

PAUL'S RHETORIC OF DEMARCATION

SEPARATION FROM "UNBELIEVERS" (2 COR 6:14–7:1)

IN THE CORINTHIAN CONFLICT

In the context of his friendship and his tensions with the church at Corinth, Paul assures the Corinthians in 2 Cor 6:11-12 of his affection for them: "Our heart is wide open to you. There is no restriction in our affections – but only in yours". He continues by encouraging them to open their hearts to him too (6:13). What then follows is a drastic call for demarcation (6:14–7:1). Paul commands the Corinthians "*Do not be mismatched with unbelievers* (*Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις*)" (6:14a). This appeal is supported by five rhetorical questions (6:14b-16a) and a statement declaring that believers are the temple of God (6:16b). Then a catena of quotations from the Hebrew Bible is adduced which confirms the imperative of separation ("come out from them, and be separate from them", 6:17) and leads on to a promise. The section closes with a call to cleanse oneself from defilement and to make holiness perfect.

Processes of religious formation such as the emergence of the church at Corinth as related in the two Corinthian letters regularly require active demarcation from groups that endanger the identity of the new movement. After a phase of spatial and temporal coexistence (constituted by different zones or modes of contact), one can observe in some groups implicit or explicit processes of differentiation by establishing or assuming both a distinct self-understanding as well as a clear notion of "otherness". This need for discrimination through demarcation can be caused by forces from outside or inside the group (or by both, so that exogenous and endogenous factors interfere), for example by a significant set of overlapping characteristics between two or more (religious) groups or by a situation of inner destabilization which needs to be overcome.¹

1. I would like to thank the Käte Hamburger Kolleg "Dynamics in the History of Religions between Asia and Europe" (Ruhr-Universität Bochum) for the helpful discussions of inclusion and demarcation in the context of religious dynamics (particularly in Research Field 1 ["Formation"] in 2010–2011). – On inclusion and exclusion, see further N. LUHMANN,

It is clear that the Corinthian conflict posed a situation of destabilization – induced, among other things, by a group of opponents of Paul who endeavoured to steer the church away from the apostle.² What kind of demarcation is Paul requiring from his church in these circumstances? The action that Paul is asking for is one which will provide identity-formation for “his” group. Straub explains that “identity is gained in *transitions*, that is to say, in the mental processing of transitions and transformations, not in fixed unchanging situations”³. Against this background, what was it that Paul wanted to see transformed in the situation of the Corinthians? Why did Paul see a need for demarcation? In order to find an answer to these questions, this article aims at identifying the group that is “othered” by Paul in the so-called “fragment” (2 Cor 6:14–7:1). Who are the ἄπιστοι, and what kind of relationships are to be avoided with them (μὴ γίνεσθε ἑτεροζυγοῦντες) (6:14a)?

2 Corinthians 6:14–7:1 is a heavily debated passage. Whether it was written by Paul has been called into question, not least because it appears to display such a severe notion of demarcation which seems to be incoherent with what Paul writes on this matter elsewhere, particularly in 1 Corinthians 5. However, as I have argued elsewhere, there are good reasons to assume Pauline authorship or at least a Pauline redaction of the passage (the fragment may have had its original *Sitz im Leben* in an early Christian catechesis⁴).⁵ While there is no need to rehearse the broader discussion here,

Inklusion und Exklusion, in N. LUHMANN, *Soziologische Aufklärung 6: Die Soziologie und der Mensch*, Wiesbaden, VS Verlag für Sozialwissenschaften, 2008, pp. 226-251.

2. See the recent discussions, e.g., in M.J. HARRIS, *The Second Epistle to the Corinthians: A Commentary on the Greek Text* (NIGTC), Grand Rapids/Milton Keynes, Eerdmans/Paternoster, 2005, pp. 54-87; and the much briefer J.D.G. DUNN, *Beginning from Jerusalem* (Christianity in the Making 2), Grand Rapids/Cambridge, Eerdmans, 2009, pp. 834-842.

3. J. STRAUB, *Personale und kollektive Identität: Zur Analyse eines theoretischen Begriffs*, in A. ASSMANN – H. FRIESE (eds.), *Identitäten* (Erinnerung, Geschichte, Identität 3; S-TW 1404), Frankfurt, Suhrkamp, 1998, p. 92. Cf. p. 87 (my emphasis): “Identitätsarbeit’... [means] dem Selbst- und Weltverhältnis von Personen eine spezifische Struktur oder Form zu verleihen”.

4. Martin, though emphasizing that it is not a case of direct borrowing, finds it doubtful that this paragraph came originally unaided from Paul. Rather, he reckons with Paul’s use of a piece of tradition put together previously by a Christian of Essene background (R.P. MARTIN, *2 Corinthians* (WBC 40), Dallas, Word, 1986, p. 193, building on D. RENSBERGER, *2 Corinthians 6:14–7:1 – A Fresh Examination*, in *StBibT* 8 (1978) 41). For more recent tradition-critical proposals, see, e.g., N. BAUMERT, *Mit dem Rücken zur Wand: Übersetzung und Auslegung des zweiten Korintherbriefes* (Paulus neu gelesen), Würzburg, Echter, 2008, p. 128; T. SCHMELLER, *Der zweite Brief an die Korinther* (2Kor 1,1–7,4) (EKKNT VIII/1), Neukirchen-Vluyn, Neukirchener Theologie, 2010, p. 371.

5. V. RABENS, *Coming Out: “Bible-Based” Identity Formation in 2 Corinthians 6:14–7:1*, in U. REMBOLD – R.G. CZAPLA (eds.), *Gotteswort und Menschenrede: Die Bibel im Dialog mit*

it is of relevance for our inquiry into the nature of the demarcation demanded by Paul in 2 Cor 6:14–7:1 that our passage does not stand in fundamental opposition to Paul's tolerance in 1 Corinthians (especially 5:10b, where Paul explains that he did not mean to say that the Corinthians "need to go out of the world").⁶ For one thing, a tension between the positions of separation and association is already apparent in 1 Corinthians itself.⁷ Furthermore, the nature of separation in 1 Cor 5:10b and 2 Cor 6:14–7:1 is distinctively different, as pointed out by Webb: "Separation from the world (outsiders) in 1 Cor 5:10b is a *complete removal* from even casual physical contact, while the nature of separation from the world/outside in 2 Cor 6.17a is a *selective removal* from intimate contact (that is, only from certain covenant-forming relationships)"⁸. The former is condemned in 1 Cor 5:10b, whereas the latter encouraged in 2 Cor 6:14–7:1. In 1 Cor 5:9-13 nothing is said to prohibit a selective withdrawal from the world in a case where a serious covenant violation occurs.⁹ Equally, in 2 Cor 6:14–7:1 nothing is said to prohibit contact with unbelievers. The covenant language in the rhetorical questions and the two covenant formulas of the Hebrew Bible suggest that more is at stake than social contact. We can

Wissenschaften, Künsten und Medien (JIG 73), Bern/Oxford/New York, Lang, 2006, pp. 43-66, esp. pp. 44-50 (the present article moves significantly beyond this essay, particularly in its double entendre reading of the passage). For a helpful summary of the reasons that speak for Pauline authorship as well as contextual integration of the fragment in its present place, see EMMANUEL NATHAN, *Fragmented Theology in 2 Corinthians: The Unsolved Puzzle of 6:14–7:1*, in this volume. Apart from the scholars supporting Pauline authorship mentioned by Nathan, see, *inter alia*, F.J. MATERA, *II Corinthians: A Commentary* (NTL), Louisville/London, Westminster John Knox, 2003, pp. 159-160; HARRIS, *Corinthians*, p. 25; J. WOYKE, *Götter, 'Götzen', Götterbilder: Aspekte einer paulinischen 'Theologie der Religionen'* (BZNW 132), Berlin/New York, de Gruyter, 2005, pp. 289-294; BAUMERT, *Rücken*, p. 128; J.-C. MASCHMEIER, *2 Corinthians*, in M.D. COOGAN (ed.), *The Oxford Encyclopedia of the Books of the Bible*, Vol. 1, New York/Oxford, Oxford University Press, 2011, p. 153.

6. Thus, however, e.g., E.B. ALLO, *Saint Paul, Seconde Épître aux Corinthiens* (EtB), Paris, Librairie Lecoffre, 1956, p. 189; C. HEIL, *Die Sprache der Absonderung in 2 Kor 6,17 und bei Paulus*, in R. BIERINGER (ed.), *The Corinthian Correspondence* (BETHL 125), Leuven, Leuven University Press, 1996, p. 725.

7. See the compelling compilation of the various aspects in 1 Cor by C.K. BARRETT, *A Commentary on the Second Epistle to the Corinthians* (BNTC), London, Black, 1982, p. 196. On identity formation in 1 Cor 5, see further D.G. HORRELL, *Particular Identity and Common Ethics: Reflections on the Foundations and Content of Pauline Ethics in 1 Corinthians 5*, in F.W. HORN – R. ZIMMERMANN (eds.), *Jenseits von Indikativ und Imperativ: Kontexte und Normen neutestamentlicher Ethik / Contexts and Norms of New Testament Ethics I* (WUNT 1/238), Tübingen, Mohr Siebeck, 2009, pp. 197-212.

8. W.J. WEBB, *Returning Home: New Covenant and Second Exodus as the Context for 2 Corinthians 6.14–7.1* (JSNTSup 85), Sheffield, JSOT Press, 1993, pp. 190-191. Cf. M. NEWTON, *The Concept of Purity at Qumran and in the Letters of Paul* (SNTSMS 53), Cambridge, Cambridge University Press, 1985, pp. 112-113.

