

ANGELA COSTLEY

# Creation and Christ

*Wissenschaftliche Untersuchungen  
zum Neuen Testament 2. Reihe*

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**Mohr Siebeck**

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Angela Costley

# Creation and Christ

An Exploration of the Topic of Creation  
in the Epistle to the Hebrews

Mohr Siebeck

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For my parents, without whose support  
this thesis would not have been possible.



## Preface

This work is a revised version of my PhD thesis, completed at St. Patrick's College, the Pontifical University, Maynooth between 2013 and 2018, under the supervision of Rev. Dr. Jeremy Corley. It was inspired by a course undertaken at the same university, taught by Rev. Anthony O'Leary CP, in which I examined the theme of creation in Heb 1–2 as part of the assessment process. As part of the course on Hebrews at Maynooth, we naturally covered the more commonly discussed theme in the Epistle, the high priesthood of Christ. However, as I began to look at Hebrews more closely, I saw that the term high priest is not so common in the first four chapters of Hebrews, occurring only four times with a further reference to sacrifice in 1:3. Rather than emphasising the sacrificial activity of Christ, the opening section is replete with a number of references to creation: 1:2–3, 10–12, 2:5–9, 10; 3:1–6; 4:3–4 and 4:9–10. This prompted me to ask why creation was being referenced so many times, and, indeed, in so many different ways. There was no one word that connected all the mentions of creation and Hebrews was not making references only to the Genesis account, but also to psalms, most notably 102, 8 and 95, in that order. This prompted an essay of around 2,000 words to begin with, but it only covered chapters 1–2, and it became clear that a much bigger investigation was needed. The result is this study, and a close analysis of Hebrews' discourse in its opening four chapters that is contained herein.

The research proceeds by examining Hebrews' references to creation sequentially, hoping to gather insights into the purpose of the references to creation from the point of view of linearization. In the course of this investigation, I try to grapple with interpretational questions from a discourse analysis perspective, including intertextual analysis, and thus hope to contribute to a scholarly understanding of the discourse of Hebrews. I highlight important connections between the topic of creation and the Son's salvific activity and look at the impact of taking seriously the references to creation on some of the questions long posed of the text, such as the meaning of "rest" in Heb 3–4. It is hoped that this investigation will prompt further discourse analysis investigations into this topic in the later chapter of Hebrews and perhaps even into the theme of creation in other New Testament books. It is also worth noting that the theme of creation in the Epistle has become more recognised, with articles such as K. R. Harriman, "Through Whom He Made the Ages: A Salvation-Historical Interpretation of



Heb 1:2c,” *NovT* 61 (2019): 423–439 or Felix H. Cortez, “Creation in Hebrews,” *Andrews University Seminary Studies*, Vol. 53, No. 2 (2015): 279–320. Unfortunately, some of these articles were not available to me at the time I was writing, but I hope that this monograph will contribute to this important discussion.

I would like to express my gratitude to my PhD supervisor, Rev. Dr. Jeremy Corley. We first met, very briefly, many years ago at Ushaw College when I was an undergraduate at Durham University, and I am sure that, at that point, neither of us envisaged that I would one day be his student. His encouragement and dedication have enabled the thesis to reach its completion. I hope that one day I will show the same prayerful care, generosity and respect for my students that he has shown me. I am also indebted to my examiners, Rev. Dr. Luke Mac-Namara OSB and Dr. David Moffitt whose comments in my viva helped me to refine my thought even further and bring clarity to the expression of my arguments. Portions of this thesis were also presented at the British New Testament Conference Hebrews Seminar, chaired by Dr. Moffitt, and I would like to thank the participants at the Hebrews seminars, including Prof. Philip Alexander and Dr. Nicholas Moore, Zoe O’Neill, Ben Walker and Jihye Lee whose encouragement, constructive criticism and sharing of ideas have been of much benefit to this research. Grateful thanks also go to Prof. Tobias Nicklas and Prof. Jörg Frey for their help and guidance in getting this thesis published.

During the course of my doctoral studies, I was provided with generous scholarships via the Pontifical University, and I wish to thank the Maynooth Scholastic Trust, Dr. and Mrs Mulvihill and Loughlin J. Sweeney very much for this support. My gratitude also goes to the Sisters of the Assumption for their generous award towards my studies. I must also acknowledge the support of my parents and financial aid of my late grandmother, Rebecca Croft. My parents have helped me in any way they could over the course of the PhD, and I could not have asked for more. They have been generous in every respect, a constant source of encouragement and support. Grateful thanks also go to Jill Pinnock in Oxford, Ethna Deignan in Rathwire, and the people of Killucan Parish, especially Frs. Mark English and Richard Matthews, Lily Ryan, the two Annes, Ayres and Maher, Carmel Carthy and Jennifer Flood for the kind welcome I received there.

