to at the beginning of verse 11? Only Zacchaeus and his family? The disciples of Jesus? The opponents? The parable that follows (19:11–27) addresses several audiences at the same time: hostile opponents, the crowds, the disciples, and presumably Zacchaeus and his household as well.[94] Finally, Jesus's entry into Jerusalem is more clearly political (and public), but a

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93. Susan Ford Wiltshire emphasizes this interface of public and private through hospitality in her analysis of the Aeneid. See Susan Ford Wiltshire, *Public and Private in Vergil's Aeneid* (Amherst: University of Massachusetts Press, 1989), 83–105. On 105 she says, "As the meeting place of public and private, hospitality can contribute to the transformation of both." She reviews several scenes in the Aeneid where hospitality involves the interaction of the spheres and concerns of public and private.

94. Luke Timothy Johnson, "The Lukan Kingship Parable (Lk. 19:11–27)," *NovT* 24 (1982): 139–59, esp. 145.

more nuanced perspective is needed to understand the social and spatial characteristics of Jesus's actions with regard to the disciples on the road (vv. 36–37), the Pharisees in the shadow of the city (v. 39) and the chief priests in the temple (v. 47). These points demonstrate the need for a more nuanced classification of public and private space to understand the social-spatial dynamics of Luke 18:35–19:48.

Building on the theoretical perspective set forth above, this section has demonstrated why it is necessary to move beyond the public/private dichotomy. Even though this binary polarity has served some heuristic usefulness, it has also imposed serious methodological limitations and resulted in problematic conclusions. The roots of such polarities lay in the intellectual traditions of structural anthropology and have been carried into contemporary studies. Structualism has been critiqued and corrected by the contextual work of other anthropologists and by theoreticians like Bourdieu and Giddens. Neyrey's citation of Cohen is especially problematic, since Cohen has used the work of Bourdieu, Giddens, and Herzfeld to show why and how scholars must move beyond the constraints of such dichotomies. Sack's interdisciplinary triads, the study of scale by political geographers, and the data in Luke 18:35–19:48 also do not fit the public/private dichotomy. Thus, it is now time to present the classification of ancient space that will be described, defended, and deployed in this study.

The Classification of Ancient Social-Spatial Categories

Qualifications and Complications

Before presenting the classification of ancient social-spatial categories, a few disclaimers are necessary. First, because places are culturally constructed, it is quite possible for a space to be multivalent, a point reinforced by Cohen's work. Thus, different parts of an ancient house may be public or private given the time, purpose, and location.[95] Second, as Neyrey has argued with regard to John 4, forceful or friendly speech in a particular context may change the nature of that place from public to private or vice

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95. So Vitruvius comments on how certain rooms such as vestibules and courtyards are meant to be shared with visitors while others such as bedrooms and dining rooms are private and require an explicit invitation for a visitor to enter. See Vitruvius, *Arch.* 6.5.1–2.

versa.[96] Thus, the very nature of the rhetoric can change the social-spatial setting (probably drawing on Sack's force of meaning). Third, the following classification posits a spectrum as the best way to move beyond the dichotomy of public and private, while maintaining the existence of the polar opposites. The spectrum has polarized extremes, but in-between those extremes lay many places that have various nuances between these two poles.[97] Combined with the preceding point, this means that a particular place may occur at various points along the spectrum of private to public with some limitations provided by the typical conception of places in the ancient world.[98] While places are often culturally located at a particular point on the public/private spectrum and assigned corresponding social norms, these can be adjusted, shifted, challenged, and changed in a variety of ways. Cohen's work demonstrates this in detail, and it is backed by the theoretical reflections of Bourdieu and Gidden. Fourth, when one identifies a place as public or private a set of sociocultural rules follow close behind, but these are usually implied in Greco-Roman literature because they lived in a "high context" society, recalling Hall's insight. A great deal of the necessary information is expected to be internalized in the recipient of the message and therefore is not explicit.[99] This high context characterization of the ancient world is especially applicable to many of the spatial aspects of Luke's narrative, for he often makes comments like "once Jesus was in one of the cities" (5:12) or "they were going along

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96. Jerome H. Neyrey, "'What's Wrong with This Picture?' John 4, Cultural Stereotypes of Women, and Public and Private Space," *BTB* 24 (1994): 77–91, esp. 85.

97. Several recent articles on the public/private distinction make explicit disclaimers about the fluidity of these categories and work against overgeneralizing polarities. See Stanley I. Benn, "The Public and the Private: Concepts and Action," in *Public and Private in Social Life*, ed. Stanley I. Benn and Gerald F. Gaus (London: Croom Helm, 1983), 3–30; Jeff Weintraub, "The Theory and Politics of the Public/Private Distinction," in *Public and Private in Thought and Practice*, ed. Jeff Weintraub and Krishan Kumar, Morality and Society (Chicago: University of Chicago Press, 1997), 1–42; Maurizio Passerin d'Entrèves and Ursula Vogel, "Public and Private: A Complex Relation," in *Public and Private: Legal, Political and Philosophical Perspectives*, ed. Maurizio Passerin d'Entrèves and Ursula Vogel (London: Routledge, 2000), 1–16, esp. 1.

98. For instance, it would be difficult to place a city forum very far on the private side of the spectrum, though some private conversations may occur in such a space. Sahlins and Giddens both show how structure sets conditions for actions but also allows for transgressions and transformations of those norms.

99. Hall, *Beyond Culture*, 91–92. Hall's description is also cited by Neyrey, "What's Wrong," 81.

the road" (9:57) or "Jesus entered Jericho and was passing through" (19:1) with very little explicit description of the place, the circumstances, or the norms in effect there. Again, a spectrum allows for more nuances in the analysis of these contextual clues and the accompanying social norms rather than forcing a particular setting into one of two extremes. Fifth and finally, while Neyrey speaks of developing a "native or emic" classification of space in the ancient world, the preceding points compel us to create a classification system that is both deeply conversant with ancient cultures and theoretically and heuristically sound in our contemporary context. The fluid and contestable nature of public and private space leads us to create a classification system that both takes seriously the basic public/private categorization and develops further categories that aid in the complex parsing and practice of ancient spaces.

A New Classification and New Categories

The following diagram of the classification of social-spatial categories draws some elements from studies that employed a public-private dichotomy. However, it also incorporates new categories for nuance, the triadic nature of Sack's theoretical framework, and indications of the interchange between the private and public-political spheres.
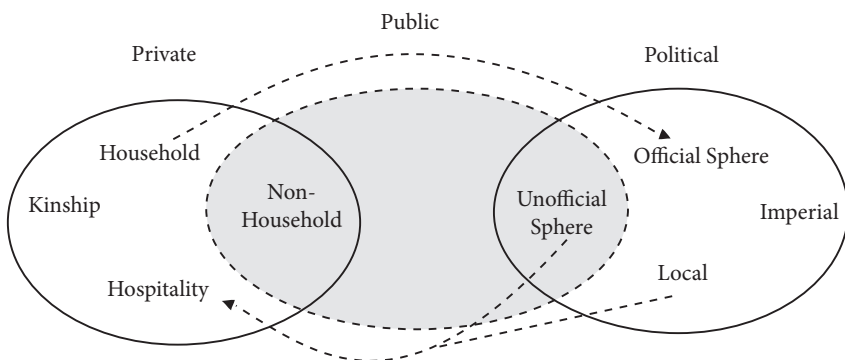
Figure 2. Diagram of Social-Spatial Classifications

Either extreme of the diagram is classified more minutely. In the ancient world (as is true today), such extremes were more isolatable, identifiable, and categorical. The extremes of the public-private spectrum tend

to dominate philosophy and some rhetoric in the ancient world because they directly and clearly activate cultural values and thus have greater logical clarity and rhetorical impact. The extremes of private kinship space and imperial political space prevail in many characterizations of public and private, with the political sphere generally outweighing private concerns.[100] The identification and description of these extremes was and is a powerful way to depict and analyze the categories of public and private, but this does not eliminate the reality of the public/private *spectrum*. The Gospel of Luke falls in a variety of points on this spectrum between these two extremes, mostly beyond kinship-households but not on the level of imperial politics. Therefore, we must examine the muddier middle ground of this dichotomy in order to understand Luke's Gospel. The additional subclassifications carry the caveat that they probably cannot have the same clarity and definition as the extremes. The following paragraphs will provide parameters and explanations for each of the categories, citing relevant examples along the way.

It is easiest to begin by defining one of the clearest categories, the private-household-kinship space on the far left of the diagram. This zone is clearly defined in two ways. The forces of place and social relations are determinative. It must occur in a household and only involve members of a given family (possibly including slaves), probably both male and female in their appropriate cultural roles. One of the best examples of this in the Gospel of Luke is found in 1:24–25 where Elizabeth conceives a child and remains in her home in seclusion for five months.

The private-household-hospitality zone is also easy to define and identify. Again, this must take place in a household, but in this case certain strangers/guests enter the home for personal or business reasons. Some further clarifications are needed at this point. First, this space of hospitality may have had tighter or looser gender restrictions given the particu-

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100. Note the classic division of the *Iliad* and the *Odyssey*. The former relates the story of public activity regarding men and their military adventures, while the latter tells of Odysseus (and his wife) reclaiming his home. Or, one could cite the division between Aristotle's *Politics* and *Economics*. For both Aristotle and Plato the public-political sphere has the greatest value. For a further look at this separation and the interaction of the two spheres in ancient Greece, see Arlene W. Saxonhouse, "Classical Greek Conceptions of Public and Private," in Benn and Gaus, *Public and Private in Social Life*, 363–84.

lar culture in which the home was located.[101] Thus, in a specific cultural context, women of the family, female slaves, and/or female consorts may have participated more or less in hospitable gatherings within the home. While the social relations deemed appropriate may fluctuate, it is generally expected that the guest will treat the host and the family with due respect. Time becomes a more definitive factor here, since such dining and entertaining were generally done in the evenings,[102] but hospitality could also be extended to allow a guest to stay in the home for a period of time.[103] An excellent example of private-household-hospitality space is found in Luke 10:38–42 where Jesus is welcomed to the home of Martha and Mary. Even though the gender roles are somewhat stretched by Mary and the disciples may or may not be present (contrast "they" in v. 38 with "him" in v. 39), this appears to be a private episode where Jesus is invited to dine and perhaps stay in a home.[104]

I concur regarding Neyrey's category of nonhousehold private spaces.[105] These settings are determined more by the nature of the group at the encounter and the purpose of the gathering than by the space in which it occurs. The specific place can vary widely: workshops, the forum, baths,

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101. Greeks seem to have rigidly maintained gender separation in their homes even when entertaining, while the Romans often prided themselves on not segregating their women. See Andrew Wallace-Hadrill, *Houses and Society in Pompeii and Herculaneum* (Princeton: Princeton University Press, 1994), 8–10. The situation seems to be more complex in the culturally volatile region of Palestine where Jewish norms predominated. The Mishnah erects strict guidelines about women's presence and behavior. However, Marianne Sawicki claims that this was a form of literary cultural resistance against the Roman Empire attempting to preserve Jewish identity, since there is no hard archaeological evidence for segregated women's quarters in Jewish homes. See Marianne Sawicki, *Crossing Galilee: Architectures of Contact in the Occupied Land of Jesus* (Harrisburg, PA: Trinity Press International, 2000), 89–94.

102. Ray Laurence, *Roman Pompeii: Space and Society* (London: Routledge, 1994), 126, 131–32.

103. Neyrey, "Teaching You in Public," 90.

104. However, many household hospitality scenes in Luke seem to be affected by matters from the public side of the spectrum. Take the dinner Jesus attends in Luke 11:37–53. At first, it appears that Jesus is simply welcomed into a Pharisee's home for a meal, but suddenly Jesus is rebuking the Pharisees as a whole (certainly not an act of respect!), and a set of lawyers (v. 45) and scribes (v. 53) also appear to be present for Jesus's attacks. This scenario of household hospitality has become more of a public event.

105. Neyrey, "Teaching You in Public," 81.

inside a city, outside a city. However, other forces gleaned from Sack help to identify private-nonhousehold space: the nature of the social relationships (friends, neighbors, business partners), time (business transactions often occurred in the fourth to fifth hour, leisure and bathing began in the sixth), the meanings attached to such gatherings (personal business, leisure, pleasure), and human agency (how the participants shape the place and event). Many issues, while typically private, can take place outside of the home: personal interests, leisure, friendships, and business dealings.[106] These can begin to blur into the public sphere (e.g., when leisure takes place at the public bath or business dealings in the agora). As we move toward the middle of the diagram, the categories become more fluid and open to interpretation both in the ancient world and today. For example, even though Jesus directs the parable of the shrewd steward to the disciples in a generic nonhousehold setting (Luke 16:1, seemingly private in nature), the audience learns in 16:14 that the Pharisees have been listening all along and then mock him (much more public due to the broader audience, the hostile social relationships, and the "challenge" nature of the rhetoric). These nonhousehold spaces slide more easily along the spectrum of private to public, and specific instances must be examined in their cultural and literary context to assess how to categorize them.

The dashed arrows on the diagram represent the fluidity between the spheres, the way that they can interpenetrate one another. On one hand, hospitality was a ritualized social practice that created an opportunity for (unsafe) persons from the public sphere to enter into the private domain of the household.[107] Luke can import public persons, characteristics, and concerns into the traditionally private sphere of the household often through hospitality. For example, note the crowds present in (or at?) Simon's home in 4:38–41, the presence of the Pharisees at Levi's banquet (5:29–30), the way the crowd floods into Zacchaeus's home (19:1–10), and how Peter, a Jewish stranger, is welcomed by Cornelius (Acts 10:24–25). On the other hand, as argued by Moxnes, Jesus (particularly in Luke) appears to bring the standard of generalized reciprocity out of the household setting and apply it in a much broader way as a general ethical stance appropriate

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106. See Demosthenes, *Tim*. 192–193 and the issue of the public role of personal friends in Plutarch, *Prae. ger. rei publ.* 13.

107. This will be substantiated in detail in the next chapter. Wiltshire's study of the Aeneid makes thorough use of this idea (*Public and Private in Vergil's Aeneid*, 83–105).

to both spheres.[108] Often in the ancient world, the states, kingdoms, or empires were conceptualized as similar to a house, and the ruler could be called the father of the people (Aristotle, *Pol.* 1269b; Aeschines, *Ctes.* 78; Res gest. divi Aug. 35). In various parables in Luke, God is cast as a master of a household (14:15–24; 15:11–32; 16:1–8). This pattern brings a very private reality to bear on the conceptualization of the public-political realm. The arrows on the diagram reflect this capacity of the public and the private spheres in the Hellenistic-Roman world to affect each other in direct ways.

Now we move to the far right of the diagram and work from the clearer extremes of public space back again to the fuzzier middle ground. Again, imperial political spaces are relatively easy to identify through the forces of place and social relations: imperial triumphs in Rome, trials or embassies before the emperor, Augustus addressing the Senate, et cetera. Some spaces are almost exclusively political (the curia or the forum), but in other cases it is the persons present and the meanings (both political and religious) attached to such occurrences that demarcate them as public (e.g., events on roads or in cities). However, just as private-household settings at the one extreme can be further subdivided, so the political sphere should be further broken down in order to ascertain the appropriate scale of analysis: imperial, provincial, or local. Local politics encompasses the smallest end of the scale spectrum in the ancient world and captures both urban and nonurban settings. Socially, local politics deals primarily with the relationships of local political functionaries (e.g., Pharisees and centurions) who operate within groups and movements that are relevant to local citizens. Spatially, local politics affects a limited geographical area typically orbiting around an urban center. With regard to time, political exchanges typically took place during the daytime. Meaning is focused on local issues and often deals with group membership as a source of identity. The scale of politics in Luke's Gospel falls primarily into the local level. While the gospel opens with a large, imperial horizon (2:1–2; 3:1–2), most of the action takes place in villages and cities throughout Galilee, a subdivision of a small province on the eastern margins of the empire.[109] The climactic material in Jerusalem at the end of the gospel is exactly that, climactic. It

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108. Halvor Moxnes, *The Economy of the Kingdom: Social Conflict and Economic Relations in Luke's Gospel* (Minneapolis: Fortress, 1988), 147.

109. Note how Jesus's trial is demoted politically by Pilate as a local matter better handled by Herod, the tetrarch of Galilee (23:6–7).

is the highpoint of political and spatial development in the gospel. Here, Luke reaches the level of a provincial capital, and the scale of analysis must adjust. Additionally, Luke's gospel narrative tells two local political stories: the internal development of Jesus's movement (as it grows in both numbers and organization) and the relationship of this movement to external political realities (from local authorities to Jewish power structures in Jerusalem to the representatives of the Roman Empire).

The last classification to be described is the most important for this study. Just as the private sphere should be subdivided into two more precise categories, so the public sphere must also be subdivided. However, it is not so easy to divide it into political and nonpolitical. Public life was generally considered to be political in the ancient world, and it would be impossible to remove political overtones completely from any public action.[110] Yet, the preceding discussion demonstrates that a spectrum of public and private existed in the ancient world. Cohen rightly asserts, "the public sphere is larger than politics."[111] While any public action may have political ramifications (many private actions do as well), an action may be public without being directly or primarily political. As discussed above, the healing of the blind beggar, the meeting of Jesus and Zacchaeus, and the meal scenes in Luke have many public characteristics, but they are not primarily or directly political in nature (though political ramifications may be present).[112] Thus, the classification includes the category of the unofficial public sphere.[113] It is unofficial because, while it is public in

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110. The terms κοινός, δημόσιος, and πολιτεία derive from terms that refer to assemblies of people and came to connote the political activities that took place in these assemblies.

111. Cohen, *Law, Sexuality, and Society*, 78.

112. The blind beggar calls Jesus the "Son of David," Zacchaeus is a tax collector, and the Pharisees are generally regarded local leaders. However, the content and form of these stories are not focused on these political characteristics.

113. Engberg-Pedersen identified a "sphere of ethico-political public discourse" that required further study. See Troels Engberg-Pedersen, "The Hellenistic *Öffentlichkeit*: Philosophy as a Social Force in the Greco-Roman World," in *Recruitment, Conquest, and Conflict: Strategies in Judaism, Early Christianity, and the Greco-Roman World*, ed. Peder Borgen, Vernon K. Robbins, and David B. Gowler, ESEC 6 (Atlanta: Scholars Press, 1998), 15–37. This is exactly what I have in mind with the classification of an unofficial public sphere. Bachmann also uses the adjectives "official" and "unofficial" ("amtliche" and "nichtamtliche") with regard to activities in the temple. See Michael Bachmann, *Jerusalem und der Tempel: Die geographisch-theologishen*

many ways, it does not directly intersect the people, places, or topics of official politics. This investigation will distinguish this public sphere from the political sphere, which is more narrowly defined. This category is the least "native" or "emic" of all those in the classification, but it is necessary on several accounts. First, some places could be considered public or private on various occasions (e.g., parts of the house). Second, the people in the Hellenistic-Roman world often debated the public-private valence of places, people, roles, and rules. Third, the categories of public and private were defined in various ways by cultural insiders; there was no monolithic agreement.[114] The (unofficial) public sphere has the following characteristics. With respect to social relations, it can deal with the interactions of individuals up to large groups, but it does so without directly concerning major political functionaries or official laws. Societal norms are often still in effect, so public actions may still be governed by cultural rules of social interaction and be politically unofficial at the same time. The public sphere deals with places that are generally open and accessible to a wide range of people (cities, markets, roads), but more circumscribed locations (e.g., synagogues) can also be public if they admit a substantial representation of the populace. Actions in the public sphere generally occur at times when large or representative groups of people are present. The public sphere is characterized by audible words and visible actions that can be perceived by a large and broad audience. Meaning would be the most contested aspect of the unofficial public sphere: clues and perceptions could move an episode to the left or right on the private-public spectrum.[115] As with the private-nonhousehold spaces in the middle of the diagram, the domain of the public sphere needs careful and contextual interpretation, since the adjudication of its valence is not as clear as other more sharply defined categories employed in Luke's milieu.

With all of the terms of the diagram now provided with a set of examples and working parameters, we can see that a variety of places all along the private-public spectrum fill Luke's Gospel: temple, households, roads,

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Elemente in der lukanischen Sicht des jüdischen Kultzentrums, ed. Siegfried Herrmann and Karl Heinrich Rengstorf, BWANT 109 (Stuttgart: Kohlhammer, 1980), 172.

114. These three points will be substantiated by examples in the following chapter.

115. For example, note the differences in the interpretation of the significance of Jesus's statement on paying taxes in Luke 20:20–26 and 23:2, the first being more concerned with religious devotion (and avoiding a trap) while the second is directly political and seditious.

countryside, cities, bodies of water, synagogues, public halls, wilderness, marketplaces, and others. Luke appears to have a preference for the public sphere. Luke emphasizes urban settings,[116] and he often redacts Mark by eliminating or softening private elements and adding or highlighting public ones.[117] Thus, it seems that in Luke many traditionally private settings (both in and outside of houses) are invaded or at least transformed by the public sphere. This study will argue that Luke typically places Jesus in the midst of the unofficial public sphere and on the edge of local politics. The fact that these two categories lie near the middle (and fuzzier) domain of the classification calls for careful comparisons and detailed exegesis in the examination of Luke's social-spatial characteristics.

Conclusion, Context, and Comparison

This chapter set forth a theoretical perspective for analyzing the social-spatial characteristics of Luke's Gospel relying primarily on the framework of Sack and supported by insights gleaned from political geographers and Hall. This includes a set of forces that can be used to help discern the social-spatial valence of narrative events in Luke: nature, meaning, social relations, time, religion, place, and self. The triadic nature of Sack's framework and the research on various levels of scale leads us to reconsider the dichotomous public/private opposition. A look into the theoretical and historical underpinnings of this dichotomy showed that a public/private spectrum is more heuristically sound and suitable to analyze the Gospel of Luke in its ancient milieu. Thus, the chapter closed with a presentation of

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116. Luke uses πόλις thirty-six times, Matthew twenty-five times, and Mark only eight times. Rohrbaugh notes that Luke adds the word "city" in many places where the other gospel writers do not. See Richard L. Rohrbaugh, "The Pre-industrial City in Luke-Acts: Urban Social Relations," in *The Social World of Luke-Acts*, ed. Jerome H. Neyrey (Peabody, MA: Hendrickson, 1991), 147.

117. For example, Mark employed the phrase κατ᾽ ἰδίαν seven times to refer to Jesus's private activity (4:34; 6:31, 32; 7:33; 9:2, 28; 13:3). Luke keeps only one of these (Mark 6:31 in Luke 9:10), omits the other six, and then adds one of his own in 10:23. Luke recasts Jesus's retreats by asserting that Jesus withdrew for private prayer (5:16), not to escape the crowds (Mark 1:45). Note how Luke softens the private nature of the explanation of the parable of the sower (8:9–15) in contrast to the explicitly private settings found in Mark 4:10–11 and Matt 13:36–37. Luke also places a crowd in the narrative to witness Jesus' crucifixion and death (23:48), while Mark and Matthew have no such group explicitly present and seem to stress the isolation of Jesus.

a new classification of the private, public, and political spheres with a new set of categories to aid in the social-spatial analysis of Luke 18:35–19:48.

Now, it is necessary to examine the new classification and categories across a range of documents in the ancient world in order to offer supporting contextual evidence. This will be done in two ways. First, by setting a broad context of social-spatial characteristics in the ancient world and second by offering more focused comparisons to Luke's Gospel. Chapter 3 provides the context by conducting a broad survey that includes material drawn primarily from three geographical foci: Athens, Rome, and Jerusalem.[118] It will include material that both predates and postdates Luke's Gospel to give a wide diachronic view. It will also include a variety of genres: history, biography, philosophy, drama, letters, et cetera. The analysis of literary works will be buttressed and enriched by archaeological material from three ancient sites: Ephesus, Pompeii, and a few sites in Palestine (corresponding to the three foci above). This will bring the evidence of real lived spaces to bear on the classification of ancient social-spatial zones. This literary and archaeological survey will demonstrate that the classification and categories presented in this chapter fit well with a broad swath of evidence in the Hellenistic-Roman world.

Alongside this more general survey work, chapter 3 will probe a small set of contemporaneous works that present themselves as excellent comparisons for the social-spatial characteristics of Luke 18:35–19:48.[119] The first work is Plutarch's *Praecepta gerendae rei publicae* (or the *Political Precepts*). This essay is an excellent point of comparison to Luke's portrayal of Jesus on two accounts. First, it deals with someone who is entering political life, seeking to create a good reputation and popular support (e.g., *Prae. ger. rei publ.* 10–12). Thus, it is quite analogous to Luke's depiction of how Jesus begins a movement around his own personal leadership in the gospel. Second, the scale is similar to Luke's Gospel because Menemachus entered local politics in a corner of the empire under Roman supervision (*Prae. ger. rei publ.* 17–19). The second piece is the *Vita Apollonii* by Philostratus, a narrative that has previously, and fruitfully, been compared to the gospel accounts of Jesus's life.[120] Even though it was written approximately one hundred years later than the Gospel of Luke, this philosophical

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118. Editorial note: See Bruehler, *Public and Political Christ*.

119. See ibid.

120. Gerd Petzke, *Die Traditionen über Apollonius von Tyana und das Neue Testament*, ed. Hans Deiter Betz, G. Delling, and W. C. Van Unnik, SCHNT (Leiden: Brill,

biography is relevant to Luke's portrayal of Jesus, but the contents of book 4 are especially pertinent to this study. In book 4, Philostratus recounts Apollonius's journeys from Ephesus through Greece and to Rome, a portion of the world with which Luke is familiar (as we know from Acts). A number of scenes in book 4 are comparable to Luke 18:35–19:48: Apollonius addressing the Smyrneans (4.7–8, like Jesus in Jericho), his grand welcome and rejection in Athens (4.17–18, like Jesus's reception in Jerusalem), the healing of a boisterous demoniac in Athens (4.20, like Jesus healing the shouting blind man), his presence at a wedding banquet (4.25, like Jesus in Zacchaeus's home), and on the road to Rome with his disciples (4.36, like Jesus on the way to Jericho and Jerusalem). Thus, both the subject matter and the particular social-spatial characteristics of book 4 of the *Vita* provide excellent comparative material for Luke 18:35–19:48.

1970); and Vernon K. Robbins, *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark* (Minneapolis: Fortress, 1992), 105–7, 148–55.

Part 4

Metaphor, Conceptual Blending, and Rhetorolects

KNOWING IS SEEING: Theories of Metaphor Ancient, Medieval, and Modern

Lynn R. Huber

As we saw in chapter 1,[1] since the earliest centuries of the church, interpreters have acknowledged the imagistic or metaphorical nature of the book of Revelation, although they disagree about what this characterization means. This suggests that bringing the insights of metaphor theory to bear on Revelation would be an appropriate and fruitful endeavor, especially contemporary theories of metaphor that emphasize the cognitive nature of this phenomenon. This is not to suggest that scholars have ignored discussions about metaphor in their work on Revelation; rather, there has been little systematic analysis of the metaphorical language in the text. Scholars who have addressed the role of metaphor in Revelation tend to do so in broad strokes.[2] This chapter explores various scholarly discussions about metaphor in order to develop a full picture of the nature and function of figurative language. This survey will facilitate a careful analysis of one set of metaphors within Revelation, its nuptial imagery.

This chapter begins with ancient and medieval discussions of metaphor. First, the ancient and medieval theorists set the terms of the conversation

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1. Editorial note: This article was originally published in Lynn R. Huber, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*, ESEC 10 (New York: T&T Clark, 2007). See therein for chapter 1.

2. Most notable is Elisabeth Schüssler Fiorenza, who relates Revelation's evocative and rhetorical power to the text's figurative language. Her important work on the text sets the stage for even closer attention to specific metaphors and figures within the text ("Visionary Rhetoric and Social Political Situation," in *The Book of Revelation: Justice and Judgment*, 2nd ed. [Minneapolis: Fortress, 1998], 181–203). See also, for example, David L. Barr, *Tales of the End: A Narrative Commentary on the Book of Revelation* (Santa Rosa, CA: Polebridge, 1998).

about the nature of metaphor. In particular, Aristotle's view on metaphor provides a starting point for many modern discussions. Second, unlike some modern theories of metaphor, ancient theorists approach metaphor with the assumption that metaphorical language functions persuasively. Metaphor makes it possible for an audience to "see" something in a particular way and in a way that it might not have seen before.[3] This recognition is pertinent for studying Revelation, since Revelation seeks to persuade an audience to accept a very specific view of reality. Third, looking at medieval discussions of metaphor gives us some sense of how metaphor came to be treated as a simple trope that does not contribute to the meaning of a text. This helps explain why many scholars have tended to approach Revelation's metaphorical language as something to be translated into literal claims.

Aristotle: Metaphor and "Bringing Something before the Eyes"

Modern scholars of metaphor often begin with an acknowledgment of Aristotle, because he is one of the first thinkers to offer a detailed study of metaphor. Andrew Ortony writes, "Because rhetoric has been a field of human enquiry for over two millennia, it is not surprising that any serious study of metaphor is almost obliged to start with the works of Aristotle."[4] Unfortunately, some of these "serious studies" use Aristotle's work primarily as a foil for describing the problematic views that seemingly ensue from his writings.[5] Noting the definition of metaphor he offers in *Poetics*,

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3. Mark Turner contrasts modern literary theorists and scholars of metaphor to the classical tradition, namely, Aristotle, arguing that the former fail to recognize the cognitive aspect of metaphorical language, which is something the classical theorists assume (*Death Is the Mother of Beauty: Mind, Metaphor, Criticism* [Chicago: University of Chicago Press, 1987], 3–9).

4. Andrew Ortony, "Metaphor, Language, and Thought," in *Metaphor and Thought*, ed. Andrew Ortony, 2nd ed. (Cambridge: Cambridge University Press, 1993), 3.

5. Raymond Gibbs treats Aristotle under the "traditional view" of metaphor, with which he clearly disagrees. Among other things, Gibbs suggests that Aristotle's work leads to the view that metaphor is a deviation of language and, therefore, inferior to literal language (*The Poetics of Mind: Figurative Thought, Language, and Understanding* [Cambridge: Cambridge University Press, 1994], 61, 210–11). Likewise, Max Black suggests that Aristotle has led interpreters down a "blind alley" in which they suppose that metaphorical statements can be replaced by literal translations, an approach Black finds particularly problematic (see below) ("More about Metaphor," in Ortony, *Metaphor and Thought*, 20–22). Note also George Lakoff's discussion of J. L. Austin.

scholars paint Aristotle as the founding father of the somewhat misguided "comparison theory" of metaphor.[6] As we will see, however, Aristotle recognizes that metaphorical language can function as a particularly effective rhetorical tool because of its ability to evoke and enliven mental images.

Before turning to Aristotle's discussion of metaphor in *Poetics*, it is necessary to gain some sense of the way in which he understands language to function. Aristotle addresses this topic in *De interpretatione*, explaining that spoken words "are symbols or signs [σύμβολα] of affections or impressions [παθημάτων] of the soul; written words are the signs of words spoken" (*Int.* 16a3–4 [Cooke, LCL]). Words stand for or represent particular mental experiences—experiences of different things or states or realities. As Umberto Eco explains, this implies a two-fold function of words: "by uttering a word (or by producing other kinds of signs) one 'means' or 'signifies' a thought, or a passion of the soul, and 'names' or 'refers to' a thing."[7] Words do more than refer directly to things (which include immaterial as well as material things); words also conjure the human experience or understanding of the thing that is named. In this way, a word is not reducible to a singular referent; rather, words point to clusters or networks of associations stemming from human experience. The signs (σημεῖα) assigned to these experiences differ from culture to culture (*Int.* 16a). There is not a necessary or inherent connection between the mental experiences of things and the particular signs assigned to these experiences;[8] however, these signs do generate and shape cognition.

Lakoff faults Austin for treating what Lakoff understands to be metaphor as analogy. In so doing, Lakoff offhandedly suggests that Austin follows Aristotle. This comment reveals Lakoff's assumption that Aristotle operates with a comparison theory of metaphor, a theory which Lakoff argues adamantly against (*Women, Fire and Dangerous Things: What Categories Reveal about the Mind* [Chicago: University of Chicago Press, 1987], 19). For a discussion on the "mis-readings" of Aristotle's view of metaphor see James Edwin Mahon, "Getting Your Sources Right: What Aristotle *Didn't* Say," in *Researching and Applying Metaphor*, ed. Lynne Cameron and Graham Low (Cambridge: Cambridge University Press, 1999), 69–80.

6. E.g., John R. Searle, "Metaphor," in Ortony, *Metaphor and Thought*, 89–90. See also George A. Miller, "Images and Models, Similes and Metaphors," in Ortony, *Metaphor and Thought*, 368.

7. Umberto Eco, "Denotation," in *On the Medieval Theory of Signs*, ed. Umberto Eco and Costantino Marmo (Amsterdam: Benjamins, 1989), 47.

8. This view of language stands in contrast to the Stoic claim that words (*logoi*) actually reflect the nature of things and communicate characteristics of those particu-

In *Poetics*, Aristotle addresses the nature and function of different types of poetry, including tragic, epic, and comic forms. One element that comprises poetry is style (λέξις), which involves not *what* is said, but *how* it is communicated (*Rhet*. 3.1.2–3).[9] In his discussion of style, particularly in reference to the nature of nouns, Aristotle offers his oft-quoted definition of metaphor: "Metaphor is the applying [ἐπιφορεῖν, lit. 'bringing to'] of a strange term from the genus to species or from the species to the genus or from the species to [another] species according to analogy" (*Poet*. 1457b8–9). Instead of using the conventional or proper term for a particular thing, metaphor involves applying the term of another thing to the object or idea being expressed. Aristotle actually uses metaphorical language to describe this phenomenon. Using the verb, "to bring to" (ἐπιφορεῖν), Aristotle depicts metaphor as the act of carrying or bringing an object from one place to another. By using a term (A) other than a conventional term (B) in a particular context, a metaphor brings the meaning of term (A) into an unusual context. Since for Aristotle a word or name refers to more than just the thing in and of itself, with a metaphor the impression or sense of the thing to which term A refers is brought to bear upon B or the thing to which B refers. As a process of transferring terms, metaphor is more complex than a codelike substitution of one word for another.

This process of applying one term to another thing involves a perceived analogy or similarity between the things represented by the terms. The term "A" can be applied to thing "B" based upon some similarity between A and B. For example, since both evening and old age come at the end of a delineated period of time (a day and a life respectively), this similarity permits a poet to describe old age as the evening of a life (Aristotle, *Poet*. 1457b23–24). The analogy inherent within a metaphor need not reflect an actual analogy between things. This is evident in Aristotle's claim that the successful use of metaphor demands an ability to see (θεωρέω) or perceive the resemblances in different things (*Poet*. 1459a6–8). Through the use of metaphor, the poet communicates this perceived similarity. Although Aristotle suggests that metaphor can be an effective means of communicating in poetry, he calls for moderation in the use of metaphor. One of

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lar things (Martin Irvine, *The Making of Textual Culture: "Grammatica" and Literary Theory, 350–1100* [Cambridge: Cambridge University Press, 1994], 32–38).

9. For an updated English translation, see Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991).

the fundamental virtues in poetry is clarity, and the overuse of metaphor tends to obscure rather than to clarify (*Poet.* 1458b11–12).

In his essay on contemporary misreadings of Aristotle's view of metaphor, James Mahon notes that many scholars fail to consider the discussion of metaphor in *On Rhetoric* and so fail to recognize the complexity of Aristotle's view of metaphor.[10] While discussion of metaphor in *On Rhetoric* reiterates some of the observations of *Poetics* (*Rhet.* 3.1.10, 3.2.5–6), it augments that discussion as well. In particular, its discussion of metaphorical language reflects the overall aim of *On Rhetoric*, which is to discuss and describe rhetoric as the art of persuasion (*Rhet.* 1.2.1). As part of this work, Aristotle demonstrates the ways in which metaphorical language functions to persuade an audience—to "move [an] audience from one locus of thought to another."[11]

Aristotle highlights the positive attributes of metaphorical language as part of his discussion of "clever/ urbane and popular expressions" (*Rhet.* 3.10.1). Metaphor and simile, which Aristotle describes as different versions of the same phenomenon, make certain popular sayings particularly effective means of teaching and persuading. Aristotle explains, "Metaphor most brings about learning; for when [Homer] calls old age 'stubble,' he creates understanding and knowledge through the genus, since both old age and stubble are [species of the genus of] things that have lost their bloom" (*Rhet.* 3.10.2–3 [Kennedy]). Aristotle observes that the analogy between stubble and old age reflects their shared genus. By exchanging one for the other, Homer highlights the aspects of old age which belong to this genus—the aspects of old age which old age shares with stubble. In transferring one word (stubble) to another context or word (old age), the author communicates some very particular ideas about an abstract concept. Aristotle maintains that this is an effective means of communication; for even though the complexity of the idea may not be immediately obvious to the audience, the metaphor communicates a complicated idea in a simple phrase (*Rhet.* 3.10.4).

Aristotle further explains that metaphorical expressions that "bring something before the eyes" (πρὸ ὀμμάτων ποιεῖν) are effective means of

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10. Mahon, "Getting Your Sources Right," 72–73.

11. Turner, *Death Is the Mother of Beauty*, 3. Turner, unlike some of his contemporaries, highlights Aristotle's understanding of metaphor, suggesting that the ancient philosopher not only recognizes the persuasive aspect of metaphor, but also begins to explore the connection between cognition and language.

communication. These expressions use metaphor in the attempt to signify activity (*Rhet.* 3.10.6, 11.1–2). For example, in the line from Euripides "the Greeks darting forward on their feet" (*Iph. aul.* 80), the poet metaphorically uses "darting" to create a verbal image of activity. Likewise, Homer's lines "the arrow flew" and "the spear-point sped eagerly through his breast" (*Il.* 13.587; 15.541) effectively use metaphor to create an enlivened image for the audience. Through the use of metaphor an author or speaker is able to animate the lifeless, thereby appealing to the audience's visual imagination. In some sense, the author or speaker communicates to the audience by encouraging them to see things in the same way in which he or she does. On account of this, metaphorical expressions play a useful role in persuasive speaking.

In *Poetics*, Aristotle describes metaphor as transferring the meaning of one word to another context based upon some perceived resemblance or similarity between the referents of the two terms. Assuming that words not only name things but that they also conjure the impressions of the thing upon the soul, Aristotle implies that metaphor is more than a mere substitution of one name for another (*Int.* 16a3–4). Metaphor involves bringing the allusions and experiences of one thing into another context. This is based upon some perceived similarities between the two terms within the metaphor. More importantly, as Aristotle explains in *On Rhetoric*, metaphor allows an audience to "see" one thing in terms of another. Through the use of metaphorical language, a speaker can actually bring an idea into the sight of his or her audience, making metaphorical language quite persuasive. By conjuring the impressions of a particular thing or experience through a metaphor, an author makes visible or evident the characteristics of something else, something more abstract.

Metaphor in the Latin Rhetorical Traditions

While Aristotle's understanding of metaphor plays an important role in modern critical theory, the Latin rhetoricians writing centuries after Aristotle play a larger role in shaping the discussion that progresses throughout the Western literary and rhetorical tradition. In the writings of the Latin rhetoricians, we see a tension between two trends: trying to understand the nature of figurative language in general and attempts at delineating different figurative expressions. The latter tendency, in particular, thrives during the Middle Ages in the form of grammatical textbooks and encyclopedias.

There is an important connection between rhetoric and literary criticism or textual interpretation in the ancient tradition. While in the most basic sense, the rhetorical handbooks were written to instruct students in the art of constructing and delivering speeches, they also relate to and reflect the ways in which educated individuals approached and understood written texts. In the late classical period especially, the fields of *grammatica*, which included the interpretation of literature, and *rhetorica*, as well as *dialecta*, overlapped considerably. In particular, rhetoric and grammar overlapped in their discussion of style, which includes the discussion of figurative language.[12] Therefore, even though the rhetorical texts discuss tropes and figures as part of a larger program of teaching persuasive speech, these texts also reflect the ways in which interpreters read and understood texts.[13]

The Latin rhetorical handbooks provided the foundation of education through the end of late antiquity and into the Middle Ages. Even though in the earliest centuries many philosophers continued a long tradition of criticizing rhetoricians, rhetorical schools served as one of the primary places of education in the ancient world.[14] As a result, these traditions not only influenced early Christian authors, including Augustine (see below), but they contributed to the shape of discourse in the Western tradition.[15] The technical discussion of metaphor, subsumed under the larger category of "figures of speech" developed in the Roman rhetorical tradition, provides one of the standard models for understanding metaphor in the Western literary tradition.

Cicero's name stands out among all other Latin rhetoricians. As one scholar notes, Cicero is "the unquestioned *magister eloquentiae* for the

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12. Irvine, *Making of Textual Culture*, 7–8.

13. Kennedy suggests that during the Greco-Roman period there is little or no differentiation between rhetorical theory and literary criticism. Generally, the prescriptive texts of the rhetoricians reflected and provided the framework through which literature was discussed and understood (*A New History of Classical Rhetoric* [Princeton: Princeton University Press, 1994], 159).

14. The tradition of criticizing orators stems back to Plato's *Gorgias* and continues, most notably, in the works of Tacitus. Tacitus's criticism of the rhetorical schools is often thought to describe the general decline of the rhetorical traditions in the second century; however, his criticism also attests to the fact that rhetorical training was still popular during this time period. See Tacitus, *Dial.* 35.

15. James J. Murphy, *Rhetoric in the Middle Ages: A History of Rhetorical Theory from St. Augustine to the Renaissance* (Berkeley: University of California Press, 1974), 23.

Middle Ages."[16] His early and unfinished rhetorical handbook, *De inventione rhetorica* (ca. 92–88 BCE), functioned as one of the standard rhetorical text-books in the ancient and medieval worlds.[17] *De inventione rhetorica* lacks a discussion of style (*elocutio*), which would have included a discussion of metaphor. Cicero does offer, however, an interesting explanation of metaphorical language in his later dialogue *De oratore* (ca. 55 BCE). Cicero's comments on metaphor in this work resemble those of Aristotle, including his claims about the ability of metaphorical language to address the senses of the audience.

Unlike later rhetoricians, Cicero addresses the nature of metaphorical language in general and does not make a specific point of differentiating between types of figurative or metaphorical expressions. For example, he does not specifically distinguish between metaphor, simile, and allegory (e.g., *De or.* 3.40.161).[18] Instead, Cicero defines metaphorical language in general as involving any occasion in which words are used in a context or way which is not typical or proper. This use is based upon some resemblance (*similitudo*) between the thing expressed and the object, word, or idea being communicated or explicated. When a "proper term" simply cannot convey the meaning intended by the speaker, the speaker "borrows" another term to convey his or her idea (*De or.* 3.38.155–156). For instance, using an example that Cicero offers, the term "separation" (*divortium*) can be used metaphorically to describe a relationship between a husband and wife that has ended (*De or.* 3.40.159). This metaphor is based upon some resemblance between the separating of ways or roads and the separating of people in a marriage relationship. While the use of metaphor, such as this example, often functions to fill lexical lacunae, orators continue to use metaphor on account of its "entertaining" or pleasant quality (*De or*. 3.33.152–155).

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16. Murphy notes that Cicero's works were translated into vernacular languages, including Italian and French. Further, a number of medieval scholars wrote commentaries on the works of Cicero, attesting to the significance of Cicero's works for the Middle Ages. For example, Thierry of Chartres wrote a commentary on *De Inventione* in the twelfth century (Murphy, *Rhetoric in the Middle Ages*, 106).

17. Kennedy, *New History of Classical Rhetoric*, 118.

18. The text of *De oratore* includes a sentence explaining the difference between a metaphor and simile, which the editor of the text believes to be an interpolation! See Rackham's translation, in the Loeb Classical Library, of Cicero, *De or*. 3.39.157.

Cicero, again echoing his Greek forerunner, argues that metaphorical language possesses the capability of making an idea clear to one's audience. First, he explains, through metaphor an orator can use a single word to suggest a larger picture (*De or.* 3.40.160). A single metaphorical word can conjure a wealth of relevant images that add to the meaning of the idea being conveyed. Second, again sounding like Aristotle, Cicero describes metaphor as having "a direct appeal to the senses, especially the sense of sight" (*De or.* 3.40.160–161 [Sutton and Rackham, LCL]). Unlike other types of speech, metaphorical language can make sensible that which is nonsensible or abstract, thereby making the abstract reality more easily known. This is done through a speaker's ability to highlight the resemblances between the abstract and aspects of the sensible world. For example, the metaphorical phrases "the fragrance of good manners" and "the softness of a humane spirit" draw upon resemblances between that which can be known through the senses (fragrance and softness) and that which is more abstract (good manners and a humane spirit). In particular, Cicero commends metaphors which rely upon the sense of sight, which bring the abstract into the audience's "mental vision" (*De or.* 3.40.161). By making an idea "visible" to one's audience, metaphorical language can be an effective tool in persuasion.

Although Cicero's *De oratore* is not widely referenced in the Middle Ages, a rhetorical handbook erroneously attributed to Cicero, Rhetorica ad Herennium (ca. 85–80 BCE), played an important role in medieval education.[19] The treatment of metaphor in this work differs from that in *De oratore*, reflecting the tendency of some Latin rhetoricians to treat style (*elocutio*) in a technical manner.[20] The author of Rhetorica ad Herennium discusses metaphor within his discussion of style as one of over forty different figures of speech. In this way, Rhetorica ad Herennium stands at the beginning of a long tradition of texts that codify figures of speech as the tools used to embellish speech or writing.

According to the author of Rhetorica ad Herennium, the style of a speech primarily involves the ways in which and the extent to which an orator embellishes his or her speech (Rhet. Her. 4.1). The grand style of speech involves the most embellishment, while the simple style of speech lacks embellishment in favor of "standard speech" (Rhet. Her. 4.8). Specif-

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19. Kennedy, *New History of Classical Rhetoric*, 121.
20. Ibid., 125.

ically, an orator lends dignity (*dignitas*) to his or her speech through the use of figures of thought and figures of speech. Figures of thought, on one hand, are the ways in which an orator dignifies his speech through the use of unstated ideas. For example, as a figure of thought, understatement (*diminutio*) involves thinking that a subject exhibits an exceptional advantage but purposely speaking of it in moderate terms in order to avoid appearing arrogant (Rhet. Her. 4.38). The dignity of the speech is enhanced by the idea "behind" the speech, in this case, the desire not to appear arrogant, and not specifically through the words themselves. On the other hand, figures of speech describe the specific choice and arrangement of words, which in and of themselves lend distinction or dignity to the speech. For instance, among the forty-five figures of speech described in Rhetorica ad Herennium are *epanaphora*, when the same word forms the successive beginnings of a number of phrases, and *antistrophe*, when the last word of successive phrases is repeated. As we see in these two examples, in contrast to figures of thought, figures of speech typically describe the ways in which an orator enhances the "surface" of the text. Figures of speech function as tools for creating variety and embellishing a speech (Rhet. Her. 4.13).

Metaphor (*translatio*) is one of the figures of speech codified in Rhetorica ad Herennium. The author classifies metaphor as one of ten tropes—a subsection of "figures of speech." By definition, a trope is a departure from the ordinary meaning of a word in order to use the word in a different sense (Rhet. Her. 4.31). In other words, a trope is a misuse of a word. What makes metaphor unique from other tropes, such as *onomatopoeia* and *metonymy*, for example, is that it requires recognizing some similarity between distinct things: "Metaphor occurs when a word applying to one thing is transferred to another, because the similarity seems to justify this" (Rhet. Her. 4.34). The author of Rhetorica ad Herennium suggests that there are a number of reasons for using metaphor within a speech. While metaphor can be used for the sake of brevity or to avoid using obscenity, the first reason Rhetorica ad Herennium suggests for using metaphor is to create a "vivid mental picture" for the audience (Rhet. Her. 4.34). Overall, however, the author of Rhetorica ad Herennium suggests that metaphor functions simply as one of many devices for making a speech more interesting and possibly more compelling to a speaker's audience (Rhet. Her. 4.34).

While Rhetorica ad Herennium classifies metaphor as a figure of speech, comparisons (*similes*) and simile (*imago*) are classified as figures of thought. This classification is fascinating because these figures are else-

where often associated with metaphorical language, as we saw with Aristotle. In fact, the author of Rhetorica ad Herennium observes a connection between comparison and metaphor. Comparison, the author explains, "is a manner of speech that carries over an element of likeness from one thing to a different thing" (Rhet. Her. 4.45 [Caplan, LCL]). Comparing two unrelated terms can be used, among other reasons, to clarify a particular idea. Further, when presenting a comparison between two things, an orator may actually use a metaphor or metaphorical language to communicate the basic comparison (Rhet. Her. 4.48). For example, an orator may compare false friends to swallows by using the metaphor "they fly away" to describe their departure (Rhet. Her. 4.48). While the comparison of the friends and swallows lies behind the words of the text, the comparison is not explicitly stated in the speech. The metaphorical use of "fly" communicates the implicit comparison between friends and swallows. Thus, even though Rhetorica ad Herennium relegates metaphor to the figures of speech, it recognizes that metaphor is related to and reflects conceptual comparisons.

Rhetorica ad Herennium marks the beginning of one of the most prevalent approaches to metaphor in the Western tradition. First, this text reflects a common dichotomy between figures of thought and figures of speech, with metaphor being placed within the latter category. While the author of Rhetorica ad Herennium assumes some connection between metaphor and figures of thought such as comparison, for some subsequent interpreters there is an assumption that figures of speech have little or no connection to the thought that the orator or author communicates. Metaphor, like other figures of speech, is understood primarily as an arrangement of words. Second, Rhetorica ad Herennium reflects the growing tendency to approach metaphor as a trope. This understanding implies, among other things, that there is another "right" or "correct" way to communicate what is communicated through a metaphor. Metaphors have little communicative value other than the variety which they can bring to a speech.

