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Community Discipline: Saint Paul and Qumran: An Exegetical Study of Paul's Principles of Church Discipline Based on an Investigation of Qumran and Such Pauline Materials as Relate to First Corinthians 5:1-5

Harold Louis Kitzmann

COMMUNITY DISCIPLINE: SAINT PAUL AND QUMRAN:

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CHURCH DISCIPLINE BASED ON AN INVESTIGATION OF

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AS RELATE TO FIRST CORINTHIANS 5:1-5

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by

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SHORT TITLE

COMMUNITY DISCIPLINE: SAINT PAUL AND QUMRAN

Kitzmann; S.T.M., 1970

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LIST OF ABBREVIATIONS

Abbreviations used in the text to designate
Manuscripts from the Dead Sea Scrolls

I QS . . . . Manual of Discipline

CD . . . . Covenant of Damascus

I QM . . . . The War Scroll

I Q Is . . . . The Book of Isaiah

I QpHab . . . . . . Commentary on Habakkuk

I QH . . . . The Thanksgiving Hymns

I QSa . . . . The Two Column Scroll

CHAPTER I

INTRODUCTION

Discipline problems arose early in the church. A case of flagrant immorality at Corinth prompted Paul to counsel the congregation there to meet in solemn assembly and to "excommunicate" the offender. The purpose of this study is to examine the subject of discipline as treated in Paul's letters, particularly the instance related in 1 Cor. 5:1-5, against the background of Qumran. It is an attempt to establish the New Testament principles governing the church in its internal relations as the fellow-ship or community of God's "called out people" as compared with practices described in the Dead Sea Scrolls. On the basis of our investigation, we propose the thesis that church discipline is one of the tools to be used by the church to enable the Holy Spirit to work toward the repentance and renewal of a member who lives contrary to the expectation of life in Christ.

Charges have been made in recent years that the church has failed to be relevant. It is maintained by many critics that the needs of the people are not being met. Gibson Winter, for example, sees the church as captive to the very world to which it has been called to speak.[1] Such accusations point up the need to restudy and rethink various practices of the church which often have existed unquestioned from generation to generation.

Excommunication is one such practice which needs to be reexamined. Present excommunication statements and practices are based primarily on

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[1]Gibson Winter, The Suburban Captivity of the Churches (New York: Macmillan, c.1962), pp. 1-2.

the church's tradition. Furthermore, attempts to utilize what the church
has taught about excommunication have been affected by an inadequate
understanding of the church as church. Such misunderstanding has influ-
enced the interpretation of the scriptural instances dealing with what
might be termed church discipline.

For the church to be the church in the present day, the congregation
must see itself in Pauline terms as a community of God's people living in
fellowship. If the congregation fails to be the tightly knit fellowship
in Christ as described by Paul, then either of two things can develop.
On the one hand, if the church is not understood in the New Testament
sense as the body of Christ, then discipline can become a means of house
cleaning, and so anything but an evangelical instrument. On the other
hand, the use of discipline can be regarded as "impractical" since it
might result in the loss of needed members.

Other errors related to discipline cluster about the question of the
nature of man. It has been taught that man is composed of body and soul,
the soul escaping the body at death. Such a dichotomy can lead to a casual
treatment of the relationship of a Christian's moral conduct to his eternal
welfare. In a way, such an approach goes back to ideas already dealt with
in the New Testament. The "new freedom" advocated by Paul in his letter
to Colossae was interpreted by some early Christians in such a way as to
think of the body as being less important than the soul of man. This, of
course, was a distortion of Paul's understanding of man as a total entity.

Such false views as mentioned above, if perpetuated in the church of
today, could lead a congregation to neglect church discipline in its
proper New Testament sense. The need to restudy Christian discipline is
therefore quite real.

In order to comprehend the meaning and implications of discipline
and its application, it is necessary that we have a New Testament under-
standing of the church as a community and of man's relationship to it
both as a lost and as a redeemed person. The Pauline corpus is a major
source for the topics mentioned above: community, the nature of man, and
Christian discipline.

To obtain further insight into Pauline thought and for purposes of
comparison, this study includes a treatment of the Qumran sect. This
community, existing at the time of Paul, represents an example of one
Jewish group's thinking during the time when the church came into being.
Paul and the early church possibly used some of the community structure
and ideas with which they were familiar in Judaism, at times only by way
of contrast. The Qumran materials therefore should help us to understand
Paul and the early church in their views of community, man, and salvation
and consequently of discipline.

The outline for this study follows this general course. First, a
study of Paul's early life and training will be combined with a study of
the Qumran community to establish the Hebraic background of both the
apostle and the Dead Sea sect. Then, the primary material from Qumran
will be studied in conjunction with the secondary sources to determine
the characteristics and activities of a Jewish eschatological community.
Third, we intend to examine the Pauline materials along with secondary
sources to define Paul's conception of community, the nature of man, and
man's relationship to the community as a member or non-member. Throughout
the Pauline section we will attempt a running comparison of the church's
and Qumran's understanding of community, the nature of man, and of man's

relationship to the community in order to point out similarities and divergences. The results of the Pauline study then will be evaluated to provide a background for the terminology and principles given in 1 Cor. 5:1-5. Finally, we will examine these verses in First Corinthians with a view to interpreting the nature of community action, the meaning of "Satan," and the significance of "flesh" and "spirit" as used in this text and as they relate to church discipline.

The secondary source material utilized in the research is limited mostly to publications of the last thirty years. Any significant research produced prior to that time is, as a rule, absorbed by more recent studies.

The conclusions reached in this study are the following: (a) Paul's conception of man is based on the Hebraic view of the human being as a unity composed of body enlivened by spirit and thus a living being; (b) Man, existing in a fallen state without God, is doomed to destruction with the rest of the creation, since he is part of that creation by virtue of his body of flesh; (c) The Christ-event has made it possible for man to be freed from this lost condition, since by baptism a man can participate in Christ's victory over the forces which operate in this corrupted creation; namely, sin, death, and Satan; (d) Paul uses the term "flesh" to indicate man's entanglement with this creation and his enslavement to Satan, sin, and death; (e) With Christ, a man crucifies the "flesh" and thus is freed from his former existence, his old man, the "flesh," and is raised to a new life in which he no longer walks according to the "flesh" (that is, under Satan's rule) but according to the Spirit (that is, under Christ's rule); (f) The Spirit, given to the believer when he is baptized into Christ, is his new life which is not subject to death; (g) We also

have found that Paul's conception of the community is based on his view
of man and the possibility of the believer's incorporation into Christ
through baptism; (h) All who are thus incorporated become the body of
Christ, the Christian community, where they are in a new relationship to
each other and are to act for the mutual edification of all; (i) Therefore,
if one who has been baptized and is called a brother lives a life in no
way consistent with his being part of Christ's body, some action must be
taken to deal with him; (j) Since the church is Christ's body, it becomes
the responsibility of the total membership of the body to come to the aid
of a fellow member who is in need or who has strayed; in other words, to
mend the body; (k) Finally, it is the conclusion of this study that,
according to the evidence of 1 Cor. 5:1-5, Christian discipline, in this
case, expulsion from the fellowship, is a tool available to the church for
the task of bringing an errant member to repentance and to a renewal of
his life in Christ, since the Holy Spirit can work through the congregation's
word and action. Christian discipline is therefore an integral part of
the life of the church. It is, in fact, one of its basic operating
principles.

Church discipline, when understood as an instrument of renewal,
implies that the Christian community of all ages must take action on any
member who violates the unity of fellowship and endangers his own salvation
as well as the proper operation of the body of Christ. Such action is
both an act of judgment and an offer of help. Discipline consists in
confronting the errant member with the decision of either acknowledging
Christ as Lord and returning to the fellowship of believers or denying
Christ's lordship and turning himself over to Satan's rule. By confronting

the sinner with this choice, the community proclaims to him that within the fellowship he can be offered the assurance of salvation, while outside the church he will experience only the judgment of God. The purpose of the community's act of judgment is to accomplish a person's salvation. This judgment consists in informing the errant member of his actions which are contrary to God's will and therefore subject to His judgment. Deliverance from God's judgment is attained when the brother repents and in so doing crucifies the "flesh," once again placing himself under Christ's rule.

The implications of Paul's teaching on discipline for the present community of faith are these: (a) Discipline when used to keep people in line by threat is not in keeping with the New Testament doctrine of the community and its life; (b) The Gospel is sufficient for motivating those who already walk according to the Spirit; (c) Church discipline can be used only when a person maintains he is a brother in the faith but insists on a life after the "flesh"; (d) Furthermore, the church is a community and has responsibilities that accord with this reality; (e) It fulfills its responsibility by disciplining a sinful brother, not only to reclaim him, but also to maintain its own character as the holy people of God; (f) Finally, the church's power and authority for such action come from Christ, the head of the fellowship, and His Spirit. In summary, church discipline, as taught by Paul, is a means of preaching the Gospel which offers deliverance from Satan, the "flesh," and death through incorporation into Christ, whose body is the Christian community. When the church does preach the Gospel, one vital aspect of which is Christian discipline, then the church fulfills its responsibility as the fellowship of God's "called out people."

CHAPTER II

PAUL, QUMRAN, AND JUDAISM

We shall now investigate whether the Qumran materials may serve as a
background against which to understand Paul's conception of man and com-
munity and therefore of Christian discipline. First, we shall discuss
Paul's Jewish background. This will include a review of the locale of
his youth, his formal schooling, his usage of the Old Testament, and the
Hebraic nature of his cosmology, anthropology, and community concepts.
Then we shall study the Qumran Community to establish its existence as an
isolated example of a kind of contemporary Judaism.

The sect at Qumran believed that it alone practiced orthodox customs,
and that, as a result, it constituted the true remnant in Israel. The
Christian community also regarded itself as the end-time people of God.
Similarities in the two communities arise from this common outlook. Among
these are a close sense of unity, a strict initiation process, and a
system of discipline.

Despite the many similarities between the Christian community and
Qumran, as we shall note, there is a real contrast in purpose each had
for existing. Qumran believed its efforts at keeping the law of Moses
would hasten the coming of the end-time. The Christian community believed
it was already living in the end-time. This realization determined the
type and purpose of life in the Christian community as Paul came to
see it.

Paul's Jewish Background

A proper treatment of Paul's doctrine of man and of community begins with an understanding of his terminology. To this end, an acquaintance with Paul's background is helpful.

On the grounds that Paul was born in Tarsus, a city exposed to Greek thought, it has been maintained that much of Paul's thinking was affected by Greek philosophy. Paul's letters give some indication that he was a Greek-speaking Jew born outside Palestine. But it is unwarranted to conclude from his place of birth that he would be acquainted in more than a superficial way with Greek philosophy and culture; for Tarsus was not, strictly speaking, a Greek city. Furthermore, Paul insists on the correctness of his Jewish upbringing and on his zeal for Judaism.[1]

Perhaps we can account for Paul's stress on his Jewish upbringing if we accept as most likely that he was reared in Jerusalem rather than in Tarsus. This is the position of W. C. van Unnik.[2] There is much evidence in Acts for the fact that Paul spent considerable time in Jerusalem. Acts tells us, for example, of Paul's education at the feet of Gamaliel in Jerusalem, of his presence at the stoning of Stephen, of his persecution of the Jerusalem church, and of his journey from Jerusalem with letters to the synagogues in Damascus.[3]

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[1]Cf. Rom. 11:1; Gal. 1:14; Phil. 3:5.

[2]W. C. van Unnik, Tarsus or Jerusalem (London: The Epworth Press, c.1962), pp. 12, 45.

[3]Cf. Acts 5:34; 7:58; 8:1; 9:1,2; 22:3; 22:20.

W. C. van Unnick makes a strong case for Jerusalem as the locale of Paul's youth, basing his argument on Acts 22:3. He shows that nothing more is stated in this verse concerning Tarsus than that Paul was born there. What is to be done, then, with ἀνατεθραμμένος ("brought up"), which is connected in this verse with Jerusalem?

Van Unnick maintains that there is a definite distinction between the two verbs ἀνατεθραμμένος and πεπαιδευμένος. The first refers to the parental upbringing, the second to the instruction received from others; namely, from teachers, such as Gamaliel, when the child was older. For proof of this distinction, van Unnik goes to classical sources, where he cites many instances of the same triad of verbs as that used in Acts 22:3.[4] Such triads may not be reduced, he maintains, by equating two of the verbs. For this reason, says van Unnik, the last two verbs in Acts 22:3, ἀνατεθραμμένος and πεπαιδευμένος, refer to two distinct periods in a young man's life.[5]

Further proof for the meaning of ἀνατεθραμμένος as signifying parental upbringing is found by van Unnik in Acts 7:20-22, which refers to the childhood of Moses. In that pericope, ἀνατρεφω refers to what took place in the home and was different from παιδεύω which dealt with formal education.[6]

When he became the missionary to the Gentiles, Paul's world-view remained very much dependent on a strict Jewish training in his youth.

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[4]Van Unnik, p. 15.

[5]Ibid., p. 28.

[6]Ibid., p. 40. Cf. pp. 44-45 for van Unnik's four theses.

Paul's knowledge of Hellenism, van Unnik maintains, was gained after his conversion, when he made a conscious effort to see Hellenism from a Christian point of view and therefore more accurately than if he had been living with an Hellenistic philosophy most of his early life.[7]

Paul's epistles make it quite clear that, regardless of where he spent his youth, he was an orthodox Jew. Paul was a Jew by birth and an orthodox Jew in practice. Indeed, he never ceased to think of himself as belonging to God's people and to yearn for the ultimate inclusion of the Jews in God's gracious purposes.[8] His message was proclaimed in terms familiar to Jews--the law, faith, the promises, the righteousness of God, the judgment, the ruach (spirit, breath) of God--however unacceptable his presentation of these themes may have been to his Jewish contemporaries.

One of the chief arguments for Paul's strict Jewish background is found in his use of the Old Testament.[9] In his own writings, he quotes only the Old Testament and no Hellenistic source.[10] There are many instances, of course, where Paul's doctrine may have been influenced in part by Hellenistic sources, but it is generally conceded that Paul was fundamentally Jewish, also in his understanding of man.[11]

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[7]Ibid., pp. 57-58.

[8]Cf. Rom. 9-11.

[9]D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, c.1964), p. 13.

[10]A. C. Purdy, "Paul the Apostle," The Interpreter's Dictionary of the Bible, K-Q, edited by George A. Buttrick (New York: Abingdon, c.1962), p. 688.

[11]John A. T. Robinson, The Body (Chicago: Henry Regnery Company, 1952), p. 11.

That Paul's understanding of man was Hebraic in nature helps us in appreciating much, if not all, of his doctrine. The Jewishness of his view of man is, in fact, the key to his entire world outlook. For the Hebrew, and so for Paul, man is the center of God's dealings with this world. Accordingly, an understanding of man is essential for comprehending God's actions towards man. The understanding of what man is and what he was to be in Hebraic thought is therefore basic for interpreting the entire activity of God and man in their relationship, and finally of explaining the cosmos itself.[12]

In Paul, we find clear traces of looking at the world with man as the focal point. If redemption through Christ's death accomplishes release from the στοιχεῖα τοῦ Κόσμου, if the work of Christ makes possible the restoration of all things to a harmony with God,[13] then more is involved than the mere subjection of the world to itself as a punishment of man's transgression. What happened was a rebellion of man against God. This came about when man subjected himself to the rule of a host of personal spiritual beings which stood in the wrong relationship to God and had led man to rebel against his Creator.[14]

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[12]T. W. Manson, On Paul and John (Naperville, Illinois: Alec R. Allenson, Inc., c.1963), p. 18. Manson maintains: "The important point to notice as typically Hebraic is that just as the ultimate meaning of the world is to be found in a purpose of God, in the working of his good will, so the meaning of evil is found, not in any mere defect of knowledge or intractability of matter, but in the active willing by conscious beings of purposes hostile to God's."

[13]Col. 1:20; 2:20.

[14]Manson, p. 18. "The head of this evil kingdom appears under various names: Mastemah (Jubilees) [also the Dead Sea Scrolls]; Beliar, for the Old Testament Beliya'al (Jubilees, Orac. Sib., Testament of the Twelve Patriarchs, Ascension of Isaiah); Asmodaeus (Tobit); and, of course, Satan in the New Testament."

To the Hebrew mind, God was active in delivering man from satanic opposition to God. Paul was in agreement with this. However, Paul contributed to Hebraic thought by portraying the culmination of God's intervention through the Messiah. He proclaimed that Christ--and all that Christ stands for--is the supreme, mighty act of God, the decisive factor in the unfolding and realizing of divine purpose.

Because of the interrelation of cosmology and anthropology it is necessary to understand the Hebrew view of man if we are to understand Paul's statements about man both outside and within the kingdom of God; that is, "in the world" or "in Christ."[15] The Old Testament presents part of this conception of man; the Dead Sea Scrolls provide some further insights.

Qumran--An Isolated Example of Contemporary Judaism

The discovery of the Dead Sea Scrolls has given us some literature which may serve as a backdrop against which to read the New Testament. The Scrolls give us information about a Jewish sect contemporary with the life of Christ and the early days of the Christian church. It is widely accepted that this group was part of, or the parent organization of, the Essenes, a community which arose from the earlier movement of the Ḥasidim.

The Ḥasidim were the Jews who were loyal to the law and their ancestral religion when the Hellenizing party exercised a rather baneful

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[15]Ibid., p. 15. "Speaking broadly, we may say that in the main the Pauline cosmology [including anthropology] is essentially Jewish--with this decisive difference that in Christ Jesus Paul sees a new and epoch-making intervention of God on the stage of world history, an intervention which the Jew refuses to recognize."

influence over many of the people. Though the Ḥasidim are first mentioned
in 166 B. C., their existence as a party goes back to a time earlier than
this. E. F. Sutcliffe indicates that we can assign a date of origin be-
fore the accession of Antiochus Epiphanes.[16] When the opposition of the
Hellenizing party became too great, the Qumran people declared themselves
to be the true people of God and went to the desert to make a fresh start.
The Manual of Discipline (8:15) indicates the chief purpose of this
desert retreat:

> And when these become members of the Community in Israel
> according to all these rules, they shall separate from the
> habitation of ungodly men and shall go into the wilderness to
> prepare the way of Him; as it is written, "Prepare in the
> wilderness the way of (the Lord); make straight in the desert
> a path for our God."[17]

Following this reference to Is. 40:3 is the explanation that preparing the
way of the Lord consists in "the study of the Law which He commanded by
the hand of Moses, that they may do according to all that has been
revealed from age to age [that is, in its proper time]. . . ."

The men of Qumran were Jews who went to the desert because their
views were not those of most of their contemporaries. Indeed, their be-
liefs were based on the sacred books of the Old Testament and particularly
on the law. But what characterized the Dead Sea sect as unique was its
determination to carry out the ceremonial prescriptions of the law of
Moses. This it did with the utmost fidelity, sparing no effort to insure

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[16]Edmund F. Sutcliffe, The Monks of Qumran (London: Burns and Oates,
c.1960), p. 41.

[17]This and all subsequent extended translations from the Dead Sea
Scrolls are quoted from G. Vermes, The Dead Sea Scrolls In English
(Baltimore: Penguin Books, c.1962).

that it had mastered the law's meaning and did not violate, even unconsciously, any of its hidden implications. This commitment to fulfilling the law of Moses was so literal that the divine command given in Joshua 1:8: "You shall meditate on it day and night," was interpreted to mean that someone had to be reading and studying the law continuously, day and night (I QS 6:6-8; 8:11-12). The purpose of this perfect fulfillment of the law of Moses was, as stated above, to prepare the way of the Lord. This meant that, if and when the law was perfectly fulfilled, Yahweh would bring in the Day of the Lord. Then the great and final battle with Satan and his forces would take place.

A description of the community's organization and a listing of its rules are found in the Damascus Document and the Manual of Discipline. There we find that, while the community had its own organization and held itself apart from the Jewish nation, it did not regard itself as one group within Judaism. As pointed out by Burrows, the writings appear to be directed to the whole people of Israel. However, as Burrows also indicates, this may be due to the sect's tendency to regard itself as the totality of the true people of God.[18] The fact that it was trying to maintain a strict Jewish community in opposition to secularizing tendencies in Jerusalem and elsewhere[19] makes the Dead Sea Community an excellent exhibit of one kind of Judaism current in Paul's time.

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[18]Millar Burrows, The Dead Sea Scrolls (New York: The Viking Press, c.1955), p. 231.

[19]Ibid., p. 227.

Qumran's Communal Life and Pauline Concepts of Community:
The Importance of a Comparison

There are factors which the Dead Sea Scrolls have contributed to our
understanding of the New Testament's background and derivation beyond a
mere insight into Judaism. Now we shall examine these to see their
relevance to Paul's communal conception.

Some of the beliefs, ideals, organization, rites and practices of
the Dead Sea Community exhibit both impressive similarities and striking
contrasts to the New Testament Community. As examples of the similarities
of the two communities, Burrows isolates the following: (a) Both cul-
tivated a spirit of love and unity, although their respective attitudes
toward non-members were quite different; (b) Both communities advocated
a close fellowship which found expression in the common holding of property,
a fellowship meal, and provisions for disciplinary measures for violations
of the fellowship.[20]

As noted by M. Scharlemann, the Dead Sea Community had an origin
pre-dating Christianity by perhaps as much as two hundred years. "Never-
theless," he maintains, "the literature from this group seems to reflect
conditions that prevailed in its [the sect's] life during the first
century of the Christian era."[21] This is an important reason for select-
ing the Dead Sea sect as a subject for comparison with a Christian
community founded around A. D. 30.

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[20]Ibid., p. 333.

[21]Martin H. Scharlemann, Qumran and Corinth (New York: Bookman
Associates, c.1962), p. 15.

For Paul, and the Christian community, it was already the end-time. The church was the eschatological community awaiting the final deliverance of God's people from the realm of this world and Satan. Paul maintained that the church had become such an eschatological fellowship through the life, death, and resurrection of Jesus, who had defeated Satan and his agents, sin and death. The Christian community was now living through a period of "gathering in" before the final judgment and deliverance. Baptism was the means by which men shared in the victory over Satan, being received thereby into the fellowship of Christ's body.

The purpose for which the Dead Sea Community existed was to do the Torah so well and to live such a perfect life that God would be induced to bring about His Day. That day would bring the final deliverance from the powers of Belial. The rules of the community were strictly enforced to hasten this final overthrew of evil (I QS 8:21-23). Infringements were punished with various penalties, ranging from a reduction of the food allowance to suspension for various periods of time, and even expulsion from the community.

We find similar forms of discipline in the Christian community.[22] However, the chief reason for comparing Qumran's communal life with Paul's conception of the eschatological community is to indicate their radically different purposes for living in a community according to a certain code: the Dead Sea sect to hasten the day of the Lord by their manner of living; the Christians because they believed they were already living in the end-time and had been freed from Satan's tyranny. This

[22]Cf. 1 Cor. 5:1-5 (expulsion); 1 Tim. 1:20 (expulsion?); 2 Thess. 3:14,15; also 3:6,10 (avoidance and cutting off food).

great dissimilarity in purpose should serve to emphasize and clarify the meaning of discipline in the church. We shall examine this matter in the following chapter.

