

Chapter Eight

8.1: Now concerning food offered to idols: we know that “all of us possess knowledge.” “Knowledge” puffs up, but love builds up.

This is the shortest paragraph of First Corinthians, a mere thirteen verses.

The familiar particle *de* rendered as “now” signals a new subject of concern to the Christians at Corinth surrounded by unbelievers who worshiped a variety of divinities with various religious practices. More preciously the issue at hand pertains to food consecrated to pagan gods. Food after all is something you consume and becomes part of you. Such was Paul’s concern.

The **RSV** seems to be the only version that uses parentheses perhaps as a way to set off knowledge as possessed by everyone as well signifying its abuse.

Note the verb *oida* + to know more along the lines of having information about and two words for knowledge, *gnosis* +, comprehension or grasp about something. Despite each person having *gnosis* more or less inbuilt, nevertheless it puffs up, *phusioo* also as to inflate. Compare this verb with *oikodomeo* literally to build or to construct a house. Both pertain to expansion but of two very different orders.

8.2: If any one imagines that he knows something, he does not yet know as he ought to know.

Here the verb *dokeo* + more along the lines of entertaining a specific thought precedes three instances of the verbal root of *gnosis*, *ginosko* +. In sum, *dokeo* tends to color the two verbs at hand. First comes knowing with regard to something (*ti*) which leads to the second instance of *ginosko* as *oupo* (not yet). Finally the third *ginosko* is rendered *kathos dei* (as is necessary). Thus *ginosko* colored by *dokeo* distorts knowledge which pertains to God as born out by the next verse.

8.3: But if one loves God, one is known by him.

Here Paul changes the whole meaning of *ginosko* + as outlined in the first two verses. That is to say, he puts *gnosis* in terms of love, *agapao* + being the root of *agape*. Here the active nature of *agapao* leads to the passive knowing or *ginosko*.

8.4: Hence as to the eating of food offered to idols we know that “an idol has no real existence” and that “There is no God but one.”

Peri or around also as concerning rendered here as “hence” serves to introduce greater details with regard Paul’s thoughts about idols. He puts the verb *oida* + or to know in the first person plural inferring that just about all Christians knew that idols were essentially empty. That is to say, an idol lacks real existence, *ouden* being a negative particle or nothing. The Greek text has *kosmos* + and is rendered as “in the world.”

What gives credence to this belief about the emptiness of idols is that God is one which has its roots in Dt 4.35: “To you it was shown that you might know that the Lord is God; there is no other besides him.”

This is another instance (cf. vs. 1) where the **RSV** uses parentheses here to make a contrast.

8.5: For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—

This and the next verse form one extended sentence.

We have here the third instance where the **RSV** uses parentheses to distinguish between gods and lords.

Paul acknowledges a fact of life prevalent in the society of his day, namely, the widespread acceptance of gods and lords. As for the former, they seem to belong more to the earth.

8.6: yet for us there is one God, the Father, from whom are all things and for whom we exist and one Lord, Jesus Christ, through whom are all things and through whom we exist.

Alla + or yet (also as but) serves to contrast the worship of gods and lords compared with the one God and Father associated with Christians, Paul naturally as one of them. Note the two prepositions associated with God: *ek* and *eis*, from and into. On this same level is Jesus Christ as one Lord (compared with many in the previous verse, *kurios* being the noun used in both instances).

With regard to Jesus, the preposition *dia* or through is associated with him as well as the life proper to Christians.

8.7: However, not all possess this knowledge. But some, through being hitherto accustomed to idols, eat food as really offered to an idol; and their conscience, being weak, is defiled.

This verse contains two sentences, the first being succinct and a kind of warning. That is to say, not all persons have this knowledge or *gnosis* + as noted in the previous verse. It's rendered literally as "not in all."

Paul acknowledges a situation that's fairly common in his day, namely, that some people are accustomed to idols, *sunetheia* being a noun signifying that people have shared interests (*sun-* or with + *ethos* or custom, usage). The adverb *arti* rendered here as really serves to drive home this associated between people and the food associated with idols. As a result, their conscience (*suneidesis*, literally a knowing with) is weakened (the adjective *asthenes*) and thus defiled. I.e., *asthenes* leads to *moluno* also as to stain.

With regard to the adjective *asthenes*, note that from here to the rest of Chapter Eight it occurs with some frequently. It seems that Paul is especially concerned with such persons who are weak, that is, in their consciences.

8.8: Food will not commend us to God. We are no worse off if we do not eat and no better off if we do.

Paristemi or literally to stand beside or in the presence of is the verb for commend. It's with respect to food (*broma* +) or more accurately in accord with what Jewish religious customs prescribe. While Paul doesn't speak of this in an explicit fashion, he seems to imply it.

In the second sentence Paul says that we...Christians...remain neutral with regard to prohibitions pertaining to food.

8.9: Only take care lest this liberty of yours somehow become a stumbling block to the weak.

Paul acknowledges the freedom Christians enjoy compared with being subject to prohibitions pertaining to food. *Blepo* + or to see is with the noun *exousia* + usually rendered as authority. The biggest danger is that such *exousia* can become an obstacle to those who are weak or *asthenes* +, *proskomma* also as an occasion when we experience pain. It consists of the root *komma* or stamp, impression prefaced with the preposition *pros-* indicative of immediate or purposeful direction.

8.10: For if any one sees you, a man of knowledge, at table in an idol's temple, might he not be encouraged if his conscience is weak to eat food offered to idols?

The phrase “man of knowledge” is rendered as “having *gnosis* +.” Implied is the ability to discern what’s appropriate for a Christian when it comes to relating with the pagans of Corinth. Despite being possessed with *gnosis*, a Christian can be encouraged by a friend or by reason of some occasion to eat food offered to idols. The verb at hand is *oikodomeo*, literally to build up. Such an instance would occur if the Christian’s conscience is weak, *suneidesis* and *asthenes* (both +).

8.11: And so by your knowledge this weak man is destroyed, the brother for whom Christ died.

A consequence of giving in to attending a function where food is eaten in honor of an idol results in a weak person being destroyed, *asthenes* and *apollumi* (both +). This happens when a fellow Christian has knowledge or *gnosis* + of the just mentioned consequences and does nothing about it. Paul puts it even more poignantly by saying that Christ had died for such a person who partook of such a pagan celebration.

8.12: Thus sinning against your brethren and wounding their conscience when it is weak, you sin against Christ.

Paul puts the just mentioned example as both sin and wounding, *hamartano* and *tupto*, the latter also as to strike. The second affects one’s conscience when weak, *suneidesis* and *asthenes* (both +). However, the first *hamartano* is worse because it is literally “into (*eis*) Christ.” In other words, partaking of a pagan ceremony is a complete rejection of Jesus Christ.

8.13: Therefore if food is a cause of my brother's falling, I will never eat meat lest I cause my brother to fall.

Paul speaks as food as being a cause for falling, *skandalizo* literally to trip up. Awareness of this possibility prevents him from eating meat. Note the distinction between *broma* + and *kreas* (food in general and meat), the latter more specifically associated with the sacrifice of animals. The whole idea with regard to attending such pagan ceremonies is that a person becomes what he or she consumes. In sum, it’s a shortcut for a Christian to become a pagan.

Chapter Nine

9.1: Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my workmanship in the Lord?

Thus far Paul has been focused upon the various problems facing the church at Corinth. However, in this new chapter he can't help but blurt out what he feels about his status. This is put in the form of four rapid fire rhetorical questions not meant to be answered but to be reflected upon by the Christians he's addressing. The four questions are as follows:

- Eleutheros* + or free which seems to apply to what anyone may think of him.

- Apostolos* or apostle. Some may have questioned Paul's calling and therefore his legitimacy.

- Paul refers to his conversion in Chapter Nine of Acts of the Apostles. Note that he did not see Jesus but heard his voice. He remained blind for some time afterwards.

- Ergon* + here rendered as workmanship which is a more becoming way of rendering this word because it implies craftsmanship. Clearly Paul is referring to the founding of the Christian community at Corinth.

9.2: If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

Paul is referring to those who have doubted his legitimacy as an apostle which he had stated in the second and third sentence of vs. 1. However, he has faith in the Corinthian church who accept this legitimacy. Paul takes special pride in them being the seal of his apostleship, *sphragis*. This word is inseparable from an important document.

9.3: This is my defense to those who would examine me.

Apologia or defense, reply. In this short verse Paul expresses confidence in his calling, especially with regard to those who would examine him, *anakrino* suggesting careful study of a question. Some at Corinth may have doubted Paul's legitimacy though he doesn't elaborate on this.

9.4: Do we not have the right to our food and drink?

With this verse Paul launches into a whole series of rhetorical questions intended to put to rest doubts about him. Apparently he had taken these doubts to heart, here referring to the most basic right or *exousia* + there is, to take nourishment.

9.5: Do we not have the right to be accompanied by a wife as the other apostles and the brothers of the Lord and Cephas?

Another use of the noun *exousia* + as right, this time with regard to the apostles having a wife. It seems that Paul favors this select group to move about with their spouses. Cephas is Aramaic for rock and thus refers to the apostle Peter. Such tantalizing bits of information unfortunately are not spelled out and run the risk of being overlooked or ignored.

9.6: Or is it only Barnabas and I who have no right to refrain from working for a living?

Here *exousia* + is in reference to both Paul and Barnabas who must work for a living in addition to preaching the Gospel. As for Paul's work as a maker of tents, cf. Acts 18.3: "and because he was of the same trade he stayed with them, and they worked, for by trade they were tent makers."

9.7: Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?

Paul throws out three rhetorical questions in rapid succession with regard to putting effort into work and rightfully obtaining the benefits of it.

9.8: Do I say this on human authority? Does not the law say the same?

The way the first rhetorical question reads literally as "according to man."

