

Dictionary OF Paul AND HIS Letters

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daily and Sabbath prayer, for instruction in Torah and for various community gatherings. Like other ethnic groups in the empire, Jews in some major population centers, such as Alexandria, were organized into an officially recognized *politeuma*, a central autonomous organization run by its own board of directors and constituting the numerous synagogues of the city. As we know from records of events in Alexandria in A.D. 38-41, the *politeuma* could serve as a means for Diaspora Jews to defend their rights against Gentile hostility (Philo *Leg. Gai.* 132).

While the extent of the Diaspora as well as the social and economic causes for it have often been discussed (see Stern), the significant question today concerns the degree of difference between the Judaism of the Diaspora and that of the Holy Land (see Hellenism).

2. Judaism in the Diaspora and in Palestine.

2.1. The Old Perspective: Inward-Looking Versus Syncretistic. The older view posits an inward-looking, Aramaic-speaking, Torah-centered Judaism in Palestine and an open, Greek-speaking, Hellenistic Judaism in the Diaspora—syncretistic in nature and lax in observance of the Law.*

Greek was the primary language of Diaspora Judaism. Since the second century B.C. the Torah had been available in Greek translation and Diaspora authors wrote mainly in Greek. Moreover, Greek education, with its stress on rhetoric and persuasion and with its gymnasias, fostered an appreciation for Greek culture and an accommodation to it.

The Aramaic-speaking Jews of the Holy Land, on the other hand, resisted the inroads of Hellenism by clinging to the Torah. This older view has been challenged by contemporary scholarship as it has interpreted the literary evidence and recent archeological finds.

2.2. The New Perspective: Points of Convergence. The newer view does not deny a difference between the two Judaisms. Nevertheless, recent scholarship has emphasized points of convergence rather than divergence. Palestinian Judaism was neither self-contained nor monolithic; it was marked by variety and shared points of contact with the Judaism of the Diaspora.

2.2.1. Points of Contact. Diaspora Jews not only paid the Temple tax, but they also made pilgrimages to Jerusalem for the festivals (cf. Acts 2:9-11; see Collection). Some, like Paul, came to Jerusalem to study (see Jew, Paul the). Palestinian Judaism also tried to influence Diaspora Judaism by translating books into Greek. Indeed, the work of translating and editing the Septuagint continued into the second century A.D.

2.2.2. Variety in Palestinian Judaism. The use of Greek in Palestine perhaps best illustrates the variety in first-century Palestinian Judaism. Recent archeological finds point to Greek-speaking communities both in Jerusalem and in Galilee. Greek inscriptions on tombs and ossuaries, as well as Greek names, bear their silent but impressive testimony.

2.2.3. The Intent of Jewish-Greek Literature. A further point of convergence is the apologetic intent of the Greek literature both Judaisms produced. While the writers of the Diaspora employed the forms of Greek literature, they wrote primarily for Jews and for apologetic purposes. The Jewish historian Jason of Cyrene is a good example. Trained in Greek rhetoric and historiography, he wrote his five-volume history of the Maccabean revolt (which formed the basis for 2 Maccabees; see 2 Macc 2:19-25), to gain support for the Maccabean revolt among a readership in the Diaspora and in the Greek-speaking world. At the same time he exalted the piety of the Maccabean age with its strict observance of the Sabbath and the food laws. Jason had probably spent time in Palestine (Hengel 1974, 1.95-99). Quite different in outlook, Philo of Alexandria was philosophical and sought to combine Judaism and philosophy by means of allegory. He too sought to commend Judaism to both Jews and non-Jews. The extensive historical writings of Josephus best represent first-century Jewish-Greek literature from Palestine. Among other purposes, he wrote to commend Jewish history to a Hellenistic audience and to set the Jewish wars in the best possible light.

3. Conclusions.

The older view of two very different Judaisms was a misperception. The evidence for variety within Palestinian Judaism corresponds to the variety attested in the Diaspora. Jason and Philo represent the differences of perspective within Diaspora Judaism, with Jason illustrating the close connection between one strand of Diaspora Judaism and a pietistic variety of Palestinian Judaism. Apparently, Diaspora Judaism could be both lax and strict in its observance of the Torah, as could Palestinian Judaism. Philo, for example, observed the Law and condemned those who did not keep it. Rather than contrast the two Judaisms in terms of geography only, with R. N. Longenecker we should consider the contrast of the two Judaisms in terms of attitude and outlook: "The horizontal cleavage of geography must be noted. But more important is the vertical break between Hebraic and Hellenistic inclinations in both Palestine and the Diaspora" (Longenecker, 28). On the other hand, geography and environment cannot be ignored altogether: the

