

Dictionary OF Paul AND HIS Letters

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centered in the desire for fellowship with Christ can scarcely be faulted. Moreover this fellowship fills Paul with such joy* that he is impelled to bring as many others as possible to share in it (1 Cor 9:19-23). Thus far from being undesirable, to use the reward of Christ's blessing as an appeal to self-interest results in the greatest possible good—winning many more to him.

2. Rewards as Recognition of One's Works.

This second aspect of rewards is reserved for the life to come and will recognize the extent of one's accomplishments in the furtherance of the gospel (1 Cor 3:8, 10-14). Of necessity then rewards will be tangible so that the gradations may be visible to all. Here Paul defines them only as "praise from God" (1 Cor 4:5), but elsewhere he speaks of "crowns" that he equates with those he has won for Christ (Phil 4:1; 1 Thess 2:19). An attractive possibility therefore is that the tangible rewards will be literal crowns, representing in some manner his converts. And that Paul does consider his converts a part of his reward is evident from his summation of his life work as the gaining (*kerdainō* "to procure advantage or profit") of as many as possible for Christ (1 Cor 9:19-22 RSV; see Daube).

Not all, however, will receive these crowns, and here again Paul makes use of a negative appeal to self-interest. Those whose works do not endure the testing at the judgment will suffer loss (1 Cor 3:15). Though not the loss of salvation itself, this will clearly be a diminution of one's eternal happiness. Thus here too Paul's appeal to self-interest functions as an incentive to win men and women for Christ.

2.1. The Problem of Pride. But if degrees of accomplishment are displayed for all to see, this would seem inevitably to lead to pride and boasting on the part of those with more impressive crowns. How can this be harmonized with Paul's insistence that boasting is excluded, and God alone to be praised (Rom 3:27; 1 Cor 1:31)?

2.2. The Solution. The reason Paul sees pride in one's accomplishments as impossible is that the rewards do not reflect the glory* of those to whom they are given but the glory of the giver. For it is the joy of fellowship with him, and confidence in his integrity in keeping his promises, that provides the motivation. Furthermore, Paul's rule of life is that every thought, word and deed is to enhance the glory of God (1 Cor 10:31), to demonstrate that he is truly the *summum bonum* of life and thus worthy of worship.* Differing degrees of rewards then reflect not the relative worth of the individual per se but the extent to which each one has found delight in fellowship with God, and has

thus been dedicated to the doing of his will.

3. Conclusion.

Rewards as Paul views them therefore play a most important role in encouraging Christ's followers to be faithful and diligent in the ministries to which each is called. Far from being questionable in any way, they are a most gracious provision by God to motivate his children to run the race successfully, and so to enjoy both in this life and in that to come the blessings of salvation.

See also APOSTASY, FALLING AWAY, PERSEVERANCE, ESCHATOLOGY, JUDGMENT, JUSTIFICATION, WORKS OF THE LAW. BIBLIOGRAPHY. P. C. Boettger and B. Siede, "Recompense," *NIDNTT* 3.134-44; D. Daube, "*Κερδαίνω* as a Missionary Term," *HTR* 40 (1947) 109-20; F. V. Filson, *St. Paul's Conception of Recompense* (Leipzig: Hinrichs'sche Buchhandlung, 1931); R. M. Fuller, "A Pauline Understanding of Rewards" (unpublished Ph.D. dissertation, Fuller Theological Seminary, 1990); J. M. Gundry Volf, *Paul and Perseverance: Staying in and Falling Away* (Louisville: John Knox/Westminster, 1991); W. Pesch, "*μισθός*," *EDNT* 2.432-33; J. Piper, *Desiring God* (Portland: Multnomah, 1986); H. Preisker, "*μισθός* κτλ," *TDNT* IV.695-728; J. E. Rosscup, "Paul's Teaching of the Christian's Future Reward" (unpublished Ph.D. dissertation, University of Aberdeen, 1976). R. M. Fuller

RHETORIC

The world of Paul's day was deeply enamored with public oratory by virtuoso rhetors known as sophists. Because Christianity placed such an emphasis on public preaching, its speakers would inevitably be judged by sophisticated audiences according to the canons of rhetoric. Therefore, as a missionary, Paul needed to determine whether classical rhetoric was essential for Christian proclamation.

