

Notes on the Greek New Testament
Week 74 – 1 Corinthians 3:18-5:8

Day 366: 1 Corinthians 3:18-23**3:18-4:5**

Thistleton, following Carson (*The Cross and the Christian Ministry*) says that this section is addressing false conceptions of ministry. "Self deception about the status of the self as already mature or fully spiritual may lead to further deception about a lack of need for ministry. Hence it is possible to cheat oneself out of the full range of ministerial resources and support which God has provided."

Verse 18

Μηδεις εαυτον εξαπατατω· ει τις δοκει σοφος εινα εν υμιν εν τω αιωνι τούτω, μωρος γενεσθω, ινα γενηται σοφος.

μηδεις, μηδεμα, μηδεν no one, nothing
εαυτος, εαυτη, εαυτον reflexive pronoun,
himself, herself, itself

εξαπαταω deceive, lead astray

δοκεω think, suppose

σοφος see v.10

εινα Verb, pres infin ειμι

αιων, αιωνος m age, world order,
eternity

μωρος, α, ον foolish; το μ. foolishness

γενεσθω Verb, aor imperat, 3 s γινομαι

γενηται Verb, aor subj, 3 s γινομαι

"If anyone is to have real spiritual insight he must become what the world calls 'a fool'. The true wisdom is found in renouncing 'the wisdom of this world' ... The worldly wise, whom the Corinthians held in such high esteem, are totally unable to penetrate the divine mysteries. These are open to the humblest man of faith but are for ever hid from the wise of this world." Morris

Verse 19

η γαρ σοφια του κοσμου τουτου μωρια παρα τω θεω εστιν· γεγραπται γαρ, Ο δρασομενος τους σοφους εν τη πανουργια αυτων·

σοφια, ας f wisdom, insight, intelligence

μωρια, ας f foolishness

Compare 1:20

παρα preposition with dat with, in the
presence of

γεγραπται Verb, perf pass indic, 3 s γραφω

Cf. Job 5:13. This appears to be the only citation of Job in the NT. The wording here differs from the LXX, suggesting that Paul is familiar with and producing his own translation from the Hebrew.

δρασσομαι catch, trap

πανουργια, ας f craftiness, cunning

Verse 20

και παλιν, Κυριος γινωσκει τους διαλογισμους των σοφων οτι εισιν ματαιοι.

Cf. Ps 94:11 (LXX 93:11). In citing Scripture Paul demonstrates that what he is saying is not merely personal opinion.

παλιν again, once more

διαλογισμος, ου m thought, opinion,
reasoning, dispute

ματαιος, α, ον worthless, futile, useless

Verse 21

ωστε μηδεις καυχασθω εν ανθρωποις· παντα γαρ υμων εστιν,

ωστε so that, with the result that

Here in the sense of 'so then'.

μηδεις see v.18

καυχαομαι boast, boast about

Cf. the positive corollary in 1:31. "Paul says that if Christians are to take pride in anything, in the sense of glorying in it, this is not to be in any feature of the church or its leaders, but in God as revealed in Christ, and in God alone. Paul's most personal, self-involving declaration rings out in Gal 6:14: εμοι δε μη γενοιτο καυχασθαι ει μη εν τω σταυρω του κυριου ημων Ιησου Χριστου" Thistleton

Verse 22

ειτε Παυλος ειτε Απολλωσ ειτε Κηφας ειτε κοσμος ειτε ζωη ειτε θανατος ειτε ενεστωτα ειτε μελλοντα, παντα υμων,

"Paul turns the thoughts of the Corinthians away from the wisdom of men which had meant so much to them, to the far greater treasures that they really possessed in Christ." Morris

ειτε if, whether

Κηφας, α m Cephas (Aramaic equivalent of Πητρος, rock).