CHAPTER III

CHARACTERISTICS AND ACTIVITIES OF AN ESCHATOLOGICAL COMMUNITY

In the previous chapter, Qumran was described as a society which could be compared with the church as St. Paul conceived of it on the following basis: (a) Qumran was a Jewish community existing concurrently with Paul; (b) The Qumran Community thought of itself as the faithful remnant in Israel living near the end of days. In this chapter, we shall attempt a detailed comparison of the two groups. First, Qumran will be examined for its beliefs and organization, including its disciplinary actions and its role in the "end-time." Next, Paul's statements regarding the Christian community will be studied in the same manner. Finally, it will be our purpose to examine how each society's view of itself in relation to God affected its disciplinary action.

As the previous chapter indicated, Qumran existed to prepare the way for the messianic age. The men of Qumran hoped to accomplish this mission through exact observance of the ritual requirements of the law of Moses. To attain such perfection, it was necessary for the Qumran sect to separate itself from those who did not observe the code and then to establish a special kind of community in the wilderness (I QS 5:10-11).

The Manual of Discipline and the Damascus Document describe the organizational structure of the Dead Sea Community. In his study of these documents, Sutcliffe believes that the founders aimed to place all authority into the hands of priests.[1] Later, as the community grew,

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[1]Edmund F. Sutcliffe, The Monks of Qumran (London: Burns and Oates, c.1960), p. 102.

it became more democratic and formed a general council which included priests and all full members, the "perfect" ones.[2] Yet, even at this second stage, it is evident that we are dealing with a piety lived under the dictates of the Teacher of Righteousness.

More important than the form of organization is what may be called the "community idea," the idea of a spiritual group as the true people of God, as distinct from the Jewish nation. Qumran thought of itself as the faithful remnant in Israel. Behind this belief was a strong doctrine of election. Qumran thought of itself as the chosen people of God (CD 2:7; I QS 1:4; 4:23; 8:6; 9:14; 10:13). In the Damascus Document, the members of the community were those who had been "called by name" (CD 4:4; 2:11; 3:2). As the people of God, they considered themselves to be the agents of the worlds redemption (I QS 8:6,7). Through them deliverance was achieved for those who would flee the world and "the corruption of Judah." In a sense, there is a discontinuity with the Old Testament and with Israel itself. The Qumran people actually thought of themselves as a new Israel, distinct and separate from the rest of the people. This type of isolation resembles the Old Testament ideal of a community set apart for a holy purpose.[3]

The description of community life given in the Scrolls implies living with one another but apart from the world. In the first line of

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[2]Millar Burrows, The Dead Sea Scrolls (New York: The Viking Press, c.1955), p. 234. "The word 'perfect' is often applied to the rabbim. These 'masters' participate in the direction of all the community's affairs. They vote on the admission of new members and judge the cases of offenders against the rules of the order."

[3]Cf. I QS 9:5,6. "At that time, the men of the community shall be set apart as a sanctuary for Aaron, being united as a holy of holies."

the Manual of Discipline is found the term יַחַד , which has the basic

meaning "together." The title of the Manual might be translated "The

Practice of Togetherness."[4] The community members thought of themselves

as the "fellowship of God" (I QS 1:12, בַּעֲצַת אֵל) and at times referred

to themselves as the "assembly of God" (עֲדַת אֵל I QM 4:9). One

reference is to the "gathering of God" (קְהַל אֵל , I QM 4:10) and

the "assembly of Holiness (I QS 5:20 עֲדַת קֹדֶשׁ), suggesting that

the group existed to be a pure society worthy of fellowship with God and

the angels. For this reason, the community felt it had to flee from the

world and conform strictly to the law and the traditions of the community.[5]

The Scrolls make it quite clear why separation from the world was

necessary. It is stated that those not in the covenant will suffer on the

day of visitation because "they have not withdrawn from the congregation

of the men of wickedness" (I QS 5:1). However, as Sutcliffe and many

others have pointed out, no predestination or determinism is taught by

the Scrolls, despite the references to two types of people, those who

belong to the people of God and those who belong to the "men of wickedness."

What was presented by the Scrolls was a choice either of entering the

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[4]Martin H. Scharlemann, Qumran and Corinth (New York: Bookman
Associates, c.1962), p. 23.

[5]Helmer Ringgren, The Faith of Qumran, translated by Emilie T. Sander
(Philadelphia: Fortress Press, c.1963), p. 136. "The goal is the estab-
lishing of a pure community, one which will be found suitable to have
fellowship with God and angels. This is described partly in a negative
way as separation from evil people. Those who enter the covenant are
expected not only to 'turn to the Law of Moses with all their hearts' but
also to 'separate themselves from all the men of error who walk in the
way of wickedness' (I QS 5:7-9). So they are 'separated from the congre-
gation of the men of error' and 'become a community in the Law' (I QS
5:1-2). Separated from the men of error the community withdraws into the
wilderness to prepare the way of God (I QS 9:19-21)."

saving community or of remaining outside in the world which was thought
of as the realm of Belial.[6] To the Qumran people, there was no third
possibility. They believed that there could be no true obedience of the
law outside the community.[7] It is obvious, therefore, that the community
saw its mission as one that could not be accomplished in the mainstream
of the world.

In summarizing the community life at Qumran, we have noted the
central place of the law of Moses. The men of the community studied it
daily, read it constantly, and sought to fulfill it to the letter. It
was also the basis for what might be described as "togetherness" in the
highest possible degree. The person entering the covenant brought himself
and all his possessions and shared them with the other members. But, once
a member of the community, he did not necessarily remain a member. Disci-
pline in the community was maintained mainly by the threat of temporary
or permanent exclusion from the fellowship. Such warning was thought to
be sufficient to keep the members in line, for membership or non-membership
in the community decided one's status on the "day of the Lord."

The Role of the Qumran Community in the Eschatological Conflict

According to the Manual of Discipline, the reason for founding the
Qumran community and its separation from the mainstream of Jewish life was

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[6]Sutcliffe, p. 74. "The instruction on the Two Ways, M 3:13-4:26,
has been widely misunderstood to teach or to imply predestination and
determinism. The sons of righteousness 'walk in the ways of Light' and
the sons of unrighteousness 'walk in the ways of darkness,' M 3:20-21.
These two ways (a fact which seems to have been overlooked) are already
spoken of in the Old Testament."

[7]Burrows, p. 251.

the desire to prepare a way in the desert for the coming of the Messiah.[8]
Therefore, the very location of the community had an eschatological pur-
pose: with the coming of the Messiah would begin the eschatological
confrontation of God with the powers of Belial.

The community's awareness of the wickedness in the world around it
sharpened its eschatological hope. Such wickedness necessitated the
communal rules and regulations, but these no longer would be needed when
the Messianic age was ushered in.[9] The community therefore eagerly
awaited the beginning of the new age and all the events that were to
procede it. As Schubert believes, Qumran's eschatological awareness was
so keen that it believed nothing ever happened without an eschatological
purpose.[10]

A further example of the eschatological hope is found by Geza Vermés
in the Scrolls' use of 𐤒𐤑 . In the Old Testament, 𐤒𐤑 is used to
mean "time" (Ezek. 7:6; Gen. 8:6), but generally not end-time, its use
in Daniel being an exception. However, Qumran used 𐤒𐤑 in the sense
of the present time because the present and the end meant the same to
the community.[11]

The Community's pesher method of exegesis further emphasizes the
eschatological character of the community. The Habakkuk Commentary offers
a partial description of this method of interpretation:

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[8]They found their motivation in Is. 40:3 (I QS 8:13-15).

[9]I QSa 1:1: "And this is the ordinance for the whole congregation
at the end of days."

[10]Kurt Schubert, The Dead Sea Community, translated by John W.
Doberstein (New York: Harper and Brothers, 1959), pp. 88,89.

[11]Geza Vermés, Discovery in the Judean Desert (New York: Desclee Co.,
c.1956), p. 43.

> And God told Habakkuk to write down that which would happen
> to the final generation, but He did not make known to him
> when time would come to an end. And as for that which He
> said, "That he who reads may read it speedily," interpreted
> this concerns the Teacher of Righteousness, to whom God made
> known all the mysteries of the words of His servants the
> Prophets. (I Qp Hab. 7:1-5)

Here we see that the interpretation the Teacher of Righteousness gave to
the prophets was to apply to the end-time. F. F. Bruce points out the
eschatological implications of this rendering when he lists the principles
of interpretation employed at Qumran. Two of these principles are the
following: all the words of the prophets have reference to the end-time;
and, the time of the end is at hand.[12]

The main event of the end-time, as described at length in the War
Scroll, was to be an eschatological campaign against the forces of evil
and darkness. Schubert has noted that this war is referred to in almost
all the Qumran manuscripts.[13] For example, the Manual notes that the
elect are chosen by grace to atone for the earth and render retribution
to the wicked (I QS 8:6). The pesher on Habakkuk states, "God will not
destroy His people by the hand of the nations; God will execute the judg-
ment of the nations by the hand of His elect" (I Qp Hab. 5:3-3).

In the War Scroll, we note that the end-time battle will be fought
between the sons of light and the sons of darkness. The ultimate victory
of the sons of light is assured.[14] There will be seven battles. In

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[12]F. F. Bruce, Biblical Exegesis In The Qumran Texts (Grand Rapids:
Eerdmans Publishing Co., 1959), p. 91.

[13]Schubert, p. 88.

[14]Ringgren, p. 74. "In the War Scroll the struggle of the children
of light against the children of darkness is the actual leitmotiv and
there again Belial is named the ruler of the evil lot."

three, the hosts of Belial will prevail; in three, the sons of light will
be victorious. In the final and decisive battle, God will give victory
to the sons of light (I QM 1:13-15; 18:1-4). Obviously, this is no
ordinary battle, for God and His angels finally join the army of the
sons of light and decisively defeat the forces of evil.[15]

The belief in a final eschatological conflict undoubtedly was taken
from parts of the Old Testament and Jewish thought of that day. For ex-
ample, Qumran viewed itself as the executor of God's judgments. The
Habakkuk Commentary states this at I Qp Hab. 5:3-4. It might also be
noted that the council of the community would make expiation or atonement
for the land by its painstaking study[16] and practice of the Law.[17] The
community believed that when it had accomplished this perfect practice of
the law it would begin the eschatological battle. Similar ideas may be
found in Judaism.[18] In the Two-Column Fragment it is stated, "They are

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[15]The eschatological setting of this war is seen in the War Scroll's
prescription that no soldier may be levitically unclean when going into
battle ". . . for holy angels are in company with their hosts" (I QM 7:6,7).

[16]Sutcliffe, p. 70. "The community took literally the divine command
given to Joshua: 'Thou shalt meditate therein day and night,' Joshua 1:18.
Hence the regulation that wherever there are ten members 'there must not
fail to be a man studying the Law day and night continually each in turn
replacing his neighbor,' M 6:6-7; cf. 8:11-12."

[17]Burrows, p. 25. "Obedience to the law, as Vermés rightly says,
meant for the covenanters a response to a divine revelation of duties to
be done. Acceptance of this revelation and obedience to it implied
confidence in God's promise. Thus obedience was an expression of faith.
This, one may add, is fully in accord with the basic Jewish conception of
religion as 'obedience to the revealed will of God.'" Cf. also p. 250.
"The very purpose of the group's existence, in fact, was to prepare the
way of the Lord by the study of the law."

[18]T. W. Manson, On Paul and John (Naperville, Illinois: Alec R.
Allenson, Inc., c.1963), p. 23. "We may say that the Jewish view of the
whole is that Israel naturally tends to be identified with the Kingdom of
God and the Gentile nations with the kingdom of Satan. Further we note

the men of God's counsel who kept His covenant in the midst of wickedness, atoning for the land" (I QSa 1:3). The Manual of Discipline broadens this idea when it states that the community:

> shall establish the spirit of holiness according to everlasting truth. They shall atone for guilty rebellion and for sins of unfaithfulness that they may obtain lovingkindness for the Land without the flesh of holocausts and the fat of sacrifice (I QS 9:3-4).

With the coming of the eschatological conflict would come the end of wickedness (I QS 4:18-19) and therefore the end of the law, which had been necessary to control the temptation promoted by the forces of Belial for the sake of wickedness.

It can be noted in the Manual of Discipline that the evil spirits have the special purpose of causing the sons of light to fall into sin. Here we should observe the eschatological nature of the temptations of the evil spirits. The power of wickedness is permitted to prevail only in the present age. The community was certain that at the appointed time God would destroy the power of wickedness and annihilate it forever.

In summary, we should note that the community had very strong eschatological hopes and expectations. Its main purpose for living in the desert was to prepare the way for the Messiah(s) and thus initiate the end-time conflict. Qumran's pesher method of exegesis reinforced its eschatological doctrines. The interpretation which this community gave to the original text of the prophets was an indication that the end-time was near. In some respects, the sect's Messianic hopes seem to be similar to those of Judaism in general. It looked for the coming of a prophet

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that the issue of the struggle appears to depend on what Israel does. 'On the day when Israel repents (believes) the kingdom of evil comes to an end.' This goes with the Rabbinic view that the coming of the Messiah can be hastened by repentance."

and a Messiah. There are indications that Qumran looked upon its suffering as Messianic travail preceding the end-time. The community looked ahead to a gathering of the dispersed exiles, which would happen just prior to the great final battle. This group also looked ahead to the new age as the time when testing would end. Seeing the dualism of good and evil forces in the world around it, the community had a firm faith that, in the end-time, God would help the community in a final war to destroy and judge the forces of evil. Then the community would live on in a life free from the attacks and temptations of the evil spirits.

Community in the Pauline Writings

We now shall examine the Christian community as presented in the Pauline corpus. An effort will be made to determine how much of the New Testament conception of community is derived from the Old Testament ideas of fellowship among God's people.

Paul's description of the New Testament church is based on his view of a definite continuity of the church with the Old Testament qahal. At the same time, he felt that a distinct discontinuity existed in the fact that the law of Moses had been superseded, and that a new mode of living had replaced "the Israel according to the flesh." That the New Testament church regarded itself as the "new Israel" is implied in such passages as Acts 2:36 and 3:25-26. Paul makes the same identification, for example, in Gal. 6:16 and 1 Cor. 10:18, where the phrase "Israel after the flesh" implies the existence of an Israel after the Spirit. Gal. 3:7, Phil. 3:3, and the whole of Romans 9-11 would provide further support. The First Epistle of Peter leaves no room for doubt about this when it says:

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (2:9).

In the New Testament, ὁ λαὸς τοῦ Δεοῦ (the people of God) and similar terminology at times is used to describe the "old Israel."[19] But the New Testament applies this very language also to the church,[20] grounded as it is upon faith in Jesus, the Christ. In the framework of fulfillment, the New Testament sees the church as the true Israel, the true seed of Abraham, the true circumcision, and the true temple.[21]

Almost all descriptions of the church in the New Testament make use of concepts and images which were used in the Septuagint to refer to God's people. In this way, a sense of solidarity and continuity is established with Israel. Frequently, this relationship is made explicit. The church is identified as the Israel of God (Gal. 6:16); God is known as the God of Israel.[22] The _Shema_ is accepted by the church, which understands itself as being addressed in the "hear, O Israel" of Mark 12:29. The new Covenant is sealed with the house of Israel (Heb. 8:8-10). Gentiles are incorporated into this commonwealth (Rom. 11:7; Eph. 2:12) and inherit the hope of Israel (Acts 28:20). Jesus is the shepherd-king sent to Israel to bring God's glory and accomplish her salvation, thus demonstrating God's faithfulness to the oath given to the patriarchs (Matt. 2:6). Consequently,

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[19]Cf. Heb. 11:25; Matt. 1:21; Luke 1:68; Rom. 11:1-2.

[20]Cf. Rom. 9:25-26; 2 Cor. 6:1-2; and Titus 2:14.

[21]Cf. Rom. 9:6; 1 Cor. 10:18; Gal. 6:16; 3:29; Phil. 3:3; 1 Cor. 3:16.

[22]Cf. Rom. 11:1; Acts 13:17; Matt. 2:6.

the church may be properly addressed as "the twelve tribes of Israel"
(Matt. 19:28), as "the true circumcision" (Col. 2:11-14), and as "the
sons of Abraham by repentance and faith" (Rom. 4:1-16).

What constitutes the Israel of God is that communal relationship to
God which is produced by God's act of liberation at the Red Sea and in
baptism, by God's promise and by corporate hope, by God's election and
man's faith, by Christ's victory over death and man's acceptance of that
victory as his own. The Israel of God is an eschatological community
which relies neither on a heritage handed down from the past, nor on
present achievements, but on God's act of salvation. It includes only
such as have been incorporated into the community by baptism and who now
live by faith in God's covenant promises (Matt. 8:11; Luke 13:28-30;
Hebrews 11). Such an outline of salvation is radically different from
the piety practiced by the community at Qumran.

All of the elements of salvation just mentioned are included in the
New Testament description of the church as "the people of God," ὁ λαὸς
τοῦ θεοῦ . The use of this phrase is more frequent and more evocative
of the sense of identity and of mission than the use of the term ecclesia.
"The people of God" describes the new congregation in a distinctive way;
yet it is at all times dependent upon the Old Testament perspective. In
addition to the meanings mentioned above, the expression "the people of
God" has these noteworthy senses and conditions:

    a. "The people of God" designates that society chosen by God for
        His personal possession (1 Peter 2:9), something He has
        brought into being (Rom. 9:25), and maintains through His
        grace in the forgiveness of sins (Eph. 1:1-14; 4).

    b. It is a community held together by its remembrance of
        deliverance (Titus 2:14) and its hope of a promised inheritance
        (Rom. 4:13-25).

c. It is bound by God to Himself in a covenant written on men's hearts, never to be repudiated (Gal. 4:24-31).

d. It is a realm pervaded by a personal, family relationship with the God who lives in its midst and acts as a father to its members (2 Cor. 6:18).

e. It is a people bound together by the gift of the Holy Spirit and the saving activity of Jesus Christ. This community is continually expanded by God's calling of men to become part of His people (Acts 18:9-10).

The life of the people of God is to produce the praise of God among the nations and the extension of the bounds of the covenant community to include men from every nation, tribe, tongue, and people.[23] Its separation from other people, its distinctiveness, encompasses all generations. The explanation and the criterion of this new life can lie only in the purpose of Yahweh expressed in the ministry of His Son, the Christ. From beginning to end, Jesus Christ is an anointed king and shepherd of His people; His rule is inseparable from His redemption of them through His death (Eph. 1:16-23).

The Christian community is thus seen in the Pauline writings as a closely knit fellowship whose members live toward one another in the love and forgiveness directed toward them and through them by Christ. The saving activity of Jesus, already accomplished, thus becomes the foundation upon which the church now lives and acts.

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[23]Eduard Schweitzer, Church Order In The New Testament, translated by Frank Clarke (Naperville, Illinois: A. R. Allenson, 1961), p. 56. "At first the church maintains the openness of the disciples' circle by not shutting itself off from the Gentiles. That is precisely the reproach against the scribes--that they set up a barrier against them. But there is another form of church openness, peculiar to Matthew: the church appears in his Gospel as a corpus mixtum. Only the Last Judgment will reveal who is really chosen for God's Kingdom. . . . But it is here that the church's new position is shown. Jesus was not afraid that the tax collectors and prostitutes whom he called would misunderstand his call as cheap grace."

God's Kingdom, Christian Community,
And Conflict With Satan

Now we shall examine the view of the struggle against Satan which existed in the Christian community as a result of the realized Messianic promise. We shall attempt to show that this view is radically in contrast to that of Qumran and consequently produces a different purpose for community discipline.

Jesus, the foundation or cornerstone of the ecclesia (Eph. 2:20), is also the Christ, the Messiah promised to Israel. For Qumran, the Messiah was still to come. Until his coming, the end could not begin. However, for the Christian community, the end-time had already begun because the promised One came in the person of Jesus Christ. His mission of deliverance is accomplished: Satan's power has been overcome through Christ's death and resurrection. Now the church must await the Lord's second coming in judgment when He will pronounce the final condemnation on Satan and all wickedness.

In Paul's thinking, Satan has already been defeated by Christ's resurrection. The ecclesia therefore takes on a strong sense of finality; God is now at work gathering His lost people from among the nations through the redeeming work of the Messiah so that they might participate in the new age which He has inaugurated. As such, the ecclesia is the recipient and channel of God's glory, the heir of the promises and the ernest of eternal life, and a participant in God's deliverance from Satan's attacks (Eph. 1:22-2:10; 3:8-12; Col. 1:21-27).

The part that the Christian community would play in this final conflict with Satan was not dependent upon the initiative of man, as was

the teaching at Qumran. The Qumran people believed that through their retreat from the world and their communal code they would fulfill the law of Moses. When this had taken place, then God would be induced to inaugurate the final day, the conflict which would finally and forever destroy Satan and his kingdom.[24] This was in line with Jewish thinking which, as we noted earlier,[25] maintained that man's efforts at repentance would hasten the coming of the Messiah and therefore the end.[26] In contrast to these teachings at Qumran stands the Pauline view that the final consummation does not depend upon man but on the working of God through Christ, to whom all things are being subjected.[27] The messianic age is already in existence. Christ has already won the victory over Satan. Now the ecclesia, the body of Christ, must carry on the conflict until the final subjection of all the remaining enemies of the Lord.[28] The church is living in the end-time even now.[29]

Qumran believed that it could hasten the end-time by its perfect obedience. The Christian community knows that it has been placed into the end-time through Christ's victory over Satan. Christians also know that the end has not yet fully come, that the church is living prior to the consummation of all things. They realize that the rift in the cosmos between God and the hostile powers has not yet been completely abolished.

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[24]Scharlemann, p. 35.

[25]Supra, pp. 25-26.

[26]Manson, p. 23.

[27]Cf. Eph. 1:20-23.

[28]Cf. 1 Cor. 15:25-28.

[29]Scharlemann, pp. 42-43.

This is still a time of tension in which the powers of Satan are active and can have an effect on the life of the community and its members.[30]

In Paul's letters to the Corinthians, there is much evidence for the cosmic rift. The apostle made it quite clear that there is enmity between the kingdom of God and the kingdom of Satan. Paul spoke of Belial in 2 Cor. 6:15 and indicated that his realm and the kingdom of God are incompatible with each other. He also spoke of a "god of this world" as being able to blind men in unbelief.[31]

We notice that Paul's writings were motivated by a strong eschatological conviction. As far as Paul was concerned, the church could expect the end at any moment. In 1 Cor. 7:29, he told his readers that "the appointed time has grown very short." Therefore the church should continually look forward with eager anticipation to the end of all things and especially to the end of Satan and all wickedness. We see from Paul that the church is involved in this operation because of its union with the Lord.

