

Notes on the Greek New Testament
Day 228 – August 16th – 1 Corinthians 10:14-11:1

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 nd 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

Verse 14

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

διόπερ emphatic form of διο therefore indeed, for this very reason

ἀγαπητος, η, ον beloved
 φευγω flee, run away from, avoid

Present imperative implies continuous action. The verb used implies, "be rid of this sin with all speed." Chrysostom
 "The preposition ἀπο before the articular phrase conveys a metaphor of location and active flight which picks up the preceding allusion to ἐκβασις in v.13. The 'way out' (v.13) conjures up the image of an army caught (εἰληφεν) in a defile and urged to flee at all speed through a mountain pass." Thistleton
 εἰδωλολατρία, ας f idol worship, idolatry

Verse 15

ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι.

φρονιμος, ον wise, sensible

Paul appeals to their 'common sense.'

κρινω judge, pass judgement on
 φημι say

Verse 16

τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;

"We argue that, as in the case of 'apostleship,' to *participate*, or to *have a share in*, 'the body' and 'blood of Christ' is neither merely a self-referring allusion to belonging to the church nor an argument which depends on a quasi-physical sacramental theology of the Lord's Supper. Rather, it places at centre stage (i) the commonality (with the concern for 'the other') and (ii) the exclusivity (in the framework of covenant loyalty) of a *cruciform lifestyle* which witnesses to *identification with Christ in ...* [his] dying for 'others' and being raised by God. Hence Paul sets up a dialectic between sharing in the 'blood' or constituting 'one loaf' (10:16,17) and receiving a 'cup' of *thanksgiving* or 'a cup for which God be blessed' which together mark the 'offering to God' not of the Lord's Supper as such but of the *life and lifestyle* which expresses its Christomorphic, Christocentric orientation in such a way that 'you cannot take part in both the Lord's table and the table of demons' (10:21, NIV). William Lane declares that 'covenant is the key to Paul's conflict with Corinth.'" Thistleton

ποτηριον, ον n cup
 εὐλογία, ας f blessing, praise

"Coheres precisely with the context of the Passover meal as the framework for the interpretation of the Lord's Supper." Thistleton
 Most commentators associate this with the third cup of the Passover meal, though some think the reference is to the fourth.

εὐλογεω speak well of, bless
 οὐχι not, no; used in questions expecting an affirmative answer.
 κοινωνια, ας f fellowship, sharing in, participation

Barrett says that the meaning cannot be conveyed in a single English word, it requires 'common participation.'

"Communal participation in the body and blood of Christ entails manifesting publicly the sacrificial lifestyle of Christ, as seen in his blood (i.e. his death) and body (i.e., self-giving public life." Thistleton

αἷμα, ατος f blood

Meyer suggests "Paul names the cup first ... because he means to speak at more length about the bread." As Thistleton adds, "The sequence here simply serves his flow of expression."

ἄρτος, ου m bread, a loaf, food

κλαω break (only of bread)

σωμα, τος n body

The 'broken bread' signifies 'the body of Christ as he abandoned it to the cross." Wolff.

Verse 17

ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοί ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνός ἄρτου μετέχομεν.

πολvs, πολλη, πολυ gen πολλου, ης, ου much, many

'many as we are, we are one body.'

μετεχω share in, eat, belong to

Verse 18

βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

βλεπω see, look

'Consider'

Some consider that the reference is still to the incident of the golden calf (so Hayes) but others (Hering, Barrett) think that there is no *specific* reference intended here.

σαρξ, σαρκος f flesh, human nature

ἐσθιω and ἐσθω eat, consume

θυσια, ας f sacrifice, victim

κοινωνος, ου m partner, sharer

θυσιαστηριον, ου n altar

Cf. Heb 3:14.

Verse 19

τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστιν, ἢ ὅτι εἰδωλόν τί ἐστιν;

φημι say, affirm, declare

εἰδωλοθυτον, ου n meat offered to idols

The last clause of v.19, ἢ ὅτι εἰδωλόν τί ἐστιν is omitted from p⁴⁶ s* C* and 33. Metzger thinks the omission is accidental through homoeoteleuton.

ἢ or

εἰδωλον, ου n idol

"In modern conceptual terms Paul means that neither εἰδωλοθυτον nor εἰδωλον possesses *ontological existence* or *metaphysical reality*. In modern and postmodern parlance they constitute *social constructs*." Thistleton

Verse 20

ἀλλ' ὅτι ἃ θύουσιν, δαμονίοις καὶ οὐ θεῶ θύουσιν, οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαμονίων γίνεσθαι.