It may be that some at Corinth were claiming a particular teacher as their own – 'he is our man'. Paul turns their catchphrase around and declares that all Christian ministry is Christian ministry *for them*. "Each minister is perceived as part of a comprehensive range of gifts and resources, all lavished upon them as a corporeity or plurality to be used without picking and choosing the gifts." Thistleton

θανάτος, ου m death

"Paul's saying 'to me to live is Christ, and to die is gain' (Phil 1:21) gives us the clue to his reference to *life and death*. Life in Christ is the only life, and the Christian possesses this. To the unbeliever, *death* is the end of all things. But Christ has overcome death and for the Christian it is not disaster, but 'gain'." Morris

ἐνεστώτα Verb, perf act ptc, n nom/acc pl
ἐνιστημι be present

None of these things is a 'threat' to Christians, cf. Rom 8:38,39. The Christian need not fear any of these 'powers'.

Verse 23

ὕμεις δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

"The ending of God underlines the ultimacy of the divine verdict for all and on all, while Paul, Apollos, Cephas, death, the world ... remain instruments for the fulfilment of the purposes of God, of which Christians are sharers and inheritors with Christ." Thistleton

Day 367: 1 Corinthians 4:1-5

Verse 1

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.

λογίζομαι reckon, calculate, suppose
ὕπηρετης, ου m assistant, servant
οἰκονομος, ου m steward, manager

One responsible for managing a household or estate.

μυστηριον, ου n secret, mystery (see 2:7)

Verse 2

ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις εὐρεθῇ.

ὧδε adv here, under these
circumstances

λοιπος, η, ου rest, remaining, other

ὧδε λοιπον moreover, in this connection

ζητεω seek, search for, look for

οἰκονομος, ου m steward, manager
πιστος, η, ου faithful, trustworthy, reliable
εὐρεθῇ Verb, aor pass subj, 3 s εὐρισκω

"Ministers need to ask the question whether they will be found honest, faithful, reliable, or trustworthy. Paul is about to disclaim the capacity to know fully the secrets even of his own heart. He simply leaves with God in trust how trustworthy his work will be found to have been in the judgment of God." Thistleton

Verse 3

ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω·

ἐμοὶ Pronoun, dat s ἐγω

Here in the sense of 'as free as I am concerned,' or 'as I look at my own case.'

ἐλάχιστος, η, ου (superl of μικρος) least, smallest, insignificant

'It counts for little,' 'it is of no importance to me.'

ἀνακριθῶ Verb, aor pass subj, 1 s

ἀνακρινω examine, judge, evaluate

ἀνθρωπινος, η, ου human, characteristic of mankind

ἀνθρωπίνης ἡμέρας a peculiar phrase which seems to mean 'human judgement'. Morris suggests that it may be by analogy with the Day of Judgement – God's day.

οὐδὲ neither, nor

ἐμαυτὸν Pronoun, acc s ἐμαυτου, ης
reflexive pronoun (not used in nom)
myself, my own

"The Christian is to be judged by his Master. His own views on himself are as irrelevant as those of anyone else. This needs emphasis in a day when many are tempted to be introspective. Often they think that they themselves know just what their spiritual state is and just what their service for God has effected. The result may depress unduly or exalt above measure. But it is not our task to pass such judgements. We should get on with the job of serving the Lord. This does not mean that there is no place for times of heart-searching and rigid self-scrutiny with a view to more whole-hearted and more efficient service. It is an attempt to anticipate the judgement of the Lord that Paul is condemning." Morris.

Paul "leaves his successes and failures with God. What has been done is done, and God alone knows and can disclose the worth of it. It must simply be left with God while the servant of God goes on to the next task, at the same moment 'judging nothing before the time' (4:5) and 'knowing that your labour is not in vain (κενος, empty, null) in the Lord (15:58)." Thistleton

Verse 4

οὐδὲν γὰρ ἔμαυτῶ σύνοιδα, ἀλλ• οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

οὐδεις, οὐδεμια, οὐδεν no one, nothing σύνοιδα (verb perf in form but pres in meaning) be aware of

Cognate of συνειδησις 'conscience,' hence the NIV translates, 'I have nothing on my conscience.'