1. Paul's Training in Rhetoric
2. Paul's Use of Judicial Rhetoric
3. Paul's Renunciation of Rhetoric for Preaching
4. A Corinthian Critique of Paul's Rhetorical Presentation

1. Paul's Training in Rhetoric.

No direct information is provided on Paul's training in rhetoric. Although born in a noted center for rhetoric, Tarsus, he was educated in Jerusalem in the Jewish tradition at the feet of Gamaliel (Acts 22:3). This statement does not preclude his training in rhetoric, including the tertiary level, at one of the Greek schools which operated in Jerusalem from the third century B.C. It is more likely that he received such

training in his early years rather than after his conversion (see Paul).

2. Paul's Use of Judicial Rhetoric.

According to Acts 24:1-21 Paul defended himself in a Roman court before Felix, the governor, against Jewish opponents represented by a professionally trained forensic rhetor, Tertullus (Acts 24:1). The latter mounted a seemingly formidable case of political agitation and insurrection in worldwide Jewry against Paul, a Roman citizen (see Citizenship). Paul reduced the serious criminal charge to a theological issue, the resurrection, which was the only comment he made before the Sanhedrin (Acts 23:6). He proscribed the limits of evidence to events in Jerusalem,* proscribed the charges of absent Asian Jewish accusers, used the forensic structure with an *exordium* (introduction), *narratio* (statement of facts), *confirmatio* (establishment of facts), *refutatio* (refutation) and *peroratio* (conclusion), and displayed his knowledge of the little-known right of appeal to Caesar (Acts 25:11). Legal training by means of forensic rhetoric was an essential part of Greek education, and this summary of Paul's defense reflects his professional forensic skills.

3. Paul's Renunciation of Rhetoric for Preaching.

The Corinthians loved public orations (Dio Chrysostom *Or.* 37.33). Paul saw the use of "the wisdom of rhetoric" (1 Cor 1:17) as the means of "emptying" the preaching of the cross,* for it was more interested in the skillful structuring and delivery of a speech than in its content (Epictetus *Diss.* 3.23.23-25). By citing the OT in 1 Corinthians 1:19 (citing Is 29:4; Ps 33:10) and 1 Corinthians 1:31 (citing Jer 9:22-23), he argued that God determined that "the debater of this age," that is, the virtuoso rhetor, or sophist (Philo *Det. Pot. Ins.* 1-5), as well as the Greek philosophers (see Philosophy) and Jewish teachers (1 Cor 1:20) did not bring people to the knowledge of God.*

Paul explained why he had renounced in his *modus operandi* all formal conventions whereby a foreign rhetor established his credentials when he first came to a city (1 Cor 2:1-5). He tells why he would not proclaim the gospel* using the superior presentation of rhetoric or wisdom* (1 Cor 2:1). While rhetors sought topics from their audience on which to declaim in order to demonstrate their prowess in oratory, Paul was concerned only to proclaim Jesus, the crucified Messiah (1 Cor 2:2; see Christ; Death of Christ).

Orators used three accepted proofs to persuade their audience: *ethos*, acting out a character; *pathos*, manipulating his audience's feeling; and *demonstra-*

tion, arguments. Paul uses none of these. He came "in weakness,* and in fear and in much trembling" (1 Cor 2:3)—the absolute antithesis to the powerful and commanding presence of the virtuoso rhetor (Philodemus *On Rhetoric* 1.194-200). His speech and his preaching did not make use of "persuasive rhetoric." It was a demonstration, not of rhetorical proofs, but of the Spirit (see Holy Spirit) and power* (1 Cor 2:4). It was a radical and costly step on the part of Paul to refuse to use the much admired rhetoric of his day in preaching.* His renunciation was motivated by the desire that his converts' faith* must not rest on human wisdom but on the power of God (1 Cor 2:5).

4. A Corinthian Critique of Paul's Rhetorical Presentation.

Following Paul's denunciation of contemporary rhetoric in preaching for theological reasons (1 Cor 1:17-2:5), his rhetorically minded opponents made a stinging critique of his oratorical abilities or lack of them (2 Cor 10:10). While conceding his letters were "weighty and strong" in rhetorical presentation, they said he failed as a public orator because he lacked "presence" (*hypokrisis*), that is, a beautiful body and a pleasant-sounding voice with appropriate gestures to match. His physical appearance was weak (tradition says he had crooked legs, a long nose and eyebrows which met, *Acts of Paul and Thekla*) and his voice lacked timbre (2 Cor 10:10; 11:6). Not preaching like a public orator, he called himself a "layperson" (i.e., a person trained in oratory but not making use of it—such is one meaning of *idiōtes*, see Isocrates *Antidosis* 204). However, as the Corinthians* well knew from his letters, he could use rhetoric with devastating effect (e.g., his skillful use of the device of the covert allusion in 1 Cor 4:6-13; see Rhetorical Criticism).