Roman Diaspora was, on the whole, tilted more toward the Hellenistic mindset and assimilation of Greek culture than was the Judaism of the homeland. See also Hellenism; Mission; Restoration of Israel. **BIBLIOGRAPHY.** S. J. D. Cohen, *From the Maccabees to the Mishnah* (Philadelphia: Westminster, 1987); M. Hengel, *Jews, Greeks and Barbarians* (Philadelphia: Fortress, 1980); idem, *Judaism and Hellenism* (Philadelphia: Fortress, 1974); A. Kasher, *The Jews in Hellenistic and Roman Egypt* (New York: Ktav, 1975); R. N. Longenecker, *Paul, Apostle of Liberty* (Grand Rapids: Baker, 1964); J. A. Overman, "Who Were the First Urban Christians? Urbanization in Galilee in the First Century," *SBLASP* (1988); M. Stern, "The Jewish Diaspora," in *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life*, ed. S. Safrai and M. Stern (CRINT; 2 vols.; Philadelphia: Fortress, 1974) 1.117-83; J. A. Sanders, "Dispersion," *IDB* 1.854-56; M. Stern, "Diaspora," *EncJud* 6.8-19. W. R. Stegner

DIATRIBE

Diatribē was a method or mode of teaching and exhortation used in the ancient schools of philosophy.* It was a facet of the Socratic method in which the teacher, using dialogue and question and answer, led the student from error to truth through censure (of incorrect thoughts and behavior) and protreptic (persuasion to a certain philosophy). Diatribē describes this teaching* activity, and also writings that offer actual school diatribes or use the typical features of the diatribē.

1. Origin and Usage
2. Characteristics
3. Paul's Use of the Diatribē
4. Value for Interpreting Paul's Letters

1. Origin and Usage.

The diatribē originated in both the philosophical circles and the rhetorical schools of the Sophists. It was used by itinerant philosophers who brought philosophy to the masses. Diatribē was once thought to have originated with a Cynic philosopher, Bion of Borysthenes (c. 325-255 B.C.), but this is now questioned. In any case, diatribē was given its main features by Bion's student, Teles. The diatribē came to prominence with the Stoics and, owing to its suspected origin with the Cynics, became known as the Cynic-Stoic diatribē.

Diatribē has been understood as a literary genre or style typical of the preaching of the Cynic and Stoic philosophers, but recent study has shown this to be false. Diatribē was not a part of any school curriculum, nor was it incorporated into rhetorical theory or

handbooks. However, though not a literary genre, this oral teaching method could be accommodated to a literary mode. From the third century B.C. onward its typical form was a lecture or written thesis on moral and philosophical commonplaces such as divine providence, self-control and self-sufficiency.

2. Characteristics.

The diatribē has no typical structure or approach. Utilization of the many features of the diatribē depends upon the personality and skill of the speaker or author, and the particularities of the situation being addressed. Diatribē is characterized by rhetorical features of a dialogical nature including the introduction of imaginary opponents or interlocutors, and hypothetical objections and false conclusions. Introducing an imaginary interlocutor can take the form of a series of questions and answers between the author and interlocutor, with either one leading. Hypothetical objections and false conclusions are also commonly placed on the lips of the interlocutor, allowing the author to introduce and clarify typical objections or possible misunderstandings of the argument at hand, and to move to a new phase in the argumentation as a whole. These objections and false conclusions are rejected by the author, often beginning with a phrase like "by no means!" (*mē genoito*).

Diatribē also relies heavily upon features common to Greco-Roman rhetoric* in general. These include amplification, personification, maxims, *chreiai* (brief sayings or actions attributed to people), comparisons, historical examples, virtue* and vice lists, parallelism, antithesis, irony, sarcasm and paradox. It shares many characteristics with the philosophical dialogue and rhetorical thesis.

3. Paul's Use of the Diatribē.

Paul's use of the diatribē was fully recognized early in this century, particularly by R. Bultmann. In his dissertation he noted that diatribē was used by the popular philosophers and is also found in Paul's letters. He concluded that in his missionary enterprise Paul was functioning like a Cynic street preacher. However, in light of the teaching function of the diatribē it is more accurate to say that Paul taught his churches in a manner reminiscent of a philosophical-school teacher—through censure and protreptic. Diatribē's confrontive nature would not be conducive to a suitable evangelistic preaching style.