δεδικαίωμαι Verb, perf pass indic, 1 s
δικαιοω justify, acquit

"Paul is saying that he is not aware of any great matter in which he has failed in his stewardship. But he does not rest his confidence in that... Paul's acquittal does not stem from his own estimate of his work. The assessment is made by the Lord." Morris.
"Hence Paul trustfully leaves everything in the hands of God who alone has competency to judge in an absolute, irrevocable sense. Neither other people's verdicts nor one's own self-awareness can penetrate unconscious motives and stance: everything, these included, are left with God." Thistleton

Verse 5

ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτά τοῦ σκοτοῦς καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

ὥστε so that, with the result that καιρος, ου m time, appointed time ἕως conj until, while ἂν particle indicating contingency

ἕως ἂν "indicates that the fact of the coming of the Lord is certain, but the time is unknown." Morris

φωτιζω shine on, bring to light, reveal κρυπτος, η, ον hidden, secret, private σκοτος, ους η darkness, evil φανερω reveal, make evident βουλη, ης f purpose, intention, plan τοτε then, at that time ἔπαινος, ου m praise, commendation ἐκαστος, η, ον each, every

Day 368: 1 Corinthians 4:6-13**Verse 6**

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι• ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἶς ὑπὲρ τοῦ ἑνὸς φουσιουσθε κατὰ τοῦ ἑτέρου.

μετεσχημάτισα Verb, aor act indic, 1 s
μετασχηματιζω transform, apply

Paul is saying that he has used Apollos and himself as illustrations to draw out lessons which the Corinthians are to apply to themselves.

Chrysostom argued that Paul's meaning is that he transferred the things he wished to say to himself and Apollos while in reality they apply to the false teachers in Corinth who have inflated egos.

μάθητε Verb, aor act subj, 2 pl μανθανω learn, find out

ἵνα ἐν ἡμῖν μάθητε 'that you may learn through our case'

γέγραπται Verb, perf pass indic, 3 s γραφω

It would seem from the way the phrase 'not beyond what is written' is introduced (namely with the definitive article, το) that it may have been a familiar phrase (of Paul), known to the Corinthians. It expresses his concern for himself and for them to live by the Scriptures and not add their own fancies.

A number of commentators (e.g. Hooker and Fee) think Paul is referring to the specific Scriptures he has already quoted (e.g. 1:29, 31; 1:19; 3:19-20). "Paul warns the addressees that if they seek to go beyond what is written, the misguided attempt to 'add to' the gospel of the cross by self-styled wisdom, rhetorical status-seeking, or self-styled 'spirituality,' the result will be an inflation of mere wind that will lead to taking sides, self-affirmation, and pitting one group or its leaders against another." Thistleton

φουσιω cause conceit/arrogance; pass
be conceited/arrogant

ἕτερος, α, ον other, another, different

The thought here is of arrogant claims made for one teacher over against another.

Verse 7

τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί κανχᾶσαι ὡς μὴ λαβων;

σε Pronoun, acc s συ

διακρινω judge, evaluate, discern, make
a distinction between

The sense here is either:

- i) 'Who makes you differ one from another?', expecting the answer 'God' – any distinctions are distinctions of grace and therefore no ground for boasting; or,
- ii) 'Who sees anything different in you?' i.e. no one has anything superior that marks out one from another.

καυχᾶσαι Verb, pres midd/pass dep indic,
irreg 2 s καυχομαι boast, boast
about

"They owe everything to the grace of God."
Morris

Verse 8

ἤδη κεκορευμένοι ἐστέ· ἤδη ἐπλουτήσατε·
χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε
ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν
συμβασιλεύσωμεν.

