

THE MEANING OF *HARPAX* IN 1 COR 5:10: AN EXEGETICAL STUDY

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Abstract

*Different renderings of Paul's use of *harpax* in 1 Cor 5:10 by biblical interpreters have suggested different meanings. Through lexico-semantic analysis, this paper contends that this word should be understood as an act of taking forcibly what is not one's own. *Harpax* and *pleonektēs* are syntactically and semantically related. By syntax, they are modified by a definite article and conjoined by a conjunction *kai*; hence, they describe a class of people, sharing the same values. By semantics, both *pleonektēs* and *harpax* essentially denote the attitude of greed. It is argued that once greed (*pleonektēs*) is cultivated, the act of taking forcibly what is not one's own (*harpax*) becomes a natural development. In these syntactical and semantic relationships, *pleonektēs* may describe a feeling of wanting what is not one's own while *harpax* expresses how this feeling forcibly is realized. Since *harpax* is listed among certain vices practiced by unbelievers and Corinthian believers are to dissociate themselves from such people, Ghanaian believers are urged to actively and passively dissociate themselves from those who forcibly take what is not theirs.*

Introduction

In 1 Cor 5:10, *harpax*¹ is listed among some vices that Corinthian believers should detest and dissociate from people who commit such vices. Paul is very straight when he forbids table-fellowship with even believers who participate in these vices (v. 11). The word has been variously rendered as "extortioners,"² "rapacious,"³ "thieves,"⁴ "swindlers,"⁵ "robbers,"⁶ "dishonest,"⁷ or "cheat people."⁸ While these meanings may be linguistically and conceptually pointing to a kind of abhorrent behaviour, the semantic force of individual words varies.⁹ These different renderings confirm Thomas V. Brisco's classic observation that "the task of translating lies the heart of hermeneutics."¹⁰

The dominant renderings are “extortioners” and “swindlers.” Considering the semantic force of *harpax*, W. Harold Mare notes that “the *harpax* is one who steals by violence. ‘Extortioners’ (KJV) does not convey this today and ‘swindler’ (NIV) seems too weak.”¹¹

Another, yet related, issue is the syntactical relationship of *harpax* and *pleonektēs* (greedy) in the Greek. While there is a scholarly consensus that in the Greek text structurally both words are closely connected, the exact connection is yet to be settled. Daniel B. Wallace expresses the view that the people who constitute *harpax* are not identical with *pleonektēs*. Rather, *harpax* is a subset of *pleonektēs*. He argues that one could be ‘greedy’ (*pleonektēs*) without being branded a ‘swindler’ (*harpax*).¹² On the other hand, Craig Blomberg posits that the two words “should be taken together to refer to those who were seizing ‘someone’ else’s property by force’.”¹³ This means that *harpax* and *pleonektēs* are identical. This study seeks to determine the meaning of *harpax* in its historical context, and its syntactical significance through lexico-semantic analysis. This is an exegetical study. The meaning arrived at will be related to Ghanaian Christian setting in the context of nation building.

Historical-Literary Contexts of 2 Cor 6:14

Corinth had been a prosperous city and religious one prior to Roman siege and destruction of the city in 146 B.C.E. The city became a Roman colony after Julius Caesar rebuilt it in 29 B.C.E. It became the capital of the senatorial province of Achaia and the seat of the proconsul. The new Corinth was populated by retired soldiers, freedmen from Rome, and some Greeks. It appears also that there were some Jews in the new Corinth (Acts 18:4).¹⁴ As in other provinces of the Roman Empire, Corinth was Hellenized in terms of culture, language, philosophy, and religion. Due to its two famous sea ports, it boomed in commerce and witnessed diversity of cultures. In the new Corinth, mystery cults were introduced from Asia and Egypt.¹⁵ It was in this new Corinth that Paul preached and established Christian church.

