

# The First Epistle to the Corinthians, Chapter 10

## ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α' Ι'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a **lexical note**.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

### Discourse structure of the chapter

A · 10:1–5

#### Israel's privilege and ruin: a warning from the wilderness

Picking up his own discipline-image (9:24–27), Paul turns to history. He does not want the Corinthians ignorant (1a): the fathers all shared the same supernatural privileges — all under the cloud, all through the sea (1b), all baptized into Moses (2), all eating the same spiritual food (3) and drinking the same spiritual drink from the Rock who was Christ (4) — yet with most of them God was not pleased, for they were strewn dead across the desert (5). Shared sacrament did not guarantee survival.

B · 10:6–13

#### These things as types: do not crave, do not test, do not presume

These events became τύποι for us, that we not crave evil as they did (6): not idolaters (7, citing Exod 32:6), not sexually immoral — 23,000 fell (8), not testing Christ — destroyed by serpents (9), not grumbling — destroyed by the destroyer (10). All this happened typologically and was written for our admonition, on whom the ends of the ages have come (11). Hence the warning: let the one who thinks he stands take heed lest he fall (12) — yet God is faithful and will provide the way out (13).

C • 10:14–22

### Flee idolatry: the table of the Lord and the table of demons

Therefore, flee idolatry (14). Reasoning with sensible people (15): the cup and bread are a *κοινωνία* in the blood and body of Christ (16), and the one loaf makes the many one body (17). Israel's sacrifices make the eaters partners of the altar (18). Idols and idol-food are nothing in themselves (19), yet what pagans sacrifice they sacrifice to demons — and Paul will not have them be partners with demons (20). One cannot drink the Lord's cup and the demons' cup, share the Lord's table and the demons' table (21); are we provoking the Lord to jealousy? Are we stronger than he (22)?

D • 10:23–11:1

### Freedom governed by the other's good and God's glory

Returning to the slogan 'all things are lawful' (23), Paul subordinates liberty to edification and to seeking the other's good (24). Practical rulings follow: eat what is sold in the market without conscience-questions (25), for the earth is the Lord's (26); accept an unbeliever's dinner invitation and eat freely (27); but if told 'this is sacrificial meat,' abstain — for the other's conscience, not your own (28–29a). Why should my freedom be judged by another's conscience (29b–30)? The governing rule: whatever you do, do all to the glory of God (31), giving no offense to Jew, Greek, or church (32), as Paul pleases all for their salvation (33) — imitate me as I imitate Christ (11:1).

1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς θαλάσσης διῆλθον,

For I do not want you to be ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea,

**GROUND / ILLUSTRATION** γὰρ The γὰρ links back to 9:24–27: lest the Corinthians presume on their standing, Paul grounds his warning in Israel's history. The disclosure formula 'I do not want you to be ignorant' (a Pauline signal of weighty teaching) and the fivefold 'all' set up the shock of v.5.

Οὐ

not

*negative particle (with θέλω)*

θέλω

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ stative present

θέλω: 'will, wish, want'; 'I do not want you to be ignorant' is a recurring Pauline disclosure formula flagging important instruction.

γάρ

for

*explanatory conjunction*

ὑμᾶς

you

Accusative

*accusative subject of ἀγνοεῖν*

ἀγνοεῖν

to be ignorant

Pres Act Inf · ἀγνοέω

*complementary infinitive (object of θέλω)*

→ stative present

ἀγνοέω: 'not know, be ignorant' (alpha-privative + γινώσκω); the litotes 'I do not want you ignorant' = 'I want you to know well.'

ἀδελφοί

brothers

Vocative

*vocative of direct address*

ἀδελφός: 'brother'; the affectionate address softens the stern warning that follows, marking the readers as family.

ὅτι

that

*conjunction (content of ἀγνοεῖν)*

οἱ

the

Nominative

*article*

πατέρες

fathers

Nominative

*subject*

πατήρ: 'father'; 'our fathers' claims the wilderness generation as the spiritual ancestry of the (largely Gentile) Corinthian church.

ἡμῶν

our

Genitive

*genitive of relationship*

πάντες

all

Nominative

*adjective in apposition to subject (emphatic)*

πᾶς: 'all'; the first of five hammering 'alls' (vv.1–4) — universal privilege that makes the universal ruin of v.5 the more startling.

ὑπὸ

under

*preposition + accusative (position)*

**τὴν**

the

Accusative

*article*

**νεφέλην**

cloud

Accusative

*object of ὑπό*

νεφέλη: 'cloud'; the pillar of cloud of the exodus (Exod 13:21), the visible presence and guidance of God leading Israel.

**ἦσαν**

they were

Impf Act Indic 3 Pl · εἰμί

*main verb (first ὄτι clause)*

→ descriptive imperfect

**καὶ**

and

*coordinating conjunction*

**πάντες**

all

Nominative

*subject (substantival adj.)*

**διὰ**

through

*preposition + genitive (path/place)*

**τῆς**

the

Genitive

*article*

**θαλάσσης**

sea

Genitive

*object of διὰ (path)*

θάλασσα: 'sea'; the Red Sea (Exod 14), through which Israel passed on dry ground — the deliverance Paul reads as a 'baptism.'

**διήλθον**

they passed through

Aor Act Indic 3 Pl · διέρχομαι

*main verb (second clause)*

→ constative aorist

διέρχομαι: 'go through, pass through' (διὰ + ἔρχομαι); the completed crossing of the sea.

## 2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ,

and all were baptized into Moses in the cloud and in the sea,

CONTINUATION (PRIVILEGE) **καὶ** The third 'all.' Paul reads the cloud-and-sea event as a baptism 'into Moses' — a typological parallel to Christian baptism 'into Christ' (Rom 6:3). The point: the fathers had their own initiatory sacrament, yet it did not save the disobedient.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>πάντες all Nominative <i>subject (substantival adj.)</i></p>	<p>εἰς into <i>preposition + accusative (incorporation)</i></p>	<p>τὸν the Accusative <i>article</i></p>
<p>Μωϋσῆν Moses Accusative <i>object of εἰς (the one 'into' whom)</i></p> <p>Μωϋσῆς: Moses; 'baptized into Moses' parallels 'baptized into Christ' — incorporation under a covenant mediator and leader.</p>	<p>ἐβαπτίσθησαν they were baptized Aor Pass Indic 3 Pl • βαπτίζω <i>main verb</i></p> <p>→ constative aorist</p> <p>βαπτίζω: 'dip, immerse, baptize'; the passive (perhaps with middle sense) reads the exodus crossing as a corporate sacramental initiation. Some witnesses read the middle ἐβαπτίσαντο.</p>	<p>ἐν in <i>preposition + dative (means/sphere)</i></p>	<p>τῇ the Dative <i>article</i></p>
<p>νεφέλη cloud Dative <i>dat. of means/sphere (element of baptism)</i></p> <p>νεφέλη: 'cloud'; the cloud and sea together form the 'water' of this typological baptism.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἐν in <i>preposition + dative (means/sphere)</i></p>	<p>τῇ the Dative <i>article</i></p>

## Θαλάσση

sea

Dative

*dat. of means/sphere*

θάλασσα: 'sea'; the second element of the figural baptism.

### 3 καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον,

and all ate the same spiritual food,

**CONTINUATION (PRIVILEGE)** καὶ The fourth 'all,' moving from baptism-type to eucharist-type. The manna (Exod 16) is 'spiritual food' — divinely given and pointing beyond itself — the counterpart to the bread of the Lord's Supper (v.16).

καὶ

and

*coordinating conjunction*

πάντες

all

Nominative

*subject (substantival adj.)*

τὸ

the

Accusative

*article*

αὐτὸ

same

Accusative

*attributive (identifying adj.)*

αὐτός: here 'the same'; stresses that the whole community shared one identical, God-given nourishment.

πνευματικὸν

spiritual

Accusative

*attributive adjective*

πνευματικός: 'spiritual'; not 'immaterial' but 'Spirit-given / Spirit-bearing' — supernatural in origin and significance.

βρῶμα

food

Accusative

*direct object*

βρῶμα: 'food, that which is eaten'; here the manna of the wilderness.

ἔφαγον

they ate

Aor Act Indic 3 Pl · ἐσθίω

*main verb*

→ *constative aorist*

ἐσθίω (aor. ἔφαγον): 'eat'; the suppletive aorist of the verb of eating.

4 καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός.

and all drank the same spiritual drink; for they were drinking from the spiritual rock that followed them, and the rock was Christ.

CONTINUATION + CHRISTOLOGICAL GLOSS καὶ The fifth 'all.' The explanatory γάρ identifies the source: the water-giving rock (Exod 17; Num 20). Drawing on a Jewish tradition of a rock accompanying Israel, Paul makes the stunning identification — 'the rock was Christ' — so that the fathers' privileges were already, typologically, communion with Christ himself.

καὶ

and

*coordinating conjunction*

πάντες

all

Nominative

*subject (substantival adj.)*

τὸ

the

Accusative

*article*

αὐτὸ

same

Accusative

*attributive (identifying adj.)*

πνευματικὸν

spiritual

Accusative

*attributive adjective*

πνευματικός: 'spiritual, Spirit-given'; as with the food, the drink is supernatural in source and meaning.

ἔπιον

they drank

Aor Act Indic 3 Pl · πίνω

*main verb*

→ constative aorist

πίνω: 'drink'; paired with ἔφαγον (v.3) to complete the food-and-drink (eucharistic) type.

πόμα

drink

Accusative

*direct object*

πόμα: 'drink, that which is drunk'; the water from the rock.

ἔπινον

they were drinking

Impf Act Indic 3 Pl · πίνω

*main verb (γάρ clause)*

→ customary/iterative imperfect

πίνω: the imperfect now marks the repeated, ongoing drinking throughout the wilderness journey — hence the 'following' rock.

γάρ

for

*explanatory conjunction*

ἐκ

from

*preposition + genitive (source)*

πνευματικῆς

spiritual

Genitive

*attributive adjective*

πνευματικός: here of the rock — 'Spirit-bearing,' supernatural; the qualifier prepares the identification with Christ.