Thistleton draws attention to the melting pot of religious ideas and sects in the 1st Century Graeco-Roman world, religious ideas which clearly had an impact on the life of the Early Church. "Nock observes that among hellenistic-oriental cults notions of conversion in the first century could be extravagant: a convert could be overwhelmed by a new sense of power, liberation and status: 'Many of the converts, convinced that they were on a new plane of life, felt that they could do anything: they were kings (1 Cor 4:8), they were in the Spirit, they were ... emancipated ... They were altogether superior to the unchanged men around them.' In yet another context, to be rich and to reign represent catchwords of the Stoics. As Moffatt acutely observes: 'Paul ... pours out his soul... The nearest approach to this caustic description of religious self-satisfaction lies in the prophet John's word to the Christian church at Laodicea (Rev 3:17): 'You declare, 'I am rich, I am well off, I lack nothing.'" ... "Rich" and "reigning" were catchwords of the Stoics ever since Diogenes, whose tomb was shown at Corinth, had taught a Stoic to maintain, "I alone am rich, I alone reign as king" in the world."

ἤδη adv now, already

κεκορευμένοι Verb, perf pass ptc, m nom pl
κορευνυμι fill; pass be full, have
enough

"Normally meaning satiated, fed-to-the-full, glutted, applying to the 'bloated' self-important 'people of the Spirit' the farmyard metaphor of overfed animals." Thistleton

πλουτεω be rich, grow rich

χωρὶς prep with gen without, apart from
βασιλευω rule, reign

ὄφελον would that, I wish that

γε enclitic particle adding emphasis to the
word with which it is associated

συμβασιλεύσωμεν Verb, aor act subj, 1 pl
συμβασιλευω reign with

"The Corinthians are behaving as if the age to come were already consummated, as if the saints had already taken over the kingdom (Dan 7:18); for them there is no 'not yet' to qualify the 'already' of realised eschatology." Barrett

Verse 9

δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους
ἐσχάτους ἀπέδειξεν ὡς ἐπιθανάτιους, ὅτι
θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ
ἀγγέλοις καὶ ἀνθρώποις.

δοκεω think, suppose; intrans be
recognised, have reputation

'It seems to me.'

ἐσχάτος, η, ον adj last, final
ἀπέδειξεν Verb, aor act indic, 3 s
ἀποδεικνυμι set forth

ἐπιθανάτιος, ον sentenced to death

'Doomed to die.'

θέατρον, ου n theatre, spectacle

"The imagery is derived from the arena, as Moffatt's rendering brings out, 'God means us apostles to come in at the very end, like doomed gladiators in the arena!'" Morris. Thistleton, quoting Deluz, says, "Paul perceives his apostolic labours as a cosmic spectacle, which, if they are evaluated by Corinthian criteria, seem to be a spectacle of struggle, failure, and disgrace. The apostles 'seem to be of no more importance than the gladiators who shed their blood in the arena to provide an amusing public spectacle... surely the Corinthians should be ashamed to lounge in the best seats and just applaud or even boo!'" However, for Paul's balancing views concerning the real element of triumph that characterises the Christian life cf. Col 2:15; 2 Cor 2:14.

Verse 10

ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ
φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,
ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
ἄτιμοι.

μωρος, α, ον foolish; το μ. foolishness

Cf. 1:25.

φρονιμος, ον wise, sensible

ἀσθενεῖς Adjective, m nom pl ἀσθενής, ες
sick, weak, helpless
ἰσχυρός, α, ον strong, mighty, powerful
ἐνδοξός, ον glorious, splendid
ἀτιμός, ον unhonoured, dishonoured,
despised

Verse 11

ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ
διψῶμεν καὶ γυμνιτεύομεν καὶ
κολαφιζόμεθα καὶ ἀστατοῦμεν

ἄχρι (and ἄχρις) prep with gen until, as far
as

ἄρτι now, at the present

πειναῶ be hungry

διψῶ be thirsty, thirst for

γυμνιτεῦω be dressed in rags

κολαφιζῶ beat, strike, harass

May refer to beatings at the hands of the mob
or by the authorities or to various harassments
physical or spiritual (cf. 2 Cor 12:7).

ἀστατεῶ be homeless, wander from
place to place

Cf. Jesus' words in Mat 8:28; Lk 9:58.

