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LAURA L. BRENNEMAN

**CORPORATE DISCIPLINE AND THE PEOPLE OF GOD:
A STUDY OF 1 CORINTHIANS 5.3-5**

*For the Degree of Ph.D.
2005*

ABSTRACT

In the history of Christian disciplinary action, 1 Corinthians 5.3-5 has been especially important. This thesis traces the passage's history of interpretation and its implementation, as well as the current state of research. The text in question is worthy of inquiry, firstly because of its significance, and secondly because it is particularly difficult. Not only are the grammar and syntax debated, but Paul also uses language that is hard for a modern reader to comprehend. However, I demonstrate that study of this short passage can illuminate areas of Pauline theology, including his anthropology, ecclesiology, cosmology, eschatology, and soteriology.

Thus the purpose of this thesis is to consider the concepts presented in 1 Corinthians 5.3-5 with the primary intent of explicating how Paul could view destructive discipline at the hands of Satan as having the potential outcome of salvation for an offender. It examines how ancient traditions, particularly those of Jewish scripture, provide essential guides for understanding Paul's admonition of the incestuous man and his desire for the maintenance of purity within the Corinthian congregation.

The main insight of this investigation is that Paul demands exclusion of the offender for both corporate and individual good. On the one hand, he exhorts the Corinthians to engage in discipline because of their status as the people of God; on the other, Paul demonstrates hope that the offender will be readmitted to this holy group. I argue that by expressing a desire that the man should experience eschatological judgment and salvation, Paul intends the discipline to lead to his repentance and reintegration into the Corinthian body.

CORPORATE DISCIPLINE AND THE PEOPLE OF GOD
A STUDY OF 1 CORINTHIANS 5.3-5

by
LAURA L. BRENNEMAN

*This thesis is submitted in fulfillment of the requirements
for the degree of Doctor of Philosophy.*

University of Durham
Department of Theology

MAY 2005

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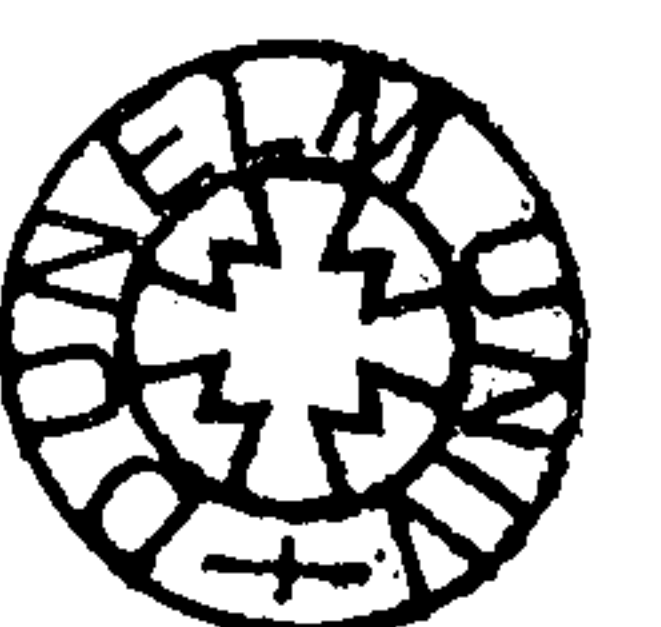


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I confirm that no part of the material offered has previously been submitted by me for a degree in this or any other university.

Laura L. Brenneman
May 15, 2005

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April 28, 2005.

ABBREVIATIONS

1) Primary Sources

a) Texts from Antiquity

Ascen Ab = *Ascension of Abraham* (OTP1)

Ag Ap = Josephus, *Against Apion* (LCL, vol. 1)

Ant = Josephus, *Jewish Antiquities* (LCL, vols. 4-9)

2 Apoc Jas = (Second) Apocalypse of James

CD = *Damascus Document*

DSS = Dead Sea Scrolls¹

1 En = *1 Enoch*

Gig = Philo, *De Gigantibus* (LCL, vol. 2)

Hist eccl = Eusebius, *Historia ecclesia* (NPNF2, vol. 1)

JW = Josephus, *Jewish War* (LCL, vols. 2-3)

Jub = *The Book of Jubilees* (OTP2)

Mart Ascen Isa = *Martyrdom and Ascension of Isaiah* (OTP2)

PsSol = *Psalms of Solomon*

Sib Or = *Sibylline Oracles* (OTP1)

Spec Leg = Philo, *De Specialibus Legibus* (LCL, vols 7-8)

TAb = *Testament of Abraham* (OTP1)

TAsh = *Testament of Asher* (OTP1)

TBen = *Testament of Benjamin* (OTP1)

TDan = *Testament of Dan* (OTP1)

TGad = *Testament of Gad* (OTP1)

TIss = *Testament of Issachar* (OTP1)

TJob = *Testament of Job* (OTP1)

TLevi = *Testament of Levi* (OTP1)

TNaph = *Testament of Naphtali* (OTP1)

WisSol = *Wisdom of Solomon*

Unless otherwise noted, all quotations of the English text of the Bible are from *The Harper Collins Study Bible: New Revised Standard Version with the Apocryphal/Deuterocanonical Books* [NRSV]. Edited by Wayne A. Meeks. San Francisco: Harper Collins, 1993.

All New Testament [NT] Greek quotations are from Nestle-Aland, *Novum Testamentum Graece*. Edited by Barbara and Kurt Aland. 27th ed. Stuttgart: Deutsche Bibelgesellschaft, 1993. Provided by Bible Works 6.0.

All quotations of biblical Hebrew [MT] are from the *Biblia Hebraica Stuttgartensia*. Edited by K. Elliger and W. Rudolph. 4th corrected ed. Stuttgart: Deutsche Bibelgesellschaft, 1990. Provided by Bible Works 6.0.

1. In general, citation of the DSS will follow the conventional system: N [cave number] + 'Q' [for Qumran] + X [document name/number]. For e.g., 1QS is a document that was found in Qumran Cave 1 and is named *Rule of the Community*; 2Q20 was discovered in Cave 2 and is known as *Jubilees*^b. Refer to Patrick H. Alexander, *et al.*, eds., *The SBL Manual of Style*, (Peabody, MA: Hendrickson, 1999), Appendix F, 183-218, for an extensive list of Qumran texts.

All quotations of the Septuagint [LXX] are from *Septuaginta*. Edited by Alfred Rahlfs. Stuttgart: Württembergische Bibelanstalt/Deutsche Bibelgesellschaft, 1935. Provided by Bible Works 6.0.

b) Rabbinic Texts²

Mishnah/Talmud/Tosefta³

AZ = Tractate ‘Abodah Zarah

BB = Tractate Baba Bathra

Bek = Tractate Bekhorot

Ber = Tractate Berakoth

Eduy = Tractate ‘Eduyot

MQ = Tractate Mo‘ed Qatan

Mak = Tractate Makkoth

Mid = Tractate Middot

Qid = Tractate Qiddushin

Sanh = Tractate Sanhedrin

Shab = Tractate Shabbath

Sheq = Tractate Sheqalim

Yeb = Tractate Yebamoth

Midrash

ExodR = Midrash Exodus Rabbah

GenR = Midrash Genesis Rabbah

LevR = Midrash Leviticus Rabbah

NumR = Midrash Numbers Rabbah

PRE = Pirḳê de Rabbi Eliezer

Ps-J = Targum Pseudo-Jonathan

2) Secondary Sources: Journals, Periodicals, Reference Works, and Series

AB = The Anchor Bible

ABD = *Anchor Bible Dictionary*

AGAJU = *Arbeiten zur Geschichte des antiken Judentums und des Urchristentums*

AnLex = *Analytical Lexicon to the Greek New Testament*

ANF = Ante-Nicene Fathers

ANTC = Abingdon New Testament Commentaries

2. The guidelines for the following quotations are found in H. L. Strack and Günter Stemberger, *Introduction to the Talmud and Midrash*, translated and edited by Markus Bockmuehl (Minneapolis: Fortress, 1992), 374-76.

3. Quotations of Rabbinic tractates are as follows: the Mishnah is quoted according to chapter and halakhah (e.g., AZ 1.1); texts of the Babylonian Talmud appear according to folio and side a or b (e.g., AZ 2a); passages from the Palestinian Talmud are preceded by ‘y’ and followed by the chapter, halakhah, folio, and column (e.g., yAZ 1.1 2a); and texts from the Tosefta are denoted with a preceding ‘t’ and followed by the chapter, halakhah, and relevant critical edition in which it is found (e.g., tAZ 1.1 N).

ASCE = *The Annual of the Society of Christian Ethics*
 AbThANT = Abhandlungen zur Theologie des Alten Neuen Testamentes
 BDAG = Bauer, Danker, Arndt, and Gingrich. *A Greek-English Lexicon of the NT*
 BDF = Blass, Debrunner, and Funk. *A Grammar of the NT and Other Early Christian Literature*
 BNTC = Black's New Testament Commentaries
 BSL = Biblical Studies Library
 BT = *The Bible Translator*
 BTL = Benjamins Translation Library
 Budé = Collection des universités de France, publiée sous le patronage de l'Association Guillaume Budé
 CBC = Cambridge Bible Commentary
 CBET = Contributions to Biblical Exegesis and Theology
 CBNTS = *Coniectanea Biblica* New Testament Series
 CBQ = *Catholic Biblical Quarterly*
 CCR = Cambridge Companions to Religion
 CFTL = Clark's Foreign Theological Library
 Concordia = Concordia Commentary: A Theological Exposition of Sacred Scripture
 CRINT = *Compendia Rerum Iudaicarum ad Novum Testamentum*: Jewish Traditions in Early Christian Literature
 CSCD = Cambridge Studies in Christian Doctrine
 CSEL = *Corpus Scriptorum Ecclesiasticorum Latinorum*
 CSHPT = Cambridge Series in the History of Political Thought
 DDD2 = *Dictionary of Deities and Demons in the Bible*. 2nd ed.
 DNTT = *Theological Dictionary of the New Testament*
 DSSSE = *Dead Sea Scrolls Study Edition*
 DT = *Defixionum Tabellae*
 EC = Epworth Commentaries
 ECB = Eerdmans' Commentary on the Bible
 EJ = *Encyclopaedia Judaica*.
 EMSP = European Monographs in Social Psychology
 Eranos = *Eranos + Acta Philologica Suecana A Vilelmo Lundström Condit*
 ET = English Translation
 EvQ = *Evangelical Quarterly*
 ExpT = *The Expository Times*
 FF = Foundations for Faith
 F&F = Foundations and Facets: New Testament
 GBSNTS = Guides to Biblical Scholarship New Testament Series
 GTA = *Göttinger theologische Arbeiten*
 GTJ = *Grace Theological Journal*
 Hermeneia = *Hermeneia* - A Critical and Historical Commentary on the Bible
 Hesperia = *Hesperia: Journal of the American School of Classical Studies at Athens*
 HNT = *Handbuch zum neuen Testament*
 Horizons = *Horizons in Biblical Literature*
 HTR = *Harvard Theological Review*
 IBT = International Bible Translators
 ICC = The International Critical Commentary
 IDNT = *Interpreter's Dictionary of the New Testament*
 IBC = Interpretation: A Bible Commentary for Teaching and Preaching

IRT = Issues in Religion and Theology
 ISBE = *International Standard Bible Encyclopedia*
 JAAR = *Journal of the American Academy of Religion*
 JAC = *Jahrbuch für Antike und Christentum*
 JHS = *Journal of Hebrew Scriptures*
 JPSTC = The Jewish Publication Society Torah Commentary
 JSJ = *Journal for the Study of Judaism*
 JSJSupp = Supplements to the Journal for the Study of Judaism
 JSNT = *Journal for the Study of New Testament*
 JSNTSS = Journal for the Study of New Testament Supplement Series
 JSOTSS = Journal for the Study of the Old Testament Supplement Series
 JSPSS = Journal for the Study of the Pseudepigrapha Supplement Series
 KJV = King James Version (1611)
 LAEP = Longman Annotated English Poets
 LEC = Library of Early Christianity
 LCL = Loeb Classic Library
 L&N = Louw and Nida. *Greek-English Lexicon of the New Testament*
 LSJ = Liddell, Scott, and Jones. *A Greek-English Lexicon*.
 MB Herald = *Mennonite Brethren Herald*
 MNTC = Moffatt New Testament Commentaries
 MQR = *Mennonite Quarterly Review*
 MSJ = *The Master's Seminary Journal*
 MT = Masoretic Text
 MTL = Marshalls Theological Library
 NAB = New American Bible (1995)
 NB = *New Blackfriars*
 NCB = New Century Bible
 NIBC = New International Biblical Commentary
 NICNT = New International Commentary on the New Testament
 NIDNT = New International Dictionary of the New Testament
 NIGNT = The New International Greek New Testament
 NIGTC = New International Greek Testament Commentary
 NIV = New International Version (1984)
 NJB = New Jerusalem Bible (1985)
 NovT = *Novum Testamentum*
 NovTSup = Supplements to *Novum Testamentum*
 NPCF1 = Nicene and Post Nicene Fathers, series 1
 NPCF2 = Nicene and Post Nicene Fathers, series 2
 NRT = *La Nouvelle Review Theologique*
 NTAbh = *Neutestamentliche Abhandlungen*
 NTG = New Testament Guides
 NTOA = *Novum Testamentum et Orbis Antiquus*
 NTS = *New Testament Studies*
 NTT = New Testament Theology
 OBT = Overtures to Biblical Theology
 OTP1 = *Old Testament Pseudepigrapha: Apocalyptic Literature and Testaments*, vol. 1
 OTP2 = *Old Testament Pseudepigrapha: Expansions of the "Old Testament" and
 Legends, Wisdom and Philosophical Literature, Prayers, Psalms, Odes,
 Fragments of Lost Judeo-Hellenistic Works*, vol. 2

OUCA = Oxford University Committee for Archaeology
 PBTM = Paternoster Biblical Theological Monographs
 PG = *Patrologiae Graecae*
 PGM = *Papyri Graecae Magicae: Die Griechischen Zauberpapyri*. 2nd ed.
 PL = *Patrologiae Latinae*
 PNTC = Pelican New Testament Commentaries
 RB = *Revue Biblique*
 RHLR = *Revue d'Histoire et de Littérature Religieuses* (New Series)
 RIDA = *Revue internationale des droits de l'antiquité*
 RJ = *Reformed Journal*
 RQ = *Revue de Qumran*
 RSB = *Religious Studies Bulletin*
 RSR = *Recherche des Science Religieuse*
 RSV = Revised Standard Version
 SBL = The Society for Biblical Literature
 SBLDS = SBL Dissertation Series
 SBLRBS = SBL Resources for Biblical Study
 SBLSBS = SBL Sources for Biblical Study
 SBLSS = SBL *Semeia* Series
 SBLTPS = SBL Texts and Translations Pseudepigrapha Series
 SBS = Sources for Biblical Study
 SBG = Studies in Biblical Greek
 SBT = Studies in Biblical Theology
 SCJ = Studies in Christianity and Judaism
 SFSHJ = South Florida Studies in the History of Judaism
 SHR = Studies in the Histories of Religions (Supplements to *Numen*)
 SJT = *Scottish Journal of Theology*
 SJgT = *Studies in Jungian Thought*
 SNTSMS = Society for New Testament Studies Monograph Series
 SNTW = Studies of the New Testament and Its World
 SPIB = *Scripta Pontificii Instituti Biblici* (Rome)
 SPS = Studies in Peace and Scripture
 SSWW = *Slavery, Sabbath, War, and Women*
 Stone-Campbell = *Stone-Campbell Journal*
 Str-B = Strack and Billerbeck. *Kommentar zum Neuen Testament aus Talmud und Midrasch*.
 SUNT = *Studien zur Umwelt Neuen Testaments*
 TAPA = *Transactions of the American Philological Association*
 TDNT = *Theological Dictionary of the New Testament*
 Theophaneia = *Theophaneia: Beiträge zur Religions- und Kirchengeschichte des Altertums*
 TWOT = *Theological Wordbook of the Old Testament*
 TZ = *Theologische Zeitschrift*
 TynB = *Tyndale Bulletin*
 TynNTC = Tyndale New Testament Commentaries
 VT = *Vetus Testamentum*
 VTSup = Supplements to Vetus Testamentum
 WBC = Word Biblical Commentary
 WUNT = *Wissenschaftliche Untersuchungen zum Neuen Testament*

WC = Westminster Commentaries

ZAW = *Zeitschrift für die alttestamentliche Wissenschaft*

3) Publishers

ASCSA = American School of Classical Studies at Athens

“Les Belles Lettres” = Société d’Édition “Les Belles Lettres”

CTS = Calvin Translation Society

CUP = Cambridge University Press

Dropsie College = Dropsie College for Hebrew and Cognate Learning (Philadelphia)

EEF = Egypt Exploration Fund

EKK = Evangelisch-Katholischer Kommentar zum Neuen Testament

EVOMS = Edmonton Victim Offender Mediation Society

HUP = Harvard University Press

JPS = The Jewish Publication Society

Keter = Keter Publishing House

Ktav = Ktav Publishing House

NUP = Northwestern University Press

OUP = Oxford University Press

PUP = Princeton University Press

Shapolsky/Steinmatsky = Shapolsky/Steinmatsky Publishers, Inc.

Soncino = The Soncino Press

TVZ = Theologischer Verlag Zürich

UCP = University of Chicago Press

UNC = The University of North Carolina Press

Word = Word Biblical Press

YUP = Yale University Press

CHAPTER 1

INTRODUCTION

Paul's admonition, 'hand over such a person to Satan'⁴ is not a frequently quoted line from his collection of letters to early Christians. However, despite its acerbic tone and relative obscurity, 1 Cor 5.3-5 has not been dismissed by generations of Christians since the first century. In fact, its interpretation has loomed large in the history of Church discipline: ecclesiastical sentences of execution and excommunication have, periodically, found basis in 1 Cor 5.3-5. I propose that this passage merits fresh investigation because of its significance and its difficulty. The intent of this thesis is to examine the original context of Paul's words to the Corinthian fellowship in order to determine if there are appropriate ways for understanding and incorporating this text in a modern world. In particular, I will explore the restorative potential of Paul's discipline.

This chapter will orient the reader to my study. In the first section, I address the nature of the interpretative problems, which are both grammatical and conceptual. I then examine the state of research of the passage, highlighting that most scholars have not adequately explored Paul's intention for the offender to be saved in the day of the Lord. Throughout the thesis I will focus on Paul's purpose, i.e. his call to the fellowship of believers to disciplinary action for both corporate and individual good. In order for the Corinthian congregation to manifest their identity as the people of God, they must remove the impurity from their midst - an action that Paul hopes will also bring about the incestuous man's salvation.

4. I will use single quotation marks throughout the thesis to indicate direct quotes and for provisional translations, e.g., 'hand over', which signifies *παράδίδωμι*. I will use double quotation marks to highlight meaning, e.g., "to deliver".

1.1 The Nature of the Problems

In Greek, the verses of 1 Cor 5.3-5 consist of several loosely joined clauses, which pose grammatical and syntactical problems:

1 Cor 5.3-5: ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον· 4 ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, 5 παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

Indeed, James Moffatt underscores the difficulty of this passage when he notes that ‘these three verses are one long complicated sentence, and the meaning is almost as obscure as the grammar’.⁵ A survey of commentaries yields ten ways in which scholars construct this sentence:

- (1) to place ‘in the name of the Lord Jesus’ with ‘when you are assembled’, and ‘with the power of our Lord Jesus’ with ‘hand this man over’;
- (2) to place both ‘in the name of’ and ‘with the power of’ with ‘when you are assembled’;
- (3) to place both ‘name’ and ‘power’ with ‘hand over’;
- (4) to place both ‘name’ and ‘power’ with both ‘assembled’ and ‘hand over’;
- (5) to place ‘name’ with ‘hand over’, and ‘power’ with ‘assembled’;
- (6) to place ‘name’ with ‘I have already pronounced judgment’, and ‘power’ with ‘assembled’;
- (7) to place ‘name’ with ‘pronounced judgment’, and ‘power’ with ‘hand over’;
- (8) to place ‘power’ with ‘judgment’, and ‘name’ with ‘hand over’;
- (9) to place ‘name’ with ‘assembled’ and ‘hand over’, and ‘my spirit is present’ with ‘power’;
- (10) to place ‘the person doing such a thing’ with ‘name’, and ‘power’ with ‘assembled’.⁶

5. James Moffatt, *The First Epistle of Paul to the Corinthians*, MNTC (London: Hodder & Stoughton, 1938), 56.

6. This compilation is from Hans Conzelmann, *1 Corinthians*, translated by James W. Leitch, Hermeneia (Philadelphia: Fortress, 1975), 97; E.-B. Allo, *Première Épître aux Corinthiens*, 2nd ed. (Paris: Librairie Lecoffre, 1956), 121; Leon Morris, *1 Corinthians*, rev. ed., TynNTC (Leicester: Inter-Varsity, 1985), 85; and Jerome Murphy-O'Connor, “I Corinthians, V, 3–5,” *RB* 84 (1977): 245.

Furthermore, Greek grammar allows that the phrase found in verse 5, εἰς ὄλεθρον τῆς σαρκός, can be understood as either a result or purpose clause and what one decides affects the text's interpretation. For example, Herman Ridderbos considers Paul's sentence to have a dual purpose, 'first to cleanse the church of those who desecrate it by their conduct', i.e. 'destruction of the flesh', and secondly for 'the conversion of the sinner', i.e. salvation of 'the spirit in the day of the Lord'.⁷ On the other hand, Fee says that 'the expressed *purpose* of the action, which alone qualifies the verb "to hand over", is the final matter only, his salvation. The preposition *eis* ("for") sometimes expresses purpose, but it may also express anticipated result, which seems far more likely here'.⁸ In light of these considerations, the whole of chapter 2 of this thesis is dedicated to the passage's grammar and syntax.

In addition to syntactical difficulties, there are also semantic, particularly conceptual, problems. First, in this passage three words of significance for Pauline anthropology occur, σάρξ, σῶμα, and πνεῦμα, commonly translated as 'flesh', 'body', and 'spirit'. However, these English renditions do not always capture the force of Paul's meaning in particular situations. For example, there are a variety of English translations for ὄλεθρον τῆς σαρκός in v. 5: 'the destruction of the flesh' (KJV, NRSV, NAB), 'so that the sinful nature may be destroyed' (NIV), and 'to be destroyed as far as natural life is concerned' (NJB). This illustration reveals a debate about whether Paul anticipates the physical suffering and/or death of the offender, or if ὄλεθρον τῆς σαρκός is metaphorical.⁹ In addition, there are questions about the referents of 'the flesh' (τῆς

7. Herman Ridderbos, *Paul: An Outline of His Theology*, translated by John Richard De Witt (Grand Rapids: Eerdmans, 1975), 471.

8. Gordon D. Fee, *The First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1987), 209, emphasis original.

9. For e.g., Conzelmann says that 'the destruction of the flesh can hardly mean anything else but death (cf. 11.30)' (Conzelmann, *1 Corinthians*, 97). On the other hand, Nigel Watson thinks that this interpretation would strain Paul's usual use of 'flesh' and 'spirit'. To see 'destruction of the flesh' as death would 'imply a dualistic understanding of human nature, according to which body and spirit would confront each

σάρκός) and ‘the spirit’ (τὸ πνεῦμα). Although most scholars take both to refer to the incestuous man, there are those who understand ‘the spirit’ to indicate the church as animated by the Holy Spirit.¹⁰ These questions will be pursued in chapter 4.

Secondly, the phrase ‘hand over such a person to Satan for the destruction of the flesh’ will receive close attention. This is Paul’s statement to the Corinthians about the appropriate response to a flagrant sin and, as such, it has been appealed to by subsequent Church leaders in situations of discipline. Below I provide a brief historical overview (pages 21-31), but here I note that the phrase raises interpretative issues that merit considerable attention. Chapters 5 and 6 examine the figure of Satan, the nature of Satan’s participation in the procedure, and what action Paul indicates by use of παραδίδωμι.¹¹

Thirdly, the way in which Paul expresses his view throughout the letter on the nature of the group, particularly in questions of boundary maintenance, is pertinent to investigation of 1 Cor 5.3-5 and is the topic of chapter 7. In particular, Paul asserts that it is the responsibility of the congregation to participate in the disciplinary procedure.¹²

other as opposites. Such an understanding was clearly prevalent in Corinth but is foreign to the unitary tendency of Pauline anthropology’ (Nigel Watson, *The First Epistle to the Corinthians*, EC [London: Epworth, 1992], 49).

10. E.g., ‘the reference to the spirit in v. 5 is best understood in terms of the Holy Spirit of God and Christ which dwells in the community’ (Adela Yarbro Collins, ‘The Function of ‘Excommunication’ in Paul,” *HTR* 73 [1980]: 259).

11. At issue is if Paul is calling for a ceremony using magical rites. See, for e.g., Conzelmann, *1 Corinthians*, 97n. 37, who cites Karl Preisendanz, ed. and trans., *PGM*, 2nd ed. (Leipzig: Teubner, 1973), 4.1247f, where παραδοῦναι recalls rites of devotion to nether gods.

12. However, Conzelmann says, ‘what is plain is that Paul is resolved upon a judicial act of a sacral and pneumatic kind against the culprit. The community merely constitutes the forum; it does not share in the action’ (Conzelmann, *1 Corinthians*, 97). Eduard Schweizer offers an alternative perspective: Paul ‘is obviously striving to establish the Church as the real bearer of responsibility’ (Eduard Schweizer, *Church Order in the New Testament*, translated by Frank Clarke, SBT [London: SCM Press, 1961], 23e).

This participation relates to their identity as a fellowship of believers and, as such, they will act with the power of Jesus and with Paul's endorsement (vv. 3-4).

Finally, Paul's purpose for the procedure, 'so that the spirit may be saved in the day of the Lord' will be examined. I must first determine to whom 'the spirit' refers (chapter 4) and then examine what Paul's invocation of salvation and 'the day of the Lord' entail in this passage (chapter 8). Since ἵνα τὸ πνεῦμα σωθῇ ἐν ἡμέρᾳ τοῦ κυρίου is the outcome that Paul desires from the discipline, this is also the location of a crucial interpretative 'handle'. Indeed, it is likely that the purpose of the discipline actually defines appropriate understanding for the passage. In other words, since Paul's ultimate hope is that the incestuous man will receive salvation, then, based on Pauline concepts of salvation, it is possible to identify valid interpretations of the passage.

These are the problems that must be addressed in order to understand this passage. Here I will review the state of research, where it is possible to observe a wide variety of interpretations of 1 Cor 5.3-5. Such a range presents another question: Should attempts be made to appropriate this text for matters of discipline in contemporary churches?

1.2 The History of Interpretation

Reflecting on the state of research of the passage, James D. G. Dunn remarks that 'the situation envisaged in 1 Corinthians 5-6 has remained tantalizingly obscure'.¹³ Indeed, a survey of views bears out this observation. Here I will represent the three understandings that have dominated scholarship concerning the nature and intent of Paul's discipline: 1) the discipline calls for expulsion of the offender with punishment as having a remedial intent; 2) the disciplinary action indicates that death will ensue; and 3) the discipline signifies pronouncement of a curse. Following this overview, I will also look at the text's interpretive history by examining various themes from the passage that have drawn scholarly interest.

13. James D. G. Dunn, *1 Corinthians*, NTG (Sheffield: Sheffield Academic, 1995), 50.

1.2.1 Views about the Disciplinary Procedure and Result

A majority of the Church fathers believed that the punishment of the offender of 1 Corinthians 5 was intended to bring about his remorse, repentance, and eventual reintegration into the Corinthian body.¹⁴ However, this view, based on connecting 1 Corinthians 5 with 2 Cor 2.5-11, was not universally held. The most notable dissenting voice was that of Tertullian, who argued in *De Pudicitia* against understanding 1 Cor 5.3-5 as a rebuke for amendment. He wrote that Paul “surrendered [the incestuous man] to Satan for the destruction of the flesh”. For it followed that the flesh which was being cast forth to the devil should be accursed, in order that it might be discarded from the sacrament of blessing, never to return into the camp of the Church’.¹⁵ In chapter 8, I will return to patristic views of this passage.¹⁶ Here, it suffices to note that for two millennia commentators have displayed varying interpretations about the precise nature of the situation in 1 Corinthians 5.

Modern commentaries also display divergent understandings of the passage. Moreover, the divide remains between those who understand 1 Cor 5.3-5 to enjoin exclusionary discipline with the remedial intent of repentance and re-admission,¹⁷ and

14. These include Clement of Alexandria (e.g., *Stromata* 2.13, in ANF vol. 2, 360-61), Athanasius (e.g., *Epistula ad Serapionem de Morte Aarii* 4.13, in PG XXV, 682), Origen (e.g., *Homily 1 on Psa 37*, in PG XII, 1375), Ignatius (e.g., *Philadelphia* 8.1, in ANF vol. 1, 84), Polycarp (e.g., *To Philipppians* 11.4, in ANF vol. 1, 35), and John Chrysostom (e.g., *De Diabolo Tentatore Homily 2*, in PG XLIX, 261-62).

15. *De Pudicitia* 14, found in ANF, vol. 4, 89.

16. Also, for an excellent survey of the early interpretation of 1 Cor 5.3-5, see Bruce A. McDonald, “Spirit, Penance & Perfection: The Exegesis of I Corinthians 5:3–5 from A.D. 200–451,” (The University of Edinburgh, 1993), unpublished Ph.D. thesis.

17. As do Allo, *Première Épitre*, 122–24; Fee, *First Epistle*, 213; Gregory J. Lockwood, *1 Corinthians*, Concordia (Saint Louis: Concordia, 2000), 186; Morris, *1 Corinthians*, 86; Kevin Quast, *Reading the Corinthian Correspondence: An Introduction* (New York: Paulist Press, 1994), 44–45; J. S. Ruef, *Paul’s First Letter to Corinth*, PNTC (Harmondsworth: Penguin, 1971), 40–41; Charles H. Talbert, *Reading Corinthians: A New Commentary for Preachers* (London: SPCK, 1987), 19; Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*,

those who think that the passage indicates premature death of the offender. There are two strands of this latter view. The first is that the man's death was meant to result directly by punishment at the hands of the community,¹⁸ or at the hands of heaven.¹⁹ The second is that Paul means that metaphysical forces would afflict the man upon the event of excommunication, but with the purpose of 'eschatological salvation'.²⁰

Interpretations along these lines have tremendously impacted the implementation of Church discipline. It gained early importance for Church leaders in the first centuries of this era for the particular problem of heresy, an interpretation I discuss in section 1.3.2. More recently, interest in the passage has been revived in relation to the phrase παραδίδωμι τῷ σατανᾷ. In particular, scholarly study has focused on the possibility that Paul meant the Corinthian community to invoke a curse against the incestuous man. This suggestion has been advanced primarily because some ancient curses contain similar phrasing, 'παραδίδωμι + σοι [N]', to 1 Cor 5.5. This was a formula used by professional magicians of antiquity.²¹

NIGNT (Grand Rapids: Eerdmans, 2000), 396–99; and Margaret E. Thrall, *The First and Second Letters of Paul to the Corinthians*, CBC (Cambridge: CUP, 1965), 40.

18. See Joseph Klausner, *From Jesus to Paul*, translated by William F. Stinespring (London: Allen & Unwin, 1944), 553.

19. See Hans Lietzmann, *An die Korinther I, II*, vol. 9 of *HNT*, Günther Bornkamm, gen. ed. (Tübingen: Mohr [Siebeck], 1969), 23.

20. In this group are C. K. Barrett, *A Commentary on the First Epistle to the Corinthians*, BNTC (London: A & C Black, 1968), 126–27; F. F. Bruce, *1 and 2 Corinthians*, NCB (London: Oliphants, 1971), 55; H. L. Goudge, *The First Epistle to the Corinthians*, 3rd ed., rev., WC (London: Methuen & Co., 1911), 38–39; F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, NICNT (Grand Rapids: Eerdmans, 1953), 123–24; Moffatt, *First Epistle to the Corinthians*, 56–57; William F. Orr and James Arthur Walther, *I Corinthians: A New Translation: Introduction with a Study of the Life of Paul, Notes, and Commentary*, AB (New York: Doubleday, 1976), 188–89; and Watson, *The First Epistle to the Corinthians*, 49–50.

21. This is highlighted by Adolph Deissmann, *Light from the Ancient East*, 4th rev. ed., ET (Grand Rapids: Eerdmans, 1983), 302; Conzelmann, *1 Corinthians*, 97–98; Collins, Adela Yarbro, "Excommunication," 255–56; and David Smith, "Incest and Execration: A Study of 1 Corinthians 5," a presentation to the NT Postgraduate Seminar of the Theology Department (University of Durham, March 8, 2004).

This has served to introduce the various understandings of the disciplinary procedure in 1 Cor 5.3-5, but it does not fully portray the various interpretations and the ways in which they interrelate. To this end, I have created a diagram that gives a broader overview of the interpretive pool. I have structured the diagram according to the disciplinary levels described within the text itself: offense (v. 1), response (v. 3), action (vv. 3-4), result (v. 5), and purpose (v. 5). This representation conveys the points at which interpretations converge and diverge. Please refer to the diagram on the following page.

Diagram of Interpretations

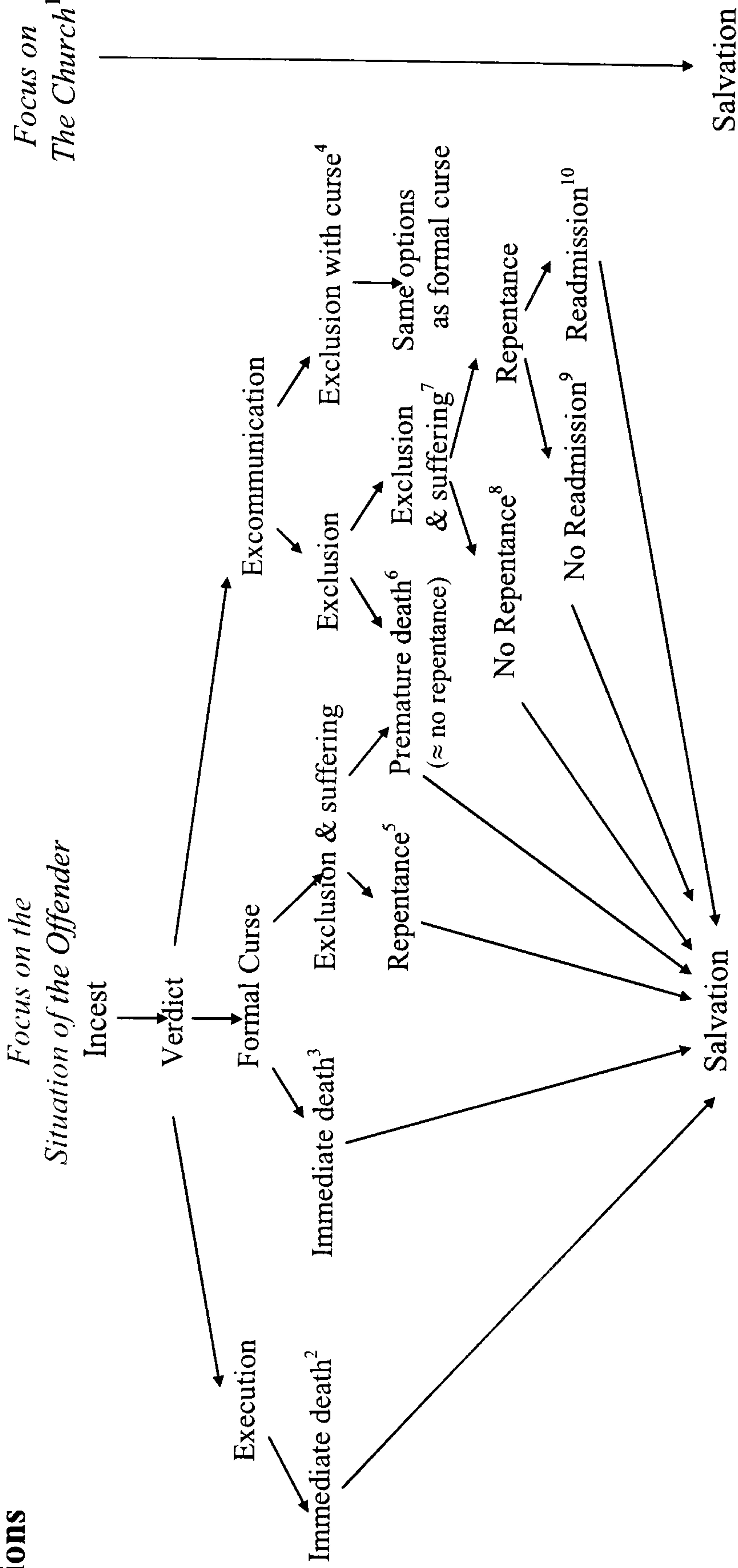
Level 1: Offense (v. 1)

Level 2: Response (v. 3)

Level 3: Action (vv. 4-5)

Level 4: Result (v. 5)

Level 5: Purpose (v. 5)



¹ E.g., Tertullian *de Pudicit.* chapt. 13; A. Y. Collins, “Excommunication”, 259; Thiselton, *1 Corinthians*, 387.

² Klausner, 553.

³ E.g., Lietzmann, 23; Fascher, *Der erste Briefe des Paulus an die Korinther* (1975), 161; Havener, “A Curse for Salvation” (1979), 341.

⁴ David Smith (“Incest and Execration”) puts emphasis on the exclusion of the man rather than his suffering and/or death. Smith also allows that the offender may repent after feeling the effects of the curse.

⁵ E.g., A. Y. Collins, “Excommunication”, 259: Paul does not rule out repentance of the man, but he is unconcerned about the fate of the offender.

⁶ E.g., Conzelmann sees this as a curse for death (97). On the other hand, Barrett, 126-27 and F. F. Bruce, 54-55 understand the man’s death to follow exclusion.

⁷ A. Vanbeck, “La Discipline Pénitentielle dans les Écrits des Saint Paul” (1910), 244-46 believes that death only occurs if the offender does not repent.

⁸ MacArthur understands penance to happen only after the man’s death (253-54).

⁹ E.g., F. Godet, *Commentary on St. Paul’s First Epistle to the Corinthians* (1889) understands that the man will slowly waste away without being reincluded in the group (257).

¹⁰ E.g., South, *Disciplinary Practices*, 106.

As is apparent from the diagram, there are several permutations in scholarly thinking, in particular, about the disciplinary action and result. That there is a dispute on Level 3 about the action, i.e. the phrase ‘hand this man over to Satan’, is understandable because divergent readings of ancient texts (e.g., curse tablets) will render multiple views of 1 Cor 5.5. I will consider the plausibility of various readings within Paul’s context. The diagram also illustrates that there are numerous interpretations on Level 4, i.e. the meaning of the phrase ‘the destruction of the flesh’. This phrase conveys what Paul intends to be the result of the disciplinary action, which, again, can be determined by comparison to Paul’s usage elsewhere of ‘destruction’ and ‘the flesh’.

Finally, the diagram reveals that one may understand both the disciplinary result and the action in light of the stated goal, ‘so that the spirit may be saved in the day of the Lord’. For the majority of interpreters, it is clear enough that the intent of Paul’s discipline is the salvation of the incestuous man.²² There is general agreement about the goal, but not about the type of discipline, nor its result. This demonstrates a lack of scholarly consensus about what Paul means by salvation. Many commentators will conclude by noting Paul’s hopes for the man’s ‘eschatological salvation’ without precisely proposing what this means. James T. South, who has dedicated a large portion of a monograph to this passage, is indicative. He writes, ‘whatever else is unclear about Paul’s instructions in this verse, the ultimate goal is unambiguous This can be nothing other than eschatological salvation’.²³ However, his statement is not free from

22. A quotation from A. Y. Collins represents the opposite perspective: ‘1 Cor 5.5 seems to imply that the incestuous man, under the power of Satan and living “according to the flesh”, would be physically destroyed in that crisis and eternally damned. His repentance and rehabilitation are not explicitly excluded, but Paul does not seem to have been concerned about them’ (Collins, Adela Yarbro, “Excommunication,” 259).

23. James T. South, *Disciplinary Practices in Pauline Texts* (Lewiston, NJ: Mellen, 1992), 36. See also, for e.g., Fee, *First Epistle*, 213. Barrett pursues the question a bit further: ‘the thought may be simply that of 3.15: the man’s essential self will be saved with the loss not only of his work but of his flesh’ (Barrett, *First Corinthians*, 127). However, this still begs the question - how is the essential self saved?

ambiguity. It is clear from the verse that ‘eschatological salvation’ is Paul’s hope; what is lacking is a precise description of that concept. South does not offer an answer, but he points in a helpful direction; we must look throughout the Pauline corpus in order to discern what Paul means by salvation.²⁴

1.2.2 Foci of Studies

In addition to the various interpretations of 1 Cor 5.3-5 offered by commentators, scholars have concentrated on certain topics pertaining to these verses and from the surrounding passage. Some of these foci have been well-noted and some are gaining prominence. Here I draw attention to eight major subjects from 1 Corinthians 5 upon which scholars have based monographs, essays, and commentaries.

1.2.2.1. Sexual Immorality.

Verse 1 is explicit that the problem in the passage is that of sexual misconduct (πορνεία), but the details are unclear. Paul writes, ‘it is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans; for a man is living with [ἔχειν here] his father’s wife’. It is generally taken that the woman in question is the man’s stepmother because Paul describes her as the man’s γυνὴ τοῦ πατρός (father’s wife, v. 1), which is the way the LXX renders the Hebrew אִשְׁתִּי בְּאָבִי.²⁵ This relationship is forbidden by both OT and Roman law. It is likely that, according to OT laws of marital exclusion, Paul saw the sexual relationship between this man and his stepmother as incestuous. However, the exact nature of the relationship is debated. For example, John Coolidge Hurd doubts that the union was actually sexual in nature. Instead he introduces the possibility that ‘the pair - a man and γυνὴ τοῦ πατρός, presumably, his (widowed?) stepmother - were joined in spiritual marriage. Such a relationship could have been considered by the Corinthians as exempt from the usual

24. See South, *Disciplinary Practices*, 99.

25. Conzelmann, *1 Corinthians*, 96n. 25.

prohibitions, because the union was not a marriage in the physical sense'.²⁶ Thiselton observes that marriage is probable, but not certain.²⁷ Similarly, Barrett contends that the present infinitive ἔχειν indicates that this is a continuing relationship, most likely that of marriage or concubinage.²⁸

Barrett also believes that since Paul does not call the matter adultery, it indicates that the father is either dead or has divorced the woman.²⁹ John K. Chow considers the relationship to be marriage and not cohabitation³⁰ or concubinage.³¹ He bases this on his understanding that the incestuous man was interested in the preservation of his family's wealth. Andrew Clarke, who also takes the man in 1 Corinthians 5 to be of prominent social standing, provides an extensive survey of Augustan marriage laws in order to shed light on the immoral relationship. He allows that the text permits no certainty, but it is highly probable that 'the incestuous relationship in 1 Corinthians 5 may have been motivated by a desire on the part of the man to resist his father's inheritance passing on to another family through the remarriage of his father's wife'.³² I consider these questions in chapter 3 in relation to the connections Paul makes between this situation and the book of Leviticus.

26. John Coolidge Hurd, Jr., *The Origin of I Corinthians* (London: SPCK, 1965), 287. Hurd espouses the idea of spiritual marriages based on his interpretation of 7.36-38, where he understands that several members of the Corinthian congregation had actually entered into marriages, but under a vow of celibacy (see Hurd, *Origin*, 171-82).

27. Thiselton, *First Corinthians*, 386.

28. Barrett, *First Corinthians*, 122.

29. Barrett, *First Corinthians*, 120.

30. As Conzelmann, *I Corinthians*, 96.

31. John K Chow, *Patronage and Power: A Study of Social Networks in Corinth*, JSNTSS (Sheffield: Sheffield Academic, 1992), 133.

32. Andrew D. Clarke, *Secular and Christian Leadership in Corinth: A Socio-Historical and Exegetical Study of I Corinthians 1-6*, AGAJU (Leiden: Brill, 1993), 81.

1.2.2.2. Disunity at Corinth.

Margaret Mitchell, whose contribution to the study of 1 Corinthians has been significant, points out that the man involved in πορνεία is contributing to the divisiveness within the community. Her study finds that 1 Corinthians is a ‘series of arguments ultimately based in the subject of factionalism and concord’.³³ Integral to her argument is the demonstration that 1 Corinthians is a unified whole and she questions those scholars who take chapters 5 and 6 as separate from the rest of the letter.³⁴ Rather, she sees here a continuation of the theme of factionalism from chapters 1-4. In chapters 5 and 6, Paul discusses the relationship between insiders and outsiders, where ‘his rhetorical strategy is ... [to] clarify what membership in the community is. Factionalism is a division of persons within the confines of community ranks. One way to eliminate a cause of division is to remove such persons from membership’.³⁵ Thus, the man involved in πορνεία should be removed from the fellowship because he has added to dissension in the community.

Mitchell’s argument for seeing 1 Corinthians as Paul’s sustained deliberative argument for concord concurs with my own findings that Paul calls the Corinthians to unified action in 1 Cor 5.3-5. It is apparent in 1 Corinthians 5 that Paul seeks to demonstrate how discipline of the offender is to the community’s advantage; they must rid themselves of leaven (ζύμη) because ‘a little leaven leavens the whole lump’ (v. 6). These aspects of corporate purity and communal action are important for how Paul envisages the group’s identity and will be investigated in chapter 7.

33. Margaret M. Mitchell, *Paul and the Rhetoric of Reconciliation: An Exegetical Investigation of the Language and Composition of 1 Corinthians* (Louisville: Westminster/John Knox, 1991), 65.

34. Mitchell notes that Johannes Weiß’ commentary (Johannes Weiß, *Der erste Korintherbrief* [Göttingen: Vandenhoeck & Ruprecht, 1910]) popularized questioning the compositional integrity of 1 Corinthians. For this discussion, see Mitchell, *Paul and Rhetoric* 2-3, 190-91, and 225.

35. Mitchell, *Paul and Rhetoric*, 112.

1.2.2.3. Arrogance and Apostolic Authority.

A third theme in the study of 1 Corinthians 5 is the complacent attitude of the community. Barrett sees arrogance as Paul's main concern about the Corinthian community, which is the way 1 Corinthians 1-4 and chapter 5 are connected. He observes,

The Corinthians' tendency to the divisive pursuit of high-flown but essentially worldly wisdom was perhaps the most fundamental and significant expression of their arrogance before God and self-opinionatedness, the quality which Paul describes as being 'puffed up'. This could, however, find other expressions ... of which one was laxness in regard to moral questions, and ... Paul proceeds to deal not simply with a case of fornication but with the Corinthian reaction to it, which had been marked by levity and arrogance and was perhaps as blameworthy as the deed itself.³⁶

One may observe with Barrett that Paul expresses anger with the Corinthian congregation because they had not disciplined the incestuous man. 1 Cor 5.6-8 indicates that Paul is concerned that this complacency demonstrates deeper theological and ethical problems, namely that they are not living up to their very identity as followers of Jesus. Indeed, Karl Barth notes in reference to 1 Corinthians 5 that 'the Church is sick if it does not react against such egotistic exuberance of a man in its midst'.³⁷ Margaret E. Thrall agrees that something is amiss. She says, 'the most shameful aspect of the affair was that so far no steps had been taken to punish the offender and that the other members of the church had not allowed it to disturb their own complacency and self-satisfaction'.³⁸

In addition, 1 Corinthians reveals the arrogance of 'some' in the congregation (4.18-19 and 5.2, 6) in relation to their actual lack of power when confronted with the power of the Lord Jesus and of Paul as Christ's representative (5.4; cf. 4.19-20). Fee takes this as indicative of a threat to Paul's authority in the congregation. In the last few verses of chapter 4, Paul reasserts his apostolic authority

36. Barrett, *First Corinthians*, 120.

37. Karl Barth, *The Resurrection of the Dead*, translated by H. J. Stenning (London: Hodder and Stoughton, 1933), 30.

38. Thrall, *First and Second Letters to the Corinthians*, 39.

in the context of those who were ‘puffed up’ against him and his ‘coming very soon’ in order to find out their ‘power’. What seems to be at stake in the next three sections (5:1-13; 6:1-11; 6:12-20) is the *crisis of authority* that was a large part of what lay behind 1:10-4:21, and especially the authority of Paul vis-à-vis the ‘arrogant’ who were responsible for leading the church in its new direction, both theologically and over against Paul.³⁹

Thus Fee considers chapter 5 to be directed against an apathetic and conceited attitude among the Corinthian congregation, which is an affront to Paul’s leadership.

1.2.2.4. Nature of the Discipline.

As noted, scholarly opinion about the discipline enjoined in 1 Cor 5.3-5 is far from unified. Dunn expresses the nature of the difficulty well: in these verses ‘the sentence advocated is ... obscure, though it purports to have the individual’s [and community’s] best interests at heart (5.5)’.⁴⁰ Given that the sentence of discipline in 1 Cor 5.5, ‘hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord’, encapsulates the heart of what Paul wishes to communicate about what the Corinthians are to do with the incestuous man and that it contains rich concepts for the study of Pauline theology as a whole, a majority of my thesis will focus on this verse (see chapters 4, 5, 6, and 8). Here I wish to draw attention to the questions that this verse prompts. First, what does ‘handing over’ entail? Is it a curse? Furthermore, who makes the decision to act? What is the physical manifestation of consignment to Satan? What does Paul mean by ‘flesh’? Also, what is Satan’s role?⁴¹ The verse states that the act is to be done for the salvation of ‘the spirit’ (whose

39. Fee, *First Epistle*, 195, emphasis original.

40. James D. G. Dunn, *The Theology of Paul the Apostle* (Grand Rapids: Eerdmans, 1998), 691.

41. E.g., ‘Satan is here viewed as being subject to God who ultimately determines what Satan will be permitted to do and who will also take care that all this will add to His own glory’ (Grosheide, *First Epistle to the Corinthians*, 123). However, Fee says, ‘perhaps we have been too quick to assume that Paul looked on Satan and his hosts as directly involved in the “destruction”. More likely, whatever kind of buffeting from satanic forces he may experience “out there”, the actual separation from the fellowship of the people of God, God’s “Spirit people”, who are living out the life of the future while they await the consummation, would itself lead to his putting aside his sins so that he might once more join the community’ (Fee, *First Epistle*, 213).

‘spirit’?⁴²), but destruction is also mentioned. Does Satan work for the dual purposes of destruction and salvation, or is destruction the only result of being handed over to Satan? Finally, what is Paul’s concept of salvation in the day of the Lord?

South has dedicated much of a monograph to the exploration of these questions.⁴³ He levels a critique against those who support what he calls the ‘curse/death’ interpretation of this passage. He characterizes this as ‘without question the most widespread critical understanding of 1 Cor 5.1-8’, which is founded on a premise that ‘Paul is enjoining the pronouncement of a curse upon the offender with the expectation that he will die as a result’.⁴⁴ Certainly this view does exist; however, as demonstrated by my interpretative diagram, scholars hold numerous other positions, which South does not examine. His goal is to refute the particular views that ‘hand such a one over to Satan’ signifies a curse and that ‘destruction of the flesh’ indicates death. Furthermore, he marshals evidence in support of the premise that 1 Cor 5.5 points to exclusion from the community.

South’s study raises issues that merit expansion. Firstly, it is important to clarify the point that ‘curse’ and ‘death’ are not synonymous terms for most interpreters of this passage. I have shown that there are those who understand the outcome to be death, but do not believe that a curse is in view; similarly some take this as a curse with the outcome of exclusion rather than premature death. Thus it is not the case that the

42. In agreement with A. Y. Collins, Raymond Collins says that Paul ‘is not writing about the incestuous man’s “spirit”. Paul’s perspective is that of the community. His concern is for the sanctity of the church’ (Raymond F. Collins, *First Corinthians*, Sacra Pagina [Collegeville, MN: Liturgical Press, 1999], 213). On the other hand, in his first study on the topic, Thiselton concludes that ‘the spirit’ indicates the man’s spirit, which counterbalances his ‘flesh’ (Anthony C. Thiselton, “The Meaning of ΣΑΡΞ in 1 Corinthians 5.5: A Fresh Approach in the Light of Logical and Semantic Factors,” *SJT* 26 [1973]: 226). In his commentary, 27 years later, he takes a mediating position that ‘the spirit’ here can signify both that of the offender and that of the community (Thiselton, *First Corinthians*, 397).

43. South, *Disciplinary Practices*; see also James T. South, “A Critique of the ‘Curse/Death’ Interpretation of 1 Cor. 5:1–8,” *NTS* 39 (1993): 539–61.

44. South, *Disciplinary Practices*, 38.

majority opinion is for a ‘curse/death’ interpretation of 1 Corinthians 5. In fact, there are numerous scholars who understand that Paul meant exclusion of the offender here with the hope of his restoration. Not only is this clarification of South’s claim important, I believe his work can be extended by examination of what Paul means by salvation, which is the purpose of the discipline. To interpret 1 Cor 5.3-5, one must be explicit about what salvation is, but South fails to elaborate what he means by ‘eschatological salvation’.⁴⁵

1.2.2.5. Nature of the Group.

The wellbeing of the corporate body is also a concern of Paul’s in 1 Corinthians 5. In fact, Dale B. Martin sees this as Paul’s focus in the passage. Specifically, Paul is interested in ‘the purity of the church, the body of Christ, and his anxieties center on the man as a potentially polluting agent within Christ’s body, an agent whose presence threatens to pollute the entire body’.⁴⁶ In addition, Brian S. Rosner detects three communal themes in the passage - covenant, corporate responsibility, and holiness - all of which recall Israel’s relationship and responsibilities before God.⁴⁷ Paul’s concept of the nature of the group and how this impacts his sentence of discipline will be examined in chapter 7.

1.2.2.6. Source Analysis.

1 Corinthians 5 has also received attention for source analysis, based on Paul’s reference in v. 9 to a letter that he had written previously to the Corinthians (Ἐγράψα ὑμῖν ἐν τῇ ἐπιστολῇ). Thiselton notes that this focus of discussion goes back to the

45. South, *Disciplinary Practices*, 106; cf. 99, where he initiates a discussion of Pauline soteriology in regard to repentance and restoration. I dedicate chapter 8 to this discussion in order to augment what South begins.

46. Dale B. Martin, *The Corinthian Body* (New Haven, CN: YUP, 1995), 168.

47. See Brian S. Rosner, *Paul, Scripture, & Ethics: A Study of 1 Corinthians 5–7*, AGJU 22 (Leiden: Brill, 1994), 65–68.

commentators Ambrosiaster, Theodoret, and Chrysostom.⁴⁸ In a more contemporary analysis, Hurd makes much of v. 9 because it is one of two references in 1 Corinthians to earlier communications between Paul and the Corinthians.⁴⁹ As such, he relies on it in order to outline the content of the ‘previous letter’, which, according to Hurd’s construction, is Paul’s letter to the Corinthian fellowship prior to 1 Corinthians. Source analysis falls outside of the purview of my thesis. Here I merely note that 1 Corinthians 5 has been important to source scholars in determining the chronology of Paul’s letters.

Similarly, the vice lists of vv. 10 and 11 have received close scrutiny by scholars. Here Paul mentions several types of persons with whom the Corinthians are not to associate closely,⁵⁰ which in v. 10 are identified as the sexually immoral (πόρνος), the greedy and the swindler (πλεονέκτης καὶ ἄρπαξ), and the idolater (εἰδωλολάτρης). To these people are added the slanderer (λοιδορός) and the drunkard (μέθυσος) in v. 11. Thiselton provides a thorough summary of the most important contributions to the discussion about the purpose and intent of the vice lists that Paul includes in 5.10-11.⁵¹ Here I only emphasize that the debate has usually centered around what the possible sources of the lists are⁵² and whether the specific sins are connected with the situation in Corinth.⁵³

48. See Thiselton, *First Corinthians*, 408–09.

49. In his introduction he says, ‘it is the thesis of this book that the exchanges which lie behind 1 Corinthians may be reconstructed with considerably more clarity and completeness than has been generally supposed. The mention in 1 Corinthians of a letter from the Corinthians to Paul (1 Cor 7.1) and of one from Paul to the Corinthians (1 Cor 5.9) provide objective points of departure’ (Hurd, *Origin*, xvi).

50. Thiselton translates συναναμίγνυσθαι as ‘to mix indiscriminately with’ (Thiselton, *First Corinthians*, 409).

51. See Thiselton, *First Corinthians*, 410–15.

52. The options presented are that Paul draws from Greek lists of morality (Stoa), Hellenized Jewish material, and/or scriptural traditions.

53. See Oropeza, who concludes that ‘in the Corinthian letters the vices are relevant to the situation’ (B. J. Oropeza, “Situational Immorality: Paul’s ‘Vice Lists’ at Corinth,” *ExpT* 1 [1998]: 10).

1.2.2.7. Social Setting.

The works of Clarke and Chow provide analysis of the social situation in 1 Corinthians 5. They emphasize that economic advancement may have been a motivating factor for establishing the incestuous relationship. If their hypotheses are correct - that the immoral man was involved with his stepmother for financial gain and/or preservation of the family fortune - then the likelihood is that the man was a member of the Corinthian social elite. Clarke states that,

First century Graeco-Roman society was a society where success at many levels depended on status, reputation and public estimation, which in turn depended entirely on friendships. Such friendships were maintained through a continuous flow of generosity in two directions. It may therefore be seen that success was dependent at root on wealth, even considerable wealth.⁵⁴

According to Clarke and Chow, patron-client relationships, common within ancient Greco-Roman society, likely played a part within relationships of the Corinthian congregation. This system was one of asymmetrical exchange, where the client received what he or she needed from the patron and, in return, the patron got what she or he wanted from the client.⁵⁵ If it is the case that patron-client relations existed among members of the fellowship and that this particular man was a member of the elite class in Corinth, then it is possible that he was a patron with clients in the congregation. This raises the possibility that the institution of patronage provides an explanation as to why the Corinthians had not already disciplined this errant brother, which would have invited enmity within the group. Thus, from the perspective of the Corinthians it would have been 'more expedient for such a leading figure to be protected from criticism which might lead to his excommunication. There may be, in other words, a situation where clients have chosen to ignore the sinful actions of their benefactor rather than lose the favour of so prominent a person'.⁵⁶

54. Clarke, *Secular and Christian Leadership*, 32.

55. See Chow, *Patronage and Power*, 31–33.

56. Clarke, *Secular and Christian Leadership*, 86.

Clarke's and Chow's studies offer insight into the motivations of the Corinthian congregation concerning what Paul regarded as their moral laxity. I will refer to their works throughout my thesis; however, my inquiry is primarily focused on Paul's motivations and his promotion of an ideal type of discipline in 1 Cor 5.3-5.

1.2.2.8. Grammar and Syntax.

That this passage has received attention for its grammatical and syntactical difficulties has been discussed above. The primary problem is that there is no consensus among scholars about sentence structure, an issue that has been debated since Chrysostom and Origen.⁵⁷ Chapter 2 is dedicated to investigation of the grammatical and syntactical difficulties presented by the passage.

1.2.3 Gaps in Research.

Above, I have outlined some of the most prominent issues in 1 Corinthians 5 to which scholars have given attention. Whilst there has been extensive scrutiny of this text, I find gaps, particularly regarding my verses of interest. Considerable attention has been given to the situation of immorality that prompted Paul's response in order to understand the exact nature of the πορνεία that Paul condemns. In this area the studies of Clarke and Chow are particularly pertinent. In addition, scholars have shown interest in 1 Corinthians 5 because of Paul's reference to a letter that he had previously written to the Corinthians (v. 9). There has also been investigation into Paul's understanding of the corporate identity of the Corinthians, as well as his anthropological outlook concerning σάρξ and πνεῦμα. These endeavors provide valuable insights.

However, there is still work to do. Whilst scholars focus on the destructive capacity of Satan, none make a serious attempt to explain how his work can be for salvation. In addition, commentators make an effort to explicate the verses, but many do not explain what they refer to as 'eschatological salvation'. Thoroughness in this matter entails comparison of the passage with other Pauline texts on sin, salvation, group

57. See Thiselton, *First Corinthians*, 393.

identity, and individual membership. I believe that this is a gap that must be bridged, especially in view of the impact this passage has had in various Christian traditions for the discipline of members. Here, I propose that 1 Cor 5.3-5 itself be allowed to shape the avenues of inquiry and categories of thought about the passage. In other words, since Paul frames the text in regard to disciplinary action, result, and purpose, I will pursue my investigation along those lines.

1.3 The Warrant for Investigation

The importance of a study such as mine would not be great if this passage were merely ignored by readers of the Bible. On the contrary, it is one of a handful of NT texts about discipline within the ‘Christian’ community⁵⁸ (see, for e.g., Matt 18.15-20; Acts 5.1-6; 1 Tim 1.20; Titus 3.10; 2 Thess 3.6-15; 2 John 10, 11⁵⁹). As such it has served as a resource for the Church through the ages in discerning processes and rationales for excommunication. In his commentary on 1 Corinthians, Richard A. Horsley writes, ‘the established church’s later use of Paul’s statement about the destruction of the flesh so that the spirit might be saved (5.5) to justify the torture and burning of sinners, heretics, and “witches” vividly illustrates the danger of secular and ecclesial rulers arrogating to themselves the power of community discipline in order to suppress doctrinal dissent and social difference’.⁶⁰ This quotation does well to illustrate

58. The terms ‘Christian’ and ‘Christianity’ convey the sense of an established religion, which is anachronistic within the context of the first followers of Jesus. This is similar to the situation of Judaism, which also had a less cohesive religious system in the first century CE than it does today. Throughout this thesis, I will differentiate between the later, self-conscious religion of Christianity and the early believers to whom Paul addressed his letters.

59. My investigation will turn, briefly, to these passages in chapter 6.

60. Richard A. Horsley, *1 Corinthians*, ANTC (Nashville: Abingdon, 1998), 84. Derrett also links this text to practices in the Middle Ages of handing over offenders in ecclesial matters to civil authorities, which is his interpretation of the situation of 1 Cor 5.3-5. He says, ‘our text along with John 2.15 were [*sic.*] taken by the Western church to justify the excommunication of an offender, and his consignment to the civil power, the object being that he should be capitally punished’ (J. Duncan M. Derrett, ““Handing

the high stakes involved in congregational discipline and the importance of engaging in a thorough study of 1 Cor 5.3-5. It may well be one of the most used yet least understood passages of the Bible.

1.3.1 Uses in a Religious Group: The Mennonites

Personally, this passage is of interest because of its use by Anabaptist Christians called Mennonites, my own religious tradition. Mennonite history is replete with stories of stringent communal discipline. In particular, the practice of ‘shunning’ developed as an interpretation of how to enact excommunication. Shunning involves breaking all social relations with expelled members of the fellowship, the purpose of which is to cause the offender to feel acutely the consequences of his or her sinful behavior through the loss of social and family ties. This community discipline comes directly from an attempt to implement faithfully the instructions of Paul in 1 Corinthians 5.

Menno Simons (*ca.* 1496-1561), the person who gave the clearest and most sustained leadership to the early Anabaptist movements that later came to bear his name, wrote on several occasions about the necessity of excommunication, ‘lest your poor erring brother harden and be ruined in his fall, and perish in his sin’.⁶¹ Menno wrote ‘A Kind Admonition on Church Discipline’ in 1541 as a circular letter to others involved with the Anabaptist movement. In 1550, he attempted to clarify his position in regard to excommunication in a booklet entitled ‘A Clear Account of Excommunication’. He believed his 1541 writing was being misconstrued such that the ban was directed only toward the ‘false doctrine and offensive lives’ of the sinner and not to the complete

Over to Satan’: An Explanation of 1 Cor. 5.1–7,” *RIDA* 26 [1979]: 27). The weak point of Derrett’s thesis is not that the interpretation of 1 Cor 5.3-5 developed in such a way, but that Paul would have desired involvement of the Roman judiciary. 1 Cor 6.1-8, particularly v. 4, speaks against this understanding.

61. Menno Simons, *The Complete Writings of Menno Simons c. 1496–1561: Translated from the Dutch by Leonard Verduin and Edited by John Christian Wenger, with a Biography by Harold S. Bender* (Scottsdale, PA: Herald Press, 1956), 412.

shunning of the excommunicated person.⁶² In this work Menno provides a biblical basis for shunning and describes, in detail, how it should work. Here he links excommunication with 1 Cor 5.3-5:

We learn that we should deliver an unrepenting transgressor unto Satan But now with audible voice through the church he is told that he is rejected from the communion of Christ and His church, and he is told that he is now Satan's own until he brings forth true fruits of repentance before God and His church. This is done that his adulterous, avaricious, refractory, and idolatrous flesh may be halted, and he may become ashamed and repentant by such declaration and the shunning by the pious; that he may go down under as to his flesh, that is, his fleshly lusts; so that he may by these means be brought to repentance and his soul saved in the day of the Lord Jesus.⁶³

Prior to his death, Menno again wrote on the topic in order to clarify his views on excommunication. In 1558, he circulated the 'Instruction on Excommunication', where he says,

About eighteen years ago, I published a little admonition in which I made no distinction of sins but through my inexperience spoke without differentiation about three admonitions. I say inexperience, for to the best of my knowledge I had neither heard nor known at that time of any fornication, adultery, and such like among the brethren. It appeared to me impossible that those who had entered with us upon the paths of righteousness should have any desire or will to such gross abominations. Therefore, I did not seriously reflect upon the matter.⁶⁴

However, such situations had since come to his attention in the fellowship. Indeed, during the interval, he had become personally involved in two divisive situations involving excommunication: one concerning the exclusion of a prominent Dutch Mennonite leader, Adam Pastor, for christological differences and the other involving Swaan Rutgers for refusal to shun her own husband who had been banned by the group. The result was that she, too, was excommunicated, an action that precipitated a schism among the Dutch Anabaptists.⁶⁵

62. Simons, *Complete Writings*, 457.

63. Simons, *Complete Writings*, 469–70.

64. Simons, *Complete Writings*, 974.

65. For these two cases, see William Echard Keeney, *The Development of Dutch Anabaptist Thought and Practice from 1539–1564* (Nieuwkoop: B. deGraaf, 1968), 161.

Menno writes in the 'Instruction on Excommunication' about the necessity of stringent discipline for those engaging in 'gross abominations', drawing very particularly on 1 Corinthians 5. In it he distinguished between 'erring in ignorance [and] erring on purpose, between lying in death and walking into death'.⁶⁶ From this, distinctions are made between a wayward brother who has been overtaken by sin, a heretic, and a persistent carnal sinner. Menno's criteria are these:

Observe that in this construction the Holy Scripture remains whole and unbroken and travels in a straight line; in an offense of brother against brother use three admonitions before excommunication [as in Matt 18:15-20], in the case of a heretic or sectary use one or two, and in the case of an open, offensive, sensual sinner who is already condemned by the Word of God use none at all, as has been heard - 1 Cor. 5.⁶⁷

Menno argues that three admonitions should not be used on carnal sinners because an eternal sentence of death has already been pronounced on them.⁶⁸

Indeed, 1 Cor 5.3-5 has continued to be taken seriously by Mennonites as a disciplinary text. Harold S. Bender, an influential Mennonite leader of the twentieth century, writes,

To be in the church is to be in that sphere where Christ lives, where He is Lord, and where the Spirit of God operates and there is dynamic striving after holiness. To be out of the church is to be denied any relationship to Christ and the Spirit and to be in the realm of the devil's dominion. To withdraw the fellowship of the church from a member is therefore to do a most serious thing; it means, as Paul says in I Corinthians 5.5 (see also I Timothy 1.20), to deliver someone to Satan, to exclude him from the place where Christ is recognized as Lord and the Holy Spirit operates in power. Here are Paul's exact words, which seem at first sight to be harsh and unloosing: 'When you are assembled ... with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh (that is, the fleshly principle in him), that his spirit may be saved in the day of the Lord Jesus.' The decline or absence of discipline in a church, combined with the absence of real *koinonia*, makes this statement not only incomprehensible but intolerable.⁶⁹

It is striking how similar Bender's thoughts are to those of Menno on the subject.

66. Simons, *Complete Writings*, 986.

67. Simons, *Complete Writings*, 982.

68. Simons, *Complete Writings*, 981.

69. Harold S. Bender, *These Are My People: The New Testament Church* (Scottsdale, PA: Herald Press, 1962), 55.

Bender was the harbinger of a revival amongst Mennonites to return to what he called the original 'Anabaptist vision';⁷⁰ however, his stance demonstrates little evolution in thought from the position of Mennonite leaders of the sixteenth century.⁷¹

A recent case of excommunication within the Mennonite-Brethren community in British Columbia illustrates this same point. The congregation based a two-step process of binding and loosing on the texts of Matt 16.19 and 1 Cor 5.3-5, where the member was publicly denounced and handed over to Satan by the entire congregation. This ceremony involved a gathering of the church 'in the name and power of the Lord Jesus [to remove] the protection of the Holy Spirit and the angels of God from that person, and [to hand] that person over to Satan so that he or she may experience more fully the consequences of the master he or she has chosen to serve'.⁷² The person involved was excommunicated for ten years, from 1989 to 1999, after which time she repented and was reincluded in the congregation. Readmission took the form of a congregational meeting during which they prayed for a binding of the powers of Satan: "Right now, we, as the church of Jesus Christ, address ourselves to the powers of darkness and in the authority and the name and power of the Lord Jesus, we command that you have no authority over Allison Lord, we pray your blessing and protection over Allison".⁷³

This case highlights that 1 Cor 5.3-5 is still appealed to in matters of church discipline. Furthermore, it indicates that it is sometimes used in conjunction with other texts that may have only tenuous links with the situation in 1 Cor 5.3-5. Finally, it is the

70. His article, "The Anabaptist Vision", was originally published in *The Mennonite Quarterly Review* 18 (Apr 1944): 67-88.

71. See also *Confession of Faith in a Mennonite Perspective* (Scottsdale, PA: Herald Press, 1995), 56n. 3, where 1 Cor 5.3-5 is given as the warrant for the statement, 'suspension of membership [in the congregation] is the recognition that persons have separated themselves from the body of Christ'.

72. Barbara Armstrong, "A Story of Restoration," *MB Herald*, originally published March 17, 2000 (at <<http://old.mbherald.com/39-06/restoration.html>>, accessed February 21, 2004).

73. Armstrong, "Restoration".

case that the passage is sometimes appealed to with little reflection about Paul's original intent and the subsequent centuries of Christian interpretation. It is due to this history in my own religious tradition and what I see as a rather unnuanced interpretation of the text therein that my interest was piqued in regard to 1 Corinthians 5. Furthermore, it is my desire to more fully understand this passage so that I may be of use to my religious community for reflective interpretation, a goal that has not always been realized. In addition, it may be that my conclusions on 1 Cor 5.3-5 will be of use to other Christians who practice group discipline and who take Paul as a guide.

1.3.2. Uses in Religious History: Execution and Excommunication

It is too facile to make the link, along with Horsley,⁷⁴ between interpretation of 1 Cor 5.5 and the execution of thousands of heretics without some equivocation and documentation. Firstly, one must note that 1 Cor 5.5, and the related passage of 1 Tim 1.20, are not the only NT passages that were appealed to in linking Satan with heresy. For example, 2 Thess 2.9-12 and John 8.44 depict Satan/the devil as the instigator of deception and delusion. This is the figure of Satan as arch-heretic, whose devices are designed to interfere with the true faith of Christian adherents. Secondly, the development of this tradition, along with the Church's ability to punish those who were deemed to be heretics was centuries in the making. Furthermore, the early centuries of the Christian movement are characterized by writings and councils that continually address the problem of heresy. Indeed, it was within the context of struggle against so-called false doctrines that Christian orthodoxy was defined.⁷⁵

74. Horsley, *1 Corinthians*, 84. See page 21, above, for his statement.

75. See Hans Küng, who points to the example of the struggle against Marcion as an impetus for setting the canon: 'in him we find someone rare for that time: a man who, in complete contradistinction to the apologists of the time, those worthy founders of Christian theology, had a penetrating and far-seeing eye for what is specifically Christian and specifically Pauline, for the totally different and new aspects of the Christian message. It was his intention, by critically analysing and compiling the writings of primitive Christianity, to focus attention on what was central in those writings - and the fact that the Catholic Church ever drew up a New Testament canon is

Thus development of the tradition of Satan as progenitor of deception began at least as early as the NT itself. Although 1 Cor 5.3-5 itself does not specifically address the issue of heresy, this association is made through the passage's verbal similarity with 1 Tim 1.20:⁷⁶ 'among them are Hymenaeus and Alexander, whom I have turned over to Satan [παρέδωκα τῷ σατανᾷ] so that they may learn not to blaspheme'. Via this connection, 'handing [someone] over to Satan' was taken to indicate giving a person over to that to which they already belong, i.e. evil. In terms of doctrine, Irenaeus, who flourished in the mid-second century CE, was the key figure for linking Satan with heretics. Elaine Pagels draws attention to Irenaeus' struggle against Valentinian Gnosticism:

Irenaeus concludes his five-volume work *Against Heresies* by speaking, in God's place, the words of divine judgment: 'Let those persons, therefore, who blaspheme the Creator, either by openly expressed word ... or by a perversion of the sense [of the Scriptures], as those of Valentinians and all the falsely called Gnostics, be recognized as agents of Satan by all who worship God. Through their agency Satan even now, and not before, has been seen to speak against God ... the same God who has prepared eternal fire for every kind of apostasy' [5.26.2].⁷⁷

The development of orthodox doctrines in opposition to heresy continued throughout the centuries. Emperor Theodosius in 382 was the first to decree the death penalty for heresy. This punishment was levied against Encratites, Saccophori, Hydroparastatae, and Manichaeans.⁷⁸ Eventually, ecclesial opposition to heresy culminated in the organization of regional inquisitions that had the aim of eliminating

due in no small measure to Marcion' (Hans Küng, *The Church*, ET [London: Burns & Oates, 1967], 245).

76. This connection is still made by those who consider the Apostle Paul to have authored the Pastoral Epistles. See, for e.g., A. Boudinhon, "Excommunication," in *The Catholic Encyclopedia* (at <<http://www.newadvent.org>>, accessed March 19, 2004).

77. Elaine Pagels, *The Origin of Satan* (New York: Vintage Books, 1995), 177–78. Consult *Adversus Haereses*, ANF 1.555.

78. From J. Wilhelm, "Heresy," in *The Catholic Encyclopedia* (at <<http://www.newadvent.org>>, accessed March 19, 2004).

heretics and witches, both of whom were commonly linked with Satan.⁷⁹ Although the developmental trajectory was long, Neil Forsyth points to the Papal Bull of 1484, *Malleus Maleficarum*, as the initiation of ‘the horrifying persecution of witches, usually as heretics, by the Church authorities [I]n the theological account of witchcraft, imposed on the words of a victim during the trials, everything depends on the power of Satan to provoke heresy; the standard accusation is of renouncing the Catholic church, the saints, and everything that is God’s in order to accept Satan as her new master’.⁸⁰

The total number of deaths from witchcraft and heresy trials is unknown, but Küng records that up to the year 1783 31,000 people were burned in Seville alone.⁸¹ Küng notes the terrible results of inquisitions in both Catholic and Protestant areas in the post-Reformation period: ‘real opposition to the burning of witches only started with the Jesuits Tanner and von Spee, and with Pietism and the Enlightenment in Protestant areas. The Reformation (Luther, Melanchthon and especially Calvin) pursued heretics

79. According to Jeffrey Russell, ‘witchcraft was brought under the rubric of heresy. As the inquisitor Bernard Gui observed [in] about 1320, witchcraft implies pact, and pact implies heresy, which lies under the jurisdiction of the inquisition. Pope John XXII (1316-1334), one of the least balanced of popes, counted among his other peculiarities an obsessive fear of witchcraft’ (Jeffrey Burton Russell, *Lucifer: The Devil in the Middle Ages* [Ithaca: Cornell University, 1984], 299–300). Russell continues, ‘since the inquisition was never an organized bureaucracy directed from Rome or anywhere else, its influence and activities varied widely from time to time and region to region. Yet the inquisitors kept one another informed, and after a while certain common assumptions came to be made about witches, assumptions that were collected into inquisitors’ manuals as lists of questions to be put to the accused. Most were leading questions that assumed the answers. Under torture or threat of torture, many of the accused readily confessed to these stock accusations; then, each such confession was used as further evidence for the validity of the assumptions’ (300).

80. Neil Forsyth, *The Satanic Epic* (Princeton: PUP, 2003), 161. Refer to the document in question translated by Wicastia Lovelace, at “The Malleus Maleficarum (1486),” Papal Bull of Innocent VIII (<<http://www.malleusmaleficarum.org>>, accessed March 19, 2004).

81. Küng, *The Church*, 251. In the introduction to her translation of *Malleus Maleficarum*, Lovelace says that estimates of the total death toll range from 600,000 to 9,000,000 over a 250 year history: ‘either is a chilling number when one realizes that nearly all of the accused were women, and consisted primarily of outcasts and other suspicious persons’ (Lovelace, “Malleus Maleficarum”).

(particularly enthusiasts) as fiercely as the Counter-Reformation'.⁸² Elsie Anne McKee concurs and adds that the Protestant Reformation marked a shift in the interpretation of Matthew 18 and 1 Corinthians 5, which afterward were more consistently linked together. Particularly Zwinglians, but also Lutherans and Anglicans began to draw on these texts to 'support the leadership of Christian rulers in ecclesiastical discipline'.⁸³ Thankfully, following the most intense period of witch and heresy trials of 1550-1650, what can best be described as a 'craze' eventually faded.⁸⁴

Most modern interpreters of 1 Cor 5.5 distance themselves from making the link between 'handed over to Satan for the destruction of the flesh' and execution.⁸⁵ However, understanding excommunication as the interpretation of the passage may be equally problematic. In the first few centuries CE, the standard interpretation of 1 Cor 5.5 was to take it with 1 Tim 1.20 and to see that the penalty was excommunication. The fourth century Council of Elvira (*ca.* 309)⁸⁶ addressed many offenses that the bishops deemed to require excommunication, including one akin to the situation of 1 Corinthians 5. Canon 66 of the decree states, 'a man who marries his stepdaughter is guilty of incest and may not commune even before death'.⁸⁷ Although 1 Corinthians 5 is not specifically cited here, the circumstances are remarkably similar.

82. Küng, *The Church*, 251.

83. Elsie Anne McKee, "Calvin, Discipline, and Exegesis: The Interpretation of Mt. 18, 17 and 1 Cor. 5, 1ff in the Sixteenth Century," in *Théorie et Pratique de l'Exégèse. Acts Du Troisième Colloque International sur l'Histoire de l'Exégèse Biblique au XVI^e Siècle (Genève, 31 Août - 2 Septembre 1988)*, edited by Irena Backus and Francis Higman (Genève: Librairie Droz S.A., 1990), 322.

