

1 Corinthians

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Introduction

The predominant thrust of 1 Corinthians is that of a pastor concerned with the spiritual welfare of a wayward assembly. And that concern does not appear to be misplaced, as a closer look at the city and culture of Corinth shows ... Factions had long characterized the Greek culture. The Greeks split over politics, sports, and philosophy. Thus, it is not surprising to see them carrying this habit over into the church ... The *koinonia* into which they have been called is not about church dinners and cell group get-togethers. It is about participation with their Saviour in a

community and a task that sets them apart from all others ... Paul is deeply disturbed that these believers do not seem to understand the nature of the gospel, which focuses on the cross and the empty tomb, not on pneumatics and self-exaltation. (D. Mitchell)

The picture that emerges is one of a predominantly Gentile community, the majority of whom were at the lower end of the socioeconomic ladder, although there were two or three wealthy families. As former pagans they brought to the Christian faith a Hellenistic worldview and attitude toward ethical behavior. (G. Fee) It was God's purpose in the present dispensation, to make the primary truths of the gospel distasteful to the worldly-wise, whether among the Jews or the Gentiles. The Jews looked for *power*, and were repelled by the sight of a Messiah executed in weakness. The Gentiles demanded profound *philosophy*, and were repelled by the simple tale of the crucified One of the Jewish nation. Yet God, in spite of it, put forth *His* power beneath that appearance of weakness, and His wisdom beneath that semblance of folly. The Holy Spirit, too, poured into the minds of those enlightened by the cross of Messiah, supernatural and unearthly light. (R. Govett)

Corinth is called "wealthy" because of its commerce, since it is situated on the Isthmus and is master of two harbours, of which one (Cenchreae) leads straight to Asia, and the other (Lechaeum) to Italy; and it makes easy the exchange of merchandise from both countries. (A. Thiselton, Strabo) The Corinthian believers were "babes in Christ," underdeveloped, undernourished, suffering from malnutrition, contentious, quibbling, fighting, criticizing, and acting like little children, looking for childish things such as signs and wonders, and seeking for miracles and tongues and manifestations, and other evidences which belong to the spiritual immaturity of the child of God, and are not for the mature Christian believer. Paul calls them carnal. The old nature was still predominant in their lives, as manifested by their conduct and behavior. Hence Paul says they "walk as men." Now it is to correct this situation that Paul writes this epistle. It is largely a condemnatory epistle, for he condemns their fleshly behavior, and in love seeks to correct them and show them a more excellent way. (M. DeHaan)

Most persons could accommodate all gods and goddesses into their religious behavior, and they could choose from a great cafeteria line of religious practices ... In one papyrus fragment (P. Oxy) the writer says, "I pray to all gods" and an inscription announces, "We magnify every God." Some welcomed the religious stimulus that strange new gods provided, since they offered new ways of experimenting with religion and worship ... Christians and Jews were different than the dominant pagan culture because of their intolerance of other gods, and as a result of the former, they were labeled "atheists" because they did not believe in the traditional gods – only their one God ... Christians were labeled "misanthropes," haters of mankind, because they refused to join in the worship and sacrificial meals offered to local, traditional gods ... Since the gods were also deemed to be the ones who preserved the state and social order, to reject them opened up the city to divine disfavor and catastrophe. (D. Garland)

Corinth was a seaman's paradise and a moral cesspool. In this Las Vegas of ancient Achaia, divorce was commonplace and its results in broken lives evident even in the homes of believers. "Easy" women roamed the streets, and the moral air was polluted with the luring aroma of sin. It was famous for all that is debauched ... On the gray, rocky hill to the south of the city (called

Acrocorinth), the shining sanctuary to Aphrodite was located. Visible far out to sea, this temple was once serviced to a thousand slave girls who doubled both as temple prostitutes and as entertainers for the city's night life ... As Paul approached the city, he would first have seen the imposing mountain of Acrocorinth towering above the city to its south crowned with fortification walls and a temple of Aphrodite. (D. Mitchell) Sexual sin there undoubtedly was in abundance; but it would have been of the same kind that one would expect in any seaport where money flowed freely and women and men were available. (G. Fee)

First Corinthians was written in response to serious rumors concerning the spiritual state of the Corinthian church. The Corinthian church was a carnal church ... It was to correct errors that the epistle was written. (M. DeHaan) The city knew every type of religion its pluralistic society could bring to it ... Christianity was able to thrive in the cities of those days. And it is for the same reason that it did not thrive in rural districts. These so-called "pagan" (literally "backwoods") superstitions that prevailed in the outlying areas were nearly impenetrable by new ideas and religious teachings for many centuries ... Ironically, in our day, the outlying areas of America have been so well seeded with Christianity that it is from this rural heartland that biblical values are maintained. (D. Mitchell) The very wealth that attracted artisans and tradesmen undoubtedly also lured to Corinth artists and philosophers of all kinds, in search of patronage. The latter would also have included a fair share of itinerants and charlatans ... Paul's Corinth was at once the New York, Los Angeles, and Las Vegas of the ancient world. (G. Fee)

To use terms from American culture: schmoozing, massaging a superior's ego, rubbing shoulders with the powerful, pulling strings, scratching each other's back, and dragging rivals' names through the mud – all describe what was required to attain success in this society ... Secular wisdom had its hold on members of the church ... Their faith appears not to have created any significant social and moral realignment of their lives. (D. Garland) Quite in contrast to 2 Corinthians and Galatians, this letter yields little or no evidence that the church has yet been invaded by the outsiders mentioned in 2 Cor. 10-13 ... Rather, the opposition is led by "some among you." A decidedly anti-Pauline sentiment has developed in the church. Initiated by a few, this sentiment is infecting nearly the whole. Therefore, although there are certainly divisions within the community itself (probably along sociological lines), the most serious form of "division" is that between the majority of the community and Paul himself. They stand over against him on almost every issue. (G. Fee)

Paul used classical rhetorical categories identified by Cicero, among others:

Inventio: to find out what needs to be said,

Dispositio: to dispose and arrange the material,

Elocutio: its articulation or expression,

Actio: its delivery,

Exordium: compositional elements, opening to render the audience receptive,

Narratio: statement of a case,

Confirmatio: affirmative proof,

Refutatio or *Confutatio*: refutation or rebuttal,

Perlocutions: changing people's perceptions and values by the orator playing to the gallery,

Illocutions: transform worldviews by rhetorical utterance, situation and recognition,

Peroration: conclusion. (A. Thiselton)

There is a mistaken notion in modern Western thinking that “theory” and “practice” have little or nothing to do with each other. Some – even in evangelical circles – take pride in their disdain for theology in favor of giving people “practical” instruction on how to deal with issues in their lives, families, and churches. A visit to the average Christian bookstore will easily demonstrate the popularity of such fare. Paul shows us that he would reject such compartmentalized methodology. Right thinking and right action are two sides of the same coin. Without doctrine we are left to drift with the tides of modernity – victims of every “wind of doctrine.” (D. Mitchell)

It is my opinion that the so-called Lord’s Supper, if exercised by Church Age believers at all, should be a continuation of what was known as “daily table fellowship” between the Lord and His disciples. Table manners and some kind of acceptable, orderly protocol should be adhered to. There must be a prayer over the food. There should be a Bible reading or some form of remembrance of Christ’s death, burial, resurrection, ascension and session. Wine is acceptable. There is no ritual or ceremony that needs to be practiced during this community meal. As a matter of fact, the meal can be enjoyed with Christian friends at any time and does not have to be in the church, its basement, or presided over by a “cleric.” If you think the breadcrumbs and grape juice ritual performed in most Protestant churches in America is legit, then you have not researched the myriad of practices engaged in by the early church and throughout Middle East and European history. I consider this variety of ritual to be a distraction from the communication of Bible doctrine in most cases; but I am quite amenable to a *full meal* with remembrance of our Lord.

At a very high-level, what I see historically from my studies is this: (1) certain “liturgical-minded clerics” added their own brand of rituals and ceremonies to the informal, private-home agape meal between Christians; (2) then they gradually eliminated the meal itself, along with the informality of dining together in private homes. (3) next they made the meal a ritual institution that could only be practiced in a church, supervised by a cleric, and at greatly reduced cost (breadcrumbs and grape juice). This is tragic. I see a resurgence of agape meals beginning in some churches and I like it. Some still quote words from the Gospels and Corinthians, either in prayers or by readings, both of which are fine in my opinion. These meals can be in a private home, in the church basement, an outdoor picnic – even in some restaurants if the establishment is agreeable to such. Some of these meals are designed to use Jewish Kiddush or seder practices; I think these are quite interesting and perhaps beneficial to young believers if the spoken words have content. If they get too ritualistic, I am opposed to them because we do not live in a ritualistic dispensation. (LWB) We do not have the key to explain the connection between Jesus’ historical and the early church’s continuing celebrations. (A. Schweitzer, J. Reumann)

Another point of distinction was the abundance of special gifts which God gave to the Corinthian church ... All these gifts were peculiar to this carnal, worldly church. They were not found in the other churches in the measure they were in this carnal immature church ... Paul does not endorse the Corinthians’ abuse of these gifts, but rather condemns their unscriptural use ... (M. DeHaan) DeHaan uses the word “distinction” but I prefer the word “distraction.” Having come out of the

charismatic movement several decades ago, I saw all manner of questionable practices and activities going on. Some charismatic practices that I witnessed destroyed the lives of believers for years on end. I have not seen a legitimate use of the “sign gifts” in any of those churches. By definition (sign gifts), there is no legitimate *sign gift* during this dispensation. The so-called tongues and prophecies I have witnessed were emotional instability at best and demon influence or possession at worst. All of these fleshly exhibitions are a distraction from Bible doctrine and divine protocol for the Church Age. I have seen miracles ... the greatest miracle observing an unbeliever becoming a believer in Jesus Christ. (LWB)

Expanded Translation

1 Cor. 1:1 Paul, called [sovereignly appointed] an apostle of Christ Jesus by the will of God, and Sosthenes, our brother,

1 Cor. 1:2 To the assembly of God [communion of souls] which is at Corinth, to those who have been sanctified in the past with the result that they will continue to be sanctified forever [eternal security] in Christ Jesus, called [elect] saints, including all those [outside of Corinth] who have called upon the Person of our Lord Jesus Christ in every location, theirs [remote regions] and ours [local vicinity],

1 Cor. 1:3 Grace [positional sanctification] to you and prosperity [experiential sanctification] from God our Father and the Lord Jesus Christ.

1 Cor. 1:4 I keep on thanking my God always on your behalf, with respect for the grace [positional sanctification] of God [the Father] which was given to you [not acquired, not deserved] in Christ Jesus,

1 Cor. 1:5 So that you might be enriched [experiential sanctification] by Him [Jesus Christ] in all things [all categories of spiritual prosperity], by means of every word [doctrinal precept] and every category of knowledge [doctrinal principle],

1 Cor. 1:6 To the degree that [their experiential sanctification measures up to their positional sanctification] the objective proof concerning Christ [that He lives and functions in believers today] has been confirmed in you [we are witnesses for the prosecution against satan],

1 Cor. 1:7 So that you do not fall short in any grace gift [manifestation of spiritual maturity] while waiting expectantly for the revelation [at the rapture] of our Lord Jesus Christ,

1 Cor. 1:8 Who shall also confirm [ultimate sanctification] you unto the end [of the Church Age dispensation], beyond reproach on the day [rapture] of our Lord Jesus Christ.

1 Cor. 1:9 God is faithful [guarantees our eternal security], through Whom you were called into the fellowship [positional & experiential] of His Son, Jesus Christ our Lord.

1 Cor. 1:10 Now I exhort you, brethren, through the name [Person] of our Lord Jesus Christ, that you may all speak the same thing [divine viewpoint] and that there may not be divisions among you, but that you might be perfectly united [filled with the Spirit] with the same mind [saturated with Bible doctrine] and with the same opinion [sharing divine viewpoint].

1 Cor. 1:11 For it was communicated to me concerning you, my brethren, by those [stable family members] related to Chloe [an objective woman], that there are factions [pseudo-spiritual cliques] among you.

1 Cor. 1:12 Now I will speak on this [subject matter: personality cults], that each of you is saying: On the one hand, I am for Paul [simple & direct form of teaching]; on another hand, I for Apollos

[philosophical & oratorical form of teaching]; on another hand, I for Cephas [possibly a group of Jewish legalists]; on another hand, I for Christ [holier-than-thou crowd].

1 Cor. 1:13 Has Christ been divided? Was Paul crucified on your behalf? Or were you baptized unto the name of Paul?

1 Cor. 1:14 I thank God [continuing his sarcasm] that I baptized none of you except Crispus and Gaius.

1 Cor. 1:15 So that no one may say [irrelevant claim] that you have been baptized unto my name.

1 Cor. 1:16 On the contrary, I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.

1 Cor. 1:17 For Christ did not send me to baptize, but to continually proclaim the good news, not with clever [philosophical, mystical] sayings [epigrams, sophistry], so that as a result the cross of Christ could be deprived of true meaning [rendered inconsequential],

1 Cor. 1:18 For, on the one hand, the message concerning the cross is foolishness [moronic] to those [unbelievers] who are perishing, but on the other hand, to us [believers] who have been saved, it is the [effective] power of God.

1 Cor. 1:19 For it has been written: I will destroy the cleverness [philosophical, psychological, mystical concepts] of the wise and will render useless the understanding [human viewpoint] of the intelligent [educated].

1 Cor. 1:20 Where is the wise man [professional philosopher]? Where is the scribe [traditional religious leader]? Where is the skillful debater from this age [world order]? Hasn't God rendered foolish [moronic] the cleverness of the cosmic system [human & satanic viewpoint]?

1 Cor. 1:21 For, since the world did not acquire the knowledge of God by wisdom [both rationalism & empiricism failed to comprehend Him], God, in His divine wisdom, was pleased through the foolishness of preaching [not the act, but the substance] to save those who believed [by grace through faith].

1 Cor. 1:22 Since, indeed, the Jews [locked into empiricism] continually require a sign [miraculous event] and the Greeks [locked into rationalism] continually seek wisdom [human viewpoint],

1 Cor. 1:23 But we preach the Christ Who was crucified: on the one hand, a stumblingblock to the Jews, on the other hand, foolishness to the Gentiles,

1 Cor. 1:24 But to those, the elect ones, both Jews and Greeks: Christ is the power [omnipotence] of God, and the wisdom [omniscience] of God,

1 Cor. 1:25 Because the foolish [but omniscient] act of God [the cross] continues to be wiser than men, and the weakness [but omnipotence] of God continues to be stronger than men.

1 Cor. 1:26 For consider your election [effectual calling by God], brethren, that there are not many wise men [rationalists] according to the flesh, not many powerful [empiricists], not many highborn [noble social status],

1 Cor. 1:27 But God has chosen for Himself [divine election] the foolish individuals of the world [omniscience chooses what rationalism would reject], so that He might put to shame the wise; and God has chosen for Himself the weak individuals of the world [omnipotence chooses what empiricism would reject], so that He might put to shame the strong,

1 Cor. 1:28 And insignificant individuals of the world [obscure ancestry] and individuals who are despised [held in contempt], God has chosen for Himself individuals who are not [contemptible nobodies], so that He might annul the individuals which are [esteemed by man's standards],

1 Cor. 1:29 So that no flesh of any kind shall boast in the presence of God.

1 Cor. 1:30 But you [royal family of God], out from Him [God the Father chose you], are in Christ Jesus [positional truth], Who, by God [the Father], became wisdom for us [substitution] - as well as righteousness and sanctification and redemption,

1 Cor. 1:31 So that, just as it is written: He who makes it a habit to boast [in man's imagined ability], make it a habit to boast in the Lord [sovereign grace].

1 Cor. 2:1 I also [in the same manner as Christ and His disciples], brethren, when I came face-to-face to you, did not come with high-sounding speech [rhetoric] or wisdom [philosophical argument], when I proclaimed to you the testimony of God.

1 Cor. 2:2 For I was determined not to know [preach] anything [other religious teachings] among you, except Jesus Christ [Christology is pivotal], and Him crucified.

1 Cor. 2:3 Instead I came face-to-face to you in weakness [poor physical health] and with fear [inward emotion] and with great trembling [nervous self-effacement].

1 Cor. 2:4 Moreover, my message and my delivery were not with persuasive [sophistry] words of wisdom [philosophy from the cosmic system], but in the demonstration [filling] of the Spirit and of [delegated divine] power:

1 Cor. 2:5 That your doctrine [foundation] should not be located in the wisdom of men [human viewpoint], but in the power of God [divine viewpoint].

1 Cor. 2:6 In view of the arguments previously advanced, we make it a practice to communicate wisdom [advanced doctrine] among mature ones, but not wisdom [human viewpoint] from this age

[world order], nor from the rulers of this age [Church Age dispensation], who will be rendered ineffective [nullified],

1 Cor. 2:7 Not only this [teaching advanced doctrine to mature believers], but we also communicate the wisdom of God [divine viewpoint] in a mystery, which was hidden [kept secret], which God ordained from the ages [in eternity past] for our honor [for our study and application],

1 Cor. 2:8 Which [mystery doctrine] none of those in a position of authority from this age [politicians and chief rulers during the dispensation of the Hypostatic Union] understood, for if they had understood, they might not have crucified the Lord [deity of Christ] of glory,

1 Cor. 2:9 But [in contrast to those who crucified Christ] in the same manner [hidden as a mystery doctrine], it was written: "Things the eye has not seen, nor the ear heard [beyond empiricism], nor has entered into the mentality of man [beyond rationalism], these things [blessings of maturity] God has prepared for those [mature believers] who love Him."

1 Cor. 2:10 However [as opposed to a mystery which is never understood], God has revealed [through His Word] these [blessings in escrow] to us [believers who are growing in grace and knowledge] through His Spirit, for the Spirit searches [scrutinizes] all things [doctrinal truths], even the deep things [advanced doctrine] of God.

1 Cor. 2:11 For what man can comprehend [failure of rationalism] the things [absolute doctrines] concerning man without the spirit of man [human spirit as the staging area for the indwelling of the Holy Spirit] which is in him? And it follows that no one can understand the things of God [doctrine as spiritual phenomenon] without the Spirit which is from God.

1 Cor. 2:12 However, we have received, not the spirit [satanic] from the cosmic system, but the Spirit from God, so that we might come to know [by studying the Word] the things [doctrine of rewards] which have been provided to us from God,

1 Cor. 2:13 Which [doctrines of rewards] we also make it a practice to communicate, not by doctrines [counterfeit teachings] from anthropocentric wisdom [human viewpoint philosophy & psychology], but taught by the Spirit [divine viewpoint], Who explains [interprets] spiritual phenomenon [Biblical truths] by spiritual means [precise methodology],

1 Cor. 2:14 But the soulish man [non-elect, unbeliever] cannot [does not have the machinery] accept things [doctrines] from the Spirit of God, since He [the existence of the Spirit] is foolishness to him; as a matter of fact, he does not have the power [spiritual capacity] to understand, because He [the Holy Spirit] is spiritually discerned.

1 Cor. 2:15 But the spiritual person [elect, indwelled by the Spirit] may discern all kinds [categories] of things [doctrines], yet he himself may be legitimately criticized [evaluated] by no one.

1 Cor. 2:16 For who has known [by listening & studying the Word] the mind of the Lord [Old Testament canon] who could instruct Him? However, we may keep on thinking [acquiring] the mind of Christ [the Bible is His mind revealed to man].

1 Cor. 3:1 But I, brethren, have not been able to communicate to you as spiritual believers [possessing a degree of maturity], but as carnal believers [apostates or reversionists], as babes [still nursing] in Christ [positional truth is all they have going for them].

1 Cor. 3:2 I have given you milk [basic doctrine] to drink, not meat [advanced doctrine which sustains the soul], for you were not yet capable [spiritually weaned]. Indeed, neither are you capable now,

1 Cor. 3:3 For you are still carnal [either apostate or reversionist]. For while jealousy [envy] and strife [bickering] are among you, are you not carnal, i.e., ordering your behavior according to the [inferior] standards of man [by human instead of divine viewpoint]?

1 Cor. 3:4 For when one person might claim, on the one hand, "I myself am with Paul," on the other hand, another, "I myself with Apollos," are you not men [behaving as unbelievers]?

1 Cor. 3:5 Who is Apollos, anyway, and who is Paul? Ministering servants [as opposed to famous men], through whom you have believed, even as the Lord has provided for each man [every believer hears the gospel from someone].

1 Cor. 3:6 I myself have planted [the initial Gospel seeds], Apollos has watered [complimented his message of Truth], but God caused it to grow.

1 Cor. 3:7 So then, neither the person who plants [evangelical function] nor the person who waters [pastor-teacher function] amounts to anything of importance; on the contrary, God is the One Who provides the increase.

1 Cor. 3:8 Now the person who plants and the person who waters are one [on the same team], but each man will receive his own reward according to his own labor [fulfillment of his spiritual gift],

1 Cor. 3:9 For we [those with communication gifts] are God's fellow-workers [pastors, teachers, evangelists]. You are God's cultivated field [barren land with planted seeds], God's building [edification structure].

1 Cor. 3:10 According to the standard of the grace of God which was given [entrusted] to me, as a chief contractor [engineer], I have laid the foundation [brought in new converts through evangelism], but another of the same kind [pastor-teacher] continues to build upon it [by studying and teaching the Word]. But let each person consider carefully how [inhale doctrine, exhale application] he builds upon it [the foundation].

1 Cor. 3:11 For no man has the power to lay another of the same kind of [unique] foundation that the one which was laid [at the Cross], which is Jesus Christ [His person, work & doctrine].

1 Cor. 3:12 Now, whether any man builds upon [constructs in his soul] this foundation [doctrinal structure] with gold, silver, precious stones [3 positive production categories], wood, hay, stubble [3 negative production categories],

1 Cor. 3:13 The production [divine or human good] of each man will be made manifest, for the day [Judgment Seat of Christ] shall declare it, because it [our production] shall be revealed by fire [divine standards]; moreover, the fire [divine standards] shall examine the production of each man, whatever type [divine or human good] it may be.

1 Cor. 3:14 If anyone's production which was intended to be building material [for the structure in his soul] remains [only gold, silver, precious stones], he shall receive a reward.

1 Cor. 3:15 If anyone's production shall be burned [only wood, hay, stubble], he will suffer loss [of reward], nevertheless, he himself shall be delivered, but so as by fire.

1 Cor. 3:16 Don't you understand that you are a spiritual house [human spirit as the inner sanctuary] of God, and that the Spirit of God dwells in you?

1 Cor. 3:17 If anyone [false teachers] makes it a practice to corrupt [lead astray] the spiritual house of God [both individual and corporate], God will discipline him, for the spiritual house of God [individual and corporate] is spiritual [set apart positionally], which very kind you are.

1 Cor. 3:18 Let no one deceive himself [by accepting a pseudo-spiritual system]; if anyone seems [by appearances] to be wise among you in this age [by the world's standards during the Church Age dispensation], let him become [by his own devices] a fool [under divine discipline] so that he might become wise [obtain God's true wisdom].

1 Cor. 3:19 For the wisdom [human system of works] of this world is foolishness before God. Indeed, it has been written: "Since He [God the Father] always traps the clever in their craftiness."

1 Cor. 3:20 And again: "The Lord [Jesus Christ] always knows the motives of the clever [pseudo-spiritual], that they are empty."

1 Cor. 3:21 Therefore, stop boasting in men [don't follow personalities], for everything [the wealth of Bible doctrine] is yours:

1 Cor. 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things which are present, or things which are coming: all are yours,

1 Cor. 3:23 And you are Christ's and Christ is God's [the Father].

1 Cor. 4:1 So let a man consider us [those in positions of authority] as servants [ministers] of Christ and stewards [administrators] of the mysteries [hidden doctrines] of God.

1 Cor. 4:2 In this connection [concerning mystery doctrines], it is expected in the sphere of stewardship [those with communication gifts], that a man be found faithful [conscientious in studying and teaching the Word].

1 Cor. 4:3 But as concerns me, it is insignificant that I might be judged by you [by his own congregation] or by a human court [public opinion]; neither will I judge myself [ministerial self-evaluation].

1 Cor. 4:4 For I am aware of nothing [legitimate criticism] against myself, but anyway, I am not declared righteous by this [lack of legitimate criticism doesn't excuse him]; on the contrary, He Who will judge me [legitimate right] is the Lord.

1 Cor. 4:5 Therefore, stop judging anything before the time when the Lord returns [at the rapture], Who will both bring to light [reveal] the hidden thoughts [secret things] from the blackout of the soul [inner darkness], and will disclose the intents [thoughts] of our mentality; and then commendation [rewards] may be received by each person from God.

1 Cor. 4:6 Moreover, these things, brethren, I have applied towards myself and Apollos on your behalf, so that you [as students] might learn by us [as teachers] nothing [no philosophy, psychology, system of legalism] beyond what was written [in the canon of Scripture], so that not one among you becomes arrogant against [bad mouthing] another of a different kind [another minister].

1 Cor. 4:7 For who considers you superior [distinguished above others]? And what do you possess that you have not received? Moreover, if you indeed received it, why do you continue [in ego lust] as though you did not receive it?

1 Cor. 4:8 Are you already fully content [satiated]? Are you already spiritually prosperous, reigning like kings without us [surpassing their teachers in such short time]? (As a matter of fact, I truly wish you did reign [but I know you aren't even close], so that we might also reign together [share in your blessings] with you).

1 Cor. 4:9 For I conclude that God [the Father] brought us forth [in the middle of the arena], the last apostles [an office that will no longer be needed in the near future], to be sentenced to death [like gladiators in the ring], so that we might become a spectacle to the world [unbelievers] and to angels and to men [carnal believers].

1 Cor. 4:10 We [gladiator apostles] are foolish on behalf of Christ, but you [Corinthian spectators] are wise [sanctified sarcasm] in Christ; we [gladiators] are weak, but you [spectators] are strong; you [spectators] are honored, but we [gladiators] are dishonored.

1 Cor. 4:11 Up to the present hour, we [gladiator apostles] both hunger and thirst, and are dressed in rags, and are beaten, and are homeless,

1 Cor. 4:12 And grow weary, constantly working [Greeks despised manual labor] with our own hands [self-supporting]; although we are continually cursed, we act graciously [relaxed mental attitude]; although we are continually persecuted, we endure it patiently [non-retaliation].

1 Cor. 4:13 Although we are continually slandered, we speak words of encouragement; we have become as the rubbish [excrement] of the world, the lowest scum [not fit to live] of all, until now [the last entry in Paul's status report].

1 Cor. 4:14 I do not write these things for the purpose of shaming you, rather, as my beloved sons, for the purpose of warning [instructing] you.

1 Cor. 4:15 For even if you have countless tutors [child-trainers] in Christ, nevertheless, you will not have many spiritual fathers. Indeed, I brought you spiritual birth in Christ Jesus through the gospel.

1 Cor. 4:16 Therefore I continue to urge you: become imitators [by taking in doctrine] of me.

1 Cor. 4:17 For this reason, I have sent Timothy [their next teacher] to you, who is my beloved and faithful student [spiritual son] in the Lord, who will remind you [review the doctrines I taught you] of my way of life in Christ, just like I teach at each assembly [wherever two people are gathered] everywhere [the same spiritual life exists regardless of geographical location].

1 Cor. 4:18 However, some [self-appointed leaders] have become arrogant as though I would never return face-to-face to you.

1 Cor. 4:19 However, I will return face-to-face to you shortly, if the Lord permits; moreover, I will bring knowledge, not according to the rhetoric of those who are arrogant, but according to power [divine ability].

1 Cor. 4:20 For the kingdom [royal power] of God is not in the sphere of rhetoric, but in the sphere of power [filling of the Spirit].

1 Cor. 4:21 What do you wish? Should I return face-to-face to you with a rod [discipline and rebuke], or with virtue love, as well as a spirit of genuine humility?

1 Cor. 5:1 News has actually been received concerning sexual immorality [of an extremely abnormal variety] among you, even such a category of sexual immorality which does not exist among the heathen, with the result that someone [a father's son] possesses [has sexual relations with] his father's wife [incestuous affair with his step-mother].

1 Cor. 5:2 Moreover [if that's not bad enough], you yourselves [unconcerned Corinthians] continue to be arrogant [justifying his unacceptable behavior] and have not more than ever come to experience grief [decent self-respect] over this matter, so that he who has practiced this deed might be removed from your midst [local assembly].

1 Cor. 5:3 For I [having the authority of an apostle], on the one hand being absent in body, but on the other hand, being present in spirit, have already passed judgment on the person who has done this [act of immorality], as though I were present,

1 Cor. 5:4 In the name of our Lord Jesus, (since you [in one geographical location] and my spirit [in another geographical location] are assembled together [qualifies as fellowship], along with the power of our Lord Jesus),

1 Cor. 5:5 To deliver [faithful exercise of church discipline] such a person to satan [excommunicated] for the purpose of ruining the flesh [satan administers the sin unto death], so that the spirit [inner essence of man] might be delivered on the day of the Lord [he will still receive his resurrection body],

1 Cor. 5:6 Your ground for boasting [in the local assembly] is not fitting [appropriate]. Don't you realize that a little leaven [sin] leavens the whole lump [tempts others to see how far they can push things]?

1 Cor. 5:7 Purge out the old leaven [corrupting habits], so that you might begin to become a new lump, inasmuch as you are unleavened [sanctified]; for even Christ, our passover, was sacrificed, 1 Cor. 5:8 So that we might continue to celebrate [keep the feast by getting back into fellowship], not with old leaven [human viewpoint solutions], nor with the leaven of malice and evil, but with the unleaven of honesty and truth.

1 Cor. 5:9 I have written to you in a [previous] letter to stop associating [socially mingle] with sexually immoral people.

1 Cor. 5:10 Not entirely, by all means, with the sexually immoral people of this world [those people outside your local assembly], nor with greedy people or swindlers, nor idolaters, since you would consequently be obligated to come out [retreat] from the inhabited world.

1 Cor. 5:11 But now I have come to write to you to stop associating [mingling socially] with anyone if he is a brother who is known to be a sexually immoral person or a greedy person or an idolater or a slanderer or a drunkard or a swindler; don't even eat [social dining] with this kind of person.

1 Cor. 5:12 For why should I pass judgment on those [unbelievers] on the outside [not under his jurisdiction]? Shouldn't you make it a practice to pass judgment on those [believers only] on the inside [your local assembly]?

1 Cor. 5:13 On the contrary, God will pass judgment on those [unbelievers] on the outside [as well as believers in other assemblies]. Remove [excommunicate] the wicked person out from among your selves [your local assembly].

1 Cor. 6:1 Would anyone of you [as plaintiffs] be bold enough [dare to go against an established principle], having a case [forensic matter] against one another of a different kind [defendant who is a

believer], to stand trial before unjust people [an unbeliever judge or jury], and not before upright people [fellow believers in your local assembly]?

1 Cor. 6:2 Don't you even understand that saints [some, but not all, fellow believers] shall pass judgment on the world [settling disputes during the Millennium]? So then if the world shall be judged by you, are you incapable of passing judgment [function of church discipline] on much smaller matters?

