1 Corinthians 10:19–22

We cried out with one spirit, “Lord Gaius, we are being slandered; we did indeed sacrifice and we sacrificed hecatombs too ... three-times already—not just once! First when at your accession to the power, second when you escaped that grievous illness which all the whole world suffered with you, and third with hope for victory in Germany.” “Enough,” he replied, “that is so, you have sacrificed, but to another, even if on my behalf; what use was it then? For you have not sacrificed to me.”

Caelestes Honores: Emperor Worship among Corinth's Earliest Christians

We cried out with one spirit, “Lord Gaius, we are being slandered; we did indeed sacrifice and we sacrificed hecatombs too ... three-times already—not just once! First when at your accession to the power, second when you escaped that grievous illness which all the whole world suffered with you, and third with hope for victory in Germany.” “Enough,” he replied, “that is so, you have sacrificed, but to another, even if on my behalf; what use was it then? For you have not sacrificed to me.”

However, he did not prohibit another sort of honors offered to good men—secondary to those offered to God—which honors we extend to the emperors and the people of Rome. We make for them perpetual sacrifices; and not only do we celebrate such (rites) every day, at the expense of the whole Judean community, but, while we sacrifice no other victims at the expense of the community, not even on behalf of the (imperial) family, to the emperors alone we present this signal honor which we render to no one else among mortals.

19 What am I saying? That sacrificial meat is something? Or that an idol is something? 20 Rather, (I am saying) that what they sacrifice, [they sacrifice] to daimonia and not to God; and I do not want you to become partnered with daimonia. 21 You are unable to drink from both the Lord’s cup and that of daimonia, nor are you able to share the Lord’s table and that of daimonia. 22 Or do we provoke the Lord to jealousy? Are we stronger than he?

He who bound to his forefathers, was seen to be a God, Caesar has moved on to them, but he who has been both awaited and hoped for, has been revealed as Emperor, and the good daimon of the world, who is the origin (?) of all good, Nero Caesar has been revealed.

[5] OGIS 666
To good tyche: When [[Nero]] Claudius Caesar Augustus Germanicus Emperor, the good daimon of the world, together with all good things offered benefaction to Egypt, employing his most brilliant foresight, sent to us Tiberius Calidius Balbillus prefect (the famed astrologer)...
ἀγαθῇ τύχῃ· ἐπεὶ [Νέρων] Κλαύδιος Καίσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ, ὁ ἄγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἄκαθι σοὶ εὐρεγετήσας ἄγαθος τὴν Ἀγάπην τῆς ἐναργεστάτην πρόνοιαν ποιησάμενος ἐπεμψεν ἡμεῖς τῷ Ἱβέριον Κλαύδι[ι]ον Βάλβυλλον ἡγεμόνα…

Do you not know that *genii* are called *daemones*, and hence in the diminutive form, *daemonia*?

Nescitis *genios daemonas* dici et inde diminutiva voce *daemonia*?

Thus, they call on their *numen*, supplicate their statues, entreat their *genius*, that is *daemon*, and for them it is safer to swear falsely by the *genius* of Jove than their kings.

Sic eorum numen vocant, ad imagines supplicant, *Genium*, *id est daemonem*, implorant, et est eis tutius per Iouis Genium peierare quam regis.

[8] Pausanius, *Descr.* 2.3.1
Above the forum is the Temple of Octavia (Temple E), sister of Augustus, who ruled over the Romans after Caesar, the founder of the present Corinth.

ὑπὲρ δὲ τῆς ἱερᾶς ὁρασίας νυὸς ἀδελφῆς Αὐγούστου βασιλέως Ῥωμαίων μετὰ Καίσαρα τὸν οἰκιστὴν Κορίνθου τῆς νῦν.

The Forum of Roman Corinth
[9] 1 Corinthians 8:4b–6

4b we know that (there is) no idol in the world and that (there is) no god except the one (God). 5 for even if there are so-called gods either in heaven or on earth, just there are many gods and many lords; 6 rather, for us, there is one God, the father, from whom all things are and we are for him, and one Lord, Jesus Christ, through whom all things are and we are through him.

οἴδαµεν ὅτι οὐδὲν εἴδωλον ἐν κόσµῳ καὶ ὅτι οὐδεὶς θεὸς εἰ µὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν λεγόµενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὅσπερ εἰσὶν θεοὶ πολλοί καὶ κύριοι πολλοί. 6 ἀλλ᾽ ἡµῖν εἷς θεὸς ὁ πατὴρ ἐξ ὑµῶν καὶ ήµεῖς εἷς αὐτόν, καὶ εἷς κύριος ᾿Ησιόδος Χριστός δι᾽ οὗ τὰ πάντα καὶ ἡµεῖς δι᾽ αὐτοῦ.

Bibliography