84. Russell, *Lucifer*, 301.

85. Cf. Klausner, *Jesus to Paul*, 553.

86. Jean Gaudemet notes the controversy in regard to dating the Council of Elvira. He accepts that it occurred sometime between 309-312 (Jean Gaudemet, "Note Sur Les Formes Anciennes de l'Excommunication," in *La Société Ecclésiastique dans l'Occident Médiéval* [London: Variorum Reprints, 1980], 66).

87. The rulings of the Council of Elvira may be found in a collection by Gabrielis Alaspini, *Avrelianeusis Episcopi Verteribus Ecclesiae Ritibus* (Paris, 1622).

Furthermore, the practice of excommunication developed through the centuries to the extent that the Church was able to ban excommunicants from nearly all sectors of society. The Fourth Lateran Council (1215) of Pope Innocent III gave unprecedented powers to church officials to ‘hand over’ heretics to secular authorities for confiscation of goods, condemnation (*anathematis*), and excommunication, which sometimes entailed no contact with church members and expulsion from the region. In this document, heretics were defined to be, ‘any persons who hold secret conventicles or who differ in their life and habits from the normal way of living of the faithful’.⁸⁸ In addition, ‘clerics should not, of course, give the sacraments of the church to such pestilent people nor give them a Christian burial nor accept alms or offerings from them’.⁸⁹ Church leaders were also given the authority to conduct inquests in matters involving excommunication. When cases of serious sin were brought to them, ‘then the superior ought diligently to seek out the truth before senior persons of the church. If the seriousness of the matter demands, then the fault of the offender should be subjected to canonical punishment’, including excommunication.⁹⁰

Hence it is possible to see that, under certain interpretations, 1 Cor 5.3-5 is a passage that has the potential to be used for deadly means. Thus it should be considered intently by people interested in academic pursuit rather than passed over quickly because of difficult language or uncomfortable concepts. Finally, given the intent of the passage itself, ‘so that [the offender’s] spirit may be saved in the day of the Lord’, one must question if this text is enough to determine what disciplinary action is meant. The interpreter must also consider Paul’s understanding of the nature of salvation. It is only

88. See Norman P. Tanner, ed., “Lateran IV (1215),” in *Decrees of the Ecumenical Councils*, vol. 1 of 2 (London: Sheed & Ward, 1990), article 3.

89. Tanner, “Lateran IV,” article 3.

90. Tanner, “Lateran IV,” article 8. These powers were further extended and consolidated by Pope Gregory IX. In 1231 he appointed a number of papal inquisitors by the edict *Inquisitores haereticæ pravitatis* (Joseph Blötzer, “Inquisition,” in *The Catholic Encyclopedia* [at <<http://www.newadvent.org>>, accessed March 19, 2004]).

within the parameters of the purpose of salvation that one can properly understand 1 Cor 5.3-5.

1.3.3 Uses for Academia

I have already advanced the critique that conceptual clarity is lacking in some interpretations of 1 Cor 5.3-5, particularly in regard to the purpose of the action. Many scholars conclude that Paul hopes for ‘eschatological salvation’ without proposals for what this could mean. This is disappointing and I have taken up the task of exploring what Paul’s hope is here. Indeed, imprecise explanations are a concern because they place the interpretative load on the unknowable action of God; a logical extension of this view is that what happens to offenders in this lifetime does not matter.⁹¹ In other words, with this view a retributive type of justice, even execution and torture (as in the late Middle Ages), is justifiable. However, as Hays says of 1 Cor 5.3-5, ‘it is ... likely that Paul actually does conceive of the community’s discipline as leading somehow to the repentance and restoration of the sinner’.⁹² The goal of this thesis is to propose how this ‘somehow’ happens.

Finally, this study has academic value for Pauline theology as a whole. 1 Cor 5.3-5 is a text with many ‘knotty problems’, which Thiselton calls ‘shorthand’ and defines as ‘overlapping of language-uses [where] a logic of some complexity [occurs] ... hidden under a single word’.⁹³ The shorthand, or conceptual complexity, of 1 Cor 5.3-5, then, has potential to illuminate Paul’s theology as a whole, particularly in areas of

91. Ivan Havener’s conclusions about 1 Cor 5.3-5 serve to illustrate my concern: ‘there is no mention of repentance whatsoever, and indeed there is no need for repentance, because the capital punishment required by Paul leads ultimately to the sinner’s salvation. We have here, in effect, a curse for salvation’ (Ivan Havener, “A Curse for Salvation - 1 Corinthians 5.1–5,” in *Sin, Salvation, and the Spirit*, edited by D. Durken [Collegeville, MN: Liturgical Press, 1979], 341).

92. Richard B. Hays, *First Corinthians*, IBC (Louisville: John Knox, 1997), 85–86.

93. Thiselton, “Meaning of ΣΑΡΕ,” 210.

anthropology, ecclesiology regarding group identity and discipline, soteriology, cosmology, and Paul's connection to Jewish traditions.

1.4 The Method of Inquiry

A note about method will orient the reader to the scope of my inquiry. My opening assumption is that the logic of any passage can be observed in how an author frames his or her thought. Examination of this includes the ways in which sentences are structured, the traditional material to which an author alludes, and the words that are chosen. To some extent these three considerations are interrelated, hence I adopt an eclectic method for examining the logic 1 Cor 5.3-5. I first engage in a close reading of the passage in order to clarify this difficult sentence. By 'close reading' I mean careful attention to the grammar and syntax of the passage. In particular, I employ what Mary H. Schertz and Perry B. Yoder call a 'visual reading' of the text, which emphasizes that meaning can be derived from semantic, grammatical, and syntactical patterns.⁹⁴ The aim is to 'see how the author designed the text and what significance the design has for understanding it'.⁹⁵

Once I have established a translation of 1 Cor 5.3-5 based on this analysis, I will then consider the concepts of the passage as presented by the text itself. Paul frames his exhortation in the context of action, result, and purpose and I will pursue my investigation within those categories. Hence the main interpretative questions are: what is the discipline in view and what is its significance? In answering these questions, I will narrow the scope of plausible interpretive options until it is possible to offer an explanation of Paul's intent. To accomplish this, I will examine the conceptual framework of the passage, which will involve exploration of Paul's purpose by

94. For explanation of 'visual reading', see Mary H. Schertz and Perry B. Yoder, *Seeing the Text: Exegesis for Students of Greek and Hebrew* (Nashville: Abingdon, 2001), particularly 19-22. Schertz and Yoder call this method the discovery of 'the communicative dynamics of the text' (15). For the result of this approach, i.e. a textual contour, consult the Appendix at the end of this thesis.

95. Schertz and Yoder, *Seeing the Text*, 22.

considering his arrangement of terminology in 1 Cor 5.3-5 and how the passage relates to the letter as a whole.⁹⁶ In order to ascertain the significance of these concepts, I will employ two approaches: tradition history and field-oriented lexical semantics. Here I will pause to explain this use of terminology.

When I use the phrase ‘history of traditions’ I am borrowing language from the historical-critical methods of NT, primarily Synoptic Gospel, study; however, I have slightly adapted its meaning from that context for my study. The definition that I employ for ‘history of traditions’ is the investigation of ‘an on-going process of development in the form and/or meaning of concepts or words or sayings or blocks of material’.⁹⁷ I will examine the transmission of ideas and, particularly, the ways in which Paul appropriated them. Although direct literary dependence and explicit citation of other sources may sometimes be observed, determination of meaning does not rest there. Thus tracing the evolutionary context of the words and phrases found in the passage will illuminate Paul’s use and/or adaptation of concepts.

To this end, a field-oriented approach to lexical semantics is helpful.⁹⁸ Here, I rely on Thiselton’s description of semantics as the study of ‘varied meanings and kinds of meanings which belong both to words and to sentences as they occur within a context that is both linguistic and extra-linguistic’.⁹⁹ I will study the words and phrases of 1 Cor

96. In this regard, my observations are in agreement with Mitchell, *Paul and Rhetoric*, i.e. that 1 Corinthians is best understood as single composition and that it is Paul’s sustained argument for congregational unity.

97. David R. Catchpole, “Tradition History,” in *New Testament Interpretation: Essays in Principles and Methods*, edited by I. Howard Marshall (Exeter: Paternoster, 1977), 165.

98. As Adams observes, ‘social worlds and symbolic universes are constructed by *linguistic* machinery. A study of Paul’s language-use is therefore highly pertinent to the subject of world-construction in Pauline Christianity’ (Edward Adams, *Constructing the World: A Study in Paul’s Cosmological Language*, SNTW [Edinburgh: T. & T. Clark, 2000], 7, emphasis original).

99. Anthony C. Thiselton, “Semantics and New Testament Interpretation,” in *New Testament Interpretation: Essays in Principles and Methods*, edited by I. Howard Marshall (Exeter: Paternoster, 1977), 75.

5.3-5 for the purpose of clarifying their conventionally associated ‘linguistic bundle of meaning’¹⁰⁰ in relation to the surrounding words and phrases.¹⁰¹ Furthermore, by application of this method I seek to avoid conflation of the range of possible meanings for a term into a single occurrence, which was one critique James Barr made of a ‘theologically regulative’ type of lexical study employed by some biblical theologians. He writes, ‘the error that arises, when the “meaning” of a word (understood as the total series of relations in which it is used in the literature) is read into a particular case as its sense and implication there, may be called “illegitimate totality transfer”’.¹⁰² In fact, one must be aware that ‘a single lexeme may be used by a writer in different sentences with several quite distinct senses, and in relation to a range of the broader types of concepts’.¹⁰³ Therefore, ‘the real clues to meaning depend on contexts’.¹⁰⁴

The sense of 1 Cor 5.3-5 will be determined both via the nuance of the words Paul chooses (and, negatively stated, by the closely-related words he does not use [i.e. paradigmatic, or substitutional, relations]) and by the shade(s) of meaning created by their arrangement together in a sentence (i.e. syntagmatic, or collocational, relations).¹⁰⁵

100. Max Turner, “Modern Linguistics and the New Testament,” in *Hearing the New Testament: Strategies for Interpretation*, edited by Joel B. Green (Grand Rapids: Eerdmans, 1995), 154.

101. Thiselton’s caution will be a guide for my research: ‘the meaning of a word depends not on what it is in itself, but on its relation to other words and to other sentences which form its context. Dictionary-entries about words are rule-of-thumb generalizations based on assumptions about characteristic contexts’ (Thiselton, “Semantics,” 79).

102. James Barr, *The Semantics of Biblical Language* (Oxford: OUP, 1961), 218.

103. Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (London: SPCK, 1989), 120.

104. Eugene A. Nida, *Contexts in Translating*, BTL (Amsterdam: John Benjamins, 2001), 29.

105. Simply put, paradigmatic relations represent a ‘choice of a single linguistic item as distinct from other linguistic items of the same class that might fulfill the same

The ‘sense of a word depends on the availability of other words in the same field of meaning, and on the word’s relationship to those other words (and their respective meanings)’.¹⁰⁶ By adopting the methods of field semantics, I will examine the passage based on its paradigmatic and syntagmatic relations.

Joined with my interest to determine the connections between words and phrases in 1 Cor 5.3-5 is my pursuit to examine how this text relates to other ancient writings.¹⁰⁷ In fact, I believe that it is impossible to come to a full semantic understanding of 1 Cor 5.3-5 unless one identifies Paul’s explicit and non-explicit references to traditions and his use of them.¹⁰⁸ By explicit reference I mean citations of material that are signalled (e.g., ‘as it is written’ [1 Cor 14.21]) and/or quoted from an identifiable source. Non-explicit references are veiled, i.e. ‘allusions’,¹⁰⁹ but still detectable by verbal and/or conceptual similarities.¹¹⁰ An author may choose not to draw attention to a reference for

function’ and ‘syntagmatic choice emphasizes the linear relation of given linguistic items’ (Stanley E. Porter, *Verbal Aspect in the Greek of the New Testament, with Reference to Tense and Mood*, SBG [New York: Peter Lang, 1989], 14).

106. Cotterell and Turner, *Linguistics*, 155. I support Cotterell and Turner’s case that ‘sense’ is ‘the expression of a concept in a particular language’, whereas ‘concept’ is a supra-linguistic entity (117).

107. Although I will investigate the semantic range of the words diachronically, the point is always to determine the illocutionary force of Paul’s assertion in 1 Cor 5.5. That is, I examine scriptural traditions in order to clarify how Paul uses and/or adapts them in this particular utterance.

108. Rosner characterizes Paul’s non-explicit references to ‘scripture’ as implicit and instinctual (Rosner, *Paul*, 17).

109. I take ‘allusion’ as best defined by Bonnie Kittel: ‘to be classified as an allusion, the context, meaning, and idiom itself must converge on one text, or must have incomplete convergence reinforced by surrounding references to the same passage’ (Bonnie Pedrotti Kittel, *The Hymns of Qumran: Translation and Commentary*, SBLDS [Chico, CA: SBL, 1981], 51).

110. Refer to Benjamin Wold’s discussion on identification of non-explicit references to traditional material (B. G. Wold, *Women, Men, and Angels: The Qumran Wisdom Document Musar leMevin and its Allusions to Genesis Creation Traditions*, WUNT [Tübingen: Mohr Siebeck, 2005], 43–80), which raised my sensitivity to this issue.

a variety of reasons. Perhaps the tradition is familiar to the audience and, therefore, does not need introduction. On the other hand, it may be that the author has a tradition in mind, but does not make it explicit because she or he believes it is not generally known. Finally, an author may refer to a tradition that is deeply ingrained in his or her thought world without realizing that a reference has been made. Due to Paul's possible use of non-explicit references and the difficulty in determining them I shall employ a list of criteria to assist in their identification.¹¹¹

1. Accessibility: the original tradition was available to Paul and the alleged meaning is historically plausible for Paul and his audience.
2. Common Linguistic Features: the materials share specific and significant characteristics, such as vocabulary, syntax, imagery, and/or motifs.
3. Literary Context: reference is made to the original tradition elsewhere in the composition, or it features in other letters of the Pauline corpus. Furthermore, the reference must make sense within the context of Paul's argument.
4. Similar Tradition(s): there are occurrences of similar traditions in other Pauline epistles. This is particularly compelling if Paul cites the tradition elsewhere and it is closely related to the non-explicit reference under investigation.
5. Similar Situation: the traditions may share a similar situation that would increase the probability that Paul was referring to an earlier source of material.
6. History of Interpretation: other interpreters have understood the same non-explicit allusions in this passage.

In order to best address Paul's use of traditional material, I will first look to sources that would have been available to Paul. Following investigation of primary literature, I will then engage with secondary sources as my conversation partners. In this way I will be able to test my observations and gauge my position on the interpretative horizon. I take it as my starting point that this text is, in some church settings, read, seriously considered, and used. However, the concepts of the text are too far removed from most of our contemporary situations to be immediately and obviously intelligible.

111. This list is an adaptation of criteria compiled by Wold, *Women, Men, and Angels*, 54, and Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CN: YUP, 1989), 30–31. Wold adopts the first four for his investigation of *Musar leMevin* after a thorough critique of Hays' tests for intertextuality.

In other words, the potential for misunderstanding is too great to read this passage without connection to the past and regard to Paul's possible original intent. Absolute certainty in this endeavor cannot be claimed, but I hope that a plausible interpretation of a difficult text may be provided for academic, ecclesial, and lay readers. To achieve this I will utilize primarily the historical-critical method of the history of traditions and, in particular, I will examine how Paul uses and/or adapts early Jewish traditions.

In sum, my method is comprised of three interconnected approaches. I will first consider how Paul structures his argument (i.e. the syntax) in order to convey his intent. My supposition is that if one follows the logic of the passage, then it is possible to locate the areas that carry the most significance and, thus, deserve the most attention. In addition, examination of Paul's explicit and/or non-explicit reference to traditions will reveal the nuance and significance of the passage. In conjunction with this inquiry, I will also engage in semantic investigation in order to establish a context for his difficult concepts. By pursuing these avenues of investigation, I hope to establish the likely original intent of the text. In addition, this study will encourage modern readers of the Bible to appreciate the distance between themselves and 1 Cor 5.3-5, while also discerning what instruction Paul's words may still impart for a contemporary context.

1.5 The Plan of Study

The plan of study is straight-forward. I will first engage in an analysis of the passage's grammar and investigation of its syntactical problems (chapter 2). The goal of this endeavor is to consider possible constructions of the text, syntactical patterns in Paul's corpus, and Pauline theology in order to come to the most plausible arrangement of the clauses. In chapter 3, I look at the passage's scriptural roots as an appropriate way in which to comprehend 1 Corinthians 5. This will serve to test the method I have adopted - that it is appropriate to engage in a history of traditions study of early Jewish writings for this passage - and to introduce parameters of thought regarding the difficult concepts of the passage.

In subsequent chapters the issues introduced by the text itself will be studied. Consideration will be given to the anthropological terms - Paul's use of 'body', 'flesh', and 'spirit' - in 1 Cor 5.3-5 (chapter 4). The disciplinary action enjoined by Paul (that is, his use of παραδίδωμι connected to the figure of Satan) will be the topic of chapter 5. The particular puzzle here is how Satan's work can both produce destruction and effect salvation. Chapter 6 elaborates on the history of interpretation about what punishment the passage entailed. It is the purpose of this chapter to make decisions, given the interpretations allowed by 1 Cor 5.3-5, about the appropriate way to understand the punishment that Paul had in view. Examination of how the community itself was to be involved in the disciplinary procedure is found in chapter 7. Here I also consider the way in which the identity of the offender as a group member was an important factor in the effectiveness of the action. Chapter 8 engages in an investigation of the nature of the discipline itself, which involves reflection about how the discipline anticipates both punishment and restoration (i.e. destruction so that salvation ensues). Finally, I will consider the ramifications of my study and engage with potential significances of this text for discipline within contemporary churches, as well as for some areas of secular society (chapter 9).

In short, how is it that Paul can demand a sinner's expulsion while he simultaneously harbors a hope that this offender will reattain his status as a person of God? The stakes are high. Certain readings emphasize Paul's call for group purity at the expense of an individual, while others focus on his desire for the repentance and reintegration of an erring group member. Here my endeavor is to understand how Paul balances concern for both corporate and individual good.

CHAPTER 2

A CLOSE INSPECTION OF THE TEXT: GRAMMATICAL AND SYNTACTICAL ANALYSIS

This chapter contains an examination of the grammatical and syntactical difficulties in the text of 1 Cor 5.3-5. The arrangement of the passage's clauses provides a syntactical puzzle in that they combine to make one complex sentence. In addition, it is necessary to determine how to render v. 5 in relation to the clause governed by κέκρικα (vv. 3-4), a task that must be done by judging the mood of the infinitive παραδοῦναι. Finally, renderings are also affected by decisions about the force of the dependent clauses (εἰς ὄλεθρον τῆς σαρκὸς and ἵνα τὸ πνεῦμα σωθῇ). They both have the potential to be interpreted as either result or purpose clauses.

The investigation of this chapter will give insight into interpretative issues raised by the text itself. Thus intensive study of the grammar and syntax of the passage may assist not only in resolving questions of translation, but also in laying the groundwork for the following chapters where some of the most problematic concepts are given attention. The benefit of making determinations about grammar and syntax now is that it will allow me to follow the line of Paul's argument in the remainder of the thesis. Decisions made here will affect my interpretation of the passage. For example, the position of the prepositional phrases 'in the name of our Lord Jesus' and 'with the power of our Lord Jesus' (ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ and σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ) relative to the other clauses has the potential to influence how one reads the situation of 1 Cor 5.3-5.

2.1 English Translations

In the introduction, I highlighted ten ways in which the clauses may be arranged. Here, I will briefly revisit that topic in order to show the diversity in various translations. The English versions reflect some of the difficulties of the Greek text. The following English versions demonstrate that there is no normative way among translators of constructing this sentence. To assist in noting the differences, I have emphasized the prepositional phrases ἐν τῷ ὀνόματι and σὺν τῇ δυνάμει, as well as the clauses that they modify: ‘in the name of our Lord Jesus’ + what it modifies (**bold text**), and ‘with the power of our Lord Jesus’ + what it modifies (underlined). In addition, I have italicized the words that represent a paraphrase of the Greek text.

^{KJV} 5.3 For I verily, as absent in body, but present in spirit, **have judged already**, as though I were present, concerning him that hath so done this deed, ⁴ **In the name of our Lord Jesus Christ**, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, ⁵ To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

^{NIV} 5.3 Even though I am *not physically present*, I am with you in spirit. And I have already passed judgment on the one who did this, just as if I were present. ⁴ **When you are assembled in the name of our Lord Jesus** and *I am with you in spirit*, and the power of our Lord Jesus is present, ⁵ hand *this man* over to Satan, so that the *sinful nature* may be destroyed and *his* spirit saved on the day of the Lord.

^{NJB} 5.3 For my part, *however distant I am physically*, I am present in spirit and have already condemned the man who behaved in this way, just as though I were present *in person*. ⁴ **When you have gathered together in the name of our Lord Jesus**, with the presence of my spirit, and in the power of our Lord Jesus, ⁵ hand such a man over to Satan, to be destroyed *as far as natural life is concerned*, so that on the Day of the Lord *his* spirit may be saved.

^{NRSV} 5.3 For though absent in body, I am present in spirit; and as if present I **have already pronounced judgment** ⁴ **in the name of the Lord Jesus** on the man who has done such a thing. When you are assembled, and my spirit is present with the power of our Lord Jesus, ⁵ you are to hand this man over to Satan for the destruction of the flesh, so that *his* spirit may be saved in the day of the Lord.

^{NAB} 5.3 I, for my part, although absent in body but present in spirit, have already, as if present, **pronounced judgment** on the one who has committed this deed, ⁴ **in the name of (our) Lord Jesus**: when you have gathered together and *I am with you in spirit* with the power of the Lord Jesus, ⁵ you are to deliver *this man* to Satan for the destruction of *his* flesh, so that *his* spirit may be saved on the day of the Lord.

One can observe that the KJV has placed ‘I have judged’ with ‘in the name’ and ‘gathered together’ with ‘with the power’, whereas the NIV put ‘in the name’ with ‘assembled’ and ‘the power’¹¹² with ‘is present’, which is a gloss on the text.¹¹³ The NJB, has both phrases, ‘in the name’ and ‘with the power’, with ‘gathered together’. The NRSV, as the KJV, places ‘pronounced judgment’ with ‘in the name’ and ‘with the power’ with ‘my [Paul’s] spirit’. As the NIV, the NRSV has added ‘is present’ to the text - this time in reference to Paul’s spirit. Finally, the NAB ambiguously inserts a comma between ‘the one who has committed this deed’ and ‘in the name’. This makes it difficult to know if the translators mean for ‘in the name’ to modify this clause or ‘pronounced judgment’; the way the translation reads the latter case is more likely. Like the NRSV, the NAB has ‘with the power’ with ‘I [Paul] am with you’.

The grammatical difficulty of 1 Cor 5.3-5 has interpretative ramifications. Barrett says that these three verses ‘are both difficult and important. There are many possible variations in translation ... [Moreover,] the precise significance of Paul’s simplest words are in dispute; and the bearing of the whole on Paul’s understanding of Christian life and communal discipline calls for evaluation’.¹¹⁴ Fee comments that ‘Paul begins a sentence whose overall point is clear enough, but whose syntax is particularly complex, and whose concluding action (5a) and ultimate purpose (5b) are shrouded in mystery’.¹¹⁵ Here I will outline some solutions that have been offered for the placement of the prepositional phrases.

Conzelmann translates 1 Cor 5.3-5 as: ‘I for my part, absent in person but present in the spirit, have now - as though present in person - already resolved to

112. This translation excludes the word σύν from the phrase.

113. It is likely that the translators made the decision to add ‘is present’ to convey the sense that ‘the power of the Lord Jesus’ is with the Corinthian community when it gathers, an addition that is consonant with the passage.

114. Barrett, *First Corinthians*, 123.

115. Fee, *First Epistle*, 203.

consign the man who has done this, in the name of the Lord Jesus, when you are assembled and I with you in spirit with the power of our Lord Jesus - to consign this man to Satan for the destruction of his flesh, that his spirit may be saved on the day of the Lord'.¹¹⁶ Thus Conzelmann places 'in the name' with 'consign' and 'with the power' with 'with you in spirit', option five on his own list,¹¹⁷ although his rendition of the Greek is ambiguous enough (παραδοῦναι is translated two times and placed with κέκρικα) also to allow 'in the name' to occur with 'resolved'.

Fee evaluates the possibility raised by Murphy-O'Connor¹¹⁸ of placing the phrase 'in the name of our Lord Jesus' with 'the one who perpetuated this deed'. Fee allows that this is a possibility, but considers the appropriate rendition to be 'I have already pronounced judgment in the name of our Lord Jesus'. Fee believes that this more fully conveys Paul's meaning, namely that he is endowed with the authority of Jesus:

Part of the problem, after all, is a crisis of authority in the church. Paul is hereby speaking a prophetic judgment on the perpetrator of this deed; but his authority is not his own To do something in someone's name is to act with that person's authority, which is precisely the point of Paul's concern here.¹¹⁹

On the other hand, Raymond Collins does not think it is necessary to make a firm decision about the arrangement of clauses. He does, however, offer a translation: 'in the name of our Lord Jesus when you and my spirit come together with the power of our Lord Jesus, hand over that person to Satan'.¹²⁰ Collins acknowledges the difficulty

116. Conzelmann, *1 Corinthians*, 94.

117. Conzelmann, *1 Corinthians*, 97. Numbers 1-6 on the list of interpretative options in my introductory chapter are from Conzelmann; see page 2.

118. Murphy-O'Connor, "I Corinthians, V, 3-5," 245.

119. Fee, *First Epistle*, 207-08.

120. Collins, *First Corinthians*, 205.

in deciding between the verbs ‘judged’, ‘to hand over’, and ‘assembled’ as the one modified by ‘in the name’.

If the phrase modifies ‘judged’ (v. 3) or ‘hand over’ (v. 5), it would have a judicial connotation. It would mean ‘by the authority of’ or ‘by the commission of’ If the phrase refers to the immediately adjacent participle, *synachtentōn hymōn*, ‘when you come together’, Paul’s words would evoke the idea of a Christian assembly that invokes the name of the Lord (cf. 1.2) Perhaps it is not necessary to make too rigid a distinction in this matter. The pregnant phrase may qualify both the Christians’ coming together and the action they are to take.¹²¹

These renderings of the Greek text of 1 Cor 5.3-5 show some solutions for how some scholars resolve the grammatical and syntactical difficulties in the passage. The remainder of this chapter is dedicated to a close reading and grammatical analysis of the text with the aim of offering my own solutions.

2.2 Grammatical Analysis

2.2.1 The Main Verb(s)

The most important task in considering a syntactical problem is to determine the main verbs. Although several words in 1 Cor 5.3-5 have a verbal aspect,¹²² it is clear that κέκρικα, ‘I have judged’ is a main verb. Another verb, παραδοῦναι, the infinitive form of παραδίδωμι (‘to hand over’), also merits consideration as a main verb. As an infinitive this verb would ordinarily be considered subordinate to the main verb; however, there are rare cases in which the infinitive has the force of a main verb, a possibility that will be examined here.

Κέκρικα is in the stative aspect, which conveys that even though an event has

121. Collins, *First Corinthians*, 211–12.

122. One finds participles and a subjunctive here. The subjunctive, σωθῇ, appears in the last clause of the sentence with ἵνα, which indicates subordination. Participles have a verbal sense, functioning as adjectival or adverbial modifiers. 1 Cor 5.3-5 contains five participles, four of which act as adjectives. The final participle, συναχθέντων, is a gentive absolute, a topic to which I will return.

already occurred its results are continuing.¹²³ Paul has made a judgment about the offending member of the congregation and he expects his decision to have lasting effects, some of which are revealed in the rest of the sentence. Even though Paul has decided what to do, he expects participation from the Corinthians. He would like them to agree with his decision and to carry out the sentence. Furthermore, if the Corinthians consent to carry out this discipline, they will be losing a member of their congregation, which may affect their spiritual, financial, and social lives. Not only will there be implications for the Corinthian body, the man himself will also be affected. The outcomes mentioned in the text are that his σάρξ will be destroyed with the hope that his spirit may ultimately be saved. Whatever this means concretely, Paul expects for this discipline to have a bearing on the man.

In addition to the observation that κέκρικα indicates continuing consequences is that it is a consummative perfect. The significance, then, is that Paul places emphasis on the completed action: he *has already* made the decision. Furthermore, this serves to underscore that the Corinthians *have not*, a sentiment in concert with Paul's negative evaluation of the Corinthians' laxity in v. 2, 'should you not rather have mourned, so that he who has done this would have been removed from among you?' In fact, congregational discernment - i.e. who should be included in the body of believers - is the focus of all of 1 Corinthians 5.

The content of Paul's verdict in 1 Cor 5.3-5 is that the man must be handed over (παραδοῦναι) to Satan. This verb is an infinitive and, as such, not usually considered a main verb. If, however, one understands παραδοῦναι as an imperatival infinitive here, then the infinitive would operate with the force of a finite verb and would be a main verb in the sentence. BDF notes that the imperatival infinitive is an old form common in Homer, but was used less often in Attic Greek. In the NT, there are three occurrences

123. The stative aspect conveys 'a condition or state of affairs in existence' (Porter, *Verbal Aspect*, 91).

of the imperatival infinitive, all of which are Pauline (Rom 12.15; Phil 3.15).¹²⁴ The criteria for an imperatival infinitive are that it has no governing verb and no subject. BDF comments, ‘when the subject is to be expressed, even Paul uses ἵνα’,¹²⁵ which can convey an imperatival sense with the subjunctive.¹²⁶

Based solely on this information, it is not possible to classify παραδοῦναι in 1 Cor 5.5. Since it appears with κέκρικα, παραδοῦναι may be governed by it, giving it a substantival function as a direct object. On the other hand, the clause contains no subject for παραδοῦναι. Thus the options are: 1) as the object of the main verb, παραδοῦναι is part of a subordinate clause and serves to describe the content of Paul’s judgment, or 2) παραδοῦναι is the governing verb of the clause that describes the disciplinary procedure that Paul expects the Corinthians to take (vv. 4-5). I will consider other NT occurrences of the imperatival absolute, in addition to the context of 1 Corinthians 5 itself, in order to come to a decision.

The other imperatival absolutes in the NT are in Rom 12.15 (χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων) and Phil 3.16 (πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν). BDF notes that Paul employs the imperatival infinitive without subjects in these two passages. Both situations are those of exhortation to the group of believers for proper conduct. In the verses surrounding Rom 12.15, Paul conveys the imperatival sense, primarily with participles. For example, his first instruction of the section, Ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ is translated as ‘let love be genuine; hate what is evil, hold fast to what it good’ (v. 9).¹²⁷ There are no main verbs in the sentence, but the Roman congregation is the understood subject of

124. See Friedrich Blass and Albert Debrunner, *A Grammar of the New Testament and Other Early Christian Literature*, rev. ed., translated by Robert F. Funk (Chicago: UCP, 1961), §389, and Daniel B. Wallace, *Greek Beyond the Basis* (Grand Rapids: Zondervan, 1996), 665.

125. BDF, §389.

126. BDF, §§388, 387, 363.

127. See also vv. 10-13, 16-19.

these exhortations. Paul also uses finite verbs in the imperative mood in vv. 14, 20 (a quotation from Prov 25.21), 21. The teaching to ‘bless [εὐλογεῖτε] those who persecute you; bless [εὐλογεῖτε] and do not curse [μὴ καταρᾶσθε] them’ (v. 14), immediately precedes Paul’s instruction to the Romans to ‘rejoice with those who rejoice, weep with those who weep’ (v. 15). Given that the instructions in 12.14 are reinforced by the use of imperatives, it is best to understand the infinitives of v. 15 as imperatives.

The grammatical situation in Phil 3.16 is more closely akin to that of 1 Cor 5.3-5. A finite main verb, ἐφθάσαμεν, appears with an infinitive, στοιχεῖν. Since ἐφθάσαμεν is situated in a prepositional phrase,¹²⁸ indicating that it is subordinate to another verb, it is possible to see that στοιχεῖν is the main verb. In addition, the subjunctive in v. 15 (φρονῶμεν) has imperatival force, the sense of which extends into Paul’s instruction in v. 16.¹²⁹ Given that it is the main verb of the sentence and considering the direct address of the context, στοιχεῖν is best understood as an imperatival infinitive.

In the case of 1 Cor 5.3-5, κέκρικα clearly functions as a main verb. However, I believe the logic of the passage becomes strained if one takes παραδοῦναι with the subject of v. 3, ἐγὼ (i.e. Paul). Within the context of 1 Cor 5.3-5, παραδοῦναι appears abruptly and is separated from the main verb by several phrases. ‘To hand over’ is the explanation of what Paul has deemed a fitting discipline, but the phrase itself can stand independently of κέκρικα. As highlighted by the consummative sense of κέκρικα, Paul instructs the Corinthians in v. 3 about the action they should take on the basis of his judgment. In effect, he says, ‘I have made my judgment: you (in the presence of my spirit) must deliver the offender to Satan’. He has determined that the Corinthians should participate in the action against the sinner; thus the implied subject of παραδοῦναι is ‘you’, indicating the Corinthian congregation.

128. My translation is, ‘nevertheless (πλὴν), to what (εἰς ὃ) we have attained (ἐφθάσαμεν) ...’.

129. See BDF, §363.

Furthermore, in other verses of 1 Corinthians 5, Paul expresses his expectation for the Corinthians to take responsibility in the discipline of members. In particular, vv. 2, 7, 13 contain exhortations for expulsion of the incestuous man, all of which have an imperatival sense. Paul strenuously reproves the congregation for being so full of themselves that they did not take the appropriate disciplinary action in this case more promptly (v. 2). Further along in the passage, he uses imperatives to guide the Corinthians in how they should rectify the intolerable situation (vv. 7 [ἐκκαθάρατε], 13[ἐξάρατε]¹³⁰). Much of Paul's frustration is directed toward the Corinthian community itself, so he urgently insists that they take action.

Here, I will briefly comment on 1 Cor 5.2, which I also understand to convey an imperatival sense. Verse 2 is a complex sentence and it has been translated in various ways. The particular clause of interest is the third one, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας, which is subordinate to the second clause, καὶ οὐχὶ μᾶλλον ἐπενθήσατε. In this verse Paul expresses his frustration with the Corinthian congregation and his surprise that they have not already taken action in this matter. In the first clause he says that they are full of themselves (ὕμεις πεφυσιωμένοι ἐστέ), an accusation that he has already leveled against them (4.6-8, 18-19). The appropriate attitude, described by Paul in the second clause, would have been mourning for the loss of the offending man, the intended result of which is the exclusion of the offender (ἵνα ἀρθῇ). It is common in the NT for the subjunctive to appear with ἵνα as a way to convey intended or probable result. In these cases, ἵνα 'has a subjunctive (imperatival) sense'.¹³¹

130. This occurs as part of a quotation from Deuteronomy 17.7, *passim*, the verb of which Paul has changed from the 2nd person, future, indicative (ἐξαρείς) to the imperative.

131. BDF, §388. See also Zerwick, who notes that ἵνα can be used in the imperative sense and that some scholars render 1 Cor 5.2 in this way (Maximillian Zerwick, *Biblical Greek: English Edition Adapted from the Fourth Latin Edition*, edited by Joseph Smith [Rome: SPIB, 1963], 142).

In 1 Cor 5.2, then, it is probable that ἵνα ἀρθῇ expresses the imperatival sense. Hence I offer this translation of the verse: ‘and you are puffed up, but would it not have been more appropriate had you mourned? Let he who has done this be removed from among you’. My rendering agrees with the sense of the rest of the passage, namely that Paul wishes for the incestuous man to be excluded from the group and expects the Corinthians to carry this out. In addition, παραδοῦναι in v. 5 conveys the same insistence on the man’s separation from the community, and παραδοῦναι should also be understood imperatively. The advantage of this rendition is that it presents conceptual integrity for the passage, which is Paul’s emphasis on proper ‘Christian’ behavior.¹³²

1 Corinthians 5 looks at the problem of πορνεία, but Paul places most of his attention on the community: he focuses on an attitude that has allowed the sin to continue (vv. 2, 6), on the danger that impurity poses to the community (vv. 7-8), and on how they should deal with other immoral members of the fellowship (vv. 9-13). The intent of vv. 3-5 is in concert with the chapter as a whole, which is that the Corinthians must take the responsibility to discipline its members. Paul has exercised his apostolic authority here; he intervenes not only to denounce the incestuous man, but also to rebuke the Corinthians and to exhort them to act. What he calls for is that when the community is assembled, with Paul’s spirit also present, they should hand the offender over to Satan.

2.2.2 The Clauses

Understanding 1 Cor 5.3-5 as comprised of two verbs with finite senses, signifies that the sentence contains two principal clauses. The first accounts for what Paul has done and the second details what the Corinthians should do. In making decisions about the clauses, one must determine the placement of the genitive absolute, συναχθέντων ὑμῶν (‘when you are assembled together’). Due to this circumstantial participle’s loose syntactical connection to the sentence, the genitive absolute must be situated based on

132. See Appendix 1 for a textual contour, which visually depicts the literary patterns of the chapter.

An advantage of diagramming the text is that it allows one to see patterns that are ordinarily obscured by a paragraph format. I understand v. 3 as one complete clause, the meaning of which is that Paul has already come to a judgment about ‘the one doing such a thing’. Despite much discussion of Paul’s presence and absence, the clause is fairly straightforward: subject (ἐγὼ) + verb (κέκρικα) + direct object (τὸν οὕτως τοῦτο κατεργασάμενον). The subject has modifiers (i.e. ἀπὸν τῷ σώματι, παρὼν τῷ πνεύματι, and ὡς παρὼν), as does the verb (i.e. ἤδη), which has a complete number of complements. This constitutes the first full clause of the sentence, which is designated as clause 1.

As shown by my diagram, I take vv. 4 and 5 to be interdependent, and I designate both verses clause 2. In addition, these verses consist of a main clause (2.a., from ἐν τῷ ὀνόματι to εἰς ὄλεθρον τῆς σαρκός) and a subordinate clause (2.b., from ἐν τῇ ἡμέρᾳ τοῦ κυρίου). Clause 2.a. is further subdivided into parts i. (συναχθέντων ὑμῶν), ii. (παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ), and iii. (εἰς ὄλεθρον τῆς σαρκός). In addition, the prepositional phrases can be categorized as subsections α. (ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ), β. (τοῦ ἐμοῦ πνεύματος), and γ. (σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ).¹³⁵

The main clause of vv. 4 and 5 (clause 2.a.) is also straightforward once the modifying elements are properly placed. Παραδοῦναι is the main verb with an implied subject (‘you’), a direct object (τὸν τοιοῦτον), and an indirect object (τῷ σατανᾷ). The remaining phrases are arranged around this main clause. Part 2.a.i., for example, is a genitive absolute that defines when, where, and how the action is to occur. Part 2.a.ii. constitutes the main action of the clause and 2.a.iii. depicts the result of the disciplinary action.

135. Although ‘for destruction of the flesh’ is also a prepositional phrase, it is not difficult to locate in the sentence. Thus as a matter of convenience, I discuss it in the present section and focus on the other, more problematic, prepositional phrases in the following section.

Clause 2.b. (ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου) is subordinate to clause 2.a. Much like 1 Cor 5.2, this phrase contains ἵνα with a verb in the subjunctive mood, indicating that this is the intended or probable result of the discipline.¹³⁶ Similar to 2.a.iii., the phrase ‘so that his spirit may be saved in the day of the Lord’ provides a picture of what may happen once the offender has been given over to Satan. On the other hand, it is distinct from 2.a.iii. because it designates Paul’s purpose for the discipline. BDF notes that εἰς τό clauses can be used to denote either purpose or result.¹³⁷ However, it is unlikely that Paul would express a double purpose for παραδοῦναι by using two different constructions. Thus it is probably best to judge 2.a.iii. as a result clause and 2.b. as the final clause.¹³⁸

Finally, the remaining phrases (α., β., and γ.) also form a logical pattern, which I will consider below. Here, however, it is possible to provide a preliminary clausal analysis. I understand the full sentence to fit together in this way: v. 3 has one clause, which is expanded upon by the main clause of vv. 4-5. In short, v. 3 states that Paul has made a judgment and vv. 4-5 constitute the details of that decision.

2.2.3 The Prepositional Phrases

The remaining phrases, designated as α., β., and γ. above, are slightly more problematic to locate in the sentence. Several syntactical constructions are grammatically possible,¹³⁹ thus one must rely on the context of the sentence to make a determination. To this end, I appeal directly to the syntactical patterns of the text. In 1 Cor 5.3-5 one observes that α., β., and γ. are grouped around συναχθέντων ὑμῶν and παραδοῦναι. Thus it is likely that Paul arranged them in order to communicate how he expects the Corinthians to assemble and how he intends the discipline to be carried out.

136. See BDF, §388. BDF also indicates that in the NT final clauses are usually in the subjunctive (§369).

137. BDF, §391.

138. These grammatical observations will be tested further in chapter 4.

139. Refer to page 2 for the ten possible arrangements.

Based on this positioning of the prepositional phrases, three likely possibilities emerge from the ten options I described:

- 1) The first is to take all three phrases, α., β., and γ., as modifying συναχθέντων ὑμῶν, clause 2.a.i. Thus, the assembly of the congregation would occur in the name of the Lord Jesus, with Paul's spirit present, and with the power of the Lord Jesus.
- 2) The second is that only α. is connected with συναχθέντων ὑμῶν, whereas β. should be taken with γ.: 'when you are assembled in the name of our Lord Jesus' and 'my spirit is present with the power of our Lord Jesus'.
- 3) The third is that while both α. and β. are attached to clause 2.a.i., γ. modifies clause 2.b.ii., παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ. Here the congregation would hand the man over to Satan with the power of the Lord Jesus for the destruction of his flesh (clause 2.b.iii.).

I prefer this third option because it allows for clauses 2.a.i. and 2.a.ii. to be balanced. In this view, Paul would be communicating two things about how the assembly should gather and two things about how the discipline will proceed. This point may be illustrated in an outline of vv. 4-5:

I. How the Corinthians should gather (clause 2.a.i):

- a in the name of our Lord Jesus
- b gather together
- a' with my spirit

II. What action they should take (clause 2.a.ii.):

- c with the power of our Lord Jesus
- d hand this one over to Satan
- c' for destruction of his flesh

III. What outcome is desired (clause 2.b.):

- e so that his spirit may be saved
- f in the day of the Lord.

The advantage of this construction of the prepositional phrases is that the Greek text does not have to be rearranged in order for it to make sense. My observations indicate that clause 2.a. highlights that the Corinthians should gather together and carry

out discipline against the offender. Moreover, my layout shows the parallelism between ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ and σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ.

My analysis is that vv. 4 and 5 serve to amplify Paul's judgment of v. 3 and that the verses can be outlined in this way:

1. Paul's judgment (v. 3):

- a For I have already judged the one who is doing this thing
- b although I am absent
- b' I am present in spirit
- b'' as if I were present:

2. Disciplinary details (vv. 4-5):

- a in the name of our Lord Jesus
- b gather together
- a' with my spirit
- c with the power of our Lord Jesus
- d hand this one over to Satan
- c' for destruction of his flesh
- e so that his spirit may be saved
- f in the day of the Lord.

Based on this grammatical evidence, my translation of these verses is:

³For indeed I, being absent in body, but present in spirit, have already judged - as if present - the one who is doing such a thing: ⁴when you and my spirit are assembled together in the name of our Lord Jesus, with the power of our Lord Jesus ⁵hand over such a man to Satan for destruction of his flesh so that his spirit may be saved in the day of the Lord.

Now that my translation of 1 Cor 5.3-5 is established, it is possible to begin interpreting the concepts of the passage, the task for the remainder of this thesis. I will devote considerable attention in the following chapters to problematic words and phrases of the text, which, in turn, signal significant issues for consideration within the context of Pauline theology.

CHAPTER 3

1 CORINTHIANS 5 AND EARLY JEWISH TRADITIONS

The aim of this chapter is to test if the history of traditions method will be fruitful for understanding the difficult concepts of 1 Cor 5.3-5. My premises are that Paul's thought was influenced by Jewish traditions and that this is observable in the letters to his congregations. Here I will examine the setting of vv. 3-5 in order to determine if there are verbal and ideological connections between 1 Corinthians 5 and, in particular, the OT.¹⁴⁰ In turn, the results from this investigation will be useful for the remainder of the thesis. Connections found here will assist interpretation of how Paul adopted and/or adapted traditional material in the disciplinary procedure of 1 Cor 5.3-5.

3.1 The Use of Traditional Material

My inquiry about the traditions that inform Paul's parænesis in 1 Corinthians is specific to that which may have provided a context for Paul's thought in 5.3-5.

140. After much thought, I have found no other satisfactory abbreviation than the OT for Jewish writings that likely held religious authority for Paul. I will, at times, also use the designations Jewish/Hebrew scriptures and Israel's scripture traditions (from Willard M. Swartley, *Israel's Scripture Traditions and the Synoptic Gospels: Story Shaping Story* [Peabody, MA: Hendrickson, 1994]), but all of these terms are anachronistic due to uncertainties of date and how widely scriptural traditions would have been recognized as authoritative in the 1st century CE. However, Wold's justified critique of NT scholarship has raised my awareness to the need for precision in terminology. He notes that there is 'often a failure to recognise the literary life of a tradition outside of the scriptural canon that often circulated for hundreds of years' (Wold, *Women, Men, and Angels*, 48). Thus my use of 'OT' is as a designation for Jewish traditions that Paul would have deemed to be authoritative (see e.g., 1 Cor 9.9, where Paul appeals to the 'law of Moses'), as distinct from a corpus that currently has an existence as canon, which I will regularly call MT. For an excellent discussion about this issue, refer to Richard B. Hays and Joel B. Green, "The Use of the Old Testament by New Testament Writers," in *Hearing the New Testament: Strategies for Interpretation*, edited by Joel B. Green (Grand Rapids: Eerdmans, 1995), 223–25.

However, this investigation must begin with a general question: how does one demonstrate that Paul's context and, more particularly, his 'moral world' were shaped by the 'great traditions' of Greece, Rome, and Israel, the cultural milieu in which Paul lived? Meeks states that in endeavoring 'to understand the moral formation of the early Christian communities, we begin by trying to understand the symbolic and social world they shared with other people in their villages or cities'.¹⁴¹ Thus I take it as a given that Paul was influenced by these great traditions and in my investigation of Paul's conceptual context it will be important to consider how, if at all, he draws upon them.

This said, however, a caveat must be made. My thesis will not provide original research into Paul's indebtedness to Greek and Roman sources. Excellent studies that compare the disciplinary approaches described in Paul's epistles with those of contemporaneous Greco-Roman societies are available and I refer to them as appropriate.¹⁴² No doubt a thorough-going review of Hellenistic literature related to group discipline and identity would enhance my insights about 1 Cor 5.3-5. However, given the limitations of space and time for this project, I must reluctantly defer this study to another time.

141. Wayne A. Meeks, *The Moral World of the First Christians* (London: SPCK, 1986), 14–15.

142. Studies such as Stephen J. Chester, *Conversion at Corinth: Perspectives on Conversion in Paul's Theology and the Corinthian Church*, SNTW (London: T. & T. Clark, 2003); Göran Forkman, *The Limits of the Religious Community: Expulsion from the Qumran Sect, Within Rabbinic Judaism, and Within Primitive Christianity*, CBNTS (Lund: CWK Gleerup, 1972); G. W. H. Lampe, "Church Discipline and the Interpretation of the Epistles to the Corinthians," in *Christian History and Interpretation: Studies Presented to John Knox*, edited by W. R. Farmer, C. F. D. Moule and R. R. Niebuhr (Cambridge: CUP, 1967), 337–61; and Moshe Weinfeld, *The Organizational Pattern and the Penal Code of the Qumran Sect: A Comparison with Guilds and Religious Associations of the Hellenistic-Roman Period*, NTOA (Göttingen: Vandenhoeck & Ruprecht, 1986) provide excellent points of reference for 1 Cor 5.3-5. For related studies about the status of the incestuous man himself within his Hellenistic setting, see Chow, *Patronage and Power*, particularly 133-40, and Clarke, *Secular and Christian Leadership*, 77-88. Finally, a general introduction may be found in Troels Engberg-Pedersen, ed., *Paul in His Hellenistic Context*, SNTW (Edinburgh: T. & T. Clark, 1994).

Instead, I have concentrated on Paul's use of Jewish material in shaping his argument. This is my focus for three reasons: a relative lack of scholarly investigation about Paul's use of early Jewish material for disciplinary exhortation,¹⁴³ close verbal and conceptual connections between 1 Corinthians 5 and OT passages, and his general reliance on Jewish traditions for parænesis.¹⁴⁴ Furthermore, I will primarily focus on Paul's explicit and non-explicit use of OT material with secondary attention to other early Jewish writings. There are several reasons for this decision. First of all, Paul appeals to what he calls 'scripture' (γραφῆ) as authoritative text (e.g., Rom 4.3). In fact, Paul himself makes note of his former zealousness for Torah and the book of Acts reports the same.¹⁴⁵ Secondly, his explicit citations of scripture are predominantly identifiable within what has been subsequently set as the OT canon.¹⁴⁶ Furthermore, Paul's quotation of 'scripture' most often in parænetic sections of his letters indicates that he believes that his addressees should also take scripture seriously.¹⁴⁷ Specifically, in relation to 1 Cor 5.3-5, I have chosen to look at the conceptual influence of the OT because, besides 1 Tim 1.20, it contains the only other ancient allusion to someone being handed over to Satan (Job 1.12; 2.6).

Moreover, in making a determination about which traditional material to consult the first criterion is that of availability. While there is general agreement about dating

143. Rosner relates that an extensive pool of scholarship has interpreted Paul as one who abrogates Jewish scriptural traditions and, as a result, drew exclusively on other sources for his moral teachings (Rosner, *Paul*, 1–8).

144. See, e.g., Paul's 'it is written' passages and the rhetorical context in which they occur (Rom 1.17; 2.24; 3.4, 10; 4.17; 8.36; 9.13, 33; 10.15; 11.8, 26; 12.19; 14.11; 15.3, 9, 21; 1 Cor 1.19, 31; 2.9; 3.19; 4.6; 9.9; 10.7; 14.21; 15.45; 2 Cor 8.15; 9.9; Gal 3.10, 13; 4.22, 27).

145. E.g., Acts portrays Paul as having sought letters from the high priest in order to capture the disciples of Jesus (Acts 9.2); see also Acts 22.3; 26.5. For Paul's own account, see Gal 1.13-14; Phil 3.4-6; Rom 9.3-5.

146. However, see e.g., 1 Cor 2.9, which may be from an extracanonical source, an imperfect memory of Isa 64.4, or an unknown recension of the LXX.

147. See, e.g., 1 Cor 10.1-13.

for a great deal of the apocryphal and pseudepigraphal writings as well as the Qumran literature, many questions remain, including whether some sources would have been accessible to Paul. Due to my lack of expertise in this area, I will rely on the judgments of commentators.¹⁴⁸ However, a late dating for a written source does not rule out the possibility that it is a witness to a tradition that may have been known by Paul. In light of these issues, I will take the conservative approach of engaging first with OT texts and then broadening the scope in subsequent chapters to consider other early Jewish writings. Perhaps these sources will provide useful insight about the development of traditions that may have formed Paul's conceptual framework for community discipline in 1 Cor 5.3-5.

3.2 The Old Testament Context of 1 Corinthians 5

Hays' statement about Paul's indebtedness to his Hebrew heritage and how he conveys this to his primarily Gentile audience represents well my own interests:

In Paul, we encounter a first century Jewish thinker, who, while undergoing a profound disjuncture with his own religious tradition, grappled his way through to a vigorous and theologically generative reappropriation of Israel's Scriptures. However great the tensions between his heritage and his new Christian convictions, he insistently sought to show that his proclamation of the gospel was grounded in the witness of Israel's sacred texts.¹⁴⁹

Paul explicitly relates the promises God made to Israel with those that are now available to Gentiles through the gospel.¹⁵⁰ Hays notes that, Paul presents 'scripture in such a way that the church - composed of Jews and Gentiles together - comes into focus as the goal of God's redemptive action'.¹⁵¹ Moreover, Paul's appeals for ethical conduct in the community of believers often have basis in the OT scriptures.¹⁵² It is this observation

148. See, e.g., Rosner's list of Jewish material with which Paul may have been familiar (Rosner, *Paul*, 41-44).

149. Hays, *Echoes of Scripture*, 2.

150. E.g., Rom 4.16; see also Rom 9-11.

151. Hays, *Echoes of Scripture*, 84.

that holds special interest for this chapter. In particular, I will examine connections between 1 Corinthians 5 and the books of Job, Leviticus, Ezra, Exodus, and Deuteronomy in order to ascertain if they provide insight for Paul's concepts of πορνεία, individual and community purity, corporate responsibility, disciplinary procedure, and the role of Satan.

3.2.1 Job and 1 Corinthians 5

Due to their similar linguistic features, I will first examine the points of contact between 1 Cor 5.3-5 and LXX Job to determine if Paul makes reference to an OT tradition. Indeed, the preface of Job¹⁵³ contains two verses that have verbal and conceptual similarities to 1 Cor 5.5: 'I [God] give him [Job] into your [Satan's] hand [δίδωμι ἐν τῇ χειρὶ σου]' (LXX Job 1.12) and 'I hand him over to you [παραδίδωμί σοι αὐτόν], only protect his life [μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον]' (LXX 2.6, my translation). In South's judgment, this is the probable origin of Paul's παραδοῦναι τῷ σατανᾷ.¹⁵⁴

Job 1-2 depicts Satan as a subservient being to God. Satan stands in the presence of God and God consults Satan regarding Job: 'Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil' (v. 8). Satan, however, is unimpressed and challenges God to remove the protective fence from around Job in order to test him (vv. 9-11). Indeed, Satan implores God to stretch out his own hand (ὁ χεὶρ σου) against Job

152. E.g., Rom 2.13. Indeed, according to Hays, 'ethics is simply the church's imaginative outworking of its identity as the Israel of God', (Richard B. Hays, "Ecclesiology and Ethics in 1 Corinthians," *Ex Auditu* 10 [1994]: 43).

153. The first two chapters and the epilogue (42.7-17) form a frame narrative for the, perhaps, more ancient poem. Kluger takes the prose about Satan to be an interpolation, which was added to explain God's part in Job's suffering (Rivkah Schärf Kluger, *Satan in the Old Testament*, translated by Hildegard Nagel, SJgT [Evanston, IL: NUP, 1967], 96–98).

154. South, *Disciplinary Practices*, 51.

(1.11; 2.5). Satan, here the quintessential adversary,¹⁵⁵ is convinced that if Job's blessings of prosperity, family, and personal health are taken away, he would curse God. God concedes to Satan's plan, but rather than harming Job directly, hands him over to Satan (1.12; 2.6).

Both times God hands Job over to Satan, his destructive power against Job is held in check. In 1.12, Satan is allowed to hurt the fortunes and the family of Job, but he must not stretch out his hand against Job himself. When God does allow Satan to afflict Job personally, Satan is forbidden from taking his life (μόνον τὴν ψυχὴν αὐτοῦ διαφύλαξον;¹⁵⁶ 2.6). That Paul is influenced by LXX Job 1 and 2's portrait of Satan as adversary, may be reflected in 1 Cor 5.5: Satan may initiate 'fleshly' destruction, but the man's 'spirit' will be saved.¹⁵⁷ As a conceptual precursor to Paul, it is significant that the phrase occurs in an instance in which the person does not die.

The same is true for the NT parallel passage, 1 Tim 1.20. Here Hymenaeus and Alexander are handed over to Satan, 'so that they may learn not to blaspheme'. As in 1 Cor 5.5, the author hopes that the punishment of handing these men to Satan will produce a positive result. Again, death is not mentioned and Satan plays a role that accomplishes the purpose of God.¹⁵⁸ Furthermore, in 2 Cor 12.7-9, where Paul describes his affliction caused by Satan, divine ends are achieved. There Paul claims that his weakness, which is brought about by a messenger of Satan (12.7), allows

155. The word here is *יָצִיט*, a common noun rather than a name.

156. See Luke 4.10 for *διαφυλάσσω*: 'he will command his angels concerning you, to protect you (NRSV)/keep you safe' (as J. P. Louw and E. A. Nida, eds., *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2nd ed. [New York: UBS, 1998], entry 21.21). This quotation from Psa 90.11 [LXX/MT 91.11] is ascribed to Satan during the temptation of Jesus.

157. These concepts will be examined in chapter 4.

158. A. Y. Collins argues that because Paul is not the author of 1 Timothy it should not be appealed to for understanding 1 Cor 5.5 (Collins, "Excommunication," 258). However, given that the author stands within the Pauline school of thought, I find it helpful to consider these passages together.

Christ's power to be made complete (12.9). Three times Paul requests that this harassing thorn be removed (12.8), but his answer is that it achieves God's purpose.

There are, however, differences between the situation of Job and 1 Cor 5.5. Job is a righteous man (Job 1.8; 2.3) and Satan desires to hurt him so that he will curse God (1.9-11; 2.4-5). In addition, Job's suffering is not within the context of community discipline. Even though his friends suggest otherwise, Job is upright and remains so throughout the account. There is no reason for him to receive punishment as judgment; rather, the agreement Satan negotiated with God is that he should be allowed to test Job's integrity.

While these are important differences, they do not undermine the basic point that Job 1-2 and 1 Cor 5.3-5 are examples of Satan's work as part of God's plan. The passages contain closely corresponding language and they share a common overall motif that the ultimate intent is for the good of the individuals. In neither case is death mentioned as the purpose, even though both people suffer. Furthermore, that the tradition of Job was accessible to Paul can be inferred from the roughly contemporaneous (first century BCE or CE) *Testament of Job* and reference to the figure of Job in Jas 5.11. Given the criteria of availability, common linguistic features, similar situation, appearance of related traditions in other parts of the Pauline corpus, and that others have noticed the same connections, it is reasonable to assert that by use of the phrase παραδοῦναι τῷ Σατανᾷ, Paul makes allusion to the tradition of Job.

3.2.2 Leviticus and 1 Corinthians 5

In the beginning of 1 Corinthians 5, Paul reveals that he is concerned by reports of a specific case of πορνεία within the church at Corinth. His concern is that there is a male member of the fellowship engaged in an immoral sexual relationship with his γυναῖκα τοῦ πατρός, taken to indicate his 'stepmother'.¹⁵⁹ The Greek phrase is used in the LXX for a woman who is not the birth mother, but the person married to one's

159. Representative of this view are Barrett, *First Corinthians*, 121; Conzelmann, *1 Corinthians*, 96n. 25; and Thiselton, *First Corinthians*, 386.

father. The Torah categorizes the sexual union of a man with his stepmother as a forbidden relationship.¹⁶⁰

Examination of Leviticus 18 will demonstrate this point. This chapter details the laws of prohibited sexual relations. These prohibitions primarily address incestuous relationships and they include sexual unions of a man with his mother and the wife of his father. Throughout Leviticus 18, the term ‘mother’, signifying biological mother, is always rendered μήτηρ/מִתָּה (18.7, 9, 13). On the other hand, the woman married to one’s father is referred to as γυναικὸς πατρός/הַיָּמָה (18.8, 11). Given the specificity of language, the meaning of the second set of terms in Leviticus must be “stepmother”.¹⁶¹

Sexual intercourse with one’s mother and with the wife of one’s father is strictly prohibited in Leviticus 18 for two reasons: firstly, because it ‘uncovers the father’s nakedness’ (see vv. 7-8) and secondly, because it is an ‘abomination’ (vv. 29-30), i.e. against the statutes of God (vv. 4-5). In the first instance, the sense of ‘uncovering nakedness’ is synonymous with shame. In fact, in Hebrew עֲרֹוּהָ,¹⁶² often translated as

160. See Lev 18.8; 20.11; Deut 22.30 [LXX 23.1]; 27.20.

161. Craig Steven de Vos, however, argues that the πορνεία in 1 Corinthians 5 is that of a sexual relationship between the offender and his father’s concubine. De Vos thinks this scenario is more true to the situation at Corinth - i.e. the offender had not been prosecuted because it was not an illegal relationship under Roman law. Rather, Paul is upset simply because he did not understand the difference between a legal marriage and concubinage (See Craig Steven De Vos, “Stepmothers, Concubines and the Case of ΠΟΡΝΕΙΑ in 1 Corinthians 5,” *NTS* 44 [1998]: 104–14, particularly 113). However, the issue for Paul was not whether the man himself was married to the woman, or had her as a concubine, but that she had been his father’s wife. Any sort of sexual connection with a woman who had intercourse with one’s father was odious (see Amos 2.7). See e.g., descriptions of Reuben (in Gen 35.22; 49.4 cf. 1 Chron 5.1) and Absalom (in 2 Sam 16.21-22) as despicable because they had intercourse with their father’s concubines. It is likely that a believer being sexually involved with his father’s concubine would have been similarly reprehensible to Paul, regardless of Roman judicial consequences (consider 1 Cor 6.1-8).

162. Herman L. Strack and Paul Billerbeck, *Kommentar zum neuen Testament aus Talmud und Midrash*, rev. ed., 6 vols [Munich: C. H. Beck’sche, 1963–65], 3.342, relates that although the Hebrew עֲרֹוּהָ has the sense of πορνεία, עֲרֹוּהָ (גלוי) also acts as an equivalent. In fact, Matt 5.32 and 19.9 render the עֲרֹוהָ of Deut 24.1 as πορνεία (see Peter J. Tomson, *Paul and the Jewish Law: Halakha in the Letters of the Apostle to the*

‘naked’,¹⁶³ is also rendered ‘shame’. Throughout Leviticus 18, the LXX renders this word as ἀσχημοσύνη, which has the connotation of shameful acts or the shame of nakedness.¹⁶⁴ Moreover, that ‘uncovering the nakedness of your father’s wife’ is equated with the father’s nakedness in Lev 18.8 indicates that she is his possession, as is his own body (cf. 18.7).¹⁶⁵ Thus it is possible to see that the understanding in Leviticus is that a son fails to honor his father by usurping that which belongs to his father. Honor of father and mother is the fifth commandment of the Decalogue (Exod 20.12) and reiterated in Leviticus following the list of forbidden relationships (19.3). Finally, the consequences of seeing a father uncovered and thus dishonoring him can be severe, as demonstrated by Gen 9.20-27, where Noah cursed Ham’s youngest son, Canaan, because Ham saw Noah naked.

In addition, the commandments on forbidden sexual relations are given by God to Moses so that when the Israelites enter Canaan they will not adopt practices of the people living there. Indeed, the claim is that the LORD displaced the nations who engaged in these defiling acts in favor of the Israelites (18.24). The tainted status of the people is depicted as passing impurity to the land; for this the LORD punished the land,

Gentiles, CRINT [Assen/Maastricht: Van Gorcum, 1990], 98–101). That the author of Matthew was familiar with the Hebrew tradition here is apparent by the fact that the LXX renders עֶרְוָה in Deut 24.1 as ἀσχήμων, rather than πορνεία.

163. In a post-biblical development, Rabbinic usage of עריות (גלוי), literally ‘uncovering nakedness’, became a catch phrase for the forbidden degrees of sexual relations with near relatives, and for adultery, homosexuality, and bestiality. Rabbinic traditions call chapters 18-20 of Leviticus the עריות, ‘(the passage on) forbidden degrees’ (e.g., Yeb 4.13), and includes גלוי עריות among the three commandments that Jews must never violate, even under threat of death. The others are idolatry and bloodshed (see e.g., bSanh 74a). Refer to Tomson, *Paul and Jewish Law*, 98–103.

164. From Timothy Friberg and Barbara Friberg, *Analytical Lexicon to the Greek New Testament*, revised (Grand Rapids: Baker, 2000), entry 3990 and H. G. R. Liddell, R. Scott, and H. W. Jones, *A Greek-English Lexicon*, 9th ed. with revised supplement (Oxford: OUP, 1996), entry 6403. See also to Rev 16.15, where nakedness (γυμνός) and shame (ἀσχημοσύνη) are equated; cf. Gen 2.25.

165. Similarly, uncovering the nakedness of one’s own granddaughters is the same as uncovering oneself, ‘for their nakedness is your own nakedness’ (18.10).

which, in turn, ‘vomited out its inhabitants’ (vv. 25, 28).¹⁶⁶ These commands must be obeyed so that the people may live (18.5). Even the aliens (גֵּר) among the Israelites must abide by these commandments (v. 26). The solemnity of the ordinances in Leviticus 18 is reinforced by God’s proclamation: ‘I am the LORD (your God)’ (vv. 4-6, 30). In fact, Moses, who relays these statutes to Israel, takes on the authority of God because he speaks to them in the name of the LORD (v. 2).

Other biblical authors interpreted transgression of these sexual prohibitions as an affront to God’s holy name, as in Amos 2.7 where father and son are said to ‘go in to the same girl’. The prophet Ezekiel also cites violation of the forbidden degrees in his denunciation of Judah: they have uncovered the nakedness of their fathers (22.10) and defiled other kinswomen (v. 11). In response God vows to scatter them among the nations to purge them from uncleanness (22.15). Thus, unchastity in Israel was understood to be a contributing factor in their expulsion from the land, as the Holiness Code of Leviticus warned. According to that tradition, if anyone was found engaging in prohibited sexual relations, then he or she would be cut off (כָּרַת/ἐξολεθρεύω): ‘for whoever commits any of these abominations shall be cut off from their people [ἐξολεθρευθήσονται αἱ ψυχαὶ αἱ ποιοῦσαι ἐκ τοῦ λαοῦ αὐτῶν/וְנִכְרְתוּ הַנִּפְשֹׁת הַעֲשׂוֹת מֵעַמָּם]’ (Lev 18.29).

The verbal, situational, and conceptual similarities between Leviticus 18 and 1 Cor 5.1 indicate that levitical legislation on forbidden sexual relations provides important information about why Paul condemns this situation in the Corinthian congregation as πορνεία. It is apparent that a sexual relationship with the γυναῖκα τοῦ πατρός is also taboo in Greco-Roman society, which Paul himself admits (5.1).¹⁶⁷

166. The Hebrew verb here is קִי, “disgorging” or “vomiting”, and is figurative for evicting inhabitants from the land.

167. Refer to Clarke’s discussion of the Augustan *lex Julia de adulteriis* (recorded by Gaius, *Institutes* 1.63) under which marriage between a man and his stepmother was forbidden (Clarke, *Secular and Christian Leadership*, 77–83; also O. Larry Yarbrough, *Not Like the Gentiles: Marriage Rules in the Letters of Paul*, SBLDS

Paul's comment here serves to underscore the sharpness of his reproach aimed at the Corinthian fellowship. Their failing is not that they have lived according to a lower code of morality, i.e. that which is prevalent in Gentile society vis-à-vis a godly life,¹⁶⁸ but that they have indulged behavior that is poorer than that accepted *even* in pagan circles (οὐδε ἐν τοῖς ἔθνεσιν). This is particularly galling to Paul since he believes that the Corinthians should be living according to a standard higher than the dominant society. This implies that Paul considered the Corinthian congregation as different from 'Gentiles', an observation that is borne out by other Pauline passages.¹⁶⁹ Moreover, one can observe a similar technique in the OT, where Gentiles are used as a foil to Israel's identity.¹⁷⁰ There, appeal was made to the idea of the Gentiles as a negative example of behavior in order to exhort Israel to improve their conduct.¹⁷¹

Finally, the text of Leviticus 18-20 reveals the impetus for why the people of God should not transgress in matters of πορνεία. There the Israelites are entreated to keep the commandments in order to be holy, as the LORD is holy (19.2). This is also an appeal that Paul makes to the Corinthians. From the beginning of the letter, Paul

[Atlanta: Scholars Press, 1985], 90n. 3). See also Justin J. Meggitt, *Paul, Poverty and Survival*, SNTW (Edinburgh: T. & T. Clark, 1998), 150–53, who, upon review of Roman marriage legislation, challenges Clarke's conclusion that the relationship described in 1 Cor 5.1 is concubinage.

168. Although he does critique this as well (e.g., 1 Cor 3.4).

169. See 1 Cor 12.3; 1 Thess 4.5; cf. 1 Cor 6.9-11; 12.13; Gal 3.28. Hays observes that Paul regards the Corinthians no longer as Gentiles because, in Christ, 'they belong to the covenant people of God' (Richard B. Hays, *First Corinthians*, IBC [Louisville: John Knox, 1997], 81). See also Conzelmann, *1 Corinthians*, 96.

170. See e.g., Exod 19.5-6, where Israel is defined as an entity precisely because it has been separated from the nations (ἀπὸ πάντων ἐθνῶν) to be God's holy nation. Consult chapter 7 of this thesis, where holiness is examined.

171. For e.g., Gentile nations are condemned for their iniquity, blasphemy, arrogance, and tyranny (Isa 13.11; Ezek 28.2-10). In addition, Ezekiel laments that the morality of the those left in Judah after the exile had dropped below even the expectations placed on resident alien: the people commit blood offenses, idolatry, and adultery (33.23-26), i.e. capital offenses according to Torah.

emphasizes that this is a community called to be holy (1 Cor 1.2): they have been consecrated, set apart for God, in Christ Jesus (ἡγιασμένοις¹⁷² ἐν Χριστῷ Ἰησοῦ), and they are called holy (κλητοῖς ἁγίοις).¹⁷³ Indeed, for Paul, life in Christ signals a life with new potential (e.g., 2 Cor 5.17). In Paul's letters, 'wisdom, righteousness, and sanctification [*hagiasmos*] and redemption are to be found somewhere quite new and unexpected: "in Christ Jesus" crucified and risen'.¹⁷⁴

In sum, it is likely that Paul alludes to the legislation on forbidden sexual relationships in Leviticus 18 when he condemns the offense of 1 Corinthians 5 as πορνεία. This tradition would have been accessible to Paul. There are similarities in situation, phraseology (γυναικα τοῦ πατρός), and motifs. In addition, other interpreters have understood the passage in reference to Lev 18.8. Furthermore, Paul's emphasis on purity and holiness in 1 Corinthians indicates that this part of Leviticus may be an important reference for understanding Paul's intent in this letter.

3.2.3 Ezra and 1 Corinthians 5

Here I will investigate the conceptual similarity between 1 Cor 5.2 and the book of Ezra, based on the topic of mourning (πενθέω)¹⁷⁵ as related to immoral sexual behavior.¹⁷⁶ Again, one notes the similar vocabulary and situation that may signal a

172. This participle is in the perfect tense, thus indicating an occurrence with ongoing significance.

173. Cf. Lev 20.26, where the Israelites are commanded to be holy just as God is holy; furthermore, the LORD has set them apart from all other people for this purpose.

174. Stephen C. Barton, "Dislocating and Relocating Holiness: A New Testament Study," in *Holiness: Past and Present*, edited by Stephen C. Barton (London: T. & T. Clark, 2003), 205.

175. This point of connection has been discussed by Rosner, so it will only be highlighted here (see Rosner, *Paul*, 61–93).

176. Πενθέω occurs six times in the LXX in relation to sin (Ezra 10.6; Neh 1.4; 8.9; *1 Esdras* 8.72 [LXX 8.69]; 9.2; Dan 10.2; see also *TReub* 1.10). This word is also used for grief about death (e.g., Gen 37.34–35; 2 Sam 14.2) and for destruction that results from God's wrath as judgment (e.g., Jer 12.3–4; Joel 1.9–15). There are more

non-explicit reference by Paul. In v. 2, he expresses his frustration with the community for having tolerated persistent πορνεία amongst them: ‘should you not rather have mourned [ἐπενθήσατε]? Let he who has done this be removed from among you’. It would have been better had the Corinthians acknowledged the grievousness of the man’s sin and taken measures against him. 2 Cor 12.20-13.4 shows that this is how Paul himself prepares to deal with serious sin. In that passage, Paul expresses his fear that the practice of πορνεία, although denounced in 1 Corinthians 5 and 6, has not been eradicated from the congregation. He is afraid that he will have to mourn (πενθήσω) over those ‘who have sinned before and have not repented’ (12.21); he warns that he will not deal with them leniently (13.2).¹⁷⁷

The priest Ezra’s lament over the covenant people’s disregard of boundary maintenance and sexual purity provides a conceptual context for 1 Corinthians 5. Ezra ‘did not eat bread or drink water, for he was mourning (ἐπένθει) the faithlessness of the exiles’ (Ezra 10.6). Here the priest discovers that Jews have intermarried with non-Jews, who are called Canaanites, Hittites, Perizzites, Jebusites, Ammonites, Moabites, Egyptians, and Amorites in Ezra 9.1.¹⁷⁸ It is likely that Ezra’s distress about this mingling was based on the commands for Israel not to ally itself with any other nation in covenants or marriage¹⁷⁹ and on experiences of idol worship proceeding from

occurrences of πενθέω in the LXX and NT related to wickedness than mourning for the deceased (29 compared to 21). However, it is probably best not to draw the distinction too sharply between mourning for death and mourning for wickedness. From the perspective of the NT, those who persist in their sin will not gain eternal life.

177. In chapter 8, I will return to the issue of repentance raised in 2 Cor 12.21.

178. These are on the list of people with whom the Israelites were meant not to mingle when they came to possess the land (see e.g., Deut 7.1-4).

179. Cf. Ezra 9.11-12 with Lev 18.24-30; Deut 7.1-4; 23.3-6. The connection between commandments of the law and the story of Ezra and the post-exilic returnees is made in Neh 13.1-3, which appeals directly to Deut 23.3-6. Furthermore, see Ezekiel 16, Jeremiah 2-3, and Hosea 2, where Israel, because of its breaches of the covenant, is likened to an unfaithful wife.

connection with foreign women.¹⁸⁰ Ezra's focus is on the separation of the returnees from the 'peoples of the land'; the priest's remedy for the problem is that the offending men must send away their wives and children (10.11). Ezra warns that those men who continue to live in forbidden sexual relationships will be expelled from the community (10.8).¹⁸¹ Furthermore, the problem is not just one of individual impurity. Ezra's prayer indicates that transgression of the covenant implicates everyone in sin.¹⁸² Ezra 10.1 describes the prayer as a confession in which Ezra declares to the LORD: 'here we are before you in our guilt, though no one can face you because of this' (9.15). There was urgency in dealing with sinners because their transgression of the covenant could jeopardize the group's standing before God.

Similarly, Paul is concerned that the impurity of πορνεία will spread throughout the fellowship (v. 6). Therefore, his remedy is that the people of the congregation separate themselves from this impurity (vv. 2, 5, 7, 9, 11, 13; cf. Ezra 10.10-11). The conceptual link between Ezra and 1 Corinthians 5 underscores that Paul wants the Corinthians to be a pure group and distinct from the people around them. Thus given the verbal and situational similarities, the probability that Paul would have been familiar with the tradition represented in the book of Ezra, and the recurrence of the motif of mourning over serious sin in 2 Cor 12.21, it is likely that Paul makes non-explicit reference to this tradition in 1 Cor 5.2.

3.1.4 Exodus and 1 Corinthians 5

Here I will briefly examine points of contact between 1 Corinthians 5 and Exodus 12, which records an account of the first Passover. In 1 Cor 5.6-8, Paul uses the

180. See particularly Numbers 25. See also 1 Cor 5.9, 11, where πορνεία and εἰδωλολατρία are prominent offenses, also the case in other Pauline vice lists (1 Cor 6.9-10; Gal 5.19-21; Eph 5.5; Col 3.5; cf. Rom 1.24-27).

181. This may be the earliest attestation to the Jewish practice of excommunication. This is examined further in chapter 6.

182. Ezra 9.5-15; see also Neh 1.5-11 and Daniel 9. See Rosner, *Paul*, 66–67, for a discussion of the corporate responsibility motif represented here.

language of purity and impurity within a metaphor about leaven in order to make the point that the Corinthian body has become contaminated. Paul refers to the Corinthians as the ‘temple of God’ (1 Cor 3.16; cf. 6.19)¹⁸³ and profanation of this sacred space occurred with the sin of the incestuous man. It continued to spread as the Corinthians turned a blind eye toward the misdeeds of this member, which angers Paul in 1 Cor 5.6 and is why he commands them to cleanse out the old leaven (v. 7).¹⁸⁴

Conventional wisdom concerning the contagious quality of leaven is demonstrated in other NT passages (Matt 13.33; 16.6-12; Mark 8.15; Luke 12.1-2; 13.21; Gal 5.9). Fee notes the difference between yeast and leaven and their effects,

What is in view [in 1 Cor 5.6] is not ‘yeast’ (as in the NIV), which was not plentiful in antiquity, and which in any case is fresh and wholesome. ‘Leaven’ was not so. It consisted of keeping back a ‘little’ portion of last week’s dough, which in turn was thoroughly fermented to give it lightness (= sourdough bread) Thus in the New Testament leaven became a symbol of the process by which an evil spreads insidiously in a community until the whole has been infected by it.¹⁸⁵

It is leaven that the slaves in Egypt were to eradicate from their houses before the night of the Passover and, in 1 Cor 5.6, Paul makes explicit appeal to this annual Jewish festival.¹⁸⁶

Exodus 12.8 refers to unleavened bread with which the Israelites should eat bitter herbs and a roasted lamb on the night of Passover.¹⁸⁷ In Exodus 12.15 the precept

183. Note the occurrence in both passages of the second person plural in Greek, which indicates that the community, not just the individuals, houses the Holy Spirit.

184. Cf. 2 Chronicles 29, where following the reign of Ahaz, King Hezekiah cleansed the Temple and made sacrifices on behalf of the people in order to reestablish service to the Lord.

185. Fee, *First Epistle*, 216. Compare Fee’s last statement with G. T. D. Angel, “ζύμη,” in *NIDNT*, vol. 2, edited by Colin Brown (Exeter: Paternoster, 1976), 462, who highlights that uses of leaven vary from context to context in the NT. Its main symbolic sense, however, is its pervasive quality.

186. For the institution of this festival, see Exod 12.14-20, 24-27, 43; 13.5-10; also Mark 14.1.

187. The link between Passover and the Feast of the Unleavened Bread is also made in Ezek 45.21; Luke 22.1; Josephus *JW* 2.10.

about eating unleavened bread is expanded: ‘seven days you shall eat unleavened bread; on the first day you shall remove (ἀφανιεῖτε) leaven from your houses, for whoever eats leavened bread from the first day until the seventh day shall be cut off (ἐξολεθρευθήσεται/הִתְקַדַּשׁ) from Israel’. In 1 Cor 5.7, Paul draws on this imagery to command the Corinthians to clean out (ἐκκαθάρατε) the old leaven from their fellowship. Furthermore, it is clear that his context is Exodus 12 from his allusion to the salvific sacrifice¹⁸⁸ of the paschal lamb (see Exod 12.3-7; 21) and to the festival (12.14).