1 Cor. 6:3 Don't you understand that we shall pass judgment on angels? How much more things pertaining to everyday life [such as quarrels, altercations, domestic issues, business matters]?

1 Cor. 6:4 So then, if you should have trivial matters [relatively small disputes] pertaining to everyday life, why would you select those [men with no experience or standing] to judge who are counted as nothing [without spiritual maturity] in the assembly?

1 Cor. 6:5 I am speaking to you face-to-face for the purpose of making you ashamed. Is there not a wise person among you [sarcastic in view of their claims of being wise] in these matters [disputes between two believers], who will be able [as the need arises] to pass judgment [perhaps as arbitrator] between each one [opposing parties] of his brethren?

1 Cor. 6:6 However, [Christian] brother is being brought to court [forced to stand trial] against brother, and this [lawsuit between two Christians] before unbelievers.

1 Cor. 6:7 So indeed, there is already an actual [as opposed to hypothetical] failure among you, since you continue to maintain lawsuits against each other [Christian against Christian]. Why won't you [guilty defendant] admit to being wrong [accept your guilt] instead [of defending yourself in court]? Why won't you [innocent defendant] be defrauded [taken advantage of] instead [of defending yourself in court]?

1 Cor. 6:8 On the contrary, you [innocent prosecutors] are in the wrong [bringing trivial matters into the courtroom], and you [guilty prosecutors] are stealing, and this against brethren [fellow believers].

1 Cor. 6:9 Don't you even understand that unrighteous persons [carnal Christians] will not share in [gain possession of] the kingdom [royal power] of God? Stop being deceived: neither persons involved in sexual immorality [illicit sex between unmarried persons], nor idolaters, nor adulterers [illicit sex between married persons], nor effeminate men [those who make women of themselves], nor homosexuals,

1 Cor. 6:10 Nor thieves, nor the avaricious, nor drunkards, nor slanderers, nor swindlers, will share in [take possession of] the kingdom [royal power] of God.

1 Cor. 6:11 As a matter of fact, some of you lived these things [in their former days], but you became cleansed [part of the conversion process], but you became [positionally] sanctified, but you

became justified in the Person of the Lord Jesus Christ [the Son] and by the Spirit [the Spirit] of our God [the Father].

1 Cor. 6:12 All things are lawful to me [law of liberty], but all things are not advantageous [special self-control is called for on occasion]. All things are lawful to me [law of liberty], but I will not be made a slave under any.

1 Cor. 6:13 Solid food [legitimate sexual intercourse] for bodily desires [legitimate sexual appetites] and bodily desire [legitimate sexual appetite] for the purpose of solid food [legitimate sexual intercourse], but God will render ineffective both it [the ability to engage in sexual intercourse] and them [those who have a legitimate sexual appetite]. On the contrary, the body is not for sexual immorality, but for the Lord [legitimate sexual activity is a form of worship], and the Lord for the body [God created our ability for legitimate sexual activity].

1 Cor. 6:14 Furthermore, God raised up [bodily resurrection] the Lord and He will also raise us up [bodily resurrection] by means of His power [omnipotence].

1 Cor. 6:15 Don't you know that your [Christian] bodies are the members [positional truth] of Christ? Therefore, since I have conquered [taken] members for Christ, should I produce [yield] members for a prostitute? May it not happen.

1 Cor. 6:16 What? Don't you understand that the person who becomes joined [sexually related to] to a prostitute exists as [becomes] one body? "For the two," it says, "shall become one flesh [you become one with the person you are having sex with]."

1 Cor. 6:17 But he who is joined [united] to the Lord is one spirit [positional truth].

1 Cor. 6:18 Avoid [run away from] sexual immorality. Every category of sin which a man might practice, is outside of his body [affects his soul], but he who commits sexual immorality sins against his own body [actually ruins the body along with the soul].

1 Cor. 6:19 What? Don't you understand that your body is the temple of the Holy Spirit Who resides [indwells] in you, Whom you received from God [the Father]? So then, you are not your own.

1 Cor. 6:20 For you [believers] were ransomed [redeemed from the market place of sin] with a price [the death of Christ]. Therefore, start glorifying God in your body.

1 Cor. 7:1 Now concerning the things you wrote about: It is acceptable [honorable] for a man not to marry a woman [remaining single].

1 Cor. 7:2 Nevertheless, because of sexual immorality, let each husband possess [sexually] his own wife, likewise, let each wife possess [sexually] her own husband.

1 Cor. 7:3 May the husband for the benefit of the wife please fulfill [reward] her sexual appetite, and also, in the same manner, the wife for the benefit of the husband.

1 Cor. 7:4 The wife does not have authority over her own body, but rather the husband; and also, in the same manner [mutual dependence], the husband does not have authority over his own body, but rather the wife.

1 Cor. 7:5 Stop refusing [denying] sexual relations from one another, unless maybe [special contingency] by reason of mutual consent [no sour notes] for a brief time, so that you may devote yourselves to prayer [in an attempt to reconcile a broken relationship], and then come together [sexual relations] again as a result, so that satan may not tempt you [to engage in sexual immorality] because of your lack of self-control.

1 Cor. 7:6 However, I am saying this [marriage as opposed to staying single] as a matter of concession, not as a command.

1 Cor. 7:7 Rather, I wish [emotional desire] all men to be even as myself [single status], but each one has his own gift [expression of divine grace] from God: on the one hand, this way [gift of celibacy], on the other hand, this way [gift of marriage].

1 Cor. 7:8 Therefore, I say to the unmarried [single] and to widows, that it would be good [beneficial] for them if they remained [status quo] like myself [single and celibate],

1 Cor. 7:9 But if they cannot exercise continued self-control [refraining from illicit sexual activity], let them marry, for it is better to marry than to constantly burn with sexual desire [inflamed, distressed libido].

1 Cor. 7:10 Now to those who are married I give strict orders, not I, but rather the Lord [Jesus taught this]: Let a wife not be separated [divorced] from husband,

1 Cor. 7:11 But, however, if she becomes separated, let her remain unmarried [for the purpose of stabilizing] or be reconciled [return to status quo] to her husband, and let husband not dismiss [divorce] wife.

1 Cor. 7:12 But as for the others [personal opinions sanctioned by the Holy Spirit], I myself speak, not the Lord [Jesus didn't cover this teaching during His earthly ministry]: If any brother has an unbelieving wife, but she is willing [agreeable] to continue living with him, let him not divorce her.

1 Cor. 7:13 In addition, the wife who has an unbelieving husband, who still agrees [is pleased] to keep on dwelling with her, shall not leave [separate or divorce] her husband.

1 Cor. 7:14 For the unbelieving husband is blessed by the association [sanctified marriage relationship] with the wife, and the unbelieving wife is blessed by the association [sanctified marriage relationship] with the husband; as a matter of fact, your children were degenerate [defiled], but now they are upright [honorable].

1 Cor. 7:15 But if the unbelieving spouse wants a divorce, let him/her have a divorce; a brother or sister [Christian] is not bound by marriage [willful desertion or domestic violence sets the other party free] in such cases; on the contrary, God called us to tranquility.

1 Cor. 7:16 For how then [after a divorce or separation] would you know, wife, whether you might have delivered [saved] your husband? Or how then would you know, husband, whether you might have delivered your wife?

1 Cor. 7:17 However [as an exception to what I said in verse 15], as the Lord has distributed to each person, as God has called each person, keep on walking [conduct oneself] in this manner. As a matter of fact, I have given the same instructions in all assemblies.

1 Cor. 7:18 Has anyone [referring to Jews] been called while he was circumcised? Let him not [experientially] uncircumcise himself [return to status quo Judaism]. Has anyone [referring to Gentiles] been called in uncircumcision? Let him not become circumcised [return to status quo heathenism].

1 Cor. 7:19 Circumcision [the practice of ritual] is nothing [unnecessary], and uncircumcision [a lack of ritual] is nothing, but keeping God's mandates [be filled with, walk in, grieve not, & quench not the Spirit] is something [reality].

1 Cor. 7:20 Let each person keep on abiding [remain as you are in status quo] in that calling [principle of contentment] in which he was called.

1 Cor. 7:21 Were you called [elected] as a slave? Don't let it concern you [remain in status quo]; however, if you are able [by legitimate means] to become a free person [manumission], then make the most of the opportunity all the more.

1 Cor. 7:22 For he who was called as a slave in the Lord is the Lord's freedman [manumitted slave]; in the same manner, the freedman, having been called, is Christ's slave.

1 Cor. 7:23 You have been purchased [ransomed, redeemed] out of the slave market with a price [the spiritual death of Christ]; stop becoming slaves of men [human viewpoint thinking].

1 Cor. 7:24 Brethren, let each person in that [spiritual gift] which he was called, keep on abiding in it [your circumstances] with God [serving Him].

1 Cor. 7:25 Now as concerns single people [virgins], I have no mandate from the Lord [during His earthly ministry], but I will render spiritual advice as one who has received mercy [gift of apostle] to be faithful [to the principles of the Word] under the authority of the Lord.

1 Cor. 7:26 Therefore, I conclude this honor [virginity] to be in your possession because of the sense of duty [respect for yourself and the other person involved] which should be present: that it is honorable [beneficial] for a man to remain as he is [single status].

1 Cor. 7:27 Are you married [trapped in a bad marriage] to a wife? Stop seeking a divorce! Are you free [divorced or separated] from a wife? Stop seeking [shopping for] a wife!

1 Cor. 7:28 On the other hand, however, if you [divorced people] should get married, you have not sinned, and if a single person marries, she has not sinned. However, such people [married couples] will experience outside [from each other] pressure [marital strife] in the flesh, therefore I am hoping to spare you [keep you from experiencing this].

1 Cor. 7:29 Furthermore, brethren, I have been saying this by way of implication: "Time is growing short. For the remainder [of our allotted time on earth], then, as a result [since we are living in the final hour of the dispensation of the Church Age], they who have wives should live [in a spiritual sense] as though they had none [live a spiritual life unencumbered by marital pressures],

1 Cor. 7:30 And those who continually weep [due to unpleasant circumstances in life] as though they did not weep [not living in continual sorrow], and those who are continually happy [emotional giddiness] as though they are not happy [relaxed mental attitude], and those who are continually buying [compulsive shoppers] as though they did not own [not caught up in materialism],

1 Cor. 7:31 And those who continually make the most from the world [successful careers] as though not using the available resources [not becoming a workaholic], for the present nature of this world [passing fashions] will pass away.

1 Cor. 7:32 But I want you to be free from worry. The unmarried person cares for the things of the Lord, how he might please the Lord.

1 Cor. 7:33 But he who is married cares for the things [affairs] of the world [legitimate functions], how he might please his wife, and is thoroughly distracted.

1 Cor. 7:34 There is also a different interest between a wife and a single woman. The unmarried woman cares for the things of the Lord, so that she might be morally pure [experientially sanctified] both in body and spirit; but she who has married cares for the things of the world, how she might please her husband.

1 Cor. 7:35 Now I am telling you this for your own benefit, not for the purpose of casting a snare upon you, but for a respectable solution and a devotion to the Lord without distraction.

1 Cor. 7:36 However, if anyone assumes [thinks] he is behaving improperly [has strong passions] towards his girlfriend, if he is past the optimum age for marriage [has a healthy sexual appetite even though the prime of life has past], and this is bound to happen [finds his prospective wife late in life], let him do whatever he wants, he is not sinning; let them get married.

1 Cor. 7:37 Nevertheless, he who stands firm [holds his ground] in his mind [maintains his convictions], not having distress [sexual tension], but having authority over his own will, and has preferred this [remaining celibate] in his own mind, to keep his own single status, he will do well enough [just fine].

1 Cor. 7:38 So then, he who marries a single woman for himself does well, but he who does not marry does better.

1 Cor. 7:39 A wife is tied by marriage for as long a period of time as her husband lives, but if her husband dies, she is free to become married to whomever she wishes, or *to remain* alone in the Lord.

1 Cor. 7:40 But she would be happier if she continued to abide in status quo [single status], according to my opinion; however, I think I also possess the Spirit of God.

1 Cor. 8:1 Now [responding to questions asked in a formal letter] concerning things [meals] offered to idols, we have knowledge [information] for we all [the greater part of spiritually adolescent Christians in Corinth] know knowledge [mere facts, not doctrinal understanding] may cause arrogance, but virtue love builds up [is building material for spiritual maturity].

1 Cor. 8:2 If anyone [spiritual adolescent with a little doctrine] thinks he knows something to perfection, he has begun to know nothing yet [he doesn't know the full realm of doctrine] to the degree [expertise] that he ought to know.

1 Cor. 8:3 However, if anyone [mature believer] keeps on loving God [maximum doctrine in his soul], this same one [mature believer] is known [intimate walk] by Him.

1 Cor. 8:4 Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is [without divine essence] no God except one [only three Persons have divine essence],

1 Cor. 8:5 For even though there are those which have been declared gods, whether in heaven or on earth, (as there are always many gods and many masters),

1 Cor. 8:6 Nevertheless, to us [spiritually adolescent Christians], there is only one God, the Father, out from Whom all things originated, even we for Him, and one Lord [as opposed to many masters], Jesus Christ, by Whom all things exist, even we by Him.

1 Cor. 8:7 However, the knowledge [of this specific topic] does not reside in everyone. Now some [confused baby Christians], accustomed to idols [they were formerly pagans] up to and including the present time, make it a habit to eat food [in temple restaurants] after it has been offered to idols, but their conscience, being weak [immature], becomes defiled [polluted by guilt].

1 Cor. 8:8 But meat will not commend us to God [He is not impressed with our diet]. Although we may eat [meat offered to idols], we are not becoming inferior [lacking spiritually], neither if we should not eat [meat offered to idols] do we possess any advantage [observing taboos has no spiritual benefit].

1 Cor. 8:9 However, see to it that in some way this liberty of yours [the enlightened believer] may not become a stumblingblock to the weak [spiritually immature believer].

1 Cor. 8:10 Since if anyone [a weak believer] sees you [a strong believer], who has knowledge [about meat being neutral], dining at a table in a temple restaurant, shall not his conscience, being weak, become encouraged [after distortion] to eat things offered to idols?

1 Cor. 8:11 Indeed, shall the one who is weak [now engaged in his former pagan activities again], a brother for whom Christ died, become ruined [his spiritual growth abruptly halts] through your knowledge [parading in the form of defiance]?

1 Cor. 8:12 Moreover, when you [the strong believer] sin against the brethren [the weak believer] in this manner [taking liberty in the face of their weakness], in as much as you injure their weak conscience, you are sinning against Christ.

1 Cor. 8:13 For this very reason, if meat [that has been offered to idols] causes my brother to stumble [shocks the immature believer], I will never eat meat [offered to idols] during my age [lifetime], so that I may not cause my brother to stumble [shock the immature believer].

1 Cor. 9:1 Am I not free [law of liberty in action]? Am I not an apostle [maximum authority]? Have I not seen [eye-witness to the resurrected Christ] Jesus our Lord? Are you not my production [result of my spiritual gift] in the Lord?

1 Cor. 9:2 Perhaps I may not be an apostle to others [who are critical of his ministry], but at any rate [nevertheless], I am to you, for the evidence [confirmation] of my apostleship keeps on being you in the Lord.

1 Cor. 9:3 My defense to those [critical believers] who continually examine me [evaluating my message and my ministry] is this:

1 Cor. 9:4 Do we [Paul and his colleagues] not have the right [legitimate function] to eat and to drink?

1 Cor. 9:5 Do we [Paul and his colleagues] not have the right [legitimate authority] to lead about [travel with] a fellow sister [female Christian], a wife, as also the other apostles [many of whom were also married], and the brethren [fellow believers with wives] of the Lord, even Cephas [Peter had a wife]?

1 Cor. 9:6 Or I alone [supreme sacrifice] and Barnabas, shouldn't we have the privilege to stop our continual working for our daily sustenance [Paul made tents to pay his bills because he had no ministerial salary]?

1 Cor. 9:7 Who serves as a soldier at any time [no historical precedence] at his own expense [receives no wages]? Who plants a vineyard, but does not eat of its fruit? Or who herds [tends] a flock, but does not drink of the milk from the flock?

1 Cor. 9:8 Am I suggesting these things according to the standards of a man [human viewpoint], or doesn't the law [divine viewpoint in the OT Scriptures] also say these things?

1 Cor. 9:9 For it stands written in the law of Moses [Deut. 25:4]: "You shall not muzzle the ox which is continually threshing [treading out corn]." Does God care for oxen?

1 Cor. 9:10 Or is he [Moses] saying this, no doubt, because of us [for the benefit of those who labor in the Word]? For because of us it was written that the one who plows should make it a practice to plow with confidence, and the one who harvests [threshes], with confidence of partaking of it.

1 Cor. 9:11 If we have sown [by continual studying and teaching] spiritual things [Bible doctrines] to you, is it surprising if we [those with communication gifts] should reap your material things [law of remuneration]?

1 Cor. 9:12 If others of the same kind [your physical family] share in your capability [material wealth], should not we [your spiritual family] all the more? Nevertheless, we have not taken advantage of this legitimate privilege, but have continually endured all kinds of things, so that we might permit no hindrance [law of supreme sacrifice] whatsoever towards the good news of Christ.

1 Cor. 9:13 Don't you know that they [Levitical priesthood] who perform duties at the temple make it a habit to eat things [offerings] out of the temple [income taxes paid to the temple covered their salaries], while they [heathen priests] who continually wait upon the altar themselves habitually partake of the altar [they also receive a salary]?

1 Cor. 9:14 In the same manner, also, the Lord instructed those [apostles, pastors, teachers, evangelists] who make it a practice to teach the good news to live by means of the good news.

1 Cor. 9:15 But I myself have not taken advantage of [used the opportunity] these things [means of financial support] in any respect. Now I have not written these things, so that it might begin to be the same way [regular salary] for me [in my case], for it would be much better for me to die; truly no one shall render ineffective my ground for boasting!

1 Cor. 9:16 For though I teach [communicate] the good news, my ground for boasting does not truly exist, for a divine compulsion [necessity to teach] was imposed [crowded] upon me, for how terrible [disastrous] it would be for me if I stopped teaching the good news.

1 Cor. 9:17 Moreover, if I keep on doing this [teaching the good news] voluntarily, I will receive a reward [crown of joy], but even if unwillingly [as victim of some gimmick or pressure], I will be entrusted with a mere responsibility [it becomes a joyless task without reward].

1 Cor. 9:18 What, then, is my reward? That when I teach the good news, I may distribute the good news [both the gospel and Bible doctrine] free of charge, so as not to abuse [making full use of] my authority in the good news.

1 Cor. 9:19 For though I am independent [no patronage relationship] from all men, I have made myself a laborer [a model of self-sacrificial behavior] to all manner of men, so I might gain [win over converts] the majority;

1 Cor. 9:20 For example, to the Jews I became as a Jew, so that I might gain [win over] the Jews; to those under the authority of the law, as under the authority of the law, (not being under the authority of the law myself), so that I might gain [win over] those under the authority of the law;

1 Cor. 9:21 To those [Gentiles] without the law, as without the law, (not being outside the law of God [in a state of rebellion], but subject to the law [mandates] of Christ), so that I might gain [win over] those [Gentiles] without the law;

1 Cor. 9:22 I became helpless [insignificant] to the helpless [of no prominence], so that I might gain the helpless; I became in the past and am still becoming in the present [in the role of conciliator] all kinds of things [flexible lifestyle] to all kinds of men, so that by all means I might save some.

1 Cor. 9:23 Moreover, I will keep on doing all kinds of things for the sake of the good news, so that I might become a fellow partaker with them.

1 Cor. 9:24 Don't you know that when they [competing athletes] run a race in a stadium [arena], on the one hand, they all run the race, but on the other hand, one [only the winner] obtains the prize [few believers exploit their potential and receive rewards]? In the same manner, keep on running the race [your spiritual walk] so that you may obtain [the reward].

1 Cor. 9:25 Moreover, everyone who struggles to win the prize [competes in an athletic contest] makes it a practice to constantly exercise self-discipline in all things. On the one hand, therefore, they [winners of athletic contests] may receive a corruptible [subject to decay] wreath, but on the other hand, we an incorruptible [won't decay].

1 Cor. 9:26 For that very reason then [to obtain an incorruptible wreath], I run the race [make spiritual progress] like this [in order to win the prize]: not as though without a goal in mind [aimlessly]; in the same way, I box: not as punching [making every blow count] the air [missing the target].

1 Cor. 9:27 But I continually train my body with harsh discipline [severe training] and keep it under control [consistent metabolization of Bible doctrine], unless after teaching others of the same kind [fellow believers], I myself might become disqualified [fail to pass the test and lose the reward].

1 Cor. 10:1 Indeed, I do not want you to be ignorant [without doctrine], brethren, that all our fathers [previous generation] were under the cloud [symbol of the presence of the Lord] and all passed through the [Red] sea,

1 Cor. 10:2 And all were baptized along with Moses by the cloud [continued presence of the Lord] and through the sea [deliverance of the Lord],

1 Cor. 10:3 And all ate the same spiritual food [manna as a type of Christ],

1 Cor. 10:4 And all drank the same spiritual drink [water from the rock], (for they drank out from the spiritual Rock [Christ] which followed [the physical rock was a type of Christ to come], and that rock was [in a type] Christ).

1 Cor. 10:5 But God was not pleased with most of them [the majority], for they were struck down [died the sin unto death] in the desert.

1 Cor. 10:6 Now these things occurred [came into being] as examples for us, so that we ourselves might not become desirous for evil things, just as they also lusted.

1 Cor. 10:7 Stop becoming [implying they already had become] idolaters like some of them, even as it was written: "The people sat down to eat and drink and then rose up to play [pagan revelry]."

1 Cor. 10:8 Stop practicing sexual immorality [some were already doing it], just as some of them [in the wilderness] committed sexual immorality, when twenty-three thousand fell to their destruction [died the sin unto death] in one day.

1 Cor. 10:9 Stop putting Christ to the test [presumption], just as some of them [in the wilderness] put Him to the test, and were repeatedly punished [tortured] by snakes.

1 Cor. 10:10 Stop complaining [some already were], just as some of them [in the wilderness] complained and were destroyed by an exterminating angel.

1 Cor. 10:11 Now these things happened to them [wilderness wanderers] as a warning, and were written to us for the purpose of instruction, upon whom [Church Age believers] the ends of the ages [conclusion of a series of dispensations in God's plan] are currently arriving [the Church Age is coming to a close] and will continue to come [the Tribulation, Millennium, and New Heavens & New Earth are still future].

1 Cor. 10:12 Therefore, let him who thinks he is firmly established [grounded] and will remain firmly established continually take heed [of Bible doctrine] so he doesn't fall to his destruction [come to a terrible end].

1 Cor. 10:13 No period of testing [pressure designed for our benefit] has overtaken you in the past [caught up with you] or will overtake you in the future that is not characteristic of mankind [common to all men: you aren't alone in encountering pressure situations]; moreover, God is faithful, Who will not allow you to be tested beyond [the breaking point] what you are capable of [you have the ability to avoid cracking up], but will provide [make available in the Word of God], in fact, the solution [divine problem solving devices] along with the test so that you are able [by utilizing doctrine and the filling of the Spirit] to endure [turning cursing into blessing].

1 Cor. 10:14 Therefore indeed, my beloved, keep on fleeing from idolatry.

1 Cor. 10:15 I am speaking as to sensible [thoughtful] men; you [those with some doctrine] consider [think about] what I mean [by implication].

1 Cor. 10:16 The cup of blessing [having given thanks] which we make it a habit to ask God's blessing on [a benediction at the end of a meal], does it not represent fellowship [communal jointness] with the blood of Christ [representative analogy for His spiritual death on the cross]? The food [meat, grain, vegetables] which we make it a habit to distribute [share at the common meal], does it not represent fellowship [communal jointness] with the body of Christ?

1 Cor. 10:17 Now we, being many, are one food, one body, for we all eat [share] from one food [common meal].

1 Cor. 10:18 Observe Israel according to the flesh [racial]. Are not they who [as unbelievers] keep on eating the sacrifices sharers [joint communers] of the altar?

1 Cor. 10:19 What then am I saying? That a meal offered to an idol is anything? Or that an idol is anything?

1 Cor. 10:20 But that which is sacrificed, they sacrifice to demons [evil spirits] and not to God. Now I do not want you to have fellowship [communers or joint partakers through idolatry] with demons.

1 Cor. 10:21 You are not able to drink [quench your thirst] from the cup of the Lord and from the cup of demons; you are not able to partake from the table [shared food] of the Lord and the table [shared food] of demons.

1 Cor. 10:22 Should we provoke [by our insolent behavior] the Lord to jealousy? Are we stronger than He?

1 Cor. 10:23 All manner of things are lawful [permitted], but all manner of things are not advantageous [profitable or expedient]; all manner of things are lawful [permitted], but all manner of things do not edify [build up].

1 Cor. 10:24 Let no one [spiritually mature person] make it a habit to assert his own legitimate rights [in an act of selfishness], but consider that belonging to another of a different kind [spiritually immature person].

1 Cor. 10:25 Everything that is sold in the temple meat market [shopping at the shambles] you may eat regularly without making inquiries for the sake of the conscience [as to whether it was once offered to idols],

1 Cor. 10:26 Since [quoting a common prayer before meals] the earth is the Lord's and the contents of it [everything on it].

1 Cor. 10:27 If any unbelievers invite you [to a banquet in their home] and you want to go, you may eat everything which is placed before you, without making inquiries for the sake of the conscience.

1 Cor. 10:28 But if anyone [unbeliever host] says to you: "This [food] was offered in sacrifice," don't eat for the sake of him [the pagan host] who pointed it out and for the sake of conscience,

1 Cor. 10:29 However [when dealing with different types of believers], by conscience, I don't mean your own [a spiritually mature believer has no issue of conscience in this case], but that of another person [a genuine spiritually immature person], for why should my liberty ever be judged by another person's [legalistic] conscience?

1 Cor. 10:30 If I eat with thanksgiving, why am I regularly insulted [hassled] for what I have given thanks for?

1 Cor. 10:31 Therefore, whether you eat, or drink, or whatever you do, make it a habit to do all things to the glory of God.

1 Cor. 10:32 Let no offense take place [arise], not toward the Jews [natural Israel], nor toward the Gentiles [unbelievers], nor toward the Church of God [fellow believers],

1 Cor. 10:33 In so far as I myself make it a practice to be acceptable [pleasant] to all kinds of persons in all manner of things, not seeking my own benefit [advantage], but that of the many [the elect multitude], so that they may be saved [in the future].

1 Cor. 11:1 Keep on being imitators of me [my qualities of spiritual maturity], just as I am [becoming an imitator] of Christ.

1 Cor. 11:2 Now, so that I may commend you, remember all my things [teachings]; in fact, to the degree that I have entrusted [passed them on to] you, keep on holding fast to these teachings.

1 Cor. 11:3 Moreover, I want you to thoroughly understand that Christ is the [federal] head of every man; moreover, the head [authority] of a woman [wife] is a man [husband]; moreover, the head [by divine protocol] of Christ is God [the Father].

1 Cor. 11:4 Every man who prays in public or proclaims God's message, while having his head covered [a sign of submission], disgraces his position of superior rank.

1 Cor. 11:5 But every woman, who prays or proclaims God's message [to women and children] in public with her head uncovered, disgraces her head [her husband], for it is one and the same as having herself shaved [penalty for an adulterous woman].

1 Cor. 11:6 For if a woman [in emotional revolt of the soul] will not cover her head [sign of rebellion, arrogant refusal], then have her cut her hair off [shear like a sheep]; but if she considers it disgraceful for a woman to have her hair cut off or to have her head shaved, then let her cover her head [wear long hair as her covering].

1 Cor. 11:7 For on the one hand, a man [husband] ought not to cover his head, which represents the image [moral likeness] and glory [crown of creation] of God; but on the other hand, the woman [wife] represents the glory [honor] of the man [husband].

1 Cor. 11:8 For the man is not out from the woman, but the woman out from the man.

1 Cor. 11:9 Indeed, man also was not created for the sake of the woman, but the woman for the sake of the man.

1 Cor. 11:10 Because of this [the woman created for the sake of the man], the woman ought to always have authority [ruling power for protective purposes] over her head [headship], because of those angels [fallen angels who cohabited with the daughters of men].

1 Cor. 11:11 However, neither is the woman [wife] apart from [complete without] the man [husband], nor the man [husband] apart from [complete without] the woman [wife] in the Lord.

1 Cor. 11:12 For just as the woman [Eve] was out from the man [Adam], in a similar manner, also the man because of the woman [by natural childbirth], but all things out from God.

1 Cor. 11:13 Pass judgment on these things [list of pertinent issues just covered] yourselves. Is it proper for a woman to pray to God uncovered?

1 Cor. 11:14 Doesn't nature itself teach you, that on the one hand, a man, if he wears long hair, is a disgrace [shame and dishonor] to himself?

1 Cor. 11:15 But on the other hand, if a woman makes it a habit to wear long hair, it is glory [grandeur] to her, for her hair was entrusted to her in place of a covering.

1 Cor. 11:16 Now, if anyone [troublemaker] has the reputation of being argumentative, then [it's not worth fighting over] we have no such custom [rejecting the legalistic bully's rules], nor do the assemblies of God.

1 Cor. 11:17 Now, by giving strict orders about this [next topic], I am not praising [commending] you because you make it a habit to assemble yourselves together; it has not been for the better, but for the worse.

1 Cor. 11:18 For, on the one hand, first [foremost], when you yourselves gather together in a central location, I heard [by oral report] divisions [opposing parties] developed among you, and to a degree [maybe it was a bit exaggerated], I believe it [expressing mock disbelief].

1 Cor. 11:19 For indeed [I know this to be true], there inevitably developed heresies among you, so that even they [the creators of the heresies], the respected ones [those held in undeserved high esteem], might become evident [revealed for what they really are] among you.

1 Cor. 11:20 Accordingly [since there is no elite few], when you gather yourselves together, it's not for the purpose of eating a feast [stuffing your face at the agape meal] at the expense of the principal provider [the lord of the manor].

1 Cor. 11:21 For you see [explains with examples], each one [individually], while eating [wealthy class] his own main meal [personal dinner], is beginning ahead of time [eating before others show up], although on the one hand [while], one [workers who show up late] continues to go on hungry, on the other hand, another gets drunk [drinks more than his share].

1 Cor. 11:22 Indeed [sanctified sarcasm], don't you possess homes [personal privacy] for the purpose of excessive eating and drinking? Or do you plan on making it a habit to depise [treat with contempt] the assembly [fellow believers] of God [by eating your own private meal without your fellow believers], and a practice to humiliate those [poor believers] who do not have [can't afford their own meal and drink]? What shall I say to you? Shall I commend you? I will not commend you on this [kind of behavior].

