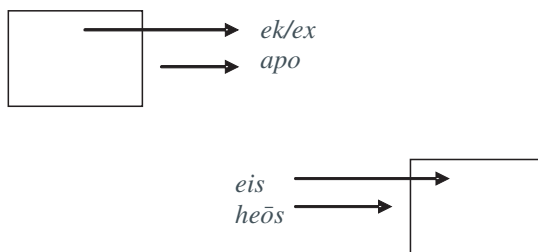


begins with what is clearly an opening marker. Such a case is in 1 Cor 7.24, where the following verse begins with the formula *peri de* that unquestionably marks the beginnings of several major divisions in this letter. Another possible case is in 1 Cor 7.29a, where the vocative *adelphoi* is preceded by *touto de phēmi*. The second half of the verse begins with *to loipon*, a phrase that is an opening marker in several places such as Phil 3.1; 4.8; 1 Thess 4.1; 2 Thess 3.1. So perhaps 1 Cor 7.29a should be seen as closing the previous paragraph, and 7.29b as beginning a new one, though the question is not very clear. The formula *touto de phēmi* occurs again in 1 Cor 15.50, and since the following verse begins with *idou*, which is a likely opening marker, 15.50 is probably better analyzed as belonging to the end of the previous paragraph with RSV than taken to begin a new paragraph, with UBS4 and NA27.

The third group comprises those cases where a vocative occurs in the middle of a paragraph. Examples are found in, for instance, Rom 10.1; 12.19; 1 Thess 2.14; 3.7; Jas 5.9. There does not seem to be sufficient evidence to enable generalizations to be made about this group. Indeed, its apparent existence may call into question the paragraph divisions in printed editions of the Greek text, and a lot more study is needed before a reliable system of paragraph divisions can be regarded as firmly established.

Implications for translators



The use of vocatives in the Epistles shows surprising variation, not only between different writers, but also between different letters from the same writer. Our understanding of the significance of these variations is far from complete. Before translators can decide how to handle these variations, they will need to investigate how vocatives are used in epistolary discourse in the receptor language. Such information is almost never already available, and discovering it presents a serious challenge. Yet the ability to mirror not the superficial form, but the interpersonal and sociolinguistic impact of the nature, frequency, and distribution of the vocatives in the NT letters will surely play a significant part in achieving a natural translation. Much work remains to be done!

WILBUR A. BENWARE

SECOND CORINTHIANS 3.18 AND COGNITIVE GRAMMAR: *apo doxēs eis doxan*

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Introduction

The present study is a companion piece to an earlier essay on Rom 1.17¹ in that it treats a virtually identical syntactic structure. The type of asyndetic construction (no connector, such as *kai*) with two prepositional phrases in Rom 1.17 *ek pisteōs eis pistin*, is paralleled by *apo doxēs eis doxan* in 2 Cor 3.18, which differs structurally only in the initial preposition. The purpose of this study is to present a rigorous grammatical analysis of this construction in order to suggest how it is to be interpreted in the context in which it appears. The discussion proceeds as follows: First, a brief overview of the theoretical underpinnings which inform an interpretation of this expression; second, a summary of past translation and hermeneutical practice; and third, a new proposal for a translation based on the structure of this expression as it is found in the context of 2 Cor 3.7-18.

Cognitive Grammar

The frame of reference for this study is Cognitive Grammar. Basic to this approach to linguistic description is the idea that human beings structure or construe the content of a basic cognitive domain in alternate ways, where a “domain” is defined as any sort of conceptualization, or as an “irreducible representational space.”² Examples of basic domains are the experience of time, the capacity for dealing with two—and three—dimensional configurations, the array of possible colors, the pitch scale, an elaborate knowledge system, etc. What is crucial in this theory of linguistic description is the human ability to structure or construe the content of a domain in alternate ways and to give these different construals linguistic expression. The discussion in this paper, for example, is based on the recognition that the relation encoded by each preposition in a language can be construed in more than one way. The relation can be illustrated by means of a so-called “image schema.” For example, an image schema for the Greek prepositions *ek/ex* and *apo* and for *eis* and *heōs* are as follows:

It must be emphasized that although the representations here are geometric, they are not meant to represent spatial relations, but are to be understood as the way the users of the language conceptualize the relationship which each preposition encodes regardless of the conceptual domain (spatial, temporal, causal, etc.). This means that rather than drawing up a taxonomy of various “senses” of each preposition in a language, such as locative, temporal, modal, instrumental, causal, etc., each preposition is understood to encode a single relation, expressed as the relation between a “Trajector” (TR) and a “Landmark” (LM).³ In the phrase “the flowers in the garden,” for example, *flowers* is the TR and *garden* the LM, i.e., that entity which the TR (*flowers*) stands in relation to. The preposition *in* relates the two. The process of metaphor creation then allows one to extend the use of *in* to relate two nouns (or noun phrases) which are not spatial. Thus, the expressions “one day *in* May,” and “God *in* Christ,” demonstrate the same relation. Were this not so, some other preposition would have to be used.

1 Wilbur A. Benware, “Romans 1:17 and Cognitive Grammar,” *BT* 51 (2000): 330-40.

2 Ronald Langacker, *Concept, Image, and Symbol: The Cognitive Basis of Grammar* (Cognitive Linguistics Research 1; Berlin: de Gruyter, 1991), 3-5, *passim*.

3 The terms are approximately equivalent to “figure” and “ground” respectively of *Gestalt* psychology. The same idea is expressed by Langacker, who states that every “predication” (every semantic structure) is the imposition of a “profile” on a “base” (*Concept*, 5).

Multiple construals of the same relation will be a crucial point in coming to terms with the construction in 2 Cor 3.18.

In Rom 1.17, mentioned above, the Greek construction has the basic skeleton or template: *ek*-NOUN_α *eis* NOUN_α (*ek pisteōs eis pistin*), where the alpha subscript references the identical noun. This is a fairly common construction in Greek, which appears in texts over many centuries.¹ Second Corinthians 3.18 has basically the same structure: *apo*-NOUN_α *eis*-NOUN_α, only *apo* appearing instead of *ek/ex*. In the history of Greek from Attic to Koiné, the usage of *apo* has encroached on the domain of Attic *ek/ex*,² so that the two are virtually identical in some constructions. That is the case here. The construction in 2 Cor 3.18 can be represented in the same terms as in Rom 1.17: *apo* encodes the relation of a Trajector to a Source Landmark; *eis* encodes the relation of a Trajector to a Goal Landmark (see the image schema above). When placed in the order *apo* . . . *eis*, a trajectory or Path is traced, where *apo* designates the Source or beginning, and *eis* the Goal. The Trajector moves between the two. An example where Source and Goal are spatial is seen in Mark 8.11:

apo poleōs eis polin “from city to city”

In Attic Greek, the Trajector of *apo* was conceptualized as proceeding from the edge or close to the edge of some Landmark, whereas the Trajector of *ek* (as in Rom 1.17) was conceived of as exiting a three-dimensional Landmark. But this distinction tended to get blurred even before the Koiné period³ especially when the object of one or the other preposition was an abstract noun. In Koiné Greek the two seem virtually interchangeable; *eis*, on the other hand, is conceived of as entering a Landmark of three dimensions, although it, too, can be replaced in Koiné by the preposition *heōs*, the mirror image of *apo*, and a rather late addition to the stock of prepositions. When the object of the preposition refers to entities of any kind, spatial or otherwise,⁴ the sense of the construction *ek/apo*-NOUN *eis/heōs*-NOUN is to trace a Path from the Source to the Goal, e.g.:

ap’anōthen heōs katō “from top to bottom” (Mark 15.38)

When the identical anarthrous noun is the object of each of the prepositions, as in the example from Mark 8.11, the same Path is understood to occur multiple times.

The argument here is that the Greek idiom *ek/apo*-NOUN_α *eis/heōs*-NOUN_α has as its underlying cognitive structure a Path which has a Source, encoded by *ek/apo*, and a Goal encoded by *eis/heōs*, each of which has as its object the same noun. The formula above (*ek/apo*-NOUN_α *eis/heōs*-NOUN_α) represents the template for all expressions, where some entity (the Trajector) defines a Path

1 For examples, see Benware, “Romans 1:17,” 336.

2 “. . . *ex* und *apo* zeigen sehr ähnliche, oft gleiche, vielfach übertragene Gebrauchsweisen” (Eduard Schwyzer, *Griechische Grammatik* [2 vols; 3rd ed.; München: Beck, 1966], 461). Trans.: “. . . *ex* and *apo* show very similar, quite often identical figurative usages.” This is in contrast to Homeric Greek, where the two often had separate domains of use (Silvia Luraghi, *On the Meaning of Prepositions and Cases* [Studies in Language Companion Series 67; Amsterdam/Philadelphia: John Benjamins, 2003], 118). Yet even this early there are already examples of the neutralization of the opposition (Luraghi, 121, 315).