9. In fact, selective withdrawal is commanded by Paul in 1 Cor 6:18-20; 8:10; 10:14-22.

hence conclude that only if the two passages were speaking about the same kind of separation could a contradiction be inferred.¹⁰

Against this background, how are we to envisage the development of Paul's interaction with the Corinthians on the topic of demarcation? My solution to this riddle is elucidated in the chart below. In particular, I seek to advance the thesis that the demarcation that is demanded by Paul in 2 Cor 6:14–7:1 should be/can be understood on a first and primary reading/hearing as a selective removal from covenant-forming relationships with idolatrous people outside the church (= unbelievers). However, the text appears to transport deliberate ambiguity through the rhetorical device of *double entendre* (lit. "double hearing/understanding"; see section 2 below).¹¹ The readers/hearers of Paul's letter are thus in a position to interpret the imperative not to be mismatched with ἄπιστοι upon a second and secondary reading/hearing as a reference to Paul's opponents, the "false apostles" (= "unbelievers"). This reading suggests itself when the recipients progress towards chapters 10–12, where Paul overtly defends himself and his ministry against the advancements of his opponents. Moreover, this double entendre is strengthened by the preceding and the immediate literary context of the fragment (at least upon a second reading of the letter), as I will demonstrate in the second part of this article.

<p>[1] Paul in his previous letter (mentioned in 1 Cor 5:9):</p>	<p>"Do not associate with immoral people (πόρνοι)"¹¹</p>
<p>misunderstood by the Corinthians as:</p>	<p>"Do not associate with the sexually immoral people (πόρνοι) of this world, or the greedy and robbers, or idolaters" (=outsiders, οἱ ἕξω, 5:12) [this is <i>not</i> what Paul had meant (5:10)]</p>
<p>[2] Rectification by Paul in 1 Cor 5:11. What he means is this:</p>	<p>"Do not to associate with anyone who bears the name of brother who is sexually immoral or greedy, or is an idolater, reviler, drunkard, or robber. Do not even eat with such a one."</p>

10. Cf. WEBB, *Home*, pp. 191-192.

11. It cannot be ruled out that 2 Cor 6:14-7:1 is the command of the previous letter referred to in 1 Cor. 5:9, as suggested by MARTIN, *Corinthians*, p. 194 (building on RENSBERGER, *Corinthians*, p. 25-49). However, whereas 1 Cor 5:9 specifies sexually immoral people as the group to be avoided (πόρνοι), 2 Cor 6:14-7:1 seems to be targeted at idolatry (see section 1 below). While both sins are related in Paul (see M. WOLTER, *Paulus: Ein Grundriss seiner Theologie*, Neukirchen, Neukirchener Verlag, 2011, p. 328-335), it remains speculative to assume that both passages are identical.

[3] Paul in 2 Cor 6:14 (ff.):	“Do not be mismatched with unbelievers (ἄπιστοι)”
<i>Double entendre:</i>	
<i>first hearing/meaning:</i>	(1) “Do not be mismatched with unbelievers” (idolatrous people <i>outside</i> the church)
<i>second hearing/meaning:</i>	(2) “Do not be mismatched with ‘unbelievers’” (idolatrous people [i.e. “false apostles”] <i>inside</i> the church)

In order to prove my thesis that 2 Cor 6:14–7:1 can be read as a double entendre referring first to demarcation from idolatrous people outside the church (= unbelievers), and second to demarcation from false apostles (= “unbelievers”), I will in the first section of this essay show how the first meaning is suggested by the wider contextual integration of the fragment in 2 Corinthians 1–9 as well as by the intertextual references from the Hebrew Bible within the fragment. In the second part I will expound how the passage transmits by means of a double entendre the notion of ἄπιστοι as Paul’s opponents. In the third and final part of the article I will then suggest a number of conclusions regarding the relevance of 2 Cor 6:14–7:1 for understanding processes of demarcation and identity formation in early Christianity according to Paul.

1. DEMARCATION FROM IDOLATROUS PEOPLE *OUTSIDE* THE CHURCH (= UNBELIEVERS)

In order to determine the details of the demarcation that Paul commands in 2 Cor 6:14–7:1, it is necessary to tackle the two key interpretative questions posed by the fragment, namely, the meaning of ἄπιστοι (“unbelievers”) and the interpretation of ἑτεροζυγέω (“to be unevenly yoked”) in verse 14. The results of this investigation will be paradigmatic for our comprehension of the meaning of the entire passage, because, for one thing, Paul edits the source of his central appeal “Come out from them!” to match grammatically the gender of ἄπιστοι (he changes the αὐτῆς of Isa 52:11 to αὐτῶν in 6:17). Thus, in order to determine what is meant by “coming out” we need to ascertain from what kind of relationships with what kind of people Paul wants the Corinthians to abstain.

As I have indicated in the introduction, the straightforward reading of 2 Cor 6:14–7:1 is to interpret ἄπιστοι in 6:14 as a reference to unbelievers

outside the church. For one thing, this is suggested by the fact that Paul nowhere else appears to use ἄπιστοι for his Christian opponents; rather, he usually employs this term with the denotation of unbelievers.¹² This also seems to hold true for the other occurrence of the term in 2 Corinthians, namely at 4:4, where “those who are perishing” (4:3; cf. 2:15) and who have not “turned to the Lord” (3:16) are being described¹³ (although even here a double entendre seems to be indicated by the context: see 4:2 and 4:5). Likewise, in the context of the strong dualisms in 6:14-16, the employment of ἄπιστοι/ἄπιστος in 6:14 and 6:15 seems ill-suited to accommodate any subcategories. Rather, it appears that Paul uses ἄπιστοι with reference to non-Christians.¹⁴

Moreover, the spatial concept (and the “direction” of the imperative) that is suggested by the formulation “Come out from among them” indicates that Paul first and foremost visualizes the Corinthians as being in the midst of a larger entity that is surrounding them (i.e. paganism¹⁵). Had Paul primarily wanted to ask for separation from the perhaps handful of false apostles, a formulation as in 1 Cor 5:2 and 13 (“Drive out the wicked person from among you”) would have been more fitting.¹⁶

12. Cf. L.L. BELLEVILLE, *2 Corinthians* (IVPNTCS), Downers Grove/Leicester, IVP, 1996, p. 177; HARRIS, *Corinthians*, p. 499; et al. Woyke expresses that the pairs of opposites (πιστός and ἄπιστος, etc.) in 6:14-16 “in der Tendenz Heils- und Unheilsbereiche beschreiben” (WOYKE, *Götter*, p. 321).

According to Webb, the defining sense of ἄπιστοι is not the main issue, since the sense could be “unbelievers” while the referent would be “false apostles”. Indeed, Rensberger rightly argues that “those who reject the Gospel of Christ and the Apostle of Christ belong in the category of “unbelievers” whether nominally Christians or not” (RENSBERGER, *Corinthians*, p. 30). Over this there is no dispute. The real question is, however, whether this is Paul’s normal referent use of the term. It is therefore important to note that – in agreement with Pauline semantics in general – within the Corinthian correspondence the ἄπιστοι referent is used of a group outside the church, i.e., pagans or heathens (WEBB, *Home*, pp. 194-195). Although this “statistical” evidence of Pauline usage does not provide decisive evidence, it nevertheless adds to the likelihood that “pagans” are the primary point of reference in 6:14.

13. Cf. J. MURPHY-O’CONNOR, OP, *Relating 2 Corinthians 6.14–7.1 to its Context*, in *NTS* 33 (1987) 237.

14. Cf. WEBB, *Home*, pp. 195-196; BELLEVILLE, *Corinthians*, p. 177.

15. Webb explains that the interpretation of ἄπιστοι as pagans is also favoured by the Hebrew Bible traditions in the catena. For example, the references to “Babylon” in quotation 2 (2 Cor 6:17a-c) and the “heathen nations” in quotation 3 (2 Cor 6:17c) are most easily identified with non-believers, that is, all people beyond the covenant people of God. He thinks that particularly the parallel imperative “touch nothing unclean” relates better to the separation from the worship of pagan gods (corresponding to the practice of cult religions at Corinth) than to separation from false apostles (WEBB, *Home*, pp. 194, 198).

16. Cf. G. SASS, *Noch einmal: 2Kor 6,14–7,1: Literarkritische Waffen gegen einen “unpaulinischen” Paulus?*, in *ZNW* 84 (1993) 53. However, Baumert points out that this interpretation of the quotation from Isa. 52:11 in v. 17 is not pressing. “Paulus greift nur im Extremfall zu diesem Mittel [i.e. excommunication] (1 Kor 5,1-8.13, und auch dann, damit man

Finally, Webb observes critically that a primary reading of ἄπιστοι as false apostles has little choice but to take the “idols” (εἰδωλα) in the final rhetorical question “What agreement has the temple of God with idols?” (6:16a) in a non-literal, metaphorical sense. Webb, *per contra*, is convinced that “idols” should be understood in a literal sense. For one thing, the contrastive appellation “living God” versus “(dead) idols” is used idiomatically in the Hebrew Bible, in early Judaism and in the New Testament in relation to *literal* idols.¹⁷ Furthermore, Webb states that all of the twenty occurrences of the εἰδωλ-stem in the accepted Pauline epistles, sixteen of which are found in 1 Corinthians,¹⁸ refer to literal idols (Col 3:5 and Eph 5:5 explicitly indicate by means of a parenthesis that a metaphorical meaning is in view).¹⁹ Methodologically speaking, these observations of Webb point towards a literal usage of εἰδωλα in 6:16. Nonetheless, this survey alone cannot settle the issue. Rather, the literary and cultural contexts of Paul’s employment of the term in 6:16 should provide the decisive indicia for identifying the reference point of “idols”. In this regard, however, Webb convincingly shows that the literal-idols referent in 6:16 is well-suited to the pagan cultural context of Corinth,²⁰ especially as Paul repeatedly addresses the Corinthians’ relation to idol-worship in 1 Corinthians. Also, the strong conceptual affinity between pagans and idols sufficiently carries the argument of the terse rhetorical contrasts in 2 Cor 6:14-16.²¹ It is possible to infer from these indications that εἰδωλα in 6:16 most likely refers to literal idols.²² If this interpretation is correct, it provides additional support for the identification of the ἄπιστοι as idolatrous unbelievers outside the church.