While Rhetorica ad Herennium establishes a precedent for treating metaphor as a trope used for embellishment, it is mistaken to assume that all of the Latin rhetoricians shared the same view of metaphor.[21] In *Insti-*

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21. Contra Murphy, *Rhetoric in the Middle Ages*, 8. While not addressing metaphor in particular, Murphy characterizes the Roman rhetorical tradition, including Rhetorica ad Herennium and Quintilian's *Institutio Oratoria* as homogenous.

tutio oratoria (ca. 93 CE), which also exerted influence during the Middle Ages, Quintilian followed the lead of Rhetorica ad Herennium by classifying metaphor as a trope and treating it within his discussion of style; however, Quintilian's understanding of style lends his discussion of metaphor a certain hue not quite achieved in Rhetorica ad Herennium (*Inst.* 8.6). In some sense, Quintilian's work bridges the gap between the understanding of metaphor that Cicero offers and that of Rhetorica ad Herennium.

Quintilian argues that the element of style (*elocutio*) relates directly to the concepts or ideas communicated in a speech: "For the verb *eloqui* means the production and communication to the audience of all that the speaker has conceived in his mind, and without this power all the preliminary accomplishments of oratory are useless as a sword that is kept permanently concealed within its sheath" (*Inst.* 8.preface.15 [Butler, LCL]). Style, the selection and arrangement of words and sentences, communicates the speaker's ways of thinking about his or her topic. Style is not primarily the embellishment of a speech, but it involves attempting to communicate ideas to one's audience so that the audience can be persuaded to conceive of things in the desired manner. As such, style plays an important role in the construction of a speech. Quintilian, however, also cautions his readers to avoid over attention to style, which can diminish the clarity of one's speech—clarity being one of the chief values of rhetoric (*Inst.* 8.2.1, 22).

Quintilian's claim that style and thought are often related extends into his discussion of tropes or figures of speech and figures (*figura*), specifically figures of thought. First of all, Quintilian recognizes that the distinction between tropes and other figures of speech is hotly debated; however, he finds the debate trifling:

> This is a subject which has given rise to interminable disputes among the teachers of literature, who have quarreled no less violently with the philosophers than among themselves over the problem of the *genera* and *species* into which *tropes* may be divided, their number and the correct classification. I propose to disregard such quibbles. (*Inst.* 8.6.1–2 [Butler, LCL])

Second and more significantly, Quintilian acknowledges that the distinction between figures of speech, including tropes, and figures of thought is problematic. Dismissing the simple separation of thought and speech, Quintilian argues that the use of figures of thought often requires the use of figures of speech, "for the former lies in the conception, the latter in the expression of our thought" (*Inst.* 9.1.16 [Butler, LCL]). It is not uncommon for a figure

of thought to be expressed in metaphorical language, making the distinction between figures of thought and tropes such as metaphor problematic.

While acknowledging the problems with the category of trope, Quintilian discusses metaphor along with other figures that are considered tropes. Like his predecessors, Quintilian describes metaphor as the transferring of a word's meaning to a different or unusual context. The meaning of a particular word is borrowed by placing that word in a different context (*Inst*. 8.6.4–6). While this can be done for decorative effect, it can also be used to clarify a speaker's idea. Metaphorical language, including metaphors and similes, can contribute to the effectiveness of a speech by bringing something before the "eyes" of the audience (*Inst*. 8.3.72, 81–82).

Although he values clarity in a speech, something which the use of tropes threatens, Quintilian offers a justification of the use of tropes:

> Some tropes are employed to help out our meaning and others to adorn our style, that some arise from words used properly and others from words used metaphorically, and that the changes involved concern not merely individual words, but also our thoughts and the structure of our sentences. In view of these facts I regard those writers as mistaken who have held that tropes necessarily involved the substitution of word for word. And I do not ignore the fact that as a rule the tropes employed to express our meaning involve ornament as well, though the converse is not the case, since there are some which are intended solely for the purpose of embellishment. (*Inst*. 8.6.2–3 [Butler, LCL])

Distinguishing between tropes used solely for embellishment and tropes that "help out" a speaker's meaning, Quintilian notes that at times tropes are necessary to communicate a particular idea. It is interesting that Quintilian rejects the notion that tropes simply involve the substitution of a word for another word, since this is often how the ancient approach to metaphor is characterized.[22] In contrast to a simple substitution of words, Quintilian implies that the "misuse" of words in a trope shapes and reflects the meaning of the sentence and the thought as a whole. This claim seemingly reflects Quintilian's suggestion that figures of speech and thought are not easily distinguished.

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22. E.g., Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language*, trans. R. Czerny with K. McLaughlin and J. Costello (Toronto: University of Toronto Press, 1977), 44–48.

Cicero, Rhetorica ad Herennium, and Quintilian offer a sense of the variety of approaches to figurative language and specifically metaphor in the Roman rhetorical tradition. These different approaches introduced some patterns that continued into the Middle Ages. First, continuing the trend set by Aristotle, the rhetoricians generally understood metaphor in terms of transferring the meaning of a word to an unusual context. The meaning of the word is "borrowed" by placing it in a new and different setting. Second, in the Roman rhetorical handbooks, we begin to see the classification of different types of figurative speech, including metaphor. Related to this trend is the tendency to distinguish between figures of thought and figures of speech. In so doing, metaphor may be relegated to the category of figures of speech, specifically a trope, even though other types of "metaphorical language" may be classified as figures of thought. The project of classifying figures of speech grows as we progress into the Middle Ages. Third, all three of the above rhetoricians seemingly suggest that while figurative language functions as an embellishment of a speech, it also can serve to clarify an argument. In making this latter claim, many of the theorists use the language of sight to describe figurative language and metaphor: Metaphor brings an idea before the eyes of one's audience, making it possible to communicate a difficult idea. This aspect of figurative language, according to some, lends it a definite rhetorical force. At times, however, this function of metaphorical language is lost as theorists emphasized the decorative function.

Augustine and Interpreting Figurative Language of Scripture

The work of Augustine demonstrates how the rhetorical traditions reflect and shape the practices of textual interpretation. A former teacher of rhetoric (Augustine, *Conf.* 4.4.2), Augustine became one of the most influential interpreters of Scripture in the Christian tradition. Initially, however, his background in rhetoric, especially his familiarity with the eloquent philosophical works of Cicero, led Augustine to despair of the language of Scripture, particularly its obscure figurative language: "For not as when now I speak did I feel when I turned towards those Scriptures, but they appeared to me to be unworthy to be compared with the dignity of Tully [Cicero]; for my inflated pride shunned their style, nor could the sharpness of my wit pierce their inner meaning" (*Conf.* 3.5.9 [*NPNF*[1] 1:72]). Ironically, Augustine later brought the grammatical and rhetorical traditions, which led him to hold the Scriptures in disdain, into

conversation with Scripture, using these traditions as tools for interpreting the sacred writings.

In a work that became one of the most influential texts of the Middle Ages, *De doctrina christiana* (ca. 396),[23] Augustine draws together elements of secular thought and teaching, including the study of grammar and rhetorical theory, and the divine word of God, for the sake of interpreting and proclaiming the latter (*Conf.* 4.1.2). The similarities between Augustine's discussion of language and the Latin scholarly tradition leads contemporary scholars to debate the question of Augustine's indebtedness to his predecessors in the rhetorical tradition, especially Cicero.[24] Clearly, the subject matter of this work, the nature of language and grammar, including the interpretation of texts, reflected some of the central scholarly concerns and questions of his day.[25] Furthermore, Augustine's use of secular or "pagan" scholars "baptized" them into the Christian tradition and made them acceptable subjects of study for subsequent Christian scholars.[26] This is not a minor point, since this enables the works of Cicero and other Latin scholars to continue to shape the ways in which scholars read and write throughout the Middle Ages.

Although this work functioned, in some sense, as a handbook for Christian scholars, *De doctrina christiana* begins with a discussion more in keeping with ancient philosophical treatments of language than with the

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23. *De doctrina christiana* was composed in two different stages. The first three books were written about 396 CE, shortly after Augustine was ordained as the bishop of Hippo. The final book was added in 426 (Irvine, *Making of Textual Culture*, 178).

24. Augustine, *On Christian Doctrine*, trans. D. W. Robertson (Upper Saddle River, NJ: Prentice Hall, 1958). Augustine, in fact, quotes Cicero more than once in this work (4.5.7, 12.27). John M. Rist suggests that Augustine's own understanding of language actually reflects a number of influences, including Stoic views of language and rhetorical practices. See John M. Rist, *Augustine: Ancient Thought Baptized* (Cambridge: Cambridge University Press, 1994), 23–28.

25. For a discussion of how *De doctrina christiana* resembles and relates to other ancient grammatical texts in particular, see Irvine, *Making of Textual Culture*, 178–89.

26. Augustine's *De doctrina christiana* responds to a context of debate over the question of whether or not it was appropriate for Christians to study the works of secular or "pagan" authors. Likewise, Christian scholars argued over the appropriateness of learning and using rhetorical techniques in order to preach the Christian message. Jerome, writing in 384 CE, captures the sense of this debate in his famous quotation, "What has Horace to do with the Psalter, Virgil with the Gospels, and Cicero with Paul?" See Jerome, *Select Letters*, trans. F.A. Wright, LCL (Cambridge: Harvard University Press, 1933), 22.29.

technical handbooks discussed above.[27] Augustine begins by exploring the relationship between words and reality or things. This entails a thorough discussion of the nature of words as signs (*signa*) that represent things (*res*) or realities other than themselves. Signs, including both things and words, are the means by which one's mind is directed to other realities (*Doctr. chr.* 1.2). Words are signs par excellence, since they are not things in themselves, but function only in reference to other things.[28] Further, Augustine explains, words are conventional signs. Unlike natural signs (e.g., smoke as a sign of fire or footprints as a sign of an animal), the meaning of a word is a matter of convention, as it is agreed upon by the participants in a culture (*Doctr. chr.* 2.2.3).

As signs, words can be either proper or figurative. On the one hand, a word is proper if it points out the object or event to which it conventionally refers. Modifying an example from Augustine, if the word "cow" is used to represent the four-legged, ruminant animal that is typically referred to as a "cow" in English, then "cow" functions as a proper sign or word. On the other hand, a word is figurative if it is used to refer to something other than it was intended, if it defies conventional usage. If the word "cow" is used to refer to a human individual, then the word "cow" is being used figuratively (*Doctr. chr.* 2.10.15). Figurative language involves the "incorrect" use of a word, since it is used in a way that defies conventional usage. Despite this, in both the proper and figurative usages, signs point to realities beyond themselves.

Most significantly, Augustine explicitly brings this understanding of language to bear upon the process of interpreting Scripture, grappling with the issue of how to understand and approach the figurative language of God's word. In so doing, he presupposes, like other Christian interpreters, that the language of Scripture is qualitatively different from all other forms of human language. First, since God ultimately authors Scripture, the signs of Scripture, *even the figurative signs*, communicate truth. This is different from secular or nonsacred texts, which may communicate ideas and claims that are not truthful. Unlike other texts, even the most obscure images and figures contain some element of God's truth. Second, as a result of divine origin, the signs within Scripture communicate perfectly (*Doctr. chr.* 1.36.41). Naturally, Augustine does not suggest that Scripture

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27. Irvine, *Making of Textual Culture*, 170.

28. R. A. Markus, "St. Augustine on Signs," in *Augustine: A Collection of Critical Essays,* ed. R. A. Markus (Garden City, NY: Anchor, 1972), 73.

is always understood perfectly or properly; rather, incorrect interpretations of Scripture result from the imperfect and fallen nature of the interpreter as well as the polysemous nature of language.[29]

The presence of figurative language makes Scripture even more difficult to interpret: "Some of the expressions are so obscure as to shroud the meaning in the thickest darkness" (*Doctr. chr.* 2.6.7 [Robertson]; see also 2.10.15). In light of this ambiguity, Augustine offers some criteria for interpreting figurative language in Scripture. First of all, he suggests, the "plainer" passages of Scripture should be used to determine the meaning of complex, figurative portions. These straightforward passages communicate all that is necessary for faith and the Christian life; thus, the Christian should study these diligently. Knowledge of these passages helps the interpreter determine the presence of figurative language. If a passage contradicts the idea of God's love and love of neighbor, then one knows it is figurative. Augustine offers even more specific formulations of this interpretive principle. For instance, he suggests, when Scripture seemingly attributes sinful actions to God or saints, such as gluttony or lustfulness, these actions are to be understood figuratively (*Doctr. chr.* 3.12.18). Once the basic ideas communicated in the plainer passages are known, moreover, it is possible to use them as the means for interpreting and understanding figurative portions of Scripture (*Doctr. chr.* 2.9.14).

Augustine's recognition that the figurative language of Scripture presents a difficulty to the interpreter should not be understood as hostility toward figurative language. Interestingly, while Augustine originally finds Scripture's figurative language distasteful, in *De doctrina christiana* he offers a positive perspective on the originality and ambiguity inherent in this figurative language. Augustine admits that he personally finds pleasure in a well-turned metaphor, such as the depiction of the church as a beautiful woman or the holy members of the church as shorn sheep. He suggests that the pleasure found in interpreting these figures encourages the reader to stay engaged in the text (*Doctr. chr*. 2.6.7) Above all, the figurative nature of Scripture encourages the reader actively to search out the meaning of the text and to search out the divine source of the text.[30] Thus, figurative language actually serves an important function in Scripture.

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29. For a discussion of the relationship between language and the Fall in Augustine's writings, see Carol Harrison, *Beauty and Revelation in the Thought of Saint Augustine* (Oxford: Clarendon, 1992), 59–67.

30. Ibid., 81–82.

Furthermore, in his discussion of translating Scripture, Augustine suggests that figurative translations of Scripture, those which maintain the figurative language of the original, allow for a range of interpretations. To use a modern expression, figurative language "open ups" the meaning of a text. This can be a positive thing, according to Augustine. For example, he compares the translation of "And do not despise the domestics of thy seed" to the translation "Do not deny the domestics of thy flesh" (*Doctr chr.* 2.12.17). Since the word "seed" is more figurative than "flesh," it allows for a range of possible interpretations. For instance, the use of the word "seed" can be understood as a reference to the word or Christ. This interpretation allows the verse to describe those "born of the … seed" or Christians, as well as the actual descendants of Abraham.

As noted above, Augustine understands that humanity's fallen nature makes it difficult for interpreters to understand Scripture. It is part of humanity's carnal nature to mistake figurative language, which often describes spiritual realities or things, for literal language, as if it described things that are fleshly or physical (*Doctr. chr.* 3.5.9). In the final chapter of *De civitate Dei*, Augustine argues that this mistake is often made by those interpreting the book of Revelation, which is replete with figurative language. Labeling these interpreters as "chiliasts" or "millenarians," since they interpret Revelation's description of the saints' thousand year literally (Rev 20:1–6), he implies that they are not "spiritual" or "spiritually minded" (*Civ.* 20.7).

In *De doctrina christiana*, Augustine offers a view of language, and specifically figurative language, that is shared by many medieval interpreters. In this work, Augustine describes language in terms of signs that point to things other than themselves. These signs are conventional or culturally determined. Figurative language, according to Augustine, involves an intentional misuse of language. Defying conventional usage, figurative language uses one sign to point to something other than its proper meaning. Even though figurative language can be pleasing to hear or read, when interpreting Scripture it can be problematic. As figurative language involves a deviation from conventional meaning, it is possible for figurative language to convey multiple meanings. While this can be a positive factor, allowing for layers of meaning in Scripture, it also raises the issue of determining the "correct" interpretations of figurative language. Since fallen humans are naturally inclined to interpret Scripture "carnally," or according to the flesh, it is necessary to have some sort of guidelines for interpreting figurative language. Thus, Augustine advocates applying hermeneutical principles

culled from Scripture, including the love of God and love of neighbor, to Scripture's figurative language.

Interestingly, one aspect of the conversation about figurative language that Augustine does not include is the association between metaphor and sight. Unlike Aristotle and some of the Roman rhetoricians, who associate the persuasive nature of metaphor with its ability to make ideas "visible" to an audience, in *De doctrina christiana* Augustine does not highlight this aspect of metaphor.

  Metaphorical Language and the Four-Fold Interpretation of Scripture

Complicating the discussion of ancient and medieval interpretation of Scripture, especially the figurative language of Scripture, is the multileveled rubric—the "threefold" or "fourfold" sense of Scripture—that undergirds, both explicitly and implicitly, much of medieval biblical exegesis. Although interpretive practices differ, the levels of interpretation can be distinguished as the literal or historical, allegorical or spiritual, tropological or moral, and anagogical senses of Scripture. Given that the nomenclature of these categories overlaps with descriptions of different types of language, one must at least raise the question of how this fourfold interpretive approach relates to ancient and medieval discussions about language. Specifically, one must ask how ancient and medieval interpreters understood a text's figurative language in relation to these interpretive categories.

Some ancient and medieval interpreters complicate the issue by implying that the four senses of Scripture include both different methods of Scriptural interpretation and different types of discourse found within Scripture. For example, in *Literal Interpretation of Genesis*, Augustine explains as follows:

> Four ways of expounding the Law are handed down by certain men who treat the Scriptures. Their names can be set forth in Greek, while they are defined and explained in Latin: in accord with history, allegory, analogy, and etiology. It is a matter of history when deeds done—whether by men or by God—are reported. It is a matter of allegory when things spoken in figures are understood. It is a matter of analogy, when the conformity of the Old and New Testaments is shown. It is a matter of etiology when the causes of what is said or done are reported. (*Gen. litt.* 2.5 [Teske])

Augustine's description of history and etiology suggest that these are types of material that Scripture reports or contains, rather than specific

approaches to interpreting Scripture. The same is true for Augustine's description of allegory, which refers to the text's use of figurative language (*figurate dicta*). In contrast, the description of analogy may imply that an interpreter "shows" conformities between the two testaments, although it is possible that New Testament texts make explicit connections.[31] The imprecision in Augustine's discussion reflects the fact that the distinction between interpretive methods and the type of material within Scripture cannot be clearly demarcated.

Henri de Lubac presents the ancient and medieval interpretive method in his two volume work *Exégèse médiévale*, originally published in 1959.[32] De Lubac systematically addresses the ways in which Christian interpreters in the first twelve centuries of the church understood and practiced the interpretation of the Scriptures. Tracing the history and development of the so-called four senses of Scripture, de Lubac demonstrates the variety and flexibility inherent within ancient and medieval interpretive practices. Not all interpreters, actually few interpreters, systematically employed the four interpretive approaches in Scripture. In fact, the interpretive categories themselves were quite fluid. De Lubac offers a telling quotation from Gregory of Nyssa's commentary on the Song of Songs: "This anagogical contemplation [of Scripture], or this tropology, or this allegory, or whatever other name one wants to call it: we shall not dispute how to speak of it, provided that we can usefully think of it" (*Cant.*, preface [PG 44:756–57]).[33] Clearly, Gregory's understanding of the senses of Scripture, as expressed in this quotation, is fluid and attentive to a passage's function.

De Lubac argues that while ancient and medieval interpreters often delineate a three-or fourfold interpretive paradigm, this paradigm reflects a more fundamental division between the literal/historical sense and the

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31. In the introduction to his translation of Augustine's works on Genesis, Roland J. Teske notes that Augustine's language about interpreting Scripture "seems lacking in fixity and precision with different sets of terms that overlap and are remarkably resistant to a systematic presentation." Further, he notes, that Augustine's views on interpretation may change over time, further demonstrating the fluidity of these interpretive categories for Augustine. See Roland J. Teske, Introduction to *On Genesis: Two Books on Genesis against the Manichees; and, on the Literal Interpretation of Genesis, an Unfinished Book*, by Augustine, trans. Roland J. Teske, FC 84 (Washington, DC: Catholic University of America Press, 1991), 1–39, esp. 17.

32. See the recent English translation of Henri de Lubac, *Medieval Exegesis*, trans. E. M. Macierowski, 2 vols. (Grand Rapids: Eerdmans, 2000).

33. Quoted in ibid., 2:35.

figurative/spiritual sense of Scripture. The quotation from Gregory of Nyssa continues:

> In all these names that designate the spiritual understanding, Scripture fundamentally teaches us just one thing: that it is not absolutely necessary to stop at the letter, … but to pass on to immaterial contemplation …, in accordance with the dictum: "the letter killeth, but the spirit giveth life." (*Cant.*, preface [PG 44:756–57])[34]

Drawing upon the Pauline distinction between the "letter" and the "spirit," ancient and medieval interpreters tend to approach Scripture as capable of literal interpretation, reading the text from the perspective of the historical author, as well as figurative interpretation. This latter method of interpretation allows the interpreter to "move beyond" the letter of the text. Allegorical, anagogical, and tropological approaches are different versions of the broader category of spiritual or figurative interpretation.

Furthermore, de Lubac notes that figurative interpretation, which describes a variety of different approaches, reflects the understanding of figurative language articulated in the ancient and medieval grammarians.[35] This influence is evident in the names given to some of the different categories of figurative or spiritual interpretation: *tropological* referring to tropes and *allegorical* referring to allegory.[36] This is also supported by the Venerable Bede, who discusses the different senses of Scripture in the context of his work on figurative language, which we examine below. The idea that words, as signs, can point to things indirectly as well as directly provides a foundation for developing different levels of interpretation. Thus, the traditional understanding of figurative language fosters a great deal of interpretive freedom in medieval biblical interpretation. Naturally, medieval interpreters debated over how extensively figurative interpretation should be employed, some suggesting that figurative interpretations are only secondary to literal interpretations.[37]

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34. Quoted in ibid.
35. Ibid., 2:89–90.
36. Ibid., 2:129–30.
37. Denys Turner, *Eros and Allegory: Medieval Exegesis of the Song of Songs*, CistSS 156 (Kalamazoo, MI: Cistercian, 1995), 99.

Rules for Reading: *Figurae* in the Middle Ages

On the one hand, the ancient understanding of figurative language gave rise to the creative and multifaceted interpretation of Scripture; on the other hand, there was a simultaneous impulse toward providing and following guidelines for interpreting figurative language. The latter impulse answered Augustine's concern that interpreters of Scripture familiarize themselves with the tropes in order to understand ambiguities of the Scriptures (Augustine, *Doctr. chr.* 3.29.40). Knowledge of how particular figures are constructed and function provides at least some control on the polysemous nature of figurative language. In this vein, the study and classification of *figurae* flourished in the Middle Ages. Looking at two medieval scholars, one writing in Spain, Isidore of Seville (ca. 560–636), and one writing approximately a century later in England, the Venerable Bede (ca. 673–735), demonstrates the uniformity of this tradition.

The study of grammar involved learning not only guidelines for speaking and writing correctly but also guidelines for the art of interpreting both *scriptura* and the Christian and classical *auctores*. During this period of time, the study of grammar functioned as one of the basic academic disciplines, and it shaped the ways in which individuals within the culture read the foundational texts and, therefore, the ways in which they thought about their world.[38]

One of the predominant ways in which discussions about figures was carried into the Middle Ages is through the encyclopedic works that gathered together extant information on the various topics of studies. Isidore's *Etymologies*, which devotes twenty books to an elaboration of the seven liberal arts and a summary of world history, proved one of the most popular of these works. Isidore begins this immense work with a book on grammar—the "origin and foundation" of all other subjects of study (*Ety.* 1.5). This book, even apart from the work as a whole, was quite popular in the Middle Ages. As Martin Irvine notes, the influence of *Etymologies* "was enormous: this book, or a set of excerpts from it, was often transmitted independently in the grammatical miscellanies

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38. Irvine persuasively argues that the study of grammar during the medieval period produced a unique textual culture that had far-reaching effects, including social and political effects (*Making of Textual Culture*, 1–39).

and compilations produced in the early Middle Ages, and its influence endured until the Renaissance."[39]

Isidore's treatment of figurative language comprises a large portion of the book on grammar. In two lengthy chapters, Isidore outlines over twenty figures of speech (*schemata*) and over twenty different tropes (*tropis*) and their subspecies (*Ety.* 1.36–37); Isidore's treatment of figurative language is quite formal or structured. First, Isidore offers a traditional distinction between figures and tropes. Figures, meaning figures of speech, involve using words and sentences in order to embellish (*orno*) a speech or text (*Ety* 1.36.1). Tropes employ a sign (*significatio*) to denote something similar but in a way which is not proper or traditional (*proprius*) (*Ety*. 1.37.1). Second, beginning with figures and then covering tropes, Isidore outlines the various forms following a set pattern: noting the traditional Greek term of a particular figure or trope, offering a Latin translation of the term, offering a terse definition, and then, perhaps, citing an example of the figure or trope. Thus, Isidore's discussion of figurative language generally conveys a sense of classification, much like Rhetorica ad Herennium.[40]

When Isidore discusses metaphor (*translatio*), he breaks the general pattern of his discussion, offering a slightly longer treatment of this particular trope. He explains that metaphor involves transferring the meaning of one word to another and outlines different ways in which this transferring of terms occurs: from inanimate to inanimate object, animate to animate object, from inanimate to animate, and from animate to inanimate (*Ety.* 1.37.2–4).[41] He also suggests that metaphor includes the transferring of a name from one genus to another genus or even from a part to the whole (*Ety.* 1.37.5). This trope is used for the sake of making a speech more

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39. Ibid., 212. The influence of Isidore's discussion of grammar is seen, for example, in Hugh of St. Victor's suggestion that *Etymologies* be consulted on grammar, along with the works of Donatus, Priscian, and others. He offers this suggestion in *Didascalicon*, written in the late 1120s, which provides an introduction and outline to the subjects studied at the school founded as part of the Abbey of St. Victor (Hugh of St. Victor, *The Didascalicon of Hugh of St. Victor: A Medieval Guide to the Arts*, trans. Jerome Taylor [New York: Columbia University Press, 1961], 2.29).

40. Irvine argues that Isidore's discussion of figures and tropes reflects a lost, specifically Christian, version of Donatus's grammatical text. This version appears to be partially preserved in other texts (*Making of Textual Culture*, 226–27).

41. These categories of different types of metaphor are also outlined by Quintilian, *Inst.* 8.6.9–18.

elegant (*decoris*). Isidore continued the tradition that defines metaphor as a transferring of names done primarily for decorative effect.

Isidore also described tropes that involve comparison (*similitudo*) of different terms or things, including parable and simile (*imago*) (*Ety.* 1.37.32–35). As we saw in the discussion of Rhetorica ad Herennium, some interpreters acknowledged a connection between these figures and metaphorical language. The discussion in *Etymologies*, however, is quite brief and does not seem to reflect such a connection.

Another important and influential discussion of figurative language written in the Middle Ages was *De schematibus et tropis* by the Venerable Bede. Written at the turn of the eighth century, this short work was written as an instructional text for use in monastic schools.[42] While originally written for an Anglo-Saxon context, this work, as well as other didactic works of Bede, became influential in monastic education through Europe during the time of Carolingian reform.[43] The influence of this particular work also stemmed from the fact that it was seemingly one of the first texts on *figurae* that uses examples solely from Scripture and Christian authors. This characteristic reflected Bede's assertion that Scripture "surpasses all other writings," not only in terms of antiquity but also in terms of its artistic expression. While the Greeks claim to have invented figures and tropes, these stylistic elements were present in Scripture all along. In this way, Bede recognizes and extols the figurative language of Scripture.

Bede's use of biblical examples suggests that *De schematibus et tropis* is intended to function as an exegetical guide.[44] He even begins by distinguishing the figurative language of Scripture from the language of "ordinary speech" (*Schem.* 1.5–20). In order to understand the figurative language of Scripture, one must be familiar with the different schemes and figures. In this way, Bede's work provided the guidelines for right understanding.

Although a notable and creative scholar, Bede's discussion of figurative language bore a striking resemblance to those of his predecessors,

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42. Ch. W. Jones, Preface to *Bedae Venerabilis Opera: Opera Didascalica I*, by Venerable Bede, CCSL 118A (Turnhout: Brepols, 1975), vii.

43. Ibid., vii–viii.

44. Irvine argues that *De Schematibus et Tropis* is often misclassified as a rhetorical work, when it clearly functions as a guide for the interpretation of Scripture and not as a guide for constructing an original work (*Making of Textual Culture*, 292).

including Isidore. Not only did Bede follow the pattern of first translating the Greek term into Latin and then offering a definition and example, but he shared Isidore's assumption that figurative language primarily serves a decorative function. Scholars use the language of "form" and "figures" to describe figurative language "because through it speech is in some way clothed or adorned" (*Schem.* 1.1). Likewise, Bede's discussion of tropes, including metaphor, echoes that of Isidore and his predecessors. Bede suggests that tropes function either "out of need" to fill a lexical lacuna or to embellish a speech by transferring a word from its proper meaning to another similar, but not proper, meaning. Metaphor, one of the tropes, occurs when a word or its qualities are transferred to another word (*Schem.* 2.1). He then notes that this can take a number of forms: inanimate object to inanimate object, inanimate object to animate, and so on.

The medieval tradition of classifying different types of figurative language, as exemplified in the works of Isidore and Bede, can be interpreted in a number of different ways. In one sense, it can be interpreted as parasitic on the classical works of Cicero, Quintilian, and Rhetorica ad Herennium. As such, the medieval scholars appropriated and perpetuated the most pedantic aspects of the classical treatments of figurative language. It is also possible to read the medieval scholars more sympathetically. The simple fact that medieval scholars chose to include discussions of tropes and figures within their works, often devoting a great deal of time to the subject, and that these discussions were widely circulated throughout the Middle Ages points to a general concern for understanding the figurative language in Scripture. Most of all, keeping in mind that the study of grammar serves as an initial step in the process of learning how to interpret Scripture, the rules for reading figures and tropes were only one part of the larger interpretive method employed during the Middle Ages. Understood within a context of the fourfold interpretation of Scripture, which was based upon the understanding of figurative language, the seemingly formulaic classification of tropes provides at least one way of preventing innumerable possible interpretations of Scripture.

Another trend in the Middle Ages related to how figurative language was understood is the advent of manuals instructing individuals on writing official letters. As letter writing became an important means of communication within religious and political circles, these texts grew in popularity. In one such text, *Flores rhetorici* (ca. 1087), the Benedictine teacher

Alberic of Monte Cassino instructed and warned his audience about the influential nature of metaphorical language.[45]

Metaphor, Alberic suggested, is one of the means by which a writer can embellish or dignify his or her composition. Like the ancient rhetoricians, however, Alberic also claimed that metaphorical language brings an idea to the eyes of the audience. This visual aspect of metaphor contributes to its persuasive nature. Alberic depicted this persuasive aspect of metaphor in negative terms:

> The metaphor is a trope which frequently appears in writing, and which contributes a certain apparent dignity. For the method of speaking in metaphors has this characteristic: it turns one's attention from the particular qualities of the object [being described]; somehow, by this distraction of attention, it makes the object seem something different; by making it seem different, it clothes it, so to speak, in a fresh new wedding garment; by so clothing it, it sells us on the idea that there is some new nobility bestowed. And what else can I call it but "selling us," when a man takes a story that is petty in its content and heightens it by his treatment so as to convince us that it is all new, all delightful. If a meal were served up in this way, it would disgust us, would nauseate us, would be thrown out. (*Flor. rhet.*, 146–147 [Miller, Prosser, and Benson])

Using metaphorical language himself, Alberic describes the way in which a metaphor can persuade or even deceive an audience to see something in a new or different manner. The power of metaphorical language makes it potentially dangerous.

For the most part, the medieval scholars who discuss the nature and use of figurative language continued the trend that began in the Latin rhetorical tradition of delineating and classifying different types of tropes. This tradition is based upon the assumption that figurative language, including metaphor, involves using a word improperly for the sake of embellishment or ornamentation. Medieval scholars devoted a significant amount of time to delineating and describing the different ways this ornamentation could be accomplished. Within these discussions, metaphor functioned as one of these many different methods. The effect of this was that metaphor, like other figures of speech, was understood primarily as a phenomenon on

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45. Alberic of Monte Cassino, "Flores Rhetorici," in *Readings in Medieval Rhetoric*, ed. Joseph M. Miller, Michael H. Prosser, and Thomas W. Benson (Bloomington: Indiana University Press, 1973), 131–61.

the surface of the text with little or no relation to the actual meaning of the text. With this view of metaphor, which became the dominant view in the Western literary tradition, it is understandable why subsequent scholars, including biblical scholars, devoted so little time to exploring the ways metaphor contributes to a text's meaning. It is important to note, however, especially in light of the comments of Alberic, that even in the medieval context theory and practice were not always in agreement.

Turning to Modern Theories of Metaphor

In *Death Is the Mother of Beauty: Mind, Metaphor, Criticism*, Mark Turner observes that classical scholars, including Aristotle and Cicero, assumed a relationship between language and thought. Addressing the topic of metaphor within the context of both poetics and rhetoric, classical scholars sought to describe the ways a speaker uses and arranges words to move his or her audience from one way of thinking to another. Metaphor or figurative language in general was assumed to be an effective means of persuading an audience by means of bringing an idea into the audience's sight.[46] It seems, furthermore, that this concern for the relationship between language and cognition was fostered by the fact that the classical scholars were not only rhetorical theorists but also philosophers interested in broad questions about the human capability for thinking and learning.

The classical assumption that figurative language possessed the capability to influence thought has not always been shared by scholars, especially philosophers. In particular, the Western philosophical tradition has historically regarded metaphorical language with disdain. While the roots of this tendency appeared already in late-medieval thought,[47]

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46. Turner, *Death Is the Mother of Beauty*, 3. Another scholar who characterizes conceptual metaphor theory as generally marking a return to classical theories of metaphor is Lynne Cameron in "Operationalising 'Metaphor' for Applied Linguistic Research," in *Researching and Applying Metaphor*, ed. Lynne Cameron and Graham Low (Cambridge: Cambridge University Press, 1999), 3–28.

47. One of the most noted and influential scholars of the Middle Ages, Thomas Aquinas, exhibits and perpetuates disapproval of figurative language. Aquinas's dislike of figurative interpretation of the biblical texts is well known. Even though he recognizes that the use of symbolic language in Scripture, in contrast to poetry, is effective and necessary, he emphasizes the importance of the literal reading of Scripture. Beryl Smalley explains that Aquinas's understanding of the literal/ historical sense of Scripture includes the intended meaning behind figurative language. That is, the meaning

it flourished within the context of seventeenth-century rationalism and British empiricism.[48]

The philosophical disdain for metaphorical language reflected a broader shift in how scholars understand language to function. Writing on medieval concepts of "denotation," Eco explains that in the writings of Roger Bacon we can see a definite change in the understanding of how words signify or how they communicate meaning. This view eventually became the dominant way scholars described the function of words. While prior to Bacon most scholars maintained the Aristotelian view that words signify both the mental experiences of things and the names of things, as discussed above, Eco writes,

> For Roger Bacon signs are not referred to their referent through the mediation of a mental species, but point directly or are posited in order to refer immediately to an object. It does not matter whether this object is an individual (a concrete thing) or a species, a feeling, a passion of the soul. What counts is that between a sign and the object it has been appointed to name, *there is no mental mediation.*[49]

It is assumed that words can and do refer directly to the things they signify, apart from any impression the thing makes upon the soul.

Ted Cohen cites works of Thomas Hobbes and John Locke as representative of the tendency to hold figurative language in contempt.[50] Reflecting the view that words signify things, Hobbes, writing in *Leviathan*, describes metaphor as using words "in other senses than that they are ordained for" (1.4).[51] Figurative language involves deviating from normal word usage by replacing one word with another. Since words refer directly to things, car-

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of figurative language is the literal meaning to which it points (*The Study of the Bible in the Middle Ages*, 3rd ed. [Oxford: Blackwell, 1984], 300–302).

48. Cameron argues that this is actually a twentieth-century phenomenon, as a more cognitive understanding of metaphor is expressed in some seventeenth-and eighteenth-century works. The purpose of the current discussion is not to offer a study on the historical development of theories of metaphor for its own sake. Rather, by sketching out the history in broad strokes we can see the importance of appropriating conceptual theories of metaphor in our interpretation of Revelation. See Cameron, "Operationalising 'Metaphor,'" 9.

49. Eco, "Denotation," 59.

50. Ted Cohen, "Metaphor and the Cultivation of Intimacy," in *On Metaphor*, ed. Sheldon Sacks (Chicago: University of Chicago Press, 1978), 1.

51. As quoted in ibid., 2.

rying little or no cognitive content (the impressions things make upon the soul), there is no sense that metaphor involves transferring a complex of meanings or impressions from one context to another. Instead, metaphor is simply an indirect and unnecessary way of communicating; instead of referring to one thing, an author refers to another thing. As such, metaphor bears no meaning, apart from the literal sense that lies behind a particular metaphor.

In addition, both Hobbes and Locke asserted that literal language is "more true" than figurative language, as the latter involves replacing words with words that mean other things. By definition, figurative language is deceptive and, therefore, less capable of communicating truth or facts. In and of themselves, metaphors are not verifiable; only the literal claims behind them are verifiable. A claim which is not capable of being empirically verified cannot, within the rationalistic and empirical system of thought, be true. As such, metaphor, in contrast to literal language, is purely ornamental, intended to please an audience.

It is mistaken to assume that this philosophical prejudice against figurative language is limited to these seventeenth-century scholars; rather, the trend continues even into the twentieth century. Cohen explains,

> Although these remarks of Hobbes and Locke may seem remote, their import has prevailed until quite recently. The works of many twentieth-century positivist philosophers and others either state or imply that metaphors are frivolous and inessential, if not dangerous and logically perverse, by denying to them (1) any capacity to contain or transmit knowledge; (2) any direct connection with facts; or (3) any genuine meaning.[52]

In light of these assumptions about metaphorical language, Western philosophers have tended to avoid the exploration of the nature of metaphor, relegating the topic to literary criticism. While literary critics study metaphor, especially particular metaphorical constructions, until recently there has been very little attention given to the relationship between the metaphors as linguistic constructions, including those in literature and in everyday speech, and the mechanics of cognition. Likewise, Max Black, who, as we will see, exercises considerable influence on the discussion of metaphor, notes the ironic fact that while twentieth century philosophers

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52. Ibid., 3.

are fascinated with language and meaning, they generally avoid the topic of metaphor.[53] Turner attributes this, in part, to the academic tendency toward specialization and the resulting separation between academic disciplines. It has been only within the past twenty-five years that the disciplines of literary criticism, linguistics, psychology, philosophy, and anthropology have been drawn together to explore the nature and function of metaphor and metaphorical language.[54]

Max Black: Returning to Metaphor and Thought

In his ground-breaking essay simply entitled "Metaphor" (1954), Black reintroduced the topic of metaphor into philosophical discussion.[55] In this essay, as well as in subsequent works, especially in *Models and Metaphors: Studies in Language and Philosophy*, Black explored the relationship between metaphorical language and cognition, exploring the ways in which metaphorical expressions create new meanings.[56]

Black begins by describing the problems inherent within traditional understandings of metaphor, which he describes as the "substitution theory" and the "comparison theory." The substitution view assumes that metaphor involves replacing one word with another word. Black explains,

> According to a substitution view, the focus of a metaphor, the word or expression having a distinctively metaphorical use within a literal frame, is used to communicate a meaning that might have been expressed literally. The author substitutes M for L; it is the reader's task to invert the substitution, by using the literal meaning of M as a clue to the intended literal meaning of L. Understanding a metaphor is like deciphering a code or unraveling a riddle.[57]

It is assumed that the metaphorical term stands in place of the literal term and the intended meaning of the statement resides within the literal term. Metaphor functions, according to this view, as a stylistic device. In order to

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53. Max Black, "Metaphor," *PAS* 55 (1955): 273–94.

54. Turner, *Death Is the Mother of Beauty*, 8–11.

55. For reference to the influence of this essay upon the scholarly discussion about metaphor, see Cohen, "Metaphor and the Cultivation of Intimacy," 3.

56. Max Black, *Models and Metaphors* (Ithaca, NY: Cornell University Press, 1962).

57. Black, "Metaphor," 280.

give pleasure to the reader, an author or speaker creatively replaces proper terms with words used in novel and interesting ways.

It is easy to see why the substitution view of metaphor is often attributed to the classical theorists, including Aristotle and Cicero, as Black himself does off-handedly.[58] The classical theorists, especially as they are represented and interpreted within medieval grammars, described metaphor in terms of replacing one word with another and in terms of ornamentation. Unlike the substitution view characterized by Black, however, the classical theorists discussed metaphor within the context of rhetorical theory, which assumes the persuasive power of metaphorical language. Also, even within the medieval tradition there was the assumption that metaphorical language produces multiple meanings, making rules for interpreting metaphors necessary. This assumption is not necessarily shared by the substitution view, which treats metaphor almost like a code that has a singular, literal meaning.[59]

Another view of metaphor that Black addresses is the comparison view. Like the substitution view, this understanding of metaphorical language is also attributed to Aristotle by many modern interpreters. (The fact that different theories of metaphor can be attributed to Aristotle suggests to some extent the complexity of Aristotle's presentation.) As the name suggests, this view assumes that metaphor involves a replacement of

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58. Ibid., 281, n. 11.

59. For an example of the substitution view of metaphor, see Searle, "Metaphor," 83–111. Searle provides an example of the substitution approach to metaphor, placing it within the context of speech-act theory. In so doing, Searle maintains that metaphor entails a locution (a speech-act) in which the speaker says one thing but means another. As such, metaphor can be described as occurring when an individual says "S is P" but means "S is R." In this way, metaphor is fundamentally a substitution of terms—one predicate is substituted for another.

The metaphorical act of substitution involves a departure from conventional word usage in such a way that the truth conditions of the statement do not correspond to the literal meaning of the statement. This is to say, the metaphorical utterance is an obvious falsehood or semantically nonsensical. Therefore, the utterance is meaningless within the context of the speech act, unless it refers to another set of truth conditions. For example, on one level the utterance "Sally is a block of ice," to use one of Searle's examples, is semantically meaningless. Sally, as a human female, cannot possess the qualities of ice—frozen water molecules. This semantically defective utterance suggests to the audience, according to Searle, that the speaker must be referring to a separate set of truth conditions, in which the claim "Sally is a block of ice" is somehow meaningful.

terms based upon some similarity between the two terms. For example, in the metaphorical statement "Ruth is a lion," there is the assumption that "Ruth" shares some characteristic with a "lion." In this view, metaphor is simply a shortened form of simile; instead, of saying "Ruth is *like* a lion," the phrase is abbreviated to "Ruth *is* a lion."

Black's main objection to the comparison view is that it operates with the assumption that words have proper or single meanings. Words can be used in their proper or, in the case of metaphor, improper sense. The description of metaphor as a purposely misapplied word overlooks the fact that the meanings of words are shaped by their context within a sentence or within a larger unit of discourse.[60] In reference to the comparison view, Black comments, with characteristic wit,

> The main objection against a comparison view is that it suffers from a vagueness that borders upon vacuity. We are supposed to be puzzled as to how some expression (M), used metaphorically, can function in place of some literal expression (L) that is held to be an approximate synonym; and the answer offered is that what M stands for (in its literal use) is *similar* to what L stands for. But how informative is this? There is some temptation to think of similarities as "objectively given," so that a question of the form, "Is A like B in respect of P?" has a definite and predetermined answer. If this were so, similes might be governed by rules as strict as those controlling the statements of physics.[61]

Like the substitution view, the comparison view assumes that words refer to single referents. In the comparison view, this assumption allows one to substitute words based upon some similarity inherent within their referents. In contrast to this, Black suggests that it might be more helpful to describe metaphors as "creating" similarities between referents.[62]

In contrast to these traditional theories of metaphor, Black describes what he calls the interactionist view of metaphor. Metaphor involves the interaction between two distinct subjects—an interaction created by their placement within a phrase, sentence, or statement. More specifically, metaphor involves placing a particular subject, the "focus," into a new context,

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60. A similar point is made by Ricoeur, *Rule of Metaphor*, 18.

61. Black, "Metaphor," 284.

62. Ibid., 285. This, in my estimation, echoes Aristotle's claim that metaphor requires one to be able see similarities between different things. See above.

the "frame."[63] The frame, which consists of the words or phrases surrounding the focus, brings the focus into relationship with another subject that is either stated or implied. This subject is the primary subject—what the metaphor is primarily *about*. The interaction between the focus and the frame, including the primary subject, creates new meaning for the reader.

In moving away from understanding metaphor primarily as a phenomenon involving the substitution of words, Black also argues that a metaphor's subjects, the focus and the primary subject, are actually more like "*system*[*s*] *of associated commonplaces*."[64] The focus and the primary subject, even if they consist of single words, each evoke networks of meanings and associations, including cultural assumptions and fictions. The frame, however, acts as a sort of filter through which particular elements of this network are highlighted and subsequently applied to the principal subject implied in the frame. The sentence that embraces the metaphor highlights and hides different parts of the networks implied in the focus and the primary subject. Using the somewhat simplistic example "man is a wolf," Black recounts how the system of commonplaces associated with "wolf," the focal word, are filtered through the frame, the sentence as a whole, and applied to the primary subject, "man." He writes,

> A suitable hearer will be led by the wolf-system of implications to construct a corresponding system of implications about the principal subject. But these implications will *not* be those comprised in the commonplaces *normally* implied by literal uses of "man." The new implications must be determined by the pattern of implications associated with literal uses of the word "wolf." Any human traits that can without undue strain be talked about in "wolf-language" will be rendered prominent, and any that cannot will be pushed into the background. The wolf-metaphor suppresses some details, emphasizes others—in short, *organizes* our view of man.[65]

Black's work contributed greatly to the modern fascination with metaphor. By reintroducing the topic of metaphor to philosophical conversa-

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63. Black, *Models and Metaphors*, 39–40. Black's terminology in *Models and Metaphors* is somewhat vague at points, as it changes midway through the discussion of the interactionist view of metaphor. While he begins using the terms "focus" and "frame" to describe metaphor, he shifts to the language of "primary" and "secondary" subjects.

64. Ibid., 40.

65. Ibid., 41.

tion, Black opened up the way for scholars to begin to explore the relationship between metaphor and thought. He made space for the question of how metaphorical language can create meaning. In addition, Black pushed subsequent scholars to move away from regarding metaphor simply as involving a substitution of words; instead, he calls for a more complex understanding of metaphor within the context of a sentence and in relation to the complex networks of meanings conjured up by individual words.

<div align="center">Paul Ricoeur: Metaphor in Terms of Tension</div>

Philosopher Paul Ricoeur built upon Black's interactionist theory of metaphor in his works on hermeneutics and the philosophy of language. Like Black, Ricoeur argued that metaphor is a phenomenon of the sentence, rather than a phenomenon occurring at the level of the word.[66] As a sentence, metaphor entails the act of predication in which a speaker attributes the characteristics of one subject to another subject. This act of predication is not simply the substitution of one word and its associations for another; rather, metaphor creates an event of semantic innovation.

In conversation with the work of Black, Ricoeur contended that metaphor does not entail a tension between the two subjects in a sentence as much as it entails tension between two interpretations generated by the sentence. Since metaphor involves the equation of two dissimilar subjects, the interpreter must choose between either preserving the literal and nonsensical meaning of the sentence or accepting the new meaning assigned to the primary subject.[67] This is described in terms of resolving the semantic clash between the "is," the metaphorical act of predication, and the "is not," the literal absurdity of such a predication.[68] This tension creates an extension of meaning in relation to the metaphor's primary subject, for through

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66. This reflects a major theme in Ricoeur's work, that words mean in the context of a sentence and that, subsequently, a sentence is not reducible to the sum of its parts. This claim undergirds Ricoeur's emphasis upon the discipline of semantics over and against semiotics. See Ricouer, "Word, Polysemy, Metaphor: Creativity in Language," in *A Ricoeur Reader: Reflection and Imagination*, ed. Mario J. Valdés (Toronto: University of Toronto Press, 1991), 69.

67. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Fort Worth, TX: Texas Christian University Press, 1976), 50.

68. See, for example, Claudia Camp, "Metaphor in Feminist Biblical Interpretation," *Semeia* 61 (1993): 14–15.

the tension inherent within a metaphor, the audience or interpreter gains a new insight into the nature of the primary subject being described.

Drawing upon the language of Gottlob Frege, Ricouer also describes metaphor in terms of a clash between the *sense* and the *reference* of a sentence. While the sense of the sentence, the surface meaning of the signs within a sentence, defies logic, the reference of the sentence, which refers to the extralinguistic, can be resolved as apt or appropriate.[69] In employing the language of "reference," Ricoeur opposes interpreters who understand the world of the text to be enclosed, not pointing to anything beyond the text. In contrast, he argues that all discourse, including metaphorical or poetic discourse, is about something that is extralinguistic, outside of the text. Even though poetic discourse does not necessarily refer to things that are ostensive, things that can be pointed to with a speaker's hand, it does refer to extralinguistic reality. Poetic or literary texts "speak of possible worlds."[70] This contributes to the power of poetic language, for it has not only the ability to change the ways in which one looks at the world, but it has the power to change the ways in which one lives and acts in the world.[71] Through metaphor, the process of predicating a subject with characteristics other than its own, it is possible to imagine the world in new and different ways and, subsequently, to change the world.

As metaphor involves the resolution of the tension between a sentence's sense and reference, Ricoeur argues that metaphor does not exist in itself; rather, metaphor exists only through the act of interpretation. It is the event of resolving the tension inherent within metaphor that creates new meaning.[72] Further, within this event, the interpreter decides which connotations of a metaphor are significant within the context of a discourse as a whole. This allows for an abundance of possible meanings:

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69. Ricoeur, *Rule of Metaphor*, 74–75. Ricoeur argues that metaphor, as discourse, actually has a dialectical reference that refers both to something beyond the text and to the speaker of the text.

70. Paul Ricoeur, "Metaphor and the Main Problem of Hermeneutics," in Valdés, *Ricoeur Reader*, 314.

71. Ricoeur, "Word, Polysemy, Metaphor," 85. Ricoeur draws heavily upon Aristotle's description of *mimesis* in his explanation of reference. In his essay "Mimesis and Representation," Ricoeur outlines three different aspects of *mimesis* that have a bearing on his understanding of how language relates to extralingusitic reality ("Mimesis and Representation," in Valdés, *Ricoeur Reader*, 137–55).