1 Cor. 11:23 For I accepted [learned secondhand from studying the Gospels] from the Lord [ultimate source], what I also passed on to you [equal dining privileges], that the Lord Jesus, on the night in which He was betrayed [delivered to soldiers by Judas Iscariot], received food [a meal],

1 Cor. 11:24 And after He had given thanks, He distributed [food] and said: This [food] represents [figurative analogy] My body which is on your behalf [substitution]; practice this [prayer before every meal] for the purpose of remembering Me.

1 Cor. 11:25 In the same way [giving thanks before a drink just like before a meal], also the cup, after He had eaten [a meal], saying: This cup represents the new covenant [result of the work of Christ] by means of My blood [representative analogy for the spiritual death of Christ on the cross]; practice this [give thanks] whenever you drink, for the purpose of remembering Me.

1 Cor. 11:26 For whenever [as often as] you make it a habit to eat this [prayed over] food or drink a cup, you are announcing [making known] the [spiritual] death of the Lord until He returns [at the exit-resurrection or rapture].

1 Cor. 11:27 Therefore, whoever makes it a habit to eat food or drink a cup from the Lord in an improper manner [without giving thanks and remembrance], shall be guilty of sin [arrogant lack of appreciation] against the body [Person] and the blood [spiritual death] of the Lord.

1 Cor. 11:28 Instead, let a man make it a practice to examine himself [confession of sin], and then [after being restored to fellowship], in this manner [accompanied by a prayer of thanks], let him eat of the food [his share of the feast] and drink of the cup [his share of beverage],

1 Cor. 11:29 For he [the carnal Christian] who eats and drinks, eats and drinks judgment [divine discipline] to himself, by not acknowledging [recognizing] the body [fellow believers at the dining table].

1 Cor. 11:30 Because of this [following pagan protocol at the agape feast], many [carnal Christians] among you have become weak [warning discipline] and ill [intensive discipline]; some have even died [sin unto death].

1 Cor. 11:31 For if [assumes the Corinthians haven't] we continue to examine ourselves [confessing sin in order to restore fellowship], then we should not receive continuous discipline [we're spared the next level of divine discipline].

1 Cor. 11:32 But when we are being assessed [evaluated], we always receive discipline [corrective remedy] from the Lord, so that we should not be condemned according to a particular norm and standard [warning, intensive, dying discipline] along with the cosmic system.

1 Cor. 11:33 Therefore, my brethren, when you come together for the purpose of eating, make it a habit to wait [no distinctions in rank or food] for one another of the same kind [fellow believers].

1 Cor. 11:34 If anyone is impatiently hungry, let him make it a habit to eat at home, so that you may not come together [for group dining] with a result of condemnation [divine discipline]. Moreover, finally, when I return, I myself [not even Titus could handle this crowd] will give instructions [set things straight].

1 Cor. 12:1 Now concerning things pertaining to the Spirit, brethren, I do not wish you to be ignorant.

1 Cor. 12:2 You know that when [in the past] you were unbelievers, when you were in the habit of being continually led astray [by an idolatrous culture], you were repeatedly brought face-to-face with dumb [lifeless] idols.

1 Cor. 12:3 For this reason [because of you past dealing with idols], I am making known to you that no one, when communicating by means of the Spirit of God, can say: “Jesus is cursed.” Moreover, no one is able to say: “Lord Jesus,” unless by means of the Holy Spirit.

1 Cor. 12:4 Moreover, there are varieties of grace gifts [both temporary & permanent], but the same Spirit [God the Spirit],

1 Cor. 12:5 And there are varieties [diversities] of services [helps, supports], but also the same Lord [God the Son],

1 Cor. 12:6 And there are varieties of activities [operations], but the same God [the Father] Who accomplishes all things [individually] into all [a whole plan].

1 Cor. 12:7 Moreover, the manifestation of the Spirit has been given to each person [all believers] for the purpose of being advantageous [beneficial].

1 Cor. 12:8 For on the one hand [needed before the completion of the canon], a word of wisdom [explanation and application of advanced doctrine to mature believers] is given to one person by the Spirit; on the other hand, to another of the same kind [fellow believer], a word of knowledge [explanation and application of basic doctrine to new believers].

1 Cor. 12:9 To another of a different kind [purpose of authenticating the gospel], faith [a miraculous manifestation] in the sphere of the same Spirit; on the other hand, to another of the same kind [fellow believer], gifts [several types] of healing in the sphere of one Spirit;

1 Cor. 12:10 On the other hand, to another of the same kind, an exercise of power [working miracles]; on the other hand, to another of the same kind, a prophesy [relating the plan of God to time]; on the other hand, to another of the same kind, an ability to discriminate states of mind [ability to discern between true & false prophets]; to another of a different kind [purpose of warning the nation Israel of coming judgment], a foreign type [another nation] of language [not gibberish]; on the other hand, to another of the same kind, a translation of a language [for those who don't know the foreign language];

1 Cor. 12:11 But all these things [spiritual gifts] are put into operation [energized] by one and the same Spirit, distributing to each individual just as He planned [sovereign determination].

1 Cor. 12:12 For just as the body [the Church] is one and has many members [believers], and all the members of a body [Christ's], being many [individuals], are one body [the Church], so also is Christ [the Church is the body of Christ].

1 Cor. 12:13 For also by one Spirit we all [Church Age believers] were baptized [instantaneous positional truth] into one body [the Church as the body of Christ], whether Jews or Greeks [no racial distinctions], whether bondslaves or free persons [no socio-economic distinctions]; in fact, we all [Church Age believers] were given to drink of one Spirit.

1 Cor. 12:14 Indeed, the body [the Church] is also not one member [no man is an island], but many.

1 Cor. 12:15 If the foot [believer with an inferiority complex] should say: “Because I am not a hand [believer with a superiority complex], I am not of the body, nor because of this [difference in spiritual gift], is it not of the body?”

1 Cor. 12:16 And if the ear [believer with an inferiority complex] should say: “Because I am not an eye [believer with a superiority complex], I am not part of the body, is it not on account of this, not being part of the body?”

1 Cor. 12:17 If the whole body were an eye, where the hearing? If the entirety was hearing, where the smelling?

1 Cor. 12:18 But in actuality, God appointed members, each one of them in the body, according as He intended.

1 Cor. 12:19 But if all [believers] were one member [having the same spiritual gift], then where the body [what condition would it be in]?

1 Cor. 12:20 But in actuality, on the one hand: many members, but on the other hand: one body.

1 Cor. 12:21 So then, the eye [believer with a superiority complex] is not able to say to the hand [believer with an inferiority complex]: “I have no need of you,” nor again, the head [superior position] to the feet [inferior position]: “I have no need of you.”

1 Cor. 12:22 On the contrary, frequently, to a great degree [their gifts are extremely important], the members of the body [with less spectacular gifts] which are considered to be at one’s disposal [such as helps, encouragement] are urgently needed,

1 Cor. 12:23 And those from the body [believers with so-called lesser gifts] we considered to be insignificant [internal organs], upon these [members of the body] we treat with complete respect [recognition]; so now our private bodily parts [genitals] have complete propriety [well clothed].

1 Cor. 12:24 Since our most respected parts of the body [genitalia] have no such need [to be publicly displayed]. But God has arranged the body together, having given abundant honor to that [bodily part] which is lacking [hidden from view],

1 Cor. 12:25 So that there might be no division [split] in the body, but that the members might have the same concern for one another of the same kind [care for fellow believers].

1 Cor. 12:26 Moreover, if one member is suffering, all the members may share the same suffering; and if one member receives honor, all the members may share in the inner happiness [esprit de corps].

1 Cor. 12:27 Now you [believers] are the body of Christ, and members individually.

1 Cor. 12:28 Indeed. So then, God placed [temporarily appointed] in the assembly: first, apostles [who lay the foundation of the church], second, prophets [communicators before the canon was completed], third, teachers [a special gift that didn't require studying], then acts of power [miracles performed at will], then gracious gifts of healings [performed at will], helpers [settled disputes in the church], guides [steer the direction of the church], different languages [ability to speak foreign languages without studying them].

1 Cor. 12:29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?

1 Cor. 12:30 Do all have gracious gifts of healings? Do all speak languages? Do all interpret?

1 Cor. 12:31 But you [as a church, not an individual] should make it a practice to show an interest in the greater grace gifts [teaching and administration, which have their permanent counterparts]. And yet I am going to explain [instruct by illustration] to you a way of Christian life of more surpassing excellence [outshines all the others].

1 Cor. 13:1 If I speak by means of the foreign languages of men and angels, but do not have the ability to exercise virtue [impersonal] love, I have become a bronze gong which makes nothing but continuous noise or a cymbal which makes a continuous clanging sound.

1 Cor. 13:2 Moreover, if [suppose for a moment] I have the gift of speaking the message of God [preaching before the canon was completed], and understand all types of mysteries [well known spiritual problems] and all kinds of knowledge [doctrinal knowledge before the completed canon], and if I have all manner of faith, so that I could remove mountains, but am unable to exercise virtue love [residence & function in the love complex], I am worth nothing.

1 Cor. 13:3 And if [suppose for a moment] I distributed all my possessions, and if I committed my body to torture as a martyr with the result that I might be legitimately proud of myself [bragging on his physical wounds], but am unable to exercise virtue [impersonal] love, I will be achieving nothing [God is not impressed: no reward for your efforts].

1 Cor. 13:4 The love complex [anti-personification for believers functioning in the sphere of love] is patient [endures pressures with fortitude], the love complex is kind [functions with integrity], never jealous; the love complex is never conceited [bragging about oneself], nor does it become arrogant;

1 Cor. 13:5 Does not behave improperly [dishonorably], does not strive for one's own advantage [inordinate ambition], does not become irritable [easily hurt because of hypersensitivity], does not calculate evil [plot revenge],

1 Cor. 13:6 Does not get pleasure [kicks] from wrongdoing [function in the cosmic system], but shares pleasure [mutual enjoyment] in doctrine [studying the Word of God],

1 Cor. 13:7 Endures all types of things [longsuffering], has trust in all manner of things [positive mental attitude], has confidence in all categories of things [possesses a consistent systematic theology], stands firm on all kinds of things [endures all circumstances of life without wavering].

1 Cor. 13:8 The love complex never falls into ruin [is never phased-out, cancelled, or withdrawn from the church]; but if gifts of preaching the gospel message [preaching before the canon of Scripture was completed] currently exist: they will be canceled [when the canon of Scripture is completed]; if gifts of foreign languages currently exist [during the transition period between the Jewish and Gentile dispensations]: they will cease to exist; if a gift of knowledge [pre-canon, partial doctrinal information] currently exists: it will be replaced [by the completed canon of Scripture].

1 Cor. 13:9 For we [believers alive with Paul] have partial [incomplete] knowledge [spiritual gift] and we [believers alive with Paul] preach the partial [incomplete] good news [spiritual gift],

1 Cor. 13:10 But when the completed item [the completed canon of Scripture] arrives, the partial item [temporary, pre-canon gift] will be cancelled [nullified, abolished].

1 Cor. 13:11 When I was an infant [in the pre-canon period], I repeatedly spoke like an infant [temporary gift of languages], I continually thought like an infant [temporary gift of knowledge]; when I became a man [parallel with the completed canon of Scripture], I did away with childish things [temporary spiritual gifts].

1 Cor. 13:12 For now [in the transition period] we see [Christ] by means of a mirror [temporary spiritual gifts] into an obscure image [without the canon of Scripture], but then [when the canon is completed] face to face; now [in transition] I understand partially [to a limited degree without the canon], but then [when the canon is completed] I will fully understand [what I heard in part by the temporary spiritual gifts] to the same extent that I also have been known [knowledge of our character is known by both God and Scripture].

1 Cor. 13:13 Nevertheless [even though they didn't have the completed canon], at the present time [after the temporary sign-gifts had ceased to function], these three things [problem-solving devices]: faith-rest [resting in the promises of God by faith], confidence [assurance from functioning in God's protocol plan], virtue love [personal love for God and impersonal love towards mankind], remain [are permanent, continuing to function to this day], and the greatest of these is virtue love.

1 Cor. 14:1 Make it a habit to exercise virtue [impersonal] love, then [2nd priority] set your mind upon spiritual gifts, but [as a stipulation] so that you might communicate God's message intelligently more than ever.

1 Cor. 14:2 Indeed, he who communicates with a foreign language is not communicating by human standards [not geared to the local assembly of believers, but to visiting unbelievers from another country], but through God [divine standards]; of course, not every individual [who doesn't know the foreign language] should understand, since he is communicating mysteries [something formerly unknown is now made known] by the Spirit,

1 Cor. 14:3 But [in contrast to a foreign language] he who makes it a practice to speak God's message intelligibly [in the commonly understood native tongue], communicates to men by strengthening [building a doctrinal structure in their soul] and encouraging [acting as their defense attorney] and comforting.

1 Cor. 14:4 He who speaks with a foreign language establishes himself [plants himself in the local assembly as one with the gift of languages, which can only be tested when visitors are present], but he who makes it a practice to speak God's message intelligibly [in the commonly understood native language] encourages the church [has a greater influence on the general population].

1 Cor. 14:5 Now I wish you all could speak with a foreign language [particularly for the benefit of believing Israel], but rather that you would communicate with intelligence [for the benefit of the greater population]. So greater [with reference to impact] is he who communicates with intelligence than he who speaks with a foreign language, unless one [he] may translate, so that the local assembly might obtain an edification complex of the soul.

1 Cor. 14:6 Now then, brethren, if I come face-to-face to you speaking with a foreign language, what shall I profit [benefit] you, unless I was to communicate to you either by revelation [doctrinal truth not yet written], or by knowledge [doctrinal precepts], or by an intelligible message [the gospel], or by doctrinal principles?

1 Cor. 14:7 Even inanimate things which provide sound, for example a flute or a harp, if they did not provide a distinction between sounds, how could it be known what is being played on a flute or played on a harp?

1 Cor. 14:8 As a matter of fact, indeed, if the trumpet provided an indistinct sound, who would prepare himself for battle?

1 Cor. 14:9 In this same manner, you also, by a foreign language, unless you provide an intelligible message [easily understood in the local language], how will that which is spoken be understood? For you will be repeatedly speaking to the air [in vain, no ear receives it].

1 Cor. 14:10 There are, as it turns out, a large quantity of national languages in the world, and none are without meaning [the faculty for communication].

1 Cor. 14:11 If, therefore, I do not understand the meaning of the language, I will be, to the person who is conversing with me, a foreigner [not a native], and the person who is speaking a foreigner [not a native] to me.

1 Cor. 14:12 In the same manner you, that is, since you [as an assembly] are eager [desirous] for spirituals [gifts], always seek [as an assembly] for the purpose of building up [strengthening] the assembly, so that as a result you [collectively] might continue to abound [grow together in grace and knowledge].

1 Cor. 14:13 Therefore, let the person who speaks with a foreign language pray that one [he] may always translate [so others will understand].

1 Cor. 14:14 For if I made it a habit to pray with a foreign language, my [human] spirit might be engaged in praying, but my understanding would remain unfruitful [derives no benefit].

1 Cor. 14:15 What should it [my conclusion] be then? I will pray with the [human] spirit, but I will also pray with understanding [intellect]. I will sing praise with the spirit, but I will also sing praise with understanding [intellect].

1 Cor. 14:16 Otherwise, if you ask God's blessing [upon food, persons, events] with the spirit, how is it possible for a person who is occupying [filling] an untrained [not conversant in any foreign languages] position [location] to reply Amen after your thanksgiving, since he does not understand what you are saying?

1 Cor. 14:17 For indeed you give thanks, but another of a different kind [a person not familiar with the language you are speaking] is not edified [built up, strengthened].

1 Cor. 14:18 I thank God I speak more languages than all of you,

1 Cor. 14:19 But in an assembly, I would rather speak five words with my understanding, so that I may instruct others of the same kind [those who speak the same language], rather than thousands of words with a foreign language.

1 Cor. 14:20 Brethren, stop being children [elementary school age] in understanding; on the contrary, be children [toddlers] with reference to evil [malice, wickedness], but keep on becoming mature [full-grown] with reference to understanding.

1 Cor. 14:21 It stands written in the law: "By speaking another language [other than their native tongue] and by lips of a different kind [foreigners to Israel], I will speak to this [chosen] people [Israel], but in spite of these [two means of communication], they will not obey Me," said the Lord.

1 Cor. 14:22 Therefore, foreign languages are always for a sign, not to those who believe [fellow Christians], but to unbelievers [particularly Jews]. On the other hand, communicating doctrine with intelligence [prophesy] is a sign not for unbelievers, but to those who believe [fellow Christians].

1 Cor. 14:23 If, therefore, the entire local assembly came together at the same time, and everyone continues to speak foreign languages, and untrained persons [not skilled in foreign languages] or unbelievers entered, won't they say that you [the entire local assembly] are insane [a congregation of lunatics]?

1 Cor. 14:24 But if everyone communicates doctrine with intelligence, and some unbeliever or untrained person [not skilled in foreign languages] enters, he might be convicted [proven guilty] by all kinds of things [doctrinal precepts: guilty of sin], he might be called to account [evaluated or judged] by all kinds of things [doctrinal principles: works and deeds are inadequate],

1 Cor. 14:25 With the result that the dark secrets of his mentality become manifest [revealed], and due to this [manifestation of his mentality], falling upon his face, he will worship God, proclaiming that God is certainly among you.

1 Cor. 14:26 Why is it then [this is not a commendation, but a rebuke], brethren, that when you come together, each of you always has a psalm [doctrine with a tune], always has a teaching [those with the pastor-teacher gift], always has a revelation [prophecy gift], always has a foreign language [tongue gift], always has an interpretation? Everything must always be done for the purpose of an edification complex of the soul.

1 Cor. 14:27 If anyone speaks a foreign language, (in some circumstances two [sentences], or at most three [sentences], and one at a time), emphatically one must always interpret [it must communicate],

1 Cor. 14:28 But if there is no interpreter, he must keep silent in the assembly; instead let him speak to himself [mulling things over] and to God.

1 Cor. 14:29 Moreover, two or three intelligent communicators of the truth may speak, then others of the same kind [fellow communicators] may evaluate;

1 Cor. 14:30 But if something is revealed to another of the same kind [fellow believer] who is present [sitting nearby], the person must always stop talking [let one person be silent before the other begins] first,

1 Cor. 14:31 Of course, you are all able [have the ability] to communicate the truth intelligently, one by one [in rotation], so that all [types] may keep on learning and all [kinds] may be repeatedly encouraged.

1 Cor. 14:32 Also, the spirituals [gifts] of intelligent communicators of the truth are always under the authority of [take a subordinate place to] the intelligent communicators of the truth.

1 Cor. 14:33 For God is not a source of disorder [confusion, sloppiness], but of order [harmony, self-regulation], as in all assemblies of saints.

1 Cor. 14:34 Women must always keep silent [stop talking] in the assemblies, for it is never permitted for them to speak; on the contrary [instead], they must always be under authority, just as the law [OT mandates] also states.

1 Cor. 14:35 Moreover, if they [women] wish to learn anything, they should always ask their own husbands at home, for it is always disgraceful [shameful] for a woman to speak in an assembly.

1 Cor. 14:36 What? Did the Word of God originate from you? Or did it reach you only?

1 Cor. 14:37 If any man is recognized [has the reputation] to be an intelligent communicator of the truth or a spiritually gifted person, let him acknowledge [recognize] the things I am writing to you, that it [my writing] is a mandate from the Lord.

1 Cor. 14:38 But if someone [who insists on speaking] remains ignorant [places his personal gifts and revelations above Bible doctrine], he should always be disregarded [pay no attention to him].

1 Cor. 14:39 Accordingly, brethren, continue showing a great interest in always communicating the truth with intelligence, but do not hinder [prevent] speaking with foreign languages.

1 Cor. 14:40 Moreover, all things [particularly the exercise of spiritual gifts] must always be done properly [respectably] and according to an orderly fashion.

1 Cor. 15:1 And now, brethren, I will elaborate on [recall for your benefit] the good news to you, concerning which [gospel] I have proclaimed to you [in the past], which you also received [justification salvation], in which you stood fast in the past and are currently standing fast in [eternal security],

1 Cor. 15:2 By means of which you are also continually being delivered [experiential sanctification], assuming you continue to hold fast to [retain in memory] the teaching [doctrine] which I have proclaimed as the good news, unless you have maintained confidence without reason [uselessly professed allegiance].

1 Cor. 15:3 Indeed, I handed down to you [delivered and entrusted], in the first place [of preeminent importance], what I also received [Paul didn't make this stuff up], that Christ died [spiritual death] as a substitute for our [believer's, the elect] sins, according to the Scriptures.

1 Cor. 15:4 And that He was buried, and that He was raised [resurrected] the third day, according to the Scriptures.

1 Cor. 15:5 And that He was seen [eye witnesses to the resurrection] by Cephas [Peter], then by the twelve [disciples].

1 Cor. 15:6 Afterwards, He was seen by more than five hundred brethren at one time, out from whom most remain [are still alive] at the present time, but some have fallen asleep [died];

1 Cor. 15:7 Afterwards, He was seen by Jacob [James, the half-brother of Jesus], then by all the apostles,

1 Cor. 15:8 And last of all, as though a miscarriage [abnormal birth], He was seen by me,

1 Cor. 15:9 For I am the least [insignificant] of the apostles [the last, the 12th], who is not worthy [qualified] to be called an apostle, because I persecuted the assembly [church] of God,

1 Cor. 15:10 But by the grace of God I am what I am. Moreover, His grace towards me was not received without result [in vain]; on the contrary, I labored more than all of them [the other apostles], yet not I [not by the energy of the flesh], but the grace of God with me.

1 Cor. 15:11 Therefore, whether I or they [the other apostles], we always preach in this same manner [teaching the doctrine of the resurrection], and in the same manner, you believed.

1 Cor. 15:12 Now, if Christ is accurately preached, that He was raised [resurrected] out from the dead [both spiritual and bodily matter], how is it possible that some among you [who are in denial of the evidence] are continually saying that there is no resurrection of the dead?

1 Cor. 15:13 Now, if [but it's not true] there is no resurrection of the dead, neither was Christ raised,

1 Cor. 15:14 And if Christ was not raised, then our preaching is indeed in vain [altogether an empty fallacy], and your belief is in vain,

1 Cor. 15:15 In fact, we are also found to be false witnesses of God [in His service], because we have testified concerning God [the Father] that He raised up Christ, Whom He did not raise up if it is true that the dead are not raised.

1 Cor. 15:16 For if the dead are not raised, neither was Christ raised in the past with the result that He still hasn't been raised.

1 Cor. 15:17 Moreover, if Christ was not raised in the past with the result that He still hasn't been raised, your faith is empty [void of truth]; furthermore, you remain in the sphere of your sins.

1 Cor. 15:18 Consequently, they also who have fallen asleep [bodily death] in Christ have perished in their sins [are therefore still under divine judgment].

1 Cor. 15:19 If during this life [before the resurrection], we make it a practice to live in Christ, maintaining confidence, we were pitiable compared to all kinds of men.

1 Cor. 15:20 But, now [no more false assumptions] (Christ has been raised in the past with the result that He is still raised out from the dead) fruitfruits [the guarantee] of those who have fallen asleep [died].

1 Cor. 15:21 For since death came through man [the first Adam], resurrection of the dead also came through man [the last Adam, Christ].

1 Cor. 15:22 For just as all [those represented by Adam] died in Adam, in a similar manner [through their representative in federal headship] also, all [those represented by Christ] shall be made alive in Christ.

1 Cor. 15:23 But each in his own proper order [turn, stage]: Christ, the firstfruit, then those belonging to Christ [the elect purchased at the cross] at His return [during the rapture],

1 Cor. 15:24 And then the perfect [New Heavens & New Earth], when He [the Lord as the Mediatorial King] will deliver the kingdom [royal power of the Perfect Age] to God, even the Father, when He has nullified [cancelled] all rule and all jurisdiction [authority] and power.

1 Cor. 15:25 For he [satan] must continue to rule it [the earth] until He [the Father] has relegated all His [the Spirit's] enemies under His [Christ's] feet.

1 Cor. 15:26 The last enemy, death, shall be abolished [neutralized by the resurrection].

1 Cor. 15:27 For He [the Father] has put all things [man, angels, and death] under the authority of His [Christ's] feet [at the 2nd advent]. However, when He [the Father] said [in Psalm 8] that all things have been placed under the authority of in the past and will always be in subjection to Him [Christ], it is evident that this excludes Him [the Father] Who put all things under the authority of Him [Christ].

1 Cor. 15:28 Moreover, when all things have been placed in subjection to Him [Christ], then even the Son will be placed under the authority of Him [the Father] Who placed all things under the authority of Him [Christ], so that God [the united purpose of the Father and Son] might be united [of one accord] all in all [complete domination].

1 Cor. 15:29 Otherwise, what will they [some ignorant Christians who denied the resurrection] who are being baptized [a false practice] accomplish on behalf of the dead [why bother with such a ludicrous practice]? If the dead are not actually raised up [false assumption], then why are they [these ignorant Christians] being baptized on their behalf?

1 Cor. 15:30 Why, then [if there is no resurrection], would we [Paul and his evangelistic followers] repeatedly risk danger every hour?

1 Cor. 15:31 I am daily at death's door, due to my pride in you, brethren, which I hold in Christ Jesus our Lord.

1 Cor. 15:32 If [but it's not true], according to the manner of man [exaggerated speaking], I have fought wild beasts in Ephesus [a form of torture in Paul's day], what benefit is there for me [if there is no resurrection]? If the dead are not raised, let us eat and let us drink, for in a short while we will die.

1 Cor. 15:33 Stop being deceived. Evil associations [bad company] will corrupt good morals [even between positive and negative believers].

1 Cor. 15:34 Come to your senses [stop being inebriated] as regards righteousness [the filling of the Spirit] and stop constantly sinning [confess your sins and get back into fellowship], for some [fellow believers whom you are associating with] have no spiritual perception [are ignorant of Bible doctrine] of God. I am speaking face-to-face to you [those of you who are not interested in the Word of God and who are living a life of constant sin] with shame.

1 Cor. 15:35 But someone [ignorant Corinthian believer] will ask: How are the dead raised up [what are the mechanics of the resurrection]? And what kind of body will they return with?

1 Cor. 15:36 Fool, what you are habitually sowing [as experiential sanctification] will not bring forth life [spiritual benefit] unless it has died [faced death during evidence testing],

1 Cor. 15:37 And what you are habitually sowing [during experiential sanctification], you are not sowing in order to receive [during ultimate sanctification] a body [resurrection body], but like an exposed seed [positional sanctification has already been obtained], you hope to turn into [by experiential sanctification] wheat [ultra-supergrace status], or something along the same line [a lesser but still important state of spiritual maturity],

1 Cor. 15:38 Moreover, God [as opposed to mans' efforts] has given to Him [Jesus Christ] a body [resurrection body] in as much as He desired to do so, and to each sperm [believers only, because they are capable of producing life] its own body [resurrection body].

1 Cor. 15:39 All flesh [physical body] is not the same flesh; on the contrary, on the one hand [different from every other form of life], another of the same kind: man; on the other hand [different from man, but similar to other forms of life], another category of flesh: animals; and another category of flesh: fowl; and another category: fish.

1 Cor. 15:40 There are also celestial [heavenly, light-bearing] bodies, and terrestrial [earthly, light-reflecting] bodies, but on the one hand, the glory of the celestial [analogous to our resurrection body] is different; on the other hand, that of the terrestrial [analogous to our earthly body] is different.

1 Cor. 15:41 Another glory of the sun, and another glory of the moon, and another glory of the stars. As a matter of fact, star differs from star in glory [saints will also have different degrees of glory].

1 Cor. 15:42 In the same way, also, is the resurrection of the dead. It is sown in corruption [only lives a short time]. It is raised in incorruption [will live forever].

1 Cor. 15:43 It is sown in dishonor [having the sin nature]. It is raised in glory [having no sin nature]. It is sown in weakness [of the flesh]. It is raised in power [having no weakness of the flesh].

1 Cor. 15:44 It is sown a natural body [an organism animated by a soul]. It is raised a spiritual body [clothed in light]. If there is a natural body, there is also a spiritual.

1 Cor. 15:45 And so it was written in the past with the result that it stands written: The first man Adam was created a living soul [in the image of God], the last Adam [Jesus Christ] a life-giving Spirit.

1 Cor. 15:46 However, the spiritual [resurrection body] was not first, but the natural [physical body], then [after death] the spiritual.

1 Cor. 15:47 The first man [Adam] is out of the earth, made of dust; the second Man [Jesus Christ] from heaven.

1 Cor. 15:48 Whatever is made of dust [its inherent characteristics], similarly also are those made of dust; and whatever is heavenly [its inherent characteristics], similarly also the heavenly.

1 Cor. 15:49 Moreover, just as we have worn the likeness of one made of dust [Adam], we shall also wear the likeness of the heavenly One [Jesus Christ].

1 Cor. 15:50 Now [in conclusion], I mean this, brethren, that flesh and blood [the human body] is not able to inherit the kingdom of God [this requires a resurrection body], nor does corruption [subject to death] inherit incorruption [ability to live in eternity].

1 Cor. 15:51 Behold, I tell you a mystery: We shall not all die [some will be raptured], but we shall all be changed [the soul gets a new suit].

1 Cor. 15:52 In an instant [fraction of a second] , in the twinkling of an eye, at the last trumpet [blowing assembly for the church], for the trumpet will sound and the dead shall be raised [at the rapture] incorruptible [with their resurrection body] and we [the rapture generation] shall be changed [receive their resurrection body].

1 Cor. 15:53 For with reference to this corruptibility [those who are already dead], it must put on incorruptibility [their resurrection bodies], and this mortality [those who are still alive in a human body], it must put on immortality [their resurrection bodies].

1 Cor. 15:54 So after this corruptibility [those already dead] has put on incorruptibility [their resurrection bodies], and this mortality [those who are still alive at the rapture] has put on immortality [their resurrection bodies], then the message which was written in the past with the result that it stands written will come about: Death [all inclusive] has been swallowed [devoured] up in victory.

1 Cor. 15:55 Where, death, is your victory? Where, death, is your sting?

1 Cor. 15:56 The sting of death [spiritual death] is sin [the old sin nature], and the power [strength] of sin is the law [adhering to legalism is the strength of sin].

1 Cor. 15:57 But thanks to God Who keeps on giving us the victory through our Lord Jesus Christ.

1 Cor. 15:58 Therefore, my beloved brethren, keep on becoming firm [stability in time], unmovable [confident application of doctrine], abounding always [divine good production] in the work of the Lord [by the filling of the Spirit], knowing for certain that your labor [divine good] is not without benefit [empty, serving no purpose] in the Lord.

1 Cor. 16:1 Now concerning the contribution [charity] for the saints, just as I have instructed [arrangements] the assemblies of Galatia [another confused bunch of Christians], in the same manner do you also.

1 Cor. 16:2 Around the first [one day] of the week, let each of you, if [hopefully] you are doing well [prospering economically], make it a practice to set aside [plan ahead of time] part of your own provision [retirement savings], so that when I return, there will not have to be collections [financial aid].