On the basis of how Paul employs the term in his letters in general and in 2 Cor 6:14-16 in particular, we hence conclude that it is natural to understand Paul’s use of ἄπιστοι in 6:14 to refer first and foremost to

wieder zurückfindet), aber er löst nicht alle Klärungsprozesse durch Ausschluß aus der Versammlung! Das Zitat zielt auf eine Distanzierung von Menschen mit bestimmten Verhaltensweisen (analog 1 Kor 5,9-11)” (BAUMERT, *Rücken*, p. 129 n. 71).

17. Webb mentions Jer 10:8-10; 2 Kgs 19:4, 16; Isa 37:17; Bel 5, 6, 24, 25; *JosAs* 8:5-6; 11:9-10; 19:5-8; Acts 14:12; 1 Thess 1:9; et al. (WEBB, *Home*, p. 193 nn. 3-6).

18. 1 Cor 5:10, 11; 6:9; 8:1, 4, 7, 10; 10:7, 14, 19, 28; 12:2.

19. WEBB, *Home*, pp. 193-194. Cf. D.E. GARLAND, *2 Corinthians* (NAC 29), Nashville, Broadman & Holman, 1999, p. 332; HARRIS, *Corinthians*, pp. 500-501.

20. On this, see further T.B. SAVAGE, *Power through Weakness: Paul’s Understanding of the Christian Ministry in 2 Corinthians* (SNTSMS 86), Cambridge, Cambridge University Press, 1996, pp. 49-51.

21. WEBB, *Home*, p. 198. Cf. HARRIS, *Corinthians*, pp. 500-501.

22. See WOYKE, *Götter*, p. 309, who thinks that the context does not provide sufficient evidence for deciding on the referent of εἰδωλα. He thus remains agnostic as to which reference is intended.

idolatrous unbelievers outside the church. Our second question regards the nature of the relationship with this group of people that Paul prohibits. In other words, what is the “unequal yoke” (6:14)? The interpretation of the *hapax legomenon* ἑτεροζυγοῦντες is very complex. However, an investigation of the integration of 2 Cor 6:14–7:1 in its cotext (= literary context)²³ can provide us with a number of decisive hints.

Excursus: The Integration of 2 Cor 6:14–7:1 in its Literary Context

This excursus is not designed to discuss the various models of contextual integration that have been provided by previous scholarship.²⁴ We have to make sense of the letter as it stands, for that is what the final redactor – most likely Paul himself – was able to do too. However, it is possible to investigate the rationale that may be behind placing the fragment in its current location. Such an investigation has the potential to provide new clues for determining the debated nature of the demarcation that Paul calls for in the 6:14–7:1.

The most detailed study on 2 Cor 6:14–7:1 was published by William J. Webb in 1993.²⁵ Webb develops Beale’s contention that the inability of commentators to account for how 6:14–7:1 fits into the logical flow of the epistle is due to the lack of any serious attempt to study the quotations from the Jewish Bible in their original cotexts. Beale argues that “almost without exception, the six generally agreed upon OT references refer in their respective contexts to God’s promise to restore exiled Israel to their land”²⁶. Webb’s model of the integration of 6:14–7:1 in its immediate cotext comprises the following three points.

First, Webb supports his focal theory, namely that *it is new covenant and second exodus/return theology which establishes the conceptual threads that tie 6:14–7:1 to its cotext*, by referring to Paul’s citation of Isa 49:8 in 2 Cor 6:2. Not only does the use of Isa 49:8 forge strong verbal and conceptual ties with the Old Testament traditions of 2 Cor 6:14–7:1, but in this way Paul also sheds light on the nature of the salvation and acceptance (6:1-2) of which he speaks: deliverance, acceptance and welcoming to the homeland, *patterned after the exilic return*. “It is here in 2 Cor 6.1-2, through the apostle’s identification with the ‘ebed’s mission, that the second-Moses overtures in Isa 49.1-13 converge with Paul’s earlier self-portrait as a ‘new Moses’ and anticipate the new exodus traditions found in the 6.14-7.1 fragment”²⁷.

23. The terms “cotext” and “literary context” are used interchangeably throughout this article. Cf. P. COTTERELL – M. TURNER, *Linguistics and Biblical Interpretation*, Downers Grove, IVP, 1989, p. 16.

24. On this, see the overview in NATHAN, *Fragmented Theology*, in the present volume.

25. WEBB, *Home*. However, see also the slightly less elaborate J.A. ADEWUYA, *Holiness and Community in 2 Cor 6:14–7:1: Paul’s View of Communal Holiness in the Corinthian Correspondence* (SBL 40), New York/Frankfurt, Lang, 2001.

26. G.K. BEALE, *The Old Testament Background of Reconciliation in 2 Corinthians 5–7 and its Bearing on the Literary Problem of 2 Corinthians 6.14–7.1*, in *NTS* 35 (1989) 569, italics reduced.

27. WEBB, *Home*, p. 145. Though Webb does not utilize this term explicitly, one might designate Paul’s use of the Old Testament traditions at this point as *typological*, since Webb

Second, Webb sees Paul's exhortation to receive God's grace, (homecoming) acceptance and (new exodus) salvation (6:1-2) to be underscored by Paul's drawing on the tenets of "return theology", namely, removal of stumbling blocks ("we are putting no obstacles [προσκοπήν] in anyone's way", 6:3a),²⁸ and by his commending himself as a servant of God²⁹ "in everything" (6:4a; 4b-10: through great endurance, in afflictions, hardships, etc...).³⁰

Third, Webb argues that the contextual continuum of return theology is suggested in 6:11-13 through the scenario of Paul as father, waiting with an "enlarged heart" to receive his children. This establishes an immediate parallel with 6:14-7:1, where Yahweh is presented as in a father-child relationship with the Corinthians. Webb mentions that the idiom "our heart is wide open" (6:11) is never found elsewhere in Paul or the New Testament. In the Hebrew Bible, however, the idiom is used either (1) *negatively* of a proud person, with an enlarged or puffed up heart (Deut 11:16), or (2) *positively* of a receptive person with an open heart towards something or someone (Ps 118[119]:32; Isa 60:5). Webb suggests that Isa 60:4-5 should be favoured over Deut 11:16 as the source for Paul's "widening the heart" idiom.³¹ Not only does Isa 60:4-5 have the advantage of a positive use of the idiom, but it also merges better with the father-child imagery in 6:13, provides a stronger contextual tie with the return traditions developed in 6:1-2, and closely parallels the concepts found in 6:14-7:1 (especially the quotations in 6:17d ["and I will receive you"] and 6:18). Therefore, Webb concludes that as Paul is prepared to receive with an enlarged heart the returning Corinthians as his children, so will God receive them (patterned after the exilic return) as his sons and daughters (6:18; cf. Isa 60:4: "your sons shall come from far away, and your daughters shall be carried...").³²

Webb's carefully argued thesis needs to be commended, particularly for engaging seriously with Paul's utilization of the Jewish Scriptures in the line of his argumentation. Generally speaking, Webb's approach agrees with Watson's description of Paul's scriptural hermeneutic as aiming "to show how the true meaning of scripture is its testimony to God's unconditional saving action, now realized in Christ"³³. More specifically, however, the question that arises is whether Paul as a rule pays heed to the literary contexts of his references to the Hebrew Bible and uses such passages accordingly. Space forbids us to attempt to provide an adequate answer to this comprehensive question. However, Pauline scholarship largely agrees that,

makes clear that this return finds its roots deep in the movements of salvation-history (*ibid.*, p. 145).

28. Webb refers to Isa 8:14; 26:7; 40:3-4; 42:16; 49:10-11; 57:14; 59:9-10; 63:12-13; Jer 31:8-9; Ezek 18:30-31; Ps 105:37-38 (*ibid.*, pp. 147-149).

29. See *ibid.*, pp. 150, 155, referring to the parallels of 2 Cor 3:1-6; 4:2, 5-6; 6:1-4 with Isa 49:8-9. Cf. BEALE, *Background*, pp. 579-581.

30. WEBB, *Home*, pp. 145-147.

31. Webb takes issue in particular with M.E. THRALL, *The Problem of II Cor VI.14-VII.1 in Some Recent Discussion*, in *NTS* 24 (1977) 146, and MURPHY-O'CONNOR, *Context*, pp. 237-238 (WEBB, *Home*, p. 170, building on BEALE, *Background*, pp. 576-577).

32. WEBB, *Home*, pp. 151-157.

33. F. WATSON, *Paul and the Hermeneutics of Faith*, London/New York, T. & T. Clark, 2004, p. 514; cf. pp. 529-530.

although his exegetical methods are not those of modern critical scholarship, Paul was not an exploiter of proof-texts, but read the Scriptures as a whole.³⁴

Webb's case for the integration of 2 Cor 6:14–7:1 in its cotext via the second exodus theology inherent in Paul's quotations seems plausible and has been well-received,³⁵ though not very broadly.³⁶ However, one can still question whether Paul had the particular Old Testament texts specified by Webb in mind (and whether he expected his Corinthian readers to know and take into consideration the various contexts of utterance and reference³⁷). For example, the third pillar on which Webb's model of co-textual integration rests, is built on the foundation that Paul received his phrase "our heart is wide open" (ἡ καρδία ἡμῶν πεπλάτυνται, 6:11) from the Hebrew Bible. However, as there was no pressing reason for Paul to use a specific text as his *Vorlage* at all,³⁸ the foundation seems far from solid. Moreover, the pillar may even start shaking when one realizes that Webb's proposed source, Isa 60:5, does not evidence Paul's idiom but says "you shall be amazed in your heart" (ἐκστήσῃ τῆ καρδίᾳ [LXX]).³⁹ However, the pillar may not come down because the Hebrew text does prove parallel to 2 Cor 6:11 (רָחֵב לִבְבְּךָ [MT]) and is even translated elsewhere in the Septuagint (Ps 118:32) and by post-Pauline authors⁴⁰ with the very verb employed by Paul (πλατύνω).

