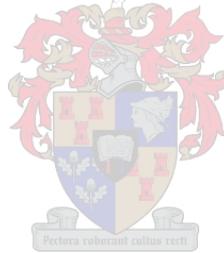


# **The Role of the Exodus Motif in 1 Corinthians 10:1-13: An Intertextual Study**

By  
Sanned Lubani

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Supervisor: Prof. Jeremy Punt  
Faculty of Theology  
Department of New Testament

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## **Declaration**

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## **Abstract**

The goal of the study is to show that Paul's usage of the Exodus Motif in 1 Corinthians 10 is intertextual in that it contains echoes and allusions from the exodus tradition. These intertextual echoes and allusions also form intratextual echoes and allusions, which show that the pericope is not limited to having significance only for immediate issues found in surrounding chapters 8, 9 and 10 but has intratextual implications for the whole epistle. Special focus has been placed upon 1 Corinthians 10:1-13, and an exegesis done using an intertextual method of interpretation, to show intertextual and intratextual echoes and allusions; and how the pericope is the centre of the whole epistle, and that issues addressed in the epistle find their parallels in the pericope. In the course of the study and as part of its broader scope, vital parallelisms are traced, biblically and theologically, between the Exodus and the Corinthian church. Finally, it has been established that the pericope is a *midrashic paraenesis* and it is theological in nature since it shows a faithful God in action. It is all about how God and humans act and react to issues of mutual concern.

## Opsomming

Die doel van die studie is om aan te toon dat Paulus se gebruik van die eksodusmotief in 1 Korinthiërs 10 intertekstueel is, in die sin dat dit eggo's van en verwysings na die eksodustradisie bevat. Hierdie intertekstuele eggo's en verwysings vorm ook intratekstuele eggo's, wat aandui dat die belang van die perikoop hom nie tot onmiddellike kwessies in die omliggende hoofstukke 8, 9 en 10 beperk nie, maar ook intertekstuele implikasies het vir die brief in geheel. Daar word in die besonder gefokus op 1 Korinthiërs 10:1 – 3, waarvan 'n eksegetiese deur middel van 'n intertekstuele interpretasiemethode gedoen word. Dit dui inter- en intratekstuele eggo's aan, sowel as hoe die perikoop die middelpunt van die hele brief is en ook dat kwessies wat in die brief aangespreek word, hul parallele in die perikoop vind. Deur die loop van die studie en as deel van die breëer omvang daarvan, word essensiële parallele op bybelse en teologiese gronde nagevolg, tussen die Eksodus en die Korinthiese kerk. Laastens is daar vasgestel dat die perikoop 'n *midrash paranese* is en dat dit teologies van aard is, aangesien dit 'n getroue God in aksie uitbeeld. Dit handel oor hoe God en mense optree en reageer op kwessies wat hulle wedersyds raak.

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I dedicate this work to Pastor Foster Skener Chiwanda, my first lecturer in Acts and Epistles during my undergraduate studies for introducing me into Pauline field of study.

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## **Chapter 1**

### **Introduction**

#### **1.1 Background of the Study**

In the Old Testament (OT) God chose Israel as his exclusive covenant people (Deut.7:7, 8) and in the New Testament (NT), he extended the call to include all people. The children of Israel were organized at Sinai (Ex.19, 20) to become what Stephen was later, in the NT, to call “the church in the wilderness” (Acts 7:37, 38). However, Stephen exposes the trials of this community and draws a parallel to the church of his day (Acts 7:51-53). He maintains the continuity between the trials and problems of the people of Israel and the descendant church of Christ.

The early Christian church started out vibrantly and spread within a short period of time. However, what is observed is that as this Church sets out on its “Exodus”, trials began to surface. In this study, the church in Corinth has been used as a case study of the trials of the NT Church. As Paul addresses the problems and trials of the Corinthian Church, his teaching frequently drew on the OT and included substantial allusions to “the church in the wilderness.” He referred to the following events in the OT: God’s leading with a cloud (10:1 cf. Ex.13:21, 22); the crossing of the Red Sea (10: 1 cf. Ex.13:21); the eating and drinking of the spiritual food and drink (10:3, 4 cf. Ex.16:4, 15; 17:5, 7); the scattering of bodies in the wilderness (10:5 cf. Num.14: 29, 37; 26:65); the lust after evil things (10:6 cf. Num.11:4, 34); idolatry and sensual gratification (10:7 cf. Ex.32.4,6); adultery (10:8 cf. Num.25:1-9); the temptation of Christ (10:9a cf. Ex.17:1-7); the

destruction by serpents (10:9b cf. Ex.21:1-9); complaining (10:10a cf. Ex.16:2); the destruction by an angel (10:10b cf. Num.14:37; Ex.12:23); and some other instances.

These events cluster together to constitute the “Exodus Motif.”<sup>1</sup> Stephen Neill and Tom Wright affirm that:

“All the early Christians...were profoundly influenced by the Old Testament; and the Old Testament is the record of a revelation of God which moves forward through the history of a chosen people. Christians believed themselves to be the recipients of the tidings of the new ‘saving acts of God’, akin to his acts of old – the interpretation of salvation in terms drawn from the book of Exodus runs right through the New Testament; it was of immense importance to the Christians that the later acts of God, like the earlier were acts of God in history” (Neill and Wright, 1988:278).

Neill and Wright claim that an Exodus Motif runs through the Bible and that it contributes to our knowledge of the acts of God historically. In this regard, the study has touched the very essence and nerve of Christianity and Christian Theology, the being of God, the knowledge of the one who is the salvation of mankind. Deriving conclusions from others sources, Keesmaat concurs with Neill and Wright on the “earlier acts of God in History” and the exodus narrative. She (1995:35) affirms that “the exodus narrative was also recalled as that which gave identity to Israel’s God. Israel’s God is a God who hears Israel’s cry and comes to redeem them; a God who provides for the people in the wilderness, who provides them with an inheritance; a God who gives them life.” In the same vein, Keesmaat (1999:40) shows that the narrative identifies Israel’s God, but also Israel. She shows how dynamic the exodus tradition<sup>2</sup> is in that on one

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<sup>1</sup> David Daube (1963:11) explains that the exodus is “a prototype” which shapes other stories which talks about deliverance. He actually describes it as a “pattern of deliverance” in the Bible. This study has incorporated this model in an endeavor to understand the givings and misgivings of the deliverance process of the community of Jesus in Corinth. As shown above Paul expresses a kind of pattern of deliverance that missed the mark.

<sup>2</sup>The words “exodus tradition” as used in this study refer to the exodus story as it is recorded in the scriptures of Israel. Furthermore, the exodus tradition is referred to in this study in order to substantiate the exodus motif as construed in this study and as constructed by Paul in 1 Corinthians. The exodus tradition in the scriptures of Israel forms the interpretive context for the exodus motif in 1 Corinthians. The terms are not synonymous concepts but are used in a reciprocal relationship here.

instance the narrative is “a basis of an indictment against and in another a part of a triumphalistic telling of Israel’s origins, in another it becomes the basis for future salvation, and in another the basis for God’s promise of salvation.” The narrative identifies Israel as faithful and sometimes faithless, renegade and ill-bred. The exodus narrative as alluded to in first Corinthians identifies Israel’s infidelity.

Consequently, the exodus tradition (Keesmaat, 1999:36) came to express all that was contained in Israelite historical understanding; “it was the tradition, the story which embodied the past, the present and future of the Israelites.” Similarly, it can also be said that the tradition embodied the past, the present and future of the church of Christ. Hence, what is observed is that the Scriptures<sup>3</sup> were written from the treasure of traditional Judaism, in that their authors “reworked the exodus tradition and reactualized it for the circumstance and crises which they were facing at that time” (Keesmaat, 1989:41). The same practice is observed in the New Testament, with writers such as Paul. Therefore, Keesmaat (1989:36) observes that “the exodus tradition underwent a transformation which enabled it to speak anew to each generation.” For this reason, the study also served as a magnifying glass examining the “circumstances and crises” in the community of Jesus in Corinth when Paul alluded to the exodus tradition, and points toward later allusions to the church of Christ.

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<sup>3</sup> The word “Scriptures” in this research refers to Israel’s sacred text. The reason according to Hays (1989:X) is that “Paul wrote in a time when there was no New Testament, no body of generally, acknowledged authoritative Christian writings, his Scripture was the body of writings that constituted Israel’s sacred text, which Christians later came to call the Old Testament. Paul himself never referred to these writings that way: the Scripture that he had known as a Pharisee remained Scripture for him after his call to proclaim the gospel of the crucified Messiah, and he did not anticipate its supplementation by a New Testament. Consequently, when I use the term Scripture in this book, I normally use it in the sense that Paul himself use it, as a reference to the Bible of the Jewish people...not inclusive of any Christian writings.”

## 1.2 Research Problem

Few of the current studies on 1 Corinthians 10:1-13 deal with the passage intertextually and holistically, various scholars preferring to study it either partially or fully, using various methods. Partial study refers to their having studied one or more texts of the pericope, and full study means that they studied all texts or beyond in the pericope. Scholars like E. Earle Ellis (1957:53-56), Peter E. Enns (1996:23-38), George W. Knight (1996:5-13) and David Herring (2006:1-18) have undertaken such partial studies, while others, like Andrew J. Bandstra (1971:5-21), Wayne A. Meeks (1982:64-78), William Baird (1990:286-290), Gary D. Collier (1995:55-75), J. Smit (1997:40-53), Ellen Bradshaw Aitken (1997:359-370) and James Logan Johns (1990:1-173) have done full studies. None of their studies place, in terms of position, the pericope specifically within the epistle but simply identify different specific roles within the epistle for instance Aitken (1997:359) proposes that it is for authoritative purposes in the cultic context while Meeks (1982:65, 75) holds that it is for paraenetic purposes. By contrast, this study aims to show the overarching importance of the pericope and approaches it intertextually, holistically, broadly and exhaustively.

A critical analysis of the events which Paul alluded to in 1 Corinthians 10:1-13 shows that the issues are of some variety. He raised diverse Exodus issues/problems, rather than a single event or issue; and used different OT pericopes, which automatically calls for a different approach of study. Furthermore, the passage portrays that the seeming variety may have been geared to address many Corinthian issues in a single pericope. The numerous allusions feeding into many

implications suggest the probability that 1 Corinthians 10:1-13 has tentacles touching all angles of 1 Corinthians. This study interprets the pericope holistically.

### **1.3 Research Questions**

The main research question of the study is, can an intertextual holistic approach of 1 Corinthians 10:1-13 show succinctly that the pericope is central to the epistle? The investigation has also endeavored to furnish answers to the following questions. Firstly, what is the purpose of the pericope under study, 1 Corinthians 10:1-13, both thematically and literarily? Secondly, is the pericope limited to the immediate context, the middle section of 1 Corinthians 8-10, or does it tie the whole epistle intratextually? Thirdly, are the effects of the arguments of the exodus motif parallel to the Corinthian problem intertextually?

### **1.4 Research Hypothesis**

The dissertation took as its point of departure the assertion that 1 Corinthians 10:1-13 is central to the whole epistle of 1 Corinthians. This generated certain assumptions firstly, that the pericope is an intentional intertextual reference with both biblical and theological implications. Secondly, that the pericope is not limited to the immediate context of 1 Corinthians chapters 8, 9 and 10 but that it binds the epistle intertextually. This is in line with what Keesmaat's observation:

“It should be noted that even when it is possible precisely to determine that the text to which Paul is alluding, this does not mean that in his allusion Paul has only evoked that specific text.” Texts exist in certain contexts, therefore, in alluding to or echoing a specific text the whole world of that text is evoked. Consequently, the textual world – that is, the larger textual context – also becomes part of the intertextual pattern, creating wider textual meaning than the text as an isolated fragment could evoke” (Keesmaat, 1999:51).

In this case, limiting the pericope to the immediate context may lead to a limited understanding of the purpose of the tradition in 1 Corinthians. A third assumption is that each specific Exodus incident correlates with an issue or problem in the epistle. So the hypothesis is based on the centrality and correlation of 1 Corinthians as guided by intertextuality, to show finally, that the whole epistle revolves around the pericope.

## 1.5 Research Methodology

For this study the intertextual method of biblical interpretation has been used. According to Punt (1996:414), the term intertextuality was coined by Julia Kristeva and according to William Irwin (2004:227-242), the year was 1966. Hays (1989:15) defines it as “the study of how writers cite ... specifically identifiable textual precursors.” Quoting Kristeva and Barthes, Hays (1989:15) further defines it as “the study of the semiotic<sup>4</sup> matrix within which a text’s acts of signification occur.” It is also said to be the imbedding of fragments of an earlier text within a later one and the voice of scripture, regarded as authoritative in one way or another, continues to speak in and through later texts that both depend on and transform the earlier (Hays, 1989:14). In this research, it is Israel’s sacred text speaking in and through later texts. According to Robbins:

“Intertextuality is a text’s representation of reference to, and use of phenomena in the “world” outside the text being interpreted. In other words, the intertexture of a text is the interaction of the language in the text with “outside” material and physical “objects,” historical events, texts, customs, values, roles, institutions and systems” (Robbins, 1995:40).

Robbins portrays how far-reaching intertextuality trickles down from text to the historical, social and cultural phenomena. In this case, the major goal of intertextual analysis is to ascertain the nature and result of processes of configuration and reconfiguration phenomena outside the text

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<sup>4</sup> Semiotics is a philosophical theory of the functions of signs and symbols.

(Robbins, 1995:40). In this study, the researcher determined that the exodus tradition configures and reconfigures language in 1 Corinthians 10:1-13.

Robbins (1995:40-70) categorizes four types of intertexture, namely: oral-scribal, cultural, social and historical intertextures. In this study, the researcher used the oral-scribal intertexture, which is defined as the configuring and reconfiguration by using language, either explicitly or without reference, from other texts (Robbins, 1995:40). The study has a bias on Paul's "recitation of a saying using words different from the authoritative source" (Robbins, 1995: 42). Observation shows that "Pauline discourse does not so freely use different words when it is reciting written biblical text; rather it freely "omits" and rearranges words but usually does not substitute entirely different words (Robbins, 1995:42); for instance, "Neither be ye idolaters, as *were* some of them; as it is written, the people sat down to eat and drink, and rose up to play" (1 Cor.10:7 cf. Ex.32.4, 6). It is common knowledge that Robbins gives this particular understanding of intertextuality from a "social-rhetoric" point of view. However, Robbins' explication of oral-scribal intertexture helps in the literary and intertextual approach on which this study is embarking. Other textures are therefore ignored for their lack of relevance in this study. Furthermore, even the usage of oral-scribal intertexture is for the purpose of better understanding how early texts configure later texts.

It is common knowledge among NT scholars that "NT discourse contains references and allusions to people, gods, and traditions in Jewish and Greco-Roman culture" (Robbins, 1995:60). Intertextuality employs these echoes and allusions. *Reference* is defined as a word or phrase that points to a personage or tradition known to people on the basis of tradition (Robbins, 1995:58); *allusion* occurs as a statement that presupposes a tradition that exists in a textual form,

but the text being interpreted is not attempting to “recite” the text (Robbins, 1995:58) and *echo* as a word or phrase that evokes, or potentially evokes a concept from a cultural tradition (Robbins, 1995:60). Consequently, for this study to meet this criterion the research employed Hays’ seven tests of hearing echoes in Pauline writings. The tests are (1) the availability of an echo, (2) the volume of an echo, (3) recurrence of an echo, (4) the thematic coherence of an echo in the line of argument, (5) the historical plausibility of echo, (6) the history of interpretation of an echo and (7) the satisfaction with an echo (Hays, 1989:29-32 cf. Keesmaat, 1999:52, 217-223). The researcher employed these intertextual tests to trace intentional allusions and unintentional echoes in the analysis of the pericope.

In the discussion of results, in order to identify the place of an echo in the pericope, the new meaning generated, in whose mind it occurs and the effects of intertextual meaning (Hays, 1989:25-29), the researcher has employed Hays’ five distinguishable possibilities which are:

1. The hermeneutical event occurring in Paul’s mind.
2. The hermeneutical event occurring in the original readers of the letter.
3. The intertextual fusion occurring in the text itself.
4. The hermeneutical event occurring in my act of reading.
5. The hermeneutical event occurring in a community of interpretation.

These hermeneutical factors are in keeping with the fact that Paul was a hermeneutical theologian (Punt, 1996:395-401) and his usage of the OT was similarly hermeneutical (Hays, 1989:157).

This study hypothesizes that 1 Corinthians 10:1-13 contains implications that affect the whole epistle. In order to prove the hypothesis, intertextuality was used for three reasons. Firstly, “intertextuality allows for a textual background found in allusion or echo rather than specific quotations or exegesis and hence provide a wider basis for exploring Paul’s use of the tradition” (Keesmaat, 1999:49). Secondly, “intertextuality allows for allusions and echoes to a larger matrix of ideas than those confined to a particular text” (Keesmaat, 1999:50). Thirdly, “the placing of a text in a different context can undermine the original meaning or context of the text ... the text is preserved and renewed for a new situation” (Keesmaat, 1999:51). All three reasons show that intertextuality aims at exposing the larger context, with far-reaching tentacles of meaning, of intertexts, which corresponds with the aims of this study.

This methodology has been guided by a principle that was proposed by C.H. Dodd. According to Dodd (1965:126-133), when a New Testament writer quotes or alludes to an Old Testament text, the literary and thematic context of the OT text needs to be taken into account in the interpretation of the NT passage. Employing this important principle, the literary and thematic context of the OT allusions and echoes in 1 Corinthians 10:1-13 have been considered in order to interpret the NT passage and draw conclusions.

## **1.6 Justification for the Study**

The uniqueness and importance of 1 Cor.10:1-13 in the NT usage of the OT cannot be overemphasized. Although many scholars have been able to recognize the pericope’s significance, their studies have often missed the larger context and its biblical and theological implications. Methodologically, the problem with historical criticism is that *traditionally* it seeks

inherited or a fundamental explanation, for specific texts but intertextuality aims to describe the system of codes or conventions that the texts manifest (Hays, 1989:15). Furthermore, Keesmaat recounts the problem of inner-biblical exegesis, holding that “within the circles that deal with biblical interpretation the term “inner-biblical exegesis” has been generally used to discuss the relationship between text, specifically the text of Israel’s scriptures and subsequent reinterpretations of that text” (Keesmaat, 1999:49). Both Hays and Keesmaat agree on the limitations of the historical critics and inner-biblical exegetes, which leads them to fail to crack the code of Pauline hermeneutic.

Nevertheless, the significance of this study resides in its insistence on a free and creative hermeneutic (Punt, 1996:406). The approach is none other than an intertextual approach to 1 Corinthians 10:1-13, selected because it places the pericope on a different biblical and theological terrain. According to Punt (1996:417)<sup>5</sup> quoting Moyise the intertextual approach has three advantages, namely: *Firstly*, it shifts the discussion to a more productive question of how the New Testament authors used the quoted text. *Secondly*, it enables us to understand ‘how texts influence readers and readers influence texts.’ *Thirdly*, intertextuality diverts from the original meaning and “assumes the different meaning of a quotation in its new setting, on the basis of the quoted text being ‘relocated.’” Hence the approach has gained ground in analyzing Pauline

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<sup>5</sup>cf. Keesmaat (1999:48-49) also looks at intertextuality as being fruitful. Firstly, because “Paul is not primarily concerned with a straight-forward exegesis of Israel’s scriptures in his writing....Paul’s use of the scriptural tradition in these verses is more implicit, it works on the level of echo or allusion.” Secondly, “it should also be noted that it is difficult to ascertain in some cases whether Paul’s use of the scriptural tradition is unintentional (echo) or intentional (allusion). All that can be determined is whether an echo would have made sense to Paul’s readers in their particular cultural context.” Thirdly, authors such as Barthes and Kristeva emphasize the unintentional intertextual nature of texts, when arguing for the intertextual nature of all textual discourses.

hermeneutics and the researcher is convinced that it is the appropriate one for studying the pericope to relocate the exodus motif in first Corinthians.

## **1.7 Demarcation**

There are some demarcations that come with this study. Firstly, this research is based on Paul's first epistle to the Corinthians, focusing on 1 Corinthians 10:1-13 as the main pericope for study. However, this does not mean that the pericope has been studied in isolation. It is the main aim of this research to show how the pericope is related to the whole epistle of 1 Corinthians. Secondly, this research focused on Exodus events to which Paul alluded, to seek parallels between the epistles. In that way, the research correlated the "Exodus Problem"<sup>6</sup> with the Corinthian Problem and drew the subsequent conclusions.

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<sup>6</sup> The words "Exodus Problem" represent all the problems that arose as a result of the faithlessness of the children of Israel during the Exodus campaign.

## Chapter 2

### Review of Related Literature

#### 2.1 Introduction

This chapter is a review of work done by New Testament scholars concerning 1 Cor. 10:1-13, in chronological order so as to trace the history of research on the topic. Midrashic, exegetical, rhetorical and typological literature will be reviewed, as these were selected from peer reviewed journals and the work of traceable scholars in the world of New Testament scholarship.

#### 2.2 Partial Studies of 1 Corinthians 10:1-13

##### 2.2.1 A Note on *First Corinthians 10:4* (E. Earle Ellis)

Ellis' study (1957:53-56) is an explication of 1 Cor.10:4, more especially the second part (ἐπινοιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.), hence a partial treatise of 1 Corinthians 10:4. He is referring to the phrase, πνευματικῆς ἀκολουθούσης πέτρας arguing that, "There is a cumulative legend in rabbinic literature to which the Pauline phrase has been related in one degree or another" (Ellis, 1957:53). In the article, the author discusses the legend of the well, drawing on various rabbinic sources. Ellis argues that the legend developed as a result of rabbinic interpretation of Num. 21:17 (Ellis, 1957:53). Ellis relates:

"A movable well, rock-shaped and resembling a sieve, was given to the Israelites in the desert... About the size of an oven or beehive, it rolled along after the wanderers through hills and valleys and, when they camped, settled at the tent of meeting. ...The well performed many services" (Ellis, 1957: 53).

Due to uncertainty on the character of the legend, Ellis admits that it is difficult to confirm the precision of the fable in the first century (1957:54). Another discrepancy concerns the origin of

the legend, apparently based on Num.21:17 which talks about a well. This is noticeably unrelated either with the rock of Ex.17:5 or with the crag of Num.20:7-11 (Ellis, 1957:54). Ellis concludes that this tradition in rabbinic material “is a likely key to the apostle’s thought” and that Paul did not use it literally, but he employed it for his own typological purposes (1957:55-56).

It is worth noting that Ellis just mentions the existence of such a legend and its influence on Pauline thought in the composition of 1 Cor.10:4. It also shows that the pericope provides fertile ground for more research in order to discover the origin of the terms it contains. E. Earle Ellis's article piques the interest for further investigation into issues found in the pericope.

### ***2.2.2 The “Movable Well” in 1 Cor.10:4: An Extra-biblical Tradition in an Apostolic Text***

**(Peter E. Enns)**

Peter E. Enns of Westminster Theological Seminary broke the silence of four decades on the old legend about *the spiritual rock that followed the Israelites* (1996:23-38), when he explored the presence and implications of a Jewish exegetical tradition in Paul’s appeal to the exodus/wilderness episode in 1 Cor.10:4. He embarks on this study with an aim of demonstrating a prevailing exegetical tradition that understood the rock in the desert as a kind of mobile. Second, he also embarks on this study to explore briefly the exegetical process that gave rise to this tradition. Finally, he investigates some of the implications raised by the presence of this tradition in Paul’s letters, more especially on the issue of inspiration and scriptural authority (Enns, 1996:23).

In the article, Enns (1996:23) concurs with Ellis (1957:53) on the fact that there is some resemblance between Paul's statements in 1 Cor.10:4 and a popular extrabiblical tradition found in a variety of Jewish sources dating roughly from the New Testament era to medieval rabbinic compilations. On the difference between a rock and a well, Enns (1996:25) simply says that all of the sources share a description of a mobile source of water. He also argues vehemently that, in terms of the originality of Paul's interpretation, "the most reasonable conclusion to be drawn from these points is that Paul's very similar statement in 1 Cor.10:4 must be understood within the context of this broader tradition, not apart from it" (Enns, 1997:28). Enns also traces how the tradition developed and concluded that "in any event, the "movable well" should be understood as an exegetically motivated remark whose ultimate author is unknown, but whose exegetical activity survives in a multitude of extant ancient sources, including 1 Cor. 10:4" (1996:31). Here, Enns shows that Paul did not take his content from the tradition but that he is also a partaker in exegetical activity.

Enns (1996:31-33) draws three conclusions. Firstly, Paul is merely one witness to a tradition that is itself the end product of exegetical activity. Secondly, Paul is merely referencing in a shorthand way to a previously existing tradition with which his readers were already cognizant. Thirdly, Paul's incident comment in 1 Cor.10:4 suggests that he was an inheritor of an "interpreted Bible," of which he was a product of the exegetical environment in which, as a learned Jew, he lived and was taught. Finally, Enns addresses the issue concerning scriptural authority and inspiration in relation to the fact that NT authors used some exegetically traditional ideas. Did this practice lessen the authority and inspiration of the Scripture? Enns' answer is no. He shows that Paul was an inspired apostle living and writing in a certain place at a certain time

with certain intellectual influences. Obviously, subconscious transmission and the presence of exegetical traditions cannot be ignored. Hence, the Pauline usage of the OT was a relay of information that he considered trustworthy (Enns, 1996:33-38).

This study has contributed significantly to NT exegesis, NT usage of the OT, and biblical theology (Enns, 1996:37); more specifically, it sheds light on the freedom NT authors took in dealing with exegetically traditional materials and the implication on the authority and inspiration of the Bible. The reader's immediate reaction might be that this article endeavors to solve issues that are historically and exegetically questionable, in order to understand the whole pericope and the authority of scriptures at large. While this would make it useful in the proper intertextual interpretation of the present study, seeks to undertake. However, there is a question that remains: If Paul was a free interpreter and exegete of the Jewish exegetical traditions, does it liberate modern exegetes and biblical interpreters?

### **2.2.3 "The Scriptures were Written for our Instruction" (George W. Knight)**

George W. Knight's (1996:3) partial study of the pericope concerns the role of an exegete and the *ad hoc* character of the scriptures, since Scriptures "consists of documents given by God through the writers to his people in the particular situations in which they find themselves" (1996:3). He endeavors to address the fallacy that holds that since the Scriptures are *ad hoc* by nature, their application might also be *ad hoc* (Knight, 1996:3). He hypothesizes that *ad hoc* documents do not contain *ad hoc* teachings. He singles out 1 Cor. 10:5, 11; Rom.4:23-24 and Rom.15:4 as the primary texts to investigate, showing how *ad hoc* Scriptures can address other

issues outside it, and he delineates eight crucial component parts. This study reviews only those parts pertaining to 1 Cor. 10.