Paul preached the gospel in Corinth in his second missionary journey (Acts 18). He had recently moved from Macedonia to Achaia, having faced persecution in that region (16:12, 22-17:34). As his custom was, he first attended the synagogue and preached to Jews and Gentiles (God-fearers) that Jesus was the promised Messiah (vv. 4-5). The Jews reviled Paul for the sake of the gospel (v. 6). He moved from the synagogue to the house of Titus Justus, and remained in Corinth for one and half years (v. 11). During his stay, he preached the gospel of Jesus

Christ, which he called the foundation (1 Cor 3:10-11; cf. Acts 18:11). Paul then left for Jerusalem through Ephesus, and finally to his home church in Antioch.

From Antioch, he embarked on his third journey to Ephesus. He remained in Ephesus for two and half years (Acts 20:31). During his Ephesian ministry, Paul may have written a letter (A), addressing believers association with unbelievers (1 Cor 5:9-10). Unfortunately, this letter is now lost. He received report from the house of Chloe about schism in the church (1 Cor 1:11) and probably other issues: (1) the church being less satisfied with Paul's leadership (9:1-3), (2) sexual immorality (5:1-5), (3) public litigation (6:1-8), (4) misunderstanding about marriage (chap. 7), (5) eating food offered to idols (chaps. 8-10), (6) abuse of Lord's supper (11:17-34), (7) lack of proper use of spiritual gifts (chaps. 12-14), (8) and deviant view of the resurrection (chap. 15). These appear to have occasioned the writing of our present first Corinthians (letter B). Paul may have written this letter from Ephesus.¹⁶

As the Pastor of this fairly young church, Paul may have felt the need to direct their paths as they continue to be saints in Jesus Christ (1 Cor 1:2). With this setting painted, we now look at our passage in its literary context.

Literary Context of 1 Cor 5:10

Harpax in 1 Cor 5:10 may be well understood in context. Paul was responding to a report he had received about incestuous relationship peddled by one man (v. 1). The church appeared less concerned about this behaviour (v. 2). Paul gave his verdict that such a person must be disfellowshipped to forestall contamination of the entire church (vv. 3-8, 13). This discipline meted out to the offender may be viewed as remedial (cf. v. 5).

Talking of association, Paul, in his first, now lost, letter (A), discouraged believers' association with unbelievers who are fornicators of this world or the greedy and *harpax* or idolaters (5:9-11). In the letter B, he further discouraged believers' association with even believers who may participate in such vices (v. 11). This means that believers who are *harpax* should be treated as the incestuous man (vv. 3-8, 13). In v. 9, Paul uses aorist tense (*egrapsa* "I wrote") to indicate that he had sent a letter (A) that forbade them to associate with immoral people of this world. Verse 10 itemizes the classes of the immoral. In v. 11, he says, "I now write you not to associate with" believers who also engage in these

vices. The adverb, *nun* “now,” used in v.11 suggests that vv. 9-10 form part of the content of Paul’s first letter (A) to the Corinthians and that the limit of v.10 is vv. 9-10. It is also literarily appropriate to understand v.10 in the entire discourse of chap. 5 since Paul addresses believers’ association with immoral people, including the *harpax*. In what follows, the meaning of *harpax* is considered.

Lexico-Semantic Analysis of 1 Cor 5:10

In the Greek text, 1 Cor 5:10b reads, *ē tois pleonektais kai harpaxin*. A definite article governs both *harpaxin* and *pleonektais* which are connected by *kai*. With this structure, the two substantives are united conceptually.¹⁷ Exact relationship of the two is presented below. To better understand *harpax* in 1 Cor 5:10, it may be insightful to first appreciate *pleonektēs* which *harpax* is related to structurally.

