

## Notes on the Greek New Testament Week 75 – 1 Corinthians 5:9-7:7

### Day 371: 1 Corinthians 5:9-13

#### Verse 9

Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

ἐπιστολῇ, ης f letter

"Some have understood 'I wrote' as an epistolary aorist, in which case it would refer to the letter now being written. But there seems little in favour of this, and it is better to see a reference to an earlier letter, now lost."

Morris

συναναμιγνυμι associate with, have dealings with

πορνος, ου m man who practices sexual immorality

#### Verse 10

οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελεθεῖν.

παντως by all means, in all circumstances

Is the sense of οὐ πάντως here 'not altogether', 'not entirely' or 'not at all' (NIV)? Thistleton thinks the latter, translating the phrase 'in no way does this refer to people in secular society who ...'

πλεονεκτης, ου m one who greedy or covetous

The vices Paul lists correspond with the characteristics of Corinthian society. "Many at Corinth were obsessed with the *ambition to achieve*, i.e., to *gain more* social status, power, or wealth." Thistleton

ἄρπαξιν Adjective, dat pl ἄρπαξ, ατος grasping, greedy

Perhaps particularly 'swindler' or one who practices extortion. "Someone who kicks others down the ladder in order to advance upwards." Thistleton

εἰδωλολατρης, ου m idolater

Cf. 8:1-11:1 where Paul addresses the issue of idolatry at Corinth.

ἐπει since, because, for  
ὠφειλω owe, ought, must

Rosner argues that Paul is making use of Deuteronomic material (cf. Deut 22:21; 17:3,7; 24:27). The list of vices is to be interpreted in terms of Deuteronomic covenant identity and covenant obligation.

#### Verse 11

νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοιδορὸς ἢ μέθυσος ἢ ἄρπαξ, τῷ τοιοῦτῳ μηδὲ συνεσθίειν.

νυν δε ἔγραψα This is more likely to be an epistolary aorist (so Thistleton), but even here Morris argues for a simple past tense saying, "The sense will be, 'But now (you see) I wrote ...'" Morris

ἐαν if, even if, though

ὀνομαζω name, call; pass be known

ἢ Verb, pres subj, 3s εἶμι

λοιδορος, ου m slanderer

"Here he refers to people who cannot open their mouths without putting others down in a way which causes hurt and implies a scornful, superior attitude on the part of the speaker.

This can become a habitual style of communication which betrays self-importance and insensitivity, and escalates pain into grievance and a legitimate desire to withdraw from verbal communication on the part of the person to whom the abuse is directed."

Thistleton

μεθυσος, ου m drunkard

"λοιδορος and μεθυσος, drunkard, occur in Deut 19:19 and 20:20-21, where they characterise people who excluded themselves from the covenant community as the holy people of God. Both on theological grounds of the corporate identity of the community and on pastoral grounds of what might cause the community to disintegrate, Paul draws a boundary which defines these qualities as belonging to 'outsiders,' not to Christians, at least as habitual characterisations of their conduct. Drunkenness not only repels others from the company of the drunkard; in turn it may lead to verbal and even to physical abuse. It excludes the possibility of respect and concern for the welfare of others while it holds sway. But ἀγαπη, respect, regard, love, for others is a hallmark of Christian identity.

What is said about drunkenness in the literature of first-century Judaism places more emphasis on the unacceptable behaviour to which it gives rise than to the consumption of alcohol in itself." Thistleton

τοιουτος, αυτη, ουτον such, of such kind

"These vices are ... listed as *characteristics*, or *continuous practices*, as against lapses from which the offender subsequently turns away." Thistleton

μηδε negative particle *nor, not even*  
 συνεσθιω *eat with*

"The detailed application of this injunction is not easy. But the principle is plain. There is to be no close fellowship with anyone who claims to be a Christian, but whose life belies his profession." Morris

### Verse 12

τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε;

τι γαρ μοι 'what business of mine is it'  
 ἔξω *out, outside; ὁ ἔξω outsider, unbeliever*

κρινω here in the sense not of make moralistic judgements (which Paul clearly did) but 'formulate a verdict'.

