

**Notes on the Greek New Testament**  
**Day 222 – August 10<sup>th</sup> – 1 Corinthians 6:1-20**

**Works frequently referenced in these notes on 1 Corinthians**

John Drane	<i>Paul</i> , Lion Publishing, Berkhamstead, 1976
Leon Morris	<i>The First Epistle of Paul to the Corinthians</i> , Tyndale New Testament Commentary, 2 <sup>nd</sup> Ed., IVP, Leicester, 1985
Anthony C Thistleton	<i>The First Epistle to the Corinthians</i> , The New International Greek Testament Commentary, Eerdmans, Grand Rapids, 2000

**1 Corinthians 6:1-11**

Thistleton cites studies which have drawn attention to the importance of reckoning with the background at Corinth for a proper understanding of this section. Thistleton entitles 6:1-11 *Legal Action by the Socially Influential as an Abuse of Power* and says, "Mitchell argues that 'higher status people were taking lower status people to court, where the latter were at a disadvantage.' Thereby a concern for the unity of the congregation was sacrificed to the use of social networks of power and patronage outside the congregation. To succeed at law a person usually needed the right contacts and direct or indirect influence." Again, the focus is upon the distinctive standards and behaviour which are to mark the people of God living under the cross in contrast with the standards of society 'outside.'

**Verse 1**

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;

τολμᾷ Verb, pres act indic, 3 s τολμᾶω  
 dare, be brave

"The question carries the force of an exclamatory expression of censure: *How dare you!*" Thistleton

πρᾶγμα, τος n matter, thing, event, deed  
 ἕτερος, α, ον other, another, different

"Christian identity is bound up with attitude towards *the other*." Thistleton

κρίνεσθαι Verb, pres pass infin κρίνω  
 ἀδικος, ον unjust, an unbeliever

"The *unjust* (or 'unrighteous': in Greek one word does duty for both ideas) does not necessarily indicate that the courts at Corinth were corrupt, it is a term applied to all outside the church." Morris

Though Thistleton cites studies which lead him to conclude "It is safe to conclude that the use of Roman provincial courts for minor cases and a near certainty of questionable justice are virtually synonymous." They were places where money and status spoke more loudly than justice.

οὐχι (emphatic form of οὐ) not, no; used in questions expecting an affirmative answer.

**Verse 2**

ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

κρινούσιν Verb, fut act indic, 3 pl κρίνω

Cf. Dan 7:22; Matt 19:28. This judgement is as aspect of the Christian being *in Christ*. He will judge and his act of judgement will also be ours. "It is more than likely that the saying 'the saints will judge the world' represented a self-congratulatory catchphrase along with the language about being filled to satisfaction, being enriched, and reigning as kings (4:8)... Paul's argument would retain its full force logically if served as a strictly *ad hominem* argument, with the sense: you think that you are worthy (ἄξιοι) to judge the Roman Gentiles on the last day, do you? So why are you not competent or worthy (ἀνάξιοι) to arbitrate concerning some very little, everyday matter?" Thistleton

ἀνάξιος, ον unworthy, incompetent, unfit  
 κριτήριον, ον n court, legal case

"It denotes properly the instrument or means of judging, the rules by which one judges. It comes to signify the place of judging, and perhaps the panel of judges (Jas 2:6). The sense 'tribunal', 'court of justice' is common in the papyri. Here the sense will be, 'are you unworthy to judge in the least important courts?' " Morris

Thistleton says that the meaning is courts that have jurisdiction over the petty details of everyday life, hence "The Corinthian Christians, Paul urges, should hold a tribunal ... themselves... The tribunal ... may consist not of a series of legal pronouncements by fellow Christians, but of a gathering of appropriate people within the church to attempt mediation, based on a renunciation of avarice and even, if necessary, of 'rights' (as Paul does in 9:3-12, 'we have not claimed this "right",' v.12)."

ἐλαχιστος, η, ον (superl of μικρος) least, smallest, insignificant

### Verse 3

οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;

Cf. Matt 25:41. "Godet reminds us that in the climax to this epistle Paul declares that Christ will finally destroy *πασαν ἀρχην και πασαν ἐξουσιαν* (15:24). Christ alone will be sovereign and will yield his kingship to God (v.24a), and arguably (see above on v.2) the corporeity of believers characterised by being-in-Christ in this derivative sense share in Christ's acts and declarative speech-acts. That the setting-to-rights of all things includes the non-human creation as well as the world is, as Erasmus comments, a less presumptuous assumption that to assume the opposite." Thistleton