Verse 12

καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις
χερσίν· λοιδοροῦμενοι εὐλογοῦμεν,
διωκόμενοι ἀνεχόμεθα,

κοπιαῶ work, work hard, labour

χεῖρ, χεῖρος f hand

"This is all the more significant in that the
Greeks despised all manual labour, thinking of
it as fit only for slaves." Morris
Thistleton, quoting Hock, says, "Workshops,
such as that in which Paul would have plied
his trade, "were often noisy, dirty and
amounted to 'exhausting toil' (1 Thess 2:9; 1
Cor 4:12)." This is why, Hock proposes, the
Corinthians were so upset that Paul did not
wish them to provide financial support as his
patrons, thereby bestowing upon him a
superior social status as a professional
rhetorician."

λοιδορεῶ curse, speak evil of, insult

διωκῶ persecute, seek after, pursue,
follow

ἀνεχομαι endure, be patient with

Verse 13

δυσφημούμενοι παρακαλοῦμεν· ὡς
περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
πάντων περίψημα, ἕως ἄρτι.

δυσφημεῶ slander, speak ill of

παρακαλεῶ exhort, encourage, urge

"In the face of those who slander him or speak
ill of him behind his back, Paul appeals to
them, but probably face to face, i.e., clarifies
misunderstanding with moral courage and
sensitive listening." Thistleton

περικαθαρμα, τος n refuse, rubbish

Thistleton says that the meaning is 'scum',
filthy residue which clings to the surface of a
vessel.

περιψημα, τος n scum, dirt

That which has to be scraped off (e.g. from the
shoe.

ἕως until

Day 369: 1 Corinthians 4:14-21**Verse 14**

Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ·
ὡς τέκνα μου ἀγαπητὰ νουθετῶ[ν].

ἐντρεπῶ make ashamed

Thistleton thinks the participle is the more
plausible reading. Paul's irony above was
meant to shock them into a realistic view of
things, it was not intended to engender low
self-esteem.

ἀγαπητός, η, ον beloved

Part of the role of a parent towards a child is
the discipline that proceeds from love.

νουθετῶ instruct, teach, warn

Verse 15

ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν
Χριστῷ, ἀλλ· οὐ πολλοὺς πατέρας, ἐν γὰρ
Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
ὑμᾶς ἐγέννησα.

μυριοι, αι, α ten thousand

'even if you have countless thousands of
instructors...'

παιδαγωγός, ου m instructor, teacher

The παιδαγωγός did not belong to the family,
nor did the children under his care belong to
him – though he was responsible for their
correction and training. Paul's relationship
with the Corinthians is closer than that: they
are his children, for he has been instrumental
in giving them life through the Gospel.

γενναῶ be father of, bear, give birth to;
pass be born, cause

Verse 16

παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

παρακαλεῶ exhort, encourage, urge

μιμητής, ου m imitator

I.e., 'by your conduct, prove your parentage.'

Verse 17

διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστὶν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

πεμπω **send**

Barrett thinks that Paul had sent Timothy on to several destinations with the hope, but not the certainty, that these would allow time for him to include Corinth.

πιστος, η, ον **faithful, trustworthy, reliable**

I.e. Timothy himself exemplifies what the Corinthians are called to be.

ἀναμνήσει Verb, fut act indic, 3 s

ἀναμνησκω **remind, bring to mind**

Here, bring to mind not only through his teaching but also by his person, conduct and example.

ὁδος, ου f **way, path, road, journey**

The Christian life is spoken of as a 'way', or 'ways', i.e. manner of life or pattern of life, and is characterised as 'the ways that are in Christ'.

πανταχου **everywhere**

διδασκω **teach**

Paul requires no more from the Corinthians than from any other community of the people of God.

Verse 18

ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιωθησάν τινες·

ἐφυσιωθησάν Verb, aor pass indic, 3 pl
φυσιω cause conceit/arrogance;
pass **be conceited/arrogant**

Some, supposing Paul would not come himself, have become inflated with self-importance.