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

ἔσω *inside, within; ὁ ἔσω one inside the church, believer*

"The disclaimer about outsiders makes sense only as a way of understanding the importance of responsible household rules for those inside. Once this has been established, Paul adds that if people wonder about those outside, outsiders do not escape responsibility for their lifestyles; they have God as their judge, but it is not for the church to try to impose its corporate house rules upon them. This does not imply that the church should keep silent about what God has ordained for the welfare of humanity. But it places its imposition of 'rules of conduct' for the internal affairs of the church and the external affairs of the world on a different footing. Against the laissez-faire, consumerist culture of today, Paul asserts that to become part of the Christian community is explicitly to place oneself under the discipline of a Christian lifestyle." Thistleton

### Verse 13

τοὺς δὲ ἔξω ὁ θεὸς κρινεῖ. ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

κρινεῖ Verb, fut act indic, 3 s κρινω  
 ἐξάρατε Verb, aor imperat, 2 pl ἐξαιρω  
*remove, drive out*

πονηρος, α, ον *evil, bad, wicked*

Cf. Deut 17:7. They are to safeguard the identity and purity of the covenant community.

## Day 372: 1 Corinthians 6:1-8

### Verses 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 κρινω  
 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.

οὐχὶ (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 κρινω

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 (ἀξιου) 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  
κριτηριον, 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

μητιγε how much more  
βιωτικος, η, ον pertaining to everyday life

**Verse 4**

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

ἐὰν if, even if

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

ἐξουθενω despise, treat with contempt  
ἐκκλησια, 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 ἐνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; ἐντροπη, ης f shame

οὕτως 'has it come to this'

ἐνι there is (equivalent to ἐνεστιν)  
οὐδεὶς, οὐδεμια, οὐδεν no one, nothing;  
οὐδεν not at all  
σοφος, 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'

ἀνα prep used distributively with acc. each, each one; ἀνα μεσον among, between  
μεσος, η, ον middle

### Verse 6

ἀλλὰ ἀδελφός μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων;

κρινω judge, pass judgement on  
ἀπιστος, 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

κριμα, τος n judgement, condemnation  
οὐχι see v.1

μαλλον 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 ἀδελφους 'and believers at that.'

### Day 373: 1 Corinthians 6:9-14

### Verse 9

ἢ οὐκ οἶδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλόλατραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἄρσενικοῖται

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.

κληρονομεω 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

πλαναω 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 *I 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

πονηρος, α, ον evil, bad, wicked  
 ειδωλολατρης, ου m idolater  
 μοιχος, ου m adulterer  
 μαλακος, η, ον soft, effeminate,  
 homosexual

Thistleton, citing Scrogs, says "While μαλκος 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."

αρσενοκοιτης, ου m practicing  
 homosexual

There is a vast literature concerning the meaning of αρσενοκοιται, 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 λοιδόροι, 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  
 ἄρπαξ, 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 'Judaizing' 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 ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ 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 ἁγιασθητε 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

δικαιωω 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 οὖν ἐστὶν Ἀπολλῶς; τι δὲ ἐστὶν Παῦλος; διακονοὶ ... ὁ θεὸς 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' (ἐγήγηται, 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 ἀπελουσασθε ... ἁγιασθητε ... 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>, 8, 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 ἔγω 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'.

συμπερω 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 βρωματὰ τῆ κοιλίας, καὶ ἡ κοιλία τοῖς βρωμασίν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῆ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σωματί·

Thistleton says, "As numerous modern writers agree, including Collins and Murphy-O'Connor, 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

### Day 374: 1 Corinthians 6:15-20

### Verse 15

οὐκ οἴδατε ὅτι τὰ σωματὰ 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 αἶρω  
take, take up, take away

πορνη, ης f prostitute

γένειτο 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

[ἦ] οὐκ οἴδατε ὅτι ὁ κολλωμενος τῆ πόρνη ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησίν, οἱ δύο εἰς σάρκα μίαν.

κολλαομαι unite oneself with

ἔσονται Verb, fut indic, 3 pl εἶμι

φησίν Verb, pres act indic, 3 s φημι say

δυο gen & acc δυο two

σαρξ, σαρκος f flesh, physical body,  
human nature

Gen 2:24.