Maynooth, 8<sup>th</sup> October 2018

*Angela Costley*

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## List of Abbreviations

AB	Anchor Bible
ABR	<i>Australian Biblical Review</i>
AJT	<i>American Journal of Theology</i>
ALGHJ	Arbeiten zur Literatur und Geschichte des hellenistischen Judentums
AnBib	Analecta Biblica
AUS	American University Studies
AYBRL	Anchor Yale Bible Reference Library
BDAG	Danker, Frederick W., Walter Bauer, William F. Arndt, and F. Wilbur Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 <sup>rd</sup> ed. Chicago: University of Chicago Press, 2000.
<i>Bib</i>	<i>Biblica</i>
<i>BibInt</i>	<i>Biblical Interpretation</i>
BKAT	Biblicher Kommentar, Altes Testament
BLS	Bible and Literature Series
BNTC	Black's New Testament Commentaries
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
CBET	Contributions to Biblical Theology and Exegesis
CBQ	<i>Catholic Biblical Quarterly</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CBR	<i>Currents in Biblical Research</i>
<i>CJT</i>	<i>Canadian Journal of Theology</i>
ConBNT	Coniectanea Neotestamentica/Coniectanea Biblica: New Testament
CRINT	Compendia Rerum Iudaicarum ad Novum Testamentum
DCH	Clines, David J.A. <i>Dictionary of Classical Hebrew</i> . 9 vols. Sheffield: Sheffield Phoenix Press, 1993–2014.
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
<i>ExpTim</i>	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>HTR</i>	<i>Harvard Theological Review</i>
HUT	Hermeneutische Untersuchungen zur Theologie
ICC	International Critical Commentary
JAL	Jewish Apocryphal Literature Series
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JGRChJ</i>	<i>Journal of Greco-Roman Christianity and Judaism</i>



<i>JSem</i>	<i>Journal of Semitics</i>
JSJSup	Supplements to the Journal for the Study of Judaism
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTS</i>	<i>Journal of Theological Studies</i>
KEK	Kritisch-exegetischer Kommentar über das Neue Testament (Meyer Kommentar)
L&N	Louw, Johannes P. and Eugene A. Nida. <i>Greek-English Lexicon of the New Testament Based on Semantic Domains</i> . 2 vols. 2 <sup>nd</sup> ed. New York: United Bible Societies, 1989.
<i>LCL</i>	<i>Loeb Classical Library</i>
LD	Lectio Divina
LHBOTS	The Library of the Hebrew Bible/Old Testament Studies
LNTS	The Library of New Testament Studies
<i>LQ</i>	<i>Lutheran Quarterly</i>
LJSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones. <i>A Greek-English Lexicon</i> . 9 <sup>th</sup> ed. with revised supplement. Oxford: Clarendon, 1996
NETS	New English Translation of the Septuagint
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version
NTL	New Testament Library
NTM	New Testament Message
<i>NTS</i>	<i>New Testament Studies</i>
NTTS	New Testament Tools and Studies
NumenSup	Supplements to Numen: International Review for the History of Religions
OECS	Oxford Early Christian Studies
OTL	Old Testament Library
<i>RevQ</i>	<i>Revue de Qumran</i>
RNT	Regensburger Neues Testament
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertation Series
SBLSP	Society of Biblical Literature Seminar Papers
SBT	Studies in Biblical Theology
SCM	SCM Press
ScrHier	Scripta Hierosolymitana
SE	Studia Evangelica
SIL	Summer Institute of Linguistics
SNT	Studien zum Neuen Testament
SNTSMS	Society for New Testament Studies Monograph Series
SNTW	Studies of the New Testament and its World
SP	Sacra Pagina
SPhiloA	Studia Philonica Annual
StBibLit	Studies in Biblical Literature

STDJ	Studies on the Texts of the Desert of Judah
StPatr	Studia Patristica
SubBi	Subsidia Biblica
TBN	Themes in Biblical Narrative
TDNT	<i>Theological Dictionary of the New Testament.</i> Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976
<i>ThTo</i>	<i>Theology Today</i>
<i>TJ</i>	<i>Trinity Journal</i>
TNTC	Tyndale New Testament Commentaries
<i>TRu</i>	<i>Theologische Rundschau</i>
<i>TynBul</i>	<i>Tyndale Bulletin</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WTJ</i>	<i>Westminster Theological Journal</i>
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
ZBK	Zürcher Bibelkommentare
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

## Philo of Alexandria Texts:

<i>Abr.</i>	De Abrahamo
<i>Aet.</i>	De Aeternitate Mundi
<i>Agr.</i>	De Agricultura
<i>Cher.</i>	De Cherubim
<i>Conf.</i>	De Confusione Linguarum
<i>Decal.</i>	De decalogo
<i>Deo</i>	De Deo
<i>Det.</i>	Quod Deterius Potiori insidari soleat
<i>Deus</i>	Quod Deus sit immutabilis
<i>Ebr.</i>	De ebrietate
<i>Fug.</i>	De fuga et inventione
<i>Her.</i>	Quis rerum divinarum heres sit
<i>Leg. 1, 2, 3</i>	Legum allegoriae I, II, III
<i>Migr.</i>	De migratione Abrahami
<i>Mos. 1, 2</i>	De vita Mosis I, II
<i>Mut.</i>	De mutatione nominum
<i>Opif.</i>	De Opificio Mundi
<i>Plant.</i>	De Plantatione
<i>Post.</i>	De Posteritate Caini
<i>QE 1, 2</i>	Quaestiones et solutiones in Exodum I, II
<i>Sacr.</i>	De sacrificiis Abelis et Caini
<i>Somn 1, 2</i>	De Somniis I, II
<i>Spec. 1, 2, 3, 4</i>	De specialibus legibus I, II, III, IV
<i>Virt.</i>	De virtutibus