Verse 19

ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνωσσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν,

ἐλεύσομαι Verb, fut midd dep indic, 1 s
ἐρχομαι

ταχεως adv. (formed from ταχυς) **quickly, at once, soon**

θελήσῃ Verb, aor act subj, 3 s θελω **wish, will**

πεφυσιωμένων Verb, perf pass ptc, gen pl
φυσιω cause conceit/arrogance

"It is not a question of whether Paul's Corinthian opponents could speak well, but of whether the power of God was manifest in them." Morris

"When Paul arrives, some may find that their public esteem corresponds with that of burst balloons." Thistleton

Verse 20

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

δυνάμει Noun, dat s **δυναμις**

Verse 21

τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πρα τητος;

ῥαβδος, ου f **stick, rod, sceptre**

The rod of correction.

ἔλθω a deliberative subjunctive, 'am I to come'

τε enclitic particle **and, and so**

πνευματι τε πραυτητος 'and (also) in a spirit of gentleness'

πραυτης, ητος f **gentleness, humility**

'or in love which shows itself in a gentle spirit.' Thistleton makes the point that the rod of correction, rightly used, is also an expression of love. The question therefore is 'Which expression would you prefer?'

Day 370: 1 Corinthians 5:1-8

Chapters 5&6

"Chapters 5 and 6 expound what for Paul constitute clear-cut moral and ethical issues. In this respect this main block stands in contrast to the material in 7:1-11:1, which no less concerns matters of ethics, but in the latter case 'grey areas' where much depends on situations and circumstances." Thistleton. On the contemporary relevance of these chapters Thistleton writes, "The issue of community boundaries and of the dialectic between 'mixed' church and church discipline as a condition for the corporate identity of the church as Christ's body remains as relevant today as ever it was, as can also be perceived in the history of interpretation. How do they retain a corporate identity as God's holy temple (3:16) and Christ's body (12:27) without manifesting an exclusiveness not characteristic of Christ's own identity?"

Verse 1

Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικὰ τινα τοῦ πατρὸς ἔχειν.

ὄλως adv **actually**

The passive ἀκούεται suggests continuing oral report.

πορνεία, ας f **sexual immorality**
τοιούτος, αὐτή, οὗτον pronoun and adj.

such, of such kind, similar, like

ὅστις, ἥτις, ὅτι who, which

οὐδὲ neither, nor, not even

ἔθνεσιν Noun, dat pl ἔθνος, οὖς n **nation, people; ταῖς ἑθνεσίνων G. Gentiles**

Requires the addition of an implied verb e.g. 'such as is *not tolerated* even among the Gentiles'

ὥστε so that, with the result that

"His father's wife probably does not mean 'his mother', else Paul would have said so. But whether it means that the offender had seduced his step-mother, or that she was divorced from his father, or that the father had died leaving a widow, is not clear. What is quite clear is that an illicit union of a particularly unsavory kind had been contracted." Morris

Chow and Clark (cited by Thistleton) suggest that the culprit was a significant patron of the church at Corinth and that this *marriage* secured access to family assets from which the Corinthians had enjoyed benefit – maybe even property in which the church met.

ἔχειν denotes a continuing relationship

Verse 2

καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῆ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

πεφυσιωμένοι Verb, perf pass ptc, m nom pl φυσιόω see 4:18

"A significant body of opinion in Corinth (cf. 6:12ff.) thought that this was rather a fine assertion of Christian liberty, of emancipation from Jewish Law and Gentile convention alike." Bruce

Paul therefore addresses two problems:

- The immoral act of the person concerned;
- The corporate sin of the church in accepting and tolerating this situation.

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

μᾶλλον adv **rather, instead**

πενθεῶ **mourn, be sad, grieve over**

"The first aorist indicative ἐπενθήσατε is likely to carry the nuance of a past act (ingressive) of entering into a state of mourning." Thistleton

ἀρθῆ Verb, aor pass subj, 3 s αἶρω **take, take away, set aside**

Thistleton suggests "a formal state of mourning would stamp the life and worship of the church objectively and publicly in a way which would thereby make it intolerable for the offender to remain, and would then in all probability have made his own choice to leave (or to change his lifestyle). He would know that he had blighted the church's life."