No book of the NT can be described as a diatribē. Rather, some books exhibit diatribal features, and these books are best described as "modes" of diatribē. Paul used diatribē creatively, adapting its features to

the needs of the gospel, his congregations, his rhetorical style and the letter genre. Some diatribal elements are found in portions of Paul's letters (1 Cor 6:12-20; 15:29-41; and Gal 3:1-9, 19-22), but are most heavily utilized in the letter to the Romans.*

Diatribes in Romans have been extensively studied by S. K. Stowers, upon whose work most current discussion and this one are based. Romans 1-11 most heavily exhibits diatribal features, including rhetorical questions, personification, comparisons and virtue and vice lists. Two main subforms of diatribe predominate. The first subform is an address to an imaginary interlocutor (e.g., Rom 2:1-5, 17-24; 9:19-21; 11:17-24; 14:4, 10). Paul introduces a Jewish interlocutor who boasts over Gentiles* (Rom 2:17-29) and subsequently dialogues with him (Rom 3:1-9; 3:27-4:2). He also introduces a Gentile interlocutor who boasts over Jews (Rom 11:17-24). The second subform is objections and false conclusions from Paul's arguments drawn by the interlocutor. These often set forth possible misinterpretations of a point, correct them, and lead to other points in the argument. These are often rejected with the phrase "by no means!" (*mē genoito*) and given accompanying reasons for their rejection (Rom 3:1-9, 31; 6:1-3, 15-16; 7:7, 13; 9:14, 19-20; 11:1, 11, 19-20).

4. Value for Interpreting Paul's Letters.

The full evaluation of the role of diatribe in Paul's letters has aided in their interpretation, particularly in regard to Romans. Since diatribe was a tool of instruction in philosophical schools, it was not used for polemic, but instruction and exhortation. Thus the use of diatribe in Romans does not indicate that Paul is engaging in polemic against Judaism (e.g., Rom 2:17-29) or specific groups within the Roman congregations, but teaching the Romans his gospel prior to his imminent visit (Rom 1:8-15; 15:22-29). Interlocutors are not specific groups, but rhetorical voices that raise possible objections to or misunderstandings of Paul's gospel.*

Also, it has been argued that since Paul is using diatribe in Romans, he is not addressing any concrete situation in the Roman congregations (see Rome). Objections of interlocutors are merely teaching tools. However, teaching through diatribe does not preclude addressing a concrete situation. Knowing several members of the Roman congregations, Paul may be addressing situations in the church through the teachings selected and the approach taken for their presentation. This is certainly true of Galatians* and 1 Corinthians,* where diatribal elements address the situations of respective congregations.

See also PHILOSOPHY; RHETORIC; RHETORICAL CRITICISM;

ROMANS, LETTER TO THE; TEACHING/PARAENESIS; VIRTUES AND VICES.

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D. F. Watson

DISCIPLINE

Community discipline was an emerging concept and practice among Christian groups of Paul's day. Paul probably borrowed some notions from Jewish groups such as the Pharisees, whose disciplinary procedures he knew well from his early days (see Jew, Paul the). From Paul's letters we learn that occasionally believers engaged in aberrant behavior and were reproofed for it or made to suffer temporary isolation from other believers. In the most severe cases, permanent exclusion may have been necessary. Such measures had in view primarily the redemption of the individual and secondarily the holiness of the community.

1. Paul's Background and Experience
2. Evidence of Paul's Disciplinary Practice

1. Paul's Background and Experience.

1.1. Discipline in Qumran and Pharisaic Judaism. The Qumran sectaries developed an elaborate system of penalties intended to safeguard the purity and order of their community. Offenders were subject to immediate public reproof which was to be administered not harshly but "with truth and humbleness and affection" (1QS 5:24-26). The procedure for reproof required witnesses (1QS 6:1; CD 9:2), the number of which varied according to the offense and could be cumulative (CD 9:16-20). If reproof was ineffective or the offense serious, a range of penalties was possible, from short-term reduction in food allowance (1QS 6:25) and exclusion from ritual meals (1QS 7:20), to permanent expulsion from the community (1QS 8:20-9:2). It is not clear precisely who had jurisdic-

tion in disciplinary matters. Some texts speak of the whole community making decisions, but other texts imply a more centralized authority (a group of leaders or a single figure), and it may be that the "community" acted through its leader(s).