In Exodus, the whole congregation (12.3, 6, 47) is commanded to remember the Passover event. The universality of the prohibition against leavened bread is such that the resident and the alien are treated in the same way (12.19). Throughout the generations this event is celebrated in an annual observance of unleavened bread, which commemorates God’s action in bringing the slaves out of Egypt (13.3). Its celebration must continue ‘when the LORD brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites’ (13.5). The people will pass along this ordinance and teach their children about its significance. It is decreed that a sacred assembly (κληθήσεται ἁγία/שְׁבִעַת יָמֵי חֹמֶשׁ) should gather on the first and the seventh days of the festival of unleavened bread (12.16).

By removing the old leaven, the Corinthians are able to become what they already are, an unleavened lump.¹⁸⁹ The connection in motif between 1 Corinthians 5 and Exodus highlights Paul’s concern for the holiness of the Corinthian congregation (1 Cor 5.7).¹⁹⁰ Paul explicitly refers to the Exodus tradition by telling them to celebrate

188. The blood of the lamb saved the firstborn of the people of God from the destroyer (ὀλεθρεύοντα) in 12.23. Cf. 12.12, 13, 27, 29, which connect the LORD with the destroyer.

189. According to South, ‘They must become “new dough” because they are in fact “unleavened”’. This is but another expression of the indicative-imperative concept so prevalent in Paul’s letters. They must become in practice what they are in Christ’ (South, *Disciplinary Practices*, 37). For a discussion of Paul’s practice of linking indicative and imperative verbs, see the paradigmatic study of Victor Paul Furnish, *Theology and Ethics in Paul* (Nashville: Abingdon, 1968), esp. 224-27.

190. Refer to Rosner, *Paul*, 67–68, who sees a Pauline holiness motif here.

with Christ as their πάσχα. In this way, he likens them to the people of Israel, who were also commanded to keep the festival.¹⁹¹ Therefore, corresponding to their status as holy, the Corinthians must exclude the offender from the community just as the one who had leaven in his house was cut off from Israel (Exod 12.15, 19).

3.2.5 Deuteronomy and 1 Corinthians 5

Paul also makes an explicit reference to Jewish tradition via quotation of a deuteronomic expulsion formula in 1 Cor 5.13: ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. This phrase appears in several places in Deuteronomy (17.7, 12; 19.19; 21.21; 22.21, 22; 22.24; 24.7; cf. 13.5) where the Israelite community is enjoined to act as a whole in matters of discipline. Similarly, Paul exhorts the Corinthian congregation to act together in expelling the offender in 1 Corinthians 5.

In Deuteronomy 17, the tradition relates that the community discipline should be enacted against anyone who transgresses the covenant by serving other gods. When the people hear that such a thing is happening, they are to make a thorough inquiry into the matter in order to determine if the charge is true. Meticulousness in the determination of guilt is emphasized in this passage¹⁹² because the penalty is death. The offending man or woman is to be brought to the gates of the town where everyone stones that person to death. Capital punishment proceeds in this way: the witnesses are the first to cast stones against the offender, then all of the people will follow; thus ‘you shall purge the evil from your midst’ (17.7).¹⁹³

191. I do not think that Paul wanted the Corinthians actually to celebrate the Passover; I merely observe that his metaphorical language and response to the situation of 1 Corinthians 5 is informed by Jewish scripture and tradition.

192. The sentence will be executed on the evidence of two or three people, for a person cannot be put to death on the testimony of a sole witness. See also Deut 19.15-21 and Num 35.30.

193. The deuteronomic expulsion formula appears in the LXX as ἐξαρείς (future indicative second person plural) τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, which differs from Paul’s quotation of it in 1 Cor 5.13, where the verb is in the aorist imperative second person plural (ἐξάρατε). This difference is quite minor, since the sense of the future indicative

This discipline is to be carried out in other situations as well, as in Deut 19.19, where a false witness is punished. Again the refrain ‘so you shall purge the evil from your midst’ appears as the warrant for the action. This phrase also appears in Deut 21.21, where all of the men of the community will stone the drunkard and profligate; in Deut 22.21, in the event that a young woman is discovered not to be a virgin; in Deut 22.22, 24, where a man and a woman are caught in an adulterous relationship; and in Deut 24.7, where an Israelite has kidnapped, enslaved, or sold a fellow Israelite.

Furthermore, Deuteronomy 17 relates that if the decision is too difficult for the judges and officials within each tribe to adjudicate, then the case should be brought to the representatives of God, the levitical priests and judges, at a place that is appointed by the LORD (vv. 8-9). These people will decide the case and the rest of the Israelites will carry out the decision exactly as it is declared. Deut 17.11 specifies that the people are not to deviate from the sentence because the consequences are serious: ‘as for anyone who presumes to disobey the priest appointed to minister there to the LORD your God, or the judge, that person shall die. So you shall purge the evil from Israel’ (17.12).¹⁹⁴ It is clear that these representatives of God are, in matters of justice, understood as conveying the authority of God. Throughout the OT, the themes of the sovereignty of God as the creator of the earth and of the LORD as ultimate judge are interrelated.¹⁹⁵ In Deuteronomy 17, however, the power of capital punishment is given to human beings, but only to those humans who are the representatives of God.

in Deuteronomy is imperativ/volitional. Refer to William G. MacDonald, *Greek Enchiridion* (Peabody, MA: Hendrickson, 1986), 32.

194. This phrase differs from the other occurrences of the expulsion formula in that it contains ‘from Israel’ rather than ‘from among you’.

195. For e.g., Isaiah 40-42 contains imagery of God as judge and creator. The idea that God the judge will bring about punishment or vindication is significant in the OT (see Gen 16.5; 18.16-19.29 [particularly 18.25]; Judg 11.27; Pss 1.5-6; 9.7-8 [LXX/MT 9.8]; 72.2-4 [LXX 71.2-4]; 96.13 [LXX 95.13]; 103.6 [LXX 102.6]; 110.6 [LXX 109.6]). In addition, the prophets commonly refer to the day of the LORD (Isa 24.21; Jer 7-8; 23; 33.15; Joel 1.15; 2.31-32; Amos 5.18-20; 9.11; Obad 15; Zeph 1.14-18; Mal 4.1-3). That this topic is also important for Paul can be seen in 1 Cor 5.5.

Thus the text of Deuteronomy provides a context for understanding the instructions that Paul gave to the Corinthians regarding community discipline. In other words, by noting how Paul incorporates and modifies material from Deuteronomy, it is possible to determine to what extent he expects the Corinthian believers to practice comparable disciplinary procedures. Furthermore, the disciplinary procedures he enjoins upon them may help to discern what sort of group identity Paul hopes the Corinthians will manifest. Regulations about discipline make obvious the boundaries between group members and non-group members, which in turn, determine what a group is by demarking what it is not.¹⁹⁶

One knows from 1 Corinthians itself that Paul had already instructed the Corinthians about how to respond to egregious sin (1 Cor 5.9). In a previous letter, Paul had asked the Corinthians not to associate (συναναμίγνυσθαι) with certain people, in particular with a sexually immoral ‘brother’ (ἀδελφὸς ὀνομαζόμενος). However, it is not just sexually immoral people he counsels them to avoid, but also the greedy, idolaters, revilers, drunkards, and robbers. In asking them to separate from certain people, Paul sets boundaries and indicates that a group of believers should *not* be composed of these sinners. To Paul, it is antithetical for such a person to be included in the fellowship. The removal of this ‘brother’ indicates how Paul expects the fellowship to respond to any of the other offenders mentioned in 1 Cor 5.9-11. How is it that Paul came to view these offenses as meriting the same punishment?

In his investigation of 1 Cor 5.10-11 and Paul’s other vice lists, Philip Carrington proposes that they provide traces of teaching by Paul of a ‘Christian Holiness Code’. He concludes that the vice lists indicate that ‘in the earliest period of mission preaching Christianity was presented to the gentiles as a neo-levitical community’ which was composed of a ‘brotherhood which was the sanctuary of God himself, whose spirit

196. See Stephen C. Barton, “1 Corinthians,” in *Eerdmans Commentary on the Bible*, James D. G. Dunn, gen. ed. (Grand Rapids: Eerdmans, 2003), 1325.

consecrated it in love'.¹⁹⁷ Conversely, Conzelmann does not consider it possible that Paul was influenced by scriptural traditions in the lists of 1 Cor 5.10-11. He finds that 'this is a form which has no model in the OT. Where it emerges in Judaism, Greek influence is at hand'.¹⁹⁸ Conzelmann notes that Hellenistic Judaism took over these lists for ethical instruction and excellent examples are found in Philo and *Wisdom of Solomon*.¹⁹⁹ However, Conzelmann's dichotomy between Judaism and Hellenism is too stark. If Paul, like Philo and the author of *WisSol*, adopted a Greek rhetorical style for conveying moral teaching, it does not necessarily follow that the content itself was devoid of Jewish context.

Indeed, this is the very situation in 1 Cor 5.9-13. Rosner makes this point by observing the connection between Paul's use of the deuteronomic expulsion formula in 1 Cor 5.13, his vice lists in vv. 9-11, and the situations in which the formula is cited in Deuteronomy. In Deut 22.21-24, forbidden sexual activity is punished;²⁰⁰ in 17.3, it is

197. Philip Carrington, *The Primitive Christian Catechism: A Study in the Epistles* (Cambridge: CUP, 1940), 21; refer to his full discussion on pages 16-21. See also Peter S. Zaas, "Catalogues and Context: 1 Corinthians 5 and 6," *NTS* 34 (1988): 622-29, who supports this analysis. Cf. Andreas Lindemann, who comments in regard to the situation of 1 Corinthians 5: 'Hinweise auf die hier einschlägige Torabestimmung fehlen; und Paulus wird kaum stillschweigend annehmen, die Korinther seien mit dieser Bestimmung vertraut gewesen - zumal der von ihm explizit gegebene Hinweis auf die Rechtsordnung bzw. die sittliche Anschauung der Heiden durchaus korrekter ist' (Andreas Lindemann, "Die biblischen Toragebote und die paulinische Ethik," in *1 Corinthians*, in *Studien zum Text und zur Ethik des Neuen Testaments: Festschrift zum 80. Geburtstag von Heinrich Greeven*, edited by Wolfgang Schrage, Concordia [Berlin: De Gruyter, 1986], 247).

198. Conzelmann, *1 Corinthians*, 100. His statement is dependent on the work of Anton Vögtle, who promoted the idea that catalogues of vices and virtues were first fully worked out in the Stoa (see Anton Vögtle, *Die Tugend- und Lasterkataloge im Neue Testament*, NTAbh [Münster: Aschendorff, 1936], 58-62).

199. Conzelmann, *1 Corinthians*, 100-01.

200. In fact, the whole of Deut 22.13-30 deals with the proper ordering of sexual relations, and ends with 'a man shall not marry his father's wife, thereby violating his father's rights' (22.30). In the Greek and the Hebrew, we find the same understanding of this violation as in Leviticus, i.e. it is depicted as the removal of a father's garment: ἀποκαλύψει συγκάλυμμα τοῦ πατρὸς αὐτοῦ/ יְגַלֶּה כְּנָף אָבִיו (LXX/MT Deut 23.1; see Lev

idolatry; in 19.19, it is a warning to false witnesses; in 21.20-21, a rebellious, profligate, and drunkard son; and in 24.7, it is kidnapping. Rosner notes that the offenses are the same as in 1 Cor 5.11. There the ones excluded are a sexually immoral person (πόρνος), an idolater (εἰδωλολάτρης), a slanderer (λοιίδορος), a drunkard (μέθυσος), and a robber/extortioner (ἄρπαξ).²⁰¹ The only offender from Paul's vice list not addressed in Deuteronomy is the πλεονέκτης, someone who is grasping or greedy. Rosner contends, however, that since πλεονέκτης and ἄρπαξ are linked in v. 10 with the copulative conjunction καὶ (rather than by the disjunctive conjunction, ἢ, as the other vices are) the offenses of greed and inappropriate acquisition are meant to be understood together. In addition, Rosner takes ἄρπαξ in the sense of "extortion"²⁰² and contends that it is equivalent to the illegal sale or kidnapping of an Israelite, which appears in Deut 24.7. Thus he concludes that the list in 1 Cor 5.11 is of 'those people warranting exclusion from the Christian community according to the legislation of Deuteronomy'.²⁰³ Hays, in his commentary on 1 Corinthians, supports Rosner's conclusion, further stating that Paul's list in v. 10 places the sins in nearly the same order as they appear in Deuteronomy.²⁰⁴

18.8; 20.11).

201. See Rosner, *Paul*, 69–70.

202. Thayer translates the substantive as 'an extortioner' (see Joseph Henry Thayer, *Greek-English Lexicon of the New Testament* [IBT, 1889], entry 753). Furthermore, ἄρπαξ is derived from ἀρπάζω, which means "to carry off by force" (*L&N*, entry 57.239), which strengthens Rosner's position that ἄρπαξ can be likened to kidnapping.

203. Rosner, *Paul*, 70.

204. He says, 'if Paul is implicitly following the outline of these Deuteronomic exclusion texts, he has moved sexual immorality to the beginning of the list because of the immediate problem in Corinth. The term "greedy," the anomalous element in Paul's list, may be placed second because it prefigures the next issue that Paul is going to confront: Corinthians taking one another to court over financial matters (6:1-11). The last four items in the list follow the canonical order of occurrence in Deuteronomy. Rosner admits that the actual terminology in Paul's vice list is not derived directly from Deuteronomy, but the correspondences are nonetheless suggestive' (Hays, *First*

Analysis of Rosner's proposal must begin with a query as to why prophetic divination, the sin that appears with the expulsion formula in Deut 13.5 (ET), does not appear in 1 Cor 5.10-11.²⁰⁵ One argument favoring Rosner is that Paul may have understood divination to be synonymous with εἰδωλολατρία, which he already proscribes in 1 Cor 5.10-11. In Deut 13.5, treasonous behavior is offensive because it could entice the people of Israel to turn away from the LORD (πλανάω ἀπὸ κυρίου/עַל־יְהוָה/דְּבַר־סָרָה). This is precisely the situation that Paul writes against in 1 Corinthians 10, where he condemns idolatry by reflecting on Israel's wilderness story. The OT portrays severe punishment for rebelling against God²⁰⁶ and Paul addresses the issue with vehemence in 1 Corinthians 10; however, it is not specifically in view in 1 Corinthians 5.

This omission throws doubt on Rosner's hypothesis. However, the LXX's translation of the Hebrew may provide insight. Perhaps Paul does not include the sin of rebellion against God in 1 Cor 5.10-11 because the LXX renders the expulsion phrase differently in Deut 13.6. Rather than the usual ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, the LXX substitutes the verb ἀφανιεῖς, even though the underlying Hebrew remains וַיִּבְעַרְךָ הָרַע מִקִּרְבְּךָ. The Hebrew בָּעַר in the Piel means "to kindle", "to remove utterly", or "to destroy", particularly in cases of evil or impurity.²⁰⁷ The Greek ἐξαίρω emphasizes בָּעַר's sense of "to remove" or "to drive out", whereas ἀφανίζω highlights its nuance of "to ruin" or "to destroy". One may note that ἐξαίρω gives weight to the end state of the

Corinthians, 88).

205. In Deuteronomy a diviner is called 'a dreamer of dreams' (ἐνύπνιον ἐνυπνιαζόμενος/חֹלֵם הַחֲלֹמוֹת), and the offense is described as treason against God (13.5; LXX/MT 13.6).

206. Indeed, two figures associated with divination and inciting rebellion against God, Hananiah in Jer 28.16 and Shemaiah in 29.32, are reported to come to ruinous ends. Although the LXX translates the phrase differently, the offense (i.e. rebellion against the LORD) is the same in Hebrew as in MT Deut 13.6; cf. MT Jer 28.16; 29.32 with LXX Jer 35.16; 36.32.

207. Note that although בָּעַר indicates destruction, nowhere in the OT is it associated with חָרַם.

community (that the person will be removed), whereas ἀφανίζω characterizes the effect on the offender.²⁰⁸ Hence, the change in the Greek verb, and the resulting change in meaning, may have been the reason for Paul's exclusion of divination by dreams from the vice lists in 1 Corinthians 5. If this is the case, then this observation bolsters the view that Paul used the LXX as his OT text.

Rosner's study underscores that the use in 1 Cor 5.9-13 of the deuteronomic expulsion formula and its attendant situations indicates the character of the boundaries that Paul wants the believers to maintain vis-à-vis nonbelievers. A thorough examination of the expulsion formula itself and its intent for discipline within the Corinthian community will be undertaken in chapter 6; chapter 7 will pursue the question of Paul's concept of group identity. What one may observe at this point is that Paul explicitly and non-explicitly draws on OT traditions from Leviticus, Exodus, Ezra, Job, and Deuteronomy for 1 Corinthians 5. The implication is that whether or not Paul has taught the Corinthians these specific traditions, *his* understanding was that those who declared Jesus as Messiah were in continuity with the people of God.²⁰⁹

208. South makes a similar observation about the Hebrew בָּעַר. He says, 'the "drive out" formula does not describe the sentence itself, but rather its *result*. The offender is removed by death, and "in this way you shall purge out the evil from your midst". So the focus of the formula is not on the fact of death but on purification. It is in this sense that Paul applies the OT formula in 1 Cor 5.13b to describe the result of the church's following his instructions. They are to remove the offender from their midst, deliver him to Satan, cleanse out the old leaven by not associating with the man. When they do so, the evil will be purged from among them' (South, *Disciplinary Practices*, 59–60, emphasis original).

209. Hays notes that 'this section of [1 Corinthians] provides striking evidence that Paul thinks of the Corinthian church, composed predominantly of Gentile converts, as belonging to God's covenant community; they bear the same moral responsibilities given to Israel in Scripture' (Hays, *First Corinthians*, 90).

CHAPTER 4

‘FLESH’ AND ‘SPIRIT’ IN 1 CORINTHIANS 5.3-5

4.1 Pauline Anthropology

It is the task of this chapter to investigate Paul’s use of the key terms σῶμα, σὰρξ, and πνεῦμα in 1 Cor 5.3-5. The significance of this study is multi-faceted: these terms, common in Paul’s writings, form a base for his theological beliefs;²¹⁰ the concepts themselves are hard to define due to their broad semantic field, even though Paul often uses them; and they are used to convey crucial ideas to the Corinthians in 1 Cor 5.3-5 about the discipline of the offender. Therefore, what we find are complex terms in a difficult passage used to communicate key thoughts. In addition to engaging with biblical texts, analysis of these terms will be aided by consultation with the relevant scholarly material about Pauline anthropology. However, it is not relevant to my topic to provide a complete overview of so vast a topic; therefore, I will limit my survey to only that which is strictly relevant to these verses.

Although I present the views of several scholars, my primary conversation partners are Rudolph Bultmann and James D. G. Dunn.²¹¹ The investigations of these scholars give significant, although sometimes divergent, insights into the theology and anthropology of Paul, the scope of which will provide a context for exegesis of the

210. ‘The degree to which Paul’s anthropology is interwoven into his theology can be illustrated from the two most important terms in Paul’s anthropology - “body” and “flesh”. For the former extends across the whole of Paul’s theology and can serve as an unexpected link motif As for “flesh”, the term is crucial for Paul’s understanding of how the gospel operates’ (Dunn, *Theology of Paul*, 52).

211. Rudolph Bultmann, *Theology of the New Testament*, translated by Kendrick Grobel (New York: Charles Scribner’s Sons, 1951) and Dunn, *Theology of Paul*.

current passage. Of particular anthropological interest in 1 Cor 5.3-5 is how Paul portrays himself as spiritually present in the community although bodily absent (v. 3, 4), how he has already judged the offender as if present (v. 3), the meaning of ‘flesh’ and ‘spirit’, and, relatedly, what is conveyed by ‘destruction’ in v. 5. I will first examine the anthropological concepts within Pauline theology and then move to an examination of the text itself.

4.1.1 Σῶμα

Bultmann and Dunn agree that σῶμα has a mostly neutral connotation in the Pauline corpus. Dunn’s analysis is that σῶμα designates the ‘embodiment’ of a person and ‘in this sense *sōma* is a relational concept. It denotes the person embodied in a particular environment. It is the means by which the person relates to that environment, and vice versa. It is the means of living in, of experiencing the environment’.²¹² Bultmann makes a similar observation: ‘the *sōma* is not a something that clings to a man’s real *self* (to his soul, for instance), but belongs to its very essence, so that we can say man does not *have* a *sōma*; he *is* *sōma*’.²¹³

There are some Pauline occurrences of σῶμα with negative nuances. Dunn notes that Paul can refer ominously to ‘the body of sin’ and the ‘body of death’ (Rom 6.6; 7.24). On the other hand, σῶμα is also used to describe the resurrected body (1 Cor 15.44), the sacramental bread (1 Cor 10.16-17), and the church as the body of Christ (Rom 12.4-5; 1 Cor 12.12-27).²¹⁴ Bultmann emphasizes the neutrality of the term σῶμα. He says, ‘the fact that [a person] is *sōma* is itself neither good nor bad. But only because he is *sōma* does the possibility exist for him to be good or evil - to have a relationship for or against God’.²¹⁵

212. Dunn, *Theology of Paul*, 56.

213. Bultmann, *Theology I*, 194, emphasis original.

214. Dunn, *Theology of Paul*, 52.

215. Bultmann, *Theology I*, 198.

Although there is flexibility of meaning in the term σῶμα, it is not ambiguous in the context of 1 Cor 5.3-5. In v. 3 Paul speaks about being physically absent from them - literally, his body is not with them. The importance of the statement is that although he is absent, he is with the Corinthians in a spiritual way that he likens to being physically present (vv. 3-4). Here the term 'body' is also a point of reference for his use of 'spirit'. Moreover, given that Paul uses σῶμα in v. 3, it is likely that he means something different by σὰρξ in v.5; thus the sense of 'body' helps to define what 'flesh' signifies in this passage.

4.1.2 Πνεῦμα

Likewise, πνεῦμα in Paul's letters does not ordinarily present interpretative difficulties. There are instances in which it is not clear if the word refers to a person's spirit or to the Holy Spirit,²¹⁶ but the context is usually determinative.²¹⁷ However, πνεῦμα in 1 Cor 5.5 is ambiguous. It reads, 'you are to hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord'. The personal pronoun 'his' is supplied by the NRSV with πνεῦμα, but the Greek contains only the definite article, τό, in a parallel phrase to τῆς σαρκός. While most interpreters understand this verse as referring to the offender's spirit (and the offender's flesh), there are some who take τὸ πνεῦμα as the Holy Spirit. A. Y. Collins supports the latter interpretation and finds that Paul is not particularly concerned with the repentance and rehabilitation of the sinner himself; rather 'his major concern was for the holiness of the

216. See 1 Cor 4.21; 5.5; 14.15, 32; 2 Cor 4.13; Gal 6.1; Phil 1.27. 'The number of uses of *pneuma* denoting human spirit in Paul is uncertain, since it is unclear in several passages whether the divine Spirit or the human spirit is referred to. In any case, it will be significant that the number of references to the (Holy) Spirit far outweigh those to the (human) spirit' (Dunn, *Theology of Paul*, 76).

217. There are sixteen clear references to the human spirit within the Pauline tradition (Rom 1.9; 8.16; 1 Cor 2.11; 5.3-4; 7.34; 14.14; 16.18; 2 Cor 2.13; 7.1, 13; Gal 6.18; Phil 4.23; 1 Thess 5.23; Phm 25). However, in the vast majority of cases within the Pauline corpus (over 100 of 146 occurrences), πνεῦμα refers to the Spirit of God (see Dunn, *Theology of Paul*, 76n.117; also Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* [Peabody, MA: Hendrickson, 1994], 14-15).

community. The reference to the spirit in v. 5 is best understood in terms of the Holy Spirit of God and Christ which dwells in the community'.²¹⁸ Hays, however, disagrees. He observes that Paul never uses 'to save' as that which will happen to the Holy Spirit.²¹⁹ Hence he thinks it is more sensible to see 'the spirit' in 1 Cor 5.5 as the offender's own and that 'Paul hopes that the community's censure and expulsion of the incestuous man will lead to this result: his fleshly passions and desires will be put to death. Thus, the eschatological fate of this man, after undergoing discipline and repentance, will be salvation'.²²⁰

Thiselton represents a mediating position in this debate. He reports that recent scholarship has persuaded him to have a more community-oriented view on the matter:²²¹ 'Before reading the arguments of Rosner, Campbell, and especially South, I had long believed that while the text did not necessarily envisage the offender's death (as they, too, argue) the purpose of salvation concerned primarily the man. But these writers have convinced me that the salvific purposes embrace both the community and the man'.²²² Therefore, Thiselton opts to leave the translation open, without insertion of a personal pronoun, and so reflects the ambiguity of the Greek. He prefers this because it allows for multiple interpretations, i.e. 'whether Paul means the stance of the man, the man under the mode of his openness to God, the stance of the church, the animating

218. Collins, Adela Yarbro, "Excommunication," 259. This was also Tertullian's view (see *De Pudicitia*, chapter 13 in ANF vol. 4).

219. It is the Spirit that saves, as in Gal 6.8.

220. Hays, *First Corinthians*, 86.

221. Cf. Thiselton, "Meaning of ΣΑΡΞ", where he understands that 'the flesh' and 'the spirit' both refer to the incestuous man.

222. Thiselton, *First Corinthians*, 397; he refers to Brian S. Rosner, "'OYXI MAAΛON EΠΙΕΝΘΗΣΑΤΕ' Corporate Responsibility in 1 Corinthians 5," *NTS* 38 (1992): 470–73; Barth Campbell, "Flesh and Spirit in 1 Cor 5.5: An Exercise in Rhetorical Criticism of the NT," *JETS* 36 (1993): 331–42; South, *Disciplinary Practices*; and South, "Critique".

principle of the church ... or simply that mode of being of the community and the man which is purged of its fleshly, self-sufficient complacency'.²²³

Although Paul's use of πνεῦμα indicates a close connection between the believer's spirit and the Holy Spirit (see e.g., Rom 8.4-18; Gal 5.25), I find the interpretation of Holy Spirit for the particular occurrence of τὸ πνεῦμα in 1 Cor 5.5 to be problematic for four reasons:

1. It is grammatically unlikely that the referents of 'the flesh' and 'the spirit' would not be the same. The phrase εἰς ὅλεθρον τῆς σαρκὸς occurs immediately prior to ἵνα τὸ πνεῦμα σωθῇ. Since there are no intervening nouns, one must look to the nearest substantive in previous clauses as possible referents. In this situation, it is ὁ τοιοῦτος, 'such a one', i.e. the offender. In order to support that 'the spirit' refers to the Corinthian fellowship and 'the flesh' is that of the offender one would have to prove why this unusual construction should be favored; here there is no grammatical warrant for taking different referents for 'the flesh' and 'the spirit'.²²⁴ Slightly more plausible is the suggestion that the single referent is the congregation.²²⁵ This interpretation, however, is difficult to maintain because the discipline, and thus 'destruction', is intended for the offender.

2. If the phrase 'destruction of the flesh', rather than 'so that the spirit may be saved', expresses Paul's purpose for the offender, then his ultimate fate remains unspecified. In other words, if destruction is meant for the man so that (ἵνα) salvation will ensue for the community, then the fate of the offender would be inescapable destruction.²²⁶ Under this interpretation, the separation described in 1 Cor 5.5 is not only of the man from the group during the span of his earthly life, but also his exclusion from the people of God for all eternity. Given Paul's exhortation to the group to forgive and readmit a brother who is sorry for his sin in 2 Cor 2.5-11, I doubt that Paul could have categorically cut off potential salvation for any person - even a person engaged in the serious offense of πορνεία. Moreover, I question if Paul could hold this position, given that he ascribes all saving authority to God (see Romans 9-11). I will return to this topic in chapter 8.

223. Thiselton, *First Corinthians*, 397. Bultmann concludes similarly: 'since the human self as a willing and knowing self can be called by the same term ("pneuma") as the marvelous power of divine action ... then the formal meaning of *pneuma* must possess this double possibility' (Bultmann, *Theology I*, 207).

224. Furthermore, choosing the congregation as the referent for 'the spirit' would be arbitrary given that another possible referent, τοῦ ἐμοῦ πνεύματος, is closer in proximity to τὸ πνεῦμα. With this reading, Paul's spirit would be saved as a result of the discipline.

225. See Campbell, "Flesh and Spirit," 333, 340, who suggests this and understands 'the flesh' as the self-sufficient attitude of the Corinthians.

226. Cf., 1 Thess 5.3 where ὅλεθρος also occurs.

3. To understand τὸ πνεῦμα as that of the fellowship is to link it also to the Holy Spirit, primarily because the Holy Spirit dwells within the Corinthian congregation (1 Cor 3.16) and, additionally, because most of Paul's references to τὸ πνεῦμα without a personal pronoun are to the Holy Spirit.²²⁷ However, salvation of the Holy Spirit is not a Pauline concept. It is impossible to imagine that Paul would think that any sort of human effort could bring about the sanctification of the Holy Spirit.²²⁸ Rather, it is the Spirit that brings salvation (see e.g., Romans 8). Hays believes that reading the congregation as the subject of τὸ πνεῦμα is commendable because 'it preserves a single-minded focus on the well-being of the church, which is Paul's central concern in verses 2 and 6-13'.²²⁹ On the other hand, 'Given his consistent use of the verb "save" to refer to the eschatological deliverance of human beings ... it is more likely that Paul actually does conceive of the community's discipline as leading somehow to the repentance and restoration of the sinner'.²³⁰

4. Seeing the punishment of the offender as that which can ensure the salvation of the spirit of the church is close to, if not synonymous with, understanding the suffering of the incestuous man providing atonement for the believers.²³¹ However, this concept is completely foreign to Paul; it is Jesus Christ who accomplishes this (e.g., Rom 3.24-25; 1 Cor 6.11). Barrett says that 'for Paul atonement is not through our death, but through Christ's'.²³²

Given these grammatical and theological observations, I propose that the best interpretation for τὸ πνεῦμα in 1 Cor 5.5 is that it refers to the incestuous man. If one interprets 'the spirit' as referring to the Corinthian congregation, then salvation of the man is not Paul's intent. A totalizing view that Paul does not have the offender's salvation in mind in this passage²³³ puts the interests of the congregation, i.e. its sanctity, too sharply at odds with the benefit of the individual. I believe that the passage itself

227. Of the 57 occurrences of τὸ πνεῦμα in Paul's epistles, 42 are clear references to the Holy Spirit. In 1 Corinthians, see 2.10, 11, 12, 14; 3.16; 6.11; 12.7, 8.

228. For Paul, salvation is sanctification; see 1 Cor 6.11.

229. Hays, *First Corinthians*, 86.

230. Hays, *First Corinthians*, 86. Hays cites 1 Cor 1.18; 1.21; 3.15; 7.16; 9.22; 10.33; 15.2 as examples of Paul's use of σώζω in 1 Corinthians.

231. See V. George Shillington, "Atonement Texture in 1 Corinthians 5.5," *JSNT* 71 (1998): 29–50, who represents this position.

232. Barrett, *First Corinthians*, 127; see also South, *Disciplinary Practices*, 61.

233. See e.g., Collins, Raymond F., *First Corinthians*, 213 in n. 42 of this thesis.

presents a discipline that will be ultimately beneficial to both the individual and the community.

4.1.3 Σάρξ

In 1 Cor 5.5, the σάρξ is that which will be destroyed by the discipline. The sense of ‘flesh’ in the Pauline corpus is complex and will warrant detailed examination here. First, I present the work of scholars who have investigated σάρξ in Paul’s letters. In order to arbitrate between the various interpretations of ‘the flesh’ in 1 Cor 5.5 I will consider the usages of the ‘flesh’ in 1 Corinthians. Following Mitchell’s premise that 1 Corinthians is best understood as a unified whole, I will examine the semantic range of σάρξ in the letter. The aim of this section is to determine the most likely meaning of the phrase ‘for destruction of the flesh’ in v. 5.

4.1.3.1. Pauline Uses of ‘Flesh’.

Paul employs the word σάρξ in different ways in his letters. There are Pauline occurrences where σάρξ has a neutral meaning, in line with ‘all humanity’ (as in Rom 3.20; 1 Cor 1.29; Gal 2.16) or referring to individuals (as in 2 Cor 7.5; Gal 1.16). However, there are also places in his letters where σάρξ has a decidedly negative connotation. Indeed, σάρξ ‘can denote not only the concrete body of flesh but also “fleshliness”, carnality, meaning the nature of the earthly-human in its specific humanness - i.e. in its weakness and transitoriness, which also means in opposition to God and His Spirit’.²³⁴ Furthermore, Bultmann understands ‘the flesh’ as a cosmic power. Bultmann’s key text for this is 1 Cor 6.15-20, where Paul indicates that being purchased by the Lord ensures the Corinthians’ freedom. Prior to becoming believers, the Corinthians had been in slavery, but now they are redeemed by God from another master. He argues that Paul personifies ‘flesh’ and ‘sin’, ‘as if they were demonic rulers’ (Rom 8.6-8, 12-13; Gal 5.13, 17, 19, 24).²³⁵

234. Bultmann, *Theology I*, 233–34. Dunn places Rom 8.7; 13.14; Gal 5.24; 6.8 in this category (Dunn, *Theology of Paul*, 65).

In his commentary on Galatians, J. Louis Martyn similarly interprets Paul's references to 'the flesh', particularly in Gal 5.13-24. Martyn uses a capital "F" when translating σάρξ because he understands Paul's usage here to connote a 'distinctly assertive character'.²³⁶ Furthermore, based on his investigation of Galatians Martyn believes that the Flesh and the Spirit are engaged in a dramatic conflict, which he calls an apocalyptic war.²³⁷ This is a war, not an anthropological or ethical dualism inherent in the human being (in this case the members of the Galatian congregation), but a conflict between two cosmic powers. The Spirit that has initiated the struggle is the general of the troops. Martyn believes that in Paul's view, 'the Galatians are soldiers already enrolled in *the Spirit's* army, not contestants in a struggle that is theirs'.²³⁸

Dunn, on the other hand, does not think of σάρξ as a cosmic power. He notes that each usage of σάρξ in Paul's letters can be placed along a spectrum of meaning, which ranges between neutral and negative imagery:

It is the continuum of human mortality, the person characterized and conditioned by human frailty, which gives *sarx* its spectrum of meaning and which provides the link between Paul's different uses of the term. The spectrum runs from human relationships and needs, through human weakness and desires, through human imperfection and corruption, to the fully deprecatory and condemnatory tone of the *sarx-pneuma* antithesis.²³⁹

Despite the condemnatory tone of the *sarx-pneuma* antithesis, Dunn finds no reason to see Paul's notion of 'flesh' as 'a principle of sin or as a hostile cosmic power'.²⁴⁰ Certainly sin itself can be characterized as a power, but

it would be more accurate to speak of sin making its headquarters in the flesh, or using and abusing the flesh, than to speak of the flesh as such as likewise a cosmic power. One could speak of flesh as a kind of sphere or character of existence, but to envisage that as a cosmic dimension or force field is

235. Bultmann, *Theology I*, 244.

236. J. Louis Martyn, *Galatians*, AB (New York: Doubleday, 1997), 528.

237. Martyn, *Galatians*, 530.

238. Martyn, *Galatians*, 535, emphasis original.

239. Dunn, *Theology of Paul*, 66.

240. Dunn, *Theology of Paul*, 66.

unnecessary. *Kata sarka* denotes simply life lived at the level of decaying materiality, where the satisfaction of human appetite and desire is the highest objective - 'whose god is their belly' (Phil 3.19).²⁴¹

Dunn's careful distinction allows us to consider that Paul did not see σάρξ as inherently insidious, taking every opportunity to foil the designs of God. Rather, 'flesh' is merely humanity in its vulnerability to sinful desires.

Daniel Boyarin shares Dunn's critique of Bultmann's cosmic view of σάρξ. However, he goes further than Dunn by insisting that 'flesh', even in the κατὰ σάρκα/κατὰ πνεῦμα antithesis, is an innocuous substance.

The term κατὰ σάρκα itself is morally neutral, although always subordinated to κατὰ πνεῦμα. Its semantic value is one, with the variations in nuance directly contributed by the pragmatic context. In all of these passages [Rom 1.3; 4.1; 9.3, 5; 1 Cor 1.26; 2 Cor 1.17], I think, it would be appropriate to say that Paul refers to an ordinary level of human existence that is, to be sure, lower than that of the spirit but not by any means stigmatized as being evil, venal, or without reference to God. Such an understanding of the term is particularly appropriate when the referent is either of two aspects of human existence: physical observances of Jewish ritual, especially circumcision in the flesh, and physical kinship - as opposed, in both cases, with their spiritual referents.²⁴²

Furthermore, Boyarin points to Philippians 3 as an excellent illustration of his point. Here is the intersection of genealogy, circumcision, and observance of the Law, which reveals that Paul's problem with 'confidence in the flesh' is not that it is a self-righteous attitude. Rather, the core issue is that the crucifixion and resurrection of Jesus erase the difference between Jew (Israel in the flesh) and Greek (Israel in the spirit), who have now become a single people of God.²⁴³ In his analysis of Paul's sense of σάρξ, Boyarin concludes that Paul displays a dualistic ideology, akin to that of Philo.²⁴⁴ Paul espoused this ideology as a way of answering the question that haunted him: how do the Gentiles fit into God's plan of salvation, as revealed to the people of Israel through Torah?²⁴⁵

241. Dunn, *Theology of Paul*, 67–68.

242. Daniel Boyarin, *A Radical Jew: Paul and the Politics of Identity* (Berkeley: University of California, 1994), 72.

243. See Boyarin, *Radical Jew*, 76.

244. Boyarin, *Radical Jew*, 59.

Bultmann, Martyn, Dunn, and Boyarin offer varied interpretations of the Pauline term σάρξ. One further conversation partner, John Barclay, whose study on ‘flesh’ and ‘spirit’ in Galatians 5 is instructive for the context of 1 Cor 5.5,²⁴⁶ will further highlight the diversity of interpretation on this topic. Barclay observes that in his passage the opposite of a life in ‘the flesh’ is a life in ‘the Spirit’; thus a radically changed life necessitates that ‘the flesh’ be destroyed. Paul’s portrait of life in ‘the Spirit’ in Galatians 5 and 6 shows his vision of what those who orient themselves away from ‘the flesh’ embody. The Spirit works in them and, as a result, they ‘bear the fruit of the Spirit’. Barclay writes,

While Paul can describe his list of virtues as ‘the fruit of the Spirit’, this does not leave the believer as a purely passive receiver of these gifts: he has to contend against the dangers of conceit (6.3-5) and weariness (6.9) to display this fruit in the Christian community. Neither the indicative (the fruit of the Spirit) nor the imperative (sowing to the Spirit) should be downplayed. Indeed the interplay of human and divine resources is neatly encapsulated in Paul’s appeal to ‘walking by the Spirit’ (5.16).²⁴⁷

In his evaluation of scholarly discussions about σάρξ, Barclay concludes that ‘while the flesh can be manifested as human weakness (Gal 4.13-14), or self-centred behaviour (5.15), neither of these is itself the heart of Paul’s understanding of the term: the looser definition - “what is merely human” (1 Cor 3.4) - fits his various uses more comfortably as well as arising quite naturally from his apocalyptic perspective’.²⁴⁸ The view of ‘flesh’ will now be examined for 1 Cor 5.5.

4.1.3.2. Occurrences of ‘Flesh’ in 1 Corinthians.

The context of 1 Corinthians itself will provide a basis for understanding Paul’s use of ‘flesh’ in 1 Cor 5.5. Barclay found 1 Cor 3.4 to be a useful interpretive key in his examination of σάρξ in Galatians. Now one may evaluate if it is similarly useful for 1

245. Boyarin, *Radical Jew*, 85.

246. John M. G. Barclay, *Obedying the Truth: A Study of Paul’s Ethics in Galatians*, SNTW (Edinburgh: T. & T. Clark, 1988).

247. Barclay, *Obedying the Truth*, 214–15.

248. Barclay, *Obedying the Truth*, 209.

Cor 5.5. In his study on Paul's anthropological terms, Robert Jewett finds diversity in Paul's use of σάρξ in the Corinthian correspondence.²⁴⁹ His investigation distinguishes between Paul's use of 'flesh' in polemical and nonpolemical settings. In polemical contexts, Jewett describes Paul's adversaries as Gnostics and divine-man proponents at Corinth. His premise is that Paul used σάρξ in different ways when addressing different situations; this understanding becomes the basis for his division of 1 and 2 Corinthians into six letters.²⁵⁰ For example, he takes Paul as using a 'non-technical' sense for σάρξ in Letter A, meaning 'an appropriation of traditional Judaic use of σάρξ as interchangeable with σῶμα',²⁵¹ because Paul purposefully avoids his typical 'flesh-spirit' antithesis so as not to play into the hands of his Gnostic rivals. Jewett places the occurrences of σάρξ in 1 Cor 6.16, 15.39, and 2 Cor 7.1 into this letter. On the other hand, Paul switches tactics and uses the technical 'flesh-spirit' antithesis in Letter B (1 Cor 1.29, 26; 3.1, 3; 5.5; 9.11) directly against the Gnostic opponents. Jewett contends that here 'Paul moves distinctly in the direction of Gnosticism himself'.²⁵² However, Jewett also notes that Paul moves back to using σάρξ as equivalent to σῶμα in 1 Cor 7.8, an indication of 'his lack of interest in maintaining a systematic anthropology'.²⁵³ In Jewett's schema, Letter C displays similar fluctuation between the non-technical (in 2 Cor 4.11) and technical (in 2 Cor 5.16) senses of σάρξ.

249. See Robert Jewett, *Paul's Anthropological Terms: A Study of Their Use in Conflict Settings* (Leiden: Brill, 1971), especially 119-34 for his treatment of σάρξ in 1 and 2 Corinthians.

250. Letters A (1 Cor 9.24-10.22 + 1 Cor 6.12-20 + 1 Cor 11.2-34 + 1 Cor 15 + 1 Cor 16.13-24 + 2 Cor 6.14-7.1) and B (1 Cor 1.1-6.11 + 1 Cor 7.1-9.23 + 1 Cor 10.23-11.1 + 1 Cor 12.1-14.49 + 1 Cor 16.1-12) are the most relevant for my study. The remaining proposed letters, C (2 Cor 2.14-6.13 + 2 Cor 7.2-4), D (2 Cor 10.1-13.13), E (2 Cor 9.1-15), and F (2 Cor 1.1-2.13 + 2 Cor 7.5-8.24), are from 2 Corinthians. See Jewett, *Anthropological Terms*, 23-26 for his full consideration of the questions surrounding the Corinthian letters' composition.

251. Jewett, *Anthropological Terms*, 454.

252. Jewett, *Anthropological Terms*, 454.

253. Jewett, *Anthropological Terms*, 454.

The differences that Jewett notes in Paul's use of σάρξ merit investigation. For several reasons I am not fully convinced of his reading. Most importantly, I find more compelling Margaret Mitchell's argument that 1 Corinthians is a unified letter, as can be observed by its sustained deliberative argument. Second, for understanding Paul's uses for σάρξ, I prefer Dunn's spectrum of meaning as a more useful tool to Jewett's view that Paul employs the term inconsistently. Discerning patterns in Paul's word usage must be attempted before deciding that he uses anthropological terms incongruously. Dunn's observation that σάρξ varies in contexts from neutral to negative meanings gives a starting point for investigating a pattern. Taking account of the semantic range allows the surrounding context to determine the nuance of any given use of σάρξ, a concern highlighted by Thiselton,²⁵⁴ this is more helpful for determining the meaning than Jewett's diachronic reading.²⁵⁵ Finally, no conclusive evidence has been offered that Paul's opponents at Corinth were Gnostics, as Jewett maintains. The removal of Gnostics as the Corinthian rivals similarly removes one of Jewett's keys determining how 'flesh' is used in each setting. For these reasons, I will examine the occurrences of σάρξ in 1 Corinthians with the understanding that this was one letter addressing a series of related problems in the fellowship.

Paul writes about 'flesh' fifteen times in 1 Corinthians.²⁵⁶ The first five occurrences are prior to 1 Cor 5.5 and they suggest that σάρξ is a 'humanly' way of living, which is distinctly different from spiritual maturity. For example, in 1 Cor 3.1, Paul equates people behaving in a 'fleshy' way as being infants in Christ (ὡς νηπίοις ἐν

254. 'Flesh in Paul does *not* denote any *one general thing*, it serves as a *polymorphous concept*, i.e. its meaning is always heavily context-dependent and variable' (Thiselton, *First Corinthians*, 1267, emphasis original).

255. Jewett's study does helpfully warn against conflating Paul's various usages of σάρξ into one meaning, which is praised by Thiselton (see Thiselton, *First Corinthians*, 1266). However, Thiselton's own study of descriptive and evaluative definitions of σάρξ based on Paul's and the Corinthians' frames of reference (i.e. code switching) provides a much broader framework than Jewett's fragmented letters (see Thiselton, *First Corinthians*, 396; Thiselton, "Meaning of ΣΑΡΞ," 207–15).

256. 1 Cor 1.26, 29; 3.1, 3; 5.5; 6.16; 7.28; 9.11; 10.18; 15.39, 50.

Χριστῷ); these ways of being are both contrasted to living in a spiritual way. Jealousy and strife in the Corinthian congregation indicate that they are ‘merely human’ and this is what Paul calls ‘fleshly’ (3.3-4). This is the text that Barclay refers to for his definition of ‘flesh’, i.e. ‘merely human’. Here, Paul indicates that followers of Jesus should view σὰρξ as all things that do not proclaim God’s righteousness: ‘in the light of the glory of God’s activity in the new age, all human achievements and traditions are put into the shade’.²⁵⁷ The occurrence of σὰρξ καὶ αἷμα in 1 Cor 15.50 has a similar character. There, ‘flesh and blood’ are likened to the perishable (φθορά) just as the kingdom of God is equated to the imperishable (ἀφθαρσία). ‘Flesh’ is that which does not seek after the kingdom of God because it is not of enduring value. This connotation for σὰρξ can be observed in most cases in 1 Corinthians.

Two occurrences lend weight to interpretations that claim Paul uses σὰρξ in 1 Cor 5.5 as equivalent to σῶμα. These passages are 1 Cor 6.16 and 15.39. The first contains a quotation of Gen 2.24: οἱ δύο εἰς σάρκα μίαν. In Genesis, this saying is used to justify why a man will leave his parents to be joined with a woman. Furthermore, it follows the story of woman’s creation out of the man, i.e. his fleshly substance. Adam exclaims that she is ‘bone of my bones and flesh of my flesh’ (v. 23). Here ‘flesh’ does not designate the body in its entirety, but metaphorically designates the closeness of male and female, a bodily intimacy that the tradition of Genesis assumes humans will seek to recapture. Paul, however, adapts this positive statement of Genesis to suggest that the act of sex between a man and a woman creates a closeness that subsumes each individual into one entity. The similarity of ‘flesh’ to body is apparent here, but Paul emphasizes that a sort of union happens between a man and a prostitute that goes beyond a physical act of bodies joining. In fact, the ‘fleshly’ synthesis is dangerous because it can rival the spiritual alliance between a Christian and the Lord. Again, the main contrast is between ‘flesh’ and spirit; the pursuit of the ‘flesh’ is counter to the work of the Spirit.

257. Barclay, *Obedying the Truth*, 208.

1 Cor 15.39 introduces another sort of focus, i.e. that ‘flesh’ is not an altogether human condition: ‘for not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish’. In this section, Paul’s focus is on the state of humanly existence after resurrection from the dead. In v. 44 he calls the resurrected body a ‘spiritual body’ (σῶμα πνευματικόν), which is contrasted with a ‘physical body’ (σῶμα ψυχικόν). In the previous two verses he provides parallels to these two types of bodies, between the imperishable and the perishable, between glory and dishonor, and between power and weakness.²⁵⁸ The types of flesh in v. 39 provide a context for Paul to show how God creates different kinds of things that are suitable for their function; in vv. 40-41 Paul writes about the differences between terrestrial and celestial bodies, as well as how the sun, moon, and stars are distinct. The overlap between ‘flesh’ and body is also evident in this passage. However, Paul uses σῶμα in both positive and negative ways as in v. 44, which is not the case for σὰρξ. ‘Flesh’ represents the weakness of the solely physical side of the body, which is contrasted with the aspect of the body that can be glorified, i.e. the ‘spiritual body’.

Thus one sees that in 1 Corinthians Paul maintains an antithesis between ‘flesh’ and spirit, even if sometimes the sense of ‘flesh’ also overlaps with the usually neutral σῶμα. However, even in those instances σὰρξ points to the negative side of body: as seen in 1 Cor 15.35-58, ‘flesh’ is not the enduring part of humanly existence. Πορνεία is the specific manifestation of the ‘flesh’ in 1 Cor 5.5. Furthermore, the metaphor of leaven in 1 Cor 5.6-8 demonstrates that Paul understands ‘flesh’ to be insidious. The Corinthians must remove the contaminant because they are called to be unleavened bread (5.7), composed of sincerity and truth (5.8). The people with whom the Corinthians are not to associate, the sexually immoral, the greedy, robbers, idolaters, revilers, and drunkards demonstrate that they are of the ‘flesh’ and that their lives are

258. This theme continues in the following verses and one observes that ‘flesh and blood’ are perishable (v. 50), which must be changed to imperishable (v. 52) to avoid death (v. 54) and to inherit the kingdom of God (v. 50). Furthermore, Paul counsels the Corinthians to remain steadfast ‘abounding in the work of the Lord’ (v. 58) to be clothed eventually with immortality (v. 53-54).

oriented away from God. Paul has examined the Corinthian congregation and found them also to be ‘still of the flesh’ (1 Cor 3.3) - ‘merely human’ (3.4) - and it is a state that keeps them from full maturity in Christ (3.2). It is the focus on human pursuits, intensified by willful sinning, that Paul finds abhorrent; the incestuous man is exhibiting his humanity in a particularly shocking way. To Paul, the man’s actions are counterintuitive given the new possibility of existence inaugurated by Christ²⁵⁹ and contradictory to the life of the Christian fellowship. Paul understands that a new age of the Spirit has dawned and the Corinthian community may participate in that age if they avoid the way of the ‘flesh’.

This survey of Paul’s use of σάρξ in 1 Corinthians points to its range of meaning within the context of mortal existence. The negative side, i.e. that mortality cannot inherit immortality, is shown when one intentionally turns away from God and towards human pursuits. The sin of πορνεία in 1 Corinthians 5 reflects the man’s ‘fleshly’ nature, which must be destroyed if there is to be hope that he will inherit the kingdom of God. With this interpretation, the negative aspect of ‘flesh’ provides the basis for Paul’s use of σάρξ in 1 Cor 5.5. However, some commentators find the more neutral aspect of ‘flesh’, i.e. σάρξ as equivalent to the physical body, to better account for its usage in 1 Cor 5.5. Hence, the punishment in view is the death of the offender. For example, Conzelmann says that ‘the destruction of the flesh can hardly mean anything else but death’.²⁶⁰ He explicates that the offender’s spirit will be ‘seized by God [and] be saved by the annihilating of the “flesh” sold to sin. His immediate physical death preserves him from eternal death’.²⁶¹ William F. Orr and James Arthur Walther concur, although they leave room for the man’s repentance:

259. The the most succinct expressions of this are found in Rom 6.11 and Phil 2.15; see also 1 Cor 2.6-16; 2 Cor 3.6-4.6; Gal 3.23-29; Rom 8.14-17.

260. Conzelmann, *1 Corinthians*, 97. Conzelmann supports his interpretation by pointing to 1 Cor 11.30-32. The position that 1 Corinthians 5 and 11 contain analogous situations will be examined in chapter 6.

261. Conzelmann, *1 Corinthians*, 98n. 40.

Since the sin of the Corinthian man was certainly a violation of OT marriage law and, according to Paul, of Gentile practice, Paul could well have been consigning him to extirpation, which would be executed by Satan as the agent of divine punishment (on the analogy of the Job story; usually the hand of God was the executor in Judaism). Destruction of the flesh, then, would refer to premature death. Under such circumstances the man would have some time to come to repentance, and so his spirit would finally be saved.²⁶²

In addition, Barrett, Bruce, Klausner, and Morris take the position that physical suffering and death are in view.²⁶³

On the other hand, Nigel Watson considers the interpretation of physical suffering and/or death to be vulnerable. According to Watson,

it would follow, for one thing, that Paul was using the terms ‘flesh’ and ‘spirit’ to mean the physical body and the essential self. But that would imply a dualistic understanding of human nature, according to which body and spirit would confront each other as opposites. Such an understanding was clearly prevalent in Corinth but is foreign to the unitary tendency of Pauline anthropology.²⁶⁴

Furthermore, James T. South criticizes the view that Paul calls for the death of the offender; rather, like Satan’s effect on Paul in 2 Cor 12.7-10, Paul expects that the man will be taught the lessons of patience and dependence on God.²⁶⁵ Allo, Fee, Lockwood, Quast, Ruef, Alexander Sand, Talbert, and Thiselton concur that ‘the flesh’ in 1 Cor 5.5 is the sinful aspect of the man and that Paul enjoins a corrective and penitential discipline.²⁶⁶

4.1.3.3. Problems with ‘Flesh’ as Physical Destruction.

While I have not exhaustively analyzed the interpretation of ‘the flesh’ in this

262. Orr and Walther, *I Corinthians*, 188–89.

263. Barrett, *First Corinthians*, 126; Bruce, *1 and 2 Corinthians*, 55; Klausner, *Jesus to Paul*, 553; and Morris, *1 Corinthians*, 86.

264. Watson, *The First Epistle to the Corinthians*, 49.

265. See South, *Disciplinary Practices*, particularly 89-106.

266. Allo, *Première Épitre*, 122–24; Fee, *First Epistle*, 212; Lockwood, *1 Corinthians*, 186; Quast, *Corinthian Correspondence*, 44–45; Ruef, *First Letter to Corinth*, 40–41; Alexander Sand, *Der Begriff “Fleisch” in Den Paulinischen Hauptbriefen*, Biblische Untersuchungen (Regensburg: Friedrich Pustet Regensburg, 1967), 144–45; Talbert, *Reading Corinthians*, 19; and Thiselton, *First Corinthians*, 399.

passage,²⁶⁷ my objective has been is to demonstrate how interpretation of the term ‘flesh’ in 1 Cor 5.5 is important in discerning the discipline involved. In this task, it is also necessary to consider the possible interpretations of σάρξ in relation to the overall intent of the discipline, i.e. salvation of the man’s spirit. In this way, it is possible to set parameters for the appropriate understanding of σάρξ in 1 Cor 5.5. A significant portion of this chapter is involved in that task. However, here I will examine the particular problems of equating σάρξ with σῶμα in 1 Cor 5.3-5.

First, if ‘the flesh’ is equivalent to the physical body, then the destruction of it is synonymous with death. Thus for those interpreters who understand the body and ‘the flesh’ as the same, then death of the offender is a reasonable assumption. However, difficulty for this interpretation lies in Paul’s hope that the destruction will actually increase the likelihood of the offender’s salvation in the day of the Lord. Above, I concluded that it is best to understand that ‘the flesh’ and ‘the spirit’ both refer to the offender. With Barrett, I find it foreign to Paul’s thought to imagine that a punishment resulting in death will ‘atone’ for the offender’s sin.²⁶⁸ In his investigation of 1 Corinthians 5, Siegfried Meurer concurs.

Abzulehnen sind die Auslegungen, die Paulus unterstellen, er habe mit diesen Worten lediglich an die Rettung der Seele gedacht, denn der Apostel denkt hier weder platonisch noch gnostisch. Auch die Meinung, daß Paulus dem Sünder die Möglichkeit gebe, durch den Tod seine Sünde zu sühnen ... kann nicht akzeptiert werden, weil sich, dafür im paulinischen Kanon kein Hinweis finden läßt. Zudem gerät diese Vorstellung in Konflikt mit der Überzeugung, daß Gott selbst die Sühne durch den Tod Christi geleistet hat (Röm 3.24f). Zu diesen und ähnlichen Auffassungen kommt es dann, wenn man sich erst einmal darauf festgelegt hat, daß Paulus die physische Vernichtung, also den Tod des Sünders, erwarte und wolle.²⁶⁹

267. Refer to the diagram of interpretations on page 9 for a more extensive overview.

268. Barrett, *First Corinthians*, 127. In fact, the Bible nowhere speaks of physical suffering as ensuring one’s salvation (see Quast, *Corinthian Correspondence*, 44).

269. Siegfried Meurer, *Das Recht Im Dienst der Versöhnung und Des Friedens: Studie Zur Frage Des Rechts Nach dem Neuen Testament*, AbThANT (Zurich: TVZ, 1972), 127.

It follows, then, that for salvation to occur a change must happen in the man himself, i.e. a reorientation of life that indicates receptivity to the will of God rather than engagement in sin. Paul commonly calls these two states life ‘in the flesh’ and life ‘in the Spirit’ (e.g., Rom 8.4-17; Gal 5.16-25). Less commonly he refers to the change from a sinful state to a spiritual state as repentance (as in 2 Cor 7.9-10). Sand, in his monograph on σάρξ in Paul’s letters, agrees. He finds that the relationship of ‘flesh’ and ‘spirit’ in 1 Cor 5.5 to be that

Beide bezeichnen vielmehr je für sich den ganzen Menschen unter einem jeweils verschiedenen Aspekt: »Fleisch« ist der Sünder, ist der Mensch, der in das Sündersein des alten Menschen zurückgefallen ist, der - weil er gesündigt hat - aus der Gemeinde ausgeschlossen und dem Satan übergeben werden soll, »Geist« ist ebenfalls der ganze Mensch ... der - nachdem er Buße getan hat - wieder in die Gemeinde aufgenommen wird und am Tage des Herrn Rettung findet.²⁷⁰

Thus Paul saw proper conduct as important for a believer. If, then, the discipline in 1 Cor 5.5 is death, the only way Paul may hope for the man’s salvation is if he considers it feasible for the offender to repent after death. This is not a widely held position, but it does consistently hold together the notions of capital punishment and hope for the offender’s salvation. S. D. MacArthur advances the idea that Paul expects the salvation for the incestuous man to happen after death, which he does by taking πνεῦμα in 1 Cor 5.5 and 1 Pet 3.19 as a euphemism for a dead person.²⁷¹ Given Paul’s notions of life ‘in the flesh’ and life ‘in the Spirit’, salvation will occur if the sinner reorients himself towards God while he is in the realm of the dead. Although MacArthur does not state this explicitly,²⁷² the logical conclusion of his study is that

270. Sand, *Der Begriff “Fleisch,”* 144–45.

271. S. D. MacArthur, “‘Spirit’ in Pauline Usage: 1 Corinthians 5.5,” in *Studia Biblica*, vol. III, edited by E. A. Livingstone, Papers on Paul and Other NT Authors: 6th International Congress on Biblical Studies (Sheffield: JSOT, 1980), 253–54 and 256n. 25.

272. His comment is, ‘the verse says simply: the dead person will be saved on the day of the Lord’ (MacArthur, “Spirit,” 254).

after the incestuous man is dead, he will realize his sin and regain his status as one of God's people worthy of salvation.

1 Pet 3.19 is crucial for MacArthur's case because certain readings of it understand that Christ visited spirits in an after-life holding cell and prompted their repentance. However, John H. Elliott notes that the passage is far from clear. There are a number of interpretative difficulties, including questions about when Christ descended to preach to the spirits (after their death or prior to their existence) and who the 'spirits in prison' are: the righteous dead of Noah's generation, the wicked dead, or the rebellious angels.²⁷³ Elliott's own interpretation is that 'in the course of going into heaven, Christ confirmed the condemnation of the disobedient spirits imprisoned in one of the heavenly realms'.²⁷⁴ Thus the case of 1 Pet 3.19 is not solved.

Furthermore, MacArthur cites LXX *Sir* 9.9 and *1 Enoch* 22.3-13 as proof that πνεῦμα can represent the condemned person insofar as he will exist after his death in the realm of the dead' and that this was an idea common at the time of Paul.²⁷⁵ As MacArthur states, there were those in Second Temple Judaism who understood there to be places for the wicked dead to await the day of judgment (*1 Enoch* 22.4). However, MacArthur's appeal to *1 Enoch* does not bolster his case that after a punishment of death the offender in 1 Corinthians 5 will be saved. *1 Enoch* portrays separate realms of the dead, where the spirits cannot mingle or change places; according to this view, the righteous dead and wicked dead are already destined for their portions (22.9-13; cf. Luke 16.23-26).

Similar to the tradition in 1 Peter, Paul conceives of a sort of 'waiting room' whence those believers who have 'fallen asleep' (i.e. died) will be summoned at the

273. John H. Elliott, *1 Peter*, AB (New York: Doubleday, 2000), 647-62.

274. Elliott, *1 Peter*, 650. Similarly, he understands the spirits in 1 Pet 4.6, a verse traditionally linked with 3.19, as the righteous dead who had been unjustly persecuted in life but who will receive divine vindication (Elliott, *1 Peter*, 740); cf. *1 Enoch* 22.

275. MacArthur, "Spirit," 253.

parousia to meet the Lord in the air (1 Thess 4.13-17). Even though he attributes the death (κοιμάομαι) of some of the believers to improper self-discernment (διακρίνω in 11.29-30), he clearly does not think this signifies that they have lost their status in the people of God; they will not be condemned along with the world (11.31-32). They are believers and their lot does not change after death.

Hence, MacArthur fails to demonstrate that the idea of a wicked spirit attaining salvation after death existed in antiquity. Moreover, even if the interpretation of 1 Pet 3.19 is debated, the texts that MacArthur appeals to for support illustrate that the respective authors considered the fates of the dead to be sealed after death. Thus it is best to understand that in 1 Cor 5.5 Paul hopes that the man's 'fleshly' aspect will be destroyed while he is still alive, which would allow for the reorientation of his life and salvation in the day of the Lord. Thus there are problems in seeing 'flesh' in v. 5 as synonymous with 'body'. Not only is it theologically improbable that Paul meant that the incestuous man's death could atone for sin, attention to the occurrences of σὰρξ 1 Corinthians indicates that Paul maintains an antithesis between 'flesh' and 'spirit'.

4.2 Presence and Absence in 1 Corinthians 5.3-4

After general investigation of σῶμα, πνεῦμα, and σὰρξ, it is now possible to examine how they are used in the context of 1 Cor 5.3-5 itself. Here what has been gained from study of the Pauline concepts of body and spirit, above, will aid in interpretation of statements about his presence and absence in vv. 3-4.

4.2.1 Verse 3: Physical Presence and Absence

This verse presents a perplexing situation, in which Paul portrays himself as both absent and present in the Corinthian fellowship. Paul assures the Corinthians that although 'absent in body (ἀπὸν τῷ σώματι), I am present in spirit (παρὸν δὲ τῷ πνεύματι); and as if present (ὥς παρών) I have already pronounced judgment' (1 Cor 5.3). How can Paul imagine that he is present at Corinth despite his absence? Perhaps he is merely employing an epistolary technique - a stylistic commonplace in antiquity,

equivalent to the modern phrase, ‘my thoughts are with you’. Or, perhaps he imagines that his spirit, joined to the Holy Spirit, could actually be among the Corinthians when they gathered. Secondly, why does Paul emphasize his presence? These questions will now be explored.

Paul speaks of being present and absent with congregations in other letters. In 2 Corinthians, the theme is expressed on several occasions (2 Cor 10.1-2, 11; 13.2, 10) in regard to the possibility of visits from Paul and usually in connection to disciplinary matters. These verses reveal a link between authority and presence. In each situation, Paul underscores his authority to discipline the Corinthians by evoking imagery of his presence. In 2 Cor 10.1-2, he writes: ‘I who am humble when face to face (κατὰ πρόσωπον) with you, but bold toward you when I am away (ἀπών)! - I ask that when I am present (παρών) I need not show boldness by daring to oppose those who think we are acting according to human standards (κατὰ σάρκα)’. Furthermore, ‘let such people understand that what we say by letter when absent, we will also do when present’ (10.11). This makes the link explicit between what Paul writes and his power (cf. 1 Cor 4.18-21). Prior to his third visit to the Corinthians (2 Cor 13.1), he expresses that he writes, ‘these things while I am away from you, so that when I come, I may not have to be severe in using the authority that the Lord has given me for building up and not for tearing down’ (13.10). Stanley K. Stowers accounts for the occurrences of this motif of presence and absence in Paul as common phraseology from the Greco-Roman ‘friendly letter tradition’.²⁷⁶ In addition, Abraham Malherbe relates that letters in that period were understood to be one-half of a dialogue; he provides examples in which the writer speaks to an absent friend as though he were present.²⁷⁷

276. Stanley K. Stowers, *Letter Writing in Greco-Roman Antiquity*, LEC (Philadelphia: Westminster, 1986), 60. Examples are from Ambrose, *Letter* 197; Augustine, *Letters* 42, 58; Jerome, *Letters* 5, 7; John Chrysostom, *Letters* 36, 49, 58.

277. For letters as surrogate dialogues see e.g., Cicero *Ad Familia* 12, 30; Demosthenes 223. For representative letter addressing a friend as though present see e.g., Cicero *Ad Familia* 2, 4; Seneca. *Epistula* 75 (from Abraham J. Malherbe, *Ancient*

However, it may be that these passages in Paul convey something apart from an epistolary convention. In other places, when he writes about being present in a community, he actually means that he will be there. Furthermore, 1 Cor 5.4 relates that the power of the Lord Jesus is also present with the assembled community, which demonstrates the gravity of this situation. Gordon Wiles also observes that the ‘striking threefold emphasis [in 1 Cor 5.3-4] on his presence must mean more than a conventional epistolary formula’.²⁷⁸ In addition, Fee thinks that Paul means to convey more than ‘you are in my thoughts’ here: ‘it is, after all, quite different for him to say that he thanks God “at every remembrance” of someone, and to say that he considers himself actually to be present with them ἐν τῷ πνεύματι (“in his spirit” or “in the Spirit”)’.²⁷⁹ In an analysis of Paul’s motif of presence and absence, Funk decides that ‘Paul must have thought of his presence as the bearer of charismatic, one might even say, eschatological power’.²⁸⁰ Indeed, ‘the word of God spoken by Paul is ... life-giving and death-bringing (2 Cor 2.14-17), and this word is bound, so far as Paul is concerned, to his personal presence’.²⁸¹ Käsemann understands 1 Cor 5.3-5 as conveying the authority of a ‘sentence of holy law in the NT’, whereby the ‘Spirit - and that means the present Lord - himself takes action. His judgments are unambiguous and need neither discussion nor ratification, so that from this standpoint the personal absence of the apostle becomes

Epistolary Theorists, SBLSPS [Atlanta: Scholars Press, 1988], 12). See also Gustav Karlsson, “Formelhaftes in Paulusbriefen?” *Eranos* 54 (1956): 138–41.

278. Gordon P. Wiles, *Paul’s Intercessory Prayers: The Significance of the Intercessory Prayer in Passages in the Letters of St. Paul*, SNTSMS (Cambridge: CUP, 1974), 145.

279. Fee, *God’s Empowering Presence*, 124.

280. Robert W. Funk, “The Apostolic *Parousia*: Form and Significance,” in *Christian History and Interpretation: Studies Presented to John Knox*, edited by W. R. Farmer, C. F. D. Moule and R. R. Niebuhr (Cambridge: CUP, 1967), 265.

281. Funk, “Apostolic *Parousia*,” 265. The passage Funk cites portrays Paul as one who is sent from God and able to stand in God’s presence (2 Cor 2.17).

irrelevant and all that remains to the community is the act of assent'.²⁸²

In order to discern what Paul means by his spiritual presence, what Käsemann suggests merits attention - did Paul consider that his presence was of no importance? The context of 1 Cor 5.3-4 actually indicates the opposite. Paul may have made his judgment at a distance, but he emphasizes three times that he is spiritually present with them. Particularly, he promises that his spirit will be with them when the discipline occurs. Can it be that despite the emphasis on his spiritual presence, he actually believes that it makes no difference? The Bible contains other situations in which powerful men of God are 'caught up' in the spirit, have visions, or are even physically transported to another location. Paul describes one of his own ecstatic experiences to the Corinthians:

I know a person in Christ who fourteen years ago was caught up to the third heaven - whether in the body (ἐν σώματι) or out of the body (ἐκτὸς τοῦ σώματος) I do not know; God knows. And I know that such a person - whether in the body or out of the body I do not know; God knows - was caught up (ἡρπάγη) into Paradise and heard things that are not to be told, that no mortal is permitted to repeat (2 Cor 12.2-4).

From what he has written, it is obvious that Paul himself is not sure if the experience was bodily or not. This indicates that he thought it was possible to be transported somewhere out of body, in spirit. Also apparent is his belief that God could transport him via either method, in the body or out of the body.²⁸³

This view is probably not particularly strange for one steeped in Jewish scripture traditions, which contain stories of people being caught up by God, either physically transported or via heavenly visions.²⁸⁴ People apparently believed that Elijah was occasionally transported by God (1 Kgs 18.12; 2 Kgs 2.16); in fact, the Bible reports that

282. Ernst Käsemann, *New Testament Questions of Today*, ET, translated by W. J. Montague, NTL (London: SCM, 1969), 71.

283. The verb here for 'caught up' (ἡρπάζω) is in the aorist indicative passive because it describes an event that happened to Paul. Furthermore, Paul writes, 'I do not know; God knows', implying that it was God who caused the 'catching up'.

284. See Earle Ellis, "Sōma in First Corinthians," *Int* 44 (1990): 136-37, where he likens Paul's translocations to those of the prophets.

the LORD took Elijah to heaven in a chariot of fire (2 Kgs 2.11).²⁸⁵ In addition, the OT refers to various prophets who were admitted as observers to the heavenly court, namely, Micaiah (1 Kgs 22.19-23), Isaiah (Isa 6.1-13), Ezekiel (1.4-28), Zechariah (3.1-2), and Daniel (7.9-14).²⁸⁶ Furthermore, Ezekiel was able to have visions of Jerusalem and heavenly beings (Ezek 8.1-4),²⁸⁷ as well as appear to the exiles in Chaldea (11.24) in visionary transport.

These themes also appear in the NT. Luke describes Jesus' ascension as his being 'lifted up' to heaven (Luke 24.51; Acts 1.2, 9-11).²⁸⁸ In Acts 8.39-40, a spirit of the Lord snatched Philip away to Azotus. Also, Paul writes to the Thessalonians that those who are still alive at the *παρουσία* will be 'caught up' to meet the Lord in the air (1 Thess 4.17). In addition, the literature of Second Temple Judaism contains other examples of such accounts.²⁸⁹ In *1 Enoch*, the LORD allows Enoch to stand in the council of God, travel the heavens with angels, and gain knowledge about God's judgment of the fallen angels. The pseudepigraphal work was named for Enoch, the man who 'walked with God; then he was no more, because God took him' (Gen 5.24). Enoch was seen to be an exemplar of a righteous man because he, like Elijah, did not experience physical death.

However, the description of Elisha's spiritual presence and absence in 2 Kgs 5.26 is most closely akin to the situation in 1 Cor 5.3. This passage describes Naaman

285. See also Ezek 2.2, where a spirit enters Ezekiel and sets him on his feet. The spirit of the LORD could also possess people, which would bring on a prophetic frenzy and give someone an altered personality (e.g., 1 Sam 10.6, 10).

286. A vision of the enthroned LORD is also found in Psa 80.1 [LXX 79.1].

287. In this passage the 'hand of God' (8.1) lifted Ezekiel by the 'lock of the head' (v. 3).

288. See also attestations of Jesus' exaltation in Acts 2.32-33; 1 Tim 1.16; Heb 4.14; 8.1; 9.24; 10.12; Rev 12.5.

289. See *Apoc Ab* 15.5-27.3 (OTP1); *2 Enoch* chapters 1-68 (OTP1); *4 Ezra* chapters 3-14 (OTP1); *T Ab* chapters 10-14 (OTP1); *Mart Ascen Isa* chapters 6-11 (OTP2); and *WisSol* 4.10-11.

the leper's visit to Elisha. Although Elisha did not go out to meet Naaman (5.10-11), Elisha's cure was still effective and Naaman's 'flesh was restored like the flesh of a young boy' (5.14). Elisha refused to accept Naaman's gift of gratitude, but Gehazi, a servant of Elisha, pursued Naaman in order to collect the gift for himself. Although Gehazi hid his actions and Naaman's gifts from Elisha, he knew what Gehazi had done: 'but [Elisha] said to him, "Did I not go with you in spirit (καρδία μου) when someone left his chariot to meet you?"' (5.26). Elisha's spirit was present with Gehazi; he was aware of the sin and he judged that the leprosy of Naaman should cling to Gehazi's and his descendants' bodies (5.27).

The conceptual agreement between 2 Kgs 5.26 and 1 Cor 5.3 demonstrates a similar understanding of presence through spiritual means. In fact, this similarity gives insight about Paul's self-perception. The notion that his πνεῦμα would be transported to Corinth in order to participate in the disciplinary action²⁹⁰ may indicate that Paul understood himself as acting within the line of the prophets.²⁹¹ On the other hand, Paul never calls himself a prophet. Although he speaks very highly of prophecy (1 Cor 14.1, 5), he never claims this as his identity. Paul's self-description is that he is an apostle of Christ Jesus (e.g., 1 Cor 1.1; 2 Cor 1.1; Rom 1.1) and his servant (Phil 1.1; Rom 1.1).

Perhaps Paul, as apostle of Christ, can experience spiritual transport in line with the power of ancient prophets; however, the situation of 1 Cor 5.3-5 reveals additional aspects of his apostleship - those of priest and judge. In drawing upon the deuteronomic expulsion formula in 1 Cor 5.13, Paul evokes those situations in Deuteronomy in which

290. According to Hays, 'Paul says that his own spirit will be present with them. This should not be read in a weak, merely psychological sense. In some mysterious way he believes that his spirit will actually be there with the community, efficaciously participating in their solemn action' (Hays, *First Corinthians*, 84).

291. Wiles notes that the two phrases, 'in the name of our Lord Jesus' and 'with the power of our Lord Jesus', 'underline the claim of the apostle to be pronouncing judgment as a prophet on behalf of Christ and according to the will of Christ' (Wiles, *Paul's Intercessory Prayers*, 146). Cf. Krister Stendahl, *Paul Among Jews and Gentiles* (London: SCM, 1976), 8-11, who likens Paul's account of his 'conversion' (Gal 1.15; cf. Acts 9.3-6; 22.6-10; 26.12-18) to Isaiah's and Jeremiah's calls (Isa 49.1-6; Jer 1.5).



it was used. In particular, Deut 17.8-12 depicts an offense that is too difficult for the people of the town to adjudicate alone. Thus they must go to the place that the LORD appoints and present the case to the priest and the judge. The decision of the court is binding and people should not deviate because the priest and the judge are the representatives of God (Deut 17.9-10). The people must not deviate ‘to the right or to the left’ (17.11): ‘as for anyone who presumes to disobey the priest appointed to minister there to the LORD your God, or the judge, that person shall die. So you shall purge the evil from Israel’ (v. 12). Paul’s authority was derived directly from God and his role as judge (1 Cor 5.3) necessitates that he and the Corinthians be assembled in order for the decision to be effective. Thus Paul feels that he must be spiritually present, which will happen by the power of the Spirit.

4.2.2 Verse 4: Spiritual Presence

I have proposed that Paul believes his presence is important for the sentence of 1 Cor 5.3-5 to carry weight. 1 Cor 5.4 again contains Paul’s assurance to the community that he will be present, this time emphasizing that he will be with them during the disciplinary procedure. As noted in chapter 2, the translation of this verse is difficult because of the ambiguity of the Greek prepositional phrases. However, Fee observes that Paul’s phrase τοῦ ἐμοῦ πνεύματος serves with ὑμῶν as the compound subject of the verb συνάγω.²⁹² In support of this are the observations that the two phrases are joined by the coordinating conjunction, καί, and that συναχθέντων ὑμῶν and τοῦ ἐμοῦ πνεύματος agree in case and number. Taking these phrases together suggests that Paul believes he will be with them when they gather. It is, therefore, preferable to translate the phrase as ‘when you and my spirit are gathered together’ rather than as ‘when you are assembled, and my spirit is present’ (NRSV).²⁹³

292. Fee, *God’s Empowering Presence*, 124.

293. My translation is strengthened by the observation that ‘is present’ is a gloss added by the NRSV and not original to the Greek text. The difference is not major, but the advantage of my rendition is that it connects ‘and my spirit’ with ‘when you are gathered together’, meaning that any modifier affects both elements as a unit.

In the matter of authority, the situation of Matthew 18 provides a close analogy to 1 Cor 5.4 about community discipline. The Matthean community is given authority in heaven and on earth (vv. 18-19) to carry out discipline. Matthew records Jesus' words that provide his seal of authority: 'for where two or three are gathered in my name (συνηγμένοι εἰς τὸ ἑμὸν ὄνομα), I am there among them' (18.20). Observe that the participle συνηγμένοι (from συνάγω) is the same as in 1 Cor 5.4, differing only in case. The recipients of Matthew's gospel are empowered whenever they gather because Jesus will be with them. Power is supplied to them for conducting community discipline and they have the assurance that their action on earth is bolstered by power in heaven; thus one can conclude that Jesus' presence in the midst of the fellowship bestows the necessary authority for enactment of community discipline (cf. Matt 28.20).

Whilst not arguing for literary dependency, similarities in the vocabulary and context may suggest a tradition common to both Matthew and Paul about community discipline.²⁹⁴ If this is so, the Matthean passage can clarify the situation of 1 Cor 5.3-5: the settings are similar - the Matthean community, when confronted with impenitent sinners, is to gather together. In addition, both communities are to carry out the discipline in the name of Jesus and he, although physically absent, will be with them. Others scholars support this observation. Barrett comments, 'it should be noted that the power of the Lord Jesus lies behind the act of the assembled church. Paul does not claim to exercise it on his own, but urges the community (as a whole ...) to act.'²⁹⁵ Hays says, 'Paul's major point [in 1 Cor 5.4] ... is that the gathered community itself is invested with the power of the risen Jesus to declare this offender no longer a member of the covenant community'.²⁹⁶ Finally, Fee calls the action of Paul's spirit within the community his 'prophetic-apostolic ministry'. The Spirit aids him by conveying divine

294. The similarities support my syntactical analysis in chapter 2: i.e. to take 'in the name of our Lord Jesus' with 'when you and my spirit are gathered together'.