## Other Texts:

<i>Gen. Rab.</i>	Genesis Rabbah
<i>Il</i>	Homer, <i>The Iliad</i>
<i>m. Yoma</i>	Mishnah Yoma
<i>Pirque Rab. El.</i>	Pirque de Rabbi Eliezer
<i>Tim.</i>	Plato, <i>Timaeus</i>
<i>Trach.</i>	Sophocles, <i>Women of Trachis</i>

## Chapter 1

# Introduction

### 1.1 *The Impetus For this Research*

The Epistle to the Hebrews has been the subject of much investigation and controversy, and is renowned as one of the most eloquent texts in the New Testament. It seeks to communicate the importance of the definitive word of God spoken through the Son, who has offered the ultimate sacrifice for sin, and also to warn of the danger of falling away from faith in Christ (e. g., 1:1–4; 2:10–18; 3:12; 4:11; 9:12; 10:23). Though the historical identity of the author, once assumed to be Paul, remains unknown, the Epistle’s place in the canons of East and West is secured for the theology and christology it contains. Most notably, Hebrews is usually associated with the theology of Christ’s priesthood, especially his entering behind the veil (6:19 and 9:3), taking with him his own blood in atonement for sin. From the writings of Clement (*1 Clem.* 36:1–6) to modern scholarship, such as Vanhoye’s “*A Different Priest*” or Mason’s “*You are a Priest Forever*,” this topic has been the focus of much interpretation and research.<sup>1</sup> However, it could be argued that this focus on the priestly Christ has led to other themes in Hebrews’ being overlooked. Creation is one such topic.

The Epistle opens with a strong declaration that, whilst God has previously spoken through the prophets, he now speaks through his Son “through whom he also made (ἐποίησεν) the aeons (αἰῶνας)” (1:2), and the next four chapters are replete with references to the topic of creation more generally. From Ps 102:25–27 being applied to the Son as the one who “founded the earth” (1:10), to the status of humanity in the beginning (2:5–9), to exhortations on the importance of entering God’s Sabbath rest (3–4), creation is clearly a subject central to Hebrews’ argumentation. Hebrews 11:3 also reads “By faith we understand that the worlds were prepared by the word of God, so that what is seen was made from things that are not visible” (NRSV). This statement brings the Epistle back to this very subject as it enters its final sections. Yet, although cre-

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<sup>1</sup> Albert Vanhoye, *A Different Priest: The Epistle to the Hebrews*, Series Rhetorica Semitica, trans. Leo Arnold (Miami: Convivium, 2011); trans. of *Prêtres Anciens, Prêtres Nouveau Selon le Nouveau Testament* (Paris: Seuil, 1980); and Eric Farrel Mason, “*You are a Priest Forever*”: *Second Temple Jewish Messianism and the Priestly Christology of the Epistle to the Hebrews*, STDJ 74 (Leiden: Brill, 2008). In this thesis, I follow the convention of calling the text an epistle, even if below I propose that another genre is more apt.

ation is evidently a theme in Hebrews, I have been unable to locate any monograph written specifically about this topic. It is thus hoped that the present study will prove a useful contribution to scholarship and take its place among investigations into creation references in the New Testament.<sup>2</sup>

### 1.1.1 *The Focus of the Research*

There is a particular cluster of creation references in the first four chapters, at 1:2, 10–12; 2:5–9, 10; 3:1–6 and 4:3–4, 9–10, and thereafter the high priestly imagery takes precedence as the Epistle moves to discuss the supremacy of Christ's high priestly activity from ch. 5 onwards.<sup>3</sup> The term "high priest" only occurs four times in Heb 1–4, namely in 2:17; 3:1; 4:14, 15, with one other reference to his having made atoning sacrifice in 1:3.<sup>4</sup> However, "high priest" occurs three times in ch. 5 alone at 5:1, 5 and 10. There are further clusters of priestly vocabulary in chapters 7 ("priest" occurring 9 times), 8 (4 times) and 9 (3 times). There are a number of other references to offering sacrifice also found in the later sections, such as 9:14, 26–28; 10:1–5, 10–18, 11:4 and 13:16, with specifically priestly vocabulary found in 10:11, 21 and 13:11.<sup>5</sup> This would suggest that the discourse strand of creation is perhaps, however slightly, stronger in the opening chapters than the high priestly/sacrificial imagery, and that later on in the Epistle, the converse is true to a much greater extent. Indeed, creation imagery does occur later on in the Epistle, but seldomly, as at 9:11, 26 and 11:3.<sup>6</sup> The particular cluster of creation references suggests that the topic of creation is in some way in especial focus in Heb 1–4, and in view of this, these chapters are the main subject of my investigation. However, I do discuss the later creation references by means of sections when applicable and to demonstrate the links between the mentions of creation in Hebrews' discourse.

