DEATH, DISCIPLESHIP, AND DISCOURSE STRATEGIES: 2 COR 5:1-10-ONCE AGAIN

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I. *Background and Issues*

New Testament scholarship commonly maintains with dogmatic
tenacity that Paul anticipated the end of world history ("this age";
הָעוֹלָם הַזֶּה) and the consummate inauguration of "the age to come"
(הַבָּא הָעוֹלָם) within his own lifetime[1] even though he proclaimed that
the salvific realities of the coming Age proleptically had been inaugu-
rated in the person and work of Christ, from whom NT eschatology
derives its meaning and in whom there has arrived an interruption of
and irruption into Jewish expectations. In fact, it is said,

> Ever since the eschatological understanding of the New Testament re-
> placed the idealistic interpretation, we can and must determine the
> various phases of earliest Christian history by means of the original
> imminent expectation of the parousia, its modifications and its final
> extinction.[2]

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[1] J.D. G. Dunn (*Unity and Diversity in the New Testament* [London: SCM, 1977]
345-46) observes the imminent parousia in Thessalonians; denies it for 1 Corinthians,
Romans, Philippians; detects no urgency in Colossians and identifies no reference to it
in Ephesians.

[2] E. Kasemann, *New Testament Questions of Today* (London: SCM, 1969) 236-37.
But W. C. van Unnik ("Luke-Acts, a Storm Center in Contemporary Scholarship,"
Studies in Luke-Acts [ed. L. E. Keck and J. L. Martyn; Nashville: Abingdon, 1966] 28)
demurs: "Has the delay of the *parousia* really wrought that havoc that it is sometimes
supposed to have done? In the light of the history of early Christianity this effect of the
Parousieverzogerong is highly overrated. The faith of the early Christians did not rest
on a date, but on the work of Christ."

Hence, proceeding with a developmental hypothesis, many, observing the nature of Paul's eschatological proclamation in Thessalonians of an imminent parousia which he and the majority of his readers would live to see, detect in 1 Corinthians a slight modification from the majority to the minority being alive with him at the advent,[3] though "he has not yet freed himself from the inherited incubus of Pharisaic eschatology."[4] In these two initial stages of development, Paul has moved from the common Jewish expectation of a fleshly body resurrection (1 & 2 Thessalonians) to the concept of a spiritual body resurrected at the parousia (1 Corinthians 15).[5] At stage three, 2 Corinthians and Romans, Paul has altered both the (1) scope of the kingdom and (2) time of the resurrection, which now follows as an immediate sequel to death--an implication of 1 Cor 15:34-39--with the resurrection body acquired at death now manifested, not received, at the parousia. Hence, the shift has been "from an apocalyptic to a non-apocalyptic form of eschatology";[6] or, accepting Colossians and Ephesians as representative of a fourth stage, from apocalyptic to hellenistic mysticism.[7]

[3] Cf. C. K. Barrett, "New Testament Eschatology," *SJT* 6 (1953) 136-54.

[4] A. M. Hunter, *Paul and His Predecessors* (Philadelphia: Westminster, 1961) 100.

[5] H. A. Guy, *The New Testament Doctrine of the Last Things* (London: Oxford University Press, 1948) 117.

[6] J. A. T. Robinson, J*esus and His Coming: The Emergence of a Doctrine* (Nashville: Abingdon Press, 1958) 161. At the opening of his essay "The Structure of Pauline Eschatology: II Corinthians v. 1-10," (*Paul and His Recent Interpreters* [Grand Rapids: Eerdmahs, 1961], 35-48), E. Ellis observes, "Since the days of Pfleiderer, II Cor. v. 1-10 has been commonly regarded as showing a hellenization of Paul's eschatology, or in today's language, a transition from a futuristic to a realized. . . eschatology."

[7] However, for the determinative significance of apocalyptic for Pauline thought, see J. C. Beker, *Paul the Apostle: The Triumph of God in Life and Thought* (Philadelphia: Fortress Press, 1980; idem, *Paul's Apocalyptic Gospel: The Coming Triumph of God* (Philadelphia: Fortress Press, 1982) 76. "The center of Paul's thought is to be located in his christologically determined future apocalyptic." With this, cf. G. R. Beasley-Murray, "New Testament Apocalyptic--A Christological Eschatology," *Rev Exp* 72 (1975) 317-30. E. Kasemann, *Perspectives on Paul* (tr. M. Kohl; London: SCM, 1971) 123-34; idem, *New Testament Questions Today,* 108-37; 236-51). Especially see the following by G. E. Ladd, *The Presence of the Future* (Grand Rapids: Eerdmans, 1968); "The Place of Apocalyptic in Biblical Religion," *EvQ* 30 (1958) 75-85; "The Revelation and Jewish Apocalyptic," *EvQ* 29 (1957) 94-100; and especially his "Why Not Prophetic-Apocalyptic," *JBL* 76 (1957): 192-200, wherein he concludes that prophetic and apocalyptic are not as antithetical as commonly ascertained, and although the eschatology of Jesus was indeed apocalyptic, he nevertheless recovered the positive prophetic assessment of this present age. But L. Morris cautions (*Apocalyptic* [Grand Rapids: Eerdmans, 1972] 97), that apocalyptic does not constitute an appropriate medium for the gospel, for "granted that both the incarnation and the end are important, both cannot be the really significant thing. For the apocalypses there is a concentration on the future. In Christianity there is the recognition that the incarnation, with

Although this evolutionary approach to ascertaining the semantic intent of Paul's eschatological language still knows its advocates,[8] many present-day scholars find promise for explicating Paul's varied and different eschatological language in the different polemical situations of his epistles.[9] Historical reconstructions of a polemical communication situation, it is contended, promise a more adequate heuristic for the Pauline corpus, and especially for explaining the variety in his eschatological language.

But even here it becomes essential to determine the legitimacy of (at times almost disparate) historical reconstructions of the Corinthian context that would specifically account for the language of 2 Cor 5:1-10. In para 5:1-5, Paul's intricate argument from a developed pneumatology might suggest his opponents emphasized receiving the gift

the atonement as its high point, is the most important event of all time. P. Furnish (*II Corinthians* [AB 32A; Garden City, NY: Doubleday, 1984] 294), rejecting the anthropological and ecclesiological backgrounds for 2 Cor 5:1-10, and stressing the imporance of apocalyptic for discerning Paul's eschatological language comments, "The interpretation most congenial to the context is the one that understands Paul's image against the background of Jewish and early Christian apocalyptic traditions."