72. Ricoeur, "Word, Polysemy, Metaphor," 82.

> It is the reader, in effect, who works out the connotations of the modifier that are likely to be meaningful. A significant trait of living language, in this connection, is the power always to push the frontier of non-sense further back. There are probably no words so incompatible that some poet could not build a bridge between them; the power to create new contextual meanings seems to be truly limitless. Attributions that appear to be "non-sensical" can make sense in some unexpected context. No speaker ever completely exhausts the connotative possibilities of his words.[73]

In this way, metaphor, while logically absurd, can give rise to a multiplicity of interpretations.

Once, however, a metaphor has been read and reread or heard and reheard, once it becomes familiar, the flicker of insight once conveyed in the tension between "is" and "is not" is lost. As Ricoeur explains, once metaphorical associations become part of common parlance, the metaphor is incapable of creating new meaning.[74] Some metaphors are so common, in fact, that they can be called "dead metaphors."

Metaphor as Conceptual Mapping

While Ricoeur highlights the novel aspect of metaphor, others have begun to explore the nature and function of more conventional metaphors that function as an important, if often unnoticed, part of common speech. In so doing, conceptual metaphor theorists, including George Lakoff, Mark Johnson, and Mark Turner, underscore the connection between thought and metaphorical language, asserting that conventional metaphors reveal the inherently metaphoric nature of human cognition.[75] While conceptual metaphor theory is a relatively recent field of study, its roots are in the classical tradition of Aristotle and Cicero, who assumed a vital connection between thought and language. In fact, Turner expresses a desire to reclaim this aspect of the classical rhetorical tradition.

Turner argues that conceptual metaphor theory, like its classical predecessors, begins with the assumption that "audiences share many things." In particular, audiences share, "conceptual systems, social practices, com-

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73. Ricoeur, *Rule of Metaphor*, 95.

74. Ricoeur, "Word, Polysemy, Metaphor," 83.

75. George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980).

monplace knowledge, discourse genres, and every aspect of a common language, including syntax, semantics, morphology, and phonology."[76] Audiences share a wide range of factors that influence the ways in which they interpret a speech, a poem, a letter, or some other form of communication. As we saw above, the ancient theories of rhetoric explore different ways of using an audience's common cognitive system, including the impressions of things upon the soul, as Aristotle suggests, to the best effect.

Part of a particular audience's cognitive apparatus, which is shaped by its culture or subculture, includes cognitive models or image schemata. In *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason*, Mark Johnson describes image schemata as "abstract patterns in our experience and understanding that are not propositional in any of the standard senses of that term, and yet they are central to meaning and to the inferences we make."[77] Image schemata are dynamic patterns that develop out of and that help us interpret our experiences.[78] Again Johnson explains, "some of our experiences have a certain recurring structure by virtue of which we can understand them."[79] For instance, in *Death Is the Mother of Beauty*, Turner explores a basic kinship model that is found throughout the Western literary tradition, as well as in the literary productions of many non-Western cultures.[80] The human experience of procreation, which produces offspring similar to the parents, provides an image schema or basic cognitive model of kinship. There are different elements that make up this model, including the various parties usually associated with kinship (e.g., mother, father, child) and the different relationships between these parties.[81]

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76. Turner, *Death Is the Mother of Beauty*, 4.

77. Mark Johnson, *The Body in the Mind: The Bodily Basis of Meaning, Imagination, and Reason* (Chicago: University of Chicago Press, 1987), 2.

78. Ibid., 102. In contrast, Mieke Bal criticizes conceptual metaphor theory for being too "realist" or too "objectivist." That is, many of the publications associated with conceptual metaphor theory tend to assume that all humans, as embodied creatures, experience life in similar ways. Mieke Bal, "Metaphors He Lives By," *Semeia* 61 (1993): 185–207.

79. Johnson, *Body in the Mind*, 102.

80. Conceptual metaphor theory draws heavily upon the observations of cultural anthropology. See, for example, Naomi Quinn's essay, "The Cultural Basis of Metaphor," in *Beyond Metaphor: The Theory of Tropes in Anthropology,* ed. J. Fernandez (Stanford, CA: Stanford University Press, 1991), 56–93.

81. Turner, *Death Is the Mother of Beauty*, 7–8.

Image schemata, such as the kinship model, are idealized models that reflect both bodily experience and cultural assumptions. Not only do the physical human experiences of kinship—including experiences of procreation, gestation, birth, et cetera—contribute to the content and shape of the model, but cultural assumptions about kinship also make up parts of the model. Consequently, even though individuals' experiences of kinship may somehow differ from the model, the model still exists as a culturally constructed model.[82]

Image schemata are often used metaphorically to understand or "structure" experiences other than those that they represent. An image schema can be "mapped on to" another experience or a concept as a way of understanding the latter. This metaphorical extension of an image schema resembles Black's suggestion that metaphor involves bringing together two different semantic domains, which include subjects and their networks of

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82. A significant challenge to conceptual metaphor theory is offered by cultural anthropologist Naomi Quinn. Investigating the ways in which U.S. Americans describe marriage, Quinn explores the relationship between conceptual metaphors and models and cultural assumptions and predilections. Quinn argues, against conceptual metaphor theorists, that metaphorical mappings are the product of cultural models and not vice versa. While conceptual metaphor theorists seemingly suggest that cultural models of understanding are constrained by metaphorical mappings, metaphorical mappings are actually selected on the basis of preexisting models for understanding particular phenomena. For instance, common marriage metaphors, such as descriptions of marriage as a journey, are employed because they fit with preconceived ideas about marriage, that is, that marriage endures and involves difficulties. Further, Quinn argues that metaphorical mappings do not constrain reasoning about the abstract, even though they may be involved in reasoning about something abstract. If, for example, an individual's reasoning about marriage can no longer be described by a journey metaphor, the individual will often change to another metaphorical description of marriage, such as MARRIAGE IS AN OBJECT. Thus, Quinn concludes that the metaphors are secondary in the reasoning process and do not necessarily shape the ways in which individuals reason about the abstract.

Even though Quinn challenges conceptual metaphor theory, she does not call into question the existence of basic conceptual metaphors or metaphorical mappings. In the most simple terms, the debate between Quinn and conceptual metaphor theory revolves around which comes first, cultural ways of understanding of abstract concepts or the metaphorical ways of conceiving of abstract concepts. While this is an important question, it has little impact on the claim of this study, that certain metaphorical mappings lay behind more specific textual metaphors (Quinn, "Cultural Basis of Metaphor," 56–93; and Claudia Strauss and Naomi Quinn, *A Cognitive Theory of Cultural Meaning* [Cambridge: Cambridge University Press, 1997], 137–54).

associated commonplaces. In contrast to Black, however, conceptual metaphor theory underscores that this merging of domains, called source and target domains, occurs primarily on the conceptual level rather than the linguistic level. Linguistic expressions of a metaphor actually reflect prior conceptual mappings of domains.[83]

A classic example of the way in which an image schema metaphorically structures another domain is the traditional metaphorical connection between the experience of walking down a path or taking a trip (source domain) and a love relationship (target domain). The image schema of walking down a path or road provides a structure for understanding and talking about the more abstract experience of a love relationship. This metaphorical mapping or "basic conceptual metaphor" can be written as LOVE IS A JOURNEY.[84] This basic conceptual metaphor can be expressed in a variety of linguistic forms, including statements such as "Our relationship has reached a dead end" or "We've come to an important turning point in our relationship"; however the metaphor itself is the conceptual structure *behind* the linguistic expressions.

In a basic conceptual metaphor, the source domain's image schema provides the structuring device or pattern that shapes the way in which one conceives of the more abstract referent of the target domain. The network of concepts and relationships inherent in the source domain (e.g., a journey) are said to be "mapped" on to the network of concepts and relationships within the target domain (e.g., a love relationship). In this way, the source domain organizes the information within the target domain. A speaker or author selects various aspects of the metaphorical mapping in her expressions. For example, referring to the basic metaphor LOVE IS A JOURNEY, an author's expression of the metaphor can focus on one aspect of the metaphor, such as the destination. This does not mean that the author's audience will not bring other aspects of the basic conceptual metaphor's structure (e.g., twists in the path, junctures, the travelers on

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83. Conceptual metaphor theory recognizes that metaphors can be expressed in nonlinguistic ways. See, for instance, Alan Cienki, "Metaphoric Gestures and Some of Their Relations to Verbal Metaphoric Expressions," in *Discourse and Cognition: Bridging the Gap,* ed. Jean-Pierre Koenig (Stanford, CA: CSLI, 1998), 189–204.

84. Within the publications of conceptual metaphor theory, it is standard to describe the mappings of basic conceptual metaphors in small cap letters, while individual expressions of the conceptual metaphors are printed in lower-case letters. For the sake of clarity, I will adopt this method of reference throughout this chapter.

the journey, a vehicle for traveling on the journey, etc.) into their reading of the metaphorical expression. Even though an author or speaker may introduce a basic conceptual metaphor into conversation, highlighting and hiding various aspects of the metaphor's structure, an audience is not bound by the author's expression of the metaphor. Rather, the presence of a basic conceptual metaphor, the underlying structure of the expression, seemingly invites audience participation. This necessarily leads to the polyvalence of metaphorical expressions.

While an audience may recognize aspects of a basic conceptual metaphor that an author does not explicitly express (or intend), an author's use of a particular conceptual metaphor in the first place is a means of shaping an audience's thought. A basic conceptual metaphor itself necessarily highlights and hides various aspects of the concept it structures. For instance, drawing again upon the above example, using the human experience of a journey to describe a love relationship will highlight various aspects of the love relationship that another basic conceptual metaphor, such as LOVE IS A GAME, will hide and vice versa. As Lakoff and Johnson explain, "the metaphorical structuring involved here is partial, not total. If it were total, one concept would actually be the other, not merely be understood in terms of it."[85] Consequently, an author's use of a particular metaphorical mapping encourages an audience to consider certain aspects of the target domain over other aspects inherent in the domain. This fact explains, at least in part, the rhetorical force of metaphor. By encouraging an audience to conceive of a reality in a specific way and not in another way, an author attempts to shape how an audience thinks about that reality and accordingly speaks and acts in light of that reality.

Understood in terms of cognition, metaphor possesses an amazing rhetorical force. Not only does an author or speaker have the ability to shape the way an audience understands a particular concept through the use of a particular conventional metaphor, but an author or speaker can also use metaphorical mappings to try to challenge conventional ways of envisioning a particular concept. An author or speaker can alter metaphorical mappings to challenge conventional ways of thinking about abstract concepts. This can subsequently change the ways in which individuals act in relation to a particular situation.[86]

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85. Lakoff and Johnson, *Metaphors We Live By*, 13.

86. Donald Schön describes an interesting example of the ability of conceptual metaphors to generate new ways of thinking and acting. Looking at how urban hous-

Using Conceptual Metaphor Theory as a Guiding Method

As a reaction against theories of metaphor that focus on metaphor as a linguistic phenomenon, conceptual metaphor theorists downplay the ways metaphor appears in linguistic constructions. Similarly, in an attempt to highlight the pervasive nature of metaphorical thinking, conceptual metaphor theorists (with the notable exception of Turner) focus heavily upon metaphor usage in "everyday speech," instead of in literary texts. As a result, Gerard Steen observes, metaphor theory, as articulated by Lakoff, Johnson, and Turner, lacks both a systematic method for analyzing and describing the linguistic expressions of conceptual metaphors in literature and a method for identifying the conceptual metaphors that "stand behind" linguistic metaphors.[87] In response to these lacunae, Steen has begun the process of articulating a method for analyzing and describing metaphor within literary texts. Even though this work remains in its early stages,[88] it provides a guide for our analysis of Revelation.

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ing has been described in United States social policy, Schön observes that the metaphors used to envision urban housing contribute to how problems with urban housing are handled. For instance, conceiving of urban housing as an entity with a sickness in need of healing leads to problem solving that involves an outside authority ("the doctor") analyzing ("diagnosing") the problem and offering a solution ("the cure"). In contrast, envisioning urban housing as a folk community leads to different ways of describing and solving problems associated with housing. This second metaphorical model, according to Schön, involves thinking of ways of "rebuilding" the community and of avoiding the "dislocation" of community members. Schön's analysis demonstrates the power of metaphorical mappings to shape the ways individuals and communities think and speak about *as well as* act in response to abstract concepts ("Generative Metaphor: A Perspective on Problem-Setting in Social Policy," in Ortony, *Metaphor and Thought*, 137–63).

87. Gerard Steen, *Understanding Metaphor in Literature: An Empirical Approach* (London: Longman, 1994). See also Steen, "From a Linguistic to Conceptual Metaphor in Five Steps," in *Metaphor in Cognitive Linguistics: Selected Papers from the Fifth International Cognitive Linguistics Conference*, ed. Raymond Gibbs and Gerard Steen (Amsterdam: Benjamins, 1999), 57–77; Steen, "Metaphor and Discourse: Towards a Linguistic Checklist for Metaphor Analysis," in *Research and Applying Metaphor*, ed. Lynne Cameron and Graham Low (Cambridge: Cambridge University Press, 1999), 81–104; and Steen, "A Rhetoric of Metaphor: Conceptual and Linguistic Metaphor and the Psychology of Literature," in *The Psychology and Sociology of Literature: In Honor of Elrud Ibsch*, ed. Dick Schram and Gerard Steen (Amsterdam: Benjamins, 2001), 145–63.

88. Only in early 2002 was a journal published that included a number of articles

Ideally, conceptual metaphor theory should provide a method for analyzing a text that allows us to examine the metaphorical language of the text, the "linguistic metaphors," in relation to the conceptual mappings that undergird this language, "the conceptual metaphors." This suggests that our method entails two interrelated tasks: identifying/describing the linguistic metaphors within a given text and identifying/describing the conceptual metaphors that seem to be present within the text. This can be described also in terms of analyzing the "surface" of the text and the metaphorical structures that "undergird" or "lay behind" the text. Steen, furthermore, suggests that careful textual analysis includes articulating *how* one moves from a text's linguistic metaphors to its conceptual metaphors. While the following articulation of a method for analyzing metaphor within literary texts may appear cut and dry, the complexity and fluidity of metaphorical language demands that any analysis of metaphor remain flexible and heuristic. In this vein, although the following presents the method in terms of linear steps, in numerous instances not all tasks are necessary and many times certain tasks may be performed at the same time or in a different order. Furthermore, it is important to note that this method is not intended to assess or theorize about the ways in which a text's metaphors reproduce meaning in the mind of its author(s) or produce meaning in the mind of its audience.[89] Rather, through employing the tools given to us through conceptual metaphor theory, we intend to examine some of the different ways metaphors are constructed in the text and the ways in which they produce and delimit meaning.

1. Identification of a Metaphorical Expression

The first step that Steen suggests when analyzing metaphor within a literary text or a unit of text entails identifying the components of the metaphorical expression.[90] This involves the interrelated tasks of identifying the focus and frame of the expression.

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applying Steen's method to literary texts, as well as articulating the complexities inherent within this method. See *Language and Literature* 11 (2002).

89. Peter Crisp, "Metaphorical Propositions: A Rationale," in *Language and Literature* 11 (2002): 7–16; Cameron, "Operationalising 'Metaphor,' " 5–6.

90. Steen, "From a Linguistic to Conceptual Metaphor," 60–61; and "Rhetoric of Metaphor," 149.

a. Identifying the Focus. As described in our discussion of Black, a metaphor's focus is that which is used to describe or refer to another thing or concept. The focus is the lexical term or phrase that an author uses to describe another concept or term. Even though identifying the focus may sound like a simple task, the matter is complicated by the fact that few metaphorical expressions, especially those in literature, take a propositional form of "a is b."[91] Instead, metaphorical expressions and their foci may be manifest through different grammatical forms. For example, a metaphor's focus may be expressed in a verb, such as "she's *moving* forward in her studies," or a metaphor's focus may be expressed through a noun, "she's on the right *path* now."

b. Identifying the Frame. Identifying the focus of a metaphorical expression involves attention to the expression's frame, which may signal the metaphorical or nonliteral nature of the focus term or terms. The "frame" describes the lexical terms and grammatical structures that surround the focus. For instance, in the above example, "she's … forward in her studies" could be understood as the frame, as the verb "moving" could be understood as the metaphor's focus, which is used to describe making progress or not. Complicating the process of identifying metaphorical expressions, however, is the fact that the distinction between focus and frame is, as Cameron explains, sometimes fuzzy. In this example, it is possible to include "forward" as part of the focus or as part of the frame. The metaphorical expression could be either "progressing is moving forward" or "progressing is moving." In many instances such as this, it is difficult to delineate the focus from the frame because they are grammatically intertwined.

The terms and constructions that comprise the frame often indicate that the focus is not to be taken literally because doing so would be nonsensical. To draw upon the language of Paul Ricoeur, within certain metaphorical expressions, the interaction between the focus and the frame result in "semantic impertinence."[92]

The third chapter of Revelation provides an example of this semantic impertinence. In 3:16, John describes the risen Christ using a metaphorical expression as threat toward the people of the church in Laodicea:

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91. Cameron, "Operationalising 'Metaphor,'" 15. The assumption that metaphor appears in this form stems, in part, from the tendency of conceptual metaphor theorists to use the propositional form of denotation.

92. E.g., Ricoeur, *Rule of Metaphor*, 247.

"I am about to spit you out of my mouth." Putting aside the issue of the personification of a deity, which is itself a metaphorical move, one might assume that the verb "to spit" functions as the focus of the metaphorical expression, for the notion of spitting out people ("you" or the Laodiceans) is literally absurd. For example, in his comments upon Rev 3:16, David Aune analyzes the verb in this statement, which he translates as "to vomit." Drawing upon Old Testament parallels, he suggests that this verb functions as a "figure of speech" (a metaphor?) to describe the possibility of "utter rejection."[93] Spitting something out of one's mouth or vomiting, however, functions literally as a form of rejection, which suggests that the verb is not the metaphor's focus in this instance. It is only when one reads or applies this verb to people that the expression as a whole functions metaphorically. This suggests that the focus of the metaphorical expression in this verse is "you" and not "to spit out." Instead, "to spit … of my mouth" serves as the frame of our metaphorical expression.

c. Metaphors with a Literal Relationship between the Focus and Frame. As we mentioned above, metaphor resists following logical patterns. In many metaphorical expressions the focus and frame do not create an obvious tension or a semantic impertinence. In certain metaphorical expressions the focus may actually "exhibit a literal relation to the frame."[94] Taken literally, the expression could make sense. For example, shortly after the threat to the Laodiceans mentioned above, the risen Christ tells them, "I counsel you to buy from me gold refined by fire" (3:18). Out of context, this statement makes literal sense: Christ could be, in theory, instructing the Laodiceans to purchase actual pure gold. It is only when read in relation to the expression's context, in which the Laodiceans are chastised for their confidence in wealth (3:17) and told to acquire/put on other metaphorical items (e.g., white robes and eye salve), that the nonliteral or metaphorical nature of the expression becomes evident.

When identifying metaphorical expressions in which the frame coheres logically with the focus, one must infer that a focus refers to something other than itself. Identifying and describing these overlaps with the second task in identifying metaphorical expressions in general—metaphorical idea identification.

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93. David E. Aune, *Revelation*, 3 vols., WBC (Dallas: Word, 1997–1998), 1:258.
94. Steen, "From a Linguistic to Conceptual Metaphor," 62.

2. Identification of the Metaphorical Idea

Identifying the "idea" of the metaphorical expression involves naming and describing that concept or thing to which the focus refers.[95] The idea or referent of the metaphorical expression may be either explicit or implicit.

a. Explicit Referents. A referent may be designated within the metaphorical expression, as in propositional metaphors (a is b). These sorts of metaphorical expressions are explicit. As we well know, however, many literary texts avoid such pedantic metaphorical expressions. Instead, as we will see in Revelation, the referent is either mentioned outside of the metaphorical expression itself or the referent must be inferred by the audience.

b. Co-textual Implicit Referents. A metaphor's referent may be co-textual, explicit within the text although not within the metaphor clause. The referent can be expressed in a clause adjacent to the metaphorical expression or it can be introduced much earlier within a text. In such an instance, the audience is required to "carry" the referent or target domain, mentioned elsewhere in a text or discourse, to the subject domain.

c. Contextual Implicit Referents. It is also common for a metaphor's referent to be contextual, evident only through inferences made by virtue of some knowledge apart from the text itself. Contextual metaphors require an interpreter to infer the referent by employing "one's knowledge of conventional language use and the world."[96] Although the referent is not named, certain lexical markers (words and phrases) may signal the nature of the referent.

Quite often in Revelation intertextual allusions, references to various texts and traditions outside of Revelation itself, signal the reader or audience to approach certain terms as metaphorical. These expressions seemingly reflect the assumption that the audience and author share a large body of cultural and religious knowledge, including Hebrew Bible and early Christian traditions. An example of Revelation's use of contextual metaphors is found in John's description of the heavenly throne room. Witnessing worship around the throne of God, John describes seeing "a lamb standing though it had been slaughtered" (5:6). While John never explicitly states "Christ is a lamb," various elements of the surrounding text suggest that "Christ" is the referent of the metaphorical expression. Imme-

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95. Ibid., 62.
96. Steen, "Metaphor and Discourse," 91.

diately prior to his seeing the lamb, an elder announces the appearance of "the Lion of the Tribe of Judah, the root of David" (5:5). Both titles are Jewish messianic claims.[97] Placing these titles, which are themselves metaphorical, prior to John's reference to the lamb signals that the lamb in 5:6 is to be read in reference to the Messiah, which early Christians believed to be Jesus Christ. This metaphorical expression requires one to infer the referent through common cultural knowledge.

Identifying the referent, whether it is explicit or implicit, yields a metaphorical proposition "a is b."[98] The specific metaphorical proposition that results from our second step is not necessarily a conceptual metaphor.

3. Identifying Conceptual Mappings

Conceptual metaphor theorists argue that linguistic metaphorical expressions reflect prelinguistic metaphorical mappings. Individuals use image schemata, general patterns of concrete things or events, to conceive of more abstract ideas or experiences. As Aristotle suggests, we use one thing to "see" something else. We use the network of ideas and relationships of a particular image schema, the source domain, in order to understand and organize the components of another domain, the target domain. While this happens on a general level, utilizing culturally communicated image schemata or domains, the linguistic expressions of these conceptual metaphors are often more specific.

a. Identifying Conceptual Domains. Since our analysis of metaphor in Revelation requires us to begin with specific metaphorical expressions within the text, it is necessary to explore whether or not the terms within the specific metaphorical propositions we identify in the text reflect more general domains.[99] In order to do this, we inquire as to whether or not either or both of the components of the metaphorical proposition

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97. Aune, *Revelation*, 1:350.

98. Following the tradition in conceptual metaphor theory, linguistic metaphorical expressions will be written in lowercase letters (a is b) and conceptual metaphors or mappings will be written in small caps (A IS B).

99. Steen, "From a Linguistic to Conceptual Metaphor," 66. Many analyses of metaphor investigate metaphors and metaphorical expressions from these generalized domains and then identify metaphorical expressions that draw upon a particular domain rather than beginning with specific metaphorical expressions within a text and identifying the underlying conceptual mappings and domains.

are specific manifestations of a more general category or domain. This requires not only familiarity with the language of the text but also knowledge of the culture from which the text ensues. What are the categories or domains with which particular things are identified? In some instances, the domains appear obvious. Lamps and torches clearly should be understood as specific examples of the more general domain LIGHT SOURCE. Other items and corresponding lexical terms prove more difficult to relate to or place within a general domain. For instance, do stars and the sun function as part of the LIGHT SOURCE domain or as a part of a domain named CELESTIAL BODIES? In cases such as this, it is important to remember that conceptual domains are themselves constructions, having fluid boundaries and overlapping one another.[100] Thus, in the case of stars and the sun we might conclude that giving off light functions as part of Revelation's understanding of the domain CELESTIAL BODIES.

In many cases, knowledge of the text's cultural context is necessary in order to fill out the different components and relationships within a particular domain. Returning to the image of the lamb introduced in Rev 5, one can ask, first of all, whether LAMB/SHEEP itself qualifies as a domain or whether the conceptual mapping is better understood as ANIMAL. One might even ask whether or not in Revelation's cultural setting, which is urban Asia Minor, lamb might be better understood as part of the domain FOOD. These issues are settled by looking to the cultural context of Revelation, including not only urban Asia Minor but also Jewish textual and religious traditions, on which John draws heavily. In a full analysis of this metaphorical expression, it is likely that we would conclude that the domain ANIMAL is most appropriate, as it can contain the concept of LAMB/SHEEP and relate to the domain FOOD, since animals in this culture animals are typically food sources. Likewise, we would probably also conclude that ANIMAL is an appropriate domain, since it can also contain the related idea of SACRIFICIAL OBJECT, which is important within Jewish cultic traditions.

b. Reconstructing Metaphorical Mappings. As early as Aristotle, theorists have claimed that metaphor involves seeing and creating similarities between dissimilar things or ideas. In his method for analyzing metaphor, Steen suggests that it is necessary to reconstruct these conceptual mappings or analogies implicit within metaphorical expressions. This initially

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100. In fact, the use of the word "domain" is metaphorical: A CONCEPT IS A PIECE OF LAND.

involves naming the mapping or conceptual metaphor, such as CHRIST IS AN ANIMAL/LAMB.

Reconstructing the metaphorical mapping also requires us to begin to ask questions about what it means to see one idea or thing in terms of another domain. What aspects of the source domain, which concepts and relationships within this domain, are mapped on to the target? As Black argues, semantic domains are "networks of associated commonplaces"; however, in metaphorical mappings, specific aspects of the source domain may be applied to the target domain. As a result, not only is it necessary to develop some idea of the complexity of different domains, but it is also important to examine how each individual mapping draws on and recasts the domains it encompasses.

When authors cast a conceptual mapping in specific lexical terms and set it within a linguistic frame, they naturally highlight certain aspects of the complex conceptual domains underlying the expression. It is not enough to simply identify the conceptual mappings behind the text. The tendency to stop with identifying conceptual metaphors is one of the major criticisms of conceptual metaphor theory. Thus, for a complete analysis it is necessary to return to the linguistic expression to observe how within this particular expression the metaphorical mapping is being employed.

Returning to the lamb in Rev 5, by using the lexical term "lamb" as the focus of the metaphorical expression, John highlights particular aspects of the ANIMAL domain: Christ is an animal having characteristics typically associated with lambs. In addition, by placing this focus in a lexical frame that refers to the lamb being slaughtered, John emphasizes a certain aspect of the domain ANIMAL, namely, the possibility that an animal functions as a sacrifice. This is not to suggest that other aspects of the domain ANIMAL and, more specifically, the concept of LAMB do not come into play when John introduces the metaphor; rather, other aspects of the domain naturally do adhere to the metaphorical expression. How these other aspects of the domain are incorporated into the text and into interpretations of the text depend in large part on the interpreter. This is where metaphor becomes particularly unwieldy, because different interpreters draw upon different aspects of the mapping implied within a metaphorical expression. Even though an author may try to delimit meaning within a metaphorical expression, by introducing a particular conceptual mapping he or she invites the audience to imagine a variety of different meanings.

4. Conceptual Blends

While metaphorical mappings in their most basic form involve project-
ing a source domain onto a target domain, mappings can be related in
more complex ways. In many literary texts, as well as everyday language,
different conceptual domains can be "blended" to create new or differ-
ent conceptual domains. This happens quite often with personification
and animal imagery in fables. For example, in fables an animal charac-
ter often possesses human characteristics (e.g., the abilities to speak and
reason) in order to communicate something about human behavior. In
these instances, the animal is not strictly speaking the source domain for a
metaphorical mapping with a human as the target domain; instead, char-
acteristics of both domains, animal and human, are blended to metaphori-
cally depict human behavior.[101]

Throughout Revelation, it is possible to identify possible conceptual
blends, including quite complex constructions. In Revelation, as well as
other fantastic texts, not only do conceptual blends occur when aspects
of source and target domains are blended into one, but also when various
domains function as sources in creating a new domain in order to describe
a particular target. One of the most prominent blends in the text is the
heavenly throne room, initially described in Rev 4. John's description of
this space blends, among other things, aspects of an earthly throne room,
including a variety of political symbols (e.g., elders, thrones, crowns), with
celestial realities (e.g., thunder and lightning) creating "God's space." In
the text, the description of the heavenly throne room does not necessarily
function as an end in itself. Rather, the heavenly throne room seemingly
describes the character of its chief resident—"the one who sits upon the
throne," or God. This reflects a basic conceptual mapping STATES/CHAR-
ACTERISTICS ARE OBJECTS. The different objects in the heavenly throne
room describe metaphorically the different characteristics of the divine. In
this way, John, like many before him, describes a blended space in order to
depict the indescribable.

Through this exploration of how metaphorical language has been
understood and approached throughout the Western literary and rhetori-
cal traditions, we have seen how metaphor has been described as a tool of

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101. For a discussion of conceptual blends especially as they are used in fables, see
Mark Turner, *The Literary Mind* (New York: Oxford University Press, 1996), 57–84.

persuasion and as a purely ornamental device. The latter characterization, which grows out of the delineation of tropes in the Latin rhetorical tradition, has contributed to the denigration of metaphorical and figurative language in some strands of Western philosophy. This tendency to scorn metaphor reflects the assumption that words function as signs, pointing directly or, in the case of metaphors, indirectly to what they signify. In this view, metaphors are at best creative ways of signifying concepts and at worst words misused for the sake of style.

Contemporary theories of metaphor generally have sought to emphasize the connection between metaphor and thought, an ancient idea that seems to have been lost in later discussions of metaphor. Conceptual metaphor theorists in particular have worked to underscore how metaphor, including metaphorical expressions in literary texts, bring ideas "before the eyes." Drawing upon the insights of conceptual metaphor theory, especially as articulated by Steen, we turn now to an exploration of how Revelation redeploys traditional metaphorical mappings within its own historical context as a means of shaping the ways its audience conceptualizes its identity and its relationship to Christ.[102]

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102. Editorial note: For the discussion of Revelation mentioned here, see Huber, *Like a Bride Adorned.*

A Cognitive Turn:
Conceptual Blending within a Sociorhetorical Framework

Robert H. von Thaden Jr.

"Language is invocation, a meditative translation of our contact with the world."[1]

—Christopher Tilley

Introduction

This is an exciting time to be engaged in religious studies in general and biblical studies in particular. Developments in the cross-disciplinary endeavor known as cognitive science, a "blanket term for a set of disciplines … concerned with the empirical investigation of the human mind," have opened up new avenues of inquiry in the study of religion.[2] The development of the cognitive science of religion promises to reorient the way some scholars of religion study and analyze this particular human phenomenon.[3] Cognitive science brings to the table an interdisciplinary

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1. Christopher Tilley, *The Materiality of Stone: Explorations in Landscape Phenomenology* (New York: Berg, 2004), 29.

2. Edward Slingerland, *What Science Offers the Humanities: Integrating Body and Culture* (New York: Cambridge University Press, 2008), 10. See also Raymond W. Gibbs, *Embodiment and Cognitive Science* (New York: Cambridge University Press, 2005), 276; Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro, "Introduction: Social and Cognitive Perspectives in the Study of Christian Origins and Early Judaism," in *Explaining Christian Origins and Early Judaism*, ed. Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro, BibInt 89 (Leiden: Brill, 2007), 1–33.

3. Harvey Whitehouse, "Theorizing Religions Past," in *Theorizing Religions Past: Archeology, History, and Cognition*, ed. Harvey Whitehouse and Luther H. Martin, Cognitive Science of Religion Series (Walnut Creek, CA: Alta Mira, 2004), 230.

array of tools that can, in principle, allow us to rethink our work and our conversation partners.[4] By taking advantage of some of these newer modes of analyzing religion and religious discourse, I hope to shed light on a particularly intractable Pauline problem in biblical studies. Before engaging Paul's discourse, however, it is necessary to lay out the relatively new interpretive analytics that will guide my investigation.[5] I engage an aspect of the cognitive science of religion, described in more detail below, referred to as conceptual integration theory, also known as blending theory.[6] I will be using the insights of conceptual integration theory within the overall interpretive framework of sociorhetorical interpretation (SRI) in order to produce a richly textured interpretation of 1 Cor 6:12–7:7.[7]

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4. E. Thomas Lawson, "The Wedding of Psychology, Ethnography, and History: Methodological Bigamy or Tripartite Free Love?" in Whitehouse and Martin, *Theorizing Religions Past*, 5.

5. For works that engage the same area of cognitive science of religion in biblical studies that I do, see esp. Bonnie Howe, *Because You Bear This Name: Conceptual Metaphor and the Moral Meaning of 1 Peter*, BibInt 61 (Leiden: Brill, 2006); Hugo Lundhaug, "Conceptual Blending in the *Exegesis of the Soul*," in Luomanen, Pyysiäinen, and Uro, *Explaining Christian Origins and Early Judaism*, 141–60; Vernon K. Robbins, "Conceptual Blending and Early Christian Imagination," in Luomanen, Pyysiäinen, and Uro, *Explaining Christian Origins and Early Judaism*, 161–95 (Editorial note: See pp. 329–64 in this volume). For the epistemological ramifications of this area of cognitive science see Slingerland, *What Science Offers the Humanities*. The relative newness of this approach to religious studies for the guild at large can be seen in the fact that the Cognitive Science of Religion Consultation began in the American Academy of Religion only at its 2008 meeting. The 2009 meeting of the Society of Biblical Literature will see the first meeting of the Cognitive Linguistics in Biblical Interpretation group as a section, after three years as a consultation. On the philosophical difference between a method and an interpretive analytic, see Vernon K. Robbins, *The Invention of Christian Discourse*, RRA 1 (Dorset, UK: Deo, 2009), 5; Robbins, "Socio-rhetorical Interpretation," in *Blackwell Companion to the New Testament*, ed. David E. Aune, Blackwell Companion to Religion (Malden, MA: Wiley-Blackwell, 2010), 192–219.

6. See esp. Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002). Also Seana Coulson and Todd Oakley, "Blending Basics," *Cognitive Linguistics* 11 (2000): 175–96.

7. Although used in 1984 in Robbins's *Jesus the Teacher: A Socio-rhetorical Interpretation of Mark* (Philadelphia: Fortress, 1984; repr. Minneapolis: Fortress, 1992) and described in various essays, the full program of classical sociorhetorical interpretation was most fully explicated in two books by Robbins published in 1996: Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Rout-

Cognitive Science of Religion: Embodied Cognition

Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro have recently written an excellent primer on the promise of the cognitive science of religion for the study of formative Christianity and Judaism in which they note that "a basic presupposition [of the cognitive science of religion] is that there are no specifically religious cognitive mechanisms or processes; what is known as 'religion' is based on ordinary cognitive processes that also support non-religious behavior."[8] Whatever one might say about religion, in order for it to have phenomenological meaning for human beings, it must be processed through the same brains that apprehend and make sense of the rest of the physical/cultural world.[9] Moreover, human brains are located within, not apart from, human bodies. Human bodies are critical in this understanding of human cognition, since, as Raymond Gibbs argues, "embodiment provides the foundation for how people interpret their lives and the world around them."[10] Any means to investigate the production and understanding of meaning by humanity must simply take into account the fact that humans are embodied, social agents. This is a point upon which cognitive scientists and sociorhetorical interpreters agree and which demonstrates the usefulness of cognitive science approaches to religion within a sociorhetorical framework. Vernon Robbins conceives of SRI as an interpretive analytic that strives "to nurture

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ledge, 1996); and Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996). For the newer developments in this interpretive analytic, see Robbins, *Invention of Christian Discourse*. For a brief history of the development of SRI, see Robbins, "Socio-rhetorical Interpretation."

8. Luomanen, Pyysiäinen, and Uro, "Introduction," 1.

9. Gibbs, *Embodiment and Cognitive Science*, 10 and 13. See also Edward Slingerland, "Who's Afraid of Reductionism? The Study of Religion in the Age of Cognitive Science," *JAAR* 76 (2008): 398: "Moral space is as much a reality as physical space for us."

10. Gibbs, *Embodiment and Cognitive Science*, 2. For Gibbs's "embodiment premise," see 9 and 276. See also Jerome A. Feldman, *From Molecule to Metaphor: A Neural Theory of Language* (Cambridge: MIT Press, 2008); Shaun Gallagher, *How the Body Shapes the Mind* (New York: Clarendon, 2005); Mark Johnson, *The Meaning of the Body: Aesthetics of Human Understanding* (Chicago: University of Chicago Press, 2007); George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999).

a 'full-body' mode of interpretation, rather than to continue a tradition of mind-body dualism in interpretation."[11] Along similar lines, Edward Slingerland argues that cognitive science fosters "an intellectual environment where bracketing our human disposition toward dualism may finally be a *real*, rather than merely notional, possibility for us."[12]

Cognitive science, deployed to analyze religion or any other aspect of human meaning making, is quite obviously based on scientific principles that rely on empirical data. This, of course, means that the claims made in the cognitive science of religion are provisional. Should further empirical data emerge to challenge previous assumptions, interpretive analytics will need to be overhauled accordingly, but this is the nature of scientific, critical thinking in any field, *Bibelwissenschaft* included.[13] Currently, Gibbs argues, "the mass of empirical evidence [is] in favor of an embodied view of thought and language."[14] The human body, in the work of many theorists of language and meaning, provides the foundation for meaning construction and thus provides the possibility for cross-cultural understanding.[15] Slingerland contends that "the basic stability of the human body and the environment with which it interacts across cultures and time would lead us to expect a high degree of universality" in basic cognitive structures of thought.[16] For all the differences in human culture across the globe and throughout history, members of the species *homo sapiens* share the same basic physiology with which to engage the world.

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11. Robbins, *Invention of Christian Discourse*, 8. See Gibbs, *Embodiment and Cognitive Science*, 3.

12. Slingerland, *What Science Offers the Humanities*, 10, emphasis original.

13. See ibid., 297. See also Pascal Boyer, *Religion Explained: The Evolutionary Origins of Religious Thought* (New York: Basic Books, 2001), 78–89.

14. Gibbs, *Embodiment and Cognitive Science*, 275. See also Zoltán Kövecses, *Metaphor in Culture: Universality and Variation* (Cambridge: Cambridge University Press, 2005), 8, 285.

15. See esp. the work of Raymond Gibbs, Edward Slingerland, and Zoltán Kövecses in the bibliography.

16. Edward Slingerland, "Conceptions of the Self in the *Zhuangzi*: Conceptual Metaphor Analysis and Comparative Thought," *PEW* 54 (2004): 328. On the stability of the structures of the brain in particular, see Coleen Shantz, *Paul in Ecstasy: The Neurobiology of the Apostle's Life and Thought* (Cambridge: Cambridge University Press, 2009), 71. Shantz draws upon the work of Antonio R. Damasio, *The Feeling of What Happens: Body and Emotion in the Making of Consciousness* (New York: Harcourt Brace, 1999).

Despite humanity's common embodied nature, human cultures across space and time have demonstrated a remarkable creative diversity. Any credible theory of thought, language, and meaning needs to be able to explain how the universal nature of human embodiment fits with the obvious data of human diversity. Simply put, the human body does not exist in a vacuum; rather, it is always already located within this or that human culture. While human bodies are generally the same, the *experience* of these bodies is always a cultural experience. Gibbs explains that "bodies are not culture-free objects, because all aspects of embodied experience are shaped by cultural processes. Theories of human conceptual systems should be inherently cultural in that the cognition that occurs when the body meets the world is inextricably culturally based."[17] The cultural nature of human embodiment requires scholars of religion (as well as scholars in any field) to be able to deal with the particularities of culture when analyzing meaning production and interpretation. This is especially necessary for a project such as this one that aims to make sense of an ancient argument set down in writing. Dealing with embodiment within physical and cultural space demands that human thought, indeed consciousness, be conceived of "in terms of dynamical interactions of brain, body, and world."[18]

Theories about the embodied and dynamic realities of human cognition give scholars of religion the ability to analyze persuasive arguments from an angle other than that of cold, propositional logic. This is crucial because, as Antonio Damasio argues, "emotion, feeling, and biological regulation all play a role in human reason. The lowly orders of our organism are in the loop of high reason."[19] To be sure, the importance of emotion in human reasoning has been recognized in western intellectual

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17. Gibbs, *Embodiment and Cognitive Science*, 13. Gibbs further argues that "a body is not just something we own, it is something we are" (14). Pauline scholars, no doubt, will recognize Rudolf Bultmann's famous description of σῶμα in that quotation (See Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, 2 vols. [New York: Scribners' Sons, 1951–1955], 1:194–95). The common phenomenological underpinnings of both Bultmann's and Gibbs's thought can explain this commonality, esp. the ideas of Husserl and Heidegger (see Gibbs, *Embodiment and Cognitive Science*, 25). Gibbs's work, of course, draws on more recent phenomenological thinking. See Shantz, *Paul in Ecstasy*, 10 for the influence of the phenomenology of Maurice Merleau-Ponty on embodied theories of meaning.

18. Gibbs, *Embodiment and Cognitive Science*, 272. See also Slingerland, "Who's Afraid of Reductionism," 378.

19. Antonio R. Damasio, *Descartes' Error: Emotion, Reason, and the Human Brain*

history since at least Aristotle, but cognitive theorists are providing new tools to help scholars of religion describe and explain how arguments can tap into biological and cultural resources to achieve their rhetorical ends. Damasio's research has led to the development of what he refers to as the "somatic marker hypothesis," which has become influential in the field of the cognitive science of religion. A somatic marker can work consciously or unconsciously as a "gut feeling" that pushes people toward or away from certain actions.[20] What is important for the current discussion is Damasio's contention that while somatic markers have their roots in biology, they have been "tuned to cultural prescriptions designed to ensure survival in a particular society."[21] Humans are embodied agents who always already exist embedded in particular cultures. A dynamic systems understanding of human cognition, in which human consciousness is conceived of as an emergent property of the interactions within and among various systems, can help biblical scholars flesh out the emotional texture of the rhetoric of biblical texts in order to make sense of them. The added bonus of using this approach is that it provides a base from which to engage other scholars who work in other areas of religious studies and in the humanities in general.[22]

While the embodied nature of human thought within a cultural world informs all work in the cognitive science of religion, it is important to pause for a moment to recognize that scholars of religion engage cognitive science in different ways. Among the various models of performing the cognitive science of religion, one might heuristically hold up two: that which emerges out of an ethnographic background and that which emerges out of a textual or linguistic background. The former mode of thinking about the cognitive science of religion can be seen in the influential work of Harvey Whitehouse, while the latter has received its most robust explication in the recent work of Slingerland.[23] To be

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(New York: Putnam, 1994), xiii. See George Lakoff and Mark Turner, *More Than Cool Reason: A Field Guide to Poetic Metaphor* (Chicago: University of Chicago Press, 1989).

20. Joel B. Green, *Body, Soul, and Human Life: The Nature of Humanity in the Bible*, STI (Grand Rapids: Baker Books, 2008), 86.

21. Damasio, *Descartes' Error*, 200; see also 179.

22. See Slingerland, "Who's Afraid of Reductionism," 378.

23. Harvey Whitehouse, *Inside the Cult: Religious Innovation and Transmission in Papua New Guinea* (Oxford: Oxford University Press, 1995); Whitehouse, *Arguments and Icons: Divergent Modes of Religiosity* (Oxford: Oxford University Press, 2000); Whitehouse, *Modes of Religiosity: A Cognitive Theory of Religious Transmis-*

sure, neither of these models exits as an ideal, each walled off from the other, but these are helpful categories for making sense of the burgeoning literature on the topic. Luomanen, Pyysiäinen, and Uro tend to focus on the ethnographic model in their essay and regard the more linguistic based approach found in conceptual blending theory to be a subset of the larger cognitive science of religion project, describing it as "a helpful cognitive tool for analyzing religion as crystallized in textual traditions" and "a mediating approach between the standard model of the cognitive science of religion and more content oriented approaches."[24] With all due respect to these scholars, I think such a description does not fully reflect the diverse ways to approach religion from a cognitive perspective, but rather tries to rank the ethnographic and the linguistic models in such a way that the ethnographic takes precedence. While it is true that the ethnographic and linguistic models engage religion at different interpretive levels, so to speak, I believe Slingerland's epistemological work using conceptual blending demonstrates that these are sibling approaches in the cognitive science of religion rather than related as ethnographic parent to linguistic child.[25] Moreover, as important as Whitehouse's work is in the field of the cognitive science of religion, my project does not directly engage his theoretical apparatus. As a biblical scholar, I find the tools from the textual/linguistic end of the cognitive science spectrum to be more helpful for the task at hand.

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sion, Cognitive Science of Religion Series (Walnut Creek, CA: Alta Mira, 2004); Edward Slingerland, "Conceptual Metaphor Theory as Methodology for Comparative Religion," *JAAR* 72 (2004): 1–31; Slingerland, "Conceptions of the Self in the *Zhuangzi*"; Slingerland, "Who's Afraid of Reductionism"; Slingerland, *What Science Offers the Humanities.*

24. Luomanen, Pyysiäinen, and Uro, "Introduction," 2, 15. These authors (12) discuss the work of Thomas E. Lawson and Robert N. McCauley as part of the "standard model" of the cognitive science of religion where they also place Whitehouse's work (Lawson and McCauley, *Rethinking Religion: Connecting Cognition and Culture* [Cambridge: Cambridge University Press, 1990]; and McCauley and Lawson, *Bringing Ritual to Mind: Psychological Foundations of Cultural Forms* [Cambridge: Cambridge University Press, 2002]). Whitehouse, however, argues that his work is theoretically distinct from that of Lawson and McCauley, esp. their theory of ritual explicated in *Bringing Ritual to Mind:* Whitehouse, *Modes of Religiosity*, 139–55.

25. In this description, I am following a self-consciously sociorhetorical approach to interpretive analytics. See Robbins, *Invention of Christian Discourse*, 4–5.

The Textual/Linguistic End of the Spectrum:
Conceptual Integration Theory (Conceptual Blending)

The so-called rediscovery of the power of metaphor in the twentieth cen-
tury by theorists of language has been nothing short of revolutionary for
the way many of us who work in textual fields go about our work. To be
sure, an understanding of the importance or power (positively or nega-
tively assessed) of metaphor is nothing new. But, as Lynn Huber points
out, the "[reintroduction] of metaphor into philosophical discussion"
can be traced back to the mid-twentieth century in Max Black's concisely
titled essay, "Metaphor."[26] Although metaphor theory has progressed by
leaps and bounds since Black's essay was published, Huber nevertheless
notes that it was Black who "made space for the question of how meta-
phorical language can create meaning."[27] It was the answers provided by
George Lakoff and Mark Johnson in their influential book, *Metaphors We
Live By*, however, that allowed for the cognitive turn in metaphor theory.
In that work, Lakoff and Johnson argue that metaphor is not simply a
matter of language, but rather is something that grounds human cogni-
tion. According to Bonnie Howe, "research data support the claim that
metaphor is essentially conceptual, not linguistic, in nature and that meta-
phorical expressions in language are 'surface manifestations' of conceptual
metaphor."[28] Lakoff, Johnson, and other theorists such as Mark Turner, see
themselves, in the words of Huber, returning to and advancing an older
view of metaphor, "in the tradition of Aristotle and Cicero, who assumed
a vital connection between thought and language."[29]

The exegetical benefits of using conceptual metaphor theory, as articu-
lated by Lakoff, Johnson, Turner, and others, in the field of biblical stud-
ies has, to all intents and purposes, been established at this point in time.
Detailed descriptions of the development of metaphor theory in the Western
intellectual tradition in the recent works of Huber and Howe not only dem-
onstrate this point but provide important resources for biblical scholars.[30]

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26. Lynn R. Huber, *Like a Bride Adorned: Reading Metaphor in John's Apocalypse*,
ESEC 12 (New York: T&T Clark, 2007), 70 (Editorial note: See pp. 235–84 above).

27. Ibid., 73.

28. Howe, *Because You Bear This Name*, 60. See Slingerland, *What Science Offers
the Humanities*, 19.

29. Huber, *Like a Bride Adorned*, 76.

30. For a brief discussion of the usefulness of metaphor in thinking about Israelite

In this project, however, I am not directly engaging conceptual metaphor theory but a related theory of meaning construction that I believe will prove just as helpful, if not more so, to biblical scholars as well as other scholars of religion and the humanities: conceptual integration (blending) theory. Slingerland, whose own theoretical work progresses from using conceptual metaphor theory to conceptual blending, describes blending theory as "what we might call 'second generation' cognitive linguistics, which portrays conceptual metaphor as merely one form of mapping involving a multiplicity of mental spaces."[31]

According to Lakoff and Johnson, "The essence of metaphor is understanding and experiencing one kind of thing in terms of another."[32] Thus, there are two domains in this model, a source and a target, where the "structure-rich source transfers information to the relatively structure-poor target."[33] In the view of some theorists, such a model, while highlighting the way thought can draw from multiple domains of understanding, is too limiting on at least three related fronts. First, conceptual metaphor theory, quite naturally, tends to limit analysis to conceptual structures behind figurative language such as metaphor and analogy. However, as Gilles Fauconnier and Mark Turner, the "fathers" of conceptual blending theory, argue, "metaphor and analogy phenomena are only a subset of the range of conceptual integration phenomena."[34] Conceptual blending, by contrast, provides an account of meaning not *only* for metaphor and analogy but *also* for language, encountered repeatedly in Fauconnier and Turner's data, that does not fit into these categories.[35] Thus conceptual

wisdom traditons see Leo G. Perdue, *Wisdom Literature: A Theological History* (Louisville: Westminster John Knox, 2007), 8–14.

31. Slingerland, *What Science Offers the Humanities*, 176. Compare this view with Slingerland's 2004 essay, "Conceptual Metaphor Theory as Methodology for Comparative Religion." Slingerland's work clearly demonstrates an intellectual progression from conceptual metaphor theory to conceptual blending.