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<sup>2</sup> There has been a recent interest in this topic, not least in the epistles, e.g., Moyer V. Hubbard, *New Creation in Paul's Letters and Thought*, SNTSMS 119 (Cambridge: Cambridge University Press, 2005) and T. Ryan Jackson, *New Creation in Paul's Letters*, WUNT 2/272 (Tübingen: Mohr Siebeck, 2010).

<sup>3</sup> As I understand 2:10 as introducing a new segment, I here mention it separately from 2:5–9.

<sup>4</sup> As the reference at 2:17 to making atoning sacrifice occurs in conjunction with a high priestly reference, I have not included it in my count as a separate item. The situation is similar for 5:3; 7:27; 8:1–4.

<sup>5</sup> Not all such references pertain to Christ's sacrifice or to the High Priestly offerings. We have the sacrifice of Abel in 11:4, and we have the "sacrifice of praise" offered to God through the Son in 13:15–16. Nevertheless, the use of sacrificial imagery is important in that it ties in with the greater discourse strand of "sacrifice", of which Christ's sacrifice and those of the high priests are a part, to indicate a certain emphasis on sacrifice in the later sections of the Epistle.

<sup>6</sup> We might also include 12:26–27 as a reference, in some way, to a renewal of creation, as I discuss later in this thesis.

At first, the creation references in Heb 1–4 appear to be very disparate, each referring to creation in diverse ways and using different vocabulary. Some have very definite references to a particular aspect of creation theology, as in the case of Christ the agent of creation (1:2), but others appear to be vaguer references to the Genesis account, such as the references to Sabbath rest in 4:3–5, 9–10. There is not even a key word which links all these passages, and the usual NT verb for “to create”, κτίζω, is missing from them entirely.<sup>7</sup> One might therefore argue that the references are not, in fact, evidence of a theme, but are merely individual snippets intended to support whatever point is being made at the given stage in Hebrews’ argumentation. However, it is important to consider that Hebrews itself employs a very rich vocabulary. In some cases, Hebrews does not refer to the Genesis account directly, but references other creation passages in the Old Testament. For instance, 1:2–3 might reference Wis 7:26 through the use of the NT and LXX *hapax legomenon* ἀπαύγασμα (radiance/reflection), and 2:6–9 refers to Ps 8 and its understanding of humanity’s role given at creation. Spicq has even argued that the theology of Christ the agent of creation may be akin to Philo’s Logos.<sup>8</sup> Rather than looking in Hebrews for shared vocabulary between our passages, or even between our passages and the Genesis account, it is, in fact, better to think more conceptually when analyzing the references to creation in the Epistle.

Returning to the fact that the number of creation references outnumber high priestly references in Heb 1–4, it may be significant that, nevertheless, we find discourse strands pertaining to Christ’s salvific activity intertwining with the creation references, or at least very nearby. Hebrews 1:3 mentions the Son’s sacrifice for sin, 2:3–4 holds out the warning not to neglect “so great a salvation” whilst 2:6–7 draws on Ps 8’s idea of God’s visiting his people, something picked up in 2:9–18, which deals with the Son becoming human to lead the “sons” [children] to glory. Chapters 3–4 then centre on the warning to “listen to God’s voice” in a christological exposition of Ps 95, so that one may enter God’s “rest”. This would suggest that the creation references are in some way linked to Hebrews’ soteriology, and might be equally as important in understanding the opening chapters as the preponderance of high priestly images are to the Epistle’s later passages.

### 1.1.2 *Key Questions and Thesis Statement*

My ultimate key question is, then, “how are these creation references strung together and to what end?” This can be broken down into a number of other questions:

<sup>7</sup> However, the cognate noun κτίσις (creature) is found in 4:13.

<sup>8</sup> Ceslas Spicq, *L’Épître aux Hébreux*, vol. 1 (Paris: Lecoffre, 1952), 47–49.

- What connects the different references to creation?
- How are we to understand, in their co-text and context, some of the more puzzling lexemes employed by Hebrews in our creation references, such as the specific use of αἰών in 1:2 and 11:3, and the NT hapax legomena ἀπαύγασμα, and χαρακτήρ?
- How does the topic of creation relate to that of Christ’s salvific role in Heb 1–4?
- Since the references to creation often take the form of allusions to/citations of the Old Testament, how are these texts used to shape and support Hebrews’ discourse?