In the second sentence Paul refers to the law or *Torah* + which concurs with human authority. He elaborates on this in the next verse.

9.9: For it is written in the law of Moses, “You shall not muzzle an ox when it is treading out the grain.” Is it for oxen that God is concerned?

Paul cites the law or *Torah* of Moses with regard to an ox when it’s treading out grain, specifically Dt 25.4 which is basically the same text. Then he adds a rhetorical question pertaining God as concerned with oxen, implying that human beings are more important.

9.10: Does he not speak entirely for our sake? It was written for our sake because the plowman should plow in hope and the thresher thresh in hope of a share in the crop.

The first sentence in this verse is rhetorical by nature in reference to Moses and Dt 25.4 cited above. “For our sake” is rendered literally as “through us.”

In the second sentence Paul backs up the claim of Moses who had written that verse “through us.” Both the plowman and thresher work in hope of reaping their efforts, *elpis* as hope or the looking forward to something with confidence.

9.11: If we have sown spiritual good among you, is it too much if we reap your material benefits?

Paul uses the first person plural implying as he often does those who are associated with him. If he (and they) have sown literally “the spiritual” or *pneumatikos* +—good being implied in the adjective—he asks if it’s too much (*megas*, great) if he (and they) reap material benefits belonging to the Corinthians. *Sarkikos* + being the adjective also as pertaining to the body. To the first belongs *speiro* and to the latter, *therizo*. Between both is an interval time of growth.

9.12: If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

This verse consists of two sentence, the first being rhetorical by nature where Paul is posing a question to the Corinthians with regard to the rightful claim noted in the last verse. This pertains to an exchange of material benefits for spiritual ones. *Metecho* or literally to have with is the verb at hand with regard to *exousia* +. Paul is

inferring that he and those associated with him have a greater share in the claim at hand.

In the second sentence Paul reveals his deference. Again using the first person plural, he refrains from making use the right (*exousia* +) at hand. Instead, he prefers to endure anything over putting an obstacle in the way of the gospel as it pertains to Christ. *Stego* or to endure infers passing over in silence with regard to *egkope* or hindrance. This is with regard to *euaggelion* +, literally good news.

9.13: Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings?

Though the Corinthians are far removed from the Jerusalem temple, Paul presumes they have knowledge of Jewish observances. Most likely this is from contact with Jews living in Corinth with whom they share a certain commonality. Those who are in the temple's service and those serving at the altar (priests?) are introduced as a kind of background for the verse to follow.

9.14: In the same way the Lord commanded that those who proclaim the gospel should get their living by the gospel.

The key word here is *houtos* + or "in the same way." Paul has in mind a Gospel verse such as Mt 10.10¹ in reference to those obtaining a living: "(Take) no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food." *Kataggello* is the verb meaning to make known in a public fashion with reference to *euaggelion* +. Paul's reference to Mt 10.10 puts this level on a divine command, *diatasso* + literally to set or to order through.

9.15: But I have made no use of any of these rights, nor am I writing this to secure any such provision. For I would rather die than have any one deprive me of my ground for boasting.

This verse consists of two sentences, the first where Paul boasts (*kauchema* + or a noun) for not making use of any rights, that term not being used but referring to the verses above where he places himself among those who, though they deserve

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This reference is provided as a footnote in the Greek critical text along with Lk 10.7 and Gal 6.6.

recompense for preaching the gospel, he does not want anything. The second part of this sentence reads literally “I have not written these in order that thus might be in me.”

In the second sentence Paul prefers death over being deprived for any reason for boasting, *kenoo* being the verb which is more along the lines of being emptied.

9.16: For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel!

This verse consists of three sentences. The first is with regard to those occasions when Paul preaches the gospel, *euaggelizo* + which doesn't allow him to do any boasting, *kauchema* +. This reads literally “not is to me boasting.”

The second sentence puts this preaching into perspective, that is, necessity to do so is laid upon Paul: *anagke* + and the verb *epikeimai* also as to set upon.

The third sentence has Paul telling the Corinthians in his letter which reads as if here were present among them. He would suffer condemnation if he doesn't engage in *euaggelizo* +, this signified by *ouai* rendered as woe and also as an expression of horror or disaster.

9.17: For if I do this of my own will, I have a reward; but if not of my own will, I am entrusted with a commission.

With regard to preaching the Gospel, Paul offers two consequences: reward vs. commission, *misthos* also as remuneration and *oikonomia* also as responsibility or management (*oikos* or house + *nomos* or law, dispensation). With regard to the former Paul is willing but to the latter, this is lacking: *hekon* vs. *akon*.

9.18: What then is my reward? Just this: that in my preaching I may make the gospel free of charge, not making full use of my right in the gospel.

The first sentence is rhetorical by nature where Paul asks himself a question equally applicable to the Corinthians. He's eager to inform them that his preaching is free of charge, *adapanos* (*dapanos*: lavish, extravagant), and seeks no reward or *misthos* +. Note the three words with regard to the Gospel, *euaggelion* + (twice) and the verbal root *euaggelizo* +. At the same time Paul claims that if he wanted to, he could make legitimate demands for his work, the verbal root *chraomai* or to make use of prefaced

with the preposition *kata-* which intensifies it, in accord with. *Exousia* + here is right, also as authority.

Throughout these verses Paul comes across as high-strung which probably is traceable to his years as persecutor of the followers of Jesus Christ.

9.19: For though I am free from all men, I have made myself a slave to all that I might win the more.

A voluntary contrast with regard to Paul consisting of two words, free and made a slave, *eleutheros* + and *douleuo*. To be a slave means to be treated as a possession, an object instead of a human being. Paul puts himself in this situation to win over more persons, *kerdaino*, also to acquire by effort or investment. Perhaps by reducing himself pretty much to a thing and being subject to all sorts of manipulation, he can make himself useful in a non-threatening manner.

9.20: To the Jews I became as a Jew in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law.

Paul was a Jew by birth and becomes one which seems to be a kind of contradiction. Perhaps he's referring to his new life as a Christian though at the time this word wasn't applicable. The same attitude applies with regard to the law or *Torah*. The verb *kerdaino* + occurs twice here in order to gain those subject to the *Torah*. However, By reason of not being subject to *Torah*, Paul enjoys a certain maneuverability.

9.21: To those outside the law I became as one outside the law—not being without law toward God but under the law of Christ—that I might win those outside the law.

Note the use of the adjective *anomos* or outside the law or *Torah*. It contrasts with *ennomos* or under (in) the law, *Torah* being contrasted with Jesus Christ. Even though Paul identifies with those who are *anomos*, by reason of being *ennomos* he wishes to win over (*kerdaino* +) those who are *anomos*.

9.22: To the weak I became weak that I might win the weak. I have become all things to all men that I might by all means save some.

The first sentence continues the theme of identification, Paul becoming weak or *asthenes* + again with the intent of winning over those who are such, *kerdaino* +.

In the second sentence Paul is willing to become all things to all men to at least save (*sozo* +) some. These words bear a certain parallel to Jesus Christ as in Phl 2.7: “but emptied himself.”

9.23: I do it all for the sake of the gospel that I may share in its blessings.

Here Paul sums up his willingness to accommodate himself, that is, for (*dia*, through) the gospel or *euaggelion* +. And so his actions are geared to share in the blessings of this gospel, *sugkoinoneo* literally as to be common with.

9.24: Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it.

Paul concludes the last four verses of this chapter with an athletic analogy. Despite multiple contestants, only one wins and receives the prize or *brabeion* also reward for exceptional performance.

In the second sentence Paul urges the Corinthians to run or *trecho* in order to receive the prize, *katalambano* connoting seizing or grasping it. Running suggests a short time span, something Paul was keenly aware of and wishes to transmit to his readers.

9.25: Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable.

Self-control is the hallmark of all athletes, *egkrateuomai* also as to abstain. This doesn't pertain to a few specifics but with regard to everything.

The second sentence contrasts that which is perishable with what is imperishable, *phthartos* vs. *aphthartos*.

9.26: Well, I do not run aimlessly, I do not box as one beating the air;

This and the next or last verse to Chapter Nine form one sentence.

Paul uses two athletic examples from which he refrains. The first consists in running or *trecho* + (cf. vs. 24) without a goal, *adelos* as doing something in an uncertain fashion; the adjective *delos* as clear, evident. The second is boxing; beating the air is a waste of time and accomplishes nothing. The verb is *dero* also as to beat or to whip.

9.27: but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified.

Alla + or “but” is in contrast to *adelos* and *dero* of the previous verse. Paul deals with his body in two ways, both of which suggest being the source of pain as well as temptation. The first verb *hupopiazō* is quite vivid, to blacken an eye or to strike the face and applies to the body as a whole. The second verb *doulagō* similarly is vivid, to lead into slavery.

In concluding Chapter Nine, Paul is at great pains to show that he not be disqualified from preaching, the verb *kerusso* + and the adjective *adokimos* as rejected, of not standing the test. The context is that running a course noted in vs. 24. As noted in vs. 18, Paul finds personal value in using such strenuous sounding language since he never can lose sight of having been a persecutor of Christians.

Chapter Ten

10.1: I want you to know, brethren, that our fathers were all under the cloud, and all passed through the sea,

This verse begins an extended sentence running through vs. 4.

Paul starts off this part of his letter with reference to the Israelites of old, calling them “our fathers.” In other words, he is making a connection between them and the Corinthians, some if not many of whom have been Jews and retain a close fondness with that religion. He puts it in terms of a negative verb, *agnoeo* or not to know along with *ou* or “not.”

Those to whom Paul refers were under the cloud or *nephele* which has a protective connotation as in Ex 13.22: “the pillar of cloud by day and the pillar of fire

by night did not depart from before the people.” Paul mentions *nephele* first which according to Exodus comes after the Israelites passed through the Red Sea.