1 Cor. 16:3 However [as for those who have no retirement savings], until I arrive [as a temporary solution], whomever you approve by letters [mail service], I will send them to carry your goodwill support [financial aid] to Jerusalem [for those who are impoverished in that city],

1 Cor. 16:4 And if it is suitable [if the sum of money is large] that I also may travel, they [your chosen couriers] will travel with me.

1 Cor. 16:5 Now I plan [travel itinerary] on coming face-to-face to you after I pass through Macedonia, for I make it a habit to pass through Macedonia [on the way to Jerusalem].

1 Cor. 16:6 Moreover, if it turns out this way, I will stay with you; as a matter of fact, I am planning to stay the winter, so that you may accompany [escort] me wherever I may travel [either east to Jerusalem or west to Rome].

1 Cor. 16:7 So I will not see you in passing [giving them a chance to recover from his corrective letter] this time [it was a matter of timing], since I hope to stay with you for a while [to correct all the abuses I've heard about], if the Lord permits [it might not be the geographical will of God for him to do so].

1 Cor. 16:8 But I plan on staying in Ephesus until Pentecost.

1 Cor. 16:9 For a great and effective opportunity was opened in the past and remains open to me [there are still unbelievers in Ephesus that the Lord wants saved], even though there are many [human and demonic] who constantly oppose us.

1 Cor. 16:10 Now if Timothy makes an appearance, see to it that he may be with you without fear [make him feel welcomed, since he's a rather sensitive guy], for he is constantly performing the works of the Lord, as I am also doing.

1 Cor. 16:11 Therefore, do not allow anyone to treat him with contempt [since he's young and rather wimpy]. Instead, escort [accompany] him in peace [a friendly manner], so that he may come face-to-face to me [his ultimate destination], for I am waiting for [expecting] him with the brethren [Ephesian believers].

1 Cor. 16:12 Now concerning our brother, Apollos [acting independently from Paul], I frequently encouraged [begged] him, so that he might make an appearance face-to-face to you with the

brethren, but he is not at all willing [absolutely no way] to come now [he was fed up with the Corinthians], but he will return when he has the opportunity [may never have happened].

1 Cor. 16:13 Be alert [observing historical trends], stand firm [be stabilized] in doctrine, act like men [behave like nobility], be strong [confident and filled with the Spirit].

1 Cor. 16:14 Let everything be done inside the love complex [as members of the royal family of God].

1 Cor. 16:15 You know the house of Stephanas, that it is the firstfruits of Achaia [in southern Greece]; moreover, they have devoted themselves for the purpose of service [not an office, but rather a work] to the saints. So I urge you, brethren,

1 Cor. 16:16 That you also should make it a practice to honor [show respect to] such, as well as each person [fellow workers] who has worked [cooperated] with us and grown weary.

1 Cor. 16:17 In addition, I am most happy at the coming of Stephanas and Fortunatus and Achaicus [his defensive line], because they have completed the measure of [made up for] what was lacking on your part,

1 Cor. 16:18 For they have refreshed my spirit and yours. Therefore, make it a habit to receive full knowledge from such persons.

1 Cor. 16:19 The assemblies of Asia [Roman province of Turkey] salute you. Aquila and Prisca salute you in the Lord, together with the assembly in their house [their tent-making business extended to a home ministry].

1 Cor. 16:20 All the brethren salute you. Salute one another with a holy kiss [or a culturally equivalent medium].

1 Cor. 16:21 The salutation is by my [authenticated] hand: Paul.

1 Cor. 16:22 If anyone does not love the Lord, let him be cursed. The Lord comes.

1 Cor. 16:23 Grace from our Lord Jesus be with you.

1 Cor. 16:24 My love is with you all in Christ Jesus.

Chapter 1

LWB 1 Cor. 1:1 Paul, called [sovereignly appointed] an apostle of Christ Jesus by the will of God, and Sosthenes, our brother,

KW 1 Cor. 1:1 Paul, a divinely-summoned and divinely-appointed ambassador belonging to Christ Jesus, an ambassador by reason of God's determining will, and Sosthenes our brother,

KJV 1 Cor. 1:1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,

TRANSLATION HIGHLIGHTS

Paul was chosen (elected) to be an apostle by the sovereign and determining will of God. He was not elected by people, nor did he choose this privilege and responsibility for himself. He did not pursue this as a career path, nor did he send his resume out to a number of synagogues and churches looking for a job. He had "kicked against the cactus thorns" (Acts 9:5) and had to be stricken blind on the road by God, then set aside to be a future apostle, then trained and prepared in the Word before he actually started his work with success.

RELEVANT OPINIONS

Both I and II Corinthians were written in an attempt to ground the experientially oriented Corinthians more completely in the Word. (B. Witherington III) For Paul it is not as a community but as individuals, families, and small groups that Christians undertake and fulfill this responsibility. (R. Banks) The ancient city had a reputation for vulgar materialism. In the earliest Greek literature it was linked with wealth (Homer, Illiad) and immorality. When Plato referred to a prostitute, he used the expression "Corinthian girl" (Republic). The playwright Philetaerus (Athenaus) titled a brulesque play "Ho Korinthiastes", which may be translated "The Lecher". And Aristophanes coined the verb "korinthiazomai" to refer to fornication and playing the whore (Fragment). According to Strabo (Geography) much of the wealth and vice in Corinth centered around the temple of Aphrodite and its thousand temple prostitutes. (D. Lowery) So if anyone thinks his church has more than its share of ruffraff and woe, he need only turn to this letter (and its companion II Corinthians) to put his problems in perspective. (ibid) The official language was Latin, even though Greek remained the language of the common people. (S. Kistemaker) Christians founded house churches that in large homes probably included at most fifty persons, in smaller homes perhaps thirty. (ibid)

This should be, in reality, 2 Corinthians, because Paul had already written a letter, now lost to us, concerning a peculiarly disgusting case of incest in the membership (5:9). Paul sent Timothy to Corinth to put an end to the various factions (4:17), though he was uneasy over the outcome (16:10). The disturbance was enough of itself to call forth this letter from Paul. Apparently Timothy did not fully succeed in reconciling the factions in Corinth for Paul dispatched Titus who was to meet him at Troas as he went on to Macedonia. Paul wrote what we call I Corinthians in a disturbed state of mind. He had founded the church there, had spent two years there (Acts 18), and took pardonable pride in his work there as a wise architect (1Cor. 3:10). He was anxious that his work should

abide. It is plain that the disturbances in the church in Corinth were fomented from without by the Judaizers whom Paul had defeated at the Jerusalem Conference (Acts 15:1-35). They were overwhelmed there, but renewed their attacks ... trying to win Paul's converts to Judaism. Nowhere do we see the conflict at so white a heat as in Corinth. Paul finally will expose them with withering sarcasm (2Cor. 10-13). No church caused him more anxiety (2Cor. 11:28) than did Corinth. (A.T. Robertson)

All sorts of Corinthians, even slaves, are mentioned in inscriptions, often paid for and erected by and for themselves, that describe their contributions to building projects or their status in clubs (collegia). The number of such inscriptions is staggering. Corinth was a city where public boasting and self-promotion had become an art form. Public recognition was often more important than facts. In such a culture a person's sense of worth is based on recognition by others of one's accomplishments, hence the self-promoting public inscriptions. This cultural factor comes into play over and over again in I and II Corinthians, where boasting, preening, false pride, and the like are topics that the apostle addresses repeatedly. Paul attempts in his letters to further his converts' resocialization by deinculturating them from some of their former primary values. (B. Witherington III)

As is the case in pastors and teachers today, "no one ought to assume this honor to himself, unless he be called to it." Paul had not rashly intruded into it, but had been appointed to it by God. (J. Calvin) Probably the same Sosthenes (Acts 18:17) who received the beating meant for Paul in Corinth. If so, the beating did him good, for he is now a follower of Christ. He may have been compelled by the Jews to leave Corinth when he, a ruler of the synagogue, became a Christian. (A.T. Robertson) Sosthenes shares in this epistle not as joint-composer, but as witness and approver. His name was fairly common. (W.R. Nicoll) Acts 18:8 mentions Crispus, the synagogue ruler when Paul first arrived, as one of the first converts. Sosthenes is the name of the man who had been elected to take his place and subsequently had been flogged in a public display in the town square. Now a "Sosthenes" appears as a fellow Christian and minister of the gospel ... Sosthenes is probably the ruler of the Jewish synagogue mentioned in Acts 18:17, although this cannot be established beyond question. (D. Mitchell)

Gallio had driven the Jews who accused Paul from the judgment seat. The Greek mob, who disliked the Jews, took the opportunity then of beating Sosthenes, the ruler of the Jewish synagogue, while Gallio looked on and refused to interfere, being secretly pleased that the mob should second his own contempt for the Jews. Paul probably at this time had showed sympathy for an adversary in distress, which issued in the conversion of the latter. So Crispus also, the previous chief ruler of the synagogue, had been converted. Saul the persecutor turned into Paul the apostle, and Sosthenes the leader in persecution against that apostle, were two trophies of grace that, side by side, would appeal with double power to the church at Corinth. (Jamieson, Fausset, Brown) Though not a University town like Athens, Corinth nevertheless prided herself on her culture, and offered a mart to the vendors of all kinds of wisdom. Along with slaves, a crowd of artisans and nondescript people, engaged in the petty handicrafts of a great emporium.

(W.R.Nicoll) God's will alone determines his calling and life, and God alone is the ultimate appraiser of all that he does. (D. Garland)

The Corinthian talent in matters of "word and knowledge" ran into emulation and frivolous disputes. The habit of seeming to know all about most things, and of being able to talk glibly about most things, would naturally tend to an excess of individuality. (ibid) The temple of Aphrodite, the goddess of love, perched 1,875 feet up on the Corinthian acropolis, about 1,500 feet above the town, provided an attractive religious excuse for a city remarkable even by ancient standards for its vice. The lot of the infant Corinthian church had indeed fallen in a foul place. (Guthrie, Motyer) Comparing Corinthians to the Pastoral Epistles on a few major topics: 1) the notion of "gathering" no longer appears in the foreground of the Pastorals; "ekklesia" is virtually a synonym for the community; 2) the Pastorals do not contain a sacramental view of the church; baptism and the "Lord's Supper" are not so much as mentioned, let alone aggrandized in any way. (R. Banks) 3) Dining was part of the Christian meeting [as opposed to the current "Lord's Supper" ritual]. And it should not surprise us then that the Corinthians would revert to normal socializing and dining behavior at their meetings. Strangers, including unbelievers, could drift into the Christian meeting. Perhaps some even showed up to get a free meal. (B. Witherington III)

There is an outer and an inner call – the invitation of the gospel addressed to all, and the effectual call of the Holy Spirit in compliance with which the sinner arises and comes to Christ. This last is the call referred to here. Every believer has come out from his old position in obedience to a Divine summons. The work of grace in the heart is not a thing of constraint. It is a call addressed to men with such sweet persuasive power that they cannot but come to Him Who calls. (H. Bremner) God called Paul. In history, this call occurred on the road to Damascus, but in eternity, God had decided or chosen to call Paul. This eternal choice is named election. The event in time, consequent upon the divine choice, is the call. (G. Clark) Paul had kicked against the pricks (Acts 9:5). He had been arrested in his headlong course as though something or someone, greater and more powerful than himself, had taken hold of him, claimed him, set him aside, trained and prepared and fashioned him as an instrument to be used for the furtherance of mighty purposes. Being the sort of man he was, once he became convinced of the nature of the power that had gripped him, he gave himself to it with glad abandonment. (C. Craig)

1 Cor. 1:1 Paul (Subj. Nom.; means "little"), called (Adverbial Adj.; elected, divinely summoned & appointed) an apostle (Nom. Appos.) of Christ Jesus (Abl. Agency: an agent of, Gen. Rel.: related to, Poss. Gen.: belonging to) by the will (Abl. Means; sovereign & determining) of God (Abl. Source; no intermediate agency, not by mere human authority), and (connective) Sosthenes (Subj. Nom.; Acts 17:18), our (Nom. Rel.) brother (Nom. Appos.),

BGT

Παῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφός

VUL

Paulus vocatus apostolus Christi Iesu per voluntatem Dei et Sosthenes frater

LWB 1 Cor. 1:2 To the assembly of God [communion of souls] which is at Corinth, to those who have been sanctified in the past with the result that they will continue to be sanctified forever [eternal security] in Christ Jesus, called [elect] saints, including all those [outside of Corinth] who have called upon the Person of our Lord Jesus Christ in every location, theirs [remote regions] and ours [local vicinity],

KW 1 Cor. 1:2 To the assembly of God which is at Corinth, to those who have been set apart for the worship and service of God, this act of setting apart having been accomplished by being placed in Christ Jesus and thus being in vital union with Him, consecrated ones, this consecration having been by divine appointment and summons, with all those who are calling upon the Name of our Lord Jesus Christ in every place, their Lord and ours.

KJV 1 Cor. 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

TRANSLATION HIGHLIGHTS

Paul uses the Dramatic Perfect tense to emphasize our eternal security, something that was done in the past, that continues to this day, and will endure forever. There is no more accurate way to present our being set apart to God forever, without any opportunity for failure regardless of which quarter opposition may come. Then he invokes our divine election as icing on the positional sanctification cake. This letter is addressed to the Corinthians, but Paul immediately broadens the sphere to include all believers in the world regardless of geographical location. All believers who have called upon Christ throughout history (Historical Present tense) share in this sanctification, regardless of whether they lived near Corinth or in the most remote regions of the known world.

As seen in the numerous notes below, the word usually translated “church” had no inkling of a building or a gathering in one large location like we think of a church today. Even the word “assembly” is afield from what Paul teaches about this word. The best translation, in my opinion, is “communion of souls” because the concept of “gathering” which does not belong with this Greek word is removed as excess baggage. This does not rule out the possibility of a formal gathering of believers, in large buildings, homes, tents, or parks, but it does not emphasize such a gathering either. “In every location” supports this idea of a church that is now *universal*, extending beyond their city, country, and geographical region of the earth.

RELEVANT OPINIONS

“*Ekklesia*” is a living organism, not an organization that must grow or atrophy. “Churches” may have organizations, structures, and buildings to further their life and work, but once one identifies the *ekklesia* with some humanly conceived or constructed organization, structure, or building, there are already serious problems in understanding the true character of the *ekklesia*. It has a dynamic, not a static character. The word is *not* used of Christians who live in a particular locality, nor whether they gather or in fact not gather. The true nature of *ekklesia* is *a supratemporal and spatial identity with those in heaven and other like-minded people*.

Deliberate celebrational union in spirit and substance is what Paul understands being and having *ekklesia* to mean. *Ekklesia* without “*koinonia*” (fellowship) in both spirit and substance (which we have plenty of today) is neither an adequate nor an accurate representation of what we are called to be. (R. Banks) The meaning of *ekklesia* in pre-Christian days is *any gathering of a group of people* ... it has no intrinsically religious meaning. It simply means a gathering of people. There is no suggestion that Christians ever met as a whole in one place. *Churches* were in homes, something like *apartment churches*. In some cases, when families were more spread out, they cannot even be said to gather. (ibid)

It may mean a local group of believers or it may mean a number of local groups, such as in Acts 8:1,3 and 11:22. (C. Ryrie) *Ekklesia* does not refer to a building, for there is no evidence of church buildings before at least the second century. The development of the term *ekklesia* moved along the same lines as that of “*synagogos*” before it. *Synagogos* first referred to the gathering of God’s people, then to the people who gathered, and finally to the building in which they gathered. (B. Witherington III) The normal sense of *koinonia* is participation with others in something, and so means “participation in His Son”. (J.Y. Campbell) Campbell has also shed considerable doubt on the possibility of ever translating *koinonia* as “fellowship”. (B. Witherington III) Notwithstanding that many vices had crept in, and various corruptions both of doctrine and manners, there were, nevertheless, certain tokens still remaining of a true Church. (J. Calvin) Here Paul has specific reference to the Corinthian’s correct *standing* before God. That is, they were set apart for God’s special use. His aim in the epistle is to bring their *state* into closer alignment with this standing. (D. Mitchell) When applied to the Church, sanctification means that God has created a new species of spiritual royalty, set apart for the maximum glorification of Jesus Christ. (R.B. Thieme, Jr.) By identifying Jesus as Lord, he subtly denies this title to Caesar. (D. Garland)

It is not possible for Paul to describe all the Christians in Rome or Corinth as a “church”. The “whole church” of Rome (Romans 1:7) never assembled in one place. He could have called them a “church” only by giving the word a new meaning. The evidence for when early Christians met is so slender that it would be unwise to make any confident generalizations. We are much more in the dark about the question than is commonly recognized ... and never during this period is the term applied to the building in which Christians meet. *Ekklesia* is a heavenly reality to which all Christians belong. Examine the words *en Christo*, which in a number of places accompany Paul’s use of the term *ekklesia*. The “in Christ” formula is the most frequently recurring phrase in Paul’s writings. It occurs 164 times and most often is found in contexts with the individual Christian, rather than the Christian community, in view. In these it refers primarily to the

believer's dependence upon the work of the historical Jesus and fellowship with the risen heavenly Lord. Individuals are in relationship with Christ even when they are not "in church". Even the dead can be described as "in Christ" (I Thess. 4:16). These facts, coupled with the repeated use of en Christo with ekklesia, show that Paul hints at a wider concept of ekklesia than just that of the local gathering. Christians are in a common relationship with Christ not only when they meet together, but at all times, wherever they are and whatever they do. Here we have an exalted conception, not easy to grasp. But it is certainly one of the most profound in the whole of Paul's writings. (R. Banks)

Local gatherings are not part of the heavenly church any more than they are part of any alleged universal church. The heavenly church is a manifestation in time and space of that which is essentially eternal and infinite in character. We find no suggestion of a visible, earthly, universal church to which local gatherings are related as the part to the whole. Nor does Paul speak of any organizational framework by which the local communities are bound together. He nowhere prescribes an ecclesiastical polity of this kind and nowhere suggests that the common life that communities share be made visible in this way. It is rather a "communion of souls". So Paul did not see gatherings as more religious in character than any other activity in which Christians were involved. (R. Banks) The baptism of the Spirit is the basis for positional truth. (ibid) These forms of address show the absence of any fixed ecclesiastical government. He does not in this epistle address any bishops or presbyters whom he might regard as responsible for the growing disorders which prevailed at Corinth, but he appeals to the whole church. (F.W. Farrar) Paul underwent thorough preparation (Gal. 1:11-24) before embarking on his great missionary work. Training, meditation, and self-discipline are necessary. (C. Craig) Paul starts by giving them a gentle nudge to remind them that their own calling to be God's people belongs to a much larger picture. (G. Fee)

1 Cor. 1:2 to the assembly (Dat. Adv.; communion of souls in the area around Corinth) of God (Gen. Rel.) which (Dat. Ref.) is (εἰμί, PAPtc.DFS, Static, Circumstantial, Articular) at Corinth (Loc. Place), to those (Dat. Spec.; royal family of God) who have been sanctified in the past with the result that they will continue to be sanctified forever (ἀγιάζω, Perf.PPtc.DMP, Dramatic, Substantival; positional truth: eternal security) in Christ Jesus (Loc. Sph.), called (Dat. Spec.; elect) saints (Dat. Adv.; consecrated ones), including (Assoc. Instr.; together with) all (Dat. Spec.) those (Dat. Ind. Obj.; outside of Corinth) who have called upon (ἐπικαλέω, PMPtc.DMP, Historical, Substantival, Articular) the Person (Acc. Dir. Obj.) of our (Gen. Rel.) Lord Jesus Christ (Adv. Gen. Ref.) in every (Dat. Spec.) location (Loc. Place), theirs (Poss. Gen.; remote regions) and (connective) ours (Poss. Gen.; local vicinity);

BGT

τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ, αὐτῶν καὶ ἡμῶν·

VUL

ecclesiae Dei quae est Corinthi sanctificatis in Christo Iesu vocatis sanctis cum omnibus qui invocant nomen Domini nostri Iesu Christi in omni loco ipsorum et nostro

LWB 1 Cor. 1:3 Grace [positional sanctification] to you and prosperity [experiential sanctification] from God our Father and the Lord Jesus Christ.

KW 1 Cor. 1:3 Grace to you and peace from God our Father and from the Lord Jesus Christ.

KJV 1 Cor. 1:3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

Paul uses a combination of a Greek salutation (grace) and a Jewish salutation (prosperity), both derived from the source of the Father and the Son. There is disagreement among scholars as to whether this is: (a) a simple greeting with no theological tenets in mind, (b) a positional greeting, with both grace and peace representing gifts we have already received from God, (c) an experiential greeting, with both grace and peace being a possibility for us in this life if we follow God's church age protocol, and (d) a mixture of positional and experiential sanctification, with positional sanctification (grace) being derived from the Father and experiential sanctification (peace and prosperity) being derived from the Son. I'm leaning towards the mixture of positional and experiential sanctification in option (d), but would accept any of the options as being possible. How's that for being non-committal?

RELEVANT OPINIONS

Christian salutations should be courteous. Surface courtesy is of little worth. Besides which it is a lie. We are sometimes so terribly afraid of saying too much, that we say altogether too little. Christian salutations should be cheerful. To wave the black flag is to give but poor welcome. Glumness and dismalness are not the chief of the Christian graces, though some seem to think they are. We are not looking forward to a funeral, but to a wedding – the marriage supper of the Lamb. In Christian intercourse a little more brightness and gladness would not be out of place. (E. Hurndall) Grace is the Divine good will, bending compassionately toward the sinner to pardon him; toward the reconciled child, to bless him. Peace is the profound tranquility with which faith in this Divine love fills the believer's heart. (F. Godet)

Grace is always first, peace always second. This is due to the fact that grace is the source of peace. Without grace there is and can be no peace; but when grace is ours, peace must of necessity follow. (R.C. Lenski) Americans of the 20th century are likely to attach extremely

idealistic meanings to the words “holy” and “saint.” The idealistic misunderstanding of such terms will result in distortions of Paul’s doctrine. One must remember that for Paul every Christian is a saint. A perfect or sinless life is no more a prerequisite for this title than a canonization ceremony. (G. Clark) The grace of God is a manifestation of love. (H. Bremner) Peace is not simply a feeling of inner tranquility, but a harmonious relationship with God in intimate terms. (A. Thiselton)

1 Cor. 1:3 Grace (Subj. Nom.; positional sanctification: from the Father; Greek salutation) to you (Dat. Adv.) and prosperity (Subj. Nom.; experiential sanctification: from the Son; Jewish salutation) from God (Abl. Source) our (Gen. Rel.) Father (Gen. Appos.) and (connective) the Lord Jesus Christ (Abl. Source).

BGT

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

VUL

gratia vobis et pax a Deo Patre nostro et Domino Iesu Christo

LWB 1 Cor. 1:4 I keep on thanking my God always on your behalf, with respect for the grace [positional sanctification] of God [the Father] which was given to you [not acquired, not deserved] in Christ Jesus,

KW 1 Cor. 1:4 I am thanking my God always concerning you, the cause of my thanksgiving being the grace of God which was given you in Christ Jesus.

KJV 1 Cor. 1:4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

TRANSLATION HIGHLIGHTS

Paul didn’t thank God just once, but he continued to thank Him (Iterative Present tense) on many occasions for the grace He gave (Constative Aorist tense) to the Corinthians. More than anybody else at that time, Paul knew the Corinthians did not acquire or deserve the grace of God, anymore than He did when he was called by the Lord. The passive voice emphasizes the fact that believers have absolutely nothing to do with receiving sovereign grace; it is a gift from God.

Positional sanctification is Phase 1 in God’s plan for the Church Age believer; this occurs at the point of belief in Jesus Christ. Experiential sanctification is Phase 2, which continues from the moment you believe in Christ to the day you die or receive your resurrection body at the rapture. Glorification sanctification for eternity is Phase 3, which requires a resurrection body that may manifest God’s glory forever.

RELEVANT OPINIONS

If Paul's only resources had been his own, the prospects of reforming a group like the Corinthians would have been dim indeed. But God was at work and that, for Paul, was a matter of thanksgiving. (D. Lowery) This grace comprehends the whole state of salvation, with the new life which has been displayed in the Church. (F. Godet)

1 Cor. 1:4 I keep on thanking (εὐχαριστέω, PA11S, Iterative) **my** (Gen. Rel.) **God** (Dat. Ind. Obj.) **always** (temporal) **on your behalf** (Gen. Adv.), **with respect for the grace** (Dat. Ref.; Phase I: positional sanctification) **of God** (Abl. Source; the Father) **which** (Dat. Ref.) **was given** (δίδωμι, APPTc.DFS, Constative, Attributive, Articular; not acquired and not deserved) **to you** (Dat. Adv.) **in Christ Jesus** (Loc. Sph.),

BGT

Εὐχαριστῶ τῷ θεῷ μου πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ,

VUL

gratias ago Deo meo semper pro vobis in gratia Dei quae data est vobis in Christo Iesu

LWB 1 Cor. 1:5 So that you might be enriched [experiential sanctification] by Him [Jesus Christ] in all things [all categories of spiritual prosperity], by means of every word [doctrinal precept] and every category of knowledge [doctrinal principle],

KW 1 Cor. 1:5 I mean that in everything you were made rich in Him, this wealth being in the form of every exuberant aptitude in proclaiming the Word and in the form of every kind of experiential knowledge,

KJV 1 Cor. 1:5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

TRANSLATION HIGHLIGHTS

Paul's thanks for their positional sanctification in the preceding verse leads to the purpose for this grace, namely, so that they might (Potential Indicative mood) grow spiritually (Culminative Aorist tense) in all categories of prosperity. If the Corinthians are to become spiritually prosperous, that prosperity will be provided by the Lord Jesus Christ (Agent) by means of doctrinal precepts and principles. Spiritual prosperity is dependent on the amount of doctrine in their souls.

RELEVANT OPINIONS

In 1st Corinthians Paul spends the better part of three chapters warning against man-made philosophy. It seems to be an occupational hazard today just like in Paul's day – perhaps besetting sin would be the better phrase – of Christian philosophers and theologians that they try to incorporate the wisdom of this world – the current conclusions of science, the arguments of natural theology, the speculations of psychologists and counselors, to name three favorites – into Scripture. The attentive and thoughtful reader will learn a great deal in 1st Corinthians. Needless to say, none of it will be the conclusions of science, psychology, or human philosophy. (*Commentary on 1st Corinthians*, J.W. Robbins, 1975, The Trinity Foundation)

This is the first time the word knowledge appears in this epistle; it occurs frequently in both letters to the Corinthians and is closely related to the term wisdom. Various shades of meaning appear in particular contexts, but the notion of the intellectual apprehension and application of Christian truth is constant. (S. Kistemaker) Paul redefines wealth from mere materialism to the fullness of a happy life which is lived within the given order (divine protocol) under the blessing of God; spiritually rich; abundantly furnished for the development and shaping of a noble, spiritual life; spiritual aristocracy; true riches which consist of wisdom, virtue and culture. (TDNT)

The word “logos” translated “utterance,” may however be taken in the sense of doctrine, and the word “gnosis” translated “knowledge,” in the sense of insight. “Logos,” according to this view, is the truth preached; “gnosis” is the truth apprehended. (C. Hodge) Grace (positional sanctification, freely given) precedes prosperity (experiential sanctification, acquired by means of the Word) in the order of divine protocol. The Father freely bestows grace, while the Son makes it possible for us to pursue spiritual prosperity by means of the Word. (R.B. Thieme, Jr.)

1 Cor. 11:5 so that (purpose & result) you might be enriched (πλουτίζω, API2P, Culminative, Potential Ind.; become spiritually prosperous; Phase II: experiential sanctification) by Him (Instr. Agency; Jesus Christ) in all things (Dat. Measure, Loc. Sph.; all categories of spiritual prosperity), by means of (spiritual prosperity is dependent on the amount of doctrine in your soul) every (Dat. Measure) word (Instr. Means; doctrinal precept) and (connective) every category of (Dat. Measure) knowledge (Instr. Means; doctrinal principle),

BGT

ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,

VUL

quia in omnibus divites facti estis in illo in omni verbo et in omni scientia

LWB 1 Cor. 1:6 To the degree that [their experiential sanctification measures up to their positional sanctification] the objective proof concerning Christ [that He lives and functions

in believers today] has been confirmed in you [we are witnesses for the prosecution against Satan],

KW 1 Cor. 1:6 Inasmuch as the testimony concerning the Christ was proved to be divinely-revealed truth and its reality was verified among you,

KJV 1 Cor. 1:6 Even as the testimony of Christ was confirmed in you:

TRANSLATION HIGHLIGHTS

Paul uses an adverb of degree to compare the Corinthian's experiential sanctification to their positional sanctification. Like the Corinthians, our goal is for our spiritual life on earth to live up to our position in Christ. When this happens, the truth of Christ living and functioning in believers today is confirmed (Culminative Aorist tense) in us. This is important not only for our spiritual lives on earth and for the possibility for rewards in time and eternity, but also to present our lives as witnesses for Christ during Satan's appeal trial. Spiritually mature believers are evidence for Christ in the appeal trial, while apostate and reversionistic believers reinforce Satan's defense.

Paul is referring to the official, quantifiable, technical, objective proof that Christ is living and functioning in you. In this case, positional sanctification (living in you) is an objective fact; experiential sanctification (functioning in you) is a matter of degree, which is to be determined by your understanding and application of the Word. We are witnesses for the Prosecution against satan. Our degree of spiritual prosperity determines the degree of indictment directed against satan. The goal of our witness on earth is to vindicate Christ and to make our opponent (satan) guilty as charged.

RELEVANT OPINIONS

Paul is hoping that their "state" might measure up to their "standing," that their "condition" might measure up to their "position." (L.S. Chafer) Your degree of understanding of the precepts and principles of the Word of God determines the degree (amount, level) of evidence you have for spiritual prosperity in Christ. (K. Lamb) The degree of our spiritual life should prove us to be reliable witnesses for Christ and against satan, to give force to our testimony, to establish the truth of His Word, and to legally validate it's efficacy in the Divine courtroom. (R.B. Thieme, Jr.)

1 Cor. 1:6 to the degree that (comparative: amount, level; that their *experiential* sanctification might measure up to their *positional* sanctification) the objective proof (Subj. Nom.; evidence, testimony, facts, truths, validity) concerning Christ (Obj. Gen.; that He still lives and functions in believers today) has been confirmed (βεβαιώω, API3S, Culminative; strengthened, proved to be true, vouched for, verified) in you (Loc. Sph.; we are witnesses for the Prosecution against satan),

BGT

καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν,

VUL

sicut testimonium Christi confirmatum est in vobis

LWB 1 Cor. 1:7 So that you do not fall short in any grace gift [manifestation of spiritual maturity] while waiting expectantly for the revelation [at the rapture] of our Lord Jesus Christ,

KW 1 Cor. 1:7 With the result that you are not feeling that you are trailing behind others in even one spiritual enablement for service while you are assiduously and patiently waiting for the appearance of our Lord Jesus Christ,

KJV 1 Cor. 1:7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

TRANSLATION HIGHLIGHTS

Paul does not want the Corinthians to trail behind (Perfective Present tense) his other congregations in spiritual gifts because of carnality. The *possession* of spiritual gifts does not equate with the *manifestation* of spiritual gifts. Many spiritual gifts are non-functional due to carnality. The exercise of spiritual gifts is one of our privileges on earth while waiting (Temporal Participle) for the return of our Lord Jesus Christ at the rapture. Paul does not want us to lose our share, to have a deficiency in what Christ has provided for us, to miss the opportunity of entering into His rest, to fall short of participation in the glory of God, leaving an unfulfilled remainder of grace gifts on deposit in heaven forever, to forfeit our rewards at the Judgment Seat of Christ.