[8] M. Harris (*Raised Immortal: Resurrection and Immortality in the New Testament* [Grand Rapids: Eerdmans, 1983] 255 n. 2) offers a brief survey of proponents of he view that Paul has changed his eschatology.

[9] See R. P. Martin, *2 Corinthians* (WBC 40; Waco, TX: Word, 1986) 100-2; M; Conzelmann and A. Lindemann, *Interpreting the New Testament: An Introduction the Principles and Methods of N. T. Exegesis* (Peabody, MA: Hendrickson, 1988) 87 -88. Historical reconstruction of a polemical communication situation does not require the author's continuing retranslation of the kerygma into the language of the new situation until the original authorial intent submerges in a sea of conflicting eschatological expressions in a single letter due to changing situations or shifting theological motifs, contra J. Baumgarten (*Paulus und die Apokalyptik*, WMANT 44 [Neukirchen- Vluyn: Neukirchener Verlag, 1975] 225, who, regarding resurrection, writes that "Paulus bringt seine Zukunfts-Erwartung stets konkret und je nach Situation und Intention-differenziert sowie ohne Bemuhung urn systematische Einheitlichkeit zur Sprache." See also C. F. D. Moule, "The Influence of Circumstances on the Use of eschatological Terms," *JTS* 15(1964) 1-15. Cf. R. Funk, "The Hermeneutical Problem and Historical Criticism," in *The New Hermeneutic: New Frontiers in Theology* (2 vols.; ed. J. M. Robinson and J. B. Cobb (New York: Harper & Row, 1964) 2.164-67. the implausible reconstruction of J. C. Hurd (*The Origin of First Corinthians* [New York: Seabury, 1965]) who traces Paul's departure from early apocalypticism by methodologically combining the evolutionary approach of C. Buck and G. Taylor (*Saint Paul: A Study of the Development of His Thought* [New York: Scribners, 1969]) and the chronological interests of J. Knox (*Chapters in the life of Paul* [Nashville: Abingdon-Cokesbury, 1950]). Hurd attempts to demonstrate through a radical, historical reconstruction of the communication situation of the Corinthian church that Paul's radical reversals and representations of the gospel thoroughly confused them and evoked the 1 Corinthian correspondence. Hence, a perusal of this correspondence proves that Paul had actually departed from the authentic gospel more greatly than they, in Hurd's view.

of the Spirit through the fulfillment of the law; and their other tenet, the inferiority of gentiles to the Jew, might account for motifs within the section constituent (4:7-5:10). Within the overall discourse this reconstruction accounts for less, especially other important motifs within section 4:7-5:10.10 Additionally, the hypothesis of Hellenistic "divine men" (θεῖοι ἄνδρες) who show their celestial nature by charismata, visions, miracles, and ecstatic speech[11] meets the fate of the reconstruction depicted above, as does the thesis that they were Jewish-Christian preachers who respected the law and regarded Jesus as θεοῖος ἀνήρ, "a divine man."[12] Georgi sees 2 Cor 5:1-10 as a Pauline rectification of these opponents in a language sympathetic with Corinthian gnostics, but 2 Corinthians 5 cannot be explained as a polemic against gnosticism.

Explaining Paul's opponents everywhere as Jewish-Christian gnostics, W. Schmithals[13] argues that 1 Corinthians 15 expresses Paul's misunderstanding of his opponents' eschatological expectation of bodiless existence beyond death, and in 2 Corinthians 5 he still does not comprehend their hope. Rather, Paul argues that belief in incorporeal existence is an absurdity, In 2 Cor 5:6-8, Paul's polemic surfaces against the gnostic aberration that the eschaton has arrived.[14] Furthermore, the disparate conclusions entertained by the scholarly community regarding the communication situation and the semantic content of 2 Cor 5:1-10 immediately dispel any optimism that the exegetical task is less than difficult. First, some have proposed that it is a "watershed in Pauline eschatology"[15] since Paul had definitely shifted from an imminent parousia expectation accompanied by superinvestiture with a body (1 Corinthians 15), to a position in 2 Corinthians 5 of death before the parousia and the possibility of an intermediate existence. Others have maintained with equal enthusiasm that from the chapters the structure of a Pauline eschatology may be adduced.[16] R. F. Hettlinger[17] argues that 2 Corinthians 5 represents

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[10] Cf. H. Schoeps, *Paul: The Theology of the Apostle in the Light of Jewish Religious History* (Philadelphia: Westminster, 1961); see C. K. Barrett, *The Second Epistle to the Corinthians* (HNTC; New York: Harper, 1972).

[11] R. Fuller, *A Critical Introduction to the New Testament* (London: Duckworth, 1966).

[12] D. Georgi, *The Opponents of Paul in Second Corinthians* (Philadelphia: Fortress, 1980).

[13] W. Schmithals, *Paul and the Gnostics* (Nashville: Abingdon, 1972).

[14] Ibid., 223-27.

[15] M. J. Harris, "2 Corinthians 5:1-10: Watershed in Paul's Eschatology?" *Tyndale Bulletin* 22 (1971) 32-57.

[16] E. Ellis, *Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1961) 35-48.

[17] F. Hettlinger, "2 Corinthians 5:1-10" *SJT* 10 (1957) 174-94.

a brief, aberrant departure from Paul's parousia expectation to which he comfortably returned in Phil 4:6, following his thought-provoking brush with death in Asia (2 Cor 1:8-9). Moreover, to Bultmann[18] it comprises a digression in Paul's thought, is on the periphery of his theology, and has nothing to do with his apostolic ministry.

From the title it may be concluded that this article maintains that the nature of Paul's ministry does figure into the discourse strategy of this semantic unit. Furthermore, including death in the title seems at first an audacious, indefensible, *a priori* judgment on the author's part even though traditional exegesis has long recognized its presence (along with resurrection and other anthropological and apocalyptic motifs belonging to the semantic domain of death, although they are not present among the non-metaphorical lexical concepts in the surface structure).