34. *Ibid.*, pp. 519-520; cf. E.E. ELLIS, *Paul's Use of the Old Testament*, Grand Rapids, Eerdmans, 1957, p. 112; R.N. LONGENECKER, *Can we Reproduce the Exegesis of the New Testament?*, in *TynBul* 21 (1970) 16; R.N. LONGENECKER, *Biblical Exegesis in the Apostolic Period*, Grand Rapids, Eerdmans, 1975, p. 206; A.T. HANSON, *The Living Utterances of God: The New Testament Exegesis of the Old*, London, Darton, Longman and Todd, 1983, pp. 61-62; W.C. KAISER, JR., *The Uses of the Old Testament in the New*, Chicago, Moody Press, 1985, p. 226; G.K. BEALE, *Did Jesus and His Followers Preach the Right Doctrine from the Wrong Texts? An Examination of the Presuppositions of Jesus' and the Apostles' Exegetical Method*, in *Themelios* 14 (1989) 89-96; R.B. HAYS, *Echoes of Scripture in the Letters of Paul*, New Haven/London, Yale University Press, 1989, p. 161. With specific reference to 6:14–7:1, see J.W. OLLEY, *A Precursor of the NRSV? "Sons and Daughters" in 2 Cor 6:18*, in *NTS* 44 (1998) 207-208; GARLAND, *2 Corinthians*, p. 339 n. 981.

35. See, e.g., J.M. SCOTT, *The Use of Scripture in 2 Corinthians 6.16c-18 and Paul's Restoration Theology*, in *JSNT* 56 (1994) 84; J.M. SCOTT, *2 Corinthians* (NICNT 8), Carlisle, Paternoster, 1998, pp. 151-158.

36. E.g., Balla arrives at similar conclusions although he appears to be unaware of Webb (P. BALLA, *2 Corinthians*, in G.K. BEALE (ed.), *Commentary on the New Testament Use of the Old Testament*, Grand Rapids, Baker Academic, 2008, pp. 769-775).

37. On the differentiation of these linguistic terms, see R. FOWLER, *Linguistic Criticism* (Opus), Oxford, Oxford University Press, 1996, pp. 110-116. – Olley and Schmeller think that the precise sources of the OT references cited by the author are unclear (OLLEY, *Precursor*, p. 206; SCHMELLER, *Korinther. I*, p. 376).

38. So P.W. BARNETT, *The Second Epistle to the Corinthians* (NICNT), Grand Rapids, Eerdmans, 1997, p. 335 n. 5.

39. Apart from that, one could argue on grammatical grounds that the reason for amazement in Isa 60:5 is not the return of the sons and daughters (60:4), but the fact that "the abundance of the sea shall be brought to you" (60:4), as this is connected to ἐκστήσῃ τῆ καρδίᾳ via a causal conjunction (ὅτι). Cf. J.D.W. WATTS, *Isaiah 34–66* (WBC 25), Waco, Word, 1987, p. 295, on the Hebrew text.

40. See WEBB, *Home*, pp. 153-154, for details.

Other scholars, however, suppose Ps 118:32 LXX or Deut 11:16 to be the source for 6:11.⁴¹ The issue remains debatable, as does Webb's assertion that Paul employs Old Testament "return theology" (Ezek 20:34 in 2 Cor 6:17d) in order to welcome the Corinthians "home" after their coming out from idolatrous relationships. Paul does not seem to suggest either that he is removing stumbling blocks (6:3) so that the Corinthians are returning to any specific point such as "home" (in fact, Paul explicates the immediate purpose of his removing of obstacles as "so that no fault may be found with our ministry"), or that he himself represents "home"⁴². Nonetheless, we can conclude that Webb's approach has helpfully demonstrated that new exodus theology forms a conceptual link with the cotext of 2 Cor 6:14–7:1.

Webb's model can be complemented from the perspective of the *strategic rhetorical placement* of the passage in the train of thought of 2 Corinthians. To this we now briefly turn.

Hughes, Saß, Lambrecht and others⁴³ have elucidated the integration of 6:14–7:1 in its cotext from a rhetorical perspective. Three major points can be distinguished:

- (1) Both 6:13 and 6:14a have verbs in the second person plural imperative: the transition between them is not so abrupt after all. (2) 7:2-4 is not only the continuation, but also the resumption of 6:11-13. This seems to indicate that there was always an interruption after 6:13. (3) If we admit that it was Paul himself who was responsible for the interruption in 6:14-7:1, then the clause "I have (already) said" (7:3), which refers back to 6:11-12, becomes perfectly understandable.⁴⁴

Lambrecht further notes that, in a similar manner to many other authors, Paul (consciously or subconsciously) takes up in 6:14–7:1 and its cotext a number of words used not long before (σάρξ and φόβος in 7:5, possibly influenced by 7:1; δικαιοσύνη in 5:21, 6:7 and 6:14; φόβος κυρίου in 5:11 and φόβος θεοῦ in 7:1). Lambrecht contends that this is yet another indication that 6:14–7:1 can hardly be separated from its cotext.⁴⁵

41. E.g. E. GRÄSSER, *Der zweite Brief an die Korinther* (ÖTNT 8,1; GTS 513), Vol. 1: Kapitel 1,1–7,16, Gütersloh/Würzburg, Gütersloher Verlags-Haus/Echter-Verlag, 2002, p. 254; tentatively: HARRIS, *Corinthians*, p. 489 n. 12. Cf. the scholars mentioned at n. 32, as well as B. WITHERINGTON III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, Grand Rapids/Carlisle, Eerdmans/Paternoster, 1995, p. 403. However, Thrall now supports Webb (M.E. THRALL, *A Critical and Exegetical Commentary on the Second Epistle to the Corinthians* (ICC), Vol. 1: Introduction and Commentary on II Corinthians I–VII, Edinburgh, T. & T. Clark, 1994, p. 470).

42. Cf. HARRIS, *Corinthians*, p. 23 n. 47; *pace* WEBB, *Home*, pp. 158, 178; however, see Webb's discussion on pp. 47–48. Additionally, Garland points out that Ezek 20:34 and its cotext (esp. 20:38) indicate that the phrase "I will receive you" contains a note of warning rather than welcome (GARLAND, *2 Corinthians*, p. 339).

43. P.E. HUGHES, *Paul's Second Epistle to the Corinthians: The English Text With Introduction, Exposition and Notes* (NICNT), Grand Rapids, Eerdmans, 1962, p. 244; THRALL, *Problem*, p. 111; SASS, *Waffen*, pp. 48–52; J. LAMBRECHT, S.J., *Second Corinthians* (SP 8), Collegeville, Liturgical Press, 1999, pp. 122–125; F. ZEILINGER, *Die Echtheit von 2 Cor 6:14–7:1*, in *JBL* 112 (1993) 71–80; GARLAND, *2 Corinthians*, pp. 327–328; et al.

44. LAMBRECHT, *Corinthians*, p. 122.

45. *Ibid.*, p. 122. Cf. SASS, *Waffen*, p. 50.

As far as the argumentative structure of 6:14–7:1 and its cotext is concerned, Saß points out that 6:12–13 and 7:1 have a “framing function”: while the statements “you are restricted in your affections” and “I speak as to children” prepare for the drastic dualism of 6:14–15, the “beloved” (ἀγαπητοί) in 7:1 anticipates the conciliatory tone of 7:2–4.⁴⁶ Furthermore, we may add that 6:14–7:1 appears to contain the explanation of *how* the Corinthians are to open their “heart” for Paul and his co-workers (6:12–13), namely, by doing what the latter ask for.⁴⁷

Saß seems to find it difficult to give sufficient explanation for why Paul takes up the subject of apostolic suffering in 6:3–10.⁴⁸ At this point, however, it is possible to develop an interconnection of the rhetorical approach of Lambrecht and Saß, and Webb’s thesis. Webb demonstrates how Paul’s commendation in his sufferings as servant of God (θεοῦ διάκονος) in 6:3–10 is determined by his identification with the Suffering Servant, who proclaimed the “Come out!”-message to the Israelites (Isa 49:9; 52:11; cited in 2 Cor 6:17).⁴⁹ This notion of suffering is also connected to Paul’s relationship with the Corinthians, which Saß understands to be the thematic net of the cotext of 6:14–7:1.⁵⁰ As Paul’s authority as an apostle was at stake in Corinth,⁵¹ he implicitly claims in the catalogue of tribulation that the sufferings of Christ are reproduced in an apostle who is true to him (cf. 2 Cor 1:5; chs. 11–12). Against the background of this defence of his apostolic authority, Paul’s appeal to the Corinthians to be separate from the world becomes even stronger, because “to the extent that they distance themselves from the apostolic word they are slipping back into the world”⁵².