RELEVANT OPINIONS

Christian consciousness and life is shaped in its individual forms through the work of the Spirit. (W. Baur) With the conception of this speedy coming of Christ in their minds, the apostles regard the proper attitude of the Christian and the Church as being one of waiting. Such waiting becomes a virtual preparing; it involves a care to have and hold all things ready, and this is a good sign of the faithful and diligent servant. (R. Tuck) What Paul seems intent on stressing is the manifold variety in such gifts that proceed indiscriminately from the several members of the godhead. All the “persons” – Father, Son, Spirit – combine to make possible a set of “distributions” to the members of the church. (R.P. Martin)

Too much attention to Christ’s coming would lighten the conviction of His real, though spiritual, presence *now* with the individual and with the Church. That presence Paul conceives as the confirmation, the inspiration, and the security of Christ’s servants. In it they have their only, but their all-sufficient, guarantee that, amid frailties, temptations, and perils, they shall “hold out until the end,” attaining unto the coming of the Lord. Either of these thoughts of Christ may

prove misleading if it stands alone. Each tempers and qualifies the other. Both together keep us wisely looking down on our work, beside us at our helper, and on to our reward. (R. Tuck) *To lack* denotes a deficiency either relatively to the normal level which a Church should attain, or comparatively to other churches more richly endowed. (F. Godet)

1 Cor. 1:7 so that (result) you (Subj. Nom.) do not (neg. particle) fall short (ὑστερέω, PPInf., Perfective, Result; lack, to come too late, trail behind) in any (adjective: none at all) grace gift (Loc. Sph.; reward, benefit, manifestation of spiritual maturity) while waiting expectantly (ἀπεκδέχομαι, PMPtc.AMP, Static, Temporal, Deponent; assiduously) for the revelation (Adv. Acc.; unveiling, at the rapture) of our (Gen. Rel.) Lord Jesus Christ (Adv. Gen. Ref.),

BGT

ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·

VUL

ita ut nihil vobis desit in ulla gratia expectantibus
revelationem Domini nostri Iesu Christi

LWB 1 Cor. 1:8 Who shall also confirm [ultimate sanctification] you unto the end [of the Church Age dispensation], beyond reproach on the day [rapture] of our Lord Jesus Christ.

KW 1 Cor. 1:8 Who also will make you steadfast and constant even to the end, in character such that you cannot be called to account in the day of our Lord Jesus Christ.

KJV 1 Cor. 1:8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

Jesus Christ will confirm us (Predictive Future tense) with glorified, resurrection bodies at the end of the Church Age dispensation. The Predictive Future tense allows no potential for “slipping through God’s hands.” We will receive resurrection bodies as final proof of the eternal security we enjoy now. We will also be made faultless (unimpeachable) as yet another fruit of ultimate sanctification. Both of these gifts are willed and effected by God as a result of reconciliation. The day of the Lord is the rapture, not the 2nd coming or the Millennium.

RELEVANT OPINIONS

It is He Who will sustain to the end – a gentle reminder that the Corinthians had not yet “arrived” at perfection, despite their many gifts. (D. Guthrie) The idea of progressive sanctification is clear enough here. (G. Clark) The expression “the day of the Lord Jesus” or “the

day of Christ,” in contrast to the “Day of the Lord,” refer to God’s future program for His Church. The Day of the Lord is a more general term for God’s future judgment upon Israel and the nations – including the Tribulation period. (D. Mitchell) *Also* implies that the work to be yet accomplished will only be the legitimate continuation of that which is already wrought in them. (F. Godet)

After our post-salvation lives on earth have ended, God will achieve our ultimate sanctification at the resurrection, or Rapture, of the Church. In that future moment He will provide the resurrection body, making us physically like Christ. (R.B. Thieme, Jr.) The believer should not look for eschatological significance in historical events (Rapture theories). Instead, he should concentrate on the execution of the protocol plan of God. Distortion of the imminency of the Rapture causes instability from foolish speculation concerning the time of the Rapture. (ibid)

1 Cor. 1:8 Who (Nom. Appos.) shall also (adjunctive) confirm (βεβαιώω, FAI3S, Predictive; Phase III: ultimate sanctification, when you receive your glorified, resurrection body) you (Acc. Dir. Obj.; eternal security) unto the end (Gen. Extent of Time; of the dispensation of the Church Age), beyond reproach (Adv. Acc.; positional truth: willed and effected by God, as a result of *reconciliaton*; faultless, unimpeachable, guiltless character) on the day (Loc. Time; of the rapture) of our (Gen. Rel.) Lord Jesus Christ (Adv. Gen. Ref.).

BGT

ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ].

VUL

qui et confirmabit vos usque ad finem sine crimine in die adventus Domini nostri Iesu Christi

LWB 1 Cor. 1:9 God is faithful [guarantees our eternal security], through Whom you were called into the fellowship [positional & experiential] of His Son, Jesus Christ our Lord.

KW 1 Cor. 1:9 Faithful is God through whom you were divinely summoned into a joint-participation with His Son, Jesus Christ our Lord.

KJV 1 Cor. 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

TRANSLATION HIGHLIGHTS

Our eternal security rests in the faithfulness of God the Father, not ourselves. He called us (Dramatic Present tense) into both positional and experiential fellowship with His Son, Jesus Christ. We were called positionally at the point of the new birth, which also guarantees our

eternal position in Him. We are also called experientially into fellowship with Him, on a continual basis during our temporal existence on earth. Positional fellowship depends upon the veracity and immutability of God; experiential fellowship depends on our daily, positive volition toward His Word in the filling of the Holy Spirit. The emphasis on *fellowship* is NOT the gathering together of believers in a specific location or building, but on the object shared, the “Who” they are in communion with. A believer who is filled with the Spirit in Japan is in fellowship with a believer who is filled with the Spirit in Florida because of Who they are in fellowship with – not their geographical location. The words *shareholder* or *participant* better communicate the underlying meaning behind Christian *fellowship* than a church or assembly. The *baptism* in the Spirit makes all believers *positional* participants in Christ; the *filling* of the Spirit makes all believers who are indeed filled with the Spirit *experiential* participants in Christ.

RELEVANT OPINIONS

It is “calling” that is represented in Scripture as that act of God by which we are actually united to Christ. And surely union with Christ is that which unites us to the inwardly operative grace of God. Regeneration is the beginning of inwardly operative saving grace. Although they had been chosen in Christ before times eternal, yet they were Christless until they were effectually called into the fellowship of God’s Son. Hence it is by the effectual call of God the Father that men are made partakers of Christ and enter into the enjoyment of the blessings of redemption. Only then do they know the fellowship of Christ. (J. Murray) The entire close of chapter 9 and the first half of chapter 10 are intended to show the Corinthians that they may, through lack of watchfulness and obedience, make shipwreck of the Divine work in them. (F. Godet) *Communal* underlines the notion of a sharing community, of participation in a commonality. What believers share is not primarily one another’s company; they are *shareholders* in Christ, in the Holy Spirit, and in Christ’s sonship. (Thorton)

“Koinonia,” frequently mistranslated “fellowship”, means partner in a joint activity, having a share in some external activity, or making a contribution. The sense of the word is of participation in some common object or activity, e.g., participation in the Spirit, in Christ and His sufferings, in the work of the gospel, in a financial contribution – not of the sharing of people concerned directly with one another. (R. Banks) The term *fellowship* includes both union and communion. The Corinthian believers had been brought into *union* with the Lord Jesus Christ. Accordingly, this great truth implies that they had been brought into *communion* with one another. (D. Mitchell) In all likelihood this language is to be understood not only positionally, but also relationally. Believers are not only *in* Christ, and as such freed from the guilt of their sins, but are also *in fellowship with* Christ, and as such are privileged to commune with Him through the Spirit. (G. Fee)

1 Cor. 1:9 **God** (Subj. Nom.; the Father) **is** (ellipsis, verb supplied) **faithful** (Pred. Nom.; eternal security), **through Whom** (Abl. Agency) **you were called** (καλέω, API2P, Dramatic; divinely summoned) **into the fellowship** (Adv. Acc.; both temporal-experiential and eternal-positional) **of His** (Poss.

Gen.) Son (Gen. Rel.), Jesus Christ (Abl. Agency) our (Poss. Gen.) Lord (Descr. Gen.).

BGT

πιστὸς ὁ θεὸς δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

VUL

fidelis Deus per quem vocati estis in societatem Filii eius Iesu Christi Domini nostri

LWB 1 Cor. 1:10 Now I exhort you, brethren, through the name [Person] of our Lord Jesus Christ, that you may all speak the same thing [divine viewpoint] and that there may not be divisions among you, but that you might be perfectly united [filled with the Spirit] with the same mind [saturated with Bible doctrine] and with the same opinion [sharing divine viewpoint].

KW 1 Cor. 1:10 Now, I beg of you, please, brethren, my appeal to you being enforced by the Name of our Lord Jesus Christ [that Name holding within its compass all that He is in His glorious Person and wonderful salvation], I beg of you, please, that all of you be speaking the same thing, and that there be no factions among you, but that the breaches in your fellowship caused by these factions having been healed, you may remain perfectly united in the sphere of the same mind and in the sphere of the same opinion.

KJV 1 Cor. 1:10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

TRANSLATION HIGHLIGHTS

Paul encourages (Aoristic Present tense) the Corinthians to speak with divine viewpoint (Customary Present tense) and for their party splits to cease (Customary Present tense). He uses the Potential Subjunctive mood when addressing them on these topics, because he knows it is up to them to positively pursue both goals. Also, because this is an exhortation, the subjunctive mood carries an Entreaty with it, as if Paul is saying “please” follow this protocol. Rather than engage in political power struggles within the church, which often leads to ecclesiastical unraveling, they are to be “knitted together.” Paul may have been using tentmaking vocabulary to press a point.

Rather than arguing and causing strife among themselves, Paul hopes (Subjunctive of Entreaty) they might become (Customary Present tense) perfectly united (Aoristic Perfect tense) by being filled with the Spirit, by healing the bad feelings that are sure to exist because of their bickering, and to join together in peace. This healing will hopefully take place by sharing the same thoughts (Bible doctrines) and applying those thoughts to their daily lives (divine viewpoint) by utilizing

divine protocol. This doctrinal intake and application could be either Locative of Sphere or it could be Instrumental of Association.

RELEVANT OPINIONS

There would be little or no harm in the schismata so far as they affected unessential points, if it was not their fatal tendency to end in contentions and factions. Corinth was a place where such divisions would be likely to spring up, partly from the disputatious vivacity and intellectual conceits of the inhabitants, partly from the multitudes of strangers who constantly visited the port, partly from the numerous diversities of previous training through which the various sections of converts had passed. (F.W. Farrar) A pastor once remarked, “I would have a great church if it wasn’t for people!” Although spoken in jest, his comment points to the great challenge of leading a diverse group of people that never really “arrives” but is always in a state of becoming. (D. Mitchell) Men seeking peace hesitate to cast in their lot with those who are flying at one another’s throats. The strait gate is sometimes quite blocked up by bickering, quarrelling Christians. A crucified Christ invites, and a divided Church repels, the sinner. Men can find plenty of division, estrangement, hate, and fight in the world, without troubling to enter the church. If truth were sought instead of manufactured, how much more unity of doctrine and practice there would be in the Church of Christ. (E. Hurndall)

The term “mind” relates to the power of observation and the word “thought” to forming a judgment or opinion. Paul wants the Corinthians to be united in their observations and judgments and to relinquish their divisiveness. He is telling them that in respect to their mind and thought they must strive for perfect harmony and continue to live together in peace. Among God’s people he allows diversity in unity. (S. Kistemaker) When Paul heard about the divisions within the Corinthian church, he knew that he had to confront the readers of his letter about their factions, quarrels, and boasts before he could teach them principles of spiritual conduct. He is not pleading for uniformity of opinion, but rather for a loving disposition that strives for harmony and peace. He is not refuting heresies, rather he seeks to prevent discord. (*Discord in Corinth*, L. Welborn, 1987, Journal of Biblical Literature) Paul moves from the positive aspects of positional truth, which is the only thing the Corinthians have going for them, to the first set of exhortations. (R.B. Thieme, Jr.) What a view is here of a Church divided into distinct parties! The apostle desires that there should be among them, in the first place, full harmony of view in regard to Christian truth, and then perfect agreement in the way of resolving particular questions. (F. Godet)

1 Cor. 1:10 Now (transitional), I exhort (παρακαλέω, PA11S, Aoristic; beseech, encourage) you (Acc. Dir. Obj.), brethren (Voc. Address), through the name (Abl. Agency; Person) of our (Gen. Rel.) Lord Jesus Christ (Poss. Gen.), that (purpose) you (Subj. Nom.) may all (Nom. Spec.) speak (λέγω, PASubj.2P, Customary, Potential & Entreaty) the same thing (Acc. Dir. Obj.; divine viewpoint) and (continuative) that (ellipsis) there may not (neg. particle) be (εἰμί, PASubj.3S, Customary, Potential & Entreaty) divisions (Pred. Nom.;

splits, opposing groups, schisms) among you (Instr. Assoc.), but (contrast) that (ellipsis) you might be (εἰμί, PASubj.2P, Customary, Potential & Entreaty) perfectly united (καταρτίζω, Perf.PPtc.NMP, Aoristic, Predicative; filled with the Spirit; equipped, prepared, joined together; healing or repairing the breaches made by the schisms, in surgery: setting a joint) with the same (Dat. Adv.) mind (Instr. Assoc.; saturated with Bible doctrine; thought, attitude, understanding) and (connective) with the same (Dat. Adv.) opinion (Instr. Assoc.; sharing divine viewpoint on all topics; intent will, purpose).

BGT

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ.

VUL

obsecro autem vos fratres per nomen Domini nostri Iesu Christi ut id ipsum dicatis omnes et non sint in vobis scismata sitis autem perfecti in eodem sensu et in eadem sententia

LWB 1 Cor. 1:11 For it was communicated to me concerning you, my brethren, by those [stable family members] related to Chloe [an objective woman], that there are factions [pseudo-spiritual cliques] among you.

KW 1 Cor. 1:11 For it was made clear to me concerning you, my brethren, by members of Chloe's household, that there are wranglings among you.

KJV 1 Cor. 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

TRANSLATION HIGHLIGHTS

Paul received a report (Dramatic Aorist tense) from someone in Chloe's family, informing him that there were (Durative Present tense) rivalries and pseudo-spiritual cliques among the Corinthians. Paul obviously thought highly of Chloe and her family members or he would not have trusted their report, even to the point that her name is in Scripture.

RELEVANT OPINIONS

In the early church differences were observed in the teachings even of the apostles themselves, and preferences were easily based on these differences. The four Gospels have marked individuality, and the writings of the apostles which are preserved for us indicate that particular aspects of the truth gained prominence in the teachings of each of them. (R. Tuck)

Commentators fail to recognize that the smoke of divisions does not necessarily imply the fire of doctrine. People in the first century were more interested in show than in doctrine. The bulk of religious people had little or no theology. Petronius in *Satyr* said, “No one cares a button about dogma.” Nothing in the letter suggests that the Corinthians were being torn apart by doctrinal wrangling. (D. Garland) The word *contentions* denotes bitter discussions which easily degenerate into schisms. (F. Godet)

These contentions had not yet resulted in permanent divisions but contributed to a spirit of divisiveness that hampered the spiritual welfare of the church. Moreover, quarrels demonstrate a lack of love and so violate God’s command to love one another. (S. Kistemaker) Chloe was the popular name for the goddess Demeter (the Roman Ceres). She had 56 temples in Greece, including one at Corinth. Chloe’s people appear as disinterested critics outside the church parties mentioned. They may therefore be devotees of Chloe, and would be sympathetic to Paul, for they worshipped a pure deity and had baptismal rites, sacramental cake, and a belief in an after-life. (D. Guthrie) It not infrequently happens that a man’s so-called supporters are a bigger problem than his open enemies. (W. Barclay)

1 Cor. 1:11 For (explanatory) it was communicated (δηλώω, API3S, Dramatic; inform, show, indicate, declare) to me (Dat. Adv.) concerning you (Adv. Gen. Ref.), my (Gen. Rel.) brethren (Voc. Address), by those (Abl. Agency; she had a stable family) related to Chloe (Gen. Rel.; a great, objective woman), that (conj. as Dir. Obj.) there are (εἰμί, PAI3P, Durative) factions (Pred. Nom.; rivalries, contentions, fights, quarrels, camps, pseudo-spiritual cliques) among you (Instr. Assoc.).

BGT

ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσιν.

VUL

significatum est enim mihi de vobis fratres mei ab his qui sunt Chloes quia contentiones inter vos sunt

LWB 1 Cor. 1:12 Now I will speak on this [subject matter: personality cults], that each of you is saying: On the one hand, I am for Paul [simple & direct form of teaching]; on another hand, I for Apollos [philosophical & oratorical form of teaching]; on another hand, I for Cephas [possibly a group of Jewish legalists]; on another hand, I for Christ [holier-than-thou crowd].

KW 1 Cor. 1:12 Now, what I mean is this: that each one of you is saying, As for myself, I am a follower of Paul; but as for myself, I am a follower of Apollos; but as for myself, I am a follower of Cephas; but as for myself, I am a follower of Christ.

KJV 1 Cor. 1:12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

TRANSLATION HIGHLIGHTS

Paul uses a transitional particle to introduce a new topic: the various cliques that have formed in Corinth since he left town. Each one of the Corinthians (apparently nobody is exempt) has chosen (Descriptive Present tense) a particular leader to identify with and emulate. It's almost as though they are standing in line, each one casting his or her vote by saying (Static Present tense): "I cast my vote for this party leader." The leaders of these cliques are probably oblivious to the fact that groups have formed around their manner of teaching, personality or doctrinal emphasis. Paul, Apollos, and Cephas are most likely all in tune with the teachings of Christ, but each has his own individual personality and manner. These personal differences, however, should not be the basis for arguments and factions between fellow Christians.

RELEVANT OPINIONS

The existence of parties and differing schools of thought in the apostolic churches leads us to search for some root in human nature whence they spring, and this we find in the limitations and varieties of mental constitution. No single mind can take in the whole of Divine truth so as to hold it in proper balance. There is sure to be a projection of one portion to the comparative obscuring of others, a looking only at one side of the sphere while the other is out of view. Witness the variety to be found among the apostles. While there is no contradiction in the views of truth presented in their writings – all teaching the same fundamental doctrines – we cannot read them without observing that each lays stress on a different portion of the truth from the others. The difference between Paul and James, for example, is so evident that not a few shallow readers have pronounced them irreconcilable; while a comparison of both with John reveals other characteristics equally peculiar. And what is true of these inspired teachers is true of the Church in all ages. Christianity does not obliterate individuality. The Holy Spirit works on the lines already laid in nature, and thus the foundation is prepared for varying types of doctrine and life. This diversity is not a thing to be deplored, but rather to be rejoiced in. How high a purpose it is fitted to serve, our Lord showed in selecting apostles, each one of whom was different from his fellows. It needed minds of different hues to transmit the different rays of which the pure light is composed. And God still makes use of the many types of mind to hold up before the Church the many aspects of truth, thus enriching the general body of Christ and preventing it from becoming narrow and one-sided. This is the use of different schools and parties in the Church. They serve to give expression to the many-sidedness of the Christian faith and life. But how readily does this natural and useful diversity give rise to hurtful divisions in the body of Christ! We must not confound the factious spirit which Paul denounces with an enlightened attachment to one particular branch of the Church. We may prefer that branch to others because it appears to us the most scriptural in doctrine, government, and worship, without denying to other branches the marks of a true Church, or overlooking the part they play as members of the one body. The spirit that wrought such mischief at Corinth has been busy in the Church ever since. Men glory in their distinctive shibboleths more than in the great doctrines of grace which are our common heritage. The guns of one division of Christ's army are too often directed

against another division, instead of being turned against the foe. (*Pulpit Commentary*, H. Bremner)

From a human point of view, Paul faced a competitor who had bested him in the pulpit at Corinth. But both Paul and Apollos refused to see each other as competitors. They were fellow workers in proclaiming the gospel of Christ. Peter and Paul had mutual respect for one another, so that we can be sure that Peter also would abhor having his name attached to a faction in Corinth. (S. Kistemaker) It was in Alexandria (Apollos' group) that scholars had made a science of allegorizing the scriptures and finding the most recondite meanings in the simplest passages. The group adhering to Cephas were most likely Jews; and they sought to teach that a man must still observe the Jewish law. They were legalists who exalted law, and, by so doing, belittled grace. The small and rigid sect of intolerant, self-righteous Christians claimed they were of Christ. (W. Barclay) Where divisions are rife in religion, it is bound to happen that what is in men's minds will soon erupt in real conflict. For while nothing is more effective for joining us together, and there is nothing which does more to unite our minds, and keep them peaceful, than agreement in religion, yet if disagreement has somehow arisen in connection with it, the inevitable result is that men are quickly stirred up to engage in fighting, and there is no other field with fiercer disputes. (J. Calvin) The whole church has fallen prey to a love for disputation, in which various members exalt themselves by supposing that their wisdom has been taken over from one of their renowned leaders, one of those chose or well known to them, or in some cases even from Christ Himself. (G. Fee)

1 Cor. 1:12 Now (transitional) I will speak (λέγω, PAI1S, Futuristic) on this (Acc. Dir. Obj.; topic, subject matter; classical formula: "What I mean is this"), that (conj. as Dir. Obj.) each (Subj. Nom.) of you (Adv. Gen. Ref.) is saying (λέγω, PAI3S, Static; out of approbation lust): On the one hand (contrast) I (Nom. Appos.) am (εἰμί, PAI1S, Descriptive) for (Gen. Rel.; "of", "member of the party of") Paul (Obj. Gen.; a faction with a little doctrine; a simple and direct form of teaching), on another hand (contrast) I (Nom. Appos.) for (Gen. Rel.; "of") Apollos (Obj. Gen.; a faction which followed great oratory and Greek culture, a more philosophical and rhetorical form of preaching), on another hand (contrast) I (Nom. Appos.) for (Gen. Rel.; "of") Cephas (Obj. Gen.; a faction of legalists who knew Peter), on another hand (contrast) I (Nom. Appos.) for (Gen. Rel.; "of") Christ (Obj. Gen.; the "holier than thou" crowd, hypocritical facade of self-righteousness).

BGT

λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μὲν εἰμι Παύλου, Ἐγὼ δὲ Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ Χριστοῦ.

VUL

hoc autem dico quod unusquisque vestrum dicit ego quidem sum Pauli ego autem Apollo ego vero Cephae ego autem Christi

LWB 1 Cor. 1:13 Has Christ been divided? Was Paul crucified on your behalf? Or were you baptized unto the name of Paul?

KW 1 Cor. 1:13 The Christ has been divided into various parts, with the present result that He lies there broken up into fragments which are distributed among you. Paul was not crucified on your behalf, was he, or, it was not into the name of Paul that you were baptized, was it?

KJV 1 Cor. 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

TRANSLATION HIGHLIGHTS

Paul uses the Interrogative Indicative to ask three sarcastic questions. Has Christ been divided (Dramatic Aorist tense) into pieces? No, He is organically One. Was Paul crucified (Culminative Aorist tense) for them? Not hardly. Were they baptized by the Spirit into Paul? Ridiculous. Paul is referring to Spirit baptism, not water baptism; you theological bloodhounds can relax.

RELEVANT OPINIONS

In this matter of baptism, if I may be pardoned for saying it, I can only conclude that all the doctors have been in error from the time of the apostles; for all the doctors have ascribed to the water a power which it does not have and the apostles did not teach. No external thing can make us pure or righteous. That means that everything ceremonial, all outward pomp and circumstance, is now abolished, as Paul says in Hebrews 9: "This figure was for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience; which stood only in meats and drinks (including the so-called "Lord's Supper"), and divers washings (including water baptism), and carnal ordinances, imposed on them until the time of the reformation". This reformation was accomplished by Christ, abolishing external things, so that we are not to hope in them or to look to them for justification [or sanctification] ... much less are they able to accomplish anything in Christ, in Whom it is the Spirit alone Who quickeneth. (*Zwingli and Bullinger*, G.W. Bromiley: Ulrich Zwingli, 1953, Westminster Press)

It is also instructive to see how Paul at once denounces the spirit of party without deigning to enter into the question as to which party of these wrangling theologians was most or least in the right. He did not choose to pander to their sectarian spirit by deciding between their various forms of aggressive orthodoxy. (F.W. Farrar) In the name there is summed up all that is revealed regarding him who bears it, consequently all the titles of his legitimate authority. (F. Godet) Baptism "into Paul's name" would signify nothing but an idolatrous attachment to a mortal. (D. Garland)

1 Cor. 1:13 Has Christ (Subj. Nom.) been divided (μερίζω, Perf.PI3S, Dramatic, Interrogative; apportioned, fragmented; No, He is organically One)? Was Paul (Subj. Nom.) crucified (σταυρώω, API3S, Culminative, Interrogative) on your behalf (Gen. Substitution)? Or (conj.) were you baptized (βαπτίζω, API2P, Culminative, Interrogative) unto the name (Acc. Dir. Obj.; person) of Paul (Poss. Gen.)?

BGT

μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;

VUL

divisus est Christus numquid Paulus crucifixus est pro vobis aut in nomine Pauli baptizati estis

LWB 1 Cor. 1:14 I thank God [continuing his sarcasm] that I baptized none of you except Crispus and Gaius.

KW 1 Cor. 1:14 I am thankful that not even one of you did I baptize except Crispus and Gaius.

KJV 1 Cor. 1:14 I thank God that I baptized none of you, but Crispus and Gaius;

TRANSLATION HIGHLIGHTS

Continuing with his vein of sarcasm, Paul says he thanks God (Aoristic Present tense) that he didn't baptize (Culminative Aorist tense) any of them, with the exception of Crispus and Gaius. If Paul had water baptized some of them, there would be yet another clique arguing about that experience. If he had wished to create a group of worshippers all to himself, he would have instructed his followers to baptize in his name. But Paul knew that water baptism was unimportant; Spirit baptism was crucial and he was unable to perform the miracle of the new birth. The Corinthians are so distracted by *ritual* that the *reality* of Christ is eluding them. The *ritual* of water baptism, in my opinion, is not in effect for Church Age believers. However, if it is practiced as a verification or teaching *ritual*, it is nevertheless meaningless without the *reality* of Christ in the soul.

RELEVANT OPINIONS

The release which you say you experienced in baptism was simply a cessation of that apprehension – great fear and distress - which you yourself had created. (Zwingli) It is to be recalled that Jesus Himself baptized no one (John 4:2) to avoid this very kind of controversy. And yet there are those today who claim Paul as a sacramentalist, an impossible claim in the light of his words here. (A.T. Robertson) It was the Corinthians, not Paul, who made much of baptism and baptizers, which indicates that they had an elaborate symbolic system. (B. Witherington III) Paul does not stress ritual boundary markers such as baptism or circumcision. Indeed, he repudiates the idea that his real task when he came to Corinth was to set up ritual

boundary markers by baptizing. (ibid) Gaius may be the same person as Titius Justus. "Gaius Titius Justus would be a complete Roman name (*praenomen, nomen gentile, cognomen*)." (T. Constable, F. Bruce)

Rites may be overvalued, and, instead of helping the apprehension of spiritual realities and duties, may be sought for their own sakes. This peril always lies in symbols. The commendation or the establishment of rites had no place in Paul's mission. They would have confused his presentation of the doctrine of Christian liberty under Christ. (R. Tuck) So far from the apostles being sent to "administer the sacraments," Paul tells us that he was not sent to baptize, but to preach the Gospel. He was sent to "make all know the economy of the mystery which was hid from ages," but then first fully disclosed in Ephesians 3. (R. Govett) The implication of this is significant: Baptism is not necessary to salvation; otherwise the apostle would have been giving thanks to God that he participated in the salvation of so few. (D. Mitchell)

1 Cor. 1:14 I thank (εὐχαριστέω, PAI1S, Aoristic) God (Dat. Ind. Obj.) that (conj. as Dir. Obj.; continuing his sanctified sarcasm) I baptized (βαπτίζω, AA1S, Culminative; the *ritual* of water baptism without *reality* is meaningless) none (Acc. Dir. Obj.) of you (Adv. Gen. Ref.), except (idiom) Crispus (Acc. Dir. Obj.) and (connective) Gaius (Acc. Dir. Obj.),

BGT

εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον,

VUL

gratias ago Deo quod neminem vestrum baptizavi nisi Crispum et Gaium

LWB 1 Cor. 1:15 So that no one may say [irrelevant claim] that you have been baptized unto my name.

KW 1 Cor. 1:15 Lest anyone should say that into my name you were baptized.

KJV 1 Cor. 1:15 Lest any should say that I had baptized in mine own name.

TRANSLATION HIGHLIGHTS

Relieved at not having baptized more than two people in Corinth, Paul affirms that none of them may claim (Constative Aorist tense) they were baptized (Culminative Aorist tense) into his name. He anticipates that if he had baptized more of them, there were be another faction - rallying around their baptism experience at Paul's hands. This is the extent of how pathetic the Corinthians were behaving whenever they could find something that segregated themselves from everyone else.

RELEVANT OPINIONS

Ritual baptism had become a bone of contention, with each faction bragging that they were more spiritual than the other because of who baptized them. (R.B. Thieme, Jr.) Paul is thankful that during his ministry he did not baptize believers, so that no one could attach significance to his name. Paul certainly did not baptize people in his own name, but he wanted the people to look to Christ who redeemed them and not to the preacher who baptized them. (S. Kistemaker)

1 Cor. 1:15 so that (result) no (neg. particle) one (Subj. Nom.) may say (είπον, AASubj.3S, Constatative, Result; irrelevant claim) that (conj. as Dir. Obj.) you have been baptized (βαπτίζω, API2P, Culminative; in water) unto my (Poss. Acc.) name (Acc.).

BGT

ἵνα μή τις εἶπη ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε.

VUL

ne quis dicat quod in nomine meo baptizati sitis

LWB 1 Cor. 1:16 On the contrary, I also baptized the household of Stephanas. Beyond that, I do not know if I baptized any others.