First, Knight (1996:5) analyses the usage of the verb ἐγράφη. He argues that since “in each context of the ... texts [where] the OT is either cited or referred to, it is evident that the writing activity to which the verb ἐγράφη refers in the past tense was the writing of the OT Scriptures.” Second, Knight (1996:5) shows that “in each specific passage the apostle directly correlates and ties the verb ἐγράφη to a group that he designates by the pronoun “us;” suggesting that he has the entire Christian community in mind. Third, the author (1996:6) identifies the “us” as those “upon whom the ends of the ages have come.” Fourth, referring to 10:6 and 11’s usage of τύποι and τυπικῶς, Knight (1996:6) states that Paul’s focus was on the written word as the source of instruction. Fifth, “the connection between the “us” and the “was written” in these passages is provided by a preposition used in the passage to indicate purpose or reason (πρὸς in 1 Cor.10:11).” Pauline intent and purpose are inclusive and encompass the entire Christian community (Knight, 1996:6, 7). Sixth, Knight underlines Paul's intention regarding how the Scriptures function with reference to “us”... it was written for our instruction (Knight, 1996:7). However, he is quick to point out that the usage of νοουθεσίαν in 1 Cor.10:11 emphasizes the corrective note of warning and admonition (Knight, 1996:7).

Knight’s study of 1 Cor. 10: 5, 11 and probably its immediate context, 1 Cor.10:1-13 shows that though Scriptures are *ad hoc* in nature, they remain inclusive and concern the entire Christian community. Furthermore, there is also an allusion that portrays 1 Cor.10:5 and 11 as being a time-honored echo to the NT and post-biblical Christian communities. This allusion concerns the

authority and inspiration of Scriptures. Scriptures remain an authoritative rule of faith and practice by default. Hence, the intertextual echoes and allusions made by Scriptures need to be thoroughly checked and applied properly.

#### **2.2.4 Exodus Concerns for Corinthian Idolatry: An Exegesis of 1 Corinthians 10:1-5 (David Herring)**

David Herring's work (2006:1-18) is an exegetical study of 1 Cor.10:1-5. He constructs and demonstrates chiasms about 1 Cor.8-10 in the article to show the position of 1 Cor.10:1-13 in relation to chapters 8-10, as well as and parallelisms within the pericope revealing the interrelations between the exodus events and the paraenetic instructions. Herring (2006:8) concentrates much on the interpretation of 1 Cor. 10:4, also paying brief attention to the tradition of the mobile well and its use in the pericope. Apparently the Jewish approaches to the tradition of the mobile well "represent both a literal (*midrash*) and a typological (Philo/Wisdom/DSS) understanding of the "rock in the wilderness" (Herring, 2006:10). This inference serves as a guide in the intertextual study of the OT in the NT in helping to trace intertextual echoes and allusions, while simultaneously justifying the current intertextual approach to the text.

According to Herring (2006:10-13), Deut.32 provides the backbone of Pauline usage of the spiritual rock that followed Israel. Consequently, Herring concludes that the repetition of the verse in Deuteronomy acts as a vehicle that drives home the warning, about unfaithfulness to the rock (Herring, 2006:13). In this case, Herring has reinforced the Pauline usage of the OT and Jewish tradition material, in a biblical, exegetical and traditional manner.

In summary, it is noteworthy that Enns (1996) and Ellis (1957) have studied the same pericope, partially raising the same issue, the midrashic tradition/legend of the movable well, but arrived arriving at different conclusions. For Ellis the traditional rabbinic legend is a probable key to Paul's thought about the rock (1957) while Enns considers Paul a free player in the early development of the rabbinic tradition (1996). Knight (1996) emphasizes the importance of looking at Scripture as written for our instruction. Finally, Herring (2006) understands that the introduction of the legend shows a typological and midrashic understanding of the tradition; and that its use in the pericope is a direct reference to Deuteronomy 32 – implying that the Corinthians may not disappoint Jesus Christ by pursuit of idolatry. Having reached this far it is clear that the issues in the pericope surround midrashic usage of the OT in the NT and the instructive nature of the scripture. However, none of these scholars have given any intertextual hint of the pericope.

## **2.3. Full Studies of 1 Corinthians 10:1-13**

### **2.3.1 *Interpretation in 1 Corinthians 10:1-11* (Andrew J. Bandstra)**

Bandstra's (1971) motivation to study Pauline interpretation of 1 Cor.10:1-11 emanates from 1 Cor.11:1, "Be imitators of me, as I am of Christ." When reading the word "imitation" Bandstra considers Paul, the interpreter and contemplates how far we are to imitate his style of interpretation, more especially when it comes to interpretation of the OT, textually and historically (1971:5). Hence he sets out to trace Pauline interpretation in 1 Cor.10:1-11.

He proposes that within the ethical context of 1 Cor.8-10, the issue is self-control (Bandstra, 1971:5). This context results from the fact that Paul "is contending against a hellenistical-

magical view of the sacraments, present in Corinth, according to which participation in the sacraments was seen as a guarantee of eternal salvation” (Bandstra, 1971:6). To understand the Pauline interpretation in 1 Cor.10:1-11, the pericope is divided in three parts: verses 1-2; 3-4 and 5-11 (Bandstra, 1971:6).

In the first part, Bandstra (1971:6) suggests that Paul used a Christian interpretation in his approach. Since “our fathers” are the subject and recipients of God’s manifold blessings, it is inferred that Paul spoke in this manner because he had “the conviction that the Christian church is the true eschatological Israel” (Bandstra, 1971:6). In the second part, the issues of interpretation are two-fold, the spiritual drink and food; and the rock that followed the Israelites. Again, Christian interpretation is the key. In terms of the spiritual drink and food, Bandstra (1971:10, 12) denotes that manna and water surpass mere food in that they signify “gifts of God”, “vehicles of the saving work of God in Christ. Concerning the “spiritual rock that followed them” it is suggested that “Paul may have constructed his own *midrash* on the basis of many Old Testament passages – especially on the basis of the Great Song of Moses in Deuteronomy 32, where the Lord, the God of Israel, is frequently referred to as Israel’s rock” (Bandstra, 1971:13). Bandstra differs from Peter Enns who holds that Paul did not come up with terms and interpretation as a “result of conscious exegetical activity on his part” but that Paul is a mere witness “to a tradition that is itself the end product of exegetical activity” (Enns, 1996:31). Instead, it is clear that Bandstra sees a work of interpretation and probably exegesis taking place. Nevertheless, Bandstra concurs with Herring (2006:11) that the metaphor of Christ as the rock derives from Deut. 32. The third part concerns the interpretation of the two Greek words “τύποι” and “τυπικῶς.” Bandstra quotes J. Héring saying that these warnings are “in some sense ...

'hypothetical types' which indicate only 'the possibility of disaster'" (Bandstra, 1971:16). This means that the words do not imply true typology, but serve as "'warning examples' because of the presumed 'correspondence' between the Old era and the New era" (Bandstra, 1971:16). A final aspect in the Pauline interpretation is the "eschatological character of Paul's interpretation of the Old Testament" which emerges from "Paul's insistence that the Old Testament Scriptures were written also for us who live in the new age" (Bandstra, 1971:19). Beardslee (1994:93) in his "Commentary for today" concurs with Bandstra and other scholars (Reiter, 1969:563; Baird, 1990:288; Ciampa and Rosner, 2010:454; Blomberg, 1994:191; Collins, 1963:330 and Thiselton 2006:150-151) that Paul was not "looking for a rigorous pattern of correspondences or "types" between the Israelite and the Corinthians experiences. He read the biblical story as a warning."

In summary, it is noteworthy that Bandstra sees three forms of interpretation in Pauline interpretation of the exodus events in 1 Cor.10:1-11. These are Christological, Pauline midrashic and the eschatological interpretation of the OT in the NT. This knowledge is vital to the present-day approaches to exegesis in that there is an implied affirmation of the reader-oriented point of view.

### **2.3.2 "And Rose up to Play": Midrash and Paraenesis in 1 Corinthians 10:1-22 (Wayne A. Meeks)**

Following Bandstra (1971), Wayne A. Meeks (1982) presented a thought-provoking study of the pericope, even extending its relationship with the remaining verses in 1 Cor. 10. Meeks (1982:64) admits that the pericope "long troubled interpreters" more especially in terms of its relationship to the rest of chapters 8-10. The study questions the connections with exodus and the

paraenetic warning, the consolation statement and general warnings, the wilderness experience of Israel and the dangers of pagan society in Corinth (Meeks, 1982:64). Furthermore, Meeks notes that 1 Cor.10:1-4 has drawn significantly more attention than has 1 Cor.10:6-10 (1982:64-65). However, Meeks' interest is on verse 7 which is an explicit quotation from Exodus 32:6 (1982:65). He is also certain that 10:1-13 forms "a literary unit" which was composed before its *Sitz im Leben* in 1 Corinthians" (Meeks, 1982:65).

The analysis of the construction of the pericope shows that there are five parallel clauses signaled by πάντες in 1 Cor.10:1-4, corresponding with five statements in 1 Cor.10: 6-10 signaled by μηδέ. There are also five positive and five negative exempla which are linked with a paraenesis in 1 Cor.10:12-13 by means of an inclusio in 1 Cor.10: 6 and 11 (Meeks, 1982:65). Meeks' study of the pericope is an explication of the five exempla of the wilderness generation's sins (1982:67). Out of these five exempla five sins are listed, craving, idolatry, fornication, tempting Christ, grumbling; and it is noted that the first sin on the list is mentioned uniquely by way of a quotation from Exodus 32:6 (Meeks, 1982:67-69). Hence, Meeks concludes that "the elegant symmetry of the piece is not adventitious, but is founded on a quite subtle exegesis of the one scriptural verse that is formally quoted, Exodus 32:6" (1982:71). On this point, Meeks concurs with Bandstra that Paul was an exegete and not a mere regurgitater of traditions.

To substantiate, the hypothesis that the pericope is an exegesis of Exodus 32:6 and deals with idolatry, Meeks crosses over to 1 Cor.10:14 which call for a flight from idolatry (Meeks, 1982:72). "Then in verses 15-22, Paul further supports the prohibition of any engagement in pagan cults by inferences he draws from the Lord's Supper" (Meeks, 1982:72). Even though this

is the case, Meeks does not deny the fact there is a formal resemblance between Deut. 32 and the pericope (1982:72). Many NT scholars agree on the presence of the Great Song of Moses in the pericope.

At this point, it is clear that according to Meeks the pericope was about idolatry, which was the issue of debate between the weak and the strong (Meeks, 1982:71). The pericope calls for an actual prohibition from participating in another cult, for their own cult called for an exclusive relationship with Jesus Christ (Meeks, 1982:74, 75). “The emphasis in Paul’s *paraenesis*...is not upon the maintenance of boundaries, but upon the solidarity of members for one another, especially of the strong and the weak, and the undiluted loyalty of all to the one God and one Lord” (Meeks, 1982:75).

In summary, Meeks’ exegesis endeavors to pinpoint the real issue in the pericope, viz. idolatry; also that the whole passage is an extended exegesis of Ex. 32:6, and there is a relationship between the Greek word *παίζειν* and other sins listed in the pericope (Meeks, 1982:74). It is noteworthy that Meeks raise the vital fact that the pericope is an independent, pre-existent and midrashic homily. Furthermore, he also holds that the issue of idolatry is not limited to the homily or middle section but has allusions or echoes to the whole epistle and other NT texts. The independence of the pericope and the allusion are vital hints toward substantiating the hypothesis of this intertextual study. A pertinent difference is that Meeks’ study did not dwell on this allusion, while this study will develop allusions and echoes fully.

### **2.3.3 1 Corinthians 10:1-13 (William Baird)**

William Baird calls the pericope an instructive text and focuses on the actual practice of idolatry (1990:286). Baird's article is simply an exposition seeking to apply the issue Paul raised to the modern secular culture. He summarizes the background issue as seen in 1 Cor.8:1-10:33 in a sentence: "Although eating meat which has been offered to idols is allowed, the worship of idols is strictly forbidden ... a Christian cannot go into a pagan temple and actually participate in a cultic meal" (Baird, 1990:286). By way of application, Baird seeks to investigate whether it is possible for a Christian to use the products of secular culture without submitting to its values (1990:286).

Apart from the exposition, Baird makes important points to consider in the interpretation of pericope. First, he conjectures that there is nothing typological in the pericope, for instance in the idea that Israel was baptized into Moses and in Paul's usage of τύποι and τυπικῶς (Baird, 1990:287, 288). Second, Baird denies that spiritual food and drink prefigures the Christian practice of the Lord's Supper (1990:287). He indicates that Paul is "merely describing a special food" provided by God who promised ... bread from heaven (Ex. 16:4) (Baird, 1990:287). Third, Baird also denies the legend of the rock that followed Israel and the famous interpretation of Philo who identifies the rock with Wisdom. He simply says that God is the rock "who is praised in the song of Moses as the Rock of Salvation" (Deut. 32:1-43) (1990:287). Finally, Baird denotes that in 1 Cor.10:11-13, Paul uses what he calls "a hermeneutic of relevance" (1990:289). He expresses it as "Picking up a theme from verse 6, Paul says that these things happened to them as an example (using an adverb from the same root as *tupos*)" (Baird, 1990:289). He concludes the study by saying that it is possible for Christians to slide into secularism; however,

God is faithful in the time of our trials and providing our trials are not excessive, God will not allow us to go overboard but will remain the source of escape (Baird, 1990:290).

One unique thing with Baird's interpretation of the pericope is the simple approach to Scripture in the presence of myriad approaches. Nevertheless, he has raised critical issues in the interpretation of the pericope, namely, the hermeneutic of relevance and that there is nothing typological in the pericope. In the interest of this study, Baird's dealing with the five exempla of wilderness sins has a connotation of intertextually, as he has tried to apply them in their *Sitz im Leben*.

#### **2.3.4 'That We Might not Crave': The Structure and Argument of 1 Corinthians 10:1-13**

**(Gary D. Collier)**

Collier evaluates the pericope and its role in the immediate context of 1 Corinthians (Collier, 1995:55). Collier supports Meeks and Wills on the fact that 1 Cor.10:1-13 is an independent pericope (1995:56-60), although he finds Meeks lacking substantiation to back his assertion (Collier, 1995:57). Nevertheless, Collier endorses the reason behind the assertion on discovering "the form of the sermon in Hellenistic Judaism and early Christianity" (Collier, 1995:58-59).<sup>7</sup> "Wills finds a formal rhetorical structure – exempla, conclusion, exhortation – in various NT, early Christian and Jewish and Greek rhetorical writings" (Collier, 1995:58). 1 Cor.10:1-14 happens to have the same structure and "may be regarded as a homily having three definable cycles" (Collier, 1995:58). Hence, "Wills concludes that 'Paul may be adapting an older sermon, or intentionally imitating sermonic style; either way, the word of exhortation has influenced the composition of this passage'" (Collier, 1995:58). There is an indication of scholarly consensus to

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<sup>7</sup> cf. Wills, 1984:277-299

note that Meeks and Willis managed to come up with the form, structure and function of the pericope (Collier, 1995:59).

In terms of structure, unlike Meeks' structure of *exempla*, *inclusio* and *paraenesis*, Collier also identifies three blocks; a first block (vv.1-5) with the fivefold πάντες; a second block (vv.7-10) with a fourfold τίνες αὐτῶν; and a third block (vv.6-11) as “a formal chiasm based partially on parallel thought patterns in the verses” (1995:60). By inductive reasoning, Collier (1995:62-63) shows that the pericope, 1 Cor.10:1-13, is about God. He shows that it was God who gave Israel everything needed, punished them for craving evil things and finally the same God faithfully provides an escape during trials and temptations. Through rhetorical analysis, Smit (1997:40) found that the pericope is theological, since it considers the effect of craving after evil things has on the relationship with God – an argument with which Collier agrees.

In terms of the midrashic argument, Collier assumes a position in direct contrast to Meeks' proposal that is centered on Exodus 32:6 and the verb παίζειν in connection with craving evil things. He argues as follows:

“(1) The midrashic basis of the passage lies in Number 11...(2) Exod.32:6 is midrashically derived on the basis of a word tally with Numbers 11; (3) the main theme of our pericope is a denunciation of ἐπιθυμητὰς κακῶν...(4) the sins that follow in vv.7-10...illustrate the main theme and are midrashically derived by way of Exod.32:6, not on the basis of the phrase, ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν” (Collier, 1995:63).

Therefore, unlike Meeks whose watchword is παίζειν, Collier's word is ἐπιθυμία. He portrays how the craving for food is related to the four sins, namely, idolatry, harlotry, testing God and grumbling (Collier, 1995:66). For instance, idolatry is related to the feasting in idol worship. Harlotry is related to the desecration against God when they ate Moabite sacrifices and had sex

with their women. Testing God is related to when people rebelliously complained about the lack of water or food. And grumbling also resulted from insatiable craving for meat (Collier, 1995:66). In this case, Ex.32:6 is quoted explicitly to define other sins midrashically (Collier, 1995:66). One can easily say that in this context Ex.32:6 is a secondary text while Num.11 is the primary text. Quoting Philo, Collier shows that gluttony is a common result of ἐπιθυμία (Collier, 1995:68). The conclusion states, “1 Cor.10:1-13 is a focused argument against a Corinthian craving (ἐπιθυμία) for the wrong kind of ‘food.’” To insist on one’s right to eat idol meat is to insist on eating from the fountain of ἐπιθυμία, rather than from Christ, the rock. The desire to eat and drink in an idol’s temple stems from a larger problem: a selfish craving which proceeds without concern for the will of God or for others (Collier, 1995:74).

The bases and conclusions of Meeks and Collier on the pericope under study are catalyst to this study in constructing a proper and time-honored intertextual study. For instance, Collier confirms that the pericope is a “tightly argued, self-contained unit and may have been originally pre-1 Corinthian or even pre-Christian” (1995:75). The independence of the pericope is a recipe for an independent approach so that its true meaning is found and exhausted. Intertextuality would work better in such pericope; as Punt puts it, “intertextuality shifts the discussion from whether a text was quoted properly or not, to the ‘far more productive’ question of how the New Testament authors used the quoted text” (Punt, 1996:417). Intertextuality appears to have the potential to deal with the problem with which Meeks and Collier have wrestled.

### 2.3.5 “Do not be Idolaters”: Paul’s Rhetoric in First Corinthians 10:1-22 (J. Smit)

This study is a rhetoric analysis of 1 Cor.10:1-22, which J. Smit says “forms a distinct and coherent round of argument within Paul’s exposition on idol offerings, which comprises 1 Cor.8:1-11:1” (Smit, 1997:42), although admitting that there is a coherence problem in this pericope, 1 Cor.10:1-22 (1997:40). First, the problem is in the approach one must take; whether horizontal, social, ecclesiological or the vertical, theological (1997:40). Second, there is also no clear-cut study on the logic of argumentation that Paul used in this pericope. The issue of logic, structure and the reasoning employed remains outstanding (Smit, 1997:41). Third, the role of baptism and the Lord’s Supper is also a problem because different scholars approach these differently (Smit, 1997:41). Neither does Smit agree with other scholars that the Lord’s Supper is the main subject; he considers it included by proxy in order to reject “participation in sacrificial meals as a form of idolatry (Smit, 1997:41). Fourth, there is doubt about how much of this passage depends on tradition. Smit says that while “experts are convinced that in 1 Cor. 10:1-13 Paul uses a traditional, biblical pattern” (1997:41), others say that it is a pre-existing homily and yet others, that it is a traditional terminology of the Lord’s Supper (Smit, 1997:41-42).

To alleviate the problem, Smit uses rhetoric methodology in which typical persuasive rhetorical figures are examined analytically (1997:42). These include:

“analyzing the different aspects of the question and determining the right approach (*intellectio*); collecting appropriate arguments (*inventio*); arranging the material into a clear and persuasive discourse (*dispositio*); choosing (sic) the proper tone and bringing into play effective figures of style (*elocutio*).”

(Smit, 1997:42)

Smit uses this pattern to show that in 1 Cor.10:1-22 Paul uses rhetorical means toward persuasion. He approaches the problem by distinguishing the social aspect and the theological

aspects in 1 Cor.8:1-10:22. In 1 Cor.8:1-3 and 8:7-9:27, Paul argues at the social level, i.e. “the effect participation in such meals has on fellow believers” (Smit, 1997:42). Then in 1 Cor.8:4-6 and 10:1-22, “Paul argues at the theological level” i.e. “the effect it has on the relationship with God” (Smit, 1997:42). Therefore, it is obvious that 1 Cor.10:1-22 belongs to the theological aspect, which means that Paul focuses on the Corinthians’ relationship with God (Smit, 1997:43). It becomes apparent that all issues, events and ideas concern how their conduct on this particular issue affects their relationship with God. This part forms the *intellectio* and *inventio*.

The *dispositio* and argumentation is well analyzed in the following tripartite structure.

10:1-5	The theological significance of participation in baptism and/or the Lord’s supper	10:14-17
10:6-10	The theological significance of participation in pagan sacrificial meals	10:18-20
10:11-13	Participation in baptism and/or the Lord’s supper excludes participation in Sacrificial meals. Believers lack the power to combine the two	10:21-22

(Smit, 1997:48)

The *dispositio* apparently shows that the Lord’s Supper and the quasi magic view of sacraments support each other to show how vital it is that they exclude themselves from participation in sacrificial meals for believers (Smit, 1997:48).

Quoting Plett, Smit came up with the following *elocutio* of the two parts of 1 Cor.10:1-22.

“In 10:1-13, the example of “our fathers” plays an important role (vv.1, 6, 11). Two extended synthetical parallelisms are conspicuous: vv.1-4 (anaphora: πάντες) and 7-11 (anaphora: μηδέ). This part is explicitly qualified as a warning (v.11). In 10:14-22, the second part, Paul discusses two meals: the Lord’s Supper and pagan sacrificial meals” (Smit, 1997:49).

In this case, we are shown that “Paul does determine the literary design of this passage. The manner in which he presents the example of Israel and the Lord’s Supper is completely argumentative and rhetorical strategy” (Smit, 1997:53).

Smit's rhetorical analysis of the pericope is advantageous to the study of this unique pericope, because it shows how a methodological approach can transform our understanding of the pericope. This study presenting a methodological approach, of the same pericope will probably shed more light on the allusions of the theological aspect than Smit has dealt with rhetorically.

### **2.3.6 Τὰ δρώμενα καὶ τὰ λεγόμενα: *Eucharistic Memory of Jesus' Words in First Corinthians* (Ellen Bradshaw Aitken)**

This is an inquiry into the benefit “Christians accomplish by remembering certain words and actions specifically those of Jesus...as authoritative within the cultic context of the Corinthian community” (Aitken, 1997:359). Hence, the aim of her study is to “test the hypothesis that the memory of Jesus’ sufferings and death, the passion narrative, developed in relation to the cultic practice of various early Christian communities” (Aitken, 1997:359).

In 1 Cor.10 and 11, Aitken sees a “cult, both its ritual and its narrative,” and the function of authoritative speech in cultic context (Aitken, 1997:359). Referring to Meeks’ and Wills’ findings that 1 Cor.10:1-13 is a “midrashic homily,” composed independently of the rest of the epistle by Paul or someone else, and serving paraenetic purposes in the epistle (1997:361), Aitken observes that its “argument puts the homily within the ritual practice of the community as an articulation of the cult legend” (Aitken, 1997:361). In other words, what Aitken is saying is that the pericope was an organized litany that served some ‘ritual practice’ in the Christian community before its use in the first epistle to the Corinthians. Out of the original Israel narrative, Aitken endeavors to show specific allusions to the meal (Aitken, 1997:361).

Furthermore, the five positive exempla and the five negative exempla separated by an inclusio τύποι both reinforces the structure of the pericope and shows that it is the “actualization of the cult legend in the life of the community” (Aitken, 1997:362).

Aitken accepts Meeks’ usage and exposition of Ex.32:6, more especially his use of παίζειν (to play) and how it incorporates all rebellious actions mentioned in 1 Corinthians and she argues that the pericope is an extended exegesis of Ex.32:6 (Aitken, 1997:362). However, she points out that the idolatrous meal in Ex.32:7 is referred to in Septuagint as the θυσία σωτηρίου which means “a sacrifice of salvation [or well being]” (Aitken, 1997:362). She shows that apart from the usage of this term, θυσία σωτηρίου, in Leviticus and Numbers, the term is used in only one other instance in Exodus, and this is Exodus 24 (Aitken, 1997:363). According to Aitken the phrase connects the two episodes, Exodus 32 and 24, as contrasting rituals (Aitken, 1997:363). In Exodus 32, the ritual was covenantal to a golden calf and in Exodus 24, it was covenantal to Yahweh. In Exodus 24, after the sacrifice Moses sprinkles the blood of the sacrifice on the people and said, “See the blood of the covenant that the Lord had made with you in accordance with all these words” (Aitken, 1997:363). As a matter of significance, scholars appear to be in agreement that there is good connection “with the interpretation underlying the Eucharistic word of Jesus over the cup in 1 Cor.11:25, owing to the similarity between τὸ αἷμα τῆς διαθήκης (the blood of the covenant) and ἡ καινὴ διαθήκη ἐν τῷ αἵματι (“the new covenant in my blood”) (Aitken, 1997:363).

Apart from the sprinkling with the blood of the covenant, “Moses and the leaders of Israel ascend the mountain, where they eat and drink in the presence of God...the leaders then remain

where they are on the mountain, while Moses goes up further. It is significant, however, that the cloud comes and covers the whole mountain” (Aitken, 1997:364). Accordingly, Aitken makes a radical declaration that 1 Cor.10:1-4 finds its primary narrative in Exodus 24 and that the food is spiritual because it was eaten in the divine presence of God (Aitken, 1997:364). However, it appears that Aitken upholds the idea that the first five positive exempla are related to Exodus 24 and the last five negative exempla, to Exodus 32. There are two meals, one eaten in the presence of God and the other one in the presence of an idol (Aitken, 1997:365).