**Verse 17**

ὁ δὲ κολλωμενος τῷ κυρίῳ ἐν πνεύμᾳ ἐστίν.

"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' (ἀρμολογία, 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 σώματος ἐστίν, ὃ δὲ πορνεύων 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 ἐκτος prep with gen outside, outside of, except

πορνεύω commit sexual immorality

ἴδιος, α, ον one's own

ἁμαρταν 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 οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν;

Note the singular σωμα, 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

ναος, ου m temple, sanctuary

"The universal presence of images of the deities in Graeco-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 (σωμα) in the same relation of influence and moulding of identity as the images of deities in pagan temples." Thistleton

ἑαυτος, ἐαυτη, ἐαυτον reflexive pronoun, himself, herself, itself

**Verse 20**

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

ἡγοράσθητε Verb, aor pass indic, 2 pl ἀγοραζω 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

### Day 375: 1 Corinthians 7:1-7

#### 7:1ff

"The tone of 7:1-11:1 differs strikingly from that of 5:1-6:20" Thistleton. Paul now responds to a number of questions raised by the Corinthians, questions to which a clear black and white answer cannot be given. "The key point in this major block is Paul's pastoral sensitivity to grey areas of difficulty."

One of the subjects concerning which the Corinthians had written to Paul was marriage (7:1-40).

Deming and others draw attention to the Stoic-Cynic debates concerning marriage which may have affected the Corinthians. In particular, Epictetus advocated marriage for the ordinary person but for the Cynic, devoted to philosophical reflection, it is best to remain single. The Cynic can marry only under special circumstances.

"... the situation must be borne in mind. There was a widespread admiration for ascetic practices, including celibacy. Some, at least, of the Corinthians shared in this. Paul makes every concession to this point of view. He agrees that celibacy is 'good' and he points to some of its advantages. But he regards marriage as normal." Morris

Margaret Mchell suggests that Paul is addressing the potential divisiveness of a two-tier morality in which the spiritual 'elite' claim a 'higher' lifestyle. Paul insists that holiness of life should embrace and be lived out within the context of normal social relations (cf. 1 Thess 4:3-5).

#### Verse 1

Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ  
 γυναικὸς μὴ ἄπτεσθαι·

γυνή, αἰκος f woman, wife  
 ἄπτεσθαι Verb, pres mid infn ἄπτω  
 light, ignite; mid. take hold of, touch

Thistleton argues that καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι is a statement by the Corinthians, which Paul now quotes at the beginning of his response. It is difficult to determine whether the question related to the beginnings of such a relationship – whether a person should get married – or to conduct within an existing relationship – abstinence from sexual relations within marriage.

#### Verse 2

διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ  
 γυναῖκα ἐχέτω, καὶ ἐκάστη τὸν ἴδιον  
 ἄνδρα ἐχέτω.

Thistleton suggests that δε is adversative, 'On the contrary.' Paul expresses his *disagreement* with the proposition quoted in v.1.

πορνεία, ας f sexual immorality

'Rather, in the face of so much immorality...' (REB). Paul advocates a lifestyle in stark contrast with the general immorality of society, immorality which has infected the church.

ἕκαστος, η, ον each, every  
 ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

ἐχετω the present tense implies 'keep' as well as 'have'.

ἴδιος, α, ον one's own  
 ἄνδρα Noun, acc s ἄνηρ, ἄνδρος m man,  
 husband

"Against this background Paul advocates 'a full conjugal life' (Rosner) against the background of Gen 2:18 and the Decalogue." Thistleton

#### Verse 3

τῇ γυναικὶ ὁ ἄνθρωπος τὴν ὀφειλὴν  
 ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ  
 ἀνδρὶ.

ὀφειλή, ης f debt, what is due

Applies to every aspect of the marital relationship.

ἀποδιδωμι give, pay, fulfil

"The present imperative, *render*, indicates the habitual duty" Morris.

"The present may imply that the ascetics were not in the majority at Corinth: the believers are to continue the established practice (rather than to return to it, as aorist would imply). On the other hand, the present may simply denote habitual practice." Thistleton

ὁμοίως likewise, in the same way

Note the emphasis on mutuality.