KW 1 Cor. 1:16 However, I also did baptize the household of Stephanas. Besides, I do not know positively whether I baptized any other person,

KJV 1 Cor. 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

TRANSLATION HIGHLIGHTS

Paul does remember having baptized (Culminative Aorist tense) the household of Stephanas. But beyond that, he can't remember (Aoristic Perfect tense: maybe yes, maybe no) if he baptized (Culminative Aorist tense) anyone else or not. Whether he did or not doesn't really matter. Our conclusion should be the same as Paul's: it just doesn't matter. The ritual of water baptism, originated by John the Baptizer and still practiced in some corners of the Christian world, was now (during the Church Age) a rather insignificant event. Its practice was so irrelevant to Paul that he can't even remember the names of some of those he might have baptized in the past.

RELEVANT OPINIONS

Paul writes that he cannot remember anyone else whom he baptized. He puts no value on the privilege of baptizing converts, for his calling was not to baptize believers but to preach the gospel. He emphatically states that he has no interest in baptizing converts. (S. Kistemaker) Baptism was a slight matter, which left no clear mark in Paul's memory. (W.R. Nicoll)

1 Cor. 1:16 On the contrary (adversative; rather), I also (adjunctive) baptized (βαπτίζω, AAI1S, Culminative) the household (Acc. Dir. Obj.) of Stephanas (Gen. Rel.); beyond that (Adverbial Adj.), I do not (neg. particle) know (οἶδα, Perf.AI1S, Aoristic) if (protasis, 3rd class condition, "maybe I did, maybe I didn't") I baptized (βαπτίζω, AAI1S, Culminative) any (Acc. Dir. Obj.) others (Acc. Spec.; anyone else).

BGT

ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

VUL

baptizavi autem et Stephanæ domum ceterum nescio si quem alium baptizaverim

LWB 1 Cor. 1:17 For Christ did not send me to baptize, but to continually proclaim the good news, not with clever [philosophical, mystical] sayings [epigrams, sophistry], so that as a result the cross of Christ could be deprived of true meaning [rendered inconsequential],

KW 1 Cor. 1:17 For Christ did not send me on a mission to be a baptizer but to be a bringer of good news, not bringing this good news within the realm of philosophical discourse, lest the Cross of the Christ be emptied of its true significance and power.

KJV 1 Cor. 1:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

TRANSLATION HIGHLIGHTS

Christ did not send Paul (Culminative Aorist tense) to administer (Gnomic Present tense) the ritual of water baptism. He sent John the Baptizer to administer the ritual of water baptism; He sent Paul to preach the Gospel. The purpose for water baptism was to point to the coming Christ; the purpose (Purpose Infinitive) of preaching the Gospel is to bring His sheep into the fold. This is the age of reality, not ritual. We are saved by Christ's work on the cross, not a ritual of water baptism. If you were water baptized, but never believed in Christ, all you did was get wet.

The gospel is not to be preached with philosophical, psychological, or mystical jargon. When it is presented in this manner, the work of Christ on the cross is made overly complicated (Culminative Aorist tense) and may be (Potential Subjunctive mood) emptied of its significance and intended result. The basic content of the Gospel is all important, not the rhetorical delivery. Paul did not have an eloquent delivery, but he had content. Apollos was an orator, and those who followed him were impressed with his delivery, even though it lacked content.

RELEVANT OPINIONS

So important is the preaching of the gospel that Paul speaks of it as the primary activity of his mission, even to the exclusion of the sacraments. (L. Morris) For Paul, ethical and theological realities were more important than the baptismal symbol of such realities. (S.C. Barton) During the apostolic age, and in the apostolic form of religion, truth stood immeasurably above external rites. The apostasy of the church consisted in making rites more important than truth. The apostle's manner of speaking of baptism in this connection as subordinate to preaching is, therefore, a wonder to those who are disposed unduly to exalt sacraments. (C. Hodge) The same could be said of the so-called "Lord's Supper". [personal]

Not surprisingly the Corinthians seem to have assumed that eloquence in speech was wisdom. The Sophistic movement encouraged the delusion that a person is as he or she speaks, eloquence being impossible without a deep inner reserve of wisdom. A close equivalent to modern immature groupie-like behavior existed then. (B. Witherington III) On many occasions, an eloquent delivery focuses attention on the speaker rather than Christ, especially when it relates to evangelists who use gimmicks or pressure techniques to get people to come forward. (R.B. Thieme, Jr.) It never occurred to Paul that a Christian minister's essential function was to administer sacraments. The apostle dwells on this matter so much as to suggest that he tacitly contrasts himself with some preachers who made a point of baptizing their own converts. (R. Nicoll)

1 Cor. 1:17 For (explanatory) Christ (Subj. Nom.) did not (neg. particle, emphatic position) send (ἀποστέλλω, AAI3S, Culminative) me (Acc. Dir. Obj.) to baptize (βαπτίζω, PAInf., Gnostic, Purpose), but (adversative) to continually proclaim the good news (εὐαγγελίζω, PMInf., Iterative, Purpose), not (neg. particle) with clever (Dat. Disadv.; eloquent, unusual, theoretical, philosophical, mystical, crafty, wily) sayings (Abl. Means; speech, epigrams, sophistry, academic arrogance), so that as a result (result conj., neg. particle) the cross (Subj. Nom.) of Christ (Adv. Gen. Ref.) could be deprived of true meaning (κενῶω, APSubj.3S, Culminative, Potential; neutralized, emptied of its essence & significance, stripped of its power, rendered inconsequential);

BGT

οὐ γὰρ ἀπέστειλέν με Χριστὸς βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ.

VUL

non enim misit me Christus baptizare sed evangelizare non in sapientia verbi ut non evacuetur crux Christi

LWB 1 Cor. 1:18 For, on the one hand, the message concerning the cross is foolishness [moronic] to those [unbelievers] who are perishing, but on the other hand, to us [believers] who have been saved, it is the [effective] power of God.

KW 1 Cor. 1:18 For the story, that story concerning the Cross, is, on the one hand, to those who are perishing, foolishness, but to us, on the other hand, who are being saved, it is God's power.

KJV 1 Cor. 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

TRANSLATION HIGHLIGHTS

The gospel is heard two ways by two different people, one for the believer and another for the unbeliever. It is always (Gnomic Present tense) a source of ridicule to unbelievers who are perishing (Descriptive Present tense) in sin. To those who have been saved (Historical Present tense), however, it is always (Gnomic Present tense) powerful and effective within those who receive it. The same message has different effects on each category of people; contrast those who are perishing with those who have been saved.

The Present tense used in connection with salvation is presented in different verses as either Historical, Iterative, or Futuristic, depending on which stage is being referred to. The gospel, or Word of God, is in effect in all three stages. The Word was in effect when we first believed in Christ; the Word is crucial to our spiritual growth after we are saved; the Word will be taught and studied after we receive our resurrection body and inhabit heaven. The Word will never cease to exist or to serve a divine purpose.

Phase I - Historical: positional, when we believe in Christ.

Phase II - Iterative: experiential, in our daily walk with Christ.

Phase III - Future: ultimate, when we receive our resurrection body.

RELEVANT OPINIONS

The perverse and fleshly mind shows its real character by making no inquiry and evincing no desire to understand the mysteries of the kingdom of God. Such a mind treats those mysteries as a species of folly. (M. Terry) Paul contrasts human wisdom, which leaves God out of account and is man-centered, with the wisdom of God. (D. Guthrie) Paul does not object to doctrine, argument, or theology; he strenuously objects to some teachings, certain arguments, and other systems of theology. (G. Clark) The word of the cross was met with scorn and contempt by people of great wit and learning. (D. Mitchell) The gospel in its essence is not a *wisdom*, a philosophical system; it is a *salvation* ... To preach the gospel as a word of wisdom would be to destroy its very essence ... As sin is a fact, salvation must be laid hold of above all as a fact, not as a system. It is an act wrought by the arm of God. (F. Godet)

1 Cor. 1:18 for (explanatory), on the one hand (comparative), the message (Subj. Nom.) concerning the cross (Obj. Gen.) is (εἰμί, PAI3S, Gnomic) foolishness (Pred. Nom.; moronic) to those (Dat. Disadv.; unbelievers) who are perishing (ἀπόλλυμι, PAptc.DMP, Descriptive, Substantival, Articular), but on the other hand (contrast), to us (Dat.)

Adv.; believers) **who have been saved** (σώζω, PPtC.DMP, Historical, Substantival, Articular), **it is** (εἰμί, PAI3S, Gnostic) **the power** (Pred. Nom.; the true gospel is effective within those who receive it) **of God** (Poss. Gen.).

BGT

Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σωζόμενοις ἡμῖν δύναμις θεοῦ ἐστίν.

VUL

verbum enim crucis pereuntibus quidem stultitia est his autem qui salvi fiunt id est nobis virtus Dei est

LWB 1 Cor. 1:19 For it has been written: I will destroy the cleverness [philosophical, psychological, mystical concepts] of the wise and will render useless the understanding [human viewpoint] of the intelligent [educated].

KW 1 Cor. 1:19 For it has been written and is at present on record, I will destroy the wisdom of those who are wise, and the discernment of those who have the ability to discern I will frustrate.

KJV 1 Cor. 1:19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

TRANSLATION HIGHLIGHTS

The Intensive Perfect tense says it has been written in Isaiah 29:14 that God will destroy (Predictive Future tense) the crafty, wily, theoretical wisdom of the leaders of Corinth and will invalidate (Predictive Future tense) the human viewpoint taught by their learned college professors. There have always been philosophical, psychological, and mystical leaders among the people and God will always bring them down in His time.

RELEVANT OPINIONS

A man who would spend endless hours discussing hair-splitting trifles, a man who had no real interest in solutions but who simply gloried in the stimulus of “the mental hike.” Chrysostom describes the Greek wise men. “They croak like frogs in a marsh; they are the most wretched of men, because, though ignorant, they think themselves wise; they are like peacocks, showing off their reputation and the number of their pupils as peacocks do their tails.” (W. Barclay) Not only has God in His plan not asked counsel of human wisdom, and not only in the execution of it does He deliberately dispense with its aid, but He even deals its demands a direct contradiction. (F. Godet) All human schemes that fail to take God into account will run aground. (D. Garland)

1 Cor. 1:19 **For** (explanatory) **it has been written** (γράφω, Perf.PI3S, Intensive; Isaiah 29:14): **I will destroy** (ἀπόλλυμι, FAI1S, Predictive) **the cleverness** (Acc. Dir. Obj.; unusual, theoretical, philosophical, mystical, crafty, wily

wisdom) of the wise (Poss. Gen.; philosophical leaders of the various "movements" in that day) and (connective) will render useless (ἀθετέω, FAILS, Predictive; break, make invalid) the understanding (Acc. Dir. Obj.; insight, human viewpoint) of the intelligent (Poss. Gen.; learned, educated, college professors).

BGT

γέγραπται γάρ, Ἀπολωὶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

VUL

scriptum est enim perdam sapientiam sapientium et prudentiam prudentium reprobabo

LWB 1 Cor. 1:20 Where is the wise man [professional philosopher]? Where is the scribe [traditional religious leader]? Where is the skillful debater [controversialist] from this age [world order]? Hasn't God rendered foolish [moronic] the cleverness of the cosmic system [human & satanic viewpoint]?

KW 1 Cor. 1:20 Where is a philosopher, skilled in letters, cultivated, learned? Where is a man learned in the sacred scriptures? Where is a learned sophist of this age, fallacious reasoner that he is? Did not God prove foolish the wisdom of this world system?

KJV 1 Cor. 1:20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

TRANSLATION HIGHLIGHTS

Paul uses a series of Interrogatives to ask some taunting questions. Where is the wise man, the scribe, and the debater? God has shown them all to be moronic (Culminative Aorist tense) in the past and He will continue to do so until the end of time. They thought their vision of the world was clever and insightful, but its source was both fleshly and satanic. Their philosophies, their hair-splitting interpretations of the law, their sophisticated reasonings were all made foolish in the end. Controversies and their resultant cosmic panaceas never help man in the long run; only divine viewpoint profits man.

RELEVANT OPINIONS

In general, professional debaters hate dogmatism and absolutes. They favor personality over character, and despise emphatically, tenacious people. Their goal against Christianity was to eliminate its doctrinal inflexibility, and thereby neutralize its adherents. (R.B. Thieme, Jr.) What have the philosopher, the writer, and the critic of this world to show for all their wisdom? Each Corinthian party argues for its greater cleverness. But true rightness comes from a broken heart, not from brains. (D. Guthrie) Human opinion or philosophy, despite its occasional brilliance, never determines the Christian way of life. What matters is what God has revealed in the mystery

doctrine of the Church Age. No believer can execute the protocol plan without learning and applying Bible doctrine. (R.B. Thieme, Jr.) By the wise of this world, he means those who do not derive their wisdom from illumination by the Spirit through means of the word of God, but, endowed with mere worldly sagacity, rest on the assurance which it affords. (J. Calvin) God's truth, revealed in the cross, fails to meet the intellectual elite's criteria, so they reject it and settle for their own humbug. (D. Garland)

Whatever a man knows and understands, is mere vanity, if it is not grounded in true wisdom; and it is in no degree better fitted for the apprehension of spiritual doctrine than the eye of a blind man is for discriminating colors. We must carefully notice these two things – that a knowledge of all the sciences is mere smoke, where the heavenly science of Christ is wanting; and man, with all his acuteness, is as stupid for obtaining of himself a knowledge of the mysteries of God, as an ass is unqualified for understanding musical harmonies. For in this way he reproves the destructive pride of those who glory in the wisdom of the world so as to despise Christ, and the entire doctrine of salvation, thinking themselves happy when they are taken up with creatures; and he beats down the arrogance of those who, trusting to their own understanding, attempt to scale heaven itself. (J. Calvin) The ancient Greek commentators apply *wise* to Gentile philosophers, *scribe* to Jewish doctors, and *disputer* to Greek sophists. (F. Godet)

How does it happen that Paul throws down upon the ground every kind of knowledge that is apart from Christ, and tramples it, as it were, under foot? Paul does not expressly condemn either man's natural perspicacity, or wisdom acquired from practice and experience, or cultivation of mind attained by learning; but declares that all this is of no avail for acquiring spiritual wisdom. (J. Calvin) Some have thought that the wise points us to the Greek sophist, and the scribe to the Jewish exponent of the Law, with the disputer of this world a general term to include both. (L. Morris) Inasmuch as the exponents of nondoctrinal and antintellectual Christianity (if one must call it Christianity) sometimes appeal to this section, it is pertinent to point out that Paul does not disparage doctrine and wisdom. He attacks this-worldly wisdom. Secular education is his target. (G. Clark) He has, as it were, *befooled* wisdom. By presenting to it a wholly irrational salvation, He has put it (wisdom) into the condition of revolting against the means chosen by Him, and by declaring them absurd, becoming itself foolish. (F. Godet)

1 Cor. 1:20 Where (Adv. Interrogative; from Isaiah 33:18) is (ellipsis) the wise man (Subj. Nom.; professional philosopher)? Where (Adv. Interrogative) is (ellipsis) the scribe (Subj. Nom.; traditional religious leader, interpreter of the law, town clerk, rabbinical hair-splitters)? Where (Adv. Interrogative) is (ellipsis) the skillful debater (Subj. Nom.; Greek sophisticated reasoners) from this (Dat. Spec.; demonstrative) age (Abl. Source; world order, present life)? Hasn't (neg. particle) God (Subj. Nom.; Author of divine viewpoint) rendered foolish (μωραίνω, AAI3S, Culminative & Dramatic, Interrogative; proved moronic) the cleverness (Acc. Dir. Obj.; unusual, theoretical, philosophical, mystical, crafty, wily, cunning)

wisdom) of the cosmic system (Abl. Source; human viewpoint, cosmic panaceas)?

BGT

ποῦ σοφός; ποῦ γραμματεὺς; ποῦ συζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρηνεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;

VUL

ubi sapiens ubi scriba ubi conquisitor huius saeculi nonne stultam fecit Deus sapientiam huius mundi

LWB 1 Cor. 1:21 For, since the world did not acquire the knowledge of God by wisdom [both rationalism & empiricism failed to comprehend Him], God, in His divine wisdom, was pleased through the foolishness of preaching [not the act, but the substance] to save those who believed [by grace through faith].

KW 1 Cor. 1:21 For, in view of the fact that, in the wisdom of God, the world system through its wisdom did not come to have an experiential knowledge of God, God saw fit through the aforementioned foolishness of the previously alluded-to proclamation to save those who believe.

KJV 1 Cor. 1:21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

TRANSLATION HIGHLIGHTS

The world has not been able to discover or acquire (Ingressive Aorist tense) knowledge of God by man's best efforts, either through rationalism or empiricism. Humanly speaking, man should have been able to understand God by exercising his reason, but reason failed to comprehend God and failed to unite man to God, so God came up with another option: believing the gospel message. Where the wisdom of man failed, the grace of God would succeed. Where human reason failed, the foolishness of God would succeed. God, in His divine wisdom, as opposed to man's ignorance, decided by His good pleasure (Constative Aorist tense) to save His people (Culminative Aorist tense) by the message of the gospel. The gospel, of course, must be presented and eventually believed (Dramatic Aorist tense) by His people. Divine grace and omnipotence provides the means for them to comprehend the Truth and believe it. The Passive Voice emphasizes man's receiving salvation, not earning it or otherwise making the first move independent of the Holy Spirit. The Truth is comprehended by grace through faith.

RELEVANT OPINIONS

No one under the guidance of mere nature ever made such proficiency as to know God. Should any one bring forward the philosophers (psychologists) as exceptions, I answer, that in them more especially there is presented a signal token of this our weakness. For there will not be found one of them, that has not from that first principle of knowledge, which I have mentioned, straightway turned aside into wandering and erroneous speculations, and for the most part they betray a silliness worse than that of old wives. (J. Calvin) The Word, taken abstractly, separated

from the Spirit's work on the soil of the human mind, is called "the foolishness of preaching". (W.E. Best) God's election does not exclude the use of means through which He calls, and the Bible explicitly tells us that the proclamation of the gospel by believers is that means. (J. Boice) Preaching is not only the delivery of a sermon, but also the content of the message. Believers accept that divine content in faith and respond to God's wisdom. (S. Kistemaker) The Greeks could no longer boast of great soldiers or statesmen, for military and political power had deserted them and centered at Rome; but they had among them rhetoricians and philosophers, and still considered themselves intellectual leaders of the world. In this spirit they sat in judgment on the gospel. (D. Fraser) The herald's task is not to create a persuasive message at all, but to convey effectively the already articulated message of another. (D. Garland)

Preaching in the Scriptural sense of the term includes the inculcation of the truth, whether to an individual, or to a multitude – whether by the road side, or in the school, or lecture-room, or the pulpit. Philip, as he rode in a chariot with the eunuch, "preached to him Jesus". (C. Hodge) The verb "to please" points to the sovereignty of God as He chose to elect believers on the basis of His decree, resolve, and purpose. God's pleasure, however, is diametrically opposed to the human folly that espouses worldly wisdom. The world either purposely ignores or scathingly ridicules the preaching of the gospel because to the sinful human mind it is foolishness. But God's people continue to believe this foolish gospel and fully acclaim it as God's wisdom. (TDNT, H. Bietenhard) Note that God foreordained pagan philosophy and Jewish apostasy for the purpose of blinding their eyes and hardening their hearts. The course of secular culture was no haphazard development. It was by the wisdom of God in controlling history that the Pharisees, the Sadducees, and the Greek philosophers could not know God. By this same divine wisdom, God ordained the salvation of the elect to be accomplished by the preaching of a doctrine the nonelect call nonsense. (G. Clark) Sinful humans are not only incapable of knowing God; they have degraded Him to the level of the creature. (D. Mitchell)

Contemptuous thoughts about the gospel still show themselves in many quarters. Men seem to forget that the intellectual advancement of modern society, of which they boast, and which they put forward as superceding old-fashioned Christianity, is itself mainly due to Christianity; that the great schools and universities of Europe all had their roots in religion. Ungratefully overlooking this, men stand today on an eminence which Christianity has cast up, and thence decry Christianity. (D. Fraser) Human reason would neither glorify God as such, nor even give thanks to Him, and reason, thus interrupted in its exercise, instead of rising to the knowledge of the Worker by contemplating the work, deified the work itself. Unable to overlook altogether the traces of the Divine in the universe, and yet unwilling to assert God frankly *as God*, it (reason) resorted to an evasion; it gave birth to heathenism and its chimeras ... Man not having recognized God in this form by the healthy use of his understanding, God manifests Himself to him in another revelation which has the appearance of folly ... Not having been found thus, God Himself takes the initiative; He Himself seeks man by the proclamation of salvation ... The faculty to which God appeals in this new revelation is no longer reason, which had so badly performed its task in reference to the former; it is *faith*. To an abundance of love like that which forms the essence of this supreme manifestation, the answer is to be given, no longer by an act of intelligence, but by a movement of confidence. (F. Godet)

1 Cor. 1:21 **For** (explanatory), **since** (inferential) **the world** (Subj. Nom.) **did not** (neg. particle) **acquire the knowledge of** (γινώσκω, AAI3S, Ingressive; come to know) **God** (Acc. Dir. Obj.) **by wisdom** (Instr. Means; thorough knowledge, any or all human systems of philosophy, ethics: rationalism & empiricism as systems of perception both failed to comprehend Him), **God** (Subj. Nom.), **in His** (Dat. Poss.) **divine** (Descr. Gen.) **wisdom** (Loc. Sph.; omniscience), **was pleased** (εὐδοκέω, AAI3S, Constative; decided by His good pleasure) **through the foolishness** (Instr. Means) **of preaching** (Adv. Gen. Ref.; not the act, but the *substance*; form is no substitute for content) **to save** (σώζω, AAInf., Culminative, Inf. as Dir. Obj. of Verb, Active Voice: God did the saving by divine grace and omnipotence) **those** (Acc. Dir. Obj.; the elect) **who believed** (πιστεύω, APPTc.AMP, Dramatic, Substantival, Passive Voice: man comprehended the Truth *by grace through faith perception*),

BGT

ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας·

VUL

nam quia in Dei sapientia non cognovit mundus per sapientiam Deum placuit Deo per stultitiam praedicationis salvos facere credentes

LWB 1 Cor. 1:22 Since, indeed, the Jews [locked into empiricism] continually require a sign [miraculous event] and the Greeks [locked into rationalism] continually seek wisdom [human viewpoint],

KW 1 Cor. 1:22 For, both, Jews are constantly demanding an attesting miracle and Greeks are constantly searching for wisdom.

KJV 1 Cor. 1:22 For the Jews require a sign, and the Greeks seek after wisdom:

TRANSLATION HIGHLIGHTS

The Jews, who are locked into empiricism, are continually looking for (Customary Present tense) miraculous signs for proof that a person's ministry is from God. This, of course, means they are walking by sight (senses) rather than by the norms and standards of the Word. The Greeks, who are locked into rationalism, are continually looking for (Customary Present tense) the latest philosophical notion, i.e., human viewpoint. Neither group of individuals touches faith perception, a third category of knowing, and the one method required by divine protocol for obtaining the truth.

This requiring and seeking is customary for both categories of individuals, but it is also relenting and continuous (Iterative Present tense). Without the benefit of the Holy Spirit, empirical or rationalistic people can spend a lifetime searching for answers that aren't there. They are perpetually "out of sight and out of mind," a common phrase coined to show the futility of both empiricism and rationalism to discover God. These two representative categories of humanity – those who demand a miracle or an intricate philosophical system – receive the *fact* of salvation instead. God presents the truth to man, but outside of the mode of his demands.

RELEVANT OPINIONS

God set aside the spectacular rituals and miracles of previous dispensations so that during the postcanon Church Age His manifold wisdom and power are displayed in doctrine - the object of faith - which emphasizes the believer's thoughts and decisions rather than his emotions. (R.B. Thieme, Jr.) The Jews throughout their history were very matter-of-fact. They showed little interest in speculative thought. Their demand was for evidence, and their interest was in the practical. The Greeks were absorbed in speculative philosophy. From the lofty heights of their culture they looked down on and despised as barbarians all who failed to appreciate their wisdom. That this wisdom often degenerated into meaningless sophistries or the kind of pursuits mentioned in Acts 17:21 meant little to them. (L. Morris)

1 Cor. 1:22 Since (inferential, causal), indeed (emphatic), the Jews (Subj. Nom.; locked into empiricism) continually require (αἰτέω, PAI3P, Customary & Iterative; request, demand) a sign (Acc. Dir. Obj.; miraculous signs for those who walk by sight) and (continuative) the Greeks (Subj. Nom.; locked into rationalism) continually seek (ζητέω, PAI3P, Customary & Iterative; strive for) wisdom (Acc. Dir. Obj.; human viewpoint),

BGT

ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν,

VUL

quoniam et Iudaei signa petunt et Graeci sapientiam quaerunt

LWB 1 Cor. 1:23 **But we preach the Christ Who was crucified: on the one hand, a stumblingblock to the Jews, on the other hand, foolishness to the Gentiles,**

KW 1 Cor. 1:23 But as for us, we are proclaiming a Christ, one who has been crucified; to Jews, on the one hand, an offense, to Greeks, on the other hand, folly,

KJV 1 Cor. 1:23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

TRANSLATION HIGHLIGHTS

As opposed to the agenda and desires of the empiricists and rationalists, Paul and his colleagues preach (Customary Present tense) Jesus Christ, the One and only Christ Who was crucified (Dramatic Aorist tense). This preaching of the cross was not accepted by either of the prevalent parties of that time. The empiricists, represented by the Jews, did not accept the crucifixion as a qualifying sign or miracle, so it was an offense to their system. The rationalists, represented by the Gentiles, did not accept the crucifixion as a noble philosophical tenet, so it was foolishness to their system. Since neither group accepted the truth, Paul represents his preaching to them as Dative of Disadvantage, since those who do not believe in Christ and Him crucified will end up in eternal torment. There is enough here to bewilder Jewish expectations for a sign and Gentile demands for an answer to life's mysteries.

RELEVANT OPINIONS

Both alike had failed. The Jew had not attained ease of conscience or moral perfectness; the Greek had not unriddled the secret of philosophy; yet both alike rejected the peace and the enlightenment which they had professed to seek. (F.W. Farrar) Instead of a series of acts of omnipotence transforming the world (signs), or of a perfect light cast on the universe of being (wisdom), what does the apostolic preaching offer to the world? A crucified One, a compact mass of weakness, suffering, ignominy, and incomprehensible absurdity! (F. Godet)

1 Cor. 1:23 but (adversative) we (Subj. Nom.) preach (κηρύσσω, PAIIP, Customary; announce, declare) the Christ (Acc. Dir. Obj.) Who was crucified (σταυρώω, Perf.PPtc.AMS, Dramatic, Sustantival): on the one hand (comparative), a stumblingblock (Acc. Dir. Obj.; scandal, offense) to the Jews (Dat. Disadv.; Christ's crucifixion did not qualify as a sign or miracle for the empiricists), on the other hand (contrast), foolishness (Acc. Dir. Obj.) to the Gentiles (Dat. Disadv.; Christ's crucifixion did not qualify as a noble philosophy for the rationalists),

BGT

ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν,

VUL

nos autem praedicamus Christum crucifixum Iudaeis quidem scandalum gentibus autem stultitiam

LWB 1 Cor. 1:24 But to those, the elect ones, both Jews and Greeks: Christ is the power [omnipotence] of God, and the wisdom [omniscience] of God,

KW 1 Cor. 1:24 But to those themselves who have been divinely summoned into salvation, both Jews and Greeks, Christ, God's power and God's wisdom,

KJV 1 Cor. 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

TRANSLATION HIGHLIGHTS

The cross of Christ may be a stumblingblock and foolishness to unbelievers, but to God's elect (Accusative of Advantage), it is efficacious for salvation. There are sheep, within both Jewish and Greek circles, who will realize by the power of the Spirit the error of relying on empiricism or rationalism. When their day of salvation arrives (Dative of Advantage), they will then understand the omnipotent power and omniscient wisdom of Jesus Christ. Both of these divine attributes attest to the deity of Christ.

RELEVANT OPINIONS

The term *called* here includes the notion of *believers*. The apostle exalts the divine act in salvation; he sees God's arm laying hold of certain individuals, drawing them from the midst of those nationalities, Jewish and Gentile, by the call of preaching; then, when they have believed, he sees the Christ preached and received, unveiling Himself to them as containing exactly all that their countrymen are seeking, but the opposite of which they think they see in Him ... The *power of God* is the force from above, manifested in those spiritual wonders which transform the heart of the believer ... The *wisdom of God* is the light which breaks on the believer's inward eye, when in the person of Jesus Christ he beholds the divine plan which unites as in a single work of love, creation, incarnation, redemption, the gathering together of all things under one head, the final glorification of the universe. (F. Godet)

Those who are "being saved" (v. 18), the "believing ones" (v. 21), are so because of God's prior action; they are "those whom God has called" (1:1-2, 9). For them the preaching of "Christ crucified" is effectual; it is "Christ the power of God and the wisdom of God." Paul's concern here is not so much on their being able to perceive the cross as wisdom, but on the actual effective work of the cross in the world. (G. Fee) The objects of God's saving choice and the means of their salvation match each other. (W.R. Nicoll)

1 Cor. 1:24 but (contrast) to those (Dat. Adv.), the elect ones (Adv. Acc.; the called), both (enclitic particle) Jews (Dat. Adv.) and (connective) Greeks (Dat. Adv.): Christ (Acc. Dir. Obj.) is (ellipsis, verb supplied) the power (Acc. Appos.; omnipotence) of God (Poss. Gen.), and (connective) the wisdom (Acc. Appos.; omniscience) of God (Poss. Gen.),

BGT

αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἑλλήσιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν·

VUL

ipsis autem vocatis Iudaeis atque Graecis Christum Dei
virtutem et Dei sapientiam

LWB 1 Cor. 1:25 Because the foolish [but omniscient] act of God [the cross] continues to be wiser than men, and the weakness [but omnipotence] of God continues to be stronger than men.

KW 1 Cor. 1:25 Because that aforementioned folly of God is wiser than men and that aforementioned weakness of God is stronger than men.

KJV 1 Cor. 1:25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

TRANSLATION HIGHLIGHTS

The foolishness and weakness of God is sarcastically presented by Paul as His omniscience and omnipotence. Both attributes meet at the cross and continue to be (Gnomic Present tense) wiser and stronger than men. Death is the end of man's plans, but it is the beginning of God's plans. The two comparatives complement the wisdom and power of God and present them both as superior (by a large degree) to anything man perceives or understands with his limited viewpoint.