These questions help to direct the current research. This thesis proposes that the creation references in Heb 1–4 should be considered as integral to Hebrews’ discourse in the first four chapters, and that the topic of creation is related to the topic of salvation through the Son in an important way. I will argue in this thesis that wherever we find a mention of creation in Heb 1–4, we find reference to his having become human and ascended back into heaven in order to bring about salvation, which I designate as a descent-ascent motif. I will argue that at 1:1–4 we have an implicit reference to the incarnation from a heavenly perspective which emphasizes the heavenly nature of the Son, which is repeated in reverse order in the catena of 1:5–14, when vv. 5–6 are understood as references to the exaltation on the basis of discourse analysis (DA) theory pertaining to intertextuality. I will demonstrate a change in perspective that focuses specifically on the Son’s having become human in 2:5–9 before discussing how in 2:10–18 we see that this is to lead his “siblings”, fellow humans, heavenward. This, I will suggest, is pulled together in 3:1–6 where we have the “apostle and high priest” who is, if we read 3:4 christologically, the creator. Finally, I shall argue that in 4:3–4 and 4:9–14, we see the ultimate connection between these two discourse strands as the primordial state of rest experienced by God at the end of creation becomes spatialized so that the Son and his followers may enter in.

## 1.2 Methodology

A number of methodologies would be possible for a study of creation in Hebrews. The literature review of this thesis discusses a selection of scholars and their various approaches to the Epistle, and how they touch on our theme. Some scholars, such as Kenneth Schenck, have employed insights from narrative criticism to the Epistle, taking into account plotline in particular.<sup>9</sup> Other

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<sup>9</sup> Kenneth Schenck, “Keeping His Appointment: Creation and Enthronement in Hebrews,” *JSNT* 66 (1997):91–117.

insights have come from more traditional literary and historical-critical methods. For instance, Craig Koester stresses the importance of the incarnation and Christ's suffering, as outlined in his sections on Christology and eschatology in the opening to his commentary, in which he covers the topic of creation.<sup>10</sup> The approaches of the commentators have tended to be mostly historical-critical, and pick up on the theme of creation as part of wider investigations, such as Spicq's examination of Hebrews' reliance on Philo, mentioned above, or when discussing individual verses, as in the more recent commentaries by William Lane, Harold Attridge, and Paul Ellingworth. Other approaches include ethical/ecological theological investigations such as Lamp's "*The Greening of Hebrews?*"<sup>11</sup> This study, however, proceeds from the perspective of discourse analysis as a way to draw out from the text the implications of the creation references for the discourse of the Epistle. The aim is to put forward an exegesis of Hebrews on creation by applying some of the tools of discourse analysis to the selected passages.<sup>12</sup>

### 1.2.1 What do we Mean by "Discourse Analysis"?

Within mainstream biblical Studies, discourse analysis (DA) is a relatively new discipline which primarily has its roots in linguistics. The term itself seems to have been first used in 1952 by Zellig Harris, who sought to understand what constitutes a text as more than just a jumble of sentences. In other words, he was concerned with structure above the level of the sentence.<sup>13</sup> Discourse analysis looks at speech acts and texts holistically and as an act of communication, rather than being focussed on clauses as the largest unit of analysis, as is often the case in other linguistic studies:

The analysis of discourse is, necessarily, the analysis of language in use. As such, it cannot be restricted to the description of linguistic forms independent of the purpose or functions which those forms are designed to serve in human affairs.<sup>14</sup>

Words are put into sentences, and sentences are then combined into paragraphs and so on for a particular effect, and it is the whole text which concerns the discourse analyst. Because it is concerned with not only the grammatical features of

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<sup>10</sup> Craig Koester, *Hebrews: A New Translation with Introduction and Commentary*, AB 36 (Garden City, NY: Doubleday, 2001), 97.

<sup>11</sup> Jeffrey S. Lamp, *The Greening of Hebrews?* (Eugene, OR: Pickwick Publications, 2012).

<sup>12</sup> Because the methodology sets the direction for this thesis, it will be discussed before the literature review, which contains sections on biblical scholars using discourse analysis.

<sup>13</sup> Zellig Harris, "Discourse Analysis," *Language* 28 (1952):1–30. For a good summary of DA, see Brian Paltridge, *Discourse Analysis: An Introduction*, Continuum Discourse Series (London: Continuum, 2006), 2.

<sup>14</sup> Gillian Brown and George Yule, *Discourse Analysis* (Cambridge: Cambridge University Press, 1983), 1.



language, but the use to which those features are put, DA further “considers the relationship between language and the contexts in which it is used.”<sup>15</sup> We may distinguish between the locutionary, or referential, meaning of utterances, i. e., the subject to which they pertain, and their illocutionary force, i. e. what the speaker “does” with the utterance; finally, we can consider that all utterances have a perlocutionary force, an impact on the audience. Such is the connection between an utterance and its usage, that John Langshaw Austin, who made these definitions, would even declare that “to perform a locutionary act is in general, we may say, also and *eo ipso* to perform an *illocutionary* act.”<sup>16</sup> Language is utilized and manipulated to perform certain functions, such as to persuade or reprimand, to console or to command, and those functions are context dependent.