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

Note the two uses of prepositions as pertaining to baptism, *eis* or into with regard to Moses and *en* or in with regard to both cloud and sea. The one with regard to Moses has a more embedded presence, if you will, which is followed by the other two. Moses is the person instrumental in leading the Israelites so naturally has this exalted role.

10.3: and all ate the same supernatural food

Reference is to Ex 16.4: “Then the Lord said to Moses, ‘Behold, I will rain bread from heaven for you; and the people shall go out and gather a portion every day that I may prove them, whether they will walk in my law or not.’” The second part of this verse is inferred as pertaining to the Corinthians. *Pneumatikos* modifies *broma* or food, both +.

10.4: and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ.

As for the drinking to which Paul refers, see Ex 17.6: “Behold, I will stand before you there on the rock at Horeb; and you shall strike the rock, and water shall come out of it that the people may drink.”

Here *pneumatikos* + modifies Rock or *Petra*. This was not stationary but followed the Israelites, *akoloutheo*. Num 20.11: “And Moses lifted up his hand and struck the rock with his rod twice; and water came forth abundantly, and the congregation drank and their cattle.” The physical Petra did not follow the Israelites which was symbolic of the one as Christ.

10.5: Nevertheless, with most of them God was not pleased; for they were overthrown in the wilderness.

Alla + rendered as “nevertheless” signifies a change after the first four verses which have adopted a positive tone. Paul rightly says that God wasn’t pleased with most of the Israelites, *eudokeo* +. *Katastronnumi* is the verb at hand which fundamentally means to lay low; also as to spread out and according to the verbal root, to cover. The context is the wilderness, *eremos*. “Because the Lord was not able to bring this people into the land which he swore to give to them, therefore he has slain them in the wilderness” [Num 14.16].

10.6: Now these things are warnings for us, not to desire evil as they did.

Here Paul gets to the reason for having cited references to the Israelites in the Sinai desert after their departure from Egypt. All the examples given are warnings, *tupos* being the effects of a blow which intimates suddenness. Paul uses the first person plural referring to the Corinthians who aren’t to desire evil as with the case of the Israelites. *Epithumeo* means to set one’s heart or *thumos* (soul as well as heart) upon, *epi*- with regard to that which is *kakos*, evil.

10.7: Do not be idolaters as some of them were; as it is written, “The people sat down to eat and drink and rose up to dance.”

Eidololatries or idol worshipers which has a specific reference: “And they rose up early on the morrow and offered burnt offerings and brought peace offerings; and the people sat down to eat and drink and rose up to play” [Ex 32.6]. The context is the worse breach Israel had made with the Lord, that is, worship of the golden calf due to Moses’ delay in coming down from the mountain. What makes the situation worse is that the Israelites enjoyed themselves so quickly after having forgot the Lord.

10.8: We must not indulge in immorality as some of them did, and twenty-three thousand fell in a single day.

While presenting the golden calf incident which perhaps was the worst example of Israel’s infidelity to the Lord, Paul holds up another example to the Corinthians that they do not imitate it in any way. *Porneuo* means to engage in sexual immorality, to fornicate. Reference is to when Israel “yoked himself to Baal of Peor” [Num 25.2] and “those that died by the plague were twenty-four thousand” [vs. 9].

10.9: We must not put the Lord to the test as some of them did and were destroyed by serpents;

This verse is an extended sentence continuing into the next verse.

Paul continues with a warning from Israel's example, not putting the Lord to the test, *ekpeirazo*, where the preposition *ek-* or from emphasizes the action at hand. If so, the fate is destruction by serpents, *apollumi* + by serpents, *ophis* also as snake. "Then the Lord sent fiery serpents among the people, and they bit the people so that many people of Israel died" [Num 21.6].

10.10: nor grumble, as some of them did and were destroyed by the Destroyer.

Gogguzo is the verb to grumble, also to murmur. The three letters *g* give this word a sound which fits its meaning. To engage in *gogguzo* results in *apollumi* + by the Destroyer as in the previous verse, *Olothreutes* possibly referring to Satan.

10.11: Now these things happened to them as a warning, but they were written down for our instruction, upon whom the end of the ages has come.

A contrast between *tupikos* and *nouthesia*, warning and admonition or instruction,. The former is with the verb *sunbaino*, literally to go with suggesting accompaniment whereas the latter is with the preposition *pros* indicative of directness or immediacy.

With regard to *nouthesia*, the end or the ages has come, *tele* implying completion of the plural *aion* which here can apply to the various stages of God's intervention with regard to Israel and beyond. The verb *katantao* as to arrive or to reach is used with *tele* and can also apply to the obtaining of an inheritance.

10.12: Therefore let any one who thinks that he stands take heed lest he fall.

Hoste + for "therefore" serves to warn anyone who thinks himself firm in his position and that a fall is not possible. The verb *blepo* + or to see is used.

10.13: No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength but with the temptation will also provide the way of escape that you may be able to endure it.

This verse contains two sentences, the second being exceptionally long. In the first one Paul shows an appealing understanding with regard to the Corinthians. That is to say, temptation or *peirasmos* also as trial described as human (*anthropinos*) is characterized as having laid hold of them, *lambano* +.

In the second sentence Paul is quick to say that God is faithful or *pistos* +. He won't allow anyone to be tempted beyond one's strength, *peirazo* +. God will provide a means of escape (*ekbasis* or going out or from) that one may endure the temptation, *hupophero* literally to carry or to bear under.

10.14: Therefore, my beloved, shun the worship of idols.

Paul shifts his tone by uses of *dioper* beginning this verse rendered as "therefore" and also as "for this very reason" and addresses the Corinthians as beloved, *agapetos*. *Pheugo* + is stronger than "shun," more along the lines of fleeing with regard to worship of idols, *eidololatria*.

10.15: I speak as to sensible men; judge for yourselves what I say.

The previous verse speaks of those who are *agapetos*. Among them are those who are sensible or *phronimos* +. Paul leaves it up to them to judge what he is saying, *krino* +.

10.16: 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?

This verse contains two rhetorical questions pertaining to the Eucharist. The cup or *poterion* is described as one of blessing or *eulogia*, one we bless or *eulogeo* +. The reason for this is that it's a participation in Christ's blood, *koinonia* +, is a commonality or association.

As for the bread also used in the Eucharist, it too is a *koinonia* in Christ's body.

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

Paul mentions one bread twice which has as its correspondence those partaking it as one body or *soma*, the verb being *metecho* or to have with (both +).

10.18: Consider the people of Israel; are not those who eat the sacrifices partners in the altar?

Paul urges the Corinthians to consider the Israelites, *blepo* + more to look at closely. They ate sacrifices and thus were partners in the altar, *koinonos* or common; cf. *koinonia* in vs. 16. “And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten on the day of his offering; he shall not leave any of it until the morning” [Lev 7.15]. This refers to the priests.

10.19: What do I imply then? That food offered to idols is anything or that an idol is anything?

Paul asks rhetorically what he’s implying by this Eucharistic imagery, *phemi* also as to say. He adds a second rhetorical question with regard to food offered to idols which he will answer in the following verse.

10.20: No, I imply that what pagans sacrifice they offer to demons and not to God. I do not want you to be partners with demons.

This verse consists of two sentences. In the first the verb “imply” is lacking and reads literally “that which the nations are sacrificing,” *ethnos* being bracketed in the critical Greek text. Their sacrifices are to demons, not to God, *daimonion* also as evil spirit.

In the second sentence Paul does not want the Corinthians to be partners with demons, *koinonos* +. This was a real temptation, given the cosmopolitan nature of Corinth.

10.21: 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.

Paul uses two instruments with regard the consumption of food but on a spiritual level, cup and table, *poterion* + and *trapeza*. A person must chose one of the other, that is, the Lord or demons, *daimonion* +.

10.22: Shall we provoke the Lord to jealousy? Are we stronger than he?

Two rapid fire rhetorical questions. The first sentence suggests the danger of provoking the Lord, of making him jealous. The verbal root *zeloo* or to be jealous is modified by the addition of the preposition *para-* inferring that jealousy is beside the Lord.

In the second sentence Paul asks whether or not we as humans are stronger than God, *ischuros* +.

10.23: “All things are lawful” but not all things are helpful. “All things are lawful” but not all things build up.

Both sentences have the same words in parentheses which do not seem to have any biblical reference. The first sentence has a contrast between the positive lawful vs. the negative helpful, *exestin* and *sumphero*, both +.

In the second sentence is a contrast between *exestin* and *oikodomeo*, both +.

10.24: Let no one seek his own good but the good of his neighbor.

Paul cautions seeking (*zeteo* +) the good of a neighbor, not one’s own. “Good” is not in the Greek critical text. Instead, it reads literally “the of oneself” and “the of the other.”

10.25: Eat whatever is sold in the meat market without raising any question on the ground of conscience.

Inferred are meat offerings that have been offered to idols. Once in the market, they are up for sale and thus have lost their association with pagan gods. Because of this there is no reason for this to affect one’s conscience, *suneidesis* +.

10.26: For “the earth is the Lord's and everything in it.”

Pleroma for “everything” also means fullness. Paul quotes Ps 24.1 which runs in full as “The earth is the Lord’s and the fullness thereof, the world and those who dwell therein.”

In the Hebrew text the psalmist makes a distinction between the earth and its fullness (*‘erets* and *melo’*), the former referring to the planet itself and the latter to what lives on it. He makes a further distinction between the world (*tevel*) and those dwelling (*yashav*) on it. More specifically, *tevel* refers to the inhabitable world opposed to the desert or *midbar*.

10.27: If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.

Apistos + or “unbelievers,” literally no faith. The verb *thelo* + as to wish shows a courteousness between the two groups. Once seated for a meal, the Christian is to eat what’s set before him without being bothered by his conscience, *suneidesis* +.