32. George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 2003), 5.

33. Todd V. Oakley, "Conceptual Blending, Narrative Discourse, and Rhetoric," *Cognitive Linguistics* 9 (1998): 325.

34. Gilles Fauconnier and Mark Turner, "Conceptual Integration Networks," *Cognitive Science* 22 (1998): 183. See also Tony Veale and Diarmand O'Donoghue, "Computation and Blending," *Cognitive Linguistics* 11 (2000): 253.

35. Fauconnier and Turner, "Conceptual Integration Networks," 135. See also Fauconnier and Turner, *Way We Think*, 141.

blending theory is related to metaphor theory—Slingerland refers to it as an "amendment to conceptual metaphor theory"—but moves beyond it to show that similar conceptual mapping processes unite metaphors with a host of other aspects of human cognition.[36]

The second limitation stems from the fact that, as Seana Coulson notes, the data on how certain metaphors are meaningful often does not correlate to a straightforward correspondence between source and target. She notes how in the metaphor MY JOB IS A JAIL the source undergoes "accommodation so as to be more compatible with [the] target."[37] Also, certain metaphors seem to have emergent structure that comes from neither the source nor the target. In the phrase THE SURGEON IS A BUTCHER, the central insight yielded is that a surgeon so described is incompetent. Yet the idea of incompetence does not exist in either of the inputs—both a surgeon and a butcher are skilled in what each does. Conceptual blending, however, can explain how such emergent properties form.[38] Todd Oakley notes that the two domain model typically used to describe metaphor and analogy "[t]hough parsimonious … oversimplifies the projection process."

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36. Slingerland, *What Science Offers the Humanities*, 176. While scholars such as Slingerland, Howe, Philip Eubanks ("Globalization, '*Corporate Rule*,' and Blended Worlds: A Conceptual-Rhetorical Analysis of Metaphor, Metonymy, and Conceptual Blending," *Metaphor and Symbol* 20 [2005]: 173–97), and Joseph E. Grady, Todd Oakley, and Seana Coulson ("Blending and Metaphor," in *Metaphor in Linguistics: Selected Papers from the Fifth International Cognitive Linguistics Conference*, ed. Raymond W. Gibbs and Gerard J. Steen [Amsterdam: Benjamins, 1997], 101–24) describe blending theory as related to, and thus inherently compatible with, conceptual metaphor theory, see the new 2003 afterword of Lakoff and Johnson's *Metaphors We Live By*, esp. 261–64 where the authors argue that "the Neural Theory of Language and Blending Theory are very different enterprises, which happen to overlap in subject matter in certain cases" (264).

37. In keeping with standard practice, conceptual metaphors are represented in small caps.

38. Seana Coulson, *Semantic Leaps: Frame Shifting and Conceptual Blending in Meaning Construction* (New York: Cambridge University Press, 2001), 166; Oakley, "Conceptual Blending," 326. For a discussion of the same phrase see Slingerland, *What Science Offers the Humanities*, 180; Kövecses, *Metaphor in Culture*, 268–69. Mark Turner notes that the input spaces of a Conceptual Integration Network need not be related to each other as source and target in *The Literary Mind* (New York: Oxford University Press, 1996), 68. See Gilles Fauconnier, "Compression and Emergent Structure," *Language and Linguistics* 6 (2005): 523–38.

On the other hand, "Fauconnier and Turner's conceptual blending model offers a more suitable, though less parsimonious, account."[39]

Third, while conceptual metaphor theory has provided scholars with a number of important tools for analyzing thought and language, one drawback tends to be its limited focus on a specific source-target expression. Conceptual blending theory, much more than standard theories of metaphor, gives the interpreters the tools to trace the accumulation and creative development of complex conceptual blends throughout an extended piece of discourse and to analyze how they organize and serve the rhetoric of the text.[40] The ability to explain various kinds of conceptual blends that are produced "on the fly" in a progressive piece of discourse also, according to Slingerland, helps explain the dynamics of human creativity, or "cognitive nimbleness" to use the language of Philip Eubanks, in a way that the source-target model of metaphor theory cannot: "Seeing A as B certainly provides us with a degree of conceptual flexibility, but what seems really unusual about human beings is their ability to go beyond A and B and create an entirely new structure, C."[41] This new thing (C) that human cognition produces is referred to as the "emergent structure" of a conceptual network. These emergent properties can explain human conceptual creativity as well as the power of rhetoric to persuade people to think and *act* in new ways.

What makes conceptual integration theory more flexible than standard theories of metaphorical and analogical meaning construction lies in its ability to explain different kinds of conceptual integration networks that allow for the creation of novel emergent structures. Indeed, Eubanks argues that "because blends take so many forms and so readily build on one another, the pervasiveness and recursiveness of conceptual blends would be difficult to overestimate."[42] Despite the radical creativity that blends prompt, however, Fauconnier and Turner argue that all blends are grounded in the same basic cognitive processes that can be described through the conceptual integration network model.

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39. Oakley, "Conceptual Blending," 326.

40. Coulson, *Semantic Leaps*, 267; Slingerland, *What Science Offers the Humanities*, 22, 188, 196; Eubanks, "Globalization," 174.

41. Slingerland, *What Science Offers the Humanities*, 175; Eubanks, "Globalization," 189. See Kövecses, *Metaphor in Culture*, 259–82.

42. Eubanks, "Globalization," 189.

The Conceptual Integration Network (CIN)

Conceptual integration theory is a "theoretical framework for exploring human information integration" that makes use of mental space theory.[43] Fauconnier and Turner describe mental spaces as "small conceptual packets constructed as we think and talk for the purposes of local understanding and action" that "can be used generally to model dynamic mappings in thought and language."[44] This model is referred to as a conceptual integration network (CIN). It is this network which allows Fauconnier and Turner to explain how the processes of conceptual blending operate.[45]

At its most basic, a CIN contains four elements: two input spaces, a generic space, and a blended space. The input spaces contain elements and structures from different cognitive arenas. Through a process known as cross-space mapping, "[t]here is *partial* mapping of counterparts between input spaces," which means that some elements and structures of the inputs carry over into the blend, while others are left out. The generic space "reflects some common, usually more abstract, structure and organization shared by the inputs and defines the core cross-space mapping between them."[46] The generic space is the most abstract of the four and,

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43. Coulson and Oakley, "Blending Basics," 176. The standard work cited for the explication of mental space theory is Gilles Fauconnier, *Mental Spaces: Aspects of Meaning Construction in Natural Language* (Cambridge, UK: Cambridge University Press, 1994). For other summaries of specific aspects of conceptual blending theory, please see: Slingerland, *What Science Offers the Humanities*, 176–88; Kövecses, *Metaphor in Culture*, 259–82; Howe, *Because You Bear This Name*, 84–95.

44. Fauconnier and Turner, *Way We Think*, 40. See also Gilles Fauconnier, *Mappings in Thought and Language* (New York: Cambridge University Press, 1997), 11: "Mental spaces are partial structures that proliferate when we think and talk, allowing fine grained partitioning of our discourse and knowledge structures." Also Fauconnier and Turner, "Conceptual Integration Networks," 137; Coulson and Oakley, "Blending Basics," 177; Coulson and Oakley, "Metonymy and Conceptual Blending," in *Metonymy and Pragmatic Inferencing*, ed. Klaus-Uwe Panther and Linda L. Thornburg, Pragmatics and Beyond NS 113 (Amsterdam: Benjamins, 2003), 52–54; Slingerland, *What Science Offers the Humanities*, 188.

45. Fauconnier and Turner, *Way We Think*, 40–50; Coulson and Oakley, "Metonymy and Conceptual Blending," 54.

46. Fauconnier, *Mappings in Thought and Language*, 149. See Oakley, "Conceptual Blending," 337, n. 1: "The generic space is a distinct mental space operating at a low level of description which can provide the category, frame, role, identity, or image-schematic rationale for cross-domain mapping."

while having an important theoretical role, tends not to have a major functional role in actual analyses of extended pieces of discourse. For example, in order to ensure that an analysis of blending is illustrative, rather than confusing, Slingerland does not focus on generic space in his analysis of the *Mencius*. Coulson and Oakley, likewise, do not employ the generic space in their 2005 article, "Blended and Coded Meaning."[47] Following this practice, I generally omit specific reference to the generic space from my analysis of Paul's discourse in later chapters.[48]

The blended space, or simply "the blend," contains only selected elements from each input space. Because of this *selective projection*, the blend prompts a new *emergent structure* throughout the network. This emergent structure is located neither in either of the two input spaces, nor the blended space, but in the dynamic system of the network taken as a whole.[49] It is through this emergent structure that creative cognitive and rhetorical work gets accomplished in the blend—work that often helps to sustain reasoning as any given discourse unfolds.[50] This emergent structure is achieved in three ways—composition, completion, and elaboration. Composition occurs when the elements brought together in the blend make new relations possible. That is, when elements that come from separate input spaces are brought together in the blend, these elements taken together prompt for new meanings not found in either input space. Completion involves the use of background knowledge to fill in the gaps created by the pattern of the elements selectively projected from the input spaces. Elaboration is a process that "consists in cognitive work performed within the blend, according to its own emergent logic." These three ways of "running the blend" to produce emergent structure do not operate in isolation, but rather work together in dynamic relationships to produce meaning in a network that can invite new understanding.[51]

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47. Slingerland, *What Science Offers the Humanities*, 188–206; Coulson and Oakley, "Blending and Coded Meaning: Literal and Figurative Meaning in Cognitive Linguistics," *Journal of Pragmatics* 37 (2005): 1510–37.

48. Editorial note: This article was originally published in Robert H. von Thaden Jr., *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, ESEC 16 (Dorset, UK: Deo, 2012). See therein for the "later chapters" mentioned here.

49. Fauconnier emphasizes this point in "Compression and Emergent Structure" more so than he and Turner did in *Way We Think*.

50. Coulson and Oakley, "Blending Basics," 180; Eubanks, "Globalization," 174.

51. Fauconnier, *Mappings in Thought and Language*, 150–51. Also Fauconnier and Turner, *Way We Think*, 48–49; Coulson, *Semantic Leaps*, 122–23.

It is worth noting that the idea of emergent structure in a blend is related to Gibbs's dynamic systems model of consciousness described above. In each, "the whole is not the mere sum of its parts."[52] Rather, something new and different from its constituent elements, although related to them to be sure, emerges out of the dynamic interplay of various inputs. "How," Fauconnier asks, "can we start out with input mental spaces and end up with more than we started out with?" He answers this question by noting that "the paradox of simple, and yet conceptually creative, emergent structure is resolved when we understand that emergent structure is not confined to the blended mental spaces, but instead resides in the entire integration network and the compressions that operate within that network."[53] I will discuss the nature of compression in more detail below, but for the moment it is enough to note that compression allows various elements in the input spaces to be linked in the blend. For any blend to function well, of necessity it needs to be rather simple and to recruit structure that already exists in the input spaces in order to be quickly grasped and understood. The "simple" nature of blends is important since they are produced, as noted above, "on the fly"; thus in order for them to work (and be rhetorically persuasive), they must be simple enough to apprehend in a moment. The "power of integration" lies in the "linking of such simple structure to the array of mental spaces in the entire network."[54] It is in the dynamism of the entire network that allows for creative emergent structure.

To illustrate the CIN model, I take an example directly from Fauconnier and Turner,[55] who imagine a contemporary philosophy professor leading a class discussion who states:

> I claim that reason is a self-developing capacity. Kant disagrees with me on this point. He says it's innate, but I answer that that's begging the question, to which he counters, in *Critique of Pure Reason*, that only innate ideas have power. But I say to that, What about neuronal group selection? And he gives no answer.

This is a fairly complicated example, but I will only touch on certain points for illustrative purposes. In this example there are two input spaces, one

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52. Howe, *Because You Bear This Name*, 84; Fauconnier, "Compression and Emergent Structure," 524. See Slingerland, "Who's Afraid of Reductionism," 378.

53. Fauconnier, "Compression and Emergent Structure," 524, cf. 527–28.

54. Ibid., 532.

55. This example is found in Fauconnier and Turner, *Way We Think*, 59–62.

that contains Kant and his attendant elements (input 1) and one that contains the philosophy professor and her attendant elements (input 2). In each input space, there is a thinker who is expressing philosophical ruminations—Kant through his writing, the professor through speaking. Thus the generic space, which facilitates cross-space mapping in the network, contains abstract elements such as "thinker," "philosophical ideas," and "expression of ideas." In the blend, Kant and the professor occupy the same space and time and express their ideas to one another. In the blend, each is aware of the other's ideas, and they are engaged in a conversation. Clearly this scenario is patently absurd as far as realistic representation is concerned, but it nonetheless has discursive power. The power lies in the fact that none of the students thinks the professor has lost her sanity because she really believes she is conversing with a dead German thinker. Rather, "the blended space is valuable only because it is conceptually linked to the inputs."[56] The emergent structure arises from the dynamic interaction of the different spaces of the network. Through the imaginary conversation that takes place in the blend, the professor can instruct students about the strengths and weakness of Kantian ideas and arguments. What is important to note in this example is that there is only a *partial* mapping of elements from the input spaces to the blend. Kant, his ideas, and the fact that he expressed his ideas are projected from input 1 into the blend. However, "Kant's time, language, mode of expression, the fact that he's dead, and the fact the he was never aware of the future existence of our professor are not projected."[57] This selective projection ensures that the blend runs smoothly and is not compromised by nonrelevant elements.

Framing Networks

The mental spaces in a CIN do not exist in a conceptual vacuum but are usually *framed*. A frame is typically understood as the requisite background knowledge that is required to make sense of the elements within and among mental spaces.[58] Fauconnier and Turner refer to a frame as "long-term schematic knowledge," and it is this knowledge that helps emergent logic to develop in the blend.[59] It is the use of frames that makes

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56. Ibid., 61. See Fauconnier, "Compression and Emergent Structure."

57. Fauconnier and Turner, *Way We Think*.

58. See Coulson, *Semantic Leaps*, 20.

59. Fauconnier and Turner, *Way We Think*, 40. Note that Fauconnier and Turner

conceptual blending a particularly useful way to investigate biblical texts. "The appeal of frames," Coulson writes, "lies chiefly in their ability to account for all the 'extra' information readers infer in the course of meaning construction."[60] I am following Coulson's practice by including a variety of different concepts under the umbrella term "frame." Noting that she herself is following the lead of Charles J. Fillmore, Coulson uses "the term *frame* as a cover term for a whole set of related concepts, including script, schema, scenario, idealized cognitive models, and folk theory. Although differences exist in the scope of these constructs, they are all used to represent structured background knowledge, have important experiential character, and so forth."[61] By making theoretical space for explicating that which structures the elements within and among mental spaces, conceptual blending analysis allows interpreters to move from a general theory about human cognition to a usable interpretive analytic for unraveling the specific meanings prompted by a discourse written in a particular social and cultural milieu for local, rhetorical purposes. In order to implement an analysis of conceptual blending properly, understanding the social and cultural worlds out of which the discourse arose is crucial.

Frames, while lending conceptual blending greater utility for the biblical scholar, also have the potential to muddy the exegetical waters because of their complexity. A frame can have a greater or lesser degree of specificity; therefore, for just about every frame described, there exists

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also describe frames as "entrenched mental spaces that we can activate all at once" (103). One notes, in this quotation, that Fauconnier and Turner are not as exact with their descriptive language as one might hope. In this quotation, they seem to suggest a frame *is* a mental space. A better description, for the sake of clarity, would be that a frame *structures* elements and relations in and among mental spaces in a way that is easily retrievable. See Fauconnier and Turner, "Conceptual Integration Networks," 134.

60. Coulson, *Semantic Leaps*, 83.

61. Ibid., 20 note. See also Robbins, *Invention of Christian Discourse*, 100; Peter Stockwell, *Cognitive Poetics: An Introduction* (London: Routledge, 2002), 76–77. Here Stockwell notes that that the term "frame," which Fauconnier and Turner employ, tends to be reserved for visual fields whereas terms such as "script" and "schema" are used more in the linguistic field. Regardless of specific terminology employed, Stockwell notes that since "language exhibits conceptual dependency" in any given discourse "often, both speaker and hearer are familiar with the situation that is being discussed, and therefore every single facet will not need to be enumerated for the situation to be understood."

also super- and subframes.[62] Determining what level of frame specificity yields the greatest exegetical returns is the job of the interpreter. In other words, the analyst may map out several levels of framing but opt to focus the interpretation on that level that yields the most plausible and productive explanation for the meaning production of the rhetoric within the discourse being examined.[63] Typically, the most useful level of framing is referred to as an "organizing frame." In the section on sociorhetorical interpretation below and in the exegetical chapters in this book,[64] I will make use of what I refer to as cultural organizing frames. These cultural frames organize the logic and background information of a particular piece of discourse and structure the ways in which the elements of the discourse are rhetorically employed. Close exegetical analysis, however, can also identify what I refer to as local frames. These local frames, called "subframes" by Fauconnier and Turner, function below the level of the cultural organizing frame and allow exegetes a more precise tool to explicate the meaning of a certain segment of discourse. By using cultural and local frames together, a rich analysis of biblical texts is possible.

To return to the Kant example from above, one notes that the input spaces each contain thinkers who are expressing their philosophical ideas. The frame that governs each input space is the same and can be described as "philosophical reflection and expression." This frame recruits cultural ideas of a thinker engaged in deep reflection in order to arrive at some truth about the world, humanity, or both. In the blend, however, a different frame emerges. In the blend, two philosophers are having a conversation that involves pitting their ideas against each other. "The *debate* frame comes up easily in the blend through pattern completion, since so much of its structure is already in place in the composition of the two inputs."[65] The fact that the blend contains two individuals who disagree means that the frame of *argument* could just as easily have been recruited for the blend. However, the fact that it is two *philosophers* who

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62. Fauconnier and Turner, *Way We Think*, 102. When examining discourse one can also speak of frames that operate in the background and those that are at work in the foreground.

63. See Coulson, *Semantic Leaps*, 120 for a discussion of "the hierarchal organization of frames."

64. Editorial note: For the remaining chapters, see von Thaden, *Sex, Christ, and Embodied Cognition*.

65. Fauconnier and Turner, *Way We Think*, 60.

are engaged in this disagreement suggests, to someone with the appropriate cultural background knowledge of the Western academic setting, a reasoned discussion with rationales given for each position, thus more clearly a debate than an argument. Had the individuals in the blended space not been philosophers, but, say, patrons in a bar disagreeing about the merits of different sports teams, the frame of argument would be more readily recruited in the blend. Thus cultural background knowledge plays a key role in determining which frames are valuable for understanding the blend under evaluation. However, it is conceivable that two interpreters will disagree about what frame provides the most help in explaining a given piece of discourse.

Most of the research and writing involving conceptual integration theory takes its examples, like the Kant debate above, from contemporary language and cultural settings. This is done so that readers will readily "know" what types of frames the authors are interpreting, that is, so that readers will already possess the requisite cultural background information. For example, Seana Coulson, in a section analyzing framing in her published dissertation, chooses to examine the topic of abortion "chiefly because it is familiar to most Americans."[66] The challenge for the biblical scholar lies in excavating the culturally shared frames, also called "cultural models" by Coulson, that a given piece of biblical discourse might activate. This type of activity, while less certain than that in which most cognitive scientists engage, is not new to biblical studies.[67] Before any study that uses conceptual blending analysis can begin, the exegete must fully investigate these cultural models, what Luke Timothy Johnson calls the "symbolic worlds," out of which the New Testament writings emerged.[68] By striving to uncover the plausible "taken-for-granted models shared by members of a given social group," in this case Paul and the Corinthian Christians, my project systematically examines how "framing prompts speakers to integrate shared cultural models with conceived scenarios."[69] For the biblical

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66. Coulson, *Semantic Leaps*, 224.

67. See Luther H. Martin, "Toward a Scientific History of Religions," in Whitehouse and Martin, *Theorizing Religions Past*, 7–14 for a discussion about using the ethnographic model developed by Whitehouse from his study of Papua New Guinea to explain ancient religious traditions.

68. Luke Timothy Johnson, *The Writings of the New Testament*, 3rd ed. (Minneapolis: Fortress, 2010), 21–91.

69. Coulson, *Semantic Leaps*, 223, 245. A similar stress on cultural background

scholar, this will always carry with it a degree of uncertainty. The goal of my project is to demonstrate which cultural organizing frames are most beneficial for understanding what Paul's rhetoric in 1 Cor 6:12–7:7 is doing. As Coulson notes, "By employing diverse rhetorical strategies, speakers adapt cultural models to suit a variety of ideological outlooks and argumentative needs.… Cultural models, pragmatic scales, and rhetorical strategies are all tools we use to construct and reconstruct a cultural understanding of the world we both inhabit and create."[70] Analyzing the text in this way does not try to arrive at some kind of positivist knowledge of the cultural frames Paul thought he was employing, but rather attempts to understand how Paul's argument makes sense in its cultural context.[71]

Framing is of interest to me because of its role in rhetorical persuasion. As Coulson notes in her study of American views on abortion, the contested issues are not over "mere semantics" but over how the debate is framed.[72] The frames that structure cognitive elements in mental spaces are often contested because they are "so central to social experience. Another reason people argue about framing is that framing is *arguable*."[73] Skilled rhetoricians will employ all manner of cognitive tools, sometimes unconsciously, as a means to move people to think and act in ways that conform to the rhetorical world being created—a world that has roots in but moves beyond that which is already available in a culture. Frames provide a powerful resource to help us explain how arguments employ background information as they go about trying to persuade people to think and act in certain ways.

Different Types of Networks

The basic network model of conceptual blending, then, is comprised of four mental spaces (two input spaces, a generic space, and a blended

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knowledge is found in the study of metaphor by cultural anthropologist James W. Fernandez. See esp. his *Persuasions and Performances: The Play of Tropes in Culture* (Bloomington: Indiana University Press, 1986); Fernandez, ed., *Beyond Metaphor: The Theory of Tropes in Anthropology* (Stanford: Stanford University Press, 1991). See below for how metaphor fits into conceptual integration theory.

70. Coulson, *Semantic Leaps*, 266. See Eubanks, "Globalization," 195–96.

71. For this distinction between understanding and knowledge, I am indebted to L. Gregory Bloomquist, personal communication.

72. Coulson, *Semantic Leaps*, 227–45.

73. Ibid., 245, emphasis original.

space) with accompanying frames and the links between and among various elements in the mental spaces. Human thought, Fauconnier and Turner recognize, requires that an interpreter have the ability to model far more complicated arrangements. "In the unfolding of a full discourse, a rich array of mental spaces is typically set up with mutual connections and shifts of viewpoint and focus from one space to another."[74] Mapping the mental space relations of a full discourse is more like creating a web of interconnected meaning than the simple four space network model suggests. Fauconnier and Turner use the simple network model only as a stepping off point for more complicated mappings of multiple blends. These multiple blends are, they would argue, more in keeping with what is encountered in full discourses.

There are basically two ways to create a multiple blend. In the first, several input spaces, not merely two, are blended "in parallel." That is, elements and framing structures of multiple inputs are all selectively projected into the blend, which receives its emergent properties from those selective elements and frames. The second way to form a complex blend is when the inputs are "projected successively." That is, a blend might be formed by only two inputs, but then this blend is itself one of the inputs for a more complex blend, which itself serves as an input in another network, and so on. And, of course, both of these complex blending processes might occur in the same discourse.[75] For example, Paul uses the term σῶμα in multiple, complex ways in 1 Corinthians.[76] The exegete may find that this term is so slippery in Paul's written discourse because it always already exists as a blended space or, to be more precise, different blended spaces. Yet Paul can take this blended space and use it in an input space in his argument in 1 Cor 6:12–7:7. Fauconnier and Turner's idea of multiple blends provides categories to tackle such difficult issues.

In addition to the recognition that blends multiply throughout extended discourse, what makes conceptual integration theory more flexible than standard theories of metaphorical and analogical meaning

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74. Fauconnier and Turner, *Way We Think*, 103. See Coulson, *Semantic Leaps*, 267; Eubanks, "Globalization," 174; Slingerland, *What Science Offers the Humanities*, 22, 188, 196.

75. Fauconnier and Turner, *Way We Think*, 279–98; see also 334–36.

76. See B. J. Oropeza, *Paul and Apostasy: Eschatology, Perseverance, and Falling Away in the Corinthian Congregation*, WUNT 2/115 (Tübingen: Mohr Siebeck, 2000), 98.

construction lies in its ability to explain different *kinds* of conceptual integration networks. Fauconnier and Turner describe four common types of networks that they claim "the network model predicts … from theoretical principles, and, indeed, when we look at the laboratory of Nature, we find very strong evidence that they exist." These four networks are: simplex networks, mirror networks, single-scope networks, and double-scope networks.[77]

A simplex network, on the surface, does not even appear to be a blend at all. It is characterized as being compositional and truth-functional. In this network, a frame with its roles is projected from one input, while the second input space projects elements that become values to those roles in the blend. An example is the phrase "Paul is the father of Sally." In this network, one input space is organized by the frame of *family* and contains the roles father and daughter. The second input space contains two individuals, Paul and Sally, with no organizing frame. The blended space inherits the family frame and the roles, in this case *father* and *daughter*, from input 1 and the elements in input 2, Paul and Sally, become the values of these roles in the blended space.

A mirror network is one in which all the spaces of the CIN share an organizing frame. An example of this type of network is when an athlete, a runner for example, "competes" against the world record holder in an event—a person who ran sometime in the past and who might even be dead. Input 1 contains the world record holder and the race he or she ran. Input 2 contains the present runner and the race he or she is running. The frame of "competitive foot race" organizes both input spaces and the blended space. In the blend, the runners from each input are projected as themselves, but the race that each runs, instead of being historically distinct, is fused into one and the same event. Hence the present runner and the world record holder are competing against each other in the blend. In the simplex and mirror networks, there are no clashes at the level of the organizing frame. This is because in the former, only one input space is structured by an organizing frame, while in the latter, the organizing frame for all spaces is the same. There can be clashes below the level of organizing frame in the mirror network, however. In the example of the two runners, there is, at the simplest level, a clash of time—two racers

77. Fauconnier and Turner, *Way We Think*, 119. Unless otherwise noted, the discussion of the four kinds of networks and their illustrative examples discussed in this and the following paragraphs all derive from 119–35.

from different times cannot actually compete. However, the time relation is not projected and thus does not interfere with the blended space.

Simplex and mirror networks are relatively simple CINs. Single- and double-scope networks are considerably more complex. As Fauconnier and Turner note, "Single-scope networks are the prototype of highly conventional source-target metaphors."[78] It is in this type of network that conceptual blending and metaphor theory have the most in common. In a single-scope network, the two input spaces have different organizing frames. However, only the organizing frame from one input is projected into the blend. The blended space does not disrupt the frame of the framing input (called the source in metaphor theory) even as it blends in the elements of the focus input (called the target in metaphor theory). For example, when two CEOs (input 1) are portrayed in a picture or a story as boxers in a ring (input 2) a single-scope network is at work. The organizing frame of boxing and many of its elements (gloves, a ring, etc.) carries over directly from the framing input to the blended space, while the values of CEO X and CEO Y, but not the business frame, are projected from the focus input.

The most complex network discussed by Fauconnier and Turner is the double-scope network, which "has inputs with different (and often clashing) organizing frames as well as an organizing frame for the blend that includes parts of each of those frames and has emergent structure of its own."[79] The favorite example in the literature for a double-scope network is the idiom YOU ARE DIGGING YOUR OWN GRAVE, which, when used in discourse, implies that not only is the agent doing something that will have detrimental consequences, but that he or she is unaware that this is happening.[80] Thus a fiscally conservative father may say this to a child who continues to invest money in the stock market. In this scenario, the two input spaces are "grave digging" (input 1) and something like "unwitting failure" (input 2), since the father believes investing in the stock is throwing money away, an action that will result in financial ruin.

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78. Ibid., 127.

79. Ibid., 131. Fauconnier and Turner go so far as to hypothesize that "the capacity for double-scope integration could well be the crucial distinctive feature of cognitively modern humans" (Fauconnier, "Compression and Emergent Structure," 528, citing Fauconnier and Turner, *Way We Think*, ch. 9).

80. See Slingerland, *What Science Offers the Humanities*, 178–79.

In the blend (as opposed to the "digging the grave" input), digging one's grave is a serious mistake that makes dying more likely. In the blend, it becomes possible to be unaware of one's concrete actions—a situation that is projected from the "unwitting failure" input, where it is indeed fully possible, and common, to be unaware of the nature and significance of one's actions. But in the blend, it remains highly foolish to be unaware of such concrete actions—a judgment that is projected from the "digging the grave" input and will project back to the "unwitting failure" input to produce suitable inferences (i.e., to highlight foolishness and misperception of an individual's behavior).[81]

The double-scope network, then, provides the clearest platform for the strengths of conceptual integration theory. However, it is important to note that Fauconnier and Turner are adamant that the same processes of cognition are at work in all four of these prominent types of networks. Their conceptual integration network model aims to explain how human brains process a complex world in order to create meaning and communicate.

Governing Principles

The network model of human cognition outlined above provides the basis for conceptual integration theory. This model allows interpreters to explain how elements and frames associated with two or more input spaces are selectively projected into a blended space. This blended space is cognitively important because of the novel structure created in it by means of composition, completion, and elaboration which generates emergent properties throughout the network. Although it is suitably complex to tackle the difficulties of meaning making in human discourse, one danger is that "blending theory runs the risk of being too powerful, accounting for everything, and, hence, explaining nothing."[82] In response to this critique, Fauconnier and Turner have developed "governing principles"

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81. Fauconnier and Turner, *Way We Think*, 133. For further discussion of this idiom, see Coulson, *Semantic Leaps*, 168–72.

82. Coulson and Oakley, "Blending Basics," 186; Coulson and Oakley, "Metonymy and Conceptual Blending," 58. See also Raymond W. Gibbs, "Making Good Psychology out of Blending Theory," *Cognitive Linguistics* 11 (2000): 347–58, for critiques of and recommendations for Fauconnier and Turner's theory. This critique has also been leveled against the category of "wisdom" in biblical studies.

that "characterize strategies for optimizing emergent structure"[83] within a network. These governing principles (also called "optimality" principles) constrain how effective blends can be created and strive to make the analysis of conceptual blending a more principled endeavor.[84]

The governing principles developed by Fauconnier and Turner are useful in that they more accurately describe how the processes of composition, completion, and elaboration take place in a blend. Since these principles are based on the data analyzed by Fauconnier, Turner, and others, they are subject to development as more research and analysis lead to a more nuanced understanding of how meaning is constructed in conceptual networks.[85] Based upon their continuing research, Fauconnier and Turner explicate a number of governing principles, including Compression, Typology, Integration, Web, Unpacking, among others.[86] Of these, the most important, for this project and the ongoing development of blending theory, is Compression.[87]

Fauconnier argues that "a central feature of integration networks is their ability to compress diffuse conceptual structure into intelligible and manipulable human-scale situations in a blended space."[88] The notion of Compression has evolved in the development of blending theory and now has perhaps the most explanatory power when analyzing how the links among mental spaces become conceptually and rhetorically powerful in the creation of novel emergent structure.[89] Compression describes how the elements located in various mental spaces within a conceptual integration network can have numerous inner-and outer-space relations, that is,

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83. Fauconnier and Turner, *Way We Think*, 311.

84. Coulson and Oakley, "Metonymy and Conceptual Blending," 59.

85. See, for example, Fauconnier and Turner's discussion of the optimality principles in "Conceptual Integration Networks," 162: "Here we discuss the principles we have been able to substantiate." Much of the literature that presently exists on conceptual integration theory interacts with the six optimality principles articulated by Fauconnier and Turner in their 1998 article "Conceptual Integration Networks," 162–63, 170. This list is itself a development from the one found in Fauconnier's 1997 work, *Mappings in Thought and Language*, 186.

86. For a complete discussion of all governing principles, see Fauconnier and Turner, *Way We Think*, 309–36.

87. See Fauconnier, "Compression and Emergent Structure"; Fauconnier and Turner, *Way We Think*, 312–25.

88. Fauconnier, "Compression and Emergent Structure," 523.

89. See ibid., 527–28.

relations within and among spaces. There are about twenty or so of these
"vital relations" that play an important role in understanding how Com-
pression happens, including Analogy and Disanlaogy, Part-Whole, Rep-
resentation, Identity, Similarity, and Uniqueness.[90] "It is vital relations,"
Coulson and Oakley write, "that tend to be subject to compression in the
blended space."[91] Thus, to use an example that comes up repeatedly in the
literature, when pointing to a picture hanging on the wall, a person might
state: "That's Jane." This statement involves compressing the vital relation
of Representation, between a two dimensional photograph and a human
being, to that of Identity and Uniqueness where the photograph and the
human it represents become fused in one element. "Uniqueness," accord-
ing to Fauconnier, "is fusion, the strongest possible form of compression."[92]
Compression helps explain how links between elements are formed and
strengthened and will play a pivotal role in my exegesis of 1 Cor 6:12–20.

The goal of conceptual integration is to achieve *human scale* so that
conceptually difficult situations can be more easily grasped in a blend than
in its diffuse input spaces. According to Fauconnier and Turner, "The most
obvious human-scale situations have direct perception and action in famil-
iar frames that are easily apprehended by human beings."[93] Blended spaces
often appear simple because they have achieved this human scale and it is
this simplicity that allows the blend to work rhetorically by giving power
to the entire network. Compressing vital relations to achieve human scale
simplifies conceptually complex situations so that "[t]he logical, emotional,
and social inferences within the blended space are inescapable; their valid-
ity is not in question."[94] Thus, to use a biblical example, the book of Sirach
describes wisdom as something that is like a man's mother *and* his virginal
wife (Sir 15:2). While this is a complicated double-scope network, it does
manage to explain an abstract principle such as wisdom in human, in this
case familial, terms. Achieving human scale often requires a great deal of
mental work as elements and structures are selectively projected to the
blended space (notice that wisdom is not a man's mother *and* wife simul-
taneously in this network). In this example, notions of different kinds of

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90. Fauconnier and Turner, *Way We Think*, 92–101; Fauconnier, "Compression
and Emergent Structure," 523–24.

91. Coulson and Oakley, "Metonymy and Conceptual Blending," 60.

92. Fauconnier and Turner, "Compression and Emergent Structure," 527.

93. Fauconnier and Turner, *Way We Think*, 312.

94. Fauconnier, "Compression and Emergent Structure," 529.

nurturing and love are being activated in rapid succession. This is rhe-
torically persuasive because the hearer/reader possesses easily accessible
cultural knowledge about the love, comfort, and support mothers and
wives are supposed to offer men. This imaginative mental work reconfig-
ures these elements and relations and in so doing provides meaning for
rhetorical persuasion, which is necessary for argumentative discourse to
be effective. As I will demonstrate, Paul's argument against πορνεία in 1
Cor 6:12–7:7 efficiently achieves human scale, and this, I argue, gives it its
rhetorical power.

Achieving human scale in the blend often has rhetorical power because
of its ability to activate human emotions in the reasoning process. Sling-
erland concludes that "the primary purpose of employing a metaphoric
blend to achieve human scale is not to help us intellectually *apprehend* a
situation, but rather to help us to know how to *feel* about it." Slingerland
connects the importance of emotion prompted by blends to Damasio's
somatic marker hypothesis, introduced above.[95] In full, Damasio argues
that a somatic marker

> forces attention on the negative outcome to which an action may lead,
> and functions as an automated alarm signal which says: Beware of
> danger ahead if you chose the option which leads to this outcome. The
> signal may lead you to reject, *immediately*, the negative course of action
> and thus make you choose among other alternatives. The automated
> signal protects you against future losses, without further ado, and then
> allows you *to choose from fewer alternatives*. There is still room for using
> a cost/benefit analysis and proper deductive competence, but only *after*
> the automated step drastically reduces the number of options.[96]

The immediacy of the visceral reaction prompted by a somatic marker
fits well with blending theory's notion that CINs allow for rapid, online
reasoning. Moreover, notice that the somatic marker hypothesis does not
discount deductive reasoning and other logic mechanisms. Somatic mark-

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95. Slingerland, *What Science Offers the Humanities*, 185. For the importance
of emotion in blends, see Coulson, *Semantic Leaps*, 200–210. For the importance of
embodiment in understanding emotion, see Gibbs, *Embodiment and Cognitive Sci-
ence*, 243.

96. Damasio, *Descartes' Error*, 173, emphases in the original. See Martha C. Nuss-
baum's discussion of "The Cognitive Content of Disgust" in *Hiding from Humanity:
Disgust, Shame, and the Law* (Princeton: Princeton Univerisity Press, 2004), 87–98.

ers do not explain the entirety of human decision making, but they do stack the deck as it were, and skilled rhetoricians can exploit the persuasive potential of these markers to the fullest.[97] Slingerland returns to the DIG-GING YOUR OWN GRAVE blend to demonstrate how the visceral response prompted by the blend turns a clumsy expression into a powerful persuasive tool by invoking somatic markers such as graves, corpses, and death.[98] Thus the reasoning prompted by blends often relies on the power of emotions, and achieving human scale is an important element in provoking such emotional reactions. Slingerland highlights this when he writes that "human scale inputs are recruited polemically to inspire somatic-normative reactions in the listeners."[99] As I will demonstrate in my exegesis, this is precisely Paul's rhetorical strategy in 1 Cor 6:12–7:7.

Fauconnier argues that an optimal blend has the following properties: "human scale, only two objects, simple concrete action, clear-cut outcome."[100] The governing principles outlined above, most significantly Compression, serve to constrain how optimal blends can be formed. Yet not every blend satisfies these principles in the same fashion. Indeed, satisfaction of certain principles often comes at the expense of others. For example, Coulson and Oakley argue that metonymic expressions often violate the Topology principle in order to satisfy the Integration principle.[101] Fauconnier and Turner note that Compression also competes with the Topology principle and that Integration also stands in tension with the Unpacking principle.[102] Such clashes, rather than demonstrating a problem with the governing principles, are where the messy work of creating a meaningful blend takes place. Moreover, as the complexity of discourse increases, such "trade-offs between optimality principles become inevitable."[103] Coulson and Oakley contend that conceptual analyses "suggest that meaningful acts are not always supported by orderly structures with neat analogical mappings between domains, but,

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97. Slingerland, *What Science Offers the Humanities*, 196.

98. Ibid., 185.

99. Ibid., 188. See 307: "A growing number of cognitive scientists and philosophers have come to agree with Hume and the Greek Stoics that … normative judgments are ultimately derived from human emotional reactions."

100. Fauconnier, "Compression and Emergent Structure," 531.

101. Coulson and Oakley, "Metonymy and Conceptual Blending," 61, 65.

102. Fauconnier and Turner, *Way We Think*, 336.

103. Coulson and Oakley, "Metonymy and Conceptual Blending," 76.

rather, unruly, ad hoc, conglomerations that, nonetheless, adhere to a few basic principles."[104] These governing principles allow the exegete to explain how complex, often messy, biblical discourse works as meaningful rhetorical argumentation.

A Sociorhetorical Framework: Embracing Embodied Cognition

Sociorhetorical interpretation (SRI) is an interpretive analytic that enables exegetes to examine how persuasive language works from multiple angles. Robbins argues that there is a philosophical difference between an interpretive analytic, such as SRI, and a method. "The philosophy of a method," Robbins writes, "is grounded in a belief that the true nature of something is 'in something itself.' In contrast, the philosophy of an interpretive analytic is grounded in a belief that the true nature of something is exhibited in the way it relates to all other things. This is a difference between a philosophy of essence or substance and a philosophy of relations."[105] Because SRI provides theoretic space for putting multiple analytical tools into conversation with one another when examining relations that allow interpreters to make sense of texts, it is possible to adopt a late twentieth-/early twenty-first-century theory of meaning construction (conceptual integration theory) to help explain a first-century document. Part of the reason this is possible, as I have argued above, is because cognitive science focuses on the "capacity for meaning shared by all human beings" based on common physiology, yet it also "successfully takes into account cultural and situational data."[106] Based on common human anatomy, including neural anatomy, cognitive science understands itself to possess the tools necessary to begin to understand human meaning making in general while maintaining that human subjects are embodied in specific cultural environments. Thus, the full tapestry of human meaning production is only understandable in relation to specific social and cultural worlds.

Conceptual integration theory, the linguistic end of the cognitive science spectrum that I engage, seems a natural fit to Robbins's SRI approach,

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104. Ibid., 77.

105. Robbins, *Invention of Christian Discourse*, 5.

106. Todd V. Oakley, "The Human Rhetorical Potential," *Written Communication* 16 (1999): 94; Fauconnier, *Mappings in Thought and Language*, 7.

which is why new sociorhetorical works are making use of it.[107] Fauconnier argues that "discourse configurations are highly organized and complex within wider social and cultural contexts, and the raison d'être of grammatical constructions and words within them is to provide us with (imperfect) clues as to what discourse configurations to set up."[108] Although developed independently, the ideas about relational meaning construction found in conceptual blending theory fit well into SRI's concern to look at multiple aspects of textual discourse. Conceptual integration theory's concern with "how language prompts for meaning" makes it a powerful exegetical tool when combined with a programmatic interpretive analytic such as SRI.[109]

A full-fledged sociorhetorical interpretation of Paul's argument in 1 Cor 6:12–7:7 has yet to be undertaken.[110] I argue that conceptual blending theory within a sociorhetorical framework provides the tools necessary to ask newer questions of Paul's teaching against πορνεία than have been investigated in the past and thus promises to shed exegetical light on how the rhetoric of the argument functions. SRI is particularly suited to the task at hand because of the promise it holds, in the words of L. Gregory Bloomquist, to move "New Testament criticism from the limited examination of historical questions to an exploration of the fascinating web of reality spun by each of the New Testament writers and their worlds."[111] The

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107. I am referring specifically to the Rhetoric of Religious Antiquity (RRA) series and the Sociorhetorical Exploration Commentaries (SREC) from SBL Press, Atlanta.

108. Fauconnier, *Mappings in Thought and Language*, 5. For more on the importance of culture in conceptual integration theory, see Fauconnier and Turner, *Way We Think*, esp. 72–73, 102, 217, 259, 356, 369, 382–83, 393, 396; Slingerland, *What Science Offers the Humanities*, 151–218.

109. Fauconnier and Turner, *Way We Think*, 139; see also 277.

110. See Duane F. Watson's critique of the sociorhetorical work done by Ben Witherington III (*Conflict and Community in Corinth: A Socio-rhetorical Commentary on 1 and 2 Corinthians* [Grand Rapids: Eerdmans, 1995]; *The Acts of the Apostles: A Socio-rhetorical Commentary* [Grand Rapids: Eerdmans, 1998]): "Two commentaries claiming to be socio-rhetorical, although excellent as commentaries, did not move beyond traditional historical-critical methods of interpretation with an emphasis on social history" (Watson, "Why We Need Socio-rhetorical Commentary and What It Might Look Like," in *Rhetorical Criticism and the Bible*, ed. Stanley E. Porter and Dennis L. Stamps, JSNTSup 195 [London: Sheffield Academic Press, 2002], 129).

111. L. Gregory Bloomquist, "A Possible Direction for Providing Programmatic Correlation of Textures in Socio-rhetorical Analysis," in Porter and Stamps, *Rhetorical Criticism and the Bible*, 61. See also Bloomquist's comment on 93: "I believe that the

tools of conceptual blending can help sociorhetorical interpreters explain how these webs of rhetorical reality hang together.

There is some tension in the guild between scholars who focus on history, or "getting behind the text," and those who focus on the nature and use of language in Paul's discourse. This tension can be seen in the continuing discussion about how best to use rhetoric to interpret biblical texts. Margaret Mitchell, for example, regards the use of rhetoric as part of the historical-critical project and therefore restricts herself to a discussion of rhetorical devices that would have been in use in the first century CE.[112] Lauri Thurén critiques this exegetical restriction to ancient rhetoric when interpreting biblical texts.[113] In this, he is joined by other scholars such as Elisabeth Schüssler Fiorenza and Thomas H. Olbricht.[114] For Thurén, such a restriction only makes sense "[i]f rhetorical conventions in the New Testament are seen mainly as historical phenomena" and then only "if we can reasonably assume that the authors had learnt those techniques by name

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strength of SR[I] is precisely in its potential for leading us out of the modernist focus on history."

112. Which she calls "historical rhetorical criticism" (Margaret Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* [Louisville: Westminster John Knox, 1993], 6). But note Stanley E. Porter's observation: "Even though rhetorical features are found in other ancient writings besides speeches…, so far as I know letters—primarily because of their subliterary status (literary letters are excluded from this)—were never analysed or examined in this way by the ancients or considered part of rhetoric or of the body of rhetorically influenced literature" ("Ancient Rhetorical Analysis and Discourse Analysis of the Pauline Corpus," in *The Rhetorical Analysis of Scripture: Essays from the 1995 London Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 146 [Sheffield: Sheffield Academic, 1997], 251–52). Referring specifically to Mitchell's work, Porter goes on to note that "the idea of a hybrid letter combining epistolary form and deliberative oration is simply a *non sequitur*, so far as established categories from the ancient world are concerned" (272).

113. Lauri Thurén, "Is There Biblical Argumentation?" in *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity Press International, 2002), 77–92.

114. Elisabeth Schüssler Fiorenza, "Challenging the Rhetorical Half-Turn: Feminist and Rhetorical Biblical Criticism," in *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference*, ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 131 (Sheffield: Sheffield Academic, 1996), 32. Thomas H. Olbricht, "Introduction," in Eriksson, Olbricht, and Übelacker, *Rhetorical Argumentation in Biblical Texts*, 3, 6. See also Porter, "Ancient Rhetorical Analysis," 268.

at school." Thurén argues, rather, that New Testament writings "should be analyzed with the best means available, whether ancient or modern. When the goal is to understand the text, not only to identify historical features in it, this perspective is feasible."[115]

Thurén's remarks touch on a point elucidated by Anders Eriksson. Eriksson notes that since H. D. Betz's reintroduction of rhetorical analysis to New Testament studies there has been some confusion "whether rhetoric is the tool used for analysis or the object of study." Historical critics, he notes, often have difficulty differentiating between these two aspects.[116] SRI, as conceived by Robbins, offers biblical scholars a way out of this difficulty.[117] "Socio-rhetorical critics," according to Robbins, "are interested in the nature of texts as social, cultural, historical, theological and ideological discourse." He goes on to state that "within this approach, historical, social and cultural data stand in an intertextual relation to signs in texts."[118] With its multitexture approach, discussed below, I take Robbins

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115. Lauri Thurén, "On Studying Ethical Argumentation and Persuasion in the New Testament," in *Rhetoric and the New Testament: Essays from the 1992 Heidelberg Conference,* ed. Stanley E. Porter and Thomas H. Olbricht, JSNTSup 90 (Sheffield: Sheffield Academic, 1993), 470–71. This view is echoed, though in a slightly different fashion, by Hebrew Bible scholar Karl Möller when he uses Greco-Roman rhetorical categories, especially the insights of Aristotle, to interpret the book of Amos. He defends the use of these categories against charges of anachronism and argues that "Aristotle and his successors, after all, did not *invent* rhetorical discourse.… Aristotle and others merely investigated rhetorical utterances and then developed a concept of rhetoric that was based partly on their observations and partly on philosophical ideas and concepts" (Karl Möller, *A Prophet in Debate: The Rhetoric of Persuasion in the Book of Amos*, JSOTSup 372 [Sheffield: Sheffield Academic, 2003], 43). For Möller, Greco-Roman rhetorical categories provide a useful means of interpreting the book of Amos, regardless of the fact that such categories were not indigenous to Amos's cultural context.

116. Anders Eriksson, "Enthymemes in Pauline Argumentation: Reading between the Lines in 1 Corinthians," in Eriksson, Olbricht, and Übelacker, *Rhetorical Argumentation in Biblical Texts*, 246.

117. But note Wilhelm Wuellner's critique of SRI as expounded by Robbins in his 1984 book, *Jesus the Teacher*: "The sociorhetorical method proposed by V. Robbins … ends up in the service of the historian's interest in social description" (Wuellner, "Where Is Rhetorical Criticism Taking Us?" *CBQ* 49 [1987]: 454).

118. Robbins, "Socio-rhetorical Criticism: Mary, Elizabeth, and the Magnificat as a Test Case," in *The New Literary Criticism and the New Testament*, ed. Elizabeth Struthers Malbon and Edgar V. McKnight, JSNTSup 109 (Sheffield: Sheffield Academic, 1994), 164–65 (Editorial note: See pp. 29–74 in this volume).

and SRI to be offering New Testament exegesis a "both/and" opportunity. The historical investigation of ancient rhetorical forms and praxis *always* has a place within SRI on at least the level of intertexture, that is, the New Testament's relationship to other texts that aim to persuade.[119] It may also have a place within the examination of the inner workings of a text as it goes about persuading, provided, as Thurén suggests, that it is the best means of explicating what the text is doing.[120] However, if other theories of meaning and language serve the interpreter better, then these other theories are used instead of ancient categories. SRI, with its programmatic analysis of different "textures" of texts thus allows the interpreter consciously to treat rhetoric as *both* a tool for analysis *and* an object of historical study as well.

The classic texts of SRI remain Robbins's dual works published in 1996, *The Tapestry of Early Christian Discourse* and *Exploring the Texture of Texts*.[121] These twin volumes programmatically lay out an interpretive analytic that explores multiple textures found in texts. Using the image of examining a thick tapestry, Robbins argues that "when we explore a text from different angles, we see multiple textures of meanings, convictions, beliefs, values, emotions and actions. These textures within texts are a result of webs or networks of meanings and meaning effects that humans create."[122] The textures analyzed within SRI are: inner texture; intertexture; social and cultural texture; ideological texture; and, in *Exploring the Texture of Texts*, sacred texture. Although not often recognized by its critics,

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119. In this view, Mitchell's work can be seen primarily as an intertextual investigation.