Although the new exodus (Webb) and the rhetorical (Lambrecht, Saß, et al.) proposals discussed in this excursus are not capable of explaining every detail of the perplexing position of 6:14–7:1 in 2 Corinthians, they nevertheless have provided sufficient grounds for arguing for a contextual integration of 6:14–7:1. Therefore, in agreement with these two approaches, *we conclude* with Saß that “Paulus macht mit diesem in sich abgerundeten, aber doch zugleich auch kunstvoll in seinen Kontext eingewobenen Text den Korinthern deutlich: Mit ihrem Verhältnis zu ihm, dem Apostel, und seinem Evangelium steht zugleich ihr ganzes Leben vor Gott und in der Welt auf dem Spiel”⁵³.

46. *Ibid.*, p. 49.

47. Cf. SCOTT, *Use*, p. 96; LAMBRECHT, *Corinthians*, p. 122. Saß argues that if 6:14–7:1 had not its present place in the argument, 6:1 would stand in isolation, and it would be at least striking that 2 Cor 1–9 would miss “jede allgemeinere Ausführung zum Imperativ, der sich aus dem Evangelium ergibt” (SASS, *Waffen*, p. 52). However, this reasoning appears vague, especially since one can find “imperatives” in 5:20; 6:1, 13; 7:2; 8:8–11; 9:6–7, 13.

48. Consequently, he appears to see 6:3–10 as a digression in the development of Paul’s argument (see SASS, *Waffen*, p. 51).

49. On Paul’s identification with the Isaianic servant, see further V. RABENS, “Von Jerusalem aus und rings umher...” (*Röm. 15,19*): Die paulinische Missionsstrategie im Dickicht der Städte, in R. VON BENDEMANN – M. TIWALD (eds.), *Theologie in der Stadt: Das frühe Christentum in seinem Element* (BWANT 198), Stuttgart, Kohlhammer, 2012, pp. 221–225.

50. SASS, *Waffen*, e.g. p. 62.

51. In the Corinthians’ eyes, Paul did not match up to the/their marks of true apostleship, namely signs, wonders and mighty works (2 Cor 12:12).

52. A. SCHLATTER, *Paulus, der Bote Jesu Christi: Eine Deutung seiner Briefe an die Korinther*, Stuttgart, Calwer Verlag, 31962, p. 576.

53. SASS, *Waffen*, p. 63. Cf. 2 Cor 1:12.

As indicated in the introduction and the excursus above, there are good reasons for understanding the appeal “do not put yourselves into an unsuitable yoke”⁵⁴ (μὴ γίνεσθε ἑτεροζυγοῦντες, 6:14) not to be directed against casual contact. Rather, Paul is speaking against forming covenant-like relationships with pagans which in turn violate the church’s existing covenant with God. This is supported by the fact that the meaning of ἑτεροζυγέω as relating to covenant-forming relationships is clearly established by the synonyms which follow in the series of rhetorical contrasts (μετοχή, κοινωνία, συμφώνησις, μερίς, and συγκατάθεσις, 6:14-16) and the two covenant formulas within the Old Testament catena (6:16, 18).⁵⁵ On this basis we can agree with Harris who concludes that “the Corinthians were to avoid any public or private relationship with unbelievers that was incompatible or that would compromise Christian standards, Christian adherence to monotheism, and Christian witness”⁵⁶.

However, perhaps we can be slightly more specific than that. Taking into account that the last rhetorical contrast (i.e. “What agreement has the temple of God with idols?”, 6:16) is probably climactic and thus significant for the interpretation of the whole passage, the activity referent of “do not be unequally yoked” may have included in particular the following forms of physical-literal and metonymical idolatry:⁵⁷ maintaining membership at a local pagan cult,⁵⁸ attending ceremonies performed in pagan temples, pagan

54. This translation is suggested in G.B. WINER, *A Grammar of the Idiom of the New Testament*, Andover/London, 1872, p. 221, as quoted by HARRIS, *Corinthians*, p. 499.

55. WEBB, *Home*, p. 201. That more than casual contact is in view is further suggested by Paul’s OT-source, namely the Kil’ajim law against crossbreeding (Lev 19:19; cf. Deut 22:10; Philo, *Spec. Leg.* 4.203).

56. HARRIS, *Corinthians*, p. 501. Cf. BELLEVILLE, *Corinthians*, p. 181.

57. As argued above, there is suggestive evidence for understanding εἰδώλων as a reference to literal idols, so that for the interpretation of ἑτεροζυγέω particularly those options come in view which embrace either direct worship or bowing down to literal idols (physical-literal idolatry) or indirect worship of literal idols through related activities at pagan temples (metonymical idolatry) (as differentiated by WEBB, *Home*, p. 202). A yoking purely associated with doctrine, as proposed by Fitzmyer, may hence not be the primary reference of the fragment (J.A. FITZMYER, S.J., *Qumrān and the Interpolated Paragraph in 2 Cor 6,14–7,1*, in *CBQ* 23 (1961) 271-80). – Woyke argues that “der Fokus eher auf der Rede vom Tempel als auf den εἰδώλων liegt, das operative Konzept der Paränese mithin nicht Idolatrie, sondern Verunreinigung ist” (WOYKE, *Götter*, pp. 299-300, cf. pp. 301, 320-211). However, even if the focus of 6:16a were the “defilement of body and of spirit” (7:1), the most natural application of Paul’s command not to be mismatched with unbelievers (6:14a) in its present context in the fragment seems to be the prevention of lasting covenant-forming relationships in the context of the *cultic* life of the city (cf. BARNETT, *Corinthians*, p. 345; GARLAND, *2 Corinthians*, p. 343). On defilement, see further n. 64 below.

58. So HARRIS, *Corinthians*, p. 501.

worship in the home,⁵⁹ joining with pagans in temple feasts⁶⁰ and visiting sacred temple prostitutes.⁶¹ Such interactions may be classified not only as metonymical idolatry, but also as severe violations of one's covenant with God, resulting in lasting and bonding relationships with unbelievers, and for that matter, with "Belial", "darkness", "lawlessness" (6:14-15), and, of course, "idols" (6:16).⁶² Thus, when Paul calls the Corinthians to "come out from them" (6:17), we suggest that he wants them to leave all covenant-forming alliances with unbelievers outside the church in a cultic and "defiling" (7:1)⁶³ context.

The notion of demarcation from ἄπιστοι that is suggested by our first reading of 2 Cor 6:14–7:1 can be illustrated with the following diagram:

59. Cf. HUGHES, *Corinthians*, p. 245; BARRETT, *Second Epistle*, p. 196; MARTIN, *Corinthians*, p. 197.

60. So H. LIETZMANN, *An die Korinther IIII* (HNT 9), Tübingen, J.C.B. Mohr (Paul Siebeck), 1969, p. 129; G.D. FEE, *II Corinthians VI.14–VII.1 and Food Offered to Idols*, in *NTS* 23 (1977) 140–61; WEBB, *Home*, p. 209–11; SASS, *Waffen*, p. 54; et al.

61. Thus C.G. KRUSE, *The Second Epistle of Paul to the Corinthians: An Introduction and Commentary* (TNTC), Grand Rapids, IVP, 1987, p. 139–140; WEBB, *Home*, p. 204; et al. However, the existence of sacred prostitution (at Corinth) has recently been demythologized by publications like J.R. LANCI, *The Stones Don't Speak and the Texts Tell Lies: Sacred Sex at Corinth*, in D.N. SCHOWALTER – S.J. FRIESEN (eds.), *Urban Religion in Roman Corinth: Interdisciplinary Approaches* (HTS 53), Cambridge, Massachusetts, Harvard University Press, 2005, pp. 205–220. Cf. the discussion in G.D. FEE, *The First Epistle to the Corinthians* (NICNT), Grand Rapids, Eerdmans, 1987, pp. 2–3; E. HARTMANN, *Prostitution. II: Klassische Antike*, in *Der Neue Pauly* 10 (2001) 451–454.

Though on its own too narrow, it is possible that entering into marriage with pagans may also be an *indirect* activity referent of Paul's command (cf. HUGHES, *Corinthians*, p. 245; MARTIN, *Corinthians*, p. 197; WEBB, *Home*, p. 209; BELLEVILLE, *Corinthians*, p. 178; GARLAND, *2 Corinthians*, p. 331). See WEBB, *Home*, pp. 205–209, for a thoroughgoing discussion of this interpretative option.

62. Cf. WEBB, *Home*, p. 214. Webb believes that particularly joining with pagans in temple feasts and visiting sacred temple prostitutes have "a sufficiently high emotive impact to account for the intensity of the fragment". At the same time, Woyke is right to caution that one should beware trying to abstract "aus dem Fragenkatalog eine systematische Sicht des Paulus über den Zusammenhang des dämonischen Gegenspielers Christi, Beliar, mit den von Heiden in Kultbildern verehrten Gottheiten" (WOYKE, *Götter*, p. 321; *pace* FEE, *Food*, pp. 152–160; et al.).

63. Cf. the prohibition of an "ontic" participation in idolatrous relationships in 1 Cor 10:14–18. – The NT *hapax legomenon* μόλυσμός denotes something that makes a person ceremonially or morally unclean, and therefore unfit for worship. In each of its three LXX occurrences it is linked with the defilement of idolatry (Jer. 23:15; 1 Esdr. 8:80; 2 Macc. 5:27; cf. the cognate verb μόλύνω, "defile", in 1 Cor 8:7) (HARRIS, *Corinthians*, p. 512; cf. GARLAND, *2 Corinthians*, p. 343).