Finally, the title indicates the methodological employment of a model of discourse analysis as a possible way forward in the exegetical task. The textlinguistic theory employed in this analysis recognizes a fundamental distinction between surface structure (phonology, lexicon, and grammar; the forms of a language that are language specific) and deep structure (semantic structure, which is universal), which corresponds to the "expression--plane/context--plane" bifurcation of Hjelmslev, the semantic/surface hierarchies of generative semantics, and the semantic stratum/morphotactics of stratificational grammar.

Stratificational textlinguistic theory, as developed by I. Fleming, (l) envisions a universal deep structure which includes both the communication situation (pragmatics) as well as the semantic stratum; (2) assigns stratal status to phonology and grammar; (3) differentiates the various kinds of communication elements unique to that stratum; and (4) attempts to relate the elements of each stratum by means of realization relationships. Every stratum includes constructions consisting of one to numerous constituents at that level. Fleming's string-constituent analysis in the tactics, consisting of constructions that have part constituents ([1] position or function, [2] which in turn is filled by a stratal distribution class, reflecting the influence of Pike's earlier two-cell, slot-class tagmemes) distinguishes her model from the immediate-constituent analysis models practiced variously by Pike, Longacre, and most tagmemic grammarians.[19]

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[18] See R. Bultmann, The Second Letter to the Corinthians (Minneapolis: Augsburg, 1985).

[19] I. Fleming, *Field Guide to Communication Situation, Semantic and Morphemic Analysis* (2 vols.; Dallas: Summer Institute of Linguistics, 1977); idem, *Some Basic Concepts and Constraints for a Stratified Communication Model* (Dallas: Summer Institute of Linguistics, n.d.).

The textlinguistic theory developed by J. Beekman, J. Callow, and M. Kopesec,[20] owing much in theoretical development to Fleming's model will be adapted to the exegetical concerns of this paper.[21] Hopefully, this model of semantic structure analysis (SSA)-at least as one heuristic-may provide a way forward in the debate over the technical and highly interrelated exegetical and theological issues pertinent to this paper.

Strictly honoring the linear and hierarchical structure of the text calls for analyzing propositions, configurations of propositions, and the paragraphs which they comprise, as well as units of thought, or concepts--one of which is nuclear, through which the others are role related. Concepts combine to form propositions in order to communicate processes, experiences, actions, and states, yielding two types, event and state propositions which employ the illocutionary perspective of statement, command, or exhortation. However, our space-limited procedure, along with meeting exegetical and theological objectives, will not allow a complete semantic analysis of all morphosyntactic construction types, nor does it--as is conventionally done in the employment of this theory--permit a display of all lower levels of propositional embedding within the paragraph structure and of all the levels of thematicity. This is done only where the author feels it serves the purpose of this paper.

II. Higher Level Discourse Constituents and 5:1-10: SDC 4:7-5:10 (Section); (Role: Grounds 2 of 2:14-3:6).

THEME: By continuously bearing witness to faith and by not losing heart (even though we suffer), we (exc) make it our constant ambition to please the Lord, for we (inc) must all appear before the judgment seat of Christ.

The compositional character of this opening division indicates that semantic unit 5:1-10 could be erroneously construed, as a composite unit functioning in some semantic role within the larger configuration, 4:7-5:10. However, as most translations and commentaries

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[20] J. Beekman, J. Callow, and M. Kopesec, ed., *The Semantic Structure of Written Communication*, (5th rev.; Dallas: Summer Institute of Linguistics, 1981).

[21] See the popular exposition of this theory in M. L. Larson, *Meaning-Based Translation: A Guide to Cross-Language Equivalence,* (Lanham, MD: University Press of America, 1984). Early developmental stages can be traced in J. Beekman and J. Callow, *Translating the Word of God*, (Grand Rapids: Zondervan, 1974). Excellent from the same theoretical orientation is W. Pickering, *A Framework for Discourse Analysis* (Summer Institute of Linguistics Publications in Linguistics 64; Dallas: Summer Institute of Linguistics and UTA, 1980). P. Cotterell and M. Turner (*Linguistics and Biblical Interpretation* [Downers Grove, IL: InterVarsity, 1989] 188-229) have an excellent discussion but misinformed chapter title, "Sentences and Sentence Clusters," which reflects morphotactics, not semantic structure, though their development is accurate,

SC4:7-12	SC4:13-15	SC4:16-18	SC5:1-5	SC5:6-10
para	para	para	para	para

conc	CONTRA	HEAD	ampl	PURPOSE
	MEANS		RESULT	
		MEANS		

Grounds 2 OF 2:14-3:6

Fig. 1

SC=Section Constituent   para = paragraph
conc= concession   HEAD (all caps = most prominent; can
CONTRA = contraexpectation   function in more than one role con-
MEANS (all caps = most prominent)   currently)
SDC= Sub-Division Constituent   amplif =

properly attest, 5:1-10, as a stretch of text, comprises two semantic paragraphs: para 5:1-5 and para 5:6-10. This is assumed because of limitations in this paper, but viewed from the perspective of the analytical features of meaning (*1. unity; 2. internal coherence*, which is indicated by [a] referential coherence: grammatico-lexical indicators, etc:, sameness of semantic domain, and sameness of experiential domains; [b] situational coherence; [c] structural coherence; and 3. prominence), the propriety of this decision is commended.

The same analytical features determine the compositional character of 4:7 -5:10, which constitutes a semantic Section, the immediate constituent of a construction (configuration) which is itself compositionally a Sub-Division (SD). The role of the Section indicates the semantic function it has in the relational structure of its Sub-Division. Theme (Longacre's macroproposition) derives from the analysis of the relational structure of propositions and the weighting of one role over another in communication relations.

The Constituent Organization and Relational Structure of SDC 4:7-5:10 (Section)

Hopefully, this analysis will serve as an adequate reference for the subsequent discussion even though at this point conclusions without proofs are given in order to preserve the linear and hierarchical

but without due recognition of K. Barnwell (*Introduction to Semantics and Translation* [2nd. ed.; Horleys Green, England: Summer Institute of Linguistics, 1980]) in their discussion of possible simultaneity of a subsidiary cause-effect relation in condition-Consequence configurations.

development of the information content. However, as can well be imagined, not all conclusions nor all proofs can be included (these will follow in a subsequent paper) since this represents an attempt to adapt a model of textlinguistic theory as a heuristic for the exegetical and theological issues of 2 Cor 5:1-10, while maintaining sensitivity to the linear organization and hierarchical structure of SDC 4:7 -5:10 within which para 5:1-5 realizes the role of amplification of para 4:16-18, and para 5:6-10 is thematically prominent as PURPOSE to its MEANS.