RELEVANT OPINIONS

The Greeks were intoxicated with fine words, and to them the Christian preacher with his blunt message seemed a crude and uncultured figure, to be laughed at and ridiculed rather than to be listened to and respected. (W. Barclay) The sign-seeking Jews were blind to the significance of the greatest sign of all when it was before them. The wisdom-loving Greeks could not discern the most profound wisdom of all when they were confronted with it. (L. Morris) If one dared translate thus: the weak, foolish product of Divine action – and God's masterpiece in these two respects is the cross ... When God has the appearance of acting irrationally or weakly, that is the time when He triumphs most certainly over human wisdom and power. (F. Godet) In the cross God "outsmarted" His human creatures and thereby nullified their wisdom. In the same cross God also "overpowered" His enemies, with lavish grace and forgiveness, and thereby divested them of their strength ... One can scarcely conceive of a more important – and more difficult – passage for the church today than this one. It is difficult, for the very reason it was in Corinth. We simply cannot abide the scandal of God's doing things His way, without our help. And to do it by such weakness and folly! (G. Fee)

1 Cor. 1:25 because (causal) the foolish act (Subj. Nom.; sarcasm with omniscience in mind) of God (Poss. Gen.; referring to the cross: *death is the end of man's plans, but the beginning of God's plans*) continues to be (εἰμί, PAI3S, Gnomic & Iterative) wiser than (Comp. Nom., Degree, verbal noun; skilled, experienced) men (Comp. Gen.), and

(continuative) the weakness (Subj. Nom.; sarcasm with omnipotenece in mind) of God (Poss. Gen.) continues to be (ellipsis, verb supplied) stronger than (Comp. Nom., Degree, verbal noun; mighty, powerful) men (Comp. Acc.).

BGT

ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶν καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων.

VUL

quia quod stultum est Dei sapientius est hominibus et quod infirmum est Dei fortius est hominibus

LWB 1 Cor. 1:26 For consider your election [effectual calling by God], brethren, that there are not many wise men [rationalists] according to the flesh, not many powerful [empiricists], not many highborn [noble social status],

KW 1 Cor. 1:26 For, take a look at your divine summons [into salvation], brethren, that not many wise men according to human standards, not many men of dignity and power, not many who are of royal or aristocratic lineage are given that divine summons [into salvation],

KJV 1 Cor. 1:26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

TRANSLATION HIGHLIGHTS

Paul asks (Imperative of Entreaty) the Corinthians to consider (Static Present tense) their effectual calling by God as compared to others around them. They should notice how few believers are called from the ranks of the philosophers (rationalists) who presume upon the omniscience of God. Their clever intricacies are of no avail; cleverness does not produce divine wisdom. They should also notice how few believers are called from the ranks of politicians and rulers (empiricists) who presume upon the omnipotence of God. And finally, by alluding to the low social status of Christ's birth, they should notice how few believers are called from the ranks of aristocracy, those of noble social status. It's obviously far better to be saved by grace (through faith perception) than to remain an unbeliever dependent on rationalism, empiricism or noble lineage. It's better to celebrate Jesus Christ and Him crucified than to celebrate self.

RELEVANT OPINIONS

The act of calling by God, is based not on the external condition of those called (as in verse 2), but on God's sovereign love. (A.T. Robertson) Your calling (*klesis*) does not mean mode of life, profession, or station, as the word vocation often does with us. The Greek word is never used in this sense in the N.T. (C. Hodge) If a man is to teach the gospel, he must first learn it. What a system it is to learn! Simpletons call the gospel simple; but intelligence has ever found it (of all subjects) the most profound and difficult. The greatest thinkers of all ages have found the work no easy task. (D. Thomas) God did not wish that human wisdom should mix its alloy with His:

the latter was to carry off victory alone. (F. Godet) The *dunatoi* are the influential whose wealth gives them the social and political levers of power. The *eugeneis* are the well-born who have a proud pedigree and belong to the wealthy ruling class. (D. Garland) Not from the world's beautiful people, but from the lower classes, the nobodies, God chose those who for the most part would make up His new people. (G. Fee)

1 Cor. 1:26 For (explanatory) consider (βλέπω, PAImp.2P, Static, Entreaty) your (Poss. Gen.) election (Adv. Acc.; not condition of life, but effectual calling by God), brethren (Voc. Address), that (conj. as Acc. Dir. Obj.) there are (ellipsis) not (neg. particle) many (Nom. Spec.) wise men (Pred. Nom.; philosophers, rationalists: who presume upon the omniscience of God) according to the flesh (Adv. Acc.), not (neg. particle) many (Nom. Spec.) powerful (Pred. Nom.; politicians, rulers, empiricists: who presume upon the omnipotence of God), not (neg. particle) many (Nom. Spec.) high-born (Pred. Nom.; noble social status, aristocracy: presuming upon the low social status of Christ's birth),

BGT

Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς:

VUL

videte enim vocationem vestram fratres quia non multi sapientes secundum carnem non multi potentes non multi nobiles

LWB 1 Cor. 1:27 But God has chosen for Himself [divine election] the foolish individuals of the world [omniscience chooses what rationalism would reject], so that He might put to shame the wise; and God has chosen for Himself the weak individuals of the world [omnipotence chooses what empiricism would reject], so that He might put to shame the strong,

KW 1 Cor. 1:27 But God selected out for himself those individuals among the world of sinners, characterized by the aforementioned foolishness, in order that He might put to confusion those who are wise. And those individuals among the world of sinners, characterized by weakness, God selected out for Himself, in order that He might put to confusion those who are characterized by strength.

KJV 1 Cor. 1:27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

TRANSLATION HIGHLIGHTS

God does not choose His elect according to human standards. He elected (Constative Aorist tense) for Himself and nobody else (Reflexive Middle Voice) foolish individuals, those who would be rejected by the norms and standards of rationalism. He also elected weak individuals, those who would be rejected by the norms and standards of empiricism. Why did He base His standards on principles opposed to what is commonly acceptable to man? Because He wanted to put to shame (Dramatic Present tense) the wise (rationalists) and the strong (empiricists) of this world. He wanted to show man how disgraceful and humiliating it is (Potential Subjunctive mood) for man to think he knows better than God what is best and who should be chosen and who should not be chosen. The revered men of the world, from both systems of rationalism and empiricism, are operating with colossal arrogance and need to be shown how utterly ignorant (due to their self-sufficient rationalism) and powerless (due to their self-sufficient empiricism) they really are without Him.

RELEVANT OPINIONS

We may remark, once for all, that there was no reason why the translators of 1611 should thus have turned the Greek aorists of the New Testament into perfects. In this and in many instances the change of tense is unimportant, but sometimes it materially and injuriously affects the senses. (F.W. Farrar)

1 Cor. 1:27 but (adversative) God (Subj. Nom.) has chosen for Himself (ἐκλέγω, AMI3S, Constative, Reflexive Middle; election) the foolish things (Acc. Dir. Obj.; individuals: omniscience chooses what rationalism would reject) of the world (Abl. Source), so that (purpose) He might put to shame (καταισχύνω, PASubj.3S, Dramatic, Potential; disgrace, humiliate) the wise (Acc. Dir. Obj.); and (connective) God (Subj. Nom.) has chosen for Himself (ἐκλέγω, AMI3S, Constative, Reflexive Middle) the weak things (Acc. Dir. Obj.; individuals: omnipotence chooses what empiricism would reject) of the world (Abl. Source), so that (purpose) he might put to shame (καταισχύνω, PASubj.3S, Dramatic, Potential; disgrace, humiliate) the strong (Acc. Dir. Obj.; powerful individuals),

BGT

ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεὸς, ἵνα καταισχύνῃ τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά,

VUL

sed quae stulta sunt mundi elegit Deus ut confundat sapientes et infirma mundi elegit Deus ut confundat fortia

LWB 1 Cor. 1:28 **And insignificant individuals of the world [obscure ancestry] and individuals who are despised [held in contempt], God has chosen for Himself individuals**

who are not [contemptible nobodies], so that He might annul the individuals which are [esteemed by man's standards],

KW 1 Cor. 1:28 And those individuals among the world of sinners, who are not of royal or noble ancestry but belong to the common people and those who are utterly despised, God selected out for himself, the aforementioned classes of individuals looked upon as nonentities, in order that He might deprive of force, influence, and power those who think themselves to be somewhat,

KJV 1 Cor. 1:28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

TRANSLATION HIGHLIGHTS

God has chosen for Himself (Constative Aorist tense) men and women without any defined lineage (obscure background) and men and women who are treated with contempt (Customary Present tense) by the world's standards. He has also chosen these vile and abject individuals (Descriptive Present tense) for the express purpose (Potential Subjunctive mood) of abolishing (Constative Aorist tense) those who are highly esteemed (Descriptive Present tense) in this world by human standards. One's ancestry or lineage is not taken into account by God. One's financial or social status is not taken into account by God. Everything that man thinks is important by means of his limited perspective is discarded in favor of divine perspective.

RELEVANT OPINIONS

God rejects what man would choose, and chooses what man would reject - divine viewpoint overcomes human viewpoint - turning everything upside down. (R.B. Thieme, Jr.) Already the wise and mighty were humiliated by the call addressed to their social inferiors; now they disappear from the scene. (F. Godet)

1 Cor. 1:28 and (connective) insignificant things (Acc. Dir. Obj.; inferior, base, obscure background; one's lineage or ancestry is not taken into account by God, contemptible nobodies) of the world (Abl. Source) and (connective) things (Acc. Dir. Obj.) which are despised (ἐξουθενέω, PMPTc.ANP, Customary, Substantival; treated with contempt), God (Subj. Nom.) has chosen for Himself (ἐκλέγω, AMI3S, Constative, Reflexive Middle), things (Acc. Dir. Obj.) which are (εἰμί, PAPtc.ANP, Descriptive, Attributive) not (neg. particle; vile, abject things), so that (purpose) He might annul (καταργέω, AASubj.3S, Constative, Potential; render ineffective, abolish, destroy) the things (Acc. Dir. Obj.) which are (εἰμί, PAPtc.ANP, Descriptive, Attributive; of high esteem, great value),

BGT

καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθινημένα ἐξελέξατο ὁ θεός, τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ,

VUL

et ignobilia mundi et contemptibilia elegit Deus et quae non sunt ut ea quae sunt destrueret

LWB 1 Cor. 1:29 So that no flesh of any kind shall boast in the presence of God.

KW 1 Cor. 1:29 To the end that humanity may not in a single instance boast in His presence.

KJV 1 Cor. 1:29 That no flesh should glory in his presence.

TRANSLATION HIGHLIGHTS

What is the purpose for God's electing certain individuals as opposed to man electing himself (an absurd notion) or God asking man who should be called and who should not be called? The purpose is so no man shall be able to boast (Predictive Future tense) in the presence of God. The opportunity (Potential or Futuristic Optative mood) will not present itself at either the Judgment Seat of Christ nor the Great White Throne Judgment for mankind to boast in any decision, will, work or other reason why he should enter heaven. Both judgments will be totally by God's grace and nothing contributed by man.

RELEVANT OPINIONS

If God's blessings come only through the obedience of faith, how is it possible to maintain the scriptural assertion that men are saved by grace alone? How is it possible for God to receive all the glory and credit for man's salvation if men must comply with the conditions of the obedience of faith to be saved? (*Gospel and Law: Contrast or Continuum?* Daniel P. Fuller, 1980, Eerdmans Publishing) When God reaches to the lowest level of existence to choose His own people and His own things and then exalts them, no one can ever claim credit for himself. God rules out all boasting in His presence, because not man but God Himself deserves the praise and glory. So Paul teaches the people not to glory in their achievements but to praise the Lord in everything they are doing: even their eating and drinking (1 Cor. 10:31) must be done to God's glory. (S. Kistemaker)

The gospel is fitted to bring down the pride of both Jews and Greeks, to shame the boasted science and learning of the Greeks, and to take down that constitution on which the Jews valued themselves and despised all the world besides, that no flesh should glory in his presence, that there might be no pretence for boasting. (M. Henry) The one party are humiliated because with all their wisdom and might, they have not obtained what it concerned them to reach, salvation; the other, because if they have obtained it, it is impossible for them to imagine that it is by their own natural resources that they have come to it. (F. Godet) Boasting can be good or bad, depending on the object of the boast or the attitude behind the boasting. (D. Garland)

1 Cor. 1:29 so that (purpose) no (neg. particle) flesh (Subj. Nom.) of any kind (Descr. Nom.) shall boast (καυχάομαι, FMOpt.3S, Predictive, Potential, Deponent) in the presence of God (Adv. Gen. Ref.; refuting the scribes).

BGT

ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.

VUL

ut non gloriatur omnis caro in conspectu eius

LWB 1 Cor. 1:30 But you [royal family of God], out from Him [God the Father chose you], are in Christ Jesus [positional truth], Who, by God [the Father], became wisdom for us [substitution] – as well as righteousness and sanctification and redemption,

KW 1 Cor. 1:30 But as for you, out from him as a source are you in Christ Jesus who became wisdom for us from God, both righteousness and sanctification and redemption,

KJV 1 Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

TRANSLATION HIGHLIGHTS

Continuing his refutation of the scribes, Paul explains that all members of the royal family of God were placed there by means of God's divine election. And because of this individual election, we are now and always will be (Gnomic Present tense) in Christ Jesus, the Guarantee of our positional status. This same Jesus, by the will of God, became (Dramatic Aorist tense) wisdom for us by His substitutionary death on the cross. We don't need the wisdom of rationalists because Christ became divine wisdom for us. And as for the empiricists, we also obtained three things from Christ that their power could never acquire: righteousness, sanctification, and redemption. Christ became all these things for us as our Substitute.

RELEVANT OPINIONS

The ground of justification can be found only in the perfect righteousness of Jesus Christ, which is imputed to the sinner in justification. The Arminian goes contrary to Scripture when he maintains that we are accepted in favor by God only on the ground of our faith or evangelical obedience. (L. Berkof) If faith itself is the righteousness, how could it be called the righteousness of God? Is a person justified before God by his faith? No. Christ is made unto us righteousness. Man's believing is made possible because righteousness has already been imputed to him and imparted in him. (W.E. Best) Righteousness is a single act but holiness is the result or effect of an act; righteousness is an external act by which a person is declared righteous in Christ; holiness is an internal state attained through the indwelling presence of the Spirit in the believer. (S. Kistemaker)

God's election and Christ's blood (representative analogy for the spiritual death of Christ on the cross), the two great causes of salvation, cannot save man apart from the application of redemption by the Holy Spirit. Thus, the application of redemption is of God. (W.E. Best) In justification, there is the idea of righteousness *applied* to one's account. In sanctification, the idea is that of righteousness *activated* in the believer's life, equipping him or her for service in the body. (D. Mitchell) It is to God alone that you owe the privilege of having been called to the communion of Christ, and of having thereby become the wise and mighty and noble of the new era which is now opening on the world ... In Christ there has been given first the knowledge of the Divine plan, whereby the believer is rendered wise; then to the revelation there has been added the carrying out of this salvation, by the acquisition of which we become strong. (F. Godet)

1 Cor. 1:30 But (contrast; continuing his refutation of the scribes) you (Subj. Nom.; royal family of God), out from Him (Abl. Source; God the Father chose you), are (εἰμί, PAI2P, Gnostic) in Christ Jesus (Loc. Sph.; positional truth), Who (Subj. Nom.), by God (Abl. Source; the Father), became (γίνομαι, API3S, Dramatic, Deponent) wisdom (Pred. Nom.) for us (Dat. Adv., Substitution) - as well as (continuative) righteousness (Pred. Nom.) and (connective) sanctification (Pred. Nom.; holiness, integrity, positional) and (connective) redemption (Pred. Nom.),

BGT

ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμός καὶ ἀπολύτρωσις,

VUL

ex ipso autem vos estis in Christo Iesu qui factus est sapientia nobis a Deo et iustitia et sanctificatio et redemptio

LWB 1 Cor. 1:31 So that, just as it is written: He who makes it a habit to boast [in man's imagined ability], make it a habit to boast in the Lord [sovereign grace].

KW 1 Cor. 1:31 In order that even as it stands written, He who boasts, in the Lord let him be boasting.

KJV 1 Cor. 1:31 That, according as it is written, He that glorieth, let him glory in the Lord.

TRANSLATION HIGHLIGHTS

Paul refers the arrogant believer, who thinks his will or decision to choose Christ was the determining factor in his salvation, to read what was written (Aoristic Perfect tense) in Scripture that refutes such notions. The person who makes it a habit to arrogantly boast (Iterative Present tense) in the ability of his free will to choose, as opposed to God's sovereign grace in election, is

commanded (Imperative of Command) to make it a habit to boast (Iterative Present tense) in the Lord as opposed to his own imagined ability.

RELEVANT OPINIONS

Only the doctrine of sovereign grace is sufficient to wipe out all boasting from the mind of man. Sovereign grace exalts God alone and teaches us to glory in the cross alone. (T. Nettles) God chose you. In the sphere of Christ Jesus the choice was made. This is God's wisdom. The three words (in the previous verse) are shown to be an epexegetis of wisdom, referring to all the treasures of wisdom and knowledge in Christ Jesus. We are made righteous, holy and redeemed in Christ Jesus. That's something to boast about. (A.T. Robertson)

1 Cor. 1:31 so that (result), just as (comparative) it is written (γράφω, Perf.PI3S, Aoristic; in Jeremiah 9:24): He (Subj. Nom.) who makes it a habit to boast (καυχάομαι, PMPtC.NMS, Iterative, Substantival, Deponent), make it a habit to boast (καυχάομαι, PMImp.3S, Iterative, Command, Deponent) in the Lord (Loc. Sph.).

BGT

ἵνα καθὼς γέγραπται, Ὁ καυχώμενος ἐν κυρίῳ καυχάσθω.

VUL

ut quemadmodum scriptum est qui gloriatur in Domino gloriatur

Chapter 2

LWB 1 Cor. 2:1 I also [in the same manner as Christ and His disciples], brethren, when I came face-to-face to you, did not come with high-sounding speech [rhetoric] or wisdom [philosophical argument], when I proclaimed to you the testimony of God.

KW 1 Cor. 2:1 And as for myself, having come to you, brethren, I came, not having my message dominated by a transcendent rhetorical display or by philosophical subtlety when I was announcing to you the testimony of God,

KJV 1 Cor. 2:1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

TRANSLATION HIGHLIGHTS

Paul taught the Corinthians in the same manner as Jesus and His disciples taught in Israel. When he first came to Corinth (Ingressive Aorist tense) he did not bring (Constative Aorist tense) overpowering rhetoric or clever sophistry. Nor did he bring the latest philosophical reasoning from human viewpoint. He proclaimed (Aoristic Present tense) the simple gospel of Jesus Christ, the testimony of God the Father, so everyone could understand. He did not wax eloquent or delve into philosophical debates. He proclaimed or announced the gospel facts.

RELEVANT OPINIONS

Paul arrived in Corinth in a downcast mood that resulted from his encounters with philosophers and the unfavorable response to his message in Athens. His debates with erudite Epicurean and Stoic philosophers in Athens had been to no avail. Soon after his arrival he found lodging in the home of Aquila and Priscilla, Jewish Christians and tentmakers who befriended Paul. (S. Kistemaker) Hence what I noticed before is here confirmed – that hitherto he has not been speaking of mere empty prattling, but has included the entire training of human learning. (J. Calvin) The discovering intellect of man is a splendid endowment, and yet it is altogether limited to the senses and their connections, nor can it pass under any urgency beyond the sphere of the visible universe, and penetrate the secrets of the Almighty. (C. Lipscomb) Paul's humble mien and plain address presented a striking contrast to the pretensions usual in itinerant professors of wisdom, such as he was taken for at Athens. The manner of Paul's preaching was determined by its matter rather than its manner; with such a commission he could not adopt the arts of a rhetorician nor the airs of a philosopher. (W. Nicoll)

Impersonal love insures the serenity of mind that lays the foundation for toleration, flexibility, courtesy, thoughtfulness, and discretion. These manifestations of integrity, demanded by the royal family honor code, become stronger and more constant as the believer advances in learning Bible doctrine under the power of the Holy Spirit. Doctrine in the soul is the raw material from which the Spirit manufactures the fruit of the Spirit. If you are negative toward doctrinal teaching and refuse to store up God's Word in your soul, the filling of the Spirit will be intermittent and will not produce the characteristics of maturity. In the absence of doctrine, the old sin nature dominates the inner, spiritual conflict for control of the soul. By giving doctrine first priority in your life, you rise above the pettiness that engenders mental attitude sins, and you establish yourself in Gate 2 (objectivity) of the love complex. Bible doctrine strengthens objectivity and sustains the relaxed mental attitude. (R.B. Thieme, Jr.) Chapter 2 is related to the preceding in that while the former deals with a worldly *attitude*, the latter deals with worldly *wisdom*. Paul's message demonstrates divine *wisdom*, which is unlike any wisdom the Corinthians had ever known. (D. Mitchell)

Preaching is not competitive rhetoric. God's spiritual power overrides and invalidates strategies of manipulative power and self-assertion where the desire to win applause trumps the obligation to speak the truth ... Paul did not purvey the empty, ephemeral wisdom of this world but disclosed the eternal truth of God's wisdom encapsulated in the cross, and the Corinthians were persuaded because of God's Spirit and power ... Paul was against that method of preaching which employs literary figures, not as a means to convey better the message of the Gospel, but as ornamentation intended to please and amuse the congregation ... The Gospel always points

beyond humans to God and Christ and becomes garbled whenever humans exploit it instead to headline themselves as its stars. (D. Garland) In the cross and in choosing you, God in effect eliminated human boasting, so that the only boast left is in the Lord. (G. Fee) Christian proclamation does not allow for high-sounding rhetoric or a display of cleverness which could impeded the gospel by putting first what pleases the audience and the personal “style” of the speaker. The apostle does not arrive with displays of pomp and applause. Paul renounces “preaching for effect” in the sense of parading cleverness in the eyes of the audience. (A. Thiselton)

1 Cor. 2:1 **I also** (κἀγω, PMILS, Static; taught in the same manner as Jesus and His disciples), **brethren** (Voc. Address; the Corinthians became converts under Paul’s ministry), **when I came** (ἔρχομαι, AAPtc.NMS, Ingressive, Temporal, Deponent) **face-to-face to you** (Acc. Adv.), **did not** (neg. particle) **come** (ἔρχομαι, AAIS, Constative, Deponent) **with high-sounding** (Acc. Gen. Ref.; preeminent, overpowering, rhetorical display) **speech** (Gen. Accomp.; oratory, sophistry) **or** (connective) **wisdom** (Gen. Accomp.; philosophical argument from the cosmic system), **when I proclaimed** (καταγγέλλω, PAPtc.NSM, Aoristic, Temporal) **to you** (Dat. Adv.) **the testimony** (Acc. Dir. Obj.) **of God** (Abl. Source, Subj. Gen.).

BGT

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ.

VUL

et ego cum venissem ad vos fratres veni non per sublimitatem sermonis aut sapientiae adnuntians vobis testimonium Christi

LWB 1 Cor. 2:2 For I was determined not to know [preach] anything [other religious teachings] among you, except Jesus Christ [Christology is pivotal], and Him crucified.

KW 1 Cor. 2:2 For, after weighing the issues, I decided not to know anything among you except Jesus Christ and this very One as crucified.

KJV 1 Cor. 2:2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

TRANSLATION HIGHLIGHTS

Paul judged it best (Constative Aorist tense) after weighing the odds to preach (Aoristic Perfect tense) nothing but the unadulterated truth about Jesus Christ. He is not saying he does not want to know anything else about Christianity. Neither is he downplaying studying the Word of God. He was merely prioritizing, and the most important teaching for new believers is the doctrine

about Christ. It was also a well known fact that the Corinthians were traditionally consumed with philosophical speculation and because of its centralized location in the world, an amalgamation of religions from other countries. Paul was not interested in philosophical debates nor was he going to teach them a comparative religion class. He was going to stick with the gospel and Christian doctrines.

This *heterosis* or change in word means Paul is not concerned with what he knows personally, but what he desires to make known to others. Christology was the only thing Paul needed to preach at that time. It was the pivotal truth necessary for the new birth. The crucifixion of Christ (Dramatic Perfect tense) is still the basis for evangelism, eventually followed by His resurrection, ascension and session. The emphasis is not on the preachers, but on the object of the preaching.

RELEVANT OPINIONS

Paul in his Athenian address (Acts 17:22-31) erred in trying to approach his hearers philosophically rather than Biblically, and his own acknowledgment of his error turned up here, where he pointed out that at Corinth, the next stop after Athens, he resolved to know nothing while he was with them except Jesus Christ and Him crucified. (D.A. Carson) “No kind of knowledge did I hold in esteem” sounds much smoother. Paul declares that he esteems nothing as knowledge, or as entitled to be called knowledge, except Christ alone. (J. Calvin) On the surface, Paul appears to be anti-intellectual. But that is hardly the case, for he had received lengthy and intensive training in Jerusalem. Moreover, Paul was acquainted with the Greek quest for knowledge and wisdom. But he was not interested in teaching the Corinthians methodologies which the Athenian thinkers had adopted and humanistic philosophers had espoused. Paul says that he came to preach the good news of the crucified Christ. (S. Kistemaker) Hence to Paul Christ was “all in all.” All other subjects, political and philosophical, dwindled to insignificance in its presence; it swallowed up his great soul. (F.W. Farrar)

Not to know anything means not to depend on any human knowledge. Of course, Paul neither means to set aside all human knowledge nor to disparage other Christian doctrines. His words must not be pressed out of their due context and proportion. He would “know” nothing else, that is, he would make this the central point and essence of all his knowledge, because he knew the excellency of this knowledge – knew it as the only knowledge which rose to the height of wisdom. (F.W. Farrar) Paul does not support anti-intellectualism. It was the wisdom and intricate plan of God that prevented the world from knowing God by its own wisdom. God foreordained pagan philosophy and Jewish disputes for the purpose of blinding the eyes of the reprobate and hardening their hearts. He made their wisdom nonsense. (G. Clark) He was practically laughed out of Athens. (A.T. Robertson) “To know nothing” does not mean that he left all other knowledge aside, but rather that he had the gospel, with its crucified Messiah, as his singular focus and passion while he was among them. (G. Fee)

1 Cor. 2:2 **For** (explanatory) **I was determined** (κρίνω, AAI1S, Constativ; decided, preferred, judged it best, weighed the odds) **not** (neg. particle) **to know** (οἶδα, Perf.AIInf.,

Aoristic, Inf. as Dir. Obj. of Verb; understand, pay respect to; *heterosis* or change of form: to make known, preach)
anything (Acc. Dir. Obj.; facts, other *religious* teachings)
among you (Instr. Assoc.), except (neg. particle & contrast conj.) Jesus Christ (Acc. Dir. Obj.; Christology is the pivotal doctrine), and (connective) Him (Acc. Appos.)
crucified (σταυρώω, Perf.PPtc.AMS, Dramatic, Circumstantial).

BGT

οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον.

VUL

non enim iudicavi scire me aliquid inter vos nisi Iesum Christum et hunc crucifixum

LWB 1 Cor. 2:3 Instead I came face-to-face to you in weakness [poor physical health] and with fear [inward emotion] and with great trembling [nervous self-effacement].

KW 1 Cor. 2:3 And as for myself, when I faced you, I fell into a state of weakness and fear and much trembling.

KJV 1 Cor. 2:3 And I was with you in weakness, and in fear, and in much trembling.

TRANSLATION HIGHLIGHTS

Instead of coming to the Corinthians peddling the latest and greatest philosophy, Paul arrived (Ingressive Aorist tense) in poor physical health, somewhat afraid of the mission given him by the Lord, and extremely nervous about preaching in public places. All the characteristics required by the Greek standard of rhetoric were lacking on Paul's first visit. He was not an accomplished public speaker; he was not an entertainer. Most of his preaching was done in homes, at work, or in the marketplace. There may be an ascensive idea behind "kai," meaning fear "even" trembling. The bigger the crowd, the more nervous he became – to the point of visual trembling.

RELEVANT OPINIONS

He came speaking in fear. Here we have to be careful to understand. It was not fear for his own safety; still less was it that he was ashamed of the gospel that he was preaching. It was what is called the "trembling anxiety to perform a duty." It is not the man who approaches a great task without a tremor who does it really well. The really great actor is he who is wrought up before the performance; the really effective preacher is he whose heart beats faster while he waits to speak. The man who has no nervousness, no tension, in any task, may give an efficient performance; but it is the man who has this trembling anxiety who can produce an effect which artistry alone can never achieve. (W. Barclay) Fear is a debilitating force used by Satan to hinder Christ's servants and to distort their perception. (S. Kistemaker) Neither then nor now does the gospel rest on the magnetism of "big personalities." Paul disowns the protection of the veneer of

rhetorical tricks and routines which can offer a false self-confidence by turning a solemn proclamation into “going through the motions” of a performance. (A. Thiselton)

1 Cor. 2:3 Instead I (Subj. Nom.) came (γίνομαι, AMI1S, Ingressive, Deponent; appeared) face-to-face to you (Acc. Assoc.) in weakness (Loc. Sph.; poor physical health) and (connective) with fear (Dat. Attend. Circum.; respect, inward emotion, reverence for his mission) and (connective) with great (Dat. Spec.; much, an abundance of) trembling (Dat. Attend. Circum.; visible expression, nervous self-effacement);

BGT

κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς,

VUL

et ego in infirmitate et timore et tremore multo fui apud vos

LWB 1 Cor. 2:4 Moreover, my message and my delivery were not with persuasive [sophistry] words of wisdom [philosophy from the cosmic system], but in the demonstration [filling] of the Spirit and of [delegated divine] power:

KW 1 Cor. 2:4 And my message and my preaching were not couched in specious words of philosophy but were dependent for their efficacy upon a demonstration of the Spirit and of power,

KJV 1 Cor. 2:4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

TRANSLATION HIGHLIGHTS

Paul's message (content) and his delivery (preaching style) did not match up with the skillful sophistry exhibited by those trained in Greek philosophy. His message was simple, as opposed to the secretive and complicated philosophies from the cosmic system at that time. His delivery did not conform to that of trained rhetoricians, nor did his personality or appearance exude personal charisma. He did not seek applause from his listeners, nor did he expect a hearty “Amen” from emotional types. But his preaching was done in the filling of the Spirit and was endowed with the delegated, divine omnipotence of God. By maintaining the filling of the Spirit at all times, all believers may live in the sphere of God's power just like Paul did. This is part of divine protocol for the Church Age.

RELEVANT OPINIONS

Gullible people are easy marks for plausible pulpiteers. Corinth put a premium on the veneer of false rhetoric and thin thinking. (A.T. Robertson) Sermons should be free from verbosity and

from anecdotes unrelated to the biblical passage at hand. (S. Kistemaker) Christianity is the dispensation of the Spirit of God. The Jews would have received it had it been a dispensation of miracle and prodigy; the Greeks, had it been a dispensation of rhetoric and philosophy. But God's Spirit has His own method of operation, withheld from the apprehension of carnal natures. (R. Tuck) The long-standing contrast between public speaking and private teaching receives a further blow from the research and arguments of Stowers in his study of this subject. He argues that Paul more probably found his opportunities for evangelism in "open" gatherings in private houses than in lecture halls or in official street-corner oratory for which some social or professional status of official patronage would usually (although not invariably) be expected. (A. Thiselton)

There is always the temptation in such circumstances to become overly preoccupied with what we *reject* as believers in Christ. But Paul resisted the temptation and simply laid out the truth of *what God did*. (D. Mitchell) Faith is based not on how entertaining, informative, or compelling the speaker is but on the power of God transforming the hearts of hearers. (D. Garland) The polished oratory sometimes heard in American pulpits, where the sermon itself seems to be the goal of what is said, makes one wonder whether the text has been heard at all ... The danger always lies in letting the form and content get in the way of what should be the single concern: the gospel proclaimed through human weakness but accompanied by the powerful work of the Spirit so that lives are changed by a divine-human encounter. (G. Fee) God has made available to us the exercise of divine omnipotence for the execution of His plan. (R.B. Thieme, Jr.)