Apart from Christ, the world and all mankind are under the rule of the supernatural beings who belong to the realm of Satan. Christ's task is to overcome and destroy these beings, to put them under His feet.[32] This now has become the task of the church; Christians can thwart Satan's inroads by carrying out their community responsibilities, manifesting a life charged with Christian courage, spending their days in the service of love.

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[30]Ibid., p. 61.

[31]Cf. 2 Cor. 4:4.

[32]Manson, p. 21.

When the community is formed through baptism and brought into union with Christ, the fellowship, the Christian koinonia, constitutes an area of human life over which Satan's dominion does not extend.[33] Having been brought into fellowship, the member of the Christian community has been given the gift of the Holy Spirit, the power to combat the forces of evil which no longer have claim to him but can only make outward attacks on him.

In this chapter, we have attempted to point out Paul's teaching on fellowship. We have found certain elements which are similar to the teachings at Qumran. Both communities viewed themselves as the people of God set apart for a particular purpose. Both considered themselves holy in the technical sense of being set apart. In each community we find expectations of a final victory over Satan in the last judgment, when the group members are finally to be delivered from the attacks of the satanic kingdom. Each considered itself unique as the community of salvation. Only through the community could a person escape Belial and destruction.

Despite such similarities, there is one basic difference between Paul and Qumran. Qumran was convinced that men could hasten the end-time by the perfect behavior of its members. This idea produced a legalistic type of discipline, the intent of which was to protect the community and its goal of perfect behavior. For Paul and the Christian community, the end-time was already in existence because of Christ's death and resurrection. Now the church lives by faith, carrying out the work of Christ as

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[33]Trevor Ling, The Significance of Satan (London: SPCK, c.1961), p. 64. "A similar idea is attested to by St. Paul. Outside the realm of Christ a man is subject to the dominion of Satan. . . ."

His representative. It is free from Satan's rule and enslavement to a legalistic code of behavior. The Messianic promises have been fulfilled. The Messianic inbreaking began with Christ. Now it must continue with the church. The fact that Christ already rules His people through His Holy Spirit provides a radically different orientation for discipline. For the Christian community, rather than being a tool of legalism, discipline becomes another avenue through which the Spirit can work with God's grace.

CHAPTER IV

MAN IN HIS ESCHATOLOGICAL SETTING

In this chapter we shall continue our study of Qumran and Pauline concepts. In the previous chapters we noted that Paul and Qumran had certain elements of similarity in their teachings on community. But we cannot conclude from this that Paul's ideas on community found their roots at Qumran. What we found, however, has given valuable insight into the Hebraic background from which both Christianity and Qumran were derived.

Now we shall turn to a study of the membership in the two communities. Our method will be to examine the terminology and descriptions applied at Qumran to man as a member or non-member of the sect. Then we shall examine the Pauline letters, especially First and Second Corinthians, in the same manner, utilizing the Qumran material to supplement the Hebraic view of man in the Old Testament from which we maintain Paul derived his conception of man. We shall show how Paul expands this Hebraic background with God's new revelation in Christ. Next, we shall suggest that the key to understanding Christianity's radical disagreement with Judaism is the indwelling of the Holy Spirit who gives new life in Christ. In conclusion, we shall examine how Paul relates this new life in Christ to the total concept of salvation in the day of the Lord.

Man in the Qumran Literature

The primary references in the Qumran literature to the nature of man are found in the Manual of Discipline 3:13-4:26, where he is described in

his relationship to God as His creature. According to the Scrolls, men

are divided into two classes; there are the sons of righteousness, who

are under the dominion of the angel of lights, and there are the sons of

wickedness, who are ruled by the angel of darkness (I QS 3:20,21). These

two conflicting spirits, the angel of lights and the angel of darkness,

have been placed into the world by God. They are at work within mankind

dividing it into two classes. But they are at work also within the in-

dividual (I QS 3:17,18; 4:23). When man is under the influence of the

prince of lights (I QS 4:2-8), he follows the way of righteousness, humil-

ity, patience, and the other godly virtues; the man who is greedy, proud,

selfish follows the way of the spirit of wickedness (I QS 4:9-11). In

I QS 3:21-24, it is noted that the angel of darkness is especially hard

at work within the sons of light in an effort to lead them astray.[1]

The community believed that its members, living under the will of

God, would be subjected to this inner warfare only temporarily. At the

time of His visitation, God would destroy the evil spirit and purify man

[1]Millar Burrows, The Dead Sea Scrolls (New York: The Viking Press, c.1955), p. 257. "In the Dead Sea Scrolls there is a dualism of light and darkness that strikingly recalls this Gnostic dualism. The great warfare with which the War Scroll deals is called 'the war of the sons of light with the sons of darkness.' The most interesting and signifi- cant passage in this connection tells how God 'created man to have dominion over the world and made for him two spirits, that he might walk by them until the appointed time of his visitation.' These two spirits are called 'the spirits of truth and perversion,' 'the spirits of light and darkness.' Not only are 'the sons of error' completely under the rule of 'the angel of darkness'; even 'the sons of righteous- ness' are led astray by him and suffer affliction 'in the dominion of his enmity,' but 'the God of Israel and his angel of truth have helped all the sons of light.' All men are under the dominion of one or the other of the two spirits, which struggle for mastery even within the individual soul. But this is only for the duration of the present world order. God has ordained an 'appointed time of visitation,' when he will destroy evil and 'make the upright perceive the knowledge of the Most High and the wisdom of the sons of heaven.'"

(I QS 4:19-21). This last reference notes that God would at this last
time cleanse man's "flesh." Kuhn emphasizes this cleansing of the "flesh"
when he notes that Rabbinic Judaism described man with the stereotyped
formula "flesh and blood," but Qumran used the single expression "flesh,"
בָּשָׂר . Kuhn maintains that this does not in any way alter the concept
of the two spirits warring in man, a concept derived from Jewish tradition.[2]
In the light of the context of this section in the Manual of Discipline,
it would seem that "flesh" is used to describe man acting under the
dominion of the angel of darkness.[3]

A study of the use of "flesh" in the Scrolls reveals that at times
the word is used in the neutral sense of "body" or the like (I QS 2:5).
It can be used as synonymous with "person" (I QH 8:32-33). But often the
idea of man as a collective unit is referred to by the term "flesh"
(I QH 18:2,3). The idea of "flesh" then bears with it an echo of human
weakness and mortality. The term is synonymous with such concepts as
dust or vessel of clay. Other usages are difficult to interpret. In
the War Scroll (4:3 and 12:12), the opponents of the children of light
are designated as "flesh of evil" or "of guilt." This is probably meant
to suggest man's guilt-laden nature. In I QS 11:12, "flesh" is set
clearly in relationship to sin and guilt. It is perhaps only a matter
of definition as to whether or not the flesh is to be called "the sphere

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[2]Karl George Kuhn, "Temptation, Sin, and Flesh in the New Testament,"
The Scrolls and the New Testament, edited by Krister Stendahl (New York:
Harper and Brothers, c.1957), pp. 101-104.

[3]Ibid., pp. 101-103. Kuhn concludes that flesh, בָּשָׂר , as used in
the Scrolls is close to the Pauline meaning of flesh as the sphere of
ungodly power and is almost synonymous with evil.

of the ungodly power." Ringgren would maintain that "flesh" designates
man as he stands outside the gift of divine grace; he says: "there is a
dualism between flesh and spirit not as the opposition between two forces
in man but as the opposition between man as flesh and the divine spirit
which is the means for man's salvation."[4]

The Manual of Discipline notes in 2:26 that the sins to be cleansed
were those of earlier refusals to enter the covenant and receive instruc-
tion in the righteousness of the community. Such deeds could be ascribed
definitely to man under the domination of the spirit of wickedness. The
idea that man's "flesh" could be cleansed is also expressed in the Manual
in 3:8-9. This is certainly not compatible with the Hellenistic idea that
man must put off or escape from the flesh in order to flee from evil. In
Greek thought, man's flesh was considered to be innately evil and could
not be cleansed or purified. Mansoor has summarized the Greek conception
of man as follows:

> The Greek or Gnostic idea is based on the belief that man on his
> own is composed of two opposing elements--matter and spirit.
> Matter is a sort of prison for the spirit, preventing the latter
> from fulfilling its sublime aspirations.[5]

So far, we have seen that Qumran taught how man lives in a constant
state of tension, with the spirits of truth and iniquity both contending
for his heart. In view of this theme, the use of "flesh" in the Manual of
Discipline most likely refers to man ruled by the spirit of wickedness.[6]

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[4]Helmer Ringgren, The Faith of Qumran, translated by Emilie T. Sander
(Philadelphia: Fortress Press, c.1963), p. 100.

[5]Menahem Mansoor, The Thanksgiving Hymns (Grand Rapids: Eerdmans
Publishing Company, c.1961), p. 129.

[6]Cf. I QS 3:9; 4:21; 11:7,9,12.

In describing man, the Scrolls use the term nephesh (נֶפֶשׁ)
quite frequently. In the Old Testament, this word signifies the life
principle, or man as a living being. This same Old Testament coloring
is found in the use to which the Scrolls put the word nephesh. The
Manual clearly connotes man's total life when it states that man's
"flesh" is cleansed when man submits his nephesh to God's righteous
ordinances (I QS 3:8). When entering the community, the novitiate took
an oath to bring his heart and all his nephesh into the community (I QS 5:8).
Furthermore (I QS 3:1), the man who refused to enter the covenant was a
man whose nephesh rejected the righteous law.[7]

We have noted that Qumran taught that a dualism of good and evil
spirits existed both in the world and within man. Because this is basic
to its anthropology, we should consider the background and origin of this
dualism. Dupont-Sommer states quite emphatically that this idea of the
two spirits stems from Iranian sources.[8] However, it seems more probable
that the immediate background of this dualism is found within the thought
of Palestinian Judaism. Gaster points out that the concept of the two

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[7]Eduard Schweizer, Spirit of God, translated from the German by A. E.
Harvey (London: Adam and Charles Black, c.1960), p. 17. "Alongside of
this, the word 'spirit' is used in a different way, to mean the 'spirit
of man' (M.D. iv. 3 (?); viii. 3; Hymns, i. 8-9; xv. 32; ii. 15). It can
then be identical with the pronoun 'I' (Hymns, iv. 36; vii. 29). On the
one hand this means the 'understanding' (M.D. v. 23-24; vi. 14, 17), on
the other hand it includes both understanding and action (v. 21; cf. ii. 20;
iv. 26; ix. 14; Damascus Document xx. 24). In fact, the word is on the
way to meaning: the existence of a man specifically as he lives before
God, i.e., the self which is set over his soul and body."

[8]A. Dupont-Sommer, The Jewish Sect of Qumran and the Essenes,
translated by R. D. Barnett (London: Vallentine, Mitchell, and Co.,
1954), pp. 127-128.

Yezerim in man is quite similar to Qumran's teaching.[9] Judaism taught
that there were two impulses or inclinations within man, one pulling
toward evil and the other toward good.

The community of Qumran believed that its members were men whom God
had chosen (I QS 1:4). Their lot in life was the result of God's election.
They called themselves the elect of divine favor (I QS 8:6) and the sons
of his good pleasure (I QS 4:33). Because they had been chosen, they
were the remnant of Israel, the keepers of the covenant with God.

We may ask, then, if Qumran and Judaism regarded man as a responsible
creature or a mere pawn in the hand of God. There is evidence that late
Judaism already used the term "soul" when referring to God-given existence.
The Jew did not hesitate to call this the "I" of a man and believed the
"I" able to destroy the "spirit" depending on the person's decision to
live according to the good impulse or the bad one.

The men of Qumran believed man to be a responsible creature, able to
choose between good and evil. Man's responsibility therefore was to join
the community and submit himself to all its ordinances and ceremonies
(I QS 3:6-11). He was to abandon his stubborn heart and lustful eyes
and become part of the sect's fellowship (I QS 1:1-10). By entering the
community, man passed from the party of the evil spirit to the camp of
the angel of light. When man did this, God was waiting with forgiveness.[10]

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[9]Theodor H. Gaster, The Dead Sea Scriptures (Garden City, New York:
Doubleday and Co., Inc., c.1964), p. 291.

[10]Cf. CD 2:4-5: "Patience is his and abundance of forgiveness to
pardon those who repent of transgression."

In summary, we have found that the dualism in the anthropology of
Qumran is not the Greek idea that the evil body is the prison of the pure
soul.[11] Instead, it has a religious-ethical basis expressed in terms of
two spirits, one evil and one good. These two spirits are at war both in
the world and within man. The elect, the members of the community, are
under the rule of the good spirit while the rest of the world has fallen
prey to the evil spirit. A strong eschatological expectation also shows
itself in this dualism. We noted earlier[12] that the community believed
this reign of the evil spirit was temporary and that it would be destroyed
by God at the appointed time.

Now we must look more closely at the type of conduct expected of a
member of such an end-time community as Qumran. One of the basic presup-
positions of the Qumran sect was that God has planned the course of events
according to his foreknowledge. The following quotation from I QS 3:15-17
gives evidence of this:

> Before they exist He prepared the whole design concerning them,
> and when they do exist according to the ordinances concerning
> them, their actions are carried out in accordance with His
> glorious design, and no change is possible. In His hand are
> the decrees concerning everything.

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[11]Burrows, p. 258. "Another basic feature of Gnosticism is not found
in this passage or elsewhere in the Dead Sea Scrolls or the fragments thus
far published. This is the conception of the soul as a spark of the divine
light that has become imprisoned in the dark world of matter. This is not
the belief of the Qumran covenanters. To call the righteous 'sons of light'
and the wicked 'sons of darkness' is quite a different matter. The idea of
an angel of darkness, who not only owns and dominates the 'men of Belial's
lot' but also has some power over the 'men of God's lot' during the present
age, is very different from the Gnostic conception of the soul. Gnosticism
regarded the soul as essentially pure, temporarily imprisoned in the world,
but needing only the knowledge of its origin, nature, and true destiny to
be freed from the bonds of the flesh and to ascend through one sphere
after another to its native abode."

[12]Supra, pp. 36-37. There reference is made to the temporary reign
of the evil spirit (I QS 4:19-21).

But, as Sutcliffe points out, this does not teach predestination. Rather, man was free to make the decision either to follow the "spirit of truth" or the "spirit of evil." Man was responsible for his own actions.[13]

When a man made the choice to enter the community he was required to take an oath "to return to the Law of Moses" (I QS 5:8). This reflects the belief that only within the community could such a return take place.[14] The main reason for this belief was the doctrine that the Teacher of Righteousness (and after him the leaders of the community) had imparted an authoritative interpretation of the law of Moses. Only the initiated could understand the many mysteries of this law. Because these mysteries had to be interpreted before a candidate could know how to follow the law correctly, his entrance to the community was accompanied by a period of instruction in the code of the sect. The purpose of entering the congregation was "to do what is good and right before (God) in accordance with His commands (given) through Moses and through all His servants the prophets" (I QS 1:2-3). This is what was meant by returning to the Law of Moses."

The fulfillment of the oath would mean the establishment of a pure community, one which would be suitable for fellowship with God and His angels. To attain this goal, the members had to separate themselves from evil people. Those who entered the covenant were expected not only to "turn to the Law of Moses with all their hearts" but also to "separate themselves from all the men of error who walk in the way of wickedness"

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[13]Edmund F. Sutcliffe, The Monks of Qumran (London: Burns and Oates, c.1960), p. 72.

[14]Ibid., p. 69.

(I QS 5:7-15). This return to the law of Moses and the separation from "the sons of darkness" involved a legalistic type of piety, culminating in a scrupulous concern for ritual purity.[15]

The relationship between ritual and moral purity is clarified in the upper half of the third column of the Manual of Discipline where it is indicated that one can not be had without the other. One who does not abandon sin but walks in the hardness of his heart will not be cleansed through atonement or be made pure through water. He who wishes to do penance will be sprinkled with water of purification and God will lead him in the right way. It should be noted that this cleansing is twice described as passing from death to life (I QH 3:19-20; 2:20). Such a belief demonstrates the importance the sect attached to community membership.

The moral code of the Qumran Community might be called typical of any sect that tries to shut itself off from the world and somehow attempts to influence God by its rigid discipline and purity. This was Qumran's purpose: to study the law of Moses and so to fulfill it that at some magic moment, when perfection was reached, the way of the Lord would have been prepared and the Messianic age would begin.

Because the preparation of the way of the Lord depended on community purity, its rules were strictly enforced. Any member who transgressed the law of Moses, stealthily or "with a high hand" (that is, with open defiance), was to be dismissed from the community never to return (I QS 8:21-23). If, however, he erred inadvertently, he was to be deprived of various rights for two years and could be readmitted after

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[15]Burrows, p. 235.

that time only if his conduct had been found to be faultless (I QS 8:24-26).
Infringements of other aspects of the community code were punished by
penalties of varying severity.

The discipline required by the Damascus Document and the Manual of
Discipline was strict. Qumran's requirements seem to have been based
primarily on fear and the threat of punishment. Although there seems to
be a concern for the restoration of an erring brother expressed in the
Manual of Discipline (5:26-6:1), as Howie points out,[16] and as Davies
mentions,[17] this, too, was based on fear. The main objective in disci-
plining a brother was still that of ritual purity for the community. This
was maintained by the threat of expulsion.[18] Such excommunication was a
terrifying possibility since a member was dependent on the community for
his assurance of salvation, let alone his very life.[19]

In summary, we can say that discipline at Qumran was administered
chiefly for ritual purity of the sect and not for the sake of the erring
brother. The motivation for this ritual purity was a "Torah piety"
which, practiced only within the community, could bring about the
inauguration of the end-time.[20]

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[16]Carl G. Howie, The Dead Sea Scrolls and the Living Church
(Richmond: John Knox Press, 1958), p. 75.

[17]W. D. Davies, Christian Origins and Judaism (Philadelphia: The
Westminster Press, c.1962), p. 120.

[18]Martin H. Scharlemann, Qumran and Corinth (New York: Bookman
Associates, c.1962), p. 59.

[19]Supra, p. 43. There entrance to the community is shown to be
equivalent to passing from death to life.

[20]Ethelbert Stauffer, Jesus and the Wilderness Community at Qumran
(Philadelphia: Fortress Press, c.1964), p. 22.

Man in the Corinthian Letters

The purpose of this section is to present Paul's teaching of man. This doctrine cannot be separated from his whole theology, which incorporates his doctrine of God and His dealings with the world. Likewise, what Paul has to say about sin is oriented to God's revelation in Christ. Paul's doctrine of sin is therefore essentially a part of his doctrine of man. His treatment of sin is not based on pessimism; rather, as Walter Grundmann states, "[Sin] is the judgment of God on man without God as this is ascertained from the revelation of Christ."[21] This presupposition must be understood if Paul's statements concerning sin are to be comprehended. Paul's view of sin under judgment in Christ is twofold: the Christ-event comes to man in a specific situation, his reality as a sinner; it also comes upon him as an event which rescues him from this reality and reconstitutes him as one of God's people.

The idea of man in need of rescue opens the door to the other side of Paul's doctrine of man. St. Paul's insistence, in 1 Cor. 1:17, that his task was to preach the Gospel rather than to baptize clearly does not mean that baptism holds an unimportant place in his teaching on man. Rather, what made such a passage as Rom. 6:1-11 a keystone in Paul's theology was his very insistence that being created anew is essential for man to be rescued from his death in sin. This emphasis is found in passages like 1 Cor. 6:11: "And such were some of you. But you were

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[21]Walter Grundmann, " Ἁμαρτάνω ," Theological Dictionary of the New Testament, translated by Geoffrey W. Bromiley, edited by G. Kittel (Grand Rapids: Eerdmans Publishing Company, c.1964), I, 308.

washed, you were sanctified, you were justified in the name of the Lord
Jesus Christ and in the Spirit of our God." This passage is typical of
many in Paul's letters which show that in his theology the Spirit is an
agent of justification through baptism. We can use such passages,
therefore, to establish the fact that St. Paul thinks of man in relation
to the Spirit. To discover what this association is, we must inquire:
What is justification? What is man before this justification takes place?
What is it in man which receives a new status as a divine gift from the
Spirit? Why does man need to receive a new status before God?

To reiterate, this section is an investigation into Paul's view of
man as articulated in his Corinthian letters. The method we shall use
is as follows: First, an examination of Paul's descriptive terminology
will be made with the aid of various secondary sources; then, the epistles
will be searched for passages making reference to man either in his
negative relationship to God, trapped in the old aeon and under the
reign of Satan, or, in his positive connection with God, in the new aeon
and under the reign of the Spirit.

Man as a Unity

It is our contention that Paul viewed man as a unity. For Paul,
neither man's body nor his "soul" could be essentially evil or wholly
independent of the other because God had created man as a unit, body,
"soul," and spirit. This is opposed to the ideas of dualism found in
some Greek philosophy. We now shall examine in detail Paul's understanding
of man.

From Burton's study of flesh and spirit, it is clear that Paul
retained the basic point of view of his Hebrew ancestry and did not

share the view expressed by Plato, Seneca, and Plutarch that true blessedness is achieved by getting rid of the body. The Hebraic view could not conceive of the soul existing without the body. Here, such passages as 1 Corinthians 15 and 2 Cor. 5:1-2 must be considered.[22] The emphasis should also be made that, according to the presentation of the Scriptures, man is an indivisible unity. Man, therefore, does not possess an eternal soul which is delivered at death from association with a corruptible body. Rather, his whole being has been corrupted by sin, and so his whole being must be redeemed by God who made all things good.

In Paul's Corinthian letters, man is presented as a "living being,"[23] and each bodily function is representative of the entire functioning person. Biblical terminology speaks of the "breath" of man, of his "heart," his "bowels," his "mind," but often in terms of a unity of his being.[24] The Biblical view of "carnal man" does not confine sin to his body nor to his physical condition, but applies it to the total person. Neither does the Bible allow for any kind of dualistic conception of man, including the assumption that there is a separate entity (mind or soul) which observes, records, and survives without being involved in the processes of change, growth, and corruption.

The fundamental conclusion we have reached is that Paul did not accept any form of dualism. Rom. 12:1 (which reads, "offer yourselves [literally, "bodies"] to him") and Rom. 13:1 (which reads, "every person

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[22]Ernest DeWitt Burton, Spirit, Soul, and Flesh (Chicago: University of Chicago Press, 1918), p. 196.

[23]For example, compare 1 Cor. 15:45.

[24]Cf. Deut. 6:5; Is. 1:4-5; Rom. 8:7; and 2 Cor. 6:12.

[literally, "soul"] must submit to the supreme authorities") illustrate
the fact that for St. Paul, as for the Old Testament writers, "soul" and
"body" were so far from being mutually exclusive parts of the human being
that each by itself could be applied to the entire personality.