As 1 Cor.10:1-13 is an authoritative, pre-existent and midrashic homily to the community, and useful in the admonition against partaking of idolatrous meals, so is 1 Cor.11:23-26. It is also an authoritative, pre-existent and Christological homily, in memory of Jesus, and vital for the Christian community that was on the edge of being divided ritually. This study, too, is illuminative as far as intertextuality is concerned, in its showing how productive and far-reaching biblical text is. Even though Aitken’s study is not intertextual, it represents an important step toward building up the history of research on the pericope even though it delivers no comprehensive intertextual investigation to the middle section of the epistle. Aitken refers to the works already reviewed in this study and enhances the interpretation of 1 Cor.10:1-13, by introducing another perspective on the good meal eaten by elders of Israel in Ex.24:9-11, and the bad meal eaten by rebellious Israel in Ex.32:1-6, in the exodus motif.

### **2.3.7 *The Function of the Exodus Events in the Argument of 1 Corinthians 10:1-13* (James Logan Johns)**

Johns' study of typology in 1 Cor.10:1-13 presents a direct contrast to what many modern and post-modern NT scholars have ever accepted to exist in this pericope. For instance, Baird (1990:288) said, "The word translated 'example' is *typos* or 'type.'" Baird (1990:288) argues that although this term can stand for OT "types", i.e. people or things prefigure a person or things fulfilled in the NT (see e.g. Rom.5:14), here Paul does not depict types to be fulfilled but a moral lesson to be learnt from negative examples (See Phil.3:17, 1 Thess.1:7). Bandstra concurs with Baird by proposing that what appears like typology is what he terms "hypothetical types" (Bandstra, 1997:16) and he bases this assertion on the fact that there is "a presupposition of correspondence between the OT era and the New" (Bandstra, 1997:16). He further argues that if these things were a type then there would be no need to add the word "admonition" (Bandstra, 1997:17). However, a substantial number of scholars who have studied the pericope thoroughly are completely silent on the issue of typology, for instance Meeks, Collier, Aitken, Ellis, Smit and Herring. To them, 1 Cor.10:1-13 is just a paraenesis, not typology. Their silence does raise the question of whether there is typology or not. Some scholars, e.g. Knight, have just commented on terms like *τύπος* and *τυπικῶς*. For Knight, the terms are in the pericope simply to reinforce the idea that scriptures are for our admonition and that this is a "one-to-one analogy of professed believers with certain presumed spiritual standing ... one's presumed spiritual standing does not preclude one from being tempted and falling into sin" (Knight, 1997:11). The certainty of typology in 1 Cor.10:1-13 thus far remains questionable.

Johns adopts a full-blown typological approach to the pericope, proposing that the “Pauline approach to scripture and his particular use of the exodus events, are seen in his use of the words πνευματικὸς (1 Cor.10:3,4), τύπος (1 Cor.10:6) and τυπικῶς” (1 Cor.10:11). Johns sees “an analogy between the behavior of the Israelites and that of some of the Corinthians” (1998:6). These are watchwords in this typological study. In other words, Paul did not assign original events secondary importance. The events, according to Johns, are of primary importance, hence, typological. This primary use becomes evident by the fact that “the power of the type lies in the realization that the Israelites also had their form of “baptism” and “Lord’s supper,” which prefigured ours. Further the identification of Israel as the church’s ancestry speaks of ecclesiological structure. In Israel, Paul presented “a God-designated type of the NT people of God” (Johns, 1998:10). There is definitely an engagement of typological interpretation of the Old Testament (Johns, 1998:3). To Johns, “the pericope of 1 Corinthians 10:1-13 is presented as “typology *paraenesis* with the specific events being used as warning examples” (Johns, 1998:13). This is overall methodologically ideological. However, “the function of the Exodus events in the arguments of 1 Corinthians is shown as being evident from the text itself by use of τύπος and πνευματικὸς” (Johns, 1998:15).

Using Richard Davidson’s *Typology in Scripture: A Study of Hermeneutical τύπος Structures*, Johns draws types using Christological, ecclesiological and eschatological structures as found in the pericope, and expanding Conzelmann’s 1 Corinthians, he also traces types in historical, soteriological and eschatological elements of typology. Christologically and eschatologically, “Paul connected an episode from the history of Israel with the current conditions in Corinth. Christ was present in the wilderness as he is present in the church today” (Johns, 1998:74).

Furthermore, “it was Christ whom Israel tested in the desert. It was Christ whom the Corinthians were testing” (Johns, 1998:72). Ecclesiologically and historically, in the term “our fathers” Johns sees that “there is a spiritual relation which binds the people of the old covenant with the people of the new covenant. Paul announced this relationship “between ancient Israel and the eschatological Christian community” (Johns, 1998:19). More so “the New Testament people of God, as the continuation of Old Testament people of God (in that they participated in analogous privileges), may fall into analogous sins and suffer analogous judgment” (Johns, 1998:59). There is also historical, ecclesiologically, eschatological and Christological correlation in that “Paul’s understanding of the Old Testament as Christian scripture and of the church as people of God in the Messianic age is evidenced in his typological understanding of the Old Testament and the pre-existent Christ in Israel’s history” (Johns, 1998:52). These are but a few instances of how a typological study has been dealt with.

It is an impressive study, revealing the flexibility and centrality of the pericope under study. Even though Johns has does not mention it explicitly, the study depends on the independence of the pericope in that the structures he has developed and talked about cannot just come into being without the pericope being a premeditated homily or tradition. An intertextual study will, hopefully, work towards a more adequate understanding of the remaining gaps.

## 2.4 Brief Review of Some Important Studies on 1 Cor. 10:1-13<sup>8</sup>

The reviews in this study show interesting and important dimensions of the history of research as far as this pericope is concerned. Partial studies of the pericope, 1 Cor.10:1-13 portray the following extant studies. Enns (1996) and Ellis (1957) studied the same pericope partially raising the same issue, the midrashic tradition/legend of the movable well, but having reaching different conclusions: Ellis concludes that the traditional rabbinic legend would be likely to inform Paul's thought about the rock (1957) while Enns considers Paul an exegete in the development of the rabbinic tradition (1996). Knight (1996) emphasizes the importance of looking at Scripture as written for our instruction, while Herring (2006) understands that the usage of the legend was a typological and midrashic understanding of the tradition; and that its use in the pericope was a direct reference to Deuteronomy 32, in order that the Corinthians might not disappoint Jesus Christ in pursuit of idolatry.

There are currently also full studies of the pericope. Andrew Bandstra (1971) concludes that Paul's interpretation is Christological, midrashic and eschatological. Wayne Meeks studies the

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<sup>8</sup> In the "Anchor Yale Bible," Joseph Fitzmyer (2008:377-397) highlights some points concerning the understanding and interpretation of the pericope. First, he postulates that eating of idol meat in the pericope and section is a broader issue as it relates to idolatry. Second, he also suggests that the exodus events in the pericope are "presented as monitory examples and not limited to idol meat issues." Third, in terms of the structure Fitzmyer agrees with Collier in that he supports the fact that there are five instances of God's pleasure and five instances of God's displeasure coupled by an inclusio in vv.6, 11. This is contrary to Collier who posits that there are five positive actions and four negative actions. Fourth, he also sees a problem on how the pericope is to be related to the rest of the problem of idol meat. Fourth, Fitzmyer discusses that the pericope is a unit which has also been discussed by Meeks, Collier, Wills and Smit. He, however, differs some of the scholars reviewed in this study by showing 10:1-22 is a single unit in that vv.1-13 is merely building up the main argument in vv.14-22. Finally, Fitzmyer discusses the interrelationship that is there between Pauline usage of the LXX, Jewish tradition and later rabbinic writings. Fitzmyer nevertheless confirms the usage of the LXX in the pericope. Fitzmyer views are constructive in the intertextual understanding of the pericope since some of the issues raised are what this study is trying to address.

pericope exegetically and finds the pericope both a *midrash* and a *paraenesis* against idolatry. He argues that the text derives from Ex.32:6, and declares the pericope to be an independent, pre-existent midrashic homily. William Baird (1990) argues that the pericope is instructive against involvement in secularism, and that Paul used a hermeneutic of relevance to drive his points home. Gary Collier (1995) also embarks on an exegetical study based on the argument and structure of the pericope, finding it structurally independent, but he argues that the primary text in the pericope is Numbers 11 in relation to 1 Cor.10:6. He proposes that the watchword is "craving" (*epithumia*), which has a direct implication to the other four sins in the pericope. Smit (1997) studies the pericope from the rhetorical point of view and argues that it is theological in nature. Ellen Aiken (1997) concurs with Meeks and Wills on the structure and independence of the pericope, but tries to show that it is about cultic meals in a cultic context. The author compares and contrasts two cultic meals in Exodus 32 and 24 in relation to the meals in question in the middle section of 1 Corinthians. Finally, James Johns (1998) embarks on a typological study of the pericope by tracing Christological, historical, ecclesiological, eschatological and soteriological structures.

The studies reviewed above have proven to be relevant to this research: the partial studies the midrashic, legendary and traditional aspects to determine whether Paul was influenced by tradition or not; and whether he was also an exegete of midrashic material. By contrast, most full treatises are methodological in nature, and reveal different facets and meanings of the pericope in accordance with the applied methodological approach. However, to the best of the researcher's knowledge, following the history of research on the pericope delivers no comprehensive intertextual investigation in relation to the middle section of the epistle or the whole epistle that

challenges, by implication, scholarly views currently held as far as this passage is concerned. Hence, this study aims to address some challenges other scholars have met in the OT usage of the NT in the pericope.

## **Chapter 3**

### **The Influence of Greco-Roman Corinth on the Corinthian Jesus Movement**

#### **3.1 Introduction**

Chapter 3 is a study of the context of Paul's first epistle to the Corinthians. The aim of the study is not to argue on authorship, dating or other related issues but to understand the Greco-Roman historical, religious and socio-economic aspects of Corinth and how these factors influenced the life of a Corinthian Jesus follower and led Paul to write this epistle. The pericope 1 Corinthians 10:1-13 falls within the middle section of the epistle, of which the main subject is Paul's long answer to the question of idol food. This chapter is part of this study because "NT discourse contains references and allusions to people, gods, and traditions in Jewish and Greco-Roman culture" (Robbins, 1995:60). For the modern reader of biblical literature and theology to understand the reason behind some constructions and implications of the NT text an understanding of the social context is inevitable. Therefore, even though this study is literary and thematic in nature, a contextual exposition appears to be important to the understanding of some intratextual implications which will be alluded to in the next chapter.

#### **3.2 Brief Historical Survey of Corinth in the first century C.E.**

Any issue concerning the Jesus movement at Corinth cannot be discussed without considering the Greco-Roman aspects that surrounded its followers. James Dunn confirms, "An ancient text like 1 Corinthians cannot be properly understood unless it is read against the background of its historical context and as part of the dialogue with the Corinthian church itself" (Dunn, 2004:308-

309). Since this study falls within the limits of the epistle that went to the Jesus movement in this city, a social, economic, political and religious outlook of Corinth is imperative.

There is agreement in almost all published sources that the history of Corinth can be divided into two parts. The first part is the period when it was under Greek rule and the second one when it was ruled by Rome. The Greek period can be traced from the fifth century B.C.E. to second century B.C.E. During that time, the city was known as Ephyra (Collins, 1999:21). Chander applauds Corinth as “a great center of trade and travel by land and sea, the leading city of Greece, but cosmopolitan in population and sympathies” (1909:146). Its greatness is derived from its strategic position which made it to be a “focal trading center” with two ports, Cenchreae and Lechaem. Due to difficulties in traveling in the Mediterranean Sea, goods would be offloaded at these ports and moved overland to Asia and Italy. Joel Greene, Paul Achtemeier and Marianne Meye Thompson explain that ships would offload at one port and reload at another (2001:328). Corinth also became famous because it was host city to the popular Isthmian games biennially; also an important source of revenue (Hays, 1997:2-3).

In 146 B.C.E., the prosperity of this city was disturbed when a Roman Consul, Lucius Mummius led a Roman army upon the city and destroyed it (Collins, 1999:21 cf. Witherington III:5). The inhabitants of Corinth were either killed or enslaved (Hays, 1997:3). However, the city was not inoperative between the period of its destruction and its restoration. Drawing evidence from archaeological findings, Collins shows that some people were still occupying the city between these two periods (Collins, 1999:22). In 44 B.C.E., Julius Caesar, before his death in the same year, commanded the rebuilding of the city. That was less than a hundred years before Paul’s

arrival in Corinth (Hays, 1997:3). The city's name was changed to *Colonia Laus Julia Corinthiensis* (Collins, 1999:22) in honor of Julius Caesar (Thiselton, 2006:6) and shortened to *Corinthum*. It was to be a colony "resettled chiefly by Roman soldiers, Roman freed persons, and Roman slaves" and later on by tradespersons and business entrepreneurs from all over the Roman republic (Thiselton, 2006:6). Each and every aspect of life was Roman in nature ranging from law and politics to culture, traditions and customs (Hays, 1997:3). Conforming to Romanism was inevitable (Thiselton, 2006:6). The new settlers of the city were there for "economic and social advancement" (Hays, 1997:3). It is clear here that the indigenous inhabitants and the settlers may have been competing for resources, honour and positions, as Thiselton describes life in Corinth as one of competition, patronage, consumerism, multiform layers and levels of success, manufacturing and business (Thiselton, 2006:6). Thiselton also shows us that some pre-Christian values and ethics also infiltrated the church. These were mainly derived from the social, political and economic culture of Corinth (2006:9). He summarises this culture as follows:

"Of these we may mention especially the problems and destructive tendencies set in motion by (a) a drive toward *competitiveness, self-achievement, and self-promotion*; (b) an attitude of *self-sufficiency, self-congratulation, and autonomy* and entitlement to *indulge freedoms*; and (c) the tendency to overvalue gifts "*knowledge,*" "*wisdom,*" and "*freedom*" over and above basic gifts in everyday life such as *love and respect for others*"(Thiselton, 2006:9).

Briefly, the geographical position and historical make up of Corinth led to the mixture of the indigenous people and the foreigners such as war veterans and merchants who competed in social, political, economic and religious circles. These were people of Greek, Roman and Jewish origin. This was the environment Paul found when he came to preach the gospel.

### 3.3 The Religious World of Roman Corinth

Historically, geographically, archaeologically and biblically, there is abundant information about the religious landscape of Corinth. Richard Hays relates accounts of geographers Strabo and Pausanias who indicated “the city supported numerous sites of pagan worship and was adorned by magnificent statues of gods and goddesses in public places” (Hays, 1997:4). In 1 Cor.8:5, Paul talks about the existence of many “gods” and many “lords.” According to Bruce Winter, upon drawing information from existing evidence, he says that the word κύριοι was not used to refer to heroes but to gods and goddesses, for instance, Isis and Serapis, Apollos, Artemis, Athena and Hermes, Asklepios and Dionysus (Winter, 1990:214). Furthermore, “former emperors were referred to in popular terminology, as ‘gods’, for whom it is believed that there were cults in Corinth. The two terms here are synonymous” (Winter, 1990:214).

Winter (1990:211-213), Horsley (1998:28) and Harrisville (1987:12-13) give an exhaustive list of Roman deities found in Roman Corinth. The list is as follows: Poseidon the sea god; Aphrodite, the goddess of love and fertility; Asclepius, the god of healing and medicine; Artemis or Diana; Athena; Jupiter Capitolinus; Isis; Serapis; Helios; Octavia, sister of Augustus Cæsar; Apollos; Demeter and Kore (also known as Persephone), the cult of fertility; Hermes; Heracles; Pelagrina; Zeus Capitolinus; Hera Bunaëa; Eros and Dionysus. It is also noted that Aphrodite had a prominent and prestigious position among the gods in Corinth. In fact, she was positioned on the Acrocorinth (Winter, 1990:213).

One thing which is so characteristic about Corinthian religious context is its eclectic nature. There were Greek, Roman and Egyptian deities (Winter, 1990:213). For instance, among the Egyptian deities, “Isis had a temple in the port of Cenchreae, east of Corinth, in the first century C.E.” (Horsley, 1998:28). Another prominent feature of the religious world of Corinth is the imperial cult (Horsley, 1998:28). When Augustus Caesar and his successors introduced the imperial cult, “it was structured by patronal relations and ceremonies honoring the emperor” (Horsley, 1998:26).

One can easily conclude that apart from Corinth’s economic proliferation, Corinth was also religiously fertile. This can be attributed to its diverse society which comprised people from all over the civilized world. The religious fertility of Corinth is captured very well by Horsley when he says, “It is impossible to separate the indigenous religious life and the institutions of an ancient city from its political-economic institutions and practices. Private and public life, household and city alike, depended upon the favor (sic) of the gods” (Horsley, 1998:28). Social, economic and political aspects of life were highly integrated into religious life. Each and every move, regardless of the context, had a religious connotation. To live in first century Corinth also meant to be religiously sound.

In summary, Roman Corinth was a meeting point of Western world deities and the city’s life in all its spheres was highly integrated with these deities. To prosper economically, politically and socially, one had to ask the favor of the gods, in the form of a patron-client relationship, through sacrifices and some sort of veneration. Christianity was proclaimed and established in such an environment.

### **3.3.1 The Interrelationship between Social and Religious Life**

As alluded to in the previous paragraphs, there was a symbiotic and irresistible relationship between social and religious life. However, an important question is: what were the probable social, economic, political and religious repercussions for the Greco-Roman Corinthian Jesus follower? This relationship came into being during the sharing of food or meals and their religious significance. It appears that in the Greco-Roman society meals or food were a social determinant in many ways (Cheung, 1999:35). Social behavior around meals determined one's social, economic, religious and political status. Gooch shows this relationship as follows: "Meals in Greco-Roman society were a central focus of social intercourse, food was a significant marker of social status, food which had been used in sacrifices was often eaten (especially on occasions of social significance) and the consumption of what Paul would call idol food was unavoidable in normal social intercourse" (Gooch, 1993:29). It is observable here that a linking line between meals, social life and religion is clearly drawn.

Socially, "for most people, to have a good time with their friends involved some contact with a god who served as guest of honor... meat was a thing never eaten to surfeit and wine never drunk, save as some religious setting permitted. There existed – it is no exaggeration to say it of all but the fairly rich – no formal life... that was entirely secular" (MacMullen, 1981:40). In Corinth, all life was religious. In this case, social intercourse involved wining and dining with religious implications or significance. Meal times were also ever-present opportunities for upward mobility in that favors and benefits would be won as one interacts with members of the

upper class (Cheung, 1999:35). Newton concurs with Cheung. He explains that apart from the ‘religious significance’ as the people interacted during these meals, which would also mark the ‘socio-economic class divisions’ (Newton, 1998:181). The socio-economic-religious link is a vital dimension and is important in this study, since the issue that prompted the writing of the pericope is the socio-religious link of these meals.

There is also a socio-political-religious link as far as these meals are concerned. Newton (1999:35) confirms that taking part in the meals was ‘a means of fulfilling socio-political obligations.’ The question is how people would fulfill their socio-political obligation. Newton continues, “Sacrifice was also a means of fulfilling socio-political functions, as well as a way of expressing custom and tradition. Significant evidence was found that the act of sacrifice itself tended to be the deity of a small group of appointed officials” (Newton, 1998:81).

It is conclusively clear that all life in Corinth revolved around meals which had political, social and economic implications and which were above all, religiously significant. It is also postulatable that any lack of involvement and participation in such meals had serious repercussions socially, economically, politically and religiously. The antagonism of this environment with Christianity must have been vivid, as this study will show.

### **3.3.2 Frequency and Occasions of Meals**

Another issue that demands clarification and probing concerns the frequency of these meals and events. According to Gooch, regardless of the social status or class a typical meal included three elements. These are food, songs and stories. All the elements were religious in nature (Cheung,

1999:33). This essentially means that all meals were religious in nature. Furthermore, Gooch found that the songs and the stories which accompanied meals honored their θεοὶ πολλοὶ (Gooch, 1993:27, 30). Cheung concurs with Gooch that “there are...many references to meals in private homes which included sacrificed food, especially on occasions of social significance, such as weddings, birthdays, funerals, the visits of returning friends or important persons, religious holidays, and occasions of thanksgiving” (Cheung, 1999:33). The number of occasions and events when and where these meals were offered is considerable. On these occasions food sacrificed to the gods was served (1993:31). This case shows that if Corinthian Christians took Paul’s advice to refrain from idol food then it meant that they could either attend but not partake in the meals or not attend at all.

The studies by Gooch and Cheung were done using literary sources within the period of 200 B.C.E. to 200 C.E. (Gooch, 1993:27). This speaks on how it was inevitable and hard for one to remain uncontaminated with idol food in a religious movement which had a Jewish background. The time period also fits the time scope of the birth and spread of Christianity.

Before closing this part of the study, three challenges need to be considered. First, these meals were landmarks of social status in that “you were what you ate and more importantly, you were whom you ate with” (Gooch, 1993:38). Second, the meals were significant for social advancement and they required attendance by the inhabitants of Roman Corinth (Gooch, 1993:41). Third, it was an honour to attend these meals and a shame to refuse (Gooch, 1993:43). In such a scenario, it is observable that to maintain a positive social image may not have been easy.

In a nutshell, it is noteworthy that “meals in Greco-Roman society were a central focus of social intercourse, food was a significant marker of social status, food which had been used in sacrifice was often eaten... and the consumption of what Paul would call idol food was unavoidable in normal social intercourse” (Gooch, 1993:29). It is no wonder that there was a need for a comprehensive treatise on the subject.

### **3.4 Christianity and Judaism amidst Corinthian Religious Pluralism**

Based on the numbers of Roman, Greek and Egyptian deities that decorated the landscape of Roman Corinth, the issue of religious pluralism is self-evident. Hence, it was incumbent on the Christians “to learn to cope with religious pluralism” (Winter, 1990:219). Christianity had to coexist, with many gods and many lords, in an idolatrous environment but not to conform to it. It must have been a challenging experience.

#### **3.4.1 Jewish Reaction and Response to Religious Pluralism**

It is postulated by many scholars that Christians’ justification to partake of idol food may have been an imitation of Jewish responses to the question of religious pluralism (Winter, 1990:221). Hence, this calls for an analysis of the Jewish response to Corinthian religious pluralism. The Jews had four well-known boundaries that kept them from being contaminated by religious pluralism. First, they could not enter an idol temple. Second, they could not eat or drink the blood of animals or anything offered to idols. Third, they could not sell anything near an idol temple fearing that it may be used in the pagan sacrifices. Fourth, they were to avoid any act that

would be interpreted as worshipping an idol for instance bowing before an idol (Winter, 1990:218-219). Nevertheless, Jews were allowed to bath in idol swimming baths of Aphrodite and mould/manufacture idols (Winter, 1990:219). Christians may have learned from their Jewish counterparts how to respond to this challenge since Christianity had a Jewish background.

Consequently, Jews had a three-fold response to religious pluralism. The first response is known as ‘the phenomenological response.’ It held that an idol was essentially nothing and non-existent” (Winter, 1990:216). The second one is ‘the philosophical response’ which probably came due to philosophers’ mockery when they questioned Jewish presence in some idol place. A Jew would respond, “God is jealous because the honour rightly due to him by mankind is given to an idol” (Winter, 1990:216). The third response is ‘the apologetic response’ which holds that “statues of gods and goddesses could rightly be considered ornaments and not gods.” It further held, “that which he (the gentile) treats as a god is prohibited. And that which he does not treat as a god is permitted (Winter, 1990:217).” The weakness, by accommodative reasoning, of Jewish response and reaction to religious pluralism somehow contributed to weaken further the response and reaction of Christians on the same issue.

### **3.4.2 Christian Reaction and Response to Religious Pluralism**

The first reactions of Corinthian gentile followers of Jesus to religious pluralism as alluded to above, probably emanated from how Jews responded to religious pluralism earlier on. Winter shows that the Christians rationalized attending an idolatrous feast basing their facts on Jewish arguments and responses to religious pluralism (Winter, 1990:221). This rationalization became individualized to an extent that members reacted differently to the problem of idol food (Winter,

1990:221). This attitude divided the church between those that are termed, ‘strong’ because they rationalized the whole realm of idolatry, partook of the meals and participated in the idol gatherings and those that are termed ‘weak’ because to them an idol was substantial. Their weakness would be seen in a practical way, by their turning down invitations to attend weddings, funerals, celebrations, banquets and other special meals, because taking part was deemed equivalent to idol worship. (Gooch, 1993:38). This would also be the case if they took Paul’s advice regarding anything marked as idol food.

On the contrary, an analysis of 1 Corinthians 8-10 shows that the members of the Corinthian church came up with a ‘theological justification’ so that they could eat idol food (Winter, 1990:220). The biblical text that clearly shows their justification is 1 Cor.8:4-6:

“Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that there is God but one. For even though, γὰρ εἴπερ, there be that are so-called gods, λεγόμενοι θεοί, whether in heaven or on earth, as there, ὡςπερ are many gods and many lords; but, ἀλλά for us there is one God, the Father, from whom all things derive, ἐξ οὗ τὰ πάντα, and for whom we live; καὶ ἡμεῖς εἰς αὐτόν; and one Lord, Jesus Christ, through whom are all things, δι’ οὗ τὰ πάντα, and through him we live, καὶ ἡμεῖς δι’ αὐτοῦ 8:4-6 (Winter, 1990:220, emphasis supplied).

This Pauline treatise has a number of implications on what the pagans in Corinth perceived to be idolatrous or not. The words ‘so-called gods’ have two implications. First, they portray that the pagans believed that the idols were in essence gods. Second, on the contrary, Paul shows that the thinking was wrong. Idols were essentially nothing (Winter, 1990:220). The name god was just nominal. The divinity ascribed to them is an error that is so popular in the realm of idolatry. Monotheism is also affirmed in this treatise. God is referred to as the Creator, the one through whom all things derive their existence. This echoes what Paul said in Athens about God; he said “in him we live, and move, and have our being” (Acts 17:28). With this kind of understanding,

“Corinthian Christians who believed that an idol was nothing could have rationalized their attending a feast” (Winter, 1990:221). Commenting on the same note, Hays (1997:4) elaborates that Paul’s responsibility was to change the thinking of the people “into the symbolic world of Judaism and the emergent world of Christian movement.” Newton said that the primary issue was to mould the attitudes of the members (1998:181). There was supposed to be a paradigm shift as far as thought patterns and spirituality are concerned. The expectation was that there must be a shift from Greco-Roman religious thought to Judeo-Christian thought, a shift from Greco-Roman religious polytheism to Judeo-Christian monotheism. Other scholars think that Corinthian Christians were practicing magical sacramentalism which holds that “the sacraments provide a complete guarantee of future salvation, irrespective of any immoral conduct in which they might currently indulge, and so turn the sacraments into a sort of ‘natural charm.’ It is this attitude which Paul seeks to correct” (Chester, 2003:337-338). If magical sacramentalism was being practiced then Paul is justified in his allusion of the spiritual food and drink in his *midrashic paraenesis* contained in the pericope under study.

