

CONTENTS

Prejace		page xi	
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		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 3.2 Baptism: purification and sect formation 3.3 The Lord's supper: conviviality and continuance 3.4 Conclusion	61 61 65 69 71
4	 Belief 4.1 Sect, society and symbolic universe 4.2 The symbol of the crucified and resurrected Messiah 4.3 Christian existence: social existence in a universe of meaning 	72 72 75
5	4.4 Conclusion General conclusion	82 84
CC	ART 2 DLOSSIANS AND EPHESIANS: COMMUNITY- ABILIZING INSTITUTIONALIZATION	85
1	 Attitudes to the world/ethics 1.1 Institutionalization in the absence of Paul 1.2 The maintenance of the symbolic universe 1.3 The growth of the sect 1.4 The household codes and the ethos of love-patriarchalism 1.5 The origin and function of the household codes 1.6 The Colossian household code and its social context 1.7 The Ephesian household code and its social context 1.8 Conclusion 	86 86 91 97 102 106 111 115 120
2	Ministry 2.1 Images of Paul 2.2 Governing in the absence of the Apostle: Colossians	123 123 126
	2.3 Governing in the absence of the Apostle: Ephesians2.4 The household codes and leadership2.5 Conclusion	131 136 138
3	Ritual 3.1 Psalms, hymns and spiritual songs:	139
	communication and integration	139



	Contents	ix
	3.2 Baptism: interpretation and life-style 3.3 Conclusion	142 146
4		
4		147
	4.1 Changing symbols	147
	4.2 Enthronement in heaven and the community on earth	1.40
	4.3 Cosmological symbols and life in the sect	149
	4.4 Conclusion	154 156
_		130
5	General conclusion	157
PA	ART 3	
TI	HE PASTORAL EPISTLES: COMMUNITY-	
PF	ROTECTING INSTITUTIONALIZATION	159
1	Attitudes to the world/ethics	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	104
	1.8 Widows or wives: a conflict in community life	184
	1.9 A stratified society	187
	1.10 Attitudes to wealth in the Shepherd of Hermas	190 193
	1.11 Attitudes to wealth in the Pastorals	197
	1.12 Conclusion	200
2	Minister	
4	Ministry 2.1 The Paul of the Pastorals	203
	2.2 The household roles and offices in the household	203
	of God	207
	2.3 The organization of the community of the	207
	Pastorals	214
	2.4 Conclusion	220
2		
3	Ritual	221
	3.1 Worship and order 3.2 Conclusion	221
	3.2 Conclusion	224



	Contents	x
4	Belief	225
	4.1 Orthodoxy or heresy?	225
	4.2 Beliefs in a social context	229
	4.3 Conclusion	234
CONCLUSION		235
No	otes	239
Bibliography		270
Index of Biblical passages discussed		281
Subject index		000