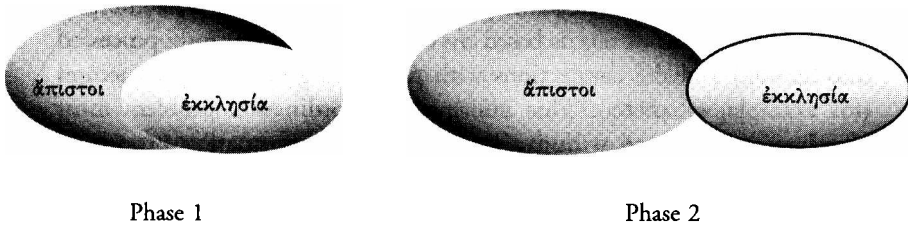


Diagram 1: Demarcation from Unbelievers Outside the Church

Phase 1 depicts the state of affairs of the church in Corinth at the time when Paul writes 2 Corinthians. The Corinthians, or at least a number of them, have entertained covenant-forming relationships with idolatrous people outside the church. (It is uncertain whether there was a previous phase in which the members of the church did not engage in such relationships.) Phase 2 depicts the action that Paul requires from his audience. They need to come out and be separate from interaction of this type. In other words, they are to develop their group boundaries (signified by the stronger contours of the ἐκκλησία oval). However, as indicated by the overlap of the two ovals, the demarcation that Paul is asking for does not mean that the church has to avoid any kind of contact and relationship with “outsiders”. Otherwise they would indeed need to leave the world (1 Cor 5:10b). Rather, Paul encourages a selective demarcation from idolatrous people outside the church – the believers are to avoid covenant-forming relationships with them.

2. DEMARCATION FROM “IDOLATROUS” PEOPLE *INSIDE* THE CHURCH (= “UNBELIEVERS”)

Scholars who interpret ἀπιστοι in 2 Cor 6:14 as a reference to unbelievers outside the church (cf. section 1 above) have thus far argued against the interpretation of the passage as referring to Paul’s opponents in the Corinthian congregation. For instance, Harris writes: “Now it is true that *later* in the letter the false apostles are portrayed as Satan’s minions and as people masquerading as agents of light and righteousness (11:13-15), descriptions reminiscent of 6:14-15, but Paul’s readers could not yet be expected to make those associations”⁶⁴. And indeed, linguistic research on the cognitive

64. HARRIS, *Corinthians*, p. 499.

comprehension of potentially ambiguous language shows that “the interpretation of a segment of text is based on current context (recently processed information) and the connections with pre-existing knowledge structures (for example, schemata). This information coordination problem must somehow be managed within a limited-capacity information processing system”⁶⁵. Therefore, Harris may be right that the parallels between Paul’s portrayal of the unbelieving outsiders in 6:14–7:1 and the characterization of his opponents in chapters 10–12 appear too late in the epistle, that is, outside the “current context (recently processed information)”. It could even be argued that also “the connections with pre-existing knowledge structures” point in this direction: Paul’s usual referent of ἄπιστοι is unbelievers outside the church. However, I will argue below that there are some indications in the preceding and immediate context of our passage which could have suggested to the recipients already upon their first reading/hearing of the epistle that Paul had the Corinthian “false apostles” (ψευδαπόστολοι, 11:13) as a secondary reference in the back of his mind when he placed 6:14–7:1 into its present context. Also the Corinthian “pre-existing knowledge structures” with respect to Paul’s usual rhetoric regarding his opponents may have pointed towards this interpretative option. Moreover, I contend that at least upon a second reading of the letter, that is, with chapters 10–12 in one’s memory, the fragment rhetorically encourages the Corinthians (by means of a double entendre) to avoid partnership with the false apostles.

It has been mentioned several times that our new reading of 2 Cor 6:14–7:1 as referring to both idolatrous people outside and inside the church interprets ἄπιστοι as a *double entendre*. *Double entendre* literally means “double hearing/understanding” (from the French, originally *double entente*). It is a figure of speech in which a spoken or written phrase is devised to be understood in either of two ways. Often the first (more obvious) meaning is straightforward, while the second meaning is less so. *The Oxford English Dictionary* defines *double entendre* as “double understanding, ambiguity. A double meaning; a word or phrase having a double sense, esp. as used to convey an indelicate meaning”⁶⁶. The *double entendre* in 2 Cor 6:14–7:1 is that on a the first (more obvious) reading the text can be understood as a straightforward reference to idolatrous people outside the church. However,

65. P. WHITNEY – M.B. CLARK, *Disambiguation and Cognitive Control*, in D.S. GORFEIN (ed.), *Resolving Semantic Ambiguity*, New York, Springer, 1989, pp. 249-250.

66. J.A. SIMPSON – E.S.C. WEINER (eds.), *The Oxford English Dictionary*, Oxford, Clarendon, 21989, vol. 4, p. 980. It should be noted that this indelicate meaning can imply a sexual reference, but it is clearly not limited to this usage. It can likewise refer to something unexpected or unacceptable.

the double sense that conveys a somewhat indelicate meaning is that Paul refers to his opponents as being “outside the camp”, that is, as lawless unbelievers who belong to the darkness, to the devil (Belial), to idols and uncleanness, and who are not part of the temple of the living God. This *double entendre* corresponds to Empson’s third category of ambiguity in which two meanings are fitted into one word, which takes effect only when the reader is attending to the fact that they have been fitted into one word.⁶⁷ In the case of our text the *double entendre* concentrates on ἄπιστοι but is transported by the entire fragment.

In order to establish that this second meaning is evident in the text, we will first turn to the above mentioned passage which appears later on in the epistle, namely 11:13-15, for it is here that we find the clearest echoes of 6:14–7:1:

For such boasters are false apostles, deceitful workers, disguising themselves as apostles of Christ. And no wonder! Even *Satan* disguises himself as an angel of *light*. So it is not strange if his ministers also disguise themselves as ministers of *righteousness*. Their end will match their deeds (11:13-15).

By the time the readers of Paul’s epistle have reached chapters 10–12, they realize that their association with the false apostles is a major issue for Paul in this letter (whereas covenant-forming activities with outsiders only plays a minor role throughout the epistle). In 11:13-15 Paul overtly returns to the language of 6:14–7:1 by associating his opponents with Satan, darkness and unrighteousness – terminology also used in the fragment. Zeilinger writes with respect to 6:14–7:1 that “durch die Einbeziehung dualistisch-apokalyptischer Begriffe, durch welche die Gegner in den Bereich des endzeitlichen Gegenspielers verwiesen, Paulus und seine Hörer aber als eschatologischer Tempel Gottes anhand des atl. Gotteswortes ausgewiesen werden, erscheint die *indignatio* wie ein ausgebautes Anathema (cf. 1 Cor 16:22b)”⁶⁸.

67. W. EMPSON, *Seven Types of Ambiguity*, London, Chatto and Windus, ³1977, p. 102. On double entendre in biblical studies, see particularly the very helpful J. VAN DER WATT, *Double Entendre in the Gospel According to John*, in G. VAN BELLE (ed.), *Theology and Christology in the Fourth Gospel: Essays by the Members of the SNTS Johannine Writings Seminar* (BETL 184), Leuven, Leuven University Press, 2005, pp. 463-482; further: J.L. RESSEGUIE, *Narrative Criticism of the New Testament: An Introduction*, Grand Rapids, Baker Academic, 2005, pp. 64-65; G.D. MARTIN, *Multiple Originals: New Approaches to Hebrew Bible Textual Criticism* (SBLTCS 7), Atlanta, Society of Biblical Literature, 2010. Semantic ambiguity was already discussed among the ancient philosophers. See, e.g., R.B. EDLOW, *Galen on Language and Ambiguity* (Philosophia Antiqua), Leiden, Brill, 1977; C. ATHERTON, *The Stoics on Ambiguity* (CCS), Cambridge, Cambridge University Press, 2007, *passim*.

68. ZEILINGER, *Echtheit*, p. 79; see p. 74 for further insights on the rhetorical position of the fragment.

Through the rhetorical device of double entendre Paul is able to go a step further than his usual polemic, namely, in 6:14–7:1 he (hyperbolically) places his opponents into the group of idolatrous unbelievers.⁶⁹ However, as he makes this move via the literary technique of double entendre, he can avoid making this indelicate reference by a straightforward reading of his text. This way Paul's opponents (and those attracted by them) cannot accuse the apostle for his fierce language in 6:14–7:1 (which exceeds that of 11:13–15), although Paul rhetorically excludes them from the realm of salvation and the community of faith.

Paul's strong rhetoric of demarcation from his opponents is well-known from his other epistles. While his words in 2 Cor 11:13–15 are particularly strong (and those of 6:14–7:1 even stronger), Paul implicitly groups his opponents with Satan also in Romans 16:17–20:⁷⁰

I urge you, brothers and sisters, to keep an eye on *those who cause dissensions and offenses, in opposition to the teaching that you have learned; avoid them. For such people do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the simple-minded. For while your obedience is known to all, so that I rejoice over you, I want you to be wise in what is good and guileless in what is evil. The God of peace will shortly crush Satan under your feet* (Rom 16:17–20a).

Likewise, in Phil 3:2–3 Paul counters the potential destabilization of his concord with the Philippians by establishing both a distinct self-understanding as well as a clear notion of “otherness”: “Beware of the dogs, beware of the evil workers, beware of those who mutilate the flesh! For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh...” (cf. Gal 5:7–12; 1:8–9: ἀνάθεμα ἔστω). As this kind of drastic language of differentiation and division into in-group and out-group was characteristic of Paul's rhetorical strategy when he was dealing with destabilization and factions (cf. 1 Corinthians 1–4) it may actually have been part of the “pre-existing knowledge structures” of

69. Both in Rom 16:17–20 as well as 2 Cor 11:13–15 Paul comes close to suggesting that his opponents are (literal) *idolaters* – they do not serve Christ but themselves. However, as they do not bow down to actual idols, one can speak of them as people who practise *meta-phorical idolatry*. Cf. Phil. 3:19: “their god is the belly”.