### **3.4.2.1 The Demarcation of Meals**

To understand the depth of the problem, it is also vital to understand the demarcation of meals. In Roman Corinth, sacrificed foods and meals fell into three main categories. With evidence from literary and inscriptional sources and the archaeological evidence, the first category consisted of the ‘priestly portion.’ The second category was ‘sacred food consumed by worshippers within the sanctuary’ and finally, ‘sacred food consumed outside the sanctuary’ (Cheung, 1999:32). These meals are the ones which Paul termed “εἰδωλόθυτον.” It is probable that Christians who rationalized eating this food had access to the last two meals. This is based

on Newton's discussion of the use of the term. Newton says, "the term εἰδωλόθυτον" could refer not only to the sacrificial offering itself, but also the consumed food. Linguistically, the sacrifice and the meal constituted an inseparable unity" (1998:180). Thus, εἰδωλόθυτον referred to all aspects of idol food, ranging from the sacrifices to the food itself. This means that any contact with these sacrifices or food was tantamount to being in contact with idols.

### **3.4.2.2 The Basic Corinthian Problem**

Furthermore, scholars tend to agree on what the basic Corinthian problem was. Conzelmann reminds us that these people had recently switched from idolatry to Christianity and suggests that they brought a number of ideas that were not in line with Christianity into their set of beliefs. Ciampa and Rosner quote Conzelmann, "Many of their faults can be traced to their uncritical acceptance of the attitudes, values, and behaviors of the society in which they lived. The glorification of wisdom, the eating of food sacrificed to idols, the denial of the bodily resurrection, and the light assessment of sexual immorality, drunkenness, greed and vexations litigation were all common feature of their society" (Ciampa & Rosner, 2010: 4). The eating of εἰδωλόθυτον was one of the problems among the myriad others which this study will allude to and try to relate to the pericope under study.

Paul's admonition to the people not to eat idol food was both theological and social in nature. Theologically, Paul argues that even if an idol was not worshipped and sacrifices not made, partaking of its meal was "an act of fellowship" with those who did do these acts; and to sacrifice to idols was tantamount to sacrificing to demons (Winter, 1994:223). Socially, Winter explains that "the relational concerns of Paul are also seen when he discusses the need for them to

determine behavior within the parameters of edification and the seeking of the good of other” (Winter, 1990:224). Therefore, it is clear here that Paul wanted them to guard jealously their relationship with God and one another. It was a matter of the vertical and horizontal aspects of spirituality. There is also a symbiosis that comes by implication in that carelessness in one’s relationship with God would flow into carelessness in one’s relationship with other members of the church.

### **3.5 Conclusion**

In summary, “Roman Corinth was prosperous, cosmopolitan and religiously pluralistic, accustomed to visits by impressive, traveling public speakers and obsessed with status, self-promotion, and personal rights. From a Jewish or Christian viewpoint, as with any pagan city, its inhabitants were marked by the worship of idols, sexual immorality and greed” (Ciampa & Rosner, 2010:3). In this kind of an environment, Judaism and Christianity had to cope with Greco-Roman pluralism but not to conform. For the community of Jesus followers it proved to be problematic to remain exclusive in Corinth. The followers ended up being divided, as some members, according to their knowledge, ended up being inclusive while others in their ignorance, were exclusive. Paul’s response to the problem was both theological and sociological in nature. He urged the members to sever all demonic connections by stopping partaking of the idol food and to consider other members who would stumble in their faith because of those who show no regard in their Christian conduct. However, part of Paul’s long answer to the problem is the pericope, 1 Corinthians 10:1-13, under study. The next chapter is an exegetical analysis of the pericope from an intertextual point of view. However, a question remains, namely: if the

pericope was intended to address the issue of participating in idol food, why does Paul include other issues which are not related to food or magical sacramentalism?

## Chapter 4

### A Narrative Intertextuality of 1 Corinthians 10:1-13

#### 4.1. Introduction

This chapter is a narrative intertextual analysis of the pericope. Narrative refers to the retelling of a story tapping on one's familiarity with the story. It is less concerned with accurate details than with the purpose of supporting a particular argument (Moyise, 2002:421). Hence narrative intertextuality is a way of telling an old story in order to teach or drive home an exhortation, a teaching or a principle. It could entail direct quotations, explicit references, implicit intentional references, which are allusions; and unintentional scriptural references, which are echoes (Keesmaat, 1999:48), of all Exodus pericopes to which Paul refers in 1Cor. 10:1-13. Even though Moyise admits that there is no agreement as to the definitions of these terms, the research will define and use them as shown below. The word *reference* or *intertextual reference* would be used to refer to a text which may contain a direct quotation, an allusion or an echo. An allusion is understood as "a statement that presupposes a tradition that exists in a textual form, but the text being interpreted is not attempting to "recite" the text" (Robbins, 1995:58) while an *echo* is defined as "a word or phrase that evokes, or potentially evokes a concept from cultural tradition" (Robbins, 1995:60). The purpose is to find out why and how Paul used Israelite tradition, as is seen in each specific event used in this part of his argument.

The title of this chapter ("*A Narrative Intertextuality...*") has been formulated in keeping with the demand that modern intertextual scholars specify the type of intertextuality that is being used (Moyise, 2002:418). According to Moyise, there are five types of intertextuality; viz. intertextual

echoes, narrative intertextuality, exegetical intertextuality, dialogical intertextuality and postmodern intertextuality. In this case, narrative intertextuality “shows the importance of stories shaping the way we think and the way we express ourselves” (Moyise, 2002:422). Furthermore, the role of narrative intertextuality is to show that the OT story that is being used in the NT is perpetual and that every time the story is used, it changes its shape (Moyise, 2002:422). In other words, as the story is used in the new context of the NT, its meaning changes and/or improved. Paul uses the exodus story to persuade the Corinthians to change their Christian conduct and the way they express themselves. The use of the exodus story actually adds authority to Paul's instructions, also providing him with a concrete basis by deriving his warning from the scriptures of Israel.

#### **4.2 Corinthians 10: A Pre-epistolary Homily and Independent Pericope**

The nature of the pericope under study has led various scholars to look critically at its Pauline origin and some have suggested and argued that it is a pre-epistolary in its origin and probably a midrashic homily. By *midrash* this study means that these are instructions that are drawn from the text of Hebrew Bible as understood by a religious teacher, Paul in this case.

Wayne Meeks and Gary Collier are the well-known proponents of this theory (see Meeks, 1982: 64-78; Collier, 1994:55-75). Meeks argues that 1 Cor.10:1-13 is a ‘literary unit’ and a ‘homily’ which was written sometime before the epistle (Meeks, 1982:65). Structurally, he shows that there are five positive parallel clauses which are introduced by πάντες in verses 1-4. These clauses correspond with five negative statements in verses 6-10. “The five positive and the five

negative exempla are both punctuated and linked with the paraenetic (from the Greek word παραίνεσις which means a strong word of advice given by a moral teacher) conclusion in verses 12-13 by means of an inclusio, verses 6 and 11” (Meeks, 1982:65). This is how symmetrical the pericope is to Meeks. Even though using a different approach, Wills (1984) concurs with Meeks on the fact that the pericope is a homily, and he suggests that the pericope is a "form of the sermon in Hellenistic Judaism and early Christianity" which may have existed in "Greek rhetoric in the Hellenistic schools." The form comprises cycles of exempla, conclusion and exhortation of which he proposes that there are three of each (Wills, 1984:277, 288, 289, 299). Mills' structure of the pericope, as understood by Collier, is as follows:

I	a	Exempla	1b-5	Exposition of Scripture
	b	Conclusion	6	‘Now these are warning...’
	c	Exhortation	7-10	‘let us not/do not’
II	a	New Exempla	7-10	Israel’s sins and results
	b	Conclusion	11	‘Now these things happened to them as a warning
	c	Exhortation	12	‘Therefore, let anyone who thinks he stands take heed lest he fall.’
III	a	Exemplum	13a	Exposition
	b	Conclusion	13b	
	c	Exhortation	14	

(Collier, 1994:59)

Wills (1984:289) considers this structure as substantiation for the independence of this pericope, and supplies reasons that substantiate its pre-existence. He suggests that it may be truly pre-existent and pre-epistolary or Paul may have used it as a well-known form of sermon (1989:289). However, even though Collier tends to agree on the independence of the pericope, he differs with Meeks on some points. First, Collier argues that Paul is simply an interpreter and not a composer of the pericope, thereby differing from Meeks. Meeks had said that Ex.32:6 was added by Paul, which would mean that he may have composed or influenced its composition (Collier, 1994:58). Second, he says that Meeks’ understanding of the sins is not a true reflection of the pericope,

because, he argues, verse 6 is a "general heading statement" and not part of vv.7-10 as Meeks suggests (Collier, 1994:57, *see footnote number 11*).

Collier also doubts Wills' third cycle of exempla, conclusion and exhortation. He argues that even Mills himself is not certain of the third cycle (Collier, 1994:59) the one including verse 14 instead of ending the homily with verse 13, which brings us back to the fact that the pericope ends with verse 13. Collier concludes that verse 12-13 "is a general conclusion and final exhortation" (Collier, 1994:59).

This study agrees with Collier, Meeks and Wills even though all of them differ in their arguments. It is possible to agree with all three scholars amidst their mutual differences because there is a common factor in all their arguments, which is the fact that the pericope is somehow independent in terms of its "form, structure and function," which substantiates the reason why it can be treated in its own way. This unity is made manifest by its unique features both literarily and rhetorically. Hence, this study maintains that the studies of Meeks and Wills have managed to give New Testament scholarship "the form, structure and function of the pericope" (Collier, 1994:59). On the contrary, even though in agreement with the above facts, the exegetical intertextual analysis of the exodus tradition in the pericope has something extra to offer to the NT scholarship.

### 4.3 Structure of the Pericope

The structure of the pericope requires an in-depth analysis more especially when its independence and pre-epistolary composition are considered. The pericope begins with the words, Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί which is quite common in Pauline literature<sup>9</sup>. This kind of an introduction appears to be Paul's unique way of introducing a subject that warrants particular attention; for instance in 2 Cor.1:8, Paul said, “Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί” (see also 1 Thess.4:13). Verses 1-4 are said to be the first block of the pericope (Collier, 1994:60). The introduction then leads to five blessings which are received by οἱ πατέρες ἡμῶν.

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<sup>9</sup> See Rom.1:13; Rom.11:25; 1 Cor.12:1; 2 Cor.1:8; 1 Thess.4:13

### 4.3.1 The Greek Text of the Pericope

- 1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι  
οἱ πατέρες ἡμῶν  
πάντες ὑπὸ τὴν νεφέλην ἦσαν  
καὶ πάντες διὰ τῆς θαλάσσης διήλθον
- 2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν  
ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ
- 3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον
- 4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·  
ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας,  
ἡ πέτρα δὲ ἦν ὁ Χριστός.
- 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός,  
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
- 6 a ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,  
A b εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν,  
c καθὼς κἀκεῖνοι ἐπεθύμησαν.
- 7 a μηδὲ εἰδωλολάτραι γίνεσθε  
B b καθὼς τινες αὐτῶν,  
c ὥσπερ γέγραπται,  
Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν  
καὶ ἀνέστησαν παίζειν
- 8 a μηδὲ πορνεύωμεν,  
C b καθὼς τινες αὐτῶν ἐπόρνευσαν  
c καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.
- 9 a μηδὲ ἐκπειράζωμεν τὸν Χριστόν,  
C<sup>1</sup> b καθὼς τινες αὐτῶν ἐπείρασαν  
c καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο.
- 10 a μηδὲ γογγύζετε,  
B<sup>1</sup> b καθάπερ τινες αὐτῶν ἐγόγγυσαν  
c καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.
- 11 A<sup>1</sup> a ταῦτα δὲ τυπικῶς συνέβαινε ἐκείνοις,  
b ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν,  
c εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήντηκεν.
- 12 ὥστε  
A ὁ δοκῶν ἐστάναι  
B βλεπέτω μὴ πέση.
- 13 C πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος·  
D πιστὸς δὲ ὁ θεός,  
C<sup>1</sup> ὅς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε  
B<sup>1</sup> ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν  
A<sup>1</sup> τοῦ δύνασθαι ὑπενεγκεῖν.

(Collier, 1994:61.)

**Table 1: The texts of 1 Cor.10:1-13 and their intertexts**

Verse	Greek Text	Intertextual References
1	Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν	
	πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον	Ex.13:21-14:31
2	καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ	Ex.14:19-22, 29-31
3	καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον	Ex. 16:4, 15
4	καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.	Ex.17:5-6
5	ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.	Ex.33:1-6; Num.16:1-50
		Ex.14:26-35; 26:65
6	ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν.	Num.11:4-34
7	μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὡς περ γέγραπται,	Ex.32:4, 6
	Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν καὶ ἀνέστησαν παίζειν	Ex.32:6
8	μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.	Num.25:1-9
9	μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο.	Ex.21:1-9 cf. Ex.17:1-7, Ps.78:18
10	μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὄλοθρευτοῦ.	Num.14:2-4, 34, 37; 16:2-3, 35, 49
11	ταῦτα δὲ τυπικῶς συνέβαινε ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν	
12	ὥστε ὁ δοκῶν ἐστάναι βλέπῃ μὴ πέση.	
13	πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἑάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.	

Each blessing is introduced by an adjective πάντες which shows how collective God's endowments were to the whole community. The discussion of blessings flows negatively, with a conjunction ἀλλὰ, into verse 5 expressing God's displeasure and its aftermath signaled by two

verbs, οὐκ ... εὐδόκησεν and κατεστρώθησαν showing God's angry reaction. Verse 6 contains an inclusio (Meeks, 1982:65) which introduces the second block of the pericope. The watchwords are two nouns, τύποι and ἐπιθυμητὰς which is a relationship showing what bad examples were those who craved.

Verses 7-10, the second block, is a direct contrast of vv.1-4 in that it shows the things which οἱ πατέρες ἡμῶν positively received and how they responded negatively by transgressing. The four sins are signaled by the conjunction co-ordinate, μηδὲ, showing a negative action of οἱ πατέρες ἡμῶν which the Corinthians are called upon not to indulge in. The second block, too, flows into a conclusive inclusio in verse 11. This inclusio contains two watchwords which are closely related, an adverb, τυπικῶς, and a noun, νοουθεσίαν which shows that the second part's example is for exhortatory purposes.

Finally, verses 12 and 13 are closely related and according to the structure of the pericope, they form a chiasm pointing to the faithfulness of God (Collier, 1994:62-63). Interestingly, verse 12 forms a conclusion that holds the first and second blocks together in a common conclusion, depicting how the positive actions of God to his children were answered by a negative response from the children. Verse 13 is an exhortation giving ultimate hope to the Corinthians who possibly may have been shaken by this all-time emphatic and conclusive homily.

Therefore, the structure of the pericope is unique in that it alludes to its own independence in the middle section (chapters 8-10) of 1 Corinthians in terms of form and content, as shown above. Second, it also raises an important question: if Paul is addressing the problem of food sacrificed

to idols, how is it that in the list of sins that are found in the second block, other sins like grumbling, testing God and sexual immorality are mentioned? Could it be that intertextually and intratextually (within 1 Corinthians) Paul is also trying to address others problems raised in the epistle? If so, could it be possible that the pericope, 1 Cor.10:1-13, is intertextually holding the whole epistle together, hence forming the centre of the epistle? This calls for a narrative intertextual analysis of the pericope and an endeavor to draw intertextual allusions and echoes within the epistle.

#### **4.4 Intertextual Exposition of 1 Corinthians 10:1-13**

The approach in this study is narrative intertextuality. Differing somewhat from Meeks, who settles for Ex.32:6 as the primary text, and Colliers, who settles for Num. 11 as the primary text and Ex.32:6 as the secondary text, this study will consider all the intertexts shown in Table 1 as the basis of this analysis. However, Ex.32:6 and Num.11 will still form part of the whole, and their roles in the pericope will also be taken into consideration. Horsley admits that 1 Corinthians 10:1-13 “is full of allusions to incidents from stories of Israel’s Exodus and wilderness experiences, yet only once, and briefly, does Paul actually cite Scripture” (Horsley, 1998:135). This thought that there is only one explicit quotation but conspicuous intertextual allusions and echoes – is the focus of this research. This study hopes to achieve, at the end, an exhaustive and comprehensive narrative intertextual exposition and interpretation of the pericope.

#### 4.4.1 Verse 1: Our Fathers in the Sea and Cloud

**Greek text:** Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον

**English translation:** For I do not want you to be ignorant, brothers, that our forefathers were all under the cloud and that they all passed through the sea (Own translation).<sup>10</sup>

Many commentators agree on the fact that “the explanatory γὰρ and the vocative ἀδελφοί (which includes sisters) join this verse to the preceding discourse and reveal that verses 1-11 serve as a justification for the previous exhortation and warning Paul has given in 9:24-27” (Johns, 1998:16). It connects the middle section of the epistle to the pericope and introduces the issues that follow.

Immediately noticeable is the special introductory formula identified with Paul, Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν. “I do not want you to be ignorant” which he uses when introducing a critical item (e.g. in 1 Corinthians 12:1; Romans 1:13; 11:25; 2 Corinthians 1: 8; 1 Thessalonians 4:13)” (Barrett, 1968:220). This form appears in the Pauline tradition when introducing subjects of particular interest – in this case, to attract the attention of his original readers to the narrative containing exhortations and warnings from the exodus tradition.

The word ἀδελφοί connotes that the Corinthian gentile Christian community, are connected with the Israel as God’s covenant people. This is substantiated by the intertextual echo, οἱ πατέρες ἡμῶν (our fathers), actually echoing the Israelite community in the wilderness. This profound

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<sup>10</sup> All translations from Greek to English in this chapter are the researcher’s own work.

connection suggests that the covenant people of Israel were not an end in themselves. In a way, in this pericope, Paul is alluding to the fact that the Corinthians are also part of the family and whatever happened to Israel as a lesson or warning is similarly binding. These words also signal that the Corinthian Christians were also recipients of the Israel's spiritual heritage.

The word πάντες is an adjective in plural form, portraying all Israel as enjoying the blessings and privileges which is the manifestation of the grace of God. God did not discriminate his provisions. Thiselton confirms that “all experienced God's redemptive act of deliverance from bondage in Egypt to the new life when they passed through the sea (2006:149).” This is a wonderful allusion to the Corinthians, to whom it probably meant that no matter how pagan their background was, as recipients of God's grace and spiritual blessings; they too were all operating within the parameters of God's grace. This is also an inclusive aspect of the Christian church to which Paul alluded in Titus 2:11, “For the grace of God that brings salvation hath appeared to all men.” This inclusive and salvific implication stands at the centre of this pericope as Paul narrates Israel's blessing, warning and provides hope for salvation.

The first implicit allusion to the exodus motif in the pericope is contained in the words, “ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διήλθον (“were all under the cloud and that they all passed through the sea”). The cloud and the sea are introduced abruptly and there is also the definite article, indicating a possibility that Paul's audience was aware of this Jewish *midrash* tradition (Johns, 1998:20, 21). The passing of Israel under the cloud and through the sea are symbols of God's guidance and protection when God led Israel out of Egypt. This is probably the first divine intervention at the onset of the exodus. Both events are recorded in a single OT

pericope, Ex.13:21-14:31. Special attention is called to Ex.13:21, 22 and 14:29 which explicitly mention the reason behind such provisions. Biblically, the cloud and pillar of fire were for guidance so that they could travel by day and by night. The more they travelled under God's guidance, under the cloud, the more they distanced themselves from Egypt. Intertextually, the more Jesus' followers in Corinth depended on God's guidance, the more they distanced themselves from the pagan influence of the Corinth. In terms of passing through the sea, it is said that it was a display of God's power. Consequently, Israel is said to have 'feared the Lord' (ἐφοβήθη) and 'had faith in God' (ἐπίστευσαν) (Ex.14:31, LXT).<sup>11</sup> This display of power developed Israel's confidence in God and Moses, the chosen leader. It may have been deliberate divine intervention, at the onset of exodus, so that Israel's faith is developed. The initial triumph of the gospel in Corinth might have been encouraging to the followers of Jesus in Corinth who may have had problems due to the lack of confidence in God and the chosen leaders. This is not limited to the problem of food sacrificed to idols but also to problems such as schisms, lawsuits and other related problems. If they had the fear and faith of the Lord the community of Jesus' followers might not have been struggling. The theme of God's faithfulness in the deliverance of Israel is marked by the fact that as God leads Israel out of Egypt, he accompanies them on the way. According to Conzelmann, "historical, soteriological and ecclesiological structural elements begin to emerge in this verse" (Conzelmann, 1975:165). God is shown calling a church out of Greco-Roman paganism as he called Israel out of Egypt and organized them at Sinai.

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<sup>11</sup> All OT references containing Greek words have been quoted from the LXX Septuaginta (Old Greek Jewish Scriptures) edited by Alfred Rahlfs.

#### 4.4.2 Verse 2: Baptism unto Moses in the Cloud and Sea

**Greek text:** καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ

**English translation:** And all were baptized into Moses in the cloud and in the sea (Own translation).

Verse 2 finds its intertextual reference in Ex.13:21-14:31 as verse 1. However, verse 2 has an additional aspect that shows another blessing and privilege of Israel in its exodus. This is the baptism “into Moses in the cloud and in the sea.” The two main issues demanding attention are signaled by the phrases εἰς τὸν Μωϋσῆν and the meaning of the ἐβαπτίσθησαν. Thiselton suggests as the proper translation of the phrase, “into Moses” and not “unto Moses” which means “into his leadership.” It also “represents...adherence to the one in whose name the candidate is baptized” (Thiselton, 2000: 725). This reading is supported by other scholars: John MacArthur says the phrase is an “idea of spiritual identification” in which Moses is identified as “the Lord’s appointed leader over” Israel (MacArthur, 1984:220).<sup>12</sup> The name of Moses is being mentioned as the visible leader physically leading them into an event that had a spiritual significance to Israel and has also a spiritual significance to the followers of Jesus. This is a leader who had fellowship with God in order that God’s purposes may be fulfilled. To the followers of Jesus, it may have sent a meaning that there was a need to be circumspect in the way they perceived leadership, in living in accordance with God’s will so that Christ’s purposes on them are fulfilled. No wonder Hays writes, “Paul is reading Israel’s story through the lens of the church’s experience and discovering figurations of God’s grace” (Horsley, 1997:161). There is a

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<sup>12</sup> The Calvin’s commentary concurs with the above authors. It says “they were baptized into Moses, in other words, under the ministry or leadership of Moses.”

hermeneutical experience that is happening in the mind of Paul and it is also happening in the mind of his readers. This is a hermeneutical intertextual experience.

The baptism referred to by Paul in the pericope stands out also as an issue that warrants special consideration. The word ἐβαπτίσθησαν is in the indicative mood, suggesting that Paul was certain about what had happened during this event. It implies that the crossing of the Red sea was a mark that separated them from bondage to slavery. The mood confirms the fact that Paul was aware of the mystical implications in this event. Thiselton understands the flight from Egypt as deliverance from bondage, which is God's act of redemption. He says, "all experienced the redemptive act of God which brought them *out of* bondage in Egypt *through* the Sea of Reeds *by* God's saving action *to* the new state of existence won for God's covenant people" (Thiselton, 2000:724, emphasis supplied). According to Thiselton there is a paradigm of redemption, persuading Paul of the "baptismal-like redemptive experience of grace" (Thiselton, 2000:274). He further shows that the coincidence of the sea and the cloud event "with the verb baptized underlines the redemptive dimension" (Thiselton, 2000:274, 275).

However, what would the meaning of ἐβαπτίσθησαν have been to the new community of Jesus in Corinth? Ciampa and Rosner show that Paul deliberately used this language in order to integrate the experiences of both communities as a matter of identity. If Israel was identified with Moses, the community in Corinth is identified with Christ. Moses was the leader of the exodus covenant; Christ is the leader of the new covenant among the Corinthians (Ciampa & Rosner, 2010:448). As Israel was initiated into this relation with God through Moses, they too, must have understood how through Christ were in a relationship with God. Johns shows that "as the passage through

the Red Sea symbolized an end to Israel's slavery and its beginning as a new nation, so baptism for the Christian means a separation from sin and consecration to God” (Logan, 1998:30).” It was a call for Jesus’ followers similarly to also distance themselves from the idolatrous Corinth since they were baptized into Christ. Therefore, the baptism into Moses was an issue of “separation and group identification” (Johns, 1998:31).

#### 4.4.3 Verse 3 and 4: Spiritual Food and Drink

**Greek text:** καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·

**English translation:** And all ate the same spiritual food and all drank the same spiritual drink (Own translation).

This part of the pericope contains two clauses which are symmetrical in structure. The structure of the Greek text renders them as follows:

καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα·

The only difference is found in the last two words which “are playing the same syntactical role” in the same order but with “drank drink” substituted for “ate food” (Ciampa and Rosner, 2010:448). Both clauses also contain πάντες which continues to show the bounty and inclusiveness of God’s gracious provisions to Israel. A new element in the pericope is the adjective πνευματικὸν that qualifies βρῶμα, πόμα and πέτρας.

Two Greek verbs in aorist tense, ἔφαγον and ἔπιον, in connection with the food and drink alludes to God’s action in the provision of food and water to Israel. Paul refers to these events

chronologically as written in the second book of Moses, Exodus (Ex.16-17:1-7) except for the allusions found in Numbers (Num. 11:4-20 and Numbers 20:1-13 probably) because of the context in which they are related. This is a conspicuous intertextual element in the pericope, since the allusion showing God in action in exodus, by implication also taking an active interest in the new community of believers in Corinth. This is God's faithfulness in action.

Further attention is called to the term '*spiritual*' that qualifies 'food,' 'drink,' and 'rock.' Some commentators have suggested that the term is being used figuratively or allegorically. However, an intertextual understanding of the term concurs with Thiselton's explanation: "[With] Paul's use of *spiritual* ... the adjective does not mean *immaterial*, but that which is provided by the Spirit of God (cf. 9:11; 12:1; 15:44, 46), with all the 'hallmarks' of what is regarded as a miraculous provision" (2000:726). This means that the spirituality of the food and drink emanates from the fact that it is God who provided them in his own way. MacArthur concurs with Thiselton, saying, "It is true that God spiritually strengthened the Israelites who believed in Him. But He provided physical food and drink, through spiritual means, for all Israel, believers and unbelievers alike. The Lord miraculously provided the manna for food (16:15) and water for drink (17:6). In this sense they were all spiritually sustained, that is, given provisions from a divine source rather than a natural one" (MacArthur, 1984:220). Spirituality was an issue of the source and not the essence or nature of food. This food was not a Passover meal to the Israel in the wilderness, but food provided supernaturally by God in the wilderness to sustain Israel physically in the exodus (Ciampa and Rosner, 2010:448).