120. The inner workings of a text are called "inner texture" in SRI (see below). See, e.g., Robbins, *Exploring the Texture of Texts*, 21–29, where, in Robbins's discussion of the argumentative texture and pattern in an inner textual analysis, his examples derive mainly from ancient rhetoric. But also note that he ends the first paragraph of this subsection with this statement: "Rhetorical theory, both ancient and modern, presents extensive analytical tools for analyzing the argumentative texture of texts" (21). Something similar is found in *Tapestry of Early Christian Discourse*, 58–64; see 59 and 61 for Robbins's treatment of modern rhetorical theory.

121. *Tapestry of Early Christian Discourse* provides the reader with a more detailed exposition of the theoretical underpinnings of SRI whereas *Exploring the Texture of Texts* is more of a "how-to" volume, which is evident in the latter's subtitle: *A Guide to Socio-rhetorical Interpretation*.

122. Robbins, *Tapestry of Early Christian Discourse*, 18; see Robbins, *Exploring the Texture of Texts*, 2–3.

SRI does *not* require an exegete to "run through the paces," as it were, of all the different textures. Rather it offers a means whereby an "interactive analysis" of texts can take place "within multiple arenas of texture."[123] Depending upon the exegetical project, different textures will be of greater or lesser importance.

According to Robbins, "Inner textual analysis focuses on words as tools for communication."[124] In this texture, the exegete stays within the boundaries of the text under consideration and examines what the language of the text is doing. Intertexture moves beyond the boundaries of the language and structure of the text itself and recognizes that "texts stand in dynamic relation to phenomena outside of them."[125] Intertexture describes the various ways in which any given text utilizes, changes, or amplifies other texts (oral or written), cultural and social knowledge, and/or historical events. Social and cultural texture explores, among other things, the "social and cultural systems presupposed in the text" and "reveal[s] the potential of the text to encourage its readers to adopt certain social and cultural locations and orientations rather than others."[126] Ideological texture concerns both how the message of the text is evoked and received. The main issues an interpreter sees through this texture include "the social, cultural, and individual location and perspective of writers and readers."[127] Sacred texture is "embedded deeply" within the other four textures and enables the interpreter to analyze "the nature of the relation between human life and the divine."[128] When exploring each of these textures, the exegete strives to uncover various modes of meaning embedded in texts. Ideally, the results of analyzing several textures are put into dialogue and a thick narrative of interpretation is produced or, to use the language of conceptual integration theory, various textural inputs are blended in the final exegesis so that interpretive emergent structure is produced that sheds new insight into the text.

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123. Robbins, *Tapestry of Early Christian Discourse*, 237; see Robbins, *Exploring the Texture of Texts*, 5–6.

124. Robbins, *Exploring the Texture of Texts*, 7; see Robbins, *Tapestry of Early Christian Discourse*, 46.

125. Robbins, *Tapestry of Early Christian Discourse*, 32, see also 96; see Robbins, *Exploring the Texture of Texts*, 40.

126. Robbins, *Exploring the Texture of Texts*, 71, 72.

127. Robbins, *Exploring the Texture of Texts*, 95; see Robbins, *Tapestry of Early Christian Discourse*, 36–40.

128. Robbins, *Exploring the Texture of Texts*, 130, 120.

As a dynamic interpretive analytic, SRI grows and develops over time. As noted above, currently Robbins is moving the classical sociorhetorical textured approach forward by incorporating the insights of the cognitive science of religion into his theoretical explication of SRI.[129] This newer stage in the development of SRI is described in Robbins's monumental two-volume work, *The Invention of Christian Discourse*, and will guide the forthcoming volumes of the Rhetoric of Religious Antiquity series. Because sociorhetorical interpreters are interested in exegetical practices that take human embodiment seriously, the tools of the cognitive science of religion, especially those of conceptual blending, are extremely productive when used within a sociorhetorical framework. Taking human embodiment in geophysical space seriously demands, according to Robbins, a mode of analysis wherein "it is necessary not only to interpret reasoning in argumentation but also to interpret picturing of people and the environments in which they are interacting." Robbins creates two new terms to differentiate the analysis of rhetorical reasoning from the analysis of the graphic images rhetorical descriptions evoke. All too often, according to Robbins, exegesis reinscribes a mind-body dualism that focuses predominantly on a text's rhetorical reasoning, that is, on its *rhetology*. Using the insights of the cognitive science of religion, Robbins pushes interpreters to take the rhetorical power of graphic picturing just as seriously. Robbins refers to this "graphic picturing in rhetorical description" as a text's *rhetography*.[130] As Robbins reminds exegetes, "the picture an argument evokes (its rhetography) is regularly as important as the reasoning it presents (its rhetology)."[131] The importance of rhetography for this newer stage of SRI's development cannot be overestimated, and it is in analyses of the images evoked by the rhetoric of texts that the indebtedness to and usefulness of cognitive science in a sociorhetorical framework is most prominently demonstrated.[132] Attending to the rhetography of a

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129. He is also incorporating insights from critical spatiality theory, but I do not engage this is my own work. See Bart B. Bruehler, *A Public and Political Christ: The Social-Spatial Characteristics of Luke 18:35–19:43 and the Gospel as a Whole in Its Ancient Context*, PTMS 157 (Eugene, OR: Pickwick, 2011), for developments of critical spatiality within biblical studies. Editorial note: See pp. 197–231 in this volume.

130. Robbins, *Invention of Christian Discourse*, 16, see also xxvii.

131. Ibid., 17. See Damasio, *Descartes' Error*, 96, 197–98; Damasio, *The Feeling of What Happens*, 318–19.

132. See Vernon K. Robbins, "Rhetography: A New Way of Seeing a Familiar Text," in *Words Well Spoken: George Kennedy's Rhetoric of the New Testament*, ed. C.

text provides exegetical space in which to analyze images evoked by texts that frequently function as somatic markers, as will be demonstrated in the analysis of 1 Cor 6:12–7:7 below.

Far from supplanting the classical textured approach, the newer emphasis on rhetography in SRI demonstrates how the use of cognitive science moves sociorhetorical analysis forward. The concern about the images evoked by a text is already apparent in Robbins's description of sensory-aesthetic texture, a subcategory of inner texture. Images in texts, according to Robbins, will involve people's imaginations as the rhetoric of the text unfolds.[133] The images attended to via an analysis of a text's sensory-aesthetic textures may evoke any of the senses. As Damasio reminds scholars, "The word image does not refer to 'visual' images alone, and there is nothing static about images either."[134] While rhetography is certainly not a static element in texts, it does tend to focus on the visual in its analysis of mental picturing. According to Robbins, "Rhetography refers to the graphic images people create in their minds as a result of the visual texture of the text."[135] For SRI, accurately analyzing the rhetography of a text provides the interpreter with "the primary cultural clue to the logic of the discourse."[136] Rather than simply "mere" aesthetics, attending to the mental images a text creates helps the exegete understand what kinds of background information its rhetoric could evoke in meaning aware hearers/readers. SRI provides a critical space in which to take *both* the rhetography and rhetology of texts seriously, and since arguments in New Testament documents rely more or less on some combination of these, such a critical space allows for newer exegetical insight.[137] For example, as I will discuss in my exegesis of 1 Cor 6:12–7:7, in the first half of Paul's argument (6:12–20), he relies heavily on rhetography to *show* the Corinthians *why* πορνεία is the worst of all bodily sins. Paul then moves, in the second half of his argument (7:1–7), to rely more on rhetology in order to *explain*

Clifton Black and Duane F. Watson (Waco, TX: Baylor University Press, 2008), 81–106 (Editorial note: See pp. 367–92 in this volume). See Robbins, *Invention of Christian Discourse*, 85–88 for a discussion of the lack of vocabulary for analyzing visual texture outside of SRI.

133. Robbins, *Tapestry of Early Christian Discourse*, 65.

134. Damasio, *The Feeling of What Happens*, 318.

135. Robbins, "Rhetography," 81.

136. Ibid., 100.

137. For a discussion of the power effective blending of rhetology and rhetography provides early Christian discourse, see Robbins, *Invention of Christian Discourse*, 88.

to the Corinthians *how* πορνεία can be best avoided. To be sure, there are rhetological elements in 6:12–20 as well as rhetographical elements in 7:1–7, but SRI provides the tools that allow for an analytical discussion of both elements of textual discourse.

The study of the specific ways in which New Testament texts blend rhetography with rhetology has lead Robbins to develop further a sociorhetorical analytical category that emerged in 1996 known as a *rhetorolect*, an elision of "rhetorical dialect," which is defined as a "form of language variety or discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations."[138] In a later essay (2008), Robbins notes how this definition presupposes that early Christians created discourse that was "understandable" to the larger Greek and Roman culture of the eastern Mediterranean. Yet this early Christian discourse, while understandable, was also "highly unusual, in the manner in which a dialect is unusual."[139] This newer focus on rhetorolects demonstrates how SRI has developed into an interpretive analytic that analyzes discourse through frames and prototypes, rather than the more traditional biblical studies categories of form and genre. As discussed above, frames provide a way for meaning aware hearers/readers to contextualize the verbal cues language provides and thus allows for the production of meaning by human subjects. Rhetorolects function broadly as cultural frames that provide the necessary background information for hearers/readers to understand the picturing and reasoning evoked by discourse. Relying on the work of Coulson and Fillmore, Robbins understands frames to be "'any system of concepts related in such a way that to understand any one concept it is necessary to understand the entire system; introducing any one concept results in all of them becoming available.'"[140]

Rhetorolects, according to Robbins, are "cultural-religious frames that introduce multiple networks of thinking, reasoning, and acting that were

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138. Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scr* 59 (1996): 356. Note that Robbins developed the term "rhetorolect" in the same year that *Tapestry of Early Christian Discourse* and *Exploring the Texture of Texts* were published. See Robbins, *Invention of Christian Discourse*, xxvii–xxviii.

139. Robbins, "Rhetography," 85; see Robbins, *Invention of Christian Discourse*, 78–81.

140. Robbins, *Invention of Christian Discourse*, 100, citing Miriam R. L. Petruck, "Frame Semantics," in *Handbook of Pragmatics: Manual*, ed. J. Verschueren et al. (Philadelphia: Benjamins, 1997), 1.

alive and dynamic in early Christian thought, language, and practice."[141] While Coulson, following Fillmore, uses the term "frame" to denote a wide array of phenomena, Robbins correlates rhetorolects most closely with Idealized Cognitive Models (ICM) as described by Lakoff.[142] More specifically, Robbins suggests that rhetorolects, with their "distinctive configuration," most resemble what Lakoff refers to as "cluster ICMs." Cluster ICMs act as *Gestalts* in which the whole is conceptually easier to grasp than the parts. Like cluster ICMs, rhetorolects

> appear to contain clusters of topoi related to networks of meanings that configure first century Christian discourse in ways that are, at one and the same time, linked to multiple meaning networks in Mediterranean culture and distinctive of people with particular experiences in particular places and spaces in the Mediterranean world.[143]

For Robbins, cultural frames, ICMs, and rhetorolects are different ways of labeling similar conceptual phenomena.[144] To be sure, Coulson, Lakoff, and Robbins all have their own, somewhat idiosyncratic, intellectual enterprises, but it is important to note that these different cognitive projects can fruitfully be put in conversation with, and thus help support, one another.

Research among sociorhetorical interpreters since the mid-1990s has led to the conclusion that, in the first century, "six rhetorolects functioned as prototypical modes of discourse that assisted early Christians in their energetic work of creating dynamic, adaptable, and persuasive modes of discourse within Mediterranean society and culture."[145] To be sure, these six modes of discourse do not exhaust early Christian discursive creativity, but rather reflect those that Robbins and other sociorhetorical interpreters have documented, based on available data, in the first century of Christian rhetorical development.[146] Although the terminology for these six cultural

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141. Robbins, "Rhetography," 99–100.

142. Coulson includes ICMs in her understanding of "frame" (*Semantic Leaps*, 20 note); Robbins, *Invention of Christian Discourse*, 104. See George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago: University of Chicago Press, 1987), 68–76.

143. Robbins, *Invention of Christian Discourse*, 119; see Lakoff, *Women, Fire, and Dangerous Things*, 74–76, 203.

144. Robbins, *Invention of Christian Discourse*, 107.

145. Ibid., 7, see also 115.

146. See ibid., 77, where he notes that "the NT writings are a small sample of the

frames has developed since their first exposition in 1996, sociorhetorical interpreters now use the following terms for the six rhetorolects documented in the New Testament: wisdom, prophetic, apocalyptic, precreation, priestly, and miracle.[147] While each of these rhetorolects specifically moves Christian storylines forward, they are, as noted above, dialect variations of larger ancient Mediterranean discourses. Robbins has made a provisional conclusion that there are three main discourses operative in the ancient Mediterranean world of which early Christian rhetorolects are local dialects: mantic discourses (divine communications), philosophical discourses (mental searching), and ritual discourses (religious action). Robbins describes prophetic and apocalyptic rhetorolects as localizations of mantic discourses. Wisdom and precreation rhetorolects are Christian expressions of philosophical discourses, while priestly and miracle rhetorolects are Christian dialects for ritual discourses.[148] This typology helps interpreters understand how early Christian discourse was understandable to larger Mediterranean cultures while at the same time representing idiosyncratic expressions of specific belief systems and storylines of emerging Christian subcultures.

It is important to note, however, that, while New Testament texts, and portions of them, may operate predominantly within one rhetorolect, Robbins explains that each of these modes of discourse regularly pushes outward and into the other modes.[149] The description of rhetorolects in SRI is not a static model since each mode of discourse stands in dynamic relation to the others. Such an understanding of these different types of discourse prevents exegetical myopia. While one rhetorolect tends to dominate a pericope or extended passage, this should not blind the inter-

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earliest ways the earliest Christians used language to communicate their picturing of God's world and to persuade others that their picturing was reasonable and truthful."

147. Ibid., 114.

148. Ibid., 493–502.

149. Vernon K. Robbins, "Argumentative Textures in Socio-rhetorical Interpretation," in Eriksson, Olbricht, and Übelacker, *Rhetorical Argumentation in Biblical Texts*, 27. For a similar discussion of different modes of discourse interpenetrating one another, see also Roland E. Murphy, *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 3rd ed. (Grand Rapids: Eerdmans, 2002), 101: "The sages were concerned in a broad way with (right) living, but they were not ethicists or framers of law. Because human conduct is the common denominator between wisdom and law, it is sometimes difficult to separate the two and to determine influence.… These difficulties also occur with respect to the social concerns of the prophets."

preter to other modes of discourse that are being invited into the complex rhetoric of early Christian texts.[150] While these six modes of discourse all have the potential to interpenetrate one another, only three rhetorolects have emerged as generative for an analysis of Paul's argument in 1 Cor 6:12–7:7. Paul's arguments in this pericope are framed predominantly by wisdom rhetorolect that invites apocalyptic and priestly modes of discourse into its rhetoric.

Wisdom rhetorolect is not only the predominant frame for 1 Cor 6:12–7:7 but, Robbins argues, for emerging Christian rhetorical culture as well. According to Robbins, "Wisdom rhetorolect provided basic cognitive frames during the first century with which people could negotiate the meanings of other rhetorolects in Mediterranean culture and society." The foundational cognitive nature of wisdom rhetorolect stems from the fact that "people learn basic cognitive frames of wisdom discourse during childhood in the family household."[151] The emphasis in this rhetorolect is on instruction, and it typically makes use of household and family imagery.[152] This rhetography is mapped onto God and the world God created. Thus God is the father of the household and the created world, especially human beings, are members of that household.[153] "Wisdom rhetorolect," Robbins writes, "emphasizes 'fruitfulness' (productivity and reproductivity). The goal of wisdom rhetorolect is to create people who produce good, righteous action, thought, will, and speech with the aid of God's wisdom."[154] Wisdom rhetorolect is didactic in nature. As will become evident in the exegetical chapters below,[155] this rhetorolect evokes cultural expectations of thinking and learning that should ideally lead to action. Wisdom attempts to prompt active fruitfulness through active thinking. Pauline wisdom rhetorolect, in particular, employs paradox to prompt active and

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150. See Matthew J. Goff, *The Worldly and Heavenly Wisdom of 4QInstruction*, STDJ 50 (Leiden: Brill, 2003), 65, where he states, concerning wisdom and apocalypticism in 4QInstruction: "It is more important to understand how these traditions are combined than to argue that one should be emphasized at the expense of the other." Although he does not use the language of SRI, Goff's argument here rests on a similar interpretive principle.

151. Robbins, *Invention of Christian Discourse*, 486–87; see also 127.

152. Thus the father's instruction to his son in Proverbs provides a powerful resource for this rhetorolect. See Goff, *Worldly and Heavenly Wisdom*, 45.

153. Robbins, *Invention of Christian Discourse*, 129.

154. Ibid., 110.

155. Editorial note: See von Thaden, *Sex, Christ, and Embodied Cognition.*

critical thinking that should lead to righteous action. In so doing, wisdom rhetorolect engages and evokes larger cultural expectations about the role and value of paradoxes within instructional discourse.[156] Moreover, just as every member of an actual household has different abilities and responsibilities, so too does the didactic nature of wisdom rhetorolect recognize that "righteous action" will look different for different people at different stages of life.[157]

Wisdom rhetorolect tends to blend organically with apocalyptic and priestly rhetorolects, and this is evident in 1 Cor 6:12–7:7 as well.[158] As John Collins has noted, while both wisdom and apocalyptic texts focus on correct knowledge, a main difference lies in whence true knowledge comes.[159] This can be seen in the typology of Mediterranean discourse discussed above. Wisdom rhetorolect is a dialect of ancient philosophical discourse in which true knowledge can be uncovered through observation of God's created world and through the teachings of elders. Apocalyptic rhetorolect, on the other hand, is a dialect of ancient mantic discourse in which true knowledge must come from a revelation from God. Much like wisdom, the goal of apocalyptic rhetorolect is to create righteous action among God's people. However, the manner in which it achieves this goal is different from wisdom. Whereas wisdom rhetorolect employs rhetography from households, apocalyptic rhetography tends to evoke imperial might and martial force. However, in apocalyptic rhetorolect the emperor (God) uses his army to eradicate evil and create perfect holiness across space and time. According to Robbins, the "special power of apocalyptic discourse lies in its reconfiguration of all time (past, present, and future) and all space (cosmic, earthly, and of personal bodies) in terms of holy and profane, good and evil." In the binary logic of this rhetorolect God and his angelic army will act to eradicate evil and (re)create a world of goodness. [160]

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156. Robbins, *Invention of Christian Discourse*, 158, 204, 508.

157. Ibid., 129.

158. Ibid., 191.

159. John J. Collins, "The Sage in the Apocalyptic and Pseudepigraphic Literature," in *Seers, Sybils and Sages in Hellenistic-Roman Judaism*, JSJSup 54 (Leiden: Brill, 1997), 339–50; Collins, "Cosmos and Salvation: Jewish Wisdom and Apocalypticism in the Hellenistic Age," in *Seers, Sybils and Sages in Hellenistic-Roman Judaism*, 334–36. See also Goff, *Worldly and Heavenly Wisdom*, 30–42, 47–51.

160. Robbins, "Argumentative Textures," 54; Robbins, "Dialectical Nature," 359; Robbins, *Invention of Christian Discourse*, 110.

Like apocalyptic modes of discourse, priestly rhetorolect also evokes holiness and goodness, but again, the focus is different. Priestly rhetorolect is a dialect of broader ancient Mediterranean discourse involving religious ritual and the benefits that accrue to the practitioner (or beneficiary) of such ritual action. Priestly rhetorolect has as its primary focus beneficial exchange between human beings and God. This beneficial exchange often involves language of temple, sacrifice, and purity. Although a focus of this rhetorolect can be sacrificial action on the part of humans that, according to Robbins, "create[s] an environment in which God acts redemptively among humans in the world," oftentimes it is the sacrifice of Jesus the Christ through his death that plays a major role in this mode of discourse, especially in the Pauline literature. The sacrifice of Jesus the Christ forms the specifically Christian rationale for sacrificial action on the part of God's human children.[161]

In 1 Cor 6:12–7:7, Paul employs wisdom rhetorolect as the overarching cultural organizing frame in his discussion of πορνεία, teaching his Corinthian "children" (1 Cor 4:15) why it is to be avoided and how to best accomplish this. Tapping the internal logic of wisdom rhetorolect, Paul employs the local frames of freedom and self-mastery in the inauguration of his instruction on sexual comportment (1 Cor 6:12). These topoi, and the mode of argumentation in which these are situated, evoke wisdom cultural resources in meaning aware hearers/readers. As Paul's argument develops, he invites apocalyptic rhetorolect into his wisdom instruction as a means to describe what the true dangers of πορνεία are. This rhetorolect energizes Paul's wisdom discourse and provides him with more rhetorical tools with which to argue that πορνεία is the worst of all bodily sins. Apocalyptic rhetorolect is evident in 6:13–14 with Paul's description of the destruction and resurrection of the body. Paul increases the rhetorical power of his teaching still further by inviting priestly rhetorolect into various sections of this pericope that discuss holiness, more specifically temples, beneficial exchange, glorification, and prayer (6:15–20; 7:5). By exploring the different cultural and local frames that organize the elements of Paul's teaching as well as blends Paul's discourse creates with them, I contend that we arrive at a fuller understanding of his teaching on the appropriate sexual use of the Christian body.

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161. Robbins, *Invention of Christian Discourse*, 112.

While prophetic, precreation, and miracle rhetorolects (the other Christian species of mantic, philosophical, and ritual discourses) do not play a major role in 1 Cor 6:12–7:7, they will be engaged in my discussion of 1 Cor 1–4,[162] chapters which ground Paul's argument in wisdom rhetorolect. In brief, Christian prophetic rhetorolect emphasizes that God calls or chooses certain people or groups for special righteousness. The rhetography of this mode of discourse describes God as a king who sends out his special emissaries to confront leaders acting in ways contrary to the king's demands. These emissaries, therefore, often encounter resistance from the very leaders whose behavior they are sent to correct. When the people listen to the emissaries and obey God, they are especially blessed, and when they disobey, there are negative consequences.[163] Precreation rhetorolect focuses on the primal activity of God before the founding of the present order. Especially important in this rhetorolect is Christ's relationship to God before creation and the redemptive implications this has for the universe.[164] This rhetorolect falls on the speculative end of the philosophical discourse spectrum with its ruminations about eternity and rhetoric regarding the "nontime" in which God, the eternal emperor, dwells. The rhetography of this rhetorolect is related to that found in both wisdom and apocalyptic: the emperor in his eternal household. The special emphasis in precreation rhetorolect is on eternal nontime, and its goal, according to Robbins, is "to guide people towards community that is formed through God's love, which reflects the eternal intimacy present in God's precreation household."[165] Miracle rhetorolect is the one that is least important for the exegesis chapters below, but this mode of ritual discourse emphasizes the power of God to do marvelous, extraordinary things for human beings in need.[166] The locus of need for humans in this rhetorolect tends to be on bodily malfunction and the embodied agent through whom God's restorative powers come. As Robbins notes, "a major goal of miracle rhetorolect is to effect extraordinary renewal within people

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162. Editorial note: See von Thaden, *Sex, Christ, and Embodied Cognition.*

163. Robbins, "Argumentative Texture," 44–45; Robbins, *Invention of Christian Discourse*, 110.

164. Robbins, "Argumentative Texture," 59.

165. Robbins, *Invention of Christian Discourse*, 111.

166. Robbins, "Argumentative Texture," 37–38; see also Robbins, "Dialectical Nature," 358.

that moves them toward speech and action that produces communities that care for the well-being of one another."[167]

The emergence of six rhetorolects, as well as the emphasis on rhetography (and not solely rhetology), within SRI creates an interpretive environment in which the insights of conceptual integration theory can produce new exegetical fruit. While the terms and language of both of these interpretive analytics may be new to biblical studies, I hope to demonstrate that they are powerful instruments through which biblical scholars can engage their craft. The tools of conceptual integration theory, when set within the programmatic analysis demanded by SRI, provide a model for unraveling the complex argument Paul makes in teaching the Corinthians to avoid the sexual sin of πορνεία. This model provides a means to analyze how Paul's language prompts for specific meanings, which, in turn, prompts the Christian community in Corinth to act in concrete ways to embody Paul's instruction. Such an interpretive analytic avoids a positivist emphasis on authorial intent as well as an over emphasis on actual community reception. Rather, an investigation employing conceptual integration theory within a sociorhetorical framework proposes possibilities for how Paul's language about πορνεία could make meaning in its cultural context. What Paul actually intended and how the individual members of the community actually received this teaching remain beyond this, and every other, approach.

Conclusion

The constitutive and governing principles of conceptual integration theory as articulated by Fauconnier and Turner provide the basic interpretive architecture I employ when exegeting Paul's argumentative discourse in 1 Cor 6:12–7:7. The insights this analysis yields will be set within the interpretive framework of sociorhetorical interpretation that includes multiple textures and rhetorolects. This allows me to have a principled means of examining how Paul's discourse in this pericope is meaningful as well as a programmatic exegetical analytic in which to construct a coherent narrative of the results of this examination. Setting conceptual integration theory within, or beside, other interpretive frameworks is not something unique to my project. For example, Todd Oakley, in an extended analysis

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167. Robbins, *Invention of Christian Discourse*, 111.

of a passage from Art Spiegelman's *Maus II: And Here My Troubles Began*, integrates the results he obtains from a study of blending with narratology and argumentation theory. He argues that "such a study produces a new kind of analysis that is much stronger than each separately."[168] Using conceptual integration theory within a sociorhetorical framework promises to yield a new kind of analysis of Pauline discourse.

Conceptual integration theory, by examining how language prompts for meaning, holds great promise for biblical exegesis. But more specifically, the theory of conceptual blending has particular usefulness for this project because the Pauline pericope under analysis deals with the topic of sexual comportment. As noted above, cognitive scientists stress that any model of meaning formation must take human embodiment into consideration. Fauconnier and Turner note that "human sexual practices are perhaps the epitome of meaningful behavior because they constitute a deeply felt intersection of mental, social, and biological life." They further argue that "the role of meaning construction and imagination in the elaboration of human sexual practices is phenomenal and has direct, real-world social consequences."[169] I have suggested that conceptual integration theory is a useful tool in general for analyzing biblical discourse, but my focus on Paul's instruction regarding the proper sexual use of the Christian body also means that the subject this study engages reflects a specific topic for which the applicability of conceptual blending is asserted by cognitive scientists themselves.

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168. Oakley, "Conceptual Blending," 357.

169. Fauconnier and Turner, *Way We Think*, 28. Also of interest to my project is their assertion that "sexual fantasy, whether or not enacted, is a vast and important area of systematic human cognition that is imaginative but not explained by metaphor or analogy" (35–36).

Conceptual Blending and Early Christian Imagination

Vernon K. Robbins

Introduction

The emergence of early Christianity during the first century CE is a truly remarkable phenomenon. The literature this movement produced during its first seventy years of existence exhibits profound creativity in the context of traditional cultures, which are known for their conservative nature. Years ago, scholars such as Amos Wilder observed that there were amazingly "new" formulations of phrases and words in New Testament literature.[1] There has, however, been only limited progress in our understanding of how this "newness" emerged. Many scholars have exhibited and discussed the wide reaching diversity in traditions, concepts, and practices among different groups of early Christians. There have been only a few attempts, however, to develop modes of analysis and interpretation that show what one might call the "inner workings" of visualizations, conceptualizations, and orientations in the context of this diversity.

Ilkka Pyysiäinen has done some very interesting thinking about this in a paper entitled "Intuition, Reflection, and the Evolution of Traditions." For my purposes, his discussion of "selection," "guided variation," and "biased cultural transmission" are very helpful.[2] His discussion feeds naturally into analyses of "partial mapping" and other things in *conceptual integration theory* (alternatively called *conceptual blending theory*),

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1. Amos Wilder, *The Language of the Gospel: Early Christian Rhetoric* (New York: Harper & Row, 1964).

2. Ilkka Pyysiäinen, "Intuition, Reflection, and the Evolution of Traditions," in *Moving Beyond New Testament Theology? Essays in Conversation with Heikki Räisänen*, ed. Todd C. Penner and Caroline Vander Stichele, SESJ 88 (Helsinki: Finnish Exegetical Society, 2005), 289–92.

which I will discuss below. Pyysiäinen also observes the presence of "pre-narrative" as frameworks that guide reproduction.[3] István Czachesz also has presented some very helpful concepts in "The Transmission of Early Christian Thought: Toward a Cognitive Psychological Model."[4] In the context of three alternative approaches to religion in cognitive science, Czachesz discusses schema theory and introduces four "scripts" upon which he thinks early Christian literature relies: martyrdom script, gospel script, healing script, and divine-call script.[5] In my view, this is a very promising approach, especially when it is correlated both with "serial recall," when scripts serve as underlying story-grammars to narrative, and with "the cognitive relevance hypothesis of Christology," which Czachesz describes as "the early Christian conceptualization of Jesus adapted to the economy of the mind by closely approaching the archaic idea of ancestors."[6]

In the context of various new approaches to religion from the perspective of cognitive science on brain and mind, my approach is especially informed by Conceptual Blending (or Conceptual Integration) Theory and Critical Spatiality Theory. Instead of four scripts (Czachesz), my sociorhetorical analysis exhibits six rhetorical dialects (called rhetorolects) that blend dynamically with one another in first century Christian discourse. Each of the rhetorolects emerges in embodied cognition through interaction with specifically located contexts that provide picturing based on seeing places and spaces through social and cultural experiences. This aspect of discourse I call rhetography, namely, evoking pictures through pictorial expression.[7] Each rhetorolect is nurtured in the mind through

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3. Ibid., 290.

4. István Czachesz, "The Transmission of Early Christian Thought: Toward a Cognitive Psychological Model," *SR* 36 (2007): 65–85.

5. István Czachesz, "The Gospels and Cognitive Science," in *Learned Antiquity: Scholars and Society in the Near-East, the Greco-Roman World, and the Early Medieval West*, ed. A. A. MacDonald, M. W. Twomey, and G. J. Reinik (Leuven: Peeters, 2003), 25–36.

6. Ibid., 21; István Czachesz, "Metamorphosis in Early Christian Imagination: A Cognitive-Psychological Approach" (paper presented at the Jewish Pseudepigrapha and Christian Apocrypha Section of the SBL International Meeting in Groningen, the Netherlands, July 25–28, 2004), 1–11; revised version published as "Metamorphoses of Christ," in Czachesz, *The Grotesque Body in Early Christian Discourse: Hell, Scatology, and Metamorphosis*, Bible World (Sheffield: Equinox, 2012), 141–56.

7. Vernon K. Robbins, "Rhetography: A New Way of Seeing the Familiar Text," in *Words Well Spoken: George Kennedy's Rhetoric of the New Testament*, ed. C. Clifton

cultural frames that evoke storylines containing a sequence of pictures in the context of pictorial narration. Each rhetorolect also contains reasonings, which I call their rhetology, namely, "assertions," "supports," and "juxtapositions" of thoughts that evoke "meanings" in the context of images, actions, feelings, and so forth. Gilles Fauconnier and Mark Turner's *The Way We Think* and Seanna Coulson's *Semantic Leaps* have been especially helpful in my analysis and interpretation of the dynamic and complex conceptual blending that occurs among the six rhetorolects that have emerged in my sociorhetorical analysis.[8] An excellent afterword in the 2003 publication of George Lakoff and Mark Johnson, *Metaphors We Live By* explains the relation of Conceptual Blending (Integration) Theory to conceptual metaphor theory.[9] The first programmatic conceptual blending interpretation of a New Testament passage in a sociorhetorical framework has now been completed and will be forthcoming soon as a published book.[10]

The six rhetorolects that have emerged in my analysis are: *wisdom*, *prophetic*, *apocalyptic*, *precreation*, *miracle*, and *priestly* rhetorolect. One of the challenges is to discover how these rhetorolects blend with one another. Perhaps certain blends of two, or perhaps three, rhetorolects create "emergent blend structures"[11] that are especially generative in early Christian discourse. We are just beginning to find our way with these things. This essay gives a preview of blending in early Christian miracle discourse. But first a little more introduction to the six rhetorolects.

Black and Duane F. Watson (Waco, TX: Baylor University Press, 2008), 81–106 (Editorial note: See pp. 367–92 in this volume).

8. Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002); Seanna Coulson, *Semantic Leaps: Frame Shifting and Conceptual Blending in Meaning Construction* (New York: Cambridge University Press, 2001). I am especially grateful to Robert H. von Thaden Jr. and Bart B. Bruehler, two PhD candidates at Emory University who respectively are advancing the use of Conceptual Integration Theory and Critical Spatiality Theory for interpreting early Christian texts in their dissertations.

9. George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 2003), 243–76.

10. Robert H. von Thaden Jr., *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, ESEC 16 (Dorset, UK: Deo, 2012).

11. Fauconnier and Turner, *Way We Think*, 42–46, 48–49.

A Basic View of Early Christian Rhetorical Dialects (Rhetorolects)

In the context of sociorhetorical analysis and interpretation of early Christian literature during the 1990s,[12] very different modes of argumentation began to appear, creating exceptional challenges for analysis and interpretation of all the different kinds of discourse in the New Testament, as well as in other early Christian literature. In the context of inductive analysis of portions of all the writings in the New Testament and some Christian writings outside the New Testament, six major kinds of discourse began to emerge. In 1996, it was decided that six discourses functioned as rhetorical dialects that interacted dynamically with one another to create the Christian discourse that existed by 100 CE. In addition, I decided to follow the advice and example of Benjamin H. Hary, a sociolinguist at Emory University, to shorten the phrase "rhetorical dialect" to "rhetorolect."[13] After changes in the names of three of the rhetorolects over a period of eight years, the names have emerged as: *wisdom*, *prophetic*, *apocalyptic*, *precreation*, *miracle*, and *priestly*. In each of the rhetorolects, pictorial narration and reasoning associated with particular social, cultural, and religious locations have emerged as highly significant. Focus on these locations is producing more detailed analysis of the social, cultural, and ideological aspects of sociorhetorical interpretation.[14] It became obvious, first of all, that a major characteristic of early Christian discourse emerges from the patterns with which it creates enthymematic argumentation out of pictorial narration and reasoning related to people's bodies, households, villages, synagogues, cities, temples, kingdoms, and empires.[15]

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12. Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996); Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996).

13. Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scr* 59 (1996): 353–62.

14. Robbins, *Tapestry of Early Christian Discourse*, 144–236; Robbins, *Exploring the Texture of Texts*, 71–119.

15. Vernon K. Robbins, "From Enthymeme to Theology in Luke 11:1–13," in *Literary Studies in Luke-Acts: A Collection of Essays in Honor of Joseph B. Tyson*, ed. R. P. Thompson and T. E. Phillips (Macon, GA: Mercer University Press, 1998), 191–214; Robbins, "Argumentative Textures in Socio-rhetorical Interpretation," in *Rhetorical Argumentation in Biblical Texts: Essays from the 2000 Lund Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity

In other words, the cognitions and reasonings were emerging from "lived experiences" in specific places in the first century Mediterranean world. This has led to the use of "critical spatiality theory" in sociorhetorical interpretation.[16] This area of study, located in the field of cultural geography studies, builds in particular on writings by Henri Lefebvre, Robert D. Sack, Pierre Bourdieu, Edward W. Soja, and Stephen Toulmin.[17] James W. Flanagan has been especially instrumental in bringing critical spatiality theory into biblical study.[18] In 1991, Robbins used Robert D. Sack's *Human Territoriality* for sociorhetorical analysis of "images of empire" in Acts and T. F. Carney's *The Shape of the Past* for the social location of the implied author of Luke-Acts.[19] Jerome H. Neyrey has applied strategies for interpreting the social location of the implied author to Jude and 2 Peter,

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Press International, 2002), 27–65; Robbins, "Enthymeme and Picture in the Gospel of Thomas," in *Thomasine Traditions in Antiquity: The Social and Cultural World of the Gospel of Thomas*, ed. Jon Ma. Asgeirsson, April D. DeConick, and Risto Uro, NHMS 59 (Leiden: Brill, 2006), 175–207.

16. Bart B. Bruehler, *A Public and Political Christ: The Social-Spatial Characteristics of Luke 18:35–19:43 and the Gospel as a Whole in Its Ancient Context*, PTMS 157 (Eugene, OR: Wipf & Stock, 2011).

17. Henri Lefebvre, *The Production of Space*, trans. Donald Nicholson-Smith (Malden, MA: Blackwell, 1991); R. D. Sack, *Human Territoriality: Its Theory and History* (Cambridge: Cambridge University Press, 1986); Sack, *Homo Geographicus: A Framework for Action, Awareness, and Moral Concern* (Baltimore: Johns Hopkins University Press, 1997); Pierre Bourdieu, "Social Space and Symbolic Power," *Sociological Theory* 7 (1989): 14–25; E. W. Soja, *Postmodern Geography: The Reassertion of Space in Critical Social Theory* (London: Verso, 1989); Soja, "Postmodern Geographies and the Critique of Historicism," in *Postmodern Contentions: Epochs, Politics, Space*, ed. J. P. Jones III, W. Natter, and T. R. Schatzki (New York: Guildford, 1993), 113–36; Soja, *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Cambridge, MA: Blackwell, 1996); Stephen Toulmin, *Cosmopolis: The Hidden Agenda of Modernity* (Chicago: University of Chicago Press, 1990).

18. J. W. Flanagan, "Ancient Perceptions of Space/Perceptions of Ancient Space," *Semeia* 87 (1999): 15–43. See also David M. Gunn and Paula M. McNutt, eds., *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan*, JSOTSup 359 (Sheffield: Sheffield Academic, 2002).

19. T. F. Carney, *The Shape of the Past: Models and Antiquity* (Lawrence, KS: Coronado, 1975); Vernon K. Robbins, "Luke-Acts: A Mixed Population Seeks a Home in the Roman Empire," in *Images of Empire*, ed. Loveday C. A. Alexander, JSOTSup 122 (Sheffield: JSOT Press, 1991), 202–21; Robbins, "The Social Location of the Implied Author of Luke-Acts," in *The Social World of Luke-Acts: Models for Interpretation*, ed. Jerome H. Neyrey (Peabody, MA: Hendrickson, 1991), 305–32.

Luke's social location of Paul, the Gospel of John, and to Paul's writings.[20] Since 2000, Roland Boer has written an important study on "the production of space" in 1 Sam 1–2, Michael McKeever an analysis of "refiguring space in the Lukan passion narrative," Claudia V. Camp an important essay on "storied space" in Sirach, Victor H. Matthews an important discussion of physical, imagined, and "lived" space in ancient Israel, and Thomas B. Dozeman an essay on Ezra-Nehemiah.[21]

Sociorhetorical interpretation is using critical spatiality theory together with cognitive theory about conceptual blending to analyze and interpret the nature of early Christian discourse. Here the foundational work is Fauconnier and Turner's *The Way We Think*.[22] The merger of conceptual blending theory with critical spatiality theory is clarifying the relation of social places to cultural, ideological, and religious spaces

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20. Jerome H. Neyrey, *2 Peter, Jude*, AB 37C (New York: Doubleday, 1993), 32–42, 128–42; Neyrey, "Luke's Social Location of Paul: Cultural Anthropology and the Status of Paul in Acts," in *History, Literature, and Society in the Book of Acts*, ed. B. Witherington III (Cambridge: Cambridge University Press, 1996), 251–79; Neyrey, "Spaces and Places, Whence and Whither, Homes and Rooms: 'Territoriality' in the Fourth Gospel," *BTB* 32 (2002): 60–74; Neyrey, "Spaced Out: 'Territoriality' in the Fourth Gospel," *HvTSt* 58 (2002): 632–63; Neyrey, "The Social Location of Paul," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins*, ed. David B. Gowler, L. Gregory Bloomquist, and Duane F. Watson, Harrisburg (PA: Trinity Press International, 2003), 126–64.

21. Roland Boer, "Sanctuary and Womb: Henri Lefebvre and the Production of Space" (paper presented at the Annual Meeting of the American Academy of Religion and the Society of Biblical Literature, Nashville, 19 November 2000), http://tinyurl.com/SBL7103g; Michael C. McKeever, "Refiguring Space in the Lukan Passion Narrative" (paper presented at the Annual Meeting of the American Academy of Religion and the Society of Biblical Literature, Nashville, 19 November 2000); Claudia V. Camp, "Storied Space, or, Ben Sira 'Tells' a Temple," in *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan*, ed. David M. Gunn and Paula M. McNutt, JSOTSup 359 (Sheffield: Sheffield Academic, 2002), 64–80 (Editorial note: See pp. 177–95 in this volume); Victor H. Matthews, "Physical Space, Imagined Space, and 'Lived Space' in Ancient Israel," *BTB* 33 (2003): 12–20; Thomas B. Dozeman, "Geography and History in Herodotus and in Ezra-Nehemiah," *JBL* 122 (2003): 449–66.

22. Fauconnier and Turner, *Way We Think*. The use of this book for sociorhetorical commentary is the result of an e-mail by L. Gregory Bloomquist on December 4, 2002, which called attention to the relation of conceptual blending theory to early Christian blending of rhetorolects, which was a topic of discussion at the Rhetoric of Religious Antiquity meetings prior to the American Academy of Religion and Soceity of Biblical Literature sessions at Toronto in November 2002.

in the six primary early Christian rhetorolects. According to Fauconnier and Turner, "Conceptual integration always involves a blended space and at least two inputs and a generic space."[23] To these insights, Coulson in particular has added the insight that organizing, cultural frames are continually operative, either as background or foreground, in conceptual blending.[24] Sociorhetorical analysis and interpretation of rhetorolects proceeds, therefore, on the presupposition that places and spaces dynamically inform conceptual blending through the presence of cultural frames which this essay calls rhetorolects. Rhetorolects organize pictures of people and locations together in ways that nurture special cultural memories. Certain words and phrases evoke these memories in a manner that frames the reasoning about topics the discourse introduces to the hearer. As the discourse creates pictures in the mind of special social, cultural, religious, and ideological places, it creates movements in the mind of association, dissociation, admiration, dislike, love, anger, courage, fear, et cetera. Table 1 presents an abstract table that displays the presence of cultural frames (rhetorolects), generic spaces (highly multiple cognitive activities), experience spaces (Firstspace/input 1); conceptualized spaces (Secondspace/input 2); and spaces of blending (Thirdspace) that are dynamically related to one another in early Christian rhetorolects.

Table 1: Conceptual Blending of Frames and Spaces in Rhetorolects

Cultural Frames (Rhetorolects)	Conventionally organized mental domains in Mediterranean culture and tradition
Generic Spaces	Conceptual mental spaces
Experienced Spaces (Firstspace)	Experiences of the body in social places
Conceptualized Spaces (Secondspace)	Sensory-aesthetic and cognitive experiences creating cultural, religious, and ideological places
Spaces of Blending (Thirdspace)	Debate, reconciliation, elaboration, and avoidance in relation to cultural, religious, and ideological places

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23. Fauconnier and Turner, *Way We Think*, xv, 279.
24. Coulson, *Semantic Leaps*.

People's words and phrases evoke conventional discourse frames (rhetorolects) that invite pictures of spaces and actions that exist in cultural memory. Sensory-aesthetic experiences of the body in various social places—like household, village, city, synagogue, kingdom, temple, and empire—in the world are the "Firstspace" contexts in which people develop and perpetuate special pictures and memories in their minds. People activate cognitive and conceptual abilities to interpret these social places and actions as "Secondspace" cultural, religious, and ideological places. In addition, people use processes of part-whole, similar-dissimilar, opposite, et cetera to relate pictures, actions, and reasonings (in "generic" spaces) to one another. In the context of these activities, people negotiate their daily lives in ongoing contexts of sensory-aesthetic experiences, which are "Thirdspace" "spaces of blending." Sociorhetorical interpreters are accepting the challenge of analyzing and interpreting six rhetorolects that function as organizing, cultural frames that blend places and spaces in special networks of reasoning and argumentation: wisdom, prophetic, apocalyptic, precreation, miracle, and priestly.[25] Table 2 presents an initial display of important places and spaces in the six primary early Christian rhetorolects.

Early Christian wisdom rhetorolect blends human experiences of the household, one's interpersonal body, and the geophysical world (Firstspace) with the cultural space of God's cosmos (Secondspace). In the lived space of blending (Thirdspace), God functions as heavenly Father over God's children in the world, whose bodies are to produce goodness and righteousness through the medium of God's wisdom, which is understood as God's light in the world. In this context, wisdom rhetorolect emphasizes "fruitfulness" (productivity and reproductivity). The goal of wisdom rhetorolect is to create people who produce good action, thought, will, and speech with the aid of God's wisdom.

Early Christian prophetic rhetorolect blends the speech and action of a prophet's body in an experiential space of God's kingdom on earth (Firstspace) with conceptual space of God's cosmos (Secondspace). The reasoning in the rhetorolect presupposes that the prophet has received a divine message about God's will. The prophet speaks and acts in contexts that envision righteous judgments and actions by kings, who should be God's

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25. Vernon K. Robbins, *The Invention of Christian Discourse*, RRA 1 (Dorset, UK: Deo, 2009).

Table 2: Blended Spaces and Locations in Early Christian Rhetorolects

Cultural Frames (Rhetorolects)	Wisdom	Prophetic	Apocalyptic	Precreation	Miracle	Priestly
Social, cultural, and physical realia (Firstspace)	Household, vegetation, living beings	Political kingdom	Political empire, imperial temple, imperial army	Political empire and emperor's household	Human body and unexpected phenomena and transformations in the natural world	Altar, temple, and temple city
Visualization, conceptualization, and imagination of God's world (Secondspace)	God as Father-Creator (Progenitor), Wisdom (light) as mediator, people as God's children, Jesus as God's Son	God as King, God on kingly throne in heavenly court, selected humans as prophets and kings, selected people as God's kingdom, Jesus as prophet-messiah selected and sent by God	God as Almighty (*Pantokratōr*), Jesus as Son of Man, King of Kings and Lord of Lords	God as Eternal Emperor-Father, Jesus as God's Eternal Son	God as transforming power, selected humans as agents of God's transforming power, people as healed and transformed by God, Jesus as healer and miracle-worker	God as holy and pure, God on priestly throne in heavenly temple, selected humans as priests, people as God's holy and pure priestly community (assembly, city, kingdom), Jesus as priest-messiah

Spaces of mental conception (generic spaces)	Cause-effect, change, time, identity, intentionality, representation, part-whole Formal argumentative topics: opposites, grammatical forms of the same word, correlatives, more and less, time, turning back upon the opponent, definition, varied meanings, division, induction, previous judgment, parts, consequence, contrast, openly and secretly, analogy, same result, before and after, purpose as cause, for and against, implausible probabilities, contradictions, cause of false impression, cause and effect, better, doing contrary to what has been done, mistakes, meaning of a name.*					
Ongoing bodily effects and enactments: blending in religious life (Thirdspace = space of blending)	Human body as producer of goodness and righteousness	Human body as distributor and receiver of justice (food, bodily needs, honor)	Human body as receiver of resurrection and eternal life in a "new" realm of well-being	Human body as receiver of eternal life through friendship (belief and loyalty) with God's Eternal Son	Human body as healed and amazingly transformed	Human body as giver of sacrificial offerings and receiver of beneficial exchange of holiness and purity between God and humans

* Aristotle, *Rhet.* 2.23.1–29; Aristotle, *On Rhetoric: A Theory of Civic Discourse*, trans. George A. Kennedy (New York: Oxford University Press, 1991), 190–204.

leaders who establish justice on the earth. As a result of the nature of God's message, the prophet regularly experiences significant resistance and often explicit rejection and persecution. In the space of blending (Thirdspace), God functions as heavenly King over his righteous kingdom on earth. The nature of prophetic rhetorolect is to confront religious and political leaders who act on the basis of human greed, pride, and power rather than God's justice, righteousness, and mercy for all people in God's kingdom on the earth. The goal of prophetic rhetorolect is to create a governed realm on earth where God's righteousness is enacted among all of God's people in the realm with the aid of God's specially transmitted word in the form of prophetic action and speech.

Early Christian apocalyptic rhetorolect blends human experiences of the emperor and his imperial army (Firstspace) with God's heavenly temple city (Secondspace), which can only be occupied by holy, undefiled people. In the space of blending (Thirdspace), God functions as a heavenly emperor who gives commands to emissaries to destroy all the evil in the universe and to create a cosmic environment where holy bodies experience perfect well-being in the presence of God. Apocalyptic rhetorolect, then, features destruction of evil and construction of a cosmic environment of perfect well-being. The goal of this blending is to call people into action and thought guided by perfect holiness. The presupposition of the rhetorolect is that only perfect holiness and righteousness can bring a person into the presence of God, who destroys all evil and gathers all holiness together in God's presence. Apocalyptic redemption, therefore, means the presence of all of God's holy beings in a realm where God's holiness and righteousness are completely and eternally present.

Early Christian precreation rhetorolect blends human experiences of a deified emperor (like the Roman emperor) and his household (Firstspace) with a philosophically conceptualized cosmos (Secondspace), with the presupposition that God has the status in nontime and nonspace of a loving heavenly emperor with a household populated by loving people. The result of this philosophically utopian blending is the presence of the loving Emperor Father God in God's heavenly household before all time and continually throughout God's "nontime." God's Son existed with God during "nontime" before time began with the creation of the world. This "eternal" Son does what his Father asks him to do, and heirs and friends of the eternal emperor and his eternal son receive eternal benefits from their relation to this eternal household. In the space of blending (Thirdspace), God functions as heavenly Emperor Father who possesses eternal

blessings He will give to people as a result of his love for the world and the people in it. People may enter into this love by believing, honoring, and worshipping not only God but also his eternal Son and members and friends whom God sends out with a message of eternal blessings. Precreation rhetorolect, then, features love that is the source of all things in the world and the means by which people may enter into God's eternal love. In this rhetorolect, God's light is love that provides the possibility for entering into eternal love, rather than being limited to light that is the basis for the production and reproduction of goodness and righteousness. The goal of the blending in precreation rhetorolect is to guide people towards community that is formed through God's love, which reflects the eternal intimacy present in God's precreation household.