ἀκολουθούσης

following

Pres Act Ptc · Gen Sg Fem · ἀκολουθέω

*attributive participle (modifying πέτρας)*

→ present (ongoing/concurrent)

ἀκολουθέω: 'follow, accompany'; alludes to the rabbinic tradition of a water-rock traveling with Israel — Paul's point being Christ's abiding presence.

πέτρας

rock

Genitive

*object of ἐκ (source of the drink)*

πέτρα: 'rock, bedrock' (a mass of living rock, vs. πέτρος a stone); the rock struck for water (Exod 17:6; Num 20:11).

ἡ

the

Nominative

*article*

πέτρα

rock

Nominative

*subject (of equative clause)*

πέτρα: the rock again, now subject of the climactic identification.

δὲ

and/now

*connective particle (explanatory)*

ἦν

was

Impf Act Indic 3 Sg · εἶμι

*main verb (equative)*

→ stative imperfect

ὁ

the

Nominative

*article (with predicate)*

Χριστός

Christ

Nominative

*predicate nominative*

Χριστός: the Messiah; the articular predicate identifies the rock with the pre-existent Christ — typology shading into participation.

## 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

Nevertheless, with most of them God was not pleased, for they were strewn down in the wilderness.

**ADVERSATIVE TURN (THE POINT)** **ἀλλά** The strong ἀλλά pivots from privilege to disaster — the hinge of the whole section. Despite shared sacrament, 'God was not pleased with most of them'; the litotes is grim understatement, explained (γάρ) by their corpses 'strewn' across the desert (Num 14). The lesson lands directly on the over-confident Corinthians.

ἀλλ'

but/nevertheless

*adversative conjunction*

ἀλλά: strong 'but'; marks the sharp reversal from privilege (vv.1-4) to judgment.

οὐκ

not

*negative particle (with ἠδόκησεν)*

ἐν

with

*preposition + dative (object of pleasure)*

τοῖς

the

*Dative  
article*

πλείοσιν

most/the greater part

*Dative*

*object of ἐν (substantival comparative)*

πλείων: 'more, the greater number' (comp. of πολύς); a stark litotes — in fact only Caleb and Joshua of that generation entered the land.

αὐτῶν

of them

*Genitive*

*partitive genitive*

ἠδόκησεν

was pleased

*Aor Act Indic 3 Sg · εὐδοκέω*

*main verb*

→ *constative aorist*

εὐδοκέω: 'be well pleased, take delight' (εὖ + δοκέω); the negated verb of divine approval — the same word used of the Father's delight in the Son.

ὁ

the

*Nominative  
article*

θεός

God

Nominative

subject

κατεστρώθησαν

they were strewn down

Aor Pass Indic 3 Pl · καταστρώννυμι

main verb (*γάρ* clause)

→ constative aorist (divine passive)

καταστρώννυμι: 'strew down, lay low, scatter as corpses' (κατά + στρώννυμι, 'spread'); a vivid LXX echo (Num 14:16) — bodies spread across the desert floor.

γάρ

for

explanatory conjunction

ἐν

in

preposition + dative (place)

τῇ

the

Dative

article

ἐρήμω

wilderness

Dative

dat. of place

ἐρημος: 'desert, wilderness'; the place of wandering and of the fatal judgment on the unbelieving generation.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπεθύμησαν.

Now these things became types of us, so that we should not be cravers of evil things, as they also craved.

APPLICATION (TYPOLOGICAL) δὲ Paul names his hermeneutic: those events 'became τύποι of us' — patterns prefiguring and warning the church. The purpose clause states the governing aim of the catalogue (vv.7–10): that 'we' not crave evil. ἐπιθυμία (craving) is the root sin, expounded in the four examples that follow.

## Ταῦτα

these things

Nominative

*subject (demonstrative)*

οὗτος: 'this'; neut. pl. summing up the wilderness events as a single object lesson.

## δὲ

now

*transitional conjunction*

## τύποι

types/patterns

Nominative

*predicate nominative*

τύπος: 'impress, pattern, type' (from τύπτω, 'strike'); a foreshadowing model — the technical term for Paul's typological reading of Israel's history.

## ἡμῶν

of us

Genitive

*objective/relational genitive*

## ἐγενήθησαν

became

Aor Pass Indic 3 Pl · γίνομαι

*main verb*

→ constative aorist

γίνομαι: 'become, come to be'; the events 'became' types — their typological meaning is intrinsic, not merely imposed.

## εἰς

for

*preposition + articular infinitive (purpose)*

## τὸ

the

Accusative

*article (nominalizes infinitive)*

## μὴ

not

*negative particle (with infinitive)*

## εἶναι

to be

Pres Act Inf · εἶμι

*articular infinitive of purpose (εἰς τὸ)*

→ stative present

## ἡμᾶς

us

Accusative

*accusative subject of εἶναι*

## ἐπιθυμητὰς

cravers/desirers

Accusative

*predicate accusative (complement of εἶναι)*

ἐπιθυμητής: 'one who craves'; a rare agent-noun (cf. Num 11:34, 'graves of craving'), naming covetous desire as the root sin behind the wilderness failures.

## κακῶν

of evil things

Genitive

*objective genitive (of ἐπιθυμητὰς)*

κακός: 'bad, evil'; the objects of the forbidden craving.

καθώς

as

*comparative conjunction*

κάκεινοι

they also/even those

Nominative

*subject (crasis καί + ἐκεῖνοι)*

κάκεινος: crasis of καί ἐκεῖνος, 'and those, they too'; pointing back to the wilderness generation as the negative pattern.

ἐπεθύμησαν

craved

Aor Act Indic 3 Pl · ἐπιθυμέω

*main verb (comparative clause)*

→ *constative aorist*

ἐπιθυμέω: 'desire, crave, lust after' (ἐπί + θυμός); the verb cognate to ἐπιθυμητής — Israel's craving for meat and Egypt (Num 11).

7 μηδὲ εἰδωλόατραι γίνεσθε, καθὼς τινες αὐτῶν· ὡσπερ γέγραπται· Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν παίζειν.

Do not become idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and rose up to play."

**PROHIBITION 1 (IDOLATRY)** **μηδὲ** The first of four specific warnings, and the one nearest the Corinthians' situation (idol-food). The golden-calf episode is clinched by an exact citation of Exod 32:6 LXX; 'to play' (παίζειν) carries overtones of idolatrous revelry, the very thing Paul fears at pagan banquets.

μηδὲ

and do not

*negative conjunction (continues the prohibition series)*

μηδέ: 'and not, nor'; links this prohibition to the implied imperative force of v.6 and heads the catalogue of 'do not's.'

εἰδωλόατραι

idolaters

Nominative

*predicate nominative (with γίνεσθε)*

εἰδωλόατρης: 'idol-worshiper' (εἶδωλον + λατρεύω); an early Christian coinage, the cardinal sin around which this chapter turns.

γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (prohibition)*

→ *present imperative (general precept)*

γίνομαι: 'become'; the present prohibition warns against a settled pattern of conduct, not merely a single act.

καθὼς

as

*comparative conjunction*

## ΤΙΝΕΣ

some

Nominative

*subject (indefinite pronoun)*

τις: 'someone, some'; the recurring 'some of them' (vv.7,8,9,10) personalizes the judgment — not an abstraction but real persons who fell.

## αὐτῶν

of them

Genitive

*partitive genitive*

## ὥσπερ

as

*comparative conjunction (introduces citation)*

ὥσπερ: 'just as'; here introducing the scriptural proof-text.

## γέγραπται

it is written

Perf Pass Indic 3 Sg · γράφω

*main verb (citation formula)*

→ *intensive perfect (abiding authority)*

γράφω: 'write'; the standard perfect citation formula — 'it stands written,' Scripture's permanent validity.

## Ἐκάθισεν

sat down

Aor Act Indic 3 Sg · καθίζω

*main verb (quotation, Exod 32:6)*

→ *constative aorist*

καθίζω: 'sit down, be seated'; the people settle in for the calf-feast — the posture of leisured banqueting.

## ὁ

the

Nominative

*article*

## λαός

people

Nominative

*subject*

λαός: 'people'; the covenant nation — here turned to idolatry at the very foot of Sinai.

## φαγεῖν

to eat

Aor Act Inf · ἐσθίω

*infinitive of purpose*

→ *constative aorist*

ἐσθίω (aor. φαγεῖν): 'eat'; the eating and drinking of the idol-feast — pointedly relevant to idol-food.

## καὶ

and

*coordinating conjunction*

## πεῖν

to drink

Aor Act Inf · πίνω

*infinitive of purpose*

→ *constative aorist*

πίνω (aor. inf. πεῖν): 'drink'; the contracted Koine form of the aorist infinitive.

## καὶ

and

*coordinating conjunction*

## ἀνέστησαν

rose up

Aor Act Indic 3 Pl · ἀνίστημι

*main verb (quotation)*

→ *constative aorist*

ἀνίστημι: 'rise up, stand up'; from feasting to revelry — the movement Paul fears in the temple banquets.

## παίζειν

to play

Pres Act Inf · παίζω

*infinitive of purpose*

→ present (ongoing activity)

παίζω: 'play, sport, dance' (from παῖς, 'child'); in the calf-context a euphemism for idolatrous and sexually charged revelry.

## 8 μηδὲ πορνεύωμεν, καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

Neither let us commit sexual immorality, as some of them committed immorality, and twenty-three thousand fell in one day.

**PROHIBITION 2 (IMMORALITY)** **μηδὲ** Paul shifts to the hortatory first person ('let us not'), including himself in the warning. The reference is to Baal-Peor (Num 25), where idolatry and fornication interlock — exactly the link operative at pagan feasts. The number (23,000 'in one day') reflects Paul's careful reading of Num 25:9.