In the New Testament, intertextuality calls for a different understanding in the new context. It is a fallacy to refer to manna as implying the bread of the Lord's Supper and the water to the wine of the Lord's Supper. Paul explicitly mentioned the Lord's Supper later in vv.14-22 (Thiselton, 2000:726). In this case, it is intertextually consistent to refer to the food which Israel craved in contrast to the food provided by God in the wilderness. This argument can be substantiated by the fact that in both instances, in Exodus and Numbers, Israel reminisces about the food they enjoyed in Egypt. God had ushered them out of Egypt and provided them food which they later loathed. The food in question in Corinth is idol food, which some adopted for sustenance, even though the food in Egypt was not idol food. The only idol food event which is literal in the Exodus is found in Numbers 25:2 but it is not applicable to Paul's allusion of spiritual food and drink provided by God. Ciampa and Rosner confirm, "That God provided them (Israel) with (presumably superior) spiritual food and spiritual drink and that they had still chosen to partake of the (inferior) food and drink of other gods stood as a serious warning to the Corinthians" (2010:448). Therefore, Paul's allusion to the food and drink in the exodus event meant that the Corinthians were to be keen to God's spiritual blessings within the parameters of the community and not seek fellowship with idols and in the process, reject Christ. Paul gave an exodus traditional event a Christian meaning and understanding so that the exclusive boundaries of the gracious spiritual provisions are made incomparable to εἰδωλόθυτον.

#### **4.4.4 Verse 4: But the Rock is Christ**

**Greek text:** ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.

**English translation:** For they drank out of a spiritual rock that followed them, but the rock was Christ (Own translation).

The first block of the pericope closes with a sentence ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός (for they drank out of a spiritual rock that followed them, but the rock was Christ). There has been a long-standing question on the meaning of “*a-spiritual rock that followed them*” and the incorporation of Christ in the conclusion. Some authors accept the Jewish legend that there was truly a rock that followed Israel, others deny the legend outright; yet other authors argue typologically and others, allegorically. Consequently, having observed how much debate this has generated, Thiselton suggest that “it is better to allow the exegesis to determine how we understand τύπος than to approach the text with presuppositions about typology” (Thiselton, 2000:730). This study will deal with the rock and Christ intertextually.

In the pericope, Paul qualifies the rock also as *spiritual*. As shown in the discussion about the spiritual food and drink, this study maintains that the word *spiritual* refers to the source or miraculous means of operation of the said phenomenon. In these biblical instances (Ex.17, Rephidim; Num.20, Kadesh), in Exodus and Numbers, the water came from the rock. The rock and the water were material but the manner or means of operation in which the water gushed forth from the rock was miraculous, hence spiritual. Paul gave this phenomenon a Christian understanding. Intertextually, he used this understanding to teach the Corinthians a spiritual lesson: even though Israel saw a physical rock it was God who provided for them in the wilderness. This is the spiritual meaning which Paul is trying to convey. This understanding corresponds with the argument of this study about “spiritual food” and “spiritual drink.” It has been argued that the food and the water were both physical but the source was spiritual. In the

same manner, the rock that gave was physical but its miraculous operation, spiritual. Paul draws his understanding that “the rock was Christ” from this point of view.

In an endeavor to marry what Paul wrote, with the Jewish legend of the movable well or rock, two scholars drew the following conclusions. E. Earl Ellis<sup>13</sup> concluded that the legend of the movable rock influenced Pauline thought when trying to interpret it in the Christian era (1957:55-56). Peter Enns (1996:31-33) made three conclusions. Firstly, Paul is merely one witness to a tradition that is itself the end product of exegetical activity. Secondly, Paul is merely a shorthand reference to a previously existing tradition with which his readers were already cognizant. Thirdly, Paul’s comment in 1 Cor.10:4 suggest that he was an inheritor of the tradition of an “interpreted Bible,” rendering him a product of the exegetical environment in which he lived and was taught. As a learned Jew, he finally addresses the issue concerning scriptural authority and inspiration in relation to the fact that NT authors used some ideas which were a common interpretation of the Jewish tradition. Paul is understood as a free exegete and interpreter of Jewish tradition. Intertextually, this study deduces that Paul gave this occurrence a Christian understanding and interpretation.

The Christian inference, ἡ πέτρα δὲ ἦν ὁ Χριστός (but the rock was Christ) is hermeneutically rich as far as intertextuality is concerned. However, there is a striking correlation between the LXX and the Greek New Testament, both referring to the rock as πέτρα which is in line with other passages that refer to Christ. As discussed, the rock in the OT, though physical, is spiritual because of its supernatural operation and the way the water came out. Paul probably understood

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<sup>13</sup> See chapter 2 of this dissertation for a full review of what E. Earle Ellis said.

the matter hermeneutically and taught the Corinthians that the rock was Christ. A famous interpretation, by Philo understood this rock as *Sophia*, wisdom. Horsley, comparing Philo's understanding, shows that it was "Paul's 'attempt to replace the Corinthians' '*Sophia*' with his own "Christ" as the agent of salvation" (Horsley, 1998:136-137). There are three attempts by Paul to replace the Corinthian *Sophia* with the heavenly *Sophia*; these are 1 Cor.1:24; 8:6 and 10:4. Furthermore, Thiselton holds that Paul had in mind the belief that it was God's wisdom which had led Israel in the desert (2006:150). Hays finds that "in any case, the parallel from Philo shows that such readings were possible in the Hellenistic Judaism of Paul's time and, simultaneously, that such language is clearly figurative" (Hays, 1997:161). This study upholds that Paul gave this text a christological interpretation in that he understood the rock as Christ. Hence, the theme of God in action in 1 Corinthians emerges clearly from this understanding in the person of Christ. The followers of Jesus are not to resort to idols or Hellenistic *Sophia* in their quest for spiritual nourishment, but to resort to the wisdom of God, who is Christ.

#### 4.4.5 Verse 5: God's Displeasure and its Aftermath

**Greek text:** Ἀλλά οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

**English translation:** However, God was not pleased with most of them, for they were scattered in the wilderness (Own translation).

I Corinthians 10:1-4 give a proper perspective of God's gracious provisions for Israel. Johns says, "First Corinthians 10:1-4 forms a single sentence in Paul's Greek, to which verse 5 stands in sharp contrast...The words *ἀλλά* and *πλείοσιν αὐτῶν* stand in stark contrast to the five-fold *πάντες*" (Johns, 1998:48). Verses 1-4 shows the God of gracious provisions in action but verse 5

introduces a God of vengeance to the disobedient. God's actions continue unfolding intertextually to show the Corinthians that God expects a positive corresponding action to His gracious provisions.

Verse 5 is a loud intertextual echo of Numbers 14 more especially verses 16, 29 and 37. Verse 26 is Moses' plea to God not to punish Israel by killing them. However, it is followed by verse 29 in which God tells Moses that those who were counted in the census and those who grumbled will be strewn in the desert. Finally, verse 37 gives a conclusion that the men truly died in the desert. What God had said would happen to the faithless in verse 29 did actually come about, in verse 37. Verse 37 was the beginning of the strewing of those who grumbled and tried to dissuade Israel pessimistically not to go and inherit the Promised Land. Consequently, Numbers 26:65 is an echo that what the Lord said would happen, actually took place. Paul alludes to this exodus event in this context in an epistle in the Greco-Roman context. What would it have meant to its first-century readers and hearers? Harrisville provides a probable intertextual meaning:

“The presence of Christ, the “sacraments” did not guarantee Israel immunity...Other cults, with their rites of baptism by water and blood promised the initiate rebirth to all eternity, and in Paul's world it was thought that the better part of valor was to join more than one religious society, since if this deity or that stumbled at death's portal, another might negotiate it, leading his devotees across” (Harrisville, 1987:163-164).

Harrisville sheds more light on an intertextual meaning of this allusion. First, it alludes to the “mythical misconception of sacraments” which the Corinthian Christians may have learned from their own understanding of Greek and Roman religious mythology. This is clearly portrayed in

their complacent dealing with εἰδωλόθυτον and their superficiality with the Lord's Supper. Second, it also alludes to the factions in the community of Jesus' followers, thinking that attaching themselves to various leaders may have some spiritual advantage in their life in the hereafter. Paul dealt with this in chapter 3 of 1 Corinthians. Third, it also echoes the Jesus followers' erroneous view of the resurrection, which Paul clarifies in chapter 15. These intertextual connections with Exodus and intratextual allusions in this epistle to the Corinthians are vital in that they partially substantiate the study's hypothesis that the pericope appears to be central, intertextually and intratextually, to the epistle. Furthermore, it also illuminates how central and midrashic the exodus motif is to the epistle. Thiselton says, "Complacency, self-will, and disobedience forfeited the privileges in which all shared" (2000:731). In Paul's world, there was also commodification of *gnosis* (knowledge). This commodification had an implication in the access of certain things. It was believed that the strong (higher status) "the rich" could possess certain things which the weak (lower status) "the poor" could not. In this case, the strong had an advantage of possessing *gnosis* which was prophylactic against pollution but the poor did not have such immunity for lack of *gnosis* which they could not afford. Therefore, the strong could eat εἰδωλόθυτον without being polluted while the weak could be polluted. Consequently, for the sake of the weak Paul exhorted the strong to give up eating εἰδωλόθυτον for the sake of the weak (Martin, 1995:189). This is an example of complacency and self-will Thiselton talked about. The Corinthian Jesus followers stood in the same danger of being strewn as Israel if they were not to be circumspect. However, along socio-economic lines it appears that some of the poor were eating εἰδωλόθυτον for survival (Martin, 1995:69-75). In this case, Paul appears to have sided with the poor in that the strong ate idol meat deliberately as a result of *gnosis* and in to disregard of its influence to the poor (Martin, 1995:75). The fate and course of some of the

poor may have been justified in Paul's instruction for proper Christian conduct while not compromising his position that this be done under the guidance of one's conscience.

Returning to the theme of God's faithfulness in action in this study, it is noteworthy that the event alluded to in verse 5 took forty years to be fulfilled. This is a clear manifestation of God's faithfulness and consistency. To the Corinthian community of Jesus it revealed that the God of manifold blessings is also the God of vengeance. Having been accorded the opportunity to share in the salvation and blessings in the person of Jesus Christ was not a spiritual concession to freedom in deviant action or behavior, but a call to full identification with the God who was active in their lives.

#### **4.4.6 Verse 6: Modeling and Evil Craving**

**Greek text:** Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν.

**English translation:** Nevertheless these things became our examples, for us not to be cravers of evil things, as they also craved (Own translation).

The pericope under study has two inclusios, the first inclusio in verse 6 and another in verse 11. Structurally, the five parallel clauses signaled by the repetition of πάντες in verses 1-4 corresponds to four statements signaled by μηδε in verses 6-10. The five positive and the four negative exempla are both punctuated and linked with the paraenetic conclusion in verses 12-13 by means of an inclusio in verses 6 and 11 (Collier, 1995:60). It is noteworthy that verses 6-11 is also a literary unit (Collins, 1999:369), because Paul structured the verses in a chiasm as shown

in the structure of the Greek text of this study (refer to level 4.2.1). Verse 6 to some extent introduces the subject matter, craving, at the beginning of the chiasm (A) and verses 7-10 (B, C, C<sup>1</sup>, B<sup>1</sup>) show that the craving led to idolatry, adultery, testing God and grumbling. Finally, the unit closes with another inclusio (A<sup>1</sup>).

The key words in the second block of the pericope are τύποι and ἐπεθύμησαν. NT scholars are still debating the meaning of the word τύποι in 1 Cor.10:6: it appears that its meaning depends largely on one's analytical approach. The main problem has been whether the word τύποι means typology as in Rom.5:14 (Adam, the type of Christ) or not. Some scholars, like James Logan Johns (1998) holds that issues in 1 Cor.10:1-13 for typological as signaled by τύπος and τυπικῶς while others, like Hays (1989:95-102) argue that there is nothing typological in this pericope. This study supports the theory that there is nothing typological in the pericope. The research gives four reasons for this position. Firstly, typology by definition “refers to the historical correspondences in the Bible between certain Old Testament persons, events, or things (types) and similar New Testament persons, events, or things (antitypes) which they prefigures” (Reiter,1969:563 cf. Baird, 1990:288). Bandstra concurs with Reiter to a certain extent. He holds that in this pericope “the warnings are in some sense hypothetical types which indicate only the possibility of disaster” (Bandstra, 1971:288). There is no historical correspondence in the story of Israel and the community of Jesus in Corinth to warrant typology. Secondly, this is the only instance in Pauline literature where the word τύποι is in plural coupled with τὰυτα which may also be translated as “these events happened...” If the pericope were typological it would mean that the God’s eschatological community of Jesus followers would go through a second exodus (Ciampa & Rosner, 2010:454). According to Blomberg, the plurality of τύποι is a

reminder of the four privileges granted to Israel in vv.1-5, which are parallel to the four tests which most of them failed, in vv.7-10 (Blomberg, 1994:191). Thirdly, Paul just gave a paradigm or a model to illustrate his lesson better. Collins argues that “Paul...is not to be seen as a proponent of patristic hermeneutics. He uses τύπος to present a model, *paradeigma* of Hellenistic rhetoric, from which the Corinthians are to learn” (1963:370). Ciampa and Rosner agree with Collins, saying, “It could be argued, however, that in vv.5-11 he (Paul) does not point to divinely established patterns but rather to patterns which the Corinthians must avoid fulfilling” (2010:454). Finally, using Schunack’s suggestion in the study of the word τύπος, Thiselton posits that the proper translation is *formative models*, in the sense that “formative models point to the root attitude of craving, yearning for or intensely desiring what God has placed out of bounds” (Thiselton, 2006:150-151). Therefore, the usage of the word in 1 Corinthians 10:1-13 was just a warning that Corinthian Christians were capable of (formatively) forming the same behavior as Israel and hence would suffer “a judgment that was also similar to theirs” (Ciampa & Rosner, 2010:454). These four arguments substantiate this study’s position that τύπος is not typological.

Intertextually, “Paul reference to Israel’s ‘craving’ echoes Numbers 11, especially vv.4 and 34, which serve as an *inclusio* around the narrative of Israel’s rebellious “craving” to eat meat (Collier, 1995:113). Craving evil acts must be understood:

“As a general description of the problem that led to the series of specific sins listed in the following verses. That information guides us in our understanding of what the idolatry, sexual immorality, testing, and grumbling in vv.7-10 have in common... What those who died in the wilderness had in common was that they craved evil things” (Rosner & Ciampa, 2010:455).

This elaboration calls for what the word ἐπεθύμησαν may have meant to the Corinthian community of Jesus in the NT context of 1 Corinthians. Hays shows that even though this is just

an echo, it spoke clearly to “those Corinthians who desire to eat the meat sacrificed to idols” (Hays, 1997:163). Furthermore, it is noteworthy that the verb used in Numbers 11 is also the verb that Paul used in 1 Corinthians both in Greek (LXX) but also adopted in the NIV and NAS translations of the Bible. This provides concrete evidence that intertextually Paul was alluding to one and the same event so that the Corinthians would learn without any equivocation.

Therefore, it can be said that this warning is a model that was abstracted from the exodus tradition to illustrate a teaching that “the craving of the ‘strong’ at Corinth for participation in the cultic feasts and sacral events...constitute idolatrous practices” (Thiselton, 2000:733). Those who craved for the idol food stood in a similar danger to that of Israel and the mixed multitude who in numerous biblical examples craved for evil things and even proposed to go back to Egypt. Craving for idol food was equivalent to going back to old Corinthian ways and life which calls for a corresponding action from God.

#### 4.4.7 Verse 7: Idolatry

**Greek text:** μηδὲ εἰδωλολάτραι γίνεσθε καθὼς τινες αὐτῶν, ὡσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

**English translation:** Neither become idolators as some of them, as it has been written, the people sat down to eat and to drink and rose up to play (Own translation).

The second block of the pericope begins with a ‘paradigmatic model’ against idolatry. The first part of the verse contains the verb γίνεσθε in imperative mode: There is no question about it, idolatry was forbidden. Apart from the imperative, Johns shows that the call also implied that the

Corinthians were to refrain from being idolators. Significantly, “Paul begins his exhortation with the mention of idolatry in order to define the matter at hand. The real issue in Paul’s discussion about food offered to idols is idolatry” (Collins, 1999:370). Paul knew very well the priority issue and that which was putting the church at stake. These followers of Jesus needed to maintain their undivided loyalty to one God, having made their choice.

Upon forbidding the Corinthians any idolatry, Paul uses an intertextual reference in order to explain this imperative lesson, using the only direct quotation in this pericope, Exodus 32:6. Even though the introduction of the pericope focuses on craving and alludes to Numbers 14, Paul draws on a proper and authoritative example to teach the Corinthians. Exodus 32:6 occurs in the context of Moses’ delay in the mountain and Israel asked Aaron to make them gods that led them out of Egypt. Aaron called for the golden and silver jewelry which, at God’s command to Moses, they had gathered from their neighbors. Aaron made a golden calf from them, and announced the occasion for worship. It was on the day of worship that “the people sat down to eat and drink, and rose up to play” (RSV). According to Ciampa and Rosner, Ex.32:6’s worship of the golden calf is a very famous and highly published issue in Jewish literature (2010:456), which would have rendered Paul’s quotation easily accessible to the followers of Jesus in Corinth, who were from a Jewish background.

In this situation the notion of becoming idolatrous is unthinkable. The Greco-Roman environment and religious pluralism has already been discussed in chapter 3 of this study. In a nutshell, MacArthur shows that “idols were more than familiar to Corinthians, because their entire society was built around them. No religious, social, political or business function was

conducted without some involvement with idol worship or recognition” (1984:222). Thiselton mentions briefly that there were probably three dining rooms at the temple of Asclepius, the god of healing, in Corinth, which was functional even in the time of Paul. A sick person would offer a sacrifice and eat meals, with invited friends, in exchange for healing. Such meals which involved idols were not limited to the temples, but occurred also in other social functions such as a birthday, a coming of age or a marriage. The meals would be eaten in temples (in the very presence of the gods) or private homes (Thiselton, 2000:736). Furthermore, Willis distinguishes between (i) formal public sacrifice to pagan deities involving cultic meals; (ii) quasi-religious social or political gatherings or state festivals; and (iii) private meals in pagan homes, or in rooms associated with pagan deities (Willis, 1985:8-64). Given the monotheistic nature of Christianity and this proliferation of idolatry in Corinth, the followers of Jesus may have needed proper instruction for them to maintain a good Christian identity.

Intertextually, what did this Pauline paraenetic *midrash* mean to the Corinthian followers of Jesus? It is noteworthy that many of the Corinthian believers were overconfident in their own moral and spiritual strength. They had become careless about their participation in activities where false gods were worshipped, consulted, or appealed to, assuming that they could be associated with such pagan activities without being spiritually harmed. Some of the believers, or professed believers, in Corinth had slipped back into actual idolatry (5:11) and more were in danger of doing the same thing (MacArthur, 1984:222). Therefore, when Paul pointed this out it meant that various things needed to change. First, Fee points out that Paul deliberately used terms like eating and drinking to raise the issue of idolatry in Corinth, more especially “in identifying the idolatry as a matter of cultic meals in the idol’s presence” (Fee, 1987:454).

Second, Ciampa and Rosner suggests that Paul used Ex.32:6 "to inform the Corinthians' understanding of ethical and spiritual danger" they were facing (Ciampa & Rosner, 2010:458). Hays clarifies, "This metaphorical act creates the imaginative framework within which Paul judges – and invites his readers to judge – the proper ethical response to the problem at hand" (Hays, 1989:92). Paul is shown to have presented the matter with all the emphasis needed and left the members to digest and make decisions accordingly. Third, Paul's instruction had subjective and objective implications. Subjectively, by professing to be the followers of Jesus, these people rejected idolatry. "Objectively, their behavior implicated them in idolatrous activities" (Ciampa & Rosner, 2010:458). Paul's paradigmatic model was properly placed and relevant for the spiritual growth of the community of Jesus in Corinth.

Pauline midrashic *paraenesis* in this verse calls for the followers of Jesus to separate themselves totally from idolatry. Paul shows that regardless whether there were priests to initiate it or not, regardless of the venue, and regardless of whether an idol is something or not; their involvement in idolatry betokened lack of allegiance to their faith. It was also tantamount to the worship of demons since in the background stood such invisible powers and in the process call for an action of a God who reacts to such disobedient acts.

#### **4.4.8 Verse 8: Adultery**

**Greek text:** μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

**English translation:** Neither should we commit adultery, as some of them did and 23, 000 fell in one day (Own translation)

The second sin included in this midrashic *paraenesis* concerns sexual immorality. However, it is presented differently to verse 7, which has been formulated in the indicative mood while verse 8 is in the subjunctive mood, providing an idea that there is a possibility of lapsing into sexual immorality, which requires a word of instruction or command. This exhortation is in the negative form and a different intertextual reference but has a similar conjunction (Collins, 1999:371).

The mention of adultery and the falling of twenty-three thousand is a direct allusion to Numbers 25:1-9. In this OT pericope, Israel indulged in sexual immorality with Moabite women while at Shittim. Afterwards these women coerced some of the Israelites to Baal-Peor worship which finally led them to eat sacrificial meals and worship Baal. Consequently, God's wrath was kindled and twenty-three thousand fell. This story has some parallels with the warning in verse 7 (about idolatry); for instance, both verses relate to idolatry, meals in the presence of an idol and some form of sexual immorality. The only difference is that in verse 7 (Ex.32:6), Paul seeks to emphasize the issue of idolatry while in verse 8, the emphasis is on adultery. MacArthur points out that "idolatry and sexual immorality were closely related in virtually all ancient religions" (MacArthur, 1984:223). Nevertheless, there is a common thread and theme that runs through all of them. It is interesting that even in Jewish literature and thought "sexual immorality and idolatry were sides of the same coin" (Ciampa & Rosner, 2010:460). It is suggested that "idolatry tends to follow... a lack of self-restraint with respect to the appetites of the stomach and the libido" (Ciampa & Rosner, 2010:460). From a Jewish point of view, biblically, extrabiblically and historically, there is a link between idolatry and sexual immorality.

Intertextually, 1 Cor.10:8 has a double allusion. According to Thiselton, it alludes to the history of Israel already discussed above and other cults of Dionysus (Bacchus), Apollo, Aphrodite, Isis and Serapis (Thiselton, 2006:151) and Poseidon (Thiselton, 2000:738). From an archaeological perspective, Thiselton shows that these cults were licentiously sexually active in Corinth in its civic, cultural and everyday life (Thiselton, 2000:738). For instance, Aphrodite who was the goddess of sailors, was also celebrated for sacred prostitution and was the protectress of the city (Thiselton, 2000:738). Furthermore, Apollo, Aphrodite and Dionysus usually invited their followers to indulgence of freedom in terms of sensual gratification (Thiselton, 2000:739). However, the accuracy of sacred temple prostitution has been questioned by Lourens Christiaan de Jager's study entitled, *"The myth of sacred prostitution and its implication for the contemporary discourse of homosexuality within the church."* He argues that "cultic/temple prostitution has never been a historical reality – not in the Ancient Near East or the Greco-Roman world – but rather, that it is a dubious and unhistorical literary construct" (de Jager, 2012:ii, 48-52, 71). Regardless of this finding, Paul mentions the issue of sexual immorality in this pericope, 1 Cor.5:1-12, 1Cor.6:12-20 and many other passages as shown below, which substantiates the fact that in one way or another there was some form of sexual immorality among the Corinthians. Whether or not there was temple prostitution, as it happened at Shittim, idolatry could have influenced people into some kind of individual sensual indulgence. This common thread may have resonated in the mind of the Corinthians as Paul related the story of Israel and the punishment meted. It is in this perspective that Paul warned the self-confident followers of Jesus that they were not immune to immorality nor idolatry (MacArthur, 1984:224). Their susceptibility to idolatry was also a sure downfall toward sexual immorality. The Corinthian setting was fertile for both vices and corruption. Hence, what the believers are

claiming at Shittim Israel did commit such vices, and triggered the wrath of God (Hays, 1997:164). It is an emphatic intertextual paradigmatic model providing a clear warning of God in action against a people lacking self-restraint.

Significantly, warnings against sexual immorality are thematic in 1 Corinthians. Hence, the intertextual allusion as seen in 1 Cor. 10:8 is not limited to the pericope under study, but permeates the whole epistle intratextually. This is substantiated by Paul's addressing the same issue in the following texts, pericopes and sections of the epistles; 5:9-11; 6:9; 6:18; 5:1; 6:13, 18; 7:2 which is the whole section of 1 Cor.5-7. The Greek key words in these texts are *πορνεύω*, *πόρνος* and *πορνεία* (Thiselton, 2000: 738). This substantiates the hypothesis that the homily, 1 Cor.10:1-13 is also intratextually central to the whole epistle. The issues being addressed in the pericope, intratextually, overflow into the epistle and in the process, offer an authoritative, midrashic *paraenesis* to all the issues Paul was trying to address.

In summary, 1 Cor. 10:8 is an intertextual allusion of Numbers 25:1-9 which shows an interrelation of two vices, sexual immorality and idolatry. However, in 1 Cor.10:8 the allusion seeks to stress the possible result that would come to those who assumed self-confidently that they could safely participate in idolatry. It also casts an intratextual allusion on Paul's address of the sexual problem in the church and provides a strong warning to Christians in their social intercourse with the immoral Corinthian environment.

#### 4.4.9 Verse 9: Testing Christ

**Greek text:** μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν καὶ ὑπὸ τῶν ὄφρων ἀπώλλυντο.

**English translation:** Neither should we put Christ to the test, as some of them did and perished by the serpents (Own translation).