Early Christian miracle rhetorolect has a primary focus on human bodies afflicted with paralysis, malfunction, or disease. In this context, a malfunctioning body becomes a site of "social geography." Miracle rhetorolect features a bodily agent of God's power who renews and restores life, producing forms of "new creation" that oppose powers of affliction, disruption, and death. The "location" of importance for early Christian miracle rhetorolect, therefore, is a "space of relation" between an afflicted body and a bodily agent of God's power (Firstspace). In this rhetorolect, there is no focus on any particular social, cultural, political, or religious "places" on earth. A bodily agent of God's power, wherever it may be, is a "location" where God can function as a miraculous renewer of life (Secondspace). A major goal of miracle rhetorolect is to effect extraordinary renewal within people that moves them toward speech and action that produces communities that care for the well-being of one another (Thirdspace).

Early Christian priestly rhetorolect blends human experiences in a temple or other place of worship (Firstspace) with a concept of temple city and God's cosmos (Secondspace). Reasoning in priestly rhetorolect presupposes that ritual actions benefit God in a manner that activate divine benefits for humans on earth. In the space of blending (Thirdspace), people make sacrifices by giving up things that give them well being in the form of giving them to God. Food, possessions, and money may be offered up to God, but also honor through thanksgiving, prayer, hymns, and worship. Some of these things may be given to God by giving them to other people on earth or by allowing other people to take things like honor or fame away without protest. The greatest sacrifice people can offer to God, of course, is their entire life. Usually, in contrast, a person gives up only certain highly valued things in life. Early Christian priestly rhetorolect features thanksgiv-

ing, praise, prayer, and blessing in contexts regularly perceived to be sacrificial in intent and practice. By the end of the first century CE much, though not all, Christian priestly rhetorolect was somehow related to Jesus's death on the cross. Priestly rhetorolect features beneficial exchange between God and humans in a context of human sacrificial action. The goal of the conceptual blending is to create people who are willing to give up things they highly value in exchange for special divine benefits that come to them because these sacrifices are perceived to benefit God as well as humans. In other words, sacrificial actions by humans create an environment in which God acts redemptively among humans in the world.

The inclusion of conceptual blending theory and critical spatiality theory in sociorhetorical interpretation allows an interpreter to construct a topology of spaces in early Christian rhetorolects and to interpret the rhetorical power of the blending of spaces in these rhetorolects. Since each of the rhetorolects presents social, cultural, religious, and ideological language, story-telling, and argumentation that evoke specific pictures, emotions, cognitions, and reasonings, each rhetorolect made vital contributions in distinctive ways to a new culture of discourse that was emerging during the first century. Since many of the social places present in early Christian discourse (like household, village, places of sacred ritual, city, etc.) continue to exist to the present day in some reconfigured form, early Christian discourse continually functions anew in places believers perceive to be similar in social, cultural, and religious function. Some believers locate their thinking primarily in one rhetorolect at a time, blending aspects of other rhetorolects into this one rhetorolect for very specific purposes. Other believers locate their thinking in a particular blend of multiple rhetorolects, inviting selective aspects of other rhetorolects in implicit, subtle, and nuanced ways. The variations produce a dynamic conceptual, cognitive, and verbal system of Christian discourse that is highly adaptive to multiple contexts and cultures. Table 3 below exhibits the dominant social, cultural, and ideological rhetoric internal to each rhetorolect.

Table 3: Rhetoric Internal to Each Rhetorolect

Wisdom: Speech of God, Christ, and believers produces fruitfulness

Prophetic: God calls people, including Christ, to call and exhort people to be a righteous kingdom

Apocalyptic: Christ's initial coming produced a new beginning and Christ's return will produce a new world

Precreation: God's and Christ's primordial existence produces eternal life in believers

Miracle: God's power working in and/or through Christ and believers produces bodily transformation

Priestly: Sacrifice by Christ and believers produces glorification of God and holy benefit for believers

Dynamic blending of the six early Christian rhetorolects created a richly variegated culture of early Christian discourse by the end of the first century. Believers blended each rhetorolect dynamically with the other rhetorolects either by blending multiple rhetorolects into one dominant rhetorolect or by blending particular rhetorolects together in a particularly forceful manner. The dynamics of these blendings throughout the verbal culture of early Christianity produced a continually increasing combination of cognitions, reasonings, picturings, and argumentations. This interactive process continued in Christian discourse throughout the centuries, and it continues in our present day. Table 4 shows the spaces where double-domain blending could occur. There is a potential for thirty double-domain blends in the following table. The blending in early Christian discourse is so dynamic, however, that multiple blends of various kinds appear. For this reason, there will be no attempt in this essay to fill the following table simply with double-domain blends, like wisdom and prophetic, wisdom and apocalyptic, wisdom and precreation, and so on.

Wisdom Blends with Prophetic, Priestly,
and Apocalyptic Rhetorolect in 2 Peter 1:5–8

Instead of attempting to fill table 4 with dual-domain blends, like prophetic wisdom or apocalyptic wisdom, the discussion below exhibits two

Table 4: Potential Double-Domain Blends in Early Christianity Discourse

	Wisdom	Prophetic	Apocalyptic	Precreation	Miracle	Priestly
Blended Wisdom Rhetorolect	X					
Blended Prophetic Rhetorolect		X				
Blended Apocalyptic Rhetorolect			X			
Blended Precreation Rhetorolect				X		
Blended Miracle Rhetorolect					X	
Blended Priestly Rhetorolect						X

samples of blending in early Christian discourse. After this discussion, a final section of the essay will analyze and discuss the nature of some of the blending in early Christian miracle rhetorolect.

First is a display and brief discussion of the blending of wisdom rhetorolect with priestly, prophetic, and apocalyptic rhetorolect in 2 Pet 1:5–11. Christian wisdom rhetorolect is present in 2 Pet 1:5 as it features people's production of the virtues of excellence, self-control, piety, and love.

Wisdom Rhetorolect in 2 Peter 1:5–8

[5] For this very reason, be earnest to supplement your faith [*pistis*] with excellence [*aretē*], excellence with knowledge [*gnōsis*], [6] knowledge with

self-control [*enkrateia*], self-control with steadfastness [*hypomonē*], steadfastness with piety [*eusebeia*], [7] piety with kinship affection [*phil-adelphia*], kinship affection with love [*agapē*]. [8] For when you possess these and increase in them, they will keep you from being ineffective [*argos*] and unfruitful [*akarpos*] in the knowledge [epignōsis][26] of our Lord Jesus Christ.[27]

The list in 2 Pet 1:5 moves in a progression from faith to love. Some of the virtues are widespread in the Greco-Roman world, like excellence, self-control, piety, and kinship affection.[28] The list is framed with the Christian virtue of faith at the beginning and love at the end. This framing gives the list its dialectical, religious quality in the Mediterranean world. In contrast to this list, Seneca, *Ep*. 85.2 begins with prudence (*prudens*) and ends with being happy (*beatus*), while Cicero, *Leg.* 1.7.22 begins with foresight (*providum*) and ends with "full of reason and prudence" (*plenum ratio-nis et consilii*). It is characteristic of early Christian wisdom rhetorolect to present a sequence that either begins with faith and ends with love (Rom 5:1–5; 1 Cor 13:13) or begins with love and ends with faith (Eph 4:2–5). Instead of including hope (*elpis*), which often is in early Christian lists that feature faith and love,[29] 2 Pet 1:5–8 includes steadfastness, like 2 Thess 1:4. Early Christian wisdom rhetorolect in 2 Pet 1:5–8, then, manifests itself in a triadic framework of faith, steadfastness, and love, into which it inserts knowledge, excellence, self-control, piety, and kinship affection. This list presents a new framework for well-known and widespread Mediterranean virtues, blending them into a "Christian" rhetorolect that, on the one hand, sounds familiar and, on the other hand, emphasizes the key Christian topoi of faith and love at the beginning and the end.

Second Peter 1:9–10 introduce prophetic and priestly rhetorolect into the wisdom rhetorolect of 1:5–8.

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26. Neyrey, *2 Peter, Jude*, 150 translates this "for the acknowledgment."

27. Biblical translations are based on the NRSV, with modification in various places to exhibit more clearly the topics under discussion.

28. Ibid., 154.

29. Rom 5:1–5, 12:6–12; 1 Cor 13:13; Eph 1:15–18, 4:2–5; 1 Thess 1:3; 5:8; Col 1:4–5.

Triple-Blended Wisdom Rhetorolect in
2 Peter 1:9–10 (Wisdom/Prophetic/Priestly)

[9] For anyone who lacks these things is short-sighted and blind, and is forgetful of the cleansing of past sins.[10] Therefore, brothers and sisters, be all the more eager to confirm your call [*klēsis*] and election [*eklogē*], for if you do this, you will never stumble.

Second Peter 1:9–10 continue in the mode of wisdom rhetorolect, with 1:9 instructing its hearer/reader with an additional rationale ("for") and 1:10 following with a conclusion ("therefore"). Verse 9, however, features language characteristic of prophetic discourse when it speaks of blindness that causes shortsightedness.[30] This prophetic discourse blends with priestly discourse when it refers to the cleansing of past sins, "which probably refers to a ritual such as baptism or some other *mikvoth* or washing rite."[31] Second Peter 1:10 continues with prophetic rhetorolect when it exhorts the hearers to confirm their call and election.[32] After the exhortation, verse 10 presents a rationale that uses language of stumbling like Philo uses to describe the result of deception (*Leg.* 3.66).[33] Verse 10, then, continues a blend of prophetic and wisdom rhetorolect that could bring the thought sequence to an end.

Instead of ending with a blend of wisdom, prophetic, and priestly rhetorolect, 2 Pet 1:11 presents a rationale containing argumentation of early Christian apocalyptic rhetorolect.

Blended Wisdom Rhetorolect in 2 Peter 1:11 (Wisdom/Apocalyptic)

[11] For in this way, entry into the eternal kingdom of our Lord and Savior Jesus Christ will be richly provided for you.

If 2 Pet 1:11 continued in a prophetic mode, it would refer to the believer's inheritance in the kingdom of God. Instead, it promises a specifically Christian apocalyptic outcome: entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Those who live according to the wisdom listed in 1:5–8 will not simply be happy, full of reason and prudence, or

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30. Isa 42:7, 16, 18, 19; 43:8; 59:10; see also 29:18; 35:5; 61:1 (LXX).

31. Neyrey, *2 Peter, Jude*, 154.

32. See *kaleō* and *eklektos* in LXX Isaiah and Jeremiah.

33. Neyrey, *2 Peter, Jude*, 162.

guided by love, but they will become participants in the glorious, eternal kingdom of God's heavenly Messiah Jesus. The concept of Christ's eternal kingdom is new to apocalyptic in the Mediterranean world, featuring a special emphasis of Christian apocalyptic rhetorolect. The rhetorical argumentation in 2 Pet 1:5–11 reaches its climactic point not in the goals of wisdom, priestly, or prophetic rhetorolect either separately or blended together. Rather, the argumentation creates a sequence that blends early Christian wisdom, priestly, and prophetic rhetorolect into early Christian apocalyptic rhetorolect. The end result is multiple-scope blending[34] that reconfigures widespread Greco-Roman wisdom discourse into a highly complex conceptual system of Christian reasoning, argumentation, and exhortation. The goal of these verses is to produce human bodies filled with "knowledge of God and the Lord Jesus Christ." The aim of exhortation and argumentation is to set the hearer's sights on virtues that move beyond the goals of the moral philosophers in the Mediterranean world toward goals articulated by early Christian wisdom, prophetic, priestly, and apocalyptic discourse. No one discourse, however, is sufficient to articulate the goals the early Christians envision. Blending these discourses together in their own particular "dialectical" manner, early Christians presented a system of reasoning and believing that moved hearers beyond the conceptual systems of the moral philosophers into a religious system of belief focused on the eternal kingdom of God's heavenly Messiah Jesus.

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Precreation Blends with Apocalyptic and
Priestly Rhetorolect in Colossians 1:15–20

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Next, we come to blended precreation rhetorolect in early Christian discourse. Christian precreation rhetorolect features God's eternal divinity working through Christ's primordial nature. Colossians 1:15–20 blends precreation rhetorolect with apocalyptic and priestly rhetorolect as the discourse unfolds. Colossians 1:15–17 presents a view of "the Lord Jesus Christ" (1:3, cf. 1:1–2, 4), God's beloved Son (1:13), before the creation of the world. In this primordial environment, God is invisible. If an interpreter brackets the statement about "thrones, dominions, principalities, or powers" in 1:16, these two verses evoke a precreation frame that is so powerful that no other frame tends to come into view.

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34. Fauconnier and Turner, *Way We Think*, 279–98.

Precreation Rhetorolect in Colossians 1:15–17

[15] He is the image [*eikōn*] of the invisible [*aoratos*] God, the firstborn [*prōtotokos*] of all creation; [16] for in him all things in the heavens and on earth were created, things visible [*orata*] and invisible [*aorata*] …, all things have been created through him and for him. [17] He himself is before [*pro*] all things, and in him all things hold together.

Colossians 1:15 makes two assertions about God's Son in relation to the invisible God. First, there is a statement that concerns seeing. God's Son is not invisible like God but is "the image" of the invisible God. Seeing is a central focus of wisdom discourse. But the seeing in 1:15 is not focused on the created world: the sun, moon, and stars in their orbits; the animals in their ordered activities; or the days, weeks, months, and seasons that order time in the realm of human experience. Rather, the seeing is a seeing in the mind: an act of "imagining" Christ as an "image" of something invisible. The verses do not describe what primordial Christ, the image of "invisible" primordial being, actually looks like. "The author is not interested in any mythological elaboration of what is 'before' time. God is not subject to human categories of time."[35] The presence of Christ in nontime with invisible God is a way of talking about the priority of Christ over all things except invisible, eternal God.

Second, there is in 1:15 a statement that appears to be temporal, an assertion about Christ in relation to time. Christ is the firstborn of all creation. The word "firstborn" (*prōtotokos*) would seem to imply that Christ was a created being, the first being "born" like other created beings. This means that "firstborn" here refers to "a process within God, a 'before' in God himself, before the world was created."[36] Around 323 CE, Arius argued, using this and other scripture to support his view that:

> The one without beginning established the Son as the beginning of all creatures.… He [the Son] possesses nothing proper [*idios*] to God, in the real sense of propriety, for he is not equal to God, nor yet is he of the same substance [*homoousios*].… There exists a Trinity in unequal glories, for there subsistencies [*hypostases*] are not mixed with each other.…

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35. Karl-Josef Kuschel, *Born before All Time? The Dispute over Christ's Origin* (New York: Crossroad, 1992), 334.

36. Ibid.

> The Father is other than the Son in substance [*kat' ousian*] because he is without beginning. (Arius, *Thalia*, in Athanasius, *Syn.* 15)[37]

In response to this assertion, "the church fathers interpreted the 'born' [*tokos*] in the sense of 'begotten' [as a begetting within God] and the 'first' [*proto*] in the sense of a temporal 'before' [*pro*]" (Arius, *Thalia*, in Athanasius, *Syn.* 15).[38] This meant that the Son was not actually "created" by God but came forth within God prior to the creation of the world.[39] Colossians 1:16 introduces an emphasis that all things in heaven and earth, visible and invisible, were created in, through, and for the "firstborn image" of the invisible God. Then Col 1:17 asserts that this image of God is before all things and all things hold together in him. This precreation imagery focuses on the Son as the mediator of all things in such a manner that he is not only superior to all things but also the inner linking network that holds all things together. Such a focus within precreation imagery appears to be a blend of early Christian precreation and wisdom rhetorolect. This blend integrates the concept of a primordial "image Son" with the concept of an ordered and interconnected world that exhibits the wisdom through which God created the world (cf. Sir 43:26).[40]

In early Christian wisdom rhetorolect, God's wisdom is available to humans both through careful observation of how God's created world works and through teaching by God's Son when he was on earth. Early Christian wisdom rhetorolect focuses on the "visible" powers in heavens: sun, moon, and stars; the animals in their ordered activities; and the days, weeks, months, and seasons that order time in the realm of human experience. The wisdom evoked in Col 1:15–17 is beyond this "ordinary" wisdom that is based on things that are visible in God's created world. The wisdom in Col 1:15–17 is "precreation wisdom," wisdom that comes only through "seeing with the mind's eye" into the primordial realm of God's invisible, divine being that lies outside the created order. Only "precre-

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37. Quoted in Lewis Ayres, *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford: Oxford University Press, 2004), 55.

38. Quoted in ibid.

39. See James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, 2nd ed. (Grand Rapids: Eerdmans, 1989), 189.

40. Eduard Lohse, *Colossians and Philemon: A Commentary on the Epistles of Colossians and Philemon*, Hermeneia (Philadelphia: Fortress, 1971), 52.

ation" discourse has the capacity to evoke such a conceptual frame within the mind and to fill this frame with "precreation" information.

Colossians 1:18 introduces a new frame with a counter-image of "firstborn from the dead," and this frame causes the reference to "thrones, dominions, principalities, or powers" and "for him" in 1:16 to move into the foreground.

Apocalyptic Rhetorolect in Colossians 1:16, 18

[16] … whether thrones or dominions [*kyriotētos*] or principalities [*archai*] or powers [*exousiai*]—all things have been created … for him.… [18] He is the beginning, the firstborn [*prōtotokos*] from the dead, so that he might come to have [*hina genētai*] first place [*prōteuōn*] in everything.

Colossians 1:18 introduces the concept of "firstborn from the dead." This phrase was nurtured into language in early Christian apocalyptic rhetorolect.[41] As Eduard Lohse asserts:

He is the "beginning" as the one who is the "first-born from the dead" [*prōtotokos ek tōn nekrōn*] through whom the eschatological event has been initiated. As the first one who has arisen from those who have fallen asleep, he is the first fruit [*aparchē*] who guarantees the future resurrection of the dead [1 Cor 15:20, 23]. Thus he is the "Originator of Life" [*archēgos tēs zōēs*, Acts 3:15], the "first to rise from the dead" [*prōtos ex anastaseōs nekrōn*, Acts 26:33] and the "firstborn of the dead and ruler of the kings on earth" [*ho prōtotokos tōn nekrōn kai archōn tōn basileōn tēs gēs*, Rev 1:5].[42]

In first-century Christian discourse, the apocalyptic storyline about the end of the world included God's resurrection of Christ from the dead into heaven, Christ's establishment of his (Christ's) kingdom by putting all his enemies under his feet, including death (1 Cor 15:25–26), and then Christ's handing of his kingdom over to God (1 Cor 15:24, 27–28). This imagery of the heavenly Christ's authority, power, and rule from the heavens (1 Cor 15:24) naturally evokes an apocalyptic, rather than a precreation, under-

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41. See 1 Pet 1:3–5 for the way Christ as firstborn of the dead becomes a means for new birth in believers; John H. Elliott, *1 Peter*, AB 37B (New York: Doubleday, 2000), 331–38.

42. Lohse, *Colossians and Philemon*, 56.

standing of the "thrones, dominions, principalities, or powers" and "for him" in Col 1:16. As Lohse indicates, this visual language is at home in apocalyptic discourse. In 2 En 20:1, Enoch reports "and I saw there [i.e. in the seventh heaven] a very great light and fiery troops of great archangels, incorporeal forces, and dominions and orders and governments, cherubim and seraphim, thrones and many-eyed ones, nine [ten] regiments."[43] Early Christian apocalyptic rhetorolect brings invisible powers in the heavens into human sight through "seers," who are shown "the things in the heavens" that bring about the end time. Early Christian apocalyptic focus on the end of time emphasized the "heavenly ruling power" both of God and Christ. Some of the most natural cultural imagery for power in Mediterranean antiquity was "thrones" and "dominions" (lordly [*kyriotētes*] realms). Early Christianity added "principalities" (*archai*) from language for rulers (*archontes*), and it added authorities (*exousiai*). In the context of an emphasis on the end time, the "for him" (*eis auton*) in Col 1:16 would now focus on Christ's ownership of all creation through his rule over it before he hands it to God at the end of time.

In Col 1:15–18, then, there are two images of Christ, and they are what W. J. T. Mitchell calls "dialectical images" that introduce "multistability."[44] The counterplay of precreation and apocalyptic in Col 1:15–18 is like Ludwig Wittgenstein's "Duck-Rabbit" and Norma Scheidemann's "My Wife and My Mother-In-Law."[45] At first some people may see the duck and the wife while others immediately see the rabbit and the mother-in-law.[46] When the others mention the rabbit and the mother-in-law, the

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43. Ibid., 51 n. 133. Cf. T. Levi 3:8: in heaven "there are thrones [*thronoi*] and powers [*exousiai*] in which they always offer praise to God"; 1 En 61:10: "all the host of the heavens, and all the holy ones above, and the host of God, the Cherubim, Seraphim and Ophanim, and all the angels of *power*, and all the angels of *principalities*, and the Elect One, and the other *powers* on the earth (and) over water."

44. W. J. T. Mitchell, *Picture Theory: Essays on Verbal and Visual Representation* (Chicago: University of Chicago Press, 1994), 45–57.

45. Ibid., 46–47.

46. According to Mitchell (ibid., 51), a focus on one frame in a context of multistability is a result of "the mind's eye" or one's "mental eye": "The Duck-Rabbit, and multistable images in general, reveal the presence of the 'mind's eye' roving around this storeroom, interpreting the pictures, seeing different aspects in them. The bodily eye simply transmits information: 'the image on the retina does not change' (p. 282), and the identity of the observer, his 'difference' from viewers, is located in the mental eye: 'physical eyes see alike, but … mental eyes reflect their own individualities' (p. 277)."

first group may be able to see them also, and vice versa. Since the word *eschatos* (last), which would clearly evoke conceptuality of the end time, is not present anywhere in Colossians, many people, like the early Arians, readily see a precreation frame in the context of the language that uses *pro* (1:17), *proteuō* (1:18), and *prōtotokos* (1:15, 18) in Colossians.[47] In contrast, the presence of reference to "thrones, dominions, principalities, or powers" along with "firstborn from the dead" could immediately evoke an apocalyptic frame of meaning for some people. The natural conclusion is that "the expression 'firstborn' [*prōtotokos*] could be understood in a great variety of ways in the first century: as a statement about the pre-existent or about the exalted Christ, i.e., as a predicate of origin or exaltation. Both interpretations would have stood side by side without any attempt to reconcile them."[48]

Within time, however, "dominant culture"[49] interpretation has come to insist that apocalyptic conceptuality controls the reasoning in Col 1:15–20. In modern times, it has become conventional to argue that "firstborn of all creation" (Col 1:15) is properly understood as "an exalted predicate" rather than a reference to a process of begetting within God prior to the creation of the world. As Karl-Josef Kuschel puts it, "the statement about Christ as 'firstborn of all creation' is meant to be understood in terms of a thoroughgoing eschatology.… Eschatology is the motive force and the interpretation of protology."[50] He elaborates this position by arguing that there is

> no need to develop the thought of the text by making the *prōto* [of *prōtotokos*] into a *pro*; only in this way is there no need to make the second part of the word, the *tokos*, independent, "in that it is meant to imply begetting within God." By contrast, an interpretation of the "firstborn" as a predicate of exaltation makes it unnecessary to divide the word into its components.[51]

Thus, modern interpreters regularly remove the multistability within the two images by making eschatology (apocalyptic) the dominant frame.

47. Dunn, *Christology in the Making*, 189–90.
48. Kuschel, *Born before All Time?*, 334.
49. Robbins, *Tapestry of Early Christian Discourse*, 168–74; Robbins, *Exploring the Texture of Texts*, 86–89.
50. Robbins, *Tapestry of Early Christian Discourse*, 335.
51. Ibid., 334–35.

A primary result of this dominant culture interpretation is to make the concept of "firstborn before all creation" metaphorical: "'(like a) first-born (over) all creation' rather than 'firstborn before all creation.'"[52] This interpretation essentially changes the wording of the text, but a wide-spread group of interpreters accept the interpretation because their goal is to establish "stability" in New Testament language. "Multistability" is unacceptable, in their view, in the context of "scientific" (*wissenshaftliche*) interpretation of New Testament discourse.

There may, in fact, be a third frame of meaning at work in Col 1:15–20. Some of the wording in Col 1:18–20 appears to be early Christian priestly rhetorolect, a conceptual frame that introduces Christ as a mediator who enacts beneficial exchange between God and humans.

Priestly Rhetorolect in Colossians 1:18–20

> [18] He is the head of the body, the church…. [19] For in him all the fullness of God was pleased to dwell, [20] and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.

Colossians 1:18–20 blend theology and Christology with ecclesiology. The ecclesiology in this passage does not emerge out of early Christian wisdom rhetorolect that uses imagery about the body that a young child can understand (cf. 1 Cor 12:1–31). Rather, it blends "philosophical" wisdom language about the cosmos with hierarchical priestly language. The priestly language in Col 1:18–20 is sacrificial, asserting that "peace" occurs "through the blood" of the Son's cross. As Kuschel states, "For the author, … Christ's blood is not spilt by dispute and violence which cries out for vengeance. For him, Christ's blood (in analogy to the Old Testa-ment sacrifices) is blood which 'makes peace.'"[53] Interpreters often miss how this priestly frame may become an additional (perhaps competitive) conceptual "map" for the passage. Once the priestly frame comes into view, the form of the entire passage as a "hymn to Christ" gains in importance. As Lohse asserts, the "interpretive phrase: through the blood of his cross (*dia tou haimatos tou staurou autou*) … gives a new direction to the train of thought. A 'theology of glory,' which might view the consummation

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52. Ibid., 335.
53. Ibid., 336.

as already achieved, is corrected by the 'theology of the cross' (cf. 2:14f). Peace has not been established in an other-worldly drama but rather in the death of Jesus Christ."[54] While interpreters regularly recognize early Christian priestly rhetorolect in the language about the blood of the cross, they often do not correlate this conceptuality with the hierarchical nature of the church as it is described in Col 1:18.

The presence of the priestly frame introduces a conceptual hierarchy, with God at the top, humans at the bottom, and the priest and the material substance of the cosmos in a position of mediation between God and humans. The priest functions as the mediator who oversees beneficial exchange between God and humans by receiving material substances of the cosmos from humans and manipulating these substances appropriately in relation to the divine. This leads to a special relation of the priest to the material substances of the cosmos. During the Hellenistic period, two things of great importance set the stage for early Christian priestly rhetorolect about Christ's death on the cross in relation to the cosmos. First, various philosophical and religious writings, from Plato to Iranian Pahlavi literature, wrote about the cosmos as a living body in which the sky, the heaven, or Zeus is the head and the lower parts of the body are the earth.[55] Second, the precious material substances of the vestment of the high priest are "cosmologized."[56] In other words, the high priest becomes the "cosmological mediator" between humans and God in language that has an uncanny relation to Col 1:15–20. In the words of Philo of Alexandria:

> the high priest should have in evidence upon him an image [*eikona*] of the all [*tou pantos*], that so by constantly contemplating it he should render his own life worthy of the sum of all things, secondly that in performing his holy office he should have the whole universe [*pas ho kosmos*] as his fellow-ministrant [*sylleitourgēi*]. And very right and fit it is that he who is consecrated to the Father of the world [*to ton hierōmenon tōi tou kosmou patri*] should take with him also that Father's son [*ton huion*], the all [*to pan*], for the service of the Creator and Begetter [*gegennēkotos*]. (*Spec.* 1.96 [Colson and Whitaker, LCL])

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54. Lohse, *Colossians and Philemon*, 60.

55. Ibid., 53–55.

56. See the beginnings of this tradition in the vestments of the Aaronide priests in Exod 28.

To this Philo adds that "the high priest of the Jews makes prayers and gives thanks not only on behalf of the whole human race but also for the parts of nature, earth, water, air, fire" (1.97). Then in *Spec.* 2.192, "Philo describes Tishri as the 'feast of trumpets' and says that it signifies the ending of wars and thanksgiving to 'God, the peace-maker and peacekeeper, Who destroys factions both in cities and in the various parts of the universe.'"[57] In Hellenistic Judaism, then, the Mediterranean focus on the cosmos as a living body blends in a special way with the priest in the context of sacrificial worship. While the focus in Col 1:20 on the Lord Jesus Christ as the Son who made "peace through the blood of his cross" is Greek language spoken as a noticeable "rhetorical dialect" during the first century, the conceptual blending of the priest, and especially the high priest, with the cosmos as a living body with a head and lower body parts is significantly present in Mediterranean culture. Thus, it is likely that triple-domain blending is occurring when the Son as the "head" of the body, the church, reconciles all things to himself and makes peace through his blood on the cross in this context. With this language, the Son is not only primordial image and eschatological ruler but also cosmological priest who enacts beneficial exchange between God and all created things, including the heavens, the earth, and humans.

Thus, the overall discourse of Col 1:15–20 introduces three cultural frames: precreation, apocalyptic, and priestly. While the presence of the multistability of precreation and apocalyptic is well-known and recognized in New Testament scholarship, the presence of the priestly frame is significantly contested. Ernst Käsemann focuses on the "specifically Christian" nature of the statements "of the church" (*tēs ekklēsias*, v. 18a) and "through the blood of his cross" (*dia tou haimatos tou staurou autou*, v. 20) to differentiate the message of the hymn from "the supra-historical, metaphysical drama of the Gnostic redeemer."[58] In a context of interpreting Käsemann's approach, Lohse asserts that "the term 'to reconcile' (*apokatallaxai*, v. 20) does not allude, even remotely, to a connection with Jewish conceptions of sacrifices and of the great Day of Atonement."[59] When interpreters are concerned to distinguish between "truly Christian" and gnostic or Arian points of view in the discourse, they may not only push the precreation frame into the background with an emphasis on the apocalyptic frame of

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57. David M. Hay, *Colossians*, ANTC (Nashville: Abingdon, 2000), 64.
58. Ibid., 45.
59. Ibid., 46.

meaning for the discourse, but they may virtually ignore or directly dismiss the priestly frame in the hymn.

Thus, in the context of precreation imagery in Col 1:16–17, graphic visual language about thrones (*thronoi*), dominions (*kyriotētes*), principalities (*archai*), and powers (*exousiai*) introduces graphic visual language that, in modern times, regularly brings apocalyptic discourse into a position of dominance over the reasoning in the discourse.[60] While the language of "firstborn" is a common term in each domain that establishes a "cross-domain correlation"[61] between precreation imagery and apocalyptic imagery, still interpreters may insist that the apocalyptic imagery is dominant. In the context of the multistability of the precreation-apocalyptic blend, the cosmological-priestly blend in 1:18–20 introduces a significantly new direction to the train of thought. It is possible, however, that interpreters may remain so focused on one dominant constellation of imagery in the passage that they will ignore, or explicitly dismiss, the priestly frame in 1:18–20. One of the reasons interpreters are able to do this is the topos of power, which functions as a bridging topos among all three domains: Christ's power to create all things, rule over all powers in the heavens and on earth, and make peace through his blood on the cross. Since power is so central to apocalyptic discourse, it can be natural to allow the apocalyptic frame to rule over the other frames, much like God's and Christ's rule puts all things in submission to it.

Multiple blendings of early Christian rhetorolects created a vibrant, interactive system of Christian discourse by the end of the first century CE. This system of discourse was able to address issues and topics concerning individual human bodies, households, villages, synagogues, cities, temples, kingdoms, empires, the created world, and even God's primordial realm. The ability of this discourse to address microcosmic details about individual bodies on earth as well as macrocosmic details about God's primordial realm prepared Christianity not only to function in a context where it became the official religion of the Roman empire but also

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60. Cf. 1 Cor 8:5: "Indeed, even though there may be so-called gods in heaven or on earth—as in fact there are many gods and many lords." It is noticeable that characteristic apocalyptic language, namely *apokalyptō* (to reveal) and *apokalypsis* (revelation) never occur in Colossians. Rather, *phaneroō* (to manifest: 1:26; 3:4[2]; 4:4) and *mysterion* (mystery: 1:26, 27; 2:2; 4:3) language that is highly characteristic of precreation rhetorolect occurs in Colossians.

61. Lakoff and Johnson, *Metaphors We Live By*, 245.

to function potentially in multiple contexts in any culture anywhere in the world. This discourse was able to do this, because it was interactive with topoi that address issues, concerns, emotions, insights, knowledge, and mysteries that cover a spectrum reaching from mundane daily activities to the widest reaches of God's unknown realm of being. To be sure, there are many topics and issues first century Christian discourse did not address. Nevertheless, the spectrum was so wide-reaching that it successfully launched a new culture of discourse in the Mediterranean world that expanded and became continually more nuanced and complex throughout twenty centuries in the history of the world.

Frames and Characters in Early Christian Miracle Discourse

Once an interpreter sees that rhetorolects blend dynamically in early Christian discourse, the question emerges how one may use Fauconnier and Turner's synthetic discussion of conceptual integration theory to begin to display some of the inner processes of blending in this discourse. Here we can do no more than raise certain issues and point toward a few phenomena to begin a discussion.

One of the issues that immediately surfaces is Fauconnier and Turner's discussion of the relation of frames to character in blending processes within each rhetorolect and in processes whereby rhetorolects blend with one another. On the one hand, earlier statements in this essay have identified rhetorolects as cultural frames. Fauconnier and Turner describe a frame in the context of explaining a simplex network. According to them, "An especially simple kind of integration network is one in which human cultural and biological history has provided an effective frame that applies to certain kinds of elements as values, and that frame is in one input space and some of those kinds of elements are in the other input space." For an example, they use the "readily available frame of human kinship," which is "*the family*, which includes roles for father, mother, child, and so on."[62] For our example, we would like to use the readily available frame of miracle rhetorolect, which includes a person who is ill, a healer, and often someone who enables the ill person to receive a miraculous healing from the healer. In contrast to the family frame, which "prototypically applies to human beings," the miracle frame regularly juxtaposes human beings and a per-

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62. Fauconnier and Turner, *Way We Think*, 120.

sonage (perhaps somehow "partially divine"), who has access to special powers to perform miraculous deeds, that is, deeds of power (*dynamis*).[63] If there is an integration network with one mental space containing only this frame and another space containing a special personage, Jesus, and people trying to touch him for healing, then a simplex network is present. Luke 6:19 is an example: "And all in the crowd were trying to touch him [Jesus], for power came out from him and healed all of them."

When we conceive of Jesus as healer of people who touch him, we have created a blend in which some of the structure of the miracle frame is integrated with the elements Jesus and people touching him. This, according to Fauconnier and Turner, is a simplex network. There is a cross-space mapping between the input spaces that is a "frame-to-values connection."[64] In this instance, the role healer connects to the value Jesus and the role ill person who is healed connects to the value "people trying to touch him." Our initial attempt to display this is in figure 1.
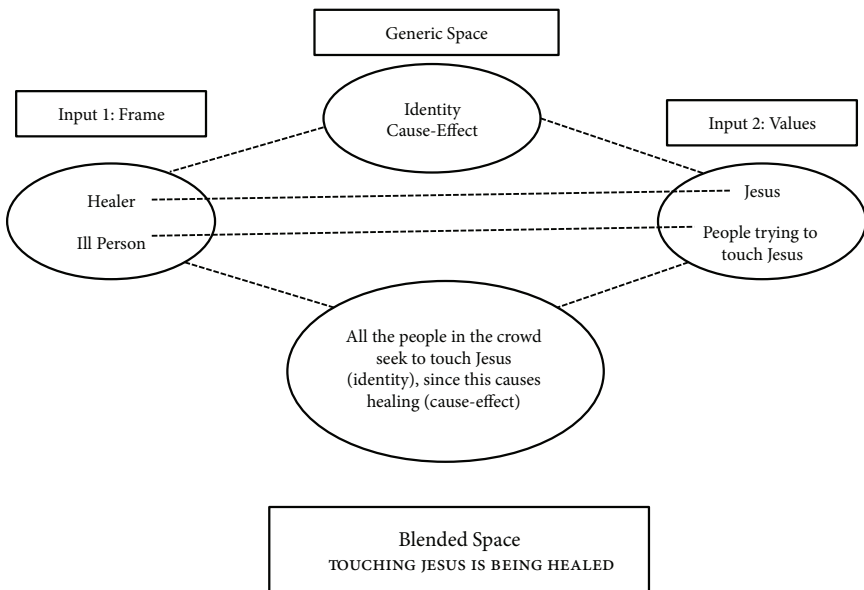
Figure 1. Simplex Network: TOUCHING JESUS IS BEING HEALED

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63. Ibid.
64. Ibid.

According to Fauconnier and Turner, "In a simplex network, the relevant part of the frame in one input is projected with its roles, and the elements are projected from the other input as values of those roles within the blend. The blend integrates the frame and the values in the simplest way."[65] The sentence asserting that "All in the crowd were trying to touch Jesus, because power came out from him and healed them all" prompts the blend that Jesus is the healer of people in the crowd: "X (Jesus) is the Y (healer) of Z (people in the crowd)."

An initial challenge for sociorhetorical interpreters attempting to display the blending of early Christian rhetorolects with one another will be to identify the nature of the simplex networks internal to each rhetorolect. When Fauconnier and Turner introduce the family frame, they use an example that features father and daughter. There are, of course, many more roles in the family frame. One immediately thinks of mother and son. But how many more roles might there be? Surely mother-in-law (Mark 1:30), father-in-law, daughter-in-law, son-in-law, grandfather, and grandmother will also be roles in the family frame. Could there also be others, like tutor or servant? In other words, if a frame is "readily available," how does one negotiate roles that may be readily available in the family frame in the first century Mediterranean world that may not be readily available in the twenty-first century family in, for example, American "Western" or African culture.

Moving back to miracle rhetorolect, will an initial challenge be to identify all the roles in first century Mediterranean healings, like those who bring ill people to a healer, those who mediate with a healer so that an ill person is healed without ever coming into contact with Jesus, et cetera? Will a second challenge be to identify miracle working of all kinds, in which healing is only one frame, but there are also other frames like stilling storms, feeding small amounts of food to large crowds of people, walking on water, cursing a fig tree, et cetera? How, then, does one negotiate "frames" in an analysis of early Christian rhetorolects in particular and in early Christian discourse more generally?

Another issue in blending is the relation of frames to character. After extended analysis and discussion of frames in simplex, mirror, single-scope, and double-scope networks, Fauconnier and Turner discuss "Iden-

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65. Ibid.

tity and Character" in chapter twelve.[66] In this chapter, Fauconnier and Turner assert that identity and character are "an equally important aspect of the way we think" alongside our ability to think with frames. Character is so transportable across different frames, and frames so transportable across different characters, that "we are able to extract regularities over different behaviors by the same person to build up a generic space for that person—a personal character." Also, "we are able to extract regularities over different behaviors by many people to build up a generic space for a kind of behavior."[67] These appear to be important issues to identify, analyze, and interpret in the context of "rhetorolect interpretation."

Let us return to Luke 6:19 and include the preceding verse with it:

> They had come to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all in the crowd were trying to touch him, for power came out from him and healed all of them. (Luke 6:18–19)

According to Luke 6:18, people have come both to hear Jesus and to be healed of their diseases. There are, then, two frames and two character-types at work in these two verses. The two frames are wisdom and miracle rhetorolect, and the two character-types are teacher (sage) and healer.

Now a series of questions immediately emerges. Is one frame somehow dominant over the other in this sequence? Verse 19 only emphasizes healing. Luke 6:20–49, however, introduce a long "sermon on the plain" by Jesus, in which there is no reference to healing. Or *is* there reference to healing in Luke 6:20–49? Is the presence of the poor in the kingdom of God a form of healing blended with wisdom (6:20)? Is the filling of the hungry and the laughter of the weeping a form of healing blended with wisdom (6:21)? Are the actions of loving your enemies, doing good to those who hate you, blessing those who curse you, praying for those who abuse you, offering the other cheek, giving your coat as well as your shirt, and giving to every one who begs (6:27–30) all instances of wisdom rhetorolect blended with miracle rhetorolect? In other words, are these examples of "healed minds" producing "healed actions"?

In terms of frames, the issue will concern the blending of the frames of wisdom and miracle rhetorolect. Put in terms of character, does the blend-

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66. Ibid., 249–67.
67. Ibid., 251–52.

ing become more complex? It is quite clear at the outset that the character types apply to Jesus, who functions both as teacher and healer. What about those who are healed? Do healed people become agents of a blend of teaching and healing? In other words, if healed people are restored to fully functioning human beings, what kind of beings are they perceived to be? Have they been changed in any way from the kind of person they were before they became ill, or have they simply been restored to that previous person? Or is the "previous person" completely unimportant in relation to the "new picture" of the person? Is the new person a blend not only of the frame but also of character? In other words, do the healed people somehow become teachers and healers? If not, why not? Can frames but not characters blend in those who are healed? One thinks immediately about disciples, where not only the frames but also the characters appear to blend, so that disciples are sent out as apostles both to teach and to heal.

The relation of frame to character, then, appears to be a highly important issue in analysis and interpretation of conceptual blending in early Christian discourse. At one point, Fauconnier and Turner list five character types: saint, diplomat, hooker (prostitute), mediator, and conqueror. Then they say, "Construing *prostitute* as just a general frame, we can investigate character by asking how such a character would perform in that frame." Then they ask how "Mother Teresa, Margaret Thatcher, Cleopatra, or Bill Clinton would operate within the prostitute frame." They observe that Mother Teresa's character (saint) might reveal itself in acceptance of "the sacrifice with fortitude, by never complaining, by trusting God." But "the frame cannot impinge upon her character, for 'To the pure, all things pure.'" Therefore, character will prevent her from ever becoming a prostitute. In the case of Mary Magdalene, they suggest, there is a requirement of a change in character from prostitute to saint.[68] This is a very important discussion for early Christian discourse. The six rhetorolects I have introduced suggest that Jesus somehow fills both the frames and the roles internal to wisdom, apocalyptic, precreation, prophetic, miracle, and priestly rhetorolect. But how does Jesus operate within each frame? Then how do his followers operate within each frame? Let us think a little more about this in respect to the roles of Jesus in early Christian discourse.

One of the key aspects of early Christian discourse is its presentation of Jesus as a character who is transportable over many different frames

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68. Ibid., 253.

and activities. The transportability has certain limits, but the nature of the different frames is truly remarkable, since a significant number of the frames have counterfactual relationships to one another. There are frames that present Jesus with seemingly unlimited power, juxtaposed with frames that present Jesus with power so limited that people are able to kill him and bury him. There are frames that limit Jesus to a human personage born on earth and frames that present Jesus as a cosmic being who existed "before all other things were created." There are frames that limit Jesus to a human personage who "loves even his enemies" and frames that present Jesus as destroying people on earth with a two-edged sword that comes out of his mouth. There are frames that present Jesus as "a friend of prostitutes and tax-collectors," and there are frames that present Jesus as the perfect, holy high priest in the heavens. On the one hand, the rhetorolects blend Jesus with six major "character types": sage; prophet; end-time seer and judge; eternal being; miracle worker; and priest. On the other hand, the rhetorolects blend Jesus with six major cultural frames: wisdom; prophetic; apocalyptic; precreation; miracle; and priestly. In and of itself, then, early Christian discourse focuses on Jesus in highly complex, creative, and counterintuitive ways. How should interpreters negotiate the relation of frames to character in sociorhetorical analysis and interpretation of the dynamic blending of the rhetorolects in relation to Jesus in early Christian discourse?

The next question, then, concerns followers of Jesus. How do followers of Jesus operate within the six frames of wisdom, prophetic, apocalyptic, precreation, miracle, and priestly rhetorolect? Here there may be some surprises. It would appear, at first blush, to be counterintuitive for followers of Jesus to operate in a precreation frame. God obviously existed before the creation of the world. Christians make the amazing assertion that Jesus existed with God prior to the creation of the world. Believers, however, certainly could not exist before the creation of the world, could they? Well, perhaps they did, but can we be sure? Ephesians 2:10 says, "For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life." I do not feel competent at this point to analyze and display the complex conceptual blending in this verse. Nor is there space to go into all the details that are involved here. So I will be content with a few observations and questions. The beginning of the verse emphasizes that the believer is God's workmanship, what God has made us (*poiēma*). But then the verse features an unusual concept of being "created in Christ Jesus." Many

scholars have observed the unusual nature simply of being "in Christ" (*en christōi*), and some have tried to explain the concept in relation to participation of an initiate in a god who plays a central role in a mystery religion. This verse moves a step beyond this concept by asserting that a believer has been "created in Christ Jesus." What kind of a concept of creation is this? How are believers created in Christ Jesus and when are they created in Christ Jesus?

The presence of the verb "prepared beforehand" (*proētoimasen*) opens the possibility of believers having been created in Christ before the creation of the world. Thus, precreation rhetorolect may be an important frame in the blend. Perhaps, however, the term precreation is too temporally constructed to describe the blend. Perhaps the point is creation in "God's nontime," namely, in "eternity," which lies beyond temporal boundaries. In this instance, the "beforehand preparation" is really a way of referring to something that is present eternally in "the mind" of God, which is "beforehand" for all human beings but in no way is structured by time. In other words, the unusual verb to "pre-prepare" is a way to try to speak about something that existed always, outside the boundaries of time, in God's "plans" for creation. Creation, then, started time, but this does not mean that God or Christ are somehow limited to created time. God created believers in Christ beyond the boundaries of time. In this way, believers operate in God and Christ's "precreation" time, which does not exist only before time but always.

But perhaps this is not what the verse says. Another important part of Eph 2:10 is the prepositional phrase "for good works" (*epi ergois agathois*), which points to the goal of wisdom rhetorolect. The verse appears to emphasize that it is "good works" that God prepared beforehand. So, perhaps the emphasis on "beforehand" does not apply to "being created in Christ," which occurs later in time, but to "for good works," which always existed in the "plans" of God for creation. So perhaps precreation rhetorolect only provides a frame that blends with God in this verse, but the frame does not blend either with Christ Jesus, since the creation in Christ occurs after creation, or believers "who walk in the good works" God has prepared beforehand.

I have introduced Eph 2:10 and precreation rhetorolect to illustrate that one must be prepared for highly counterintuitive blendings in early Christian discourse. There might be ways, however, we could analyze, display, and interpret how the rhetorolects work in relation to God, to Jesus, and to believers.

Another interesting moment in Fauconnier and Turner's discussion of identity and character arises when they discuss redemption, restoring honor, vengeance, vendetta, and curse. They assert that, from a frame point of view, these cultural categories are "mirror networks": a person succeeds in the later situation. In the blend, the earlier and later situation "become one, and the character (if not the behavior) of the protagonist comes from the later input, thus providing in the blend and in the generic space a stable and good character from which the earlier input space is merely an unfortunate deviation."[69] Perhaps the blend of wisdom and healing discussed above in Luke 6 could be approached with this insight. Being healed is a type of redemption, where the earlier event of being ill blends with the later event of being healed. The later event only has meaning with respect to the earlier event, but the later event determines the meaning of both events. Perhaps most, if not all, of the guiding cultural categories in the rhetorolects are mirror blends of this sort with respect to believers. For wisdom rhetorolect, the presence of wisdom that enables a person to produce good fruits of righteousness has meaning only in relation to an early event when a person did not have this wisdom. For apocalyptic rhetorolect, the presence of a holy or unholy life that either gives a person access to heaven or assigns a person to destruction has meaning in relation to an earlier event when a person received holiness or did not receive it. What would this tell us about Christianity if a majority of its cultural categories were "mirror networks"?

Conclusion

This essay has proposed that early Christian discourse achieves special dynamics and creativity through extensive processes of embodied conceptual blending. Six major early Christian rhetorolects function as rich cultural frames for early Christian discourse: wisdom, prophetic, apocalyptic, precreation, miracle, and priestly. Each rhetorolect either blends or competes with other rhetorolects either individually or in combination with one or more of the others. A special challenge of the blending in early Christian discourse concerns the processes of blending in each rhetorolect and processes by which rhetorolects blend and compete with each other. One of the major issues in these processes is the relation of frames to iden-

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69. Ibid., 259.

tity/character. How do frames and character work in conceptual blending with respect to God, to Jesus, and to believers? The character Jesus is highly transportable throughout the six rhetorolects, albeit in some instances in highly counterintuitive ways. One of the tasks must be to exhibit how Jesus operates in each of these cultural frames and perhaps in other frames as well. But another major question is how both God and believers operate in the six major cultural frames. It appears that believers operate in highly similar ways to Jesus in certain frames. Do believers operate in some frames in highly different ways than Jesus? If so, how do they operate in different ways, and why do they seem to operate in these different ways? Likewise, do believers operate in some frames in ways highly similar to God? Or do believers usually act in ways highly different from God? How many surprises are there for how believers operate in certain frames? Some ways that seem highly counterintuitive may, in fact, be quite well developed conceptually already during the first century. This essay suggests that we have much work ahead of us. Perhaps, however, this work can show us some things we could not even think about before or perhaps could not think about in fruitful ways. If this essay helps us to take even some small steps forward in our understanding of the remarkable creativity underlying early Christian discourse, it will have been worth the effort.

Part 5
Rhetorolects and Rhetography

Rhetography:
A New Way of Seeing the Familiar Text

Vernon K. Robbins

The process of writing this essay has reminded me that "there is nothing new under the sun" (Eccl 1:9).[1] It also has renewed my conviction that all things humans perceive to be new are reconfigurations of that which is old and commonplace. The topic of this essay is *rhetography*, a term of importance for scholars investigating the rhetoric of religious antiquity.[2]

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2. A search on Google for the word *rhetography*, after a basic search with more conventional scholarly tools produced no findings, led to an announcement of the section of the Society of Biblical Literature in November 2006 for which this paper was written; my essay on "Beginnings and Developments in Socio-rhetorical Interpretation" (unpublished paper, 1 May 2004, http://tinyurl.com/SBL7103h); my paper entitled "Conceptual Blending and Early Christian Imagination" for the 2005 conference in Helsinki on "Body, Mind, and Society in Early Christianity," subsequently published in *Explaining Christian Origins and Early Judaism: Contributions from Cognitive and Social Science*, ed. by Petri Luomanen, Ilkka Pyysiäinen, and Risto Uro, BibInt 89 (Leiden: Brill, 2007), 161–95 (Editorial note: See pp. 329–64 in this volume); and an essay by my Rhetoric of Religious Antiquity colleague Roy R. Jeal, "Clothes Make the (Wo)man," *Scr* 90 (2005): 685–99 (Editorial note: see pp. 393–414 in this volume). Also, see Vernon K. Robbins, "Enthymeme and Picture in the Gospel of Thomas," in *Thomasine Traditions in Antiquity: The Social and Cultural World of the*

Rhetography refers to the graphic images people create in their minds as a result of the visual texture of a text.[3] Rhetography communicates a context of meaning to a hearer or reader. A speaker or writer composes, intentionally or unintentionally, a context of communication through statements or signs that conjure visual images in the mind, which, in turn, evoke "familiar" contexts that provide meaning for a hearer or reader.