## μηδὲ

neither

*negative conjunction (continues series)*

## πορνεύωμεν

let us commit immorality

Pres Act Subj 1 Pl · πορνεύω

*hortatory subjunctive (prohibition)*

→ present subjunctive (general)

πορνεύω: 'commit sexual immorality, be a fornicator' (from πόρνη); Paul folds himself into the warning by the first-person plural.

## καθὼς

as

*comparative conjunction*

## ΤΙΝΕΣ

some

Nominative

*subject (indefinite pronoun)*

**αὐτῶν**

of them

Genitive

*partitive genitive*

**ἐπόρνευσαν**

committed immorality

Aor Act Indic 3 Pl · πορνεύω

*main verb (comparative clause)*

→ constative aorist

πορνεύω: the same verb in the aorist of the historical event — the apostasy at Baal-Peor.

**καὶ**

and

*coordinating conjunction (result)*

**ἔπεσαν**

fell

Aor Act Indic 3 Pl · πίπτω

*main verb (consequence)*

→ constative aorist

πίπτω: 'fall'; here 'fall dead' in the plague — and a sober pun on the 'falling' of v.12 ('lest he fall').

**μῆ**

one

Dative

*attributive numeral*

εἷς: 'one'; 'in one day' stresses the swiftness and severity of the judgment.

**ἡμέρα**

day

Dative

*dat. of time (within which)*

ἡμέρα: 'day'; the dative marks the time-span within which all fell.

**εἴκοσι**

twenty

Nominative

*cardinal numeral (subject)*

εἴκοσι: 'twenty'; with τρεῖς, the toll of the plague.

**τρεις**

three

Nominative

*cardinal numeral (subject)*

τρεις: 'three'; the figure 23,000 matches Num 25:9 closely (which gives 24,000 — Paul perhaps reckons only those felled 'in one day' by the plague proper).

**χιλιάδες**

thousands

Nominative

*subject (head noun of the number)*

χιλιάς: 'a thousand (as a unit)'; the plural with the numerals = 'twenty-three thousand.'

9 μηδὲ ἐκπειράζωμεν τὸν Χριστόν, καθὼς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο.

Neither let us test Christ, as some of them tested, and were destroyed by the serpents.

PROHIBITION 3 (TESTING CHRIST) **μηδὲ** The third warning, drawn from Num 21 (the bronze serpent). The critical text's bold reading 'Christ' (not 'the Lord' or 'God') makes the wilderness Christ the one Israel tested — coherent with v.4. To 'test' is to presume on grace while flirting with sin, the Corinthians' very temptation.

μηδὲ

neither

*negative conjunction (continues series)*

ἐκπειράζωμεν

let us put to the test

Pres Act Subj 1 Pl · ἐκπειράζω

*hortatory subjunctive (prohibition)*

→ present subjunctive (general)

ἐκπειράζω: 'test thoroughly, tempt' (ἐκ-intensive of πειράζω); to push God's patience by sinning presumptuously, daring him to act.

τὸν

the

Accusative

*article*

Χριστόν

Christ

Accusative

*direct object*

Χριστός: the Messiah; the better-attested reading makes Christ the pre-incarnate presence whom Israel tested (cf. v.4) — variants read 'the Lord'/'God.'

καθώς

as

*comparative conjunction*

τινες

some

Nominative

*subject (indefinite pronoun)*

αὐτῶν

of them

Genitive

*partitive genitive*

ἐπείρασαν

tested

Aor Act Indic 3 Pl · πειράζω

*main verb (comparative clause)*

→ constative aorist

πειράζω: 'test, tempt, try'; the historical testing in the wilderness (Num 21:5, the complaint against the manna).

καὶ

and

*coordinating conjunction (result)*

ὑπὸ

by

*preposition + genitive (agency)*

τῶν

the

Genitive

*article*

ὄφεων

serpents

Genitive

*genitive of agency (with ὑπό)*

ὄφις: 'snake, serpent'; the 'fiery serpents' sent in judgment (Num 21:6).

## ἀπώλλυντο

were being destroyed

Impf Mid Indic 3 Pl · ἀπόλλυμι

*main verb (consequence)*

→ iterative/progressive imperfect

ἀπόλλυμι: 'destroy, perish'; the imperfect pictures them perishing one after another as the serpents struck — drawn-out, relentless judgment.

## 10 μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ.

Neither grumble, as some of them grumbled, and were destroyed by the destroyer.

PROHIBITION 4 (GRUMBLING) **μηδὲ** The fourth and final warning. Grumbling against God's appointed leaders and provision (Num 14; 16) drew the 'destroyer.' The sin seems milder than the others, but Paul ranks it with idolatry and immorality — discontent with God's way is itself rebellion, and a live danger for a divided, complaining church.

### μηδὲ

neither

*negative conjunction (continues series)*

### γογγύζετε

grumble

Pres Act Impv 2 Pl · γογγύζω

*main verb (prohibition)*

→ present imperative (general precept)

γογγύζω: 'murmur, grumble' (onomatopoetic, the low muttering of discontent); the besetting sin of the wilderness generation against God and Moses.

### καθάπερ

just as

*comparative conjunction (emphatic)*

καθάπερ: 'exactly as' (καθὰ + περ); a strengthened form varying the καθὼς of the prior verses.

### τινὲς

some

Nominative

*subject (indefinite pronoun)*

<p><b>αὐτῶν</b> of them Genitive <i>partitive genitive</i></p>	<p><b>ἐγόγγυσαν</b> grumbled Aor Act Indic 3 Pl · γογγύζω <i>main verb (comparative clause)</i> → constative aorist   γογγύζω: the same verb in the aorist of the historical murmuring.</p>	<p><b>καὶ</b> and <i>coordinating conjunction (result)</i></p>	<p><b>ἀπόλωντο</b> were destroyed Aor Mid Indic 3 Pl · ἀπόλλυμι <i>main verb (consequence)</i> → constative aorist   ἀπόλλυμι: 'perish, be destroyed'; the punctiliar aorist (vs. the drawn-out imperfect of v.9) marks the decisive destruction.</p>
<p><b>ὑπὸ</b> by <i>preposition + genitive (agency)</i></p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>ὀλοθρευτοῦ</b> destroyer Genitive <i>genitive of agency (with ὑπό)</i>   ὀλοθρευτής: 'the destroyer'; the destroying angel of judgment (cf. ὀλοθρεύων, Exod 12:23) — the agent of God's wrath on the rebels.</p>	

**11** ταῦτα δὲ τυπικῶς συνέβαιναν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

Now these things happened to them as types, and were written down for our admonition, upon whom the ends of the ages have come.

**SUMMARY OF THE TYPOLOGY** **δὲ** Paul gathers the examples (inclusio with v.6: 'these things'). The double claim — they 'happened typologically' and 'were written for our admonition' — grounds the church's use of Israel's story. The eschatological clause ('on whom the ends of the ages have come') heightens the urgency: the church lives at the climax of history, with no margin for presumption.

## ταῦτα

these things

Nominative

subject (*demonstrative*)

## δὲ

now

*transitional conjunction*

## τυπικῶς

typologically

*adverb (manner)*

τυπικῶς: 'as a type, typologically' (adv. of τύπος); the events occurred with prefigurative significance, not by accident.

## συνέβαιεν

happened

Impf Act Indic 3 Sg · συμβαίνω

*main verb*

→ *iterative imperfect*

συμβαίνω: 'happen, come about' (σύν + βαίνω); the imperfect views the series of events as they recurrently 'kept happening' to that generation.

## ἐκείνοις

to them

Dative

*dat. of reference/disadvantage*

ἐκείνος: 'that one, those'; the wilderness generation, distanced as 'those' over against 'us.'

## ἐγράφη

they were written

Aor Pass Indic 3 Sg · γράφω

*main verb (second clause)*

→ *constative aorist*

γράφω: 'write'; the recording in Scripture had the church in view as its ultimate audience.

## δὲ

and

*connective particle*

## πρός

for

*preposition + accusative (purpose)*

## νουθεσίαν

admonition

Accusative

*object of πρὸς (purpose)*

νουθεσία: 'admonition, instruction-with-warning' (νοῦς + τίθημι, 'put in mind'); corrective counsel meant to redirect conduct.

## ἡμῶν

of us

Genitive

*objective genitive*

## εἰς

upon

*preposition + accusative (arrival/goal)*

## οὓς

whom

Accusative

*relative pronoun (object of εἰς)*

τὰ

the

Nominative

article

τέλη

ends

Nominative

subject (rel. clause)

τέλος: 'end, goal, consummation'; 'the ends of the ages' = the climactic culmination of redemptive history reached in Christ.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (of which the τέλη are the ends)

αἰών: 'age, epoch'; the long stretches of redemptive history whose appointed climax has now arrived.

κατήντηκεν

has come/arrived

Perf Act Indic 3 Sg · καταντάω

main verb (rel. clause)

→ consummative perfect (abiding result)

καταντάω: 'arrive, attain, reach' (κατά + ἀντάω); the perfect stresses the abiding state — the ages' end has arrived and now stands upon the church.

## 12 Ὡστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση.

So then, let the one who thinks he stands take heed lest he fall.

INFERENCE (THE WARNING) Ὡστε The pointed conclusion (ὥστε) of the whole typological argument, aimed squarely at Corinthian over-confidence. The verbs 'stand'/'fall' echo v.8 and the wilderness disasters: spiritual security is no ground for presumption; the very sense of standing firm is the moment of danger.