Rabbinic traditions suggest that the Pharisees of Paul's time commonly imposed a "ban," a state of social isolation imposed for deviation from ritual purity laws or for heretical views (*m. 'Ed* 5:6; *m. Mid* 2:2; *m. Mo'ed Qat* 3:1). The right to put someone under the ban was originally limited to the Sanhedrin, but some time before the destruction of the Temple it was extended to groups of scribes acting together. The ban was a temporary measure, lasting at least thirty days (*b. Mo'ed Qat* 16a), designed to recall the offender to full participation in the community. While under a ban, the offender had to exhibit signs of mourning, and everyone but his immediate family was to keep a "leper's distance" of four cubits from him (*b. B. Mes* 59b). He could, however, participate in Jewish public life, including Temple worship,* and he could receive instruction. Upon his repentance he was fully restored to the community at the end of the ban period. Rabbinic sources are not clear with respect to complete expulsion from Pharisaic communities in the NT era, but it is reasonable to assume that unrepentant banned persons (cf. *t. Dem* 2:9), and heretics like Christians would incur more severe judgment.

1.2. Discipline of Paul by the Jews. The "forty lashes less one" which Paul reports receiving five times at the hands of the Jews (2 Cor 11:24) was a punishment administered by synagogues (see Afflictions). In Paul's case it was probably administered for heretical teaching, although the Mishnah specifies only violations of ritual purity (*m. Mak* 3:1-9). The only explicit point of contact between these regulations and Paul's career is the specification of defilement of the Temple as grounds for scourging (*m. Mak* 3:2; cf. Acts 21:28, which of course postdates Paul's reference in 2 Cor). The number of lashes was reduced from the stipulation of "no more than forty lashes" in Deuteronomy 25:2-3, presumably in order to safeguard against excessive punishment. Detailed instructions concerning administration of the scourging are offered in Mishnah *Makhot* 3:10-14. Significantly, the scourging was understood to accomplish atonement for the presumably repentant offender (*m. Mak* 3:15; cf. *m. Sanh* 6:2). The same tractate of the Mishnah includes a detailed discussion of the place of two or more witnesses in accordance with Deuteronomy 19:15; 17:6.

1.3. Non-Pauline Christian Practices. Insufficient data concerning a pre-Pauline system of community discipline necessitate caution in concluding that Pauline

practices were the apostle's own invention or were adapted from Judaism. Luke 17:5 may represent the seed of an originally interpersonal "reproof, apology, forgiveness" formula which is expanded into community action in Matthew 18:15-17 and joined to the ascription of apostolic authority (Mt 18:19-20; 16:18-19; cf. Jn 20:23). The record of Acts suggests that the apostles presided in discipline cases from the earliest times (Acts 5:1-11; 8:20-24). Other pertinent texts from the canonical apostolic literature include the charge to bring back sinners from error (Jas 5:19-20; 1 Jn 5:16-17; Jude 22-23) and the command to keep any "root of bitterness" from springing up within the community (Heb 12:15). 2 John 10-11 calls the community to refuse hospitality to heretics, and 3 John 10 refers to the rebellious Diotrephes who expels believers from the church.

Many of these texts may postdate Pauline material, but it is significant that they display the full range of approaches, from the "early" interpersonal encounter to the "late" notion of centralized authority.* The texts exemplify most and exclude none of the measures employed by Paul. It is, therefore, not unreasonable to suppose that Paul himself made only minimal additions to a disciplinary program which was already in place when he joined the movement.

2. Evidence of Paul's Disciplinary Practice.

The ambiguity of what little evidence we have as well as indications of a non-Pharisaic flexibility preclude the use of words like "program" or "system" for Paul's notions of community discipline. It is possible, however, to gain some insights concerning disciplinary practice in the Pauline churches by examining key texts for evidence of procedural elements, culpable behaviors and intended effects. The key texts, in canonical order, are Romans 16:17; 1 Corinthians 5:1-13; 16:22; 2 Corinthians 13:1-2; Galatians 6:1-5; 2 Thessalonians 3:6-15; 1 Timothy 1:18-20; 5:19-22 and Titus 3:10-11.

2.1. Procedural Elements. It appears from Galatians 6:1-5 that the first step in correction of an erring believer was personal, private and gentle (Eph 4:29-32; Col 3:12-13; 1 Thess 5:14-15; cf. 2 Cor 2:5-11). The stress in these passages on humility and readiness to forgive (see Forgiveness) on the part of the person who admonishes recalls the teaching of Jesus in passages like Matthew 7:1-5; 18:21-35. The notions of self-searching censure and eagerness to effect heartfelt reconciliation (see Peace, Reconciliation) are practically nonexistent in Qumran and rabbinic sources, but they are pervasive in Paul's letters. It is important, then, that the similarities in procedure between Paul