The third warning or formative model in this *midrash* concerns putting Christ to the test. In this text, Paul has also used a form of μή with the subjunctive, μηδὲ ἐκπειράζωμεν. Thiselton also shows that this “present subjunctive may have the force of *let us no longer put*, i.e., nor should we continue to put Christ to the test (Thiselton, 2000:740). This translation implies that there was consistent action that led to rendering of such a *paraenesis*. There is also a vital aspect to be understood in the usage of the term τὸν Χριστόν. Ciampa and Rosner explain how an interchangeable use of the terms “the Lord,” “God” and “Christ” may have led to Paul’s use of the term “Christ” in 1 Cor.10. It is shown that in Ex.17:2 and 7, the words testing “the Lord” are used. In Num.21:6, it is the Lord that sends the snakes in reaction to the complaining. Furthermore, in Ps.78:18 the words “testing God” are used. Conclusively, in the *shema* recorded in 1 Cor.8:6, Paul identifies Christ as “the Lord.” Therefore, it is concluded that this identification of Christ and the Lord in this instance and other OT texts appears to be natural (Ciampa & Rosner, 2010:463).

In 1 Cor.10:9, Paul alluded to exodus event recorded on Num.21:1-9. In this event, Israel spoke against God, criticizing him and his provision, complaining again about the lack of food and water. An intertextual echo is found in Exodus 17:2-3, 7 where Israel tested the Lord due to the

lack of water (Ciampa & Rosner, 2010:462). Another intertextual echo resounds in Num.11:4-35 where Israel cried for the craving of meat despite what God had already provided to sustain them. However, Ashley notes that the case in Numbers 11 has no verbal response from the people, Yahweh or Moses. There is only a record of the punishment (Ashley, 1993:404). Therefore, Num.21:1-9 is the only authentic intertextual allusion. Israel's perpetual disobedience culminated in "an immediate and deadly response" (Ciampa and Rosner, 2010:462). Remarking on why such "an immediate and deadly" response was necessary in this event, MacArthur explains:

"Every blessing Israel had, including her being called as God's special people, was by His grace. She had been delivered from Egypt by God's grace and she was being sustained and protected by His grace. When she put the Lord to the test, however, she discovered that He had limits which He would not let them cross over without punishment" (MacArthur, 1984:224).

The fact is that Israel pushed God to the limits even though God always operate within the parameters of grace and Israel enjoyed all necessary gracious provisions.

The place of the event in this epistolary midrashic *paraenesis* comes with a number of meanings and implications. First, the most obvious explanation is found in the fact that the Corinthians "are putting Christ to the test by attending pagan temples and participating in the idols' meals" (Hays, 1997:164). The Corinthians too were in possible danger of pushing God to the limits by their self-confidence and the illusion of being above danger since God's grace abounded. Thiselton says that "they presumed to force God's hand to preserve them by putting his love and salvation to the utmost test" (Thiselton, 2000:741). The presence of a long argument and a long *paraenesis* suggests persistent refusal to forsake idolatry and be loyal to Christ. Secondly, the mention of destruction by snakes is another echo that probably fits the Corinthian context. The

sacrifices to Asclepius and meals eaten in the premises of this snake god of healing and medicine may have been meaningful, bearing in mind the results of involvement with the snake god. Thirdly, the issue of no longer putting the Lord to the test also called for solidarity in being identified with the body of Christ. This is called for from the fact that the body of Christ stood in danger of being divided due to the presumptions of “the weak” (Thiselton, 2000:742). Finally, persistent lack of loyalty can be understood in terms of other issues in which the Corinthian church failed to acknowledge Christ. It was a call for uncomplaining and undivided loyalty to the church.

In summary, the warning “we must no longer put the Lord to the test” is an intertextual call made by Paul to the Corinthians to counteract complacent, deliberate carelessness and persistent refusal to stop idolatry. Rather, he reminded the Corinthians that the God of abundant grace is also the God of definite limits. His grace and mercy do not deny the fact he is the God of justice and that his justice demands punishment to those who sin willfully. Intratextually, it may also have reminded them of the evil that was associated with all persistent disobedience. The far-reaching intratextual echoes that ring in each warning also substantiate the hypothesis that the pericope is intratextually central to the epistle.

#### **4.4.10 Verse 10: Grumbling**

**Greek text:** μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

**English translation:** Neither grumble as some of them grumbled and perished by the annihilator (Own translation).

The last warning on list comes with a verb in an imperative mood as the first warning in verse 7. It is noteworthy that these two texts, verses 7 and 10, are verbally parallel. They are in a subjunctive mood. Similarly, verses 8 and 9 are also parallel; both apply a hortatory subjunctive (Collins, 1999:372). The only difference is that the first two warnings refer to events that took place in an environment of idols while the last two are an evocation of God's wrath (Harrisville, 1987:165). Another vital aspect is that the verb "to grumble" in Greek and in the context of Exodus and Numbers is onomatopoeic, which comes with the semantic range of words or meanings for murmuring, grumbling, griping, groaning, whining, whispering and complaining (Thiselton, 2006:152 cf. Thiselton, 2000:742, Collins, 1999:372). Such a semantic aspect gives the concept of "constant grudging, carping, querulous moaning which transformed the bold, glad perception...into a self-pitying, false perception of themselves as 'victims' on whom God had weighed heavy burdens and trials, in contrast to a fantasy life of ideal existence in Egypt or the world" (Thiselton, 2000:742).

The task of tracing an intertextual reference to this text (verse 10) appears complicated. It does not mention or relate any specific behavior of the Corinthians (Hays, 1997:164). However, focusing exclusively on specific allusions would be limiting the intertextual analysis; the alternative is checking intertextual echoes other than allusions. An allusion is explicit, while an echo is implicit because it actually evokes a tradition. In this case, the dilemma of locating an appropriate reference rests in the question, "What exodus tradition is 1 Cor.10:10 evoking by using the word 'grumble'?" Thiselton gives a hint for the solution: "Whenever Moses called for restraint or discipline, or whenever people within Israel themselves were not involved in leadership or in exalted experiences, the LXX portrays them by the verb  $\gammaογγύζω$ ...in Exodus

15-17, especially 15:24; 16:2, 7, 8...for against Moses; in Numbers 14-17, especially 14:2, 27, 29; 16:11, 41...14:27, 29 for against God” (Thiselton, 2000:742). A close analysis of each event in this list of texts from the exodus tradition leads to two texts whose echoes resonate almost accurately, viz. Numbers 14 and 16. Scholars differ on which is the most appropriate intertextual OT pericope. For instance, MacArthur is of the opinion that Numbers 16 is undoubtedly the passage (MacArthur, 1984:225) while Thiselton and Hays propose Numbers 14 (Thiselton, 2000:742-3; Hays, 1997:165). This study settles for both pericopes because they have in common the grumbling and the annihilation of the people, and offer various targets for the grumbling – Moses, Aaron and God.

In Numbers 14 it is recorded that all Israel grumbled against God due to the bad report which the ten spies gave concerning Jericho. They decided that it was better to return to Egypt and were planning to stone Moses. God intervened: the ten spies were executed and the older generation was told that they would die in the wilderness while the journey would be prolonged for forty years. In Numbers 16, Israel grumbled against Moses and Aaron, the chosen leaders of the people. Three men, Kora, Dathan and Abiran led a group of 250 men against Moses. In a quest to know who the rightfully chosen leaders were, the men in opposition were killed. When the people blamed Moses for the death of the renegade men, 14, 700 people were also killed in a noisome plague which subsided as a result of an atonement which Aaron made.

Why would Paul include a warning against grumbling? There are two reasons. First, he might have seen parallels between the complaints of Israel against Moses and his own orthodox viewpoint. The Corinthians may have grumbled against Paul’s “restrictive policy” (Hays,

1997:165). Ciampa and Rosner concur with Hays on this possibility (Ciampa & Rosner, 2010:464). A second probable reason probability might be that Paul had perceived certain attitudes and/or behavior (Ciampa & Rosner, 2010:464). Thiselton confirms, “Thus this was in part a sin of ingratitude, in part a disloyalty, sowing of seeds of discontentment among others... in all probability *the insecure* in the church in Corinth felt, with good reason, that some of the “strong” whispered about their confusions and doubts behind their hands” (Thiselton, 2006:152). Paul's including grumbling suggests that such attitudes might already have developed. Since this study follows the general theme of God in action and the reaction of the people, it is considered appropriate to include a warning that echoes a grumbling against God, because if people grumbled against those God sent to lead and guide them, then by implication they also grumbled against God.

In summary: although it is difficult to identify OT references in 1 Cor.10:10 for an intertextual interpretation, the verse still contains an intertextual echo referring to two OT pericopes, grumbling against Moses and God, doubting his leadership and doubting God's divine leadership. The outcomes of both events were fatal on a national scope, because those who grumbled and wanted to return to Egypt were left dead in the wilderness and the journey was prolonged for forty years. Intertextually, it warns the Corinthians against the development of such attitudes and behavior. The seeds of dissatisfaction planted by the stronger party and the pessimism of the weaker may have had detrimental effects on the church. In this case, again, God is seen in action. He punishes the older and grumbling generation and teaches the remnant and young generation to be faithful and watchful. Furthermore, the pericope occupies a central position, in terms of intertextual echoes that resonate in other parts of the epistle. Apart from

echoing attitudes of dissatisfaction and pessimism, the text warns intratextually and implicitly of grumbling about other issues to which Paul may have applied his restrictive policy, such as on marriage, divisions, proper conduct in worship, the Lord's Supper and resurrection.

Generally, the four midrashic paraenetic warnings from exodus narratives have shown that God is particular and his leadership is not to be questioned. Those who lightly take their relationship with him and flirt with idolatry, sexual immorality, testing him and grumbling against him suffered the consequences. The second block of the pericope (vv.6-10) is an intertextual reading of a God who punishes his followers' disobedience but provides hope to those who heed the warnings (Schneider, 2009:51). God is seen as active, dealing decisively with his people (Schneider, 2009:49). Hence, the eschatological community of believers were not to take it for granted, they needed to be aware that as Israel of old was punished, they too could suffer the consequences of their selfish disregard of their relationship with God.

#### **4.4.11 Verse 11: An Admonition**

**Greek text:** ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

**English translation:** But these things happened to them as warnings, and they were written for our admonition, upon whom the ends of the ages have arrived (Own translation).

The second block closes in a similar way as it began (A, A<sup>1</sup>). Both verse 6 and 11 contain inclusios that act as reminders that whatever happened was “example or warning” so that the Corinthians are admonished. This study maintains that the word τυπικῶς implies a formative

model as discussed above in level 4.3.6. A paradigm which aims to warn people against the possibility of developing dysfunctional attitudes or behavior is instructive by nature – and probably not typological (See level 4.3.6).

Due to the intertextual slant of this study, three words are also of particular interest in verse 11: συνέβαινε, ἐγράφη and νοουθεσίαν and one notes that συνέβαινε is in the imperfect tense. According to Lenski it means “‘continued to come’ and calls upon us to see ‘the things’ one after the other as they are happening to Israelites” (Lenski, 1963:401). This suggests that there is continuity of the events and hence, continual learning from such traditional stories. Secondly, the word ἐγράφη means “they were written.” The inclusion of this word in the pericope implies the authority, usefulness and mutual benefit of Jewish scriptures for both Jewish and Gentile followers of Jesus. This is not surprising, given that Paul uses the Israel/exodus tradition to address issues bothering besetting the followers of Jesus. This authority can probably be traced to the Jewish background of the Christian church, a continuity which makes the intertextual exercise feasible and substantial. Consequently, it would have made the Corinthians more likely to accept the authority of the Scriptures, for guidelines for faith and practice. This is what Thiselton called the “initial currency of meaning” (2006:153). He shows that the specificity of a situation or issue does not limit the authority of the scripture, but gives further meaning to the scriptures so that the scope of the scriptures is actually extended (Thiselton, 2006:153). This is exactly what intertextuality aims to fulfill: tracing intertextual allusions and echoes and trying to find new meanings for the alluded or echoed words in the new context outside their original context.

The last watch word is *νουθεσία ἡμῶν*, which Collins (1999:372) says is a *hapax legomenon*, meaning “a word that occurs only once within a context, either in the written record of an entire language, in the works of an author, or in a single text” (Wikipedia). In Paul’s letters to the Corinthians it occurs only in this context. “It suggests something that is put into a person’s mind.” It also means “admonition,” “parental admonition,” or “divine admonition” (Collins, 1999:372). MacArthur explains that *νουθεσία* “carries the connotation of warning. It is a counsel given to persuade to change behavior in light of judgment” (1984:226). Clearly this unusual construction by Paul calls for particular attention of the Corinthians. It also implies the perpetuity of God’s grace, the theme of God’s faithfulness for the salvation of mankind, signifying the God who provided, physically and spiritually, for both Israel and Corinthians equally. It is also the same God who admonished them to walk in his righteousness. By using the stories of Israel, Paul meant these were not just stories but means of God communicating who he is. The Corinthians were supposed to take heed. Schneider (2009:50-51) provides a completely new dimension to its meaning by arguing intertextually, that an “attempt to approximate a translation of *νουθεσία*...is a prime example of intertextual reading” (2009:50). In other words, trying to study the word *νουθεσία* is an intertextual exercise in itself because the word is found once in the OT and once in NT (2009:50). A clear intertextual meaning of *νουθεσία* is found in the fact that it provides hope to the Corinthians. An intertextual reading of 1 Corinthians 10 shows us God in action, providing graciously but punishing those who fail to appreciate his love. God hardened his heart. He closed his eyes, ears and understanding of human beings. Intertextually 1 Cor.10 provides the counterstory to what happened to Israel. It serves as a warning, for the purpose of admonition. Hence, “as *νουθεσία*” the same story opens the eyes of the Corinthians and enables them to understand (2009:51). The word *νουθεσία* comes with a

package of hope to the Corinthians while τυπικῶς warns of the possible danger if they dare to reject *νοθεσία*.

The last part of the text, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν (upon whom the ends of the ages have arrived) is indisputably eschatological in nature. Similarly, τὰ τέλη τῶν αἰώνων is also a *hapax legomenon* in the NT (Collins, 2009:373). The nature of the text is inclusive. “Paul identifies himself and his correspondences as eschatological people, people upon whom the final events have begun to dawn” (Collins, 1999:373). The inclusivity extends to all Christian communities in the eschatological time span, including the Corinthians. This understanding contrasts two epochs, viz. the Exodus-Jewish and eschatological epochs which demands an intertextual understanding. The Exodus-Jewish epoch was exclusive, concerning Israel as God’s chartered nation. However, in the eschatological epoch all nations are included in the promise of salvation and grace, and they can also suffer punishment as Israel did. Harrisville finds that the eschatological context of verse 11 gives it a character of the intensity and immensity: “‘How much more,’ of a move from the lesser to the greater, the “easy” to the “hard”: “If such occurred with Israel, how much more with Corinth at the ‘end of the age!’” (Harrisville, 1987:167). In other words, the admonition called for the Corinthians to take *νοθεσία* cautiously because the end of things will culminate into an anger that knows no limits.

An intertextual study of verse 11 whether it is eschatological or not, Ciampa and Rosner (2010:465) answer with two reasons: First, because the eschatological salvation had arrived, it was necessary to look at Israel for a model. This is the view of OT writers who also wrote of such an eschatological era when all nations would call upon the name of the Lord. Secondly, the

eschatological aspect was also necessary because “God’s ultimate acts of salvation and judgment are particularly imminent.” God is seen as winding up the plan of salvation history and urgent action and response are necessary. Paul, as a faithful watchman, had to sound the alarm for the Corinthians to arise from their sleep of indifference and complacency in idolatry, sexual immorality, testing Christ and grumbling and “taking heed.”

The inclusio in verse 11 of the pericope is an emphatic warning with a reminder that whatever happened was an admonition since the end had come. It is a warning against being a heretic by neglecting the admonition. The meaning of the exodus tradition in this context of Corinth had a completely new meaning: It portrays how gracious, loving and full of love God is, how he dealt graciously and warned Israel, but punished self-indulgence. Conversely, the same story is a story of hope to the Corinthians if they would heed of the warning. The far-reaching admonitions of especially the eschatological aspect this pericope, carry an intratextual echo resonating in eschatological issues addressed by Paul in the epistle for instance the issue of resurrection of the dead and the παρουσία of Christ too, is a long thread connecting the epistle regarding the theme of God’s faithfulness in action for the salvation of mankind.

#### **4.4.12 Verse 12-13: But God is Faithful**

**Greek text:** ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση. πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

**English translation:** So, then the one who thinks is standing fast, take heed that you don’t fall.

No temptation has overtaken you except what belongs to humans; but God is faithful who will

not allow you to be tempted above what you are able, but he will make with the temptation also the way out for you to be able to endure (Own translation).

The last two texts of the pericope are treated as a unit for two reasons. Firstly, according to the Greek structure on the formation of the pericope, these texts clearly have a chiasmic stylistic pattern of A, B, C, D, C<sup>1</sup>, B<sup>1</sup>, A<sup>1</sup>. The center of the chiasm emphasizes God's faithfulness for the salvation of mankind.

12 ὥστε

A ὁ δοκῶν ἐστάναι

B βλέπω μὴ πέση.

13

C πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος·

D πιστὸς δὲ ὁ θεός,

C<sup>1</sup> ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε

B<sup>1</sup> ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν

A<sup>1</sup> τοῦ δύνασθαι ὑπενεγκεῖν.

A second theme that binds these two texts is πειρασμός (Thiselton, 2000:746), articulating the centre of the Corinthian problem (Gardner, 1994:149). There is wide acceptance and agreement in NT scholarship that the followers of Jesus in Corinth were attracted by the Corinthian wisdom and lifestyle. Therefore, it is clear that in these two verses there are two themes, the faithfulness of God for the salvation of mankind, and temptation.

This literary unit begins with the word ὥστε which is a “strong inferential ... used to introduce the final exhortation” (Collins, 1999:373). This is a clear signal that Paul is closing one part so that another opens. It also underlines the independence of the pericope and also represents one of the main arguments of this study. ὥστε acts as a connection between the first (vv.1-5) and the second (vv.6-11) blocks of the pericope. It actually introduces the last and third block (vv.12-13), bringing what has been said to be a decisive conclusion. Having seen God in action providing for his people, the people’s negative response and God’s reaction, “so then” the Corinthians need to take heed. This inference flows into another watchword βλέπω. The word is said to be used always metaphorically, frequently in a hortatory and sometimes in a minatory sense. Its other rendition is “watch out.” It contrasts standing and falling (Collins, 1999:373). The metaphoric but also hortatory call to the Corinthians for circumspection may mean that they are soon to fall. The word ἑστᾶναι is a perfect infinitive which is emphatic and signifies “stand firm” or “stand fast” (Thiselton, 2000:747). The word is used to render the degree of spiritual security the church was supposed to have. Conzelmann talks of a “cocksureness” (Thiselton, 2000:747). In this case, there is no room for thinking about it: one is either fallen or standing. This text is a direct exhortation to the “strong” party, those who claimed to know by commodification as a prophylaxis against pollution and saw no need to take heed; hence those who:

“thought of themselves as possessing an unassailable spiritual security based on their knowledge and spiritual experiences. They thought that they had nothing to fear from the practice of their freedom in the areas of diet and sexual gratification. They considered themselves spiritually strong and knowledgeable enough to enter into theological debate with Paul” (Ciampa & Rosner, 2010:466).

This is the reason why Paul uses a particular word concerning falling. The word πεση from the root πίπτω which means “to fall” “is commonly used to describe death on a battle field” (Collins, 1999:373). Ciampa and Rosner concur with Collins, saying, “in a military or judicial

context to stand or fall refers to the possibilities of surviving or not the crisis of a military attack or the judgment of one's master" (Ciampa & Rosner, 2010:466). The Corinthians were in a fatal danger of falling. This was reminiscent to how Israel fell in the wilderness due to their disobedience in all wilderness instances.

The last verse in the block and pericope is quite long and winding but as mentioned, it considers temptation and the faithfulness of God in the salvation of the Israel and the Christians. This intertextual study bears in mind that the context of this text is still the OT where the most fundamental sins were idolatry and sexual immorality – which are also the probable basic problems of Christians in Corinth. The OT and early Jewish understanding confirms that almost all “gentiles and many Jews were guilty of idolatry” (Ciampa & Rosner, 2010:467). This is in connection with “the *four formative models* which occur as events” because of “the attitude of ἐπιθυμία or craving (v.6)” (Thiselton, 2000:747). This understanding resonates well with the Paul's use of the sentence πειρασμὸς ὑμᾶς οὐκ ἐῴληφεν εἰ μὴ ἀνθρώπινος. In other words, Paul is saying “the temptation you struggle with is common to all humanity” (Ciampa & Rosner, 2010:466); the Corinthians' case was not unusual to mankind. Thiselton (2000:748) points out that Paul is making two points “(i) ‘the strong’ should not always try to be the ‘special category’ which influenced or educated people often claim for themselves; (ii) God's people are still frail and *all-too-human*, as over against the unrealism of ‘enthusiasm’ and an overrealized eschatology...they are still on the journey of everyday life, with its vulnerability and need for discipline.” A realization of this human nature and spiritual stand would ultimately develop an attitude of total dependence on God for spiritual strength and guidance, in stark contrast to the attitude of self-reliance.

After stating the condition and nature of man in temptations, Paul says πιστὸς δὲ ὁ θεός (but God is faithful). The faithfulness of God is contrasted with the frailty of man, implying that (i) God is the strength behind man's ability to stand; (ii) God is committed to the task of saving mankind. Thiselton (2000:748) adds a third implication, viz. that Paul was striving to turn the focus of the Corinthians' from themselves to God. He highlights that "πιστὸς θεός appears in the LXX (surprisingly, it seems, Deut.7:9 and 34:4) ... both occurrences arise in the context of the covenant" (Thiselton, 2000:748). This implies that neither Israel nor Christians could not make it without God's hand assisting them. It is God's faithfulness to His covenant that sustains. With this understanding of God's faithfulness a believer is called upon to take an exit path which God will provide (Thiselton, 2000:749). His faithfulness appears to be a common confession in Pauline literature (1 Cor.1:9; 2 Cor.1:18; 1 Thess.5:24; cf. 2 Thess.3:3; 2 Tim.2:13) (Collins, 1999:373). This faithfulness is confessed by the words ὃς οὐκ ἔάσει ὑμᾶς (who will not allow you). It is said that the relative clause affirms how God provides for his own (Collins, 1999:373). This also means God will do everything on the basis of his unrelentless faithfulness to save those who are tempted.

God's way of escape can be understood from the word, ἔκβασιν. In this case, acting by faith in order to escape the human temptation would be using the way out, taking heed of the divine warning and living according to God's word. This is an antidote to the belief in supernatural sacramentalism which holds that those who partake of the holy emblems of the body and blood of Jesus are protected supernaturally from being tempted. The ability of people to stand trial is seen in their willingness to take heed of the warning and belief in the authority of God's word. Collins confirms that "the imagery of exit and escape continues the motif of the Exodus

experience, written for the benefit of the Corinthians" (1999:374). No matter how irresistible the human temptations were in the wilderness in terms of idolatry, adultery, testing Christ and grumbling; as some chose to succumb to these temptations, others stood their ground. Corinthians were to learn from Israel that no matter what the temptation, there was a way of escaping.

#### **4.5 Conclusion**

1 Cor.10:1-13 presents a narrative intertextuality of the exodus tradition. It is a backward look at God's faithfulness in providing for his children, physically and spiritually and how his children responded negatively and were punished. However, this model of Pauline literature forms a paradigm of warning for the Corinthians who were in the same danger of being recipients of God's manifold spiritual and physical provisions and yet being disobedient by being involved in sins similar to those of Israel of old. God's faithfulness for the salvation of mankind is manifested in the fact that God provides an escape for the obedient. This is probably not typological (See level 4.3.6 for an explanation) but a formative model of warning against assuming the same attitude and behavior as Israel in exodus. Hence, heed must be taken or punishment will be meted out to the disobedient.

## Chapter 5

### Measuring Echoes and Allusions in 1 Cor.10:1-13

#### 5.1 Introduction

This chapter presents the first of the two evaluations of intertextuality to be done in this study. The pericope will first be evaluated using Hays' seven tests of hearing intertextual echoes, which are availability, volume, recurrence, thematic coherence, historical plausibility, history of interpretation and satisfaction (Hays, 1989:29-32). Keesmaat, another NT scholar of intertextuality, supplemented the tests with further information. Nonetheless, before evaluating the intertextual exercise in this study a few considerations and views from other NT scholars are provided, to follow how Paul understood Scriptures. Punt, one of the scholars on Pauline literature, suggests that Paul's way of interpreting scripture was "free, creative and loving" (Punt, 1996:405-414). This mode of interpretation is described as such because the believers were free from the bondage of the old covenant contained in the Jewish law. This freedom flowed even into the understanding of Scriptures. It is also said that this understanding of Scriptures operated on the "principle of love" (Punt, 1996:406). In this approach, Punt discusses how this mode of interpretation worked in Pauline literature in four ways. First, he suggests that Paul had no intention to limit his interpretation to historical context, original meaning and purpose. He had no intention to maintain the original meaning. Consequently, he recontextualized his understanding of the Scriptures of Israel. Parts which were more historical in Pauline interpretation were taken to be understood typologically (Punt, 1996:407-410). Second, in terms of adapting the texts Paul did it "to conform to its fulfillment in the Christian narrative" since his concern was for the "eschatological community" (Punt, 1996:410-413). Third, another element in a Pauline mode of

interpretation which Punt discusses is the inner biblical textual relations. He shows that this was a well-known Jewish practice. It works in the way that “once a text is recognized as scripture it generates interpretation and adaptation so that the original text is transformed into a new and expanded text” (1996:412-413). Finally, Paul used Scriptures for rhetorical purposes, rearranging the citations to suit his arguments (Punt, 1996:413). These four elements are catalysts in understanding properly how intertextuality works in Pauline texts, because it is all about the interrelationship of old and new texts and how the meaning is deepened and expanded in the new context.

The evaluation checks for the following details as far as intentional allusions and unintentional echoes are concerned:

1. *Availability*: Was the proposed source of echo available to the author and/or original readers? (Hays, 1989:29).
2. *Volume*. To what degree is the explicit repetition of words, or are there syntactical patterns? This involves how distinctive or prominent the precursor text is within Scripture and how much rhetorical weight the echo receives in Paul (Hays, 1989:30 as paraphrased by Keesmaat, 1999:52).
3. *Recurrence*. How often does Paul cite or allude to the same scriptural passage elsewhere? (Hays, 1999:30). On the same note, Hays proposes that if there is an important recurrence of the proposed echo, the context of the recurrent echo should also be considered (1999:30).
4. *Thematic coherence*. How well does the alleged echo fit into the line of argument Paul is developing? Is its meaning effect consonant with other quotations in the same letter or

elsewhere in the Pauline corpus? Do the images and ideas of the proposed precursor text illuminate Paul's argument? (Hays, 1989:30).