μέσος, η, ον **middle**

πράξας Verb, aor act ptc, m acc s **πρασσω practice, do**

Most minuscules read ποιήσας rather than πράξας. Regarding the balance of probabilities Thistleton concludes "the issue is finely balanced and of little material substance."

Verse 3

ἐγὼ μὲν γάρ, ἀπὸν τῷ σωματι παρῶν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρῶν τὸν οὕτως τοῦτο κατεργασάμενον

ἐγὼ μὲν an emphatic contrast with καὶ ὑμεῖς of v.2.

ἀπὸν Verb, pres ptc, m nom s ἀπειμι **be away, be absent**

σῶμα, τὸς n **body**

παρῶν Verb, pres ptc, m nom s παρειμι **be present**

Thistleton follows Fee in suggesting that the reference is to the Holy Spirit. "Paul does not express a mind-body contrast as such, but uses τῷ πνεύματι to refer primarily to the Holy Spirit, even if there is a secondary allusion to πνεῦμα as the human self in its capacity to be open to the Spirit. It is in the power of the Holy Spirit that Paul is present, as one who integrally forms part of the one holy temple at Corinth which is threatened with defilement and destruction ... but is sanctified by the common bond of the Spirit, who indwells the corporate body."

ἤδη adv **now, already**

ὡς παρῶν 'as one who is present' Fee

κέκρικα Verb, perf act indic, 1 s κρινω **judge, pass judgement on, condemn**

"The perfect indicative active κεκρικα I pronounce judgement, implies that Paul has already (ἤδη) reached a settled public verdict, as part of the community, upon the man (τον with the participle) who has perpetrated such an act." Thistleton

κατεργασάμενον Verb, aor midd dep ptc, m
acc s κατεργάζομαι do, bring about

Verse 4

ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

ὄνομα, τος n name, person, authority

'In the name of the Lord Jesus' probably belongs with the later verb παραδοῦναι (v.5) rather than with συναχθέντων. It may be that it qualifies both in the sense that it is the name of the Lord Jesus that gives authority to the assembly and its decisions/actions.

συναχθέντων Verb, aor pass ptc, gen pl
συναγω gather, gather together
δυνάμει Noun, dat s δυναμις

'with the power of the Lord Jesus' probably belongs with συναχθέντων. "The apostle is there in spirit and the Lord Jesus is there in power." Morris – Though note the comment of Thistleton on the previous verse.

Verse 5

παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

παραδοῦναι Verb, aor act infin
παραδιδωμι hand over, deliver up
τοιουτος see v.1

"The idea underlying this is that outside the Church is the sphere of Satan (Eph 2:12; Col 1:13; 1 Jn 5:19). To be expelled from the Church of Christ is to be delivered over into that region where Satan holds sway." Morris

ὄλεθρος, ου m destruction, ruin
σαρξ, σαρκος f flesh, human nature

"What is to be destroyed is arguably not primarily the physical body of the offender (although this may or may not be secondarily entailed) but the 'fleshly' *stance of self-sufficiency* of which Paul accuses *primarily the community* but surely *also the man*... If consigning to Satan means excluding him from the community, this spells the end of self-congratulation about their association with such a distinguished patron; while for the offender himself sudden removal from a platform of adulation to total isolation from the community would have a sobering if not devastating effect." Thistleton

σωθῆ Verb, aor pass subj, 3 s σωζω save

Thistleton argues that "the salvific purposes embrace both the community and the man." He continues, "I concede that this makes the translation of το πνευμα difficult... After some deliberation I have left the word as it stands: in order that the spirit may be saved leaves open, as the Greek does, whether Paul means the *stance of the man, the man under the mode of his openness to God, the stance of the church, the animating principle of the church* (which would not be characteristic of Paul, but no writer need always use terms 'characteristically'), or simply *that mode of being of the community and the man which is purged of its fleshly, self-sufficient complacency*. Cambier sees πνευμα as characterising 'the whole person' here. Only the exegetical context can determine the semantic boundaries and reference of πνευμα here."