<p><b>ὥστε</b> so then <i>inferential conjunction</i></p> <p>ὥστε: 'so that, therefore'; here drawing the practical inference from vv.1-11.</p>	<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p><b>δοκῶν</b> thinking/supposing Pres Act Ptc · Nom Sg Masc · δοκέω <i>substantival participle (subject)</i></p> <p>→ present (ongoing disposition)</p> <p>δοκέω: 'think, suppose, seem'; 'the one who supposes he stands' — the note of self-confidence is built into the very phrase.</p>	<p><b>ἑστάναι</b> to stand Perf Act Inf · ἵστημι <i>complementary infinitive (object of δοκῶν)</i></p> <p>→ intensive perfect (settled standing)</p> <p>ἵστημι: 'stand'; the perfect infinitive denotes a fixed, secure standing — precisely the false security being warned against.</p>
<p><b>βλεπέτω</b> let him take heed Pres Act Impv 3 Sg · βλέπω <i>main verb (imperative)</i></p> <p>→ present imperative (continual vigilance)</p> <p>βλέπω: 'look, watch'; here 'watch out, beware' — the call to continual self-examination.</p>	<p><b>μή</b> lest <i>negative conjunction (clause of fear/caution)</i></p>	<p><b>πέση</b> he fall Aor Act Subj 3 Sg · πίπτω <i>subjunctive (clause of apprehension)</i></p> <p>→ ingressive aorist</p> <p>πίπτω: 'fall'; the same verb as the fatal 'falling' of v.8 — to fall into the very ruin that befell Israel.</p>	

**13** πειρασμός ὑμᾶς οὐκ εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

No temptation has overtaken you except what is common to man; but God is faithful, who will not let you be tempted beyond what you are able, but with the temptation will also make the way out, so that you can endure it.

REASSURANCE (BALANCING THE WARNING) **ASYNDETON** Lest the warning crush, Paul balances it with promise. The asyndeton sets the comfort beside the threat without softening it. Their trials are 'human-sized'; God's faithfulness — not their strength — guarantees both a limit and an 'exit.' Yet the way out is to 'endure,' not evade: the verse empowers the flight from idolatry commanded next (v.14).

## πειρασμός

temptation/testing

Nominative

*subject*

πειρασμός: 'testing, trial, temptation'; the noun of πειράζω (v.9) — the pressure to sin, here the lure back to idolatry.

## ὕμᾱς

you

Accusative

*direct object*

## οὐκ

not

*negative particle*

## εἴληφεν

has overtaken/seized

Perf Act Indic 3 Sg · λαμβάνω

*main verb*

→ *consummative perfect*

λαμβάνω: 'take, seize, overtake'; the perfect — no trial has yet 'gotten hold of them that exceeds the human measure.

## εἰ

if

*conjunction (with μή, exceptive)*

## μή

not (except)

*negative particle (εἰ μή = 'except')*

εἰ μή: 'except, unless'; the idiom limits the trials to those of ordinary human scale.

## ἀνθρώπινος

common to man/human

Nominative

*predicate adjective (with πειρασμός)*

ἀνθρώπινος: 'human, befitting human beings' (from ἄνθρωπος); a trial 'on a human scale,' such as people commonly bear.

## πιστός

faithful

Nominative

*predicate adjective (fronted, emphatic)*

πιστός: 'faithful, trustworthy'; the ground of confidence is God's covenant fidelity, not the believer's resolve.

## δὲ

but

*adversative conjunction*

## ὁ

the

Nominative

*article*

## θεός

God

Nominative

*subject*

## ὃς

who

Nominative

*relative pronoun (subject of rel. clause)*

## οὐκ

not

*negative particle*

## ἐάσει

will allow

Fut Act Indic 3 Sg · ἐάω

*main verb (rel. clause)*

→ *predictive future*

ἐάω: 'allow, permit, let'; God's sovereign restraint guarantees the trial's limit.

## ὕμᾱς

you

Accusative

*accusative subject of πειρασθῆναι*

## πειρασθῆναι

to be tempted

Aor Pass Inf · πειράζω

*complementary infinitive (object of ἐάσει)*

→ *constative aorist*

πειράζω: 'test, tempt'; the passive — to be subjected to trial.

ὑπὲρ

beyond

*preposition + accusative (measure/excess)*

ὅ

what

Accusative

*relative pronoun (object of ὑπέρ)*

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

*main verb (rel. clause)*

→ stative present

δύναμαι: 'be able, can'; the capacity in view is God-given endurance, not native strength.

ἀλλὰ

but

*adversative conjunction*

ποιήσει

will make

Fut Act Indic 3 Sg · ποιέω

*main verb (positive counterpart)*

→ predictive future

ποιέω: 'make, do'; God himself provides the exit — the deliverance is his act.

σὺν

with

*preposition + dative (accompaniment)*

τῷ

the

Dative

*article*

πειρασμῷ

temptation

Dative

*object of σὺν (accompaniment)*

πειρασμός: 'trial, temptation'; the very trial comes paired with its appointed exit.

καὶ

also

*adverbial conjunction (ascensive)*

τὴν

the

Accusative

*article*

ἐκβασιν

way out

Accusative

*direct object (of ποιήσει)*

ἐκβασίς: 'way out, exit, outcome' (ἐκ + βαίνω, 'go out'); a mountain-pass image — the escape route God opens through the trial.

τοῦ

the

Genitive

*article (with eperexegetical infinitive)*

## δύνασθαι

to be able

Pres Mid Inf · δύναμαι

*exegetical/result infinitive (articular gen.)*

→ stative present

δύναμαι: 'be able'; the exit's purpose — that they 'be able to endure.'

## ὑπενεγκεῖν

to endure/bear up under

Aor Act Inf · ὑποφέρω

*complementary infinitive (object of δύνασθαι)*

→ constative aorist

ὑποφέρω: 'bear up under, endure' (ὑπό + φέρω, 'carry from beneath'); the goal is endurance through the trial, not exemption from it.

## 14 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

Therefore, my beloved, flee from idolatry.

CENTRAL EXHORTATION (INFERENCE) **Διόπερ** The emphatic 'for this very reason' draws together the warnings of vv.1–13 into the chapter's governing command. The tender address 'my beloved' frames a sharp imperative: not merely 'avoid' but 'flee' (cf. 6:18) — decisive, total separation from idolatry, the theme of vv.15–22.

## Διόπερ

therefore (for this very reason)

*inferential conjunction (emphatic)*

διόπερ: 'for which very reason' (διό + περ, intensifying); a strengthened 'therefore' marking a decisive conclusion.

## ἀγαπητοί

beloved

Vocative

*vocative of address*

ἀγαπητός: 'beloved'; the affectionate address disarms resistance before the blunt command to flee.

## μου

my

Genitive

*genitive of relationship*

## φεύγετε

flee

Pres Act Impv 2 Pl · φεύγω

*main verb (imperative)*

→ present imperative (habitual, ongoing flight)

φεύγω: 'flee, run from'; the present imperative makes avoidance a settled habit — keep on fleeing, as from a deadly peril.

ἄΠΟ

from

*preposition + genitive (separation)*

τῆς

the

Genitive

*article*

εἰδωλολατρίας

idolatry

Genitive

*object of ἀπό (the thing fled)*

εἰδωλολατρία: 'idolatry' (εἶδωλον + λατρεία, 'worship'); the abstract noun matching εἰδωλολάτραι (v.7) — the worship of false gods in any form.

## 15 ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὁ φημι.

I speak as to sensible people; judge for yourselves what I say.

**APPEAL TO DISCERNMENT** **ASYNDETON** Paul invites the Corinthians — who prized their 'wisdom' and 'knowledge' — to weigh his argument as the sensible people they claim to be. It is at once a compliment and a challenge: the reasoning of vv.16–22 should be self-evidently compelling to anyone who truly knows.

ὡς

as

*comparative particle (manner)*

φρονίμοις

sensible/prudent ones

Dative

*dat. (indirect object of λέγω; 'as to the prudent')*

φρόνιμος: 'sensible, prudent, thoughtful' (from φρήν); appeals to their self-understanding as discerning — perhaps with a touch of irony.

λέγω

I speak

Pres Act Indic 1 Sg · λέγω

*main verb*

→ stative/instantaneous present

λέγω: 'say, speak'; the present of present-tense address.

κρίνατε

judge

Aor Act Impv 2 Pl · κρίνω

*main verb (imperative)*

→ ingressive aorist (do it now)

κρίνω: 'judge, evaluate, decide'; here 'assess for yourselves' — submit Paul's argument to their own judgment.

## ὕμεῖς

you (yourselves)

Nominative

*subject (emphatic pronoun)*

the expressed pronoun is emphatic —  
'you yourselves judge.'

## ὄ

what

Accusative

*relative pronoun (object of φημι)*

## φημι

I say

Pres Act Indic 1 Sg · φημί

*main verb (rel. clause)*

→ stative present

φημί: 'say, affirm'; a near-synonym of  
λέγω, framing the content to be  
weighed.

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;

The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?

PREMISE 1 (THE LORD'S SUPPER) **ASYNDETON** The first leg of the argument: the Supper is real κοινωνία — fellowship-participation — in Christ's blood and body. The two rhetorical questions (with οὐχὶ expecting 'yes') establish that sacred meals genuinely join the eaters to the one honored, the principle Paul will turn against idol-feasts.

## τὸ

the

Nominative

*article*

## ποτήριον

cup

Nominative

*subject (fronted topic)*

ποτήριον: 'cup, drinking-vessel'; the  
eucharistic cup, named first (reversing  
the usual order) to match the cup/table  
polemic of v.21.

## τῆς

of the

Genitive

*article*

## εὐλογίας

blessing

Genitive

*attributive/descriptive genitive*

εὐλογία: 'blessing, praise' (εὖ + λόγος);  
'the cup of blessing' echoes the Jewish  
kōs ha-bērākā over which thanks was  
said.

**ὃ**

which

Accusative

*relative pronoun (object of εὐλογοῦμεν)*

**εὐλογοῦμεν**

we bless

Pres Act Indic 1 Pl · εὐλογέω

*main verb (rel. clause)*

→ customary present

εὐλογέω: 'bless, give thanks over'; the church's act of thanksgiving that consecrates the cup.

**οὐχὶ**

is it not?

*interrogative negative (expects 'yes')*

οὐχί: emphatic 'not'; introducing a question that anticipates an affirmative answer.

**κοινωνία**

participation/fellowship

Nominative

*predicate nominative*

κοινωνία: 'sharing, participation, communion' (from κοινός, 'common'); a real joint-participation in what is shared — the load-bearing word of the argument.