70. This association is evident from the close proximity of both entities in this section, as well as from the contrast with those who bring dissensions and offence (associated with Satan) and the God of *peace*. Cf. P. STUHLMACHER, *Der Brief an die Römer* (NTD 6), Göttingen, Vandenhoeck & Ruprecht, 21998, p. 223; H. SCHLIER, *Der Römerbrief* (HTKNT VI), Freiburg/Basel/Wien, Herder, 2002, p. 449; pace C.E.B. CRANFIELD, *A Critical and Exegetical Commentary on the Epistle to the Romans* (ICC), Vol. 2: *Commentary on Romans IX–XVI and Essays*, Edinburgh, T. & T. Clark, 1979, p. 803.

the recipients of 2 Corinthians. Against this background it is possible that the Corinthians detected the double entendre in Paul's rhetoric of demarcation in 6:14–7:1 even before they proceeded to chapters 10–12.

Moreover, the likelihood of this probability (i.e. the comprehension of the double entendre at the first reading) is increased when one looks at the preceding as well as at the immediate cotext of the fragment. Paul uses polemic against the false apostles on several occasions before 6:14–7:1, *inter alia* at 2:17, 3:1, 4:5 and 5:12. Even at the beginning of chapter 6 the Pauline narrative is characterized by apology over against opponents: "We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships..." (6:3-4). When the readers then arrive at the immediate cotext of 6:14–7:1, the ambiguity of Paul's rhetoric reaches its first peak (the climax still being a re-reading of 6:14–7:1 in the light of chs. 10–12): Paul pleads for the Corinthians to open their hearts as his is open for them; to make room for him means not to be mismatched with "unbelievers", that is, his opponents (6:11-14). This reading actually almost appears to follow better from the immediate cotext than the straightforward reading of the fragment (which, nonetheless, has significant points in its favour, as I have argued in section 1).

Some scholars have suggested that the immediate cotext succeeding the fragment does not support the false-apostles-interpretation of the text because 7:1 mentions ethical purification, whereas 7:2 references the apostle-church relationship.⁷¹ Indeed, the injunction to cleanse oneself from every defilement of *body* and spirit (7:1) seems to favour the straightforward reading of the passage as a reference to idolatrous people outside the church, because the potential joining with pagans in temple feasts and visiting of (temple) prostitutes does have a physical dimension (cf. 1 Cor 6:18). However, against the background of Paul's holistic anthropology it is doubtful that 7:1 implies a differentiation between bodily and spiritual defilement. Rather, defilement of body-and-spirit appears to be used as a hendiadys for any kind of defilement. Moreover, in the case of the double entendre reading we are looking for a second-level or *transferred* meaning of defilement. The notion of cultic defilement through intimate relationships with the unclean thus needs to be transferred to the double entendre referent of the text, namely, (alliances with) false apostles. This transferred sense does not

71. E.g. RENSBERGER, *Corinthians*, p. 31.

require a physical aspect of defilement.⁷² Hence, 7:2 fits on both readings of 7:1 (for the interpretation of 7:2 on the straightforward reading, see the excursus above), although its coherence with the second-level reading of the fragment is slightly more obvious: cleansing from defilement as demarcation from Paul's opponents is a way of opening one's heart for the apostle.

This leads us on to drawing some conclusions regarding the second interpretative issue of Paul's command "Do not be mismatched with unbelievers" (6:14). We have established that the wider context (chs. 10–12), the "pre-existing knowledge structures" (i.e. how Paul "others" his opponents elsewhere) as well as the preceding and immediate context of the fragment suggest that our double entendre reading of 6:14–7:1 is plausible.⁷³ What, then, is the referent of ἑτεροζυγοῦντες on the second level reading? What kind of association with his opponents (i.e. "unbelievers") does Paul discourage? It seems that the interpretation of "do not be mismatched" which we have put forward on the straightforward reading of the fragment also applies to the second (double entendre) reading of the passage. That is, the Corinthians are asked for selective demarcation from (covenant-forming relationships with) ἄπιστοι. However, as we are dealing with a second, *transferred* meaning of the text on this double entendre reading, the application of the details of the text appears to be more general.⁷⁴ It thus seems best to

72. Covenant-forming relationships to idolatrous people within the congregation ("unbelievers") will have been predominantly non-sexual. Nonetheless, even on the straightforward reading of 7:1 not all of the activities that are discouraged by Paul include sexual contact (cf. our list of potential covenant-forming enterprises at the end of section 1). For example, maintaining membership in a local pagan cult may not have involved defilement of the body because the ceremonies did not necessitate sexual contact.

73. Our reading of the passage appears to receive further support from the history of interpretation. Not only the "literal" reading of the fragment has found a lot of support, but also the transferred understanding of ἄπιστοι as a reference to the false apostles is a (second) major interpretative option in the history of research (see, e.g., J. GNILKA, *2 Kor. 6:14–7:1 im Lichte der Qumranschriften und der Zwölf-Patriarchen-Testamente*, in J. BLINZLER – O. KUSS – F. MUSSNER (eds.), *Neutestamentliche Aufsätze* (FS J. Schmid), Regensburg, Pustet, 1963, p. 91; J.-F. COLLANGE, *Énigmes de la deuxième épître de Paul aux Corinthiens: Étude exégétique de 2 Cor 2:14–7:4* (SNTSMS 18), Cambridge, Cambridge University Press, 1972, pp. 305–306; M.D. GOULDER, *2 Cor 6:14–7:1 as an Integral Part of 2 Corinthians*, in *NovT* 36 (1994) 47–57; ZEILINGER, *Echtheit*, pp. 79–80; SCOTT, *Corinthians*, pp. 152–153; BAUMERT, *Rücken*, pp. 128–129). This may suggest that both readings present legitimate interpretations of the text. Cf. Nathan's hermeneutical considerations in interaction with H.-G. GADAMER, *Truth and Method*, London, Continuum, 2004 (NATHAN, *Fragmented Theology*, section 5, in this volume; see also ID., *Truth and Prejudice: A Theological Reflection on Biblical Exegesis*, in *ETL* 83 (2007) 281–318).

74. It may hence be overambitious to try to identify what kind of instances of *covenant-forming* relationships with the false apostles Paul may have had precisely in mind (e.g., it is likely that this would have included Christian meals – on which, see esp. 1 Corinthians 10–11, and H. TAUSSIG, *In the Beginning was the Meal: Social Experimentation and Early Christian Identity*, Minneapolis, Fortress Press, 2009).

translate Paul's ethical imperative as the request to "avoid partnership" (μετοχή, κοινωνία, συμφώνησις, μερίς, συγκατάθεσις, 6:14-16) with Paul's opponents, or, more generally speaking, to "avoid them" (cf. ἐκκλίνετε ἀπ' αὐτῶν, Rom 16:17).

The results of our double entendre reading of 2 Cor 6:14-7:1 can be illustrated with the diagram below.

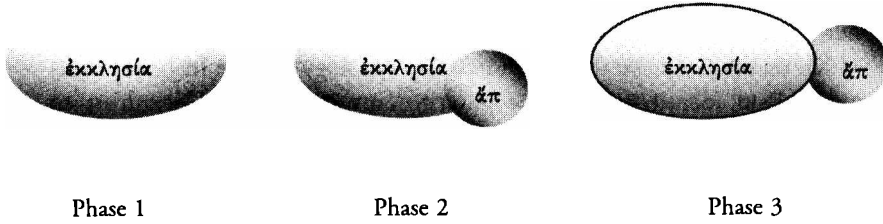


Diagram 2: Demarcation from "Unbelievers" Inside the Church

The diagram starts by depicting the state of affairs in the church at Corinth at the time before the emergence of the conflict that led to Paul's writing of 2 Corinthians. This is Phase 1 (by contrast, Diagram 1 started off by showing two intertwined ovals – the church had probably always made partnerships with unbelievers and had never severed itself from covenant-forming relationships with them). Phase 2 portrays Paul's opponents (ἄπιστοι) as having entered into the church or emerged from within. While it is not clear where they have come from or where exactly they are to be located within the church, it is obvious that they have become part of the community. Paul is encouraging Phase 3: demarcation from the false apostles. The rhetorical force of this second-level reading of the text is that Paul is warning of partnerships with his opponents, places them into a soteriological and sociological out-group and provides positive identity formation and boundary markers for "his" in-group.

3. DEMARCATION AND IDENTITY FORMATION IN THE CONTEXT OF THE CORINTHIAN CONFLICT – CONCLUSIONS AND FURTHER OBSERVATIONS

Paul is faced with a situation of destabilization in the church at Corinth and in his relationship with the recipients of his letters. In this article we have discussed a central element of his reaction to this scenario. Scholarship has thus far argued for either one of the two major interpretative options in

trying to understand Paul's reaction as the apostle expresses it in the debated passage 2 Cor 6:14–7:1. However, in this essay I have put forward a new approach that moves beyond the previous either–or approaches to the text. Instead, I have provided a both–and reading of the passage: 6:14–7:1 can be read as a double entendre referring to demarcation both from idolatrous people outside the church (= unbelievers) and “idolatrous” people inside the church (= “unbelievers”).

The first interpretation of ἄπιστοι as a reference to idolatrous people outside the church is suggested by a straightforward reading of the passage, on which one can observe that second-exodus typology ties the fragment to its cotext. Paul, identifying with the Suffering Servant, calls the Corinthians to come out of their covenant-like bondage with pagans and their idols. Via the link of sufferings, which authenticate Paul as a true apostle of Christ, Paul ties the “exodus-call” in 6:14–7:1 to the subject of apostolic ministry (the thematic net of the cotext of the passage). On account of this prevalent hot potato in Corinth, 6:14–7:1 stresses that the church at Corinth “konnte sich nicht mit Paulus einigen, wenn sie sich mit der Welt verbrüdern wollte”⁷⁵.