Terminology for Man

An examination of the main terms used by Paul with reference to man
will now be undertaken as a necessary step to understanding his view on
man's unity. We shall study the chief terms: flesh ($\sigma\acute{\alpha}\rho\xi$), body
($\sigma\hat{\omega}\mu\alpha$), "soul" ($\psi\upsilon\chi\acute{\eta}$), and spirit ($\pi\nu\epsilon\upsilon\mu\alpha$). The study will
be limited mainly to the Corinthian letters.

Flesh

One of the principal words used by Paul when discussing man is $\sigma\acute{\alpha}\rho\xi$.
In the Corinthian letters, it is used in the following senses: (a) In a
primarily physical sense (1 Cor. 15:39; 2 Cor. 12:7); (b) Implying kinship
(1 Cor. 10:18; 6:16); (c) Denoting the sphere or condition of present
existence (2 Cor. 10:3; 5:16; 1 Cor. 7:28); (d) Used to imply physical or
intellectual weakness or limitation in value (2 Cor. 7:5; 10:3; 4:11;
1 Cor. 15:50; 1:29; 2 Cor. 11:18).[25]

To summarize Paul's usage, we can say that the term "flesh" ($\sigma\acute{\alpha}\rho\xi$)
is used with a physical connotation in the following passages: 1 Cor. 1:26,
29; 6:16; 7:28; 9:27; 10:18; 5:39,50; 2 Cor. 4:11; 7:5; 12:7. "Flesh" is
used with a moral connotation in the following: 2 Cor. 1:17; 5:16; 7:1;
10:2,3; 11:18; 1 Cor. 3:1-3; 5:5.

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[25]Burton, p. 114.

Paul uses certain related terms in connection with his basic conception of "flesh." Early in 1 Corinthians (1:26), Paul describes the Corinthians as they were when left on their own. In the estimation of the world, some of the Corinthians could be classified as "wise," "powerful," and of "noble birth." The relationship of these terms to natural man is indicated by Baird, who says, "All three of these terms are modified by the phrase Κατὰ σάρκα, 'according to the flesh,' which suggests 'according to worldly standards'. . . ."[26] In Paul's eyes and by the standards of God's holiness, this makes them nobodies before God.

In 1 Cor. 3:1-3, Paul uses two related terms to describe the fleshly character of the Corinthians: σάρκινος and σαρκικός . Although these words can be used in either a material or a metaphysical sense, it is clear that Paul chooses the latter. Fleshly men are those who live Κατὰ σάρκα , those who live under the power of sin (2 Cor. 10:2).

A very instructive verse on the meaning of σάρξ is 1 Cor. 15:20, which reads, "flesh and blood cannot inherit the kingdom of God." Two important conclusions follow from this verse: first, when viewed as σάρξ , man has no natural right to the kingdom of God; second, when man is received into the kingdom he will no longer be able to be regarded as σάρξ . This is an indication that σάρξ is characteristic of man but not of God. According to Stacey, a better way of describing the transient, outwardly impressive but inwardly impotent nature of man would be to use "worldly."[27]

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[26]William Baird, The Corinthian Church--A Biblical Approach to Urban Culture (Nashville: Abingdon, c.1964), p. 47.

[27]W. D. Stacey, The Pauline View of Man (London: MacMillan, c.1960), p. 159.

As we have noted, Paul can use the term σάρξ quite unemphatically when referring to natural man and his corporeality, thus simply to denote his earthly origin (1 Cor. 1:29). But σάρξ is more frequently used to indicate the opposite of God or πνεῦμα . It denotes the whole man, who faces the Creator as a sinner. This seems to be Paul's meaning in 1 Cor. 3:3, which reads, "Are you still fleshly [σαρκικοί], walking according to man?" Man as σάρξ is therefore a sinner. "Flesh" is all that we are as we are opposed to God. "Flesh" is the sinful bent of body and soul, mind and will.

We have now arrived at the characteristically Pauline usage of the word "flesh." In Paul's mind, "flesh" is inextricably connected with sin. In this sense, the word has lost its physical meaning and has acquired an ethical meaning. "Flesh" is what man has made himself in contrast to man as God made him. "Flesh" is man as he has allowed himself to become in contrast with man as God meant him to be. "Flesh" stands for the total effect upon man of his own sin and of the sin of his fathers. "Flesh" is human nature as it has become through sin (1 Cor. 15:20-22). "Flesh" stands for human nature weakened, vitiated, tainted by sin. "Flesh" is man as he is apart from Jesus Christ and His Spirit.[28]

Body

Another word used by Paul in his discussion of man is σῶμα . In the Greek of the New Testament, it normally refers to the human body, whether alive or dead. St. Paul applies it to the human body in the purely physical sense at 1 Cor. 6:13 and 2 Cor. 10:10. The word applies

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[28]William Barclay, Flesh and Spirit (London: SCM Press, c.1962), p. 22.

to the human being as a whole in 1 Cor. 6:15, which reads, "Do you not know that your bodies [σῶμα, therefore, "you"] are limbs and organs of Christ?"

Because of its use in other places, where it refers to the entire group of Christians who form the body of Christ, one could say that the concept of "body" enlivened by "spirit" (πνεῦμα) forms the keystone of Paul's theology. In its interconnected meanings, the word σῶμα knits together all Paul's great themes. It is from "the body of sin and death" that we are delivered; it is through the body of Christ on the cross that we are saved; it is into the body of the church that we are incorporated; it is by His body in the Lord's Supper that this community is to be manifested; it is to a resurrection of the body to the likeness of His glorious body that we are destine. Here, with the exception of the doctrine of God, are represented all the main tenants of the Christian faith.

According to J. A. T. Robinson, σῶμα translates no less than eleven Hebrew words. The only one of these that has any theological significance, however, is the word basar. He says, "It is here if any-where that one must look for the Old Testament determination of the Pauline use of soma."[29] And yet basar does not essentially mean "body" but "flesh," and is translated with σάρξ in the majority of cases in the Septuagint. This means, according to Robinson, "that both the most decisive words in Pauline theology, 'flesh' and 'body,' represent a common Hebrew original."[30]

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[29]John A. T. Robinson, The Body (Chicago: Henry Regnery Company, 1952), pp. 11, 12.

[30]Ibid., pp. 11, 12.

In the Old Testament usage, flesh/body did not partition a man off from his neighbor and nature; rather, it bound him in the bundle of life with all men and nature. Being in a body, therefore, we are bound to the rest of creation. Our bodies, furthermore, as in the case of the σάρξ, bind us to the powers which control our bodies. In creation, after the Fall, these are the powers of sin and death. As a Christian, Paul could look on this state and say: "Our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin" (Rom. 6:6).[31]

Accordingly, what Christ has done in His flesh-body on the cross has been done through baptism, and must be reproduced in the Christian's life and conduct. As Paul indicates: "In Him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ" (Col. 2:11). In Col. 3:9, Paul speaks of Christians as having "put off the old nature," their flesh. Therefore he exhorts his fellow Christians to live out the truth of their new lives in Christ by saying: "Brethren, we are debtors, not to the flesh, to live according to the flesh--for if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body [that is, the σάρξ] you will live" (Rom. 8:12-13). For Paul, then, the body is that aspect of man in which he is either connected and bound to the old aeon, to the flesh and the old creation; or to the new aeon, the Spirit and the new creation.

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[31]Ibid., p. 17. "Though sarx means flesh-substance, it is not thought of as the stuff out of which a soma is formed and as such contrasted with it. Nor, again, is it to be understood as a part of the body. . . . Rather, it is the whole body, or better, the whole person considered from the point of view of his external, physical existence."

Soul

Another term Paul uses when speaking of man is Ψυχή. The soul is the principle of life for Paul. He can use it in the sense of a "living person," much in the way in which we might say in English, "I never saw a living soul." At the same time, Paul can use soul simply to mean life.

W. D. Stacey maintains that the Hebraic view of soul is essential to any discussion of the Pauline doctrine of man since it alone is in accord with the Christian conception of God.[32] In 1 Cor. 15:45, ψυχὴν ζῶσαν is an exact translation of the Hebrew of Gen. 2:7 נֶפֶשׁ חַיָּה, and this clearly conveys the natural "aliveness" of man, apart from what might be called spiritual life. Ψυχήν and Ζῶσαν add to and interpret each other.[33] In 2 Cor. 1:23, in a very emphatic statement, Paul calls God to witness on his ψυχή. Other translations are possible, but "life" is the most likely here.

In Paul's writing, the soul does not bear the higher life, or survive death; and it is nowhere presumed to be capable of disembodied existence. Some of the intertestamental writers and even some of the Rabbis entertained the thought of a pre-existent soul.[34] Paul's conception of the soul renders this impossible. The separation of ψυχή from σάρξ might mean liberation for Plato and others--but it implied extinction for Paul!

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[32]W. D. Stacey, "St. Paul and the 'Soul,'" Expository Times, LXVI (1954-1955), 274.

[33]Stacey, The Pauline View of Man, p. 122.

[34]Stacey, Expository Times, LXVI, 276.

Spirit

The word which is of greatest importance along with "flesh" and "body" in St. Paul's doctrine of man is $\pi v \varepsilon \hat{v} \mu a$, the spirit. To discover what Paul means by $\pi v \varepsilon \hat{v} \mu a$ is not easy. When, for example, does he use it in reference to the Spirit of God? When does it apply to the spirit of man? Finally, what does he mean by the spirit of man? In this section, we shall attempt to answer these questions.

In St. Paul's thinking, the word "spirit" is applied either to the whole man or to an aspect of his life.[35] Furthermore, "spirit" is usually something which is implanted in man by God. It is the presence and the power of God in him; it is the coming of the risen Christ to reside in him.[36] This meaning of "spirit" is set out most clearly in Paul's richest passage about the Holy Spirit and the spirit of man; namely, Rom. 8:1-17. This passage gives us a summary of the relationship between the Spirit of God and the spirit of man: without the Spirit of Christ, a man cannot begin to be a Christian at all (v. 9).

The human spirit is, of itself, neither good nor bad, though it is capable of evil.[37] It is not really capable of goodness since, unregenerate, it lacks the knowledge and power of God. As Paul makes very evident in many passages,[38] man can know the things of God only after he has received the gift of the Holy Spirit.

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[35]Barclay, p. 13.

[36]Ibid., p. 15.

[37]Cf. 1 Cor. 7:34; 2 Cor. 7:1.

[38]Cf. 1 Cor. 2:11,12,14, etc.

For the purpose of showing the pre- and post-conversion nature of man, man without and with the Holy Spirit, Paul establishes an antithesis between "spirit" and "soul" and therefore opposes the spiritual (πνευματικός) to the psychic or "soulish" (ψυχικός).[39] The "soulish" man is the merely natural man; the spiritual man is one into whom the divine Spirit has entered, transforming the natural πνεῦμα. When Paul contrasts the "soulish" with the spiritual, he is applying the former to man as he is by nature apart from divine grace, and the latter to the new man as he is by virtue of the Spirit of God living within him (Rom. 8:9). This contrast is at its sharpest here because Paul does not recognize any neutral existence. If man does not have the Spirit of God, he is controlled by the spirit of the world (1 Cor. 2:12-16). This use of πνευματικός for everything determined or influenced by the divine πνεῦμα can be seen elsewhere in the Corinthian letters; for example, at 1 Cor. 10:3,4.

In summarizing Paul's doctrine of man, three vital points should be listed. First, behind all of St. Paul's thought lies the fundamental conviction that man was created by God to obey Him, and that man is wholly subject to God, so that even when man sins he cannot evade God's purpose; man shares the fact of being God's creature with the physical, natural world and with the "supernatural" world of good and evil spirits. Second, each man is a unity. This is not to say that he is a simple substance. The apostle is not always specific in his anthropological terminology, but in most instances he is typically biblical, that is, his thought about man is not dualistic but unitary. Third, mankind as a

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[39]Cf. 1 Cor. 2:14-15; 15:44,46.

whole, like each individual, is a unity. This is a fact of cardinal

importance since it is the foundation stone of Paul's theology of the

fall and restoration of the human race; namely, in Adam all men die, in

Christ all will be brought back to life. 1 Cor. 15:21 makes the matter

clear enough: our involvement in sin and death and our salvation through

Christ depend upon our being in some sense one with both the first Adam,

and with the Son of Man, the Second Adam. As this last section has

pointed out, the oneness with the Second Adam is achieved when the Spirit

of God comes into a man.

More than any other man, Paul helped the church to formulate a

doctrine of the Holy Spirit that has power and meaning. Before his day,

the Spirit was believed to be a temporary and sporadic possession of a

man by God. Paul declared that the whole life of the Christian and of

the Christian community was a life "in the Spirit." Before his day, the

Spirit was believed to be responsible for the extraordinary and abnormal

in godly living. Paul insisted that the Spirit manifested itself in the

ordinary, everyday, "garden-variety" evidence of commitment to Christ.

Above all, Paul declared that the characteristic expression and over-

whelming demonstration of Spirit-possession is the Christian's life of

active love; as, for example, in Gal. 5:22-23 and 1 Cor. 13:4-7.

We now want to take man as we have come to know him in the teaching

of Paul and examine man's relationships with the forces of evil and the

forces of good, man's life under the rule of Satan and under the rule of

the Spirit. Such an examination of man's life of interaction with good

and evil will help us to understand what it means for the Christian to

live in the community of Christ.

Man and Satan

The events of the passion and resurrection of Jesus recall for us the disastrous, doomed condition of human nature as it exists in Adam. Led astray by satanic guile (2 Cor. 11:13-15), man in Adam seeks ultimately, yet at times unwittingly, to destroy his own Creator. This is what the Gospel reveals to us about our condition. This is the ultimate truth about our bondage to Satan and his deceptions. It is at this point that the demonology of the New Testament needs to be recognized. We need to understand that the activities of the demons and Satan, about which the New Testament speaks, become our activities as we unite our wills with the will of _the_ enemy of God.[40] We need to become aware of the ultimate dimension of our sin, to realize that the sentence of doom which the Gospel pronounces upon Satan and his hosts is applied to us as we live under Satan and the dominion of Sin.

The source of Satan's power is human incontinence. This gives Satan an opening (1 Cor. 7:5). Furthermore, he is "god of this world," not by right, but because men have made him so (2 Cor. 4:4). Satan's power to blind men's minds (2 Cor. 4:4) is the consequence of man's attitude of unbelief. A similar idea is expressed in the phrase "the spirit of the world" (1 Cor. 2:12) which, as Bultmann comments, expresses the fact that the world masters those who constitute it.[41]

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[40]Cf. 1 Cor. 7:2-5; 2 Cor. 2:11; 4:4.

[41]Rudolf Bultmann, _Theology of the New Testament_, translated by K. Grobel (New York: Charles Scribner's Sons, c.1951), I, 256-257.

In 1 Cor. 2:12, St. Paul implies that the relationship between Satan and the "world" is so close that it amounts almost to identity. But it is outside the fellowship of believers that Satan holds full sway, for believers have been delivered from the domain of Satan, the "god of this world" (2 Cor. 4:4). Used by St. Paul, the expression here can be taken only in the sense that this age has made Satan its god. If the logical conclusions of St. Paul's words are drawn, we must assume that the unbeliever who perishes (2 Cor. 4:3) as a victim of Satan's power is not an innocent victim. He himself has contributed to the power of Satan to deceive and blind him.[42]

In Paul's Corinthian letters, we have found that the man who has not been given the gift of the Spirit is held under the bondage of the "god of this world," who has blinded and deceived man into believing that the things of this world are the only things of value. This is Satan's method of gaining control over man.

Man and the Law

For man to become free from Satan's tyranny, he must be made to realize that the whole kingdom of Satan is a sham and is under God's judgment. Man also needs to realize that he, too, is under God's sentence because of his involvement in this world. God revealed His law to make man aware of this situation. This is what Paul refers to in 1 Cor. 15:56, when he says, "the power of sin is the law." The law is sin's power because it defines right and wrong and traps man in his

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[42]Trevor Ling, The Significance of Satan (London: SPCK, c.1961), p. 64.

very action of rebellion against God. At the same time, it condemns man and sentences him to death.

In the Corinthian letters, there is little direct reference to the law. However, ample reference is made to the consequence of the law's power. In 2 Cor. 3:6,7, Paul equates the old dispensation of the law and the plight of man in the old aeon. The written code kills; the old aeon is an aeon of death.

One aspect of the law is its ability to point out unholy and unclean persons and pronounce on them the judgment which bars their entry into God's kingdom. At the same time, the law points ahead to another judgment, that of the day of the Lord and the day of testing (1 Cor. 5:5; 3:13). What happens on that day is also the result of the law; for it determines the final separation of those who try to justify themselves by the law and those who are justified by grace. The pronouncement of this judgment comes through the Gospel. To those who have rejected God's announcement, who are consciously acting in violation of the law, the Gospel becomes an "aroma of death" (2 Cor. 2:14-16).[43]

By Christ's death, our sinful life in Adam, under the law, was condemned and put to death. But the law has served a useful purpose. It has helped us to understand that our life in Adam, our life of alienation from God, a life in which we are deceived and dominated by Satan, stands condemned. It reminds us that the message of doom upon Satan is also a statement of judgment upon us. Only when man has been thus humbled does the resurrection of Christ become "good news." For, if we hear the announcement of our freedom

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[43]S. J. De Vries, "Sin, Sinner," The Interpreter's Dictionary of the Bible, edited by George A. Buttrick (New York: Abingdon, c.1962), p. 372.

in Christ, and then continue to live in rebellion against God, we are consciously living on in a doomed condition.

Man and Sin

Man is not alone in his desperate situation of being condemned under the law. Man's violation of the law has brought the whole creation under the influence of evil. All creation therefore is doomed with man to destruction. Furthermore, man and the creation are not just tainted by sin and evil but actually have been possessed and subjected by them.[44]

There is much evidence of the damage of man's sin in God's creation. Sin has made man ignorant of the mysteries of God (1 Cor. 2:7-16). Furthermore, the Gospel has been veiled to those who are perishing because they have been blinded by the "god of this world."[45]

Another indication of the dominion of sin is the shattered unity of mankind. Paul indicates this when he implies that the divisions among the Corinthians revealed that a reversal of the new life was taking place and they were returning to the old aeon of death (1 Cor. 1:10-11). The main cause of such disunity is self-centeredness (1 Cor. 11:17-23) springing from a lack of love. In 1 Cor. 13:1-3, all of Paul's statements concerning the effect of love point up the negative characteristics of a lack of love.

Another confirmation of sin's reign is man's mortal nature. Man without the Gospel, without salvation from sin, perishes. He is an

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[44]Paul Meehl, et al., What, Then, Is Man? (St. Louis: Concordia Publishing House, c.1958), p. 61.

[45]Cf. 1 Cor. 8:4-13; 2 Cor. 4:4.

earthen vessel (2 Cor. 4:2-7,16); his natural flesh and bones are a mere tent (2 Cor. 5:1,4), something that is transitory and will perish at death (1 Cor. 15:42-54).

Since man is only an earthly creature, he acts like one. He becomes obsessed with the things of this aeon and the material possessions which Satan deceives him into worshipping instead of the Creator. The wisdom of the world is wisdom that is human and therefore false. It does not, and can not, know God.

Man, then, possessed by everything anti-God and under the rule of Satan, can bring forth only the fruits of sin. Boasting, self-righteousness, arrogance, immorality, and idol worship are mentioned by Paul as examples.[46]

Paul calls man's plight that of being subjected to the powers of the world (Κόσμος). As God's creature, man must realize his position over against God, giving his Creator proper honor. In reality, man's attitude is just the opposite. He refuses to acknowledge God and allows himself to be ruled by the powers of the Κόσμος and by human traditions (1 Cor. 1:21; 2:12). Consequently, Paul sees man exclusively as standing over against his Maker. He is a slave to his own creation; not a being whose real vocation is one of service to God. This slavery shows itself in such sins as Paul mentions and finally ends in death.[47] Grundmann, paraphrasing Rom. 6:23, summarizes man's plight: "Sin as the master gives its paid underling the wages of death." Thus sin shows itself as the dominant power in the world by wielding the weapon of death.[48]

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[46]Cf. 1 Cor. 3:21; 4:5,18; 5:1,2,6,9-11; 6:9-10; 10:14; 12:2,20; 13:4-7.

[47]Cf. 1 Cor. 15:56; also, Rom. 6:23.

[48]Grundmann, I, 309.

Man and Spirit

In 2 Cor. 5:14-15, Paul describes how new spiritual life is brought
forth in man. The culmination of the work of the Spirit sent by Christ
is that through Him God makes alive man's mortal body. Indeed, it is
true, as 1 Corinthians 15 shows, that making alive involves a transforma-
tion into a "spiritual" body; but a "spiritual" body is still a body.[49]
Through the Spirit, then, the new life has its beginning and its
continuance.

In Paul's writings, the Spirit becomes the basis of the believer's
very existence and is no longer merely an extra-miraculous power, as
formerly believed. This life according to the Spirit is contrasted to
life according to the flesh. It is sonship to God. This new life is
marked by the controlling influence of the Spirit of God. The Spirit
brings knowledge[50] so that the veil concealing God from man's understand-
ing is lifted and man is called (1 Cor. 1:1) and sanctified (1 Cor. 1:2)
and through the washing of regeneration becomes a member of Christ's body.

Man in Christ

The ecclesia is described in the Pauline letters as the body of
Christ (1 Corinthians 12) and as "one body in Christ" (Rom. 12:15). We

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[49]Schweizer, p. 63. "The link between the earthly and heavenly body
is forged by a miracle. The same goes for 15:47, where 'earth' ($\gamma\hat{\eta}_s$) in
the first phrase indicates the stuff of which the 'first man' is composed,
while the second phrase describes the 'second man,' not in terms of sub-
stance . . . but in terms of his origin. Consequently, the $\sigma\hat{\omega}\mu\alpha$
$\pi\nu\epsilon\upsilon\mu\alpha\tau\iota\kappa\acute{o}\nu$ of the Redeemer, as of the believer, cannot be under-
stood simply as something composed of $\pi\nu\epsilon\hat{\upsilon}\mu\alpha$ but as something controlled
by $\pi\nu\epsilon\hat{\upsilon}\mu\alpha$."

[50]Cf. 1 Cor. 2:11-14; 2 Cor. 3:10-18.

We should note first some antithetical expressions concerning the body. Set over against the one body in Christ is the one body in sin, both bodies being considered solidarities in which all mankind does or can participate.[51] Over one realm, over one body, sin rules. The "old self" is representative of the body of sin; it is a member of a body which is in slavery to sin (Rom. 6:6). Consequently, the whole man has become a weapon of wickedness (Rom. 6:13). This body of sin makes all men captive to the body of death (Rom. 7:24; 8:10). Men can be freed from this captivity only by divine help, help which will transform the whole creation, for the bondage to corruption has become universal (Rom. 8:23).[52]

In His body, through His incarnation, death, and resurrection, Christ has destroyed the tyranny of sin and death over all mankind. "Church," then, refers to those who are united in Him and through Him.[53] These become one body in Him, and this oneness is described in various ways.