Meaning of *Pleonektēs*

Morphologically, *pleonektēs* is formed from *pleon* “more” and *echein* “to have.” With the suffix of agency-*tēs*, the word literally means “one who has or claims more than his due.”¹⁸ In the classical Greek, the word, as its lexemes, was used politically to mean “striving for power,” and economically as “increasing one’s possessions,” “taking the greater share,” “taking advantage of,” “encroaching on what belongs to others,” “seeking something by force,” or “robber.” These may be negative meanings that the word connotes. But in a positive light, it meant “to be ahead of someone,” “to excel in something.”¹⁹

The LXX usually used *pleonexia* for the Hebrew *bāṣa*’ “to cut off” in the Hebrew Bible²⁰ in context where ‘unlawful gain’ is conceived (Ps 118:36; Hab 2:9; Jer 22:17; Ezek 22:27).²¹ Outside Hebrew Bible, the LXX used *pleonexia* in other Jewish literature in reference to “addiction to power” (Judg A. 5:19; 2 Macc 4:50) or “dishonest gain” (Wis 10:11).²² Sirach 14:9 is descriptive: “the eye of the one who wants more is not satisfied with a portion and evil unrighteousness withers his soul.”²³

In the NT, *pleonektēs* and its related forms occur nineteen times, of which fifteen are in Pauline corpus.²⁴ All the occurrences have negative meaning (e.g., Mark 7:22; Rom 1:29; 1 Cor 5:10-11). Apart from 2 Cor 2:11, where it is used for Satan (capitalizing on the misunderstanding between the offended and aberrant), the remaining occurrences may have the idea of “striving for material possessions.” For example, Jesus urges His disciples to guard against every feeling of

‘wanting more’ because human life does not consist in the abundance of his/her possessions (Luke 12:15). It is used with abuse of ministerial office to take financial advantage of believers (2 Cor 7:2; 12:17,18; 1 Thess 4:6; 2 Pet 2:3). Paul categorically calls this ‘feeling’ *idolatry* (Eph 5:5; Col 3:5; cf. Matt 6:24; Luke 16:13).²⁵ He posits that *pleonektēs* cannot inherit the kingdom of God (Eph 5:5).

Paul’s use of *pleonektēs* in 1 Cor 5:10 may share the conceptual understanding of NT’s use of the word. Precisely, the word here may mean ‘having the feeling/attitude of wanting more’ in negative sense since it is listed among vices that Paul condemns. This meaning may be warranted considering its syntactical relationship to *harpax*. The meaning of *harpax* will further reinforce that of *pleonektēs*.

Meaning of *harpax*

In 1 Cor 5:10, *harpaxin* is an adjective in dative case. In the present construction, it is modified by *tois*, definite article, making it substantive. It is derived from the verb *harpazō* “to carry off by force”²⁶ or “taking forcibly what one desires.”²⁷ The LXX translates the Hebrew *tārāph* “tear” as *harpax* describing a wolf which seizes a creature with predaciousness. Such was Benjamin, according to Jacob (Gen 49:27. Cf. 37:33; Lev 5:23; 19:13; Deut 28:31; Judg 21:21; Judith 16:9).²⁸ Josephus captures this force of the word when he used *harpax* to describe how the strong in society plunder the weak and that caused the city in disarray.²⁹

In the NT, *harpax* and its related forms occur twenty times, of which five occur in Pauline writings.³⁰ When Jesus saw that His audience were coming to “forcibly take” (*harpazō*) Him and make Him a king, He withdrew to the mountain by Himself (John 6:15). Jesus said elsewhere that those that the Father has given Him, nobody can “snatch” (*harpazō*) them from His hands (10:29). Paul uses *harpazō* with reference to the ascension of Jesus after His resurrection and the saints at the eschaton (2 Cor 12:2,4; 1 Thess 4:7). This usage may indicate a superior force to realize this transition. The false prophets are likened to a predatory (*harpax*) wolf (Matt 7:15). It appears that *harpazō* can hardly be rendered without its underlining meaning of force.

Like the Pharisee in Jesus’ parable (Luke 18:11), Paul lists *harpax* among other vices that believers should not engage in (1 Cor 5:10,11; 6:10). In 5:10, Paul lists *harpax* among fornicators, those who crave for more (*pleonektēs*), and idolaters. In 5:11, it is listed among fornicators,

those who crave for more (*pleonektēs*), idolater, reviler, and drunkard. He repeats the list in 6:10 but adds thieves (*kleptai*).