295. Barrett, *First Corinthians*, 125.

296. Hays, *First Corinthians*, 84.

power to the fellowship of believers' actions.²⁹⁷ From examination of similar situations in the Bible of spiritual presence of prophets, of Christ's presence in cases of congregational discipline in Matthew 18, and by noting the representative role of the judge in Deuteronomy 17, it is possible to see that when Paul speaks of his spiritual presence in vv. 3-4, he conveys not only his own apostolic authority, but, more significantly, the power of God.

4.3 'Destruction of the Flesh'

Having considered the themes in 1 Cor 5.3-4 of presence and absence in relation to Paul's apostolic authority to make decisions in matters of discipline, I will now focus on the discipline itself in v. 5. The survey of Paul's use of σάρξ shows that 'the flesh' to be destroyed is an aspect of the offender that is an obstacle to life lived fully in the Spirit. However, it is not clear how the community discipline will destroy 'the flesh' or what the discipline entails. Examination of ὅλεθρος is the first step in explicating those questions. In this section, I will first look at views of destruction from the OT and then the particular usages of ὅλεθρος in the NT. My aim is to present the likely meaning of Paul's sense of destruction in 1 Cor 5.5. Once this investigation is accomplished, then, together with the evidence gathered above about σάρξ, it will be possible to establish parameters for understanding what 'destruction of the flesh' means.

4.3.1 'Destruction' in the OT.

A word search of the LXX and the MT reveals that of the 205 occurrences of the ὀλοθρεύω word group it is used to render a variety of Hebrew words, ranging from 'utter destruction', "devotion to God", (הָרַם, twenty-six times), to "annihilation" (שָׂמַד, thirty-seven times), to "deal violently with" (שָׁדַד, eight times), to "spoil", "ruin" (שָׁחַת, sixteen times), to "cut off" (כָּרַת, seventy-three times), to "dispossess" (שָׁרַף, twenty-four).²⁹⁸ In addition, Liddell-Scott similarly reports a broad range of meaning. The

297. Fee, *First Epistle*, 205.

entry for ὄλεθρος includes “death” as an acceptable translation, as well as “ruin”, “destruction”, “that which causes destruction”, “a pest”, “a plague”, and “curse”.²⁹⁹ Thus one sees that the ὀλοθρεύω group has a wide semantic field that encompasses complete physical devastation, as well as the severing of one’s ties to land and/or group.

This variation is also conveyed when ὀλοθρεύω renders כרת, the Hebrew word it most often translates. In Lev 18.29 one reads, ‘for whoever commits any of these abominations [i.e. the forbidden degrees] shall be cut off from their people’.³⁰⁰ The Hebrew word כרת, here translated as ἐξολεθρεύω in Greek, is often understood to be a technical term for the death penalty. This meaning for כרת, its appearance in Leviticus as the penalty for incestuous relationships, and its association with words from the OA group, provides a basis for understanding ὄλεθρος in 1 Cor 5.5 to signal the offender’s death.

However, in various places in the OT it may be that ‘cut off’ indicates exclusion rather than death.³⁰¹ At times, כרת is explicitly linked with death (e.g., 1 Sam 2.33), but ‘cut off’ can also signify community exclusion. 1 Sam 28.9 serves as an example of the ambiguity. South interprets this passage as meaning death;³⁰² however, what כרת conveys here is not clear. The verse relates that Saul consulted a woman for spiritual guidance who feared a disastrous penalty because the other wizards and mediums were ‘cut off’ (כרת/ἐξολεθρεύω) from the kingdom. However, the passage that contains the

298. Other Hebrew words include אבד (Piel, “cause to perish”; 1x), כלה (“complete”, “bring to an end”; 2x), צמח (“exterminate”; 4x), עכר (“disturb”, “trouble”; 1x), נכה (“smite”; 3x), שור (“desolation”; 2x), בער (Piel, “consume”, “utterly remove”; 1x), גש (“overtake”; 1x), and גדע (“hew”, “cut in two”; 1x).

299. LSJ, entry 28436; see also entries 28433-37.

300. This passage was highlighted in chapter 3 for its connection to the situation of 1 Corinthians 5.

301. See R. Laird Harris, Gleason L Archer, Jr., and Bruce K. Waltke, eds., *Theological Wordbook of the Old Testament* (Chicago: Moody, 1980), entry 1048.

302. See South, *Disciplinary Practices*, 51.

account of what happened to the mediums and wizards, does not use the verbs תָּרַח /ἐξολεθρεύω. There it is reported that Saul removed them ‘from the land’ (ἀπὸ τῆς γῆς/יָרַחָם; 1 Sam 28.3).³⁰³ While this phrase could be a euphemism for death, it is also possible that it signifies expulsion.

The book of Judith may provide insight for ‘destruction’ in 1 Cor 5.5. One finds verbal and situational similarities in *Jud* 11.15, where Judith says that the people of Bethulia will be handed over to the Assyrian general, Holofernes, for destruction (δοθήσονται σοι εἰς ὄλεθρον) because of their sin. The word for ‘hand over’ is δοθήσονται, a form of δίδωμι, from which παραδίδωμι comes. Despite Judith’s words, it is a lie designed to trap Holofernes. She is a woman of Bethulia and her intent is to save it from the Assyrian siege. In fact, what she says in 8.18-20 is directly contrary to her message to Holofernes in 11.15. In chapter 8, she observes that, unlike their ancestors who were handed over (ἐδόθησαν) to the sword and pillage, the people of Bethulia have never engaged in idolatry. This is one of the offenses for which a person is expelled from the people of Israel (Deut 17.2-7) and later also targeted by Paul for expulsion (1 Cor 5.9-13). Given that it is not possible to know if the tradition of Judith was available to Paul,³⁰⁴ I will not assert that Paul makes allusion to *Jud* 11.15 in 1 Cor 5.5. However, both passages point to a connection worthy of investigation between παραδίδωμι, ὄλεθρος, and sin.

The results of my investigation show that the LXX and MT semantic fields of ὄλεθρεύω and תָּרַח do not allow one to conclude that because of its conceptual development, the word ὄλεθρον in 1 Cor 5.5 must indicate death. However, I have

303. The verbs in v. 3, סָרַח /περιαιρέω, do not connote death. The Hebrew word is here in the Hiphil with the sense of “to cause to turn aside or depart; remove; take away”.

304. Toni Craven maintains that because of the book’s familiarity with certain Jewish religious customs, it is likely to have its origin in Palestine, sometime between the 2nd and 1st centuries BCE. Although the oldest extant text of *Judith* is from the 3rd century CE, the story is attested in the 1st century CE letter, *1 Clement* (Toni Craven, “Judith: Introduction” in the *Harper Collins Study Bible* [NRSV], 1459-60).

found that the passage in *Judith*, in particular, points to an important avenue of investigation. There is no doubt that Paul imagines that the disciplinary process will be devastating for the sinner, but word studies of ὀλεθρεύω and/or 𐤓𐤕𐤕 are not enough to reveal what this is. Instead, the context of each occurrence of the word must be examined. Thus I will now examine ὀλεθρος's NT appearances in order to further clarify its sense in 1 Cor 5.5.

4.3.2 'Destruction' in the NT.

In their study of the NT, Louw and Nida point out that ὀλοθρεύω and its derivatives fall within the semantic domain of "destruction".³⁰⁵ They interpret ὀλεθρος in 1 Cor 5.5 as indicating the destruction of the body, thus Paul's punishment for the offender is death.³⁰⁶ However, they understand ἐξολεθρεύω in Acts 3.23 as designating severe ostracism.³⁰⁷ Thus the ambiguity of ὀλεθρος raises questions about Paul's meaning in 1 Cor 5.5. Besides 1 Cor 5.5 and Acts 3.23 the other places in the NT where a derivative of ὀλοθρεύω occurs are 1 Cor 10.10; 1 Thess 5.3; 2 Thess 1.9; 1 Tim 6.9; and Heb 11.28. I will examine each in turn based on the degree of destructiveness suggested by the passage - i.e. from those in which bodily destruction is less certain to those where it is more so.

4.3.2.1. 1 Timothy 6.9.

The author of 1 Tim 6.9 indicates that 'ruin and destruction' (ὀλεθρον καὶ ἀπώλειαν) can accompany a desire to be rich. This desire is an appetite that leads to senseless temptation. Expanding on what is meant by 'ruin and destruction', the next

305. L&N, entries 20.34–20.36.

306. L&N, entry 20.34. A similar interpretation is also found in Walter Bauer, Frederick William Danker, W. F. Arndt, and F. W. Gingrich, eds., *Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd English ed. (Chicago: University of Chicago), entry 5278, def. 2, where Hierocles 14, 451b is offered as a parallel passage. There a sinner's soul is tortured in Hades and thereby saved.

307. L&N, entry 20.35.

verse cites examples of people who have become so enchanted with the pursuit of wealth that they abandoned their faith and were ‘pierced with many pains’. The word here for pain (ὀδύνη) can also signify “sorrow”,³⁰⁸ which does not connote physical death. Here the sorrow or physical pains that the greedy feel are far short of death; this, again, highlights the range of ὀλεθρος.

4.3.2.2. Acts 3.23.

Acts 3.11-26 depicts Peter speaking to a crowd of people in Solomon’s Portico. He condemns them for not recognizing Jesus as a prophet and holds them responsible for his death sentence. In his speech, Peter reports that Moses said, ‘the LORD your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you. And it will be that everyone who does not listen to that prophet will be utterly rooted out (ἐξολεθρευθήσεται) of the people’ (vv. 22-23). This is likely an allusion to Deut 18.18-19, but there it is God, rather than Moses, who says this. In addition, Deuteronomy contains no reference to being ‘utterly rooted out of the people’. Instead the LORD will hold that person ‘accountable’ (NRSV).³⁰⁹ Rather, Luke chooses to intensify the word, probably to make a theological point. Furthermore, the context in Acts does not indicate whether expulsion or death is indicated and its connection with Deut 18.18-19 is too loose for additional insight.

4.3.2.3. 1 Corinthians 10.10 and Hebrews 11.28.

Both 1 Cor 10.10 and Heb 11.28 unambiguously refer to ‘the destroyer’ (ὁ ὀλοθρεύων), who causes death. These passages represent the most severe category in the NT for physical destruction. Although Paul has the Passover in mind when he mentions the destroyer, the experiences of the children of Israel in the wilderness are the main context for 1 Corinthians 10. This chapter is rife with allusions to OT texts,

308. As in Job 3.7, 20; Psa 31.10 [MT 31.11/LXX 30.11]; Prov 17.21, 25; 31.6; Isa 23.5; 35.10; 51.11; Ezek 21.6 [MT/LXX 21.11]; Rom 9.2.

309. In the MT the word שׁוֹאֵל is found in the Qal, which has the sense of “ask for”, “demand” or “require”. In the LXX, the word is ἐκδικέω, which has the meaning of “get justice”, “avenge”.

particularly from Israel's experience in the wilderness, and is Paul's appeal to the Corinthians to avoid particular sins (idolatry, fornication, 'tempting Christ', and grumbling). B. J. Oropeza observes that the situations that Paul brings up from Israel's past are the very ones he addresses within the Corinthian fellowship and, in this way, he clearly links the Corinthians with the Israelites as the people of God. Oropeza says, 'the Israelites incurred divine judgments in the wilderness because they committed vices. Likewise, some in the Corinthian church were committing vices. Paul implies that such individuals were in danger of divine rejection which would identify them as individuals who were not part of God's eschatological kingdom (cf. 1 Cor 6.9-10)'.³¹⁰

In 1 Cor 10.10, Paul describes how some of the Israelites who complained were killed (ἀπώλοντο) by the destroyer. A destroying angel appears in other biblical accounts,³¹¹ but there are only two more occurrences of the term ὀλοθρευτής. Both of these references (Exod 12.23; Heb 11.28) are to the angel that killed the firstborn at the Passover.³¹² In 1 Cor 10.10, Paul seems to have both the original Passover and wilderness incidents³¹³ in mind. The Passover of Exodus is an important point of reference for Paul and its connection with 1 Corinthians 5 has been explored in chapter 3. Although the destroyer in 1 Cor 10.10 is specifically linked to killing, the main emphasis of the section (1 Cor 10.6-13) is to teach the Corinthians the dangers of idolatry based on the history of Israel. There is no clear single incident to which Paul refers, but Jewish traditions relate that the Israelites murmured against Moses and the LORD on several occasions.³¹⁴ Paul's discussion focuses on the suffering that occurred

310. Oropeza, "Situational Immorality," 10.

311. See 2 Sam 24.16; 1 Chr 21.15; 2 Chr 32.21; Acts 12.23; 2 Thess 1.7-8; Rev 16.1; in 2 Samuel and Acts, ὁ ἄγγελος τοῦ θεοῦ is used to signify the destroyer.

312. In these places the 'destroying angel' is also connected with God.

313. E.g., Num 16.41-49. This plague, which killed 14,700 people, occurred as a result of the people's rebellion against Aaron and Moses (v. 41) and directly after Korah, Dathan, and Abiram's challenge to the authority of Aaron and Moses (16.1-40).

in the wilderness because of the Israelites' lack of faith. This may be a 'scare tactic' employed by Paul, where he connects the story of Israel with believers (as does the author of Hebrews) to exhort them to proper behavior. Apart from questions of rhetorical motivations, the passages reveal that these authors did consider death to be a possible consequences of ὄλεθρος.

4.3.2.4. 1 Thessalonians 5.3 and 2 Thessalonians 1.9.

The next NT passages convey the sense of eschatological destruction. Paul's warning in 1 Thess 5.3 is when people 'say, "there is peace and security," then sudden destruction (ὄλεθρος) will come upon them, as labor pains come upon a pregnant woman, and there will be no escape'!³¹⁵ Here the emphasis is that the day of the Lord will come in stealth, like a thief in the night (5.2), thereby surprising and bringing doom for those who are not prepared. Paul's message, however, is meant to be a comfort to the Thessalonians; he assures them that this is not their fate because, as children of the light, they are prepared for the coming judgment (5.5). Matthew 24 highlights some of these same motifs in a description of the coming of the Lord: pregnant women and nursing infants (v. 19), people blissfully unaware of impending destruction (vv. 36-41), the thief in the night (vv. 42-44), and blessing to those who are faithful (vv. 45-47).³¹⁶ In addition, the Gospel of Luke warns that the day will catch people unexpectedly, as in a trap (21.34-35).³¹⁷

The eschatological ramifications of this sense of ὄλεθρος are also depicted in 2 Thess 1.9. This verse expands on what sort of destruction is imaged for the wicked at

314. See, e.g., Exod 15.24; 16.2-9; 17.2-3; Num 14.2, 27-30; 16.11; Psa 106.25 [LXX 105.25].

315. The theme of a woman in labor is used throughout the prophetic writings to convey unexpectedness, tumult, and impending crisis (see Isa 21.3; Jer 4.31; 6.24; 13.21; 22.23; Hos 13.13; Mic 4.9-10).

316. See Mark 13 and Luke 12 for parallels.

317. Luke 21.34 also refers to drunkenness dulling one's senses, as in 1 Thess 5.6-7, where those who are drunk are not awake and watchful.

the end of time, who ‘will suffer the punishment of eternal destruction (ὄλεθρον αἰώνιον), separated from the presence of the Lord (ἀπὸ προσώπου τοῦ κυρίου) and from the glory of his might’. Here destruction is closely associated with separation from the presence of the Lord.³¹⁸ It is beyond the scope of this thesis to enter the scholarly debate about Pauline authorship of 2 Thessalonians; however, this passage conveys a similar meaning for ὄλεθρος as in 1 Thess 5.3. Moreover, 1 Thess 4.16-17 indicates that Paul connected salvation with the presence of the Lord, which lends weight to a contention that the eschatological destruction of 2 Thess 1.9 is in concert with Pauline thought.

Other Jewish traditions depict separation from the presence of God as the punishment for extreme transgression, such as after the man and woman eat from the Tree of the Knowledge of Good and Evil (Gen 3.8), after Cain murdered his brother (Gen 4.16), and in the Gospels where Jesus declares that evildoers will be sent away from him (Matt 7.23; 25.41; Luke 13.27). The wonders of being in the LORD’s presence are extolled in Psa 16.11 [LXX 15.11], where it is described as the ‘fullness of joy’ with ‘pleasures for evermore’. In another place, the psalmist pleads that he not be cast away from the presence of God (51.11 [MT 51.13/LXX 50.13]) and outside of the realm of God’s forgiveness (v. 9 [MT 51.11/LXX 50.11]). Given this text’s exploration of the topics of the presence of God and sin, I will consider it here in relation to ‘destruction’.

4.3.2.5. Excursus: Psalm 51.

The tradition attributed to this psalm is that it was composed by David in confession and repentance for his adulterous affair with Bathsheba. Adultery, a sexual indiscretion forbidden by the Ten Commandments (Exod 20.14 [LXX 20.13]), is sometimes also called πορνεία (e.g., Hos 2.2 [MT/LXX 2.4]). Psa 51.9 (NRSV) pleads, ‘hide your face from (τὸ πρόσωπόν σου ἀπὸ/ךָ יִכְסֶה) my sins, and blot out all my iniquities’. The psalmist realizes that although God is the only one who can remit sin, the sin must first be removed from the presence of the LORD. Indeed, this same counsel

318. See Leon Morris, *The First & Second Epistles to the Thessalonians*, rev. ed., NICNT (Grand Rapids: Eerdmans, 1991), 153–54.

is given by Paul in 1 Corinthians 5, where the congregation must remove the sinner from their midst. There is a dual purpose for this action: if the sinner is to be saved in the day of the Lord and worthy of God's presence, then the sin must be blotted out; secondly, if the congregation is to continue to have the Spirit of God dwelling within them, then the unrepentant sinner must be removed.

Psa 51.10 (LXX 50.12/MT 51.12) continues: 'create in me a clean heart, O God, and put a new and right spirit within me'. Again, this is in concert with Paul's admonition. Only through new creation of the Corinthian community and the sexual offender can there be a cleanliness (cf. 1 Cor 5.7; 6.11) of the sort necessary for the maintenance of God's temple (cf. 1 Cor 3.16). Indeed, both Hebrew verbs (כִּוֵּן and שִׁוֵּן) in MT Psa 51.12 describe temple activities. In addition, the passage depicts anguish at the thought of being consigned to an existence apart from the presence of God: 'do not cast me away from your presence and do not take your holy spirit from me' (Psa 51.11). The suggestion is that those outside of God's presence do not have the Holy Spirit of the LORD in them. Paul has told the Corinthians that the Spirit of God (πνεῦμα τοῦ Θεοῦ) dwells in their midst (ἐν ὑμῖν; 1 Cor 3.16); however, they also have πορνεία among them (ἐν ὑμῖν; 1 Cor 5.1). To Paul, having the indwelling Holy Spirit indicates that abominations, such as sexual immorality (see also 5.10-11), cannot exist within the community. Sin does not have a place in the presence of God. In 2 Thess 1.9, 'destruction' is equated with being outside of the presence of God. This understanding of destruction is also possible in 1 Cor 5.5, where the offender is handed over to Satan. In this state, the offender is outside of the community that has contact with the Lord. Thus 'destruction' is exclusion from the fellowship; however, Paul hopes that rather than suffer eternal ὄλεθος, the sinner will be saved in the day of the Lord.³¹⁹

LXX Hos 2.4 [ET 2.2] also lends support to this view. God speaks through Hosea to the people of Israel, 'plead with your mother, plead - for she is not my wife,

319. This premise will be tested in the remaining chapters, which consider the figure of Satan, the disciplinary action in 1 Cor 5.5, Paul's notion of holy community, and his hope for the man's salvation, respectively.

and I am not her husband - that she put away her whoring from her face and her adultery from between her breasts' (NRSV). Here the word πορνεία ('whoring' in the NRSV) is used synonymously with μοιχεία ('adultery'). The LXX, however, differs from the NRSV, which follows the MT. The LXX actually shifts the subject of the sentence to God, a change that alters what the passage conveys: καὶ ἐξαρώ τὴν πορνείαν αὐτῆς ἐκ προσώπου μου ('and I [God] will remove her sexual immorality from my face'). Hence, the LXX emphasizes that the sin, which is πορνεία, will be removed (ἐξαίρω) from God's presence (cf. 1 Cor 5.13), an action that needs to occur in order for God and Israel's special relationship to continue.

4.3.3 Summary: ὅλεθρος

Investigation of ὅλεθρος has shown that it is a term used to convey a range of meaning, including 'destruction' that can entail sorrow, exclusion from the group, death, and eternal expulsion from the presence of God. Thus one cannot say with certainty that the occurrence of ὅλεθρος in 1 Cor 5.5 requires an interpretation of death. Moreover, because of its juxtaposition with ἵνα τὸ πνεῦμα σωθῇ, it is best to understand εἰς ὅλεθρον τῆς σαρκός as exclusion from the earthly presence of God (i.e. the Corinthian community) with the danger, but not certainty, of eternal exclusion from the presence of God. Investigation about how exclusion brings about destruction of the man's 'fleshly' aspects will occur in the remainder of this thesis. However, in anticipation of that, I offer Thiselton's view, which is that expulsion from the community 'would have a sobering if not devastating effect',³²⁰ particularly in a shame/honor-based culture like Corinth.

4.4 'Flesh' and 'Spirit' in 1 Corinthians 5.3-5

Study of the anthropological terms used in 1 Cor 5.3-5 reveals that Paul

320. Thiselton, *First Corinthians*, 396. This would particularly be the case if the man were of high status as suggested by Clarke and Chow. See pages 19-20, above, where I present their premises.

understood that his physical absence in the community (v. 3) would be compensated by his spiritual presence with the Corinthians when they gathered (v. 4). Furthermore, it is likely that he imagined that this will be achieved by being ‘caught up’ by the Spirit (as in 2 Cor 12.2-4),³²¹ much as OT prophets and other apostles of Christ were reported to have been. Paul’s use of the phrase ‘as if present’ (v. 3) indicates that he believed that his presence was necessary in the community for the disciplinary action to be carried out, much as the deuteronomic legislation required the presence of a levitical priest and judge. Both of these aspects of his presence in the community underscore his apostolic authority, which was representative of the power of God.

Additionally, investigation about ‘the flesh’ and ‘the spirit’ in 1 Cor 5.5 indicates that they are aspects of the incestuous man himself. Thus I agree with the decision of the NRSV to supply the personal pronouns, ‘his’, here. Furthermore, I offer that Paul wishes ‘flesh’ and ‘spirit’ in v. 5 to be understood as ways in which a person lives her or his life, i.e. as an orientation away from or towards God, which are opposed to one another.³²² It is quite likely that the σάρξ Paul wishes to see destroyed is that of the offender’s weakness that allows opportunity for sin. Even though certain aspects of the man keep him from walking in the Spirit, ultimately Paul hopes that the offender will be saved in the day of the Lord.

Finally, as demonstrated by examination of ὄλεθρος, the ‘destruction’ envisaged in 5.5 may have entailed physical affliction, although its semantic field does not necessitate the interpretation that 1 Cor 5.5 calls for death. The connection between ‘destruction’ and being outside of the presence of the LORD seems likely, particularly considering Paul’s understanding that the Corinthian fellowship was the temple of God, invested with the Holy Spirit. As such, ‘destruction of the flesh’ designates Paul’s decision that the impure offender must be removed from the worshipping community.

321. Perhaps also as in 2 Cor 12.2-3, Paul cannot anticipate, nor does he care, whether it will be an ‘in body or out of body’ experience.

322. This agrees with Paul’s positions in Galatians 5 and Romans 7-8.

Sand concludes that the best way to understand εἰς ὄλεθρον τῆς σαρκός is as ‘zur »Vernichtung« des wieder der Sünde verfallenen Menschen mit Hilfe von Buße und Umkehr’.³²³ This premise will be examined throughout the rest of this thesis.

323. Sand, *Der Begriff "Fleisch,"* 145. Ms. Eliza Tutellier renders Sand’s phrase as ‘for the “destruction” of the yet-again-sinning human being [i.e. for the destruction of that which sins again and again] with the aid of penance and conversion’ (from a personal communication received February 11, 2005).

CHAPTER 5

HANDING OVER TO SATAN

One of the most difficult conceptual aspects of 1 Cor 5.3-5 is Paul's use of the phrase παραδοῦναι τὸν τοιοῦτον τῷ σατανᾷ in v. 5. The intent of this chapter is to explore its possible meanings in order to understand what Paul believed would happen as a result of the discipline of the incestuous man. Here the task is to consider occurrences of the phrase 'παράδιδωμι + σοι [N]' as well as traditional views of Satan's agency at that time. Primarily, I will look to the OT and subsequent Jewish literature in pursuing this investigation; however, I will also examine attestations of the phrase more broadly in Greco-Roman writings. In addition, findings from the previous chapter about readings of the phrase 'destruction of the flesh' in context will be used to determine potential meanings for the entire phrase, 'hand over such a man to Satan for destruction of his flesh'. I will begin by looking at the development of the concept of Satan.

5.1 Traditional Views of Satan's Agency

The concept of Satan, developed by the major monotheistic religions of Judaism, Christianity, and Islam, has become part of the popular imagination through the promulgation of the myth of Satan in art, literature, and film. What I call the 'myth of Satan' has been of interest in both public and religious spheres because it offers an explanation of what is observable in society and nature, namely the experience of injustice. The concept of Satan encapsulates what Neil Forsyth identifies as a primitive and recurring account of a cosmic struggle between forces of good and evil, which is a foundational story for most religious systems.³²⁴

324. Neil Forsyth, *The Old Enemy: Satan and the Combat Myth* (Princeton: PUP, 1987), 8–9; see also 448-51.

The figure in the following accounts of Satan's origin is that of an angel, originally a servant of God, who wished to exceed the supreme ruler. He rallied an angel army to himself, but was defeated by God and cast down from heaven. Once ousted from his angelic position, Satan became the opponent of humans and lord of hell, the place of torment and privation from God. Although this story is not biblical in origin, those who contributed throughout the centuries to its development often appealed to the Bible. Finally, Satan stories often link several strands of biblical thought that were originally unconnected - those of the beguiling serpent in Eden (Genesis 3), pre-diluvian rebellious angels (Genesis 6), the chaotic Leviathan (e.g., Job 41), as well as oracles against proud and presumptuous rulers (Isaiah 14 and Ezekiel 28).³²⁵ Thus Satan, sometimes also called the devil, Lucifer, Iblīs, or Shaytan, is taken to be incarnate evil and the enemy of God. In addition, Satan's power is independent of God, which he asserts in order to actively undermine the will of God. In this view, Satan is the personification of evil and exemplifies everything that is opposite to God. As such he is autonomously able to carry out his agenda of turning humanity away from God.

But is this the earliest understanding of Satan? The portrait of Satan in the MT is quite different from the myth of Satan described above. Development of the concept of Satan has bearing on my study in regard to how contemporary readers understand Satan in Paul's writing. If Paul meant something different by the term 'Satan' than what a modern reader does, then it is possible that a reader-response interpretation of 1 Cor 5.3-5 would produce different understandings than a history of traditions approach. If it is the case that Satan was considered to be an agent of God, as I argued in chapter 3, then it is possible that Paul meant for Satan's work to result in good. Indeed, this seems probable given his discussions of how Satan works towards the edification of an individual (as in 2 Cor 12.7-9) or, even, a person's salvation (1 Cor 5.5). I believe that this issue has significance in terms of how one reads, understands, and implements the

325. John Milton's seventeenth century epic poem, *Paradise Lost* is one example in which these accounts are integrated into the character of Satan.

discipline enjoined by Paul in 1 Cor 5.3-5. Therefore, it is a matter of importance to pursue these questions here.

I will do this by sketching views within early Judaism from the OT, pseudepigraphal writings, the DSS, and early rabbinic literature that represent Jewish thought about Satan and that would have been within Paul's sphere of reference. In addition, I will highlight how various understandings about cosmological forces and mythological beings within the broader culture (Greco-Roman, Babylonian, Iranian) contributed to Jewish and Christian apocalyptic thought. It is important to engage in these studies in order to have a backdrop for Paul's own cosmology, which aids in interpretation of the phrase 'hand over to Satan'.

5.1.1 The Meaning of Σατανᾶς

The LXX renders the Hebrew שָׂטָן (or שָׂטָנִי) as σατάν or σατανᾶς, the meaning for which is, literally, "an enemy" or "an adversary".³²⁶ Most often, however, it is found with the definite article and rendered as 'the accuser'.³²⁷ In much of the NT, this adversarial force is understood to be embodied in a fallen angel, Satan,³²⁸ who is the enemy of God and of the people of God. However, this view of Satan's hostility to God is foreign to the Hebrew Bible. About Satan in the OT, Rabbi Leo Jung says,

Never and in no place do we hear of any act or utterance that might imply disobedience to God or rebellious intentions against His authority. Being one of God's servants he is a necessary part of the heavenly hierarchy, by reason of his office of importance in the life of man Satan, then, as God's appointed tempter, acts on His behalf, at His command.³²⁹

326. The *TWOT* describes the verb שָׂטָן as "to be an adversary" or "to resist". The noun, שָׂטָן, is "adversary" or "one who withstands", or it appears as שָׂטָנִי, "enmity" or "accusation". Some of the psalms attributed to David employ the verb to describe his adversaries (Psa 38.20; Psa 109.4) who rendered him evil for good (from entry 2252.0).

327. It is found without an article only in 1 Chr 21.1; Mark 3.23; Luke 22.3; 2 Cor 12.7. When it occurs with an article it has the force of a functional concept.

328. His fall from heaven is portrayed as a flash of lightning in Luke 10.18.

329. Leo Jung, *Fallen Angels in Jewish, Christian and Mohammedan Literature* (Philadelphia: Dropsie College, 1926), 25.

Indeed, God appoints both earthly and heavenly beings to act as satans. In 1 Kings 11, God raises up two people, Hadad and Rezon, to be adversaries (שָׁטָן) to Solomon (11.14, 23).³³⁰ They did not defeat Solomon, but irritated him and all of Israel (11.25) because God was angry at Solomon for his unfaithfulness (11.9). This was a revocation of the divine respite granted to Solomon from satans (5.18 [ET 5.4]).

Num 22.22-35 paints a similar picture, although here it is a divine adversary sent by God. A שָׁטָן, occurring parallel to מַלְאָךְ יְהוָה ('the angel of God'), appears on three occasions with a sword poised to kill Balaam. His donkey, however, perceives the angel and saves Balaam by refusing to move. God's motivation for sending this angel as an adversary is not to kill Balaam, but to stop him from doing what is contrary to God's will. What is observable from Numbers is that שָׁטָן is 'a figure who opposes, dangerous yet without instant or overwhelming implementation of that danger, a figure whose opposing presence symbolises divine disfavour with the failure in faithfulness of someone who once did, and should, know better'.³³¹

The meaning of 'satan', however, did not remain constant. Jewish literature continued to develop the idea such that its generic meaning of "adversary" came to signify a personal force of evil: 'satan' became Satan. Apocalyptic literature, in particular, began to depict Satan or a Satan-like figure as the leader of evil forces in opposition to God's will. Satan's cosmic battle with the angels of God is mirrored on earth, where he works, through princes and rulers, against the people of God (e.g., Daniel 7-12). This shift in understanding about Satan may be attributable to an influx of Babylonian and Greek influence. For example, Babylonian thought was a contributing factor for the apocalyptic genre, the earliest extant work being *1 Enoch* (from the late third or early second century BCE). However, it is not adequate to identify a single instigating source. John J. Collins says, 'in the broadest sense the matrix of the Jewish

330. See also 1 Sam 29.4; 2 Sam 19.23 (ET 19.22).

331. R. W. L. Moberly, "On Learning to be a True Prophet: The Story of Balaam and His Ass," in *New Heaven and New Earth: Prophecy and the Millennium*, edited by P. J. Harland and C. T. R. Hayward, VTSup (Leiden: Brill, 1999), 10.

apocalypses is not any single tradition but the Hellenistic milieu, where motifs from various traditions circulated freely'.³³² Indeed, many writings of Second Temple Judaism display this sort of cosmological development.³³³

It is the concept of Satan as the instigator of evil that becomes prevalent in early Christian writings. Satan is seen as God's enemy from the beginning of time (John 8.44), he seduced Eve (Rev 12.13, 15), and part of Jesus' vocation is to oppose Satan (e.g., Matt 12.22-30). Traditions about enemies of God amalgamate into a single story of the origin of evil and attributed to the figure of Satan. Narratives in the NT represent points in the developmental process. Here I will examine stages in this evolution in order to discern Paul's position on the spectrum of Jewish and Christian thought about Satan.

5.1.1.1. Evolution of 'Satan': the OT.

The above observations do not deny that in Israel's scripture traditions the figure of Satan was presented as a force of opposition. Satan certainly is an adversary, but within the OT he is the opponent of humans, not God. Satan is both a general adversary and a personal or national one. The psalmist has earthly accusers - 'satans' - from whom he prays for vindication and deliverance (Psalm 109).³³⁴ שטן is also depicted as a

332. John J. Collins, *The Apocalyptic Imagination: An Introduction to the Jewish Matrix of Christianity* (New York: Crossroad, 1984), 26. Refer also to Pagels, *Origin of Satan* and Robert A. Oden, Jr., "Divine Aspirations in Atrahasis and in Genesis 1-11," *ZAW* 93 (1981): 197-216.

333. Examples of this are represented in the collection of literature found at Qumran. There one finds evil figures, most often called Belial - a name associated with Satan - who leads a force composed of supernatural beings and humans that fights against the the angelic and human army of God. The *War Scroll* (1QM) vividly depicts this view. There Belial is called an 'angel of enmity' who has other angels of destruction at his command (13.11-12). However, God sent the Prince of Light and his angels to assist the 'sons of light' (13.10). Furthermore, God has appointed a day of battle at which time truth will defeat wickedness and Belial and his 'sons of darkness' will be exterminated (13.17; 14.17).

334. Here the verb שטן/ἐνδιαβάλλω appears.

superhuman adversary, as in Num 22.22, 32. This sort of portrayal is also seen in the story of Job's tribulation at the hand of Satan (in Job 1-2). Satan also appears in God's presence in order to accuse Joshua before the LORD (Zech 3.1). Hence, it is clear that roles of adversary and accuser are ones that are allowed by and even useful to the LORD.³³⁵ Not only does God allow Satan to stand in the divine court, as seen in Job and Zechariah, the LORD also directs the action of Satan/satans against people.³³⁶

Only in the post-exilic 1 Chr 21.1 does שָׂטָן appear in the OT as a proper noun without an article. There Satan 'stood up against Israel' and prompted David to take a census of the people. In this passage, David's action was considered to be a sin and in response God sent a pestilence upon Israel, resulting in 70,000 deaths (v. 14). In the parallel version (2 Sam 24.1) it is not Satan who incites David, but God. Here we find that the LORD is already angry with Israel and David's census-taking is part of God's will for inflicting wrath on the people. Thus we see that the Chronicler has substituted the figure of Satan for that of the LORD in this narrative, which seems to be a redactional move to exonerate God from a morally ambiguous action. About the Chronicler's account, Forsyth says,

In this simpleminded theodicy, Satan substitutes for God as the *agent provocateur* in human affairs; indeed, he ceases to be an agent of God at all and acts on his own initiative. He has in fact replaced God. We are fortunate that the source of the story is extant in 2 Samuel, for it reveals both the change that had come over the Hebrew tradition in the new context of Judaism and the reason why Satan's role became necessary - the moralistic desire to free God from blame.³³⁷

Although the substitution in 1 Chron 21.1 may imply a human desire to distance God from ambiguity, the Chronicler still connects Satan and YHWH, even to the extent that

335. 'Satan' is identified with YHWH, but not the totality of YHWH (see Kluger, *Satan*, 59, on this point). See Gen 16.10 cf. 15.5; 31.11-13; 32.29 cf. Judg 13.17-18, 22; Exod 3.2, 4; 13.21 cf. 14.19, 24; Judg 2.1-2; 6.22.

336. Moreover, 1 Kgs 22.21-23 reveals that even a lying spirit (here רִיחַ שָׁקָר, not שָׂטָן) can promote the will of God.

337. Forsyth, *Old Enemy*, 121.

one ‘stands in’ for the other. However, Satan does, for the first time in the OT, independently initiate sin. Hence, from an angel of God and a general adversary to humanity, the door opens for Satan to become an autonomous figure.

5.1.1.2. Evolution of ‘Satan’: Pseudepigraphal Literature and the DSS.

From a fairly coherent picture of Satan in the OT traditions, the portrait of evil becomes more variegated during the intertestamental period. The prevalent portrayals of Satan in the OT as an adversary and as the destroying angel are of beings that, despite having injurious effects on humanity, are at the command of God. In other words, their activity was carried out at the behest and/or assent of God. An exception to this general picture may be that of Gen 6.1-4, where the ‘sons of God’ (בְּנֵי הָאֱלֹהִים) took ‘daughters of men’ as wives (בָּנוּת הָאָדָם), who bore them children.³³⁸ It has often been interpreted that the offspring of this union were the Nephilim mentioned in v. 4, one translation for which is ‘giants’.³³⁹ A large amount of apocalyptic writing was inspired by these verses and the story of fallen angels, Watchers, developed. Through the centuries the account grew to incorporate the figure of Satan as the leader of the fallen angels. The question at hand is if Paul similarly connected Satan with the Watchers. In order to make this decision, we must examine the development of the myth of the fallen angels.

338. Jung claims that the ‘sons of God’ in this passage should not be considered ‘fallen angels’, a perspective that he thinks is completely un-Jewish. He admits that this is the view presented in *1 Enoch*, but that is emended by the more orthodox account in the *Book of Jubilees*, where the angels are actually sent to earth by God; i.e. their sin did not originate with themselves, but only as a result of their connection with humans. Jung states that, ‘in the whole of the Hebrew Bible there is no statement pointing to the moral deficiency of any angel. And in the whole range of not only “orthodox” literature, but of undiluted Jewish folklore angels appear as impeccable, divine beings. Not faultless, nor omniscient, but just and good by nature and beyond human passions’ (97-98). See, however, Josephus, *Ant* I.73-74; Philo, *de Gigantibus*.

339. The translation ‘giants’ is supported mainly by the LXX and may be misleading. The word may also mean ‘heroes’ or ‘fierce warriors’ (see *TWOT*, entry 1393a). Regardless of the correct translation, the Bible claims that they were the heroes of old, warriors of renown (Gen 6.4; perhaps also Ezek 32.37). Additionally, Nephilim in the land of Canaan made the Israelite spies feel as small and powerless as grasshoppers (Num 13.33).

The four verses in Genesis stand out of context with the rest of the passage. They immediately precede the account of the deluge: Gen 6.5 reports that ‘the LORD saw that the wickedness of humankind was great in the earth, and that every inclination of the thoughts of their hearts was only evil continually’. 6.1-4 is positioned between the genealogy of Adam to Noah in chapter 5 and the LORD’s decision to exterminate humanity except for Noah and his family. The implications of the sexual union between the ‘sons of God’ and the ‘daughters of men’, the identity of the Nephilim, and their deeds are not touched upon in the Bible. However, these questions interested authors in the intertestamental period. They explored questions like, who are the figures mentioned in Gen 6.1-4? Why is this story introduced here? What does this story mean? Particularly, what is its significance in relation to the wickedness of humankind and the subsequent flood? The compilation of *1 Enoch* is an example of this literary foment.

The Book of Watchers (*1 Enoch* chapters 1-36), proposes that the ‘sons of God’ of Gen 6.1-4 are actually a band of fallen angels, the Watchers, under the leadership of Šemiḥazah (in one tradition) and ‘Aśa’el (in another tradition).³⁴⁰ In this book, the angels descend to the ‘daughters of men’ because of their beauty. They have made the choice to go to earth and the sins that ensue, improper mixing (sex between two unlike beings, with the subsequent birth of the Nephilim) and improper revelation, result in violence and chaos in the world. In *1 En* 10.4-6, Raphael is told to bind ‘Aśa’el by hand and foot, to throw him into the darkness of the desert of Dudael, and to place jagged stones on him until he is hurled into the fire on the day of judgment. Šemiḥazah and his

340. The primary sin of Šemiḥazah is inciting the other angels (some 200) to descend to the ‘daughters of men’ (*1 En* 7.3-6). He also taught enchantments and root-cuttings to humans (8.3). The sins of ‘Aśa’el are improper revelations of cosmetics, smelting, and weaponry (8.1). As a result, humankind became godless, ‘they committed fornication, and they were led astray, and became corrupt in all their ways’ (8.2). All quotations of *1 Enoch* are from R. H. Charles, ed., *The Book of Enoch* (Oxford: Clarendon, 1912).

followers are bound under the hills until the judgment, at which point they will also be imprisoned forever in the abyss of fire (10.11-13).³⁴¹

Although the name Šemiḥazah does not appear in the OT, it is possible that the other prominent rogue angel, ‘Aśa’el, is a play on the name Azazel, which appears in Leviticus 16. If this is so, then the myth of the Watchers may be based on more than Gen 6.1-4. The name Azazel is used in the Bible only in Leviticus 16 (vv. 8, 10, 26) in connection with the rituals for the Day of Atonement. In vv. 8 and 10 the provision of two goats, one for the LORD and one for Azazel, is described. The goat for the LORD is sacrificed as a sin offering; the other is presented alive to the LORD to make atonement over it and then sent into the wilderness to Azazel (לְעִזְאֵזֶל הַמִּדְבָּרָה).

The significance of this passage for my study is the suggestion that the expulsion of the offender in 1 Cor 5.5 has the same intent as the atonement ritual described in Leviticus.³⁴² This interpretation presumes a link between Azazel of Leviticus and Satan, as well as likens transfer of the goat to Azazel with handing over the incestuous man to Satan. This view, however, is based on several assumptions. Firstly, it requires that Azazel in Leviticus was a name for a demon-like figure, a suggestion that I will examine below. Secondly, it assumes that Paul saw the situations as parallel. This premise is doubtful. Leviticus mentions two goats, both of which were necessary for the atonement of the people.³⁴³ The goat for the LORD was slaughtered before the mercy seat as a sin offering: ‘thus he shall make atonement for the sanctuary, because of the uncleanness of

341. Šemiḥazah has no biblical counterpart. Charles notes that this angel and Azael are mentioned in *Ps-J* on Gen 6.3. The origin of the name Šemiḥazah is unknown, although Charles suggests שְׁמַעְזִיז, or “mighty name” (Charles, *1 Enoch*, 16n. 7).

342. ‘Paul re-enacts the atonement text of Leviticus 16 ... in the texture of 1 Corinthians 5, and that at 5.5 in particular he transforms the biblical/Jewish tradition of “handing over” the scapegoat in keeping with his vision of the new community of Christ as the holy shrine of God’ (Shillington, “Atonement Texture,” 31–32).

343. In fact, three animals are needed: two goats and a bull. The bull was a sacrifice to cleanse Aaron and his house so that the ritual can proceed (Lev 16.11).

the people of Israel, and because of their transgressions, all their sins' (16.16). The second goat also bears the iniquities of the people:

Aaron shall lay both his hands on the head of the live goat, and confess over it all the iniquities of the people of Israel, and all their transgressions, all their sins, putting them on the head of the goat, and sending it away into the wilderness by means of someone designated for the task. The goat shall bear on itself all their iniquities to a barren region (לְאָזָזִיץ גִּזְרֵהָ); and the goat shall be set free in the wilderness (16.21-22).

The goat is not unclean in itself, rather, the sins of the people are placed on it. Thus it is inconsistent to think that the already unclean man of 1 Corinthians 5 could similarly expiate the sins of the people, particularly since they are already washed and sanctified by their baptism into Christ (1 Cor 6.11).

Furthermore, the word Azazel is itself in question. The NRSV notes that Azazel in vv. 8, 10 is traditionally rendered as 'scapegoat' (e.g., by the LXX [ἀποπομπᾱίος], Symmachus, Theodotian, and the Vulgate). However, as observed above, Azazel has also been connected to the Watcher 'Aśa'el who has been, in turn, linked to Satan. We will now consider this development. There are various suggestions for the how to view the word 'azazel'.³⁴⁴ Some have understood the Hebrew to indicate "the goat that departs", deriving from 'goat' (עֵז) and 'to turn away' (לְעָזַל). It has also been associated with the Arabic word, 'azāla ("banish", "remove"), and rendered as 'for entire removal'. The rabbinic interpretation is that עֵז־אֲזַלִּי indicated the place to which the goat was sent, namely a solitary place in the desert, a barren region in the wilderness (as in v. 22).³⁴⁵ A fourth possibility is that 'Azazel' in Leviticus was a demon, and that the figure of 'Asa'el, the only Watcher in *1 Enoch* to be punished by being bound in the desert, is proof of this origin. The logic of this understanding is that because Azazel also receives

344. Refer to the discussion in Wilhelm Moller, "Azazel," in *ISBE*, rev. ed., James Orr, gen. ed., revised by Melvin Grove Kyle (Grand Rapids: Eerdmans, 1939), entry 1003.

345. Jung suggests that Azazel could be associated with עֵז אֲזַלִּי, the rough rock in 1 Sam 20.19 beside which David waited for Jonathan's arrow (see Jung, *Fallen Angels*, 156). The term in 1 Samuel (עֵז־אֲזַלִּי) is also ambiguous.

a goat in Lev 16.8, 10, the demon was the personal antithesis to the LORD. However, sending two goats to two gods for the expiation of sin would indicate that the Israelites did not believe that God alone was able to provide forgiveness. Furthermore, if Azazel were a god with power equal to God's in the forgiveness of sins, then it is odd that his name only appears three times in the OT. Perhaps the best way to negotiate this ambiguity is to understand that the action of sending the goat to Azazel was a way to put a potential contagion, i.e. the impurity of sin, as far away from the holy people as possible. The *TWOT* is helpful here:

The significant dimension [in Leviticus 16] is the removal of the sins of the nation by the imposition of them on the goat. In this passage sin seems to be hypostatized and therefore readily transferable to the goat. Indeed vv. 21 and 22 state that this goat is to bear away the sin of the people. Such a ritual would illustrate vividly the physical removal of defilement from the camp to a solitary place where it would no longer infest the nation.³⁴⁶

Having made these observations, I take the rabbinic interpretation of Azazel as a remote place in the desert to make the best sense within the context of Leviticus 16.

If my understanding of Azazel in Leviticus as a place is correct, then a connection between Satan and Azazel via the OT does not follow. However, there may be warrant for this link in pseudepigraphal literature. Although it is not certain that the author(s) of *1 Enoch* meant to associate 'Asa'el with Azazel,³⁴⁷ it may be that the similar names (עֲזַאזֵל and עֲסַאֵל) imply this. If this is accepted, then how does one account for Satan's connection to the Book of Watchers? For this we must turn to the *Book of Jubilees*.³⁴⁸

Composed after *1 Enoch*, *Jubilees* also gives an account of the Watchers. However, rather than describing a fall, the author claims that angels descended to earth

346. *TWOT*, entry 1593.0.

347. See Lester L. Grabbe, "The Scapegoat Tradition: A Study in Early Jewish Interpretation," *JSJ* 18 (1987): 152–67, where he makes an explicit connection.

348. This text is found in James H. Charlesworth, ed., *OTP2* (London: Darton, Longman & Todd, 1985), 35–142.

‘in order to teach the sons of men, and perform judgment and uprightness upon the earth’ (4.15). These heavenly beings sinned on earth with the ‘daughters of men’ after their arrival and their desire for these women did not predicate their descent to earth. Thus there was no revolt in heaven. After the flood, one-tenth of their offspring was allowed to afflict humankind under the leadership of Mastema (10.7-9), who is identified with Satan in 10.11.

The author of *Jubilees* has altered the Watcher tradition of *1 Enoch*. The figure of Mastema (‘enmity’) is substituted for those of ‘Aśa’el and Šemiḥazah and autonomy of the evil spirits is curtailed. Rather, they are placed under the authority of God, a suggestion that the author of the Book of Watchers does not advance. According to Archie Wright, ‘*Jubilees* has placed the evil spirits within the economy of God and under a central leader [Mastema] who at least in the Watcher tradition and the biblical tradition, must answer to God’.³⁴⁹

Furthermore, *Jubilees* connects another name, Belial, with Mastema via juxtaposition in *Jub* 1.20 and 10.9. This association is also made in 1QM 13.4 (וארור בליעל במחשרבת משטמה). In the DSS, Belial is the most frequently used name for the figure opposed to God and is the one who leads the ‘sons of darkness’ in opposition to the Qumran sectarians.³⁵⁰ Belial occurs twenty-seven times in the OT, most often

349. Archie Wright, “Excursus: Mastema and Belial,” in “Breaching the Cosmic Order: The Biblical Tradition of Genesis 6:1–4 and Its Reception in Enochic and Philonic Judaism”, unpublished Ph.D. thesis (University of Durham, June 2004), 185. Based on *Jub* 49.2, Wright claims that Mastema is under the sovereignty of God. Here the death of the Egyptian firstborn is attributed to Mastema, which is a responsibility bestowed on him by the LORD (49.4). One also notes that the name ‘Mastema’ in *Jub* 49.2 substitutes for occurrences of the name of the LORD in Exodus 12.

350. There are also references to Belial/Beliar in the *Testaments of the Twelve Patriarchs*: TLevi 19.1; TIss 6.1; TDan 1.7; TGad 4.7; TNaph 8.6; TAsh 1; TBen 3.3. See also *Mart Ascen Isa* 4, where Beliar is described as an angel that will descend to the earth and rule in the form of a king (4.4). In this text the leader of the forces of evil is called variously Sammael (1.8, 11; 2.1; 5.15-16), Beliar (1.8-9; 2.4; 3.11; 5.1, 15), and Satan (2.2, 7; 5.16). The wicked angel, Sammael Malkira is associated with Beliar, both of whom are said to inhabit King Manasseh (2.1 and 1.8-9, respectively; see also 3.13; 5.15) Furthermore, in 7.9 and 11.41 Sammael and Satan are linked. In 5.15-16, all three

meaning “worthlessness” or “wickedness”. Although there it never unambiguously refers to an evil being, it is associated with death and chaos in Psa 41.9 (ET 41.8/LXX 40.9).³⁵¹ The KJV and Vulgate treat it as a proper name in sixteen and twelve instances, respectively. The LXX renders it according to the context by the terms παρανομία, ἀνομία, and ἄφρον, i.e. “lawless”, “lawlessness”, and “witless”. Usually the term connotes unsavory characters in expressions such as ‘son(s) of Belial’ (Deut 13.14; Judg 19.22; 1 Sam 2.12; 2 Chron 13.7), ‘a daughter of Belial’ (1 Sam 1.16), ‘man/men of Belial’ (1 Sam 25.25; 2 Sam 16.7; 1 Kgs 21.13; Prov 16.27). ‘Belial’ occurs with no modifiers in 2 Sam 23.6 and Job 34.18, where it should be taken as an abstraction, meaning “the wicked”.

Furthermore, we observe that the OT equates worthlessness with wickedness, as in Prov 6.12. The ‘worthless man’ is a plotter of evil (Prov 16.27), as well as a ‘counselor of villainy’ (Nah 1.11) and a mocker of justice (Prov 19.28). Belial is equated to the ‘torrents of perdition’, or destruction, that overwhelm the psalmist (Psa 18.4; cf. 2 Sam 22.5),³⁵² ‘deadly’ things (Psa 41.9), or anything base (Psa 101.3). Although the term Belial may take on certain personal characteristics in these verses, it is not until the DSS and pseudepigraphal writings that Belial becomes a figure, i.e. the prince of evil (see 1QS 1.16-2.8; also 1QM 13.4-12; 14.9; 4Q386 frag. 1, 2.3; 4Q390 frag. 2, 1.4; CD 4.12-15; 5.8; 1QH 3.28, 29, 32).³⁵³

figures are associated together. M. A. Knibb believes that this is a text from the end of the 1st century CE, composed in Palestine, the legend of which is referred to in later rabbinic writings (Knibb in Charlesworth, *OTP*2, 149–50). See also 4Q ‘Amram^b and 4Q 280 frag. 2, where a figure akin to Belial is called Melchiresha.

351. Thayer introduces the possibility that the form ‘Beliar’ developed from Belial because of association with a deity called בֵּל יַעַר, ‘lord of the forest’, who also ruled over deserts (*Thayer’s Lexicon*, entry 996).

352. See S. D. Sperling, “Belial,” in *DDD*2, 2nd ed., edited by Karel van der Toorn, Bob Becking, and Pieter W. van der Horst (Leiden: Brill, 1999), 169, where he suggests that personification of Belial begins with these passages.

353. Maxwell Davidson says that in the DSS, ‘the term ... does appear to have

While manuscripts do exist from Qumran that reflect the Enochic Watcher tradition,³⁵⁴ the majority of writings associate wickedness with Belial, who is not understood to be one of the Watchers. Furthermore, the DSS accounts of Belial express that he may incite wickedness and oppress the Qumran sectarians during ‘this age’, but this is not due to his rebellion against God. Indeed, 1QM 13.10-12 indicates that God created Belial to cause corruption and the ‘Two Spirits’ discourse (1QS 3.13-4.26) accounts for sin in the world through God’s creation of two spirits inside every person.

Finally, there are eight occurrences of שטן in the DSS sectarian manuscripts and, in them, Satan is never linked with Belial, Azazel, ‘Asa’el, or Melchiresha.³⁵⁵ In addition, שטן is a proper name only at 11Q5 19.15 (//11Q6 frag. 4, 5.16), which contains a prayer for deliverance from any sort of adversary, including Satan. Currently, these have been the only fragments found with attestations of the name Satan in the Qumran documents. Hence, one observes that Satan does not play a significant role in DSS demonology.

This review of pseudepigraphal and DSS writings reveals that within Second Temple Judaism there is a development of a cosmic dualism foreign to most of the OT traditions. However, outside of the Book of Watchers, the adversarial powers are not portrayed as being in rebellion against God’s purposes. Moreover, only in *Jubilees* is this inimical force connected with Satan. On the other hand, *Jubilees* depicts the figure

lent itself to a personified usage, with the idea that behind worthless actions or thoughts there stands a figure promoting such things’ (Maxwell J. Davidson, *Angels at Qumran: A Comparative Study of 1 Enoch 1–36, 72–108 and Sectarian Writings from Qumran*, JSPSS [Sheffield: Sheffield Academic, 1992], 162). In contrast to Sperling, he suggests that Nah 2.1 (ET 1.15), where YHWH utterly ‘cuts off’ the wicked, may be the initial point of personification for בליעל.

354. See, particularly, 4Q180 frag. 1 and 4Q203, where Azazel is the figure responsible for sin. The spelling in 4Q203 is עזאזל, the same as is found in Leviticus 16. That 4Q180 and 4Q203 frag. 1 substitute Azazel of Leviticus for the Watcher ‘Asa’el indicates the possibility that this was a common interpretation of the time.

355. See 1QSB 1.8; 1QH^a 22.6 (*DSSSE* numbering); 1QH^a 24.3 (*DSSSE* numbering); 2Q20 frag. 1.2; 4Q213^a frag. 1, 1.17; 4Q504 frags. 1-2, 4.12; and 11Q5 19.15 (par. 11Q6 frag. 4, 5.16).

of Mastema/Belial/Satan as existing within the economy of God. In fact, hostility may have been seen to have a useful function for separating those who are wicked from the righteous, as 1QS 3.13-4.26 indicates. Finally, in none of the material is there a move to connect the angelic fall with the serpent of Genesis 3, or the prophetic oracles of Isaiah 14 and Ezekiel 28, which becomes the interpretative norm in subsequent Christian tradition.³⁵⁶

5.1.1.3. Evolution of ‘Satan’: the NT.

Like the OT, the NT depicts Satan as an angel,³⁵⁷ although its writers continue to develop satanic lore. Satan himself is cast in a hostile role against humans. In various places in the NT, Satan is identified as humankind’s oldest opponent. Rev 12.9 explicitly identifies ‘that ancient serpent’ as the one known as Satan and the Devil. In addition, due to the similarity of motifs in Rom 16.20 and Gen 3.15, it is sometimes maintained that Paul links Satan with the sly serpent in the Garden of Eden.³⁵⁸

Reinterpretation of the Satan of the Hebrew OT traditions begins with the LXX. For example, in Job 1.6 the LXX renders **בְּנֵי הָאֱלֹהִים** as οἱ ἄγγελοι τοῦ θεοῦ and rather than ‘the satan’ being one of that group (**בְּתוֹכָם**), the διάβολος ‘came with them’ (ἦλθε μετ’ αὐτῶν). Here, Satan’s hostility is unwarranted and indicated by the LXX’s translation of **שָׂטָן** by διάβολος, literally “slanderer”. Rather than being described as one of the angels of the LORD, which is what ‘the satan’ is in Num 21.21, LXX Job

356. Even rabbinic literature came to affiliate Satan with the serpent through the intermediary figure of Samael. Samael and the serpent are identified together (see *Ps-J* Gen 3.6), as are Samael and Eve (see *Ps-J* Gen 4.1, where Eve conceived Cain by Samael [cf. 1 John 3.12]; PRE 21). Samael and Satan are also taken together (see ExodR 18.5; GenR 56; DeutR 11; see also LevR 21.4). In ExodR 18.7 and 21.7, Job is handed over to Samael/Satan in order to keep his adversarial attentions away from children of Israel, who were crossing the Red Sea. Jung regards the connection of Satan with the serpent as a new development (see Jung, *Fallen Angels*, 79).

357. As in Jude 9, where he contends with Michael.

358. See Forsyth, *Old Enemy*, 296–97.

disassociates the devil from the company of angels. In a similar way, the LXX distances God from the figures of Behemoth and Leviathan (40.15; 41.25/LXX 40.25; cf. MT).³⁵⁹

The LXX's practice of rendering διάβολος, for ἡψῶ continues in the NT.³⁶⁰ As the devil, Satan is the prince of evil spirits, the inveterate adversary of God and of Christ,³⁶¹ tempting people to apostasy from God and to sin³⁶² and intentionally confusing humanity by stratagems.³⁶³ There are those who fall for Satan's deception and they are said to be under his control.³⁶⁴ He is able to εἰσέρχεσθαι εἰς τινα, in order to act through that person³⁶⁵ and via his demons to afflict him or her with diseases.³⁶⁶ Satan is also referred to in the NT simply as 'the evil one', ὁ πονηρός, as in Matt 5.37; 6.13; 13.19, 38; John 17.15; 1 John 2.13-14; 3.12; 5.18-19.

In addition, the NT records two other appellations for the ruler of demons, Βεελζεβούλ and Βελιάρ (2 Cor 6.15 only),³⁶⁷ a term connected to Belial. Although

359. The *Testament of Job* (Charlesworth *OTPI*, 829-68), probably written in the first century BCE or CE in a Hellenistic Jewish context, continues LXX's development of the story of Job. In this version, Satan, also called the devil (3.3; 17.1), has a more prominent role than in the MT or LXX. In *TJob* we find that Satan is even seen as deceiving Job's wife (23.11; 26.6).

360. While διάβολος occurs more often in the NT than Σατανᾶς (29 compared to 26), in Paul's letters, there are no occurrences of διάβολος, whereas Σατανᾶς appears 8 times. Διάβολος only appears in the Pauline corpus in those letters that are of disputed authorship (Eph 4.27; 6.11; 1 Tim 3.6, 7, 11; 2 Tim 2.26; 3.3; Tit 2.3).

361. Mark 3.22-23; 4.15; Luke 10.17-18; 11.15-18; Rev 2.9, 13, 24; 3.9.

362. Matt 4.1-11, particularly v. 10; Mark 1.13; Acts 5.3; 1 Cor 7.5; 2 Cor 2.11; 1 Tim 5.15.

363. 2 Cor 11.13-14; 2 Thess 2.9.

364. Acts 26.18; Rev 12.9.

365. Luke 22.3; John 13.27.

366. Luke 13.16, cf. Matt 12.26; 2 Cor 12.7.

367. 2 Thess 2.3, a letter of disputed authorship, may also hold an allusion to Belial. It mentions there a 'man of lawlessness' (ὁ ἄνθρωπος τῆς ἀνομίας), who is also called 'the son of perdition' (ὁ υἱὸς τῆς ἀπωλείας). While the term Belial is not specifically used here, ἀνομία is a common rendition of it in the LXX.

Beliar in the NT is not specifically linked to Satan, Paul portrays this character in 2 Cor 6.15 as the antithesis of Christ, just as he juxtaposes the believer with the unbeliever, light with dark, and the temple of God with idols. As shown above, a connection between Satan and Belial would not be a Pauline innovation,³⁶⁸ but the passage itself does not reveal if this is Paul's understanding.

Beelzebul is called the ἄρχων τῶν δαιμονίων in Matt 12.24 and Luke 11.15. There adversaries of Jesus claim that it is by the power of Beelzebul that Jesus is able to cast out demons. Their aim is to connect Jesus with this evil figure in order to cast aspersions on his character and his work.³⁶⁹ By joining Satan with such terms as διάβολος and Βεελζεβούλ, itself a play on the LORD's main adversary in the OT, the NT depicts Satan as not just humanity's opponent, but also as God's enemy. It is clear, then, that much of the NT portrays Satan as God's evil counterpart who operates independently and works to undermine God's will. This is a further development from the DSS and pseudepigraphal literature, where although inimical forces exist, they are most often still conceived of as within the economy of God.

However, is it the case that when Paul refers to Satan he indicates an evil power independent of and hostile to the sovereignty of God? There are certainly statements within the Pauline corpus that portray the insidious nature of Satan. For example, Rom 16.20 depicts God crushing Satan underfoot. In addition, 2 Thess 2.8-9 describes victory over the plans of Satan. Here the Lord Jesus slays the lawless one with the breath of his mouth, whose way is prepared by the activity of Satan. Even considering that 2 Thessalonians may not be originally Pauline, there is nothing in Rom 16.20 or 2 Thess 2.9 that necessarily shows Satan as an autonomous malignant force. In OT

368. E.g., one may find other literature in which Belial/Beliar is the name of the devil (as *Jub* 15.33) and for the Antichrist (*TDan* 5; *Sib Or* 2.167; 3.63-73).

369. Mark 3.22; Matt 10.25; Luke 11.15, 18-19. BDAG notes that Beelzebul was originally the Philistine deity בְּעַל זְבוֹיִם, meaning 'lord of flies'. See 4 Km 1.2, 6 (ET/MT 2 Kgs 1.2, 6), where Βάαλ μυῖαν θεὸν Ἀκκαρὸν ('Baal fly, god of Accaron') appears. It may be that בְּעַל זְבוֹיִם, 'lord of filth', represents either an intentional change or it could merely indicate careless pronunciation (BDAG, entry 1455).

traditions, Satan's role is as humanity's adversary. As such, it is reasonable to think that God would no longer require Satan after the reckoning of justice on the day of the Lord. Thus, it would not be inconsistent if Paul thought that God would ultimately undo Satan while simultaneously holding the view that Satan opposed the people of God, but not God. Similarly, in 2 Thessalonians it is not be surprising to find a lawless person (ὁ ἄνομος), particularly if Satan is ever successful in his purposes. In other words, it is not a shock that Satan's activities may cause someone to abandon the path of God. In fact, 2.11-12 states explicitly that God enables the deceptive work of Satan: 'for this reason God sends them a powerful delusion, leading them to believe what is false, so that all who did not believe the truth but took pleasure in unrighteousness will be condemned'.

The other occurrences of Satan within Paul's letters can also be understood within this interpretive framework - Satan, in a role designated by God, works to undermine human piety. In 1 Cor 7.5, Paul counsels wives and husbands to be devoted to prayer, but also not to deny each other sexual gratification, lest Satan attack their self-control and tempt them away from their commitment to devotion. 2 Cor 2.11 acknowledges that Satan seeks to gain advantage over humanity, therefore the Corinthian fellowship should show compassion for an offender so that he not be overwhelmed by excessive sorrow (2.7). Paul claims in 2 Cor 11.14 that Satan disguises himself as an angel of light as an analogy to those who claim to be apostles of Christ, but whose real intent is to lead believers away from the truth. Satan the adversary is a tempter, and those like him would also be deceptive. Later, Paul describes a thorn placed in his flesh by an angel of Satan (2 Cor 12.7). Although it harasses him and he has asked for the Lord to remove it, Paul is told by God, 'my grace is sufficient for you, for my power is made perfect in weakness' (v. 9). Again, it is clear that the activity of Satan as adversary is within the purposes of God. Paul understands the thorn to be for his good: so that he should not become too elated (v. 7). Finally, in 1 Thess 2.18, one sees that although Paul wanted to visit the Thessalonians, he was hindered by Satan. In fact, this is similar to the way 'the satan', who was sent by God, stood in Balaam's way

in Numbers 22.³⁷⁰ It may not be clear how Satan's blockade of Paul in this case is within the will of God, but one cannot assume that it is not.³⁷¹ Therefore, consistent with this understanding of Satan as acting within the economy of God, it is not strange to find that the purpose of Satan's activity in 1 Cor 5.5 is to bring about the incestuous man's salvation.³⁷²

In his letters, Paul highlights Satan's intent to alienate humanity from the divine. I have already proposed that separation from the presence of God is equivalent to destruction; thus permanent separation is eternal punishment. If Satan is successful in his attempts to sever the connection between humans and God, then the process of destruction begins. This is why being 'merely human' is particularly troubling to Paul. Humans, because of fleshly weakness, are susceptible to the lures of sin. Temptation is laid as a snare by Satan and if humans get caught in it, then Satan has grounds for a case against them.³⁷³ The offender in 1 Corinthians 5 has fallen into the trap and has not curtailed his sinning. Hence, Paul recommends that the Corinthian fellowship hand him over to Satan.

Although destruction of 'the flesh' will occur when the offender is handed over to Satan, Paul believes that such a thing can actually result in the sinner's salvation in the day of the Lord. Therefore, whilst separation from God is a consequence of being handed over to Satan, it is Paul's understanding that this may be a temporary situation.

370. In Num 22.22 the Hebrew is שָׂטָן ('as a satan'), which is not a proper noun.

371. The point is that the appearance of 'Satan' in a text does not mean that the author intends his audience to understand a cosmic ruler of evil who is independent of God's plan.

372. Satan also occurs in 1 Tim 1.20, a blatant copy of 1 Cor 5.5, where the author hopes that his action will rehabilitate offenders, so that 'they learn not to blaspheme'.

373. This is the logic of the book of Job. Satan doubts Job's integrity, so Satan tries to establish obstacles to Job's faith. Although Satan in the book of Job is not the prosecuting attorney of Zechariah, his position in the court of God as advocate against Job indicates that if Job would have stumbled, Satan would have pressed a case against him.

He hopes that the punishment, i.e. ‘destruction’, will excise the man’s fleshly weakness and lead him to salvation.

5.1.2 The Destructive Power of Σατανᾶς

I have noted that interest in cosmology increased during Second Temple Judaism, with the subsequent development of dualistic thinking in apocalyptic literature. In addition, the names of the leaders of the fallen angels and the sons of darkness, ‘Asa’el (sometimes Azazel), Mastema, and Beliar, came to be associated, if not synonymous, with Satan. As such, Satan, or other figures connected to the name of Satan, no longer easily fit the role of courtier to the LORD. Even if the Second Temple portrayals do not show Satan as a rebellious figure, they often depict hostility between Satan and God. This is why the book of Revelation, the most developed apocalyptic work in the biblical canon, can speak of Satan as an ancient enemy (Rev 12.19; 20.2; cf. John 8.44). Here I will consider how this perspective developed.

The earliest extant apocalypse is *1 Enoch*, but John J. Collins understands the high point of Jewish apocalyptic to be the book of Daniel. The author of Daniel wrote during a ‘period when the order of Israel’s history was plunged into the chaos of war and persecution, in the time of Antiochus Epiphanes’ (167-64 BCE).³⁷⁴ It was within chaotic times that apocalyptic literature flourished and functioned to give reassurance that God was in control of the universe. However, the idea that God fought Israel’s opponents on its behalf, bringing victory not because of Israel’s strength but because God is stronger than all other forces, was already present in the Jewish consciousness. Collins calls this ‘nationalistic mythology’, ‘where battles between nations on earth correspond to battles between their patron deities and their hosts’, which was ‘fused, at least in Israel, with the cosmogonic myth of the victory of the divine warrior over chaos’.³⁷⁵

374. John J. Collins, “The Mythology of Holy War in Daniel and the Qumran War Scroll: A Point of Transition in Jewish Apocalyptic,” *VT* 25 (1975): 597.

375. Collins, John J., “Mythology of Holy War,” 598.

This sort of fusion allowed for the flourishing of apocalyptic thought. Times of turmoil led to hopes that God would provide respite and deliverance, perhaps even vindication for those who suffered. In the book of Daniel, it is Michael and Gabriel who, as God's proxies, engage the princes of Persia and Greece on behalf of Israel (10.20-21). In 1QM, it is a struggle between Michael and the 'sons of light' with Belial and the 'sons of darkness' (cols. 15-19). Here we find that Michael and Belial are evenly matched, thus demonstrating that 'evil as well as good has a grip on the universe'.³⁷⁶ However, God is still the ultimate authority; at the LORD's intervention (col. 18) Belial and his forces are defeated. Thus the author and his readers are assured that God is in control, even if it seems that evil momentarily has the upper hand.

In the NT, Revelation 19 and 20 depict similar scenes of battle between the heavenly host and Satan's army and the final victory of God. Additionally, Jude 6, 9 and 2 Pet 2.4 depict the fallen angels and the devil's struggle against Michael. The NT also documents Satan's fall from power, declaring Christ's dominance over Satan (e.g., Luke 10.17-20). Furthermore, 1 Tim 3.6 intimates that Satan's (διάβολος here) sin was pride. Couched within the discussion of what qualities are important for a suitable ἐπίσκοπος is the statement that 'he must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil' (εἰς κρίμα ἐμπέση τοῦ διαβόλου). Although the phrasing is vague, commentators have taken it to mean that one who is puffed up with conceit (τυφόομαι) may fall under the same judgment as did Satan.³⁷⁷ *TWOT* maintains that this verse indicates that Satan fell into condemnation through a pride that induced him to rival God.³⁷⁸

376. Collins, John J., "Mythology of Holy War," 608.

377. See George W. Knight, who understands τοῦ διαβόλου as an objective genitive (George W. Knight, III, *The Pastoral Epistles*, NICTC [Grand Rapids: Eerdmans, 1992], 164). On the other hand, Walter Lock interprets the phrase as indicating that the devil causes a believer to stumble, as in Rev 12.10; cf. Jude 9; 2 Pet 2.11 (Walter Lock, *The Pastoral Epistles*, ICC [Edinburgh: T. & T. Clark, 1924], 39).

378. *TWOT*, entry 2252.0.

Throughout the centuries, Christians continued to circulate and develop these ‘fall’ stories until Satan was fully identified as the leader of a band of rebellious angels. In the early church, Irenaeus, in his struggle against Gnosticism, promulgated the myth of the fallen angels and Satan as their chief. In this way, he cast Satan as the arch-apostate and inspiration of all heresy.³⁷⁹ It was Origen (185-253/4), however, who developed the most thorough-going story about Satan’s fall. Rather than accepting that the origin of widespread human corruption rested in a pre-diluvian mixing of the ‘sons of God’ with the ‘daughters of men’, he sought to explain how sin entered the garden in Genesis 3. Depiction of rebellious rulers in Isa 14.12-15 and Ezek 28.11-19 provided the conceptual background he needed to explain an original fall, i.e. that there was a rebellion of angels in heaven at the time of creation. In Ezekiel 28, the oracle depicts the king of Tyre in Eden, blameless until iniquity was found in him. Because of his pride and violence he was then cast down to the earth. In *de Principiis* 1.5-3.5, Origen contends that the hyperbolic comment cannot refer to a mere man; it must be an account of the fall of a higher power.³⁸⁰ He uses Isaiah 14 to complete the account of fallen angels. Verses 12-13 portray the ‘day star, the son of dawn’, who was cut down to the ground because he desired to raise his throne and make himself like God. The Latin renders morning star (ἑωσφόρος/לְיָלִד) as Lucifer and the subsequent connection between this passage and the developing myth of Satan as the leader of the fallen angels provides Lucifer as another name for Satan.³⁸¹ In *Contra Celsum* 6.43-44, Origen links the serpent of Genesis, ‘the destroyer’ of Exod 12.23, Azazel from Leviticus 16, Belial in Judg 19.22 and 20.13, the Leviathan of Job, and the rebel princes of Ezekiel and Isaiah with Satan.³⁸²

379. Forsyth, *Old Enemy*, 334.

380. See *ANF* vol. 4.

381. Cf. Rev 9.1; 1 *En* 88.1.

382. *ANF* vol. 4.

This understanding of Satan continued to develop. The Latin text of the *Life of Adam and Eve* (*Vita*, written between 100 and 400 CE) contains an account of the fall of humanity at the instigation of a pre-existent fallen angel, Satan (chs. 12-16).³⁸³ The Qur'an also contains this story (e.g. Surāh 2.34-36), where the angel is called Iblīs.³⁸⁴ Furthermore, Western European literature continued to develop the story. Representative of this is John Milton's *Paradise Lost*, first published in 1667.³⁸⁵ Here a disgraced Satan, leader of a group of angels thrown out of heaven, wreaks his revenge on God by seducing humanity into sin.

Understanding the development of these traditions about Satan's fall is essential in establishing how mainstream Christianity has gained a view of Satan's independence from God. As a being autonomous from God, power was ascribed to Satan as a way to explain the suffering of the people of God. Whereas in the OT, one finds the belief that God is responsible for all that happens in the world, there is a shift in perspective with the rise in apocalypticism. Evil is ascribed to a Satan-like figure opposed to the people of God.³⁸⁶ Perhaps this can be attributed to a desire to exonerate God of culpability, or as a way to fathom how God can be righteous and just, while also explaining for how terrible and, seemingly, unjust things occur. Specifically, given that apocalyptic thought

383. See Charlesworth, *OTP2*, 252.

384. See Qu'ran Surāhs 2.34-36; 7.11-25; 15.30-38; 17.61-63; 18.50; 20.116-23; 38.771-85. Some Sufi Muslims uphold Iblīs as an example of true monotheistic belief because he refused to bow to Adam (see, Peter J. Awn, *Satan's Tragedy and Redemption: Iblīs in Sufi Psychology*, SHR [Leiden: Brill, 1983] and Sidi Shaykh Muhammad, "Adam," Sufi teaching [2002], at <<http://www.sufimaster.org/adam.htm>>, accessed Nov. 13, 2003). Rabbinic writings also contain this story, but do not specify that it was Satan who objected to the creation of humanity (see GenR 8.5; 17.5; NumR 19.3; bSanh 38b; PRE XI).

385. See the poem in John Carey and Alastair Fowler, eds., *The Poems of John Milton*, LEAP (London: Longmans, 1968), 458–1167.

386. Roy Yates calls this dualism a 'failure of nerve'. He says, 'it seems that in the attempt to provide a more adequate theodicy, the sovereignty of God was sacrificed in the belief in a kingdom of evil under the rule of Satan' (Roy Yates, "Satan and the Failure of Nerve," *NB* 53 [1971]: 228).

flourished during times of crisis, it was, perhaps, intolerable for the people of God to imagine their LORD as behind their hardships.

Furthermore, the myth of Satan's fall and his status as arch-apostate continued to grow as the early Church established orthodox belief in the heat of religious debate. No longer an angel in the court of God, Satan's adversarial nature served to explain heresies and the tribulation of the believers. In turn, when the Church gained a position of dominance in Western Europe, there were dark periods when it appealed to a view of apostates as servants of the devil in order to eradicate them.³⁸⁷

The point in tracing some of this history in the development of the concept of Satan is to emphasize our distance from Paul's text. Paul also stands in the stream of development, but the way he writes about Satan indicates that he understands Satan to be within the economy of God, a view that is no longer held by modern Christians. Contemporary interpreters must approach 1 Cor 5.3-5 with an appreciation for this difference; only in this way can readers, who espouse a different cosmology, glimpse the positive effect of Satan's agency.

5.1.3 The Positive Power of Σατανᾶς

Although in contemporary popular thought Satan is usually taken as the progenitor of cosmic and worldly evil, I have argued that Satan was originally conceptualized within the OT traditions as an agent of God. In addition, although most of the other occurrences of Satan/the devil in the NT display a view of Satan as God's opponent, Paul actually continued to espouse the notion that Satan's action could fall within the parameters of God's will. In 1 Corinthians 5 Paul reveals that his only hope that the offender will be saved and the community purified is in handing 'such a one' over to Satan. In this way, Satan's destructive power may have a positive effect.

Moreover, although rare in the NT, Paul's view is not isolated. There are other cases in which Satan is understood to have a role in God's plan. In the accounts of

387. See Jeffrey Burton Russell, *Lucifer: The Devil in the Middle Ages* (Ithaca: Cornell University, 1984), 293–301, and my discussion on pages 26-31.

Jesus' temptation in the wilderness (Matt 4.1; Mark 1.12; Luke 4.1-2), the Spirit leads Jesus into the desert for his time of trial by Satan. This experience is portrayed as vital preparation for the rest of Jesus' ministry, i.e. as an examination of his integrity. Furthermore, Luke relates that Satan wished to test Peter's character. In 22.31, Jesus tells Simon Peter that Satan has demanded to sift him like wheat. With Satan's petition to test Peter, one sees a situation akin to the account in the book of Job. As in Job, this request is granted and Simon Peter is tested. Despite Peter's denial of Christ, Jesus' prayer for him is answered (22.32): after Peter's tribulation his faith does not fail and he continues to strengthen the other believers.³⁸⁸ As in 1 Cor 5.5, these passages display Satan within the economy of God.

5.2 Occurrences of 'Hand Over to Satan' in Ancient Literature

The second part of this chapter focuses on the word παραδίδωμι. Here I will evaluate some of the suggestions about the meaning of 'hand over' in the context of 1 Cor 5.5, particularly in light of the investigation just conducted about Satan. In addition, in order to gain greater clarity of the phrase παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ, it will be necessary to examine the occurrence in ancient literature of παραδίδωμι, particularly in phrases that convey a 'technical' sense.

The basic meaning of παραδίδωμι is "to give over from one's hand" to someone or something. To this starting point, the Fribergs' Greek lexicon offers five categories for understanding παραδίδωμι:

- (1) an authoritative commitment of something to someone, "to entrust, commit, give" or "to hand over, deliver", as in Matt 11.27; 25.20;
- (2) a self-sacrificial love, "to give up, yield up, risk" (one's life), as in Acts 15.26;
- (3.a) a legal technical term for passing someone along in the judicial process, "to hand over, turn over, deliver up", as in Mark 15.1;

388. H. L. Goudge argues that 'from the first mention of Satan in Scripture to the last he is regarded as having a real function in the fulfilment of the Divine purpose. Hostile to God and man as he may be, his very hostility is useful in the testing and training of man' (Goudge, *First Epistle*, 38).