5. *Historical plausibility*. Could Paul have intended the suggested meaning? Could his readers have understood it? (Hays, 1989:30 cf. Keesmaat, 1999:52) "Is the suggested meaning plausible in light of 'which the intertexts of the culture allows?'" (Boyarin, 1990:86 as quoted and paraphrased by Keesmaat, 1999:52).
6. *History of interpretation*. Have other readers, both critical and pre-critical, heard the same echoes? (Hays, 1989:52).
7. *Satisfaction*. Does the proposed reading make sense? Does it illuminate the surrounding discourse? Does it produce a satisfying account for the reader of the effect of intertextual relation? (Hays, 1999:31).

## **5.2 A Review of the Critique of the Hays' Sevenfold Criteria**

Before showing how this study has been evaluated using Hays' sevenfold identification criteria, the research reviews a study that surveys "the reception, outlining and critiquing the major attempts to amend, replace or overthrow" the criteria (Shaw, 2013: 234). David Shaw has done commendable work of reviewing of these criteria and the research will refer to it (Shaw, 2013:234-245).

The evaluation of the criteria can be summarized in three categories, viz. acceptance, adaptation and rejection (Shaw, 2013:236). The acceptance of the criteria has been done by NT scholars who have cited them uncritically, e.g. Beale (2008:24-25) and Guthrie (Beale and Carson,

2008:919-920), suggesting that the criteria are indeed feasible. As an example of adaptation, Thompson (1991:30-36) adapted and expanded the criteria from seven tests to eleven, as follows:

“(a) Verbal agreement, (b) conceptual agreement, (c) formal agreement, (d) place of Gospel saying in the tradition, (e) common motivation, rationale, (f) dissimilarity to Graeco-Roman and Jewish traditions, (g) presence of dominical indicators, (h) presence of tradition indicators, (i) presence of other dominical echoes or word/concept clusters in the immediate context, (j) likelihood the author knew the saying, (k) exegetical value.”

This adaptation by Thompson represents provisional acceptance of what Hays proposed. Shaw’s analysis of Thompson’s eleven fold tests shows that “Hays’ criterion of volume is equivalent to Thompson’s first and would be improved upon by the inclusion of the third” (2013:236). A new departure is that Thompson’s sixth criterion is extratextual in nature in that it looks for other intertexts outside the OT (Shaw, 2013:237). It is also urged that “his (Hays’) criteria would be strengthened by the acknowledgement of others sources for allusions than the OT” (Shaw, 2013:237), concerning the criterion of availability. Nevertheless, K.D. Litwak (2005:63) proposes, as a way of adapting, that the tests should be reduced instead of increasing as seen in Thompson’s elevenfold criteria. Litwak shows that there is duplication in some of the tests; for instance, recurrence and volume, historical plausibility and satisfaction. By contrast, Shaw provides a defense why each test must stand on its own. In the interest of the limitations of this study, the researcher will not discuss this defense (cf. Shaw, 2013:238). The third form of adaptation “involves the introduction of a two tier system whereby some criteria are held to be essential and others secondary” (Shaw, 2013:238). This suggestion is propagated by Brawley (1995:13) who proposed that availability and volume are primary tests; Berkeley (2000:60-64) who generated his own list of seven criteria, and lists ‘common vocabulary,’ ‘vocabulary clusters,’ and ‘links with other texts’; and according to Beetham (2010:27-34) ‘availability’, ‘word agreement or rare concept similarity’ and ‘essential interpretive link’ as important.

Beetham also proposes that “an allusion must pass all three tests” (Shaw, 2013:238). All these views agree that the Hays’ pioneering work is acceptable (Shaw, 2013:238).

The Hays’ criteria have also met outright rejection. Shaw (2013:238-241) discusses a number of scholars who are of a different opinion. First, Porter (2005:63) holds that the criteria were not “properly scrutinized,” and he discusses their shortcomings. Second, Stanley (2004:3) seeks to understand Hays’ “maximal interpretations of Paul by highlighting the fact that ‘literacy levels were low in antiquity, access to books was limited, and most non-Jews had little or no prior knowledge of the Jewish scriptures.’” This criticism is aimed at the assumption of the availability of the text to Paul’s original readers. This objection is overruled easily by different scholars who argue that the availability of knowledge of the Jewish/exodus tradition was high and that Paul himself was an able teacher could have explained some of these traditions in his presentations (Shaw, 2013:240). Moo (2007:83-84) also has some criticism on “Hays’ criteria of satisfaction and to what extent this final criterion embraces the relativistic agenda of those literary theorists who first developed ‘intertextuality’, tarnishing the other six criteria in the process” (Shaw, 2013:240). On the contrary, Hays (1989:189) explained that this criterion is not hermeneutical *per se* but is focused “on an exercise of poetic imagination, on the freedom of intertextual play.” It is the researcher’s opinion that the last criterion of Hays provides a sufficiently balanced check for the intertextual scholar. It verifies the integrity of the work whether it has been properly done or ill-conceived. Lastly, an issue is raised on the clarity of Hays’ terminology. The argument is that the terms are synonymous, to which Abasciano (2010) offers alternatives.

Having appreciated the above critical review of Hays' sevenfold criteria, the researcher draws the following conclusion towards substantiating its use in this research. First, the Hays criteria have clearly been accepted with some reservation. Opinions that have surfaced during evaluation, help to tighten the criteria-into a universally acceptable methodology. It affirms when such issues are being raised while this study is being done, because the debate showed how favourable, applicable and relevant the criteria are. Second, an objective analysis of the rejection simply shows where the criteria may need more clarification and strengthening but the rejection is not substantial enough to alter the status of the criteria. The rejection has just pointed out some issues like relativism of the seventh test, and not the criteria as a whole. Therefore, in other words, the sevenfold test of intertextual echoes and allusions are still usable even though the test is under scrutiny and prone to revision.

### **5.3 An Intertextual Evaluation of the Exodus Motif in 1 Cor.10:1-13**

#### **5.3.1 Availability**

On this criterion, the researcher traces to find out whether the proposed sources of echoes and allusions were available to Paul and to the addressees of the epistle, the community of Jesus in Corinth. In the pericope 1 Cor.10:1-13, Paul alludes to and echoes a number of prominent OT pericopes from the biblical accounts of exodus, as argued in chapter 4. Keesmaat declares that the availability of the scripture of Israel cannot be doubted (1999:217). Hays concurs with Keesmaat that Paul's "practice of citation shows that he was acquainted with virtually the whole body of texts that were later acknowledged as canonical within Judaism" (1989:30). One such example is Paul's direct quotation of Ex.32:6 in 1 Cor.10:7, "the people sat down to eat and drink, and rose up to play." Hence, the availability of the source of these echoes and allusion is

beyond doubt. Paul appears to be acquainted with the exodus tradition of the Jewish scripture and an able interpreter of the same. Keesmaat suggests that the availability may have been both in memory and writing so that making intentional allusions and unintentional echoes would have been obvious (1999:217). She suggests further that Paul evoked the whole realm of the exodus tradition from bondage to the inheritance of the Promised Land (1999:218).

There is also general agreement regarding the availability of the proposed source of echoes and allusion to the original readers, the followers of Jesus in Corinth. First, Müller confirms that “it is a historical fact that for about a hundred years of its earliest history, the Christian Church shared its Bible with Judaism” (1996:21). On a special note, Cohen shows that the second temple Judaism is a ‘book religion.’ At its heart lies the Bible, the book which Jews call "Tanak" and Christians call ‘the Old Testament.’ It was the second temple Judaism that created "the Bible" (1987:24). He further shows that both rabbinic Judaism and Christianity confessed their faith in the authority of Scriptures as early as the first century (1987:179). Therefore, both Müller and Cohen confirm that the second temple Jews and Christians had the Scriptures as an authority and that it was available to them. Second, the introductory formula of the pericope bears indisputable evidence to the availability of the proposed source of echoes to the original readers. The introduction, “I do not want you to be ignorant,” proposes that the followers of Jesus in Corinth were aware of the exodus tradition in one way or another. However, Paul’s emphasis was that the Corinthian followers of Jesus do not miss the lessons from the exodus tradition (Johns, 1998:17). Another piece of evidence that substantiates the availability of the source to the original readers is found at the beginning of the middle section of 1 Cor.8:1, 4. These two texts address the problem that some of the followers of Jesus had, viz. being puffed up because of the theological

knowledge they had concerning the scriptures of the Jews (Ciampa and Rosner, 2010:445). Other scholars base knowledge on the availability of the source on the affinity Paul shows to exist between the Jews and the followers of Jesus (Collins, 1999:364-365). Another item of evidence of the source of echoes is seen in the fact that in the first and second century Rabbis continued teaching the exodus tradition in the hope of the messianic salvation, from the synagogue lectionary (Keesmaat, 1999:218), and this was probably also practiced in the Jewish Synagogue in Corinth, hence the availability of the source of echoes. In an article written by William Donald in the journal *Biblical Archaeologist*, he confirms that at the end of a road known as *Lechaion*, there was an entrance (*propylaia*) to the *Agora*. At this entrance there was a staircase on whose step is a horizontal beam with the inscription “Synagogue of the Jews” in Greek. It is believed that the early synagogue before Paul and the new synagogue which Paul founded was located at the same place (Donald, 1942:41). Furthermore, the availability of Jewish Christians in Corinth who were well aware of the exodus tradition and Paul's argument in the Corinthian synagogue of Jesus as the Messiah (see Acts 18) substantiates even further the availability of the source of echoes and allusions.

### **5.3.2 Volume**

The volume of the echoes and allusions discussed in this study and pericope is excellent. In 1 Cor.10:1-13 a large proportion of motifs are deeply established in the exodus “as either recalled or expected in the scriptures of Israel” (Keesmaat, 1999:218). In this pericope, the exodus narrative is highly spiritualized so as meet the spiritual needs of the eschatological community of Jesus. Israel is deemed ancestors of the eschatological church. All the gracious provisions, food, water and God's guidance by fire and water, are understood as spiritual privileges and blessings received by all. However, Israel's rebellion during the exodus is used as a formative model for

followers of Jesus in order that they should not follow suit. There are actually twelve biblical references which are intertexts from the exodus tradition. These reference are succinctly listed in chapter 1 and 4 in table 1. These are prominent and distinctive precursor texts within Scripture. They are the ones that gave gravity and authority to Paul's rhetoric in this theological exhortatory pericope. These are not single texts but passages containing the whole story in a particular pericope. Finally, the faithfulness of God for the salvation of both Israel and followers of Jesus is emphasized. The uniqueness of this intertextual narrative is that the exodus motif is central to the pericope and appears also to be central to the understanding of the new community's spiritual experience. This fact makes the echoes and allusions loud and excellent. The exodus narrative from the scriptures of the Jews carries an authority that has an ability to drive spiritual lessons needed by the community of Jesus in Corinth. Keesmaat confirms that

“The prominence of the exodus narrative within other early Christian writings would have increased the volume of Paul's language. The framing of Jesus' life in terms of exodus motifs ... means that Paul's evocation of the exodus occurred in a context receptive to such allusions and echoes” (Keesmaat, 1999:219).

It is clear that the more Paul and other NT authors used the exodus tradition, the more authoritative their exhortations were. The Christian experience had much to derive and learn from Israel's experience in the wilderness. There is a probability that early followers heard the gospel better as proclaimed via the exodus motif.

### **5.3.3 Recurrence**

The exodus tradition has also recurred in some parts of the New Testament; Keesmaat (1999) has traced it in Rom.8:14-39 and Gal.4:1-7. Furthermore, Paul somehow echoes, though dimly, the exodus motif in Rom.9-10, 2 Cor.6 and 2 Cor.3. In Rom.9:1-5, Paul discusses how ancestors of eschatological Christianity enjoyed the privilege of having a promise but ended up with a curse.

This is a recurrence of I Cor.10:1-5, which shows the same idea flowing through Pauline thought and theology. In 2 Cor.6, there is a recurrence on the warning against idolatry which is also central to the pericope under study. Keesmaat (1999:220) quotes Webb saying that “Paul quotes from Ezekiel and Hosea in ways which evoke a second exodus event as part of the experience of the Corinthian believers.” In fact, this is what is observed in the whole epistle of 1 Corinthians. There is a call to flee from idolatry, schisms, sexual immorality, *et cetera* which is in a sense a call to flee from modern and spiritual Egypt in order to serve God fully. In 2 Cor.3 Paul discusses the identity of the Corinthians (Keesmaat, 1999:220), but emphasizes its residing in Christ, whose glory surpasses all. There is an exodus motif in this pericope since it also happened during the exodus. The identification of the Corinthian followers of Jesus with Jesus himself appears to be Paul’s perpetual aim: “ἡ πέτρα δὲ ἦν ὁ Χριστός.” Therefore, an exodus motif resonates in the Paul’s discussion in Rom.8:14-39, Rom.9-11 and 2 Cor.3 and 6, and indeed unsurprisingly, because there is a strong thread that binds the Pauline literature to the OT and also especially to the exodus tradition.

#### **5.3.4 Thematic Coherence**

One of the main concerns of Paul in 1 Corinthians is the salvation of mankind. Paul’s use of the exodus motif in the 1 Cor.10:1-13, as shown in chapter 4 of this thesis, portrays God’s faithfulness in action for the salvation of mankind. It also portrays how God is involved in the provision and guidance of his children. The exodus motif is ideologically within the idea of God who saves and provides. In the pericope, God’s faithfulness is seen in action, first as God calls Israel out of Egypt, a fulfillment of God’s promise to Abraham (Gen.15:13, 14). As soon as Israel stepped out of Egypt God led and guided them with a cloud and pillar of fire. He also fed

and gave them water to drink. This act as a reminder to the followers of Jesus, who in one way or another has received heavenly endowments as a result of their relationship with God. They have an opportunity of being identified with the body of Christ, and to partake of the Lord's Supper.

God's faithfulness, in acting for the salvation of mankind, is illustrated by the four formative models which Paul gave. Amid craving evil, idolatry, immorality, grumbling and testing Christ, God is shown as still merciful and gracious. In the pericope in verse 5 and 11 he warns against the probability of the Corinthians' forming the attitude and character counter to God and suffer as Israel did. This, too, is the manifestation of the theme of God's faithfulness – God warns, teaches, guides and exhorts before punishing the disobedient. The thematic coherence is extended in the last block of the pericope under study. God's faithfulness is finally declared. It is noteworthy that the whole of the Pauline corpus is about God's faithfulness in extending the call for salvation even to the gentile world. All the alleged echoes and allusions in this study fit well into Paul's line of argument. As discussed in chapter 4, the echoes and allusions helped to illustrate the problems of the followers of Jesus in Corinth.

This thematic recurrence is not limited to the theme(s) in the pericope. It also clarifies and illuminates Paul's discussion of all the issues that he is discussing in the pericope. The epistle is all about God's faithfulness for the salvation of mankind, which is still struggling with diverse temptations in a Corinthian Greco-Roman environment. This theme is all over Pauline literature. It is about a God who has extended his call to those who were considered as outcasts.

### **5.3.5 Historical Plausibility**

It appears that Paul intended the alleged meaning effect and that his readers understood him. Keesmaat suggests that Paul's readers were celebrating a meal modelled on the Passover and "would have been acquainted with this formative Israel story" (Keesmaat, 1999:221). This familiarity shows that the scriptures of the Jews may have formed the basic words of instruction, and the expectation of the new era in the continued biblical history led some groups to stress such traditions in the Jewish literature (Keesmaat, 1999:221). These might have been calls for the new exodus.

Paul's use of the exodus tradition in 1 Cor.10:1-13 is plausible within the historical circumstances of the community of Jesus in Corinth. The exodus motif had a specific function calling for the use of the exodus tradition, as shown in the conduct Paul expected of them. A number of factors substantiate the historical plausibility of the exodus tradition. First, Paul dealt with the Jews at the onset of his mission in Corinth with the argument that Jesus was the Messiah (Acts.18:1-17). The Jews opposed Paul and abused him but the gentiles believed and were baptized. This scenario may have created antagonism between the Jews and gentiles. Hence, using the exodus tradition may have helped to clear any possible antagonism by reconfirming the affinity between the Jews and the gentile believers. This affinity may have helped in the understanding that the God who was faithful to Israel is also faithful to the gentile believers (Keesmaat, 1999:222). This is the same faithfulness in salvation that Paul emphasizes in the pericope. Second, it is clear that in the community of believers in Corinth, conflict and strife appears to have characterized their Christian experience. The antagonism between the "the strong" and "the weak" is the best example that can be used. Paul's use of the exodus narrative

called the believers to learn from what had happened to Israel. Paul calls on the believers to be circumspect lest they fall. Third, historical plausibility and understanding of the meaning suggested can also be traced in the socio-economic and religious background of Corinth as discussed in chapter 3. Given such a background and the meaning Paul intended in the pericope, it appears that the message of Paul had intertexts of culture. Therefore, the historical plausibility is beyond any reasonable doubt.

### **5.3.6 History of Interpretation**

A number of NT scholars, most notably Wayne Meeks (1982), Gary Collier (1995), J. Smit (1997), Ellen Bradshaw Aitken (1997) and James Logan Johns (1998) have identified an exodus motif in the pericope. Meeks (1982:64-78) heard the same echoes from exodus, and finds that the pericope is both the *midrash* and *paraenesis* against idolatry, basing his argument on the explicit quotation of Ex.32:6. He portrayed the relationship of idolatry with the other sins in the pericope. Collier (1994:55-75) also found that the background of the pericope was exodus in nature. He argued that the main problem in the pericope was that Israel craved evil things. Hence, he did not include craving as one of the five sins but described it as the primary sin that led to the four secondary sins as outlined by Paul. Collier and Meeks agree on the independence of the pericope and differ slightly on the structure and argument.

Smit (1997:40-53) approaches the pericope rhetorically but concurs with earlier authors that the pericope is resoundingly exodus in nature. He proclaims it as purely theological while other preceding pericopes in the middle section of first Corinthians are sociological. Nevertheless, he says that the pericope speaks against idolatry, and considers the mention of the meals to be

deliberate in order to counteract the counterfeit idol meals. Ellen Bradshaw Aitken (1997:359-370) finds the pericope to be an organized litany that served some 'ritual practice' in the Christian community before its use in the first epistle to the Corinthians. She argues further that the whole pericope is an extended exegesis of Ex.32:6. Hence, she shows the whole pericope is about a good (Ex.24:9-11) and a bad meal (Ex.32:1-6). To her the pericope alludes to a bad meal with an aim to encourage the Corinthians to be partakers of the good meal. Therefore, her study is against idolatry as seen in the bad meal. Finally, James Logan Johns (1998:1-173) approaches the pericope typologically, and proposes that the "Pauline approach to scripture and his particular use of the exodus events, is seen in his use of the words πνευματικὸς (1 Cor.10:3,4), τύποι (1 Cor.10:6) and τυπικῶς (1 Cor.10:11). Johns sees "an analogy between the behavior of the Israelites and that of some of the Corinthians" (1998:6).

The above studies have shown how other NT scholars have heard the same echoes from the exodus tradition. However, they have studied the pericope differently from various approaches and methodologies, showing how different approaches applied to the same pericope, yield wonderfully different results and giving provide different meanings. An intertextual study has shown how authoritative the exodus motif is to the instructions in the pericope and intratextually, and how central the pericope is to the epistle. This is the uniqueness that comes as a result of the intertextual study apart from others dimensions with which other approaches have yielded.

### **5.3.7 Satisfaction**

The dissertation took as its point of departure the hypothesis that 1 Corinthians 10:1-13 is central to the whole epistle of 1 Corinthians. This led to the following assumptions: firstly (the purpose

of the study), that the pericope is an intentional intertextual reference with both biblical and theological implications; secondly, that the pericope is not limited to the immediate context of 1 Corinthians chapters 8, 9 and 10 and that it fuses the epistle intertextually. This is in line with what Keesmaat (1999:51) said: “It should be noted that even when it is possible precisely to determine [to which] ... text Paul is alluding, this does not mean that in his allusion Paul has only evoked that specific text.” She explains that “texts exist in certain contexts, therefore, in alluding to or echoing a specific text the whole world of that text is evoked. Consequently, the textual world – that is, the larger textual context – also becomes part of the intertextual pattern, creating wider textual meaning than the text as an isolated fragment could evoke (Keesmaat, 1999:51).” In this regard, limiting the pericope to the immediate context may lead to limit the understanding of the purpose of the tradition in 1 Corinthians. Thirdly, the study has shown how each specific Exodus incident correlates to an issue or problem in the epistle. So the hypothesis is based on the centrality and correlation of 1 Corinthians as guided by intertextuality, which has finally shown that the whole epistle revolves around the pericope. In this case, the exodus tradition has been shown to be versatile as our understanding of its meaning has been expanded. The exodus tradition has been seen as instructive and exhortatory and has far-reaching tentacles which add to its versatility.

#### **5.4 Conclusion**

Testing this study with the sevenfold criteria of Hays has shown that intertextually 1 Cor.10:1-13 resonates well as far as allusions and echoes are concerned. The researcher has shown how the text of the OT, as the source of allusions and echoes, was available to both the author and the

original readers. This study has shown how both second temple Judaism and early Christianity depended on the Scriptures of Israel, the Law, the prophets and the writings. In terms of the volume of echoes and allusions, it has been found that the Paul used the exodus motif intentionally to an extent that reading the pericope one would explicitly and clearly trace the precursor texts in this narrative. The recurrence of the exodus motif in Pauline literature has also shown to be feasible, in that in Romans, 1 Corinthians and Galatians Paul used the exodus tradition to illustrate God's dealing with his children. Thematically, the alleged echoes and allusions in this study have all shown that the pericope is about God's faithfulness toward the salvation of mankind. The echoes and allusions show God providing, guiding and protecting Israel and Israel is shown as being rebellious. Even then God is portrayed as constant in the saving of mankind. The pericope has also been found to be historically plausible because it has shown that Paul intended the suggested meaning and his readers heard him. In the history of interpretation, it has also appeared that this is not an isolated study but that other scholars in the likes of Smit, Meeks, Collier, Aitken and Johns heard the same echoes. The difference that has been registered is in terms of methodology and the extent to which they studied the same pericope. The researcher is fully satisfied that this study is truly intertextual and that it makes sense. The effect of intertextuality has been met in that the exodus tradition has been given another meaning, which is Christian and purely theological in nature and has been expanded as it was being understood as intertext to the pericope, 1 Cor.10:1-13.

## **Chapter 6**

### **Hermeneutical events and the intertextual role of the exodus motif in 1**

### **Cor.10:1-13**

#### **6.1 Introduction**

In this final chapter of this research we discuss the results as found in chapters 4 and 5 and draw a conclusion. This is a second evaluation. In order to identify the place of an echo in the pericope, the new meaning generated, to whom it occurs and the effects of intertextual meaning (Hays, 1989:25-29), the researcher employs Hays' five distinctions which are hermeneutical events as they occurred in the mind of Paul, the original readers of the letter, the researcher's act of reading, a community of interpretation and the occurrence of an intertextual fusion in the text itself. These events reveal the functionality of the text and its intertextual disposition. It also shows that the tradition was not used superficially, but was a premeditated act of interpretation in all concerned groups of people. Hence, tracing hermeneutical events in this act of intertextual interpretation of the pericope is a justified course of action in this study.

The latter part of this chapter will discuss the findings as part of an endeavor to understand the intertextual role of the exodus motif in 1 Cor.10:1-13. Section 6.2 forms the conclusion of this research which discusses the whole process of research and its findings. Then the conclusion, summary of contribution(s) and recommendations for future research will follow.

## 6.2 Hermeneutical Events

This section of chapter 6 endeavors to trace hermeneutical events so as to show whether the claims of intertextual effects are valid, by demonstrating credibly how it happened.

### 6.2.1 The Hermeneutical Event Occurs in Paul's Mind

In order to understand the hermeneutical event as it occurred in Paul's mind, this study will try to demonstrate whether Paul intended such effects or not (Hays, 1989:26) as far as can be deduced from this letter. First, it is the goal of this study to show that Paul truly intended the meaning or effects portrayed in this study. His usage of the exodus story was intended to drive home all the necessary points and lessons. For instance, the opening of the pericope substantiates the fact that Paul intended the meaning as shown in this study. He introduces the subject by expressing his desire that the Corinthians are well aware of what happened with οἱ πατέρες ἡμῶν, both positive and negative occurrences. It can be concluded here that this is an intentional sentence. Collins (1999:368) confirms that the intention was that Paul wanted to “emphasize the experience of the Israelites” as something “common and universal.” Hays (1997) concurs somewhat with Collins by saying that “His constant goal is to call the Corinthians to understand corporate existence of the church” (1997:11). Ciampa and Rosner confirm that Paul intended that the gentile readers were to understand themselves in the new identity as the covenant people, and that in the process they had become part and parcel of the covenant community (1997:446). Paul intended that the exodus tradition should act as a carrier of meaning to the followers of Jesus. The intentionality of the meaning in this pericope is also substantiated by the fact that Paul is understood to be a partaker in the interpretation, and not just an inheritor, of the exodus tradition, as well as an

active exegete of the tradition (Enns, 1996:31). This is evident in the way Paul interpreted each exodus event and connected it to the situation at hand. Israel and the followers of Jesus are both recipients of God's gracious provision. Hence, what befell Israel would also befall the followers of Jesus, if they should develop the attitude and conduct themselves in a manner similar to that of Israel. The intention can also be seen in the way Paul concluded this unique and independent pericope. He talks about the temptation as being a human problem and that God is faithful in the salvation of mankind. It can be concluded here that this is an intentional sentence. In other words, Paul deliberately used the tradition to portray that even though Israel failed God and followers of Jesus, formatively, were also going in the same direction, resisting the temptation was not beyond their ability. Comparing the how Paul applied the tradition to the situation at hand; he clearly intended the effects or meanings one discovers intertextually in this pericope.