**ἐστίν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

**τοῦ**

of the

Genitive

*article*

**αἵματος**

blood

Genitive

*objective genitive (that in which one participates)*

αἷμα: 'blood'; the blood of Christ, the covenant-sacrifice in which the cup gives a share.

**τοῦ**

of

Genitive

*article*

**Χριστοῦ**

Christ

Genitive

*possessive/relational genitive*

**τὸν**

the

Accusative

*article*

**ἄρτον**

bread

Accusative

*object (fronted topic of 2nd question)*

ἄρτος: 'bread, loaf'; the eucharistic bread, the body-symbol paired with the cup.

**ὃν**

which

Accusative

*relative pronoun (object of κλῶμεν)*

**κλῶμεν**

we break

Pres Act Indic 1 Pl · κλάω

*main verb (rel. clause)*

→ customary present

κλάω: 'break (bread)'; the characteristic action of the Supper ('the breaking of bread').

**οὐχὶ**

is it not?

*interrogative negative (expects 'yes')*

**κοινωνία**

participation/fellowship

Nominative

*predicate nominative*

**τοῦ**

of the

Genitive

*article*

**σώματος**

body

Genitive

*objective genitive*

σῶμα: 'body'; the body of Christ given for them — and, by v.17, the corporate body of the church.

**τοῦ**

of

Genitive

*article*

**Χριστοῦ**

Christ

Genitive

*possessive/relational genitive*

**ἐστίν**

is

Pres Act Indic 3 Sg · εἶμι

*main verb (copula)*

→ stative present

**17** ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.

Because there is one bread, we who are many are one body; for we all partake of the one bread.

**COROLLARY (CORPORATE UNITY)** **ὅτι** A parenthetical deepening of 'participation': the shared loaf both signifies and effects the unity of the many into one body. The horizontal communion (with one another) flows from the vertical (with Christ) — a pointed word to a fractured church, and a warning that to share another table is to join another body.

**ὅτι**

because

*causal conjunction*

**εἷς**

one

Nominative

*predicate/attributive numeral*

εἷς: 'one'; the oneness of the loaf is the premise for the oneness of the body.

**ἄρτος**

bread

Nominative

*subject (of implied 'there is')*

ἄρτος: 'loaf, bread'; the single loaf from which all break.

**ἐν**

one

Nominative

*predicate numeral (with σῶμα)*

εἷς (neut. ἐν): 'one'; the one body that the many become.

<p><b>σῶμα</b> body Nominative <i>predicate nominative</i></p> <p>σῶμα: 'body'; here the corporate body of the church (cf. 12:12–27), constituted by the one loaf.</p>	<p><b>οἱ</b> the Nominative <i>article (substantizes adj.)</i></p>	<p><b>πολλοί</b> many Nominative <i>subject (substantival adj.)</i></p> <p>πολύς: 'many'; 'we, the many' — the plurality united into one.</p>	<p><b>ἐσμεν</b> we are Pres Act Indic 1 Pl · εἰμί <i>main verb (copula)</i></p> <p>→ stative present</p>
<p><b>οἱ</b> the Nominative <i>article (substantizes πάντες)</i></p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>πάντες</b> all Nominative <i>subject (substantival adj.)</i></p> <p>πᾶς: 'all'; the universality of partaking grounds the universality of the union.</p>	<p><b>ἐκ</b> of/from <i>preposition + genitive (source/partitive)</i></p>
<p><b>τοῦ</b> the Genitive <i>article</i></p>	<p><b>ένος</b> one Genitive <i>attributive numeral</i></p> <p>εἷς (gen. ένός): 'one'; the single source-loaf shared by all.</p>	<p><b>ἄρτου</b> bread Genitive <i>object of ἐκ (the shared source)</i></p>	<p><b>μετέχομεν</b> we partake Pres Act Indic 1 Pl · μετέχω <i>main verb</i></p> <p>→ customary present</p> <p>μετέχω: 'share in, partake of' (μετά + ἔχω); to have a portion in common — the verbal counterpart to κοινωνία.</p>

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

Consider Israel according to the flesh: are not those who eat the sacrifices partners in the altar?

PREMISE 2 (ISRAEL'S SACRIFICES) **ASYNDETON** A second analogy from the cultus: in Israel's sacrificial meals the eaters become 'partners of the altar' — joined to the worship there enacted. Eating a sacred sacrifice is never neutral; it allies the eater with the deity served. This sets up the inference about pagan sacrifice in vv.19–20.

## βλέπετε

consider/look at

Pres Act Impv 2 Pl · βλέπω

*main verb (imperative)*

→ present imperative (direct attention)

βλέπω: 'look at, observe, consider'; here 'take a look at' — turning their gaze to the empirical example of Israel's worship.

## τὸν

the

Accusative

*article*

## Ἰσραήλ

Israel

Accusative

*direct object (indeclinable)*

Ἰσραήλ: Israel; 'Israel according to the flesh' = ethnic, historic Israel and its temple cultus, as a known parallel case.

## κατὰ

according to

*preposition + accusative (standard/reference)*

## σάρκα

flesh

Accusative

*object of κατά (sphere of reference)*

σάρξ: 'flesh'; here 'in the natural/ethnic sphere' — historic Israel as distinct from the 'Israel of God.'

## οὐχ

not?

*interrogative negative (expects 'yes')*

## οἱ

the (ones)

Nominative

*article (substantizes ptc.)*

## ἐσθίοντες

who eat

Pres Act Ptc · Nom Pl Masc · ἐσθίω

*substantival participle (subject)*

→ present (characteristic action)

ἐσθίω: 'eat'; 'the eaters of the sacrifices' — the priests and worshipers who consumed the offerings.

## τὰς

the

Accusative

*article*

## θυσίας

sacrifices

Accusative

*direct object (of ἐσθίοντες)*

θυσία: 'sacrifice, offering'; the portions of the sacrificial victim eaten by the worshipers.

## κοινωνοὶ

partners/sharers

Nominative

*predicate nominative*

κοινωνός: 'partner, sharer, associate' (cognate with κοινωνία); the eaters are made joint-participants in the altar's worship.

## τοῦ

of the

Genitive

*article*

## θυσιαστηρίου

altar

Genitive

*objective genitive (that in which they share)*

θυσιαστήριον: 'altar' (from θυσιάζω); the place of sacrifice, here metonymy for the whole act of worship offered there.

## εἰσίν

they are

Pres Act Indic 3 Pl · εἰμί

*main verb (copula)*

→ stative present

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

What then do I say? That an idol-sacrifice is anything, or that an idol is anything?

**ANTICIPATED OBJECTION** οὖν Paul forestalls a misreading. He has not retracted his earlier concession (8:4) that an idol is 'nothing.' The diatribe-style question protects the argument: the danger is not in the meat or the wood, but in the spiritual reality the worship engages — clarified in v.20.

## τί

what

Accusative

*interrogative pronoun (object of φημι)*

## οὖν

then

*inferential particle*

οὖν: 'therefore, then'; here drawing out a question — 'what is my point, then?'

## φημι

do I say

Pres Act Indic 1 Sg · φημί

*main verb*

→ stative present

φημί: 'say, affirm'; the diatribe self-question marking a clarification.

## ὅτι

that

*conjunction (content)*

## εἰδωλόθυτόν

idol-sacrifice

Nominative

*subject*

εἰδωλόθυτον: 'meat sacrificed to an idol'; the disputed food of chs. 8–10.

## τί

anything

Nominative

*predicate (indefinite pronoun)*

τις: 'anyone, anything'; here 'anything (real, significant)' — the idol-food has no power in itself.

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ stative present

## ἢ

or

*disjunctive conjunction*

ὅτι

that

conjunction (content)

εἰδωλόν

idol

Nominative

subject

εἶδωλον: 'image, idol' (from εἶδος, 'form'); the cult-image, which represents 'no god' (8:4).

τί

anything

Nominative

predicate (indefinite pronoun)

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

20 ἀλλ' ὅτι ἃ θύουσιν τὰ ἔθνη, δαιμονίοις καὶ οὐ θεῷ θύουσιν· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

No, but that what the nations sacrifice they sacrifice to demons and not to God; and I do not want you to become partners with demons.

THE REAL POINT (RESOLUTION) **ἀλλά** The sharp ἀλλά answers the question of v.19: the peril is real but relocated. Behind the 'nothing' idol stand demons (Deut 32:17 LXX); pagan sacrifice, whatever the worshiper intends, is offered to them. To share that table is therefore κοινωνία with demons — the very thing Paul forbids.

ἀλλ'

but/no

adversative conjunction

ἀλλά: 'but'; correcting the inference of v.19 — not that idols are real, but that demons lurk behind the worship.

ὅτι

that

conjunction (content, resuming φημι)

ἃ

what (things)

Accusative

relative pronoun (object of θύουσιν)

θύουσιν

they sacrifice

Pres Act Indic 3 Pl · θύω

main verb (rel. clause)

→ customary present

θύω: 'sacrifice, slay (in offering)'; the pagan sacrificial act.

**τὰ**

the

Nominative

*article*

**ἔθνη**

nations/Gentiles

Nominative

*subject*

ἔθνος: 'nation'; pl. 'the nations, the pagans' — those outside the covenant who sacrifice at the temples.

**δαιμονίοις**

to demons

Dative

*dat. indirect object (recipient of sacrifice)*

δαιμόνιον: 'demon, evil spirit'; the malign powers to whom pagan worship is in fact rendered (echoing Deut 32:17 LXX).

**καὶ**

and

*coordinating conjunction*

**οὐ**

not

*negative particle*

**θεῷ**

to God

Dative

*dat. indirect object (contrast)*

**θύουσιν**

they sacrifice

Pres Act Indic 3 Pl · θύω

*main verb (resumed)*

→ customary present

**οὐ**

not

*negative particle (with θέλω)*

**θέλω**

I want

Pres Act Indic 1 Sg · θέλω

*main verb*

→ stative present

θέλω: 'wish, want'; the apostolic will against any demonic communion.