The second level of the double entendre reading of the text conveys a somewhat indelicate message, because at this level Paul characterizes his opponents as being “outside the camp”, that is, as lawless unbelievers who belong to the darkness, to the devil (Beliar), to idols and uncleanness, and who are not part of the temple of the living God. Through the rhetorical device of double entendre, Paul can avoid making this indelicate reference by a straightforward reading of his text. This way Paul is less open to attack from his opponents (and those attracted by them). I have suggested that this secondary reference comes most clearly to the fore upon a second reading of the letter, that is, with the overt criticism of Paul's opponents in chapters 10–12 in one's mind. Further, the preceding and the immediate cotext supports this double entendre reading. Moreover, as drastic language of differentiation and division into in-group and out-group was characteristic of Paul's rhetorical strategy elsewhere when he was dealing with opposition and factions (e.g. 1 Corinthians 1–4), this kind of stereotyping⁷⁶ may actually have been part of the “pre-existing knowledge structures” of the recipients of 2 Corinthians, thus enabling them to make the secondary link to Paul's opponents when being asked to separate from ἄπιστοι.

75. SCHLATTER, *Paulus*, p. 576.

76. For a social identity perspective on self-categorization and stereotyping, see P.F. ESLER, *Conflict and Identity in Romans: The Social Setting of Paul's Letter*, Minneapolis, Fortress, 2003, pp. 21, 26.

So, we have seen that in the situation of destabilization in Corinth, Paul calls for *demarcation*. The effect of this demarcation is the strengthening of the boundaries of the church (cf. Diagrams 1 and 2). On the first reading the boundaries on the outside are developed, on the second (double entendre) reading the boundaries towards a group on the inside (which is “othered” and moved to the outside) are fortified. To be sure, Paul did not strive for a streamlined and monolithic community. Rather, Paul generally encouraged diversity, as is particularly evident from his treatment of unity in diversity in 1 Corinthians 12 (esp. 12:14-27: “Indeed, the body does not consist of one member but of many... If all were a single member, where would the body be? ... But God has so arranged the body, giving the greater honour to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another...”). Nonetheless, in a situation where false teaching and practice leads the church to unite with idolatrous people of the world and “idolatrous” people in the church,⁷⁷ Paul sees the need for drastic demarcation, so that the church as well as his relationship to it is prevented from falling apart. The members of the church appear to be “blinded” by a significant set of overlapping characteristics between them and unbelievers (on which see esp. 1 Corinthians 8 and 10) and “unbelievers”. With regard to the latter, Paul uncovers that his opponents indeed intend to blur the lines between themselves and him. He agrees on a comparison – but only “in order to deny an opportunity to those who want an opportunity to be recognized as our equals in what they boast about” (2 Cor 11:12). However, in each point of comparison Paul draws out the differences (namely, his supersession of the false apostles: 11:5, 22-29; 12:11; etc.), and he even challenges the framework of comparison altogether (e.g. 10:13-18; 11:16-21). In order to draw out further differences between himself and the false apostles, as well as between believers and unbelievers outside the church, Paul employs dualistic language that places the church on the side of the in-group. Paul provides positive identity-formation by placing the church on the “good” and stronger side (“Goodness is stronger than evil...light is stronger than darkness...”⁷⁸).

77. In case the opponents were libertinists who sanctioned union with idolaters (cf. 1 Cor 8:4 and the discussion in 1 Corinthians 8 and 10), which is likely, avoiding partnership with unbelievers has the effect of avoiding partnership with “unbelievers” (i.e. the false teachers). On the question of the identity of Paul’s opponents in 2 Corinthians and its relevance for 6:14–7:1, see further RABENS, *Coming Out*, pp. 58-59.

78. Cf. BAUMERT, *Rücken*, p. 129: “Bei den... in VI 14b-16a folgenden Gegensätzen ist zu beachten, daß Paulus nie beide auf die gleiche Stufe stellt und dann etwa deren Gemeinsamkeit leugnet, sondern immer vom Guten ausgeht, das nicht mit dem Bösen gemeinsame

Demarcation thus also means *identity formation*. However, it seems that identity formation is more than demarcation because it has a stronger focus on the positive, on the “inside”/in-group than on the “outside”/out-group. As we have seen above, the two core aspects of identity singled out by Straub are people’s relationships to themselves and to the world.⁷⁹ Straub further explains that

Der qualitative Identitätsbegriff bezieht sich immer auf den Rahmen oder Horizont, der einem Menschen eine bestimmte Lebensführung ermöglicht, seinem Tun und Lassen Sinn und Bedeutung verleiht. Ebendadurch erscheint das Verhalten als orientiertes Handeln, als ein Handeln, das Prinzipien und Maximen folgt.⁸⁰

In 2 Cor 6:14–7:1 Paul offers identity formation to the Corinthian believers by asking them for selective separation from pagan groups outside and sectarian groups inside the church. Paul takes the “orientation” and the “principles” for this action that he demands from his Bible (Isa 52:11; Jer 51:45). He reads the Scriptures in the light of the Christ-event. They thus provide a decisive identity marker and point of reference for him as he determines the relationship of the church to competitive forces on the outside and the inside.

This hermeneutic is also applied when Paul speaks to the second aspect of the Corinthians’ identity, namely their self-understanding. In this respect, Paul treats the promises in 6:16–18 without distinction as promises that have found their “Yes” in Christ (2 Cor 1:20).⁸¹ Paul reveals that the new exodus has come to pass and that now the (formerly pagan) Corinthian Christians *are* the temple of the living God (of Israel), God dwells among

Sache macht (während ja der Böse gern Böses mit Gutem mischt!)... das Licht ‘vertreibt’ die Dunkelheit”.

79. See n. 3 above; cf. J. ASSMANN, *Das kulturelle Gedächtnis: Schrift, Erinnerung und politische Identität in frühen Hochkulturen*, Munich, Beck, 1992, p. 137.

80. STRAUB, *Identität*, p. 91. On early Christian identity formation, see further J.D.G. DUNN, *Boundary Markers in Early Christianity*, in J. RÜPKE (ed.), *Gruppenreligionen im Römischen Reich: Sozialformen, Grenzziehungen und Leistungen* (STAC 43), Tübingen, Mohr Siebeck, 2007, pp. 49–66; B. HOLMBERG (ed.), *Exploring Early Christian Identity* (WUNT II/226), Tübingen, Mohr Siebeck, 2008; B. HOLMBERG (ed.), *Identity Formation in the New Testament* (WUNT I/227), Tübingen, Mohr Siebeck, 2008.

81. Scott explains that for this reason, “καὶ γὰρ, in v. 17d does not have consecutive force (‘then, I’). Since it is based on the continuative καί of the Septuagint Vorlage (Ezek. 20:34), καὶ γὰρ more likely resumes the promises in v. 16def which formally correspond to those in vv. 17d–18b” (J.M. SCOTT, *Adoption as Sons of God: An Exegetical Investigation into the Background of ΥΙΟΘΕΣΙΑ in the Pauline Corpus* (WUNT II/48), Tübingen, J.C.B. Mohr (Paul Siebeck), 1992, p. 209; cf. HARRIS, *Corinthians*, p. 506).

them, YHWH is their God, they are his people, they are welcomed by him, God is a father to them and they have become his sons and daughters.

This revised self-understanding provides a foundation for the ethical imperative to “come out” (*διὸ ἐξέλθατε...*, 6:17). However, it seems that for Paul, identity means much more than reflecting on one’s relation to oneself (or one’s group in the case of corporate identity) and to the world. Rather, Paul’s identity-forming statements above relate a third dimension that comes into play. Namely, it is the new covenant relationship to God that is the primary factor in the Corinthians’ identity formation. While it is important that the Corinthians *understand* themselves as God’s temple, God’s children, etc., the fundamental formative force in the Corinthians’ lives is the *experience* of having individually and corporately entered into a loving family-relationship with their heavenly Father (6:18; cf. Rom 8:15-17; Gal 4:6) and the reality of being indwelt by God as his people and his temple.⁸² It is the experience of these *intimate relationships* (to God as father, to fellow church members as brothers and sisters) that transforms and empowers the lives of the church members in Corinth.⁸³

Accordingly, Paul’s call for demarcation is based on the preceding new covenant relationship to the “Lord Almighty”, their “Father” (6:18), which empowers and requires this action.⁸⁴ In line with Straub, the “directed action” (*orientiertes Handeln*) of the Corinthians thus results from and is motivated by their new identity, and it receives further formation by their demarcation from lawlessness, darkness, idolatry and defilement. In other words, the new being and belonging⁸⁵ of the Corinthians enables them for, finds expression in, and is provided with further identity formation through selective demarcation from both unbelievers and “unbelievers”.

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82. On the often overlooked dimension of religious experience in the formation of the early church, see, e.g., K. BERGER, *Identity and Experience in the New Testament*, Minneapolis, Fortress, 2003, e.g. pp. 203, 206; V. RABENS, *Power from In Between: The Relational Experience of the Holy Spirit and Spiritual Gifts in Paul’s Churches*, in I.H. MARSHALL – V. RABENS – C. BENNEMA (eds.), *The Spirit and Christ in the New Testament and Christian Theology: Essays in Honor of Max Turner*, Grand Rapids, Eerdmans, 2012, pp. 138-155.

83. On this, see more fully V. RABENS, *The Holy Spirit and Ethics in Paul: Transformation and Empowering for Religious-Ethical Life* (WUNT II/283), Tübingen, Mohr Siebeck, 2010, esp. ch. 4.

84. Obedience to the call for separation is hence not the beginning of or entry into this relationship (cf. SCOTT, *Corinthians*, p. 156; HARRIS, *Corinthians*, p. 507).

85. They are the temple of God (6:16) and they belong to God as their father (6:18), to righteousness, light, Christ (6:14-15) and to one another as God’s people and his dwelling place (6:16).