μήτιγε how much more  
βιωτικός, η, ον pertaining to everyday life

### Verse 4

βιωτικά μὲν οὖν κριτήρια εἰάν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

εἰάν if, even if

"The if construction (εἰάν with the subjunctive; contrast εἰ with the indicative in v.2) carries the delicate implication that such lawsuits should not arise." Morris

ἐξουθενεω despise, treat with contempt  
ἐκκλησία, ας f congregation, church  
καθίζω trans cause to sit, set, set up

Is this a question (NRSV, REB, NJB, NAS) or an imperative (NIV, AV)? If understood as an imperative, Paul is saying that those 'despised' in the church, those of least repute, are sufficient to act as judges. If, as perhaps more likely, it is a question, he is asking why worldly judges, those whose wisdom and understanding is despised in the church, are accepted as their judges: "Men who are absolutely nothing in the church – is it *they* whom you make your judges?" Weymouth

### Verse 5

πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως οὐκ ἐνὶ ἐν ὑμῖν οὐδεις σοφός ὡς δυνήσεται διακρίναι ἀνά μέσον τοῦ ἀδελφοῦ αὐτοῦ,

ἐντροπή, ης f shame

οὕτως 'has it come to this'

ἐνὶ there is (equivalent to ἐνεστιν)  
οὐδεις, οὐδεμα, οὐδεν no one, nothing;  
οὐδεν not at all  
σοφός, η, ον wise, experienced

Paul is using irony in the light of the claim by many at Corinth to be 'wise.'

δυνήσεται fut midd dep indic, 3 s δυναμαι  
διακρίναι Verb, aor act infin διακρινω  
judge, evaluate, discern

The aorist implies 'giving a decision' rather than 'conduct a trial'

ἀνά prep used distributively with acc. each, each one; ἀνά μέσον among, between  
μέσος, η, ον middle

### Verse 6

ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

κρινω judge, pass judgement on  
ἀπίστος, ον unfaithful, unbelieving

The shame is twofold; firstly that brother should go to law against brother, and then that that they should do this before unbelievers.

### Verse 7

ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

ἤδη adv now, already

Suggests that a Christian 'court' of arbitration is only a concession. Cf. Matt 18:15-17. "To move beyond the first stage of person-to-person dialogue is already ἥττημα, a moral failure." Thistleton

ὅλως adv at all; actually  
ἥττημα, τος n defeat, failure

Only here and Rom 11:12. "To go to law with a brother is already to incur defeat, whatever the result of the legal process." Morris

κρίμα, τος n judgement, condemnation  
οὐχὶ see v.1  
μᾶλλον adv more; rather, instead  
ἀδικεω wrong, treat unjustly, harm

Be deprived of rights.

ἀποστερεω defraud, rob, steal

Compare Matthew 5:39,40. "Is Paul's expectation fair or reasonable? It is no more 'fair' and 'reasonable' than the divine grace which has eclipsed justice in Christ's giving up of his person and his 'rights' on the cross, indicating in turn God's surrender of his 'right' to pronounce a negative verdict on humankind without transcending justice in costly, generous mercy." Thistleton

### Verse 8

ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς,

ἀδικεῖτε 'you deprive people of justice.'

καὶ τοῦτο ἀδελφούς 'and believers at that.'

### Verse 9

Ἦ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενικοῖται

ἀδικος, ον unrighteous, sinful

In light of the immediately preceding verses the word here may mean 'unjust', but it more probably has the general meaning of 'those who do evil,' the general term then being followed by a list of examples.

κληρονομεῶ gain possession of, inherit

"He is not describing the qualifications required for an entrance examination; he is comparing habituated actions, which by definition can find no place in God's reign for the welfare of all, all those qualities in accordance with which Christian believers need to be transformed if they belong authentically to God's new creation in Christ. Everything which persistently opposes what it is to be Christlike must undergo change if those who practice such things wish to call themselves Christians and to look forward to resurrection with Christ... In principle the old practices lie behind them, belonging to their past. They must (logical must) remove these anomalies to prove the authenticity of their calling as holy people who belong to God (1:2-3)." Thistleton

πλανᾶω lead astray, mislead, deceive

Cf. Gal 6:7.