**δὲ**

and

*connective particle*

**ὕμᾱς**

you

Accusative

*accusative subject of γίνεσθαι*

**κοινωνούς**

partners

Accusative

*predicate accusative (complement of γίνεσθαι)*

κοινωνός: 'partner, sharer'; the same term as v.18 — to share the demons' table is to become their associate.

**τῶν**

of the

Genitive

*article*

**δαιμονίων**

demons

Genitive

*objective genitive (the partner-of)*

δαιμόνιον: 'demon'; partnership 'with demons' — the unthinkable counterpart to communion with Christ.

**γίνεσθαι**

to become

Pres Mid Inf · γίνομαι

*complementary infinitive (object of θέλω)*

→ present (ongoing state)

γίνομαι: 'become'; to enter and remain in the status of demonic partnership.

21 οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

THE INCOMPATIBILITY (CONCLUSION) ASYNDETON The argument's blunt conclusion, in tight parallelism (cup || cup, table || table). 'You cannot' is moral impossibility, not mere prohibition: the two allegiances are mutually exclusive. The asyndeton lets the two flat 'cannots' land like hammer-blows.

οὐ

not

*negative particle (with δύνασθε)*

δύνασθε

you can

Pres Mid Indic 2 Pl · δύναμαι

*main verb*

→ stative present (moral impossibility)

δύναμαι: 'be able'; 'you cannot' — not 'may not' but 'it is impossible' to hold both communions at once.

ποτήριον

cup

Accusative

*direct object (of πίνειν)*

ποτήριον: 'cup'; the Lord's cup of v.16, now set against its demonic counterfeit.

κυρίου

of the Lord

Genitive

*possessive genitive*

κύριος: 'Lord'; Christ, to whom the cup belongs.

πίνειν

to drink

Pres Act Inf · πίνω

*complementary infinitive (object of δύνασθε)*

→ present (ongoing practice)

πίνω: 'drink'; the continual practice of drinking, not a single act.

καὶ

and

*coordinating conjunction*

ποτήριον

cup

Accusative

*direct object (of πίνειν)*

δαιμονίων

of demons

Genitive

*possessive genitive*

δαιμόνιον: 'demon'; the cup of pagan libation, belonging to the demons behind the idols.

<p><b>οὐ</b> not <i>negative particle (with δύνασθε)</i></p>	<p><b>δύνασθε</b> you can Pres Mid Indic 2 Pl · δύναμαι <i>main verb</i> → stative present (moral impossibility)</p>	<p><b>τραπέζης</b> table Genitive <i>genitive (object of μετέχειν)</i>   τράπεζα: 'table' (orig. 'four-footed'); the table as the locus of the cultic meal — and so of fellowship with the one honored.</p>	<p><b>κυρίου</b> of the Lord Genitive <i>possessive genitive</i></p>
<p><b>μετέχειν</b> to partake Pres Act Inf · μετέχω <i>complementary infinitive (object of δύνασθε)</i> → present (ongoing practice)   μετέχω: 'share in, partake of'; the same verb as v.17 — partaking is participation, not mere dining.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>τραπέζης</b> table Genitive <i>genitive (object of μετέχειν)</i></p>	<p><b>δαιμονίων</b> of demons Genitive <i>possessive genitive</i></p>

## 22 ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

Or are we provoking the Lord to jealousy? Are we stronger than he?

**CLOSING CHALLENGE** ἢ Two stinging rhetorical questions seal the section. 'Provoke to jealousy' deliberately echoes the Song of Moses (Deut 32:21), aligning the Corinthians' idol-flirtation with Israel's apostasy. The second question (with μή, expecting 'no') exposes the absurd presumption — daring the jealous God as though able to survive his response.

<p>ἢ or <i>disjunctive conjunction (introduces challenge)</i></p> <p>ἢ: 'or'; introducing the alternative that exposes the folly — 'or do we suppose we can provoke him?'</p>	<p>παραζηλοῦμεν do we provoke to jealousy Pres Act Indic 1 Pl · παραζηλώω <i>main verb (rhetorical question)</i></p> <p>→ present (attempted/ongoing action)</p> <p>παραζηλώω: 'provoke to jealousy' (παρά + ζηλώω); a deliberate echo of Deut 32:21 LXX — to rouse the jealous wrath of God.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>κύριον Lord Accusative <i>direct object</i></p> <p>κύριος: 'Lord'; the jealous God of the covenant (cf. Exod 20:5), whose exclusive claim idolatry violates.</p>
<p>μὴ surely not? <i>interrogative negative (expects 'no')</i></p> <p>μὴ: in a question, expects the answer 'no' — 'we are not stronger than he, are we?'</p>	<p>ἰσχυρότεροι stronger Nominative <i>predicate adjective (comparative)</i></p> <p>ἰσχυρός: 'strong, mighty'; the comparative ἰσχυρότεροι — could we possibly overpower the Lord we provoke?</p>	<p>αὐτοῦ than he Genitive <i>genitive of comparison</i></p>	<p>ἐσμεν are we Pres Act Indic 1 Pl · εἰμι <i>main verb (copula)</i></p> <p>→ stative present</p>

## 23 Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ.

"All things are lawful," but not all things are beneficial; "all things are lawful," but not all things build up.

NEW UNIT: PRINCIPLE FOR LIBERTY **ASYNDETON** Paul resumes the Corinthian slogan ('all things are lawful,' cf. 6:12) to open the practical section. Twice he grants it, twice qualifies it: liberty is bounded not by what is permitted but by what 'benefits' and 'builds up' — the criterion of love (8:1) now applied to the food question concretely.

## Πάντα

all things

Nominative

*subject (substantival adj.)*

πᾶς: 'all'; the neut. pl. 'all things' is the slogan of Corinthian liberty, cited and qualified.

## ἔξεστιν

is lawful/permitted

Pres Act Indic 3 Sg · ἔξεστι

*main verb (impersonal)*

→ stative present (general principle)

ἔξεστι: 'it is permitted, lawful' (impersonal); the language of freedom Paul both affirms and circumscribes.

## ἀλλ'

but

*adversative conjunction*

## οὐ

not

*negative particle*

## πάντα

all things

Nominative

*subject (substantival adj.)*

## συμφέρει

is beneficial/profitable

Pres Act Indic 3 Sg · συμφέρω

*main verb*

→ gnomic present

συμφέρω: 'be profitable, advantageous' (σύν + φέρω, 'bring together'); the first limiting criterion — does it help?

## πάντα

all things

Nominative

*subject (substantival adj.)*

## ἔξεστιν

is lawful/permitted

Pres Act Indic 3 Sg · ἔξεστι

*main verb (impersonal)*

→ stative present (general principle)

## ἀλλ'

but

*adversative conjunction*

## οὐ

not

*negative particle*

## πάντα

all things

Nominative

*subject (substantival adj.)*

## οἰκοδομεῖ

builds up/edifies

Pres Act Indic 3 Sg · οἰκοδομέω

*main verb*

→ gnomic present

οἰκοδομέω: 'build (a house), edify' (οἶκος + δέμω); the second criterion — does it build up the community? (cf. 8:1, love 'builds up').

## 24 μηδεις τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

Let no one seek his own good, but that of the other.

**GOVERNING MAXIM** **ASYNDETON** The terse principle that controls the whole section (and Paul's own example, vv.32–33): the measure of liberty is the neighbor's good, not one's own advantage. It distills the cruciform logic of 8:11–13 and anticipates the climactic 'glory of God' in v.31.

### μηδεις

no one

Nominative

subject (negative pronoun)

μηδεις: 'no one' (μηδέ + εις); the universal prohibition — no exceptions to the rule of self-forgetful love.

### τὸ

the (thing)

Accusative

article (substantizes the gen. phrase)

### ἑαυτοῦ

of himself

Genitive

possessive genitive ('his own (good)')

ἑαυτοῦ: 'of himself'; 'the things of himself' = one's own interest/advantage.

### ζητεῖτω

let him seek

Pres Act Impv 3 Sg · ζητέω

main verb (imperative)

→ present imperative (settled practice)

ζητέω: 'seek, strive for'; the present makes self-forgetful seeking a continual disposition.

### ἀλλὰ

but

adversative conjunction

### τὸ

the (thing)

Accusative

article (substantizes the gen. phrase)

### τοῦ

of the

Genitive

article

### ἑτέρου

other

Genitive

possessive genitive ('the other's (good)')

ἕτερος: 'other, the other person'; the neighbor whose good is to be sought instead of one's own.

## 25 πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν·

Eat anything sold in the meat market, raising no question on account of conscience,

**RULING 1 (THE MARKET)** **ASYNDETON** First concrete case: market meat. Liberty is real — eat without anxious inquiry into the meat's cultic history. The freedom rests on the creational ground stated in v.26: there is no defilement intrinsic to the food itself.

## πάν

everything

Accusative

*direct object (substantival adj.)*

πᾶς: 'all, every'; 'everything sold' — comprehensive freedom regarding market provisions.

## τό

the (thing)

Accusative

*article (substantizes ptc.)*

## ἐν

in

*preposition + dative (place)*

## μακέλλω

meat market

Dative

*dat. of place*

μάκελλον: 'meat/food market, shambles'; a Latin loanword (macellum) — the public market where temple-surplus meat was sold.

## πωλούμενον

being sold

Pres Pass Ptc · Acc Sg Neut · πωλέω

*attributive participle (modifying πᾶν τό)*

→ present (ongoing/general)

πωλέω: 'sell, offer for sale'; whatever is on sale, regardless of its origin.

## ἐσθίετε

eat

Pres Act Impv 2 Pl · ἐσθίω

*main verb (imperative)*

→ present imperative (general permission)

ἐσθίω: 'eat'; a standing permission, the liberty Paul affirms.

## μηδέν

nothing

Accusative

*accusative of respect/object (with ἀνακρίνοντες)*

μηδεῖς: 'nothing'; 'questioning nothing' — no investigation needed.