### **6.2.2 The Hermeneutical Event Occurs in the Minds of the Original Readers of the Letter**

The claim of intertextual meaning effect can also be substantiated by demonstrating that the followers of Jesus in Corinth would likely have perceived such effects. The question is whether the followers of Jesus at this time were aware of the Jewish traditions and understood it as discussed in this study. Most commentators and NT scholars tend to agree that the way Paul used the exodus story shows that his audience, the original readers of the letter, were well aware of the tradition. This could further be substantiated by the fact that the biblical account of the followers of Jesus in Corinth shows that there were both Jewish and gentile Christians (Acts 18:1-17). The Jewish converts were definitely aware of the exodus tradition. Hence, the usage of the scriptures of the Jews cannot be uncalled for. According to chapter 2 of this study, both groups of the followers of Jesus had a particular perspective of their spiritual situation and problems which are

being addressed by Paul. Furthermore, according to the evaluation and findings in chapter 5, Müller (1996:20) has confirmed that early Christians shared the Bible with Judaism. Cohen (1987:179) shows that the scriptures were authoritative to both groups as they understood that they were revelations inspired by God. Therefore, when Paul addressed the issues by incorporating the exodus tradition with intertextual meaning effects, these followers of Jesus would most probably have understood his lessons, and could probably draw the intended conclusions.

### **6.2.3 The intertextual Fusion Occurs in the Text itself**

On intertextual fusion in the text, Hays (1989:26) admits that a hermeneutical event cannot be traced because we do not have access to the author or the original readers of the epistle, both being visible only as implied author and implied reader. Therefore in this case the task is accomplished by simply tracing the nature of the text rhetorically and literarily (Hays, 1989:26). In order to show how the exodus tradition is fused intertextually within the pericope, two approaches from NT scholarship provide a fitting argument. According to the chapter 2 of this study, J. Smit and G. Collier briefly studied the pericope from a rhetorical and literary point of view. For a complete discussion of these studies refer to chapter 2.

Smit uses a rhetorical methodology, analyzing the means which rhetors use to compose a persuasive speech (1997:42). The most important tools are:

“analyzing the different aspects of the question and determining the right approach (*intellectio*); collecting appropriate arguments (*inventio*); arranging the material into a clear and persuasive discourse (*dispositio*); choosing (*sic*) the proper tone and bringing into play effective figures of style (*elocutio*)” (Smit, 1997:42).

In his rhetorical analysis of the pericope, Smit finds that it forms Paul's *dispositio* of the middle section (chs.8-10) of 1 Corinthians. This is where Paul uses the exodus tradition in "a clear and persuasive discourse." He did not see the exodus tradition as an isolated story but one that could be used to help the followers of Jesus in Corinth to understand the depth of their problem. The following shows how Smit developed the rhetorical structure. The *dispositio* and argumentation are analyzed well in the following tripartite structure.

“10:1-5	The theological significance of participation in baptism
10:6-10	The theological significance of participation in pagan sacrificial meals
10:11-13	Participation in baptism and/or the Lord's supper excludes participation in Sacrificial meals. Believers lack the power to combine the two” (Smit, 1997:48).

The exodus tradition is fused intertextually with the Corinthian problem to show that God's gracious provisions in the wilderness were meant to develop an exclusive relationship with Israel. However, Israel did what was contrary to God's expectation and suffered the consequences. Hence, rhetorically Paul appeals to the believers to exercise God's endowment in them so that they can stand the *πειρασμός*. This is how the text of the exodus story is fused with the text of the Corinthian temptation intertextually in a rhetorical manner.

Literarily Collier sees three blocks like Smit; a first block (vv.1-5) with the fivefold *πάντες*, a second block (vv.7-10) with a fourfold *τίνας αὐτῶν*, while a third block (vv.6-11) is “a formal chiasm based partially on parallel thought patterns in the verses” (1995:60). By inductive reasoning Collier (1995:62-63) shows that the pericope, 1 Cor.10:1-13, is about God. He shows that it was God who gave Israel everything needed, punished them for craving evil things and finally the same God is faithful in the provision of escape in trials and temptations. The fact that

the pericope is about God is an accurate agreement with Smit (1997:40) who, through rhetorical analysis, concluded that the pericope is theological, and concerns the effect that craving evil things has on the relationship with God. Therefore, the claim about intertextual meaning effects is substantiated, since the intertextual fusion has been shown to occur in the text itself. There are properties of the text's own rhetorical and literary structure.

#### **6.2.4 The Hermeneutical Event Occurs in the Researcher's Act of Reading**

In this hermeneutical event, the task is to test intertextual meaning effects by considering the hermeneutical event as it occurred in the researcher's act of reading (Hays, 1989:26). While it is difficult to prove validity, the task being of a cognitive nature, the researcher reports his first-hand perceptions of the intertextual meaning effects as these occurred during his own reading. There is no further validation than this (Hays, 1989:26). The intertextual meaning effects emerged as "a result of the interaction between the researcher and the text in the act of reading" (Hays *et al.*, 2009:42). The unique nature of the pericope in terms of the concentration of the exodus tradition was the source of illumination that the pericope is intertextually hermeneutically fertile.

The researcher made an intertextual connection because, firstly, he perceived that Paul used a narrative that is not really part of the middle section of the 1 Corinthians. Secondly, the researcher realized that this may have been done for a purpose which made him to start looking for intentions and meaning behind such a usage of the OT tradition. Furthermore, the researcher perceived that the text of the pericope being studied has an intertextual disposition that calls for intertextually controlled interpretation. The researcher was able to find an intertextual disposition

in the pericope when he came across “common vocabulary,” “vocabulary clusters,” and “links with other texts” (Shaw, 2013:238). Such indicators were seen in the words and phrases like “our fathers,” “Moses,” “the cloud,” “the sea,” “spiritual food,” “spiritual rock” and others. All these words made the research to trace their original intertexts, trying to understand the original usage and meaning and again trying to understand the usage and meaning in the new context. Chapter 4 of this study, which is the intertextual analysis, is partly a practical demonstration of how this act of reading took place and contains its results.

### **6.2.5 The Hermeneutical Event Occurs in a Community of Interpretation.**

Another claim about intertextual meaning effects hold that “claims about intertextual meaning effects are valid where it can credibly be demonstrated that they conform to the hermeneutical conventions of a particular community of readers” (Hays, 1989:26). A brief history and review can show how this study attempted to “conform to the hermeneutical conventions of a particular community of readers.” In this study, two communities appear to be relevant, viz. the NT guild of biblical scholars and the guild of literary critics, more especially those who have devoted their time towards studying intertextuality. According to chapter 2 of this study, five scholars have done notable studies that have shown that this hermeneutical event has also been happening in their minds. Firstly, Meeks (1982:64-78) heard the same echoes from exodus. He holds that the pericope is both the *midrash* and *paraenesis* against idolatry, an argument which he bases on the explicit quotation of Ex.32:6. Secondly, Collier (1994:55-75) found that the background of the pericope evokes exodus in nature. He argued that the main problem in the pericope was that Israel craved for evil things, which led them to commit idolatry, adultery, grumble and test Christ. It is noteworthy that Collier and Meeks agree on the independence of the pericope and

differ slightly on the structure and argument. Thirdly, Smit (1997:40-53) studied the pericope from a rhetorical point of view and concurs with other authors that there is an exodus tradition in this study. Fourthly, Ellen Bradshaw Aitken (1997:359-370) argues that the whole pericope is an extended exegesis of Ex.32:6. She shows that the whole pericope is about a good (Ex.24:9-11) and a bad meal (Ex.32:1-6) as contrasted with Corinthian good and bad meals. Finally, James Logan Johns (1998:1-173) approaches the pericope typologically. Johns sees “an analogy between the behavior of the Israelites and that of some of the Corinthians” (1998:6).

In very recent studies, a good number of scholars have been seen in the forefront in trying to show that intertextuality is conventional. This group (excepting Sylvia Keesmaat) has been mentioned in this study because they all delivered papers at an interdisciplinary and international conference, “*Die Bibel im Dialog der Schriften*” (Hays, Alkier and Huizenga, 2009:vii), on November 4-6, 2004 at the department of Protestant Theology at Johann Wolfgang Goethe-Universität, Frankfurt am Main, Germany. The goal of the conference in the light of intertextuality was “to bring various approaches into conversation with each other and to realize Bakhtin’s principle of dialogicality within the context of the theoretical debate itself” (Hays, Alkier and Huizenga, 2009:viii). This group has diversified the conventionality of intertextuality and has shown how intertextuality is related to and different from other hermeneutical approaches. However, Steven Moyise points out that historical criticism and intertextuality on their own “are not suited to the task of studying the use of scripture in the New Testament” (Hays, Alkier and Huizenga, 2009:32). He (2009:32) recommends that historical criticism and intertextuality should work together so that they complement each other.

In his outstanding seminal work, Michael Schneider (Hays, Alkier and Huizenga, 2009:35-52) contributed an article entitled, “How does God act?: Intertextual readings of 1 Corinthians 10.” In this article, he uses 1 Corinthians 10 as an example to clarify problems for the concept of intertextuality and how an intertextual exercise can be done. By using this pericope as an example, Schneider justified the credibility and validity of this study and its claims about intertextual meaning effects' conforming to the hermeneutical conventions of a particular community of readers. The group that met at the Johann Wolfgang Goethe-Universität, in Frankfurt forms part of the large community of scholars worldwide who have keen interest in the intertextual relationship of the OT and NT and even between the Bible and extrabiblical sources of literature.

The above studies have shown how other NT scholar have heard the same echoes from the exodus tradition. However, they have studied the pericope differently in terms of approach and methodology. This intertextual study has shown how authoritative the exodus motif is to the instructions in the pericope, how central the pericope is to the epistle. This is how intertextuality expands the meaning of a text and show that each quotation acts as a bridge to the other (Hays, Alkier and Huizenga, 2009:32).

### **6.3 The Intertextual Role of the Exodus Motif in 1 Corinthians 10**

The main goal of this study was to show that from an intertextual point of view and intratextually, Paul's usage of the Exodus Motif in 1 Corinthians 10 has further importance than just in itself; it contains implications for the surrounding chapters 8, 9 and 10, besides having

profound biblical and theological implications for the whole epistle. In the pursuit of this goal, this study undertook study of 1 Corinthians 10:1-13, using the methodology of intertextuality. It became obvious that current studies have not sufficiently accounted for the importance of 1 Cor 10:1-13 in itself as well as with regard to the letter as a whole, and dealt inadequately with its scriptural intertextuality. According to chapter 2 of this study, various scholars have studied it typologically (Johns, 1998), rhetorically (Smit, 1997) and exegetically (Meek, 1982; Collier, 1994 and Aitken, 1997) have come up with outstanding results.

This study has aimed to widen and broaden the understanding of the exodus motif in 1 Cor.10:1-13 intertextually and how the pericope is related to the whole epistle intratextually. In the study of the pericope, terms with an intertextual disposition were of key interest and demanded an intertextual analysis.

Paul introduced this pericope with the words οἱ πατέρες ἡμῶν. It is has been found in this study that these words introduced an affinity between Israel and the followers on Jesus in Corinth. Intertextually, it affirmed that much as Israel were recipients of God's gracious provision, the eschatological community of Jesus in Corinth too were recipients of God's grace. The inference that Israel formed the spiritual ancestry for the followers of Jesus in Corinth added authority to whatever Paul said within the parameters of the exodus motif. Intratextually, this basis of understanding made the early church understand that the church was not an isolated body but a perpetual recipient and fulfillment of God's purposes. Extratextually, in almost all places where Paul used the term οἱ πατέρες ἡμῶν it refers to the affinity the church has with Israel as the spiritual progenitors. It also hinted that Israel and the followers of Jesus have a shared identity.

Whatever God said regarding Israel as chosen people is also applicable to the followers of Israel (Ex.19:3-6) and leads to the fulfillment of the Abrahamic covenant (Gen.12:1-3). This is the manifestation of the faithfulness of God in keeping the promise of calling all nations to this covenant relationship. God is found faithful for the salvation of mankind. This affinity and faithfulness of God also means that warnings can be made. As it was with Israel after entering the covenant relationship with God, it also applies to the followers of Jesus who were also the eschatological recipients of the same promise of salvation.

Moses is also introduced as the leader of Israel in the wilderness, being identified as the leader under whom Israel was baptized. Under his leadership God manifested himself to the people by leading, guiding and protecting Israel in the form of clouds and the sea. This cluster of exodus traditions finds its reference in Ex.13:21-22. Intertextually, this study proposes that the leadership of Moses calls for people to work submissively under the God's appointed leadership as it is written, *καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ*. It was always under God's ordained leadership that Israel succeeded. The followers of Jesus were to follow the same example by being submissive to God's appointed leadership. Intratextually, this echoed the schisms which were in the Corinthian community of Jesus when its members developed loyalties to different leaders than Jesus Christ. In response, Paul attributed the growth of the church to Jesus Christ and taught that all other leaders built on this foundation. Paul addresses this issue in 1 Cor. 3 and 4. Furthermore, both extratextually and intratextually, the reference to Moses in the NT is contrasted with Jesus Christ. Israel was identified with Moses as the leader sent and chosen by God. Similarly, the followers of Jesus are called to be identified

with Jesus. This was the antidote to the Corinthian way of life where all spheres were religious and social, economic and religious successes were attributed to identification with some deity.

Apart from leadership, guidance and protection, God also provided Israel with πνευματικὸν βρῶμα and πνευματικὸν πόμα. This is an intertextual reference of Ex. 16 and 17. This study has proposed that the spirituality of the food and drink was not material but that the source was spiritual. However, the provision of these items was the manifestation of God's blessings, his faithfulness toward the community of Israel. According to chapter 4 of this study, it has been argued that the food and the drink was material but it is the source of these items and the manner in which they were provided which makes them spiritual. God was in action, leading, guiding, protecting and feeding his chosen community. Intertextually, these provisions were also the antidote to the formative practice which was developing in the community of believers. Some had the audacity to partake of the idol food in the company of idolaters. The participation of the followers of Jesus in the Lord's Supper was in itself a spiritual meal that was an antidote to the idolatrous meals. They had to learn in the resonance of this echo that God's spiritual blessings were to be received and celebrated within the parameters of the community of Jesus and in fellowship with the idolatrous community and gods. In that process they were in fact rejecting God. Paul is trying to address this problem intratextually in the middle section of the epistle, 1 Cor.8-10.

In tracing the source of the food and water, Paul concludes that the source, "the rock was Christ." Its intertext is found in Num.20 and Ex.17. This is another text which has fertile intertextual disposition. The leadership of the church by Jesus Christ is promoted above everything else.

However, the intertextual reference from the OT is quite faint but among the contemporaries of Paul like Philo, it was proposed that the rock referred to here is “wisdom.” This is evidence that such a reading may have circulated and that Paul and the believers were probably aware of it. Intratextually, this echoed what Paul is addressing in 1 Cor.1:18 and ch.2. Paul is against the elevation of the Greek *sophia* (wisdom) over above the heavenly *sophia*. The provision of the wisdom of God is also the manifestation of God’s faithfulness. In this case, Paul is urging those who might rationalize on the basis of their own *sophia* or Greek *sophia*, that the wisdom of God for the salvation of mankind is Jesus Christ.

1 Cor.10:6 presents a contrast: even though Israel enjoyed the blessing of God’s leadership, guidance, protection and provision Paul reminds the Corinthians that God was not pleased with Israel. Intertextually, it echoed the fact that the eschatological community of Jesus in Corinth shared the same blessing, but they were not immune to falling from the grace of God. It is conjectured that there was a “mythical misconception of sacraments” which held that as long as one partook of the sacrament, one was out of danger spiritually. The exodus tradition taught that Israel partook of spiritual food and drink but many of them were annihilated in the wilderness. Therefore, the Corinthians also stood in danger of being cut off if they persisted in the developing tendency to think that sacraments makes one impervious to the fall. 1 Cor.10:6 corresponds with 1 Cor.10:11 due to the usage of the noun τυποί and adverb τυπικῶς. Collins argues that “Paul uses *typos* to present a model, *paradeigma* of Hellenistic rhetoric, from which the Corinthians are to learn” (1963:370). Thiselton agrees, holding that this pericope presents *formative models*. Therefore, this study has concluded that the usage of the word in 1 Corinthians 10:1-13 was just a warning that the followers of Jesus in Corinth were capable of (formatively)

forming the same behavior as Israel and hence “result in a judgement that was also similar to theirs” (Ciampa & Rosner, 2010:454). In terms of craving, this study found that it is an intertext of Ex.11 where the word is also used in the LXX. Intertextually, the word warned of the tendency to crave for the meals offered in idol temples which in the process venerated the idols gods. Therefore, it can be said that the warning is a model that was used midrashically “to focus on the craving of the ‘strong’ at Corinth for participation in the cultic feasts and sacral events which constitute idolatrous practices” (Thiselton, 2000:733).

Paul warned the Corinthians against the four decisive models. He specified idolatry, adultery, testing Christ, and grumbling. The warning against idolatry is given as an intertext of a direct quotation of Ex.32:6. This model associates three activities, which are idolatrous worship, idol feasting and play. This study has proposed an association with pagan worship which involved almost all activities which Paul alluded to in Ex.32:6. The background of Corinthian religious experience informs us that worship involved some of feasting which was parallel to the incident in Ex.32:6. The model of idolatry is also associated with the model of adultery. This finds its intertextual reference in Num.25 where Israel was lured into idolatry by Moabite women with whom they committed adultery. To the community of believers in Corinth, it was a warning against Corinthian religions which were highly and licentiously sexually active (as for instance the cult of Aphrodite). The whole section of 1 Cor.5-7 Paul deals with issues concerning adultery which was becoming more and more prevalent among the community of believers. The third decisive model concerns testing Christ. Testing Christ may not be a traditional exodus term, but it is associated with the killing by snakes which are recorded in Num.21:1-9. Israel complained of the lack of daily provisions, to which God punished them with snakes that killed some of

them. This model echoed the worship of Asclepius, the Greco-Roman God of healing. Any who had sought the assistance of Asclepius, had in a way rejected the God who provided them with a spiritual blessing, and attendance of idol-feasts was tantamount to idolatry. The fourth model is about grumbling. This study has argued that the exodus tradition is full of stories of a people who grumbled against Moses and Aaron, also against God – about issues ranging from leadership to food, issues which correspond to those Paul is dealing with. This study has proposed that Paul’s restrictive policy on marriage, schisms, proper conduct in worship, Lord’s Supper and his teaching on the resurrection may have been a source of grumbling among the followers of Jesus. All these warnings find their instructive parallels in the issue of idols, but in almost all the issues Paul raised in the epistle as shown above. Even though the models are a description of how Israel disobeyed the Lord, the punishments are also a manifestation of God’s faithfulness: the punishments were not an end in themselves, but were a fulfillment of the covenant relationship that obedience will result in being blessed and disobedience will culminate in curses. Hence, the punishments were an illustration of his faithfulness to the covenant. Furthermore, punishments were also exhortative in nature, in that those who did not disobey learnt in the process. Therefore, in his punishment God is able to show his faithfulness.

The final part of this midrashic *paraenesis* from the exodus tradition is what Schneider calls “the antihardening story” (Hays *et al.*, 2009:51). In the first part of the pericope, Paul traces the spiritual endowments enjoyed by Israel; in the second part, he discusses the four models of evil which threaten the believers and which led to the punishment of Israel. Finally, Paul presents the whole exodus tradition as an “admonition.” The usage of this word introduces hope by showing that there is room for amendment. All the usage of the word “νουθεσία” (admonition) both in the

OT and NT comes with a message of hope. However, this message is aligned with the announcement of the eschatological phase of God's relationship with his children. According to the findings of this study, *νοῦθεσία* is both a message of hope and a message of warning. Those who disregard this message of warning stand in danger of facing the Lord's anger. This too is an affirmation of God's faithfulness in that as he admonishes he shows how more willing he is to save.

Paul closes the pericope with a message of affirmation that God is faithful. Intertextual, intratextual and extratextual treatments in this study all affirm that God's faithfulness is always associated with the salvation of mankind. God is faithful and active in the business of saving mankind to an extent that no temptations that befall man are insurmountable. In this case, humans are without excuse.

It has also been shown in this study that most lines from the exodus tradition bind the whole epistle intratextually to the pericope under study – beginning with issues of schisms, the *sophia*, sexual immorality, idolatry and idol food, the Lord's Supper, and questions on resurrection. Regardless of the structure in relation to the whole epistle, the pericope is clearly central to the epistle intertextually. This is significant given the understanding of intertextuality as more than "individual concepts, texts, genesis of texts or structures of texts" (Hays *et al.*, 2009:52). Therefore, the assertion that the pericope is central to the pericope is furnished with evidence, and the intertextual role of the exodus motif is an affirmation that the pericope is a midrashic paraenesis, aiming to how faithful God is. It is also noteworthy that within this argument other structures such as Christological, ecclesiological and eschatological have emanated.

## 6.4 Conclusion

The intertextual role of the exodus motif in 1 Corinthians 10:1-13 is that of a midrashic paraenesis. It is exhortatory in nature with an aim of learning from the experience of Israel with God. Nevertheless, it is theological and pastoral. The rhetorical and exegetical studies have shown that the pericope is theological, and its theological implications have been discussed in the studies of Smit and Collier in chapter 2 of this study. An intertextual study found the same result. It shows how God acted, how the people reacted and how God reacted in response to the people's reaction. It is also the finding of this study that God's parameter of action is shown in three phases. God is portrayed as:

### *The God of manifold blessings*

God chartered the nation of Israel in the wilderness, God led, guided, protected and provided for them, God offered them a covenant relationship (Ex.19) that he would be their God and they would be his people. God also offered them an opportunity of accompaniment throughout the exodus and proposed that his dwelling may be among them (Ex.25:8). God manifested himself to them in various ways but it all turned out to no avail. Israel was the recipient of all necessary spiritual and physical endowments. Paul reiterated the same message in the pericope, to teach the new believers in the worship of the God of Israel. In the Christian interpretation and understanding of this fact, Paul understands Jesus as the rock, the source and anchor of this spiritual blessing.

*The God of vengeance*

Israel in turn committed adultery, practiced idolatry, grumbled against him and his chosen leaders, tested God numerous times. God punished each and every soul that sinned. Some were annihilated, some were swallowed by the ground, some were plagued and some died during the wilderness wanderings. The *paraenesis* as given by Paul to the Corinthians is a reminder that if the Corinthians would not change, God's reaction was certain: He would punish the transgressor. The significance of the matter is emphatic with the understanding that the church is in the eschatological phase of history.

*The God who is faithful*

The last element in the parameter of God's action is faithfulness. He is faithful in the endowment of his common grace that provides for both the sinful and the righteous. He is also faithful in the endowment of special grace which is for the salvation of mankind. It has been shown in this study that both within and without Pauline literature, God's faithfulness is always associated with the salvation of mankind. According to the pericope under study this faithfulness reaches the extent of setting a limit on the temptation that befalls humans.

As shown, the God of manifold blessings, the God of vengeance and the God who is faithful form a complete deduction of 1 Cor.10:1-13. He is a God of manifold blessings, as shown in 1 Cor.10:1-4 which is a descriptive summary of intertexts from the exodus traditions as alluded to and echoed in Ex.13:21-22; 16; 17 and Num.20. He is the God of vengeance to the unfaithful, as narrated in 1 Cor.10:7-10 as alluded to and echoed in Ex.32; Num.25; 21:4-9; 14 and 16. These deductions from the theme of God in action and their allusions and echoes which have been seen

to have far reaching tentacles in the pericope and the epistle, forms a complete mode of instruction to the Corinthians with God's faithfulness as a common factor of God's operation.

Apart from the pericope being largely theological, it also contains some pastoral nuances. It is pastoral because to a certain extent Paul wrote the epistle which included this pericope as a result of issues which erupted and threatened the spiritual life of the church. The pericope, according to chapters 4 and 6, has shown intratextually that Paul was in a way addressing other issues which are pastoral in nature, for instance schisms, sexual immorality, church order, proper exercise of religious liberty, idol food and other doctrinal issues. Secondly, it is pastoral because the pericope also addressed issues that threatened to divide the church as a result of others who felt that they were in liberty to act in ways detrimental to the life of the church; for instance, the main divisive issue was that of idol food. Third, it is also pastoral because the pericope is largely admonitional and exhortatory in nature. Paul was actually instructing the followers of Jesus in Corinth about proper Christian conduct. The four models as discussed in chapters 4 and 6 are presented as an admonition, or as Paul put it, *ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν*. The pericope is also educational. Much as it has already been argued that it is historically factual that the followers of Jesus had prior knowledge of the Scriptures of the Hebrews, it is also clear that Paul aimed at teaching the community of Jesus in Corinth to learn from the experience of Israel. There was a high probability that they could fall prey of the same problems Israel had, and suffer the same consequences. This aspect has also been discussed in chapter four as the researcher analysed the models in the pericope. Apart from teaching, this pericope forms a creative means of teaching old Scriptures to maintain their relevance and coherence. By incorporating the exodus tradition Paul taught the Word creatively, revitalised its meaning and hence made the

tradition relevant even to the eschatological community of the followers of Jesus in Corinth. Therefore, the pericope as discussed above is theological, as shown in the act of God's faithfulness. It is also pastoral, as Paul aimed at instructing the church in righteousness and the teaching of the Word.

## **6.5 Summary of contribution(s)**

This study has made the following notable contributions to the biblical study of the New Testament, Pauline literature and intertextuality, the interrelationship of texts. First, it has been proved in this study as shown in chapter 4, that the pericope, 1 Corinthians 10:1-13 is not limited to the middle section, chapters 8-10, of the epistle 1 Corinthians. Second, the centrality of the pericope comes not by rhetoric or literary structure, but stems from the fact that issues which Paul is addressing intertextually by drawing from the exodus tradition, have extratextual implications by throwing echoes to all issues that Paul is addressing in the epistle. Third, the role of the motif is a *midrashic paraenesis* to the Greco-Roman community of Jesus' followers. Finally, it has also been established that the pericope is theological in nature in that it is about God. It shows a faithful God, how God and humans act and react to issues of mutual concern. This proves the versatility of intertextuality.

## **6.6 Future Research**

Finally, the researcher would like to recommend areas for further study as far as the exodus tradition is concerned. The first recommendation is that since the exodus tradition is also found

in many books of the OT, for instance in Psalms, Isaiah and others, a comparative and exhaustive study of all of them as one collection would produce outstanding results. A recommended approach would be a complete dissertation or a seminal study. Such an approach would complement studies on the exodus tradition done by Richard B. Hays and Sylvia C. Keesmaat. Furthermore, most studies of the exodus tradition have limited themselves to the biblical tradition. There is no study, in the liberty of intertextuality, which has embarked on the complex and intricate task of exploring extrabiblical materials within the time limits of the exodus and NT in order to draw other conclusions. One could ask further questions – what about images and symbols of the exodus tradition and motif that are so faint and seemingly hidden in the book of Revelation? What about the exodus tradition and motif in the gospel of John 6-8? However, the exodus tradition and motif still lives. It is revived and keeps on gaining popularity in its meaning each time there is a study concerning it, regardless of the approach.

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