Paul is maintaining, according to this analysis of the semantic structure, that though God has entrusted the treasure of the gospel to fragile human vessels (para 4:7-12), yet contrary to what might be expected (by his opponents), by keeping his faith in God ($\pi\iota\sigma\tau\epsilon\acute{\upsilon}o\mu\epsilon\nu$) he is compelled (even in suffering) to bear testimony to his faith (para 4:13-15) and so refuses to lose heart (para 4:16-18). By so maintaining a ministry of faith, proclamation, and perseverance, he intends, in fact, he is ambitious to please the Lord since he must surely give an account (of his ministry, as will his opponents; cf. NEB: "We must all. have our lives laid open"--at which time the true nature of their ministry will also be revealed) at the judgment seat of Christ.

In completely dismantling the argument set forth by Bachmann for the structural integrity of 5:9-6:10 as a distinct semantic unit, Fumish[22] notes Paul's insistence, accompanied by a sustained, polemical tone, on the validity and rectitude of his apostolic ministry throughout 4:7-5:8. Moreover, instead of continuing a digression,[23] SDC 4:7-5:10, realizes the semantic role of a second argumentative grounds for SDC 2:14-3:6, and these two semantic sections combine with grounds one (SDC 3:7-4:6 [Section]), to form Sub-Division. 2:14-5:10, which realizes the role of grounds for Sub-Division 5:11-6:10. Hence, Paul's discourse strategies in Division Constituent 2:14-6:10, through the employment of logical cause-effect communication relations, reveal an argumentative tone.

Information Content and Constituent Character

The concession-CONTRAEXPECTATION communication relation between paras 4:7-12 (conc) and 4:13-15 (CONTRA) sets the argumentative tone of 4:7-5:10, anticipates the redundant employment of this set of communication relations, and begins Paul's development of the progressively deteriorating condition of corporeal existence. Within concession para 4:7-12, Paul reasons that God has

[22] P. Furnish, *II Corinthians* (AB 32A; Garden City, NY: Doubleday, 1984) 304.
[23] R. P. Martin, *2 Corinthians* (WBC 40; Waco, TX: Word, 1986) 114.

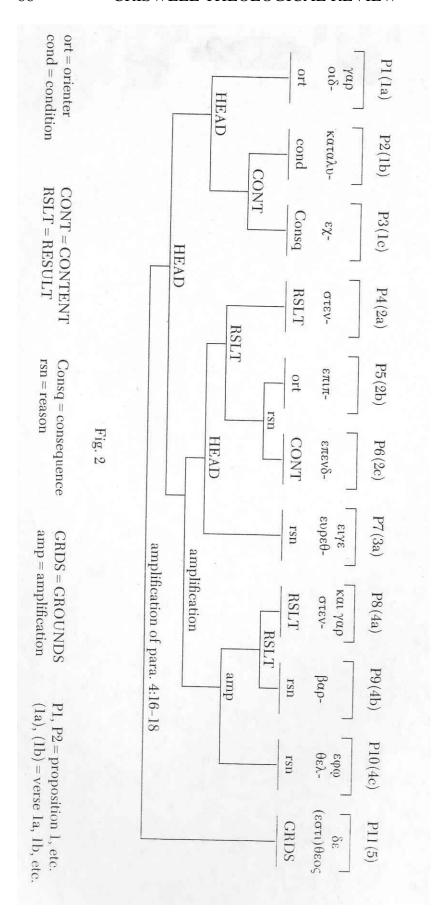entrusted the treasure of the gospel to earthen vessels (mortal beings) even though they are subject to external pressure (θλιβόμενοι, v 8), inner consternation (ἀπορούμενοι, v 8b), interpersonal conflict (διωκόμενοι, v 9) and excessive danger (καταβαλλόμενοι, v 9b). Then embedded within the main topic and comment of para 4:16-18 (HEAD), to which para 4:7-12 and para 4:13-15 realize a MEANS role, is a concession-CONTRAEXPECTATION configuration presenting the second stage in Paul's presentation of corporeal disintegration: "Even though our physical nature is wasting away, nevertheless, our spiritual nature is being renewed day by day." Hence, Paul has moved (1) from fragile earthen vessels as treasure chests of divine truth, (2) to the progressive deterioration of physical existence, (3) to physical death and its implications in para 5:1-5 and para 5:6-10.

Within para 4:13-15, εἰδότες, a cognitive orienter, and its CONTENT (the ὅτι clause), realize a truncated reason proposition embedded within the RESULT (λαλοῦμεν) proposition and lying off the main event line. Οἴδαμεν, 5:1, brings this proleptic anticipation of it onto the main event line with its content as focal topic and comment, which with the grounds configuration at 5:5 realizes the theme of para 5:1-5. The content of εἰδότες—ὅτι ὁ ἐγείρας τὸν κύριον Ἰησοῦν καὶ ἡμᾶς . . . --should be suggestive, if not determinative of the perlocutionary (purpose) function of 5:1-5: death, resurrection, and life in the interim. Moreover, παραστήσει σὺν ὑμῖν would then anticipate the role judgment (5:10) plays in the thematic topic and comment (5:9) of para 5:6-10. Further, in fact, Paul views his testimony to faith and the gospel (λαλοῦμεν, 4:13) even in the midst of suffering, as an eschatological event (Isa 49:8//2 Cor 6:1, 2)-not a parading of charismatic endowment—which is inseparable from the gift of the Spirit (cf. 5:5, the ἀρραβῶνα τοῦ πνεύματος).

III. SC5:1-5 (Paragraph) (Role: amplification of para 4:16-18). THEME: We (inc) have confidence of an abiding relationship (with God) that shall result in resurrection, because God has given us the Spirit as a guarantee of what is to come.
The Consituent Organization and Relational Structure of SC 5:1-5 (Para.)