## ἀνακρίνοντες

questioning/investigating

Pres Act Ptc · Nom Pl Masc · ἀνακρίνω

*adverbial participle (manner)*

→ present (concurrent)

ἀνακρίνω: 'examine, scrutinize, interrogate' (ἀνά + κρίνω); a legal/investigative term — do not put the food 'on trial.'

## διὰ

on account of

*preposition + accusative (cause)*

## τήν

the

Accusative

*article*

## συνείδησιν

conscience

Accusative

*object of διὰ (cause)*

συνείδησις: 'conscience, moral awareness' (σύν + οἶδα, 'co-knowing'); here one's own conscience need not be troubled — there is nothing to investigate.

## 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

for "the earth is the Lord's, and its fullness."

**SCRIPTURAL GROUND** γὰρ The warrant for the freedom: a verbatim citation of Ps 24:1 (LXX 23:1). Since all creation belongs to the Lord, food is intrinsically good and clean; nothing in the market is excluded from the believer's grateful use.

**τοῦ**

of the  
Genitive  
article

**κυρίου**

Lord's  
Genitive  
*genitive of possession (fronted, emphatic)*

κύριος: 'Lord'; in the psalm YHWH — the Creator-owner of all, whose ownership makes all food clean.

**γὰρ**

for  
*explanatory conjunction*

**ἡ**

the  
Nominative  
article

**γῆ**

earth  
Nominative  
*subject*

γῆ: 'earth, land'; the whole created order, belonging to the Lord.

**καὶ**

and  
*coordinating conjunction*

**τὸ**

the  
Nominative  
article

**πλήρωμα**

fullness  
Nominative  
*subject (coordinate)*

πλήρωμα: 'fullness, that which fills' (from πληρόω); all the earth contains — including its food — is the Lord's.

**αὐτῆς**

its  
Genitive  
*genitive of possession*

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

If one of the unbelievers invites you and you wish to go, eat whatever is set before you, raising no question on account of conscience.

**RULING 2 (PRIVATE DINNER)** **ASYNDETON** Second case: a private meal in an unbeliever's home. Again liberty governs — accept the invitation, eat what is served, ask no probing questions. Social engagement with outsiders is permitted; the believer is not to be scrupulous or standoffish where no idolatrous claim is pressed.

<p>εἴ if <i>conjunction (1st-class condition)</i></p>	<p><b>τις</b> someone Nominative <i>subject (indefinite pronoun)</i> τις: 'someone'; an unnamed host from among the unbelievers.</p>	<p><b>καλεῖ</b> invites Pres Act Indic 3 Sg · καλέω <i>main verb (protasis)</i> → present (general situation) καλέω: 'call, invite'; here a social invitation to dine.</p>	<p><b>ὑμᾶς</b> you Accusative <i>direct object</i></p>
<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>ἀπίστων</b> unbelievers Genitive <i>partitive genitive (with τις)</i> ἄπιστος: 'unbelieving, faithless' (alpha-privative + πιστός); a non-Christian — ordinary social contact is in view.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>θέλετε</b> you wish Pres Act Indic 2 Pl · θέλω <i>main verb (protasis, coordinate)</i> → stative present θέλω: 'wish, want'; attendance is left to the believer's free choice — 'if you wish to go.'</p>

## πορεύεσθαι

to go

Pres Mid Inf · πορεύομαι

*complementary infinitive (object of θέλετε)*

→ present (ongoing)

πορεύομαι: 'go, proceed, journey'; to attend the dinner.

## πάν

everything

Accusative

*direct object (substantival adj.)*

πᾶς: 'all, every'; whatever is served.

## τὸ

the (thing)

Accusative

*article (substantizes ptc.)*

## παρατιθέμενον

set before

Pres Pass Ptc · Acc Sg Neut · παρατίθημι

*attributive participle (modifying πᾶν τὸ)*

→ present (concurrent)

παρατίθημι: 'set before, serve' (παρά + τίθημι); the food placed before the guest.

## ὑμῖν

to you

Dative

*dat. of advantage (recipient)*

## ἐσθίετε

eat

Pres Act Impv 2 Pl · ἐσθίω

*main verb (imperative)*

→ present imperative (general permission)

ἐσθίω: 'eat'; the same standing permission as v.25.

## μηδέν

nothing

Accusative

*object (with ἀνακρίνοντες)*

## ἀνακρίνοντες

questioning/investigating

Pres Act Ptc · Nom Pl Masc · ἀνακρίνω

*adverbial participle (manner)*

→ present (concurrent)

ἀνακρίνω: 'examine, interrogate'; again, no probing into the food's history.

## διὰ

on account of

*preposition + accusative (cause)*

## τὴν

the

Accusative

*article*

## συνείδησιν

conscience

Accusative

*object of διὰ (cause)*

συνείδησις: 'conscience'; here too one's own — no need to trouble it over the meat itself.

## 28 εἰάν τις ὑμῖν εἴπη· Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·

But if someone says to you, "This is offered in sacrifice," do not eat, for the sake of the one who informed you and of conscience —

**EXCEPTION (THE OTHER'S CONSCIENCE)** **δέ** The decisive qualification. Once the food is explicitly named as sacrificial, the situation changes: now eating could be read as endorsing the cult and could wound the informer. So abstain — not because the food has changed, but because of the other person and 'conscience' (defined in v.29 as the other's, not one's own).

<p><b>εἰάν</b> if <i>conjunction (3rd-class condition)</i></p>	<p><b>δέ</b> but <i>adversative/transitional conjunction</i></p>	<p><b>τις</b> someone Nominative <i>subject (indefinite pronoun)</i> τις: 'someone'; a fellow-guest (perhaps a weak believer or a pagan) who points out the food's origin.</p>	<p><b>ὑμῖν</b> to you Dative <i>indirect object</i></p>
<p><b>εἴπη</b> says Aor Act Subj 3 Sg · λέγω <i>main verb (protasis, subjunctive)</i> → ingressive aorist λέγω (aor. εἶπον): 'say'; the subjunctive of the contingent case — should anyone speak up.</p>	<p><b>Τοῦτο</b> this Nominative <i>subject (demonstrative)</i> οὔτος: 'this'; the dish in question.</p>	<p><b>ἱερόθυτόν</b> offered in sacrifice Nominative <i>predicate nominative</i> ἱερόθυτον: 'sacred sacrifice, temple-offering' (ἱερός + θύω); the early reading here — a more neutral, pagan-sounding term than εἰδωλόθυτον, perhaps the informer's own word.</p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula, quotation)</i> → stative present</p>

μὴ

do not

*negative particle (with imperative)*

ἐσθίετε

eat

Pres Act Impv 2 Pl · ἐσθίω

*main verb (prohibition, apodosis)*

→ present imperative (refrain)

ἐσθίω: 'eat'; the negated present imperative — in this case, abstain.

δι'

for the sake of

*preposition + accusative (cause/reason)*

ἐκεῖνον

that one

Accusative

*object of διὰ (demonstrative)*

ἐκεῖνος: 'that one'; the informer, on whose account the abstention is made.

τὸν

the (one)

Accusative

*article (substantizes ptc.)*

μηνύσαντα

who informed

Aor Act Ptc · Acc Sg Masc · μηνύω

*attributive participle (modifying ἐκεῖνον)*

→ constative aorist

μηνύω: 'make known, inform, disclose'; the one who pointed out the food's sacrificial source.

καὶ

and

*coordinating conjunction*

τὴν

the

Accusative

*article*

συνείδησιν

conscience

Accusative

*object of διὰ (coordinate cause)*

συνείδησις: 'conscience'; here, as v.29 clarifies, the other person's conscience — the reason to abstain.

29 συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως;

Conscience, I mean, not your own but the other's. For why is my freedom judged by another's conscience?

CLARIFICATION + RHETORICAL DEFENSE **δὲ** Paul defines the 'conscience' of v.28: it is the other's, not one's own. He then defends his own liberty (the rhetorical 'why?') — abstention is a free act of love, not a surrender of freedom or an admission that the food is defiling. Liberty remains intact even when love chooses to yield.

**συνείδησιν**

conscience

Accusative

direct object (fronted, of λέγω)

συνείδησις: 'conscience'; taken up to clarify whose conscience is meant.

**δὲ**

and/now

explanatory conjunction

**λέγω**

I mean

Pres Act Indic 1 Sg · λέγω

main verb (clarifying formula)

→ stative present

λέγω: 'say, mean'; 'I mean the conscience...' — a defining aside.

**οὐχὶ**

not

emphatic negative

**τὴν**

the

Accusative

article

**ἑαυτοῦ**

your own

Genitive

possessive genitive

ἑαυτοῦ: 'of oneself'; the reflexive points to the eater's own conscience — which is not the issue.

**ἀλλὰ**

but

adversative conjunction

**τὴν**

the

Accusative

article

**τοῦ**

of the

Genitive

article

**ἑτέρου**

other

Genitive

possessive genitive

ἕτερος: 'the other'; the conscience of the informer/fellow-guest, for whose sake one abstains.

**ἵνατί**

why

interrogative adverb

ἵνατί: 'why, for what reason' (ἵνα τί, 'to what end?'); introduces the rhetorical self-defense.

**γὰρ**

for

explanatory conjunction

<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>ἐλευθερία</b> freedom Nominative <i>subject</i> ἐλευθερία: 'freedom, liberty' (from ἐλεύθερος); the Christian's genuine freedom regarding food — not forfeited by yielding.</p>	<p><b>μου</b> my Genitive <i>genitive of possession</i></p>	<p><b>κρίνεται</b> is judged Pres Pass Indic 3 Sg · κρίνω <i>main verb (rhetorical question)</i> → present (general) κρίνω: 'judge, condemn'; why should another's scruple pronounce a verdict on my liberty?</p>
<p><b>ὑπὸ</b> by <i>preposition + genitive (agency)</i></p>	<p><b>ἄλλης</b> another's Genitive <i>attributive adjective</i> ἄλλος: 'another'; another person's conscience.</p>	<p><b>συνειδήσεως</b> conscience Genitive <i>genitive of agency (with ὑπὸ)</i> συνείδησις: 'conscience'; the agent that would presume to judge — yet love freely defers to it.</p>	

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

| If I partake with thankfulness, why am I slandered for that for which I give thanks?