(b) an unjustified act of handing someone over to judicial authorities, “to betray”, as in Matt 10.4;

(c) God’s judicial act of handing someone over to suffer the consequences of his wrongdoing, “to deliver up, hand over, give up (to)”, as in Rom 1.24;

(d) the church’s authoritative disciplining, “to deliver over, hand over to the control of”, as in 1 Cor 5.5;

(4) a religious technical term for passing along traditions, decisions, teachings, “to hand down, transmit, pass on”, as in Acts 16.4;

(5) “to permit, allow”, i.e. a crop whose ripeness ‘hands it over’ to harvesting, as in Mark 4.29.³⁸⁹

These categories differentiate between the various aspects of παραδίδωμι, the first, third, and fourth of which are the most applicable to the situation in 1 Cor 5.5.³⁹⁰ In particular, the third definition conveys what the *Analytical Lexicon* calls a ‘legal technical’ perspective, namely that παραδίδωμι can signify a formal transfer of a person or thing to another that has more authority or power in a particular setting, usually secular or religious spheres. Given that Paul puts the man into the power of Satan, this definition seems the most relevant to the situation. However, I will test these categories for understanding παραδίδωμι against occurrences of the word itself to discern its meaning in 1 Cor 5.5.

5.2.1 ‘Handing Over’: Greek Papyri and Tablets

Adolph Deissmann, Hans Conzelmann, and Adela Yarbro Collins espouse the position that παραδίδωμι in 1 Cor 5.5 has a magical technical sense. Deissmann first advanced this idea in his work with Greek magical papyri dating from the 4th century CE; in them he found terminology parallel to 1 Cor 5.5.³⁹¹ Among these papyri are those that contain recipes for how to hand a person over to a demon or ghost. In this context

389. *AnLex*, entry 20543.

390. Even though the *AnLex* suggests that definition 3.d., above, best suits παραδίδωμι in 1 Cor 5.5, I will leave that question open until after my investigation of the word.

391. Deissmann, *Light*, 302. The Greek text of the papyri, with German translation, can be found in Preisendanz, *PGM*.

the word παραδίδωμι is used to signal transfer. Representative is a papyrus that gives instructions for the preparation of a ring that can be buried in the grave of one who had died in an untimely way. This ring, accompanied by the proper incantation, would serve as a charm to prevent another living person from engaging in a particular activity. The petitioner asks that the person who is the object of the spell be handed over (παραδίδωμι) to the spirit (δαίμων) of the dead person.³⁹²

Conzelmann builds on the work of Deissmann and proposes that the appropriate way to interpret the text of 1 Cor 5.5 is as a magical formula. Conzelmann says παραδοῦναι recalls rites of devotion to nether gods: e.g., παραδίδωμί σε εἰς τὸ μέλαν χάος ἐν ταῖς ἀπωλείαις, ‘I give you over to black chaos in utter destruction’.³⁹³ Based on this, Conzelmann argues that the sentence in 1 Cor 5.5 indicates more than exclusion. It calls for a ‘dynamistic ceremony’,

yet the point does not lie in the physical aspect of the working of a supernatural power, but in the fact that the accursed man is thrust out of the body of Christ into the realm of wrath. This is plain from the purpose of the ceremony, the saving of the πνεῦμα.³⁹⁴

Conzelmann believes that the spirit of the man ‘seized by God will be saved by the annihilating of the “flesh” sold to sin. His immediate physical death preserves him from eternal death. The deeds of the flesh (Rom 8:13) are thereby radically destroyed’.³⁹⁵ However, he fails to explain how he envisions that this preservation will happen.

A. Y. Collins argues similarly. She cites the Greek papyri and concludes that παραδίδωμι must have been understood to be a ‘technical term in Greek magic’.³⁹⁶

392. See Preisendanz, *PGM*, Pap. I.190–93; see also Preisendanz, *PGM*, Pap. V.70-95, 174-80, 185-211. These are spells for finding a thief. E.g., the petitioner hands the unknown thief over to a god, who will expose him by not allowing the thief to swallow (V.211).

393. Preisendanz, *PGM*, Pap. IV.1247.

394. Conzelmann, *1 Corinthians*, 97–98.

395. Conzelmann, *1 Corinthians*, 98n. 40.

396. Collins, Adela Yarbro, “Excommunication,” 255.

Furthermore, she argues that the terminology was probably ancient and typical for this type of magical spell. Collins believes the significance for the study of 1 Cor 5.5 is that Paul would have been aware of the magical technical sense of παραδίδωμι and, furthermore, that it is the sense he conveys. Consequently she posits that ‘Paul apparently believed that the guilty member of the Corinthian community could be submitted to Satan’s power by the spoken word of the Christian assembly under the appropriate circumstances’.³⁹⁷ In addition, Collins contends that the death of the offender was the probable result of this magical process.³⁹⁸

Collins comments that although these papyri are a product of the 4th century CE, they reflect an ancient tradition. She believes that Paul was influenced by this magical tradition and even postulates that a midrashic text about Job was probably shaped by Greek magic.³⁹⁹ However, she does not provide evidence as to why she concludes that this magical technical formula is more ancient than the papyri. Furthermore, neither she, nor Deissmann, nor Conzelmann supply information as to why παραδίδωμι’s magical technical sense would have been within Paul’s sphere of reference or why it would have been significant to him. A premise that the sense of παραδίδωμι would have been the same in these texts that are different in form, genre, and date would have to be proved. However, Conzelmann and Collins have failed to show why παραδίδωμι in Paul’s letter must express the magical technical sense.

Indeed, the judicial context of 1 Cor 5.3-5 seems most in concert with the legal sense of the word.⁴⁰⁰ Furthermore, based on the other ancient Greek literature, we know

397. Collins, Adela Yarbro, “Excommunication,” 255.

398. She says, ‘the incestuous man, under the power of Satan and living “according to the flesh”, would be physically destroyed in that crisis and eternally damned’ (Collins, Adela Yarbro, “Excommunication,” 259).

399. Collins, Adela Yarbro, “Excommunication,” 256; the text she cites is ‘Exod Rab 21 (84a)’. The text contains Job’s speech: ‘he hath delivered me into the hands of Satan; and in order that Israel may not emerge guilty from the trial, He hath delivered me into his hand’ (ExodR 21.7).

that use of this word in legal settings was already known in Paul's day. For example, Antiphon, Andocides, Isocrates, and Demosthenes each use παραδίδωμι as a term to indicate delivery of a person to civil authorities for trial or punishment.⁴⁰¹ Perhaps, then, it is at least equally valid to claim that παραδίδωμι in the Greek magical papyri were influenced by the legal technical sense as to say that Paul had a magical technical sense in mind. Indeed, John G. Gager has compared the use of formulas, like παραδίδωμι σοι, in curse papyri and tablets to other forms of speech, particularly, legal, cultic, and epistolary documents, with which they show close similarities.⁴⁰²

More compelling than Conzelmann's and Collins' cases is that of David Smith in a forthcoming Ph.D. thesis.⁴⁰³ Smith's premise is that παραδίδωμι in 1 Cor 5.5 reflects a magical technical sense that is evidenced by lead curse tablets (*defixiones*) of the ancient world. Crucial for his case is the assertion that παραδίδωμι σοι is formulaic,

400. However, I do not agree with Derrett's conclusion that the most significant occurrence of παραδίδωμι in relation to 1 Cor 5.5 is Mark 15.1, where Jesus is handed over by the judicial body of a Jewish community to Pilate: παρέδωκαν Πιλάτῳ. "Satan" then is the non-church (Acts 26.18) to which the world and its governments belong (Luke 4.5-7)' (Derrett, "Handing Over to Satan," 20-21). The most obvious argument against Derrett is that Paul himself reproaches the Corinthians for taking disputes before 'the unrighteous' (1 Cor 6.1-8), i.e. the Roman civil authorities: 'to have lawsuits at all with one another is already a defeat for you' (v. 7). Rather than taking their grievances before 'the unrighteous' they should bring them to 'the saints' (v. 1), who will judge even angels (v. 3).

401. See Antiphon, *Prosecution for Poisoning* 20 (Budé); Andocides, *Orations* 14.17 (Budé); Isocrates, *Orations* 17.15 (LCL vol. 3); Demosthenes, *Private Orations* 45.61 (LCL vol. 2). Having said this, however, one must note that the occurrences of παραδίδωμι in these classical sources do not provide an exact parallel to the situation in 1 Cor 5.5, either. The excerpt from Antiphon is representative. There παραδίδωμι appears two times: Antiphon reports that Stephanus was compelled to *hand over* his slave for torture, but he refused to *hand him over* (Antiphon, *Prosecution* 20). Although 1 Cor 5.5 certainly shares the sense of giving an offender over to an authority who will exert total control over that offender, 1 Cor 6.1-8 shows that the similarities do not extend into the courtroom.

402. John G. Gager, ed., *Curse Tablets and Binding Spells in the Ancient World* (New York: OUP, 1992), 13.

403. The information I have about Smith's thesis is based on personal conversations and on his presentation (Smith, "Incest and Execration", March 8, 2004).

possibly deriving from handbooks for magicians, which were probably ancient.⁴⁰⁴ Smith looks to a cache of fourteen *defixiones* from a well in the Athenian Agora to support this claim.⁴⁰⁵ At this site, various wells were discovered to contain *defixiones* by the same hand that date from as early as the end of the first to the middle of the third centuries CE.⁴⁰⁶ The parallel language of many of these tablets suggests an underlying formula available to professional magicians, who inscribed curses against their personal adversaries for clients. Representative of the collection is a curse against a wrestling opponent, ‘[“Borphor” syllables], mighty Betpyt, I hand over to you (παραδίδωμί σοι) Eutyechian, whom Eutychia bore, that (ἵνα) you may chill him and his purposes ...’.⁴⁰⁷ This formulation, ‘παραδίδωμι σοι + name’, appears in a majority of the Athenian Agora curse tablets, which indicates that the magician was probably employing a handbook of magic as a source. However, Jordan states that the expression, ‘while frequent on curse tablets from wells in the Agora, seldom occurs in Greek magical texts elsewhere, the only other such examples that I have found being at *PGM* V, line 335, in a formula for the invocation of a ghost in the name of *Iao Sabaoth*,⁴⁰⁸ and on [an unpublished third or fourth century CE] curse tablet from Antioch’.⁴⁰⁹

404. See, for e.g., Michael A. Morgan, trans., *Sepher ha-Razim: The Book of Mysteries*, SBLTTPS (Chico, CA: Scholars Press, 1983), where a fourth century CE Hebrew magical handbook is recorded. Acts 19.13-19 indicates that books of this type were available to people in the first century CE.

405. See David R. Jordan, “*Defixiones* From a Well Near the Southwest Corner of the Athenian Agora (Plates 65–68),” *Hesperia* 54 (1985): 205–55.

406. Jordan, “Athenian Agora,” 212–13. Based on the evidence that a seven-day week was in use in the Greco-Roman world in the second century CE and that some curses contain references to ‘this coming Friday’, it is best to date the material from the second century and later (Jordan, “Athenian Agora,” 215).

407. This curse is recorded by Jordan, “Athenian Agora,” 215.

408. ‘Spirit of the dead, who[ever] you are, I give over NN to you [παραδίδωμί σοι], so that he may not do NN thing’ (Preisendanz, *PGM*, Pap. V.335).

409. Jordan, “Athenian Agora,” 241 note d. Jordan also points to parallel examples from the *Sepher ha-Razim*: ‘I deliver you, angels of anger and wrath, N son of

Smith also refers to a *defixio* found at the Akrocorinth that dates from possibly the late first century CE.⁴¹⁰ The tablet reads:

I consign and entrust Karpime⁴¹¹ Babia, the weaver of garlands, to the Fates who exact justice (*praxidikai*) so that they may expose her acts of insolence (*hubreis*), and to Hermes of the Underworld, to Earth, to the children of Earth, so that they may overcome and completely destroy her ... and her heart and her mind and the wits of Karpime Babia, the weaver of garlands. I adjure (*enarômai*) and I implore you and I beg you, Hermes of the Underworld, [to grant] heavy curses.⁴¹²

This tablet, and the ones found with it, demonstrate that cursing was known in Corinth around the time of Paul. However, παραδίδωμι does not appear in this inscription. The Greek words that underlie ‘consign’ and ‘entrust’ are παραθίτομαι and καταθίτομαι, respectively.⁴¹³ From this tablet alone, then, it is difficult to draw the conclusion that Paul was invoking a curse on the incestuous man and that the Corinthians would have understood it as such.

N, that you will strangle him and destroy him and his appearance, make him bedridden, diminish his wealth, annul the intentions of his heart, blow away his thought and his knowledge and cause him to waste away continually until he approaches death’ (from Morgan, *Sepher ha-Razim*, 27; see also 49). Only these two spells of the 39 recorded in the *Sepher ha-Razim* contain this formula.

410. Given the date of the layer in which it is found, Nancy Bookidis and Ronald S. Stroud suggest that, more precisely, it may be from the late third quarter of the first century CE (from Nancy Bookidis and Ronald S. Stroud, *The Sanctuary of Demeter and Kore: Topography and Architecture*, vol. 18, part 3 of *Corinth: Results of Excavations Conducted by ASCSA* [Princeton: ASCSA, 1997], 282).

411. Corrected from ‘Karpile’ by Stroud (refer to Bookidis and Stroud, *Demeter and Kore*, 282). The name appeared as ‘Karpile Babia’ in the inscription’s original publication (Nancy Bookidis and Ronald S. Stroud, *Demeter and Persephone in Ancient Corinth*, *Corinth Notes*, no. 2 [Princeton: ASCSA, 1987], 30).

412. This is a quotation from Gager, *Curse Tablets*, 37n. 92, who had been in contact with Stroud to obtain the recent corrections, as mentioned just above.

413. Dr. Stroud reported this to me via personal communication on April 5, 2004 (email) and April 20, 2004 (letter). Dr. Stroud plans to publish the Greek text of all the lead curse tablets from the sanctuary of Demeter and Kore on Acrocorinth in *Hesperia*, *vel sim* (per an email from April 16, 2004).

The evidence does suggest that ‘παραδίδωμι σοι + N’ was a formula used in magical curse texts. However, it also is difficult to show from these examples that the language in every instance was that of cursing. Given the nature of the word itself, I think it is most reasonable to maintain that παραδίδωμι indicated a transfer in which a person or thing was placed under the complete control of another. Within the framework of a magical text, then, παραδίδωμι seems a natural word to adopt for the purpose of initiating the curse - i.e. placing the object of the curse under the control of a malevolent power.⁴¹⁴ However, παραδίδωμι itself does not necessitate a curse interpretation.

In addition, the texts cited in this section have not been linked satisfactorily to Paul. If one seeks to prove that Paul was familiar with magical technical terminology, then it would also be necessary to explain why he would have thought it appropriate to use a pagan magical rite in a ‘Christian’ environment. After all, he admonishes the Corinthian believers who eat εἰδωλόθυτον in 1 Corinthians 8 and 10. Although Paul advances several strata of arguments in those chapters against it, a main one is that he does not want the Corinthians to be partners with demons (10.20-21).⁴¹⁵ Thus it seems improbable that Paul would exhort the congregation to hand over a person with a magical incantation that was associated with demons. It is more plausible to think that Paul adopted the language from a familiar tradition in which an agent of God was allowed to test a person’s integrity.⁴¹⁶

5.2.2 ‘Handing Over’: the OT

I have proposed in chapter 3 that Job provides a framework for understanding

414. In chapter 6, I provide a full evaluation of the curse position after I have considered Paul’s use of ἀνάθεμα.

415. He also seems to be arguing the opposite in 8.4, where he says that idols have no real existence (although ‘there are many “gods”’, v. 5). However, the point is not lost that he believes the only legitimate supernatural communion is with God and the Lord Jesus Christ (v. 6).

Paul's concept of Satan in 1 Cor 5.5. Both traditions portray Satan as an adversary of humankind, but his malevolence is contained within the parameters of God's will. In the LXX, Job's transfer to Satan is found in 2.6, where God tells Satan 'παραδίδωμί σοι αὐτόν'. The transfer that occurs is from God's protective custody ('the fence' in 1.10) into Satan's destructive power. The sense of παραδίδωμι in Job 2.6 is that it allows Satan complete control of Job's life, apart from the ability to kill him. Assault short of death is not automatically implied by παραδίδωμι, though. In fact, the opposite seems true since the LORD specifically adds this prohibition as a limit to the scope of παραδίδωμι.

Although the terminology is not exactly the same, Job 1.12 stands parallel to 2.6. In 1.12, all that Job has is put into Satan's hand. Job's livelihood comes under Satan's malicious management. In this case the limitation placed on Satan is that he cannot physically harm Job himself. The extent of Satan's power is demonstrated by the fact that all of Job's possessions mentioned in 1.2-3 are destroyed: his seven sons and three daughters, the 7,000 sheep, the 3,000 camels, 500 yoke of oxen, 500 donkeys, and numerous servants. The rhetorical force of the passage is that the fate of everything that Job has is subject to Satan's will. This is also the sense of παραδίδωμι in 2.6. Job is assaulted completely: Satan afflicted him with sores from the soles of his feet to the crown of his head (2.7).⁴¹⁷ In addition, his wife and friends, ostensibly there to comfort Job (e.g., 2.11), actually verbally and psychologically attack him. In all aspects of life, Job is under siege. The satanic intent is to be a stumbling block in order to disprove Job's integrity. This is the one aspect of life, however, over which Job maintains control and it is what he keeps throughout.

Παραδίδωμι in the book of Job indicates a complete transfer of control over life. Within the context of the passage, control of Job originally rested with God, who caused

416. This understanding also has the advantage of being consistent with 1 Corinthians 8 and 10, where God is described as the ultimate source of power.

417. This is an example of *merismus*, a literary technique in which the totality is meant by mentioning only the extremities.

Job to prosper in all aspects of life. However, authority shifts to Satan, who correspondingly causes Job to suffer in all aspects. Thus we find that παραδίδωμι can signify giving someone over to the comprehensive control of another, restricted only by explicitly stated limitations.

Most of the other OT and deuterocanonical occurrences of παραδίδωμι refer to a person or a group of people being given over to enemies and/or to the sword. Often it is God who enacts this transfer, as in Pss 63.10 (LXX 62.11); 106.41 (LXX 105.41); Odes 7.32; Isa 34.2; Jer 24.8; 32.28 (LXX 39.28); Ezek 39.23; and Mic 6.14, 16. Out of 274 occurrences in the LXX a vast majority of them (over 250) have the connotation of being delivered up to (i.e. placed under the total control) death, destruction, or adversaries.⁴¹⁸ Sometimes the LORD gives people up to their own lusts (Jer 2.24) and shameless passion (Sir 23.6), thereby abandoning them to the power of sin (Sirach 23) and the whims of untrustworthy allies (Jeremiah 2).

From this survey, it is possible to observe that παραδίδωμι in the OT most often indicates a transfer initiated or allowed by God of people into the complete control of malevolent forces. In this sense παραδίδωμι is tantamount to the enactment of deserved punishment for one's own sins. Only the book of Job is different. God transfers Job into the complete control of Satan for testing and Job's integrity is proven. Although the word παραδίδωμι is not used at the end of Job, it is clear that he is transferred back to the control of God because his health and fortunes are restored to him (42.10).

5.2.3 'Handing Over': the DSS

Heinz-Wolfgang Kuhn has observed similarities between 1 Cor 5.5 and some of the community regulations outlined in the DSS.⁴¹⁹ Particularly striking is that, like

418. Six of the cases have a legal technical sense (Isa 33.6; Judg 10.15; 1 Macc 15.21; 2 Macc 14.31; Bel 29, 30). Here, people are taken into custody for judgment or given to secular authorities for punishment.

419. Heinz-Wolfgang Kuhn, "A Legal Issue in 1 Corinthians 5 and in Qumran," in *Legal Texts and Legal Issues: Proceedings of the Second Meeting of the International*

παραδοῦναι τῷ σατανᾷ, there are passages in which an offender is handed over to Belial. These occurrences are in CD 8.2 and 19.14, where judgment is against those who do not remain faithful to the covenant of the community. Punishment is that ‘they shall be visited for destruction at the hand of Belial [לפוקדם לכלה ביד בליעל]’ (CD 8.2//19.14).⁴²⁰ The passage continues by noting that this will happen on the day of God’s visitation (8.3), when God’s wrath is kindled against all those who are wicked (8.3-13).

In addition, Kuhn cites 1QS 2.15-17 as a similar situation to 1 Cor 5.5. In 1QS col.2, one finds curses from the priests and levites against ‘all the men of the lot of Belial’ (2.4-5). The priests and levites say, ‘God hand you over [יתנכה] to terror by the hand of all those carrying out acts of vengeance. May he bring upon you destruction by the hand of all who accomplish retributions’ (2.6-7). In lines 15-17, the narrator depicts the priests and levites continuing their supplications that one who do not hold to the community covenant should be ‘cut off from the midst of the sons of light [ונכרת מתוך]’ (2.16) and his lot be with the cursed ones forever (2.17).

1QS 3.20-21 reveals that the ‘sons of deceit’ are completely in the hand of the Angel of Darkness, a figure who has parallel functions with Belial (cf. 2.4-5) and who has dominion at this point in history (e.g., 1.18, 23). The Discourse of the Two Spirits (3.13-4.26) discloses that God created two spirits within humanity, those of truth (light) and of deceit (darkness), which are in the hands of the Prince of Lights and of the Angel of Darkness, respectively (3.17-21). Although the ‘sons of justice’ are mostly filled with the spirit of truth, all of their sins are under the dominion of the Angel of Darkness, which is ‘in compliance with the mysteries of God’ (3.21-23) because God created both of these spirits, establishing on them ‘every deed’ (3.25). Furthermore, not only is God ultimately responsible for creating both spirits, God also punishes wickedness. 1QS

Organization for Qumran Studies, edited by Moshe Bernstein, Florentino García Martínez, and John Kampen (Leiden: Brill, 1997), 489–99.

420. All citations of the DSS are from the *Dead Sea Scrolls Study Edition* (1997) unless otherwise indicated.

4.19-21 states that on the day of 'visitation', God will obliterate injustice forever: 'then God will refine, with his truth, all men's deeds, and will purify for himself the structure of man, ripping out every spirit of injustice from the innermost part of the flesh, cleansing him with the spirit of holiness from all wicked deeds' (4.20-21, my translation).

It is possible to discern differences between CD and 1QS regarding God's role in the punishment of sinners. In view in CD are those who transgress the community covenant; they are destined for destruction wrought by Belial at the time of visitation, which is the day of God's wrath. 1QS has a more complete explanation of the existence of evil and its final eradication - namely that God is responsible for both. Whilst in 1QS the 'sons of light' are straight-forwardly under the authority of the Prince of Lights, the author explains that the Angel of Darkness is able to incite the spirit of deceit housed in all people. However, at the day of 'visitation' God will rip that spirit of darkness out of everyone. Hence, the Angel of Darkness/Belial has dominion within history, but is ultimately unable to wield power because of God's sovereignty.

Both of these views about punishment of community members are at variance with 1 Corinthians 5. Instead of the belief that a satanic figure a) can hold sway over part of the spirits of believers in the present (as in 1QS), or b) will have future authority to enact God's wrath on the wicked (as in CD), Paul asks that the congregation, along with him, hand the offender over to Satan. This indicates that a) Satan does not have authority over a believer unless specifically endowed with it (unlike 1QS), and b) Satan is able to influence present temporal affairs once he has that authority, i.e. he is not confined to the job of future punishment (unlike CD). Hence one can observe that Paul is in agreement with CD about the satanic figure's ability to punish wickedness, but not that this is only a future role. Relatedly, Paul agrees with 1QS in the understanding that 'Satan' can plague humanity in the present, but differs with 1QS in his insistence that Satan has to be endowed specifically with this authority. However, Paul does agree with both CD and 1QS in one significant area: he understands Satan to be a servant of God, which is also how Belial/Angel of Darkness is described in CD and 1QS.

5.2.4 ‘Handing Over’: the NT

In all extant literature, the closest parallel to 1 Cor 5.5 is 1 Tim 1.20. The author mentions Hymenaeus and Alexander in reference to various people who have suffered a shipwreck of faith. They are people ‘whom I have turned over to Satan (παρέδωκα τῷ σατανᾷ), so that (ἵνα) they may learn not to blaspheme’ (1 Tim 1.20). The offenders are handed over to Satan for the purpose of παιδευθῶσεν. The NRSV has translated this verb as ‘so that they might learn’ and BDAG offers a range of renditions for παιδεύω: “to educate” by means of instruction, or “to practice discipline” as a way of giving guidance, often with the aspect of punishment.⁴²¹ The verb even appears in Luke 23.16, 22 in the context of the disciplinary procedure of flogging (cf. 2 Cor 6.9). However, in the NT the word most often appears in the sense of the proper guidance given to a child (Rom 2.20; 1 Cor 4.15; Heb 12.5-11), particularly that which can be provided by a parental figure (Eph 6.4; 2 Tim 2.24-25; Heb 12.9-10) including a divine parent (1 Cor 11.32; Titus 2.11-12; Heb 12.5-8). Παιδεύω is also described as necessary for repentance (2 Tim 2.25; Rev 3.19) and righteousness (1 Cor 11.32; Heb 12.11). Furthermore, Paul even speaks of the Law as being the divinely-appointed guide (παιδαγωγός) for the covenant community (Gal 3.24-25; see also Acts 22.3; 2 Tim 3.16). However, this custodial role has been surpassed because belief in Christ allows followers, called υἱοί, to be directly under the authority of God as the divine parent (Gal 3.25-26).

In every NT occurrence, παιδεύω refers to an activity that seeks to instill proper conduct or belief in spiritually immature people. For the purposes of 1 Tim 1.20, it does not particularly matter if the sense of “to educate”, or “to discipline”, or “to punish” is correct; what is essential is that the word signifies that, as a result of being under the control of Satan, Hymenaeus and Alexander will change their behavior for the better. Παιδεύω always has the intent of the modification of behavior or belief. As such, it

421. See *BDAG*, entry 5498.

would not be appropriate to take παρέδωκα τῷ σατανᾷ in 1 Tim 1.20 as indicating death. Although the offenders' restoration or salvation is not specifically mentioned here, the author has not abandoned them to their sin - he hopes that they will learn not to blaspheme. In fact, this is not just a hope, but, as the final *hina*-clause signifies here, that it is the purpose of the discipline. Finally, the next verse, 1 Tim 2.1, relates the author's wish that the fellowship make 'supplications, prayers, intercessions, and thanksgivings' for everyone (πάντων ἀνθρώπων). While the context has changed and this instruction is about prayer for kings and others in high position, the author indicates that it is God's intent for 'all men' to be saved (2.4). 1 Tim 1.20 is an indication that the author takes this theological principle seriously and disciplines Hymenaeus and Alexander accordingly. In other words, these two people have not been discarded to a malevolent force with no hope of a positive outcome.

There are also other passages in the NT that shed light on the usage of παραδίδωμι. A vast majority of the 121 occurrences of παραδίδωμι in the NT are in the Synoptics and have a legal technical sense. For example, παραδίδωμι is the word that describes Jesus' delivery to political authorities (Matt 20.19; Mark 15.1; Luke 24.20), betrayal by Judas to the religious and political powers (John 18.2, 5, 30, 35, 36), and how members of 'the way' were sent to prison by Saul (Acts 8.3). However, παραδίδωμι also has other shades of meaning in the NT: Paul and Barnabas' commendation to the grace of God (Acts 14.26); Christ's delivery of the kingdom to God at 'the end' (1 Cor 15.24); God's committal of sinful angels to Tartarus and to judgment (2 Pet 2.4); and the entrusting of faith to the saints (Jude 3).

A final nuance of παραδίδωμι in the NT is found in Rom 1.24, 26, 28 and Eph 4.19. In these cases παραδίδωμι still indicates a transfer of control, but the people here are 'given up', i.e. they are separated from God's power and put under the authority of their own mind. The letter to the Romans attributes this transfer to an ignorance that leads to idolatry: 'they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator' (Rom 1.25). Here God gives foolish

(ἄσύνετος [Rom 1.21] and μωραίνω [1.22]) people over to their own desires and licentiousness. In not worshiping God they show that they lack discernment (ἄσύνετος) and are foolish (ἐμωράνθησαν); it is in this state of senselessness that God allows them to continue to dwell.

Similarly, inadequate knowledge and a lack of desire to acquire wisdom are the culprits in Ephesians. There are those (identified as Gentiles in 4.17) who ‘are darkened in their understanding, alienated from the life of God because of their ignorance and hardness of heart’ (4.18). The result is that they are separated from God, due to their own choice to walk on a path apart from God in ignorance.

Similarly, at issue in chapters prior to 1 Corinthians 5 is Paul’s desire that the believers possess true wisdom, which is the ability to understand the thoughts of God (2.11). Paul calls the people who are truly wise ‘spiritual people’ (2.15), who are differing from the unspiritual people who see the gifts of the Spirit as folly (2.14). In fact, the wisdom of the spiritually mature is not what is considered wisdom in worldly standards (2.5, 6) and Paul is apprehensive that the Corinthians do not possess true wisdom. Indeed, Paul fears that they are not ‘Spirit people’, they are still ‘people of the flesh’ and babes in Christ (3.1-3). They are acting like ordinary people, which is offensive to Paul because it is in ‘the flesh’ (3.3) and equivalent to being senseless about God.⁴²²

422. Is the ‘flesh’ of 1 Cor 3.3 (and, by implication, of 5.5) equivalent to the human works of wood, hay, and straw (3.12) that will not survive the fire of God’s judgment (3.12-15)? This may be; as Meurer writes, ‘1. Kor 3,15 bemerkt Paulus, daß die Werke gerichtet werden und, wenn sie nicht bestehen können, auch verbrennen, der Mensch aber gerettet wird. Paulus versteht das Gericht nach den Werken als ein Gericht über das dem Christen noch anhaftende Fleisch (σάρξ)’ (Meurer, *Das Recht*, 125). However, one must also appreciate the difference in situation between 1 Cor 3.15 and 1 Cor 5.5. In 3.12-15, *all* humanity’s works will be tested by fire (3.13); regardless of the quality of each one’s building materials (3.12), Paul claims that everyone whose foundation is Christ will be saved (3.11, 14-15). Since he is a member of all humanity, the offender in 1 Corinthians 5 will also be subject to this test by fire in the Day of the Lord, which is when Paul hopes he will gain salvation (5.5). However, the difference is that Paul believes that his ‘flesh’ will be destroyed by Satan (rather than the fire of God) as a result of the Corinthians’ disciplinary procedure (rather than divine

1 Cor 5.5 itself reveals that παραδίδωμι does not indicate a final sentence of punishment. Although the offender is placed under the total control of Satan, Paul hopes for his salvation. A precedent is set by the scenario in the book of Job in which παραδίδωμι indicates a sort of handing over that is for destruction with the purpose of testing. The problem arising for 1 Cor 5.5 is that if one does not allow the possibility that Paul envisioned Satan's role similarly - as a tester/sifter of humanity for integrity - then his expressed wish for the offender's salvation is nonsensical. In other words, if Paul's Satan is divorced from God's authority and only characterized by evil, then it is impossible that his work would bring about the incestuous man's ultimate reconciliation with God (to adopt the language of 2 Corinthians 5).

The significance of the NT study for understanding παραδίδωμι in 1 Cor 5.5 is that it is possible to see that although the word has a range of meanings, it always signifies a transfer of someone or something into the complete control of another person or thing. This control, then, determines the fate of that which was handed over. In 115 instances in the NT, παραδίδωμι describes people being transferred to the control of secular or religious rules. More akin to 1 Cor 5.5 are the occurrences in which παραδίδωμι is used to convey that a person has been handed over to 'cosmic' powers, i.e. to Satan (1 Tim 1.20) or sin (as in Romans 1; Eph 4.19). Indeed, given the qualifying statement 'for the destruction of the flesh', and Paul's concern about true wisdom vis-à-vis 'fleshliness' in 1 Corinthians 2 and 3, it is likely that the sense of παραδίδωμι in Romans 1 and Ephesians 4 is close to that of 1 Cor 5.5. That is, the incestuous man is already in 'the flesh', which indicates his ignorance and separation from God. However, Paul also insists that a formal transfer into the power of Satan must occur because he believes that Satan's agency will be able to destroy 'the flesh'. In other words, the incestuous man is not allowed to languish in self-condemnation as do the people of Romans 1 and Ephesians 4; he still has the potential to gain salvation. The

judgment). Refer to 240-42, below, where I examine the topic of God's refining fire in 1 Cor 3.12-15.

verbal parallel in 1 Tim 1.20 points to the same understanding. There Hymenaeus and Alexander are turned over to Satan with the hope that their behavior will improve. It is this hope that rules out the possibility that the author has handed them over for death.

5.2.5 Excursus: Παραδίδωμι and Death.

In the above sections, I noted that παραδίδωμι sometimes signals death. I paid primary attention to those occurrences that have the greatest verbal agreement with 1 Cor 5.5 and where παραδίδωμι does not mean death. However, in order to be perfectly clear about the use of παραδίδωμι in 1 Cor 5.5, I will now shift focus to the instances in which death is also in view.

Nearly half of the occurrences of παραδίδωμι in the LXX are found in Numbers through Chronicles (122 out of 274 times) and a majority of these are in connection with battles.⁴²³ In this setting, the LORD most often hands over or causes someone or something to be handed over. Παραδίδωμι is mentioned alongside death in Deut 2.33; 19.12; 20.13; Josh 11.6; Jer 26.24 (LXX 33.24). In the NT, the Gospel accounts contain a preponderance of παραδίδωμι's occurrences (eighty-three of 121 times),⁴²⁴ some of which explicitly relate to Christ's death.⁴²⁵ Death is also connected to παραδίδωμι in Acts 22.4; Rom 4.26; and 2 Cor 4.11.

Παραδίδωμι occurs with a variety of verbs, but in each case παραδίδωμι is not equivalent to them. In Num 21.2-3 it appears with ἀναθεματίζω/מָרַח, but does not have the same sense. "Utterly destroying" Canaanites and their cities could occur only after the LORD 'delivered' them to the Israelites (see also Deut 7.2). In several places, being 'handed over' is to the edge of the sword.⁴²⁶ Ezra 9.7 and Jer 32.36 demonstrate that the

423. The OT book with the highest concentration of occurrences, 19, is Joshua.

424. Of these, παραδίδωμι occurs 32 times in Matthew.

425. Matt 10.21; 20.18-19; 26.2; Mark 9.31; 10.33; 13.12; 15.15; Luke 21.16; 24.7, 20; John 19.16.

426. Josh 10.30, 32, 35; 2 Chron 36.17; 1 Esd 1.53 [LXX 1.50]; Ezra 9.7; Psa 63.10 [LXX 62.11/MT 63.11]; Jer 32.36 [LXX 39.36]; Mic 6.14.

people are given over to more than the sword: also to exile, to plundering, to shame, to famine, and to pestilence. Sometimes παραδίδωμι is mentioned with destruction (ὄλεθρος), as in Deut 7.23-24. In Josh 24.8, the LORD gave the Amorites over to Israel, but the LORD is credited with the act of destruction. The reason given in Deut 23.14 (LXX/MT 23.15) for keeping the Israelite camp holy is so that the LORD will stay with them to keep them from being given over to their enemies. Sometimes παραδίδωμι is used in relation to people who are given over as captives,⁴²⁷ or to things being plundered,⁴²⁸ or to routing an enemy (Deut 32.30; 28.7). In Josh 24.11, παραδίδωμι indicates that the LORD drove out enemies and allowed the Israelites to possess the land, towns, vineyards, and olive groves. Deborah proclaimed that the LORD gave Sisera into Barak's hand (Jdg 4.7, 14), but it was Jael who actually killed Sisera (4.21, where παραδίδωμι does not appear).

Being handed over can also be a temporary state, as it was for the Israelites who were in the hands of the Philistines for forty years (Jdg 13.1) or in the case of Job (2.6). Samson was bound with cords to be given over to the Philistines, but he was explicitly told that he would not be killed (Jdg 15.13). In 1 Sam 24.4 (LXX/MT 24.5), Saul was handed over to David, who was 'allowed to do what he willed'; however, he chose not to kill Saul. Based on these observations, one can see that the hallmark of παραδίδωμι in the OT is that, although it is often linked with battle imagery and death, the word itself clearly indicates the more neutral sense of transfer. In other words, the indication is that people or things must first be 'given over' in order to the following punishment or destruction to occur.

As indicated above, the gospels in the NT contain numerous 'handing over' accounts. Unlike the OT, most of these occurrences do not have God as instigator of the action. Rather, in many occurrences παραδίδωμι is linked with betrayal.⁴²⁹ Judas

427. Deut 21.10; 2 Chron 3.36; Psa 106.41 (LXX 105.41).

428. Jdg 2.14; Ezek 7.21; 39.23.

Iscariot, in particular, is connected to this word as ‘the betrayer’.⁴³⁰ However, “betrayal” is not part of the sense of παραδοῦναι in 1 Cor 5.5. Rather than an illegitimate transfer of power, Paul believes that ‘handing over’ is the appropriate course of action. He asks that the congregation hand over the offender with ‘the power of the Lord Jesus Christ’. Παραδίδωμι in 1 Cor 5.5 conveys that he will be placed under the total control of Satan. As indicated by this study, the meaning of the verb itself does not demand the implication of death. Indeed, παραδίδωμι takes its sense from the surrounding context. In 1 Cor 5.5, Paul expects destruction to result, but the ultimate intent is salvation; thus it is probable that παραδίδωμι does not signal death here.

5.3 Παραδοῦναι τῷ Σατανᾷ

In this chapter, I have examined the occurrences of Satan and παραδίδωμι in ancient literature and found that the usage of both terms is dynamic. Παραδίδωμι is sometimes linked with death, but always takes its meaning from the context of the passage. It signifies a total relinquishment of control of something from one party to another. Moreover, ‘satan’ as a concept of adversity developed into a personal figure of opposition. What is clear about Satan as a figure is that whilst he is consistently portrayed as opposing humanity, there was no cohesive picture in the first century CE of Satan as the enemy of God. In his study of Second Temple Jewish literature, Timothy C. G. Thornton notes that Judaism of the period contained ‘no absolute consistency in people’s thoughts about Satan, or the Devil. Usually, he was considered to be God’s chief enemy, but where God was concerned with inflicting pain or punishment, Satan or his angels could be God’s agents, working for God’.⁴³¹

429. E.g., Matt 26.15-16, 21, 23; 27.4; Mark 9.31; 14.18; Luke 9.44; 22.48; John 13.2.

430. Matt 10.4; 26.25; 27.3; Mark 14.42, 44; John 6.64; 18.2, 5.

431. Timothy C. G. Thornton, “Satan - God’s Agent for Punishing,” *ExpT* 83 (1972): 152.

Therefore, modern interpretations of Satan in 1 Cor 5.5 as a rival of God are more likely to be indebted to a tradition that has undergone thousands of years' development than inherent to the text itself. Indeed, Paul's language in 1 Cor 5.5 does not support a myth of a rebellious Satan. Here one finds a disciplinary procedure in which Satan is involved, yet its purpose is for the salvation of the incestuous man. Even if Satan has insidious intentions, Paul believes that Satan's work can be for good, namely to catalyze the repentance that is necessary for salvation. God longs for this reconciliation with humanity (see 2 Cor 5.18-19); hence the work of Satan that serves a salvific purpose falls within the economy of God. The remainder of this study considers possible mechanisms for delivery to Satan and how the process works toward the offender's repentance and restoration.

CHAPTER 6

DISCIPLINARY ACTION AND THE INTENDED RESULT: HANDED OVER TO SATAN FOR DESTRUCTION OF THE FLESH

This chapter will link the evidence of the previous chapters to offer a preliminary portrait of the disciplinary action that Paul entreated the Corinthians to enact and its anticipated result. Although a fully informed proposal must await a close inspection of the purpose clause of the sentence, ‘saved in the day of the Lord’, that investigation can proceed only after the disciplinary action and result have been determined. Thus the aim here is to weigh various understandings and their support arguments to determine which is the most plausible given Paul’s social and religious settings.

6.1 Evaluation of Interpretations

Following investigation of the concept of Satan and the occurrences of παραίδωμι in ancient literature, it is now possible to examine the phrase’s meaning within 1 Corinthians 5. Here I will consider how well the main interpretations about the meaning of the phrase compare with my observations about the passage. The theories and their proponents have been presented in the introductory chapter, namely that παραδοῦναι τῷ σατανᾷ gives warrant to 1) execution, or 2) excommunication, or 3) discipline (1 or 2) that occurs with an attendant curse.

6.1.1 Execution

Whilst most scholars in the modern era do not hold that 1 Cor 5.3-5 is an exhortation to communal execution of an offender,⁴³² I will consider perspectives that

432. I have found only Klausner to advocate this view (see Klausner, *Jesus to Paul*, 553).

the passage shows that Paul has given the man over to death. Most often this understanding is bolstered by appeals for taking 1 Corinthians 5 as parallel to other biblical passages, such as Acts 5, Joshua 7, and 1 Cor 11.30-32, that do depict the death of offenders. Here I will examine if these passages are closely linked with the situation of 1 Cor 5.5.

6.1.1.1. Acts 5.

Erich Fascher makes a connection between 1 Corinthians 5 and Acts 5 in his 1 Corinthians commentary, where he notes, ‘zum Thema Strafwunder ist in der altchristlichen Literatur Apg 5.1ff., Act. Thom. 6-8 (Tod des bösen Mundschenks) und Act. Joh. 86 zu vergleichen, wo der Apostel den Tod des Fortunatus mit den Worten begleitet: ἀπέχεις τὸ τέκνον σου, διάβολε, “da hast du dein Kind wieder, Satan”’.⁴³³ Hans Lietzmann makes a similar observation; he sees both Acts 5.5-10 and 1 Cor 5.3-5 as indicating divine punishments, much as Acts 13.11 attributes Paul’s blindness to the ‘hand of the Lord’.⁴³⁴ Of 1 Cor 5.3-5, he writes: ‘dieser Versammlung wird die im Gebet angerufen Wunderkraft Jesu selbst nicht fehlen, so daß ihre feierliche Verfluchung “Wir übergeben dich dem Satan” ... den Tod des Verurteilten zur Folge haben wird’.⁴³⁵ However, the basis of interpretations like Lietzmann’s and Fascher’s stands only if one already assumes that 1 Cor 5.5 entails death. A close examination shows that the situations of Acts 5 and 1 Corinthians 5 are not similar.

Acts 5.1-11 portrays a case in which members of the Jerusalem community, Ananias and Sapphira, withhold part of the profit of a property sale from the common ‘treasury’ (v. 2); this is opposite to the exemplary action taken by Joseph Barnabas (4.36-37). Peter describes Ananias and Sapphira’s crime as lying to the Holy Spirit (v.

433. Erich Fascher, *Der erste Briefe des Paulus an die Korinther* (Berlin: Evangelische Verlagsanstalt, 1975), 161. See also Forkman, *Limits*, 144, who takes Acts 5.1-11 and 1 Cor 5.5 to both signify the outcomes of a curse.

434. See Lietzmann, *Korinther*, 23.

435. Lietzmann, *Korinther*, 23.

3) and to God (v. 4); furthermore, they allowed Satan to fill their hearts with deceit (v. 3). Both husband and wife fall down and die upon hearing Peter's words of rebuke (vv. 5, 10). Acts does not say that their sin is against the community; rather it is an offense against God because they did not lay everything at the apostles' feet. It has little to do with the situation of 1 Cor 5.3-5 precisely because Paul does not explicitly state that the incestuous man has sinned against God. Indeed, Paul is more concerned about how the sin will affect the rest of the congregation. Moreover, he indicates his hope that the man will experience salvation, which is not in view in Acts 5.

Those who understand 1 Cor 5.3-5 to be Paul's curse for death, on the other hand, take Acts 5 as illustrative of handing someone over to Satan. Satan is mentioned in Acts 5.3; however, he is the instigator of the sin rather than the disciplinarian. Peter exercises apostolic authority, as does Paul; however, Paul claims that the action of the entire group is necessary for effective disciplinary action, whereas Peter acts alone. The discipline of Acts 5 is punitive and serves as a cautionary example to the community (vv. 5, 11), rather than having a redemptive intent for the offenders.⁴³⁶ Paul hopes the discipline will bring about salvation of the incestuous man. Thus one can see that the circumstances of the passages do not correspond. Rather, Acts 5 depicts a different situation, which will now be examined.

6.1.1.2. Joshua 7.

Instead of taking Acts 5 and 1 Corinthians 5 together, I consider the story of Ananias and Sapphira to be more closely akin to Joshua 7, which contains the account of Achan. There Achan's sin is described as withholding 'devoted' booty from God. Achan admits to coveting and taking for himself several precious items (Josh 7.20-21) from amongst the spoil of Jericho (6.24). These valuables were devoted (חֲרָם, τὸ ἅναθεμα [6.18; 7.11]) to the treasury of the LORD, which the Israelites were specifically commanded not to covet or to take (6.20-21). For transgressing this commandment, Achan was stoned to death (לִּקְוֹ, λιθοβολέω [7.25]), an action that 'turned aside' the

436. See South, *Disciplinary Practices*, 47.

LORD's anger (7.26). I shall not go more deeply into showing how the situations of Joshua 7 and Acts 5 are similar. However, this cursory look reveals a similar motif: keeping wealth for oneself that was meant for the treasury, which is a sin against God that requires the death penalty to assuage God's anger.

Joshua 7 is also sometimes related by scholars to 1 Cor 5.3-5,⁴³⁷ particularly because both employ the same expulsion formula. The LORD's sentence of Achan is ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν/מְקַרְבְּכֶם מִן הָחַרם (Josh 7.12; cf. 1 Cor 5.13). However, whilst stoning is clearly the punishment in Josh 7.25, Paul, in fact, modifies the deuteronomic formula to mean expulsion and nonassociation (1 Cor 5.9, 11). Note that Achan himself was not 'devoted' (חַרם) to the LORD as punishment. While חַרם can indicate killing people (enemies) for the LORD, this is not the language found for the capital punishment of an Israelite. However, I will now examine ἀνάθεμα and חַרם more closely because of their importance for the case of seeing 1 Cor 5.3-5 as execution.

Ἀνάθεμα occurs forty-one times in the LXX, always as a rendition of חַרם. It occurs with the greatest frequency in the books of Joshua (twelve) and Deuteronomy (five). The use of ἀνάθεμα falls into two major categories: to describe those things that are separated from profane use for use by the LORD⁴³⁸ and to depict destruction that the Israelites (in most cases) were to carry out at the behest of God.⁴³⁹ These findings are consonant with the categories for חַרם in the OT.⁴⁴⁰ The sense of "utter destruction" is predominant in the occurrences of חַרם and ἀνάθεμα; however, what is apparent from the OT is that all 'devotion' is done at the command of the LORD. People do this at the LORD's bidding, which is why 'devotion' is an adequate translation for the words.

437. See Hays, *First Corinthians*, 82.

438. Lev 27.28; Num 18.14; Josh 6.18; 7.1, 11, 12, 13; 22.20; 2 Chron 2.7; Jdg 16.19; 2 Macc 2.13; 9.16.

439. Num 21.2-3; Deut 13.15-17 [LXX/MT 13.16-18]; 20.17; Josh 6.17, 21; Jdg 21.11; 1 Sam 15.3; 2 Kgs 19.11; Zech 14.11; 1 Macc 5.5.

440. Of its 102 occurrences, 15 indicate separation (without death) because of God's holiness; 45 are God's decree for total destruction and unrelated to holiness.

However, Lev 27.28 and Deut 7.26 are examples of opposing reasons for the same action, i.e. **קֹדֶשׁ/ἀναθεματίζω**. In other words, things are devoted because they are both holy and abhorrent to God:

Lev 27.28: ‘Nothing that a person owns that has been devoted to destruction for the LORD, be it human or animal, or inherited landholding, may be sold or redeemed; every devoted thing is most holy to the LORD (πάν ἀνάθεμα ἅγιον ἁγίων ἔσται τῷ κυρίῳ/היהוה הוא קֹדֶשׁ-קֹדֶשׁים הוּא)’.⁴⁴¹

Deut 7.26: ‘Do not bring an abhorrent thing (βδέλυγμα/תועבה) into your house, or you will be set apart for destruction (ἀνάθημα/קֹדֶשׁ) like it; you shall utterly detest (προσοχθίσματι προσοχθιείς/וְשָׂקֵץ תִּשְׂקֹץ) and abhor it (βδελύγματι βδελύξη/וְתִעַב תִּתְעַבּוּ); for it is an accursed thing (ὅτι ἀνάθημά ἐστιν/כִּי-חֵרֶם הוּא)’.⁴⁴²

Ἀνάθεμα occurs eleven times in the NT, where it displays different nuances than in the LXX. Only Acts 17.23 uses it in the sense that is familiar from Judith 16.19 and 2 Macc 2.13; 9.16, namely that it denotes an object of worship. The difference is that Acts 17.23 relates that these devoted objects are for other gods, rather than to the LORD. Furthermore, a new sense in biblical literature for ἀνάθεμα appears in Mark 14.71 and Acts 23.12, 14, 21, which is in making a binding oath. Paul uses ἀνάθεμα five times,⁴⁴¹ which is as much as Acts. The NRSV translates it in Paul’s letters as ‘accursed’ in every case. I will return to Paul’s use of ἀνάθεμα, below.

The dissimilarities between the expulsion formula of Joshua 7 (ἐξάρητε τὸ ἀνάθεμα ἐξ ὑμῶν αὐτῶν [Josh 7.12, 13]⁴⁴²) and 1 Cor 5.13 indicate that Paul is probably not quoting directly from LXX Joshua, but that both have appropriated and adapted the phrase from Deuteronomy to suit their literary contexts. One observes that the Hebrew of Josh 7.12, 13 differs from the deuteronomic formula. There, taking Deut 17.7 as representative, it is: **וְהָרַע מִקִּרְבְּךָ**/ἐξαρεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν. One can observe that the LXX renders the phrases similarly in Deuteronomy and Joshua, despite

441. Rom 9.3; 1 Cor 12.3; 16.22; Gal 1.8, 9.

442. Although the LXX of Josh 7.13 contains exactly the same wording as v. 12, the underlying Hebrew is different: **הַסִּירְכֶם הַחֵרֶם מִקִּרְבְּכֶם** (take away the devoted thing from among you (Josh 7.13, my translation). MT Josh 7.12 is **תִּשְׁמִידוּ הַחֵרֶם מִקִּרְבְּכֶם**.

the underlying differences in Hebrew. In Deut 17.7 the verb is **בִּעַר** in the Piel, which means “to completely remove”. In Josh 7.12 the verb is **שָׁמַד** in the hiphil, which is “to annihilate/exterminate”. The word chosen by the LXX to translate both of these words is **ἐξάίρω** (“to remove/drive out”), perhaps to moderate **שָׁמַד** or to suggest theological kinship with Deuteronomy.

It is likely that Paul relied on the LXX as his scripture rather than the Hebrew text, which may raise the question why examination of the underlying Hebrew is significant. First, the LXX, via translation, interprets the scenarios in Deuteronomy and Joshua 7 to be more closely related than the original Hebrew implies. Second, by choosing not to use **ἀνάθεμα** in his expulsion formula, Paul removes the situation of Joshua 7 from his frame of reference. As Rosner has observed, Paul deliberately chooses his vice list terms in order to link the formula to Deuteronomy. It is likely that Paul is aware of the occurrence of **ἀνάθεμα** in the LXX, a word he himself uses on five occasions. If he had meant for the sense of **ἀνάθεμα** to be present in 1 Corinthians 5, then Joshua 7.12-13 could have served as his reference text. Instead, he uses the formula from Deuteronomy, rather than the book of LXX Joshua’s adaptation of it.

6.1.1.3. 1 Corinthians 11.

My final comparison is between 1 Cor 5.3-5 and 1 Cor 11.30-32, which are sometimes characterized as depicting similar situations. Toward the end of 1 Corinthians 11, Paul castigates those Corinthian believers who participate in the Lord’s Supper in an unworthy manner because they are ‘guilty of profaning the body and blood of Christ’ (v. 27). Paul explains that many in the congregation are weak and ill and some have died (**κοιμῶνται**, v. 30) because of this. The way to avoid such a fate, says Paul, is through self-discernment: ‘but if we have judged [**διεκρίνομεν**] ourselves, we would not be judged [**ἐκρινόμεθα**]’ (v. 31). Paul draws on several words for judgment in vv. 31 and 32; indeed, a similarity between the situations of 1 Cor 11.30-32 and 1 Cor 5.3-5 is that improper discernment of oneself leads to judgment. Wolfgang Schrage connects the two passages in his comments about 1 Cor 5.5:

Die nächste Parallele dürfte 11.31 sein, wo Paulus vorläufiges κρίνεσθαι von einem endgültigen κατακρίνεσθαι unterscheidet und Krankheiten und Todesfälle auf unwürdige Zustände beim Herrenmahl zurückführt. Gewiß werden die dort Genannten nicht von der Gemeinde ausgeschlossen, sondern von Gott selbst gezüchtigt, aber das vorweggenommene irdische Gericht zur Vermeidung des Jüngsten Gerichts läßt sich mit unserer Stelle durchaus vergleichen, und eben dieser proleptisch-eschatologische Charakter des Gerichts verbindet beide Stellen und scheidet diese paulinische »Kirchenzucht« von allem späteren kirchlichen Verwaltungs- und Disziplinarrecht.⁴⁴³

I agree with Schrage that 1 Cor 11.31 depicts cases that Paul understands to be about people being divinely disciplined rather than excluded from the community. Indeed, it is this point that casts doubt on 1 Cor 11.30-32 being the most adequate analogy for 1 Cor 5.5.⁴⁴⁴ There is 'proleptic-eschatological' similarity in situation; however, I will argue here that this characteristic does not provide the most satisfactory context for understanding the punishment of the incestuous man.

However, other commentators see a natural connection between 1 Cor 11.30-32 and 1 Cor 5.5. I have already noted that Conzelmann considered the phrase 'destruction of the flesh' to signify death because of the connection he saw with 1 Cor 11.30.⁴⁴⁵ In his comments on v. 30, Conzelmann reports two major interpretations: that the sacramental elements have a magical power, which can physically affect those who ingest them,⁴⁴⁶ and that the weakness, illness, and death occur as a result of divine

443. Wolfgang Schrage, *Der Erste Brief an die Korinther (1 Kor 1,1–6,11)*, EKK (Zürich: Benziger, 1991), 376. See also Forkman, *Limits*, 145, who appeals to 1 Cor 11.27-32 to explain 1 Cor 5.5.

444. See Collins, "Excommunication," 258–59, where she determines that the situations in 1 Cor 11.27-32 and 1 Cor 5.5 are too different to reconcile: in 1 Cor 11 Paul 'considers these divine chastisements which will atone for sins now, so that these people will not be condemned at the final judgment. Their case is quite different from that of the incestuous man. They remain in the community and are chastised by God. He is to be expelled from the community and come under Satan's power'.

445. See 3n. 9 and 92n. 261 above.

446. As Lietzmann, who refers to the communion sacraments as having the power for life (φάρμακον ἀθανασίας) and for death (φάρμακον θανάτου); see Lietzmann, *Korinther*, 59. Against this Schrage writes, 'nicht so auszuweiten, als ob Krankheit und Tod *eo ipso* auf falschen Sakramentsgenuß zurückweisen oder rechter Sakramentsgenuß vor Krankheit und Tod schützen würden' (Wolfgang Schrage, *Der*

punishment.⁴⁴⁷ The latter is Conzelmann's own interpretation, as well as that of several others.⁴⁴⁸

However, Sebastian Schneider offers a challenge to both of these views. He does not consider 1 Cor 11.30-32 to indicate physical suffering and death as divine punishment.⁴⁴⁹ He studies the words ἀσθενής, ἄρρωστος, and κοιμάομαι in their semantic context and as they appear in several works by Philo. His conclusion is that these words in 1 Cor 11.30 are best understood in a metaphorical sense of weakness, sickness, and sluggishness in faith. That is, Paul is describing their spiritual condition.⁴⁵⁰ Thiselton notes that Schneider is unique in his understanding of the passage and offers as more probable the interpretation that Paul is explaining why there are deaths and ailments in the congregation.⁴⁵¹ See, for example, Fee who considers Paul's reference to the bodily disease and death as his prophetic insight that these conditions are caused by self-indulgent attitudes and manipulation of the Lord's Supper to the detriment of underprivileged people in the fellowship.⁴⁵²

Dale Martin also is convinced that this passage depicts the physical conditions of members of the congregation, but his analysis revives Lietzmann's claim that Paul

Erste Brief an die Korinther [1 Kor 11, 17–14,40], EKK [Neukirchener: Benziger, 1999], 54).

447. Conzelmann, *1 Corinthians*, 203.

448. See also Barrett, *First Corinthians*, 275; Bruce, *1 and 2 Corinthians*, 115; Judith M. Gundry Volf, *Paul and Perseverance: Staying In and Falling Away*, WUNT (Tübingen: Mohr [Siebeck], 1990), 106–07; Morris, *1 Corinthians*, 161; Orr and Walther, *1 Corinthians*, 274. However, Thiselton reports that most commentators see Paul's explanation of the physical suffering in the community to be 'causal' rather than as an act of punishment (Thiselton, *First Corinthians*, 896).

449. Sebastian Schneider, "Glaubensmängel in Korinth: Eine neue Deutung der 'Schwachen, Kranken, Schlafenden' in 1 Kor 11,30," *Filologia Neotestamentaria* IX (Mayo 1996): 3–19.

450. Schneider, "Glaubensmängel in Korinth," 18–19.

451. Thiselton, *First Corinthians*, 894.

452. Fee, *First Epistle*, 565; see also Allo, *Première Épitre*, 283.

understood the sacraments to have medicinal value. Through an investigation of Greco-Roman sources, Martin concludes that contemporary pharmacology ‘assumed the concept of the pharmakon as an ambiguous, dual-functioning agent; it could either kill you or cure you’.⁴⁵³ Furthermore, he demonstrates that folk and professional medicine considered that the state of the person could determine the outcome of the treatment. In particular, divine judgment could fall on those who had not adequately prepared themselves prior to using the drug. Thus Martin suggests that a conceptual context for 1 Cor 11.30-32 can be found in the notion that ‘divine punishment [could be] effected through disease and death’.⁴⁵⁴

In contrast, a strength of an interpretation like Conzelmann’s is that it takes the apparent meaning of Paul’s statements in 1 Cor 11.30-32 seriously. Paul’s concern in 1 Corinthians 11 is that if one does not discern himself or herself properly, the judgment of the Lord (in the sense of κρίνω) will result in discipline (παιδεύω; v. 32). I have examined παιδεύω above,⁴⁵⁵ but I will restate that it always has the force of a discipline, punishment, or chastening done to produce improved behavior or corrected belief, particularly for the growth of spiritually immature people. This is the purpose of the judgment rendered by the Lord upon members of the Corinthian community, i.e. to produce a difference in behavior and attitude.

Further examination of the judgment terminology challenges the view that 1 Cor 11.31-32 and 5.3-5 have death as a punishment in common. In the first passage, Paul uses three different words for judgment: διακρίνω (v. 31), κρίνω (vv. 31-32), and κατακρίνω (v. 32). The sense of διακρίνω as “discernment” is borne out by its modification of the reflexive pronoun ἑαυτοῦ.⁴⁵⁶ In effect v. 31a is a restatement of v.

453. Martin, *Corinthian Body*, 193.

454. Martin, *Corinthian Body*, 194.

455. See pages 151-53.

456. The RSV tries to capture this by translating the clause as, ‘but if we judged ourselves truly’ (v. 31).

28a: ‘let a man examine himself [δοκιμαζέτω ἑαυτὸν]’.⁴⁵⁷ Paul uses διακρίνω alongside κρίνω, which is in v. 31 (in the imperfect passive) and in v. 32 (in the present passive participle). Although the meaning for κρίνω can range between “to judge”, “to determine”, and “to condemn”, it is best to take it as “to judge” here given that it appears as distinct from διακρίνω and κατακρίνω. The effect, then, of v. 31 is to restate positively the negative statement of v. 29: ‘for anyone who eats and drinks without discerning [μὴ διακρίνων] the body eats and drinks judgment upon himself [κρίμα ἑαυτῷ]’ (RSV).

Paul states that judgment happens so the Corinthians will avoid condemnation (κατακρίνω) ‘along with the world [σὺν τῷ κόσμῳ]’ (v. 32). Twenty-four of the thirty-one biblical occurrences of κατακρίνω are in the NT. In Matt 20.18; 27.3; 10.33; 14.64; and John 8.10, 11, κατακρίνω appears as designating a death sentence. Mark 16.16 conveys that salvation and κατάκριμα are opposed to one another: ‘the one who believes and is baptized will be saved; but the one who does not believe will be condemned’. Κατακρίνω appears in Paul ten times.⁴⁵⁸ In Romans 5, Paul describes Christ’s death and resurrection as a ‘free gift’ that brings justification (δικαίωμα) and life rather than κατάκριμα (vv. 16, 18). Furthermore, there is no κατάκριμα for those who are ‘in Christ’ (Rom 8.1) because Christ, ὁ κατακρινῶν, intercedes on behalf of believers (8.34). In Hebrews and 2 Peter, the sense of κατακρίνω is obvious. They both cite Israel’s historical traditions to illustrate the kind of condemnation in store for the ungodly. Heb 11.7 refers to the flood narrative and 2 Pet 2.6 to Sodom and Gomorrah, stories that depict the condemned world.

From this survey it is clear that κατακρίνω indicates utter condemnation, which can be best known by what it is not, i.e. salvation. 1 Cor 11.32 shows that the Lord’s

457. I have quoted the RSV here because the NRSV translation changes the number of the Greek verb and pronoun.

458. 1 Cor 11.32; 2 Cor 3.9; 7.3; Rom 2.1; 5.16, 18; 8.1, 3, 34; 14.23. Eating and drinking properly are also at issue in Romans 14, where Paul declares that having doubts (the translation of διακρίνω in the middle voice) about what one eats can bring κατάκριμα upon oneself because that which ‘does not proceed from faith is sin’ (v. 23).

judgment can bring about a change in behavior through chastening, specifically so a believer will *not* experience condemnation.⁴⁵⁹ The connection with 1 Cor 5.3-5 is that there Paul hopes that his own judgment (κρίνω; v. 3) will bring about salvation and not condemnation. However, in 1 Corinthians 11, he interprets what is happening in the community as Christ's judgment (κρίνω; v. 32). This is Paul's explanation for something he observes, rather than his own disciplinary judgment, as in 1 Cor 5.3-5. The situation of 1 Cor 11.30-32 is the Lord's judgment of illness and death, but does not address the question of whether Paul would have the authority to make such a chastening ruling.

One may note, however, that the judgment in 1 Cor 5.3-5 is carried out in Christ's presence and with his power.⁴⁶⁰ This brings up the question, why would Paul not have said explicitly here, as in 11.32, that it is the Lord's judgment? In fact, Paul goes to great lengths to demonstrate that the judgment is his recommendation (5.3) for community action (v. 4), which will receive endorsement from the Lord (v. 4). Examination of 1 Corinthians 7 will illustrate this point. There one finds Paul alternating between exhortations from the Lord and his own determinations. For example, in 1 Cor 7.10 Paul declares that the command that married spouses should not separate comes from the Lord. However, he subsequently clarifies how he regards marriage between believers and unbelievers: 'to the rest I say - *I and not the Lord* - that if any believer has a wife who is an unbeliever, and she consents to live with him, he should not divorce her' (v. 12, emphasis added; see also 7.25). This passage demonstrates that Paul is careful about his language: when he wants the Corinthian

459. It is lamentable that NRSV chooses to translate κρίνω in v. 34 as 'condemnation', a sense Paul purposely chooses to avoid here. His deliberate distinction between κρίνω and κατακρίνω in this passage makes it doubtful he would collapse that differentiation here.

460. I thank John M. G. Barclay for raising this point with me. Recall 5.4, 'when you and my spirit are assembled together in the name of our Lord Jesus, with the power of our Lord Jesus' (my translation), which provides the context for the verdict's pronouncement.

believers to know what is the Lord's judgment, he states it. He also states when it is his own judgment. Paul is clear that *he* has made a judgment against the incestuous man (1 Cor 5.3). Furthermore, he deems that it is the community, not the Lord, who will enact the disciplinary sentence (5.4). This is different from his characterization of how judgment is occurring in 1 Cor 11.30-32. Thus I consider it best to regard the agents and enactment of judgment to be dissimilar in these passages.⁴⁶¹

However, 1 Cor 5.3-5 and 11.30-32 have similarities. They both show that Paul can imagine a chastening type of discipline with salvific effects. In addition, κρίνω provides a verbal link (1 Cor 5.3; 11.31-32) and both passages end with final clauses that address the salvation of people in the Corinthian fellowship. This is stated positively in 1 Cor 5.5 (ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου) and negatively in 1 Cor 11.32 (ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν). On the other hand, these clauses refer to different types of people. The spirit that Paul hopes will be saved in 1 Cor 5.5 is that of the offending man himself; in 11.32 the referent is 'we', the whole body of believers. This is an expansion in subject from 11.30, where Paul mentions the 'many' among those who are suffering. This itself is a shift from Paul's exhortation to each Corinthian to discern him- or herself properly (11.28). Verse 30 serves as an illustration about those who are not doing this. Following these examples, Paul moves back to his main argument in vv. 31-32, namely that appropriate self-discernment means that chastening judgments from the Lord can be avoided. Even if the intent is the same in both situations (1 Cor 5.5 and 11.32), i.e. that obstinate people will change their ways and attain salvation, Paul is clear that one is a case of congregational discipline and another is out of his hands.

461. See also Meurer, who comes to the same conclusion after comparison of 1 Cor 5.3-5 with 11.30-32: 'weder der Verweis auf das zukünftige Gericht noch das Wissen darum, daß Gottes Strafgericht auch schon jetzt am Werke ist, darf die Gemeinde nach der Überzeugung des Paulus davon abhalten, in eklatanten Fällen der Unmoral zu Gericht zu sitzen und strafend gegen den Sünder vorzugehen' (Meurer, *Das Recht*, 117). Furthermore, Meurer suggests that 2 Cor 2.5-11 and 7.8-12 are more adequate analogies for the situation of 1 Cor 5.3-5 (133).

In addition, the results of the disciplinary actions are different. As has been argued above, it is not satisfactory to understand ‘destruction of the flesh’ in 1 Cor 5.5 as entirely synonymous with bodily afflictions.⁴⁶² In 1 Cor 5.5, σάρξ is that part of the man that is not following God. It is the part that is ‘merely human’ and, as such, is more susceptible to the values and attitudes of ‘the world’ (i.e. those outside the fellowship) than to the guidance of the Spirit. Once this ‘fleshly’ aspect is destroyed, the incestuous man’s spirit will be responsive to God and he may expect salvation in the day of the Lord. In 1 Cor 5.5, σάρξ conveys more than the physical manifestation of the man; it describes his orientation away from God.

However, 1 Cor 11.30 only depicts bodily affliction. The weakness, illness, and death that Paul mentions are descriptions of what is happening to the bodies of the members of the congregation. For example, κοιμάομαι, Paul’s euphemism for death, is used here, as well as in 1 Cor 15.20 and 1 Thess 4.13.⁴⁶³ Against Schneider’s interpretation that κοιμάομαι in 1 Cor 11.30 indicates spiritual sluggishness, 1 Cor 15.20 clearly signals death.⁴⁶⁴ The most probable reading, then, of 11.30 is that Paul is writing about cases of illness and death amongst members of the congregation. Paul is not describing physical suffering in 1 Corinthians 5. It may be, as Paul assumes in chapter 11, that the Corinthians’ physical problems were as a result of the Lord’s judgment. However, a purely physical result is not anticipated from the discipline in 1 Cor 5.5. Thus it is not satisfactory to base the connection between 1 Cor 5.5 and 11.30-32 on physical suffering as punishment.

There are links between 1 Cor 5.3-5 with 11.30-32, but the differences between the situations show that the analogy is limited. More adequate comparisons can be

462. See 92-96, in particular.

463. See 95-96, where I discuss this characteristic Pauline euphemism.

464. There it describes Christ’s resurrection as the first fruits of all believers, who have the expectation to be raised from the dead. In this passage, life, death, and life after death are the topics. The context does not allow for a spiritual reading of κοιμάομαι.

found in Rom 14.13-23 for 1 Cor 11.27-32 and in 2 Cor 2.5-11 for 1 Cor 5.3-5. Both Romans 14 and 1 Corinthians 11 indicate situations in which food and judgment are interconnected. Paul is concerned that some believers' inconsiderate consumption of foods that other members of the congregation believe are unclean actually has the effect of causing the 'weaker' people to stumble (Rom 14.13). Paul himself does not think that some foods are clean while others are not (14.14); however, he does think that people can be injured by what others eat (14.15). Indeed, Paul characterizes this injury as 'ruin' (v. 15), destruction (v. 20), stumbling (v. 21), and condemnation (v. 23). The reason this is so grave is because if a person eats with doubts, then she or he does not act in faith and is condemned (v. 23). Therefore, one notes that even though Paul does not distinguish between clean and unclean foods, he does acknowledge that food has power. More specifically, it has the power that people give to it. If people believe that impure food will taint them, then consumption of it can cause doubt, which, in turn, condemns them. Improper discernment (both on the part of strong and weak believers) may result in improper eating and condemnation. In both Rom 14.13-23 and 1 Cor 11.27-32, Paul wishes to avoid this. Moreover, the situation in 1 Corinthians 11 is intensified because the topic discussed is the food of the Lord's Supper: the bread and wine signify the presence of Jesus because they are his body and blood (11.23-25).⁴⁶⁵

In the case of 1 Cor 5.3-5, I regard 2 Cor 2.5-11 to be the better passage for analogy than 1 Cor 11.30-32. Both 1 Corinthians 5 and 2 Corinthians 2 are cases of congregational discipline involving the exclusion of members. In both instances, Paul exhorts the Corinthians to action, promises that what they do he does with them, assures them that Christ is present with them, and mentions the destructive capability of Satan. These two passages have traditionally been linked together; however, one notes that

465. See Lev 21.16-24 for the high standards placed on priests so that they may be worthy to enter the Holy of Holies and to eat the bread of the Presence. This was food placed in the sanctuary of God, in the presence of the LORD, and could be eaten only by Aaronic priests without blemish. Only these people could enter the Holy of Holies without incurring the death penalty. For verification that this continued to be the protocol for entering the inner sanctuary of the Temple, see Josephus, *JW* 6.124-28.

even if the sinner in 1 Corinthians 5 and in 2 Corinthians 2 is not the same man, Paul indicates that the ultimate purpose of community discipline is to restore the offender to the community.⁴⁶⁶ This connection is briefly mentioned here, but is the focus of detailed examination in chapter 8.⁴⁶⁷

Thus it is possible to link 1 Corinthians 11 with 1 Corinthians 5, but it does not represent the most appropriate analogy. Interpretations that take 1 Cor 11.30-32 as the best parallel for 1 Cor 5.3-5 demonstrate a heavy reliance on understanding the discipline in 1 Cor 5 in light of the result clause of v. 5. Moreover, this assumes that the physical results of inappropriate action in 1 Cor 11.30 are also in view in 1 Cor 5.5. However, the emphasis in 1 Cor 5.5 does not rest on the result clause, but the purpose clause. This thesis argues for the *plausibility* of a restorative reading of 1 Cor 5.3-5. The emphasis in the passage is on the final clause, which is the emphasis of my exegesis. Thus a more adequate interpretation can only be offered after examination of the final clause, which is the purpose of chapter 8.

6.1.2 Excommunication

As indicated in chapter 1, the prevailing opinion among commentators is that 1 Cor 5.3-5 calls for expulsion of the incestuous man from the congregation. I have argued that based on the grammar and Paul's use of traditional material, the passage calls for exclusion rather than execution. Furthermore, there is a premise that by the first century CE, Jews had substituted excommunication as the penalty for cases in which Torah called for death.⁴⁶⁸ This point is significant for study of 1 Cor 5.3-5 because of Paul's citation of Deut 17.7, *et al.*, to demonstrate the proper way for the Corinthians to handle transgression of community standards. One cannot deny that the deuteronomic

466. See also Hays on this point; he notes that Paul believes stern community discipline can lead to reintegration (Hays, *First Corinthians*, 86).

467. See 247-60.

468. See, e.g., William Horbury, "Extirpation and Excommunication," *VT* 35 (1985): 13-38.

expulsion formula calls for the death of offenders by stoning; however, there is a question about whether this perception persisted amongst Second Temple Jews. At this time, as some DSS indicate (e.g., 1QS 5; CD 20), the practice of excommunication was emerging as a substitute punishment for anyone deserving the death penalty by the standards of Torah. This conclusion is based on the observation that later strands of OT tradition promoted excommunication over stoning, as Ezra 10.8, Neh 13.3, and Isa 56.3 indicate. In addition, it may be that by the first century CE Jews did not have authority over capital cases.⁴⁶⁹ Here, I will examine this evidence in order to evaluate the claim that Paul calls for excommunication in 1 Cor 5.3-5.

6.1.2.1. Evidence for Expulsion: OT.

In this section, I am indebted to the work of Forkman and Horbury, who have made careful surveys of OT literature on exclusionary discipline.⁴⁷⁰ They examined occurrences of Hebrew words that indicate separation: חָרַם, כָּרַת, בָּעַר, and בָּדַל. With the exception of בָּדַל, these words have been studied above and determined often be connected with death. What is of interest here is biblical attestation to the practice of ‘excommunication’, which is associated with four occurrences of בָּדַל.⁴⁷¹

The word בָּדַל occurs in the MT forty-five times and, in general, indicates separation. I concur with Forkman’s observation that in most occurrences, בָּדַל signifies a removal of something from undesirable surroundings. For example,

Just as God at creation divided light from darkness (Gen 1.4ff), has he also separated Israel from all other peoples (Lev 20.24ff) and in the same way it is a matter of separating between that which is holy and unholy, between the clean and the unclean (Lev 10.10), between animals that can or cannot be eaten (Lev 11.47). And in the same way that the veil separates the holy from the most holy (Ex 26.33), the Levites were separated from within Israel (Num 8.14; 16.9) and Aaron’s sons were separated from within the tribe of Levi (1 Chron 23.13).⁴⁷²

469. See M. Stern, “The Province of Judaea,” in *The Jewish People in the First Century*, vol. I.I, S. Safrai and M. Stern, CRINT (Assen: Van Gorcum, 1974), 308–76.

470. See Forkman, *Limits* and Horbury, “Extirpation”.

471. Deut 29.21 (LXX/MT 29.20); Ezra 10.8 (par. Neh 13.3); Isa 56.3.

472. Forkman, *Limits*, 20.

The negative corollary to being separated for holiness is that, at times, certain impurities must be separated *from* the holy group in order for it to retain its holy status. Deut 29.20 highlights this point and emphasizes that Israel's special status is based on the covenant. Here we find that the LORD will separate those who breach the covenant from this special group. If all the people transgress the covenant, then the LORD will exile them (vv. 22-29).

The book of Ezra displays a concern with covenant maintenance and purity, which was highlighted in chapter 3. Within Ezra, separation *from* something, i.e. the impurity of the 'people of the land', indicates a separation *for* God. The men were supposed to keep themselves separate from (לָבַד) the people of the land (9.1).⁴⁷³ In 10.6 Ezra laments their 'faithlessness', i.e. that they did not adhere to this behavioral norm. However, Ezra believes that the returnees can repent and turn back to the correct relationship with God. He directs the offenders to remove the outsiders from their midst: 'you have trespassed and married foreign women, and so increased the guilt of Israel. Now make confession to the LORD your God, and do his will; separate yourselves [לָבַד] from the peoples of the land and from foreign wives' (10.10-11). This proclamation was made within the context of the threat of excommunication for noncompliance with Ezra's orders (10.8). In this verse, Ezra commands that all of the returned exiles must assemble in Jerusalem, or their property will be forfeit (חָרַם) and they will be separated (לָבַד) from the congregation. Indeed, if they do not listen, they will be people to avoid, occupying the same category as the people of the land. Under such pressure, the offending men in the book of Ezra send away their wives and children (10.44).

Given Ezra's emphasis on the importance of the covenant, it may be that for him transgression of the covenant evoked the context of Deuteronomy 27-29, where one finds that those who did not follow the covenant were separated (לָבַד) from the tribes of Israel (29.21/MT 29.20). If this is the case, Horbury may be correct in suggesting that

473. See also Neh 9.2; 10.28 (MT 10.29).

Deut 29.20 would evoke thoughts of temple exclusion for post-exilic readers.⁴⁷⁴ Emphasis on the covenant is again explicitly conveyed in chapters 8-10 and 13 of Nehemiah. This is where the law of Moses is read in a national assembly and agreed to by the people, much as what is depicted in the book of Deuteronomy and Joshua 24 upon Israel's initial entry into the land. Similarly, Ezra and Nehemiah portray a re-entry and re-covenanting of God's people.

In contrast to the book of Ezra, Isaiah 56 shows a welcome entry of non-Israelites in worship of the LORD. Here the promise is of God's swift salvation and deliverance for all people who act justly (56.1), even those who had formerly been excluded from the covenant. Verse 3 is a statement of encouragement to the upright foreigner and eunuch; instead of feeling despair about their former exclusion from the people of God,⁴⁷⁵ they are assured that they will not be separated (בָּדָל). In fact, the LORD will treat all of those who hold fast, regardless of blemish or nationality, as 'better than sons and daughters' - their names will never be 'cut off' (כָּרַת; 56.5).