How, exactly, investigations into discourse should proceed, and where the emphasis should lie in investigations, however, has been the subject of much debate, and there are nearly as many approaches to DA as there are scholars. In fact, the very term “discourse” is employed differently by various discourse analysts. The term is often used of written and oral texts, and in particular of the way sentences come together to make sense.<sup>17</sup> For instance, for Brown and Yule, *text* is effectively the representation of *discourse*. *Text* is “the verbal record of a communicative act,” a product. *Discourse*, however, is viewed more as a process as they consider “words, phrases and sentences which appear in the textual record of a discourse to be evidence of an attempt by a producer (speaker/writer) to communicate his message to a recipient (hearer/reader).”<sup>18</sup> German and Central European discourse analysts, though, tend to draw the distinction more sharply between *discourse* and *text*, as in the work of Gisela Brünner and Gabriele Graefen. In their view, discourse is seen as units and forms of speech as interaction, which, although seen as part of daily usage, can also have an “institutional dimension”, and the term *discourse* can also be used to denote the totality of interactions between members of specific social groups (e. g., doctor/patient, among academics).<sup>19</sup> Not all discourse is oral, though it often is, and

<sup>15</sup> Paltridge, *Discourse*, 3.

<sup>16</sup> John Langshaw Austin, *How to do Things with Words*, 2<sup>nd</sup> ed., ed. James Opie Urmson and Marina Sbisa (Cambridge, MA: Harvard University Press, 1962), 98. See also, 100–08. I here retain the distinction made between sentences and utterances, the former being a feature of written discourse and the latter of spoken discourse, as per Brown and Yule, *Discourse*, 19. It should be noted that the intended perlocutionary force may differ from that which actually results.

<sup>17</sup> For a simple explanation of this view, see James Paul Gee, *An Introduction to Discourse Analysis: Theory and Method*, 4<sup>th</sup> ed. (London: Routledge, 2014), 17–18. On oral and written texts as representations of discourse, see also Brown and Yule, see also 232.

<sup>18</sup> *Ibid.*, 190 and 24 respectively.

<sup>19</sup> Unless otherwise stated in this thesis, translations are my own. Gisela Brünner and Gabriele Graefen, “Einleitung: Zur Konzeption der Funktionalen Pragmatik,” in *Texte und Diskurse: Methoden und Forschungsergebnisse der Funktionalen Pragmatik*, ed. Gisela Brünner and Gabriele Graefen (Opladen: Springer Fachmedien Wiesbaden, 1994), 7–24, esp. 7–8. In this the-

discourse “systematically relies on the shared presence of a speaker and a hearer, whether in person or at a distance (e. g., on the telephone).”<sup>20</sup> In the context of a theory of linguistic interaction, they consider it an “essential specification of the word ‘text’” that it records a linguistic interaction, but “text” also “presupposes the receptive action of the reader,” since “through the text linguistic action gains the quality of knowledge, which can be retained for later use.”<sup>21</sup> The speech situation is thus extended. It should also be noted that oral cultures also have “text” in this sense, just not in a written format.<sup>22</sup>

Yet other scholars see *discourse* more broadly as structured forms of knowledge or the exercise of power. This latter definition is associated with “Critical Discourse Analysis.”<sup>23</sup> The concept of discourse as power-force is somewhat captured in the words of Fairclough and Wodak, who are concerned with how discourse is socially constitutive as well as conditioned, and aim to uncover the strength language can exert over addressees:

It [discourse] is constitutive both in the sense that it helps to sustain and reproduce the social status quo, and in the sense that it contributes to transforming it. Since discourse is so socially consequential, it gives rise to important issues of power. Discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between (for instance) social classes, women and men, and ethnic/cultural majorities and minorities through the ways in which they represent things and position people.<sup>24</sup>

These scholars, and others like Teun van Dijk, take a particular, socio-cognitive, approach to discourse analysis.<sup>25</sup> The socio-cognitive approach to DA aims in particular “to produce and convey critical knowledge that enables human beings to emancipate themselves from forms of domination through self-reflection.”<sup>26</sup> Their focus is on power struggles, and how to rid a society of the oppression

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sis, I attempt to strike a balance between a product-orientated view of texts, and the discourse-as-process view of scholars like Brown and Yule, bearing in mind the ancient nature of my texts and the inaccessibility of the original audience for research purposes.

<sup>20</sup> *Ibid.*, 8.

<sup>21</sup> *Ibid.*, 7–8. Quotation from 7.

<sup>22</sup> *Ibid.*

<sup>23</sup> Ruth Wodak and Michael Meyer, “Critical Discourse Analysis: History, Agenda, Theory and Methodology,” in *Methods of Critical Discourse Analysis*, 2<sup>nd</sup> ed., ed. Ruth Wodak and Michael Meyer (London: Sage, 2001), 1–33, here, 6.