3 See Luraghi, *Meaning*, 121, for an example from the *Odyssey*.

4 The construction *apo* NP *heōs* NP is favored in the LXX when both noun phrases refer to time, e.g., Baruch 1.19; Sirach 40.1; 1 Maccabees 6.38; 16.2, etc. In the NT, cf. Matt 1.17; Gal 1.22.

between the two Landmarks, whether the object noun is a spatial expression *or some other* kind of expression.

Translations and interpretations

When we examine *apo doxēs eis doxan* (hereafter “the idiom”¹) in 2 Cor 3.18, it is obvious that English translations are far from unanimous in their rendering of it. Some, like the King James and the New English Bible, simply translate it literally, as if Source and Goal were spatial entities. But others, recognizing the obscurity of such a translation, have tended to interpret the construction in terms of a difference in degree of glory/splendor. The translation of the idiom is in italics:

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image *from glory to glory*, even as by the Spirit of the Lord. (KJV)

. . . we all reflect as in a mirror the splendour of the Lord; thus we are transfigured into his likeness, *from splendour to splendour*. (NEB)

All of us, then, reflect the glory of the Lord with uncovered faces; and that same glory, coming from the Lord . . . transforms us into his likeness *in an ever greater degree of glory*. (GNT)

And we, with our unveiled faces reflecting like mirrors the brightness of the Lord, all *grow brighter and brighter* as we are turned into his image that we reflect . . . (JB)

And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image *from one degree of glory to another* . . . (NRSV)

And we, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness *with ever-increasing glory*, which comes from the Lord . . . (NIV)

It will be argued below that the basic template into which this idiom fits renders the notion of degree impossible, in spite of the fact that many English translations have interpreted it that way, and despite the venerable hermeneutical tradition behind it.²

1 This idiom is not found in Stanley E. Porter, *Idioms of the Greek New Testament* (Sheffield: JSOT Press, 1992), although the expression in Rom 1.17 is mentioned.

2 For example, John Edgar McFayden, *The Epistle to the Corinthians* (London: Holder & Staughton, 1911); Allan Menzies, *The Second Epistle of the Apostle Paul to the Corinthians* (London: Macmillan, 1912); Charles F. D. Moule, “2 Cor 3:18b, καθάπερ ἀπὸ κυρίου πνεύματος;,” in *Neues Testament und Geschichte* (ed. Heinrich Baltensweiler and Bo Reicke; Tübingen: J. C. B. Mohr [Paul Siebeck], 1972), 231-7; Robert G. Bratcher, *A Translator’s Guide to Paul’s Second Letter to the Corinthians* (London: UBS, 1983); Ernest Best, *Second Corinthians* (Atlanta: John Knox, 1987); Jerome Murphy-O’Connor, *The Theology of the Second Letter to the Corinthians* (Cambridge: Cambridge University Press, 1991); Scott J. Hafemann, *Paul, Moses and the History of Israel* (Tübingen: J. C. B. Mohr [Paul Siebeck], 1995), etc.

Why has this interpretation proved to be so persistent? First, because it accords with ideas in other epistles, where the notion of growing up into Christ (Eph 4.15), increasing in love (Phil 1.9), increasing in the knowledge of God (Col 1.10), transforming one's mind (Rom 12.2), and the maturation of the individual (Heb 5.12ff.), etc., underscore the aim of discipleship as gradual transformation into Christ. Such an interpretation is often made explicitly with regard to this passage as well.

A second reason is the particular verb used in 3.18: *metamorphoumetha* "we are being changed," which refers to a process over time. However, it does not follow that the idiom therefore reflects a change which takes place in degrees. In order to put the traditional interpretation (and hence any translation which expresses degrees of "glory/splendor") into question it must be shown (1) that such a translation does not correspond to the structure of the Greek idiom; and (2) that an alternative interpretation based on this idiom fits seamlessly into the passage in which the idiom is embedded. There are numerous passages to suggest growth in faith, as the above partial list attests, but this is not one of them.