The term rhetography emerges from blending of both the linguistic and the pictorial turns that are occurring at the beginning of the twenty-first century.[4] The term has an important relation to the ancient progymnastic rhetorical exercise of *ekphrasis* in ancient Greek literature, which is "descriptive language, bringing what is shown clearly before the eyes" (Aphthonius, *Progymn.* 46 [Spengel]/37–38 [Rabe]).[5] It has a direct rela-

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Gospel of Thomas, ed. Jon Ma. Asgeirsson, April D. DeConick, and Risto Uro, NHMS 59 (Leiden: Brill, 2006), 175 [175–207]; Roy R. Jeal, "Blending Two Arts: Rhetorical Words, Rhetorical Pictures and Social Formation in the Letter to Philemon," *Sino-Christian Studies* 5 (2008): 9–38.

3. Visual texture is an aspect of sensory-aesthetic texture, which exhibits the range of senses the text evokes or embodies (thought, emotion, sight, sound, touch, smell): Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Socio-rhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996), 29–36; Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996), 64–65, 89–91. Roy R. Jeal describes these senses as visual, oral, aural, olfactory, tactile, gustatory, textual, prosaic, poetic, and intellectual: "Writing Socio-rhetorical Commentary: Colossians 1:15–20" (paper presented at the Annual Meeting of the Society of Biblical Literature, Washington, DC, 17 November 2006), 12.

4. For the linguistic turn in New Testament studies, see Anthony C. Thiselton, *The Two Horizons: New Testament Hermeneutics and Philosophical Description with Special Reference to Heidegger, Bultmann, Gadamer, and Wittgenstein* (Grand Rapids: Eerdmans, 1980), 117–39; Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids: Zondervan, 1992). For the pictorial turn in the study of literature and art, see W. J. T. Mitchell, *Picture Theory: Essays on Verbal and Visual Representation* (Chicago: University of Chicago Press, 1994), esp. 11–34. After using the term *rhetography*, I discovered a reference to "theography" in Jack Miles, *God: A Biography* (New York: Vintage Books, 1996), 12; see my reference to it in Robbins, "Enthymeme and Picture," 175, n. 2. See now the extensive use of the term *theography* alongside of *theology* on the internet.

5. See George A. Kennedy, trans., *Progymnasmata: Greek Textbooks of Prose Composition and Rhetoric*, WGRW 10 (Atlanta: Society of Biblical Literature, 2003), 117. Kennedy follows the numbering found in Hugo Rabe, ed. *Aphthonii Progymnasmata* (Leipzig: Teubner, 1926); and Leonardus Spengel, ed. *Rhetores Graeci*, 3 vols. (Leipzig: Teubner, 1984–1956; vol. 1.2 reedited by Caspar Hammer [Leipzig: Teubner, 1984]).

tion to Erwin Panofsky's "Iconography and Iconology" and his dialogue with Karl Mannheim on interpretation.[6] In addition, Roland Barthes's "The Imagination of the Sign" and "Literature and Signification" are important for understanding this essay.[7] W. J. T. Mitchell's *Picture Theory*, appearing in 1994, was a landmark moment in the discussion, and the three chapters in the section entitled "Textual Pictures" have a special relation to this essay.[8] In this broader context, this essay emerges at the interface of "icon" and "logos,"[9] namely, in a discussion of the interactive relation of rhetography (pictorial narration)[10] and *rhetology* (argumentative narration) in discourse.[11] In the study of religion, this essay is especially informed by Harvey Whitehouse's work on arguments and icons, the work of Robert N. McCauley and E. Thomas Lawson on "bringing ritual to mind," and Laurie L. Patton's work on the history of images in the religious literature of early India that people used for the attainment of mental and verbal ability.[12]

The importance of rhetography in rhetorical analysis has emerged as a result of extended sociorhetorical analysis of classical rhetoric and its

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Also see Douglas J. Stewart, "On Ekphrasis: A Communication," *Arion* 5 (1966): 554–56; W. J. T. Mitchell, "Ekphrasis and the Other," in Mitchell, *Picture Theory*, 151–81.

6. Erwin Panofsky, *Studies in Iconology* (New York: Oxford University Press, 1939); Karl Mannheim, "Erwin Panofsky and Karl Mannheim: A Dialogue on Interpretation," *Critical Inquiry* 19 (1993): 534–66; see Mitchell, *Picture Theory*, 16–34.

7. Roland Barthes, *Critical Essays*, trans. Richard Howard (Evanston, IL: Northwestern University Press, 1972), 205–11, 261–79.

8. Mitchell, *Picture Theory*: "Visible Language: Blake's Art of Writing" (111–50); "Ekphrasis and the Other" (151–80); and "Narrative, Memory, and Slavery" (183–207).

9. Mitchell, *Picture Theory*, 24.

10. In Mitchell's words, the "iconology of the text" (ibid., 112).

11. A central feature of argumentative rhetorical reasoning is the "enthymeme": see George A. Kennedy, *New Testament Interpretation through Rhetorical Criticism* (Chapel Hill: University of North Carolina Press, 1984), 16–17, 49–61 and passim; see also Vernon K. Robbins, "From Enthymeme to Theology in Luke 11:1–13," in *Literary Studies in Luke-Acts: A Collection of Essays in Honor of Joseph B. Tyson*, ed. R. P. Thompson and T. E. Phillips (Macon, GA: Mercer University Press, 1998), 191–214.

12. Harvey Whitehouse, *Arguments and Icons: Divergent Modes of Religiosity* (Oxford: Oxford University Press, 2000); E. Thomas Lawson and Robert N. McCauley, *Rethinking Religion: Connecting Cognition and Culture* (Cambridge: Cambridge University Press, 1990); Lawson and McCauley, *Bringing Ritual to Mind: Psychological Foundations of Cultural Forms* (Cambridge: Cambridge University Press, 2002); Laurie L. Patton, "A History of the Quest for Mental Power," in *Bringing the Gods to Mind: Mantra and Ritual in Early Indian Sacrifice* (Berkeley: University of California Press, 2005), 142–51.

function in interpretation of texts. Classical rhetoric developed its rhetorical system by picturing the rhetorical dynamics in three locations in the city-state: courtroom (judicial or forensic); political assembly (deliberative or symbouleutic [advisory]); and civil ceremony (epideictic or demonstrative). Classical rhetoric understands the purposes, goals, and procedures of each kind of rhetoric by picturing in the mind the speaker (*ēthos*), speech (*logos*), and audience (*pathos*) in these three different locations.

Traditional interpretation influenced by classical rhetoric has placed primary emphasis on speech (logos) in texts. From the perspective of sociorhetorical interpretation, this approach has given primary attention to rhetology at the expense of rhetography in literature. In New Testament studies, the emphasis on "rhetology" has produced extensive investigation of the Sermon on the Mount in Matthew; substantive analysis of the speeches of Stephen, Peter, and Paul in the Acts of the Apostles; and many other insightful studies of other portions of narrative and speech in the gopels and Acts.[13] It also has focused on epistles as speeches or conversations.[14] The absence of attention to "rhetography" has left a gap in rhetorical interpretation, namely, a widespread consensus that it is not possible to formulate a systematic rhetorical approach to narrative portions of the gospels and Acts, apocalyptic portions of early Christian literature, and other aspects of early Christian rhetoric in which rhetography plays a major role in the rhetoric. In private conversations with some well-known New Testament scholars, I have been informed that: (1) the Revelation

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13. On Sermon on the Mount: Hans Dieter Betz, *The Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain (Matthew 5:3–7:27 and Luke 6:20–49)*, Hermeneia (Minneapolis: Augsburg Fortress Press, 1995); on speeches in Acts: see, e.g., the bibliography in Todd Penner, *In Praise of Christian Origins: Stephen and the Hellenists in Lukan Apologetic Historiography*, ESEC 10 (New York: T&T Clark International, 2004); and Duane F. Watson, "Paul's Speech to the Ephesian Elders (Acts 20.17–38): Epideictic Rhetoric of Farewell," in *Persuasive Artistry: Studies in New Testament Rhetoric in Honor of George A. Kennedy*, ed. Duane F. Watson, JSNTSup 50 (Sheffield: Sheffield Academic, 1991), 184–208; on narrative and speech in gospels and Acts: Duane F. Watson, *The Rhetoric of the New Testament: A Bibliographic Survey*, Tools for Biblical Study 8 (Dorset, UK: Deo, 2006), 93–120.

14. Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress, 1979); Calvin J. Roetzel, *The Letters of Paul: Conversations in Context*, 4th ed. (Louisville: Westminster John Knox, 1998); Watson, *Rhetoric of the New Testament*, 121–80.

to John contains no rhetorical argumentation, (2) classical rhetoric never analyzed stories, and (3) it is not possible to perform rhetorical analysis of all the writings in the New Testament. A major reason for these assertions by otherwise well-informed people has been a rhetorical focus on the rhetology of texts, which is a natural heritage from classical rhetorical interpretation, rather than a focus on the blending of rhetology and rhetography in texts.

A doorway into rhetography in texts, and subsequently into analysis and interpretation of the rhetoric of rhetography in texts, begins to open when one focuses on the speakers, who evoke *ēthos*, and the audiences, who respond with *pathos*, in classical rhetoric. In the context of composing or analyzing a speech (logos), a speaker/writer or interpreter is asked to envision attributes of the speakers and characteristics of the audiences where a speech occurs. This "envisioning" introduces dynamics of rhetography into classical rhetoric. Cognitive picturing of the context for the speaker and the audience guides writers, speakers, and interpreters in understanding the meaning of the communication. Classical rhetoricians distinguished three major types of rhetoric by differentiating between the role of (1) prosecutors and defenders in the context of judges and juries; (2) political leaders in the context of a political assembly; and (3) a civil orator in the context of a funeral, the dedication of a harbor or ship, the founding of a city, or the like. By picturing three different kinds of speakers and audiences, classical rhetoricians described three different kinds of rhetoric. As the tradition of classical rhetoric has unfolded throughout subsequent centuries, rhetorical interpreters have decontextualized judicial, deliberative, and epideictic rhetoric from the classical city-state; namely, they have placed the rhetography of the three modes of rhetoric so far in the background as to effectively remove it. The result has been the development of more and more abstract forms of rhetorical interpretation in the tradition of classical rhetoric that focus attention so completely on the "rhetology" of the discourse that it ignores substantive sequences and movements in the "rhetography" of the discourse.

The focus in the present essay is on the work of George A. Kennedy because he observed a blending of what he called "worldly" rhetoric in New Testament texts, which from our perspective is guided by a focus on the rhetology of New Testament texts, and what he called "radical" rhetoric, which our investigation has found to be rhetoric in which the rhetography of New Testament discourse presupposes contexts in God's created and uncreated world rather than contexts in the classical city-state.

The approach in the present essay is to show how "radical" rhetography in the midst of texts Kennedy analyzes from the perspective of "worldly" rhetology creates rhetorical modes of discourse that require terminology beyond deliberative, judicial, and epideictic. Our argument is that Kennedy's systematic rhetorical analysis of New Testament texts produces data supporting the sociorhetorical view that first-century Christians produced at least six rhetorical modes of discourse that blend worldly and radical rhetoric: prophetic, apocalyptic, miracle, wisdom, precreation, and priestly. Our goal is to show that Kennedy's work should not be taken as a final statement about the nature of New Testament rhetoric in relation to classical rhetoric but as an investigation that exhibits blends of worldly and radical rhetorics that New Testament rhetorical interpreters need to analyze and interpret carefully and systematically within a conceptual framework that moves beyond the categories of deliberative, judicial, and epideictic rhetoric.

Early Christian Discourse as a Blend of Radical and Worldly Rhetoric

The present essay exhibits how current sociorhetorical interpretation is building on Kennedy's investigation during the 1980s of rhetoric in the New Testament. Of special importance for sociorhetorical interpretation is Kennedy's conclusion that early Christian discourse contains a mixture of worldly and radical rhetoric. In his words:

> A striking result of the present study is recognition of the extent to which forms of logical argument are used in the New Testament. Though sacred language stands behind this, inherent in many of the utterances of Jesus, and though a tradition of radical, nonlogical discourse survived in the Church and still exists in modern existentialism and fundamentalism, even in the first century a process was underway of recasting expressions in enthymematic form, thus making sacred language into premises which are supported, at least in a formal sense, by human reasoning. The workings of the human mind significantly changed in the centuries preceding the Christian era because of the conceptualization of thought in Greece and the spread of Greek culture throughout the East. The New Testament lies not only at the cusp of Judaism and Hellenism, but at a cusp in Jewish and Hellenic culture where thought in myths confronts thought in logical forms. Some modern philosophers, or antiphilosophers, regard logical analysis and exegesis as a negative factor in civilization which has vitiated human efforts to comprehend reality. But "those things which can be learned from men should be learned without pride," Augustine

argues in the Prologue to *On Christian Doctrine*. "The condition of man would be lowered if God had not wished to have men supply his word to men." It is rhetoric that supplies word to men, as Augustine well knew, and it is conceptualized rhetoric that describes that process.[15]

Kennedy observes that New Testament writings contain a mixture of worldly rhetoric (rational argumentation) and radical rhetoric (sacred rhetoric of authority). In his investigation of New Testament literature, Kennedy defined worldly rhetoric as "an understanding of the forms of logical argument and refutation, … deliberate arrangement of material, and … careful choice and composition of words."[16] A beginning point for Kennedy was an assertion that most New Testament writings contain enthymemes, which are "*forms* of logical argument, but the *validity* of their arguments is entirely dependent on their assumptions, which cannot be logically and objectively proved."[17]

Accepting Kennedy's focus on enthymemes as important for understanding the rhetorical nature of New Testament discourse, I introduced the word "rhetórolect" (emphasis on the antepenult) in 1994 to describe multiple enthymematic kinds of reasoning in first-century Christian discourse.[18] The essay describes a rhetorolect as "a form of language variety or discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations."[19] The presupposition underlying the definition was twofold: (1) early Christians spoke in ways that were significantly "understandable" among Greek-speaking people in the Mediterranean world; and (2) even though their discourse was in many ways understandable, it was highly unusual, in the manner in which a dialect

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15. Kennedy, *New Testament Interpretation*, 159.

16. Ibid., 96.

17. Ibid., 17–18.

18. Vernon K. Robbins, "The Dialectical Nature of Early Christian Discourse," *Scr* 59 (1996): 353–63. The linguist Benjamin H. Hary, Emory University, encouraged me to elide the two words "rhetorical dialect" into "rhetorolect" by analogy to his use of the term "sociolect" in his research: Benjamin H. Hary, *Multiglossia in Judeo-Arabic* (Leiden: Brill, 1992); Hary, "Judeo-Arabic in Its Sociolinguistic Setting," in *Language and Culture in the Near East: Diglossia, Bilingualism, Registers*, IOS 15 (Leiden: Brill, 1995): 126–55; Hary, "Adaptations of Hebrew Script," in *The World's Writing Systems*, ed. Peter T. Daniels and William Bright (New York: Oxford University Press, 1996), 727–34, 741–42.

19. Robbins, "Dialectical Nature of Early Christian Discourse," 356.

is unusual. The essay displays enthymematic reasoning in the form of a thesis followed by a rationale and sometimes a summarizing conclusion for six rhetorolects: wisdom, miracle, apocalyptic, opposition, death-resurrection, and cosmic.[20] The implication of the essay, from the perspective of Kennedy's analysis, was that early Christian rhetoric contained at least six modes of rhetoric that used "worldly" reasoning in their argumentation, not simply three: deliberative, judicial, and epideictic.

An essay for the Lund Rhetoric Conference in 2000 entitled "Argumentative Textures in Socio-rhetorical Argumentation" provided an opportunity to analyze larger portions of New Testament literature to show how each of the six early Christian rhetorolects produced enthymematic rhetorical elaborations.[21] This was an exercise in moving beyond exploration of enthymemes in the six rhetorolects into the "deliberate arrangement of material" in the "worldly" rhetoric in the rhetorolects.[22] The analysis was not limited to speeches and letters in the New Testament, but it focused on the twenty-seven books in the New Testament in their broader context. Then, in research on the Coptic Gospel of Thomas after 2000, I became aware that pictorial narration was essential to early Christian rhetoric and therefore central to enthymematic argumentation.[23] Analysis of pictorial narration, namely, the rhetography of each rhetorolect, gradually led to a delineation of the social-cultural-ideological location that gave each first-century Christian rhetorolect its contextual meaning in Mediterranean antiquity. After the "worldly" rhetorical nature of each of the six major early Christian rhetorolects had come into view, a careful review of Kennedy's rhetorical investigation of New Testament literature called attention to the distinctive blending of "radical" rhetoric with "worldly" rhetoric in each of the rhetorolects. This meant that the challenge must be to develop

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20. Ibid., 357–61. In the ensuing years, three of the names for the rhetorolects stayed the same (wisdom, miracle, apocalyptic) and three of them changed (opposition to prophetic, death-resurrection to priestly, and cosmic to precreation).

21. Vernon K. Robbins, "Argumentative Textures in Socio-rhetorical Interpretation," in *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity Press International, 2002), 27–65. On pp. 31–63, the six rhetorolects were called wisdom, miracle, prophetic, suffering-death, apocalyptic, and precreation.

22. See Kennedy, *New Testament Interpretation*, 96.

23. Robbins, "Enthymeme and Picture in the Gospel of Thomas," 175–207.

a "conceptualized rhetoric"[24] that reflects the manner in which "thought in myth" (radical rhetoric) confronts "thought in logical forms" (worldly rhetoric) in early Christian discourse. The result was an awareness that what Kennedy called radical rhetoric emerged from the rhetography of early Christian discourse in the context of the rhetology of the discourse, which Kennedy called worldly rhetoric.

Kennedy's Conclusions and Rhetography in Early Christian Discourse

Kennedy's definition of "radical rhetoric" as "a form of 'sacred language' characterized by assertion and absolute claims of authoritative truth without evidence or logical argument" provided a beginning point for sociorhetorical exploration of the contexts of meaning in early Christian discourse that Kennedy himself did not explore.[25] These contexts, available to us through the rhetography of the discourse, provide the cultural frames for understanding and negotiating the meanings in early Christian argumentation. In other words, every form of Christian rhetoric contains a radical dimension, namely, a sacred rhetoric of authority, but every form also contains a worldly dimension, namely, a kind of rational argumentation. These blends of worldly and radical rhetoric result from the multiple contexts of meaning in God's created and uncreated world that early Christians embedded in the rhetography of their discourse, instead of the primary contexts of meaning in the classical city-state that first-century Hellenistic-Roman rhetoricians embedded in the rhetography of their discourse.

To view the emergence of six major early Christian rhetorolects from the perspective of classical rhetoric, it is helpful to begin with the rhetography in the three classical forms of rhetoric as Kennedy analyzed them in New Testament texts: deliberative, judicial, and epideictic rhetoric. Kennedy's analysis reveals that early Christian discourse blended deliberative rhetoric from the political assembly in the city-state with assemblies in which prophets confronted leaders and participants in the kingdom of God on earth (prophetic rhetoric). Also, it blended judicial rhetoric from the courtroom in the city-state with a future imperial apocalyptic court over which either God in heaven or the Son of Man on earth would

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24. Kennedy's term in *New Testament Interpretation*, 159.
25. Ibid., 104; see also 7, 93, 96, 104–6, 113, 159.

preside (apocalyptic rhetoric). In addition, it blended epideictic rhetoric from civil ceremonies in the city-state with public events featuring miraculous renewal of human bodies (miracle rhetoric).

It is important to recognize that the "radical" rhetorics of first-century Christianity blended the "worldly" rhetorics of the first-century Mediterranean world into their rhetorics, rather than simply developing new forms of rhetoric. The process produced not only prophetic, apocalyptic, and miracle discourse through the use of rhetorics of reasoning and argumentation associated with the contexts of earthly kingdom, imperial court, and body, but also the family household (wisdom rhetoric), imperial household (precreation rhetoric), and sacrificial temple (priestly rhetoric). Then by the fourth century, when Christian leaders began to enjoy alliances with Roman emperors, they used the context of the imperially sanctioned city council to produce creedal (doctrinal) rhetoric.

The thesis underlying this essay, then, is that first-century Christians created at least six forms of radicalized worldly rhetoric—apocalyptic, prophetic, miracle, wisdom, precreation, and priestly—and by the fourth century they successfully launched creedal rhetoric, which became an even more distinctive form of radicalized worldly rhetoric in Western culture. This thesis is so large that it will take a generation of scholarship to work out its implications. The present essay is a midpoint of exploration and refinement of the thesis through deeper engagement with Kennedy's rhetorical analysis of New Testament writings. Since the sociorhetorical thesis was launched in its initial form in 1996, partially modified and more fully developed in 2000, and is undergoing fuller explication at present,[26] this essay is not designed to persuade the reader of the underlying thesis. Rather, in the midst of an ongoing process of sociorhetorical testing and refinement of the thesis, the present essay explores the relation of the six first-century "rhetorolectic" forms of Christian discourse to Kennedy's investigation of "mixtures" of worldly rhetoric and radical rhetoric in the New Testament.

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26. Robbins, "Dialectical Nature of Early Christian Discourse"; Robbins, "Argumentative Textures"; Robbins, *The Invention of Christian Discourse*, RRA 1 (Dorset, UK: Deo, 2009).

Prophetic Discourse and the Rhetography of God's Earthly Kingdom

In Kennedy's chapter on deliberative rhetoric, he analyzes the Sermon on the Mount, Sermon on the Plain, and some additional sayings of Jesus that exhibit deliberative rhetoric.[27] Then, in a later context, he analyzes 1 Thessalonians and Galatians as instances of deliberative rhetoric.[28] Kennedy's analysis is, as one would expect, deeply informed by his knowledge of classical rhetoric and highly instructive for New Testament interpreters. It will only be possible briefly to discuss aspects of his interpretation of Matthew's Sermon on the Mount in this essay.

It is noticeable in Kennedy's discussion of the Sermon on the Mount that he never mentions the reconfiguration of the rhetography of the speaker, speech, and audience in these texts from a political assembly, like one found in the city-state, to an assembly where people are being informed about the earthly kingdom of God.[29] Instead of reference to benefit for a particular city-state, Kennedy refers to "self-interest and the expedient" as an abstract "focus of argument in deliberative rhetoric."[30] There are eight references to the kingdom of heaven in the Sermon on the Mount and four references to prophets.[31] Kennedy observes that "radical" rhetoric comes into play in the logic of the verses that refer to the kingdom, but he does not correlate the reconfiguration of the context in the rhetography of the discourse with the "radical" reasoning in the rhetoric. In his excellent analysis of the beatitudes as enthymemes, he observes that the value of the minor premises ("The poor in spirit will obtain the kingdom of heaven," and so forth) to Jesus's audience "is dependent on all three factors in the speech situation: speaker, speech, and audience. Jesus speaks with external authority, based on the miracles he has performed, strengthened by his general reputation, his role as rabbi and perhaps Messiah, and the support of his disciples."[32]

Most of all, perhaps, it is noticeable that Kennedy does not mention the prophetic nature of Jesus's speech in the context of the multiple ref-

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27. Kennedy, *New Testament Interpretation*, 39–72.

28. Ibid., 141–52.

29. Ibid., 39–63.

30. Ibid., 46.

31. Kingdom: Matt 5:3, 10, 19(2), 20; 6:10, 13, 33; 7:21; prophets: Matt 5:12, 17; 7:12, 15.

32. Kennedy, *New Testament Interpretation*, 50.

erences to prophets in the Sermon on the Mount. The context of Jesus's speech is not that of a leader in a city-state appealing to his fellow citizens to act in an expedient manner. Rather, the rhetography of the discourse shows that Jesus functions with the external authority of a prophet who knows the inner nature and responsibilities of living in God's kingdom on earth. In other words, the rhetorical context of the speaker, speech, and audience evokes the dynamics of the conventional call and activities of a prophet in the context of an earthly kingdom over which God rules. In an unexpected context, God confronts a person, calls the person to a prophetic task, and provides the person with a "word of God" that must be pronounced before the king, groups of official leaders, and assemblies of the people in the kingdom. Kennedy actually shows an awareness of this in his assertion toward the end of the analysis: "Few orators could have delivered the sermon successfully, but the warnings of the Hebrew prophets did constitute some precedent for Jesus, and his teaching therefore did not fall into a genre with which his audience was entirely unfamiliar."[33] Yet Kennedy does not correlate his observations about the mixture of worldly and radical rhetoric in the Sermon on the Mount with a reconfiguration in the rhetography of the discourse from a leader in a political assembly in a city-state to a prophetic speaker engaged in deliberative rhetoric with people who are already blessed in God's kingdom on earth and aspire to inherit the kingdom of heaven. An explication of the nature of the blending of "worldly" deliberative rhetoric and "radical" prophetic rhetoric in the Sermon on the Mount remains for sociorhetorical interpreters to achieve.

The rhetography of prophetic rhetoric evokes a picture of God calling and sending a prophet to perform a specific set of tasks associated with a kingdom over which God rules both on earth and in heaven. Biblical prophetic discourse evokes the context of a kingdom of God with specific boundaries on earth. God chose a special region of land, arranged for anointed kings to rule over it, and called prophets to confront the leaders and the people when they were not living according to God's covenantal guidelines.[34] In early Christian speech and writing, the regional boundaries of God's kingdom expand beyond the land of Israel to an area that spans

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33. Ibid., 62.

34. For an excellent example of analysis of biblical prophetic discourse that provides rich data for understanding the nature of early Christian prophetic rhetoric, see Mark Roncace, *Jeremiah, Zedekiah, and the Fall of Jerusalem*, JSOTSup 423 (New York: T&T Clark, 2005), esp. 5–25, 146–73.

from Rome (Acts 28:16) to Ethiopia (Acts 8:27–39), with a plan of expanding from Rome to Spain (Rom 15:24, 28). In this context, early Christian prophetic rhetoric reconfigures God's promise of land to God's promise of "an inheritance" (*klēronomos*).[35] The power of early Christian prophetic argumentation resides as fully in the authoritative picture it evokes of God's calling of the speaker as it does in the deliberative reasons, rationales, analogies, precedents, and arguments from contraries and opposites in the discourse itself.

Apocalyptic Discourse and the Rhetography of Imperial Divine Courtroom

Kennedy's discussion of judicial rhetoric in 2 Corinthians illustrates work that needs yet to be done to blend "worldly" judicial rhetoric with the "radical" imperial courtroom rhetoric of apocalyptic in the New Testament. Kennedy considers 2 Corinthians to provide "the most extended piece of judicial rhetoric in the New Testament."[36] Again, his analysis is excellent and very important for New Testament interpreters. There is, however, once again an absence of interpretation of the rhetography in the discourse that exhibits the "radical" reconfiguration of its context of argumentation. In short, Paul makes clear that his defense is before the imperial courtroom of God, rather than before a courtroom of humans, but Kennedy does not discuss this aspect of the rhetoric. As a result, Kennedy only partially exhibits to the reader the blend of radical and worldly rhetoric in 2 Corinthians.

Kennedy skillfully observes that 2 Cor 1:3–8 is a proem that introduces a narration in 1:8–2:13. Then, after the narration, there is a proposition followed by a partition in 2:14–17 containing three headings that will provide the proof: (1) as men of sincerity; (2) as commissioned by God; and (3) in the sight of God we speak in Christ. In the analysis and interpretation that follows, Kennedy adroitly interprets the headings "as men of sincerity" and "as commissioned by God." When interpreting the third heading, however, he drops the "in sight of God," interpreting only "we speak in Christ."[37] This results in an omission of the "radical" role of first-century Christian imperial apocalyptic rhetorolect that is blended into the "worldly" judicial rhetoric in 2 Corinthians.

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35. E.g., 1 Cor 6:9–10; 15:50; Gal 3:18, 29; 4:1, 7, 30; 5:21; Rom 4:13, 14; 8:17.
36. Kennedy, *New Testament Interpretation*, 86.
37. Ibid., 87–88, 89–90, 90–96.

Kennedy's omission begins with no mention of Paul's assertion in the narration that the Corinthians will be able to be proud of Paul and his companions, and they will be able to be proud of them "on the day of the Lord Jesus" (1:14). Paul's addition of reference to the apocalyptic day of the Lord Jesus in the rhetography of the discourse already reconfigures the judicial context from a courtroom in the city-state to an imperial heavenly courtroom on the day of judgment. This external appeal introduces a radical dimension, which Kennedy does not discuss, into the worldly judicial rhetoric. After Paul's reference to the day of the Lord Jesus, he continues the topic of the day of judgment: first through the phrase "in the presence of Christ" in 2:10 and then the phrase "in the sight of God" in the partition in 2:17. Paul's defense of himself in 2 Corinthians, then, is before the imperial courtroom of Christ and God, not really before the Corinthians as judge and jury in a particular city on earth.

As Kennedy's excellent discussion of the sections on "as men of sincerity" and "as commissioned by God" in 2 Cor 3:4–5:10 unfolds,[38] he fails to observe that Paul concludes the section with an explicit and detailed reference to the imperial divine courtroom of apocalyptic rhetoric: "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body" (5:10).[39] Kennedy's failure to notice this leads to an interpretation of the worldly rhetoric in the last section without including the radical apocalyptic rhetography of the imperial divine courtroom as Paul starts the elaboration of the third heading: "Therefore, knowing the fear of the Lord, we persuade men; but what we are is known to God, and I hope it is known also to your conscience" (5:11). Here the fear of the Lord, known to God, concerns God and the Lord Jesus as judges of guilt or innocence on the day of the Lord. Kennedy's failure to observe this causes him to drop the phrase "in the sight of God" in the final heading, referring to it only as "we speak in Christ" as he begins an interpretation of the final section.[40] This leads, in turn, to Kennedy's omission of Paul's reference to "the sight of God" in Paul's recapitulation of his defense in 7:12 and to Paul's summary of the context of his defense in 12:19. When Paul summarizes the judicial context for his defense, the radical rhetography of the discourse is explicitly clear: "Have you been thinking all along that we have been defending

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38. Ibid., 88–90.

39. Unless otherwise noted, all biblical translations follow the RSV.

40. Ibid., 90.

ourselves before you? It is in the sight of God that we have been speaking in Christ, and all for your upbuilding, beloved" (12:19). Here the blending of Paul's "worldly" judicial defense with the rhetography of Paul's "radical" imperial apocalyptic context of interpretation is fully evident. In the context of Kennedy's skillful explication of the worldly judicial rhetoric in Paul's argumentation, then, there is an absence of a full explication of the blending of the radical judicial rhetoric in the rhetography that moves the contextual picture beyond a courtroom in a city-state to the imperial divine courtroom of apocalyptic rhetoric. Once again, the stage for interpretation of the blending of worldly and radical in judicial rhetoric in early Christian discourse has been skillfully set by Kennedy, but careful analysis and interpretation awaits the tools and strategies of the sociorhetorical interpreter who works carefully with the rhetography of the discourse.

Miracle Discourse and the Rhetography of Body

When Kennedy discusses epideictic rhetoric in chapter 3, he refers to various New Testament texts but analyzes and interprets only the "topical" configuration of John 13–17.[41] While this is an informative discussion in the context of the expansion of epideictic rhetoric by the time of Menander Rhetor in 300 CE, it bypasses the "praise" orientation that lies at the basis of epideictic rhetoric. As Kennedy himself observes, the initial focus of epideictic rhetoric was on praise in panegyrics and funeral orations.[42] One of the most central epideictic features of first-century Christian epideictic rhetoric is its miracle discourse. Kennedy discusses at a number of points the "radical" nature of miraculous healing in the New Testament, but nowhere does he pursue the epideictic nature of this rhetoric. This aspect of Kennedy's analysis and interpretation will require some of the most serious sociorhetorical reformulations of the function of first-century Christian epideictic rhetoric in the future.[43] Various places in Kennedy's book, however, represent an important inroad

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41. Ibid., 73–85.

42. Kennedy (ibid.) summarizes the initial focus on praise on pp. 73–75 but moves away from this emphasis to the third- and fourth-century CE handbooks on epideictic rhetoric on pp. 75–77 to establish the context for interpreting John 13–17.

43. A major start on sociorhetorical interpretation of miracle discourse in the New Testament appeared in Duane F. Watson, ed., *Miracle Discourse in the New Testament* (Atlanta: Society of Biblical Literature, 2012).

into the epideictic nature of miracle discourse in the New Testament. For example, Kennedy identifies the importance of miracle discourse in the Gospel of Mark as he talks about the "radicality" of its rhetoric:

> "Immediately" is one of Mark's favorite words and gives a forward movement to his account. The truth is immediately and intuitively apprehended because it is true. Some see it, others do not, but there is no point in trying to persuade the latter. This is the most radical form of Christian rhetoric. When Jesus performs his first miracle, the witnesses are "amazed" (1:27); they recognize truth but do not comprehend it rationally. The miracle is a sign of authority, as the crowd at once admits.[44]

To understand how miracle discourse functions as radical epideictic rhetoric in Mark, one needs to analyze how the narration depicts Jesus repeatedly performing miracles in Mark 1–10 in a manner that brings forth praise from public audiences. As Aristotle says in *Rhetoric*: "Since praise is based on actions and to act in accordance with deliberate purpose is characteristic of a worthy person, one should try to show him acting in accordance with deliberate purpose. It is useful for him to be seen to have so acted often" (1.9.32 [Kennedy]). While miraculous healing of the body regularly leads to sanctuaries of healing in the Mediterranean world, in early Christian discourse it presupposes interaction between Jesus's body and the malfunctioning body of an ill, diseased, or otherwise afflicted person that evokes praise and amazement in public contexts. In other words, in early Christian discourse a major context for understanding the function of praise emerges from miraculous recoveries of illness, ailment, or death in the body itself. The geophysical context for early Christian miracle discourse is the body itself in relation to the body of the healer. An excellent example is the healing story just after the verse to which Kennedy refers:

> Now Simon's mother-in-law was in bed with a fever, and they told him about her at once. He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them (Mark 1:30–31 NRSV).

With this act, Jesus's deeds of healing begin to become commonplace in Markan characterization of Jesus. At sunset, Jesus heals all kinds of ill people, with "the whole city gathered around the door" (1:33). Then Jesus

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44. Kennedy, *New Testament Interpretation*, 105.

heals a leper, a paralyzed man, and a man with a withered hand in the ensuing narration, leading to a summary of Jesus's healings and exorcisms, which cause the unclean spirits to shout out, "You are the Son of God" (3:11). This is first-century Christian epideictic miracle narration, so central to early Christian discourse that it occurs repetitively in all the New Testament gopels and Acts.

Once Kennedy has observed the radical function of miracle rhetoric in the Gospel of Mark, he does not show the reader how to analyze it as early Christian epideictic rhetoric. The important thing is the presence of Jesus's body in relation to the body of those who are ill. In early Christian discourse, the hand of the healer is often central, but it need not be. The essential context for the discourse is a relationship between the body of the healer and the body of the person who is ill or otherwise afflicted. The healing can occur in a house, alongside a road, by the sea, on a mountain, or anywhere. Early Christian epideictic miracle rhetoric regularly occurs in the form of a story that features an extraordinary transformation of a malfunctioning person into a healthy and well-ordered social being or in a summary of Jesus's healing of a large number of people. This is radical rhetoric containing epideictic dimensions, which is well understood through the actions of Elijah and Elisha in biblical tradition and through the healings of Asklepios in Mediterranean tradition.[45] First-century Christians gave it a prominent place in their epideictic discourse. Since its rhetography, rather than its rhetology, is so central to its epideictic rhetorical function, it remains for sociorhetorical interpreters to show the blends of worldly and radical rhetoric that make it a prominent aspect of early Christian discourse in the Mediterranean world.

Wisdom Discourse and the Rhetography of Family Household

Kennedy observes argumentation that evokes radical worldly wisdom discourse. Early Christian wisdom rhetoric naturally unfolds according to patterns and principles Kennedy assigns to rationally oriented, worldly rhetoric in his study of New Testament literature. The rhetography in this rhetoric blends the household and its members with God's created world and the vegetative productivity in it. As a result, virtually everything in

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45. Vernon K. Robbins, "Socio-rhetorical Interpretation of Miracle Discourse in the Synoptic Gospels," in Watson, *Miracle Discourse in the New Testament*, 17–84.

a household and in God's created world function by analogy in relation
to one another. God the Father of the created world is like the father in
a household, and people in the world are children of God, like the little
people in a household are children of the parents. In addition, people
may be like animals (sheep, wolves, doves, serpents) or like trees that bear
good or bad fruit. This is a primary form of deliberative rhetoric in early
Christian discourse. Nevertheless, much of this, as Kennedy says, is radi-
cal rhetoric.

In the context of the strategies of worldly rhetoric, as Kennedy calls
it, careful investigation of early Christian wisdom discourse reveals that
imagery of the family household lies at the base. The ideal teacher is a
father figure who teaches his children how to live because he cares for
them. This imagery blends with a concept of God as Father over the cre-
ated world, making it into a household where God provides food, shelter,
and clothing for all who live in it, like a father provides for the needs of
his family. In early Christian discourse, the function of God as father finds
its beginnings in God's creation of the universe and provision of light as a
means for productivity in it. In this conceptual domain, the light of God is
God's wisdom, which guides people to live generously and harmoniously
with their neighbors. Luke 11:33–36 is a very interesting passage in this
regard, evoking many aspects of the picturing central to early Christian
wisdom discourse:

> No one after lighting a lamp puts it in a cellar, but on the lampstand
> so that those who enter may see the light. Your eye is the lamp of your
> body. If your eye is healthy, your whole body is full of light; but if it is not
> healthy, your body is full of darkness. Therefore consider whether the
> light in you is not darkness. If then your whole body is full of light, with
> no part of it in darkness, it will be as full of light as when a lamp gives you
> light with its rays. (Luke 11:33–36)

This wisdom discourse evokes the context of a family household. The imag-
ery of the lighting of a lamp and the placing of the lamp in the household
brings to mind the location where parents teach their children wisdom in
the context of caring for their bodies from early childhood. The goal is to
bring the light of God's wisdom into their bodies, so they may function
like the good, productive world God created at the beginning of time. This
is didactic, rather than political, deliberative rhetoric. The eye is the special
vehicle for the knowledge that will lead the hearer or reader to the right
decision and action. Learning to see in the visible world the light of God's

goodness and learning allows the eye to shine this light into the body and create a person who is able to produce goodness and righteousness in the world.[46] This is radical wisdom discourse that functions internally in most of the "worldly" rhetoric in the New Testament. A basic challenge for sociorhetorical interpreters is to identify, analyze, and describe how this "radical" worldly rhetoric pervades most of early Christian discourse and exhibits inner reasonings of wisdom that make it immediately accessible to the understanding of the hearers and readers.

Precreation Discourse and the Rhetography of Imperial Household

Kennedy makes statements that lead an interpreter to the nature of precreation rhetoric in early Christian discourse:

> John's Gospel is radical Christian rhetoric in its demand for immediate and direct response to the truth, but John makes far more demands than Mark on his readers in approaching the truth they are to perceive. He uses the forms of logical argument not so much as proof, as does Matthew, but as ways of turning and reiterating the topics which are at the core of his message.[47]

Kennedy's insights lead a person to precreation rhetoric, a kind of radical epideictic rhetoric that presupposes that Jesus's knowledge is in Jesus as a result of the intimate relation he, as the only begotten Son of God, has had with God since before creation. The experiential base of this was knowledge about the imperial household, which for most early Christians was far away and never seen by them. Blending the imperial household with the household of God, the Gospel of John evokes an imperial primordial household outside of time and space with an intimate relation between the imperial father and his son. The father sends his son out into his empire to distribute the benefits of his eternal wealth to those who profess unconditional loyalty and friendship to the son. By this means, friendship with the

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46. John H. Elliott, "The Evil Eye and the Sermon on the Mount: Contours of a Pervasive Belief in Social Scientific Perspective," *BibInt* 2 (1994): 51–84; John J. Pilch and Bruce J. Malina, eds., *Handbook of Biblical Social Values* (Peabody, MA: Hendrickson, 1998), 68–72.

47. Kennedy, *New Testament Interpretation*, 113.

son enacts a relationship with the father that yields benefits from the realm of eternal peace, salvation, and life.[48]

The Gospel of John, then, evokes the context of an imperial realm with a son of the emperor who goes throughout the empire to distribute primordial benefits that only an emperor can bestow. Everything Jesus does and says is primordial wisdom and action. God's creation of the world only made God's wisdom partially visible to human beings. Jesus's action and speech present the unfathomable wisdom of God to humans in terms that are comprehensible only with truly exceptional insight into the nature of God. In this instance, then, the radical rhetoric evokes a picture of Jesus with God before the creation of the world. Jesus, as the only begotten Son who listened carefully to everything God the Father said to him and who watched carefully everything his Father did, uses extraordinary images and arguments, regularly in the form of logical argument, to communicate the extraordinary knowledge available to him from God's primordial sphere. When God sends Jesus to earth to speak to people, Jesus uses unusual images and performs extraordinary signs among them. In early Christian discourse, this is epideictic precreation wisdom that gains plausibility for the hearer through blending with the scope of divine powers and benefits inherent in the emperor and his household.

Priestly Discourse and the Rhetography of Sacrificial Temple

Kennedy leads us incidentally to a sixth major kind of radical rhetoric in early Christian discourse when he discusses "topics," topoi or loci, which are "the 'places' where [the speaker] looks for something to say about his subject."[49] He presents the following example of "past fact leading to the topic of degree":

> "While we were yet sinners Christ died for us. Since, therefore, we are now justified by his blood, much more shall we be saved by him from

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48. For an initial exploration of the imperial nature of the discourse in the Gospel of John, see Gerhard van den Heever, "Finding Data in Unexpected Places (Or: From Text Linguistics to Socio-rhetoric): A Socio-rhetorical Reading of John's Gospel," *Society of Biblical Literature Seminar 1998 Papers*, 2 vols., SBLSP 37 (Atlanta: Scholars Press, 1998), 2:649–76.

49. Kennedy, *New Testament Interpretation*, 20.

the wrath of God" (Rom. 5:8–9). This type of *a fortiori* argument is commonly known as "the more and the less."[50]

With this example, Kennedy incidentally introduces early Christian priestly rhetoric blended with apocalyptic rhetoric. The statement about being justified by Christ's blood when he died evokes epideictic priestly reasoning associated with a temple containing a sacrificial altar. Then the statement about being saved from the wrath of God evokes apocalyptic reasoning associated with the power of an emperor to destroy rebellious, "impure" people with legions of his imperial army. In this conceptual domain, the impurity of the people is regularly a result of an unwillingness to participate in ritual worship of the emperor and the emissaries the emperor sends out to perform certain tasks in his empire.

The picturesque nature of early Christian priestly discourse reaches its fullest form in a passage from Hebrews:

> But when Christ came as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation), he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption. (9:11–12 NRSV)

This discourse evokes the context of a sacrificial temple and blends this context with the conceptual realm of God in the heavens. Jesus is the high priest in God's temple in the heavens who offers himself as the perfect sacrifice. This is radical reasoning, but it is reasoning based on Mediterranean understanding of the process and benefits of offerings on an altar in a temple designed for sacrificial ritual.[51] The image of the context in the mind of the hearer enacts a conceptual domain in which the assertions can be understood as reasonable. The blend of radicality and reasonableness in it again is a rhetorical characteristic Kennedy identified both appropriately and skillfully.

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50. Ibid., 20.

51. For an excellent analysis of biblical priestly discourse that provides rich data for analysis of early Christian priestly rhetoric, see William K. Gilders, *Blood Ritual in the Hebrew Bible: Meaning and Power* (Baltimore: Johns Hopkins University Press, 2004).

Conclusion

From the perspective of sociorhetorical interpretation, Kennedy's approach to radical rhetoric is a key for understanding the nature of the rhetoric in the New Testament writings. Kennedy's approach does not move us fully into rhetorical analysis of early Christian rhetoric, however, because it brings a system of "rational rhetoric" to the New Testament writings and describes the "nonrational rhetorical" aspects of the New Testament in terms that are oppositional to "real rhetoric," which he calls "worldly rhetoric." In contrast to an approach that uses worldly rhetoric as a normative standard for real rhetoric, the goal of a rhetorical interpreter must be to use the insight that the New Testament writings blend rational and nonrational rhetoric, worldly and radical rhetoric, rhetology and rhetography, together. Careful analysis of the relation of the rhetography to the rhetology in the discourse can lead us to the multiple kinds of rhetoric in early Christian discourse.

Since 2002, the theories of critical spatiality and conceptual blending have provided a means to identify the inner nature and boundaries of each rhetorolect more clearly.[52] A special result has been an awareness of the rhetography characteristic of each rhetorolect and the relation of that rhetography to its argumentative texture. In the present understanding of sociorhetorical interpreters, now influenced by conceptual integration (blending) and critical spatiality theory, a rhetorolect is an idealized cognitive model. This means there are four aspects to a rhetorolect: (1) argumentative-enthymematic patterning (rhetology); (2) image-descriptive patterning (rhetography); (3) metaphoric mappings; and (4) metonymic mappings.[53] The present essay has focused on the image-descriptive patterning, namely, the rhetography, in six basic rhetorolects in early Christian discourse. Focusing on the rhetography leads us to rhetorolects as cultural frames that contain an argumentative texture that blends rhetog-

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52. David M. Gunn and Paula M. McNutt, eds., *'Imagining' Biblical Worlds: Studies in Spatial, Social and Historical Constructs in Honor of James W. Flanagan*, JSOTSup 359 (Sheffield: Sheffield Academic, 2002). Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002).

53. George Lakoff, *Women, Fire, and Dangerous Things: What Categories Reveal about the Mind* (Chicago: University of Chicago Press, 1987), 68–76, esp. 68. See Robbins, *Invention of Christian Discourse*, 104–15.

raphy and rhetology in a manner that evokes a conventional context of understanding for negotiating its reasonings and meanings. The argumentative texture of each rhetorolect is a result of the interaction of its particular rhetography with its particular rhetology. This means that an early Christian rhetorolect is a network of significations and meanings associated with social-cultural-ideological places and spaces familiar to people in a certain geophysical region. In terms that combine insights from Kennedy's analysis and from Gilles Fauconnier and Mark Turner's conceptual integration theory, a rhetorolect is a blending of radical and worldly rhetoric in a cultural frame that functions as an environment of emergent structure.[54] Rhetography is an essential ingredient in a rhetorolect, since rhetography is the means by which people envision a speaker and audience as a context that gives meaning to its rhetoric.

An early Christian rhetorolect achieves it status as a cultural frame that functions as an environment of emergent structure by means of a blending of what Kennedy calls worldly and radical rhetoric. In other words, every rhetorolect is radical from the perspective of worldly rhetoric; yet every major type of radical rhetoric in early Christian discourse has actual or imitative worldly rhetoric in it. Identifying the central cultural rhetography in a rhetorolect and correlating it with its particular cultural rhetology enables an interpreter to establish and interpret both the inner rhetorical workings and the boundaries of a particular rhetorolect. The reasoning in a rhetorolect emerges from social-cultural-ideological experiences in specific geophysical locations. Therefore the rhetography provides the primary cultural clue to the logic of the discourse.

The rhetography in a rhetorolect—in other words, the pervasive pictorial narration in it—evokes the conventional context of meaning for the texture of its argumentation. Picturing a kingdom of God in which God calls, authorizes, informs, and commands prophets to confront the leaders and people in the kingdom to enact God's principles of justice and righteousness in the region evokes the reasoning internal to early Christian deliberative prophetic rhetorolect. Picturing an empire with an emperor who rules through an imperial court evokes judicial reasoning about

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54. The definition has been refined especially through insights from Robert H. von Thaden Jr., *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, ESEC 16 (Dorset, UK: Deo, 2012); and the Ph.D. work of Priscilla Geisterfer at St. Paul University, Ottawa. Also, see the discussion of framing in Patton, *Bringing the Gods to Mind*, 46–47.

divine action that judges and destroys evil to create contexts of peace and salvation internal to early Christian apocalyptic rhetorolect. Picturing a malfunctioning body miraculously healed through the presence of the body of a healer evokes epideictic reasoning internal to early Christian miracle rhetorolect. Picturing a household where parents teach their children wisdom, then employ teachers outside the family to take them further into adult wisdom, evokes deliberative logics internal to early Christian wisdom rhetorolect. Picturing an emperor who has an intimate relation with his son outside of time evokes epideictic reasoning about the sending of a special son to distribute the benefits of special divine resources to the loyal subjects of his empire internal to precreation rhetorolect. Picturing a priest at an altar evokes epideictic reasoning about the actions and results described and asserted in early Christian priestly rhetorolect.

After the attributes of the six major rhetorolects that emerged by 100 CE have been more fully explored and explained,[55] the next challenge will be to explore the rhetorolects that participate in the movement of Christian discourse beyond its first-century rhetorical modes into the creedal rhetorolect that became central to it during the fourth century. By the fourth century CE, fully developed creedal rhetorolect emerged that was based on the imperial political structures that convened church councils in particular cities in the Roman Empire. The beginnings of this seventh rhetorolect lie in those parts of New Testament literature characterized by Kennedy as "when a doctrine is purely proclaimed and not couched in enthymemes."[56]

While the six basic first-century Christian rhetorolects had their beginnings prior to earliest Christianity, creedal rhetorolect had its decisive beginnings in the interfaces among Jewish, Christian, and Hellenistic-Roman discourse during the first and second centuries CE. Lewis Ayres's *Nicaea and Its Legacy*[57] skillfully describes the dynamics that created the context for creedal rhetorolect to emerge as a major force within fourth-century Christian discourse. One of the major strengths of his account lies in its preservation of the multiplicities, tensions, counter-valences and unresolved issues as pro-Nicene forces gained a stronghold over a large sector of the Christian church.