Fig. 2 represents the informational and relational structure of most of the semantic propositions whose nuclei are realized in the surface structure by participles and finite verbs. On the node that joins P7 -PI0, no node label appears because both the construction introduced by εἰ γε καὶ (P7, v 3) as well as the καὶ γὰρ construction (P8-P10, v 4) are taken as embeds within στενάζομεν (P4, v 2). The

P1(1a) γαρ οιδ- ort

P2(1b) καταλυ- cond

P3(1c) εχ- Consq

CONT

HEAD

P4(2a) στεν- RSLT

P5(2b) επιπ- ort

P6(2c) επενδ- CONT

rsn

RSLT

P7(3a) ειγε ευρεθ- rsn

HEAD

HEAD

amplification

P8(4a) και γαρ στεν- RSLT

P9(4b) βαρ- rsn

RSLT

P10(4c) εφφ θελ- rsn

amp

P11(5) δε (εστι) θεος GRDS

amplification of para. 4:16-18

Fig. 2

ort = orienter
cond = condition

CONT = CONTENT
RSLT = RESULT

Consq = consequence
rsn = reason

GRDS = GROUNDS
amp = amplification

P1, P2 = proposition 1, etc.
(1a), (1b) = verse 1a, 1b, etc.

former construction realizes a reason function to στενάζομεν (P4, v 2a) which plays a dual role, hence the role labeled HEAD. It is the RESULT of P7 (εἴ γε καί), but at the same time it is clarified by amplification (P8-PI0). The RSLT (RESULT) role of P4, στενάζομεν, is however not to be confused with the role of the entire configuration (P4-P6) of which it is a constituent and which serves as RESULT to P7 (v 3), the reason proposition realized by the εἴ γε καί construction. At this lower level, then, in the semantic hierarchy, P4 realizes RESULT to P5- P6, the reason configuration consisting of the orienter (P5) and its CONTENT (P6).

The constituent propositions of para 5:1-5 then combine to realize configurations at the next level in the semantic hierarchy. These collocate compatibly in relational structure until the entire configuration of propositions (P4-PI0) introduced by καὶ γὰρ (v 2) is embedded within P1-P3 and realizes an amplification relation to the HEAD configuration, P1-P3 (v 1).

In both amplification units introduced by καὶ γὰρ (vv 2, 4), the καὶ continues the amplification role introduced by γὰρ at the onset of this paragraph. The lowest node in the inverted hierarchical tree of Fig. 2 indicates that the configuration of constituents introduced by γὰρ (5:1) realizes the semantic role of amplification. And if this is true, the constructions introduced by καὶ γὰρ yap both at 5:2 and 5:4, upon meeting semantic data for justification, may in fact realize amplification roles, and the καὶ in each case continues this initial function of γὰρ (5:1). Concepts within amplification units advance the information content of the HEAD proposition by restatement of old information, the introduction of new information, and by realizing either time, manner, or locative case roles within their case frame. In P8(4a), introduced by καὶ γὰρ, στενάζομεν referentially restates the nucleus of P4(2a), στενάζομεν.

In fact there is tail-head linkage that exists between 5:1, where αἰώνιον ("eternal"; sg.) narrows to a specific example the αἰώνια ("eternal", pl.) of 4:18. In turn, the generic proposition realized by the participial construction, τὰ δὲ μὴ βλεπόμενα αἰώνια ("the eternal things that are not seen," 4:18), is clarified by a forefronted specific configuration that consists of two contrastive propositions: ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται ("our outer nature is gradually decaying," 16a), and ἀλλὰ ὁ ἔσω ἡμῶν ἀνακαινοῦται ("but our inner nature is being renewed," 4:16b). Generic propositions ordinarily precede specific ones and are naturally more prominent unless only one specific occurs following them. Here there is only one SPECIFIC, and it is forefronted to mark it as well. Hence, theme derivation for para 4:16-18 must factor the SPECIFIC into the macrostructure of its paragraph, which is then clarified by amplification in para 5:1-5.

As mentioned above, P7 (rsn) introduced by εἴ γε καὶ (v 3), embeds within P4 (RSLT), whose nucleus is στενάζομεν (v 2). Usually P7 is construed to express either doubt or assurance regarding Paul's desire for superinvestiture (to receive his resurrection body at the imminently expected parousia without the intervention of death, since he supposedly faces an interim of bodiless existence if death over-takes him before Jesus returns) and is interpreted to modify tnl-ποθοῦντες (P5), "longing:"

P10(4c) is realized by the construction introduced by ἐφ᾽ ᾧ pressing the reason for the groaning of P8(4a), the RESULT. Some (e.g., Thrall) maintain that this implies Paul's fear of nakedness in a disembodied state since he is groaning under a great burden (βαρού-μενοι) because (ἐφ᾽ ᾧ) he does not want to be unclothed (ἐκδύσασθαι). Consequently she renders it as a condition proposition, so that groan-ing is legitimate to the believer on the condition that at death further incorporation into the body of Christ takes place instead of divesti-ture of somatic existence.[24]

The particle δὲ (v 5), within this discourse configuration (para 5:1-5) does not analyze, under this theory, either as an adversative or as a continuative conjunction. Rather, after succeeding amplification configurations introduced by κιὰ γὰρ, the δέ construction realizes in the information structure a topic switch to the nominalized participle, κατεργασάμενος, functioning in the subject tagmeme and realizing the, role of Identified. The purpose (ἵνα) proposition preceding the δέ construction likewise is characterized by the topicalization of death (θνητὸν) by the passive finite verb, καταποθῇ, "death is swallowed up." Since death is now topicalized, the implication is that it has been previously present in some role in the semantic structure of the previ-ous propositions. The presence of the ἵνα clause in v 4 drawing the argument to conclusion with a purpose, the topicalization of the nominalized participle, and the uncertainty of the anaphoric point of attachment for εἰς αὐτὸ τοῦτο "for this very purpose"--all point to a referential point of attachment prior to 5:4.