10.28: (But if some one says to you, “This has been offered in sacrifice,” then out of consideration for the man who informed you and for conscience' sake–

The **RSV** has this verse and part of the next one in parentheses perhaps showing it’s a kind of footnote or supplement to Paul’s cautionary words about eating meat sacrificed to idols. In sum, he puts great importance upon conscience or free choice as represented by the noun *suneidesis* + which occurs once here and twice in the next verse.

10.29: I mean his conscience, not yours–do not eat it.) For why should my liberty be determined by another man's scruples?

The sentence begin in the previous verse which is in parentheses concludes here. Paul advises that a person refrain from eating what had been sacrificed to idols.

In the second sentence which is rhetorical by nature Paul asks aloud what should one’s liberty (*eleutheria*) be determined (*krino* + or to judge) by the scruples of someone else, that is, his conscience or *suneidesis* +.

10.30: If I partake with thankfulness, why am I denounced because of that for which I give thanks?

At heart of the matter here is being thankful for the food at hand as distinct from that with which it had been associated. Note the words here: *metecho* + or literally to have with, *charis* + or thankfulness, also as grace and *blasphemeo*, to speak against God.

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

This verse solves any and all issue with regard to eating meat sacrificed to idols and the personal relationships involved. One must do everything for the glory of God, *doxa* +.

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

This and the next verse form one extended sentence and bring Chapter Ten to a close.

Paul extends the simple yet profound words of the previous verse to human relationships. That is to say, he advises not to give offense, *aproskopos* fundamentally as blameless, being without fault because of not giving offense. Note the three categories, if you will: Jew, Greek and church (*ekklesia* +) of God. Those whom Paul is addressing belong to the third group.

10.33: just as I try to please all men in everything I do, not seeking my own advantage but that of many, that they may be saved.

This final verse of Chapter Ten reveals Paul's basic attitude: not so much as pleasing everyone but putting effort in doing so, *aresko* also as to act in a fawning manner. He doesn't seek his own advantage but that of many, *sumphoron* +, literally that which is carried with. The ultimate goal is *sozo* + or to save, this verb applicable to all who do not believe in Jesus Christ which is just about everyone on the planet.

Chapter Eleven

11.1: Be imitators of me, as I am of Christ.

A footnote in the **RSV** says that from this point through Chapter Fourteen Paul discusses various ways of worship with emphasis upon the Eucharist.

Paul unabashedly presents himself as worthy of imitation, *mimetes*. If the Corinthians follow his example, automatically they will be *mimetes* of Christ. The advantage here is that Paul is an apostle while at the same time is fully aware of his secondary role. To be an imitator means following closely each and every thing and word pertaining to Christ. Involved is a kind of effortless effort.

11.2: I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you.

Epaino is the verb for commend, fundamentally as to praise. Paul is laying out here what he is going to expound in the following verses. He begins this praise by bringing the following two things done by the Corinthians:

-They remember Paul in every possible way, *mimneskomai* also as to keep in mind.

-They are maintaining the traditions as Paul had handed on to the Corinthians. The verb is *katecho* literally as to have in accord with (*kata-* & *echo*) concerning that which is handed down beside or *para-*, *paradosis*. Such handing down is effected by a verb also prefaced with the preposition *para-*, *paradidomi*.

11.3: But I want you to understand that the head of every man is Christ, the head of a woman is her husband and the head of Christ is God.

The small word *de* + rendered here as “but” is where Paul shifts from his introductory words to getting down to what he wishes to say to the Corinthians. They’ve encountered this attitude several times before and are aware that Paul is quite serious.

Oida + or to understand pertains to Christ who’s the head of every man, *kephale* which here is not unlike *arche* or first principle. *Kephale* is used three times, the second with regard to the husband of a woman and the third with regard to God (the Father implied) of Christ. This *kephale* is outlined as follows: of man, of a woman and of Christ.

11.4: Any man who prays or prophesies with his head covered dishonors his head,

This and the next verse form an extended verse.

When covered, a man's head is a sign of dishonor to the Lord. The verbal root is *katischunomai* prefaced with the preposition *kata-* which here intimates down and thus intensifies the dishonor at hand.

Kata as a free-standing preposition is used with *kephale* + or head.

That which is being dishonored is prayer and prophesy, the former being *proseuchomai* generally as to make intercession.

11.5: but any woman who prays or prophesies with her head unveiled dishonors her head—it is the same as if her head were shaven.

Here *de* + or “but” serves to make a contrast between a man who prays or prophesies with a covered head and a woman who does the same with a head unveiled. As for the latter, this brings dishonor upon her head, *kephale* + and *kataischunomai* + as in the previous verse. Such a practice is equivalent to an unshaven head.

11.6: For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil.

The first part of this verse deals with a woman who disregards customs with regard to public worship.

The second part of this verse deals with a woman who suffers disgrace when her hair is cut off, *aischros* being the adjective and is from the root *kataischunomai* as above. In this instance Paul urges her to wear a veil for a covering.

11.7: For a man ought not to cover his head since he is the image and glory of God; but woman is the glory of man.

From here through vs. 12 Paul has in mind the Genesis creation of man and woman with focus upon what it means to be the image of God.

In accord with Gn 1.27 a man is the image and glory of God (*eikon* and *doxa* +) and for this reason should not cover his head. The verb to be is *huparcho* which literally means to begin from under and implies coming into existence. On the other hand, a woman is the *doxa* of man, *eikon* not mentioned.

11.8: (For man was not made from woman, but woman from man.)

The RSV has this and the next verse in parentheses inferring that the two are not unlike important footnotes where Paul wishes that the Corinthians understand the Genesis narrative presenting the proper order of creation concerning man and woman.

11.9: Neither was man created for woman but woman for man.)

The previous verse has the verb *eimi* or to be where as here the verb is *ktizo* or to create as it is applicable to woman with regard to man.

11.10: That is why a woman ought to have a veil on her head, because of the angels.

Paul claims that a veil on a woman's head is because of the angels, *aggelos* being a messenger or one who is sent. A footnote in the NIV says that "Paul's meaning here is obscure. Perhaps mentioned here because they are interested in all aspects of the Christian's salvation and are sensitive to decorum in worship."

11.11: (Nevertheless, in the Lord woman is not independent of man nor man of woman;

As noted with regard to vss. eight and nine, the parentheses infer that this verse and the next are not unlike supplements and contains information already known by the Corinthians.

The word for "independent" is *choris* or "without" used twice and is applicable to both man and woman with the stipulation that they are "in the Lord."

11.12: for as woman was made from man, so man is now born of woman. And all things are from God.)

The first part of the concluding sentence starts with *hosper* and is followed by *houtos* +, giving it a sense of balance, “for” leading to “so.” Note the two prepositions, *ek* and *dia*, from and through. The former is with respect to a woman from man followed by man through woman.

In the second sentence Paul sums up his remarks about the Genesis account with a general statement, a second *ek* or from concerning all things having God as their source.

11.13: Judge for yourselves; is it proper for a woman to pray to God with her head uncovered?

Paul leaves it up to the Corinthians to decide (*krino* +) whether or not a woman should pray to God with her head uncovered. The way this is phrased doesn't seem to allow input from women themselves.

11.14: Does not nature itself teach you that for a man to wear long hair is degrading to him,

This verse continues part way into the next verse as an extended sentence. Paul appeals to nature or *phusis* to teach (*didasko* +) the Corinthians that long hair is degrading for a man, *atimia* being a noun meaning disgrace or dishonor.

11.15: but if a woman has long hair, it is her pride? For her hair is given to her for a covering.

De +or “but” is used to contrast what's unbecoming for a man with what's acceptable for a woman concerning the length of hair. Paul puts the matter rhetorically, that is, long hair for a woman is her pride, *doxa* + also as glory. In other words, long hair acts as a covering, *peribolaion* or that which is wrapped around (*peri-*).

11.16: If any one is disposed to be contentious, we recognize no other practice, nor do the churches of God.

Paul speaks in the first person plural meaning those associated with him in recognizing the practice or *sunetheia* + just presented, a noun also as custom. This is intended to counter any inclination to be contentious, *dokeo* + and *philoneikos*, the latter as fond or loving of strife.

11.17: But in the following instructions I do not commend you because when you come together it is not for the better but for the worse.

Paul is about to present a list of instructions, *paraggello* + where he doesn't commend (*epaino* +) the Corinthians for their actions. More specifically, he's concerned what they do when assembling, *sunerchomai*. Clearly it's for the worse, not better, the preposition *eis* or into making this more poignant. Perhaps Paul is referring to the Eucharist.

11.18: For, in the first place, when you assemble as a church, I hear that there are divisions among you; and I partly believe it,

This verse is part of an extended sentence which continues into the next verse. The *sunerchomai* + referred to in the previous verse is used again here only as more specific, that is, in a church or *ekklesia* +. The words "I hear" allude to reports that have reached Paul's ears. He's referring to divisions or *schisma* also as dissension literally "in you." At the same time Paul is careful enough to say that he believes this only in part, *pisteuo* + and *meros*.

11.19: for there must be factions among you in order that those who are genuine among you may be recognized.

Paul is certain with regard to factions or *hairesis*, divisions or different opinions which literally are "in you." The advantage, if you will, is that they allow those Corinthians who are genuine or *dokimos* to be recognized. The verb is *gignomai*, to happen, to take place with *phaneros* or manifest again literally "in you." As for the adjective at hand, it means proved after an examination.

11.20: When you meet together, it is not the Lord's supper that you eat.

It's clear that Paul is referring to the Eucharist or Lord's supper, *deipnon* alternately as feast. *Sunerchomai* + is the verb to meet or to come together.

11.21: For in eating, each one goes ahead with his own meal, and one is hungry and another is drunk.

Paul lays out three complaints with regard to the Lord's supper. *Prolambano* in essence means doing something ahead of time. One gets a sense of genuine confusion and scandal by these words.