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[51]D. E. H. Whitely, The Theology of St. Paul (Philadelphia: Fortress Press, c.1964), p. 45.

[52]Robinson, p. 34. "'So we also when we were children, were held in bondage under the rudiments of the world, but when the fullness of time came, God sent forth his Son, born of a woman, born under the law, that we might receive the adoption of sons' (Gal. 4:3-5). Thus Paul states the full import of his enigmatic phrase in 1 Cor. 6:13, ὁ κύριος τῷ σώματι, 'the Lord for the body.' Into the body of the old world of sin and death enters the Prince of Life, Himself a body of flesh, to redeem, quicken and transfigure it."

[53]Whitely, p. 124. "Now for St. Paul the Christian was 'in Christ.' We must recall that although he employs a 'spatial metaphor' he does so in order to express a literal though not primarily physical truth which is basic to all his thought. But 'God was in Christ reconciling the world to himself' (2 Cor. 5:19). If God and the Christian were both in some sense (though not the same sense) 'in Christ,' and if the language of 'corporate personality' and 'extended personality' does not refer to something real in St. Paul's thinking, then there is a new relationship between God and the Christian."

For example, they are baptized into His death;[54] they are crucified with Him to the self, to the world, to the law of sin and death.[55] They participate in His body, the Eucharist. Their bodies become members of Him, having a partnership in the dying body of Christ.[56] They now glorify God in their bodies by carrying about the dying of Jesus, and by manifesting thus the life of Jesus in their mortal bodies. Through this sharing of His suffering they enter into the power of His resurrection. This power enables Him "to subject all things to himself" by transforming humanity's body of humiliation into the form of the body of His glory.[57]

This body binds men together in a κοινωνία, a communion of life and righteousness, over which Christ rules (Rom. 5:15-21), and through which a new creation emerges; namely, a new humanity in Christ. This reality of communal life is often described prepositionally in Paul's letters. Christ's members are "in him" and He is "in them" (Gal. 2:20); they are baptized "into him" (1 Cor. 12:13); their deeds are done "to him" because they have died "through his body" (Rom. 7:4). They suffer and are glorified "with him" (Rom. 8:17). The interaction represented by these prepositions can be described in terms of the Holy Spirit's presence in the church[58] or in terms of being knit together and of being built into one another by the power of love. All these elements of interpenetration

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[54]Cf. Rom. 6:1-5; 1 Cor. 12:13.

[55]Cf. Rom. 6:6-14; 2 Cor. 5:14-21; Gal. 2:19-21; 5:24; 6:14-17.

[56]Cf. 1 Cor. 6:15; 10:16-18.

[57]Cf. 2 Cor. 4:10-12; Phil. 1:20; 3:10-12.

[58]Cf. 1 Cor. 6:19; 12:4-11; also Rom. 8:9-11.

and interdependence are caught up in the description of the Church as
the body of Christ.

Correlative to the idea of the body is that of believers as members
($\mu \epsilon \lambda \acute{\eta}$). In the church every person is a member of Christ's body and
should so regard himself (1 Cor. 12:12). He is no longer his own, but is
bound in most intimate and significant ways to his Lord. His own body
has become a member of Christ, and this must determine what he does with
it.[59] In the new body, all are members one of another,[60] and this requires
the recognition of mutual dependence, of a shared suffering, and of the
effort needed to knit together all parts of the body.[61] Each member,
however unspectacular his role in the body, shares fully in the common
glory and life; each, however prominent his gift, must know the humility
of receiving this gift from Christ for the sake of the whole body.[62] All
spiritual gifts are mediated through the body to its members, and through
its members to the body. The same truth applies when the concept of

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[59]Cf. 1 Cor. 6:13-19; 2 Cor. 5:10; Col. 2:16-22; Rom. 12:4.

[60]Robinson, p. 52. "It is to be noted how uncompromisingly physical
is the language in which Paul depicts Christians as going to compose the
resurrection body of Christ (cf. Rom. 7:4) . . . This union is as exclu-
sive as that of man and wife. It is possible only if Christians have
been utterly severed by death ($\kappa \alpha \tau \eta \rho \gamma \acute{\eta} \vartheta \eta \mu \epsilon \nu$, Rom. 7:6) from their
former cohabitation with the $\sigma \acute{\alpha} \rho \xi$. To go back to that is to break the
possibility of being in Christ. Hence Paul's vehemence against those who
by receiving circumcision wed themselves again to the flesh and the law:
. . . (Gal. 5:4). 1 Cor. 6:13-20, 'But he that is joined to the Lord is
one spirit' (i.e., a single spiritual body as opposed to a single body of
flesh) . . . For the fact that it is a spiritual body does not mean that
it is not physical. To such an extent indeed is the new union with Christ
physical . . . that immoral sex-relationships can destroy it. . . ."

[61]Cf. 1 Cor. 12:14-26; 2 Cor. 4:7-12; Rom. 12:5; Eph. 4:16;
Phil. 3:10-21; Col. 1:24.

[62]Cf. 1 Cor. 12:27-31; Rom. 12:3-8; Eph. 4:11-16.

members applies, not to individual believers, but to types of ministry and to the various races and classes which in Christ are reconciled.[63] There are many members, but there can be but one body.[64]

Also correlative to the idea of body is participation by all in the death and resurrection of Jesus.[65] By participating in baptism and in the Lord's Supper, the community shares in the dying body of Jesus and in His risen body. By His death and resurrection, Jesus established a lordship over both the living and the dead, and created a community among both (Rom. 14:7-9). Participation in His death[66] conveys to those who constitute His body freedom from law, sin, and death.[67] Through His death, they receive the promise of cosmic redemption, for He overcame the rulers of this age, took captivity captive, defeated Satan, and subjugated all principalities and powers. His body is the realm where this redemptive power operates.[68] In Christ, all men are made alive.[69] His "spiritual

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[63]Cf. 1 Cor. 12:13; Eph. 2:4-22.

[64]Cf. 1 Cor. 10:17; 12:12; Rom. 12:4-5; Eph. 4:4.

[65]Robinson, p. 80.

[66]Ibid., p. 44. "Again, Christians are those who have repeated in their flesh the process of the Cross. 'Our old man was crucified with him, that the body of sin might be done away, so that we no longer be in bondage to sin' (Rom. 6:6)."

[67]Cf. Romans 6-8; Eph. 2:1-10; Col. 2:16-23.

[68]Cf. 1 Cor. 10:18-22; Eph. 1:21-23; 4:12-16; Col. 1:20; 2:8-19.

[69]Robinson, p. 45. "The whole work of Christ in redemption can be summed up for Paul in the words: 'you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh' ($\acute{\varepsilon}\nu\ \tau\tilde{\omega}\ \sigma\acute{\omega}\mu\alpha\tau\iota\ \tau\tilde{\eta}s\ \sigma\alpha\rho\kappa\grave{o}s\ \alpha\grave{\upsilon}\tauo\tilde{\upsilon}\ \delta\grave{\iota}\alpha\ \tauo\upsilon\ \theta\alpha\nu\acute{\alpha}\tauo\upsilon$: Col. 1:21-22; cf. Eph. 2:15-16). Both the Incarnation and the Cross are necessary: first, the complete identification in the body of his flesh with the whole mass in sin and death; and, secondly, the stripping off of this body, in the power of an obedience perfect unto death, whereby the forces of evil are deprived of assault and exposed to ridicule. It is

body" is the image of mankind in the kingdom of God (1 Cor. 15:20-28, 30-50).[70]

Finally, related to the concept of body is the concept of Christ as the head of the body. Here is expressed the conviction that the head is the source and locus of authority (Col. 1:18), which the whole body must obey and honor (Col. 2:10; 3:1-25). The head channels divine life and glory into the body (Eph. 1:22-23). As its head, Christ loves, sanctifies, and saves the body (Eph. 5:25). In response to this action of the head, "bodily growth in love" springs from and moves toward this head (Eph. 4:15; Col. 2:19).

Conduct Within the Community

In order to examine the conduct expected of a member in the New Testament community, it will be necessary to utilize some of Paul's fellowship concepts, since both the group and the individual are understood only when treated together. Members of the church are those who have shared in Christ's death on the cross. The implications of our

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this same process of identification and death, of incorporation and crucifixion, that Paul sees now as possible and obligatory for Christians. There is, indeed, no difficulty about the identification with the body of death: that is already only too solid. But how can Christians die to the flesh--the very action that men under its slavery cannot command?"

[70]Ibid., p. 41. "It is through the $\sigma\acute{\alpha}\rho\xi$ that death and its forces have control over human nature. The dying Jesus, like a king, divests Himself of that flesh, the tool and medium of their power, and thereby exposes them to ridicule for their Phyrrhic victory. From that moment death has no further dominion over Him (Rom. 6:9). Thenceforth the forces of evil are in the process of annihilation (1 Cor. 2:6). [This is in reference to Col. 2:15.] . . . The immediate concern of this passage is with the stripping off of the $\sigma\acute{\alpha}\rho\xi$ by the Christian disciple. But this is a process possible to him only because it is a sharing in what has already been done by Christ on the cross. Jesus' death can be called His circumcision because the Crucifixion was the real and complete laying aside of the flesh. . . ."

participation in Christ's death are seen in Paul's description of the

member whose "old man" has been crucified (Rom. 6:6) and who has "cruci-

fied the flesh" (Gal. 5:24). What this now means for the Christian is

the condemnation of his sinful life in Adam and its actual death in the

dying of Christ. Man's new existence in relationship to Christ makes it

possible for him to be freed from the power of the old aeon of sin and

death. According to Paul, this is what actually has been effected by the

work of Christ, the Second Adam.

Man's position in the two aeons is described in Rom. 8:1,6. The old

aeon of Adam leads from sin to death and the new aeon of Christ leads

from righteousness to life. In his flesh, the Christian's sins are

worked out in death; he has a new spiritual life from Christ, with whom

he has died and risen, and is now possessed by the Spirit (Rom. 8:11).

As we noted earlier, to be "of Christ," to be baptized "into Christ,"

means to become a member of His body.[71] This is why conduct which loses

sight of the noble destiny of the body may endanger the Holy Spirit's

action and our existence in Christ. Because man is a unity, the Christian's

body cannot be oriented toward Christ and away from Him at the same time.

This organic connection of believers with Christ is emphasized by Paul in

1 Corinthians 6, where he states that unchaste relations consummated

bodily (as with a prostitute) affect the believer's relationship to Christ

and His body.

It is made explicit in 1 Cor. 15:42-50 that Christ's resurrection

body is shared with the Christian through the "Spirit that makes alive."

The glory of Christ's resurrection body can and must shine in His members,

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[71]Supra, p. 63. See fn. 52 and 53.

"reflecting as in a mirror the glory of the Lord" (2 Cor. 3:18). This is always Paul's ethic of the body (Rom. 6:11-13). He says to the Christians: "I beseech you therefore [on the basis of his message in Romans 1-11] to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. 12:1).

The power of the New life in Christ comes from the Spirit. It is through the Spirit that the Christian life has its beginning,[72] and the very utterance of faith itself is ascribed to the Spirit (1 Cor. 12:3). Thus, the Holy Spirit of God for Paul means the dynamic energy of God (Rom. 15:13), supremely mediated through Christ's life and resurrection, and available to all who are His in abiding fellowship. Rom. 8:1-17, the chief passage in which life according to the Spirit is contrasted with life according to the flesh, allows us to assert that the controlling influence of the Spirit maintains sonship with God.[73] Paul expands on this assertion in Gal. 4:6, where he attributes to the Spirit not just man's recognition of sonship but his concrete living as a son of God. He affirms that the Spirit is not only a mysterious power which appears before

[72]Cf. 1 Cor. 12:3; 2 Cor. 1:21-22; 5:5; Eph. 1:13.

[73]Schweizer, p. 67. "Paul had adopted the Hellenistic line of thought, which offered for the first time the simple and attractive possibility of interpreting spirit ($\pi\nu\epsilon\hat{\upsilon}\mu\alpha$) quite simply as the new existence, and at the same time of seeing this in terms of union with the Redeemer. Yet he corrected any statements that savoured of natural religion, and by a line of thought which started from the Old Testament, he made it quite clear that salvation is not at man's disposal for him to possess. Yet even here Paul had to make qualifications. If the New Creation were already present, the Spirit could not be a mere sign for what was to come; it could not be something merely exceptional; it must be a feature of the new existence as such."

faith and creates faith, but it is also the power which continually reveals itself through the life of the faithful.[74]

The difference between merely being called a son and the actual living out of sonship is demonstrated by Paul when he contrasts the πνευματικοί with the ψυχικοί . In 1 Cor. 2:13-15, πνευματικός means the man who in the power of God's Spirit acknowledges God's saving work, while the ψυχικός is blind to God's grace. This contrast is at its sharpest here because Paul does not recognize any neutral existence. If man does not have the Spirit of God he is controlled by the spirit of the world.

The Spirit as the guide of life is seen clearly in Gal. 6:8. According to this passage, what determines a man's life is whether he "sows to the Spirit" or "sows to his own flesh." Similarly, in Rom. 8:4-5 the formulas "walking by the flesh" or "by the Spirit" are consequences of "setting one's mind on the things of the flesh" or "of the Spirit." "Walking in the Spirit" is thus man's "yes" to God's gracious power; which power, not his own, now determines the Christian's life. It is no accident that in Rom. 8:13 "by the Spirit" (πνεύματι), which indicates the motive power of this new life, is contrasted with "according to the flesh" (κατὰ σάρκα), which expresses the moral standard of man. The Spirit is the power which involves man in the saving action of God through Christ, takes away his independence, makes impossible for him

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[74]Ibid., p. 72. Paul "conceives of the Spirit as the norm according to which the believer is called upon to live. This duality comes out most sharply in Gal. 5:25: 'If we live by the Spirit, let us also walk by the Spirit.' In the first clause it is established that the Spirit, as a superior power, determines man's life; in the second clause the man is required consciously to recognize the fact and to allow his whole conduct to be governed by it. Thus life in the Spirit has two sides. One, the negative side, is renouncing 'the flesh,' σάρξ : and the other, the positive side, is laying oneself open to God and one's neighbor."

all confidence in his own "flesh," and lays him open to a life of love.
The Spirit, which the Christian receives when God establishes His cove-
nant with him in Holy Baptism, makes the life of obedience which,
according to Paul, is necessary for salvation.

In this connection, we might compare Qumran's conception of
sanctification as an example of the Judaic hope of the covenant. The
Qumran sect, as we saw earlier,[75] centered its attention on ritual
purity. Accordingly, whereas Christian baptism was administered only
once in a lifetime as a means whereby the member passed from one way of
life to another, the Qumran ablutions were constantly repeated in the
member's efforts to obtain perfection. But, in Christian baptism, the
community member is regenerated by the sacramental action of God and
thus is given the power to live a life of total commitment to Jesus as
Lord.[76] Paul lays stress upon this point in Rom. 6:4 where he says:
"By baptism we were buried with him, and lay dead." Then, in the words
immediately following,[77] Paul makes it clear that moral consequences
are expected of anyone who, by baptism, enters the Christian community.
Paul obviously supposed that those who had been through the purifying
waters of baptism would cease from the practice of sinning (1 Cor. 6:11).

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[75]Supra, p. 44.

[76]Whiteley, p. 206. "St. Paul never suggested that morality is in
any sense a prior condition necessary for justification [as Qumran did],
but he insists that to live an immoral life is inconsistent with being a
Christian, as appears from the passages cited . . . above [Rom. 6:4;
Col. 3:1-2; Gal. 5:25]. God's moral demands upon the Christian are linked
by St. Paul with His saving acts, and especially with Baptism, with the
imitation of Christ, which may be regarded as the ethical aspect of 'being'
in Christ, and with eschatology."

[77]Rom. 6:4b "so that as Christ was raised from the dead by the glory
of the Father, we too might walk in newness of life."

A life dedicated to God is the goal of the Christ-event as seen in 2 Cor. 5:21. The life of the Christian as a life of faith for God is manifested in love for the brethren; this is the fulfilling of the Law, for ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς . . . εἰς Χριστὸν ἁμαρτάνετε (1 Cor. 8:12). On the basis of justification through faith and the objective fact of the cross, "to be in Christ" demands the personal obedience of the Christian. For St. Paul, the new life is an essential and inseparable part of his entire doctrine of the justification and sanctification of the person who is brought into relationship with Christ through baptism. The conduct of a member of Christ's body must always arise from his being an integral part of a society whose calling is to manifest the same love toward others that God has shown them in His redemptive activity.

Summary of the Comparison

To conclude the study of the Qumran and Pauline conceptions of community, including the members of both communities and their conduct in relation to God and their fellow members, we will summarize certain similarities and differences we have found between Qumran and Paul. What we have found regarding the conceptions of community at Qumran and with Paul will be of value in treating the case of church discipline referred to in 1 Cor. 5:1-5 because this will highlight certain aspects of Pauline theology which easily could be twisted into a legalistic piety similar to that of Qumran. These same aspects of Paul's theology, when properly understood and applied, can make a valuable contribution to the proper use of discipline in the church of today.

Both Qumran and the Christian fellowship considered themselves to be
communities of the end-time. Both were looking forward to God's final
intervention when all wickedness would be destroyed. Both regarded them-
selves as vehicles of salvation whose members were the sons of righteous-
ness. Likewise, each community maintained that membership was attained
through some type of instruction and initiation. Qumran required that
each member learn the interpretations given to the Law and the Prophets
by the Teacher of Righteousness, as well as the community code which was
based on these interpretations. The Christian community maintained that
its members had been instructed by the Holy Spirit who came into each
member and through baptism united him with the Messiah. Therefore, each
community maintained that there is salvation only within the fellowship--
Qumran, in the wilderness; the Christian community, in the fellowship of
the body of Christ.

Qumran believed that there was a distinct division in mankind. The
members of the sect were composed of the sons of light. They opposed
those who were completely under the rule of the angel of darkness, Belial.
The Christian fellowship, as described in Paul's letters, understood its
relationship to the world in a similar way. Those within the fellowship
were seen as the righteous ones who are ruled by God's Spirit. In both
communities, we find mention of a conflict between the community and the
powers of evil; Belial and his agents attack and try to lead the members
of the community astray.

Qumran taught the existence of two spirits, the spirit of truth and
the spirit of evil, which are continually at war in an effort to gain
control of a man. At Qumran, the "flesh" frequently was referred to as
representative of the corrupt world which was under Belial's rule. Paul's

teaching is quite similar: man is either enslaved to the "flesh," or he is under the rule of the Spirit of God. For Paul, the "flesh" frequently represented everything that is anti-God.

At Qumran, a member used the ritual baths in an effort to remain pure from the defilement of the flesh. In Paul's teaching, the community member had once and for all put off the enslavement to the "flesh" through his participation in Christ's death and resurrection through baptism. Now he was under the rule of the Holy Spirit who united him to Christ and to the fellow members of the community who formed the body of Christ. Because he was now under the rule of the Spirit, the Christian had the power to resist sin and Satan's inroads; he could live a life of love toward his fellow members.

Violation of the community code resulted in discipline in both communities. At Qumran, a member who violated the community's purity was subjected to various punishments in an effort to force him to conform and thus maintain the ritual cleanliness believed necessary to prepare for the coming of the Messiah. In the Christian community, a member who voluntarily submitted to the temptations of Belial and returned to a life dedicated to the "flesh" likewise was dealt with, but for very different reasons. Paul maintained that the Christian who had been freed from Satan's grasp and had been given the Spirit would no longer live for the "flesh." If he did, such a person gave evidence that he rejected the Spirit's gifts and was rebelling against God. Paul taught that when this happens the fellowship of Christ's body must, out of love for the erring member, take some disciplinary measure; such a person must be subjected to God's judgment so that he might realize his sins and repent. An erring member was to be brought to the realization that a

life in the "flesh" is a life under judgment. When, through the disciplinary action of the community, the sinner realizes this, God's mercy, active in the means of grace, restores the Spirit's rule in his life. When the sinner repents, the community removes its discipline and welcomes the member back into the fellowship where he is expected to live out his part in the body of Christ, the church.

CHAPTER V

CHURCH DISCIPLINE--AN EXEGETICAL STUDY OF 1 CORINTHIANS 5:1-5

It has been maintained that in 1 Cor. 5:1-5 we have a reference to a case of <u>excommunication</u> in the early church. This chapter will investigate this passage to determine if indeed it is a case of excommunication as that word has frequently been understood (that is, in the sense of a congregation expelling one of its members from the kingdom of God) or if, instead, Paul advocates the removal of this erring person from the fellowship of Christians to achieve his repentance and salvation. It is the conclusion of this study that this is not a case of "excommunication" in the popular sense since there is no mention of removal from the kingdom of God. Rather, we have here an instance of church discipline. The conclusions reached in this study therefore are radically different from many interpretations which have been given to 1 Cor. 5:1-5.

It is the intention of this chapter to investigate Paul's instructions for initiating church discipline at Corinth. We maintain that this discipline has one purpose; namely, to bring the person mentioned in 1 Cor. 5:1-5 to the realization that he is living a life under God's judgment. Such a life is condemned because it is a reversion to a manner of existence which had been crucified with Christ through baptism. Paul believes the action he demands of the Corinthian congregation will show the erring Christian the folly of his present life and lead him to repent his action and return to the fellowship of Christ's body. Because discipline is to be used on sinful members in an effort to work their salvation, it should never be used as a threat to keep members in line.

If church discipline is used as a threat, it is a return to a legalistic practice from which Christ has set us free. It then becomes a tool of an ethic of fear, as at Qumran. In our study of the Pauline conception of the Christian ethic, we saw that Paul's exhortations for a Christian life arose from his doctrine of Christ and His body.[1] Because we are a new creation and are ruled in Christ's body by the Spirit, we are able to be different creatures, no longer ruled by the "flesh."[2] We now turn to our study of 1 Cor. 5:1-5.

Textual Variations

There are few variants in either the words or the phrasing of this pericope; yet, a great variety of interpretations is put upon this text. This leads us to suspect a problem in the text itself which caused difficulty for the interpreters only after the Greek text had become well established. As a preliminary observation, it might be noted that the major variants deal with attempts to qualify the names "Jesus" and "Lord."

There are two Koine textual group variants in verses one and two which were added evidently for purposes of clarification. In verse 1, $\dot{o}\nu o\mu\acute{a}\zeta\epsilon\tau\alpha\iota$ is added and used to coordinate with $\dot{a}\kappa o\acute{v}\epsilon\tau\alpha\iota$. In verse 2, $\dot{\epsilon}\xi\alpha\rho\vartheta\hat{\eta}$ is used instead of $\dot{a}\rho\vartheta\hat{\eta}$ to emphasize the action that was to be taken and to coordinate with verse 13, where $\dot{\epsilon}\xi\acute{a}\rho\alpha\tau\epsilon$ is used. The use of $\pi o\iota\acute{\eta}\sigma\alpha\varsigma$ for $\pi\rho\acute{a}\xi\alpha\varsigma$ does not alter the sense. In verse 3, the addition of $\acute{\omega}\varsigma$ by the Koine group and several lesser manuscripts, with Marcion, again does not affect the meaning of the text.