θω slaughter, sacrifice, kill

δαμονιον, ου n demon, evil spirit, god

θελω wish, will

"He will not dispute the contention of the Corinthians that an idol is not a god at all. But he will not agree that therefore idols can safely be treated as nothing more than so many blocks of wood and stone. The *devils* make use of men's readiness to worship idols. Thus when men sacrifice to idols, it cannot be said that they are engaging in some neutral activity that has no meaning. They are in fact sacrificing to evil spirits, like the people spoken of in Deut 32:17. To share food is to establish fellowship. Thus they are entering into *fellowship* with *devils*. Paul does not wish this to happen to his Corinthian friends." Morris

Godet writes, "Jupiter, Apollo, Venus, certainly are not real beings; but Satan is something. Behind all that mythological phantasmagoria there lie concealed malignant powers, which, without being divinities, are nevertheless very real, and very active, and which have succeeded in fascinating the human imagination and in turning aside the religious sentiment of the heathen nations to beings of fancy... The words of the apostle do not imply the idea that every false god worshipped by the heathen corresponds to a particular demon; they signify merely that heathen religions emanate from those malignant spirits, and that consequently the man who takes part in such worship puts himself under their influence."

"Christ by his victory on the cross has disabled these demonic forces and liberated his people from their influence, but his people might foolishly put themselves in situations where this influence was still potent." Bruce

Verse 21

οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαμονίων.

ποτηριον see v.16

πινω drink

τραπεζα, ης f table, food, meal

Cf. Mal 1:7,12.

μετεχω see v.17

"The use of οὐ δυνασθε conveys (i) a *logical* cannot (the two possibilities logically exclude each other); (ii) an *empirical* cannot (something will be destroyed if you try to do both); and (iii) an *institutional* cannot (Christians cannot, and still be *counted* as 'Christian').

"The parallelism between ποτηριον κυριου πινειν and τραπεζης κυριου μετεχειν is instructive. We noted above the emphasis of Cullmann and Robinson on 'sharing Christ's cup' (in Mark 10:38,39) as communal participation in the 'cup' of *his baptism as Messiah* into suffering, death and resurrection. It is *impossible* (in all three senses) to participate in Christ, his redemptive act of self-giving in suffering and death, his resurrection mode of existence through the Holy Spirit (15:44; cf. Rom 8:11), and his love for others, and simultaneously to participate in the seductive, assertive, manipulative powers of evil which inspire idolatry by substituting themselves in the place of God... 'The pattern of the Messianic life is one of suffering and glory' [Thornton] Those who share τραπεζης δαμιοντων manifest the opposite principle: not the giving of the self for the benefit of 'the weak' (as is the issue in 8:12,13) but self-edification, self-fulfilment, or self-enjoyment (cf. Deuteronomy 32) at the expense of others, even if something else is put into the place of that which belongs to God alone (ειδωλον, cf. V.19)." Thistleton

Verse 22

ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἔσμεν;

"A κοινωνια in the blood and body of Christ may mean a sharing in the results of Christ's sacrificial death... What the Corinthians had not realised through arrogance and complacency was the fact that the cup also committed them to covenant judgment when they sinned." Gardner

ἢ οἱ

παραζηλωω make jealous

ἰσχυροτερος, α, ον stronger - comparative from ισχυρος

"The last clause is solemn, but it adds a touch of irony if *the strong*) so press their self-confidence as to imply that they are 'stronger' (ισχυροτεροι) than God... The disloyalty and absurdity of this triumphalist, self-centred theology is exposed.

Verse 23

Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμφέρει.

Ἔπι πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.

ἔξεστιν impersonal verb it is permitted, it is lawful, it is proper

Cf. 6:12. Paul is here probably quoting a Corinthian slogan.

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

οικοδομεω build, build up, encourage

Verse 24

μηδεις τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

μηδεις, μηδεμια, μηδεν no one, nothing

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

ζητεω seek, search for

ἑτερος, α, ον other, another, different

This is part of following Christ (cf. Matt 22:37-40; Rom 14:7; 15:2; Gal 6:2; Phil 2:1-4,5-7).

