

ANZATS 2021 *Theological Ethics*

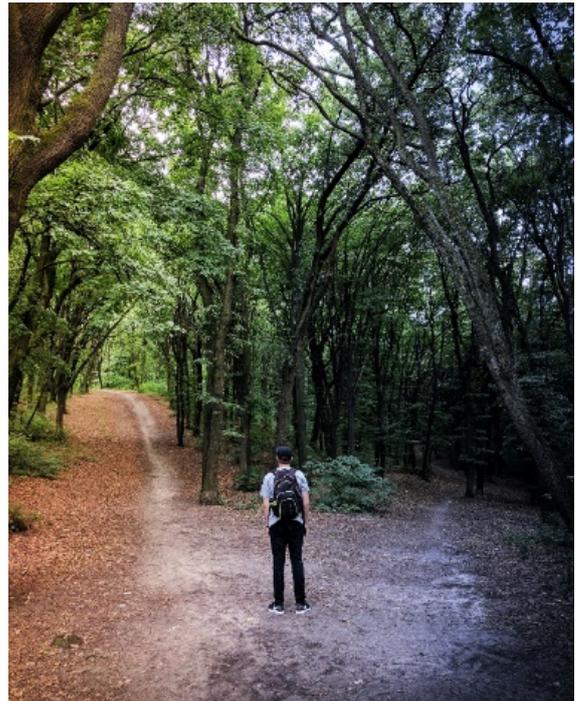
Elective Session Proposals – Paul & Early Christianity

	Presenter 1	Presenter 2	Presenter 3
Session 1	Emma Leitch	J. Andrew Cowan	Mark Keown

1. **Presenter** Emma Leitch
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“Bearing the Dying of Jesus in the Body”: How Discourse Analysis Distinguishes between Interpretations

A discourse analysis of 2 Cor 4:7-18 is proposed to determine how we are to understand Paul’s concept of sharing in the suffering of Jesus in the Second Corinthian account. In 2 Corinthians 1:5, Paul says that “the sufferings of Christ overflow to us,” and in 4:10, Paul says that we are “bearing the dying of Jesus in the body.” The prolific number of scholarly views can be summarised by six distinct interpretations: 1. Imitation of Christ; 2. Missiological identification; 3. Messianic woes; 4. Mystical union; 5. Personal identification/participation; and 6. Epiphany of Christ. A Systemic Function Linguistics (SFL) discourse analysis of 2 Cor 4:7-18 will distinguish between these interpretations by collating the relevant discourse data in this passage and determining which interpretation best fits this data. SFL examines the three metafunctions of language: the ideational metafunction – what the text is about in terms of actions and participants; the interpersonal metafunction – what the text is doing in terms of exchange between writer and reader; and the textual metafunction – how the text is structured for information flow and emphasis. From the data gathered from the SFL analysis, it is determined that the personal identification/participation view is the best fit for understanding how Paul and believers share in the suffering of Jesus. This view is applicable to all believers, all types of suffering and has a combination of a spiritual union through baptism and volition in choosing, amidst suffering, to identify with or participate in Christ’s suffering.



2. **Presenter** J. Andrew Cowan
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The Spirit, the Sons of God, and the Seed of Abraham

A number of recent works have supported the proposal that Paul conceived of the Spirit as a material substance. Writing from this perspective, Caroline Johnson Hodge suggests that divine adoption is effected by the infusion of the material Spirit into one's body. This infusion of the Spirit, she claims, creates a new genetic relationship between believers and Abraham, thereby constituting them as both Abraham's seed and adopted sons of God. This paper addresses Johnson Hodge's view and argues that several key Pauline texts exhibit precisely the opposite causal relationship between adoption and the Spirit, depicting the gift of the Spirit as a consequence of divine adoption. One text, the allegory in Galatians 4, perhaps fits with Johnson Hodge's paradigm, but the consistent witness of the other passages suggests that either this text is being misread or Paul is somewhat inconsistent. In either case, serious doubt is cast upon the argument that Paul held to the view that adoption comes through the infusion of the material Spirit.

3. **Presenter** Mark Keown
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Implications of 1 Corinthians 14:1–25 for Multicultural Church Gatherings

As is well known, the Corinthian community had a penchant for the gift of tongues. Scholars continue to argue whether Paul meant a Spirit-given ability to speak in known languages or some other kind of spiritual language. While this is an interesting argument, clearly within the setting Paul envisages, he has in mind people speaking languages largely unknown to the community gathered. Hence, the tongues must be translated (or interpreted). As such, I will simply assume in the paper that these languages are not the *lingua franca* of the majority in the gathered community.

One implication of his teaching is worth considering. Namely, what do Paul's instruction suggest concerning the use of languages in a general sense in gathered worship settings?

This is an appropriate question, as Paul is clearly addressing practices within a gathered worship setting as he instructs the Corinthians. Further, he is speaking to a group or groups in which a variety of languages (spiritual or known) can potentially be spoken. It is also cogent as with increasing globalisation, what were once monocultural church services across the world (especially in the west) are becoming increasingly multicultural gatherings. This transformation is certainly the case in my church in Glenfield, Auckland, NZ. Such things are also important in contexts where colonialism has marginalized indigenous populations and the rightful desire to do everything possible to ensure that indigenous languages are not only preserved but celebrated and encouraged. Finally, I have also observed differing approaches to the use of language in NZ churches and Christian gatherings. It is not uncommon to hear people speak in a language different to the dominant language. In some settings this is even celebrated. However, when untranslated, people often have no idea what is being said. Is this appropriate? Conversely, some settings do not allow the use of languages other than the dominant language. Is this appropriate? So, what might Paul say to us in such settings?

This paper will consider what Paul's instructions to Corinth may say concerning the use of language in multicultural gatherings in today's multicultural and multilingual churches.

A range of things will be canvassed including Paul's positive view of different languages as a gift to be exercised, yet his disdain for them in the public space when not translated; his assumption of a *lingua franca*; the power that publicly spoken and translated tongues have in terms of prophecy, education and edification, prayer, song, thanksgiving, praise, and evangelism; the converse power of untranslated language to marginalise, render incomprehending, offend, and completely put off

and alienate others (especially guests); the expectation that the speaker will translate where no translator is found; multi-lingual communities as a fulfilment of OT eschatological hope; and so on.

I will specifically apply these things to my own church in NZ, confident that this will spark thoughts and responses from others in similar situations.