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[1]_Supra_, pp. 64-67.

[2]_Supra_, pp. 70-72.

The main variants, "Jesus" and "Lord," in various combinations, are in verses 4 and 5. In verse 4, the twenty-fifth edition of Nestle has used only the name "Jesus." Such manuscripts as the Chester Beatty (p^{46}), Vaticanus (B), the Koine group, Claromontanus (D), Boernerianus (G), and several others insert ἡμῶν before "Jesus." The text without ἡμῶν is supported by Alexandrinus (A) and a few manuscripts of no special importance. "Christ" is inserted after "Jesus" by the Chester Beatty (p^{46}), the Koine group, Boernerianus (G), and the majority of other witnesses. The text without "Christ" is supported by Vaticanus (B), Alexandrinus (A), the original Claromontanus (D*), and others. Again, we shall use the twenty-fifth edition of the Nestle text, where just "Jesus" is mentioned, the manuscripts supporting this reading being of sufficient weight and distribution.

In verse 5, there are again various attempts to qualify "Lord," the last word of this verse in the twenty-fifth edition of the Nestle text. The Koine group and various lesser manuscripts insert "Jesus" after "Lord." Claromontanus (D) has "Jesus Christ," while Alexandrinus (A), Boernerianus (G), Porfirianus (P), Minuscule 69, and several others have ἡμῶν Ἰησοῦ Χριστου after "Lord." Although this phrasing is very smooth and is found elsewhere, we will use the text of the twenty-fifth edition of Nestle which is supported by the Chester Beatty (p^{46}), Vaticanus (B), Minuscule 1739, and Marcion and again offers no problem of interpretation.

Context

Paul founded the Corinthian congregation some time around A. D. 50 with the help of two well known Christian workers, Aquila and Priscilla.

A substantial gathering was established and, as far as we know, all was well with the church for a short time. Some time later, the apostle heard about the growth of parties within the Corinthian church. Several factions had developed, each with its own ideas and philosophy about the Christian life. Paul had to inform them that there were two types of wisdom. There was a false wisdom, as advocated by their different parties, and there was a true wisdom, the wisdom of God, which Paul called the foolishness of the cross. This wisdom alone could work their salvation.[3]

All such party-oriented wisdom as was in evidence at Corinth must be abolished. The reason is quite plain to Paul. In chapter three, he indicates that as the fellowship of believers they are like a structure which is built according to a definite and unified plan on a firm foundation. This foundation is Christ, who lived and died to overthrow the forces of wickedness. Each believer is now a member of Christ's body through baptism. Each is a part of the edifice, a part of God's temple, and under the guidance of the Holy Spirit. If this building is to remain solid, to continue as the sanctified body of Christ, the holy temple of God, then each of them must work for the upbuilding of the structure.

The Corinthians were destroying the community by their divisive action. Their self-satisfaction, self-esteem, and exalted attitude were

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[3]M. H. Franzmann, The Word of the Lord Grows (St. Louis: Concordia Publishing House, c.1961), p. 87. "Paul operates with the slogans of the new leaders, but by relating them all to the cross he gives them a radically different content. . . . If they empty the cross of its power (1 Cor. 1:17), he is resolved to know nothing but the cross (1 Cor. 2:2); and he sets the cross squarely in the center of the church again, the cross which, with its pure and all-incisive grace, lays a total claim upon man, body and soul, for a life lived wholly to God (1 Cor. 6:19,20)."

perverting the body of Christ: their conceit was causing them to miss
the heart of the Gospel.[4] Instead of being the one united fellowship,
they were divided.

The rest of 1 Corinthians is a treatment of various problems which
had arisen in that church because of its selfish, blind, and loveless
action.[5] Paul felt it his apostolic duty to intervene and recall the
Corinthians to unity and humility. He wanted them to recognize once more
that they were the body of Christ and should therefore live as the new
creatures they had become through baptism into Christ.

In the first four chapters of 1 Corinthians, Paul speaks of this
pride and self-esteem which was causing party strife. In the next chap-
ter, he turns to the matter of sexual laxity which existed in the congre-
gation. It is the opinion of many commentators that the attitude of the
Corinthians gives evidence that the problem at Corinth was caused by
Gnosticism. But the origin of the problem is secondary to the fact that
the Corinthian Christians seem to have regarded their emancipation in
Christ as license to indulge in immoralities without endangering their
relationship with God.[6] This resulted in their condoning even worse
evils than did the Greeks in general.[7] We must assume, then, that the
presence of this incestuous man in the Corinthian congregation is the

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[4]Ibid., p. 89. "The cross has redeemed man and has claimed man,
bodily man, wholly for a life lived to the glory of God, cf. 1 Cor. 6:20.
The church, liberated from bondage by the Passover sacrifice of the Lamb
of God, cannot tolerate the unleaven of impurity, but must keep the new
feast of unleavened bread in sincerity and truth."

[5]Ibid., p. 82.

[6]Ibid., p. 83.

[7]Jean Héring, The First Epistle of Saint Paul to the Corinthians,
translated from the 2nd French Edition by A. W. Heathcote and P. J. Allcock

leaven mentioned by Paul in 1 Cor. 6:6 which will corrupt the whole fellowship.

Even if the Corinthians were not Gnostics, as some commentators hold, they had a very distorted conception of Christianity and the ethics of fellowship. There was no evidence of love in action, and, in the case of the immoral person of chapter five, there was no brotherly concern.

The Failure of a Member

When the fellowship of Christians no longer comes under Christ's rule, when its members do not live lives of love and brotherly edification, then such a thing can happen as is recorded in 1 Cor. 5:1-5. It was actually reported to Paul and was a matter of conversation even outside the congregation that there was a case of incest in the congregation, and that it went uncorrected.

Whether the matter was known to all the churches throughout the area, as Héring[8] and A. T. Robertson[9] would translate ὅλως , or whether it was a matter well enough known within the congregation to be

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(London: Epworth, c.1962), p. xii. "What had happened in Corinth since the Apostle left? Discipline had considerably relaxed. The free-thinking group, also known as the 'gnostics' par excellence, gave him a bad name, and adopted a very free attitude toward sexual matters and pagan sacrifices. . . . Into the bargain, the preaching of the resurrection was either ill-comprehended or denied, probably not only by the gnostics but also by other Greeks whose spiritualistic outlook hardly countenanced anything but survival of the soul."

[8]Ibid., p. 34.

[9]A. T. Robertson, Word Pictures in the New Testament (New York: Harper and Brothers, c.1931), IV, 111.

a matter of common talk, as Robertson, Plummer,[10] Morris,[11] and others

would interpret ὅλως, is not the real problem or concern for Paul.

Paul is disturbed because such a thing is "being heard of among you,"

talked about, actually existing over a period of time, with no action

taken to correct it.

In the face of such laxity, Paul felt compelled to use extreme

measures. His teaching that Christians must keep themselves separate

from the sins of the flesh had been defied. One of their own number was

guilty of a sin abhorred even by the Gentiles. Yet, rather than taking

seriously and being ashamed of what had happened, the members of the

Corinthian congregation--or at least some of them--actually seemed proud

of the situation. Regarding themselves as πνευματικοί, a misin-

terpretation by them of the doctrine of freedom, they believed every

canon of decency could be broken without their being sinful. The commun-

ity life was imperiled; no halfway measures were possible. By his life,

the offender had manifested clearly that his faith was not real, that he

was not in Christ, even though he had been baptized. The church must

take action to correct this situation.

What Paul is saying to the Corinthians is that, while they are

arguing among themselves over which of them is the more spiritual, they

are living a worse life than the heathens whom they are supposed to be

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[10]A. Robertson and Alfred Plummer, A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians (Edinburgh: T. & T. Clark, 1914, latest reprint of 2nd edition 1963), p. 95.

[11]Leon Morris, The First Epistle of Paul to the Corinthians: An Introduction and Commentary (Grand Rapids: Wm. B. Eerdmanns Publishing Company, c.1958), p. 86.

winning to Christ. They know that this case of incest exists in their midst; yet they remain puffed up and have not taken action.[12]

In a scornful tone,[13] Paul defines the sin of this man. He is guilty of having his father's wife. In the New Testament, "to have a woman" always means to live with her as wife.[14] "His father's wife" seems to be a scriptural paraphrase for stepmother. In Lev. 18:8, it is indicated that such a marriage was forbidden by the Jews and was subject to the death penalty. The Talmud likewise indicates death by stoning for such an offense.[15]

Paul's use of the present infinitive ($\overset{\prime\prime}{\epsilon}\chi\epsilon\iota\nu$) to describe this man's actions would indicate that this was more than a casual sexual relationship. If it had been but a one time offense, the aorist would probably have been used. Later, in verse 2, Paul refers to the act of incest with the aorist. There the whole action is referred to as a fact and a deed which has been done.

This man had violated the life of the church. Here was a person who had been incorporated into the body of Christ through baptism. He was therefore intimately connected to all of his fellow members as well as to Christ, a relationship that Paul equates with the marriage of a man and woman. Each member of the church becomes the bride of Christ through

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[12]Robertson and Plummer, p. 95. "The $\overset{}{\epsilon}\nu$ $\overset{\epsilon}{\upsilon}$ $\mu\overset{\frown}{\iota}\nu$ grammatically localizes the report, but in effect it localizes the offense: it was among them that the rumour was circulating, because in their midst the sin was found: 'unchastity is reported (as existing) among you.'"

[13]Robertson, IV, 111.

[14]Cf. Matt. 14:4; 22:28; 1 Cor. 7:2,29.

[15]Robertson and Plummer, p. 96.

baptism. Paul uses physical terminology to describe this union. Because it is such a close union, any violation of the body, such as with a harlot, is a sin against the body of Christ,[16] and therefore against each person who is a member of Christ's resurrection body.[17]

The Failure of the Congregation at Corinth

As noted previously, it was common knowledge that the sin of incest was indulged in by a member of the Christian assembly.[18] The fact that such behavior was allowed by the church without proper disciplinary action on the part of the assembly was the reason for Paul's alarm.[19] In a previous letter (1 Cor. 5:9), Paul had told the Corinthians to avoid immoral men; they had interpreted this to mean those outside the church. Now Paul writes again to explain that it is to just such an immoral man as this fellow member that he had reference. They must not associate with such a person (1 Cor. 5:9). Immediately after citing the case of the immoral man, Paul says, "I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolator, reviler, drunkard, or robber--not even to eat with such a one" (1 Cor. 5:11).[20]

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[16]Franzmann, pp. 88-89.

[17]D. E. H. Whiteley, The Theology of St. Paul (Philadelphia: Fortress Press, c.1964), p. 214. "Secondly, fornication is a 'sin against the doctrine of the Church' as well as against the doctrine of the resurrection of Christians. A Christian is a member of the body of Christ, cf. 1 Cor.6:16."

[18]Supra, pp. 81-84.

[19]Clarence T. Craig and John Short, The First Epistle to the Corinthians (Nashville: Abingdon-Cokesbury Press, c.1953), p. 60.

[20]William Baird, The Corinthian Church--A Biblical Approach to Urban Culture (New York: Abingdon Press, c.1964), p. 69. "Thus his original

Paul places the blame squarely on the church. Paul's action might be a bit surprising to the modern church that has become lax about its brotherly concern. But to Paul, although the immoral man's sin was in itself disgusting, the inaction on the part of the congregation was just as bad.[21] Paul sees this problem as symptomatic of a sick, corrupt church. He was therefore far more concerned with the failure of the congregation to deal with the problem than he was with the sinner himself. He addressed the members in the second person plural, "And you," making very emphatic the point that the responsibility lay with the group as a whole. He wrote to them, "You, among whom this terrible sin has taken place and continues to take place, you are puffed up." The community was proud despite its inaction when, in fact, it should have been shamed and humiliated.[22]

The members' lack of concern was the apostle's great complaint; they did not mourn their sins, but continued to argue and quarrel.[23] Whether they were proud of their toleration of the sinful member cannot be decided. But their pride prevented them from feeling shame and agony over their inaction.[24] As a congregation, they should have mourned and grieved the defection of one of their members.

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intention was to warn them against association with evil men within the church. It may be that the earlier epistle had the incestuous man in mind, but, at any rate, we now see that other serious sins could be ground for excommunication, too."

[21]Ibid., p. 63.

[22]Robertson and Plummer, p. 96.

[23]Ibid., p. 95. "The passage is linked to the section dealing with the ὀξίομαι by the spiritual disorder (τὸ φυσιωδῆναι) which according to Paul's diagnosis, lies at the root of both evils."

[24]Franzmann, p. 83.

The word describing them (πεφυσιωμένοι) may mean they were so preoccupied with their discussions that they ignored the fact of the member's well-known and commonly reported sin. Paul told them that they had failed in their duty. Their task was to remove this sinful member from the fellowship. No longer was he to be called "brother."

Judgment on this sinner was not the responsibility of any one individual, Paul tells them, but was to be an action of the assembly as a whole. Instead of being arrogant, the church should have mourned (1 Cor. 5:2). The term Paul uses, πενθέω , is often employed to describe mourning for the dead.[25] The Corinthians should have realized that for this so-called fellow member to live such a life was a return to the realm of the dead. The catastrophe of such a thing happening within the fellowship should have opened their eyes immediately. Baird states that a living church with the δύναμις of Christ its head at work within it would have gone into an act of humiliation and mourning, as a family does for the death of one of its members.[26] As a matter of fact, one of its members had turned away from Christ to death.

The purpose of such mourning is given in the ἵνα . In Paul's words, the congregation should have mourned so that the sinner would be removed from its midst.[27] Paul's description in 1 Cor. 5:6-13 of the attitude required toward immoral people makes it impossible for us to agree with

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[25]Robertson and Plummer, p. 97.

[26]Baird, p. 65.

[27]Robertson and Plummer, p. 97. Robertson and Plummer maintain that ἵνα indicates the result of mourning. "A proper Christian instinct would have led them to have expelled the guilty person in irrepressible horror at his conduct."

Héring's interpretation of this passage. Héring maintains that the
purpose of mourning was to provoke the physical death of the guilty
person.[28] In the light of the Gospel message and Paul's admonitions
in other passages, it is quite evident that the purpose for all such
action is to bring about repentance, not death. According to Paul's
theology, it was impossible for those who had been "sanctified in Christ
Jesus, saints by call" (1 Cor. 1:2) to allow any one who was not obedient
to Christ's rule to remain in their fellowship. Evidently, then, Paul's
references here to mourning include the responsibility of dissociating
themselves from this person.[29] This is the action implied by the use of
the $\overset{\backprime\backprime}{\iota\nu\alpha}$ in verse 2.

Many commentators interpret the phrase "be removed from your midst"
as referring to some variation of the procedure followed in the synagogue,
where expulsion was of three types: (a) A simple putting forth; (b) Ex-
communication with a curse; (c) A final sentence of anathema.[30] Synagogue
discipline had as its purpose the preservation of the character of the
community as a "holy congregation of the Lord." Any member of the syn-
agogue who militated against this character of the communion was regarded

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[28]Héring, p. 34.

[29]F. Godet, Commentary on St. Paul's First Epistle to the Corinthians,
(Grand Rapids: Zondervan Publishing House, 1957), I, 244.

[30]M. H. Pope, "Excommunication," The Interpreter's Dictionary of the
Bible, Vol. C-J, edited by George A. Buttrick (New York: Abingdon, c.1962),
p. 184. "Temporary exclusion from the services of the sanctuary for viola-
tion of ritual taboo was an integral part of Israelite-Jewish ceremonial
law. For serious ritual offenses, such as eating leaven during the Pass-
over season (Ex. 12:15,19), failure to bring a slaughtered animal to the
door of the tent of meeting (Lev. 17:4,9) or to cleanse oneself from ritual
impurity (Num. 19:20), the prescribed penalty was to be put out from (the
congregation of) Israel, from the people of the assembly."

as subject to discipline. Those who persisted in or tried to justify
their sinful attitude or behavior were to be excluded.[31] Qumran had the
same approach to discipline, as we noted at various places in our earlier
study.

It is true that the Christians of many early congregations were
Jews. They clung to the synagogue and perhaps conformed as closely as
possible to the practice of their fathers. The procedure they followed
for removing persons who had violated the purity of the community may
have been quite similar to that of the synagogues. But Paul had a differ-
ent reason for requiring community action. In our study of the Qumran
community, we noted that its efforts to attain sanctity resulted in a
legalistic piety which, under the threat of punishment, advocated strict
obedience to the laws.[32] While the members accepted repentance, it was
always a repentance dependent upon what they themselves could do, a
repentance motivated by fear and not worked by God. God's action is at
the core of Paul's moral exhortations. Therefore, although the procedure
of exclusion may be similar, the action proposed by Paul is toward a
different kind of repentance. Christian discipline is designed to be
reformatory and is not punitive or retaliatory. The end of Christian

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[31]Ibid., p. 184. "In NT times the regular penalty for serious
religious or moral offenses was exclusion from the synagogue. A mild
form of exclusion, ‘ ‎י‎ ‎ד‎ ‎נ‎ , which cut off the victim from conversation
for a period of thirty days, could be inflicted by a single person. The
more severe formal ban, ‎h‎e‎r‎e‎m‎ , which deprived the victim of all
religious privileges for an indefinite period, could be imposed by not
fewer than ten persons. A third degree of exclusion, ‎נ‎ ‎ח‎ ‎ט‎ ‎ש‎ , in-
volving complete and final expulsion, is questioned by some scholars."

[32]Supra, p. 21.

discipline is rectification,[33] and repentance is to be followed by forgiveness and restoration (2 Cor. 2:5-10; Gal. 6:1; Jude 22).

Being sorry about the sinful member's condition is not enough for the Christian community, says Paul. The fellowship must mourn so that the sinner will be removed. Although Héring maintains that this is some rite of exorcism which has the same goal as the "curse" mentioned in verse 5 and should result in the man's death,[34] it is difficult to correlate this with other New Testament references to discipline,[35] where repentance and return to the body of Christ are always the goal.

The body of Christ, as noted in Chapter III, consists of God's chosen people, set aside for His purposes. The believers are God's agents, enabled by the Holy Spirit to carry on God's work. They have certain duties to perform (Ephesians 4), such as to exhort and build up fellow members. This is where the Corinthians had failed. They did not show any concern for the brother. They had not mourned and taken whatever action Paul insisted on as being necessary to remove the incestuous man from their midst. Paul's reaction to this indifference was quick and

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[33]Cf. 2 Tim. 3:16, where ἐπανόρθωσις is significantly joined with παιδεία .

[34]Héring, p. 35.

[35]Pope, p. 184. "In less serious cases he employed milder forms of moral suasion and economic social pressures. For the Thessalonians who refused to work he prescribed cutting off their food (2 Thess. 3:10). This mode of punishment was systematized in the Qumran community where the ration of the offender was reduced in varying proportions and for varying periods, depending on the gravity of the offense. For the disobedient, Paul recommended a brotherly warning and the time-honored and effective action of social boycott . . . (2 Thess. 3:14,15). But for serious moral offenses his blunt directive was: 'Drive out the wicked person from among you' (1 Cor. 5:13)."

decisive.[36] In this respect, he seems to have stood virtually alone between a weak church and a pagan world.

In a previous letter to the Corinthians, Paul had classified all the categories of offenders who were to be excluded from the kingdom of God (1 Cor. 6:9-10). Now (5:11) he refers to this same list when he orders the expulsion of the incestuous man. This demand for action, which provides the theme for chapter five, is repeated several times in different forms for the purpose of emphases. He urges the Corinthians to remove this man (v. 2), turn him over to Satan (v. 5), cleanse the house of his evil influence (v. 7), refrain from eating with him (v. 11), and to drive him out (v. 13). This last reference is an allusion to the law of Deuteronomy which prescribes death for certain crimes. In the New Testament, expulsion is a kind of symbolic death which replaces the actual death of the old law.[37]

In Paul, church discipline is determined entirely by a concern to regain the brother. Side by side with this there emerges in the pastoral epistles the idea that discipline is to be used to maintain the purity of the church. Such a motive for discipline is correct if it is meant to proclaim that a definite decision for or against God is urgently demanded. For Paul, as we saw in the previous study of man's conduct in the community,[38] there can be no middle road. Man either lives completely under

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[36]Ferdnand Prat, The Theology of Saint Paul, translated from the French by J. L. Soddard (London: Burns, Oates, and Washbourne, Ltd., 1957), I, 100.

[37]Baird, p. 65.

[38]Supra, pp. 68-72.

Christ's rule or he lives enslaved to Satan. Anyone who consistently and purposefully lives a life under Satan's dominion must be confronted with the necessity of making a decision. If he wants to be a brother, one who through baptism has crucified the "flesh," he must live as a brother. The incestuous man at Corinth was not living as a member of the body of Christ. The community should have done something about it, but it had not.

Paul's directive to the community for fulfilling its responsibility is found in verses 3 to 5. Hodge and others view the three verses as one sentence,[39] maintaining that this is the only way they can be understood. Hodge would translate the main thought of the sentence: "I have determined to deliver this man unto Satan." The remainder of the passage would then be subordinate and circumstantial. In this manner, Hodge opens the way for interpreting this passage as Paul's direct involvement in the act of turning the person over to Satan.[40]

Hodge distorts the flow of the text in his translation by implying that Paul is doing this in the name of Jesus, and that he is the one who is clothed with the power of our Lord Jesus Christ. In verse 3, Paul says that he has already judged or decided about the person who does such a thing. Hodge has ignored this and has credited Paul with turning the evildoer over to Satan. From the text, it appears that Paul's immediate decision to act is contrasted with the inaction of the Corinthians as

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[39]Charles Hodge, An Exposition of the First Epistle to the Corinthians (New York: A. C. Armstrong & Son, 1891), p. 83.

[40]Ibid., p. 83. Hodge's translation reads: "I, though absent as to the body, yet present as to the spirit, have determined as though present, in the name of the Lord Jesus, ye being gathered together, and my spirit being with you, with the power (i.e., clothed or armed with the power) of our Lord Jesus Christ, to deliver this man to Satan."

stated in verse 2: "Should you not have mourned [that is, taken some action] that the one who has done this might be removed from your midst?" Secondly, the construction which Paul uses for the remainder of the sentence is a genitive absolute, introducing an imperative statement concerning what action the Corinthians should now take. The sense of Paul's first statement about his having judged would then be, "I have already decided what should be done, now here is what you should do. When you are gathered together, etc." Paul's purpose was to define what they should have done. He now is about to remind them of the proper action they should take.