Finally, Ezek 13.9 also speaks of expulsion of false prophets. The word בָּדָל is not found here, but the author clearly signals their separation: 'my hand will be against [יָדִי אֶל־] the prophets who see false visions and utter lying divinations; they shall not be in the council of my people, nor be enrolled in the register of the house of Israel, nor shall they enter the land of Israel; and you shall know that I am the LORD God'. False prophets of this kind are also castigated in Deuteronomy 13, where the expulsion formula is incited against them (v. 5).⁴⁷⁶

Thus Horbury's claim that excommunication is attested in the OT is likely. In addition, sometimes the threat or act of exclusion, as in Isaiah, signifies a modification of corporate discipline procedures in the Torah. Now I will turn to Horbury's second

474. Horbury, "Extirpation," 20.

475. Cf. Lev 21.18-20; Deut 23.1-3, where there are precepts for their exclusion.

476. However, as noted in chapter 3, the LXX translates the phrase differently than its other occurrences in Deuteronomy.

claim, that the exclusion described in these OT passages ‘strongly influenced later Judaism’.⁴⁷⁷

6.1.2.2. Evidence for Expulsion: Other Early Jewish Literature.

Horbury contends that by the late centuries BCE excommunication was becoming a continuous and general, although varied practice in Jewish communities.⁴⁷⁸ Here I will cite evidence in support of Horbury’s premise, but also point to some instances that demonstrate variation in early Jewish thought on the matter. In the DSS, one finds multiple attestations of לְבָרֵךְ for the exclusion of offenders from the community. I have noted 122 occurrences of this word in the sectarian manuscripts,⁴⁷⁹ the highest concentration of which are in 1QS (seventeen) and CD (nine). These passages deal with the issue of social separation and contain admonitions to group members to be separated from the wicked in the world and to separate the wicked from their midst. For example, the men of the ‘new covenant of the land of Damascus’ (CD 6.19) should ‘take care to act in accordance with the exact interpretation of the law for the age of wickedness: to keep apart [לְבָרֵךְ] from the sons of the pit’ (6.14-15). Similarly in 1QS 5.1-3, ‘they should keep apart [לְבָרֵךְ] from the congregation of the men of injustice in order to

477. Horbury, “Extirpation,” 24.

478. Horbury, “Extirpation,” 24.

479. Since this work is original, I will cite them all here: CD 5.7; 6.14, 17; 7.3, 4; 9.21, 23; 12.19; 14.20; 1QS 2.16; 5.1, 10, 18; 6.25, 27; 7.1, 3, 5, 16; 8.11, 13, 24; 9.5, 9, 14, 20; 1QSb 5.2; 1QH^a 6.11; 13.29; 15.12; 1Q34 frag. 3, 2.6; 4Q216 5.12; 6.6, 8; 7.9; 4Q254 frag. 8, line 7; 4Q256 9.2, 8; 18.4; 4Q258 1.2, 7; 6.5, 6; 7.1, 6; 8.5 ; 4Q259 3.1, 3, 10; 4.1 ; 4Q261 frag. 3, line 3; frag. 4a-b, line 3; frag. 6a-e, line 2; 4Q265 frag. 4, 1.2, 4, 7, 9, 12; 4Q266 frag. 3, 2.20, 23; 3.4, 2; frag. 6, 1.13; 1.2; frag. 9, 2.6; frag. 10, 1.14; 2.2, 4, 6, 10ff, 15; 4Q269 frag. 4, 2.7; frag. 11, 1.4, 6, 8; frag. 11, line 2; 15.1, 3; 4Q270 frag. 6, 5.13; frag. 7, 1.2, 4, 6, 9; 4Q271 frag. 2, line 3; 4Q272 frag. 1, 2.2; 4Q280 frag. 2.1; 4Q284 frag. 5, line 3; 4Q364 frag. 17, line 1; 4Q377 frag. 1, 1.1; 4Q380 frag. 7, 2.3; 4Q392; 4Q394 frag. 8, 4.6; 4Q396 frags. 1-2, 2.8; 4Q397 frags. 6-13, line 1; 4Q414 frag. 2, 2-4.7; frags. 27-28.2; 4Q418 frag. 126, 2.8; frag. 221, line 4; 4Q423 frag. 8, line 1; 4Q429 frag. 3, line 1; 4Q509 frags. 97-98, 1.7; frag. 213, line 2; 4Q512 frags. 1-6, line 16; frags. 40-41, line 3; 11Q5 26.11; 11Q11 2.11; 11QT 16.12; 35.11, 13; 46.10, 21; 48.13; 51.9; 11Q20 12.21; 13.1; 15.3; PAM43666 (currently unnumbered).

constitute a community in law and possessions, and acquiesce to the authority of the multitude of the men of the community, those who persevere steadfastly in the covenant’.

Furthermore, לִבְּרָ is used to signify both temporary and permanent exclusion from the community. For example, the penalty for lying about possessions is separation (לִבְּרָ) from the pure food of the Many for one year; in addition, the offender’s bread ration shall be reduced by one-fourth (1QS 6.25; see also 7.1-5, 16; 8.24-25; CD 14.20-21). Permanent exclusion, also signalled by the word לִבְּרָ, can be found in CD 8.16-10.3. Here a person transgressing the law, even in a capital matter, will be reproached and reported to the inspector up to three times prior to full sentencing. Only on the basis of two witnesses, can a man be excluded (לִבְּרָ) from the pure food (9.17-21).⁴⁸⁰ Hence one observes that these DSS are in continuity with the depictions of excommunication in the books of Ezra and Nehemiah.

Josephus and 3 Maccabees also portray situations in which the death penalty is mitigated in favor of exclusion. Josephus, in *Ant* 11.340-47, has an anti-shechemite narrative, which includes the scornful comment that the Samaritans would accept any Jew who apostasized and was banned from Jerusalem. Here the offenses are eating impure food and breaking the Sabbath (11.246-47).⁴⁸¹ 3 Macc 2.33 relates that Jews curtailed fellowship with other Jews, here for subscription to Ptolemy’s cult. In 3 Maccabees, the Jews substituted exclusion for the death penalty required for idolatry; however, it is clear that this is done because of their lack of political power at that time. Later in the account they actually do punish the law-breakers with death, after receiving permission from the king (3 Macc 7.12-15).

Moreover, it is possible to observe diversity in rabbinic literature regarding the use of excommunication in place of capital punishment. Although there is general

480. This is in concert with Josephus’ depiction of Essene excommunication in *JW* 2.143-44.

481. Num 15.35-36 calls for the death penalty for these transgressions.

agreement about which offenses merit the death penalty (e.g., Sanh 7.4; 9.1; 11.1; Mak 1.10) and which deserve scourging (e.g., Mak 3.1-2), tractate Sanhedrin reveals that the rabbis were unclear about whether the Sanhedrin tried capital cases in the first century CE. For example, in bSanh 41a it is reported that forty years before the destruction of the Temple, when the Sanhedrin was exiled to H̄anuth, it did not hear capital cases. This information also appears in bAZ 8b, bShab 15a, and ySanh 1.18a. However, there is other evidence that the court would sentence offenders to ‘extirpation’⁴⁸² and, based on Isa 30.20, to the ‘bread of adversity and the water of affliction’ (Sanh 9.5; tSanh 12.7). According to these passages, the death penalty was only permitted when the offense continued in defiance of repeated warnings by witnesses, who were stringently tested for veracity (see Sanh 4.5-5.5).⁴⁸³ Despite evidence that techniques were employed to avoid sentences of capital punishment, such as stringent criteria in examination of witnesses and use of scourging for prompting repentance (see Mak 3; tSanh 12.7), statements of Rabbis Eliezar b. Azariah, Tarfon, Akiba, and Simeon b. Gamaliel in Mak 1.10 indicate that executions did occur. There it says the Sanhedrin may conduct its office either within the land of Israel or outside of it. R. Tarfon and R. Akiba state that if they would have been on the Sanhedrin, none would have been put to death (Mak 1.10). In fact, further evidence about capital punishments is given by R. Eliezar ben Zakok, who was a young man when the Temple was destroyed: he claims that he attended an execution when he was a ‘child on his father’s shoulders’ (tSanh 9.11; see also Sanh 7.2).

Josephus, in *JW* 6.124-28, also indicates that the Sanhedrin was allowed by the Romans to control who should enter the Temple; they were even granted the authority to

482. This word is used by Tomson, *Paul and Jewish Law*, 101–03.

483. The witness was told that if his testimony was false he would have the blood of the accused, as well as that of the person’s potential offspring, on his hands. This warning is followed by the teaching that ‘if any man has caused a soul to perish from Israel Scripture imputes it to him as though he had caused a whole world to perish; and if any man saves alive a single soul from Israel Scripture imputes it to him as though he saved alive a whole world’ (Sanh 4.5).

kill a Roman citizen who transgressed their regulations. Additionally, Josephus recounts the high priest Ananus' stoning of James the brother of Jesus, 'who was called Christ', by assent of the Sanhedrin (*Ant* 20.199-203). The complaint leveled against Ananus for this act was not that he carried out the death penalty, but that he had assembled the Sanhedrin without the leave of the Roman governor (20.202).

From this evidence it is difficult to adjudicate whether throughout the first century CE the Jews had jurisdiction in Judaea over capital cases.⁴⁸⁴ One may observe a trend in Jewish interpretation to take excommunication to be appropriate in cases of covenant breaches, as in Ezra and Nehemiah. However, there is also evidence that when given the authority to do so, the Sanhedrin did, in fact, carry out capital punishment.⁴⁸⁵ This 'privilege' may have only been allowed (or taken) when the Sanhedrin sat in Jerusalem, as *bSanh* 41a, *bAZ* 8b, *bShab* 15a, and *ySanh* 1.18a indicate; but *Mak* 1.10 relates that the Sanhedrin exercised this authority even outside of the land.

However, the case is clearer after 70 CE, when synagogues began to exercise more authority for discipline. It is within this period that the various synagogue bans take prominence as disciplinary measures. Forkman presents evidence that the 'little ban' (נָדוּי) was used prior to 70 CE, but that the 'warning' (נְזִיפָה) and 'great ban' (חֲרָם)

484. See Stern, "Judaea," 336–37. See also Josef Blinzler, "The Jewish Punishment of Stoning in the New Testament Period," in *The Trial of Jesus: Cambridge Studies in Honour of C. F. D. Moule*, edited by Ernst Bammel (London: SCM, 1970), 147–61, who argues that stoning was a regular mode of execution in ancient Israel and continued to be so through the 1st century CE. His conclusion is that tractate Sanhedrin did not apply to the Jewish penal system pre-70 CE, thus negating its use for information of that time.

485. NT passages may also be marshaled to evaluate this observation. In John 18.31, Pilate tells the Jews to take Jesus and to judge him by their law. Their reply is that it is not lawful for them to put anyone to death. The verdict is not in question - they accuse Jesus of blasphemy, a penalty that deserves death (according to Lev 24.16) - but their response indicates that the Sanhedrin would be unable to enact the sentence. In addition, Acts 5.27-40 narrates the trial of Peter and the apostles before the Sanhedrin. There, we are told, the verdict would have been death if a Pharisee called Gamaliel had not spoken against it.

were not practiced until the mid-third century CE.⁴⁸⁶ Enactment of the ‘little ban’ is attested in Eduy 5.6, Mid 2.2, and yMQ 3.81c, 58.⁴⁸⁷ This type of ban resulted in a distancing between the person and the community for a period of thirty days, but it was not equal to an outright expulsion. The ‘little ban’ required that no one from the community eat with or come near (except for family) the offender, but he or she could still participate in the religious life of Israel. Thus the ‘little ban’ seems more comparable to the exhortations to the Corinthian fellowship in 1 Cor 5.9-13 than to vv. 3-5, which signify that the incestuous man should not have contact with the group at all.

6.1.2.3. Evidence for Expulsion: NT.

It is possible to observe a similar diversity in NT texts about the practices of exclusion and capital punishment. NT authors report that certain people of the first century CE considered communal stoning to be an appropriate punishment when serious offenders were identified. In John 7.53-8.11,⁴⁸⁸ the scribes and Pharisees bring a woman caught in adultery to Jesus for condemnation and the accusers cite the law of Moses as a basis for stoning her (8.4). When the witnesses excuse themselves after Jesus’ challenge, Jesus dismisses their charge against her, which mitigates the death sentence (8.11). Stephen was stoned (Acts 7.58-60) for the charge of blasphemy against Moses and against God (Acts 6.11). Witnesses, described in the NT account as being false, were brought against him (Acts 6.13), the people present at the trial⁴⁸⁹ dragged

486. Forkman, *Limits*, 92.

487. See also Str-B, 4.313–17, where there is commentary on the practice of the ‘little ban’.

488. Ancient manuscripts reveal that this passage was not originally part of the Gospel of John. However, this does not rule out that this may point to an early tradition about Jesus.

489. Acts is not specific about who took part in the stoning of Stephen. It is unknown if the participants were the entire assembly, including the original agitators in the synagogue (6.9), the people, elders, and scribes who brought Stephen to trial (6.12), in addition to the council and the high priest (7.1). It simply states, ‘but they covered their ears, and with a loud shout all rushed together against him’ (7.57). The idea, however, is clearly that of corporate discipline.

him outside the city,⁴⁹⁰ and stoned him in the presence of Saul. In Luke 4.28-29, the people in the synagogue were enraged at Jesus' words and attempted to hurl him off the cliff. This is a different sort of capital discipline from stoning,⁴⁹¹ yet it is another example of a group taking action against a perceived offender. These passages display that types of community discipline were still known and attributed to some Jews during the first century CE. It is now possible to investigate to what extent the early followers of Jesus, like Paul, adopted traditional models of discipline for use in the group. In particular, I will examine 1 Corinthians 5 and Matthew 18.

Rosner observes that Paul maintains the deuteronomic concerns of covenant, corporate responsibility, and holiness in 1 Corinthians 5.⁴⁹² In regard to Matthew 18, Rosner maintains that these three motifs are missing;⁴⁹³ however, corporate responsibility is present in Matthew 18: in v. 17, the whole group is involved in removing an unrepentant sinner from their fellowship. Despite Rosner's observation that the themes of covenant and holiness are not present in Matthew 18, there are other similarities with Paul's concerns in 1 Corinthians 5. The whole community is involved in the disciplinary actions (1 Cor 5.4 and Matt 18.17); the Lord Jesus authorizes communal judgments (1 Cor 5.4 and Matt 18.18-20); there is concern for the welfare of

490. Precedents for this disciplinary action exist in the OT. Stoning is the method in Jezebel's scheme for the elimination of Naboth, on a trumped-up charge of blasphemy (1 Kgs 21.8-14). In addition, Lev 24.14-16 prescribes that stoning take place outside of the camp. This is the scenario in Num 15.35-36, where a man who has broken the Sabbath is stoned outside of the camp.

491. However, Sanh 6.4 records a linkage in rabbinic thought between the punishment of stoning and the practice of casting someone down from a height (הֵרָק). Blinzler notes this connection and asserts that ancient Christian authors who record the death of James (see Eusebius *Hist. eccl.* 2.1.4; 2.23.12-18 [in NPCF2]; and 2 *Apoc. Jas.* 2.61.12-62.14) were aware of this development in rabbinic thought and sought to harmonize the legend of James' stoning (see *Ant* 20.200) with the rabbis. In his view, though, Luke 4.28-29 is incidental and casting down was not an interpretation of stoning pre-70 CE (Blinzler, "Stoning," esp. 157-61).

492. See Rosner, *Paul*, 65-68.

493. See Rosner, *Paul*, 89-90.

the sinner (1 Cor 5.5 and Matt 18.15); and there is potential for an offender's reinstatement into the community (1 Cor 5.5 and Matt 18.15, 18⁴⁹⁴).

Even a cursory look at Matthew reveals both its debt to and modification of the deuteronomic model of community discipline. In Deuteronomy 17 and 19, chapters that contain instructions about the procedure of community discipline, particular attention is paid to the necessity of witnesses in verification of the offense. Deut 17.6 and 19.15 specify that two or three witnesses are essential for a thorough inquiry and Matt 18.16 sets the same requirement.⁴⁹⁵ Furthermore, Deut 17.7 indicates that the hands of the witnesses must be those first raised against the offender after which the rest of the community will join them (cf. Matt 18.17).

1 Corinthians 5 also shares the concern of Deuteronomy 19 and Matthew 18 about the reliability of witnesses. Deut 19.16-19 legislates against those who bear false witness. Paul picks up this issue in 1 Cor 5.11, with his declaration that a slanderer (λοῖδορος) shall have no place in the Christian community. The passage in Matthew does not explicitly address the reviler, but it does give guidelines to ensure against false witness. In Matt 18.16 the witnesses are instructed to confront the sinning member of the fellowship so that 'every word may be confirmed'. In 1 Corinthians 5, Paul does not mention the need for the charges to be sustained on the proof of two or three witnesses;⁴⁹⁶ in fact, he himself relies on widespread reports (ὅλως, v. 1). Furthermore,

494. Not only does this verse mention the possibility of 'loosing', the whole passage on community discipline is positioned between teachings about mercy: Matt 18.10-14 (the Parable of the Lost Sheep), 18.21-22 (Jesus' instructions about forgiveness), and 18.23-35 (the Parable of the Unforgiving Servant). Forkman sees vv. 15-17 as an adaptation of earlier traditions (Lev 19.17; Deut 19.15; cf. 1QS 5.24-6.1; CD 9.2-4, 16-10.4; Sanh 9.5; tSanh 12.7) in order to emphasize an attempt to rescue rather than to exclude (Forkman, *Limits*, 130). In fact, the very people seen as odious to the fellowship (Matt 18.17) are, in other places in the Gospel, integrated into the community - i.e. tax collectors (Matt 9.10-14; 21.31) and Gentiles (4.15; 12.21; 28.19).

495. Other passages show the importance of two or three witnesses in legal proceedings: Num 35.30; 1 Kgs 21.10, 13; Matt 26.59-61; John 8.17; 2 Cor 13.1 (a citation from Deut 19.15); 1 Tim 5.19; Heb 10.28 (a reference to Deut 17.2-13); Rev 11.3-7.

he does not indicate that an offender should be dealt with in a three-phase correction procedure, as in Matthew 18. Rather his attention is on reinforcing a definition of community based on group boundaries.

Thus one observes that while Matthew 18 and 1 Corinthians 5 both draw on legislation from Deuteronomy 19, they emphasize different aspects of it. I concur with Rosner that Paul's motifs are associated with those of Deuteronomy. In addition, I find that Matthew 18 picks up deuteronomic procedure about requirements for the witnesses and concerning corporate responsibility, but does not focus on Deuteronomy's interests in covenant and purity. My observations here are that Matthew 18 and 1 Corinthians 5 both draw on and modify traditions from Deuteronomy about community discipline.⁴⁹⁷ All three of these texts emphasize the need for discipline in response to transgression of community norms; in addition, all value the corporate response of the group in disciplinary action. However, Paul further includes the deuteronomic themes of strong group identity as the people of God⁴⁹⁸ and purity as integral to that identity, motifs that are not obvious in Matthew 18.

On the other hand, 1 Corinthians 5 and Matthew 18 have both modified the Deuteronomist's requirement of capital punishment. Matthew describes a three-tiered method of attempting to 'regain a brother', already a mitigation of Deuteronomy, with expulsion as the final step if the procedure fails. The group is not to execute the transgressing member; rather he lives, but becomes like a Gentile and tax collector to them (18.17). Paul also mitigates the death sentence. He quotes the deuteronomic expulsion formula in 1 Cor 5.13, but it does not reflect capital punishment. This observation is based on the fact that it stands parallel to Paul's other appeals to exclusion (vv. 2, 5, 7, 9, 11) and that v. 13's immediate context (vv. 9-13) is

496. See 2 Cor 13.1.

497. C. H. Dodd also notes similarities between the book of Matthew and Paul's disciplinary passages. In fact, he suggests that a common tradition lies behind both writers (C. H. Dodd, "Matthew and Paul," *ExpT* 58 [1947]: 297).

498. Rosner describes it as a covenant concern (Rosner, *Paul*, 65–66).

nonassociation, a directive that assumes that offenders are living and, perhaps, in close proximity with the Corinthian believers.

More generally, Forkman's study gives a survey of NT texts concerning the practice of exclusionary discipline. He divides them into two categories: those that describe deviations that lead to expulsion and those that advise communities to carry out exclusionary discipline.⁴⁹⁹ Furthermore, he notes three categories of transgressions,⁵⁰⁰ which I have reorganized into heresy⁵⁰¹ (including 'outside' preaching that leads people astray⁵⁰²), unrepentant behavior,⁵⁰³ and serious sin with the threat of total condemnation.⁵⁰⁴ I do not seek to duplicate Forkman's work here, but I will highlight the diversity of views within the NT texts about sin, exclusion from the community, and the possibility of restoration of the offender. In Forkman's perspective 'the New Testament texts reveal little of interest for defining expulsion procedures. We found no uniform terminology and only a few rules which were meant to be followed whenever questions of expulsion came up'.⁵⁰⁵

499. See Forkman, *Limits*, 170–87.

500. Forkman's categories are helpful. Here I have left the first intact, but reorganized the last two, which he called 'voluntarily leaving the community' (Matt 18.15-17; Luke 12.10; John 15.1-8; Heb 6.4-8; 10.26-31; 1 John 5.16-17) and 'serious sin' (1 Corinthians 5; 2 Cor 12.20-13.2). For his discussion of these categories, see Forkman, *Limits*, 181.

501. Matt 18.7-9; Rom 16.17; 2 Thess 3.14-15; 1 Tim 1.19-20; 2 Tim 3.1-5; 4.14-15; Titus 3.10-11; Rev 2.14-16, 20.

502. Matt 7.15-23; Gal 1.6-9; 2 John 10; Rev 2.2.

503. Matt 18.15-17; 1 Cor 5; 2 Cor 12.20-13.2; Rom 1.18-2.11.

504. Luke 12.10; John 15.1-6; Acts 5.1-11; 8.18-24; 1 Cor 6.9-11; 11.27-32; 16.22; Gal 1.8-9; Eph 5.3-7; Heb 6.4-8; 10.26-31; 1 John 15.1-6. Cf. 1 Cor 12.3; Jas 5.19-20; 1 Pet 4.8; Jude 22-23. Even in this last category repentance and restoration are possibilities, as indicated by Acts 8.18-24; 1 Cor 6.9-11; 11.27-32; Eph 5.3-7; 1 John 5.17.

505. Forkman, *Limits*, 186.

Here I will examine the above texts to determine which, if any, substitute exclusion for execution as a punishment. In fact, nearly all of the texts describe the sin of blasphemy, which carried the death sentence in the OT (e.g., Deut 13.2-18). Even those that do not have blasphemy in view - 1 Cor 5.9-13; 6.9-11; 2 Cor 12.20-13.2; Eph 5.3-7; 2 Tim 3.1-5 - have vices lists that incorporate several sins, like πορνεία, μοιχεία, λοιδορία, and εἰδωλολατρία, that merit the death penalty in the Torah. These lists, however, indicate that, rather than being killed, offenders turned away from these vices. In 1 Cor 5.1-8, Paul speaks of a πορνεία that is incest, a capital sin in the Pentateuch.⁵⁰⁶ This thesis seeks to prove that in this passage Paul mitigates the OT death sentence. We will return to this. The offenses in Matt 18.15-17 and Acts 8.18-24 have no obvious correspondence with OT passages.

Of the twenty-one passages not yet mentioned, eleven demonstrate a modification of capital punishment in favor of exclusion.⁵⁰⁷ A common admonition for avoidance is found in Rom 16.17: 'I urge you brothers and sisters, to keep an eye on those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them'. This is clearly a different understanding from that of Deut 13.5. However, the ten remaining NT texts in this study either retain or intensify Mosaic law.⁵⁰⁸ For example, Luke 12.10 (par. Matt 12.31-32; Mark 3.28-29) reports that everyone can be forgiven who speaks against Jesus; but anyone who blasphemes the Holy Spirit will not be forgiven. The meaning of this verse is debated, but what is clear is that a blasphemer has no escape from condemnation, which is alike in result, if not

506. Peter Zaas posits that the vice lists in 1 Corinthians 5 and 6 serve to reinforce Paul's point that the boundaries between church and world are essential for formations as a "neo-levitical community", holy separate, and pure' (Zaas, "Catalogues and Context," 629).

507. Matt 18.7-9; Rom 1.18-2.11; 16.17; Gal 1.6-9; 2 Thess 3.14-15; 1 Tim 1.19-20; 2 Tim 3.1-5; 4.14-15; Titus 3.10-11; 2 John 10; Rev 2.2, 13-16, 20.

508. Matt 7.15-23; Luke 12.10; John 15.1-6; Acts 5.1-11; 1 Cor 12.3; 16.22; Gal 1.8-9 (also categorized above); 1 John 5.16-17 (although this passage indicates that not all sin is mortal, it clearly states that some are); Heb 6.4-8; 10.26-31.

mode, to OT capital punishment. The offender cannot experience salvation because he or she has chosen against it. Heb 6.4-8 expands on this notion by claiming that is impossible to restore someone to repentance who has fallen away after baptism. Heb 10.26-31 echoes this view, but builds on it by stating that punishment for those who spurn the son of God is worse than for those who died without mercy when they violated the law of Moses (vv. 28-29). These passages from Hebrews actually display an intensification of the Torah.

Therefore, with Forkman, it is possible to observe the diversity in the NT canon regarding understandings about appropriate punishments for offenses. However, in a majority of cases the NT authors substitute exclusion or avoidance for offenses that were deserving of the death penalty in the OT. The book of James even goes so far as to state, ‘you should know that whoever brings back a sinner from wandering will save the sinner’s soul from death and will cover a multitude of sins’ (5.20), a sentiment shared with three other NT authors (Gal 6.1; 1 Pet 4.8; Jude 22-23).

Of the above discipline passages, Paul is more closely aligned with OT legal traditions than some NT authors. However, a closer look at the passages reveals that Paul did, in fact, modify OT meaning in significant ways. Even though Paul adopts categories of offense from the Torah⁵⁰⁹ he significantly modifies the consequences for sin. 1 Cor 6.9-11 is indicative of this. There one sees that a group of offenders who were deserving of execution according to OT law have been accepted within the Corinthian fellowship. Paul emphasizes that their sins were worthy of eternal exclusion from the kingdom of God (v. 10); however, they have been granted access - ‘washed sanctified, and justified’ - in the name of the Lord Jesus Christ and the Spirit of God (v. 11). This is the hope that Paul extends to the Corinthians: although they once stood in sin and condemnation before God, inclusion is now possible.

The topic of salvation will be examined further in chapter 8. However, here I note that the negative corollary to remission of sin and salvation for the kingdom of God

509. See, particularly, his vice lists in 1 Cor 5.9-13 and 6.9-11 and his discussion in Rom 1.18-2.11 of those who are self-condemned.

is that those who have chosen to turn away from a relationship with the Lord will bear the consequences of this choice (Rom 1.18-2.11). They are given over (παραδίδωμι) to impurity and dishonor, pursuits that they have chosen (Rom 1.24). They have turned away from God, which God allows them to do. This self-orientation away from God, i.e. worshiping ‘the creature rather than the creator’ (v. 25), is the stance of ‘the flesh’ (see Rom 8.7). These are people who deserve to die (1.32), but Paul indicates that repentance is possible for all who respond to the kindness of God (2.4). God’s mercy is great, but wrath is in store for those with an impenitent heart (2.5).

Furthermore, the evidence of Acts 7.58-8.3 (and verified by Paul’s own testimony in Gal 1.13-14; Phil 3.6) indicates that Paul’s understanding of capital punishment changed during his life. Acts 7.58 and 8.1 depict Saul at Stephen’s stoning. The people who killed Stephen laid their garments at his feet, and ‘Saul was consenting to his death’ (8.1) for the sin of blasphemy. As indicated above, capital punishment for blasphemy was legislated by Torah. However, as 2 Cor 12.21 reveals, Paul came to understand that it was possible for people who committed crimes deserving of the death penalty to repent.⁵¹⁰

Therefore, we see that Paul, much as many other Jews of his day, has reinterpreted Torah in favor of the view that offenders should experience exclusion from the people of God whilst alive, rather than death by the hands of the community. Exclusion from the community has the consequence of ultimate exclusion from the kingdom of God if people willfully persist in sinning. However, Paul says that if they repent of living in ‘the flesh’, forgiveness and salvation are open to them. This opportunity is available because they continue to live and can choose to respond to God’s mercy.

6.1.3 Curse

In chapter 5, I considered arguments for understanding 1 Cor 5.3-5 as a curse

510. In 2 Cor 12.21-13.1, Paul both modifies and maintains aspects of Torah in regard to corporate discipline.

based on similarities between v. 5 and an ancient curse formula, παραδίδωμι + σοι [N].⁵¹¹ Here I will consider a ‘curse interpretation’ advanced according to similarities between the passage and other biblical traditions, namely the covenant curses found in Deuteronomy 27-28 and Paul’s own ἀνάθεμα statements (Rom 9.3; 1 Cor 12.3; 16.22; Gal 1.8-9).

6.1.3.1. Covenant Curses: Deuteronomy 27 and 28.

In chapter 3, I suggested that Deuteronomy is a significant OT text for understanding the intent of 1 Corinthians 5 because of Paul’s quotation of the Deuteronomic expulsion in 1 Cor 5.13. In addition, Deuteronomy 27-28 offers another depiction of discipline, which is used in a curse interpretation of 1 Cor 5.5.⁵¹² I do think that the covenant curses are within Paul’s context; however, it appears that Paul has modified the meaning of this passage for 1 Cor 5.3-5, much as he modified the Deuteronomic expulsion formula in 1 Cor 5.13.

In Deuteronomy 27-28, once the covenant is accepted by Israel, the good and bad occurrences in life are understood to be the consequence of either upholding or disregarding God’s ordinances. Deut 28.15 is representative: ‘if you will not obey the LORD your God by diligently observing all his commandments and decrees, which I am commanding you today, then all these curses shall come upon you and overtake you’. Of specific interest is Deut 27.20, where the sin of a sexually immoral relationship between a man and his father’s wife exposes the offender to the curse.⁵¹³ Bringing the covenantal curses upon oneself is catastrophic. In every aspect of life - relationships, finances, and personal health - the effects are disastrous for oneself and one’s

511. See pages 141-47.

512. From Smith, “Incest and Execration” March 8, 2004.

513. Here, all of the assembled people utter ‘Amen’ to seal the curse against the one who uncovers the nakedness of his father’s wife. This corporate response follows all of the curses in Deuteronomy 27.

descendants.⁵¹⁴ The calamity is so great that the ones upon whom the curses fall ‘shall become an object of horror, a proverb, and a byword among all the peoples where the LORD will lead you’ (Deut 28.37).

Forkman observes that the consequences of being handed over to Satan as depicted in the book of Job are like those of the revocation of the covenant: Job’s cattle are stolen and his sheep destroyed by fire,⁵¹⁵ his sons and daughters perish,⁵¹⁶ and Job suffers abscesses from the soles of his feet to the crown of his head.⁵¹⁷ Unlike Forkman, I do not think that Job’s closeness to Deuteronomy 27 and 28 and, moreover, 1 Cor 5.5’s link to the book of Job necessitate that one read ‘hand this man over to Satan for destruction of his flesh’ as signifying a curse. I believe Paul does invoke curses, but not in this way. I will return to this topic in an examination of Paul’s ἀνάθεμα passages.

However, 1 Cor 5.5 is a different situation than that of Job because Paul expresses that the offender ‘should be saved in the day of the Lord’. Furthermore, the story of Job itself, while drawing on imagery from the covenant curses, drastically modifies the original context. Rather than being someone who has transgressed the covenant, Job is a man who, although righteous, is afflicted with the same consequences as a breach in the covenant. Job’s situation is not that of punishment for wickedness versus abundant blessings for righteousness. Given that 1 Cor 5.3-5’s links are closer to the prologue of Job than to Deuteronomy 27-28, it is better to find commonality with Job’s testing at the hands of an agent of God, rather than invocation of the covenant curses, as that which initiates the incestuous man’s suffering.

6.1.3.2. Paul’s Curses: ‘Ανάθεμα Passages.

In concluding that 1 Cor 5.3-5 is not akin to the covenant curses, I do not claim that Paul does not invoke curses. Here I will consider Paul’s own curse passages, i.e.

514. See Deut 28.46.

515. Job 1.14-17; cf. Deut 28.18, 31.

516. Job 1.18-19; cf. Deut 28.32.

517. Job 2.7; cf. Deut 28.35. From Forkman, *Limits*, 143.

the texts in which he calls for absolute exclusion. These passages, particularly where Paul uses the word ἀνάθεμα,⁵¹⁸ fall within the examination of the ‘curse interpretation’ because they underscore why it is not appropriate to understand 1 Cor 5.3-5 as a curse.

For this study, the question is what did Paul mean by ἀνάθεμα? Horbury interprets Paul’s use of ἀνάθεμα to indicate exclusion as a substitute for the death penalty.⁵¹⁹ His observation that the LXX often renders ἀνάθεμα for דָּרַךְ opens the possibility that ἀνάθεμα similarly shared with דָּרַךְ in post-exilic development of meaning from ‘devotion’ for death to excommunication; indeed, דָּרַךְ became the word for the Jewish ‘great ban’ from the synagogue.⁵²⁰ Horbury’s study presents the question about whether Paul meant ἀνάθεμα to be taken as the equivalent of excommunication. Here I will test this hypothesis against Paul’s other uses of ἀνάθεμα, as well as draw from the evidence gained in the ἀνάθεμα/דָּרַךְ word studies.⁵²¹

As noted, the NRSV translates ἀνάθεμα in Paul as ‘accursed’ (Rom 9.3; 1 Cor 12.3; 16.22; and Gal 1.8-9). However, I have found that the LXX never renders ἀνάθεμα for אָרַךְ, which is the word used in the covenantal curses of Deuteronomy 27

518. Rom 9.3; 1 Cor 12.3; 16.22; Gal 1.8-9.

519. Horbury, “Extirpation,” 27. This, indeed, seems to be the case for Gal 1.8-9. There Paul pronounces ἀνάθεμα against those that would subvert the gospel and lead people astray. This concern is similar to that in Deuteronomy 13: no matter who proclaims an alternative message to God’s, i.e. a false prophet, or diviner (Deuteronomy 13), or Paul himself, or an angel (Galatians 1), it is a subversion that will be punished. In Deut 13.5 (LXX/MT 13.6) that punishment is death (ἀποθνήσκω/מות) to ‘destroy the evil in the midst of the people’ (ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν/מְקַרְבֵּךְ הָרַע מִבְּעֵרְךָ). Paul’s proclamation against a treasonous person is that of ἀνάθεμα, which is a modification of the death sentence prescribed by the OT.

520. Horbury, “Extirpation,” 19; Moshe Greenberg, H. H. Cohen, and Isaac Levitats, “Ḥerem,” in *EJ*, vol. 8 (Jerusalem: Keter, 1971), 350–55. As noted above, Forkman dates the earliest practice of the ‘great ban’ to the mid-third century CE. See also Weiß, *Erste Korintherbrief*, 130: ‘im NT wird die leichtere Form des Bannes נָדָי erwähnt Lk 6.22 ἀφορίζειν; Joh 9.22; 12.42; 16.2 ἀποσυνάγωγον ποιεῖν. Dagegen ἀνάθεμα, das dem דָּרַךְ entspricht, im Munde von Einzelpersonen: Apg 23.12, 14: ἀναθέματι ἀνεθεματίσαμεν ἑαυτούς, d.h. die Juden rufen den göttl. Fluch auf sich herab, wie Paulus Röm 9.3, wenn er für seine Brüder nach dem Fleisch ein ἀνάθεμα sein will’.

521. See pages 163-164.

and 28. Rather, ἀνάθεμα is always used to translate ׀רר, which, in turn, never indicates a curse in the OT. This alone does not negate the translation of ἀνάθεμα as ‘accursed’ in the NT. It is entirely possible that the word developed independently of ׀רר so as to include the connotations of curse. Indeed, evidence for this meaning of ἀνάθεμα is found in a Greek *defixio* found near Megara, located between Athens and Corinth, and dated from the first or second century CE. In this tablet, words of the ἀνάθεμα and καταγράφω⁵²² groups signify a curse. Furthermore, at the end of the inscription, the word ANAΘEMA appears alone in large letters.⁵²³ This occurrence prompts N. Lohfink to wonder if the meaning ‘to curse’ is present in the LXX’s use of ἀνάθεμα.⁵²⁴

However, after consideration of curse situations in Hebrew scripture, I cannot endorse Lohfink’s suggestion. In the MT, curses are most commonly designated by ׀רר, a word that signifies the formal pronunciation of curses, including those in Deuteronomy 27 and 28. In none of its sixty-three occurrences does the LXX render ׀רר as ἀνάθεμα or παραδίδωμι. Instead, in the majority of cases it is translated by ἐπικατάρατος (fifty-two times). This word, in turn, appears two times in the NT, both within the Pauline corpus (Gal 3.10, 13), where he quotes (or misquotes, as is the case in Gal 3.10) curses from Deuteronomy:

Gal 3.10: ‘It is written, “Cursed (ἐπικατάρατος) is everyone who does not observe and obey all of the things written in the book of the law”’.

Paul here refers to Deut 27.26, “‘Cursed (ἐπικατάρατος/׀רר) be anyone who does not uphold the words of this law by observing them”. All the people shall say, “Amen!”’.

Gal 3.13: ‘It is written, “Cursed (ἐπικατάρατος) be everyone who hangs on a tree”’.

522. Καταγράφω is a common binding term in spells, which holds the sense of transferral from one realm to another (Gager, *Curse Tablets*, 140n. 84). Its earliest attestation in the context of cursing is more ancient than that of ἀνάθεμα. See the translation of a fifth century BCE *defixio* from Sicily in Gager, *Curse Tablets*, 140–41, plate 50.

523. See Augustus Audollent, *Defixiorum Tabellae*, rev. ed. (Frankfurt: Minerva, 1967), 75–76, tablet 41.

524. N. Lohfink, “׀רר Hāram,” in *TWOT*, vol. 5 (Grand Rapids: Eerdmans, 1986), 182.

Paul's proof-text here is Deut 21.23: 'For anyone hung on a tree is under God's curse (καταράομαι/הָלַךְ)'.⁵²⁵

Thus we see that Paul is familiar with this expression for a formal curse; in fact, he is the only NT author to use ἐπικατάρατος. However, it is not the formulation he uses in 1 Cor 5.5 and this choice is significant. It indicates that if Paul would have wanted his readers to understand the punishment of the incestuous man as a curse, he would have had the terminology to express this. A further observation bolsters this point: in 1 Corinthians 5, Paul does not quote from the curse in Deut 27.20. There we find the same situation of incest as in 1 Corinthians: 'cursed (ἐπικατάρατος/כָּלָן) be anyone who lies with his father's wife'. Given his familiarity with Deuteronomy, his willingness to cite deuteronomic curses on other occasions, and the exactly parallel situations, Paul could have easily drawn on terminology from Deut 27.20 to indicate that the incestuous man should be placed under a curse. However, he modifies this part of the Torah. He agrees with Lev 18.8, 20.11, and Deut 27.20 that the situation in 1 Corinthians 5 is a sin. On the other hand, he changes the punishment from death (the prescription of Leviticus) and from a curse (as in Deuteronomy). Instead of ἐπικατάρατος, Paul uses παραδίδωμι in 1 Cor 5.5.

This said, we return to the question above: what is Paul conveying in his ἀνάθεμα passages? It is improbable, given that ἀνάθεμα does not render כָּלָן, that the covenant curses are within Paul's purview when he uses ἀνάθεμα. On the other hand, this does not mean that, for Paul, ἀνάθεμα had not come to signify a curse, as it had in the ancient Megara tablet. I will now turn to investigation of his ἀνάθεμα passages.

In Rom 9.3, Paul claims that he wishes he could be ἀνάθεμα from Christ for the sake of the salvation of the Jews.⁵²⁵ The NRSV's preservation of the gloss 'cut off from' seems to capture the connotation of ἀνάθεμα here, although it also begs the question, cut off from what? Following Horbury, I consider what Paul describes as

525. A literal translation is 'for I wish ἀνάθεμα to be I myself from Christ for my brothers' (ἡὐχόμεν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν). The NRSV interprets ἀνάθεμα by the gloss 'accursed and cut off from'.

ἀνάθεμα is the ‘due treatment of apostates’;⁵²⁶ in the Torah this meant capital punishment, but this, in turn, came to be equivalent to the punishment of excommunication in the Second Temple Period. However, Paul is not an apostate and ἀνάθεμα as excommunication against him would not be appropriate. Of course his wish (εὐχομαι) is expressed in the middle voice, which indicates that he would both produce and receive the action of the sentence - i.e. he would initiate being cut off and he would feel its effects. However, the substitutionary character of Paul’s desire is apparent: he wishes that he could cut himself off so that the Jews could be re-inserted, as depicted by the re-grafting vision of Romans 11. That Paul desires for Jews to be saved is obvious from his statement, ‘brothers and sisters, my heart’s desire and prayer to God for them is that they may be saved’ (10.1), a verse that should be understood as conceptually parallel to Paul’s wish in 9.3. Therefore, an important observation about the meaning of ἀνάθεμα is that it signifies a loss of salvation.

Is this meaning consistent with Paul’s other ἀνάθεμα passages? Loss of salvation can easily be in view in 1 Cor 16.22 (‘let anyone be ἀνάθεμα who has no love for the Lord’) and Gal 1.8-9 (pertaining to himself and his co-workers). However, a question about how angels would lose their salvation emerges from Gal 1.8. Although Paul never directly mentions the Watcher tradition (as does Jude, 2 Peter, and probably Revelation 12), the story of punishment of rebellious angels would make sense of the stance that angels could lose their place in heaven and suffer eternal punishment. It is difficult to know if Paul has the tradition of the Watchers as his context here. However, a clue comes from 1 Cor 11.10, where Paul lists angels as among the reasons why women should wear head coverings while worshipping God. Following Loren Stuckenbruck’s reading of the passage, this strange justification conveys that women should wear a protective head covering in deference to the angels, who worship God with them.⁵²⁷ The veil serves to protect angels from vulnerability to lust for the women

526. Horbury, “Extirpation,” 27.

527. See 1 Cor 13.1; also 4.9, 15; 6.3; Gal 1.8 for the overlapping spheres of

and shields women from unwanted sexual attention from the angels.⁵²⁸ If it was Paul's understanding that angels are susceptible to sexual temptation, then he must also think that it is possible for them to sin. If this is so, then they may be able to transgress in other ways, such by as 'perverting the gospel' (Gal 1.7), which would lead to a loss of their close connection with God.

The final ἀνάθεμα passage to be considered is 1 Cor 12.3.⁵²⁹ There Paul makes the point that no one who is speaking in the Spirit of God can say 'Ἀνάθεμα Ἰησοῦς'. This is counterbalanced by the assertion that no one can proclaim 'Κύριος Ἰησοῦς' except by the Holy Spirit. It is logical, given the syntactical parallelism of these clauses to conclude that the statement 'Jesus is ἀνάθεμα' is antithetical to that of 'Jesus is Lord' (as in the RSV). Bruce Winter, however, questions this translation and offers instead the rendition of 'Jesus [grants or gives] a curse'.⁵³⁰

Winter draws on two bases of support for his translation. First is the evidence of

humans and angels, which was not an uncommon view for the period. See also, 1 QH 11.8; 21-23. This observation is from Loren T. Stuckenbruck, "Angels and God: Accommodating Angels Alongside God in Early Jewish Sources," a paper delivered to the NT Postgraduate Seminar, Theology Department (University of Durham, April 29, 2002).

528. Loren T. Stuckenbruck, "Why Should Women Cover Their Heads Because of Angels (1 Corinthians 11.10)?" *Stone-Campbell* 4 (2001): 248.

529. In making his assertion that παραδοῦναι τῷ σατανᾷ of 1 Cor 5.5 is equivalent to ἀνάθεμα, Weiß claims that 1 Cor 5.5 and 12.3 are similar situations: '1 Kor 12.3 rufen Dämonen aus dem Munde Ekstatischer den Fluch über Jesus, Paulus selber über irrende und gottlose Gemeindeglieder 16.22; Gal 1.8. Was das heißt, besagt Röm 9.3 ἀνάθεμα ἀπὸ Χριστοῦ; durch den Spruch des Ap. wird der Betroffene aus der Gemeinschaft mit Christus losgerissen; damit fällt er nach dem Gesetz des ausschließenden Gegensatzes der βασιλεία τοῦ Σατανᾶ (Mat 12.26ff.) anheim. Insofern ist dies ein παραδοῦναι τῷ Σατανᾷ, wie Paulus es nach 1 Tim 1.20 auch als einzelner geübt hat. An unser Stelle ist also das παραδοῦναι nichts anderes als das ἀνάθεμα: die schwere, unwiderrufliche Form des Bannes von Seiten der ganzen Gemeinde' (Weiß, *Erste Korintherbrief*, 130).

530. Bruce W. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids: Eerdmans, 2001), 176.

the Megara tablet;⁵³¹ second is that the earliest attestation of 1 Cor 12.3, P⁴⁶ (ca. 200), does not give witness to parallel phrases in 12.3. From the Megara tablet, Winter finds that ἀνάθεμα can stand without a verb. Furthermore, he points to a similar occurrence in the first century CE *defixio* against Karpime Babia found at Corinth, where Ἑρμῇ χθόνιε τὰ μεγάλα is translated ‘Hermes of the Underworld [grant] a curse’.⁵³² Winter understands these occurrences as evidence of a literary convention in which it is possible to convey the intent for a curse without a verb.

However, Winter also notes that one cannot be completely sure of his translation for 1 Cor 12.3 because of textual variants for the case of ‘Jesus’.⁵³³ The best evidence is for the nominative (A B C 6. 33. 81.), which allows for both the usual ‘Jesus is anathema’ and Winter’s reading of ‘Jesus [grants or gives] an anathema’. However, P⁴⁶ demonstrates that the parallel phrases of ΑΝΑΘΕΜΑ ΙΗΣΟΥΣ and ΚΥΡΙΟΣ ΙΗΣΟΥΣ may not have been original. Winter understands that the evidence of P⁴⁶ ‘suggests that no exact parallel was deemed essential in those texts It is suggested that a good case can be made for a translation determined by what is known of the literary genre of curse tablets and not by an argument based on what we judge to be parallelism’.⁵³⁴

Winter’s assertions are reasonable, given the prevalence of ancient formulaic curses within Paul’s world.⁵³⁵ In addition, he observes that a situation in which Paul denounces the Christian use of curses would make good sense of the occasion of 1 Corinthians: ‘we have already noted the circumstances in which pagans used curses -

531. See page 193, above.

532. See Winter, *After Paul Left Corinth*, 175–76. See also 146, above, for a full quotation of the curse.

533. In addition to Ἰησοῦς the strongest readings are for Ἰησοῦ, which can be vocative, dative, or genitive, and for Ἰησοῦν, the accusative. In P⁴⁶, ‘Jesus’ in v. 3a is in the accusative and in the nominative in v. 3b.

534. Winter, *After Paul Left Corinth*, 177.

535. Regarding curses, Gager says, ‘everyone, it seems, used or knew of them’ (Gager, *Curse Tablets*, 3).

rivalry in sports, love, litigation, politics, and commerce. In 1 Corinthians there is definite evidence of rivalry and dissension among Christians over Paul and other teachers (1.10-4.21, especially 4.6).⁵³⁶ Thus 1 Cor 12.3 would indicate that Paul's stance is uncompromising against Christians invoking the name of Jesus in order to enact a curse against rivals, much as pagans would do.

It is not relevant to the task of this thesis to determine if Winter's translation of 1 Cor 12.3 is the best. I merely note that it is plausible and fits with the situation. On the other hand, the rendition 'Jesus is anathema' also is plausible. What is important here is evidence that Paul was familiar with cursing in the ancient world. He himself invokes ἀνάθεμα; however, he differs from the ancient *defixiones* in that he does not adjure a deity to enact the curses and the ἀνάθεμα passages themselves are unformulaic and unadorned. More importantly, Paul does not direct them against personal rivals, but indicates that those who would suffer ἀνάθεμα are opponents to the message of the gospel and of the Lord himself; as such, they are already separated from God.

Therefore, I find that Paul's ἀνάθεμα passages have little to do with excommunication, which is the direction that the meaning of כְּתִיב takes in Rabbinic Judaism. On the one hand, whilst ἀνάθεμα may indicate expulsion from a particular believing community, it also represents something vastly more than that: eternal expulsion from the people of God with the resulting loss of salvation. This represents a vastly different form of corrective discipline than 1 Cor 5.3-5, where Paul hopes for reinstatement of an offender to salvation, an observation that makes it impossible to connect Paul's ἀνάθεμα passages to 1 Cor 5.3-5.

6.2 The Punishment and Its Result

Investigations of the previous three chapters have explored traditions that provide a context for Paul's difficult shorthand in 1 Cor 5.3-5. Based on the information at hand, the task is now to pull together this information in order to propose a meaning for 'hand over such a person for the destruction of his flesh' - the disciplinary action and

536. Winter, *After Paul Left Corinth*, 180–81.

its intended result. The current chapter has investigated the main interpretations of 1 Cor 5.5 in comparison with the findings of chapters 4 and 5.

My study of Paul's use of 'the flesh' and 'destruction' in chapter 4 revealed that these are concepts related to separation from God. Destruction occurs when one is outside the presence of God; 'the flesh' is humanly existence, which is weak and susceptible to sin. Thus if one is in 'the flesh', then one's stance is that of separation from God and eschatological destruction is the likely outcome. The destruction that Paul envisions resulting from being handed over to Satan ensues after removal from the people of God, where the Holy Spirit dwells. In chapter 5, I advanced the position that Paul understands Satan to be God's agent, who, rather than opposing God's will, operates within parameters allowed to him in opposition to humans. Furthermore, the results from this chapter indicate that it is most likely that in the first century CE Torah-decreed capital crimes being interpreted as deserving expulsion from the group. Thus 1 Cor 5.3-5 is best interpreted as Paul's call for excommunication.

Here it is appropriate to outline what Paul calls for and thinks can be achieved by excommunication. This answer can be grasped within the context of the book of Job, the story to which Paul links his disciplinary sentence. Given this connection, it is probable that Paul imagined 'destruction of the flesh' to entail the offender's suffering along the lines of Job's suffering, which included the loss of personal possessions and the affliction of physical ailments. Forkman observes that the manifestation of Job's suffering is quite like that of Israelites who broke the covenant (as in Deuteronomy 28).⁵³⁷ However, the significance of this insight is not that Job in some way broke the covenant (as his friends contend), particularly since this would not at issue for a non-Israelite such as Job. Rather, both situations model what sort of destruction was expected for those who existed in separation from God. That this is the case in Deuteronomy is apparent from the fact that the covenant represents the special connection between God and the people of Israel. Thus revocation of the covenant and

537. Forkman, *Limits*, 143.

experiencing its curses indicate separation from God, the logical flip side of the covenant. That separation from God is the situation in the book of Job is made clear in its first two chapters, where the blessings of living in God's custody are revoked and Job is transferred to the complete control (παράδωμι) of Satan.

Job, although righteous, suffers as a test of his integrity. That he suffers in the same way as covenant-transgressing Israelites does not mean that he is a covenant-transgressor himself; it merely reflects that the authors of Deuteronomy and of the book of Job share the same outlook of what happens to those who are outside of the protective care of God. I believe that Paul makes the connection between Job and Deuteronomy, which is reinforced by his idea that the Corinthian fellowship, as the holy temple of God, is part of the people of God. Therefore, disregarding covenant norms (such as the prohibition against incest) indicates that the offender's relationship with God is already in peril. In his own study of 1 Corinthians, B. J. Oropeza highlights a connection between apostasy and covenant transgression. He writes,

if Paul reflects the prominent ideas of the early Israelite sources, such as those found in the Deuteronomic tradition, it would seem that his understanding of apostasy is not identified with a single act of sin or disobedience; rather, it is an abandonment of one's covenantal relationship with God. Apostasy presupposes that the one who apostacises was once faithful to God's covenant but is no longer so.⁵³⁸

Thus Paul probably consider that the result of the discipline would be that once outside the believing (i.e. 'covenant') community, the offender would experience personal loss and pain. Conclusions about the nature and result of the discipline can be glimpsed now, but final judgment about the proper interpretation must be reserved until analysis of the purpose clause, 'so that his spirit will be saved in the day of the Lord', is accomplished.

538. B. J. Oropeza, *Paul and Apostasy: Eschatology, Perseverance, and Falling Away in the Corinthian Congregation*, WUNT (Tübingen: Mohr [Siebeck], 2000), 225.

CHAPTER 7
‘WHEN YOU ARE ASSEMBLED’:
THE HOLY COMMUNITY

This chapter investigates the nature of the group of believers in Corinth. The phrase ‘when you are assembled together’ (συναχθέντων) appears in 1 Cor 5.4, which both refers to the gathering of the individual Corinthian believers and to their common fellowship. Paul asks them to assemble in order to discipline the incestuous man. Conzelmann writes that ‘what is plain is that Paul is resolved upon a judicial act of a sacral and pneumatic kind against the culprit. The community merely constitutes the forum; it does not share in the action.’⁵³⁹ On the contrary, here I contend that Paul expected the collective identity of this group as God’s holy people to be strong enough that they would seek to curb individual deviations from group norms, some of which he categorizes as the vices of 1 Cor 5.10, 11.

The focus here is to gain a sense of Paul’s ideal for the collective identity of the Corinthian fellowship. I will look at 1 Corinthians 5, particularly vv. 6-11, as well as other passages from the letter, where Paul discusses what sort of group the Corinthians should be. It will be important to examine the boundary markers that Paul advocated and how they were essential for group formation and maintenance. It is clear from 1 Cor 5.9-13 that Paul emphasizes the need to properly distinguish between insiders and outsiders; additionally, he links this discernment to ideals of judgment and discipline. He makes it clear that discipline is necessary for ensuring the integrity of community

539. Conzelmann, *1 Corinthians*, 97, emphasis mine. Barrett’s interpretation, however, is different: ‘it should be noted that the power of the Lord Jesus lies behind the act of the assembled church. Paul does not claim to exercise it on his own, but urges the community (as a whole ...) to act. He has no doubt what it ought to do, or of his place in its counsels, but he does not seek to by-pass it’ (Barrett, *First Corinthians*, 125).

boundaries, which serve to remind the community members both of what they are and what they are not. In connection to boundaries, Paul's metaphor of the temple (1 Cor 3.16-17) illustrates why he requires purity of the Corinthian congregation. Furthermore, his metaphor of the body - the Corinthian believers as members of Christ's body (1 Cor 12.12-26; also 6.12-20) - captures his hope for the cohesiveness of the group. Both of these metaphors will be pursued in gaining a picture of Paul's sense of community.

7.1 Community Identity: Holy and Pure

Paul writes to the Corinthians, 'God's temple is holy, and you are that temple' (1 Cor 3.17), a statement that conveys their core identity. However, the actions of the Corinthian believers display that they lack this self-understanding. In fact, Paul is shocked that they have not taken steps on their own to deal with the egregious sin in their midst (5.2). He instructs them that their task is to enact a disciplinary procedure that removes the incestuous man from their group (vv. 3-5). As an exhortation, Paul likens the Corinthians to a batch of dough that can easily be contaminated by a small amount of leaven (v. 6), so they must remove the impure offender to maintain their unleavened status (v. 7).

As highlighted in chapter 3, imagery of the group as unleavened dough recalls the Jewish feast of unleavened bread (see Exodus 12). This festival, moreover, stands within the context of the Exodus event, which was God's act of choosing and forming a people of God. Holiness was an essential state for both groups: 'be holy as I am holy' (as in Lev 19.2). Paul expects the Corinthians' primary identity to be the people of God and draws on the Jewish scripture tradition as a guide for how to achieve this. The example from the OT is that the holiness of the group is essential for their contact with, and thus their true worship of, God. Individual purity or impurity mattered in that it contributed to or detracted from the group's ability to be in contact with God.

Paul specifies that the Corinthians are the temple of God, which houses God's Spirit. However, for them to have contact with and to fully worship God, the fellowship of believers must maintain purity. Thus being unleavened is actually a manifestation of

their fundamental purpose. It is dangerous to keep the incestuous man in their midst because of the way in which his impurity can spread like a contagion that would affect the status of the whole group before God. His statement ‘a little leaven leavens the whole lump’ (5.6) shows that Paul thought the impurity of the offending member puts the whole group’s relationship with God at risk. Furthermore, vv. 9-11 emphasizes that it is not only the πόρνος who exposes the community to the leaven of malice and evil (v. 8), but also the πλεονέκτης, ἄρπαξ, εἰδωλολάτρης, λοῖδορος, and μέθυσος. It is possible to see how the community’s purpose, boundary maintenance, and enactment of discipline are linked; these are topics that will now receive further attention.

7.1.1 Boundaries and Purity

The ascription of boundaries for a group is part of the very act of community formation. Through the grouping of people together, boundaries are set according to the sorts of people, characteristics, or behaviors that are deemed appropriate to the group. Of course, the rigidity of boundaries varies from group to group, but the existence of boundaries for groups is undeniable.⁵⁴⁰

As highlighted above, chief amongst Paul’s concerns is identity of the Corinthian fellowship. Therefore, it is natural to expect boundary-setting terminology in Paul’s writings, and such language exists in 1 Corinthians 5: ‘for what have I to do with judging those outside (οἱ ἔξω)? Is it not those who are inside (οἱ ἔσω) that you are to judge?’ (v. 12). Desire for this sort of sharp group definition is evident throughout Paul’s letters in what Meeks calls the ‘language of separation’.⁵⁴¹

540. See Meeks: ‘in order to persist, a social organization must have boundaries, must maintain structural stability as well as flexibility, and must create a unique culture. The second factor, the social structures of the organization, is concerned largely with leadership, the allocation of power, the differentiation of roles, and the management of conflict’ (Wayne A. Meeks, *The First Urban Christians: The Social World of the Apostle Paul*, 2nd ed. [New Haven, CN: Yale University, 2003], 84). See also Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology*, rev. ed. (Louisville: Westminster/John Knox, 1993), 152.

541. Meeks identifies the following five indicators of boundary markers for

The Pauline groups have special terms not only to refer to themselves but also to distinguish those who do not belong. The latter are simply ‘the outsiders’ (*hoi exō*: 1 Cor 5.12; 1 Thess 4.12; Col 4.5). Sometimes they are lumped together as ‘the world’ or ‘this world’, although *ho kosmos* is often used with a quite neutral connotation in the Pauline letters and never with quite so negative a cast as it receives in the Johannine circle and in later gnostic texts. However, the outsiders may be further stigmatized not only matter-of-factly as ‘nonbelievers’ (*apistoi*) but also as ‘unrighteous’ (*adikoi*; 1 Cor 6.1, 9), ‘those despised in the church’ (1 Cor 6.4), ‘those who do not know God’ (1 Thess 4.5; Gal 4.8; 2 Thess 1.8).⁵⁴²

It may be that Paul anticipates that persistent use of this language would encourage a sense of what Malina has called a ‘socially shared map’ in the congregation.⁵⁴³ In fact, evidence of Paul’s hope is demonstrated by his language of belonging. Alastair May notes the presence of this phenomenon in 1 Corinthians 1-4. He writes,

the prevalence of language in 1 Cor 1-4 serving to create a sense of belonging and distinction is noticeable. A stereotype of the believing and non-believing groups is constructed and in such a way as to create both distinctiveness and a positive social identity for the believing group in absolute, rather than merely relative terms.⁵⁴⁴

Paul uses these sorts of designations throughout his letters: the believers are ‘saints’/‘holy ones’;⁵⁴⁵ ‘elect’;⁵⁴⁶ ‘called’;⁵⁴⁷ ‘loved by God’/Christ/Spirit;⁵⁴⁸ and

Pauline groups: ‘(1) special language emphasizing separation; (2) rules and rituals of purity; (3) membership sanctions, especially for excluding non-conformists; (4) the development of autonomous institutions; and (5) instructions about interaction with the macrosociety’ (Wayne A. Meeks, “‘Since Then You Would Have to Go Out of the World’: Group Boundaries in Pauline Christianity,” in *Critical History and Biblical Faith: New Testament Perspectives*, edited by T. J. Ryan [Villanova: College Theology Society, 1979], 4–5).

542. Meeks, *First Urban Christians*, 94–95.

543. Malina, *NT World*, 152.

544. Alastair May, “The Body for the Lord: Sex and Identity in 1st Corinthians 5–7,” unpublished Ph.D. thesis (University of Glasgow, 2001), 60.

545. Rom 1.7; 15.25-26; 16.15; 1 Cor 1.2; 6.1-2; 16.1, 15; 2 Cor 1.1; 8.4; 9.1, 12; 13.12; Phil 1.1; 4.21-22; Phm 5, 7.

546. Rom 8.33; 16.13; 1 Cor 1.27; 1 Thess 1.4.

547. 1 Cor 1.9; 7.15, 17-24; Gal 1.6, 15; 5.8, 13; 1 Thess 2.12; 4.7; 5.24.

548. Rom 1.7; 5.5, 8; 8.35, 39; 15.30; 2 Cor 5.14; 13.11, 13; 1 Thess 1.4.

‘known’.⁵⁴⁹ This language also appears in the disputed Paulines.⁵⁵⁰

The frequency with which Paul calls the believers ‘saints’ or ‘holy ones’ is striking. The sense conveyed in this terminology and the clear distinction between the congregation and ‘the world’ is that the believing community is, in the ideal sense, a repository of holiness. This idea is explicitly stated in 1 Cor 3.16. Thus Paul would have wanted to maintain a separation between anything impure and the group. It is precisely in an attempt to avoid potential confusion about identity and resulting incoherence that group boundaries are set.

Indeed, Paul describes his fear about improper boundary maintenance in 1 Cor 5.9-11. Here he attempts to clarify that the Corinthians should not be associated (συναναμίγνυσθαι) with immoral people (πόρνοις; v. 9). It is not, however, the immoral people of the world (τοῦ κόσμου τούτου) that they must be careful of; rather, they should be wary of the ἀδελφὸς ὀνομαζόμενος. The Corinthians should be on guard against a person ‘calling himself a brother’⁵⁵¹ who commits πορνεία (v. 11). Since he is engaging in what Paul calls πορνεία, the incestuous man is one against whom his critique is leveled in 1 Cor 5.9-11. Correspondingly, the man should be treated as those calling themselves brothers, but who actually act as outsiders: the Corinthians should expel him (v. 13) and have nothing to do with him - not even to eat with him (v. 11).

Paul bases his judgment that the offender’s behavior is wrong on the ‘forbidden degrees’ legislation of Leviticus. This indicates that he found them to be appropriate boundary markers for the Corinthian fellowship of believers. Therefore, to appreciate the effect of these boundaries, the levitical notions of impurity and purity will be the next focal point.

549. 1 Cor 8.3; Gal 4.9.

550. Eph 1.1; 2.4; 3.19; 5.2, 25; Col 1.2, 4; 3.12; 2 Thess 1.11; 2.13, 16.

551. The Greek ὀνομαζόμενος could be a middle or passive participle, thus ‘calling himself’ or ‘being called’ are possible translations.

7.1.2 Purity and Holiness

In particular, the Holiness Code of Leviticus (chapters 17-27), focuses on establishing rituals through which people can move from a state of impurity to that of purity. On the surface, it is difficult to understand why a text dwells on minutiae such as ensuring that threads of different kinds in a garment do not mingle (Lev 19.19).⁵⁵² Leviticus offers an ordering of society, but it is a system not easily comprehended by many modern readers of the Bible. Mary Douglas, however, holds that it is precisely in those laws of separation that one gains a sense of how the community ordered itself, particularly in regard to purity and impurity. She says that defilement

cannot occur except in view of a systematic ordering of ideas. Hence any piecemeal interpretation of the pollution rules of another culture is bound to fail. For the only way in which pollution ideas make sense is in reference to a total structure of thought whose key-stone, boundaries, margins and internal lines are held in relation by rituals of separation.⁵⁵³

In order to understand the system in Leviticus, as well as Paul's exhortation to purity in 1 Corinthians 5, it is important to gain a sense of the overarching principles involved. In other words, it is necessary to determine what is at stake in the struggle to eradicate impurity.

To this end, several questions are raised: what is the significance of achieving purity? Is impurity inherently bad, i.e. a morally deplorable state of existence? Why would the Israelites be exhorted to strive for a condition of purity and be given rituals by which they may achieve that condition? Jacob Milgrom, in his commentary on Leviticus, is able to offer insight into these questions. Milgrom identifies the aims of the Holiness Code as giving a clear structure for what is considered pure and impure,

552. The KJV translation ('neither shall a garment mingled of linen and woollen come upon thee'), uses 'mingled' for the Hebrew מְרֻבָּב, which has been rendered by the LXX as κίβδηλος ("adulterated", "spurious", "base"). Although Paul uses a different word in 1 Cor 5.9, 11 (συναναμίγνυθαι), his concern about mixing is similar to that found throughout Leviticus.

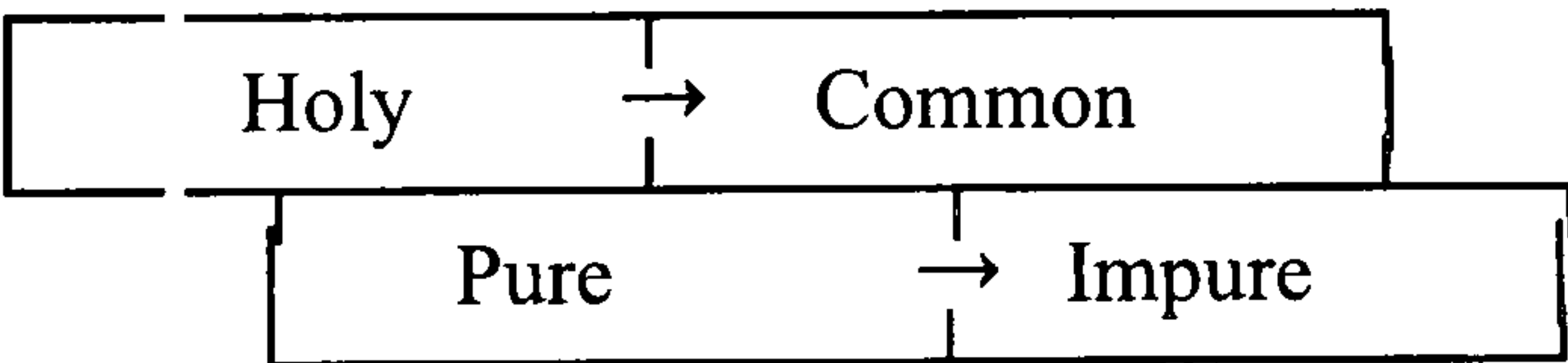
553. Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (London: Routledge & Kegan Paul, 1966), 41.

while providing methods by which impure things can become pure. These detailed instructions outline the procedures by which the common, everyday, impure, and profane could become set apart, unique, pure, and sacred. Milgrom makes the case that the ritual was important because it allowed the common Israelite to be in contact with the holy, i.e. to be able to approach God.

Holiness implies *imitatio dei*, namely, Israel should emulate God by living a godly life. Observance of the divine commandments leads to God’s attribute of holiness, but not to the same degree - not to God, but to godliness. Just as the priests, who are innately holy, are qualified to enter into God’s presence in the sanctuary, so Israel, by following all YHWH’s commandments (19.37), can attain holiness (19.2) and qualify for admission metaphorically into the providence (i.e. the presence and protection) of God.⁵⁵⁴

Milgrom observes that Leviticus provides a way in which a fallible people can, in fact, be distinct from those things deemed ‘common’: other nations, sin, and impurity. Furthermore, ‘both purity and holiness have to be carved out of areas of the impure and the profane, respectively, and they must be safeguarded (segregated) against incursions of the ever virulent impurity’.⁵⁵⁵ The rituals and commandments given in these chapters of Leviticus, then, take on special significance because they offer a way for ‘laity’ to be rid of impurity:

H [the Holiness Code] focuses exclusively on the beneficial aspects of divine holiness. It generates blessing and life; it is the antonym and ultimate conqueror of impurity, the symbol of death. This dynamic power of holiness can also be represented diagrammatically:



Persons and objects are subject to four possible states: holy, common, pure, and impure. Two of them can exist simultaneously: pure things may be either holy or common; common things may be either pure or impure. (These relationships are represented in adjoining boxes in the diagram.) However, the holy may not come into contact with the impure. (Their respective boxes do not touch.) These latter two categories are mutually antagonistic. Moreover, they are dynamic; they seek to extend their influence and control over the other two categories: the common and the pure. In contrast to the holy and impure, the

554. Jacob Milgrom, *Leviticus 17–22: A New Translation with Introduction and Commentary*, AB (New York: Doubleday, 2000), 1398.

555. Milgrom, *Leviticus 17–22*, 1398.

common and pure are static. They cannot transfer their state; they are not contagious. Indeed, in effect they are secondary categories. They take their identity from their antonyms. Purity is the absence of impurity; commonness is the absence of holiness. Hence the boundaries between the holy and the common and between the pure and the impure are permeable, represented by a broken line. There is no fixed boundary. Israel by its behavior can move the boundaries either way. But it is enjoined by H to move in one direction only: to *advance the holy* into the realm of the common and to *diminish the impure*, thereby enlarging the realm of the pure.⁵⁵⁶

The purification rituals were more rigorous for priests and Levites than for any other Israelite since the priests and Levites would need to be in contact with the holy in the sanctuary on a much more frequent basis.⁵⁵⁷ However, the extraordinary thing is that the ordinary Israelite could also draw near to God, provided that he would undergo various ritual procedures to become pure: ‘Israel’s sins generate impurity, but it can be transmuted into the pure by purificatory rituals. YHWH has bestowed upon Israel an additional power. It can transmute the pure (and the profane) by observing the divine commandments’.⁵⁵⁸ As described above, purity was important because only the pure could have contact with the holy.

Holiness is, in fact, what is expected of the people of Israel and the reason why they are to keep the commands of God. This point is made explicitly in Lev 20.7-8: ‘consecrate yourselves therefore, and be holy; for I am the LORD your God. Keep my statutes and observe them; I am the LORD; I sanctify you’. This refrain, ‘I am the LORD’, is the reason given throughout Leviticus for why the Israelites should adopt and abide by the commandments outlined therein. Almost every injunction in chapter 19 is followed

556. Milgrom, *Leviticus 17–22*, 1720–21, emphasis original. He also notes, ‘this accounts for the formulaic expression *bên qōdeš lēḥōl ûbên-tāmē’ lēṭāhōr* “between holy and common and between impure and pure” (Ezek 44.23; cf. Lev 10.10)’ (1721). The full quotation from Ezekiel is, ‘they [the Levitical priests] shall teach my people the difference between the holy and the common, and show them how to distinguish between the unclean and the clean’.

557. See Philip Jenson, “Holiness in the Priestly Writings of the Old Testament,” in *Holiness: Past and Present*, edited by Stephen C. Barton (London: T. & T. Clark, 2003), 106–07.

558. Milgrom, *Leviticus 17–22*, 1398.

by this formulation. For example, ‘do not turn to mediums or wizards; do not seek them out, to be defiled by them: I am the LORD your God’ (19.31). The significance of the phrase is that just as God is holy, the people of God are also to be holy.⁵⁵⁹ This is because of the nature of their call - they are chosen by the LORD to be different from all other people. Thus holiness involves uniqueness, not being ordinary, but set apart: ‘you shall be holy to me; for I the LORD am holy, and I have separated you from the other peoples to be mine’ (Lev 20.26). Holiness is less an intrinsic quality than making a distinction between what is common and what is uncommon. Hans Küng poses the question,

What does ‘holy’ mean? The Old Testament word *kadad* implies a separation and a cutting-off, a distinguishing and dividing of what is profane and impure from what is pure. It implies a separation for God’s service; pure things become holy by being removed from their profane usage and dedicated to God.⁵⁶⁰

It is this sort of uniqueness that Paul stresses to the Corinthian believers. 1 Cor 3.16-17 states that they are the holy temple of God. They have become separate from all other peoples for God so that they can be unified with God. The ideal of unity is also highlighted by Paul. He is very upset because the Corinthians have factions and jealousies amongst them. What is particularly distressing to him is that these divisions reveal that the Corinthians are just like all other people. Their pettiness marks them as ordinary: ‘for as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations? For when one says, “I belong to Paul”, and another, “I belong to Apollos”, are you not merely human?’ (1 Cor 3.3-4). In particular, by indicating that they belong to certain parties or groups, they make a

559. Indicative of H is the statement, ‘you shall be holy, for I the LORD your God am holy’ (19.2). Jo Bailey Wells notes that ‘the message of Leviticus is both cultic and ethical, urging faithfulness on the principle of *imitatio dei*’ (Jo Bailey Wells, *God’s Holy People: A Theme in Biblical Theology*, JSOTSS [Sheffield: Sheffield Academic, 2000], 83).

560. Küng, *The Church*, 324.

statement against solely belonging to God (in contradiction to Lev 20.26). This worries Paul because it indicates that the Corinthians are not ‘set apart’, i.e. holy.

7.1.3 Holiness and God

Therefore, one notes a connection between the holiness of God and of the people who belong to God. Why must the people of God also be holy? Milgrom states that Leviticus does not intend that the people of God can achieve YHWH’s holiness.

Holiness [in the Bible] is not innate. The source of holiness is assigned to God alone. Holiness is his quintessential nature, distinguishing him from all beings (1 Sam 2.2).⁵⁶¹ It acts as the agency of his will. If certain things are termed holy - such as land (Canaan), person (priest), place (sanctuary), or time (festival day) - they are so by virtue of divine dispensation. Moreover, this designation is always subject to recall.⁵⁶²

What is the point, then, of obeying commandments and observing rituals in order to purify oneself, if holiness is transmitted rather than something human effort can achieve? Above I related Milgrom’s observation that God required the people of Israel to set themselves apart from the other nations via observance of the law (Lev 20.26). Indeed, they were to keep the commandments precisely because God had already set them apart. Specifically, in bringing the Israelites out of slavery in Egypt God set them apart: ‘God’s holiness is implied by his self-declaration *’ānî YHWH (’elōhêkem)* “I (am) YHWH (your God)”, especially when it is followed by his salvific action *’ăšer hôṣē’tîkā*

561. This reference is to the Song of Hannah: ‘there is no Holy One like the LORD, no one besides you’.

562. Milgrom, *Leviticus 17–22*, 1711–12. Cf. the view of Rudolf Otto, who says, that ‘holy’ is ‘a unique original feeling-response, which can be in itself ethically neutral and claims consideration in its own right. And when this moment or element first emerges and begins its long development, all those expressions (*qādôsh*, ἅγιος, *sacer*, &c.) mean beyond all question something quite other than “the good”’ (Rudolf Otto, *The Idea of the Holy: An Inquiry Into the Non-Rational Factor in the Idea of the Divine and Its Relation to the Rational*, 2nd ed., translated by John W. Harvey [London: OUP, 1950], 6). While this is, surely, an important description of the ‘complete otherness’ of God, Otto’s statement does not contend with the point that H makes in Leviticus, which is that the people of God are enjoined to observe certain commandments of God (i.e. to be ‘good’) in response to the holiness of the LORD.

mē'ereš miṣrayim “who has freed you from the land of Egypt””.⁵⁶³

Therefore, by their acts of obedience the people of God demonstrate their election and uniqueness; they draw near to God by obeying the commandments even as God has already drawn them near. This sort of logic is remarkably similar to that expressed in Paul’s characteristic indicative-imperative statements, as in 1 Cor 5.7: ‘clean out the old yeast so that you may be a new batch, as you really are unleavened’. Here Paul implies that if the people of God do not act in obedience to God’s will, they deny the reality that they are a segregated (i.e. holy) people.

This contradiction cannot stand, which is precisely the point that Paul makes to the Corinthians. Their arrogance (1 Cor 5.2) is based on presumed knowledge, but this knowledge fails to realize that the fellowship must be pure in order to be holy - a way in which Paul already characterizes them (the indicative: 3.16-17). Herein lies the travesty for Paul. The Corinthians have not grasped the fact that by tolerating impurity in their midst, they contradict their identity. Although they have been called out to be saints (κλητοῖς ἁγίοις; 1.2), i.e. segregated from others, they are tolerating behavior that even Gentiles, ‘the nations’, would not (5.1). This demonstrates their commonness, which Paul will not tolerate. Thus he imperatively states, ‘clean out the old yeast’.

7.1.4 Holiness and the People of God

It is in the notion of the people of God that one finds the link between Paul’s exhortations to the Corinthian community with those of Leviticus. In this way Paul understands the Corinthian fellowship of believers as being in continuity with Israel, who are the chosen people of God. This is why exhortations similar to Leviticus about purity and holiness exist in Paul’s letter to the Corinthians. Paul also appeals to the traditions of Deuteronomy, a corpus with a perspective similar to H, for guidance on community discipline.⁵⁶⁴ The underlying question here is why Paul would have

563. Milgrom, *Leviticus 17–22*, 1714. See Lev 11.45 for this specific formulation; see also Exod 6.7; Psa 105.43-45.

considered it appropriate to invoke the deuteronomic expulsion formula in this ‘Christian’ context.⁵⁶⁵ It does not go deep enough to say that it is attributable to his training as a Pharisee. What must be examined is the extent to which Paul believed the Corinthians were in continuity with Israel. Paul is disturbed by a community member’s breach of a levitical commandment, he uses an expulsion formula from Deuteronomy to exhort the Corinthians to perform community discipline, and he espouses perspectives of holiness and community purity as described in Leviticus.⁵⁶⁶

This point can be illustrated by a brief look at texts in which Paul addresses his congregations as the people of God. In his comments about 1 Corinthians 5, Hays observes that through Paul’s negative usage of ἔθνος in v. 1, which ‘offers a fascinating hint that he no longer thinks of the Gentile converts at Corinth as Gentiles no longer [*sic.*] (cf. 12.2, 13; Gal 3.28). Now that they are in Christ, they belong to the covenant people of God, and their behavior should reflect that new status’.⁵⁶⁷ Furthermore, he describes the Passover imagery in 5.7 as indicative of Paul’s view of the Corinthians’ status as people set apart, an outlook that would include them in the same covenant as Israel: ‘it is important to be clear about the function of the Passover lamb. This is not a

564. I connect the expulsion formula of Deut 17.7, *et al.*, with the forbidden degrees in Leviticus 18 specifically on the point of the authors’ primary concern about the integrity of the community.

565. As Richard Hays remarks, ‘Paul seems to have translated and transferred the basic disciplinary norms of Israel’s covenant community over onto the church at Corinth. The word of command, “Drive out the evil person from among you,” is presented as a word spoken directly to the Corinthians. There is no appeal here to analogy ... rather, Paul in effect addresses the Gentile Christians *as* Israel’ (Hays, *First Corinthians*, 88, emphasis original).

566. Hays cites Deut 27.20 and Lev 18.8; 20.11 to show that Paul’s outrage in this matter of immorality has echoes in scripture. For Paul, then, ‘the behavior of the incestuous man is a direct violation of God’s covenant norms for Israel ... this fact is pertinent to understanding Paul’s directive to the community to expel the offender’ (Hays, *First Corinthians*, 81).

567. Hays, *First Corinthians*, 81.

sacrifice to atone for sin; rather, it symbolizes the setting apart of Israel as a distinct people delivered from slavery by God's power'.⁵⁶⁸

Scanning the Pauline corpus, one observes his use of imagery, such as election and sonship, from the Hebrew scriptures in speaking about the followers of Christ.⁵⁶⁹ This is particularly poignant in 1 Corinthians 10.1-11, where Paul admonishes the Corinthians via stories from Israel's history. That he sees them as relevant to the Corinthians is clear from v. 11: 'these things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come'. This view of 'Christian' continuity with Israel is equally explicit when Paul writes to the Romans that they are, indeed, able to share in the abundance of God's kindness only because Gentile believers are branches grafted into the root of Israel (Rom 11.16-24).⁵⁷⁰ In sum, Paul's closing wish to the Galatians is that they be a new creation, walking as the Israel of God (Gal 6.15-16).