The idea of a curse judgement (possibly ending in death as in the case of Ananias and Saphira) is to be rejected.

Verse 6

Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

καυχῆμα, τος n boasting, pride

'Your self-satisfaction is ill-placed.'

οὐκ οἴδατε seems here to introduce a well-known proverb or metaphor (cf. Gal 5:9).

ζύμη, ης f yeast

Mitton makes much of the distinction between leaven and yeast – leaven is a bit of the old batch kept back and added to the new. Thistleton, citing Mitton's work says, "Sometimes leaven is used as a symbol of dynamic vitality and as a source of unstoppable effects disproportionate to its size (e.g. Matt 13:33); sometimes it signifies the consequences of these qualities when it has become tainted. Paul sees the disastrous consequences of letting the church become distorted and misshaped by a tainting element which permeates the whole, and calls for a reshaping based solely on the 'new,' unleavened bread of the Passover, namely; the body of Christ which absorbed sin and perished on the cross, to be raised as a new bodily reality the likeness of which gave identity and shape to the church. Hence Mitton concludes, any 'infected' piece no longer has any influence on the new batch, and through death and resurrection with Christ 'the new quality of life awakened in the heart of the new believer' prevails."

ὅλος, η, ον whole, all, complete, entire
φουραμα, τος n lump
ζυμοω cause to rise, 'leaven'

"Paul calls attention to the unstoppable, spreading, disastrous influence on the nature and identity of the whole community which is out of all proportion to what those who were self-satisfied evidently imagined could spring from a 'little' case of one immoral relationship, even if one of an utterly outrageous nature." Thistleton

Verses 7-8

"These two verses are full of fundamental theology, which provides the basis for ecclesiology and ethics." Thistleton

Verse 7

ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·

ἐκκαθάρατε Verb, aor act imperat, 2 pl
ἐκκαθαίρω clean out, make clean
παλαιος, α, ον old, former
νεος, α, ον new, fresh, young
ἄζυμος, ον without yeast

This is their true identity. They are to be what they are by putting away that which they are not.

πάσχα n Passover, Passover meal,
Passover lamb
ἐτύθη Verb, aor pass indic, 3 s θυω
slaughter, sacrifice, kill

"The Christian church is not just the old society patched up. It is radically new ... Christ has put away sin by his death. He has made them to be unleavened." Morris
The new life is founded on Christ as "the passover lamb... the symbol of the Messiah who was sacrificed as the unblemished lamb. The leaven which is removed from all of the houses during the night of Nisan 13/14 is the symbol of the evil and wickedness which characterise the old world. The unleavened bread is interpreted eschatologically ... as the purity and truth which characterise the new world (1 Cor 5:8), and as new dough they symbolise the redeemed community (1 Cor 5:7a)." Jeremias
"In Jewish traditions, partly through an interpretative reading of Zeph 1:12, the purging of the house of all leaven was understood as a symbol of moral purification, with candles to look into corners. By analogy, the church is to clean out what defiles its identity and purity. Especially in view of the first person plural in v.8, Chrysostom and many others interpret the old leaven as applying more broadly than to the offender alone, although certainly including the offender." Thistleton

Verse 8

ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἄζυμοῖς εἰλικρινείας καὶ ἀληθείας.

ὥστε so that, with the result that
ἑορτάζω observe a festival

The present tense implies that the Christian life is like a continuing festival – continually living out the reality of having a part in Christ's death and risen life. "Our passover feast is not for a week, but for a lifetime." Godet
Though some suggest that Paul may have been writing at passover time.

παλαιος, α, ον old, former
μηδε negative particle nor, and not, not
even
κακια, ας evil, wickedness
πονηρια, ας f evil, wickedness, evil
intention

'Not with the leaven that ferments wickedness and evil' (Thistleton)

εἰλικρινεια, ας f sincerity

'transparency of motive', hence, 'purity.'

ἀληθεια, ας f truth, reality