



Ciampa, Roy E. and Brian S. Rosner.

The First Letter to the Corinthians

Pillar New Testament Commentary

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Rightly Dividing the Word of Truth

New Jersey

I regret that I haven't had more time with this particular commentary. From the limited interaction I've had with the text I can say with confidence that Ciampa and Rosner stand shoulder to shoulder with Fee or Thiselton. I appreciate their attention to Paul's Second Temple Jewish background and his indebtedness to the OT, a subject with which both authors are very familiar, having provided the commentary on 1 Corinthians in *Commentary on the New Testament Use of the Old Testament*. I complained in my review of Craig Keener's NCCS volume on Romans that at times Paul's Jewish background could be drowned out by all the reference to his Greco-Roman background. Ciampa and Rosner cannot be charged with the same criticism.

I focused my attention on 1 Corinthians 8:1-11:1. On 8-10 the authors propose three contexts in which idol food would have been eaten: 1) Celebrations held in dining halls attached to pagan temples; 2) dinner in the private home of a pagan neighbor; and 3) the everyday eating of food procured from the local meat markets since it would likely would have been sacrificed to an idol before hitting the market. They rightly see the major issue as the association with idolatry and the risk of leading others into idolatry by example. They also affirm "christological monotheism" in which "Christ is understood to participate in God's identity" (384). I was pleased to see the sociological function of Paul's use of the Shema noted and their attention to Paul's indebtedness to Deuteronomy more broadly was refreshing.

They also rightly see 9:1-23 as providing ethical guidance that informs the prior teaching on food sacrificed to idols rather than as a digression that breaks apart the flow of Paul's argument. In other words, Paul's comments on giving up his rights for the sake of others directly speaks to the Corinthians giving up their perceived right to eat idol food for the sake of their "weaker" brethren. Lack of time limits me from saying more, but overall their treatment of these chapters is sound, although I would disagree that Paul ever envisaged a scenario in which knowingly eating idol food was okay (see Michael Li-Tak Shen's *Canaan to Corinth: Paul's Doctrine of God and the Issue of Food Offered to Idols in 1 Corinthians 8:1-11:1* for a detailed exegetical argument to this effect).

I look forward to using this commentary much more in the future and have every confidence that it will prove profitable.