Verse 25

πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν,

μακελλον, ου n meat market

"In a city such as Corinth scarcely any other meat would be for sale except that supplied from the Temple." Murphy-O'Connor

πωλεω sell, barter

ἀνακρινω examine, question, judge

συνειδησις, εως f conscience

Verse 26

τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

γη, γης f earth

πληρωμα, τος n fulness, completeness

Cf. Ps 24:1.

Verse 27

εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

Paul seems to have in mind particularly the situation where several Christians may be present at a meal.

ἀπιστος, ον unfaithful, unbelieving

θελω wish, will

πορευομαι go, proceed

παρατιθημι place before, put before

"In this verse the fundamental principle is affirmed of living in gospel *freedom unless either* (i) covenant disloyalty to God *or* (ii) damage to a fellow believer is entailed thereby." Thistleton

Verse 28

ἐὰν δέ τις ὑμῖν εἴπῃ· Τοῦτο ἱεροθύτον ἐστίν, μὴ ἐσθίετε δι' ἐκείνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·

ἱεροθυτος, ον offered in sacrifice

ἐσθίετε the imperfect carries the force 'make a practice of not eating it.'

ἐκεῖνος, η, ο demonstrative adj. that, he, she, it

μηνεω make known, inform, report

Later MSS insert here a repetition of the quotation from Ps 24:1 given in v.26.

Verse 29

συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

οὐχὶ (emphatic form of οὐ) not, no

ἑαυτος see v.24

ἐτερος see v.24

ἵνα τί why? for what reason?

ἐλευθερία, ας f freedom, liberty

κρινω judge, pass judgement on, condemn

ἄλλος, η, ο another, other

The latter part of the verse may seem paradoxical. It is helpfully translated by Godet, "For what advantage can there be in my liberty being condemned ..."

"Paul gives serious warning that if we use our freedom just as we like, and thereby cause offence to our neighbours, the result will be ... that this matchless gift of God will be condemned ... ruining our freedom by making wrong use of it." Calvin

Verse 30

εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;

χάριτι Noun, dat s χάρις, ιτος f grace, unmerited favour

Thistleton says that the meaning here is 'with thanksgiving.'

μετεχω share in, eat, belong to
βλασφημεω speak against, slander, insult
εὐχαριστεω thank, give thanks

"This passage has profound implications for the very nature of freedom, debated by Augustine and Pelagius, by Luther and Erasmus, and by people in every generation. Yet by the same token it speaks eloquently to issues as practical as the purchase of large properties, expensive possessions, the use of alcohol in specific situations, and so forth. At one level the Christian is free: it is not other people's judgments, as such, which should determine one's own. On the other hand, always to ask about the impact or effect of these things on the self-awareness (confidence, vulnerability, insecurity, negative reaction) of *the other* must play a part in the believer's decision about how the *freedom* which God has granted is to be *constructively used*." Thistleton

Verse 31

Εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

εἴτε if, whether

πινω drink

δοξα, ης f glory

"The Christian is not concerned with the assertion of his rights, but with the glory of God. Eating, drinking, or anything else, must be subordinated to this major consideration." Morris

Thistleton points out that in John's gospel the glory of God is seen most clearly in the death of Jesus (Jn 13:31-32; 17:4). Living for God's glory hence demands a cruciform life.

Verse 32

ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλήσιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

ἀπροσκοπος, ον blameless, faultless, inoffensive

'never be a cause of offence,' 'do not cause to stumble' Cf. 8:13.

Ἰουδαίος, α, ον a Jew, Jewish, Judean

Ἕλλην, ηνος m a Greek, non-Jew

Verse 33

καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσιν.

κἀγω a compound word = καὶ ἐγω

ἀρεσκω please, seek to please

The sense here may be 'accommodate.' Thistleton translates, 'I on my part strive to take account of all the interests of everyone.'

ζητεω seek, search for, look for

ἑμαυτου, ης reflexive pronoun (not used in nom) myself, my own

συμφορον, ου η good, advantage, profit
πολυς, πολλη, πολυ gen πολλου, ης, ου much,
many
σωθῶσιν Verb, aor pass subj, 3 pl σωζω
save, rescue, heal

1 Corinthians 11:1

μιμηταί μου γίνεσθε, καθὼς ἐγὼ Χριστοῦ.

μιμητης, ου η imitator
ἐγὼ see 10:33

The imitation exhorted is of conduct spoken of in v.33 above, namely living for others rather than oneself in order that others might be saved. This is what characterised the life of Christ – see Mk 10:45