It is plain that Paul was not physically among the Corinthians. There is not much point, then, in discussing the meaning of the phrase in verse 3, "being absent in body, but being present in the spirit, already I have judged as being present." Bultmann maintains this indicates that Paul considered his spirit as an active "power" actually present among the Corinthians. He seems to interpret this to mean that the spirit is the real self in contrast to the bodily life of a man.[41] This would begin to sound like Platonic dualism. But, on the basis of our earlier study of $\pi\nu\varepsilon\hat{\nu}\mu\alpha$ [42] and of the doctrine of the body of Christ,[43] we see that Paul could easily think of his spirit as being present with the Corinthians since it was the same Spirit who made them both alive in the body of Christ. It is important to see the relationship

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[41]Rudolf Bultmann, Theology of the New Testament, translated from the German by K. Grobel (New York: Chas. Scribner's Sons, c.1951), I, 208.

[42]Supra, pp. 54-56.

[43]Supra, pp. 63-67.

between Paul's rebuke to the Corinthians in verse 2 and his statement of immediate decision in verse 3. Paul says, "For I," with a great stress on the pronoun, $\dot{\epsilon}\gamma\grave{\omega} \ \mu\grave{\epsilon}\nu \ \gamma\acute{\alpha}\rho$. This produces a contrast with the preceding $\dot{\upsilon}\mu\epsilon\hat{\iota}s$, "you." Robertson and Plummer translate this construction as follows: "My feelings about it are very different from yours."[44] The $\gamma\acute{\alpha}\rho$ would then introduce the justification for $\ddot{\iota}\nu\alpha$ $\dot{\alpha}\rho\delta\hat{\eta}$ and would show what this expulsion involves. Paul's intentions are not to do something different and more severe than what the Corinthians should have done; rather, he is setting forth what he has just said about their failure to remove the man.

The relationship of verse 2 and Paul's statement of his having made a decision is justified by Winer and Thayer in a discussion of the use of $\mu\acute{\epsilon}\nu$ without a subsequent parallel clause introduced by $\delta\acute{\epsilon}$. It is stated by Winer and Thayer that the parallel member is to be supplied from the clause with $\mu\acute{\epsilon}\nu$, being in a manner included in it. Such passages as Heb. 6:16; Col. 2:23, and Rom. 10:1 are cited as similar instances.[45] This explains the use of the $\gamma\alpha\rho$. It is not to be taken as adversative. Rather, it gives a descriptive comparison of what they should have done. Winer conveys this in his translation of the present section:

> And ye, have ye not felt yourselves compelled to exclude the man? for I (for my part), absent in body . . . have already

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[44]Robertson and Plummer, p. 97.

[45]George Benedict Winer, A Grammar of the Idiom of the New Testament, (7th edition by Dr. Gottlieb Luenemann; Andover: Warren F. Draper, 1889), p. 575.

decided etc. It was, therefore, surely to be expected that ye,
who have him before your eyes, would have applied . . . punish-
ment of exclusion.[46]

The $\gamma\acute{\alpha}\rho$ would then be translated, "Such is what you should have done;

for me, this is what I have done." The $\mu\acute{\epsilon}\nu$, to which there is no cor-

responding $\delta\acute{\epsilon}$, as noted above, serves to set Paul off in contrast to

the Corinthians, and so strengthens the force of the $\grave{\epsilon}\gamma\acute{\omega}$, "I, for my

part."

Paul has done what the Corinthians should have undertaken but failed

to do; namely, bringing the person who had been doing this terrible thing

under judgment. Therefore he can write to the Corinthians, "I have al-

ready, as if I were present, judged the man" (or, made a decision with

regard to him). Paul is not assuming any apostolic power or prerogative

for himself other than acting as the shepherd guiding the sheep. He is

telling them what they should be doing.[47]

Paul's words clearly indicate that this action is to be based on

Christ's presence among His people. There is no basis then, as some

commentators have suggested, for depicting an imaginary court, with Paul

viewing himself as president of the assembly and issuing the verdict.[48]

There could be no greater violation of the conception of the Holy Spirit

as ruler of the body of Christ than to imagine the Corinthians gathered

together and regarding Paul's spirit as sitting at their head. The

authority for the action which Paul urges does not come from Paul; the

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[46]Ibid., p. 453.

[47]Robertson, p. 112. Robertson and Plummer, p. 98. Godet, I, 245.

[48]Morris, p. 87.

church does not assemble in the name of one of the apostles, but in the name of the Lord Jesus.

At this point the significance of παραδοῦναι, the act of delivering over, must be decided. There are several possibilities: (a) It could be the object of κέκρικα, "I have judged," or "decided," thus becoming a single, integral action with Paul's decision; (b) Παραδοῦναι could be the action Paul is proposing that the Corinthians take;[49] (c) The παραδοῦναι could refer to a future decision which is to be taken by the Corinthians. The construction which would be needed to maintain the second alternative, that is, that Paul is making an imperatival exhortation to the Corinthians, is a genitive absolute combined with an imperative infinitive, both having the same subject. This combination is rare in classical Greek, yet in the New Testament it is found frequently, as pointed out by Nunn in his A Short Syntax of New Testament Greek.[50]

Paul states that he has judged the man; that is, he has taken a resolution whose consequences are to be seen in the present. This is the force of the Greek perfect κέκρικα, "I have judged him," which is the principal verb. But Paul has not delivered the man to Satan. He has only made a personal judgment about the man's action. The only present result of Paul's decision is his proposal that the Corinthians do what he suggests and thereby stop the leavening action of the presence

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[49]That is the rendering of this phrase followed by the Revised Standard Version of the Bible.

[50]H. P. V. Nunn, A Short Syntax of New Testament Greek (Cambridge: University Press, 1949), p. 46.

of this sin in their midst.[51] This action proposed by Paul must come from the church and must result in expulsion. Paul's only action, therefore, is toward the congregation at Corinth. He exhorts them to do something about the situation, as he would do if he were there.

Congregational Responsibility

Under the circumstances, Paul seems to act as the conscience of the Corinthian church. As its spiritual father in the faith and out of loving concern for and identification with the members (1 Cor. 4:14-16), Paul urges the Corinthians to accept their responsibility. They are the body of Christ and possess Christ's spirit. Each congregation, by virtue of its being the body of Christ in that place, has a function to perform which is analogous to that of the church universal; namely, to carry on the fight against Satan. The congregation is therefore in a state of "solidarity" with Christ and the total church. It exists to carry on Christ's work of putting all things under His feet, of overcoming the attacks of Satan and his forces, of maintaining its essence as the people of God. Paul here writes to remind the Corinthians of this responsibility.

Because of the nature of the church, the judgment that is declared and the action which is decreed cannot be Paul's alone, nor that of any other leader. It must be the common judgment of all those who are gathered together "in the name of the Lord Jesus." It is the duty of each member to concern himself with the spiritual welfare of each of his

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[51]F. W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids: Eerdmans, c.1953), p. 121.

fellow members. This is a responsibility that the church cannot shirk or delegate if it is to be called the body of Christ.[52]

If it had been Paul's responsibility alone as an apostle to carry out this sentence on the man, he could have accomplished it immediately, that is, if he possessed the powers some claim were his. Possibly, he could have told the Corinthians that he would take care of the matter when he arrived in their midst.[53] But the essential thing for the apostle is not only that the sentence be carried out, but that it be effected through the action of the Corinthians. His aim, beyond saving the guilty one, is to awaken the conscience of the whole congregation, to stir up an energetic protest against the scandal which until then had been witnessed in silence.[54]

In this letter to the Corinthians, Paul is very concerned with decay in the spiritual lives of his readers. After 4 chapters of general discussion, Paul "gets down to cases," as it were, citing the sin of the incestuous man as symptomatic of the overall condition of the congregation at Corinth. He tells the members they are so busy contending among themselves that they have neglected their responsibility to act as the united body of Christ they are supposed to be.[55] Paul reminds them of the authority they possess for dealing with such offenders. Because they have

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[52]Martin H. Scharlemann, Qumran and Corinth (New York: Bookman Associates, c.1962), p. 53.

[53]John Schmidt, Letter to Corinth (Philadelphia: The Muhlenberg Press, c.1947), p. 31.

[54]Godet, I, 247.

[55]Schmidt, p. 31.

Christ's power through the Spirit, when they are gathered together in the
name of the Lord Jesus, they are to turn such a person over to Satan.[56]

There has been much dispute concerning the arrangement of the various
parts of verses 3 to 5. Robertson and Plummer list the possibilities as
follows:

> Here we have choice [sic] of four constructions. Either take
> ἐν τῷ ὀνόματι with συναχθέντων and σὺν τῇ δυνάμει
> with παραδοῦναι, or both with συναχθέντων, or both
> with παραδοῦναι , or ἐν τῷ ὀνόμ with παραδοῦναι
> and σὺν τῇ δυν with συναχθέντων . If the order of
> the words is regarded as decisive, the first of these will
> seem to be most natural, and it yields good sense. . . . The
> Greek commentators mostly prefer the second construction, but
> neither it nor the third is as probable as the first and the
> fourth. It is not likely that either συναχθέντων or
> παραδοῦναι is meant to have both qualifications, while
> the other has none. The fourth construction is the best of
> the four.[57]

Luther, Bengel, de Wette, Meyer, Kling, and Edwards all take the first
clause "in the name of" with the second verb, and the second clause "with
the power of" with the first verb. Beza, Olshausen, Ewald, Hofmann,
Heinrici, and others take the clauses and verbs in order, as does
Lightfoot.[58]

Because the text used σύν , meaning "with," as distinguished from
μετά, indicating an intimate union and denoting powers for combining

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[56]Eduard Schweizer, Church Order In The New Testament, translated by
Frank Clarke (Naperville, Ill.: Alec R. Allenson, 1961), p. 192. "Only
in the Pastorals, which were to adopt a special attitude, does Paul appear
as the one who hands a sinner over to Satan for punishment (1 Tim. 1:20;
cf. 2 Tim. 4:14); and there Titus is called on to admonish such a person
and if necessary, to repudiate him (Titus 3:10-11)." (There it is indi-
cated that a person who has been admonished repeatedly and does not
repent is self-condemned.)

[57]Robertson and Plummer, p. 98.

[58]Godet, I, 248.

and cooperating (compare, 1 Cor. 5:10),[59] the interpretation followed by
this writer is based on the structure of the clauses as given in the
twenty-fifth edition of Nestle's text. This structure connects the in-
dividual clause to the verb which immediately follows. Furthermore, σύν
is generally used in reference to spiritual fellowship such as that of
believers in Christ. A. T. Robertson supports this in his grammar, when
he states:

> The use of σὺν τῇ δυνάμει τοῦ Κυρίου (1 Cor. 5:4) has a
> technical sense ('together with') seen in the magical papyri
> and in an Attic cursing tablet (iii. B.C.), cf. Deissmann,
> Light, etc., p. 304f. See also Deissmann's Die neut. Formel
> 'in Christo Jesu' for discussion of σὺν Χριστῷ , the
> notion of fellowship in Ph. 1:23.[60]

Because of the connection of the phrase "with the power of the Lord"
with the following phrase "turn him over to Satan," Bultmann has main-
tained that this may be one of the specific cases where the Kyrios was
invoked to intervene with His miraculous power.[61] The manner in which
the text is constructed does not allow for Bultmann's interpretation
other than that the congregation was identifying itself with Christ when
it gathered in His name. What is certain is that when it assembled as
the body of Christ it was assured of Christ's power. Paul tells the
people to assemble "in the name of Jesus" who is a power outside them
but who is joined to them by the Spirit when they are assembled as the
church to take action.

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[59]Winer, p. 391.

[60]A. T. Robertson, A Grammar of the Greek New Testament in Light of
Historical Research (Nashville: Broadman Press, c.1934), p. 628.

[61]Bultmann, I, 126.

At Corinth, as in any congregation, the believers were to act as the fellowship of Christ. Yet they had not. They were to join in the closest unity, each member working for the whole and the whole looking to the edification of its members. But they had not. Now Paul reminds them of their responsibility to take action. He tells them that they are Christ's fellow-workers. Their task is to gather for action. Their authority is the power and presence of Christ.[62]

Now the Corinthians must act. They must acknowledge the line of division between themselves and the world, the realm of Satan. They can do this by carrying out their responsibility toward the fellowship and toward the member who has been allowed to remain in their midst as a brother while living in unrepented sin. They must "turn him over to Satan."

Turn Him Over to Satan

The expression "to deliver over to Satan" is very unusual. It occurs elsewhere only in 1 Tim. 1:20. In First Corinthians, Paul uses the term to mean expulsion from the fellowship as indicated in the context (compare, 1 Cor. 5:2,7,11-13). The underlying idea of the phrase, as noted in our previous study of "community" in Pauline thought,[63] is that outside the fellowship lies Satan's sphere of control. To be expelled from the Christian fellowship is to be delivered over into the region where Satan holds sway. It is a very forceful way of expressing the loss of all

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[62]Franzmann, p. 86.

[63]Supra, pp. 33-34.

privileges as a Christian while at the same time it is the pronouncing of judgment on the person.

From the context (1 Cor. 5:9-13) and from the use of the descriptive τὸν τοιοῦτον in verse 5, it would seem that Paul does not limit the possibility of expulsion to fornicators. This possibility exists for anyone who has yoked himself to the "flesh"; that is, to this world and the dominion of the devil.[64]

There are two prevalent interpretations of the expression "to deliver over to Satan." According to one view, it means excommunication; that is, declaring that the person no longer belongs to God's kingdom. According to the other view, it means that the congregation expects Satan to inflict the person with physical harm. Those who regard it as excommunication say that "to deliver over to Satan" answers "might be taken from your midst" in verse 2 and therefore means the same thing. Those who interpret the phrase to mean something more than excommunication use the phrase "for the destruction of the flesh" to prove that bodily punishment is involved. This punishment is regarded as either the proper consequence of excommunication or as a chastisement administered by Paul over and above excommunication.

Hodge has stated the case for the latter interpretation with five points to support it. First, he maintains that the Scriptures reveal how bodily evils are often inflicted by Satan. It is also claimed that the apostles were invested with miraculous powers to inflict such evils. Such passages as Acts 5:1-11; 13:9-11; 2 Cor. 10:8; and 13:10 are cited. Thirdly,

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[64]Robertson and Plummer, p. 98.

Hodge maintains that the same formula occurs in 1 Tim. 1:20, probably in the same sense.[65] Fourthly, there is no evidence that the Jews of that age ever expressed excommunication by this phrase and therefore it would not, in all probability be understood by Paul's readers in that sense. Finally, excommunication would not have the effect of destroying the flesh in the sense in which the expression is used in the clause following the expression "turn him over to Satan." It should be noted here that Hodge regards "flesh" as meaning man's muscular composition.[66]

But what is stated in the text and what we find elsewhere in the New Testament does not agree with the type of interpretation given by Hodge and others. St. Paul states quite clearly what should happen to the man in question: he should be consigned to Satan, $\pi\alpha\rho\alpha\delta\hat{o}\hat{v}\alpha\iota\ \tau\grave{o}\nu\ \tau o\iota o\hat{v}\tau o\nu$ $\tau\hat{\omega}\ \sigma\alpha\tau\alpha\nu\hat{\alpha}$, by the gathered assembly. This means that he should be sent out of the congregation, where Christ reigns, into the world, where Satan reigns. It should be remembered that Paul believed that outside the frontiers of the church Satan was still in control.[67] His control is temporary, because his power had been smashed on the cross. Nevertheless, he still rules over that part of the human territory which was not yet included in the fellowship of the church. This man was to be consigned

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[65] However, 1 Tim. 1:20 says that the purpose of the turning over to Satan is to teach the individuals mentioned not to blaspheme. The turning over to Satan, therefore, was intended to help the people and not to destroy them.

[66] Hodge, p. 85.

[67] T. W. Manson, On Paul and John (Naperville: Alec R. Allenson, Inc., c.1963), p. 21. "Apart from Christ the whole world and all mankind are under the domination of these supernatural beings; and one of the great tasks of Christ is to overcome them and deprive them of their power, put them under his feet."

to that area where Satan reigns so that his spirit might be saved on the "day of the Lord." It appears that Paul thought that, if a man was thus dealt with, he would be given tremendous incentive for repentance and so be restored to the fellowship and the assurance of salvation. Hence, this is not a vindictive sentence on the sinner which Paul advises. It is a sentence aimed at achieving his eternal benefit.[68]

The action Paul proposes is "to turn such an one over to Satan." It is often maintained that this was some form of curse. For example, Héring believes that it may have been a curse similar to those attested to be a later period of Judaism but perhaps existing already at Paul's time.[69] Deissmann maintains a similar view. He states that one of the marks of Paul's language is his use of terms familiar to the audience to which he was writing. In this case, he seems to use the language of magical formulas such as may have been familiar to the Corinthians. Therefore verse 5 supposedly is a formula for a solemn act of execration.[70]

However, the resemblance of this passage to various forms of magical spells and curses is only superficial.[71] Robertson and Plummer point out

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[68]Rupert E. Davies, Studies in I Corinthians (London: Epworth Press, 1962), p. 50.

[69]Héring, p. 35. "Jewish excommunication was the removing of the physical existence of a person from the synagogue and abandoning him to the powers of destruction. If this Jewish excommunication already involved, at the beginning of our era, curses such as are attested for a later period, it is probable that the Christian Church also used formulai of this kind." (Footnote) "A sample Jewish excommunication is: 'May grave and terrible sicknesses fall upon him. . . . May he be swallowed up like Korah and his tribe.'"

[70]Adolf Deissmann, Light From The Ancient East: The New Testament Illustrated By Recently Discovered Texts of the Graeco-Roman World, translated by Lionel R. M. Strachan (New York: George H. Doran Co., 1927), pp. 300-303.

[71]Whiteley, p. 1.

that the curses were aimed at inflicting evil on the wrongdoers.[72] Paul's

stated purpose for turning the offender over to Satan is to rescue him.

This is hardly the language of a curse. Furthermore, although turning

over to Satan may resemble excommunication procedures of the synagogue,

the main goal of such expulsion in Judaism was only to maintain the group's

purity, as we saw from the earlier study of Qumran.[73]

Paul's instruction to the Corinthians is concerned with more than

just the purity of the fellowship. His main concern is the kind of com-

munity action that will bring about the salvation of this person. In

1 Thess. 4:3-4, Paul speaks of something similar when he tells the

Thessalonians that God wants the believers to sanctify themselves and

keep themselves clear of fornication. They are to learn to control their

bodies and are not to yield to their passions, as the heathen do. In the

same sense, the Corinthians have the responsibility somehow to bring

this errant member to realize that he will have to mortify the deeds of

the body and free himself from the enslavement to the things of this life.

"Destruction of the Flesh"

We shall now examine the phrase "for the destruction of the flesh."

We have found that Paul is here speaking of repentance and not the actual

killing of this man or his eternal damnation. Paul points this out in

1 Cor. 5:13 where he speaks of God judging outside the fellowship. What

is expected after the expulsion is a radical change in the behavior of

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[72]Robertson and Plummer, p. 100.

[73]Supra, p. 44.

this individual. He has been turned over to Satan in order to work out the destruction of the "flesh."

"Flesh" is not to be taken in a literal sense; for this would demand the actual death of this man. Instead, this phrase means the annihilation of the power of sin. For this to be achieved, this man, who has experienced the benefits of the Christian community, is to be driven out into the domain of Satan. There his sin is seen for what it really is; for he is once more made to live under the law. The law makes sin evident[74] and so the necessity of repentance is made imperative. As a result of this experience the sinner is encouraged to turn to the Lord, who abundantly pardons those who repent.[75]

The suggestion that "destruction of the flesh" means the death of the person is found in the New English Bible, where the following translation appears: "This man is to be consigned to Satan for the destruction of the body." But, we might ask, what would a congregation do to precipitate the physical death of one of its members? We must remember that Paul was not attempting to cut off this man's salvation. To kill him would, biblically speaking, make it impossible for him to repent. The idea that this would somehow atone for that man's sins is not Pauline either, for this would then declare a salvation by death rather than through justification by faith.[76]

It is possible to find a more satisfactory exegesis of the phrase "for the destruction of the flesh." The key to the solution of this

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[74]Supra, pp. 58-60.

[75]Baird, p. 66.

[76]Ibid., pp. 65-66.

problem lies in the meaning of "flesh," as that word is used by Paul.
As we noted in our study of Paul's anthropology,[77] he generally does not
use $\sigma\acute{\alpha}\rho\xi$ to refer to the physical aspects of man's nature, but to the
moral aspects. To live "according to the flesh" ($\kappa\alpha\tau\grave{\alpha}\ \sigma\acute{\alpha}\rho\kappa\alpha$) is
to live under the power of sin (Rom. 8:4,5,12), and the works of the
"flesh" include such "nonfleshly" sins as "strife, jealousy, anger, self-
ishness" (Gal. 5:20). As we noted in our earlier study,[78] "flesh" signi-
fies man's connection to this present world in which sin and Satan hold
sway (2 Cor. 4:4). This is the sense in which Paul normally uses the
word "flesh."

When Paul uses the word "flesh" in this passage, he does not in any
way qualify it. On the basis of our previous study of $\sigma\alpha\rho\xi$,[79] we must
conclude that Paul is here talking about man's enslavement to this world
and not about the man's physical body or even his sinful lusts. That Paul
is using "flesh" here in the sense of enslavement to the world is further
emphasized by the stated outcome for which Paul hopes. He does not say
that this is to annihilate this person; nor does he say that this destruc-
tion of the flesh is some physical suffering inflicted by Satan; rather,
it is to bring about the man's salvation.

We must now look at some of the arguments used by those who interpret
this passage as a formula for producing the destruction or affliction of
the man's earthly existence.

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[77]Supra, pp. 48-56.

[78]Supra, p. 50.

[79]Supra, pp. 48-50.

Godet maintains that "flesh" must be taken in the sense of the
earthly man. Paul then might have had two reasons for using "flesh"
instead of "body." Godet says: "In the first place, $\sigma \acute{\alpha} \rho \xi$ expresses
the natural life in its totality, physical and psychical; and next, the
body in itself is not to be destroyed (chap. xv) [1 Corinthians 15]."[80]
Godet therefore maintains that the destruction of the earthly existence
of the man is designated by the words $\acute{o} \; \lambda \epsilon \vartheta \rho o \nu \; \tau \hat{\eta} \varsigma \; \sigma \alpha \rho \kappa \acute{o} \varsigma$.[81]
We can see exactly what Godet means when he quotes M. Renan for support:
"'There can be no doubt of it; it is a condemnation to death that Paul
pronounces.'"[82]

We can see that Godet comes close to a full understanding of Paul's
understanding of "flesh" when he maintains that the word is used to refer
to man's natural life; but he fails to connect this with Paul's conception
of natural man living apart from God. We noted in our previous study of
Paul's ideas that, when a man is brought into fellowship through baptism,
his natural life, his solidarity with Adam, is crucified with Christ.[83]
As far as the Christian is concerned, his "flesh," his connection with
the old aeon,[84] is destroyed. Godet would have been correct had he
applied his interpretation to the destruction of man's enslavement to sin
and Satan.