<sup>24</sup> Norman Fairclough and Ruth Wodak, “Critical Discourse Analysis,” in *Discourse as Social Interaction*, vol. 2 of *Discourse Studies: A Multidisciplinary Introduction*, ed. Teun A. Van Dijk (London: Sage, 1997), 258–64, here, 258.

<sup>25</sup> For instance, see Teun van Dijk, “Discourse, Power and Access,” in *Texts and Practices: Readings in Critical Discourse Analysis*, ed. Carmen Rosa Caldas-Coulthard and Malcolm Coulthard (London: Routledge, 1996), 84–104. He here describes what exactly he understands power and dominance to be, and gives good examples of how this relates to discourse analysis in his thought.

<sup>26</sup> Wodak and Meyer, “Critical,” 7.

which results when a particular ideology is imposed upon it, and their thought should be understood in the context of Western Marxism.<sup>27</sup> They are indebted to the ideas of thinkers like Max Weber, for whom power consists in the opportunity that an individual has in a society to achieve their own will, often against the majority.<sup>28</sup> It is a problem-orientated approach where discourse analysis is not a goal in its own right, but rather a means to an end: emancipation.<sup>29</sup>

Related to the socio-cognitive approach to DA is the Discourse-Historical approach, favoured by scholars like Reisigl, which critiques historical records, such as propaganda or political speeches. Rather than trying to reconstruct what “really happened”, since all historical records are essentially recordings of how people perceived their circumstances, this school is concerned with examining the ideology inherent in historical documents, and uncovering their manipulative purpose.<sup>30</sup> There is also another form of socio-cognitive DA, common to the Frankfurt school, that is somewhat counter-Marxist, the most famous proponent being Michel Foucault.<sup>31</sup>

These forms of DA are considered part of the Critical Discourse Analysis (CDA) “family” which expanded especially in the 1990s. Whilst methodologies vary, critical discourse analysts are primarily concerned with “de-mystifying ideologies and power” by investigating semiotic data.<sup>32</sup> Critical Discourse Analysis covers a whole range of investigative techniques and methods, united by the way its adherents are interested in DA as a platform for social action.

### 1.2.2 DA In Biblical Studies

It is necessary to understand this background before we can begin discussing how DA has so far been employed in biblical studies. Stanley Porter, in particular, has discussed how CDA, with its emphasis on evaluation and the reasons

<sup>27</sup> Fairclough and Wodak, “Critical,” 260.

<sup>28</sup> See Wodak and Meyer, “Critical,” 8–10 for a summary. See also Max Weber, *Wirtschaft und Gesellschaft, Grundriss der Sozialökonomik* 3, 5<sup>th</sup> ed. (Tübingen: Mohr Siebeck, 1980), 28, to whom they refer.

<sup>29</sup> A good summary of this discipline is Teun A. van Dijk, “Critical Discourse Studies: A Sociocognitive Approach,” in *Discourse as Social Interaction*, vol. 2 of *Discourse Studies: A Multidisciplinary Introduction*, ed. Teun A. Van Dijk (London: Sage, 1997), 62–85.

<sup>30</sup> See Martin Reisigl and Ruth Wodak, “The Discourse-Historical Approach (DHA),” in *Methods of Critical Discourse Analysis*, 2<sup>nd</sup> ed., ed. Ruth Wodak and Michael Meyer (London: Sage, 2001), 87–121. For an example of DHA in action, see Martin Reisigl and Ruth Wodak, *Discourse and Discrimination: Rhetorics of Racism and Anti-Semitism* (London: Routledge, 2001).

<sup>31</sup> E. g., Michel Foucault, *Surveiller et Punir: Naissance de la Prison* (Paris: Gallimard, 1975), which looks at how surveillance and punishment have been used historically to control society.

<sup>32</sup> Wodak and Meyer, “Critical,” 3. A critical summary of the CDA situation appears in Stanley Porter, “Is Critical Discourse Analysis Critical? An Evaluation using Philemon as a Test Case,” in *Discourse Analysis and the New Testament: Approaches and Results*, ed. Stanley Porter and Jeffrey Reed, JSNTSup 170 (Sheffield: Sheffield Academic Press, 1999), 47–70.

for certain discourse practices, may be useful when actualizing biblical texts. It is concerned not only with interpretation, that is, placing the text within its context, such as power structures, but also explanation, and “reflecting upon why the text is construed the way it is,” and what it means for a text to be interpreted in a given way.<sup>33</sup> Porter gives the example of passages concerning the role of women, or certain spiritual practices, for instance, where he says the unmasking of power structures in some biblical texts may give cause to change certain church attitudes towards them. However, he also notes that, whilst it is true to some extent that the link between power and discourse may be helpful in understanding some of the dynamics of biblical texts, problems arise when this hermeneutic is applied across the board. Let us take, for example, the Pauline letters. On the one hand, Paul is trying to “utilize his linguistic capacity to effect certain changes upon his letter recipients. From this standpoint, he might well be seen as the one exercising power and authority, by means of language.”<sup>34</sup> A proponent of CDA with its strong focus on the oppressor/oppressed might want to resist Paul’s words in some way, almost automatically. However, Porter points out that in some cases Paul is himself in prison and is in this regard the “oppressed”, who has no practical power.<sup>35</sup>