7.2 Community Identity: 'The Body of Christ'

The above sections have highlighted Paul's emphasis on purity in the Corinthian fellowship. Now the task is to examine unity, another aspect that Paul believes is necessary, yet lacking, in this group. Paul's hope for their corporate nature can be exemplified by his metaphor of the Corinthians as the body of Christ. This is not explicitly stated in 1 Corinthians 5,⁵⁷¹ but the appropriate discernment of one's

568. Hays, *First Corinthians*, 83.

569. See Rom 8.16-17, 21, 23; 9.8; 1 Cor 1.27 Gal 3.26; Phil 2.15; 1 Thess 1.4.

570. 'If the root is holy, then the branches also are holy. But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the rich root of the olive tree, do not boast over the branches. If you do boast, remember that it is not you that support the root, but the root that supports you' (Rom 11.16-18).

571. Murphy-O'Connor, however, highlights that the case in 1 Cor 5 is one of several in the letter where Paul admonishes the Corinthians for improperly valuing the physical body in religious life: 'for Paul, however, the body was the sphere in which the following of Christ became real ... one's behavior was a public statement' (Jerome

embodied behavior in relation to identity as a believer is a significant topic throughout the letter (see 1 Cor 5-14). In addition, ‘the body’ strongly influences Paul’s sense of ‘group’ and, as such, will give insight into his expectation of corporate discipline. In particular, this metaphor evokes a ‘clinical’ image of a group, namely that the well-being of the entire group is contingent on the healthy functioning of all members. Only extreme cases of dysfunction would merit separation of the body. Thus Paul’s view of the body is an important area of investigation for his ideas about discipline.

Scholarly discussions about the Pauline phrases ‘in Christ’ and ‘with Christ’ abound. A summary of the state of research can be found in Thiselton’s commentary,⁵⁷² thus the topic will receive only brief treatment here. However, one can note that the ideal of ‘oneness in Christ’ reflects Paul’s desire for unity in the fellowship.⁵⁷³ Recent studies by Alistair May and Dale Martin are relevant because of their investigation of 1 Cor 6.15-20, a passage that is related to 1 Cor 5.3-5 via the issues of πορνεία (‘union’ with a prostitute [πόρνη]; 6.15-16, 18), membership in Christ’s body (μέλη Χριστοῦ; v. 15), and their status as a temple (τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος; v. 19),⁵⁷⁴ all of which relate to their own embodiment.

Although drawing quite different conclusions, May and Martin both highlight Paul’s conviction of the believers’ close (bodily) connection to Christ and how πορνεία

Murphy-O’Connor, “1 and 2 Corinthians,” in *The Cambridge Companion to St. Paul*, edited by James D. G. Dunn, CCR [Cambridge: CUP, 2003], 77).

572. See Thiselton, *First Corinthians*, 989–1024.

573. Horrell writes, ‘Paul describes Jesus not solely in terms of what he as an individual is or has become - Messiah, Lord, Son of God, etc. - but as someone in and through whom believers live, both individually and *corporately*’ (David G. Horrell, “‘No Longer Jew or Greek’: Paul’s Corporate Christology and the Construction of Christian Community,” in *Christology, Controversy and Community: New Testament Essays in Honour of David R. Catchpole*, edited by David G. Horrell and Christopher M. Tuckett [Leiden: Brill, 2000], 325, emphasis original).

574. Here τὸ σῶμα is singular although all of the pronouns and verbs are in the 2nd person plural, which indicates that their individual bodies corporately make up the temple.

is a particularly serious sin since it is against the body. Martin concludes that Paul's mytho-cosmological view prompts a belief that the bodies of the people who follow Christ are actually physically connected to Christ. The boundaries between the individual and Christ are nearly nonexistent; at the same time, the boundaries between the 'evil cosmos' and the believer who is 'in Christ' are firmer. Martin believes that Paul's distress about the situation of believers visiting prostitutes is because 'a Christian's copulation with a prostitute constitutes Christ's copulation with her'.⁵⁷⁵

On the other hand, May considers the issue here to be that 'sex with a πόρνη is not deemed to be simply detrimental to Christian identity, but destructive of it. The body is envisaged as a limb of Christ: a limb that cannot become the πόρνη's unless first removed from the Lord'.⁵⁷⁶ These unions are 'incompatible due to their *similar* claims on the body'.⁵⁷⁷ The differences between May and Martin are, in May's own words,

Like him we accept that Paul uses the logic of invasion to object to union. The πόρνη is a polluting agent that cannot enter the holy place. However, unlike Martin we do not suggest that Christ or his Spirit (or the 'body of Christ') are permeable. Rather, it is the believer's body that is permeable and vulnerable to pollution from the πόρνη. Her contact with his body through sexual union causes not the pollution of Christ or his Spirit, but the pollution of that body, which necessitates the withdrawal of the Holy Spirit and thus the destruction of the believer's spiritual union with Christ.⁵⁷⁸

1 Corinthians 6 shows how Paul's perception of holiness is connected to the fellowship's unity. With May, I think it is best to conclude that Paul believed sexual union with someone who is not pure (i.e. who does not conform to the norms of the group) necessitates removal of the offending believer. This must occur because the Holy Spirit, which dwells within the corporate Corinthian body, cannot have contact with any impurity. For Paul, it is actually counterfactual for a fellowship of believers to

575. Martin, *Corinthian Body*, 175.

576. May, "Body for the Lord," 132.

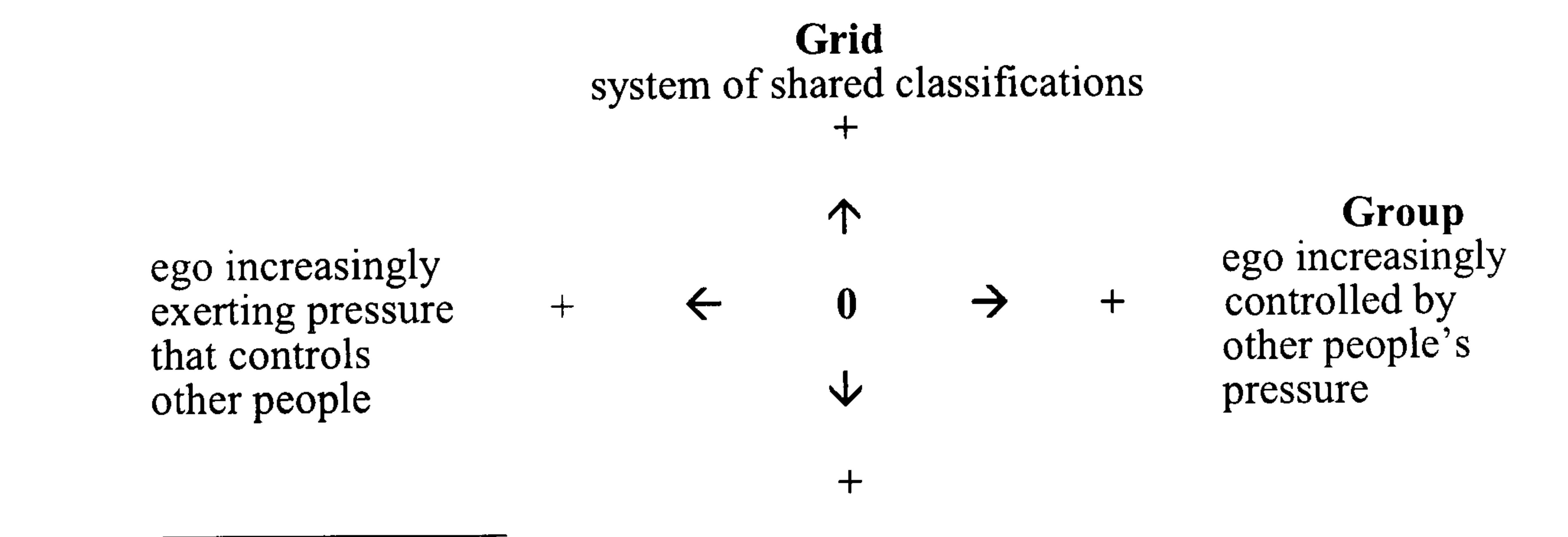
577. May, "Body for the Lord," 136, emphasis original.

578. May, "Body for the Lord," 150.

consider unity with such a person possible. Thus Paul conveys his concerns about holiness in 1 Corinthians 6 through discussion about the believers’ participation in the body of Christ.

7.2.1 The Social Body

The corporate dimension of purity is of particular interest for this study. On this topic, Mary Douglas has observed that the body is a common symbol in self-descriptions of societies. As such, this metaphor is particularly helpful in understanding how social systems are organized. Douglas proposed that the body should be studied as ‘a symbol of society, and to see the powers and dangers credited to social structure reproduced in small on the human body’.⁵⁷⁹ Douglas broadened her observations about societies’ perceptions of ‘body’ into a framework comprised of the categories of ‘grid’ and ‘group’. Her work, important for social anthropology, has been used for insight into Paul’s own descriptions of the Corinthian body; thus a brief survey here will enhance my study. Douglas designates systems of classification by the term ‘grid’. ‘High grid’ indicates a structure that is highly ordered, both corporately and privately; ‘low grid’ signifies low structure. The other term, ‘group’, is used to connote levels of control. ‘High group’ is a highly controlled environment and ‘low group’ indicates low control. Douglas’ diagram (where ‘+’ is used for ‘high’ and ‘0’ for ‘low’) for ‘grid’ and ‘group’ will illustrate this description:⁵⁸⁰



579. Douglas, *Purity and Danger*, 115.

580. Mary Douglas, *Natural Symbols: Explorations in Cosmology* (London: Barrie & Jenkins, 1970), 84.

private system of classification

In applying this analytical framework to institutions, Douglas says,

With high classification, piety and sacralized institutions, [there are] strong boundaries between purity and impurity; this is ... where all moral failings are at once sins against religion and the community. With small group there is less confidence in the power of God to protect the faithful, a dualist cosmology reckons with the power of demons and their allies; justice is not seen to prevail. Strong grid tends to a pragmatic world view, sin is less understood than shame for loss of personal honour, face or solvency Finally the positions near and around zero should be specially noticed. When public classification and pressures are withdrawn or cast aside, the individual left alone with himself develops a distinctive cosmology, benign and unritualistic.⁵⁸¹

Jerome Neyrey builds on Douglas' work in order to gain access to Paul's understanding of the Corinthian fellowship. He pays particular attention to Paul's language about the body and how it relates to identity of the fellowship. His observations are focused around three areas of the social body:

(1) structure - the relationship of its parts; (2) boundaries - defenses around it; and (3) margins - entrances, exits, and their exuviae. The social body and physical body are related as macrocosm to microcosm. Controls operative in the social body tend to be replicated in control of the physical body.⁵⁸²

Furthermore, he adapts and uses Douglas' grid/group method of analysis for interpretation of his findings. Neyrey's use of grid/group concentrates mainly on the issue of control, particularly of the boundaries that Paul wishes to establish:

Where there is strong group pressure, the body is imaged as a controlled or bounded system; entrances and exits are guarded; order and discipline are valued; personality is not individualistic; and group values predominate. Where group pressure is weak, the body is not perceived as a controlled system; entrances and exits to the body are porous; norms and discipline are not valued; personality is very individualistic.⁵⁸³

Based on his observations and the classification system, Neyrey concludes that Paul's

581. Douglas, *Natural Symbols*, 91–92.

582. Jerome H. Neyrey, *Paul, In Other Words: A Cultural Reading of His Letters* (Louisville: Westminster/John Knox, 1990), 106.

583. Neyrey, *Paul*, 107.

desire is for the Corinthian group to be highly ordered and highly controlled - an entity that he calls high grid and high group.⁵⁸⁴

However, Timothy L. Carter, also using Douglas' system, does not fully agree with Neyrey's portrayal. With Neyrey, Carter finds evidence for a high group rating for Paul: he has a strong concern for group boundaries (1 Corinthians 5-6) and social cohesion (1 Corinthians 12-14). On the other hand, Carter does not follow Neyrey's understanding that Paul wants his groups to be 'high grid'. Carter takes this category as indicating approval of the cultural norms and values of the surrounding society. Carter points out that 'closer inspection reveals that Paul should in fact be given a low grid rating, as someone who expressly rejected the prevailing cultural norms and values in favour of the ultimate symbol of debasement - the cross of Christ (1.18-25)'.⁵⁸⁵

Furthermore, Carter differs with Neyrey over the significance of 'the body' as a symbol for Paul. To Carter, Paul's use of this imagery is interesting because he does not develop 'the body' as a way to impose structure on the group:

The apostle does not draw on this symbol's inherent potential for developing a hierarchical structure within the community; instead he employs it to stress the corporate identity and equal interdependence of all the members of the group, thereby ruling out any possibility of individualism. There is thus a strong sense of group identity, and in the absence of any strongly articulated hierarchical structure, membership is defined primarily in terms of being inside or outside of the group.⁵⁸⁶

584. Although he does not specify what type of 'high grid' and 'high group' he means, Neyrey's language suggests that he is referring to the upper right quadrant of Douglas' diagram.

585. Timothy L. Carter, "'Big Men' in Corinth," *JSNT* 66 (1997): 48. This disagreement between Neyrey and Carter about the application of Douglas' theory illustrates J. T. Sanders' critique that grid and group have been used arbitrarily by some biblical scholars (Jack T. Sanders, *Schismatics, Sectarians, Dissidents, Deviants: The First One Hundred Years of Jewish-Christian Relations* [London: SCM, 1993], 100-13). His main charge against Douglas' model is that it 'deals with change only to the degree that such change occurs as a normal part of a small, stable society. It is not intended to deal and cannot deal with history' (105-06). He prefers to consider the development of sects, like early Pauline congregations, in regard to social change theory (see 149-51 for a summary of his analysis of models).

586. Carter, "'Big Men,'" 49.

Paul seeks to instill the outlook of community unity within the Corinthian congregation. In 1 Corinthians, Paul exhorts them to lay aside their factionalism and to start acting jointly as a body. Moreover, the body represents the ideal for their group identity not solely because unity is to their advantage, but because now they belong to the body of Christ and the people of God.

7.2.2 Paul's Body Metaphor

Paul extensively uses the metaphor of 'the body' in 1 Cor 12.12-27, which is emblematic of his understanding of the social body.⁵⁸⁷ First, however, one must note that the situation in 1 Corinthians 12 is different from that in 1 Corinthians 5. In chapter 12, Paul deals with issues regarding spiritual gifts, whereas chapter 5 concerns πορνεία and the Corinthian tolerance of it. However, these Pauline passages have the issues of individuation and group membership in common.⁵⁸⁸ Paul's annoyance with the Corinthians for their lack of cohesive disciplinary action is apparent in 1 Corinthians 5. Furthermore, Paul reveals in 1 Corinthians 12 that although the manifestation of χαρίσματα is individual, they are meant to be shared for the good of the community. It is to illustrate this point that he employs the metaphor of the body in vv. 12-27. That the Corinthians have not been using their gifts in a corporately edifying way is revealed in 1 Corinthians 14. This evidence further supports Mitchell's thesis that the letter of 1 Corinthians is best understood as Paul's sustained argument against disunity. Of Paul's use of the body metaphor, she says, 'there can be no doubt that 1 Cor 12, which employs the most common *topos* in ancient literature for unity, is a straightforward response to the factionalism within the church community'.⁵⁸⁹

587. Other corporate metaphors in 1 Corinthians are God's temple (3.16-17), belonging to Christ (3.23; 7.22), 'members of Christ' (6.15), God's field and God's building (3.9), and an unleavened lump of dough (5.7).

588. For more on this topic, see J. Paul Sampley, *Walking Between the Times: Paul's Moral Reasoning* (Minneapolis: Fortress, 1991), 37-49, particularly 42-43.

589. Mitchell, *Paul and Rhetoric*, 161. She finds commonality between Paul's

This passage contains a comparison of the Corinthian fellowship of believers to a body, specifically the body of Christ into which they have been baptized (12.13). Paul explains how each part is needed for proper functioning of the whole (v. 17), and how even if one part should desire a different job or position, the reality does not change that it is a part of the whole (vv. 15-16). Consequently, the parts are unified to the point that ‘if one member suffers, all suffer together with it; if one member is honored, all rejoice together with it’ (v. 26). The implication is that removal of any part of the body is never desirable and if it happens the body is both handicapped and in pain. The corollary to v. 18, ‘God arranged the members of the body, each one of them, as he chose’, is that when a member is missing the community is not fully arrayed based on God’s design.⁵⁹⁰ Thiselton comments that ‘to try to rank some gifts as “more essential” than others, let alone as necessary marks of advanced status to which all should aspire, is to offer a blasphemous challenge to God’s freedom to choose whatever is his good will for his people both collectively and individually.’⁵⁹¹ This also highlights the serious effect on the whole when one part is excluded. The passage emphasizes that ‘unless the many perform their assigned functions, however diverse, the one body would not exist as a single entity but as a chaotic array of conflicting forces, without focus or coherence’.⁵⁹² Furthermore, Paul points out that once ‘baptized into one body’ (v. 13), the members are linked together in a way that they all experience joy and pain as a single entity.⁵⁹³

use of the body metaphor and the fable of Menenius Agrippa (recorded in Livy, *Ab Urbe Condita* 2.32.7-33.1); also Dio Chrysostom, *Orations* 1.32; 3.104-7; 17.19; 34.23; 50.3; Plato, *Republic* 5.470c-d; 2.370a-b; cf. 1.352e-54.

590. A quote from South anticipates the topic of my next chapter: ‘anyone with a sense of identity as a member of the “body of Christ”, redeemed from sin, and living in fellowship with God and other redeemed people, could not help feeling the effects of being formally, visibly, and completely excluded from that community. The sense of loss would be overwhelming’ (South, *Disciplinary Practices*, 67).

591. Thiselton, *First Corinthians*, 1004.

592. Thiselton, *First Corinthians*, 1002.

593. See also Plato, *Republic* 5.462 (LCL, vol. 1); Sextus Empiricus, *Adversus*

If one extends the logic of the body metaphor to situations of exclusion, it follows that if a part of the body is not operating correctly, then the whole organism suffers. In such cases it may be best for the body's health that the member is removed. However, when a body part is missing, the body itself is not whole and it is not fully functional. Moreover, the excluded part suffers because it is not autonomous and needs sustenance from the body. Hence, in taking Paul's body metaphor in conjunction with situations of transgression, one sees that exclusionary discipline cannot happen lightly and that hope for penitence and restoration of an offending member is the goal of Christian community discipline.⁵⁹⁴

Furthermore, bodily wholeness is the goal because it is important for holiness. Douglas and Neyrey have made this observation. Of 1 Corinthians, Neyrey writes, 'one aspect of bodily purity, then, is completeness. Something must be *completely* in place to fulfill its category. What is incomplete, does not fulfill a cultural definition'.⁵⁹⁵ Douglas' examination of the purity rituals in Leviticus leads her to conclude that 'to be holy is to be whole, to be one; holiness is unity, integrity, perfection of the individual and of the kind'.⁵⁹⁶ On the other hand, Milgrom does not accept this as an accurate depiction of holiness. He critiques the findings of J. E. Hartley, which are similar to Douglas': 'Hartley writes that "another polarity inherent to the holy is that of

Mathematicos 9.78-79 (LCL, vol. 3); Josephus, *JW* 4.406-7; Philo, *De Migratione Abrahami* 180 (LCL, vol. 4); and Str-B 3.448-49.

594. I will pause to note that Carter's evaluation that Paul is 'low grid' seems appropriate in regard to Paul's metaphor of the body. In particular, 12.22 ('the members of the body that seem to be weaker are indispensable') emphasizes the importance of each member. Dale Martin observes, 'the most remarkable thing about Paul's imagery is not his use of status terms ... but his claim that the normally conceived body hierarchy is actually only an apparent surface hierarchy' (Martin, *Corinthian Body*, 94-95). Moreover, this is not an isolated occurrence of what Thiselton calls 'status reversal' (Thiselton, *First Corinthians*, 1007); we also find this dynamic between 1.18-22 and 1.23-25; 2.1-5 and 2.6-11; 1.26-29 and 1.30-31.

595. Neyrey, *Paul*, 113, emphasis original.

596. Douglas, *Purity and Danger*, 54.

whole/defective”. This undoubtedly holds within the sanctuary, where priests and sacrifices must be unblemished. But outside the sanctuary, this antimony does not prevail’.⁵⁹⁷ This is a significant point to make about Leviticus, but in 1 Corinthians Paul portrays the Corinthians as the temple of God. Thus their corporate fellowship must be both pure and whole.

In this chapter, I made the case that Paul considers the group of Corinthian followers to be a holy community, which is in continuity with the holy community of Israel. Maintaining this holiness, then, requires two things. First, the now impure body must be rendered pure, meaning it is necessary to remove the offender. Second, the group must be whole. This criterion implies that all of the members of the body must be properly functioning, for which unity is necessary. The discipline Paul demands in 1 Cor 5.3-5 incorporates both of these concerns. It is now the task of the following chapter to address how Paul’s disciplinary intent, salvation, relates to corporate holiness.

597. Milgrom, *Leviticus 17–22*, 1722; see also John E. Hartley, *Leviticus*, WBC (Waco: Word, 1992), lx, where his quote appears.

CHAPTER 8

SALVATION IN THE DAY OF THE LORD: THE HOPE OF REINTEGRATION

To this point I have examined ‘the flesh’ and its relationship to body and spirit, as well as possible meanings of ‘destruction of the flesh’, ‘hand over to Satan’, and Paul’s depiction of group identity. These concepts have been examined in relation to Jewish traditions, particularly those of the OT, which have aided in clarifying Paul’s thought world. I have studied his verdict, desired action, and anticipated result as presented in 1 Cor 5.3-5. Now it is possible to examine the intended purpose of the discipline - that the spirit of the offender should be saved in the day of the Lord.

The precise problem is how the discipline can have both destructive and salvific elements. It is punitive in that it will lead to ‘destruction’ and restorative because Paul hopes that the final outcome will be the salvation of the man. The cumulative evidence is that the punishment entails removal of the offender from the group (vv. 2, 5, 7, 13) at which point ‘destruction’ will ensue at the hand of Satan. How, then, does Paul reconcile this with his hope that the offender will be saved? In addressing this question, I will examine the senses of ‘salvation’ and ‘the day of the Lord’ in the passage. Furthermore, I will incorporate findings from the previous chapter about ‘group’ and Paul’s belief that the proper functioning of the whole depends on correct conduct of the individual members. Thus my premise is that the discipline in 1 Cor 5.3-5 has the dual aim of individual and corporate benefit.

8.1 ‘Salvation’ in the ‘Day of the Lord’

The final clause in 1 Cor 5.5 reveals Paul’s intent for the disciplinary procedure. In chapter 4, I determined that ‘the spirit’ in this verse refers to the offender’s spirit.

Thus the hope in the passage is that the incestuous man will experience salvation (σωθῇ) when it is time for a reckoning (ἐν τῇ ἡμέρᾳ τοῦ κυρίου). Interpreters offer numerous views of what this statement could entail for the offender. I have noted that most commentators observe the eschatological nature of Paul's intent, but do not engage in further investigation to determine what this signifies. Here I shall address this by examining Paul's use of 'salvation' and 'the day of the Lord', particularly in relation to his scriptural traditions.

8.1.1 Occurrence of 'Salvation' in the Bible

The verbal forms of σώζω occur 471 times in the LXX and NT.⁵⁹⁸ The contexts in which this word appears vary from flight, escape, preservation, survival, deliverance, defense, protection, gaining victory, aid in distress, and healing, to what NT authors present as a release from sin that only Jesus provides. Despite this range, a consistent component of σώζω is that it signifies action against all that imperils life. In the majority of the LXX occurrences, God is attributed with saving power.⁵⁹⁹ Although the LORD raises up human deliverers for Israel, credit for the ensuing protection is often given directly to God. This point is made particularly obvious in the case of Gideon, who was selected as a deliverer by God. The narrative relates that God allowed Gideon only a handful of soldiers, which prevented him from claiming personal glory for routing the Mideonites (Jdg 6.11-7.25). Furthermore, the book of Hosea declares that the LORD alone saves (1.7; 13.4)⁶⁰⁰ and numerous psalms incorporate pleas to the LORD for deliverance from human adversaries (e.g., Psa 18.3 [MT 18.4/LXX 17.4]) and from death itself. In Psa 30.3 (MT 30.4/LXX 29.4) the psalmist praises God for saving his ψυχή from Sheol.

598. Combined with 'savior'/'salvation' (σωτήρ/σωτηρία), 'to save' (σώζω) appears 886 times in the Bible; approximately one-fifth are found in the NT (178 occurrences).

599. For e.g., God asks Job if he has any power to save himself (Job 40.14).

600. See also Isa 43.3, 11, 12.

In addition, some traditions focus on the type of attitude a supplicant must have to be saved. In Jer 4.14 one finds that the people of God must ‘wash their hearts’ in order to be saved. 1 Maccabees claims that it is ‘religion that preserves them for eternal life according to God’s promises’ (15.3). Thus in Jewish texts σῶζω is at home in the context in which the protection of life is attributed to God’s activity. The resulting preservation may be for continued life on earth, (i.e. momentary escape from Sheol), or, as envisioned in 1 Maccabees, that which allows for ongoing existence after death. In one instance, being saved is described as being in the presence of God: ‘let your face (τὸ πρόσωπόν σου) shine, that we may be saved’ (Psa 80.3 [MT 80.4/LXX 79.4]).

In the NT, a majority of occurrences refer to Jesus’ activity. Louw and Nida’s semantic study of σῶζω in the NT show that it appears in contexts of rescue from danger, spiritual deliverance (‘divine salvation’), and bodily healing.⁶⁰¹ A common claim of the Gospels is that Jesus was able to heal (σῶζω) people,⁶⁰² but most significant is the NT report that Jesus is the savior of humanity.⁶⁰³ Even calling on his name has the effect of salvation⁶⁰⁴ and Paul is in concert with NT writers in insisting on this special role of Christ for humanity.⁶⁰⁵

Within the Pauline corpus, σῶζω appears eighteen times, σωτηρία fifteen times, and σωτήρ once (Phil 3.20). Most basically, Paul preaches that the gospel has ‘the power of God for salvation’ for everyone who believes it (Rom 1.16). For Paul, the gospel indicates life. It is the ‘message about the cross’ which is ‘the power of God’ to those being saved (1 Cor 1.18), i.e. those set apart for life rather than death (2 Cor 2.15-16). Salvation is given to those who confess Jesus Christ as Lord (Rom 10.9-10, 13)

601. See L&N, entries 21.18 (see also 21.22), 21.27 (see also 21.25-26, 28-32), and 23.136, respectively.

602. Matt 9.21, 22; Mark 5.23, 28, 34; 6.56; 10.52; Luke 8.36, 48, 50; 17.19; 18.42; John 11.12; Acts 4.9; 14.9.

603. E.g., John 3.17; Acts 5.31; 13.23; Phil 3.20; 1 John 4.14.

604. Rom 10.13; cf. Mic 6.9; Joel 2.32.

605. See Rom 5.9, 10; 10.9, 13.

and this confession is the foundation of true belief (1 Cor 3.11). Salvation occurs by the grace of God (2 Cor 6.1), which, if accepted, reconciles humans to God (e.g., Rom 5.10), conferring upon them the citizenship of heaven (Phil 3.20) and rescue from God's wrath (e.g., Rom 5.9; 1 Thess 5.9).

Although 'salvation' for Paul implies a sense of rescue similar to most OT occurrences (i.e. delivery from peril and death), salvation in the Pauline corpus always has eternal consequences. Believers can experience physical death - that which Paul calls 'falling asleep' - but this is not equivalent to condemnation. Condemnation happens by the judgment of God and falls upon those who have stored up wrath for themselves by walking in sin (Rom 2.6-11). These people have not accepted the gospel message, which is the resurrection of Christ (1 Cor 15.1-4). Indeed, Paul emphasizes that those who do not believe that there is resurrection of the dead - and thus deny the gospel - are choosing the fate of eternal death for themselves (1 Cor 15.12-19): 'if Christ has not been raised, your faith is futile and you are still in your sins' (v. 17). Paul's view of salvation is that one must accept the message of Christ's resurrection and turn from sin and death (Rom 6.23). Thus Jesus' death and resurrection ensure the preservation of life.⁶⁰⁶ As with the author of 1 Maccabees, the life for which one is saved is eternal (1 Cor 15.2, 12, 16); in fact, the last enemy of Christ is death (15.26).

8.1.1.1. Related Topic: After-Life Existence.

The portrayal of the after-life in many ancient Jewish traditions is that of existence in a place called Sheol.⁶⁰⁷ As such, Sheol stands as a counterpoint to the life-

606. Rom 8.24; 11.26; 1 Cor 1.18; 3.15; 5.5; 2 Cor 2.15.

607. The 'Pit', Abaddon, and Tartarus are also biblical designates for places that dead people dwell, places where souls were understood to be separated from God. For e.g., 2 Pet 2.4 portrays Tartarus as the place that God cast the angels that sinned, where they are kept in chains and await judgment (BDAG describes Tartarus as the lower level of Hades, where divine punishment was delivered [entry 7265]). This story derives from that of the Watchers, in which Uriel is depicted as the master of Tartarus, where some of the rebel angels are sent (*1 Enoch* 20.2). In his *Against Apion*, Josephus designates Tartarus as a place of binding ancient animals (2.240) and of the dead distinct from heaven (2.241). The NT and Josephus indicate that by the first century CE ᾗδης

saving action of God (as in Psa 30.3). לְשֹׁאֵל , often translated as $\alpha\delta\eta\varsigma$ in the LXX, occurs sixty-five times, accompanied in five instances by the term בֹּר ('pit'). Sheol most often signifies the place of the dead, which in one stratum of thought, is the common destination for all people (thirty-four occurrences).⁶⁰⁸ For example, Jacob mourns the loss of Joseph, saying that he will join his son in Sheol (Gen 37.35). In this occurrence, Sheol is not a place of judgment, but where the person goes at the end of life.⁶⁰⁹

However, the sense of Sheol also varies within the OT. A speech of Job idealizes Sheol as a place of peace (21.13); in fact, he expresses the desire to be hidden in Sheol until God's wrath has passed him (14.13). On the other hand, Job also acknowledges that there is no escape from God in לְשֹׁאֵל : 'Sheol is naked before God' (26.6; see also Prov 15.11).⁶¹⁰ Indeed, Deut 32.22 expresses that God's wrath burns even in Sheol; God is also attributed with the power over life (as in 1 Sam 2.6) and over Sheol itself.⁶¹¹ This authority is, at times, perceived as being manifest as righteous judgment, which explains cases of untimely death, characterized by the book of Job as the fate of sinners (24.19). Furthermore, the unnatural death of Korah, Dathan, and Abiram in Numbers 16 is described as the punishment of God (vv. 29-33): the ground opens up and swallows them alive (vv. 30, 33) and fire comes down from the LORD to consume 250 more offenders (16.35). Thus another sense of Sheol is highlighted - that it is also a place to which the wicked are fated.⁶¹²

and $\tau\acute{\alpha}\rho\tau\alpha\rho\omicron\varsigma$, were used in contrast to the realm of God.

608. Stephen H. Travis finds 'the Old Testament does not view physical death as the end of existence. All men go to *sheōl*, there to experience a shadowy existence' (Stephen H. Travis, *Christ and the Judgment of God: Divine Retribution in the New Testament*, FF [Basingstoke: Marshall Pickering, 1986], 68).

609. Refer to where Sheol is equated to death (2 Sam 22.6; Pss 18.5 [MT 18.6/LXX 17.6]; 116.3 [LXX 114.3]).

610. Cf. Isa 38.18, where those in Sheol cannot praise God because that is something that only the living can do.

611. See Ezek 31.15; Hos 13.14; Jon 2.2 [MT/LXX 2.3].

Related to this is the aspect of Sheol as contrasted to heaven. In Psa 49.14-15 [MT 49.15-16/LXX 48.15-16] a distinction is made between those who go to God and those who go to Sheol.⁶¹³ In addition, לִשְׂאֹף is caricatured as a greedy creature that can thirst (Prov 30.16) and hunger (Isa 5.14; Prov 27.20). Ἀδης, which renders לִשְׂאֹף all but four times, shares this connotation of Sheol. Its contrast with heaven is particularly sharp in the nine occurrences of Hades in the NT. It is the opposite of heaven⁶¹⁴ and described as a place of torment in Luke 16.23. In addition, Hades is personified as an opponent to those who have faith in Christ.⁶¹⁵ Indeed, Revelation shows Christ's victory as being over the figures of Hades and Death (1.18).⁶¹⁶

Of the 132 occurrences of 'death' or 'to die' (θάνατος/θανατόω) in the NT, a little less than half are Pauline (forty-nine). For Paul, 'death' is the opposite of life in Christ, which is the promise of eternal life (Rom 5.21). Paul writes about death in the context of the loss of one's earthly existence (Rom 1.32), but his primary emphasis is that it is possible for believers to escape the ultimate penalty of death, which is separation from God (Rom 5.10). However, believers can lose their earthly existence and they also suffer with Christ,⁶¹⁷ a fact that causes consternation amongst the congregation at Thessalonica (1 Thess 4.13-18) and for Paul himself.⁶¹⁸ He consistently

612. This is indicated in 15 occurrences (Num 16.30, 33; Job 24.19; Psa 9.17 [MT/LXX 19.18]; 16.10 [LXX 15.10]; 31.17 [MT 31.18/LXX 30.18]; 141.7 [LXX 140.7]; Prov 1.12; 5.5; 7.27; 9.18; Eccl 9.10; Isa 14.9, 11, 15) of 65.

613. 7 more instances of this are in Job 11.8; Pss 86.13 [LXX 85.13]; 139.8 [LXX 138.8]; Prov 15.24; 23.14; Isa 7.11; Amos 9.2.

614. Matt 11.23; Luke 10.15; Acts 2.27.

615. Matt 16.18; Rev 20.13, 14.

616. See also 1 Cor 15.26.

617. Rom 6.3-5; 2 Cor 4.11; Phil 3.10.

618. See 1 Cor 11.30; 1 Cor 15.18; 1 Thess 4.13. Paul prefers to speak about dead believers as having fallen asleep, perhaps because κοιμάομαι conveys that they merely must be awakened by the Lord (Rom 13.11) at the *parousia* (1 Thess 4.14-17; cf. 5.10). See also 95-96, 172, above, where I touch on this topic.

links sin with death,⁶¹⁹ thus indicating that how one lives is a matter of great significance.⁶²⁰ Furthermore, Paul understands death as the last enemy (1 Cor 15.26), which Christ has defeated by his resurrection.⁶²¹ This event signals God's victory over the old eon and initiation of the new (Rom 5.14-18), which is called the 'dominion of life' (ἐν ζωῇ βασιλεύουσιν; 5.17). The dawning of this new age will culminate in the end (τέλος; 1 Cor 15.24), itself brought to fruition by Christ's *parousia*, and the ensuing judgment of all people (Rom 2.5-16). At that time, those who have lived 'in sin' and 'the flesh' will go to death and those who have based their lives on the gospel⁶²² will be allowed entry to the kingdom of God.⁶²³ Paul, however, reassures believers that although they may presently suffer and die as the Lord did, they also have the promise that they will rise to eternal life, just as Christ (Rom 6.5).

8.1.1.2. Related Topic: 'Kingdom of God'.

In the NT it is clear that the believer is saved for the kingdom of God. This phrase occurs seventy times in the LXX (*PsSol* 17.3 and *WisSol* 10.10) and NT (sixty-eight occurrences), all outside of the canonical Hebrew Bible.⁶²⁴ Of these, the vast majority (fifty-three) are found in the Gospels, thirty-two of which are concentrated in

619. Travis observes, 'death, therefore, in Paul's view, is primarily separation from life - the inevitable consequence of sin, which separates men from God Sin and death are bound together by inner necessity' (Travis, *Christ*, 76).

620. See e.g., Rom 6.23; 8.6 (where τὸ φρόνημα τῆς σαρκός is death); 8.13.

621. Rom 6.9; 1 Cor 15.54-57.

622. Rom 1.16 states that gospel is 'the power of God for salvation to everyone who has faith'.

623. 1 Cor 6.9-10; 15.50; Gal 5.21.

624. The MT does contain related concepts of God as the ruler of the kingdoms of earth and as enthroned in heaven (see 2 Kgs 19.15; Isa 37.16; 2 Chron 13.5; 26.23; Psa 45.6 [MT 45.7/LXX 44.7]). In addition, phrases similar to 'kingdom of God' appear in Daniel (2.44; 4.3 [LXX 4.37]; 6.26 [LXX 6.27]) and in *Tobit*: 'blessed be God who lives forever, because his kingdom lasts throughout all ages. For he afflicts and he shows mercy, he leads down to Hades, and he brings up again, and there is no one who can escape his hand' (13.1-2).

Luke.⁶²⁵ There Jesus characterizes his whole ministry as ‘proclaiming the good news of the kingdom of God’ (Luke 4.43), and he sends his disciples to do the same (e.g., Luke 9.2). Jesus declares the content of his ministry to be bringing, ‘good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the LORD’s favor’, which he reads from the Isaiah scroll (LXX 61.1-2). In the book of Mark, Jesus’ declaration of his ministry is that ‘the kingdom of God is at hand; repent and believe in the gospel’ (1.15). Consistently, the kingdom of God is that which gives comfort to the poor and disadvantaged.⁶²⁶ In addition, the Gospels expected the kingdom of God immanently.⁶²⁷ The emphasis in the book of John is that entry into the kingdom of God is through birth from above (3.3), which comes through ‘water and Spirit’ (3.5).⁶²⁸ Thus the Gospels depict the good news, Jesus’ ministry, and the kingdom of God as intricately connected.

In contrast to Luke-Acts, Paul uses the phrase ‘kingdom of God’ only seven times. Paul refers to the ‘kingdom of God’ four times in 1 Corinthians, three of which are situated near our passage of interest (1 Cor 4.20; 6.9-10). Paul’s statement in 1 Cor 4.20, ‘for the kingdom of God depends not on talk but on power’, addresses the issue of the arrogant ‘talk’ (τὸν λόγον) of some of the members of the congregation. Arrogant talk is likened to inaction, which is contrasted to power (4.19-20; 5.4). Paul, however, sees himself as wielding the sort of power that is representative of the kingdom of God. He can visit the Corinthians either with the disciplinarian’s harshness, or in a spirit of gentleness (4.21).

In 1 Cor 6.1-8, Paul addresses the issue of the Corinthians taking one another before pagan judges, which he considers to be a defeat for the fellowship (v. 7). He

625. Almost half of all occurrences of βασιλεία τοῦ θεοῦ are located in Luke-Acts (38). In addition, nearly all of the occurrences of ‘kingdom of God’ in Luke have parallels in other Gospel accounts.

626. Luke 6.20; 11.20; 18.16, 24-25; see also Matt 19.24; 21.31; Mark 10.23, 25.

627. Mark 9.27; 10.9; 17.21; Luke 19.11; 23.51.

628. See also Acts 8.12.

accuses them of wronging and of defrauding the people around them (v. 8) and he underscores this by saying that ‘wrongdoers’ will not inherit (κληρονομέω) the kingdom of God (6.9-10). Indeed, the Corinthians themselves had once been offenders like the ones Paul mentions, but now they have been washed (ἀπολούω), sanctified (ἀγιάζω), and justified (δικαιόω) by the Lord Jesus Christ (v. 11). To return to their previous state is contrary to an identity as believers and indicates that they are not heirs of the kingdom of God.

Paul does not explicitly say that repentance is necessary to gain entry to the kingdom of God (as Mark 1.15). However, actions do indicate whether a person belongs to the kingdom. That some of the Corinthians were previously offenders who were ineligible for the kingdom is shown by 1 Cor 6.9-11; equally obvious from that passage is that their behavior had changed and that they are now worthy heirs (v. 11).⁶²⁹ Paul emphasizes that the kingdom of God is everlasting; therefore the Corinthians must part with the perishable, including ‘flesh and blood’ (σὰρξ καὶ αἷμα), otherwise they cannot inherit the kingdom of God (1 Cor 15.50).⁶³⁰ Being ‘those who are of heaven’ (οἱ ἐπουράνιοι; v. 48) means bearing the image of the man of heaven (v. 49), i.e. being ‘in Christ’.

Paul relates inheriting the kingdom of God with salvation. Corresponding to this sense of inheritance is that of designated ‘portion’ or ‘lot’ (μέρος/μερίς or κλῆρος; לֶוֶל or קְלָפָה) into which people are cast; that is, their present and future status are determined by their ‘lot’.⁶³¹ One’s lot may be shown by one’s choices, as Psa 50.18 [LXX 49.18]

629. See also 1 Thess 2.12, where the fellowship is asked to lead a life worthy of God, who calls them ‘into his kingdom and glory’.

630. For Paul, the concept of ‘eternal life’ is roughly equivalent to that of ‘kingdom of God’ (Rom 2.7; 5.21; 6.22-23; Gal 6.8). See Frances Young, “Paul and the Kingdom of God,” in *The Kingdom of God and Human Society: Essays by Members of the Scripture, Theology and Society Group*, edited by R. S. Barbour (Edinburgh: T. & T. Clark, 1993), 247.

631. See Otto Betz, “The Dichotomized Servant and the End of Judas Iscariot,” *RQ* 5 (1964): 45.

indicates: ‘you keep company with adulterers [καὶ μετὰ μοιχῶν τὴν μερίδα σου ἐτίθεις/ךָ לְךָ מְנַאֲפִים וְעַתָּה]’. There is, however, confidence that God bestows upon each person a lot, either good or bad, at the *eschaton*, an idea that is attested in biblical literature and in the DSS. For example,

‘You shall rise for your reward⁶³² at the end of days [καὶ ἀναστήσῃ ἐπὶ τὴν δόξαν σου εἰς συντέλειαν ἡμερῶν/וְיָמֶיךָ לְךָ לְגֵרָלָהּ מְעַתָּה]’ (Dan 12.13).

‘God will give his allotted portion in the midst of the accursed forever [יְתֵן לְוֹרְלֹן יְתֵן אֶרְוֵרִי עוֹלָמִים]’ (1 QS 2.17).⁶³³

‘If anyone takes away from the words of the book of this prophecy, God will take away that person’s share in the tree of life and in the holy city [ἀφελαὶ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ζύλου τῆς ζωῆς καὶ ἐκ τῆς πόλεως τῆς ἁγίας]’ (Rev 22.19).⁶³⁴

The fate of the ungodly is that ‘their place will be in the lake that burns with fire and sulfur [τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ], which is the second death’ (Rev 21.8).

For Paul, ‘portion’ or inheritance is expressed in relation to the believer’s status as an heir of God (Rom 8.17). Belonging to Christ means that believers share the inheritance of the world with Abraham (τὸ κληρονόμου αὐτὸν εἶναι κόσμου; Rom 4.13), and in the inheritance of Christ (συγκληρονόμοι δὲ Χριστοῦ; Rom 8.17), which will be co-glorification (συνδοξάζω; 8.17).⁶³⁵ Although Paul proclaims that his Israelite kin have received promises from God (9.4), he contends that not all are ‘children of the promise’ (τὰ τέκνα τῆς ἐπαγγελίας) or counted as descendants of Abraham (9.7-8).⁶³⁶ This is because, according to Paul, ethnicity alone,⁶³⁷ does not determine worthiness for God’s

632. RSV: ‘stand in your allotted place’.

633. See also 1 QS 1.9-10, 16; 3.24; 4.24; 5.3; 6.16, 18-19, 22-23; 9.7; 11.7-8; 1 QM 1.11; 13.2; 1 QH 19.11-12; 14.13; 11.22-23; 1 QGenApoc 2.20-21.

634. See also Acts 26.18; Col 1.12; Rev 20.6.

635. Co-suffering (συνπάσχω; Rom 8.17) is similar to the partnership that believers have in Christ’s death (συσταυρόομαι; Gal 2.19) and resurrection (Rom 6.5), the outcome of which is ‘eternal life in Christ Jesus our Lord’ (6.22).

636. See Gal 3.29 where the heirs according to promise are Gentiles.

inheritance. Even adherence to the law does not guarantee a share in Abraham's promise.⁶³⁸ Rather, the promise is based on grace (Rom 4.16) and received by the Spirit through faith in Christ (Gal 3.14).⁶³⁹

Although the theme of believers being heirs to God's promises is more prevalent in Galatians and Romans than in the letters to the Corinthians, Paul's appeal to this motif emphasizes proper behavior for the followers of Christ, the main problem at Corinth. In introduction to a section about the importance of repentance for sinners in the church (2 Cor 7.1-16) and following an exposition on how to be the 'temple of the living God' (2 Cor 6.15), Paul provides this exhortation: 'since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit [καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος], making holiness perfect in the fear of God [ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ θεοῦ]' (7.1).

Paul's understanding of the Corinthian fellowship as the temple of God necessitates that they be holy. The motivating factor expressed in 2 Cor 7.1 is God's ἐπαγγελία, which is explicated in 2 Cor 6.16-18 by a quotation from Leviticus and the Prophets. This appeal to scripture serves to highlight the chosen status of the people of God and the fact that they must maintain an identity of purity and, to some extent, separateness.⁶⁴⁰ Paul writes,

As God said, 'I will live in them and walk among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the LORD, and touch nothing unclean; then I will welcome you,

637. He describes ethnicity with the phrase 'children of the flesh' (τὰ τέκνα τῆς σαρκὸς) in Rom 9.8.

638. See Rom 4.13, 14; Gal 3.18.

639. The believers' status as heirs of Abraham is the major theme of some of Paul's 'justification by faith' passages (see Romans 4, Galatians 3 and 4). In these passages Paul seeks to demonstrate that the Christ-event confirms God's promises to the patriarchs (Rom 15.8) so that the Gentiles may also experience God's compassion (15.9-12; see also Gal 3.14). Even though Paul seeks to identify the children of God, ultimately he admits that God's ways are inscrutable and that God may choose to have mercy on everyone (Rom 11.32-36).

640. In fact, the context here is Paul discouraging relationships between believers and unbelievers (2 Cor 6.14).

and I will be your father, and you shall be my sons and daughters, say the LORD Almighty'.⁶⁴¹

Thus one sees that in Paul's writings God's promises are connected to the conduct of believers and their status as co-heirs with Christ in resurrection and in eternal life.

8.1.2 Occurrence of 'Day of the Lord' in the Bible

From the context of 1 Corinthians itself, one observes that the 'day of the Lord' represents the end (τέλος) of the epoch (1.8), which draws to a close upon 'the revealing' (ἡ ἀποκάλυψις) of the Lord Jesus Christ (v. 7). It is the point at which each person's works will be examined by fire (3.13). Fire tests what sort of work every individual has done: 'if what has been built on the foundation survives, the builder will receive a reward. If the work is burned up, the builder will suffer loss; the builder will be saved, but only as through fire' (3.14-15; cf. 1 Pet 1.7). Furthermore, it is when the Lord comes (ἐλθεῖν) to 'bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation from God' (4.5). Prior to that point the Corinthians should not pronounce judgment (κρίνω) on Paul, although they are to judge (κρίνω) those inside the congregation (5.12). Interestingly, Paul has a hopeful view of how the Corinthians will fare in the final judgment (as in 1.8) despite his frequently-expressed exasperation about their shortcomings. I will investigate if this is characteristic of Paul in his other letters.

In 2 Corinthians, Paul expresses confidence that he will be proud of them on the day of the Lord Jesus (1.14).⁶⁴² Connected to this is his hope that they understand fully (v. 13), compared to their current partial understanding (v. 14). True knowledge of God, then, is an important theme for Paul in receiving commendation in the day of the Lord. This theme recurs in Philippians: Paul hopes that the 'good work' begun in the Philippians will be brought 'to completion by the day of Jesus Christ' (1.6). He prays

641. This is a mixed quotation, coming from Lev 26.11-12; Exod 29.45; Isa 52.11; Ezek 37.27; 2 Sam 7.14.

642. See also Phil 2.16.

that their ‘love may abound more and more, with knowledge and all discernment, so that you may approve what is excellent, and may be pure and blameless for the day of Christ’ (1.9-10). Furthermore, the Pauline tradition of 2 Thessalonians portrays the day of the Lord as

when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who *do not know God* and on those who *do not obey the gospel* of our Lord Jesus. These will suffer the punishment of eternal destruction, separated from the presence of the Lord and from the glory of his might, when he comes to be glorified by his saints and to be marveled at on the day among all who have believed, because our testimony to you was believed (1.7-10, emphasis mine).

True knowledge is inextricably linked to ethical behavior. In fact, ‘the day’ is when ‘God, through Jesus Christ, judges the secret thoughts of all men’ (Rom 2.16).

Another characteristic of the day of the Lord is its suddenness. It is likened to the coming of a thief in the night and Paul anticipates that some people will be caught unaware.⁶⁴³ Indeed, there are those who feel like they have peace and security, but destruction will come upon them suddenly; like a woman in labor, ‘there will be no escape’ (1 Thess 5.3). Here Paul’s intent is to reassure the Thessalonians. They are not in darkness and they will not be surprised by the sudden coming of the Lord: ‘for you are all sons of light and sons of the day’ (5.5). Here Paul displays confidence that the believers are pure (‘sons of light’) and alert (awake and sober; v. 6). Connected with light and sobriety is the image of being ready as a warrior is prepared for battle (v. 8). Although he uses the metaphor of war, Paul’s words continue to be comforting. The equipment that the Thessalonians must don are things that they already possess: the breastplate of faith and love and the helmet of salvation (5.8; cf. 1.3). Indeed, Paul instructs them to continue as they already are (5.11) and their assurance is that they are not destined for wrath, but for salvation through ‘our Lord Jesus Christ’ (v. 9).⁶⁴⁴

643. 1 Thess 5.2; cf. Matt 24.43; Luke 12.39; 2 Pet 3.10; Rev 3.3; 16.15.

644. In the Pauline corpus, this day of judgment is also referred to as the ‘day of redemption’ (ἡμέρα ἀπολυτρώσεως), for which the believers have been marked with a seal by the Holy Spirit (Eph 4.30).

Paul writes words of comfort to his congregations about the day of the Lord. However, he is also frank that harsh penalties are in store for those who are not living in the ways of the Lord. For them, Paul calls this the ‘day of wrath’ (Rom 2.5).⁶⁴⁵ Paul warns the Christian communities in Rome that they are in peril because of their judgmentalism and self-righteousness. To them he writes,

Therefore you have no excuse, whoever you are, when you judge others; for in passing judgment upon another you condemn yourself, because you, the judge, are doing the very same things (2.1) But by your hard and impenitent heart you are storing up wrath for yourself on the day of wrath, when God’s righteous judgment will be revealed (2.5).

God’s righteous wrath comes upon the hard-hearted; thus those who are penitent should expect to receive God’s mercy (2.4). It is now possible to see how Paul may hope for the salvation of the offender in 1 Corinthians 5. It must be that Paul believes that the discipline can result in a softening of the offender’s heart. In 1 Cor 5.5, Paul refers to judgment as the ‘day of the Lord’, rather than to the ‘day of wrath’. Hence the promise of salvation remains.

In contrast to Paul’s relatively limited attention to the ‘day of wrath’, one finds the motif more commonly in the OT prophets. The day of the LORD is the day of judgment, taking the form of wrath and destruction for some, and a time of vindication and restoration for others. Zeph 1.15 presents an ominous picture: ‘that day will be a day of wrath, a day of distress and anguish, a day of ruin and devastation, a day of darkness and gloom, a day of clouds and thick darkness’. Zeph 1.18 and Ezek 7.19 share the perspective that even gold and silver, in which some people had placed their trust, cannot save sinners on the day of wrath when fire will consume the earth. The day will bring destruction and Zech 12-14 assiduously catalogues the disaster. More positively, Joel 1.15 holds the hope that impending doom will motivate repentance among those who have strayed from God. Nevertheless, the book of Joel also displays

645. Calvin Roetzel also observes the double edge to Paul’s use of ἡμέρα. He says that the church can anticipate the day of salvation, whereas for unbelievers ‘the day’ will portend terror and loss (Calvin J. Roetzel, *Judgement in the Community: A Study of the Relationship Between Eschatology and Ecclesiology in Paul* [Leiden: Brill, 1972], 84).

an air of pessimism: the day of the Lord is one of darkness and gloom and it will descend upon the people like a devouring army (2.2-3). ‘Truly the day of the LORD is great; terrible indeed - who can endure it?’ (2.11). Similarly, one reads in Isa 13.6, ‘wail for the day of the LORD is near; it will come like destruction from the Almighty’! This oracle against Babylon (Isa 13.2-22) predicts annihilation of all things living: ‘see the day of the LORD comes, cruel, with wrath and fierce anger, to make the earth a desolation, and to destroy its sinners from it’ (v. 9).

However, prophetic traditions also offer the hope of vindication and relief. Zeph 2.3 proposes that the righteous may be sheltered at the time of wrath: ‘seek the LORD, all you humble of the land, who do his commands; seek righteousness, seek humility; perhaps you may be hidden on the day of the LORD’s wrath’. In addition, the day ‘is a time of distress for Jacob; yet he shall be rescued from it’ (Jer 30.7). Moreover, Mal 4.1-3 promises vindication for those who have remained faithful to God. In fact, they will participate in disciplining the wicked:

See, the day is coming, burning like an oven, when all the arrogant and all evildoers will stumble; the day that comes shall burn them up, says the LORD of hosts, so that it will leave them neither root nor branch. But for you who revere my name the sun of righteousness shall rise, with healing in its wings. You shall go out leaping like calves from the stall. And you shall tread down the wicked, for they will be ashes under the soles of your feet, on the day when I act, says the LORD of hosts.

Isa 61.1-2 also promises the LORD’s deliverance for many who despair in their earthly existence.

The spirit of the LORD God is upon me, because the LORD has anointed me to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners; to proclaim the year of the LORD’s favor, and the day of vengeance of our God.

Even the book of Amos, with its uncompromising condemnation of the practices of Israel, contains the hope of restoration. Amos 9 prophesies that the booth of David will be repaired and raised again on the day of the LORD. When the world is restored in this way, harmony will prevail amidst humanity and nature on earth (vv. 11-15).

These same themes are also observable in the NT, although here the accounts are often imbued with the hope of the *parousia* of Jesus Christ. In Acts, Peter quotes from

Joel: ‘the sun shall be turned to darkness and the moon to blood, before the coming of the Lord’s great and glorious day. Then everyone who calls on the name of the Lord shall be saved’ (Acts 2.20-21). It is the day when everything will be transformed - ‘the heavens will pass away with a loud noise, and the elements will be dissolved with fire’ - and the time of disclosure (εὐρεθήσεται; 2 Pet 3.10). Likewise, Luke 17.30 promises that then the Son of Man will reveal himself (ἀποκαλύπτεται) and that Jesus’ return will be sudden, visible and dramatic, like lightning flashing across the sky (17.24). The Gospel of John emphasizes that the task of Jesus on the last day will be to raise up all of those who believe in him to eternal life (6.39-40, 44, 54; 11.24).

The NT also points to judgment⁶⁴⁶ and wrath⁶⁴⁷ in the day of the Lord. However, in concert with Paul’s pastoral encouragement to his congregations, other NT texts insist that the righteous will have no fear of judgment.⁶⁴⁸ In Revelation, it is the day when the demonic spirits and the kings of the whole world assemble to do battle against the host of God (16.14). Nevertheless the Lamb of God is ultimately victorious (17.14).

8.1.3 Occurrence of ‘Judgment’ in Paul

In general, one observes two different kinds of judgment in Paul: eschatological judgment that happens at the end of time and self-discernment throughout the course of one’s natural life. Their correlation is that ‘accurate self-evaluation is the *sine qua non* for proper action and thereby is critical to any hope of escaping divine judgment. Self-evaluation anticipates the eschatological judgment of God and permits the individual believer to make a midcourse correction’.⁶⁴⁹ In chapter 6, I highlighted the shades of meaning conveyed by Paul’s terms διακρίνω, κρίνω, and κατακρίνω, particularly in 1

646. John 12.48; Matt 7.21-23; 12.36; 2 Pet 2.9; Jas 5.5.

647. Matt 10.15; 11.22, 24; Luke 10.12; 2 Pet 3.7; Rev 6.17; 16.19-21.

648. 1 John 4.17; Luke 6.23; 2 Tim 1.12, 18; 4.8; Heb 10.25.

649. Sampley, *Walking*, 52.

Cor 11.27-32.⁶⁵⁰ Divine judgment is already bringing about illness and ‘sleep’ for some of the members of the congregation. This judgment is a teaching tool (v. 32), but Paul believes it can be avoided if the Corinthians had properly tested themselves (v. 31).⁶⁵¹

Self-discernment and correction of behavior is necessary because the Lord will look directly into each person’s heart on the day of judgment.⁶⁵² Based on what is seen, the person will either receive approval (ἐπαινος; 1 Cor 4.5) or wrath (Rom 2.5). There will be ‘anguish and distress for everyone who does evil’ (Rom 2.9), but ‘glory and honor and peace for everyone who does good’ (2.10), i.e. eternal life (2.7). Indeed, what one does in life is important for the final judgment; even believers will need to pass through an ordeal if they have not properly discerned their conduct (see 1 Cor 3.12-15).

Similarly, testing during one’s lifetime can show a person’s integrity. The paradigmatic story is Job’s testing by Satan. Walter Moberly suggests that the narrative of Job is meant as an heuristic tool for the people of God about integrity.

The story revolves around the satan’s suspicious response to YHWH, a response which poses stark alternatives that are usually muted: *either* God *or* self-interest Within the story of Job the issue has arisen precisely because it is a matter of holding up Job as a supreme model for emulation, and this necessarily raises the critical question of testing for authenticity more acutely than in many other contexts.⁶⁵³

The intent of Paul’s discipline in 1 Cor 5.5 is that the offender’s weakness to sin will be destroyed so that he may ultimately be saved. The situation in 1 Corinthians 5 is different from that of Job, but the role of Satan is the same: he afflicts humans in order to test the steadfastness of their integrity, i.e. their faith in God, in the midst of adversity.⁶⁵⁴ Defying human logic, Paul expresses the hope that in adversity the

650. See pages 168-70.

651. See also e.g., Rom 1.18-25; cf. Psa 81.11-12 (LXX 80.12-13): ‘but my people hearkened not to my voice; and Israel gave no heed to me. So I let them go after the ways of their own hearts: they will go on in their own ways’.

652. 1 Cor 4.5; Rom 2.16; cf. 1 Thess 2.4.

653. R. W. L. Moberly, *The Bible, Theology, and Faith: A Study of Abraham and Jesus*, CSCD (Cambridge: CUP, 2000), 87.

offender will learn to have Christian integrity.

How is it that Paul maintains hope that such a sinner will gain salvation? Perhaps it is that Paul imagines that he will be found blameless (1 Cor 1.8) through repentance of his sin (as in 2 Cor 7.10), much as repentance allows sinners initially to become heirs of God (1 Cor 6.9-11). It may be Paul envisions that the adversity of Satan will prompt the incestuous man to abandon his impure building materials so that he can gain salvation in the day of the Lord. On judgment day, each person will be examined to discover how he or she has built upon the foundation of Christ (1 Cor 2.11), i.e. with durable materials (gold, silver, and precious stones) or with perishable substances (wood, hay, and straw; 3.12).⁶⁵⁵ Anything not worthy will be burned away (3.15).⁶⁵⁶

Testing by fire is also a theme found in the OT. In Prov 17.3 one finds, ‘the crucible is for silver, and the furnace for gold, and the LORD tries hearts’.⁶⁵⁷ Job desires to emerge from his earthly testing as gold (Job 23.10). Indeed, it is those who come through the fire as refined silver and gold who are called the people of God (Zech 13.9).⁶⁵⁸ It is also a metaphor that the book of Malachi employs to describe the day of the LORD:

654. ‘The story [of Job] makes clear that the issue at stake is not one that can be resolved on a purely theoretical level Questions of integrity and self-seeking can indeed be discussed, but ultimately the only response to suspicion is a *demonstration* of integrity’ (Moberly, *Bible, Theology, and Faith*, 87–88, emphasis original).

655. Cf. 1 QS 4.18-21, where the time of judgment is when God will ‘refine, with his truth, all man’s deeds, and will purify for himself the structure of man, ripping out all spirit of injustice from the innermost part of his flesh and cleansing him with the spirit of holiness from every wicked deed’.

656. Barrett notes that the fire of 3.15 is that of testing, not retribution. He says, ‘the servant of God who uses improper or unworthy materials, though himself saved, will miss the reward he might have had’ (Barrett, *First Corinthians*, 88).

657. Here I have quoted the RSV, which is a more accurate translation of the LXX and Hebrew than the NRSV.

658. See also Psa 66.10-12 [LXX 65.10-12].

But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the LORD in righteousness (3.2-3).

The idea of judgment through testing is also found in several places in the NT. John writes to the church in Philadelphia, 'because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth' (Rev 3.10).⁶⁵⁹ Jesus endured testing by the devil in the wilderness and proved his integrity. This testing, prior to the day of judgment, is another way in which Christ is shown to be the forerunner of a new humanity.⁶⁶⁰ Also, according to Paul, no one is tested beyond what she or he can endure (1 Cor 10.13).

However, the mystery that Paul acknowledges in 1 Cor 3.15 is that it is the LORD's prerogative to redeem from the fire even those who are unworthy.⁶⁶¹ Although it is unlikely that ὥς διὰ πυρός signifies that the person comes through the fire unscathed, the phrase probably has the proverbial sense of escaping doom at the last minute.⁶⁶² The book of Amos reports that God righteously overthrew some in Israel, but others were mercifully snatched from the fire (4.11). In the face of accusations by 'the adversary' (יְהוָה), the high priest of Jerusalem, Joshua, is saved by the LORD from the fire (Zech 3.2). Moreover, Jude advises believers to be compassionate by 'snatching [sinners] out of the fire' (v. 23). The mercy that Paul describes in 1 Cor 3.15 is that even if one's building material is incinerated, the builder will be saved in the day of the Lord.

Related to the motif of eschatological judgment, NT authors also portray 'present afflictions' as testing. For example, 1 Pet 4.12-19 uses the image of fire to describe

659. See also 1 Pet 1.7; 4.12; Jude 22-23; Rev 2.10.

660. See Rom 5.17; 6.4; 1 Cor 15.47-48.

661. As Isa 48.8-11; Jer 9.7.

662. Thiselton, *First Corinthians*, 315.

suffering:

Beloved, do not be surprised at the *fiery ordeal* that is taking place among you to test you, as though something strange were happening to you. But rejoice insofar as you are sharing Christ's sufferings, so that you may also be glad and shout for joy when his glory is revealed (vv. 12-13, emphasis added).

Paul also assures believers that sharing in Christ's sufferings is actually desirable. In 2 Cor 4.17 he writes, 'for this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure'.⁶⁶³ Testing through adversity⁶⁶⁴ is beneficial for believers, as Paul eloquently exhorts in Rom 5.3-5: 'we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us'.⁶⁶⁵ Personally, Paul refers to the thorn in his flesh, given to him by a messenger of Satan, as having just such a purpose. He believes that this affliction is meant to keep him from being too elated (ἵνα μὴ ὑπεραίρωμαι; 2 Cor 12.7).

Three times I appealed to the Lord about this, that it would leave me, but he said to me, 'My grace is sufficient for you, for power is made perfect in weakness'. So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. Therefore, I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong (2 Cor 12.8-10).

This paradoxical outlook, i.e. strength in weakness and hope in suffering, is characteristic of Paul. He is confident that adversity can be beneficial, and even Satan's action can result in manifestation of Christ's power.

8.1.4 Summary of Findings

Judgment is something that Paul expects all people to face in the day of the Lord

663. See also 2 Cor 1.3-10; 6.4-5; Phil 3.10-11; cf. 1 Pet 1.6-7.

664. As in Isa 48.10: 'see, I have refined you, but not like silver; I have tested you in the furnace of adversity'.

665. It is this hope that signals future salvation, about which we read in Rom 8.18-25. Paul writes, 'for in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen? But if we hope for what we do not see, we wait for it with patience' (vv. 24-25). See also Jas 1.3-4.

when some will be deemed ‘saved’ and others as not worthy of eternal life. Whereas OT and NT authors fairly evenly portray the day of the Lord in positive and negative ways (i.e. as relief and vindication, or as destruction and wrath), Paul is prone to write comfortingly to his congregations; he expresses confidence that the faith and salvation of the believers will be revealed on the day of the Lord. My investigation of σωζω has provided the insight that a usual understanding of salvation was of escape or preservation from death. In Paul’s letters, not only does it signify rescue *from* death, Hades, and punishment, but also *for* eternal life. Thus it is in the theme of judgment, as manifested in self-discernment and end-time examination, that one finds Paul’s connection between salvation and the day of the Lord.

A believer manifests his or her salvation by abandoning a life in ‘the flesh’ in order to walk in the Spirit.⁶⁶⁶ If the ‘mind of flesh’ (Rom 8.6) persists in one who confesses belief, then it must be repented of in order to receive God’s mercy (2 Cor 7.10): a person is storing up wrath for the day of judgment by having a ‘hard and impenitent heart’ (Rom 2.1-5). Paul warns that this day is near (Rom 13.12), but comforts believers that salvation acts as protection (a helmet) until that day (1 Thess 2.5-8). In fact, Paul declares that for those who have experienced the grace of God, the ‘day of salvation’ is already at hand (2 Cor 6.1-2).

Thus one notes that Paul’s use of salvation is, indeed, eschatological.⁶⁶⁷ However, making this claim does not avoid contending with what Paul imagines that fate of the incestuous man to be. Rather, by engaging in a survey of the Pauline concept of salvation we are now poised to make decisions about Paul’s intent. This task is

666. E.g., Gal 5.16-25; Rom 8.5. This is also called walking in the ‘newness of life’ (Rom 6.4).

667. Barton’s commentary on 1 Cor 5.5 is representative: ‘Paul’s perspective is consistently eschatological This implies that any restitution, if it happens at all, is left to God: by expelling the man from the church into Satan’s sphere of influence, the man’s inclination to sin (his “flesh”) will be destroyed and his life (“spirit”) thus purified, will be saved at the Day of Judgment (cf. 1 Tim 1.20)’ (Barton, “1 Corinthians,” 1325).

important because one's interpretation of the discipline involved in 1 Cor 5.3-5 is determined by the purpose expressed by Paul: ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.⁶⁶⁸ However, many scholars lack consistency in explaining what Paul means by salvation in this context. Those commentators who regard as ridiculous the thought that consignment to Satan may stimulate change of behavior and repentance⁶⁶⁹ do not account for how Paul can hope for the incestuous man's salvation. If Satan's action does not bring about such a change, then the offender will continue to live in 'the flesh' and, as a result, will suffer perpetual exclusion in the form of condemnation on the day of judgment. Given that this is the opposite of Paul's intent, it is logical to assume that Paul saw salvific possibility in Satan's agency.

Of the many theological positions about Paul's presentation of salvation, there are two main categories of thought in regard to 1 Cor 5.5.⁶⁷⁰

1. Salvation occurs as election by God - This entails the notion of complete predestination, i.e. it is God who confers the status of salvation; there is nothing one can do and there no way to know if one is saved.⁶⁷¹ However, this position is in conflict with Paul's insistence that actions are important (e.g., Rom 6.23) because judgment is based on works (Rom 2.6; 1 Cor 3.13-15); hence if a person stumbles, then she or he must repent to gain salvation (e.g., Rom 2.5; 2 Cor 7.10).

668. Refer to the diagram of interpretations on page 9, where it is clear that level 5 is the determinative factor in interpretation.

669. See, e.g., Morris, *1 Corinthians*, 86 and Lampe, "Church Discipline," 351.

670. Here I give only limited documentation for these positions in scholarship and I have not endeavored to provide denominational doctrines, which encompass a vast area of theological discussion in regard to salvation in Paul. See the introduction to Oropeza, *Paul and Apostasy*, for an excellent survey about the historical debates surrounding the topics of salvation and predestination.

671. See R. T. Kendall, *Calvin and English Calvinism to 1649*, PBTM (Carlisle: Paternoster, 1979), who describes the doctrine of double predestination as 'the belief that God foreordained a certain number of men to salvation (the elect) and a certain number of men to perdition (the reprobate); this number can neither be increased nor diminished by anything men can do' (1n. 3).

2. Salvation occurs in response to individual choice (e.g., Rom 10.9-10, 13) - This involves a verification of one's status at the time of judgment.⁶⁷² Of this position, there are two main subcategories:

a. Once salvation is chosen, then one always has the status of 'saved'; i.e. there is assurance and perseverance. Judith Gundry Volf represents this view in a recent monograph.⁶⁷³

b. Salvation is chosen, but can be lost through sinful actions and regained through repentance (e.g., Origen⁶⁷⁴). B. J. Oropeza is representative of this position.⁶⁷⁵

672. Based on investigation of Rom 8.13; 1 Cor 3.17; 6.9-11; 9.23-27; 2 Cor 6.1; 13.5-7; Gal 1.6; 3.4; 4.9, 11; 5.4, 21; 6.8; 1 Thess 3.5, Travis says, 'clearly Paul believed it possible for genuine Christians, possible even for himself, to forfeit the salvation which they had already begun to enjoy. Justification is not an irreversible verdict which renders the final judgment unnecessary. It is a provisional, anticipatory verdict of acquittal, given in response to faith, and it will be confirmed at the final judgment, except in the case of those who have ceased to exercise faith and show this by their lives. It is not so much that they are condemned for their evil deeds, as that they condemn themselves by repudiating the grace of God which alone can save them' (Travis, *Christ*, 105).

673. According to her, Paul espoused the positions of perserverance and assurance of salvation for true believers; of this Rom 8.29-30 stands as the theological centerpiece: 'God foreknew, predestinated, called, justified, glorified! Paul portrays salvation as a series of divine initiatives snowballing toward fullness Glorification is thus the finishing touch on the indivisible divine work of salvation which originated in God's foreknowledge and predestination of Christians and has come to historical expression in their calling and justification' (Gundry Volf, *Paul and Perseverance*, 13).

674. Origen believed in *apocatastasis* (universal salvation), which 'includes the doctrine that, at the end of all succeeding aeons, even the devil would be saved. Otherwise, an eternity of hell would mean the ultimate triumph of Satan' (Forsyth, *Old Enemy*, 359-60). For this stance, Origen was attacked by Augustine and condemned for heresy by Justinian in 543 and again in 553 at the Second Council of Constantinople (359).

675. He portrays Paul's view of apostasy as something that is possible even for a believer, but not as a result from a single act of sin. Rather, apostasy results only through abandonment of the covenantal relationship with God: 'apostasy occurs when a person who belongs to the elect people of God persists in vices associated with his or her pre-conversion life. The result of apostasy in this state is something more than a physical death in the present age. It means being rejected by God and cut off from the grace of God and from God's elect people; the apostate is denied access to the salvific benefits of the "not yet" eschaton' (Oropeza, *Paul and Apostasy*, 223).

There are also two main views about repentance:

- i. Repentance can only occur during earthly existence.⁶⁷⁶
- ii. Repentance may be done after death, i.e. in ‘purgatory’.⁶⁷⁷

It is possible to evaluate these views. That Paul hopes for salvation in 1 Cor 5.5 of the offender in the day of the Lord is not an indication that he rules out the man’s repentance and restoration to the people of God during his lifetime. Even though judgment occurs on an individual basis,⁶⁷⁸ salvation is corporate. Paul’s use of sanctification/holiness language in his Corinthian letters is overwhelmingly corporate.⁶⁷⁹ Given that this language occurs in 1 Corinthians in reference to the group, it must be that for the offender to be deemed holy once again he must reassociate himself with the fellowship of believers.⁶⁸⁰ Concerning corporate consecration, one finds the idea of contagious holiness in 1 Cor 7.14, where an unbelieving husband or wife is sanctified (ἡγιάσται) through his or her believing spouse. Furthermore, the children have holiness imparted to them from their believing parent(s).

Finally, the question of salvation is settled in the day of the Lord for everyone, precisely because that is the day on which the Lord determines who is worthy of eternal

676. In the article about discipline in the Church, the Mennonite *Confession of Faith* states: ‘mutual encouragement, pastoral care, and discipline should normally lead to confession, forgiveness, and reconciliation’ (*Confession of Faith*, 55).

677. See MacArthur, “Spirit”, and my discussion on pages 94-96.

678. According to Sampley, ‘God’s judgment is individual because each person is responsible for his or her disciplined stewardship of the trust that God has granted (cf. 1 Cor 9.24-27)’ (Sampley, *Walking*, 66).

679. See 1 Cor 1.2, 18, 30; 2.12; 3.17; 6.1, 2, 11; 7.14; 14.33; 15.2; 16.1, 13, 15; 2 Cor 1.1; 7.1; 8.4; 9.1, 12; 13.12.

680. Oropeza similarly observes: ‘regardless of what we may think about this logic, Paul believes in the election of the people of God as a solidarity, but individuals within that unit can fall away so that those individuals no longer participate in the grace of God’s elect The “all” is not what finally apostatises, but the “some”. In the Corinthian situation, Paul emphasises that the *individuals* should beware of falling away (1 Cor 10.12; cf. 3.16-17; 5.1-5; 6.18f; 9.24-27; 16.22).’ (Oropeza, *Paul and Apostasy*, 224).

life. The incestuous man must undergo judgment on that day, but this is no different than the fate of all people. Furthermore, despite his offense and his life in ‘the flesh’ Paul hopes that the man will, in the end, receive the gift of salvation. According to Paul’s own thinking about the man’s sin, it is clear that he deserves death (cf. Rom 6.23). The information that Paul had about the situation at the time of the letter points towards this; however, he still hopes that the offender will experience salvation. The only way this can occur is for the man to change, so that when the secret intentions of his heart are judged in the day of the Lord he will be saved. It must be, then, for his heart to be judged as pure, he needs to undergo ‘godly grief’ that ‘produces repentance and leads to salvation’ (2 Cor 7.10), the topic to which I now turn.

8.2 The Possibility of Repentance

After examination of ‘salvation’ and ‘day of the Lord’ in 1 Cor 5.5, it is now possible to look at the connection in Paul’s thought between behavior and sanctification. In particular, due to the traditional association of 1 Corinthians 5 with 2 Cor 2.5-11, I will investigate whether Paul indicates the possibility of repentance for the incestuous man by his statement, ‘so that he may be saved in the day of the Lord’. Understanding these two passages as reference to the same offender is not an interpretation currently held by many commentators.⁶⁸¹ In addition, scholars observe that repentance is not an obvious theme in Paul.⁶⁸² I shall now evaluate these perspectives.

8.2.1 ‘Repentance’ in Paul’s Epistles

First, it should be noted that the current prevalent view amongst scholars that 1 Corinthians 5 and 2 Cor 2.5-11 are unassociated has not traditionally been a majority

681. Barrett states that ‘this view is now almost universally abandoned; it is hard to think that after writing 1 Cor 5.3-5, Paul would be content to have the incident simply washed out’ (C. K. Barrett, *A Commentary on the Second Epistle to the Corinthians*, BNTC [London: A & C Black, 1973], 213).

682. ‘Repentance does not play a large part in Paul’s thought; here [2 Cor 7.9-12] it is not a fundamental element of salvation so much as a return to the way after deviation from it’ (Barrett, *Second Corinthians*, 211).

opinion. Christian interpreters of the first centuries found a basis for understanding 2 Cor 2.5-11 as the same situation as 1 Corinthians 5 in their development of doctrines about penitential discipline.⁶⁸³ For example, Clement of Alexandria believed that the judgment portrayed in 1 Cor 5.5 was meant for bringing the offender to repentance.⁶⁸⁴ He represents the ‘medicinal’ view that penance can initiate healing from the disease of sin.⁶⁸⁵ In addition, Origen, who took 2 Cor 2.5-11 as reference to the restoration of the sinner of 1 Corinthians 5,⁶⁸⁶ saw the example of the incestuous man as the biblical norm for the penitential procedure.⁶⁸⁷ He connected 1 Corinthians 5 and 2 Corinthians 2 to demonstrate that punishment can be remedial and that all sins are remissible by the Church. John Chrysostom also propounded the view that there is no sin that cannot be forgiven and linked the two passages together.⁶⁸⁸

The exception to the majority opinion of the time was Tertullian. He used 1 Cor 5.5 to counter Marcion’s view that Paul depicted a God of love and not of judgment. Tertullian understood the *carnis* that Paul said would be destroyed in its most literal sense, i.e. the offender’s physical body. In his *Apologeticum*, Tertullian explicates the

683. Refer to McDonald, “Spirit, Penance & Perfection”, which is an excellent survey of this topic. Modern interpreters who link 2 Cor 2.5-11 and 1 Cor 5.3-5 are South, *Disciplinary Practices*, 89–110 and Colin G. Kruse, “The Offender and the Offence in 2 Corinthians 2.5 and 7.12,” *EvQ* 60 (1988): 129–39.

684. His views on this matter come mostly from the lost Ὑποτυπώσεις, which survives in *Adumbrationes* (from McDonald, “Spirit, Penance & Perfection,” 27).

685. McDonald, “Spirit, Penance & Perfection,” 31.

686. Origen was the first known to link these passages (McDonald, “Spirit, Penance & Perfection,” 36).

687. See Bernhard Poschmann, *Paenitentia secunda: Die kirchliche Buße im ältesten christentum bis Cyprian und Origenes*, Theophaneia (Bonn: Peter Hanstein, 1940), 440–53, particularly 445; and Karl Rahner, “La Doctrine D’Origène sur la Pénitence,” *RSR* 37 (1950): 47–97 for a survey of Origen’s views about penitential discipline.