In the Greek, the particle *ē* “or” serves as disjunctive conjunction, marking out unrelated vices in 5:10. *ē* separates *tois pleonektais kai harpaxin* from *ē eidōlōlōtrais* “or idolaters.” As earlier noted, structurally *pleonektais* and *harpaxin* form a single class.³¹ As already noted, *pleonektais* has different meanings.³² Considering the force of *harpaxin* as taking something by force, *pleonektais* may mean ‘the feeling of wanting more of what belong to others’. If so, *harpaxin* may mean ‘the act of taking forcibly what is not one’s own’. It defines the kind of *pleonektais*. Syntactically, anyone who cultivates the attitude of wanting what belong to others naturally takes them by force. *Harpax* becomes *the* natural development of this kind of *pleonektēs*; hence, a resultative relationship of a kind.³³ It can be said that based on the semantic and syntactical relationship of *harpaxin* to *pleonektais*, Paul may be emphasizing a particular greed that expresses itself in intense grabbing of what belong to others.³⁴ In short, in the original first letter (A) to the Corinthians, he urged this newly born church to dissociate themselves from non-believers who commit certain vices, including greedy people who take what do not belong to them by force.

The vices in v. 10 are all, with the exception of *eidōlōlōtrais*, articulated. The primary use of these articles may serve as reminder of people that the Corinthian believers should not associate with in the previous letter (A). These people may have been known by the believers as the fornicators of this world. The use of articles in v. 10 suggests that the objects they introduce are well known to the audience in that they had been pointed out in the previous letter (A).³⁵

Verse 11 now focuses on relationship among believers. Paul makes clear to believers not to associate with believers who may share in the vices mentioned in vv. 9-10. This injunction resumes and emphasizes Paul’s contention that certain sins should not be tolerated and that perpetrators of such acts should be excluded from the community of believers (vv. 1,5,13). Fee underscores the point that sin such as *pleonektais* and *harpaxin*, to our thinking today, “seem less egregious than sexual immorality or idolatry, and certainly less culpable of exclusion from the Christian community.”³⁶ For Paul, a greedy person who takes another person’s property by force should be treated as the incestuous man. There is no gradation of sins.

In v. 11, the apparent grammatical relationship between *pleonektais* and *harpaxin* is disjunctive. Each word is introduced by *ē*

and stands afar from each other. *Harpaxin* in v. 10, though adjective, qualified by *tois* is made a substantive. In this form, it can stand on its own. In v. 11, *harpax* is a naked adjective with no article. It is instructive to note that *harpax* is listed among other vices that are substantive in forms. The vices, including *harpax*, are mentioned without articles. These anarthrous words make assertion about ‘any brother’. Structurally, all the vices in nominative case stand in predicative position to ‘any believer’ (*tis adelphos*), the subject nominative. As such, they are all qualitative predicate nominatives.³⁷ This means that their present arrangement in v. 11 is due to their qualitative force not their semantic relation to one another. Also, by using *ean . . . ē(i)* (if . . . he might be), Paul employs a third class condition, suggesting that in reality there was no such believer practicing any of these vices. But it should be mentioned that this condition envisages a possibility of anyone becoming a fornicator and so on.³⁸ That is why Paul issues a warning that the church should not share table with anyone who may commit any of these offences (v. 11). Paul may not have had any specific person in mind. Essentially, vv. 10 and 11 forbid believers’ association with unbelievers and even believers who commit these abhorrent sins.

In 1 Cor 6:9-10, Paul repeats the list of vices, including *pleonektēs* and *harpax*, immediately after condemning the brother who defrauded another brother. Paul is probably addressing a worrying situation which had been glimpsed in Jesus’ discourse (Luke 12:15).³⁹ Corinth was a city of business. It was famed for two sea ports and market business centers.⁴⁰ As the capital of the province of Achaia, it saw itself as the center of commerce (cf. 1 Cor 10:25). The believers here had been doing well financially (1 Cor 16:1ff; 2 Cor 9:1ff. cf. Rom 12:26). They were urged by Paul to send Timothy on his way back to Paul (1 Cor 16:11) and even Paul on his way to Judea (2 Cor 1:16). This suggests that business was booming in the city.