οὔτε not, nor (οὔτε ... οὔτε neither ... nor)

Thistleton argues that Paul's lists (cf. 5:9-11) have their roots not in Stoicism but in the Jewish Wisdom tradition which highlights the contrast of lifestyle between the covenant community of God's people and pagan society. "C.H.Dodd argued convincingly in his *Gospel and Law* (1951) that the basis of Paul's ethics is to be 'sharply distinguished from that of contemporary Greek moralists, who from the time of Aristotle have set out to provide a self-contained and self-justifying system of ethics.'" Hence, while reflecting the OT, these lists are not Jewish but are specifically Christian in that they are rooted in the Gospel. "The basis for these specific, individual issues is not Stoic or Jewish ethics, but Christian identity as temples of the Holy Spirit (6:19) redeemed at cost to belong to Christ as his (6:20)." Thistleton.

Such lists reflect the catechetical teaching given in the NT church (see Selwyn's second essay appended to his commentary on *1 Peter*), hence the appeal, 'do you not know.' Nevertheless, the evils Paul highlights here are not general but reflect specific problems at Corinth which needed to be addressed. "This theme is expounded in a masterly way by Kenneth Bailey... He points out that the ten 'vices' listed in 6:9-10, five allude to sexual issues, which directly relate to 5:1-13 and 6:12-20; while a further five relate to issues of greed and grasping, eating and being drunk, which are taken up explicitly in 11:17-34. In Bailey's incisive study the specific significance of Paul's 'list' for issues at Corinth become undeniable." Thistleton

πονηρός, α, ον evil, bad, wicked

εἰδωλόλατρης, ου m idolater

μοιχος, ου m adulterer

μαλακος, η, ον soft, effeminate,

homosexual

Thistleton, citing Scrogs, says "While μαλακος may mean *unmanly* in general terms, more characteristically it is used of 'the youth who consciously imitated feminine styles and ways' This all too readily slips into 'passive homosexual activity' whether for pleasure or for pay." Barrett says, "the passive ... partner ... in male homosexual relations."

ἀρσενικοῦτης, ου m practicing

homosexual

There is a vast literature concerning the meaning of ἀρσενικοῦται, in particular whether the reference is to homosexuals or to (male) prostitutes (see the discussion and bibliography in Thistleton).

**Verse 10**

οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ  
λοιδοροὶ, οὐχ ἄρπαγες βασιλείαν θεοῦ  
κληρονομήσουσιν.

κλεπτης, ου m thief

πλεονεκτης, ου m one who is grasping or  
greedy, one who is covetous

μεθυσος, ου m drunkard

λοιδορος, ου m slanderer

άρπαξ, αγος grasping, greedy

The sins listed are all violations of the moral law of God, as exemplified in the 10 commandments. Those characterised by these sins are excluded from the kingdom of God.

"Some writers believe that Paul simply took over conventions from Hellenistic Judaism, while others see him as returning to the OT as a source of distinctive ethic for a distinctive people. A more substantial problem arises from whether undue attention to the Levitical and Deuteronomic codes would signify a 'Judaising' obsession with law as against gospel... What is clear from the connection between 1 Cor 6:9 and Rom 1:26-29 and their OT backgrounds is Paul's endorsement of the view that idolatry, i.e., placing human autonomy to construct one's values above covenant commitments to God, leads to a collapse of moral values in a kind of domino effect." Thistleton

**Verse 11**

καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ  
ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι  
τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ  
θεοῦ ἡμῶν.

ἦτε The imperfect signifies what they 'used to be'.

ἀπελούσασθε Verb, aor midd dep, 2 pl

ἀπολουομαι cleanse oneself, wash  
away (sin)

"The aorist focuses on the *event* of coming to faith. Traditionally these have been called 'baptismal' aorists, especially since the notion of *having one's sins washed away* fits a baptismal context in conjunction with the (probably) punctiliar aorist of event. But Dunn rightly insists that we should interpret 'baptismal' in the broadest terms as the way of describing the spiritual event of which baptism constitutes the sign, whether or not it coincides chronologically... The washing clean is not just the forgiveness for which the believer asks day-by-day renewal. It is a wiping clean of the slate once-for-all which is associated (as here) with justification by grace... a once-for-all event which corresponds to the once-for-all sufficiency of Christ's deed of salvation." Thistleton

ἁγιαζω sanctify, make holy, purify

"Paul now uses ἡγιασθητε and ἐδικαιωθητε to signify the once-for-all events when in Christ the readers were set apart as holy and put right in your standing." Thistleton