But the most outstanding feature of P11 (v 5) that highlights it and permits an anaphoric reference prior to v 4, is that the nucleus of P11(5) is realized by a stative verb, the most salient in expository dis-course. No finite verb form is expressed in the surface structure, so the third person singular, ἐστιν, is understood with θεός; as subject comp-liment while the nominalized κατεργασάμενος, the truncated nucleus of an event proposition, realizes the role of Identified in the subject

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[24] M. E. Thrall, *Greek Particles in the New Testament* (NTTS 3; Grand Rapids: Eerdmans, 1962) 94.

tagmeme. This, together with the above evidence, and the colloca-
tional compatibility of a GROUNDS role for P11 with the CON-
CLUSION (HEAD) stated in PI-P3, commend this analysis.

Yet the occurrence of this stative proposition, when coupled with
the observation that the same occurs in 5:9, 10 (P11, P12) of para
5:6-10, means that within these two paragraphs Paul is reaching a
possible peak (climax) in SPC 2:14-6:10 (Div). Something is going on
grammatically to highlight the information content of para 5:1-5 and
para 5:6-10, possibly as pre-peaks to 5:11-21. If this is true, then
Blomberg's conclusion that Paul has employed chiasmus to outline
2 Cor 1:12-7:16,[25] with 5:11-21 (the middle member of an unbalanced
chiasmus and hence the most prominent information) functioning as
the theological climax, warrants commendation.

Morphotactics and Possible Semantic Realizations

The different denotations of the concepts that combine to form
the propositional content collaborate with the many possibilities of
compatibility in collocating the communication relations of the pro-
positions to make the task of understanding 2 Cor 5:1-5 an extremely
difficult one. An exegetical roll call however reveals that the majority
of scholarship recognizes 5:1 as the *crux interpretum*. The issues
raised at the onset of para 5:1-5 interact at all levels in the semantic
hierarchy either coloring, prejudicing, or determining meaning. For
example, one of the most controversial concepts is οἰκοδομὴν (v 1).
The process component of οἰκοδομὴν may be nuclear in 5:1-a usual
denotation for it, since it is employed of the process of edifying the
church (Rom 14:19; 15:2; 1 Cor 14:3, 4, 12; 2 Cor 12:19). Since κατα-
λυθῇ denotes the process of dismantling, the opposite would be the
process of erecting. This imagery may have suggested Calvin's inter-
pretation that οἰκοδομὴν is the blessed state of the soul after death,
the beginning of this building, with its completion lying in the glory
of the final resurrection.[26]

Although the evidence of exegetical tradition is weighted in favor
of a synonymity of denotation for οἰκοδομὴν = οἰκία αἰώνιον = οἰκη-
τήριον, not only may καταλυθῇ suggest marked prominence on the
process component in οἰκοδομὴν, but Paul's intentional choice of
οἰκητήριον, a housing metaphor stressing the permanency of the
eschatological residence, may be a discourse clue to the denotation of
οἰκοδομὴν as a process term. Moreover, if the phrase "the eternal

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[25] See in this issue, C. Blomberg, "The Structure of 2 Corinthians 1-7."

[26] J. Calvin, *The Second Epistle of Paul to the Corinthians* (CNTC 10: Grand
Rapids: Eerdmans, 1964) 67.

things not seen" (4: 18) realizes a generic statement of the forefronted, emphatically marked SPECIFIC (4:16b), and the positive contrast, the process of the renewal of the inner man (ὁ ἔσω ἡμῶν ἀνακαινοῦται), is thematically prominent, then it is this meaning and the outcome of it that receive amplification in para 5:1-5. Hence, οἰκοδομὴν may express the process of transformation because of the work of the indwelling person of the Holy Spirit (P11 realizes the role of Grounds to Paul's Conclusion, P1-P3) who guarantees the resurrection of the body. Thus, present transformation through the work of the Spirit proleptically anticipates future transformation, and the Holy Spirit guarantees continuity between the somatic existence of this age and that of the age to come.

Furthermore, several possible referents for καταληυθῇ are also suggested: (1) death before the parousia, (2) the dismantling, or destruction of the body at the parousia, or (3) the process of dying. If καταλυθῇ (P2) refers to death before the parousia, is ἔχομεν (P3) to be interpreted as a descriptive present or as a futuristic present? If its rhetorical function is descriptive, then οἰκοδομὴν can denote one of several referents: (1) body, (2) mansion, (3) a symbol of new age existence, or (4) collective reality, e.g., the body of Christ.[27] If οἰκοδομὴν refers to mansion and ἔχομεν is descriptive, then Paul is saying that one's home in heaven presently exists to be possessed at death. If the referent is body, however, and ἔχομεν again is construed descriptively, then the body presently exists, probably in heaven, for investiture at death. If οἰκοδομὴν does refer to a presently existing body to be inherited at death, is this body an interim one, or an eternal one? If it is permanent, then what is the significance of Paul's expectation of the parousia and the resurrection hope? Is it for manifestation of the eternal body previously acquired at death? But if the body is a temporally intermediate one between death and resurrection when the glorified eternal body is received, then how can Paul qualify it as αἰώνιον "eternal," and does this not relinquish the parousia to a role of secondary importance?

If καταληυθῇ refers to death before the parousia and ἔχομεν is a futuristic present, then Paul avows the certainty of future possession of the resurrection body at the parousia. What then is the state of existence of the believer between death and resurrection? Soul-sleep? Annihilation? Bodiless existence? If, however, one interprets the anthropology of Paul as unequivocally monistic (holistic, monadic), the incorporeal intermediate life is excluded. On the other hand, a dualistic anthropology permits the bodiless existence of man as soul. So anthropology influences exegesis.
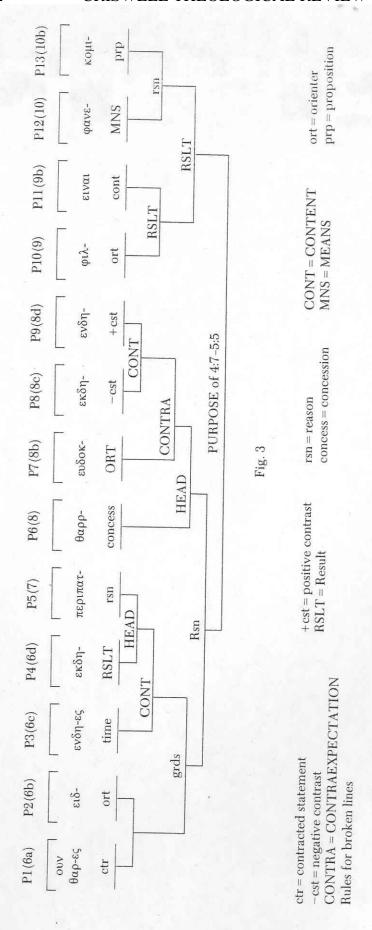
[27] See Harris, "2 Corinthians," 349.