One culture that pervaded Hellenistic and Roman period was the *arroyo* between the poor and the rich. Everett Ferguson writes that “the wealthy would give to the public works and respond to needs of crisis, but they would not pay adequate wages.”⁴¹ In relation to our passage, Garland observes that “the greedy seriously threatened the balance of society and worsened the poverty of others.”⁴²

Contentment is a virtue advocated in Scripture. It appears to be the antithesis of the ‘spirit’ of *pleonektēs* and *harpax*. The observation of Solomon is right: “The righteous eat to their hearts’ content, but the

stomach of the wicked goes hungry” (Prov 13:25; NIV). When the Tax-Collectors and Soldiers came to John the Baptist, he told them not to collect more than they are required to and be content with their pay respectively (Luke 3:14). Paul upholds contentment as a form of godliness. Having the basic needs of life such as food, clothing, and shelter should be enough, implied Paul (Phil 4:11,12; 1 Tim 6:8). The author of Hebrews is succinct when he says, “Keep your lives free from the love of money and be content with what you have, because God has said, “Never will I leave you; never will I forsake you” (Heb 13:5, NIV).

Biblically speaking, material riches are not evil. The patriarchs were all wealthy and loved God (Gen 13:6; 24:35; 26:12-13; 36:7). Job was righteous and wealthy (1:1-3,10). Paul is not against riches. He had to rely on the Corinthian believers to help the poor in Jerusalem and send Timothy on his way (1 Cor 16:1ff; 2 Cor 9:1ff. cf. Rom 12:26). Paul urges believers to be industrious (1 Thess 4:11; 2 Thess 3:10). According to Paul, the church are sanctified in Jesus Christ (1 Cor 1:2; 6:1,2; 14:13; 16:15). Paul, however, contends that, as a sanctified community, the church must dissociate herself from both fornicators of the world and among believers. This dissociation must be equally extended to those who crave to have what belong to others and forcibly take them. If members were to be sanctified in this way, they would make transformational impacts on their neighbors. Paul wants the Christian values impact the normal everyday life of the newly established Corinthian church. A progressive sanctification of the Corinthian church has a central place in the growth of the church. Paul may not be against material riches but he detests people who desire and forcibly take what belong to others.

***Harpax* in Nation Building: Ghanaian Setting**

People, who form the class of *pleonektēs* and *harpax*, to use F. W. Grosheide’s words, are “found in every city of commerce, and generally strike the keynote in the world.”⁴³ Paul puts these sins at the same level with fornication and idolatry. Any believer guilty of any of these sins cannot enter the kingdom of God (1Cor 6:10). In modern times, the Christian community becomes the remote recipient of Paul’s injunction in 5:9-11. This means that the church is sanctified in Christ and should abide by this injunction.

Almost seventy percent of the Ghanaian populace is Christians.⁴⁴ Bible believing community in Ghana is growing and making impact. The community, since fifteenth century, has positively impacted Ghanaian

society through establishment of schools and health institutions. It is interested in the national development of the country. At the same time, the community is supposed to be sanctified people as the Corinthian church (cf. 1 Cor 1:2). It should be said that Paul advocated moral purity in the Corinthian church. Before the community can make moral impact on its neighbors, its needs to first adhere to the admonition of Paul in 5:9-11. This means that the various Christian denominations have to intentionally preach and discourage believers' association with both believers and non-believers who crave to have what belong to others and forcibly take them. Following Paul's injunction, such believers should be disfellowshipped (vv. 11-13). The numerical strength of the Christian community in Ghana is far more impressive than that of the Corinthian church. Compared to other religions in Ghana, the community is the strongest. Presumably, we are a sanctified community set apart for good works and impact the society. If this injunction is faithfully adhered to internally, the community may be prepared to reach out to non-believers.