11.22: What! Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? What shall I say to you? Shall I commend you in this? No, I will not.

The Greek text lacks "what" which the **RSV** uses to heighten the dramatic approach Paul is taking followed with four rhetorical questions in rapid fire succession. The first has reference to houses or homes, the customary place to have meals followed by reference to the formal "church (*ekklesia* +) of God" which is another type of house. Apparently some of the Corinthian Christians both despised this church and humiliated those with no possessions. Note the two verbs prefaced with the preposition *kata-* which infers that which is down and therefore to be despised: *phroneo* and *aischunomai* or to look down with contempt and to put to shame.

Because of what was just described, Paul has no intent of commending the Corinthians, *epaino* +.

11.23: For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,

This is an extended sentence continuing into the next verse.

When referring to the Eucharist, Even though Paul was not present at the Last Supper, he speaks as an apostle who had been present when Jesus had instituted the Eucharist. Perhaps these words came to Paul from those associated with the original

twelve. *Paralambano* is the verb meaning to receive or more literally, to receive beside or near, *para-*.

11.24: and when he had given thanks, he broke it and said, “This is my body which is for you. Do this in remembrance of me.”

A continuation of the well-known words of Jesus concerning the Eucharist. Note the preposition *eis*, “into memory of me” along with *anamnesis* also as memory.

11.25: In the same way also the cup after supper saying, “This cup is the new covenant in my blood. Do this, as often as you drink it in remembrance of me.”

Hosautos or “in the same way” or “in like manner.” This word puts reference to the cup on the same level as the bread mentioned in vs. 23. The same applies to the phrase literally as “into memory of me” or *anamnesis* +.

11.26: For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

Hosakis or “as often” or “as many times” is in reference to both eating and drinking the bread and cup at hand and is focused upon proclaiming the Lord's death, *kataggello*. Such proclaiming or making public is to continue until the Lord (Jesus) comes. Refer to 1.23: “but we preach Christ crucified.” There the verb is *kerusso* which infers a person as herald making a public declaration. Compare with *kataggello* in the verse at hand which is more along the lines of making an announcement.

11.27: Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord.

Anaxios is the adverb for “unworthy manner” and implies carelessness. The root is *axios* or worthy with *an-* or alpha privative prefaced to it. Such a manner of eating and drinking the Eucharist will make a person guilty or *enochos* (held liable) the Lord's body and blood. I.e., bread and cup = this body and blood.

11.28: Let a man examine himself and so eat of the bread and drink of the cup.

Dokimazo implies testing or putting to trial with regard to oneself.

11.29: For any one who eats and drinks without discerning the body eats and drinks judgment upon himself.

Soma + or body can refer either to Jesus in the Eucharist or the church as a whole. Paul says that this body requires discernment or *diakrino* + literally to judge through. Not doing this brings judgment upon oneself, *krima* + which is from the root in *diakrino*.

11.30: That is why man of you are weak and ill, and some have died.

The lack of discernment with regard to the body—Jesus or the church—can make one weak and even perish.

11.31: But if we judged ourselves truly, we should not be judged.

Another use of *diakrino* + where “truly” isn’t in the Greek text. Proper application of *diakrino* prevents *krino* +, that is, without the preposition *dia-* prefaced to it.

11.32: But when we are judged by the Lord, we are chastened so that we may not be condemned along with the world.

Krino + by the Lord is a form of chastisement, *paideuo* fundamentally as to instruct or to train as extended throughout one’s entire life. It prevents us from being condemned along with the world or *kosmos*, *katakrino* (both +).

11.33: So then, my brethren, when you come together to eat, wait for one another—

Sunerchomai + and *ekdechomai*: note the two prepositions, *sun-* and *ek-* or with and from, the latter dependent upon the former.

11.34: if any one is hungry, let him eat at home—lest you come together to be condemned. About the other things I will give directions when I come.

By speaking of physical hunger, Paul is inferring it should not apply to the celebration of the Eucharist. If one doesn't eat at home, coming together is equivalent to being condemned, *sunerchomai* and *krima* (both +). The latter is with the preposition *eis*, "into condemnation."

Though Paul has been expressing himself by a letter, he will give further directions upon coming to Corinth. The verb is *diatasso* +, literally as to order through.

Chapter Twelve

12.1: Now concerning spiritual gifts, brethren, I do not want you to be uninformed.

The **RSV** does not have the noun "gifts," just the adjective *pneumatikos* + ¹. Paul again is eager to show familiarity with the Corinthians by using the noun *adelphos* + or brethren. He wishes them to know about such *pneumatikos*, *agnoeo* + or not to know.

12.2: You know that when you were heathen, you were led astray to dumb idols, however you may have been moved.

By using the verb *oida* + or to know Paul indirectly brings up a somewhat embarrassing fact to the Corinthians when they were unbelievers in Christ, *ethnos* +. Here it's rendered as "heathen" but more properly refers to a group of people. At that time they had been led astray by (*pros*, direction towards which) dumb idols, *eidolon* modified by the adjective *aphonos*, literally without speech.

The words "have been moved" or *apago* literally means to lead from and suggests having experienced ecstatic moments while engaged in pagan religious rites.

¹ A footnote in the **RSV** says this adjective can also apply to spiritual persons.

12.3: Therefore I want you to understand that no one speaking by the Spirit of God ever says “Jesus be cursed!” and no one can say “Jesus is Lord” except by the Holy Spirit.

Dio beginning this verse as “therefore” sets the stage for what Paul is about to say after the first two introductory verses. Note the two phrases, “Spirit of God” and “Holy Spirit,” both *Pneuma* +. The first is in reference to refraining from saying that Jesus is cursed, *anathema* being a noun. The second is in reference to saying that Jesus is Lord. In sum, we have a contrast between *anathema* and *Kurios* +.

12.4: Now there are varieties of gifts but the same Spirit;

This verse continues as one sentence through vs. 6.

De + rendered as “now” serves to introduce Paul writing about things related to the Holy Spirit or *Pneuma* +. Note the contrast between *diairesis* and *to auto*, division or distribution and the same. Here of course Spirit is the source of the varieties at hand.

12.5: and there are varieties of service but the same Lord;

Diairesis + is used here with regard to service, *diakonia* also as ministry. Again, a contrast which here is between *diairesis* and *ho autos* or the same.²²

12.6: and there are varieties of working, but it is the same God who inspires them all in every one.

The third use of *diairesis* + with regard to *energema* or activity as an expression of capability or activity. It is a contrast with regard to the same (*autos*) God who is responsible for inspiring them all in each person, the verb being *energeo* or to be operative. *Energeo* is the verbal root for *energema*.

12.7: To each is given the manifestation of the Spirit for the common good.

Phanerosis or appearing with regard to the *Pneuma* + is for the common good, *to sumpheron* (*sumpheros* as adjective), literally as a bearing with.

²² Note *to auto* (neuter) in vs. 4 and *ho autos* (masculine) in vs. 5

12.8: To one is given through the Spirit the utterance of wisdom and to another the utterance of knowledge according to the same Spirit,

This verse continues as one extended sentence through vs. 10 where Paul breaks down into eight groups how the Spirit operates in them.

Note the two different prepositions with regard to *Pneuma* +: *dia* and *kata* or through and according to. The first is the *logos* + or word-as-expression with regard to *sophia* (both +). The second also has *logos* but with regard to *gnosis* + or knowledge.

12.9: to another faith by the same Spirit, to another gifts of healing by the one Spirit,

The third group is given faith or *pistis* + and the fourth is given gifts or *charisma* + of healing. Both are in the same *Pneuma* +.

12.10: to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.

This verse continues with five groups: the *energema* + or working of miracles, prophecy, *diakrisis* or literally a judging through with regard to *pneuma* + or spirits, various kinds (*genos*, offspring, descendant) of tongues and the interpretation of tongues, *diaireo* fundamentally as to divide.

12.11: All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

The nine gifts Paul lists starting in vs. 8 are inspired by the same Spirit, *energeo* and *Pneuma* (both +). This Spirit deals out to each person as he wills, *diaireo* + and *boulomai* also as to desire to have something.

12.12: For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

Kathaper...houtos + or “just as” leading to “so.” The first has two parts, *soma* as one though with many members or *melos* (both +). “All the members” seems to be the same. This unity plus diversity carries over into Christ, literally “as Christ,” “with” not in the Greek text.

12.13: For by one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

This verse stresses a unity between Spirit or *Pneuma* + and those who have been baptized. Though the latter are many, they form one *soma* +. This unity comprises two pairs previously irreconcilable opposites which are made to drink one *Pneuma* +. This reads literally as “are drank” or better, to cause to drink.

12.14: For the body does not consist of one member but of many.

Here Paul speaks of the *soma* + consisting of many members or *melos* +, not just one.

12.15: If the foot should say, “Because I am not a hand, I do not belong to the body,” that would not make it any less a part of the body.

To bring home the theme of unity-diversity, in this verse and the next Paul has two members of the body...first foot and then ear...speak as though both were animate. In this way he makes it easier for the Corinthians to grasp what he’s attempting to communicate.

12.16: And if the ear should say, “Because I am not an eye, I do not belong to the body,” that would not make it any less a part of the body.

Actually through this and the previous examples we could say that Paul is speaking of what it means to belong to an *ekklesia* + or church.

12.17: If the whole body were an eye, where would be the hearing? If the whole body were an ear, where would be the sense of smell?

Paul now puts the just mentioned individual members in terms of two rhetorical questions. The first deals with the *soma* + as an eye vs. hearing and the second, this same *soma* + as an ear vs. the sense of smell.

12.18: But as it is, God arranged the organs in the body, each one of them, as he chose.

The phrase *nuni de* can be rendered as “now yet” which leads to a conclusion. That is to say, God is responsible for having arranged the organs in the body, *soma* and *melos* (both +). The verb is the simple *tithemi* + or to place. They are as such according to his choice, the verb being *thelo* +.