Yet again, if καταλυθῇ refers to "dismantling" at the parousia, does it mean destruction of the present body, or does it, in conjunction with the eschatological hope, parallel the denotation of the αλλα-γῦναι of I Corinthians 15, since it appears that Paul's clothing imagery in 2 Cor 5:2-4 develops the transformation motif of I Cor 15:53-54? If it can only be used of destruction of the body, then in what sense can Paul anticipate the parousia which in I Cor 15:51 means a change of corporeal existence for the believer? In fact, καταλυθῇ can refer to the death of believers before the parousia and cover as well the transformation at the Advent.

But does not the construction introduced by ἐὰν (P2, v 1b) guarantee the probability that Paul would die before the parousia, and so indicates a shift from his previous eschatological expectation of super-investiture at the parousia to a present expectation of death? Interpreters suggest that ἐὰν with the subjunctive modality of καταλυθῇ expressing probability is a way forward, since it confirms that Paul changed his mind from an imminent resurrection at the parousia (I Corinthians 15) to the probability of death before the parousia (2 Corinthians 5). Yet Boyer's analysis[28] with Carson's caution[29] assesses the significance of this construction more accurately than older grammars. Boyer's research determines that in the NT, third-class conditional constructions constitute a formulaic mode of expressing all future contingency, all implied notions of probability of fulfillment having vanished: So Paul expresses that a dismantling (λατα;ιθῇ) will take place, either at the parousia, which will mean ἀλλαγῆναι, or in death before.

Moreover, ἐν τούτῳ (p (v 2) is just as controversial, with suggestions ranging from (I) an anaphoric referent to σκήνους; (5:1), to (2) a temporal orienter rendered "meanwhile" (Hughes, NIV), to (3) a cataphoric reference to the content of P6, ἐπενδύσασθαι, the grammatical object of ἐπιποθοῦντες. Does the groaning (P4) that realizes the RSLT of the desiring (P5) refer to groaning because of tent-life existence (ἐν τούτῳ=σκήνους) or an eschatological groaning of anticipation produced within the believer by the eschatological presence of the Holy Spirit who is not only the guarantee of future consummation, but the proleptic participation (ἀπαρχή) in and the foretaste of end-time, salvific benefits? The groaning is eschatological in anticipation of ἐπενδύσασθαι, superinvestiture at the parousia, and is in fact produced by it-all resulting from Paul's experience of the Holy Spirit as a person within who guarantees that when death

[28] J. L. Boyer, "Third (and Fourth) Class Conditions," *Grace Theological Journal* 3 (1982) 163-75.
[29] D. L. Carson, *Exegetical Fallacies (*Grand Rapids: Baker, 1984) 80-82.

PURPOSE of 4:7-5:5

Fig. 3

ctr = contracted statement
–cst = negative contrast
CONTRA = CONTRAEXPECTATION
Rules for broken lines

+cst = positive contrast
RSLT = Result

rsn = reason
concess = concession

ort = orienter
prp = proposition

CONT = CONTENT
MNS = MEANS

dismantles (P2) his present earthly dwelling, the ultimate outcome of the present process of inward transformation carried on by the Spirit will be corporeal existence in a resurrected, glorified body (P3).

Ἐπενδύσασθαι (P6) does not carry a synonymity of denotation to ἐνδυσάμενοι (v 3; Nestle-Aland 26th ed. and UBSGNT attest to the questionable ἐκδυσάμενοι), but refers to Paul's eager desire for his Lord to return, not just to experience superinvestiture because of some morbid fear of death and bodiless existence, but because of the eschatological anticipation of a fuller experience at the eschaton since the present experience produced by the Spirit is only foretaste. This present experience of the spirit began with Paul's conversion (ἐνδυσά-μενοι, v 3). He groans (P4) for that day of ἐπενδυσάσθαι (P6) since (εἴ γε καὶ) he is guaranteed eschatological vindication (οὐ γυμνοὶ; P7)[30] and approval of his ministry (οὐ γυμνοὶ) because of the work of the Spirit in his life and ministry, something his opponents cannot claim.

P8 further clarifies Paul's groaning by amplification with the introduction of βαρούμενοι (P9) as the reason for his groaning. Since para 5:1-5 comprises an amplification of para 4:16-18, it is best to interpret P9, which realizes a reason to P8 (RSLT) both of which are constituent propositions of an amplification configuration, in light of βάρος δόξης "the load of glory" in para 4:16-18, v 17. Consequently, his life is one of Holy Spirit-inspired, eschatological groanings accompanied by a pervasive divine glory in the midst of obstacles. Even though the substructure of Pauline theology may be eschato-logical, holy history, it is pneumatology that determines Paul's per-sonal eschatology.

IV. SC 5:6-10 (Paragraph); (Role: Purpose of 4:7-5:5)
Theme: Even though we (exc) are persistently courageous (while at home in the body), yet because we (exc) really prefer to be at home with the Lord, we (exc) make it our constant ambition to please him. For we (inc) must all have our lives exposed before his tribunal. The Constituent Organization and Relational Structure of SC 5:6-10 (Para.)

It is apparent from the node generating para 5:6-10, that the role of PURPOSE of 4:7-5:5 does not meet the usual role expectation of a consecutive paragraph introduced by οὖν. The anticipated communi-cation relation between para 5:1-5 and para 5:6-10 would be some

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[30] See D. Wenham, "Being Found on the Last Day: New Light on 2 Peter 3:10 and 2 Corinthians 5:3," *NTS* 33 (1987) 477-79; E. E. Ellis, *Paul and His Recent Interpreters* (Grand Rapids: Eerdmans, 1961) 35-48.

specific set of cause-effect communication relations and in all probability, grounds-HEAD best realizes that role relation. That is, θαρροῦμεν, "we are confident," (P6, v 8) realizes the Conclusion which Paul draws from the previously assured hope of a resurrection body (P1-P3; v 1 of para 5:1-5) and the presence within him of the Holy Spirit as a guarantee of present transformation and ultimate acquisition of all God has prepared for him.