δικαιοω justify, acquit, declare & treat as righteous

"The aorist passive ἐδικαιωθητε without doubt has its full meaning of justification by grace: *you were put in a right relation with God, you were put right in your standing.* Far from appealing to supposedly narrow imagery of forensic acquittal or of so-called legal fiction, at Corinth the theology combines both the gift character of Corinthian concerns about *status* and *self-worth* (they are *accepted* and given a status of privilege bestowed by grace) and the dual frame of reference which Paul earlier applied to ministry as both high-status (necessary to God's purposes of growth) and low status (servants, 3:5-6: τι οὐν ἐστιν Ἀπολλως; τι δε ἐστιν Παυλος; διακονοι ... ὁ θεος ἠύξανεν'). In close parallel, the Corinthians are indeed '*semper iustus, semper peccator.*' ... In the context of union with Christ the passive voice 'Christ was raised' (ἐγρηγεται, 15:4,14) constitutes an essential part of the logic of divine gift which embraces resurrection and justification equally, as by grace alone, without human contribution. In 6:11 the theme of newness of life is thus expressed in the three aorists ἀπελούσασθε ... ἡγιασθητε ... ἐδικαιωθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ. This applies with particular poignancy to the addressees at Corinth. As we have noted, many were obsessed with problems arising from the thirst for *status, acceptance, and self esteem.* Paul declares: *You are accepted! You belong! You have privileged status! But all this comes from God as his free, sovereign, gift.*" Thistleton

ὄνομα, τος n name, title, person, authority, reputation

There are three variants relating to Ἰησοῦ Χριστοῦ

- i) The shortest is Ἰησοῦ alone (A, D<sup>C</sup>, 88, Harclean Syriac Lectionaries)
- ii) The longest is ἡμῶν Ἰησοῦ Χριστοῦ (B, C<sup>vid</sup>, 33, Origen<sup>lat</sup>, Athanasius).
- iii) Ἰησοῦ Χριστοῦ (p<sup>11 vid</sup>, κ, D, maj or Ireneus, Tertullian and Cyprian).

The weight of support is for this last reading, though Metzger favours the shortest reading.

### Verse 12

Πάντα μοι ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει.  
πάντα μοι ἔξεστιν· ἀλλ' οὐκ ἐγὼ  
ἐξουσιασθήσομαι ὑπὸ τινος.

ἔξεστιν impersonal verb it is permitted, it is lawful

Morris suggests from the way the phrase '*all things are lawful to me*' is introduced that it may have been used by the Corinthians to excuse their own sinful conduct. And Thistleton says, "There can be no question that the initial clause of v.12 represents a quotation used as a maxim by some or by many at Corinth... it is part of the Corinthian theology that Christian believers have been granted liberty from the law." It may be a phrase they had gained from Paul but were now using improperly for their own ends. Paul accepts the principle, but shows that other principles also are important and must govern the application of their 'slogan'.

συμφερω usually impersonal it is better, it is profitable, it is useful

"Paul ... transposes debates about 'liberty' and 'what is permissible' into the different key of 'what is helpful... part of the grammar of union with Christ is to share Christ's concern for the well-being of the other, and to let go of his or her own freedoms in order to liberate the other. The 'mind of Christ' (2:16) has to be relearned and rediscovered at Corinth, not least as a basis for ethics and lifestyle." Thistleton

ἐξουσιασθήσομαι Verb, fut pass indic, 1 s  
ἐξουσιαζω have power over

Thistleton seeks to capture Paul's wordplay here by translating the phrase "Liberty to do anything' – but I will not let anything take liberties with me."

### Verse 13

τὰ βρώματα τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῆ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

Thistleton says, "As numerous modern writers agree, including Collins and Murphy-O'Conner, Paul now quotes another Corinthian slogan. The purpose of the slogan was to articulate a sense of distance between deeds done in the physical body, especially matters relating to food, sex, or property, and the supposedly 'spiritual' level of life, which some would like to think operates on a 'higher' plane which can be isolated from the 'lower.'" He then argues that the quotation runs on to καταργήσει and means "all this is transitory and without permanent significance for people of the Spirit such as us."

βρωμα, τος n food, solid food  
κοιλια, ας f stomach, womb  
καταργεω render ineffective, do away with  
σωμα, τος n body

το δε σωμα is the beginning of Paul's rejoinder.

πορνεια, ας f sexual immorality

"Libertines had ... used the fact that food did not raise a moral issue to support their contention that sexual conduct also had no moral significance. Paul grants that both food and the stomach belong to the transient physical sphere ... But ... the body [σωμα] is not something transient, but will be raised from the dead." Craig.

"In the bodily obedience of the Christian ... the lordship of Christ finds visible expression, and only when this visible expression takes personal shape in us does the whole thing become credible as Gospel message."