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[80]Godet, I, 256-257.

[81]Ibid., 256-257.

[82]Ibid., 256-257.

[83]Supra, pp. 64-67.

[84]Supra, pp. 62-67.

Hodge goes even further than Godet, maintaining that "flesh" is here opposed to "spirit" and therefore means body. He states, "The man was delivered to Satan that his body might be afflicted, in order that his soul might be saved."[85] But our earlier study demonstrated that Pauline and Hebraic thought referred to man's unity with the two terms "body" and "soul," rather than "flesh" and "spirit."[86] Furthermore, if Paul wanted to say "body," he would have used $\sigma \hat{\omega} \mu \alpha$.

Another Platonic-like interpretation is given by Craig, who insists that Paul here calls for invoking a curse that will bring about the man's death. He maintains that this is necessary because Satan has power in the area of the flesh and not in the area of man's "higher faculty," man's $\pi \nu \epsilon \hat{\upsilon} \mu \alpha$. If we can destroy the flesh, man's physical nature, then we have delivered his spirit from Satan's attacks.[87] But this again divides man's nature.

Wendland, likewise, advocates the meaning of the destruction of man's bodily existence in order that his soul might be free to escape because it has been sanctified by Christ's Spirit. Wendland operates with the non-Pauline idea that the soul is man's new existence.[88]

A similar interpretation comes from Enslin. He states that the phrase "turn him over to Satan for the destruction of his flesh" is a public curse, charged with magic, by which the sinner would drop dead.

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[85]Hodge, p. 85.

[86]Supra, p. 53.

[87]Craig, p. 62.

[88]Heinz-Dietrich Wendland, Die Briefe an die Korinther (Goettingen: Vandenhoeck and Ruprecht, c.1946), p. 31.

He cites the case of Ananias and Sapphira as an example of such a curse.[89]
However, the similarity of the two cases ends with the mention of an
apostle. It is not said in Acts 5 that Peter pronounced a curse; Ananias
dropped dead when he was told he was lying to God. Furthermore, no mention
is made of any effort to encourage Ananias and Sapphira to repent. Their
deaths were a punishment from God. Death was not intended for remedial
discipline.

The lexica interpret $\acute{o}$ $\lambda\epsilon\sim\!\!l\rho os$ as meaning death and annihilation.
While some interpreters do not accept this drastic meaning, they still
feel compelled to regard Satan as the agent of some physical punishment
or affliction. This is the argument of men like Trevor Ling,[90] Robertson,
Plummer,[91] P. E. Davies,[92] and others. Because the Scriptures frequently
mention Satan as inflicting troubles on the people of God, these commenta-
tors attempt to correlate this with the case at Corinth. Because it is
mentioned that the man is turned over to Satan, it is assumed that Paul
demands some physical punishment. But Paul does not say that the Corin-
thians should cause the man to suffer. He only states that the goal of
delivering the man to Satan is the destruction of his "flesh." We con-
cluded previously[93] that Paul uses the term "flesh" to indicate man's

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[89]Morton Scott Enslin, The Ethics of Paul (New York: Harper and
Brothers, c.1930), p. 152.

[90]Trevor Ling, The Significance of Satan (London: SPCK, c.1961),
p. 40.

[91]Robertson and Plummer, p. 99.

[92]P. E. Davies, "Discipline," The Interpreter's Dictionary of the
Bible, Vol. A-D, edited by George A. Buttrick (New York: Abingdon,
c.1962), p. 846.

[93]Supra, p. 50.

enslavement to the world. What Paul means is that this man is to be put out of the fellowship of the church, where he is assured of his salvation, and put into Satan's realm, where he will realize he has no such assurance.

We see, then, that it was not the destruction of this man's body, but his redemption, for which Paul hoped, labored, and prayed. This could be accomplished only by liberating the man from his enslavement to the "flesh." Paul speaks of such release in 2 Cor. 10:3: "We walk in the flesh" ($\dot{\epsilon}\nu$ $\sigma\alpha\rho\kappa\acute{\iota}$). But, he goes on, we do not have to be "after the flesh" ($\kappa\alpha\tau\grave{\alpha}$ $\sigma\acute{\alpha}\rho\kappa\alpha$). When the old man is crucified with Christ, when we have died to the old life and have risen to the new, we are still "in the flesh" ($\dot{\epsilon}\nu$ $\sigma\alpha\rho\kappa\acute{\iota}$), but no longer "after the flesh" ($\kappa\alpha\tau\alpha$ $\sigma\acute{\alpha}\rho\kappa\alpha$). Now we are able to walk according to the Spirit.

Although $\dot{o}$ $\lambda\epsilon\delta\rho os$ does mean ruin, destruction, and even death,[94] we must conclude that when Paul uses that word in this passage he is speaking of our actual dying and rising again with Christ. Here a destruction of the "flesh" takes place. Our "flesh" is crucified with Christ and our "fleshly" existence dies when we are in Christ. This dead nature of man will finally be put off through actual physical death and a new spiritual body will be put on in the resurrection on the last day.[95]

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[94]Henry George Liddell and Robert Scott, A Greek-English Lexicon (Oxford: Clarendon Press, 1958), p. 1213.

[95]Because of the limitations of this study, a full treatment of the phrase "day of the Lord" will not be given. We have used the generally accepted interpretation of these words; that is, we understand the phrase "day of the Lord" as one of the designations of the impending, decisive intervention of God. In the New Testament the "day of the Lord" is used to indicate the end of the world and is carried over to indicate the parousia of the Messiah. In the case of Paul, the day of the last judgment, in harmony with the eschatology of the New Testament, is usually meant by the words "day of the Lord."

The destruction of the flesh cannot be understood apart from Paul's understanding of community. To be in the fellowship, to be in Christ, means the assurance of salvation. Within the community, Christians can minister to each other and speak the words of forgiveness, share the means of grace and live the hope of salvation. Outside the fellowship, there is no assurance and therefore no hope of salvation. Although we do not know what happens to those who are outside the community, Paul states that it is not the fellowship's responsibility to decide because God judges there (1 Cor. 5:13). However, within the community it is the responsibility of the members to look after other members and to judge their conduct. If someone within the community is living a life not under the rule of Christ, some corrective action must be taken to alert him to this fact.

It is the community's action that is to accomplish the destruction of the man's "flesh." In the instance we are studying, the corrective action is the expulsion of an individual who gives no evidence of being a brother in Christ, yet tries to continue under the guise of being a brother. Paul hoped that the consequence would be the end of the man's "flesh" and the assurance of his salvation on the day of the Lord; in other words, the man's repentance and return to the fellowship.

The community's action of excluding this man from the fellowship was intended to show him that he was being cut off from the assurance of salvation. Being excluded from the fellowship should indicate that he was not qualified to be a member because his actions were not consistent with those of a person claiming to be under God's rule. Thus, the aim of the community's action was to confront the unrepentant member once again with the choice which confronts each person in the cross of Christ.

In the cross, we are offered a real choice by which the issues are clearly defined. The message of the cross is a message of Christ's conquest of the demonic. It thereby is a message to each person concerning his life and the decision which faces him. Those who have been baptized are under the Spirit's rule. Certain individuals, however, reject the Spirit's rule. These insist on living a life ruled by Satan. The fellowship must place such persons under judgment. This is an action which confronts such people once more with the choice to continue under the rule of Satan and be under the judgment of God's wrath, or to repent and return to the fellowship and be ruled by the Spirit.

While it is true that Christ's victory is in the end a message of good news, it can be this only when it is first heard, as it were, as bad news to each person who insists on being a member of this world, enslaved to the "flesh." The Corinthians were to act out this message by excluding this incestuous man. He was to be brought to realize that the freedom in Christ is a freedom to live and to walk in newness of life (Rom. 6:4).[96] This newness of life is given to us by God upon the death of our "flesh." It is not that we have to destroy or condemn our old selves; Christ has already done that in His death. There our old natures were killed and our enslavement to this world was ended.

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[96]G. K. Wiencke, "Crucified with Christ: Paul's Ethical Interpretation of Christ's Death," Lutheran Church Quarterly, XIV (January 1941), 35-36. "As a consequence, therefore, the cosmic and eschatological meaning of Christ's death affects the personal life of a Christian. For the believer, the powers of this aeon, such as sin, flesh, Law, the 'cosmos,' the elements, are invalid. Truly, what it means to share Christ's death is determined by the universal soteriological meaning of the death on the cross."

We conclude that Paul desired the incestuous person in Corinth to be expelled from the fellowship so that he might know the judgment of God on his life "after the flesh." If he would respond to this confrontation with repentance and a renewed crucifying of the "flesh," then he could be returned to the fellowship and the assurance of his final salvation as a spiritual being in the day of the Lord.[97]

The scope of this paper does not allow for a study of the nature of man as he exists outside the fellowship nor the measures the community is to take over against such an excluded brother. What we do know is that within the fellowship the members have a responsibility to act. Paul's procedure in 1 Cor. 5:1-5 is to remind the Corinthians of this task. He shows them once again that, as the body of Christ, they are to function as a unified fellowship which realizes the claim of God upon it and the obligation its members have toward each other. Paul also reminds the Corinthians of the source of the power and authority which enables them to act and live as a community in Christ. To this end, he proclaims the cross of Christ, not just as a tenet to be held or as a doctrine to be believed, but as the power which makes possible and demands a life lived to God in its entirety.

The great purpose of Paul's demand that the Corinthians carry out their responsibility and expel this offender was to remind them that the church must be different from the world if she is to be the body of Christ. She must abolish all temptations to conform to the standards and morals

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[97]Franzmann, pp. 87-88. "Paul proclaims a Spirit who dwells in the human body and lays a consecrating claim upon it (1 Cor. 6:19). Turn them out--?--to let them know once more the troubles and problems of the flesh--to bring them to repentance."

of this world. For only by living as the people of God can she do the work assigned to her in the world. This requires that the church remove all the leaven within her, whether this be the leaven of pride and party spirit seen in the first four chapters of 1 Corinthians or whether it be the leaven of an immoral person who calls himself a brother. In either case, the problem would be contagious and the need for purifying the church obvious.

We shall now summarize the principles of church discipline which might be drawn from Paul's teaching and specifically from 1 Cor. 5:1-5. Paul's teachings on church discipline are derived from his doctrine of the church and of the individual believer's incorporation in the body of Christ. From these considerations the following conclusions may be drawn:

a. The church is a fellowship. As a community it has certain obligations to its members, including that of church discipline.

b. The individual who enters the community commits himself to live in harmony with other members of the fellowship and under the rule of Christ.

c. If a member of the body of Christ gives evidence by his life that he has turned from the new life after the Spirit and again is walking after the "flesh," the church must act.

d. The action to be taken by the fellowship is called church discipline. Church discipline, according to our study of the Pauline material, is any action of the fellowship of Christ which:

1. Takes sin seriously, without condoning it in any way.

2. Aims at the redemption of the willful sinner from judgment by confronting him through Word and action with God's wrath. Such confrontation might take the form of reprimanding the sinner, restricting his participation in the fellowship, or even of excluding him from the community. When such exclusion is found necessary, it is never to be regarded as a severing of the person from the church or from salvation. It is rather an instrument or means for

encouraging the person's repentance. Discipline is therefore always an evangelical action and never a legalistic one.

3. Seeks to protect others from similar temptations while urging the fellowmembers to fulfill their responsibility toward the errant member.

4. Emphasizes the imminence of the day of the Lord, the day of judgment and salvation.

5. Serves as a reminder that only in the fellowship of Christ's body and under the Spirit's rule is there any assurance of salvation.

e. Such disciplinary action of the church helps the Christian, whether he be a faithful member or an errant member, to submit himself to Christ's rule and to live a life consistent with the end-time urgency which is needed for the church to accomplish its work of gathering in the redeemed.

It is evident from this study that church discipline can only be used today when the church comes to understand itself both as a community and as the body of Christ. Furthermore, unless the Christian can understand what it means for himself and his fellow community members actually to be a part of Christ, he can not appreciate nor correctly participate in the administration of church discipline. But, if the community believes that the fellowship is in a real sense the working out of God's eternal rule over its members, then the importance of church discipline is seen. The limitations for the use of church discipline are also defined. Only when a person willfully turns from the rule of God's Spirit to seek the things of the "flesh," can the church take the action of disciplining and finally excluding a person. This has two implications. First, if the church finds that its members are not active in living out the new life in Christ, it must determine if it has really taught its members the meaning of the community and of the fellowship of Christ's body. Second, if the church

can be sure that it has made the effort to instruct the inactive or errant member, then, and only then, can it consider the application of church discipline.

Church discipline can be effective only if the willful sinner realizes the implications of the church's action. If, for example, in the case of expulsion, the person is not aware that only within the fellowship can he be assured of salvation, then the church must use some other form of action to help this person.

We have found in this study of the case of exclusion in 1 Cor. 5:1-5 that church discipline in any form is a matter of confronting the wilful sinner with the Gospel imperative. In the language of Paul this is: "You have been raised with Christ to newness of life, therefore live accordingly. If you do not, we can no longer regard you as a fellow member in the community of Christ." In other words, church discipline, as described by Paul, is another form of declaring the freeing good news of God's action in Jesus Christ. This good news is simply that we no longer have to walk "according to the flesh" but can now walk in freedom "according to the Spirit."

CHAPTER VI

SUMMARY AND CONCLUSIONS

The intent of this study was to examine church discipline on the
basis of materials from Qumran and Saint Paul. We focused our interest
particularly on the case of exclusion related in 1 Cor. 5:1-5 to determine
those principles governing the internal relationships of a congregation
in the age of the apostle and their value for the modern-day parish. It
is the conclusion of this study that the principles of internal relation-
ship found in the New Testament church as related in the Pauline letters
apply to life in a congregation today if it is to be a vital and relevant
manifestation of the body of Christ. The source of such vitality lies in
a congregation's awareness that it is a fellowship of concern devoted to
a new life in Christ. We shall now review the steps of this study which
uncovered the principles governing relationships within the fellowship as
we found them in operation in 1 Cor. 5:1-5.

This basic pericope with which we have worked deals with two main
concepts, "community" and "man." We therefore began with an examination
of the background of Paul's thought-world to provide a basis for under-
standing these ideas and thus enable us to interpret the Pauline terminol-
ogy of the pericope under study. We know that both Paul and the early
church came from the Jewish world of the first century. We can establish
most of Paul's heritage from a study of the Old Testament, but we need
other Jewish source materials from a period more closely related to Paul
in order to understand some other aspects of his thought. The Community
of Qumran provided this material for us. This Jewish literature deals

at great length with the two basic ideas related to church discipline,
"community" and "man."

Chapter II of this study investigated Paul's indebtedness to his
Hebraic background and training for his understanding of "community" and
"man." In the first section of that chapter, it was found that Paul was
trained in strict Judaism. The next section of Chapter II established
Qumran as an isolated reflection of Judaism as practiced during Paul's
life. The Qumran literature indicated that the kind of understanding for
"community" found in Paul was also known within Judaism. Since this
legalistic community existed concurrent with Paul, the investigation in-
cluded a study of Qumran beliefs concerning "community" and "man." This
provided further insight into the theological implications of Paul's
description of the structure of the early Christian community. Chapter II
concluded with a justification for going on in the next chapter to a
comparison of the "community" practices advocated by both Qumran and Paul.

Chapter III compared the concept of "community" as understood and
lived at Qumran and in Paul's writings. It was found that both communi-
ties saw themselves as the end-time gathering of God's chosen people.
Each community thought of itself as the eschatological congregation
awaiting the final deliverance of God's people from the realm of this
world and its ruler, Satan, or Mastemah, as he was called at Qumran.

We discovered one major difference, however, in the teachings of the
two communities. Paul maintained that the Christian fellowship had be-
come an end-time community through the life, death, and resurrection of
Jesus, who had triumphed over Satan. Because Belial's power had already
been destroyed in Christ's victory, the Christian fellowship was seen as

already living in the actual time of the end. In contrast, the Dead Sea
Community saw itself as the instrument for bringing about the final con-
flict between the sons of light and the army of the sons of darkness led
by Belial. Qumran believed that the final conflict would begin when the
community achieved perfect fulfillment of the law of Moses. Qumran saw
its own efforts as initiating the end-time.

The result of these divergent views of community life was shown in
the type of discipline used in the two communities. The "torah piety" at
Qumran resulted in a strict system of discipline.[1] The purpose of such
discipline was to establish the community's goal of perfection. The
Christian community saw itself as already under the power of God's Spirit.
Therefore the practice of discipline in the Christian community had to be
in line with the doctrine of the Spirit's power.

Chapter III concluded with a tentative definition of church disci-
pline based on Paul's ideas of "community." Discipline is to be one
means through which the Holy Spirit can work with God's grace.

The comparison of Pauline and Qumran ideas and teaching was continued
in Chapter IV. First, it was found that both groups developed their
understanding of man from a common Hebraic background. The Qumran
descriptions of man thus served to supplement the Hebraic anthropology
of the Old Testament from which we maintain Paul derived his basic
teaching about man. We then investigated how Paul expanded this basic
Hebrew view of man with the teaching that the indwelling of the Holy
Spirit gives new life in Christ. This led to the following conclusions

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[1]Supra, p. 21.

which have implications for the interpretation of Paul's principles of

discipline found in 1 Cor. 5:1-5:

a. Paul's conception of man is based on the Hebraic understanding
of man as a unity composed of body, "soul," and spirit.

b. Man in his fallen state without God is doomed to total destruc-
tion with the rest of the corrupt creation, being connected
to that creation by his fleshly existence.

c. The Christ-event has set man free from his lost condition;
for, by baptism, a man participates in Christ's victory over
the forces which operate in this corrupted creation; namely,
sin, death, and Satan.

d. In Christ, man's "flesh" has been crucified. Paul utilizes
this term "flesh" to indicate man's entanglement with this
creation and his enslavement to Satan, sin, and death.

e. By being incorporated into Christ, the believer is freed
from his former existence, his old man, the old aeon, and
is raised to a new life in which he no longer walks according
to the "flesh" (that is, under Satan's rule) but according
to the Spirit (under Christ's rule).

f. The Spirit, given to the believer when he is baptized into
Christ, is his new life which is not subject to death.

g. A believer's incorporation into Christ does not establish an
unbreakable bond, for a person can reject his union with
Christ and return to the "flesh."

h. Consequently there must be some program of on-going concern
within the fellowship to alert, strengthen, encourage, and
assist members who waver in their relationship to Christ;
such action should be called church discipline.

Paul's understanding of community is dependent upon his view of man

and the possibility of man's incorporation into Christ through baptism.

For Paul, man stands in solidarity with both Adam and Christ. Because

believers are brought into Christ, they live in a new relationship to

each other. Paul refers to the Christians in this relationship as the

body of Christ. Members of this body have been redeemed by Christ and

are now under His rule. There are certain factors, therefore, which

determine the believer's new life in Christ. He is enlivened by the Spirit and so is freed from his enslavement to the "flesh." This requires that he now live according to the Spirit. Consequently, when one who has been baptized and is called a brother starts to live a life in no way consistent with the new life in Christ, something must be done to correct the situation. It becomes the responsibility of the other members of Christ's body to come to the aid of a brother who begins to live in willful and open sin. They must preach the Gospel to him through Word and action, thereby urging him to repent and return to a life lived under the Spirit's rule. Thus, Chapter IV concluded with a reemphasis of the basic definition of church discipline arrived at in Chapter III.

In Chapter V, 1 Cor. 5:1-5, the basic discipline pericope of this study, was discussed using the background material on "community" and "man" developed in the earlier chapters. The intent of this chapter was to validate the tentative definition of church discipline already derived. It also set out to determine the principles governing its use by the Christian fellowship as we see it actually practiced in our basic pericope.

It was concluded that in 1 Cor. 5:1-5 Paul clearly taught the use of church discipline as a form of "speaking" the Gospel. We found that church discipline is to be understood as one means of declaring the comforting and encouraging news of Christ's victory over Satan. It also was found that discipline is one of the tools available for the Spirit to use toward a sinful member's repentance and renewal of his life in Christ. Church discipline therefore is based on certain principles of relationship which permeate the structure and operation of the fellowship of believers.

This part of our investigation revealed that, for Paul, the community of faith is a solidarity which must take action on any member who violates the unity of the fellowship and endangers his own salvation as well as the proper operation of the body of Christ. This action is at the same time a judgment and an offer of help. It consists in confronting the sinful member with the decision of either acknowledging Christ as Lord and returning to the fellowship and the rule of the Spirit, or denying Christ's lordship and turning himself over to the rule of Satan. When the community confronts the sinner with this choice, it proclaims to him that within the fellowship he can be offered the assurance of salvation, but that outside the church he can experience only the judgment of God. The purpose of the community's judging action is to work toward the errant member's salvation. Deliverance from God's judgment is attained when the brother repents and, by the Spirit's help, crucifies the "flesh," once again accepting Christ's rule.

On the basis of 1 Cor. 5:1-5, it is concluded in Chapter V that the implications of Paul's teaching of discipline for the present community of faith are these: (a) Church discipline for the purpose of threatening people to keep them in line is not in keeping with the New Testament doctrine of the community and church discipline; (b) The Gospel is sufficient for the motivation of those who are already walking according to the Spirit; (c) Discipline can be used only when a person maintains he is a brother in the faith but insists on living a life that is according to the "flesh"; (d) It is the task of the entire community of believers as the body of Christ (and not the prerogative of one person) to exercise discipline; (e) The power and authority for such action is the presence of Jesus Christ as the head of the body; (f) The purpose of church

discipline is to reclaim a sinful brother for salvation as well as to maintain the church's character as the holy people of God who have been set aside for the purpose of speaking the good news of salvation to those who are living according to the "flesh"; (g) Church discipline therefore is to be a means whereby the body of Christ preaches the Gospel through Word and action to a member who insists on willfully living a life of sin and thus enables the Holy Spirit to work toward the person's repentance.

This study has not attempted an investigation beyond the Pauline principles of church discipline set forth in 1 Cor. 5:1-5. Such things as the method of witnessing to the expelled member must be dealt with in some future study. Another area which was touched on in this paper but not investigated is the fate of those who have been expelled and do not repent. Paul states that God is responsible for judging those outside the fellowship (1 Cor. 5:13). This study has not attempted to interpret how God's judgment operates in the area beyond the limits of the fellowship of Christ's body.

In conclusion, Paul's teaching on church discipline may be put very directly as follows: You have been raised by Christ to newness of life; if you insist on a life according to the "flesh," you can claim no membership in the fellowship of Christ; by reprimanding you, restricting your participation in the fellowship, or, finally, by excluding you from the community of faith, the church is saying through its actions that you can have the assurance of salvation only within the fellowship. If you want that assurance, you must live accordingly. By such action, the church is preaching the Gospel of salvation through faith and life in Jesus Christ and under the guidance of the Holy Spirit.

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