CONTENTS

Preface		<i>page</i> xi	
\boldsymbol{A}	bbreviations	xii	
IN	TRODUCTION		
1	The project	2	
2	The social sciences and New Testament interpretation	10	
	2.1 The symbolic universe	10	
	2.2 Institutionalization and the routinization of		
	charisma	11	
	2.3 Legitimation and cumulative institutionalization	16	
3	Methodological limits and possibilities	19	
	3.1 Why employ social sciences?	19	
	3.2 History and the social sciences	23	
	3.3 Theology and the social sciences	27	
4	Where from here?	29	
PA	ART 1		
PA	AUL: COMMUNITY-BUILDING INSTITUTIONALIZATION	31	
1	Attitudes to the world/ethics	32	
	1.1 Sectarian boundaries	32	
	1.2 Sectarian tensions	39	
	1.3 Patterns for life: love-patriarchalism	43	
	1.4 Conclusion	44	
2	Ministry	46	
	2.1 Authority structures	46	
	2.2 The freedom of the congregation	51	
	2.3 Structural differentiation	55	
	2.4 Conclusion	60	

	Contents	viii
3	Ritual 3.1 A ritual context	61 61
	3.1 A ritual context 3.2 Baptism: purification and sect formation	65
	3.3 The Lord's supper: conviviality and continuance	69
	3.4 Conclusion	71
4	Belief	72
	4.1 Sect, society and symbolic universe4.2 The symbol of the crucified and resurrected Messiah	72 75
	4.3 Christian existence: social existence in a universe	
	of meaning 4.4 Conclusion	77 82
5	General conclusion	84
PA	ART 2	
	DLOSSIANS AND EPHESIANS: COMMUNITY-	
	ABILIZING INSTITUTIONALIZATION	85
1	Attitudes to the world/ethics	86
	1.1 Institutionalization in the absence of Paul	86
	1.2 The maintenance of the symbolic universe	91
	1.3 The growth of the sect	97
	1.4 The household codes and the ethos of love-	400
	patriarchalism	102
	1.5 The origin and function of the household codes1.6 The Colossian household code and its social	106
	context	111
	1.7 The Ephesian household code and its social context	115
	1.8 Conclusion	120
2	Ministry	123
	2.1 Images of Paul	123
	2.2 Governing in the absence of the Apostle:	
	Colossians	126
	2.3 Governing in the absence of the Apostle:	
	Ephesians	131
	2.4 The household codes and leadership	136
	2.5 Conclusion	138
3	Ritual	139
	3.1 Psalms, hymns and spiritual songs:	
	communication and integration	139

Contents	Ü
Contents	Ĺ
	•

	3.2 Baptism: interpretation and life-style3.3 Conclusion	142 146
4	Belief	147
4	4.1 Changing symbols	147
	4.2 Enthronement in heaven and the community	14/
	on earth	149
	4.3 Cosmological symbols and life in the sect	154
	4.4 Conclusion	156
		130
5	General conclusion	157
	ART 3	
	IE PASTORAL EPISTLES: COMMUNITY-	
PF	ROTECTING INSTITUTIONALIZATION	159
1	120000000000000000000000000000000000000	160
	1.1 Studying contacts with the Greco-Roman world:	
	problems of methodology	160
	1.2 Church or sect?	163
	1.3 Dealing with outsiders	167
	1.4 Gospel or deceitful speech?	170
	1.5 Women and false teaching in the household	176
	1.6 The Pastoral Epistles and the Acts of Paul and	
	Thecla	181
	1.7 Service in the household as service in the	
	household of God	184
	1.8 Widows or wives: a conflict in community life	187
	1.9 A stratified society	190
	1.10 Attitudes to wealth in the Shepherd of Hermas	193
	1.11 Attitudes to wealth in the Pastorals	197
	1.12 Conclusion	200
2	Ministry	203
	2.1 The Paul of the Pastorals	203
	2.2 The household roles and offices in the household	
	of God	207
	2.3 The organization of the community of the	
	Pastorals	214
	2.4 Conclusion	220
3	Ritual	221
	3.1 Worship and order	221
	3.2 Conclusion	224

x

4 Belief	225
4.1 Orthodoxy or heresy?	225
4.2 Beliefs in a social context	229
4.3 Conclusion	234
CONCLUSION	235
Notes	239
Bibliography	270
Index of Biblical passages discussed	281
Subject index	000