12.19: If all were a single organ, where would the body be?

While this and the next verse are separate, they can be taken as one unit. The body or *soma* can never be an individual organ or *melos*, both +.

12.20: As it is, there are many parts yet one body.

Nun de or “as it is” literally reads as “now then” and serves to lead to what is obvious. That is to say, many *melos* = one *soma*, both +.

12.21: The eye cannot say to the hand, “I have no need of you” nor again the head to the feet, “I have no need of you.”

This verse is not unlike several others above with regard to the relationship between various bodily members, again, unity vs. diversity.

12.22: On the contrary, the parts of the body which seem to be weaker are indispensable,

This and the next two verses form one lengthy extended sentence.

Alla pollo mallon or “on the contrary” reads literally as “but too much rather.” Note the contrast between two adjectives and two verbs. First we have *asthenos* vs.

anagkaios or weak vs. necessary. Next comes *dokeo* and *huparcho* (both +) or seem vs. are.

12.23: and those parts of the body which we think less honorable we invest with the greater honor, and our unpresentable parts are treated with greater modesty,

The verb *dokeo* + plays an important role here just as in the previous verse, that is, to think or more along the lines of supposing. *Dokeo* refers to two parts of the human body, the first we deem less honorable (*atimos* +). Paul doesn't identify these parts which don't seem to require a need to show greater modesty. Nevertheless he observes that we endow them with more honor. Note the two words here prefaced with the preposition *peri-* or around: *perissos*, greater, more, and *peritithemi* literally to place around.

Dokeo also plays a role with regard to bodily parts considered unpresentable or *aschemon* also as indecent. Most likely Paul is referring to genitals. *Perissos* is also used here along with the noun *euschemosune* also as propriety, decorum.

12.24: which our more presentable parts do not require. But God has so composed the body, giving the greater honor to the inferior part,

The first part of this verse is a continuation of the previous one, *euschemon* being similar to *euschemosune*. The root for both is *schema* or figure, shape prefaced with the adverbial *eu-*, the adverbial form of *agathos*, good.

The second sentence begins with the important *alla* + or “but” which introduces the solution to what our opinion holds as through the verb *dokeo*. That is to say, God is the one who had composed the body, *sugkerannumi* literally as to mix together. Taken literally, we could say that God has the ability to mix the less presentable body parts with those which are presentable. God thus bestows greater honor to what is inferior, *time* modified by *perissos* (both +).

12.25: that there may be no discord in the body, but that the members may have the same care for one another.

The *sugkerannumi* of vs. 24 effected by God precludes discord or *schisma* + also as a rendering. A direct positive effect is that the bodily members (*melos* +) have the same care for each other, *merimnao* also as to be apprehensive.

12.26: If one member suffers, all suffer together; if one member is honored, all rejoice together.

Again, the *sugkerannumi* which brings diverse elements together enables the whole to be the same as the individual and the individual to be the whole. This is true with regard to suffering and honor, *pascho* and *doxazo* +. The *sug-* or “with” of *sugkerannumi* carries over to *sumpascho* and *sugchairo*, to suffer with and to rejoice with.

12.27: Now you are the body of Christ and individually members of it.

De + as rendered as “now” serves to make a shift to the previous talk about one body and its members to Jesus Christ who is last mentioned in vs. 12. And so the physical *soma* + has become the *soma* of Christ. Paul takes care to add to this unity the fact of members or *melos* along with *meros* or part, both +. The NIV renders this as “each one of you is a part of it.”

12.28: And God has appointed in the church first apostles, second prophets, third teachers then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues.

Tithemi + or to appoint fundamentally means to set or to place. Within the church or *ekklesia* + (i.e., one body) eight members, if you will. He starts with apostles and ends with speakers in tongues.

12.29: Are all apostles? Are all prophets? Are all teachers? Do all work miracles?

This and the next verse contains seven short, rapid fire rhetorical questions. Paul wishes to drive home the fact that the members of the *ekklesia* of the previous verse have distinct roles to play.

12.30: Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

Paul concludes his crescendo of rhetorical questions with regard to his list of gifts or members of the *ekklesia*. It is a way the Corinthians can better remember their relationship in this *ekklesia*.

12.31: But earnestly desire the higher gifts. And I will show you a still more excellent way.

Here *de +* is rendered as “but” where Paul contrasts the gifts just listed and something higher of which the Corinthians are not fully aware. They are to be zealous of gifts which are higher, *zeloo* and *charisma* (both +).

The second sentence is a kind teaser in that Paul wishes not only to grab the attention of the Corinthians but to sustain it. He hopes to show them not just a way or *hodos +* but one which is both more excellent or literally “according to the excess” (*hyperbole*, literally a casting beyond) and *eti* or “still.” *Eti* adds a tantalizing expectation for what is to come in this letter.

Chapter Thirteen

13.1: If I speak in the tongues of men and of angels but have not love, I am a noisy gong or a clanging cymbal.

This is the first of three verses which begins with the conjunction “if.” Paul uses it to make several dramatic examples where he compares himself against several selfless characteristics followed by an eloquent presentation of spiritual gifts. These verses bespeak an uneasy conscience for having persecuted followers of Jesus (Stephen being notable among them) before his dramatic conversion. So Paul’s guilt has a way of affecting his letters which can come across as somewhat tense as well as dramatic.

Paul equates the speaking of men with angels (great as it is), but if such a person lacks love or *agape +*, he resembles two instruments which produce unharmonious sounds. Compare the two verbs *laleo* and *alalazo*, to speak and to make a loud noise.

13.2: And if I have prophetic powers and understand all mysteries and all knowledge, and if I have all faith so as to remove mountains but have not love, I am nothing.

This is the second verse with two examples of “if” which Paul applies to himself. The first part consists of prophetic powers and understanding, *propheteia* also as related to preaching the Gospel and *eido* fundamentally as to see as well as to perceive. The second part is with regard to not just mysteries and knowledge (*mysterion* and *gnosis*, both +) but as “all” which makes Paul’s statement all the more dramatic.

As for the second “if,” it pertains to another example of “all” with regard to faith, *pistis* +. Here Paul puts *pistis* in a dramatic way, moving mountains which is nothing compared with *agape* +.

13.3: If I give away all I have, and if I deliver my body to be burned but have not love, I gain nothing.

The third and final verse which has two examples of the conjunction “if.” the first consists of giving away everything, *psomizo* literally meaning to break food into small pieces or to spend everything on food. The second “if” consists of handing one’s body over to be burned. Despite the heroic nature of both, they are nothing without *agape* +.

13.4: Love is patient and kind; love is not jealous or boastful;

This verse continues into the next one forming one sentence.

After having begun this short chapter where Paul speaks of a number of deficiencies with regard to love, he launches into an eloquent presentation of *agape* +. Between this verse and vs. 8 he lists sixteen characteristics relative to love both positive and negative, seven of which are positive and nine are negative. As for the latter, not is underlined to set each off more clearly:

#1 Love is patient, *makrothumeo* or to be tranquil while waiting. The root is noun *thumos* + prefaced with the adjective *makros* generally as large.

#2 Love is kind or *chresteuetai*, also as merciful and loving.

#3 Love is not jealous or *zelos* +.

#4 Love is not boastful or *perpereuomai* also as to heap praise oneself.

#5 Love is not boastful or *phusioo* + or to puff up.

13.5: it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful;

The second part of this verse continues into the next one forming one sentence.

#6 Love is not arrogant or *aschemoneo* also as to behave disgracefully. “The RSV includes “rude” which isn’t in the Greek text.

#7 Love literally “does not seek (*zeteo* +) what pertains to itself.”

#8 Love does not insists on its own way, *paroxuno* or to irritate, to insists on one’s way.

#9 Love is not resentful or *logizomai* with *kakos*, both +.

13.6: it does not rejoice at wrong but rejoices in the right.

#10 Love does not rejoice at wrong: *chairo* also to be glad; *epi* or upon with regard to *adikia* also as injustice.

#11 Love rejoices in the right. Note the preposition *sug* or with in *sugchairo* + which is an intensification of the verbal root and *aletheia* + fundamentally as truth.

13.7: Love bears all things, believes all things, hopes all things, endures all things.

With regard to the following four, note that they pertain to “all things,” the plural of *pas*.

#12 Love bears all things or *stego* + also as to endure, to put up with.

#13 Love believes all things or *pisteuo* +.

#14 Love hopes all things or *elpizo*.

#15 Love endures all things or *hupomeno* literally as to remain under.

13.8: Love never ends; as for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

#16: Love never ends. The verb is *pipto* or to fall. I.e., *agape* always remains upright and steady.

In the second part of this verse note the three verbs relative to what is transitory: *katargeo*, *pauo* and *katargeo* (a second time): to leave idle or to make of no effect, to bring to an end.

13.9: For our knowledge is imperfect and our prophecy is imperfect;

This verse continues into the next one forming one sentence.

The verb *ginosko* + or to know is used along with *meros* +, literally “from part.” The same pertains to the verb *propheteuo*, to prophesy.

13.10: but when the perfect comes, the imperfect will pass away.

‘*Hotan* with *de* + or “but when” brings to a close this and the previous verse in anticipation of the perfect or *to teleion*, the adjective *teleios* +. It’s arrival will cause the imperfect or that which is “from the part” (*meros* +) to pass away, *katargeo* + as in vs. 8. By these words Paul is saying that the Corinthians need to learn how to live in the present imperfect state.

13.11: When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways.

Paul doesn’t seem to be just referring to when he was a physical child or *nepios* + but his life prior to his conversion. Indeed, his speaking, thinking and reasoning were as such. However, after his conversion it could be said that he relinquished ways of a child, *katargeo* +. This is the fourth time *katargeo* is used since vs. 8 which suggests that all things are passing compared with *agape*.