688. See McDonald, “Spirit, Penance & Perfection,” 169. The Cappadocians, Basil the Great, Gregory of Nazianzus, Gregory of Nyssa, also interpreted the passages in this way.

necessity of excommunication in the Church by comparing offenders with lepers in the OT, who were expelled from the community of healthy Israelites.⁶⁸⁹ Tertullian believed that some sins are irremissible by the Church. Although a person involved in a serious sin may be forgiven by God, he or she should not be by the Church.⁶⁹⁰ Finally, he considered that ‘destruction of the flesh’ referred to the expulsion of the offender from Christian fellowship, with the likelihood of ensuing death.⁶⁹¹

Here I will examine 2 Cor 2.5-11 in order to ascertain if it is an appropriate text to aid in understanding 1 Cor 5.3-5. In his commentary on 2 Corinthians, Barclay notes that the contexts of the passages suggest that they are not about the same offender. He proposes that 2 Cor 2.5-11 actually refers to the spokesperson of Paul’s opponents in 2 Cor 10.10-11.⁶⁹² Barclay may be correct;⁶⁹³ nevertheless, given that both texts discuss situations of exclusionary discipline in the Corinthian congregation, it is likely that there is conceptual similarity. For example, throughout this thesis I have noted Paul’s emphasis on the corporate dimension of the case of *πορνεία*. He intimates that this sin affects them all (1 Cor 5.6) and that they should, as a group, remove the offender from among them (vv. 2, 5, 7, 13); moreover, they should be vigilant in safeguarding community boundaries to protect themselves from further impurity (vv. 9-11). Within the text of 2 Corinthians 2 one also sees how an individual affects the group and how Paul, again, expects the Corinthians to act as a body in response.

689. In *Tertullien: Apologétique*, 2nd ed, Jean-Pierre Waltzing, trans. (Budé. Paris: “Les Belles Lettres”, 1961), IV, 9.

690. *De Pudicitia* chapter 3, in ANF, vol. 4.

691. See McDonald, “Spirit, Penance & Perfection,” 6–10, 24.

692. John M. G. Barclay, “2 Corinthians,” in *ECB*, 1358. See, in particular, his reconstruction of the sequence of the letters that comprise 2 Corinthians (1353-56), which provides the basis for his premise that 2 Corinthians 2 is Paul’s proposed resolution of a situation found in 2 Corinthians 10.

693. However, the evidence he provides in favor of this link (i.e. that “such a person [ὁ τοιοῦτος]” [2.6] matches 10.11 precisely’ [Barclay, “2 Corinthians,” 1358]) could also be used to support a connection with 1 Cor 5.5.

2 Cor 2.5-11 reflects Paul's perception of the seriousness of community discipline both in terms of the penalties experienced by an offender and how this member's removal affects the group:

But if anyone has caused pain, he has caused it not to me, but to some extent - not to exaggerate it - to all of you. This punishment by the majority is enough for such a person; so now instead you should forgive and console him, so that he may not be overwhelmed by excessive sorrow (τῇ περισσοτέρᾳ λύπῃ καταποθῇ). So I urge you to reaffirm your love for him. I wrote for this reason: to test you and to know whether you are obedient in everything. Anyone whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been done for your sake in the presence of Christ (ἐν προσώπῳ Χριστοῦ). And we do this so that we may not be outwitted by Satan (ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ σατανᾶ); for we are not ignorant of his designs (τὰ νοήματα).⁶⁹⁴

The whole group, not just Paul, has felt pain because of a member's actions (v. 5). However, Paul states that the community discipline has run its course and counsels the Corinthians to forgive the offender (vv. 7, 10). Paul also indicates that his own identity is connected to the fellowship of believers. He associates the pain of the offense with both himself and the group (v. 5), just as he relates the community's forgiveness with his forgiveness: 'anyone whom you forgive, I also forgive' (v. 10). Moreover, anything Paul has forgiven has been done for the sake of the community and in the presence of Christ (v. 10). This statement indicates the effectiveness of Paul's forgiveness as well as underscores his authority. Paul maintains, as in 1 Cor 5.3-4, that his actions are in concert with Christ.

Paul also indicates that the community itself has some authority over Satan. In 1 Cor 5.5, Paul wrote that the congregation should hand over the offender to Satan, thus implying that being in the church is a protection against Satan. In 2 Cor 2.11, he says that they have the power to prevent Satan from achieving his goal. Forgiveness is for the sake of the offender, so that he should not be overwhelmed by sorrow (v. 7), but also

694. 'Designs' is used by the NRSV for νόημα. 'Mind', 'thought', 'method', and 'plot' are also suitable translations. One may wonder how Paul and the Corinthian believers are privy to the mind of Satan. Building on the work of chapter 5, let me suggest that they know this because Satan's pursuit is predictable: he works against humanity in order to disturb their relationship with God.

so that Satan will not ‘gain an advantage’ over the community (v. 11 [RSV]).⁶⁹⁵ If forgiveness does not happen, then not only may the ostracized member be overwhelmed, but the community’s callous attitude would fail to oppose Satan’s designs. It is clear that readmission to the group can assuage the offender’s sorrow. In addition, readmission works towards the community’s own salvation. I have argued above that Satan’s intent and role are to question the integrity of humanity before God, seeking to find fault in order to win his suit and to cause separation. Thus, Paul implies that discipline without the goal of restoration assists Satan in his condemnation of the Corinthians.

What are Satan’s techniques to bring about this ‘fall’ of humans? In the book of Job, Satan is able to affect the ‘worldly’ things a person has - prosperity, family, and personal health. These things are assured to the people of Israel if they uphold their covenant with God; conversely, this blessing will be revoked if they transgress the covenant (Deuteronomy 27-28). In the book of Job, Satan is allowed to remove the fence that God has placed around Job (1.10) and to assail his worldly blessings. Satan picks on humanity. If he is willing to question the integrity of a righteous man, he would be all the more eager to have an unrighteous man under his control, a situation in which victory would appear immanent.

However, Satan’s devices against humanity are not foolproof. Paul believes that there is potential for people to turn from a life of sin and to live in the Spirit. Observing that Paul envisions that it is possible for believers, aided by the Spirit, to radically reorient their lives, I challenge the view that repentance is not an important theme in Paul’s letters.⁶⁹⁶ Given that *μετάνοια* is not a word used commonly by Paul, I will

695. NRSV translates *πλεονεκτέω* as ‘outwitted’. However, the sense of “to take advantage of” is preferable in this context. The noun, *πλεονεξία* (which the NRSV translates as ‘extortion’), appears in 2 Cor 9.5 as the opposite of a ‘voluntary gift’ (*εὐλογία*). In addition, it is used in 1 Thess 4.6 as parallel to *ὑπερβαίνω* and translated as ‘to wrong’ or ‘to transgress’: both *ὑπερβαίνω* and *πλεονεκτέω* must not occur amongst brothers. *Πλεονέκτης* also appears in the vice lists of 1 Cor 5.10, 11.

696. This is contrary to Gundry Volf’s position that ‘Paul does not make

investigate its occurrences in order to evaluate if the concept to which this word points and its attendant themes are, in fact, rare in Paul's thought.

Forms of the word *μετάνοια* occur ninety-four times in the LXX and NT. Of the fifty-two NT occurrences, twenty-four are found in the Gospel accounts and four in Pauline epistles. However, full significance of *μετάνοια* is difficult to discern from the word itself. Here I will look at its semantic field in order to ascertain what it entails, to whom it is relevant, and what its repercussions are. Clues come from the context of each occurrence. Twelve of the LXX passages have God as the subject of *μετάνοια*, but on this issue the biblical witnesses are divided. On the one hand, 1 Sam 15.29 declares that God will not 'recant or change his mind, for he is not a mortal'. However, the book of Jonah portrays God as compassionate to the penitent Ninevites who turned from their evil ways (3.6-10). Here, although the Ninevites are the ones who are unrighteous, it is God who repents: 'when God saw what they did, how they turned (*ἀπέστρεψαν*) from their evil ways, God changed his mind (*μετενόησεν*) about the calamity that he had said he would bring upon them; and he did not do it' (v. 10). In fact, that God relented is not surprising to Jonah, the prophet who was called to preach doom to Nineveh. He considers it characteristic of God and explains, 'that is why I fled to Tarshish at the beginning; for I knew that you are a gracious God and merciful, slow to anger, and abounding in steadfast love, and ready to relent (*μετανοῶν*) from punishing'. God's character is also understood this way by other, primarily prophetic, biblical traditions.⁶⁹⁷

The other LXX occurrences have humans as the subject of *μετάνοια*. These signify some aspect of change, either "turning around", "wandering", "fleeing", "tearing away", "being shaken", or "considering". Most similar, however, to the NT portrait of repentance are those occurrences found in the deuterocanonical writings of *Wisdom of*

repentance from sin for which a Christian incurs temporal judgment pivotal for escape from final condemnation' (Gundry Volf, *Paul and Perseverance*, 112).

697. See Amos 7.3, 6; Joel 2.13-14; Zech 8.14; Isa 46.8; Jer 4.28; 18.8, 10.

*Solomon*⁶⁹⁸ and *Sirach*.⁶⁹⁹ Indicative of the occurrences of μετάνοια here is that humans feel sorry for their sinful behavior and they turn from it. Referring to God, the author of *Sirach* writes, ‘yet to those who repent he grants a return, and he encourages those who are losing hope’ (*Sir* 17.24).

Moreover, every occurrence of μετάνοια in the NT and twenty-three in the LXX have the sense of repentance from sin, or relenting from a particular activity or attitude. ‘Repentance’ takes a place of prominence in the Gospels. Indeed, Mark depicts the initiation of Jesus’ ministry with the words: ‘repent and believe in the gospel’ for ‘the kingdom of God is near’ (Mark 1.15//Matt 4.17). Nearly half, twenty-five, of its NT appearances are concentrated in Luke-Acts.⁷⁰⁰ Indicative of μετάνοια in the book of Luke is the author’s concern that unrighteous people should undergo repentance: ‘I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance’ (15.7). Furthermore, Peter’s speech in Solomon’s Portico addressed to those who ‘acted in ignorance’ (Acts 3.17) represents the gospel message to ‘repent, therefore, and turn to God so that your sins may be wiped out, so that times of refreshing may come from the presence of the Lord, and that he may send the Messiah appointed for you, that is, Jesus’ (3.19-20).

From this study of μετάνοια, it is possible to see that it indicates a variety of things, but most consistently in the NT it signifies a person’s change of behavior or attitude, particularly in regard to sin. In Paul’s letters the word occurs four times.⁷⁰¹ In Romans 2, it is related to judgment in the day of the Lord. Paul contrasts God’s wrath and mercy in this passage (2.4-5). Paul asks, ‘do you not realize that God’s kindness is meant to lead you to repentance?’ (v. 4). He describes God’s character as kind,

698. *WisSol* 5.3; 11.23; 12.10, 19.

699. *Sirach* 17.24; 44.16; 48.15.

700. See Luke 3.3, 8; 5.32; 10.13; 11.32; 13.3, 5; 15.7, 10; 16.30; 17.3-4; 24.47; Acts 2.38; 3.19; 5.31; 8.22; 11.18; 13.24; 17.30; 19.4; 20.21; 26.20.

701. Rom 2.4; 2 Cor 7.9-10; 12.21.

forbearing, and patient, attributes akin to those shown in some accounts of the prophets, but Paul does not allow that God may ‘repent’ in the day of the Lord. Rather than averting condemnation, impenitent people are storing up wrath for themselves (2.5). In fact, Paul depicts God’s judgment as a repayment for a person’s deeds (2.6). He calls for repentance in v. 4 because he fears that the recipients are harboring a judgmental attitude (v. 3) that will be self-condemnatory (σεαυτὸν κατακρίνεις; v. 2). The sins they judge are things that Paul attributes to a debased mind (1.28): every kind of wickedness, evil, covetousness, malice, envy, murder, strife, deceit, craftiness, gossip, slander, God-hating, insolence, haughtiness, boastfulness, inventions of evil, rebellion toward parents, foolishness, fatherlessness, heartlessness, and ruthlessness (1.29-31). However, Paul also castigates the judgmental Roman Christians ‘because you, the judge, are doing the very same things’ (2.1).

Given Paul’s list of sin in Rom 1.29-30, it is difficult to see how any person can escape God’s wrath. However, Paul offers repentance (2.4) and ‘patiently doing good’ as ways to be worthy of eternal life (2.7). One’s actions in life do matter because the ‘doers of the law will be justified’ (2.13): ‘they show that what the law requires is written on their hearts, to which their own conscience also bears witness; and their conflicting thoughts will accuse or perhaps excuse them on the day when ... God, through Jesus Christ, will judge the secret thoughts of all’ (2.15-16).

Thus regret about sin and a desire to change can make sinners worthy of forgiveness by God. In 2 Corinthians 7, Paul addresses the Corinthians who have been grieved (ἐλυπήθητε)⁷⁰² ‘into repentance’ (εἰς μετάνοιαν; v. 9). The numerous occurrences of ‘grief’ (vv. 8, 9, 10, 11) point out that this attitude has positive and negative potential. There are two kinds of grief, i.e. ‘godly grief’ (κατὰ θεὸν λύπη) that produces ‘repentance that leads to salvation’ and ‘worldly grief’ (τοῦ κόσμου λύπη) that produces death (v. 10). In 2 Cor 2.5-11, the offender is grieving and, according to Paul, here there is also positive and negative potential. Paul’s statement that the sinner of 2

702. The same root is found in 2 Cor 2.7.

Corinthians 2 not be overwhelmed with sorrow indicates his concern that offenders are vulnerable to experiencing ‘worldly grief’, which is susceptible to Satan’s designs.⁷⁰³

Although μετάνοια is not mentioned explicitly in 2 Corinthians 2, perhaps it should be understood here since Paul has forgiven the sinner and counsels the Corinthians to do the same.⁷⁰⁴ Moreover, Paul is concerned that the offender not be overwhelmed with grief. Based on Paul’s characterization of grief in 2 Cor 7.10, it is reasonable to consider that Paul believes the grief that the offender is experiencing has the potential to be ‘godly grief’. However, if the penalty lasts too long, then it could become ‘worldly grief’. Hence Paul forgives the offender of 2 Corinthians 2 and asks the Christian fellowship to do the same. He asks that they reaffirm their love for him (2 Cor 2.8), an act that demonstrates their forgiveness and restores him to the group.

Paul counsels forgiveness in one instance, but is this indicative? What is the fate of those who seemingly have accepted God’s gift, but subsequently are revealed to be ἀδελφὸς ὀνομαθόμενος (1 Cor 5.11)? Having received one chance at reconciliation (see 2 Cor 5.14-21), are such people (like the incestuous man) now apostates, who have lost, or never had,⁷⁰⁵ salvation? Paul’s hope for the repentance of serious sinners is evident in 2 Cor 12.21. There Paul writes that he is preparing to visit the Corinthians again, although he has trepidation about this. He fears that he will find them not as he wishes (12.20), a reference to problems that have plagued the Corinthian congregation: factions (quarreling, jealousy, anger, selfishness, slander, gossip, conceit, and disorder, v. 20), and recalcitrant sinners (v. 21). The sins in 2 Cor 12.21 are like those mentioned in 1

703. Barrett comments that ‘it is Satan’s object to seize Christian believers and make them his own; this he would succeed in doing if the offender were swallowed up in excessive sorrow’ (Barrett, *Second Corinthians*, 93).

704. We see that the rift between Paul and the Corinthians has similarly been healed by the congregation’s grief and repentance (2 Cor 7.7-12).

705. E.g., Gundry Volf views the point of 2 Cor 12.21 to be that there were ‘nonconverts’ within the Corinthian body: ‘it alerts us to the fact that Paul may have thought that some Corinthians would actually fail the test and prove to be “rejected as nonconverts”’ (Gundry Volf, *Paul and Perseverance*, 223).

Corinthians (impurity, sexual immorality [πορνεία], and licentiousness) and Paul fears that he will have to mourn (πενθέω) over those ‘who have sinned before and have not repented’ (2 Cor 12.21; cf. 1 Cor 5.2). Paul uses the word πενθέω in reference to ongoing sin in 2 Cor 12.21, thereby indicating that he is grieved by the wickedness of these sinners and that they may soon experience God’s wrath.⁷⁰⁶ Moreover, his grief, if he is to experience it, will be because these people are not fully reconciled to God.

However, it is clear from the passage that Paul does not want this to happen. Furthermore, he believes that it is *possible* for people to be brought back into grace, much as the olive tree metaphor of Romans 11 demonstrates. There his concern is for the salvation of some Jews, who seem to Paul to be cut off from the root. Some of Israel’s natural branches have been broken off because of their unbelief, but this made room for wild branches, i.e. the Gentiles, to be grafted in. In this way, Paul makes sense of why most of Israel has failed to acknowledge Jesus as the Messiah. Although he admits that the present is bleak for the natural branches, he does not give up hope for their salvation. Rather, he says, ‘and even those of Israel, if they do not persist in unbelief, will be grafted in, for God has the power to graft them in again’ (v. 23). Although the situation differs from 1 Corinthians 5, the theme of the hope of salvation is the same. Paul does not know, or at least does not explain, in either case *how* salvation is going to happen, but he knows that it is possible with God.

It is this type of possibility that is characteristic of Paul in matters of salvation. He exerts himself as an apostle to win as many as he can. In fact, as he claims, ‘I have become all things to all people, that I might by all means save some’ (1 Cor 9.22).⁷⁰⁷ He

706. Barrett comments that ‘Paul will mourn simply that men should sin in this way, and not repent’ because at issue is their exclusion from the kingdom of God (as in 1 Cor 6.6-10 [Barrett, *Second Corinthians*, 332]).

707. Barton observes that ‘Paul’s experience of the risen Christ brought with it the recognition that his people’s messianic hope was fulfilled, that the new age of the kingdom of God and the resurrection of the dead had begun, and that the time of God’s blessing through Abraham to all nations (cf. Galatians 3; Romans 4) had come. His special vocation was to announce this to the Gentiles in order that the full harvest of

works hard and suffers a great deal in this pursuit. His letters indicate his continued concern for the churches he established: he rebukes and admonishes, emphasizing that behavior is an important indicator of who they are as believers.⁷⁰⁸ He also counsels Christians to have special regard for those who are weak, lest they should be ‘ruined’.⁷⁰⁹ In addition, Paul often encourages people to build each other up within the context of community.⁷¹⁰ In short, Paul’s concern for the wellbeing of believers is frequently expressed and this concern extends even to those who have stumbled after initial profession of belief. Rather than being relatively uninterested in repentance, Paul actually fervently hopes that all unbelievers, including believers who have stumbled, should be reconciled with God.

Hence study of the occurrences of *μετάνοια* in Paul’s letters allows us to see that his notion of ‘repentance’ is not limited to those references, but point to his hope for all offenders, including the incestuous man of 1 Corinthians 5. There Paul portrays Satan’s disciplinary activity as that which can cause ‘destruction of the flesh’. Existence ‘in the flesh’ is synonymous with sin and leads to death (Rom 8.2-3). But Paul hopes for salvation, which is synonymous with life ‘in the Spirit’ and eternal life (Rom 8.13). Moreover, if one’s life is oriented towards ‘the flesh’, experiencing ‘godly grief’ will lead to repentance and salvation. I propose, then, that Paul understands *μετάνοια* as essential for those who have fallen away from being ‘led by the Spirit’ (Rom 8.14; Gal 5.25). Paul does not often write about *μετάνοια* because he is writing to God’s holy

God’s people, Gentiles as well as Jews, might be brought in’ (Stephen C. Barton, “Paul as Missionary and Pastor,” in *The Cambridge Companion to St. Paul*, edited by James D. G. Dunn, CCR [Cambridge: CUP, 2003], 35).

708. E.g., 1 Cor 5.7; Gal 5.25.

709. Rom 14.15; 1 Cor 8.11-13.

710. See Rom 12.4-8, 10, 13, 18; 13.8-10; 14.1-4, 10-23; 15.1-7; 1 Cor 1.10; 8.1, 9-13; 9.19-23; 10.23-11.1; 12.7, 12-26; 13; 14.4-12; 2 Cor 6.3-13; Gal 5.13-26; Phil 1.9-11; 2.1-5; 1 Thess 3.12; 4.9-12; 5.11-22; Phm 5-6.

community, whom he considers to be already walking in the Spirit;⁷¹¹ however, Paul's understanding is that for those living in 'flesh', repentance is vital for salvation.

8.2.2 Restoration to the Congregation

So far I have examined Pauline views on salvation and the day of the Lord, as well as his thoughts on grief, repentance, and forgiveness. In light of this examination, I have concluded that it is likely Paul expects that the incestuous man must repent of his offense during his earthly existence in order to experience salvation. Here I will assert that Paul believes the offender's restoration to the community of believers is also possible.⁷¹²

Although repentance, forgiveness, and restoration are not explicitly in view in 1 Corinthians 5, Paul's consistent use of them in conjunction with salvation indicates that he associates them in cases of sin.⁷¹³ Thus Paul manifests the hope of restored relationships within the Christian community when an offense has occurred. Based on the interrelation of ethical behavior and salvation in Paul's writings, I believe it is best to see that when Paul states his hopes for the salvation of the incestuous man he also implies repentance and restoration. By understanding the themes of the passages as connected, one sees that Paul would always conduct disciplinary action with the hope of reintegration.⁷¹⁴ Thus after separation from the community, if the offender experiences

711. 'One of Paul's favorite images for living the life of faith is "walking". One who walks chooses certain paths and decides not to take others Believers "walk in newness of life" (Rom 6.4); they walk "worthy of God" (1 Thess 2.12) and in such a fashion as to "please God" (1 Thess 4.1). In fact, they should walk in such a way as to set a good pattern for others (1 Thess 4.12; cf. Rom 13.13)' (Sampley, *Walking*, 75–76).

712. Origen is an exemplar of this interpretation (see McDonald, "Spirit, Penance & Perfection," 36–63).

713. Romans 2; 2 Corinthians 2; 7; 12.21. Consider South, who wonders if 'for Paul there could be any eschatological salvation *without* repentance and restoration to the community If it were in fact possible for any disciplined offender to be saved apart from repentance and restoration, why would Paul be so concerned that the offender in 2 Cor 2 be restored and forgiven?' (South, *Disciplinary Practices*, 99, emphasis original).

grief and repentance, then the community would extend forgiveness and restored membership in the group and, ultimately, God would grant the penitent sinner salvation in the day of the Lord.

Is this scenario plausible? To the Galatians Paul writes, ‘if anyone is detected in a transgression, you who have received the Spirit should restore such a one in a spirit of gentleness’ (6.1). To the Corinthians, he asks them to forgive and comfort an offender by reaffirming their love (2 Cor 2.7-8).⁷¹⁵ Expulsion from the group results in delivery to Satan and refusal to readmit an offender signifies that he or she is still under Satan’s control, susceptible to despair (v. 7). In addition, forgiving offenders is beneficial for the community because it undermines Satan’s designs (v. 11). Since Satan works to separate humanity from God, it is the case that every person is a potential target for his attentions. Hence, for the sake of the wellbeing of all community members it is important that they bolster each other’s faith and welcome every person who professes belief, even a former offender. In this way they provide security for the group from Satan. Moreover, Paul reminds the Corinthians that some of them had been sinners who were previously ineligible for the kingdom of God.

The Corinthians had been called by God into a unifying fellowship (1 Cor 1.9), reconciled to God and to each other.⁷¹⁶ Mitchell highlights that Paul’s focus in 1 Corinthians is on mending divisions and factions at Corinth. However, this concern does not mean that he is not worried about the fate of the individual. In Paul’s teachings about the inter-relatedness of the body and about special concern for weak members, he shows that the body is dependent on its individual members and that individual wellbeing is linked to the conduct of other members of the group. 1 Corinthians

714. Cf. James 5.20: ‘you should know that whoever brings back a sinner from wandering will save the sinners’ soul from death and will cover a multitude of sins’.

715. See also 1 Cor 8.13; 10.24.

716. See Rom 12.10; 13.8-10; 15.5-6; cf. Gal 5.13-15.

abounds in what Mitchell calls the language of ‘oneness’: one God,⁷¹⁷ one Spirit,⁷¹⁸ one Lord Jesus,⁷¹⁹ and one body.⁷²⁰ For Paul, salvation is a corporate matter and life as Christians signifies life together.

8.3 Salvation and Judgment of the Offender

In this chapter, I have focused on the purpose clause of the disciplinary action of 1 Cor 5.3-5: ‘so that his spirit may be saved in the day of the Lord’. I investigated the concepts of salvation and judgment in the Pauline corpus and how these understandings relate to the biblical material as a whole. Salvation is for eternal life and an inheritance in the kingdom of God, which are imparted by God in the day of the Lord. On that day there is also judgment of works, including the revelation of the secrets of each person’s heart. Paul exhorts believers to practice self-discernment to endure the eschatological test: by properly judging oneself, it is possible to avoid condemnation with the world. Thus, in the Pauline view of salvation, one’s behavior does matter. Those who are ‘in Christ’ walk in the Spirit, to which life ‘in the flesh’ is the antithesis. Being led by the Spirit brings about eternal life, whereas death ensues from a ‘fleshly’ existence. Paul believes that it is, however, possible for offenders to be reintegrated into the people of God, for ‘godly grief’ leads to repentance and to salvation.

When Paul says that he still hopes for the incestuous man’s salvation, he indicates that he believes the discipline of 1 Cor 5.5 will produce repentance. Therefore, it is best to understand 1 Cor 5.3-5 as a statement of sharp discipline, which also expresses Paul’s hope that the offender will repent and regain his place in the group.⁷²¹

717. 1 Cor 8.6; 12.6.

718. 1 Cor 3.16; 6.11, 17; 12.4-11.

719. 1 Cor 1.10; 6.11; 8.6; 12.5.

720. 1 Cor 6.16; 10.17; 12.12-27. Mitchell, *Paul and Rhetoric*, 90.

721. Meurer’s conclusion about this passage is that, ‘die Strafe muß aber erkennen lassen, daß es einmal um die Erhaltung der Gemeinschaft und zum anderen um die Rettung des Bestraften geht’ (Meurer, *Das Recht*, 132).

CHAPTER 9

SUMMARY AND CONCLUSIONS

The purpose of this thesis has been to consider Paul's intent in 1 Cor 5.3-5. Discerning original meaning is ultimately be an unverifiable task, but it is the goal of the exegete to offer a reading that is plausible within the considerations of context. The passage at hand, although small, is one that has impacted the practice of church discipline throughout the centuries. In addition, significance lies in how it gives insight into the mind of Paul. These verses contain Pauline 'shorthand'; thus the modern reader of Paul should carefully consider the conceptual importance of these simply stated phrases.

Now the task is to sum up and to consider the implications of my study. The significance is not that we are now able to claim with certainty what the historical outcome of the incestuous man's situation was. It is doubtful that any investigation can achieve that aim. However, I do find that Paul's intent for the discipline of 1 Cor 5.3-5 is that it should be ultimately beneficial for both the community and for the offender. Indeed, in stating his hope for the sinner's salvation, Paul actually leaves the possibility open for his restoration to the congregation.

9.1 Chapter Summaries

Reconstruction of Paul's intent is important because many Christians, members of churches, and readers of the NT take the apostleship and authority of Paul seriously. If we would seek insight for faithful living from Paul's letters, then 1 Cor 5.3-5 serves as an important arbiter between laxity and over-zealousness in matters of discipline.⁷²²

722. David Yeago emphasizes the importance of congregational discipline: 'the exercise of the key of binding is the *ultima ratio* of pastoral governance, the last and

The introductory chapter drew attention to the interpretative problems, significance, and state of research of this text. While much has been written on the passage, no one thoroughly investigates Paul's discipline of the incestuous man with a particular focus on the purpose clause, 'so that he may be saved in the day of the Lord' (v. 5). The warrant for my study is that this has been a text appealed to through the centuries in matters of Church discipline despite a lack of consensus about its meaning.

In chapter 2, I engaged in grammatical and syntactical analysis of 1 Cor 5.3-5. There I adopted the method called 'visual reading' in order to discern the syntactical patterns of the text and to establish the most likely arrangement of its clauses. As a result of that study, I offer this translation:

For indeed I, being absent in body, but present in spirit, have already judged - as if present - the one who is doing such a thing: when you and my spirit are assembled together in the name of our Lord Jesus, with the power of our Lord Jesus hand over such a man to Satan for destruction of his flesh so that his spirit may be saved in the day of the Lord.

Establishing a translation of the passage allowed for examination of the terms within the literary context of 1 Corinthians 5 and Paul's thought world of scripture traditions. Through this analysis in chapter 3, I found that Paul made explicit and non-explicit reference to traditions now found in the canonical books of Exodus, Leviticus, Deuteronomy, Ezra, and Job. These biblical traditions and other writings more contemporary to Paul have provided a framework for my interpretation of 1 Cor 5.3-5. In the remaining chapters, issues raised by the text itself were examined, namely:

1. Paul's language of 'body', 'flesh', and 'spirit';
2. The role of Satan as the agent of discipline;
3. The nature of the discipline;
4. The community's significance in the disciplinary procedure;
5. Paul's salvific intent for the discipline.

In short, the passage has allowed for insight into Pauline anthropology, cosmology,

most serious word of warning and judgment. The church has been given no power of coercion, only the word, and the key of binding is the most emphatic utterance of God's "No" to sin at the church's disposal' (David S. Yeago, "The Office of the Keys: On the Disappearance of Discipline in Protestant Modernity," in *Marks of the Body of Christ*, edited by Carl E. Braaten [Grand Rapids: Eerdmans, 1999], 103).

ecclesiology, soteriology, and eschatology.⁷²³

In examination of the terms σῶμα, σὰρξ, and πνεῦμα (chapter 4), I found that the passage's emphasis on Paul's presence in the community indicates that he characterized himself as a representative of God:

1. His personal judgment carried the same weight 'as if' he had been present when delivering it, and
2. He believed his spirit would be transported to be present with the Corinthian assembly during the man's formal expulsion.

In addition, I conclude that it is the *offender* who is the referent of τῆς σαρκός and τὸ πνεῦμα. These phrases indicate aspects of the man and his orientation either towards God (as signified by 'spirit') or away from God (i.e. 'flesh'). In the Pauline corpus, 'the flesh' represents humanness, which is weak and prone to sin. It is this dimension that Paul says must be destroyed to allow for the possibility of new life in the Spirit.⁷²⁴ 'Destruction' will occur through separation of the man from the presence of God in the Corinthian community.

Chapter 5's inquiry about Satan's agency in 1 Cor 5.3-5 revealed a connection with traditions found in Job. There one observes Satan in the role of an agent of God, working within God's economy. In this capacity, Satan is also an adversary of humanity, who wishes to expose and exploit human weakness. The insight from the book of Job provides a way to understand Satan in 1 Cor 5.5. Paul may have anticipated that punishment of the incestuous man, once outside of the community and under the authority of Satan, would involve physical suffering. However, examination of the occurrence of παραδίδωμι in ancient literature shows it is not necessary to see it as indicating death or physical destruction. What is certain is that Paul believed the

723. In fact, I found that investigation of this passage has provided an excellent window into the field of Pauline studies.

724. I follow Fee in the understanding that a human engages in the spiritual life (i.e. fellowship with God) inasmuch as she or he is led by the Holy Spirit (see e.g., Gal 5.22-25; Fee, *First Epistle*, 204–05).

discipline had salvific potential. It is through intervention by the community and the action of Satan that the possibility of the man's salvation emerges.

In chapter 6, I focused on how the discipline described by Paul, to 'hand over such a one to Satan for destruction of the flesh', has been understood by interpreters as a warrant for execution, a ruinous curse, or a punishment akin to excommunication. The previous chapters' examination of the phrase's terminology and conceptual bases provided evidence for the conclusion that Paul's disciplinary sentence called for community exclusion. This is in line with the observation that Jewish groups of Paul's time were also practicing exclusionary forms of discipline. Thus the best interpretation of the punishment in 1 Cor 5.5 is as a sentence of excommunication.

Paul's understanding of the community of believers was investigated in chapter 7, particularly to explore how this notion influenced his reaction to the offense and formulation of the discipline. I examined Paul's language about community in 1 Cor 5.6-8 and other parts of 1 Corinthians, a survey that revealed his primary conception was that the believers were a holy fellowship in continuity with Israel. As such, impurity must be removed so that the community could maintain its relationship with God. However, Paul also considered the fellowship of believers to comprise the body of Christ, which emphasizes that the well-being of the whole group depends on the proper functioning of the individual members. The body metaphor suggests that there are both positive and negative effects for the whole when a diseased body part is removed. In line with Paul's metaphor of re-grafting in Romans 11, if the incestuous man should change it is important to readmit him into their fellowship.

Finally, chapter 8 focused on Paul's purpose for the discipline. As described by him, the discipline has both punitive ('destruction') and restorative ('salvation') elements. Through examination of Paul's use of 'salvation' and 'day of the Lord' I found that these terms are linked to human self-discernment and divine judgment. Thus it is reasonable to conclude with the majority of commentators that Paul's hope for the man in 1 Cor 5.5 is 'eschatological salvation'. However, most studies fail to consider

how this concept bears on the earthly manifestation of eternal salvation. The Pauline corpus reveals that ‘walking’ in the Spirit is necessary for participation in a life with God. To experience what Paul hoped for, salvation in the day of the Lord, the offender must reorient his life away from sin toward the Spirit. Furthermore, as the people of God, the Corinthians must restore this person to the fellowship if such a change occurs. Although Paul did not specify the possibility of the offender’s repentance, forgiveness, and reintegration in 1 Cor 5.3-5, he expressed elsewhere to the Corinthians that this is the appropriate response to a life reoriented towards God. Thus when Paul spoke of the man’s salvation in 1 Cor 5.5, the hope is for his repentance and restoration to the community of believers.

9.2 Overall Conclusions

Paul’s discipline in 1 Cor 5.3-5 indicates that he believed the incestuous man should be excluded from the Corinthian fellowship. From this action Paul expected Satan to assail the man, perhaps in ways similar to his assault on Job, with the result that his ‘flesh’, i.e. his life of sin, will be destroyed. The destruction of being outside of the community and, thus, the presence of God may well bring the man to sorrow, as experienced by the person described in 2 Cor 2.5-11. Furthermore, if ‘godly grief’ and repentance occur as a result of disciplinary measures, it is desirable that the sinner should be readmitted to the Corinthian community during his lifetime. A theme of Paul’s writings is his desire that everyone who hears the gospel will be saved. Inspection of other Corinthian disciplinary passages close in situation to 1 Cor 5.3-5 points to the interpretation that Paul’s statement of hope for the salvation of the incestuous man is equivalent to a wish that he will repent and be readmitted to the community. Paul wanted the community of believers to protect its corporate purity, but individual good is also his intent.⁷²⁵

725. In his conclusion Meurer supports this view: ‘wir meinen, daß gerade dieser Unzuchtsfall und seine strafrichterliche Behandlung dem Christen deutlich machen kann, daß das Strafen nicht einfach abgelehnt werden kann, sondern im Gegenteil bejaht

In addition, my research has produced the corollary insight that interpretation of the passage has been aided by an investigation as informed by OT traditions. Jewish scripture traditions have explicated how Paul envisioned the punishing action of Satan to be potentially redemptive. Furthermore, comparison of Paul's exhortations to the Corinthian congregation with OT expectations for the people of God leads to the conclusion that Paul understood his communities to be in continuity with Israel.

9.3 Further Implications

My study has focused on what Paul *meant* in a difficult passage of the Bible. In the previous chapters I have not attempted to draw out the contemporary significance of this research, but here I will point to potential areas of use in religious and secular settings.⁷²⁶ An impetus for this study has been my own denomination's appropriation of 1 Cor 5.3-5 in matters of church discipline, sometimes occurring with regrettable results. Although it is not impossible to use this text in modern congregational settings, I do offer words of caution. Appropriation of 1 Cor 5.3-5 must be carried out as part of a theological discussion of discipline, including attention to Paul in relation to the wisdom of the Bible and Church tradition, the history of ecclesiastical discipline, and the discernment of the Holy Spirit's leading within one's own fellowship. All of these are necessary for reflection on right action in this critical area of corporate Christian life.⁷²⁷

My study suggests that despite its strange concepts and awkward syntactical construction, the principles of 1 Cor 5.3-5 have ongoing relevance in situations of contemporary church discipline. If one stumbles discipline may be necessary, but Paul

werden muß, wenn es den Schutz und die Erhaltung der Gemeinschaft einerseits und die Rettung des Straftäters andererseits zum Ziel hat' (Meurer, *Das Recht*, 132–33).

726. I take the distinction between 'meaning' and 'significance' to be that while 'the text of a discourse has only one viable "meaning" - the meaning intended by the author ... it may have a multiplicity of significances for different readers as they attempt to relate that one meaning to their own situation' (Cotterell and Turner, *Linguistics*, 57).

727. See the excellent discussion about biblical hermeneutics in Willard M. Swartley, *Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation* (Scottsdale, PA: Herald Press, 1983), particularly 229-34.

counseled that it should be correction with a redemptive purpose. Commenting on 1 Corinthians 5, Christopher Marshall observes that ‘the command to “drive out the wicked person from among you” ... is followed by a reminder that the Corinthians were themselves once guilty of identical sins yet have been washed, sanctified, and justified in Christ (6.9-11), a recollection that would provide a check against treating an expelled offender as a lost cause’.⁷²⁸

Furthermore, the scope of my research, like Marshall’s, could extend to examination of societal standards of justice.⁷²⁹ Marshall is representative of a worldwide multi-disciplinary field, called Restorative Justice, which has developed to challenge the notion that permanent exclusionary discipline of offenders is beneficial for society.⁷³⁰ My own work, if extended to consider the historical connections between the development of law in ecclesial and secular courts and between medieval excommunication and modern penal codes, also may have relevance for the field of Restorative Justice. My investigation, although confined to Paul’s intent for the specific Corinthian situation, argues a restorative case. The primary goal of this thesis has been to show that Paul does not lose sight of the welfare of the individual in his concern for the fellowship’s holiness. His desire is to achieve both corporate and individual good.

728. Christopher D. Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment*, SPS (Grand Rapids: Eerdmans, 2001), 161.

729. Marshall studies how NT language judged to be ‘retributive’ is sometimes appealed to for bolstering the moral authority of states’ modern criminal justice systems. See also Meurer’s observation about 1 Cor 5.5’s cautionary message, ‘das Strafrecht darf somit niemals dazu mißbraucht werden, ein ideologisch gesetztes und gefordertes Ziel zu erreichen und zu verwirklichen’ (Meurer, *Das Recht*, 132).

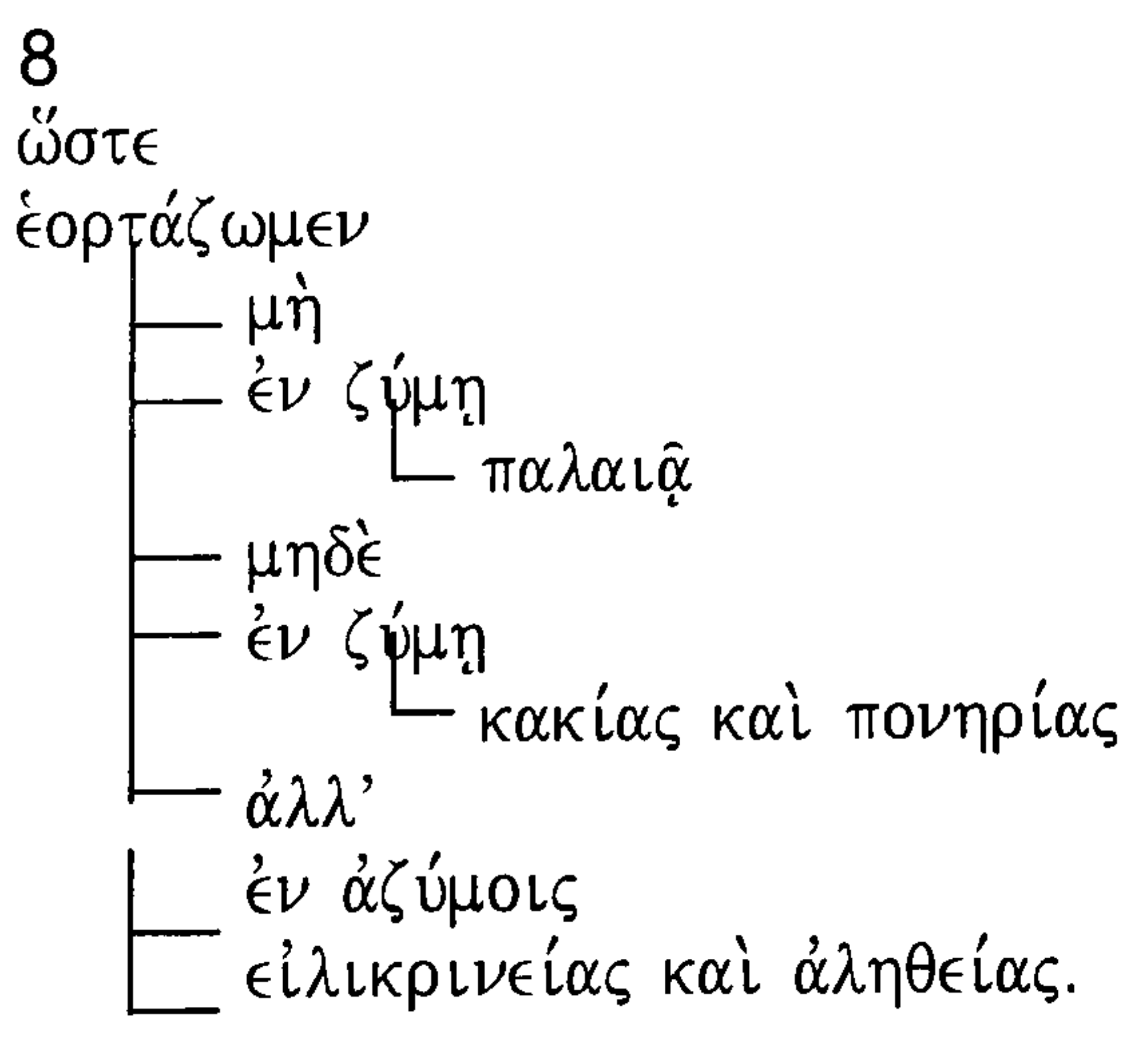
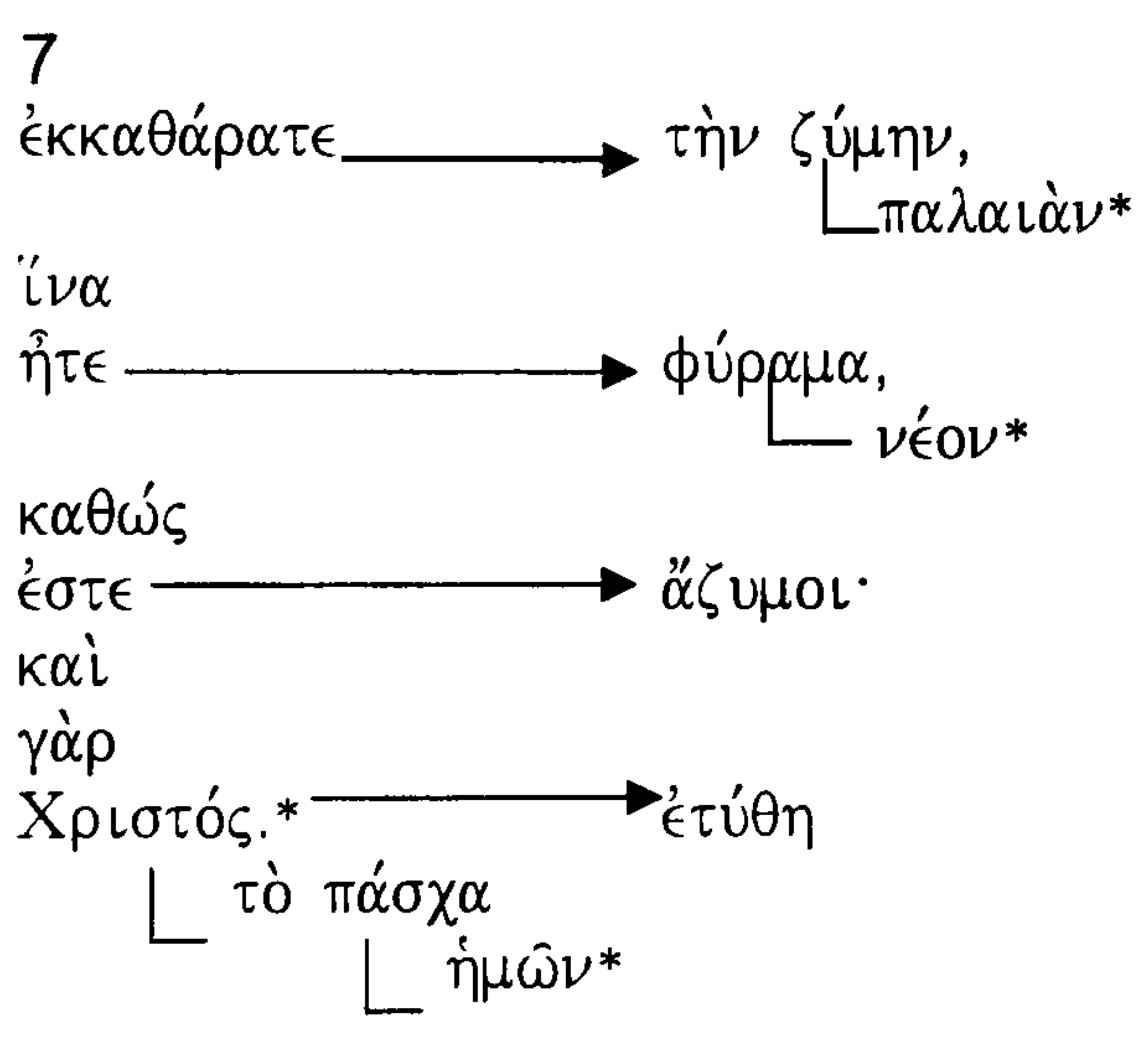
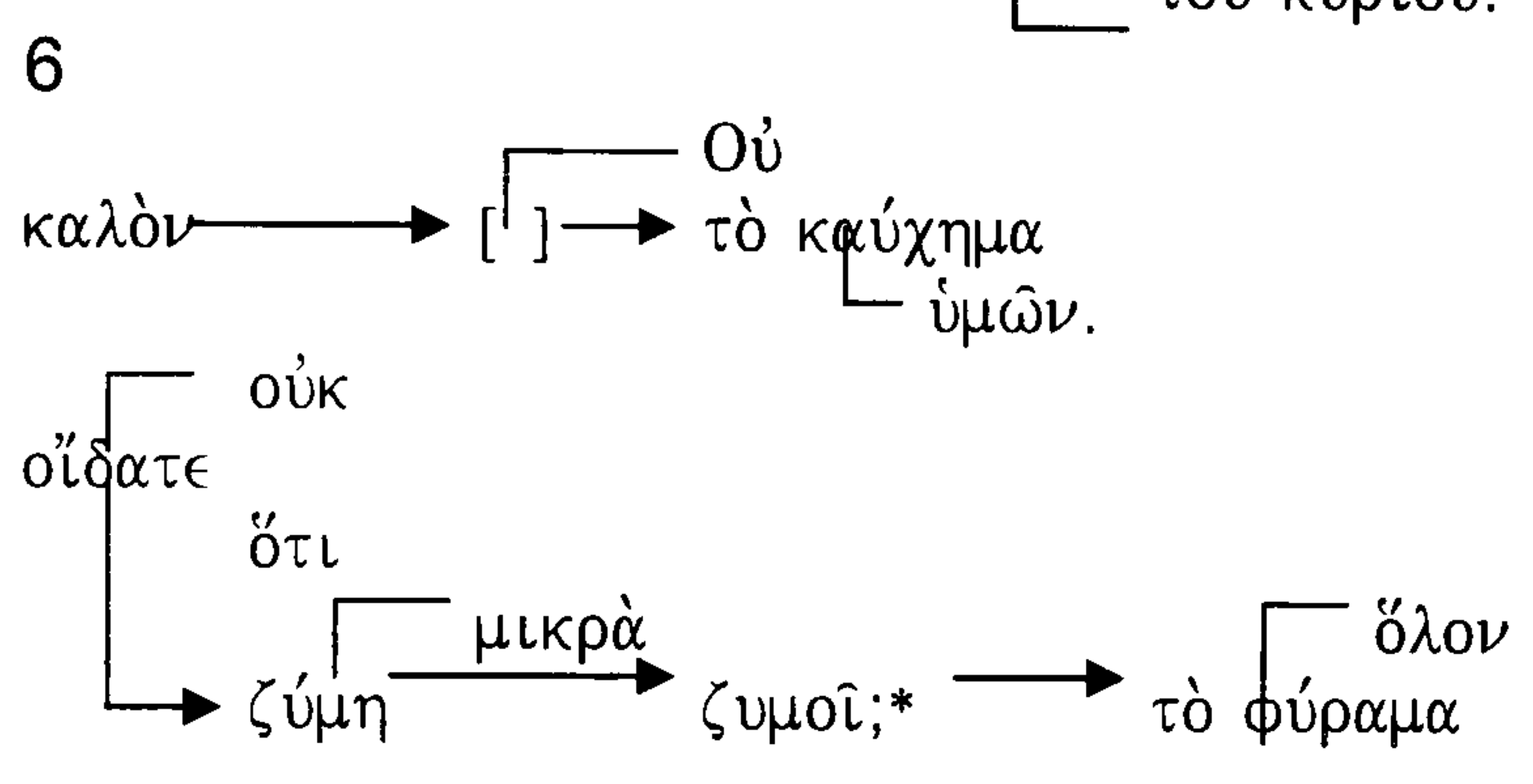
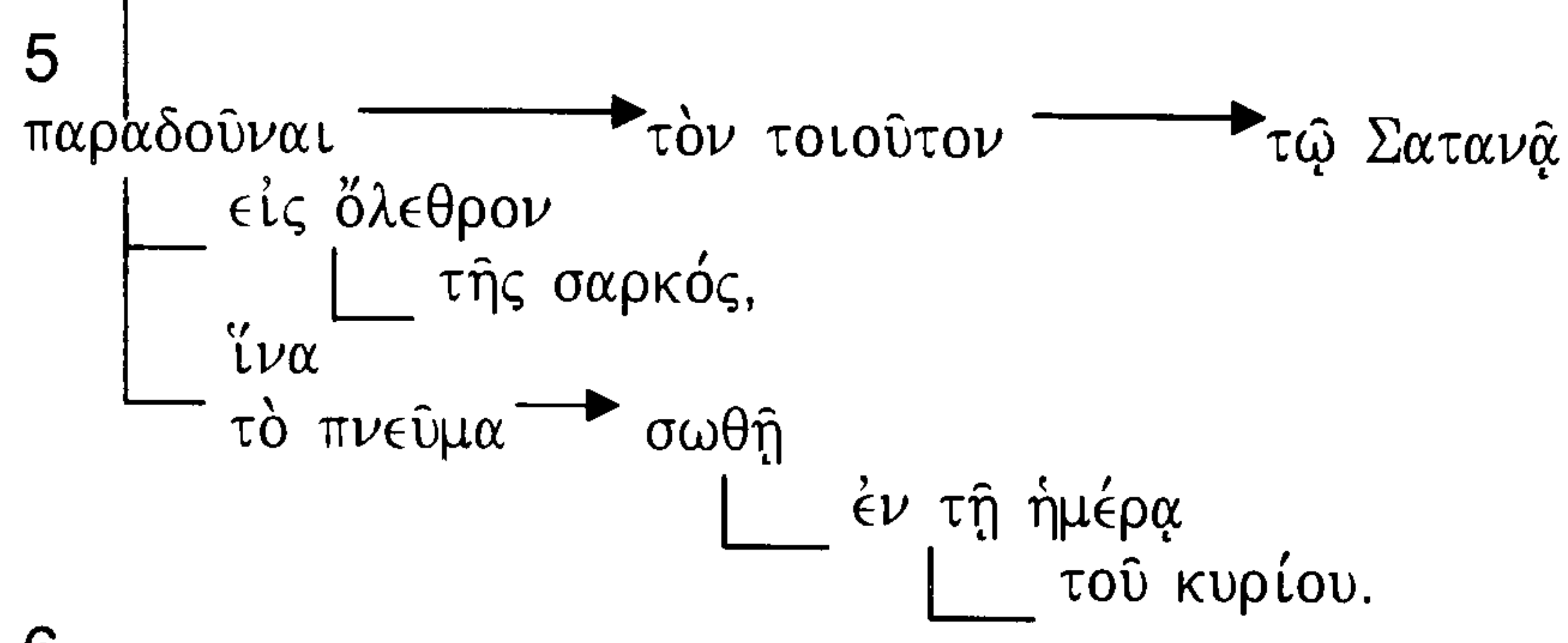
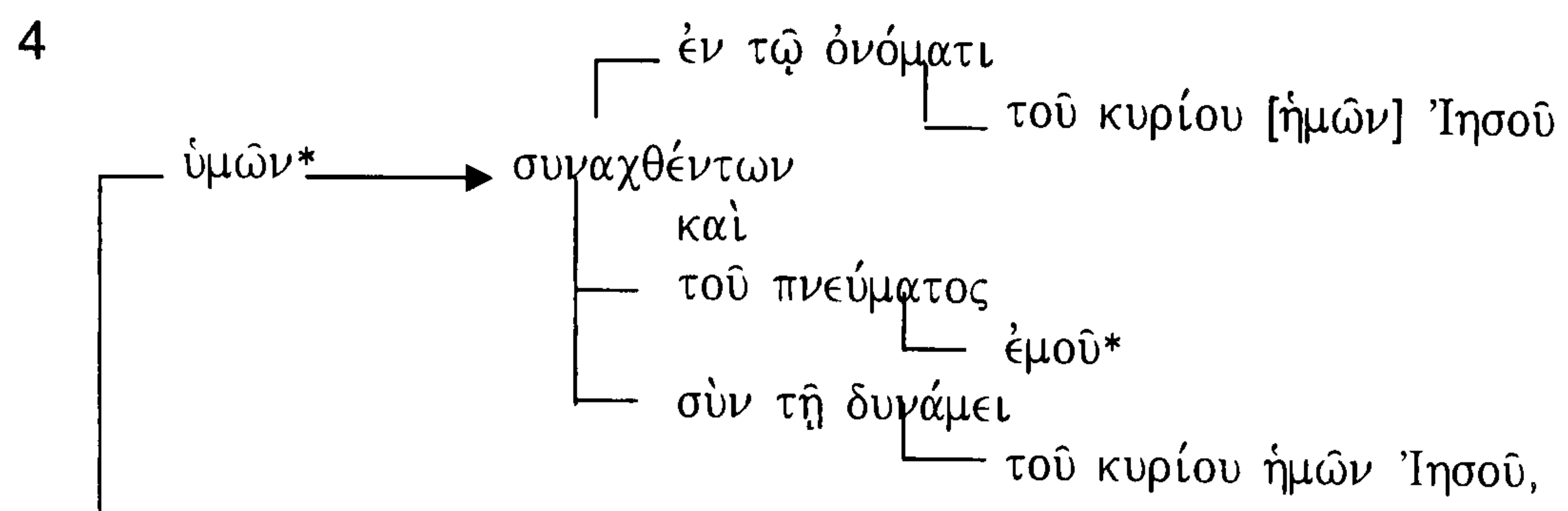
730. One of the goals of Restorative Justice practitioners is to work with federal and state criminal justice systems in designing punishments for offenders that can help to integrate them into society as useful members, rather than as people who are likely to reoffend. See Howard Zehr, *Changing Lenses: A New Focus for Crime and Justice* (Scottsdale, PA: Herald Press, 1990) for an excellent introductory text on this topic. A simple yet comprehensive definition of Restorative Justice is that ‘it focuses on what needs to be healed, what needs to be repaid, what needs to be learned in the wake of a crime. It looks at what needs to be strengthened if such things are not to happen again’ (Susan Sharpe, *Restorative Justice: A Vision for Healing and Change* [Edmonton: EVOMS, 1998], 7).

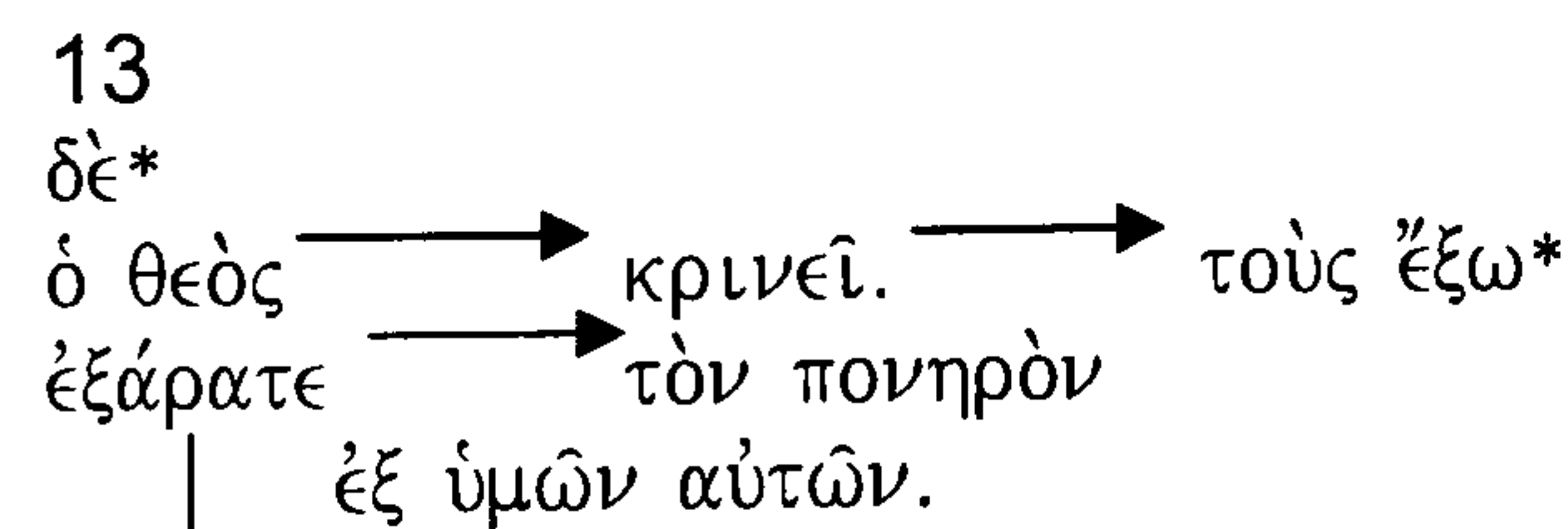
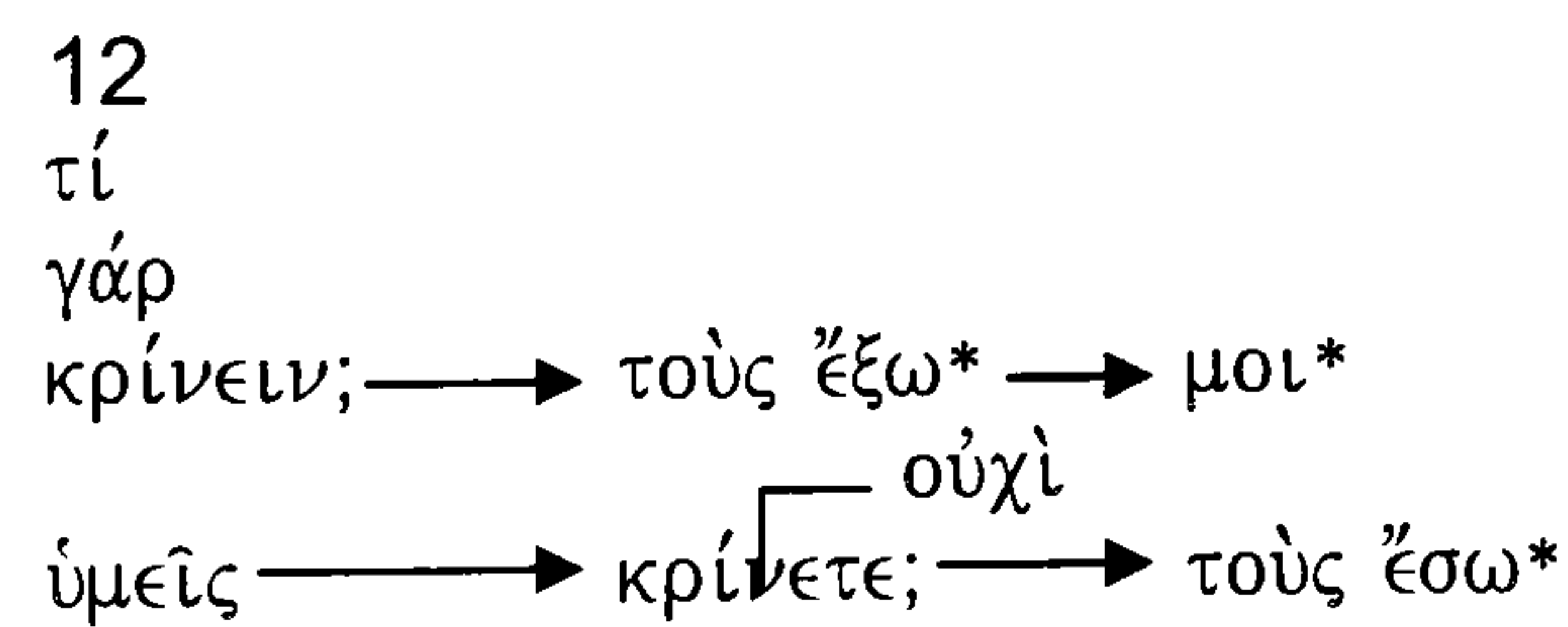
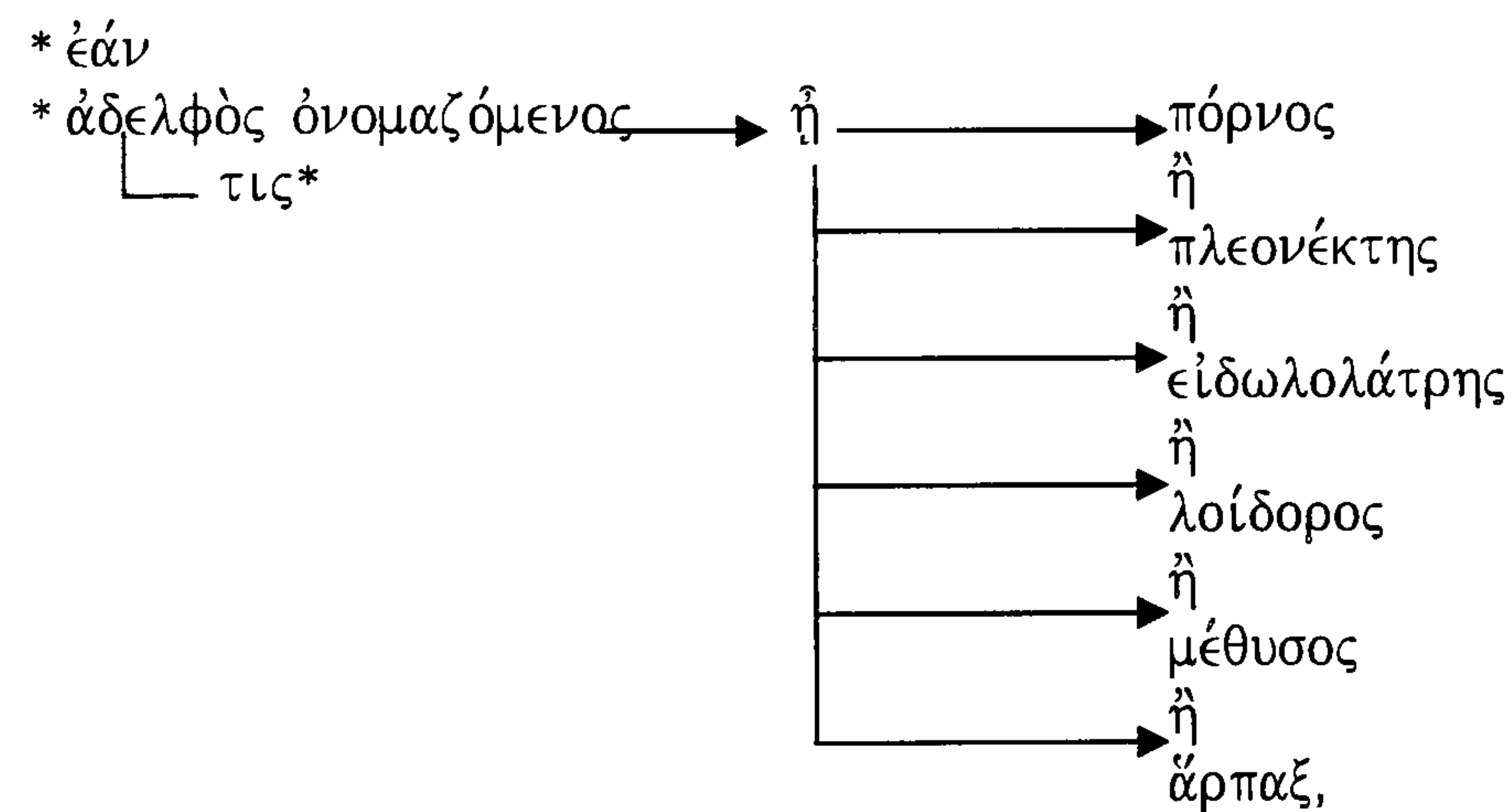
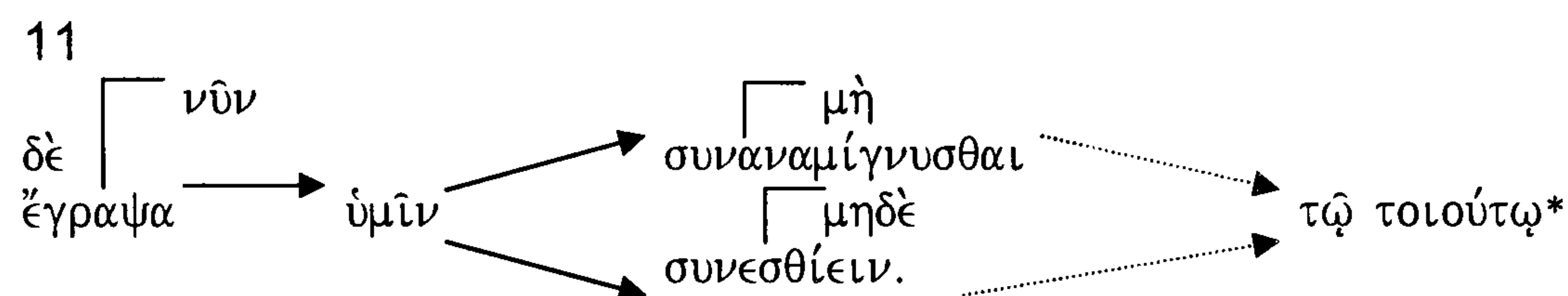
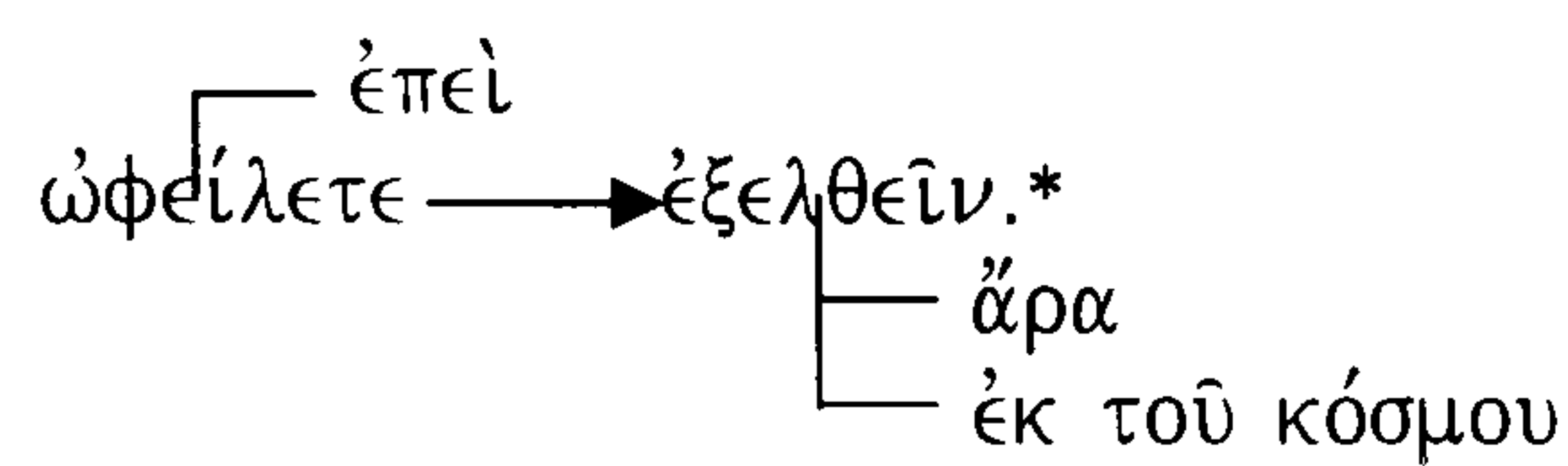
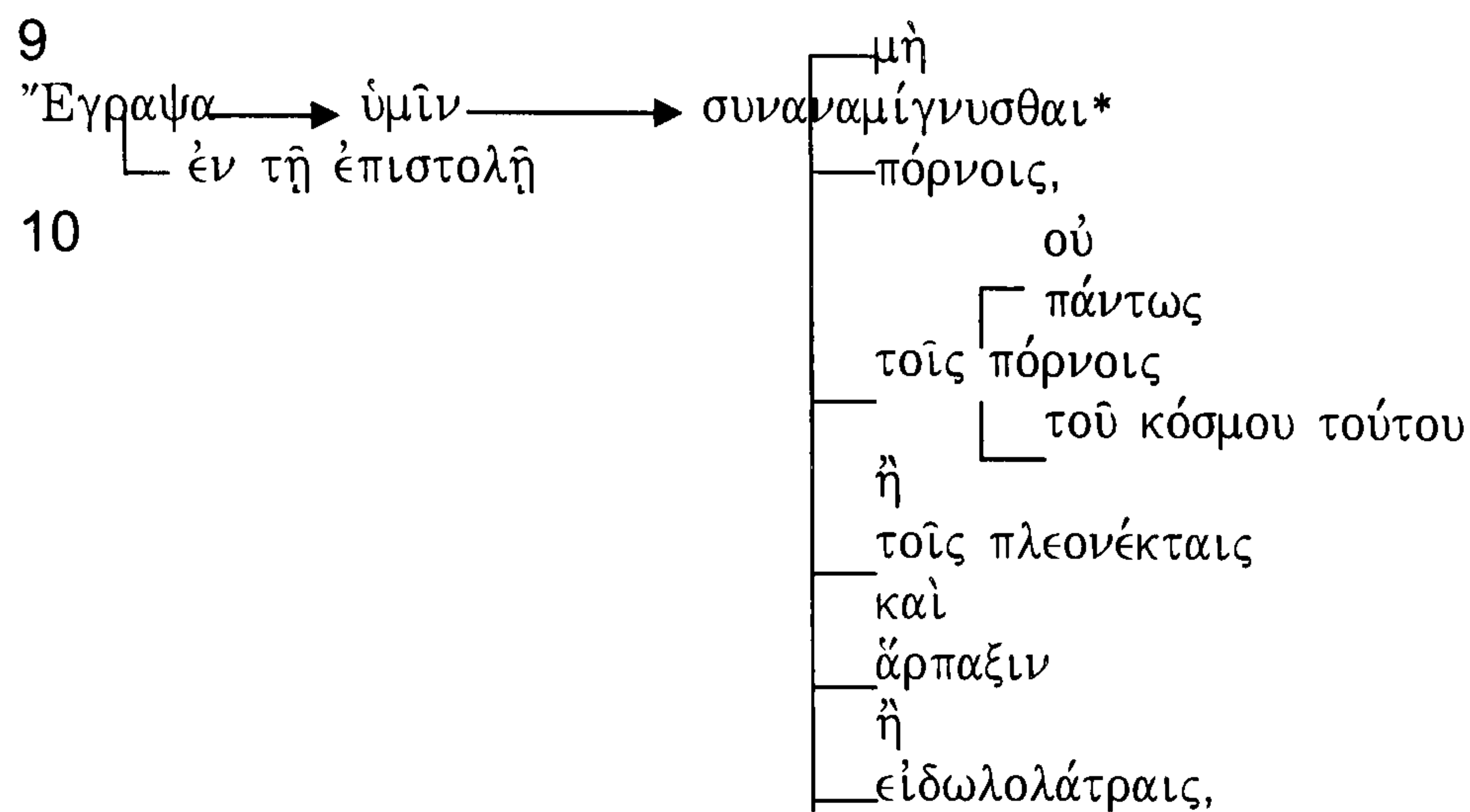
Appendix

1 Corinthians 5: Grammatical Analysis

“Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.	1	ἀκούεται - P, P, Ind, 3, s ἔχειν - P, A, Inf	Asyndentic (beginning of pericope): Verbal clause + nominal clause (as d.o.) Nominal clause Verbal clause
It is actually reported there is sexual immorality among you, and such sexual immorality which is not among the Gentiles/unbelievers, that someone is having the wife of his father.			
καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;	2	πεφυσιωμένοι - Perf, P, Ptc, n, m, p ἐστὲ - P, A, Ind, 2, p ἐπενθήσατε - A, A, Ind, 2, p ἀρθῇ - A, P, Subj, 3, p πράξας - A, A, Ptc, n, m, s	Verbal clause Verbal clause Verbal clause: subjunctive + ptc (as subject) w/ imperative force
And you are puffed up! But should you not, instead, have mourned so that the one doing this deed should be removed from among you?			
ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον.	3	ἀπὼν - P, A, Ptc, n, m, s παρὼν - P, A, Ptc, n, m, s κέκρικα - Perf, A, Ind, 1, s παρὼν - P, A, Ptc, n, m, s κατεργασάμενον - A, D, Ptc, a, m, s	Verbal clause: 1 st p pronoun (for emphasis) + ptc (nom.) + ptc (nom.) + main verb + ptc (nom.) + ptc (acc.)
For I (although I am absent in body, I am, rather, present in spirit) have already passed judgment (as though being present) on the one bringing about such a thing.			
ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,	4	συναχθέντων - A, P, Ptc, g, m, p	Fragment: genitive absolute – satellite + ptc (gen.) + satellite + satellite
When you are gathered together, in the name of our Lord Jesus and of my spirit [and] with the power of our Lord Jesus			
παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.	5	παραδοῦναι - A, A, Inf	Verbal clause: Inf. as governing verb (impv. force) + d.o. + ind.o. + satellite + satellite (result clause with subj.) + satellite
hand this person over to Satan for the destruction of the flesh, so that the spirit shall be saved in the day of the Lord.			

Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;	6	οἶδατε - Perf, A, Ind, 2, p ζυμοι - P, A, Ind, 3, s	Asyndetic: nominal clause Asyndetic: verbal clause: main verb + content clause
Your object of boasting is not good. Do you not know that a small amount of yeast causes the whole lump to rise?			
ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.	7	ἐκκαθάρατε - A, A, Impv, 2, p ᾗτε - P, A, Subj, 2, p ἐστε - P, A, Ind, 2, p ἐτύθη - A, P, Ind, 3, s	Asyndetic: verbal clause + purpose clause w/ subj. Verbal clause Verbal clause
Clean out the old yeast in order that you will be a new lump, just as you are unleavened – for our Passover lamb, Christ, is slaughtered.			
ὥστε ἑορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.	8	ἑορτάζωμεν - P, A, Subj, 1, p	Verbal clause: Main verb + satellite + satellite + satellite
Therefore we will observe the festival, not with old yeast, nor with yeast of wickedness and evil, but with unleavened sincerity and truth.			
Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,	9	Ἔγραψα - A, A, Ind, 1, s συναναμίγνυσθαι - P, M/P, Inf	Asyndetic: verbal clause: main verb + ind.o. + satellite + d.o. (inf. phrase)
I wrote to you in the letter not to be associated with sexually immoral people,			
οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν.	10	ὀφείλετε - P, A, Ind, 2, p ἐξελθεῖν - A, A, Inf	Fragment: all datives describing with whom not to associate Verbal clause: main verb + satellite + d.o. (inf.)
surely not the sexually immoral of this world, not the greedy and the swindlers, nor idolators, since you would be therefore obliged to escape from the world.			
νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.	11	ἔγραψα - A, A, Ind, 1, s συναναμίγνυσθαι - P, M/P, Inf ὀνομαζόμενος - P, P, Ptc, n, m, s ἢ - P, A, Subj, 3, s συνεσθίειν - P, A, Inf	Verbal clause: main verb + ind.o. + d.o. (inf. phrase:) + class 3 condition + d.o. (inf. phrase)
But now I write to you not to be associated with [such a person] (even if someone being called a brother be sexually immoral, or greedy, or an idolator, or a slanderer, or a drunkard, or a swindler), do not even eat with such a person.			





1 Corinthians 5: Textual Layout

I. Porneia in Corinth (vv. 1-5) A. Paul hears the report.	“Ὡλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ ἐν τοῖς ἔθνεσιν τοιαύτη πορνεία ἥτις οὐδὲ ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν.
B. Paul chastises the Corinthians. 1. They should have mourned; 2. The offender should have been removed.	ὁμοῦ πεφυσιωμένοι ἐστὲ καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας; ἐγὼ μὲν γάρ, ἀπὸν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·
C. Paul gives his counsel. 1. Although not present, he has formed a judgment; 2. The gathered congregation is to perform the discipline. 3. Hand such a one over to Satan: a. for destruction; b. for salvation.	ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

II. An Unleavened
Lump (vv. 6-8)
A. Paul chastises the
Corinthians;
B. Paul gives his
counsel;
C. Paul promises
celebration:
1. not as a leavened
lump;
2. but as an
unleavened one.

Οὐ καλὸν τὸ καύχημα ὑμῶν.
οὐκ οἶδατε
ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;
ἐκκαθάρατε τὴν παλαιὰν ζύμην,
ἵνα ᾗτε νέον φύραμα,
καθώς ἐστε ἄζυμοι.

καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

ὥστε ἐορτάζωμεν
μὴ ἐν ζύμῃ παλαιᾷ
μηδὲ ἐν ζύμῃ κακίας
καὶ
πονηρίας
ἀλλ' ἐν ἀζύμοις
εἰλικρινείας
καὶ
ἀληθείας.

III. Instructions about Associations (vv. 9-13)

A. Clarification of a former letter:

1. do not associate with the sexually immoral;
2. but surely not all the sexually immoral;
3. since you would have to leave the world.

B. Further instructions:

1. do not associate even with a brother, should he be sexually immoral, etc., not even to eat with such a person;
2. appropriate judgment:
 - a. why should Paul judge outsiders?
 - b. the Corinthians should judge insiders;
 - c. God will judge outsiders.
3. final exhortation: Expel the evil one from among you.

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλότραις, ἐπεὶ ὠφέεστε ἄρα ἐκ τοῦ κόσμου ἐξελεῖν.

νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἑάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλόατρης ἢ λοιδόρος ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιούτῳ μηδὲ συνεσθίειν.

τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἔξω ὁ θεὸς κρίνει.

ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

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