Few commentators on 2 Cor 3.18 have isolated and examined the idiom in detail. Collange¹ has probably probed its meaning more than any other. He states that "this specification" has been understood either to express the progressive transformation of the Christian until the ultimate glory, or to indicate the source and the goal of the transformation of the believer, from the glory of Christ to our glory. In the latter interpretation, the *apo* (as distinct from *ek*) refers to the transformation *by* the glory of Christ which leads *toward* the final glory of the Kingdom, an interpretation with a distinct eschatological "twist." But other than the claim that there is an important distinction between *apo* and *ek*, he makes no attempt to examine the expression grammatically, i.e., as the result of a morphosyntactic analysis of the Greek language.

Discussion. A new proposal.

The first and most essential question to answer is the nature of the Greek idiom itself. Note that it would not occur to a translator to render the Greek *apo poleōs eis polin* (Mark 8.11) as anything but "from city to city," which captures the spatial nature of the Path. There is no suggestion of degree in such an expression, since the idea conveyed is a simple trajectory which is repeated again and again without any terminus. This is why such an expression will typically occur with an imperfective verb form (the verb itself being a non-telic activity or state). This same structure also serves as the model with nouns which refer to non-spatial entities, abstract nouns, such as "faith" and "glory," which are Landmarks in the TR-LM relation. The same idiom template occurs twice in 2 Cor 2.16, where the

Adolf Schlatter, *Paulus der Bote Jesu: Eine Deutung seiner Briefe an die Korinther* (Stuttgart: Calwer, 1956), 521, is one notable exception, when he writes: "An eine zunehmende Vermehrung der Herrlichkeit, hat Paulus . . . schwerlich gedacht" (trans: Paul was hardly thinking of an increasing quantity of splendor); likewise Emil Sokolowski, *Die Begriffe Geist und Leben bei Paulus in ihren Beziehungen zu einander* (Göttingen: Vandenhoeck & Ruprecht, 1903), 63; and Heinz Dietrich Wendland, *Die Briefe an die Korinther* (12th ed.; Göttingen: Vandenhoeck & Ruprecht, 1968), 184. Sokolowski cites the majority of the Greek fathers as understanding the idiom as "a transformation proceeding from *doxa* as its source and aimed at *doxa*" (translation mine). Rudolf Bultmann, *The Second Letter to the Corinthians* (Minneapolis: Augsburg, 1985; trans. from the German 1976 edition) has "a process occurring in stages or without cessation."

¹ J.-F. Collange, *Enigmes de la deuxième épître de Paul aux Corinthiens* (Cambridge: Cambridge University Press, 1972).

nouns are death (*thanatos: ek thanatou eis thanaton*) and life (*zōē: ek zōēs eis zōēn*) respectively. To one group the aroma of Christ is a fragrance of death “from beginning to end,” to the other a fragrance of life “from beginning to end.” There can be no question of degrees of death or life, any more than there can be degrees of “cityness.” The very same conceptual requirements hold as for the idiom with a spatial noun.

It is important to note that the idiom does not encode a progression meaning “from point A to point B,” where A and B are different nouns or noun phrases (although this can also occur in Greek with different objects). Rather, in the idiom in question the two nouns are anarthrous and identical, and this gives the expression as a whole a different sense than if A and B had different referents. (Even the spatial expression “from city to city” is an abstraction compared to an expression which picks out particular cities.) In either case there is no difference in degree between the two points. For the purposes of the idiom, start and finish are the same. The interest lies in the Path between two points with a beginning and an end. This means that no matter which nouns are used in the idiom, the conceptual structure necessarily remains the same. To introduce the notion of degrees is to misunderstand its underlying cognitive unity.