13.12: For now we see in a mirror dimly but then face to face. Now I know in part; then I shall understand fully even as I have been fully understood.

Arti + or “now” counters *tote* or “then” which most likely refers to after physical death. Perhaps it can also refer to Paul’s life after his conversion. He uses the first person plural as a means to share the new life he discovered with the Corinthians. *Blepo* + or to see is in the present tense and used with regard to a mirror (‘through a mirror’) which is a highly polished metal which despite its high quality, any image reflected in it is blurry.

Ainigmata also refers to anything expressed in a puzzling fashion or indirectly. This contrasts with *blepo* (inferred) in the future as face to face, *prosopon* with *pros* indicative of directness relative to *prosopon*.

In the second sentence Paul again uses *arti* followed by *tote* (both +), that is, the present tense of knowing (*ginosko* +) literally “from part” or *meros* +. As for *tote* + or “then,” Paul will know or *epiginosko*, literally a *gignosko* which is upon, *epi*-. “Fully” is lacking in the Greek text. This intimate knowledge corresponds to the one...the same *epigignosko*...that has been operative by God in the past. And so we have here the same verb balancing itself out between past and present.

13.13: So faith, hope, love abide, these three; but the greatest of these is love.

Nun with *de* (both +) introduce this last verse of Chapter Thirteen rendered as “so.” *Pistis*, *elpis* and *agape* (all +) are grouped together. However, Paul singles out *agape* as the greatest, that is, compared with *pistis* and *elpis*.

Chapter Fourteen

14.1: Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy.

Paul begins this new chapter (though he didn’t write with such a format in mind) with two forceful verbs. The first is *dioko* meaning to pursue something in a decisive fashion, the object being *agape* +. The second verb is *zeloo* + also as to be intensely interest in something. The object of *zeloo* are spiritual gifts, the adjective *pneumatikos* + being used. Paul considers prophesy as the most important, *propheteuo* + which infers being able to proclaim an inspired revelation.

14.2: For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit.

Paul distinguishes speaking or *laleo* + with regard to a tongue or *glossa* which also means language. It’s not meant for human consumption but for God. It follows naturally that such a person can’t be understood (*akouo* +, to hear) because he speaks

(*laleo* again) mysteries in the *Pneuma* + or Spirit. In this instance *musterion* + or those things which transcend normal human understanding.

14.3: On the other hand, he who prophesies speaks to men for their upbuilding and encouragement and consolation.

De + here is rendered “on the other hand” to make a contrast between the unknowability of speaking in a tongue to prophesying, *propheteuo* + as noted in vs. 1. Such prophetic speaking (*laleo* +) is for the following three benefits, two of which are prefaced with the preposition *para-* essentially as being beside: *oikodome*, *paraklesis* and *parmuthia* or literally building up of a house or *oikos*, calling to one’s aide or *kaleo* prefaced with *para-* and *mutheomai* or to tell, to recount.

14.4: He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

Paul distinguishes between *laleo* and *propheteuo* (both +). The first is a tongue which literally builds up oneself, *oikodomeo* + (cf. *oikodome*, vs. 3) and the second which does the same with regard to the church, *ekklesia* +.

14.5: Now I want you all to speak in tongues but even more to prophesy. He who prophesies is greater than he who speaks in tongues unless some one interprets so that the church may be edified.

This verse comprises two sentences. In the first Paul expresses a desire, *thelo* +, that is, for all the Corinthians to both speak in tongues and to prophesy. Again, note the distinction between *laleo* and *propheteuo* (both +). Both are good, but the latter is better.

Though the gift of prophesy is greater than that of speaking in tongues, nevertheless it requires someone who can interpret his utterances. The verb for this is *diermeneuo* or to translate with the goal of edifying the church or *ekklesia* +. This reads literally “in order that the church may receive building up,” *lambano* and *oikodome*, both +.

14.6: Now, brethren, if I come to you speaking in tongues, how shall I benefit you unless I bring you some revelation or knowledge or prophecy or teaching?

Note that vss. 6 and 8 have *ean* as “if” whereas vs. 7 has *homos* often as “likewise.”

Running through vs. 9 Paul poses the first of four rhetorical questions directly to the Corinthians whom he addresses as brethren or *adelphos* + fundamentally as brother. He wishes to pay them a visit (*pros* as ‘to you’) but under the condition of being of assistance, *opheleo* also to profit. This would take the following four gifts of revelation, knowledge, prophecy and teaching: *apokalupsis*, *gnosis*, *propheteia* and *didache*, the first three as +.

14.7: If even lifeless instruments such as the flute or the harp do not give distinct notes, how will any one know what is played?

In this second rhetorical question Paul uses the example of two musical instruments as being lifeless or *apsuchos* also inanimate (*psuche* often as soul). In order to be useful each must give notes which are distinct. *Diastole* is a noun meaning distinction, else nobody could know what is being played, *ginosko* + and *kitharizo*, literally to play on a harp.

14.8: And if the bugle gives an indistinct sound, who will get ready for battle?

With this third rhetorical question Paul uses the example a bugle which gives a sound that’s indistinct or *adelos* +. Such lack of clarity will be detrimental for defense of the city.

14.9: So with yourselves; if you in a tongue utter speech that is not intelligible, how will any one know what is said? For you will be speaking into the air.

Paul concludes his fourth rhetorical question with *houtos* + or “so” to counter the three “ifs” of vss. six, seven¹ and eight. *Houtos* pertains directly to the Corinthians as “yourselves.” It leads into one more “if” or *ean* with regard to speaking in a tongue that cannot be understood (*ginosko* +) or a *logos* + which is *eusemos* literally as well (*eu-*) marked.

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In the second sentence Paul answers this rhetorical question, that is, any of the Corinthians speaking in an unintelligent manner will be doing so into the air. I.e., two examples of *laleo* + which here are basically the same, that is, of no value.

14.10: There are doubtless many different languages in the world, and none is without meaning;

This verse continues into the next one as an extended sentence.

Paul continues with the example of speech that needs to be comprehended. He recognizes that all the world's languages are not without meaning. The adjective is *aphonos* or literally without sound.

14.11: but if I do not know the meaning of the language, I shall be a foreigner to the speaker and the speaker a foreigner to me.

Here Paul uses the noun *phone* also as voice, that which is heard along with *dunamis* or power for meaning (both +). Ignorance of the *dunamis* as related to what's spoken comes across as incomprehensible. *Barbaros* or foreigner also means anyone who isn't Greek, also someone who's uncivilized.

14.12: So with yourselves; since you are eager for manifestations of the Spirit, strive to excel in building up the church.

Houtos + or "so" introduces this verse which transitions from Paul's example of language and understanding it to two examples of the verb *zeloo* +, to be zealous. The first deals with the Corinthians' eagerness for manifestations of the Spirit, the former not in the Greek text with the adjective *Pneumatikos* + standing alone. The second *zeloo* concerns excelling in building up the church or *oikodome* and *ekklesia*, both +. The verb is *perisseuo* fundamentally to be over and above.

14.13: Therefore, he who speaks in a tongue should pray for the power to interpret.

Paul advises a person who speaks in a tongue to pray for the added gift or power to interpret what he's saying. The two verbs are *proseuchomai* and *diermeneuo*,

both +. If this doesn't happen, according to vs. 9 that person will be speaking in the air.

14.14: For if I pray in a tongue, my spirit prays but my mind is unfruitful.

The verb *proseuchomai* + or to pray is used twice. The first is with *ean* + or "if" with regard to tongue or *glossa* +. The second is with regard to *pneuma* + or spirit. In this instance one's mind or *nous* + is unfruitful, *akarpos*, the idea being that the mind doesn't produce the language being spoken.

14.15: What am I to do? I will pray with the spirit, and I will pray with the mind also; I will sing with the spirit, and I will sing with the mind also.

The first question is rhetorical where Paul expresses a quandary with regard to what he said in the previous verse.

In the second sentence once again two uses of the verb *proseuchomai* + or to pray: with regard to *pneuma* and *nous*, both +. He seems to solve the quandary at hand by the act of singing, *psallo* usually with regard to expressing praise. It will involve both *pneuma* and *nous* as well.

14.16: Otherwise, if you bless with the spirit, how can any one in the position of an outsider say the "Amen" to your thanksgiving when he does not know what you are saying?

At issue is a Christian blessing with the spirit, the verb *eulogeo* and *pneuma* + which seems to be in the context of a tongue, *glossa*. If a non-Christian is present while this is going on, he cannot acknowledge it, hence the meaning of *Amen*. In sum, the non-Christian cannot understand what's being said, *oida* +.

14.17: For you may give thanks well enough, but the other man is not edified.

At issue is the contrast between *eucharisteuo* and *oikodomeo* +, giving thanks and literally building up. The former is prefaced with the adverbial form of *agathos* or good, *eu-* as with *eulogeo* in the previous verse. Despite being done in a beautiful manner...the fundamental meaning of *kalos* +...it's of little or no use. Thus Paul is

concerned with a more inclusive spirit than Christians praying in their own way, good as that may be.

14.18: I thank God that I speak in tongues more than you all;

This is an extended sentence which includes the next verse.

Eucharisteo + or Paul giving thanks which at first glance can come across as an expression of superiority but is intended to set an example for the Corinthians.

14.19: nevertheless, in church I would rather speak five words with my mind in order to instruct others than ten thousand words in a tongue.

Paul counters his apparent boast of superiority in the previous verse by *alla* + rendered here as “nevertheless.” While not denying the gift of speaking in tongues, his intent is more focused in instructing others as the Christians of Corinth, *katecheo* fundamentally to sound a thing in one’s ears. I.e., five words coming from his mind or *nous* + are superior to a thousand uttered in a tongue or *glossa* +. Note the context which is important, *ekklesia* + or the assembly of Christians.