The community's adherence to Paul's injunction can impact nation building. There have been notable Christian institutions that have taken keen interest in national issues. The Ghana Christian Council and the National Catholic Secretariat have been regularly involved in national issues relative to development.⁴⁵ While individuals in the Christian community are to lead exemplary lives in not craving for what belong to others and forcibly taking them, these institutions may influence the government to put strong measures to discourage people of such behavior. People of such character impede national development. Specific areas of consideration are inheritance system, arm robbery and perceived corruption in some security services in the country. Even though the law of the country regulates the distribution of inheritance, there are still some instances that this law is breached.⁴⁶ Also, the attitude of people fighting to forcibly take the property of the rightful heir(s) may discourage attitude of hard work. Regular education of this law in our inheritance system should be done to avoid unnecessary tension. In recent times, the operation of armed robbers in the country is steadily rising. This operation scares both foreign and local investors off for the fear of losing both their hard earned money and life. Perceived corruption in some security services such as custom and police may also hinder development. The revenue that should be collected by the state for national development is usually and forcibly taken by some of these service personnel.⁴⁷ Severe and equal punishment should be meted out to

armed robbers and any such personnel. By so doing, attitude to hard work and right way of earning money/property would be respected and engaged for nation building.

Conclusion

The study concludes that *harpax* should mean and be rendered ‘taking forcibly what is not one’s own’ in 1 Cor 5:10. Syntactically, *pleonektēs* and *harpax* form a class of people who share the same value. Considering their individual semantic values, *pleonektēs* refers to ‘the feeling of having more’, while *harpax* realizes this feeling forcibly. Forcibly, here, should be understood as specifying the kind of “greed” (*pleonektēs*). As sanctified believers, the Corinthian believers should dissociate themselves from fornicators, idolaters, and the greedy who forcibly take what belong to others. This dissociation must be extended to both believers and non-believers who practice these vices. Just as Paul did not grade fornication as more sinful than *harpax*, so Ghanaian Christians should detest and dissociate from those, who because they want more possessions, engage in *harpax*.

Notes and References

1. This transliterated Greek is used without English translation till its meaning is reached in the section that deals with it.
2. ASV, ERV, KJV, KJG PNT, TNT, WEB, YLT; F. W. Grosheide, *Commentary on the First Epistle to the Corinthians*, The New London Commentary (Edinburgh: Marshall, Morgan & Scott, n.d.), 128; Fredric Louis Godet, *Commentary on First Corinthian* (Grand Rapids, MI: Kregel, 1977), p. 272.
3. MRD, DBY.
4. CJB.
5. ESV,NAS,NAU, NET, NIB,NIV; Canon Leon Morris , 88; David E. Garland, *First Corinthian*, Baker Exegetical Commentary on the New Testament (Grand Rapids, MI: Baker, 2003), 186; Craig Blomberg, “*First Corinthians*,” The NIV Application Commentary (Grand Rapids: Zondervan, 1994), 107; Gordon D. Fee, *The First Epistle to the Corinthians*, New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 1987), p. 223.
6. NAB, NRS, RSV.
7. NJB.
8. NLT
9. Oxford Learner’s Advanced Dictionary of Current English, 6th ed. (2000), s.v. “extortioners,” “rapacious,” “thieves,” “swindlers,” “robbers,” “dishonest,” or “cheat people.”
10. Thomas V. Brisco, “Translation and Hermeneutics,” in *Biblical Hermeneutics: A Comprehensive Introduction to Interpreting Scripture*, 2nd. ed. eds. Bruce Corley, Steve W. Lemke, and Grant I. Lovejoy (Nashville, TN: Broadman, 2nd edn, 2002), p.230.
11. W. Mare Harold, “1 Corinthians,” *The Expositor’s Bible Commentary with the New International Version*, vol. 10, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1976), p. 219.
12. Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, MI: Zondervan, 1996), p.281. See also Fee, 224. Cf. Garland, 185. So also Godet, p.272.
13. Paul Ellingworth and Howard Hatton, *1 Corinthians: A Translator’s Handbook on Paul’s First Letter to the Corinthians*.