Second, given now that there is no difference in degree signified by the idiom in 2 Cor 3.18, how does it make sense in the context, a passage by all accounts fraught with difficulties of interpretation? In the course of Paul’s argument in 2 Cor 3.7-18, he uses the image of a veil in several ways to contrast the “dispensation of the Spirit” with the “dispensation of death” (3.7-8 RSV). Even though the former came with great splendor (*doxa*), such that the people could not look at Moses’ face, it was a fading splendor (*tēn doxan . . . tēn katargoumenēn*, v. 7; *ei gar to katargoumenon dia doxēs . . . v. 11; pros to mē atenisai . . . to telos tou katargoumenou*, v. 13). Commentators have noted the different uses to which Paul puts the image of the veil, both for a literal depiction of the epiphany on Sinai and metaphorically to contrast the old with the new. The idiom of v. 18, *apo doxēs eis doxan*, fits best with Paul’s emphasis on the fading nature of the old. It is used as a contrast to emphasize that in the new dispensation the splendor remains constant. In other words, it is the same at the start as at the finish. It does *not* fade.¹ The believer reflects that splendor. This is the sense of the Greek verb *katoptrizomenoi*, glossed by Arndt and Gingrich as “look at something in a mirror, contemplate (sth.), reflect.” The veil, which Moses used in order to hide the fact that the glory was fading, has been removed, so that the believers stand with unveiled faces (*anakekalymmenō prosōpō*). It is *while* believers are beholding that splendor, which is the same at the beginning as it is at the end, that they are being changed. This requires the uncontroversial assumption that the state of affairs encoded by the participle takes place simultaneously with the process encoded by the main verb, i.e., “while reflecting/beholding . . . we are being changed.” Whether “reflecting” or “beholding” is the better rendering of the Greek does not

1 Alfred Plummer, *A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians* (N.Y.: Scribner, 1915), 107, actually makes this point: “There is no fading away . . .” but then goes on to describe it as a continual and gradual process. Victor Paul Furnish, *II Corinthians* (AB 32A; Garden City: Doubleday, 1984), 215, also emphasizes both permanence and increase.

have a bearing on the idiom *apo doxēs eis doxan*. (The sense of the verb *katoptrizō* gets a thorough review in Bultmann.)¹

It is not claimed here that the notion that there are “degrees” of splendor/glory is itself somehow incoherent or absurd. After all, the passage suggests different degrees of splendor which characterized Moses’ face. But 2 Cor 3.18 makes precisely the opposite point! There are no degrees (whether more to less as in Moses’ case, or less to more), because God’s splendor/glory does not change. The claim here is that the Greek idiom demands such an interpretation and that the context confirms it.

Conclusion

From the foregoing discussion it should be clear that any translation of this passage has to take into account the unchanging nature of the splendor/glory. One attempt to render the Greek might be: “And we all, with unveiled faces, are being changed into God’s image, reflecting a splendor *which never fades*,” continuing the contrast with Moses, whose reflected splendor *did* fade (3.7, 11, 13). “Which never fades” is a rather free attempt to render the sense of the idiom in the light of the theme of the passage. A slight variation on this rendition is: “And we all, with unveiled faces, are being changed into God’s image, while reflecting *his never-fading splendor*.” Somewhat closer to the syntactic structure of the idiom might give: “. . . while reflecting God’s splendor *from beginning to end*,” but this is less felicitous in my view, since it raises the question as to the beginning and end of what, whereas the emphasis of the idiom here is the unchangeableness of God’s glory.

REVIEWS

Stirewalt, M. Luther, Jr. *Paul the Letter Writer*. Grand Rapids: Eerdmans, 2003. 159 pp. \$22.00 US [£15.99]. ISBN 0-8028-6088-5.

In *Paul the Letter Writer*, Stirewalt, who is professor emeritus of classical and NT Greek at Trinity Lutheran Seminary, Columbus, Ohio, shows how Paul combined elements of both personal and official letter writings in his own ministry. Stirewalt describes the logistics of letter writing in the Roman world in the first of four chapters and shows how official letters served as substitutes for speeches to an audience. Studying only the undisputed seven Pauline letters (Romans, 1-2 Corinthians, Galatians, Philippians, Philemon, 1 Thessalonians) in the remaining three chapters, he shows how Paul structured his letter writing after these models of writing.

By using the official letter form, Paul was able to express his authority as an intermediary between Christ and the communities to which he wrote. By using elements of the personal letter, Paul was able to identify with the people to whom he wrote and to express his commitment to and his pastoral concern for them.

Stirewalt follows the chronology of J. Becker in *Paul, Apostle to the Gentiles* (Westminster/John Knox, 1993) in which 1 Thessalonians and 1 Corinthians are considered Paul’s earliest letters. Stirewalt argues (unconvincingly to this reviewer) that after these two letters, “each of the remaining letters shows, in

1 Bultmann, *Second Letter*, 90-95.