Kasemann

### Verse 14

ὁ δὲ θεὸς καὶ τὸν κύριον ἡγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

ἡγειρω raise  
ἐξεγερεῖ Verb, fut act indic, 3 s ἐξεγειρω  
raise, bring to power

### Verse 15

οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

μέλη Noun, nom/acc pl μελος, ους n  
member, bodily part

ἄρα Verb, aor act ptc, m nom s αἰρω take,  
take up, take away

πορνη, ης f prostitute

γένοιτο Verb, aor opt, 3s γινομαι

'Perish the thought.' "The Christian cannot claim the privilege of being *redeemed* or purchased (6:20) as one who *belongs* to Christ and simultaneously take away (take back) the limbs and organs which have been grafted onto Christ for un-Christlike purposes that wrench them apart again." Thistleton

### Verse 16

ἢ οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

κολλαομαι unite oneself with  
ἔσονται Verb, fut indic, 3 pl εἰμι  
φησίν Verb, pres act indic, 3 s φημι say  
δύο gen & acc δύο two  
σαρξ, σαρκος f flesh, physical body,  
human nature

Gen 2:24.

### Verse 17

ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἐστιν.

"The believer is one with his Lord. He has 'the mind of Christ' (2:16). He will react the way the Lord would react." Morris

"Paul is probably referring to the work of the Spirit, whereby through the 'one Spirit' the believer's 'spirit' has been joined indissolubly with Christ." Fee

"In Paul's own thought, the twin thoughts add up to this: the whole man, body and spirit, belongs to the Lord. Therefore illicit union with a harlot, although it is 'merely' physical, as the Corinthians would say, effects a oneness of physical relationship which contradicts the Lord's claim over the body." Gundry

"This lack of 'devotion' to Christ (2 Cor 11:3) contradicts the 'marriage pledge' or 'betrothal' (ἀρμोजομαι, 11:2, only here in the NT, meaning *to fit together, to join, to give in marriage*)." Thistleton

### Verse 18

φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν, ὃ δὲ πορνέων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

φευγω flee, run away from, avoid

"The present imperative indicates habitual action, 'Make it your habit to flee.' That is the only way to treat it... The Christian must not temporize with it, but flee the very thought." Morris

Rosner suggests that 'flee' is a possible allusion to Joseph's flight from Potiphar's wife.

πορνεία, ας f see v.15

ἁμάρτημα, τος n sin, sinful deed

ἐὰν if, even if, though; ὃ ἐὰν whatever

ἐκτός prep with gen outside, outside of,  
except

πορνεύω commit sexual immorality

ἴδιος, α, ον one's own

ἁμαρτανῶ sin, commit sin

Thistleton writes, "Meyer ... proposed that whereas drunkenness, greed, an even suicide use means external to the body for the purpose of self-gratification or desire, only sexual acts are entirely and exclusively initiated by, and carried out by means of, the body." Thistleton then argues that Paul, far from having a negative view of sexual relations, is highlighting their unique nature. "In the context equally of union with Christ and of physical union the issue becomes one of fully 'giving' oneself to the one to whom one belongs. In the context of marriage Paul can perceive this intimacy of self-giving as making 'holy' (7:14) or 'as in the Lord' (7:39). This achieves an even clearer profile if Klein is right to perceive a possible background to 6:18-20 in the covenantal relationship which is presupposed in Hos 3:1-3."

### Verse 19

ἢ οὐκ οἶδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστιν, οὗ ἔχετε ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,

Note the singular σῶμα, though the sense may be distributive. "The corporate aspect of the community as the Spirit's temple in 3:16 receives a more individual application here, which arises in the context of the personal lifestyle at issue in this chapter." Thistleton

ναός, ον m temple, sanctuary

"The universal presence of images of the deities in Greco-Roman temples would have made the principle more vivid to first-century readers. The image of the god or goddess usually dominated the temple either by size or by number (or both), and Paul declares that the very person of the Holy Spirit of God, by parity of reasoning, stands to the totality of the bodily, everyday life of the believer (σῶμα) in the same relation of influence and moulding of identity as the images of deities in pagan temples." Thistleton

ἑαυτός, ἑαυτη, ἑαυτον reflexive pronoun,  
himself, herself, itself

### Verse 20

ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὲ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.

ἠγοράσθητε Verb, aor pass indic, 2 pl

ἀγοράζω buy, redeem

The aorist points to a decisive action in the past. "The imagery of the purchased slave underpins the point that Christian believers *belong to a new master, or owner*, to whom they must give account for everything."

Thistleton

τιμη, ης f honour, respect, price

δοξαζω praise, honour, glorify, exalt

δη indeed, then, therefore, now