14.20: Brethren, do not be children in your thinking; be babes in evil, but in thinking be mature.

Paul speaks concisely of three stages of life:

1. The first is negative or not being children (*paidion*) with regard to thinking, *phren* also as careful consideration.
2. The first being negative makes a separation with the other two by *alla* + or “but.” The verb *nepiazo* or to be as a child is used compared with the noun *paidion*. It is with respect to *kakia* + or evil.
3. The third also has *phren* as with the first, that is, being *teleios* + as pertaining to the completion or end of something.

14.21: In the law it is written, “By men of strange tongues and by the lips of foreigners will I speak to this people, and even then they will not listen to me, says the Lord.”

Nomos + or law means *Torah*. A footnote in the Greek critical text gives two references for this verse which are as follows:

Is 28.11-12: “Nay, but by men of strange lips and with an alien tongue the Lord will speak to this people to whom he has said, ‘This is rest; give rest to the weary; and this is repose;’ yet they would not hear.”

Dt 28.49: “The Lord will bring a nation against you from afar, from the end of the earth, as swift as the eagle flies, a nation whose language you do not understand.”

In the verse at hand, the Lord shows to what extent he will go to win over his people. He will use those with strange tongues and foreigners (*heteroglossos*, literally ‘other tongues’) and *heteros*, the adjective prefaced to the *heteroglossos*. Despite this, the Israelites won’t listen to the Lord, the preposition *eis* or into prefaced to *akouo* for emphasis.

14.22: Thus tongues are a sign not for believers but for unbelievers while prophecy is not for unbelievers but for believers.

A distinction between the two roles of *glossa* and *propheteia* (both +) or tongues and prophecy. To the former belong *semeion* + with regard to those who believe, *pisteuo*, not those who are *apistos* or without faith (both +). On the other hand, *semeion* does not apply to the latter. The roles are reversed, that is, prophesy is not for *apistos* but for *pisteuo*.

14.23: If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?

This is the first of two consecutive verses beginning with *ean* + or “if.”

Paul speaks of a possibility with regard to the literal coming-with (*sunerchomai* +) not just regard to the church (*ekklesia* +) but as a whole. In this case, every member is speaking in tongues. Should those outside the church or unbelievers enter (*eiserchomai*), rightly they’ll be able to claim the whole church as mad, *mainomai* also to be out of one’s mind. Such persons are *idiotes* and *apistos* +, the former as one not knowledgeable.

14.24: But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all,

This second sentence beginning with *ean* + or “if” continues into the next verse.

The “all” seems to pertain to the whole church as in the previous verse with regard to prophesying, *propheteuo* +. Again we have mention of *apistos* and *idiotes* (both +; unbeliever and outsider). If such a person enters the church, he will be convicted and called to account, *eleycho* and *anakrino* + to bring a person to the point of recognizing a wrongdoing and to examine.

In this verse note three instances of “all” with respect to prophesy, convicted and called to account.

14.25: the secrets of his heart are disclosed; and so falling on his face, he will worship God and declare that God is really among you.

The consequence of an unbeliever or outsider having entered a church where a service is going on as just described will cause him to disclose his heart’s (*kardia* +) secrets, *kruptos* contrasted with *phaneros*, hidden and manifest.

This will compel him to do the following three: *pipto* +, *proschuneo* and *apaggello* fall down, worship God and acknowledge that God is truly among (*en* or *in*) the Corinthians.

Such language infers that Christian assemblies were not done in secret, away from prying eyes, but somewhat publicly so people would be welcome.

14.26: What then, brethren? When you come together, each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for edification.

This verse comprises three short sentences, the first being rhetorical where Paul makes a break, as it were, with regard to what he had just said about speaking in tongues and prophesy to when the Corinthians assemble, *sunerchomai* + (cf. vs. 23 for the context). He then lists four gifts they bring, the last two (tongue and interpretation or *hermeneia*) working as one.

In conclusion, Paul urges that everything be done for edification, *oikodome* +, again as building up the house, this prefaced with *pros*, direction towards which.

14.27: If any speak in a tongue, let there be only two or at most three and each in turn; and let one interpret.

Here the speaking in a tongue or *glossa* + works with another person with the gift of interpreting it, *diermeneuo* +. Note the preposition *dia-* or through prefaced to the verbal root, indicative of care or thoroughness.

14.28: But if there is no one to interpret, let each of them keep silence in church and speak to himself and to God.

If no one is available who can interpret (*diermhneutes* also as translator), those present in the *ekklesia* are to remain silent, *sigao*. Then they will be able to speak to themselves and to God, the verb being *laleo* +.

14.29: Let two or three prophets speak, and let the others weigh what is said.

Prophet or *prophetes* or one who has insight into God's will and possesses the power of inspired utterance. His speaking or *laleo* + thus carries great meaning. While such persons speak, others present can give their feedback, *diakrino* + which literally implies a judging through (*dia-*).

14.30: If a revelation is made to another sitting by, let the first be silent.

In addition to several prophets speaking as in the church or *ekklesia*, another person may present a revelation or *apokalupto* + or literally an uncovering. While doing this, the person sitting nearby is to remain silent, *sigao* +. The idea of an uncovering can apply to an insight into scripture or from the Holy Spirit.

14.31: For you can all prophesy one by one, so that all may learn and all be encouraged;

This verse extends into the next one as one sentence.

Here Paul encourages the Corinthians to prophesy or *propheteuo* + each in proper order with the intent that everyone present may learn and thus be encouraged. The verbs are *manthano* and *parakaleo* (both +), the latter as to summon beside or *para-*. Note that here Paul doesn't meaning speaking in a tongue.

14.32: and the spirits of prophets are subject to prophets.

This verse extends into the next one as one sentence.

Pneuma and *prophetes* (both +) are held in check by other prophets, *hupotasso* literally as to set or to place under, *hupo-*.

14.33: For God is not a God of confusion but of peace. As in all the churches of the saints,

This verse is comprised of two sentences, the second continuing into the next one. *Gar* or “for” shows that Paul has reached a conclusion with regard to tongues and prophesy, and with this in mind, God is not to be associated with confusion but with peace, *akatastasia* and *eirene* +. The former suggests an unsettled state of affairs, the preposition *kata-* usually as something like “in accord with” representing order. Without missing a beat, in the second sentence Paul launches into a matter of great personal concern which will set on edge the teeth of some contemporary readers. Many contemporary readers will find this difficult, but keep in mind that this document is to be read in light of *lectio divina*.

Paul begins by mentioning all the churches (*ekklesia* +) comprised of the saints, *hagios* + more along the lines of those who’ve been set apart.

14.34: the women should keep silence in the churches. For they are not permitted to speak but should be subordinate as even the law says.

Women are to remain silent in church, *sigao* and *ekklesia* + Note that Paul uses the plural, churches.

By so remaining silent women are subordinate (*hupotasso* +) which is in accord with the *nomos* or law. Paul has in mind Gn 3.16 which runs in full as “To the woman he said, ‘I will greatly multiply your pain in childbearing; in pain you shall bring forth children, yet your desire shall be for your husband, and he shall rule over you.’” Paul must have had in mind the pain involved in giving birth. Note the two verbs *hatsav* and *ravah* or to toil with pain and to desire, the latter being doubled for intensity. Nevertheless, the woman will run after or *shuq* her husband.

14.35: If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church.

Manthano + or to know suggests learning which a woman should do at home, not in church. For a woman to speak in church (*laleo* and *ekklesia*, both +) is considered shameful, *aischros* +. It seems that men can speak in church which may also apply to reciting prayers.

14.36: What! Did the word of God originate with you or are you the only ones it has reached?

Both the RSV and NIV lack the exclamation “what.” Paul’s astonishment is presented more as a way to show how serious he is about all this.

He gives a dig at the Corinthians by rhetorically asking a question in two parts. The first is whether or not God’s word or *logos* + had originated with them, *exerchomai* + or to go from (*ex-*). The second part concerns whether or not this *logos* had reached the Corinthians. “Only” is another dig in that Paul is telling the Corinthians that they have no exclusive privilege with regard to this *logos*.

14.37: If any one thinks that he is a prophet or spiritual, he should acknowledge that what I am writing to you is a command of the Lord.

Paul is directing his words to anyone among the Corinthians who considers (*dokeo* + more along the lines of to suppose, to imagine) himself to be a prophet or spiritual (*prophetes* and *pneumatikos*, both +), that is, as someone special. This person is to acknowledge his words comes as a command (*entole* +) from the Lord. The verb is *epiginosko*, literally as to know upon, the preposition *epi-* here suggesting an inferred special knowledge.

14.38: If any one does not recognize this, he is not recognized.

Two uses of the verb *agnoeo* +, to be uninformed, ignorant. Here the second works against the first. At issue is a person as mentioned in the previous verse. As for being recognized, it is by God though that is not mentioned but inferred.

14.39: So my brethren, earnestly desire to prophesy and do not forbid speaking in tongues;

This and the next verse form one extended sentence.

Towards the conclusion of this chapter Paul uses the familiar “my brethren” or *adelphos* + to show his solidarity with the Corinthians. This helps especially after his strong words with regard to women.

Paul expresses a desire in two manners with regard to all he had said earlier. That is to say, to earnestly desire or *zeloo* + with regard to prophesy of *propheteuo* and not to forbid speaking in tongues, *glossa* +.

14.40: but all things should be done decently and in order.

De + or “but” is a small but important word to conclude Chapter Fourteen. All things or what he had communicated to the Corinthians are to be done decently and in order, *euschemonos* and *taxis*. The former consists of the noun *schema* or outward form, likeness prefaced with *eu-*, the adverbial form of *agathos*, good. In other words, it infers action. The second word conveys a strong sense of doing this in proper fashion along with the preposition *kata*, in accord with.