The question of hermeneutics in biblical studies will be discussed in detail below, under *Hermeneutical Considerations*. Here, we may observe that whilst the exegetical principles of CDA might be helpful, since they go “beyond the description of linguistic practice ... to engage in linguistic explanation and evaluation,” the socio-cognitive hermeneutic is perhaps less appropriate for biblical studies, especially when considering the texts denoted as “epistles” as in this thesis.<sup>36</sup> For example, we may note a similarity between the situation with Paul’s letters given above with Hebrews, where the author sides with his persecuted addressees in 10:32–39. Certainly, all discourse is historical in the sense it is produced under a given set of circumstances, and CDA’s emphases on the role of context as well as linguistic conventions and rules combine in a way applicable to traditional language and literary based forms of exegesis, not least redaction criticism. We can say with Porter that CDA also has enhanced our understanding and conception of intertextuality in particular, since, in their investigations into power struggles, scholars like Fairclough and Wodak have demonstrated how discourses are linked to other discourses, which are produced either earlier than or at about the same time as the text under analysis, and not just through direct quotations.<sup>37</sup> Texts can be connected more implicitly to those that came

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<sup>33</sup> Porter, “Critical?” 66–67.

<sup>34</sup> *Ibid.*, 65.

<sup>35</sup> Specifically, he gives the example of Philemon. *Ibid.*, 65.

<sup>36</sup> *Ibid.*, 68. The difficulty in establishing a historical situational context for Hebrews’ audience creates some difficulties for a full use of socio-cognitive approaches.

<sup>37</sup> *Ibid.*, 63.

before, or alongside, themselves by virtue of the social context in which they were constructed, perhaps by allusions or echoes, but even, simply, by similar/related strands of thought. It is thus important to heed some of the lessons from this school of DA, and not to limit oneself to citations only when considering possible intertextual allusions in Hebrews. However, Porter suggests that we should restrict CDA to its “exegetical rather than its hermeneutical potential” given its marked, perhaps over-, emphasis on social oppression.<sup>38</sup>

Furthermore, whilst many scholars focus on the socio-cognitive approach of CDA, it is important to realize that not all proponents of discourse analysis share their emphasis on social action, and some of these other schools need to be considered before a decision is made over which type of DA to employ here. Porter identifies four main schools of DA that have already yielded fruit for biblical studies in particular, each of which pay attention to both the historical context and the internal features in a text without always having such a dramatic social emphasis.<sup>39</sup> Firstly, there is the North American model, which is used by the Summer Institute of Linguistics. This school has focussed primarily on Bible translation, adopting Pike’s Tagmemics and Lamb’s stratificational grammar.<sup>40</sup> This school has been especially helpful in uncovering the details of Greek syntax, and thereby its implication for semantics, producing works such as Callow’s *Discourse Considerations in Translating the Word of God*.<sup>41</sup> There is also the Continental European Model, which tends to focus on the macrostructure of a text, combining such diverse methodologies as those of van Dijk, already mentioned here, and Perelman, a modern rhetorical theorist.<sup>42</sup> This has resulted in inter-disciplinary works like Johnson’s *To all the Brethren*.<sup>43</sup> The South African School also maintains an eye to rhetoric, such as colon analysis, which breaks

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<sup>38</sup> Ibid., 68.

<sup>39</sup> I summarize here, very briefly, Stanley Porter, “Discourse Analysis and New Testament Studies,” in *Discourse Analysis and Other Topics in Biblical Greek*, ed. Donald Arthur Carson and Stanley Porter, JSNTSup 113 (Sheffield: Sheffield Academic Press, 1995), 14–37.

<sup>40</sup> Tagmemics is a specialized form of linguistics which looks at how smaller units combine into the whole to examine the relationship between the hierarchical levels of a discourse. See Kenneth Lee Pike, *Linguistic Concepts: An Introduction to Tagmemics* (Lincoln, NE: University of Nebraska Press, 1982). According to Lamb, language is to be understood in terms of mental processes. In each person’s brain, they have a partial understanding of the overall system of language, and this linguistic system he structures into strata to describe how meaning, expression, content and sound are interlinked. This is explained well in John White, “Stratificational Grammar: A New Theory of Language,” *College Composition and Communication* 20:3 (Oct. 1969):191–97. See also Sydney M. Lamb and Leonard E. Newell, *Outline of Stratificational Grammar* (Washington, DC: Georgetown University Press, 1966).

<sup>41</sup> Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974).

<sup>42</sup> E. g., Chaim Perelman, *The New Rhetoric and the Humanities: Essays on Rhetoric and its Applications* (Boston: Reidel, 1979).

<sup>43</sup> Bruce C. Johnson, *To All the Brethren: A Text-Linguistic and Rhetorical Approach to 1 Thesalonians*, ConBNT 16 (Stockholm: Almqvist and Wiksell, 1987).

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