**CONTINUED DEFENSE** **ASYNDETON** A second self-justifying question completing v.29. If food is received with grace (thanksgiving), there is no real ground to be reviled for eating it — the gratitude consecrates the gift (cf. 1 Tim 4:4). Yet, by the logic of vv.31–33, the believer still subordinates this right to love and to God's glory.

εἰ

if

conjunction (1st-class condition)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

the expressed ἐγὼ is emphatic — 'if I, for my part, partake.'

χάριτι

with thankfulness/grace

Dative

dat. of manner

χάρις: 'grace, thanks'; here 'with thanksgiving' (the table-grace) — receiving the food as a gift gratefully acknowledged.

μετέχω

I partake

Pres Act Indic 1 Sg · μετέχω

main verb (protasis)

→ stative/customary present

μετέχω: 'share in, partake of'; the same verb as vv.17, 21 — here of partaking in the food with gratitude.

τί

why

Accusative

interrogative (adverbial accusative)

βλασφημοῦμαι

am I slandered

Pres Pass Indic 1 Sg · βλασφημέω

main verb (apodosis, rhetorical)

→ present (general)

βλασφημέω: 'slander, revile, defame'; why be spoken evil of for what is received with thanks?

ὑπὲρ

for

preposition + genitive (reference)

οὗ

that which

Genitive

relative pronoun (object of ὑπέρ)

ἐγὼ

I

Nominative

subject (emphatic pronoun)

εὐχαριστῶ

give thanks

Pres Act Indic 1 Sg · εὐχαριστέω

main verb (rel. clause)

→ customary present

εὐχαριστέω: 'give thanks'; the thanksgiving over the meal that sanctifies the food received.

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

So whether you eat or drink, or whatever you do, do all to the glory of God.

**SUMMATIVE PRINCIPLE** **οὖν** The inferential οὖν gathers the whole discussion into a single, sweeping rule. Above 'beneficial' (v.23) and even the neighbor's good (v.24) stands the highest criterion: the glory of God. Eating, drinking, and all conduct are to be God-ward acts — the ultimate resolution of the idol-food question.

<p><b>εἴτε</b> whether <i>correlative conjunction</i></p> <p>εἴτε: 'whether... or'; introduces the comprehensive alternatives of conduct.</p>	<p><b>οὖν</b> therefore <i>inferential particle</i></p> <p>οὖν: 'therefore'; drawing the grand conclusion of the section.</p>	<p><b>ἐσθίετε</b> you eat Pres Act Indic 2 Pl · ἐσθίω <i>main verb (1st alternative)</i></p> <p>→ customary present</p> <p>ἐσθίω: 'eat'; the conduct at issue throughout.</p>	<p><b>εἴτε</b> or <i>correlative conjunction</i></p>
<p><b>πίνετε</b> you drink Pres Act Indic 2 Pl · πίνω <i>main verb (2nd alternative)</i></p> <p>→ customary present</p> <p>πίνω: 'drink'; eating and drinking together summing up table-conduct.</p>	<p><b>εἴτε</b> or <i>correlative conjunction</i></p>	<p><b>τι</b> anything Accusative <i>direct object (indefinite pronoun)</i></p> <p>τις: 'anything'; the rule extends from food to all conduct whatever.</p>	<p><b>ποιεῖτε</b> you do Pres Act Indic 2 Pl · ποιέω <i>main verb (3rd alternative)</i></p> <p>→ customary present</p> <p>ποιέω: 'do, make'; 'whatever you do' broadens the principle universally.</p>
<p><b>πάντα</b> all things Accusative <i>direct object (substantival adj.)</i></p> <p>πᾶς: 'all'; everything without exception falls under the rule.</p>	<p><b>εἰς</b> to/for <i>prepositional + accusative (purpose/goal)</i></p>	<p><b>δόξαν</b> glory Accusative <i>object of εἰς (goal)</i></p> <p>δόξα: 'glory, honor, splendor'; the highest end of all action — God's honor and renown.</p>	<p><b>θεοῦ</b> of God Genitive <i>objective/possessive genitive</i></p>

## ΠΟΙΕΪΤΕ

do

Pres Act Impv 2 Pl · ποιέω

*main verb (imperative)*

→ present imperative (abiding rule of life)

ποιέω: 'do'; the climactic command —  
let everything be done God-ward.

## 32 ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ,

Give no offense to Jews or to Greeks or to the church of God,

**COROLLARY (NO STUMBLING)** **ASYNDETON** The God-ward life issues in a neighbor-ward ethic: give no occasion for stumbling to anyone — Jew, Greek, or the church. The threefold scope embraces all humanity; the believer's freedom must never become a snare to outsider or insider alike.

### ἀπρόσκοποι

without offense/blameless

Nominative

*predicate adjective (with γίνεσθε)*

ἀπρόσκοπος: 'not causing to stumble, blameless' (alpha-privative + προσκόπτω, 'strike against'); giving no occasion for tripping.

### καὶ

both/and

*correlative conjunction*

### Ἰουδαίοις

to Jews

Dative

*dat. of disadvantage/reference*

Ἰουδαῖος: 'Jew'; the first group not to be tripped up.

### γίνεσθε

be/become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (imperative)*

→ present imperative (settled character)

γίνομαι: 'become, be'; 'show yourselves inoffensive' as an abiding trait.

### καὶ

and

*correlative conjunction*

### Ἑλλησιν

to Greeks

Dative

*dat. of disadvantage/reference*

Ἕλληγ: 'Greek, Gentile'; the second group — the non-Jewish world.

### καὶ

and

*correlative conjunction*

### τῇ

the

Dative  
*article*

## ἐκκλησία

church

Dative

*dat. of disadvantage/reference*

ἐκκλησία: 'assembly, church' (ἐκ + καλέω, 'called out'); the third group — the believing community itself.

## τοῦ

of

Genitive

*article*

## θεοῦ

God

Genitive

*possessive genitive*

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

just as I also please all men in all things, not seeking my own advantage but that of the many, that they may be saved.

**APOSTOLIC EXAMPLE** **καθὼς** Paul presents himself as the embodiment of the rule (v.24): he 'pleases all in all things,' renouncing his own advantage for the salvation of the many. This self-effacing accommodation — never compromise of the gospel, but flexibility in things indifferent — is the pattern he sets, leading directly into the call to imitate him (11:1).

## καθὼς

just as

*comparative conjunction*

## κἀγὼ

I also

Nominative

*subject (crasis καί + ἐγώ, emphatic)*

κἀγὼ: crasis of καί ἐγώ, 'I too'; Paul offers his own conduct as the model.

## πάντα

in all things

Accusative

*accusative of respect*

πᾶς: 'all'; 'in all things' — in every matter that is morally indifferent.

## πᾶσιν

all (men)

Dative

*dat. (object of ἀρέσκω)*

πᾶς: 'all'; all people, of every group (v.32).

<p><b>ἄρέσκω</b> I please Pres Act Indic 1 Sg · ἄρέσκω <i>main verb</i></p> <hr/> <p>→ customary present</p> <p>ἄρέσκω: 'please, accommodate'; not flattery (cf. Gal 1:10) but loving adaptation for others' benefit.</p>	<p><b>μὴ</b> not <i>negative particle (with participle)</i></p>	<p><b>ζητῶν</b> seeking Pres Act Ptc · Nom Sg Masc · ζητέω <i>adverbial participle (manner)</i></p> <hr/> <p>→ present (concurrent/characteristic)</p> <p>ζητέω: 'seek'; the same verb as v.24 — Paul lives out the maxim he commands.</p>	<p><b>τὸ</b> the Accusative <i>article</i></p>
<p><b>ἑμαυτοῦ</b> my own Genitive <i>possessive genitive (reflexive)</i></p> <hr/> <p>ἑμαυτοῦ: 'of myself'; the reflexive sharpens the self-renunciation.</p>	<p><b>σύμφορον</b> advantage/profit Accusative <i>direct object (of ζητῶν)</i></p> <hr/> <p>σύμφορον: 'advantage, benefit' (cognate with συμφέρει, v.23); not his own profit but the good of others.</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>	<p><b>τὸ</b> the (advantage) Accusative <i>article (elliptical for σύμφορον)</i></p>
<p><b>τῶν</b> of the Genitive <i>article</i></p>	<p><b>πολλῶν</b> many Genitive <i>possessive genitive (substantival adj.)</i></p> <hr/> <p>πολύς: 'many'; the good of the many, set over against private advantage.</p>	<p><b>ἵνα</b> that <i>conjunction (purpose)</i></p>	<p><b>σωθῶσιν</b> they may be saved Aor Pass Subj 3 Pl · σώζω <i>subjunctive (purpose clause)</i></p> <hr/> <p>→ constative aorist</p> <p>σώζω: 'save, rescue, preserve'; the ultimate aim of Paul's accommodation — the salvation of the many (cf. 9:22).</p>

**On the text.** The Greek follows the standard critical text of 1 Corinthians 10, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, capitalization, and paragraphing are editorial and conventional. All thirty-three verses are present in the critical text; none is bracketed or omitted. At v.9 the critical text reads τὸν Χριστόν ('Christ'), with the variants τὸν κύριον and τὸν θεόν attested; at v.20 the words ἂ θύουσιν are printed once with the better witnesses (the Byzantine tradition repeats

θύει τὰ ἔθνη); v.28 reads ἱερόθυτον ('offered in sacrifice') with the early witnesses against the Byzantine εἰδωλόθυτον, and the closing clause of v.28 borrowed from Ps 24:1 (τοῦ κυρίου γὰρ ἡ γῆ ...) is a later harmonizing addition omitted here.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.