See also CROSS, THEOLOGY OF THE; DIATRIBE; RHETORICAL CRITICISM; WEAKNESS; WISDOM.

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B. W. Winter

RHETORICAL CRITICISM

Though Paul said that his preaching was not marked by the use of persuasive rhetoric (1 Cor 1:17-2:5), and his critics agreed (see Rhetoric), his letters were considered "weighty and forceful" even by those critics (2 Cor 10:10). Since Paul wrote his letters to be read aloud to the churches, there is a close connection between the forms of his letters and features of oration. In terms of an Aristotelian definition of rhetoric, Paul's letters are examples of the "faculty of discovering the possible means of persuasion." For this reason rhetorical criticism has often been used to clarify the rhetorical objectives, structures, style and techniques of his persuasive letters.*

1. Hellenistic Rhetoric
2. New Rhetoric
3. Conclusion

1. Hellenistic Rhetoric.

1.1. Rhetorical Handbooks. In *The Art of Rhetoric* (mid-4th century B.C.), Aristotle summarized and expanded discussions of rhetoric by such notable predecessors as Gorgias, Protagoras and Plato. Aristotle's work was the fountainhead for a stream of Greek and Latin handbooks on rhetoric down through the first century A.D. The most useful ones to survive are the *Rhetoric to Herennius* in Latin (c. 84 B.C.), Cicero's work *On Invention* and his *Partitions of Oratory* (c. 87 B.C.), and the major work of Quintilian, *On the Education of the Orator* (A.D. 92). Since these handbooks provide encyclopedic surveys of the theory and practice of rhetoric in Paul's time, they are frequently used by modern interpreters in the analysis of Paul's letters. Recent expositions of these handbooks on classical rhetoric are found in works by G. Kennedy and E. Corbett, and are summarized by L. G. Bloomquist.

Numerous comparisons of Paul's letters and the rhetorical handbooks of his day demonstrate that Paul employed the art of Hellenistic rhetoric to present his arguments. The extent of correspondence is too great to think otherwise. Yet, the point of using the classical handbooks in an analysis of Paul's letters is not to

prove his dependence upon them but to be guided by them in a description of Paul's arguments. Classical rhetoric was based upon an inductive description of the elements of persuasive speech. Quintilian affirms that "it was then nature that created speech, and observation that originated the art of speaking. Just as men discovered the art of medicine by observing that some things were healthy and some the reverse, so they observed that some things were useful and some useless in speaking, and noted them for imitation or avoidance" (Quintilian 3.2.3). Since the classical rhetoricians were thorough in their observation and organization of almost every feature of argumentation, it should not be surprising that many of the features of Pauline argumentation are described in their handbooks. Rhetorical criticism of Paul's letters uses the parallels which are applicable from the rhetorical handbooks as descriptive tools.

1.2. Theoretical Concepts. According to Aristotle (*Rhetoric* 1.2.3), persuasion depends upon three factors: the moral character of the speaker (*ethos*), the emotions aroused in the hearers by the speech (*pathos*) and the logical arguments in the speech (*logos*).

Logical arguments are either inductive, by means of examples (*paradeigmata*), or deductive, by means of an enthymeme. What is known in logic as a syllogism includes a full statement of a major premise, a minor premise and a conclusion. But speakers and writers usually assume either the major premise or the minor premise. A deductive argument that omits either the major or minor premise is called an enthymeme. When an enthymeme runs from premise to conclusion it is often introduced by such signals as "therefore," "hence" or "thus" (Gk *gar*, *ara*, *oun*); when an enthymeme moves from conclusion to premise it may be introduced by "since," "for" or "because" (Gk *hoti*). Galatians 3:6-7 is an enthymeme: Paul assumes the major premise that God* will deal with all people as he dealt with Abraham*; his explicit minor premise states that "Abraham believed God, and it was reckoned to him for righteousness*" (Gal 3:6); the logical conclusion (signaled by *ara*) states that "those who are of faith are the children of Abraham" (see Hansen 1989, 112).

Three species of rhetoric are described in the classical tradition: *forensic*, *deliberative* and *epideictic*. Forensic speech defends or accuses someone regarding past actions; deliberative speech exhorts or dissuades the audience regarding future actions; epideictic discourse affirms communal values by praise or blame in order to affect a present evaluation. These three rhetorical genres seek different kinds of response from