- rev. ed. (New York: United Bible Societies, 1995), p. 103; Blomberg, p.107.
14. D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 1992), p.263, add that an undated inscription attest Hebrew presence in the new Corinth.
 15. Ibid.
 16. Ibid., p.264.
 17. Wallace, pp.270-290; F. Blass and A Debrunner, *A Greek Grammar of the New Testament and Other Early Christian Literature*, trans. and rev. 9th ed., Robert W. Funk (Chicago: The University of Chicago Press, 1961), 144-145; A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville, TN: Broadman, 1934), pp. 785-786.
 18. Henry G. Liddell and Robert Scott, *A Greek-English Lexicon*, 9th ed., rev. and augmented by Henry Stuart Jones and Roderick McKenzie (1996), s.v. “*pleonektēs*.”
 19. Gerhard Delling, *pleonektēs*, *Theological Dictionary of the New Testament (TDNT)*, ed. Gerhard Kittel and Gerhard Friedrich, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1964-76), 6: pp.263-274.
 20. Hereafter referred to as HB.
 21. See also Francis Brown, with S. R. Driver and Charles A. Briggs, *A Hebrew and English Lexicon of the Old Testament with an Appendix Containing the Biblical Aramaic (BDB)*, based on the lexicon of William Gesenius (1952), s.v. “*bāša*’.”
 22. See also, for example, Philo *Special Leg* II.190; *Vit. Moses* I.56, p. 324.
 23. My translation of the LXX.
 24. Mark 7:22; Luke 12:15; Rom 1:29; 1 Cor 5:10, 11; 6:10; 2 Cor 2:11; 7:2; 9:5; 12:17,18; Eph 4:19; 5:3, 5; Col 3:5; 1 Thess 2:5; 4:6; 2 Pet 2:3, 14.
 25. Emphasis mine.
 26. J. P. Louw and E. A. Nida, *Greek-English Lexicon of the New Testament Based on Semantic Domains*, 2 vols. (1988), s.v. “*harpax*.”
 27. Josephus *Antiquities of the Jews* 5.300.
 28. BDB, s.v. “*tārāph*.”; Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature (BAGD)*, trans. and adopted by William F. Arndt and F. Wilbur Gingrich,

- 2d ed. Rev. and augmented by F. Wilbur Gingrich and Frederick W. Danker (1979), s.v. “*harpax*.”
29. Josephus *Antiquities of the Jews* 20.214. *The Jewish War*, 6:203 Ant 2:246; 5:146, 148, 300; 6:14, 182, 238; 7:113; 9:239; 10:207; 12:144; 13:136; 15:289; 19:162, 166, 357; 20:214; Jwr 1:28, 117, 323, 347, 443, 486; 2:28, 204, 207, 225, 291, 305, 445, 451, 492, 564, 598, 606, 620; 3:144, 481; 4:71, 82, 106, 111, 165, 168, 234, 259, 306, 404, 407, 513, 538, 540; 5:75, 115, 379, 384, 434, 474, 489; 6:91, 153, 161, 163, 202, 205, 252, 372; 7:254; Lif 1:68, 97, 130, 335.
 30. Matt 7:15; 11:12; 12:29; 13:19; Luke 18:11 John 6:15; 10:12, 28f; Acts 8:39; 23:10; 1 Cor 5:10f; 6:10; 2 Cor 12:2, 4; Phil 2:9; 1 Thess 4:17; Jude 1:23; Rev 12:5.
 31. So also Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, International Critical Commentary (Edinburgh: T. & T. Clark, n.d.), p.105.
 32. See pp. 4-5.
 33. Emphasis supplied.
 34. Blomberg, p.107.
 35. See Wallace, p.225.
 36. Fee, pp.223-224.
 37. See *Ibid.*, p.264.
 38. See Wallace, p.696.
 39. See Fee, p.224.
 40. Everett Ferguson, *Backgrounds of Early Christianity*, 3rd ed. (Grand Rapids, MI: Eerdmans, 2003), p.87.
 41. *Ibid.*, p.85.
 42. Garland, p.186.
 43. Grosheide, p.128.
 44. “Christianity by Country,” http://en.wikipedia.org/wiki/Christianity_by_country; accessed on 25/04/12; internet.
 45. “Religion in Ghana,” http://en.wikipedia.org/wiki/Religion_in_Ghana; accessed on 26/04/12; internet.
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