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55. Robbins, *Invention of Christian Discourse*.

56. Kennedy, *New Testament Interpretation*, 7.

57. Lewis Ayres, *Nicaea and Its Legacy: An Approach to Fourth-Century Trinitarian Theology* (Oxford: Oxford University Press, 2004).

At the center of the Christian creedal rhetorolect that emerged during the fourth century stands the Nicene-Cosmopolitan creed.[58] Within an overall frame that blends Christian wisdom and priestly rhetorolect, this creed features God as Father, Jesus as the only Son, the Holy Spirit as "worshipped and glorified like the Father and the Son," and Mary as the mother of Jesus. In this context, the creed foregrounds precreation and apocalyptic rhetorolect rather than elaborating priestly imagery that would make Christ an atoning, substitutionary, or expiational sacrifice. In addition, the creed pushes prophetic and miracle rhetorolect almost entirely into the background. Philosophical debate reconfigures the "authority, power, and illumination" of prophetic rhetorolect into a reference to the Holy Spirit, "who spoke through the prophets." In turn, it redirects the "amazement" of miracle rhetorolect into creedal conviction in the amazing story of "the one Lord Jesus Christ" who came down from heaven, was incarnate, became human, rose on the third day, ascended to heaven, sits on the right hand of the Father, and will come again with glory to judge the living and the dead. In other words, the overall Christographical story line becomes the miracle rhetorolect in the context of the creedal rhetorolect.[59] The result was creedal rhetorolect that asserted

> that God was one power, nature, and activity; that there could be no degrees in divinity; that the divine persons were irreducible although all share in the divine being without any ontological hierarchy; that human beings would always fail to comprehend God and that one could only make progress towards knowledge and love of God through entering a discipline and practice that would reshape the imagination.[60]

Philosophy, mystery, and institutional structure blended together in Christian creedal rhetorolect, providing a cultural frame that has functioned as an emergent structure for sixteen centuries. At a time when Christianity faces a special need to enter into productive conversation with Muslims, Buddhists, and Hindus, some scholars are calling for Christian theology to return to a more creedal base of discourse. In turn, other

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58. J. N. D. Kelly, *Early Christian Creeds* (London: Longmans, Green, & Co., 1952), 344–67; see also Luke Timothy Johnson, *The Creed: What Christians Believe and Why It Matters* (New York: Doubleday, 2003), 32–38.

59. Vernon K. Robbins, "Precreation Discourse and the Nicene Creed: Christianity Finds Its Voice in the Roman Empire," *R&T* 18 (2012): 1–17.

60. Ayres, *Nicaea and Its Legacy*, 434.

scholars are calling for Christian theology to renew itself by discovering and reclaiming the inner dynamics of its multiple discourses in contexts of interaction with the discourses of other religions in the world. Perhaps an awareness of the rhetography in New Testament discourse that leads to six major first-century Christian rhetorolects can help to create more healthy and productive interaction not only among biblical interpreters but also between biblical interpreters and interpreters of sacred texts in other religious traditions.[61]

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61. E.g., Bart B. Bruehler, "Karma Yoga and Christian Ethics: Reading Bhaga-vad Gita 3 in Light of Ephesians 4–6," in *Song Divine: Christian Commentaries on the Bhagavad Gita*, ed. C. Cornille (Leuven: Peeters, 2006), 23–48.

Clothes Make the (Wo)Man

Roy R. Jeal

> Costly thy habit as thy purse can buy,
> But not express'd in fancy; rich, not gaudy;
> For the apparel oft proclaims the man,
> And they in France of the best rank and station
> Are of a most select and generous clef in that.
> (Polonius in William Shakespeare, *Hamlet*, act 1 scene 3)

Thinking about perceptions of body as they are used in the Bible leads, inevitably, to reflecting on clothing and the idea of clothing. Clothing is a powerful image throughout biblical literature and in human society generally.[1] At the most obvious level, clothing covers and conceals the body, protecting it from exposure to the elements and the view of other persons. But the significance of clothing extends much further since garments not only cover and conceal, but also function to display the body in particular ways and with many meanings. The ways in which bodies are clothed have far-reaching and sometimes dramatic implications for identity, for movement, for relationships with others, for behavior, for economic, social and spiritual status, for sexual roles, and for religious, ideological, and political discourse. Clothing is part of how people are presented to the world, of how they relate socially, and of how they are empowered morally and politically. Clothing is a feature of the body's shapes and actions that are offered for view and that differentiate people from one another. Clothing is thus tied to recognition. Humans are frequently recognized and defined by the clothes they wear. Dressing, undressing, and redressing have lit-

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1. For general information about clothing and the imagery of clothing in the Bible see Douglas R. Edwards, "Dress and Ornamentation," *ABD* 2:232–38; and "Garments," in *Dictionary of Biblical Imagery*, ed. Leland Ryken, James C. Wilhoit, and Tremper Longman III (Downers Grove, IL: InterVarsity Press, 1998), 317–20.

eral, symbolic, and rhetorical connotations that define people and social realities.[2]

The description and imagery of clothing occurs throughout the Bible. There are many notable examples. Adam and Eve fashioned leaves together to cover their nakedness (Gen 3:7) and were subsequently clothed with skins by God (Gen 3:21). The image of clothing is prominent in the Joseph cycle of stories (Gen 37–45), where Joseph receives a special robe from his father, Jacob, with the favoritism indicated thereby arousing hatred toward Joseph among his brothers (Gen 37:3–4). The robe is removed from Joseph, indicating his enforced fall from favor, and then is used to deceive Jacob into thinking that Joseph was dead, at which point Jacob tears his own garments in a show of grief (Gen 37:23–35). In Egypt, Joseph's clothing plays a role in his avoidance of the sexual advances of Potiphar's wife and in the false accusation made against him (Gen 39:12–18). Later, when Joseph is restored to dignity, he is given fine garments by the Pharaoh (Gen 41:41–42), and, when Joseph and his brothers are reconciled, he provides garments for all of them (Gen 45:22). Embedded within the Joseph story is the incident involving Judah and Tamar, where Tamar indicates her availability to Judah as a prostitute by the way she clothes herself (Gen 38:14–15). The priests of ancient Israel wore special clothing or vestments in which they performed their sacerdotal duties (Exod 28:1–43). These vestments were consecrated and to be passed on through generations (Exod 29:1–29). Hannah's annual provision of a robe for Samuel demonstrates her dedication to the son who was given to her (1 Sam 2:19). In the Hebrew Bible, the image of being clothed not with a garment but with a particular attribute occurs in some passages (e.g., 2 Chr 6:41; Job 8:22; Pss 35:26; 132:9, 16, 18). Even God is "clothed with honor and majesty, wrapped in light as with a garment" (Ps 104:1–2). In the New Testament, the newborn Jesus is wrapped in bands of cloth which serve, in part, to identify him (Luke 2:7, 12). At the transfiguration, Jesus's clothing became "dazzling white" (Matt 17:2; Mark 9:3; Luke 9:29).

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2. Clothing functions to indicate personal identities, social and cultural positions, and roles. For example, garments worn may indicate that one is male, female, young, old, wealthy, poor, monarch, peasant, priest, minister, civilian, soldier, athlete, prisoner, judge, academic, or many other things. A redressed person may be a re-formed or re-presented person, one who has a changed identity and a changed social role. On this, see Alison Lurie, *The Language of Clothes* (New York: Random House, 1981), 3–36.

A woman merely touches the edge of Jesus's garment and is healed (Luke 8:43–48). The very best robe symbolizes the acceptance and restoration of the prodigal son by his father (Luke 15:22). Paul addresses the veiling of women in 1 Cor 11:2–16.[3] According to Rev 7:9–17, the members of an innumerable, multiethnic, multilingual, celebrating crowd are clothed in white robes that have been made white by having been washed in the blood of the lamb.

A Rhetoric of Clothing

There are many more portrayals of clothing in the Bible, but what emerges is that there is a rhetoric of clothing employed in many texts. This should not be surprising given the pervasive nature of the images of body and clothing in world cultures. Among all creatures, only humans intentionally use garments in nearly countless colors, styles, and fashions and with as many implications.[4] The purpose of such widespread fashion is to provide nonverbal communication, and it is clear that people do pay attention to what is communicated by clothing.[5] This has recently been made evident in the sociohistorical studies of Tina Mai Chen, who has investigated the intentional use of clothing and body as a communicative device in Maoist China.[6] Chen describes and analyzes the effect of Mao's concern that "what was needed for perfection of body and mind

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3. On this now see Troy W. Martin, "Paul's Argument from Nature for the Veil in 1 Corinthians 11:13–15: A Testicle instead of a Head Covering," *JBL* 123 (2004): 75–84, and, Martin, "Veiled Exhortations regarding the Veil: Ethos as the Controlling Factor in Moral Persuasion (1 Cor 11:2–16)," in *Rhetoric, Ethic, and Moral Persuasion in Biblical Discourse: Essays from the 2002 Heidelberg Conference*, ed. Anders Eriksson and Thomas H. Olbricht, ESEC 11 (New York: T&T Clark, 2005), 255–73.

4. See Jib Fowles, "Why We Wear Clothes," *ETC* 31 (1974): 343–52.

5. Ibid., 344, 350; and Lurie, *Language of Clothes*, 3–36. Clothing can elicit delight, sexual arousal, mourning, fear, disgust, peacefulness, awe, strength, joy, and many other things. Actually, humans and their bodies lose identity without clothing. Apart from the obvious, one cannot distinguish a king from a servant or an archbishop from a prostitute when they stand together naked.

6. Tina Mai Chen, "Proletarian White and Working Bodies in Mao's China," *Positions* 11 (2003): 361–93; see also Chen, "Female Icons, Feminist Iconography? Socialist Rhetoric and Women's Agency in 1950's China," *Gender and History* 15 (2003): 268–95.

was physical transformation that could elicit reconstitution of the mind."[7] Clothing was one of the things employed to bring about these changes resulting in "a discourse of proletarian dress and body"[8] supportive of the aims and politics of the regime in China. The use of garments in this way is observable in photographs, drawings, and literature from the period. The physical human body of some populations was symbolically reformed by changes in clothing from what was customarily worn in the pre-1949 period to what was worn subsequently.[9] This physicality was deemed to be necessary for the transformation of people into good socialist members of the larger ideological community. A change of garments produced refashioned bodies that had new social roles and minds with a new social consciousness. The rhetoric of clothing that developed became interwoven[10] with a variety of political projects initiated by the Maoist government.[11] A rhetoric of clothing can bring about changes of appearance, identity, behavior, and social meaning that function to bring about intellectual and social change. Body and clothing together become a symbolic system by means of which life becomes reconfigured and culture becomes altered.[12] The goal of this rhetoric is, interestingly, to bring about change that leads, eventually, to conformity to a particular ideology and way of life.

Clothing the Body in the Pauline Letters

In the Pauline letters, the image of body is prominent in many places, particularly in the well-known "body of Christ" passages. In other texts, the believer's body, while described as already a temple of God (1 Cor 3:16–17; 6:19), is in a state of transition or conformity to Christ's body and righteousness (e.g., Rom 6:5–6; 8:10–13; 12:1–2; 2 Cor 4:8–11; Phil 3:21) and awaits glory (e.g., Rom 8:18–23; 1 Cor 15:35–54; 2 Cor 4:16–5:10; Phil

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7. Chen "Proletarian White and Working Bodies," 361.

8. Ibid., 362.

9. See ibid., 364–68.

10. In sociorhetorical terms, there are many interweavings or "textures" to be considered. See Vernon K. Robbins, *Exploring the Texture of Texts: A Guide to Sociorhetorical Interpretation* (Valley Forge, PA: Trinity Press International, 1996).

11. Chen, "Proletarian White and Working Bodies," 388.

12. Ibid., 363. Other examples might include the distinctive garments worn by members of some Mennonite and other Anabaptist communities.

3:21).[13] The description of body and clothing is also very significant on its own (e.g., 1 Cor 12:22–24; 2 Cor 5:1–10; Eph 6:13–17). Some passages do, however, go on to employ the garment and body imagery of dressing, undressing, and redressing, of "stripping off" (ἀπεκδύομαι, ἀποτίθημι) and "putting on" (ἐνδύω), to describe the nature of the coming of faith in Christ (Gal 3:27) and to encourage moral and behavioral change and an altered focus of living (Rom 13:14; Col 3:8–10; Eph 4:22–24). This rhetorical topos of stripping off and putting on clothing was well known and fairly widely employed in the ancient Mediterranean world as a means of encouraging people to adopt appropriate qualities and behaviors.[14] What is new to the topos in these Pauline passages is the rhetoric of being clothed with a *person*.[15] To this image, there appears to be no clear parallel in ancient literature.[16] The concern of this essay is to examine what the rhetoric of putting on a person *does* to and for its audiences. What follows will offer a sociorhetorical interpretation of this rhetorical image in New Testament discourse and its implications for behavior and a political discourse of body. Putting on the new person suggests the production of a refashioned body that has new religious, social, and political roles in the world. Refashioned bodies become agents of social change.[17] The body displayed by a garment that is a person can bring about new social

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13. See Karl Olav Sandnes, *Belly and Body in the Pauline Epistles*, SNTSMS 120 (Cambridge: Cambridge University Press, 2002), 15–21; James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 489–90.

14. Some examples include Philo, *Conf.* 31; Let. Arist. 122; 1QS IV, 2–V, 10. On this see the commentaries and, especially, Pieter W. van der Horst, "Observations on a Pauline Expression," *NTS* 19 (1972–73): 181–87.

15. Peter T. O'Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 327. See also Michael B. Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1–15.23*, JSNTSup 59 (Sheffield: Sheffield Academic, 1991), 150.

16. James D. G. Dunn (*Romans 9–16*, WBC 38A [Dallas: Word, 1988], 790) cites Dionysius of Halicarnassus, *Ant. rom.* 11.5 where the phrase τὸν Ταρκύνιον ἐνδύσασθαι, "to put on Tarquin," is used to refer to an actor playing the character, Tarquin, in the theater (see this reference also in Albrecht Oepke, "ἐνδύω," *TDNT* 2:319). Unlikely is the claim of van der Horst ("Observations on a Pauline Expression," 184–85), who purports to have found a parallel to "putting off the old person" in a fragment referring to Antigonus of Carystus. The apparent parallel is more about inconsistency of behavior than an intentional removal of inappropriate behavior. There is no evidence that this statement or the phrase from Dionysius of Halicarnassus had any influence on the New Testament.

17. So Chen, "Proletarian White and Working Bodies," 361–93.

realities.[18] The interest here, then, is not to provide a source-critical study of the origin and provenance of the language of putting on a new person, but to see how it is (re)configured to make a sociorhetorical point in the early Christian situation.[19]

A Sociorhetorical Approach

As it has been developing,[20] sociorhetorical interpretation has aimed to produce a multidimensional interpretive analytic that takes into account many methods and insights of various kinds and is constantly "drawing and redrawing boundaries of analysis and interpretation" as it goes along.[21] It brings together study of the literary, sociocultural, ideological, and sacred aspects of texts to come to an understanding of how these dimensions of language move people to beliefs, points of view, and actions. Sociorhetorical interpretation recognizes that early Christians found that they needed new ways to speak and write in order to address their new faith understandings and the new social environment within the Christian community. What developed were multiple modes of Christian discourse that are now being called "rhetorolects."[22] "A rhetorolect is a form of language variety or discourse identifiable on the basis of a distinctive configuration of themes, topics, reasonings, and argumentations."[23] These rhetorolects have within them various "textures" that include sensory-aesthetic, social and cultural, and ideological features and effects that, in turn, have faith,

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18. Interestingly, the English word "person" derives from the Latin "persona," an actor's mask. A mask is something that actors "put on" in order to be identified as characters in a play. To put on a person is thus to change identity and be conformed to a different life, behavior, and culture. See n. 16 above.

19. On configuration and reconfiguration as sociorhetorical features, see Robbins, *Exploring the Texture of Texts*, 40–50.

20. Sociorhetorical interpretation has been developed by Vernon K. Robbins and is discussed by him in many of his writings. For a description of how it has emerged see especially Vernon K. Robbins, "Socio-rhetorical Interpretation," in *The Blackwell Companion to the New Testament*, ed. David E. Aune, Blackwell Companions to Religion (Malden, MA: Wiley-Blackwell, 2010), 192–219. Many scholars are taking up Robbins's ideas and applying them to various texts.

21. Robbins, "Socio-rhetorical Interpretation."

22. Ibid. The rhetorolects are wisdom, prophetic, apocalyptic, precreation, miracle, and priestly.

23. Ibid.

social, ethical, and political implications that convey meaning in many ways.[24] Topics (topoi) within the textures and rhetorolects are elaborated by pictorial narration referred to as "rhetography" and by argumentation called "rhetology."[25] The rhetorolects blend rhetography and rhetology together in order to move audiences toward appropriate understandings and behaviors.[26] Some aspects of this approach are particularly helpful for examining the garment rhetoric of putting on a person, because they help interpret how some early Christians reshaped the ways in which they thought about themselves and their environment and how they should live and behave in it. One of these ways was through the imagery and rhetorical argument of changed clothing that uses visual, narrative, rhetographic, highly textured modes of discussion to reconstitute the body in a new way and, at the same time, destabilizes and deconstructs an older image of the body seen to be inappropriate in the new community.

Galatians 3:27

ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε

This rhetoric of putting on Christ stands in a context where Paul is, overall, employing the prophetic rhetorolect.[27] Galatian gentile Christians have been persuaded to think that it is necessary to observe the torah (particularly certain parts of it, e.g., circumcision). Paul, here as prophet, aims to communicate what he believes is in fact the will of God by arguing that the law did not bring the Spirit to the Galatian Christians but that it came out of hearing of faith (ἐξ ἀκοῆς πίστεως, Gal. 3:2–5). The law was provided

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24. On "textures" see Robbins, "Socio-rhetorical Interpretation," and, in more detail, *The Tapestry of Early Christian Discourse: Rhetoric, Society and Ideology* (London: Routledge, 1996); and Robbins, *Exploring the Textures of Texts.*

25. See Robbins, "Socio-rhetorical Interpretation."

26. See ibid. By now, sociorhetorical interpretation is moving on to see how "critical spatiality theory" and "conceptual blending" can be employed to understand the nature of the rhetorolects of early Christian discourse; see Robbins, "Socio-rhetorical Interpretation."

27. On argumentation in prophetic rhetorolect, see Vernon K. Robbins, "Argumentative Textures in Socio-rhetorical Interpretation," in *Rhetorical Argumentation in Biblical Texts: Essays from the Lund 2000 Conference*, ed. Anders Eriksson, Thomas H. Olbricht, and Walter Übelacker, ESEC 8 (Harrisburg, PA: Trinity Press International, 2002), 44–50.

by God until such time as the promise to Abraham (3:6–18) had been ful-
filled, until faith had come (3:19, 22, 23), and functioned only as a discipli-
narian (παιδαγωγός) to lead toward justification by faith (3:24). The prom-
ised faith to come is the faith of Jesus Christ (ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ
Χριστοῦ);[28] it is God's action in Christ, to be given to all who believe, who
trust (3:22) as did Abraham (3:6). All, including the gentile Galatians, are
now sons of God in Christ[29] (Πάντες γὰρ υἱοὶ θεοῦ ἐστε), of Abraham's seed
(τοῦ Ἀβραὰμ σπέρμα ἐστέ, 3:29), members of the elect people along with
Israel. This new identity is marked, according to Paul, by the Galatians'
baptism that indicates they have put on, clothed themselves with, Christ.

Paul uses the pictorial narration that sociorhetorical interpretation
refers to as rhetography throughout the passage. Audiences are to imag-
ine the "foolish Galatians" (3:1, 3), to see, with the Galatians (οἷς κατ'
ὀφθαλμούς), the crucifixion of Jesus (3:1, 13), miracles (3:5), Abraham
and his descendants (3:6–9, 16), the writing of wills (3:15), the giving of
the law (3:17), the παιδαγωγός (3:24–25), and baptism indicating being
clothed with Christ (3:27). Rhetography, then, carries the argument along.
In verse 27, the double image to be pictured in the mind is that of baptism
and of putting on a person, Christ.[30] This visual imagery, something that
with words mentally engages the eyes and perhaps the sense of touch with
the imagined feeling of clothing and fabrics, indicates a sensory-aesthetic
texture.[31] Audiences are to visualize people presented in a specific gar-
ment, and, as we have noted, garments make a visual, sensory, and aes-
thetic impact on both wearers and observers. What does this clothing look
and feel like? In what way is it attractive? Since the clothing is a person,
we do not, of course, know what it looks and feels like in a literal physi-

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28. On the debates about the phrase πίστις Χριστοῦ, see Richard B. Hays, *The Faith
of Jesus Christ: An Investigation of the Narrative Substructure of Galatians 3:1–4:11*
(Grand Rapids: Eerdmans, 2002); Hays, "ΠΙΣΤΙΣ and Pauline Christology: What Is
at Stake?" in *Pauline Theology IV: Looking Back, Pressing On*, ed. E. Elizabeth Johnson
and David M. Hay (Atlanta: Scholars Press, 1997), 35–60; and James D. G. Dunn,
"Once More ΠΙΣΤΙΣ ΧΡΙΣΤΟΥ," in Johnson and Hay, *Pauline Theology IV*, 61–81.

29. I recognize the ambiguity of the wording "in Christ Jesus" in 3:26, διὰ τῆς
πίστεως ἐν Χριστῷ Ἰησοῦ but opt for the interpretation as in NRSV, "for in Christ Jesus
you are all children of God."

30. See J. Louis Martyn's translation: "For when all of you were baptized into
Christ, you put on Christ as though he were your clothing." J. Louis Martyn, *Galatians*,
AB 33A (New York: Doubleday, 1997), 373.

31. Robbins, *Exploring the Texture of Texts*, 29–36.

cal and physiological sense. The presentation is, nevertheless, made by means of newly clothed bodies. This is how the Galatian Christians are now observed. Their baptism displays them in a new way, and they are now recognized by their appearance in the new clothing. From a sensory-aesthetic point of view, they are to see themselves and be seen by observers as people recognized by their relationship to Christ rather than to the rules of the torah. They are to be seen (sensed) not as fools (3:1) but as Abraham's seed (3:29).

The rhetography of baptism and clothing indicates the presence of cultural, social, and historical intertextures.[32] Cultural intertexture relates to the knowledge audiences already have because they are members of a culture or know something about other cultures.[33] The terminology used in a text is known, recognized, and hence understood. The audiences of Galatians (i.e., the first "Galatian" audience and other informed audiences of the letter since then) will recognize the reference to baptism since it was a feature of their early Christian culture. Indeed, the reference to baptism in Gal 3:27 draws on what members of the Galatian and other Christian cultures know about its significance. It is a part of a known tradition. Similarly, the notion of being clothed is an accessible cultural idea to readers of Gal 3. Clothing and fashion says something about their identity and their presentation to other people. Their new clothing presents them in a distinctly Christian way. Social intertexture relates to common knowledge without regard to cultural location or knowledge.[34] Audiences of Galatians are naturally aware of conventions of clothing and so will know something of its meaning. The Galatian Christians will know that Paul, by referring to their new clothing, alludes to the social identity as believers in Christ indicated by clothing, to the way that clothing displays bodies, and to the larger point that they are, in Christ, children of God through faith, not by the observance of the law. Historical intertexture relates to actual events that people know about.[35] The gentile Christians of Galatia will be reminded by Paul's statement that they had indeed been baptized at some specific time and place and that their baptism signified clothing themselves with Christ. What Gal. 3:27 has done, then, is to bring cultural, social, and historical knowledge into view through a rhetoric of clothing.

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32. Ibid., 58–68.
33. Ibid., 58.
34. Ibid., 62–63.
35. Ibid., 63–68.

Clothing has been invited into the discourse so that the range of ideas that it can bring about in audience minds can be effective. The rhetoric of clothing is employed to help bring out what is actually determinative for the Galatian Christians, that is, the coming of faith. Faith has come with Christ, and the feelings and ideas communicated by the language of being clothed with Christ help drive that point home.

Where does this knowledge and rhetoric of clothing take people? This question leads to the ideological texture[36] and the political implications of putting on Christ as clothing in Gal 3:27.[37] Ideology is to be found in the "rhetorical goal" that texts aim to achieve among their readers.[38] The task of the examination of ideological texture is to come to an understanding of how texts move people to take a point of view, to come to a particular mindset or worldview, to subscribe to a particular political or economic standpoint or to a particular religious creed, to come to a particular belief and to behaviors related to or based on such things. Ideology is about using power to get people to think and to act in particular ways. In texts, ideology is about the rhetorical power of words and language to evoke pictures and arguments that move their audiences to think and act in particular ways. According to L. Gregory Bloomquist, "Texts do not just evidence preexisting worlds; they create them."[39] Texts bring about change, and the study of how they do this and what they produce is the study of ideological texture.[40] The rhetoric of clothing has this creative ability in the way that

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36. Ibid., 95–119. Helpful examples of the study of ideological texture in biblical texts are found in the essays by H. J. Bernard Combrink, John S. Kloppenborg, David B. Gowler, L. Gregory Bloomquist, Charles A. Wanamaker, Russell B. Sisson, and Wesley H. Wachob in David B. Gowler, L. Gregory Bloomquist, and Duane F. Watson, eds., *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (Harrisburg, PA: Trinity Press International, 2003).

37. Hans Dieter Betz, *Galatians: A Commentary on Paul's Letter to the Churches in Galatia*, Hermeneia (Philadelphia: Fortress, 1979), 189 n. 68, points out that commentators have often denied any political implications to Paul's statements, particularly those of 3:28, claiming they are solely religious.

38. On this see L. Gregory Bloomquist, "Paul's Inclusive Language: The Ideological Texture of Romans 1," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins*, ed. David B. Gowler, L. Gregory Bloomquist, and Duane F. Watson (Harrisburg, PA: Trinity Press International, 2003), 165–93, esp. 172–76 (Editorial note: See pp. 119–48 in this volume).

39. Ibid., 176.

40. As Bloomquist (ibid., 173) points out: "Thus, a programmatic analysis of ideological texture involves some way to get at choices and movements."

the topos clothing can show not only that a body is covered, but also how it is being displayed in order to make (or create) a point.[41] Clothing itself displays ideology.

In Gal 3:27, the topoi of baptism and putting on clothing are intertwined to create a response. The desired response is the recognition that faith has come and that believers are "no longer under a disciplinarian" (οὐκέτι ὑπὸ παιδαγωγός ἐσμεν, 3:25), the law, but are "children of God through faith (3:26) and "Abraham's seed" (3:29). This desired response is evoked by the image or topos of baptism and how it is elaborated by the image or topos of putting on Christ. Baptism, here, is the act of putting on Christ as a garment, thereby providing a new presentation or picture of oneself and of all who have been baptized (πάντες, 26; ὅσοι, 27).[42] The clothing, or Christ, is now a determinative identity marker, itself as clothing creating new identity, a new and different display of the people wearing it that demands different perceptions of them. This clothing ideologically envisions and portrays to those who observe it the new social situation of 3:28 where all are one in Christ (πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ), where social and highly politicized divisions are gone. The perception that Galatian Christians must maintain their status before God by themselves, that is, by observance of the law in their own bodies,[43] is deconstructed. An old clothing is implicitly deconstructed or removed and the new clothing is worn now in a new ideological situation that has observable results. Galatians 3:27 is not only an encouragement to recall baptism, but it is a call for believers to think about the garment they now wear and the rhetorical meaning that the garment presents to themselves and to the world around them. The new clothing is ideologically powerful, indeed it is power, because it influences wearers and observers to want to live in the new situation of faith and social unity. The new life situation is a good situation. This is, clearly, very like the ideological intention and result of the use of clothing in Maoist China, as Chen has pointed out. Those who are now clothed with Christ are also now Abraham's seed, inheriting

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41. See again the effect of clothing in Maoist China as described by Chen, "Proletarian White and Working Bodies," 361–93.

42. Many commentators suggest a connection between Gal 3:27 and a supposed baptismal liturgy and with the early practice of baptizands removing their clothing when entering the baptismal water and putting on new robes when leaving it. Such a practice is not dated, however, before the second century.

43. Most graphically, of course, in circumcision.

the promises to Abraham and so are ideologically identified with Abraham and the promises to Israel.[44] They, though remaining gentiles, are in the political stream that descends down to them from Abraham. They are in a continuum from Abraham as sons of God, apart from Israel's law, now without sociopolitical barriers between them.[45] Their new clothing conveys this message to them and to others. This counters the ideology of the false teachers in Galatia who tried to shape gentile believers to an identity (or clothing) of law. It is the new clothing that identifies the nature of the new identity. Paul's statement about putting on Christ is prophetic, in line with the prophetic rhetorolect being employed.[46] The message from God is that believers now wear Christ as clothing and therefore have an identity and social condition defined by Christ himself and not by their own activities that are performed in accordance with the law.

Romans 13:14

ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε ἐπιθυμίας

Of the passages being considered here, Rom 13:14 is closest in actual wording to Gal 3:27.[47] But, unlike Galatians, in Romans the words are set in a distinct paraenetical (wisdom rhetorolect) context as is the language of putting on a new person in Colossians and Ephesians. The verb ἐνδύω occurs as an imperative. In Romans, the words call for people to do what Galatians speaks of having already been done. In addition, the exhortation is set in an eschatological frame where behavior that makes no provision

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44. See Martyn, *Galatians*, 374, 377–78.

45. The removal of sociocultural barriers does not mean that ethnic, gender, or social particularities no longer exist but that they must no longer separate people who wear Christ as clothing. See Denise Kimber Buell and Carolyn Johnson Hodge, "The Politics of Interpretation: The Rhetoric of Race and Ethnicity in Paul," *JBL* 123 (2004): 235–51.

46. It is also apocalyptic in that it is describing the new reality brought about by the coming of the messiah.

47. Perhaps for this reason many scholars claim there is an allusion in Rom 13:14 to baptism. Paul is not here, however, calling for people to be baptized again nor is it necessary to see any reference to baptism at all in this verse. The point is, rather, about how believers present themselves to the world, in light of eschatological expectation. See Dunn, *Romans 9–16*, 790–91.

for the flesh (σάρξ) that leads toward lust (ἐπιθυμία) is practiced in light of the apparently imminent arrival of salvation and the metaphorical light of day (13:11–12). There is an eschatological motivation for the action of putting on Christ. All this is the language and thought of the wisdom rhetorolect where the discourse is intended to move people to produce goodness and righteousness through their behavior.[48]

In sociorhetorical terms, the directive to "put on the Lord Jesus Christ" indicates the presence of a repetitive texture[49] because ἐνδύω has already indicated the notion of clothing in 13:12 (ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός). The image of taking off and putting on garments will be in audience minds before they come to the thought of putting on Christ. There is, then, a clear rhetography of clothing, along with the pictorial narrative about appropriate time, of waking from sleep, of the time when audiences became believers, of night, and the revealing nature of day and of putting off the "works of darkness" (13:11–13). There are also rhetographs of what are considered to be unacceptable behaviors (13:13). By contrast (ἀλλά) to these activities, readers are to visualize the act of clothing themselves with good things. This rhetography provides a sensory-aesthetic texture as was observed in Gal 3. The images connected with the body and its senses are quite prominent: waking from sleep, putting off clothing, putting on clothing, the possibly recognizable senses connected with drunkenness, debauchery, licentiousness, quarreling, jealousy, and lust. Audiences are to be aroused by this texture to imagine, indeed to feel (perhaps by recalling the sensations), these things occurring in their own bodies. Again, by contrast, they can visualize and sense themselves putting on the Lord Jesus Christ as a garment, indicating that they are separated from the old garments and old ways, now making no provision for the flesh. In this garment, they appear in a new fashion, clothed in something obviously good and displayed in a way that demonstrates a way of life that stands against the things of darkness and the flesh. As did the rhetography of Gal 3, the imagery in Rom 13:14 includes cultural and social intertextures. The use of clothing and the significance of undressing and redressing are well-known cultural images that suggest alterations to the activities in which people engage and how they are viewed and understood when engaging in the activities. Audi-

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48. See Robbins, "Socio-rhetorical Interpretation."
49. Robbins, *Exploring the Texture of Texts*, 7–8.

ences of the text will also be conscious of the social conception of how clothing and altered clothing make statements about the wearer's identity. Also at work here is an apocalyptic or eschatological intertexture in the reminders of the time and the nearness of salvation. It seems obvious that Christians in Rome, on hearing these words, would immediately be aware of their previously learned knowledge of an imminent parousia. This intertexture is part of the rhetographic argument that supports the importance of putting on Christ as a garment.

Ideologically, putting on the Lord Jesus Christ calls for a new display of believers collectively[50] in a particularly behavioral way. The explicit order to remove the old clothing of the works of darkness destabilizes and deconstructs the negative power of darkness. Indeed, when the new clothing is worn, there is to be no provision made at all for things of the flesh.[51] Questionable behavior is gone and the garment of Christ is strongly suggestive of the practice of behavior that is beyond any question. The rhetoric of bodies clothed with Christ is a strong communicative device that elicits a "reconstitution of the mind,"[52] creating a world that displays what believers can imagine Christ himself displaying, bringing about, in turn, reconfigured views of how people can and should live.[53] Displaying Christ in this way promotes conformity to the ideology that behavior in view of the parousia is an important consideration. This ideological rhetoric of clothing bodies, too, flows out of the hortatory rhetoric that began in Rom 12:1–2, where believers are called to present their bodies as living sacrifices, where their minds are to be transformed in order to discern the will of God.[54] This is an ideology and political presentation of what Paul perceives to be Christian identity.[55] The clothing has the power to encour-

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50. The verb forms and pronouns are plurals, thus envisioning a collective rather than individual redressing.

51. Which flesh audiences of Romans who have heard the entire letter in sequence will recall. See Rom 6:23; 7:5–25; 8:1–17.

52. Chen, "Proletarian White and Working Bodies," 361.

53. That this ideological rhetoric can have such powerful effect is illustrated by how 13:13–14 are reputed to have brought about the conversion of Augustine to Christian faith. See Dunn, *Romans 9–16*, 793.

54. On the rhetoric of Rom 12, see Roy R. Jeal, "Melody, Imagery and Memory in the Moral Persuasion of Paul," in *Rhetoric, Ethic and Moral Persuasion in Biblical Discourse: Essays from the 2002 Heidelberg Conference*, ed. Thomas H. Olbricht and Anders Eriksson (New York: T&T Clark, 2005), 160–78.

55. Joseph A. Fitzmyer, *Romans*, AB 33 (New York: Doubleday, 1993), 682, claims

age humans who are conscious of the various desires of the flesh to "walk respectably" (εὐσχημόνως περιπατήσωμεν, 13:13) in their lives.

Colossians 3:8–10

νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν, θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ᾽ εἰκόνα τοῦ κτίσαντος αὐτόν

The most obvious difference of language in Col 3:8–10 (and Eph 4:22–24) is that the *person* who is put on as clothing is not explicitly Christ as it is in Gal 3:27 and Rom 13:14. Here the explicit term is ἄνθρωπος, "person."[56] A second difference is that "stripping off" (ἀπεκδυσάμενοι) and "putting on" (ἐνδυσάμενοι) are given as participles rather than as imperatives.[57] A third is that Colossians uses the word ἀπεκδύω rather than ἀποτίθημι to describe stripping off the old person. The context is clearly paraenetical, and a wisdom rhetorolect, where behavior that accords with life that is now hidden with Christ in God (3:2) is encouraged. There are clear injunctions in 3:5–9 for believers to rid themselves of known vices. The "having stripped off" and "having put on" sequence, however, understood not imperativally but as a description of something already accomplished, is *not* a directive to take on good behaviors but is a basis for the directives and, rhetorically, makes the argumentative move toward the good behaviors indicated in 3:11–15. Since believers have put on the new person and since that new person is undergoing continuing renewal, they should display behavior that is in harmony with the clothing now

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too much by stating that "the baptized become another Christ." Believers do not become the Lord Jesus Christ themselves, rather they wear Christ as clothing and are identified by the clothing.

56. The nuanced renderings such as "self" or even "old nature" and "new nature" in some translations or that ἄνθρωπος refers to the good deeds themselves, are misleading.

57. Whether these participles are to be taken in an imperatival or adverbial sense is debated, but the adverbial sense is likely because the participles then stand as the basis for the exhortations and agree with the transformation discussed earlier in Col 2:6–15 and 3:1–4. See Peter T. O'Brien, *Colossians-Philemon*, WBC 44 (Dallas: Word, 1982), 218–19; Margaret Y. MacDonald, *Colossians and Ephesians*, SP 17 (Collegeville, MN: Glazier, 2000), 137.

worn. Many interpreters associate "having stripped off the old person" and "having put on the new person" with the imagery of baptism as seen already in Col 2:11–14 and Gal 3:27.[58] Baptism may form an interesting intertexture here, but there is no explicit or causal reason to assume that it is the referent, or necessarily in mind.[59] What is in mind has more to do with what baptism can, in part, stand for, a separation from sin, than echoes of baptism itself. The rhetography is, nevertheless, quite apparent with the pictures of putting to death, of various evil activities, and of undressing and redressing noted in 3:4–10.

As in Rom 13, there is a repetitive texture at work on audience thinking because the notion of stripping off clothing (ἀπεκδύσις, ἀπεκδύομαι) has already occurred in Col 2:11, 15. The notion of putting on clothing (ἐνδύω) recurs in Col 3:10 and 3:12 and is implied in 3:14. The result is that undressing and redressing are thoughts clearly in mind, used as topoi that help carry meaning along. Again as in Rom 13, there is a strong sensory-aesthetic texture palpable not only through the senses of the sight and feeling of bodies clothed with either an old or a new person, but also in the bodily senses aroused by the thought of actions like the anger, rage, evil, blasphemy, obscene speech, and lying mentioned in 3:8–9. Most of these sensory features are focused on the use of the mouth and are actions that are self-disclosing about people and the lenses through which they see the world and other people.[60] The sensory texture of stripping off and putting on clothing extends into historical intertexture as readers recall that they have, at some previous time, undressed and redressed by becoming believers in Christ. Cultural and social intertexture play the same role that they do in Gal 3 and Rom 15.

It is ideological texture that stands out prominently in the imagery of putting on the new person.[61] The new person who has been put on is not, strictly speaking, what believers have become. Believers are not described

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58. As, for example, Eduard Lohse, *Colossians and Philemon: A Commentary on the Epistles of Colossians and Philemon*, Hermeneia (Philadelphia: Fortress, 1971), 141–42; MacDonald, *Colossians and Ephesians*, 136, 145–47.

59. See Markus Barth and Helmut Blanke, *Colossians*, AB 34B (New York: Doubleday, 1994), 409; Andrew T. Lincoln, "Colossians," *NIB* 11:643.

60. See Robbins, *Exploring the Texture of Texts*, 30–31.

61. For the views of interpreters who perceive connections between the old and new persons and Adam-Christ typology, mysticism, corporate notions of new humanity and other ideas, see the commentaries.

as the new person who is now to be understood as some new humanity or new personality.[62] More correctly, the new person is the clothing that believers have put on. The new person is what one wears. The old person was not the same thing as the old practices; the practices accompanied the person (ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 3:9); the old person represented those practices; and the garment worn displayed people as those who engaged in the practices. Similarly, the new person is not the good practices of Col 3:11–15. Rather, the new person/ garment displays the good practices. Thus, just as wearing the old person *represented a way* of behaving in life, so wearing the new person *represents a way* of behaving and living in life. In other words, what is important is not merely what the clothing *is*; what is important is what the clothing *does*, what it brings about and how it brings about ideas and action. The new garment identifies one's new belief, thereby identifying who a believer now is, and the new garment also displays, sets forward, conveys to the believer and to all observers a new appearance in the world. The presence and observability of the new clothing already in the present urges the behavior that it implies on both the wearer of the garment and those who see it. The clothing itself brings about an altered religious, social, and behavioral situation among the redressed people. This is an ideological effect with significant persuasive and political implications. The clothing itself is powerful, creating a new condition for the bodies that wear it and promoting conformity to it. The metaphorical physical transformation elicits a reconstitution of the mind and, with it, behavior. What is brought about by means of the reconstituted mind is very like what was noted in Gal 3:28–29: a new situation of faith and unity where ethnic, religious, and social barriers have been deconstructed (3:11), where all are treated carefully and respectfully (3:12–13), where love, which is also put on as a garment, is the bond of perfection (3:14), and where the peace of Christ rules (3:15). Ethnic, religious, and social distinctions are no longer important markers in human life. The "visible," "sensory," marker is not the replacement of vices with virtues, but the replacement of old cothing with new that displays a new reality. The clothes make the (wo)man.

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62. As, for example, O'Brien, *Colossians-Philemon*, 190–91; Lincoln, *NIB* 11:643; James D. G. Dunn, *The Epistles to the Colossians and to Philemon*, NIGNTC (Grand Rapids: Eerdmans, 1996), 227.

Ephesians 4:22–24

ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν
φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, ἀνανεοῦσθαι δὲ τῷ πνεύματι
τοῦ νοὸς ὑμῶν καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα
ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας

In the paraenetical context (Eph 4:17–25, overall a wisdom rhetorolect) in
which these verses are set, believers are exhorted to abstain from inappro-
priate behavior (the way "gentiles" live, καθὼς καὶ τὰ ἔθνη περιπατεῖ, 4:17)
and to lead lives that accord with how they have "learned Christ" (οὕτως
ἐμάθετε τὸν Χριστόν, 4:20–21). As in Col 3, there are clear injunctions
to stop engaging in some specified activities and to practice others that
are reminiscent of vice and virtue catalogues.[63] Here the "stripping off"
and "putting on" clothing sequence uses aorist infinitives (ἀποθέσθαι and
ἐνδύσασθαι) rather than imperatives (as Rom 13:14) or participles (as Col
3:8–10). While there has been debate about whether these infinitives (with
a third, present passive infinitive, ἀνανεοῦσθαι, in 4:23) may be understood
in imperatival or other senses,[64] their actual function is to remind audi-
ences of the undressing and redressing that has already occurred. The
infinitives, then, reflect imperatives that were likely given and followed at
some earlier time, followed also in the past by the change of clothing. As
in Col 3:8–10, then, the clothing rhetoric does not itself function as a call
for a change of behavior but is used argumentatively, as rhetology, urging
audiences to recall a change already made in order to support the pres-
ent exhortation. Again, as with Col 3:8–10, many interpreters state that
the undressing and redressing imagery is a direct reference to baptism,
to a baptismal liturgy, and to the disrobing and rerobing thought to have
been already practiced by the time of writing of Ephesians.[65] But none of
these things associated with baptism are explicit here, and it is not neces-
sary to think that they are in mind or that they in themselves explain the

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63. The intertexture with Colossians is fascinating but beyond the range of things
to be done in this essay.

64. See discussion in the commentaries, e.g., Harold Hoehner, *Ephesians: An
Exegetical Commentary* (Grand Rapids: Baker, 2002), 599–602; Andrew T. Lincoln,
Ephesians, WBC 42 (Dallas: Word, 1990), 283–84.

65. For example, MacDonald, *Colossians and Ephesians*, 304–5.

rhetoric.[66] It is the explicit rhetography of undressing and redressing with garments that are old and new persons[67] that is central to the exhortations.

The rhetography of the verses casts images of people that readers would recognize, indeed in which they would recognize themselves in a former existence as gentiles (who have now been brought near to Israel and salvation; cf. Eph 2:11–16). The description is of the gentile mind of darkened understanding, of alienation from God due to ignorance, of insensitivity, and of abandonment to evil practices (4:17–19). This "gentile" picture presents a strong cultural intertexture that reminds of how an entire group had been characterized. The contrasting cultural intertexture is that of the believing community that has "learned Christ" and practices that all would agree are good behaviors. These pictures are graphic in the way they inform readers of some of the realties of life in the world and, particularly, in how they remind them of what has happened and should happen in their own lives as believers. This rhetography on its own prompts audiences to remember and agree with what is being described.

This texturing is elaborated by the garment topoi of stripping off the corrupt old person and of putting on the new person, bringing into view how the cultural and social identities are worn and thus cover visualized bodies so as to classify and display them. The old garment, the old person, is intended to evoke sensory-aesthetic notions of something that was very unattractive, that was an identifier and classifier of the "gentile" mindset and behavior that displays futility, darkness, and alienation (4:17–18). The old garment marks off those who have not learned Christ. The rhetoric of a "new person" has already been employed in Ephesians (ἔνα καινὸν ἄνθρωπον, 2:15) and, consequently, a repetitive texture in the larger unit of Ephesians is formed when the words are repeated in 4:22. Audiences will already have a feel for the idea and its meaning when it appears in 4:22. The "one new person" of 2:15 is comprised of gentiles and Jews and has been made so by Christ (2:13–15) so that both groups might be reconciled to God (2:16). This is instructive for how the new garment as a person is to be understood: the repetitive texture suggests to audiences that the

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66. See Markus Barth, *Ephesians 4–6*, AB 34A (New York: Doubleday, 1974), 506–7.

67. As observed for Colossians in n. 56 above, nuanced translations of ἄνθρωπος do a disservice to meaning. On this in Eph 4:22–24, see Rodney Delasanta, "Putting Off the Old Man and Putting On the New: Ephesians 4:22–24 in Chaucer, Shakespeare, Swift and Dostoevsky," *ChrLit* 51 (2002): 339–62.

new person is one whom Christ has made out of separate, disparate things or persons. By contrast, the old person may be expected to be divided, separated, experiencing disunity in the world and "alienated from the life of God" (ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ), as 4:18 indicates. The new clothing that is a person is the now saved and reconciled humanity. This new clothing is attractive and is meant to appear as something that readers of Ephesians would want to keep on wearing and by which they would be happy to be identified and described. The fabric of the garment is woven by Christ out of formerly separated and hostile materials that now, in its unity, displays a new reality.

Ideological texture is of special interest here. Believers are not displaying what they are on their own in their bodies or by their own merits, but, in their new clothing they are displaying what Christ has made in order to bring about change in the world. As in Col 3, the old person is not the evil practices and behaviors themselves, nor is the new person the good practices and behavior themselves. It is, rather, the new person worn on the bodies of believers, portraying what Christ has done for humans by destroying the things that separated human groups from each other (2:11–15). The new clothing has been manufactured by Christ, and it moves people toward an ideological sensibility relative to other bodies wearing the same clothes: behave well relative to them. At the same time, it indicates a boundary by being a fashion that distinguishes the wearers from others in the world ("gentiles") who behave badly. The clothing itself is thus creative, doing something for both wearers and observers.[68] It is important to distinguish, again, between the clothing and the persons who are being encouraged to behave in specific ways. They are not the same. Interpreters frequently blur the lines between the new person who is a garment and believers who as (new) persons in Christ practice appropriate behaviors. The wearing of the new person encourages the new way of life in contrast to the former "gentile" way. It is clothing that here brings about an ideological shift that persuades the Christians to behave in social and religious ways appropriate to the garment worn. Clothes make the (wo)man, and the wearing of them is a political act that provides the wearer with a refashioned ideological identity and tends to bring about in wearers' and observers' bodies the same refashioning of identity, ideology, and behavior. Believers portray through their new clothing "the

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68. See Barth, *Ephesians*, 540–41.

demeanor of the community—its public persona,"[69] the public face that has the power to influence how people think and behave.

Conclusion

The title of this essay is obviously picking up on the old expression "clothes make the man" and attempts to make it inclusive by altering it to "clothes make the (wo)man." The term is, however, not merely a trite saying when seen in the light of the New Testament rhetoric of being clothed with a person. What this essay is claiming is that the New Testament passages considered here demonstrate an awareness of the ability of the imagery of garments to elicit transformation in human lives. The new clothing of a *person*, of Christ (Gal 3:27 and Rom 13:14) or of the new ἄνθρωπος (Col 3:8–10 and Eph 4:22–24) is meant to display Christians in a distinctly Christian way, bringing into view a particular knowledge not otherwise easily seen. The new clothing influences people to think and live in a situation of faith and social unity. The new clothing evokes a "reconstitution of the mind" that brings about reconfigured behavior in accord with the nature of the clothing worn and displayed. The important ideological power of the clothing imagery is found not simply in what the clothing is but in what it *does*, in what it *creates*. The new clothing creates a new condition for the bodies that wear it and promotes conformity to the nature of the clothing. The new clothing is meant to promote conformity to Christ and to the new reconciled being that Christ has made. Just as in Maoist China, the imagery of physical transformation brings about an intellectual transformation where "old" cultural and social barriers are deconstructed and no longer employed. A change of clothing draws attention to a new politic where there is peace, community, and genuine care for people, thus developing a new aesthetic.[70] The redressed body indicates a reshaped human person. It is true that "clothes make the man or woman" in the sense that they bring about ideological and political change.

Putting on a *person*, so clothing the body, is fundamentally a political act. It is not merely a religious act of the individual because clothing shows that a claim has been made on the body and, therefore, on the public appearance and activity of people so clothed and on observers of them.

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69. MacDonald, *Colossians and Ephesians*, 322.
70. See Chen, "Proletarian White and Working Bodies," 383.

"Things are not the same any more" for bodies that are wearing a person. The change of garment brings about changes of perception, of understanding, even of notions of intent and goals. This is more than matters of the heart or religious sentiment. It is not only about encouraging people to be well-behaved. It is about a way of viewing the world. In Maoist China, changes of clothing brought about a change of consciousness and a new political identity and ethos among some groups. In the New Testament passages considered here, the same effect occurs. Clothing aids in transforming the citizens of a society. A way of speaking, of using an ancient figure of speech, has been in the New Testament distinctively shaped and strengthened into something that has a significant effect on how people think and act. Being clothed with a person has become a feature in the making of persons.

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