#### Verse 4

ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει  
 ἀλλὰ ὁ ἄνθρωπος ὁμοίως δὲ καὶ ὁ ἄνθρωπος τοῦ  
 ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ἡ  
 γυνή.

σώμα, τος n body  
 ἐξουσιάζω have power over

'The wife's body does not belong to her alone, but also to the husband...' (NIV)

**Verse 5**

μη ἀποστερεῖτε ἀλλήλους, εἰ μήτι ἂν ἐκ συμφωνου πρὸς καιρὸν ἵνα σχολάσητε τῇ προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μη πειράζη ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν ὑμῶν.

ἀποστερεω defraud, rob, steal  
ἀλλήλων, οἰς, οὐς one another

'... of marital dues/rights'. "Marital dues brings out what is implicit but not explicit in the Greek. Although the context makes it clear that physical intimacy is the primary issue, mutual support and companionship cannot be excluded." Thistleton

ἂν particle indicating contingency

"The concession for 'special circumstances' is expressed hesitantly as εἰ μήτι ἂν." Thistleton

συμφωνον, οὐ n mutual consent  
καιρος, οὐ m time, season  
σχολάζω spend time in, devote self to

A number of later MSS add 'fasting'

παλιν again, once more  
πειράζω test, tempt  
ἀκρασια, ας f lack of self-control

"If the καιρος in which the couple cease intimacy is too prolonged, Satan will cash in on it to transform a time of prayer into one of negative trials or harmful fantasy. When voluntary consent begins to degenerate into frustration and the boundaries of self-control begin to collapse into ἀκρασια, the whole experience becomes counterproductive: *the goal would be nullified if Satan went on putting you through trials beyond your self-control*. Paul speaks here more as a pastor and counselor rather than as a Christian moralist." Thistleton

**Verse 6**

τοῦτο δὲ λέγω κατὰ συγγνωμην, οὐ κατ' ἐπιταγήν.

συγγνωμη, ης f concession  
ἐπιταγη, ης f command, order, authority

Morris sees this as referring not just to v.5 but to verses 2-5. "Paul has laid down duties for all who are married, but he does not lay it down as a duty that all should be married."

"Witherington, Wolff, Schrage, and many others refer the concession to the clause at the end of v.5 only: the couple may abstain from intimacy for a specific time if both of them find this helpful, but this is purely their own decision, and Paul lays down no rule or command about this matter. This interpretation is entirely convincing (*pace* Winter) and leaves no apparent linguistic or exegetical difficulty. This explanation also coheres with Paul's affirmation of a full marriage relationship, against the Roman background in which marriages were often mere instruments of convenience, and could be annulled simply with the words *tuas res tibi habeto* ('take your things and go'). Against such a background, Weiss sees apostolic injunctions, which Witherington convincingly perceives as about mutuality and reciprocal dues. In *this* context, the concession applies only to the special circumstances of v.5b." Thistleton

**Verse 7**

θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἑμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὃ μὲν οὕτως, ὃ δὲ οὕτως.

θέλω wish, will  
εἶναι Verb, pres infin εἶμι  
ἑμαυτου, ης reflexive pro. myself, my own

Many suggest that Paul may have been widowed. "Deming perceives this expression of preference as 'diplomatic' support for, and self-identification with, those who raised the issue at Corinth 'enabling Paul to identify with the Corinthians and advise them. A similar manner of persuasion may be found elsewhere in Paul, namely 1 Cor 14... Paul expresses both his empathy and his reservations by stating in 14:5, "I want you all to speak in tongues – but *rather* that you may prophesy" (θέλω δε παντας ... μαλλον δε ...), and in 14:18-19, "I thank God that I speak in tongues more than you all, *but* ..." (Deming's italics)." Thistleton

ἕκαστος, η, ον see v.2  
χαρισμα, τος n gift (from God)

"Each has *his proper gift from God*. The question of marriage cannot be decided by applying one law to all. Each must consider what is God's will for him. And marriage, just as much as celibacy, is a gift of God." Morris