If, however, the process of theme derivation employed in this model of textlinguistic theory has determined that the most salient information is P10(v 9)-P11(v 9), "We (exc) make it our constant ambition to please him," then Paul would be avowing that his ambition to please the Lord is based upon his assurance of a resurrection body (P1-P3 v I of para 5:1-5) and his present possession of the Holy Spirit (P11; v 5 of para 5:1-5). Neither is entirely wrong; the latter collocating more readily as an evidential grounds for Paul's consuming desire to please the Lord. Can either, however, suggest completely satisfactorily the cause of Paul's consumed life? The problem is more acute when οἰκοδομὴν "building" is read as a symbol of new-age existence (Furnish), collective reality (Ellis, J. A. T. Robinson, and Thrall), the heavenly temple, or the heavenly mansion (R. V; G. Tasker, and C. Hodge).[31]

So the evidence of "we (inc)" participant reference and the collocational problem between the macroproposition (theme) of para 5:1-5 and that of para 5:6-10 suggest the possibility of an anaphoric referent prior to para 5:1-5, especially since the latter embeds within 4:16-18 as amplification. Yet, the conclusion that para 5:6-10 realizes the PURPOSE of 4:7-5:5, as previously attested in the thematic statement of SDC 4:7-5:10 (cf. Fig. I), does not preclude a secondary communication relation between paragraphs 5:1-5 and 5:6-10, because of the vast networking of communicatipn relations that exist within a discourse. The task of visually mapping all of them is at best difficult. Moreover, 4:7-4:17 parallels para 5:6-10 with "we (exc)" participant reference, but 4:18-5:5, inclusive of para 5:1-5, departs the pattern of "we (inc)" inclusive language. Sameness of participant reference achieved by lexical concepts is an analytical feature of meaning indicating referential coherence. The least, then, that can be said of this is that although SDC 4:7-5:10 (Section) comprises a cohesive semantic unit, there is greater density that exists between the "we (mc)" units.

The participle θαρροῦντες P1 (v 6a), occasions an anacoluthic construction to highlight P6 (v 8), θαρροῦμεν, "we are confident," and

[31] Cf. Harris, *2 Corinthians*, 349 D. 1.

serve as an intensifier--"we are truly confident." Further, it occurs at sentence onset and, interestingly, while functioning as a forefronted contracted proposition intensifying θαρροῦμεν, returns with a positive affirmation of confidence to the negative statement of the same in 4:16, οὐκ ἐγκακοῦμεν, "we refuse to lose heart." With para 5:6-10, it will be recalled, Paul returns to the "we (exc)" participant reference that characterizes 4:7-4:17. If in the networking of communication relations that serves discourse structure, Paul intends to clarify additionally his previous negative statement because of the amplification given to the theme of para 4:16-18 by para 5:1-5, he may now be stating the positive contrast, which is more naturally prominent information in a clarification relation of positive-negative contrast. Again, this marks the prominence of para 5:6-10 in the relational structure of SDC 4:7-5:10.

Both ἐνδημοῦντες (v 9a) and ἐκδημοῦντες (v 9b) are anaphoric references to vv 6 and 8, continue the lexical cohesion of this configuration of propositions, and clarify by summation across semantic unit boundaries the corresponding statements to which they point. Hence, ἐνδημοῦντες (v 9a) = P3 (ἐνδημοῦντες ἐν τῷ σώματι, v 6a) = P4 (ἐκδημοῦντες ἀπὸ τοῦ κυρίου, v 6b); and ἐκδημοῦντες (v 9b) = P8 (ἐκδημῆσαι ἐκ τοῦ σώματος, v 8b) = P9 (ἐκδημήσαι πρὸς τὸν κύριον, v 8b). To the cohesion realized by lexical evidence and relational structure is added the syntactic device of step parallelism (vv 6, 8). Realizing the RSL T role in the HEAD configuration, P4 dramatically contrasts with Paul's preference, realized on the main event line by the cognitive orienter εὐδοκοῦμεν (P7, v 8) and its positive Content, P9 (ἐνδημῆσαι πρὸς τὸν κύριον). He backgrounds his present temporal existence by an event proposition realized by ἐνδημοῦντες (v 6 = P3 = P4 = v 9a) embedded as a temporal orienter in P4 to call attention to his present corporeal existence as life away from the Lord, while esteeming somatic existence as the sole medium of ministry, relationships, and ultimate accountability.

P11 (9b), εὐάρεστοι αὐτῷ εἶναι, "to please him", a nominalized infinitival construction with a stative nucleus, is embedded in the object tagmeme of φιλοτιμούμεθα ("we make it our goal," NIV) and realizes the CONTENT role. Grammatical verb catenations often appear skewed to the semantic hierarchy when the grammatical object tagmeme is filled by an abstract noun or an event participle so that the finite verb realizes the semantic attribute, and the grammatical object encodes the event nucleus. Stative infinitival clauses, it appears, realize in a skewed relationship to the semantic stratum, the anticipated subject of an ambient proposition. In this example, Paul's perlocutionary function is to mark as prominent the importance of

"pleasing" the Lord, and the present tense finite verb realizing the nucleus of P12 (v 10) attributes intensity to Paul's consuming ambition. Paul is saying, "To give the utmost satisfaction to my master is the consuming ambition of my life."

P12 resumes with Paul's return to "we (inc)" participant reference with marked prominence by forefronting ἡμᾶς before the event proposition (P12) realized in the surface structure by the aorist passive infinitive φανερωθῆναι. This nominalized infinitive construction in turn fills the subject tagmeme of the ambient proposition realized by δεῖ. By topicalizing the event proposition realized by the infinitive construction, sentence focus is on the disclosure of the believers' conduct by Christ as judge. Judgment for deeds done through the body restricts the period of accountability to "while at home in the body," involves compulsory attendance for believers, precludes any further possibility of pleasing the Lord by actions in an intermediate state of existence, and serves as a motivational reason (P12-P13) for Paul's persistent efforts at pleasing the Lord (P10-P11).