1 Cor. 2:4 Moreover (continuative), my (Poss. Gen.) message (Subj. Nom.; *private instruction, word, speech*) and (connective) my (Poss. Gen.) delivery (Subj. Nom.; *public instruction, preaching of Bible doctrine*) were (ellipsis, verb supplied) not (neg. particle; eleven different variant reading of this phrase) with persuasive (Dat. Spec.; *skillful, sophistry; an adjective found in no other passage of Greek literature*) words (Dat. Ind. Obj.) of wisdom (Adv. Gen. Ref.; *philosophy from the cosmic system*), but (contrast) in the demonstration (Loc. Sph., *display; Dat. Attend. Circum., "with the proof", display*) of the Spirit (Descr. Gen.; *filling of the Spirit*) and of power (Descr. Gen.; *the divine dynasphere, omnipotence*):

BGT

καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖ[ς] σοφίας [λόγοις] ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως,

VUL

et sermo meus et praedicatio mea non in persuasibilibus sapientiae verbis sed in ostensione Spiritus et virtutis

LWB 1 Cor. 2:5 That your doctrine [foundation] should not be located in the wisdom of men [human viewpoint], but in the power of God [divine viewpoint].

KW 1 Cor. 2:5 In order that your faith should not be resting in human philosophy but in God's power.

KJV 1 Cor. 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

TRANSLATION HIGHLIGHTS

The reason Paul refused to adopt the Greek philosopher's and sophist's method of speaking was because he wanted (Potential Subjunctive mood) the Corinthians to be grounded (Customary Present tense) in the power of God and not the wisdom of men. He wanted their foundation to be built on Bible doctrine, not man's wisdom; he wanted them to live by divine viewpoint, not human viewpoint. He wanted them to apply Scripture to life's problems, not cosmic panaceas.

By contrasting human philosophy and divine power, Paul is not just showing the superiority of one system of thought (divine) over a competing system of thought (human). He is contrasting a powerless system (human) to a powerful system (divine). There is no true power behind human endeavors to change mankind through human thoughts and efforts; only external, superficial changes can be observed. By contrast, there is infinite power behind divine thinking and protocol, which has the ability to change believers for the better, working on the inside.

RELEVANT OPINIONS

Perfect God has provided His perfect Truth and His Own power for the execution of His protocol plan. Truth and falsehood do not mix without becoming false. Therefore, divine viewpoint from Bible doctrine must replace human viewpoint. Likewise, divine power and human power are mutually exclusive. Observing divine protocol must take precedence over the expression of human abilities. Human innovation must remain within bounds of the system God has ordained. The truth and the power of the Holy Spirit, on which the humanity of Christ relied during the great power experiment of the hypostatic union, define the only correct approach to life for every believer during the great power experiment of the Church Age. (R.B. Thieme, Jr.)

God works faith in the hearts of the Corinthians through the preaching of Christ's gospel. He not only has given them the gift of faith but also has brought them to conversion. God commissions Paul to strengthen their faith by instructing them in the truths of God's Word. (S. Kistemaker)
Humans do not find this truth; it finds them. (D. Garland)

1 Cor. 2:5 **That** (conj. as Dir. Obj.) **your** (Poss. Gen.) **doctrine** (Subj. Nom.; learning, study) **should not** (neg. particle) **be located** (εἰμί, PASubj.3S, Customary, Potential, Prohibition; exist, take place, come from, remain in, consist of, rest in) **in the wisdom** (Loc. Sph.; philosophy) **of men** (Abl. Source; human viewpoint, cosmic panaceas), **but** (contrast) **in the power** (Loc. Sph.; divine dynasphere) **of God** (Abl. Source; divine viewpoint).

BGT

ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ' ἐν δυνάμει θεοῦ.

VUL

ut fides vestra non sit in sapientia hominum sed in virtute Dei

LWB 1 Cor. 2:6 In view of the arguments previously advanced, we make it a practice to communicate wisdom [advanced doctrine] among mature ones, but not wisdom [human viewpoint] from this age [world order], nor from the rulers of this age [Church Age dispensation], who will be rendered ineffective [nullified],

KW 1 Cor. 2:6 There is a wisdom, however, which we are in the habit of speaking among those who are spiritually mature, but not a wisdom of this present age or even a wisdom of the rulers of this age who are in the process of being liquidated.

KJV 1 Cor. 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

TRANSLATION HIGHLIGHTS

Paul and his colleagues habitually (Iterative Present tense) teach advanced doctrine to believers who have grown spiritually enough to receive it. This advanced doctrine enables them to grow progressively towards supergrace status. What doesn't enable anyone to grown spiritually is human viewpoint wisdom, wisdom of the world as opposed to the wisdom of God. The wisdom of God is timeless and immutable, whereas the wisdom of this world order we live in is temporary and changing. The rulers of this age (politicians & bureaucrats such as Pilate, Herod, members of the Sanhedrin, etc.) are likewise temporary. What they teach will be nullified (Futuristic Present tense) as well as those who teach it, regardless of their exalted position among man.

RELEVANT OPINIONS

Spiritually mature Christians, as “opposed to old babes who are unable in spite of their years to digest solid spiritual food. These imperfect disciples Paul wishes to develop into spiritual maturity.” (A.T. Robertson) Paul uses “teleioi” here to refer not to those specially initiated, but to the mature. (B.A. Pearson) Who are these mature people? Are there also immature Christians? Do Paul and other New Testament writers group Christians in categories? Among God's people we acknowledge levels of development, for no one can claim to have reached perfection. (S. Kistemaker) There are spiritual ‘babies’ at Corinth, but others who have grown in the Christian life will understand what Paul means by the revealed divine wisdom. (D. Guthrie) The mature, the full grown, as opposed to babes in Christ. (F.W. Farrar)

The apostle clearly means by the word “perfect” those in the Christian community who were more advanced in the knowledge of Christ, who stood most in contrast with those who are but “babes in Christ.” The most advanced Christian alone could discern the wisdom of his doctrine.

If the higher aspects of the gospel can only be appreciated by those who are “perfect,” those who have attained to a high stage of Christian knowledge, it is manifestly their duty to advance beyond the “first principles of the oracles of God.” This duty hearers owe to themselves, to their minister, and to the system of Christ. (J.S. Exell) The gospel is not a wisdom, but a power; not a philosophy, but a salvation ... The gospel is no essentially wisdom, but it nevertheless *contains* a wisdom, and that true wisdom is superior to all that the human understanding could have discovered ... This wisdom is not a conception due to the mind of the world, nor even to the genius of its most illustrious representatives. (F. Godet)

Paul is indulging in a little gentle irony at the expense of the Corinthians’ estimate of their own spiritual state. “Teleioi” does not denote those who are without flaw, but those who are mature, who have reached their end or aim. Paul recognizes that not all Christians have full understanding. There are “babes” among them, but the wisdom of which he speaks is appreciated by those who are mature in the faith. To them he can impart all the counsel of God. When men first believe they do not all at once grasp the full implications of the faith. At first all are babes. But the way to advance is open to everyone. There is no spiritual truth that is not available for even the humblest believer to appropriate. By wisdom Paul accordingly does not mean some secret teaching withheld of set purpose from the rank and file. He means the “meat” to which he refers in 1 Cor. 3: verse 2. And if there are some who, as yet, can take only the “milk,” that is not to be regarded as permanent. All must go on to maturity, when they can enter into the wisdom of which Paul speaks. (L. Morris)

By whom is it understood? By the spiritually minded, the matured. Every believer has some comprehension of it; but the more spiritual a man is the keener is his perception of its beauty and force, the greater his delight in it. The carnal understand it not. The spiritual man is exalted, and sees clearly what to the man beneath appears blurred, unsightly, puzzling, and undesirable. The carnal man has a valley view, and gazes through thick and distorting mists; the spiritual man has a mountaintop view, and the more spiritual he is the clearer is the atmosphere through which he looks. (E. Hurndall) The tragedy so often is that people are content to remain at the elementary stage. Only the student who works can make himself fit to receive the real riches of the mind of a great teacher. It is so with us and God. The more we strive to understand, the more God can tell us; and there is no limit to this process, because the riches of God are unsearchable. (W. Barclay)

“Teleios” is usually translated “perfect” or “mature.” The verse can then mean that Paul gave only the pabulum of the Atonement to freshmen, while he lectured on advanced theology to the seniors. This interpretation in no way contradicts Paul’s claim to have declared the whole counsel of God. Obviously, an evangelist cannot cover all theology in a week or two. Nor does it mean that there is a sharp division between the primary, the secondary, and the advanced lessons. Paul recognizes no antithesis between a rudimentary “kerygma” and “church doctrine.” There are, however, degrees of understanding among converts, and they progress step by step from freshman to seniors with two (or three) semesters each year. (G. Clark)

There are degrees of revelation. The higher degrees are available only to the spiritually mature. Those who suffer from any conceit of knowledge, who are not prepared to sit down in wonder before a new fact, as all the greatest scientists and thinkers do, such wonder as that with which

young children regard their world, are unlikely to achieve the kind of understanding for which the apostle pleads. Still less are they likely to understand the eternal significance of the Cross or the Lord of Glory. People cheat themselves. (R. Jamieson) Rulers of this age: Behind the evil designs of the earthly authorities (e.g. Pilate, Caiaphas) were the supernatural powers of darkness. (D. Guthrie) The curtain must be lifted with a caution measured by the spiritual intelligence of the spectators. This maturity the Corinthians had by no means reached; hence they failed to see where the real wisdom of the Gospel lay, and estimated its ministers by worldly standards. (W. Nicoll)

Among the newly converted, the apostle confined himself to a simple presentation of truth; but among the “perfect,” or more advanced, he exhibited that truth in its higher relations. (H. Bremner) Paul’s idea of the “perfect,” to whom he could speak freely the “wisdom,” the higher spiritual mysteries of the gospel, may be considered under three figures – they are the whole, the sound, and the full-grown. It was not likely that the young Church at Corinth could furnish very many answering to this description; for most of them the simpler instruction in the commonplaces of gospel truth was still needful. He means to press on the Corinthians that, while it is quite right that they should be babes, and as such be fed with the simplicities of Christian doctrine, it is not right that they should remain babes; they should reach Christian manhood, and want man’s food of truth and mystery. (R. Tuck)

1 Cor. 2:6 In view of the arguments previously advanced (transitional), we make it a practice to communicate (λαλέω, PAIIP, Iterative) wisdom (Acc. Dir. Obj.; advanced doctrine, divine viewpoint) among mature ones (Dat. Adv.; full grown, progressive understanding, those *initiated* into the mystery), but (contrast) not (neg. particle) wisdom (Acc. Dir. Obj.; human viewpoint) from this (Gen. Spec.) age (Abl. Source; world order), nor (neg. particle) from the rulers (Abl. Source; politicians) of this (Gen. Spec.) age (Gen. Time; Church Age dispensation), who (Adv. Gen. Ref.) will be rendered ineffective (καταργέω, PPpTc.GMP, Futuristic, Substantival, Articular; nullified, destroyed);

BGT

Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων.

VUL

sapientiam autem loquimur inter perfectos sapientiam vero non huius saeculi neque principum huius saeculi qui destruuntur

LWB 1 Cor. 2:7 Not only this [teaching advanced doctrine to mature believers], but we also communicate the wisdom of God [divine viewpoint] in a mystery, which was hidden [kept secret], which God ordained from the ages [in eternity past] for our honor [for our study and application],

KW 1 Cor. 2:7 But we speak God's wisdom in the form of a mystery long hidden but now revealed and understandable, that wisdom which has been kept secret which God foreordained before the ages with a view to our glory,

KJV 1 Cor. 2:7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

TRANSLATION HIGHLIGHTS

Not only did Paul and his colleagues communicate advanced doctrine to mature believers, but they also communicated (Customary Present tense) divine wisdom in a mystery. This mystery doctrine was kept secret (Dramatic Present tense) by God from eternity past, because He determined (predestined) that it be hidden according to His purpose. It was not an afterthought; it was planned to be hidden until He determined it to be revealed. Paul says he ordained it to be kept a secret until the Church Age, when He determined to reveal it by means of the Holy Spirit to those believers who built a frame of reference in the soul to contain it. It is an honor and privilege for us to probe and understand His mystery doctrines. A parallel passage is found in Proverbs. "It is the glory of God to conceal (hide) a teaching (doctrine), and the honor (privilege) of spiritual royalty (those Christians who fellowship with Him) to search (investigate) the matter (doctrinal teaching) out." (Proverbs 25:2)

RELEVANT OPINIONS

God possesses secret wisdom which He reveals to His people through His Spirit. Only God's Spirit is able to understand and reveal the deep things of God. These deep things are explored and interpreted by the Spirit, Who knows God's thoughts. The Spirit teaches the believer spiritual truths in spiritual words, which the man without the presence of the Spirit is unable to understand and therefore rejects. (S. Kistemaker) Wisdom here denotes, not the whole Christian doctrine, but its deeper principles. The "perfect," those matured in Christian experience, can alone appreciate the Christian wisdom. The unfolding of the treasures of knowledge once hidden in God's counsels, but now announced to all, are intelligently comprehended in proportion as the hearer's inner life becomes perfectly renewed. (R. Jamieson)

God is pictured here as predestining the entire gospel event and message. Again the "date" of this divine activity is "before time began". Paul claims that this was destined "for our glory," meaning that specific persons, including Paul and the Corinthians, would receive righteousness, holiness, and redemption from God. God's eternal purpose leads to adoption, conformity to the image of Christ, all salvific blessings, and the historic redemptive events. (T. Nettles) *Mystery* signifies a truth or a fact which the human understanding cannot of itself discover, but which is apprehended as soon as God gives the revelation of it. (F. Godet) This entails the nuance of predestination, but without the resonances which it acquired in philosophical traditions ... His free, sovereign, choice to give Himself in mercy and love in the revealed mystery of the cross of the Christ. (A. Thiselton)

Those who have found in Christ crucified the secret of life's purpose and God's plan, decreed from of old, realize that it is God's initiative and power that have led them to this blessedness; and so they give Him their thanks for undeserved mercies shown to sinners who are now set on the road to salvation. (R.P. Martin) The apostle now reinforces his previous argument with regard to wisdom by insisting that there is a higher wisdom which yields real insight into the nature and purposes of God, although it is only comprehensible to those who can be described as spiritually mature. There is implied in these words a rebuke to the members of the Corinthian church who imagine themselves to be perfectly equipped by the current philosophical and mystery cults of the day to be able to unravel the deepest secrets of God. (C. Craig)

1 Cor. 2:7 Not only this (teaching wisdom to the mature believer) but we also (adversative) communicate (λαλέω, PAIIP, Customary) the wisdom (Acc. Dir. Obj.; divine viewpoint, advanced doctrine) of God (Abl. Source) in a ("in the form of") mystery (Loc. Sph.; previously hidden but now revealed), which was hidden (ἀποκρύπτω, Perf.PPtc.AFS, Dramatic, Attributive, Articular; kept secret), which (Acc. Appos.; hidden, mystery doctrine) God (Subj. Nom.) ordained (προορίζω, AAI3S, Dramatic; predestined, determined from the beginning, in eternity past; "it was no afterthought": A.T. Robertson) from (before) the ages (Adv. Gen. Time; eternity past) for our (Poss. Gen.; those who are metabolizing Bible doctrine) honor (Acc. Adv.; privilege to study and apply, grandeur),

BGT

ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν·

VUL

sed loquimur Dei sapientiam in mysterio quae abscondita est quam praedestinavit Deus ante saecula in gloriam nostram

LWB 1 Cor. 2:8 Which [mystery doctrine] none of those in a position of authority from this age [politicians, chief rulers] understood, for if they had understood [but they did not], they might not have crucified the Lord [deity of Christ] of glory,

KW 1 Cor. 2:8 Which wisdom not one of the rulers of this age has known in an experiential way, for had they known it, in that case they would not have crucified the Lord of glory.

KJV 1 Cor. 2:8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

TRANSLATION HIGHLIGHTS

The chief rulers, the politicians, and the Sanhedrin did not understand (Intensive Perfect tense) the mystery doctrines of God or they might not have crucified [Culminative Aorist tense) the Lord Jesus Christ. Is Paul talking in hypotheticals? No, because he uses a 2nd class conditional clause, which means “if they would have understood, but they didn’t.” Even Paul knew it could be no other way. God does not deal in hypotheticals. The death, burial and resurrection of Christ were ordained to happen; it could not be otherwise.

The phrase “from this world” refers to those in authority during the time of the crucifixion. The use of the phrase “Lord of glory” refers to the deity of Jesus Christ. The powers that be had no idea they were crucifying the Messiah; some of them were crucifying Him because they hated Him for claiming He was God. As he was hanging on the cross, I doubt any of these men were convinced that the Lord of glory would be undergoing such indignity. Some of the disciples had a hard time accepting it, so it is understandable that those who put Him there knew fully what they were doing.

RELEVANT OPINIONS

The rulers of the world, particularly those who crucified Christ, knew nothing of this wisdom. (B. Witherington III) What else is the sin against the Holy Spirit than a willful obstinacy against God, when a man knowingly and willingly does not merely oppose His Word, but even fights against it. It is on this account, too, that Christ declares that the Pharisees, and others of that description, knew Him [John 7:28, making them apostate or reversionist believers], while He deprives them of all pretext of ignorance, and accuses them of impious cruelty in persecuting Him, the faithful servant of the Father, for no other reason but that they hated the Truth. (Calvin)

There is an ignorance that is a calamity. When mind and means are absent, ignorance is a calamity; but when they are present, it is always a crime. (J.S. Exell) Paul warns the Corinthians that such presumption classes them with the rulers of this age. None of them, with all their Hellenic learning and mystery cults, had really understood God’s method of revealing His wisdom and power, for if they had, they would not have crucified the Lord of Glory. (C. Craig) The levity of philosophers in rejecting the cross of Christ was only surpassed by the stupidity of politicians in inflicting it; in both acts the wise of the age proved themselves fools, and God thereby brought them to ruin. (W. Nicoll)

The reason Paul hated Christ and was hostile to His doctrine was, that he was through ignorance hurried away with a preposterous zeal for the law [equivalent to zeal for philosophy or psychology]. His vices were so completely covered over with ignorance and blindness that they were not perceived or felt even by himself. Another kind of ignorance has the appearance of insanity and derangement; for these rise up of their own accord against God, like persons in a frenzy, who, seeing, see not. (Matt. 13:13) It must be looked upon, indeed, as a settled point, that infidelity is always blind; but the difference lies here, that in some cases malice is covered over with blindness to such a degree that the individual, through a kind of stupidity, is without any perception of his own wickedness. In some cases malice has the ascendancy in such manner, that in spite of the checks of conscience, the individual rushes forward into wickedness of this sort with a kind of madness. (Calvin)

1 Cor. 2:8 which (Acc. Gen. Ref.; mystery doctrine) none (Subj. Nom.) of those in a position of authority (Adv. Gen. Ref.; officials, politicians, members of the Sanhedrin, chief rulers) from this (Gen. Spec.) age (Abl. Source; during the time of the crucifixion, dispensation of the Hypostatic Union) understood (γινώσκω, Perf.AI3S, Instensive; recognized, perceived, discerned), for (explanatory) if (protasis, 2nd class condition, "but in amazing ignorance, they didn't") they had understood (γινώσκω, AAI3P, Culminative; known), they might not (neg. particle) have crucified (σταυρώω, AAI3P, Culminative, Potential Ind.) the Lord (Acc. Dir. Obj.; deity of the Son) of glory (Poss. Gen.; characterized by glory, as opposed to the indignity of the cross).

BGT

ἦν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν.

VUL

quam nemo principum huius saeculi cognovit si enim cognovissent numquam Dominum gloriae crucifixissent

LWB 1 Cor. 2:9 But [in contrast to those who crucified Christ] in the same manner [hidden as a mystery doctrine], it was written: "Things the eye has not seen, nor the ear heard [beyond empiricism], nor has entered into the mentality of man [beyond rationalism], these things [blessings of maturity] God has prepared for those [mature believers] who love Him."

KW 1 Cor. 2:9 But even as it stand written, The things which eye did not see nor ear hear and which did not arise within an individual's heart, so many things as God prepared for those who love Him,

KJV 1 Cor. 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

TRANSLATION HIGHLIGHTS

In contrast with those who crucified Jesus, there was a mystery doctrine revealed to those believers who loved (Customary Present tense) Him. It was written in Isaiah that things the eye didn't see (Constative Aorist tense) and the ear didn't hear (Constative Aorist tense) and which didn't enter (Constative Aorist tense) into the mind of man, these things were prepared (Dramatic Aorist tense) by God for those that love Him. The same mystery doctrine that wasn't comprehended by unbelievers became a blessing to maturing believers.

The eyes and ears represent empiricism, while the right lobe of the soul (mind) represents rationalism. Neither of these modes of perception are able to comprehend the mysteries of God. The Word of God is comprehended by faith perception, not empiricism or rationalism. Also, while some blessings are received by all believers simply by becoming believers, there are a host of other blessings which are reserved as rewards only for those believers who come to truly know the Lord.

There is a qualifier involved here. Only those who love Him (Customary Present tense) will receive these blessings. Does every Christian love the Lord? Only if your understanding of “love” comes from the lowest common denominator. If you do not love His Word, you do not love Him. Unfortunately, the majority of believers I have met in this life (from all denominations and other affiliations) do not love His Word and therefore do not love Him. His Word is an afterthought, something they hear for 30-minutes once a week on Sunday’s. These blessings are not received by this category of Christian. They will go to heaven, but they will never have “heaven to go to heaven in.”

RELEVANT OPINIONS

Deep things, drawn by the Spirit from the ocean of God’s unfathomable nature, were brought up, and were by Him presented to the Church, to all who possess the spiritual capacity to recognize their meaning and to appreciate their worth. (R. Tuck) As a believer advances toward spiritual maturity, his love for God matures as well. Love for God determines capacity for supergrace blessings. (R.B. Thieme, Jr.) The Church Age believer’s utilization of divine assets glorifies God in the great power experiment of the Church Age. (ibid) When he says, "Ye are carnal," it is the particular state of certain Christians who ought to be up to the measure of their standing, but are not. (J. Darby)

In this passage before us Paul shows, not merely that the Christian is another and a succeeding dispensation, but also that, in important respects, it differs from others, and is superior to others. Previous dispensations have given only faint suggestions of the surpassing glory of this one, just as Solomon’s magnificent temple did but hint the exceeding glory of that later and spiritual temple, Christ’s Church. Christianity is not ceremonial, but a life. To a Jew this was so fresh a conception as to be even bewildering. This ceremonial view of religion had become the general and prevailing notion in the time of our Lord. A more thoughtful and pious Jew would connect personal godliness with outward ceremonial, and strive to culture an inner life of trust, obedience, and communion with the outward observance of rites and ceremonies. But the new thing revealed in Christianity is, that religion is, essentially and only, the soul’s life, and that all ceremonial is mere expression and agency in the work of culture. (R. Tuck)

This verse contains a “synecdoche,” where the eye is put for the man himself, in respect to his vision, mental or physical. (E.W. Bullinger) Heart and mind are basically interchangeable for Paul, since the heart in Hebrew thinking is the center of reflection and thought. (Jewett) By mentioning the physical organs of eye, ear, and mind, Paul emphasizes the process of perception, analysis, and assimilation of facts. These organs by themselves cannot provide man with wisdom to understand God’s divine work of salvation. (S. Kistemaker) The word “kardia” is best

translated “mind.” In literary English, the word “heart” has taken on a romantic and emotional connotation foreign to biblical usage. If one should list all the verses in the Bible that contain either the Hebrew or Greek word, and then try to read them, first by using the term emotion, and secondly using the term mind, it would be compellingly clear that the word “emotion” usually reduces the Scripture to nonsense and the word “mind” is almost always correct. (G. Clark)

The revelations are for those who love God. Not the great, or the wise, or the outwardly righteous are the recipients of Heaven’s best blessing; but to those who possess this moral and spiritual qualification. They who love God, as it is phrased by Paul, are the enlightened and the enriched. The spirit that is filled with gratitude and with love is thereby prepared to understand and appreciate the mysteries of Divine grace. The true love, which puts on the form of obedience, is the path to spiritual maturity. Love grows, and with it knowledge; and heaven is attractive, because it is at once the abode of perfect love and the sphere of perfect knowledge. (R. Tuck) “Love for God” is not an emotion that any believer can “muster up”, but is an advanced stage of spiritual growth that requires years of listening-to and studying Bible doctrine. You have to know Him (Bible doctrine in the soul is knowing Him) in order to truly love Him. If you do not have maximum Bible doctrine in the soul, you do not love God. Paul shows both sides of the equation here: God prepares, but we must love. (R.B. Thieme, Jr.)

1 Cor. 2:9 But (adversative; in contrast to the ignorance of these people concerning Jesus) in the same manner (comparative; along the same line: meaning this also was hidden as a mystery doctrine), it was written (γράφω, Perf.PI3S, Dramatic; in Isaiah 64:4 and 65:17): “Things (Acc. Dir. Obj.) the eye (Subj. Nom.) has not (neg. particle) seen (εἶδον, AAI3S, Constative), nor (neg. conj.) the ear (Subj. Nom.) heard (ἀκούω, AAI3S, Constative; beyond empiricism), nor (neg. conj.) has entered (ἀναβαίνω, AAI3S, Constative; occurred) into the right lobe (Prep. Acc.; mentality, intellect) of man (Poss. Gen.; beyond rationalism), these things (Acc. Gen. Ref., anacoluthon; escrow blessings, blessings of maturity) God (Subj. Nom.) has prepared (ἐτοιμάζω, AAI3S, Dramatic; made ready) for those (Dat. Adv.; mature believers) who love (ἀγαπάω, PAptc.DMP, Customary, Substantival) Him (Acc. Dir. Obj.).”

BGT

ἀλλὰ καθὼς γέγραπται, “Ὁ ὀφθαλμὸς οὐκ εἶδεν καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

VUL

sed sicut scriptum est quod oculus non vidit nec auris audivit nec in cor hominis ascendit quae praeparavit Deus his qui diligunt illum

LWB 1 Cor. 2:10 However [as opposed to a mystery which is never understood], God has revealed [through His Word] these [blessings in escrow] to us [believers who are growing in grace and knowledge] through His Spirit, for the Spirit searches [scrutinizes] all things [doctrinal truths], even the deep things [advanced doctrine] of God.

KW 1 Cor. 2:10 For to us God the Father revealed them through the intermediate agency of His Spirit. For the Spirit is constantly exploring all things, even the deep things of God.

KJV 1 Cor. 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

TRANSLATION HIGHLIGHTS

In contrast with mysteries which are never understood, God has disclosed through His Word (Constative Aorist tense) that there are blessings being held in escrow for believers who grow in grace and knowledge. The more we learn His Word through the teaching ministry of the Holy Spirit and a trained pastor-teacher, the more we learn about Him. The more we learn about Him, the more His thoughts become our thoughts. The more His thoughts become our thoughts, the more we mature in the spiritual life. The more we mature in the spiritual life, the more blessings are given to us (Dative Advantage).

If we do not study His Word, we do not come to know Him. If we do not grow in our knowledge of Him, we do not mature spiritually. If we do not grow spiritually, these blessings reserved for those who follow His divine protocol plan for the Church Age sit on the shelf, so to speak, forever. As R.B. Thieme, Jr. ably states, “They will remain a memorial in heaven forever as a testimony to our lost opportunity to grow in grace and knowledge here on earth.”

The teaching ministry of the Spirit is not limited to basic Christian doctrine. The Spirit scrutinizes without ceasing (Durative Present tense) all doctrinal truths, even the deep, seemingly difficult and mysterious, advanced doctrines in the Word. So any believer who complains that the Bible is just too difficult to understand and gives up has absolutely no excuse. Every believer should keep plugging, day after day, week after week, listening to a qualified pastor, taking good notes. Eventually they will build a doctrinal framework in their soul through the assistance of the Holy Spirit.

RELEVANT OPINIONS

God the Energizer has two basic ministries to the royal family, one of which is indicated by His functional title in John 15:26, “Spirit of Truth, or Doctrine.” He provides the spiritual IQ for learning Bible doctrine, which itself is the power of God (Rom. 1:16). Thus the filling of the Spirit (Gate 1) and the perception and application of doctrine (Gate 4) interlock with each other in I Cor. 2:9-16. The Word and the Spirit join forces to form the greatest power system ever offered to any dispensation in the history of mankind. (R.B. Thieme, Jr.) Faith and knowledge can be considered identical, or, at least, faith is one kind of knowledge – for example, a knowledge of theology as opposed to a knowledge of botany. Perhaps then the terms wisdom

and knowledge refer only to a difference of degree, in which case the similarity would be basic. (G. Clark)

Man's spirit is the organ wherewith he receives God's Spirit, through Whom alone he can know God. Intelligent men may understand the outline of doctrines, but without the Holy Spirit's revelation these will be to them a mere skeleton, correct, but wanting life. (R. Jamieson) He does not say that the Spirit teaches all things, but that he searches everyting, or investigates. The Spirit, always ready to reveal God's deepest secrets to those whose spiritual maturity is marked by their love of Him, is ceaselessly at work in the world. Surely the highest hopes of men are bound up with that truth. Not even a cross could stop it. (C. Craig) The Holy Spirit presents the Truth to our spirits. (H. Bremner) The *deep things of God* designate God's essence, then His attributes, volitions, and plans. (F. Godet)

1 Cor. 2:10 However (contrast; as opposed to a mystery which is never understood), God (Subj. Nom.) has revealed (ἀποκαλύπτω, AAI3S, Constative; disclosed through His Word, not imparted by some mystical experience) these (ellipsis, Dir. Obj. supplied; escrow blessings) to us (Dat. Adv.; those believers who are growing in knowledge and grace) through His (Gen. Rel.) Spirit (Abl. Agency; teaching ministry), for (explanatory) the Spirit (Subj. Nom.) searches (ἐραυνάω, PAI3S, Durative; explores, finds out, scrutinizes) all things (Acc. Dir. Obj.; doctrines, Truth), even (ascensive) the deep things (Acc. Dir. Obj.; advanced doctrine: profound, great, hidden, mysterious) of God (Poss. Gen.; as opposed to the *deep things* of satan in Rev. 2:24 which are counterfeits).

BGT

ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος· τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ.

VUL

nobis autem revelavit Deus per Spiritum suum Spiritus enim omnia scrutatur etiam profunda Dei

LWB 1 Cor. 2:11 For what man can comprehend [failure of rationalism] the things [absolute doctrines] concerning man without the spirit of man [human spirit as the staging area for the indwelling of the Holy Spirit] which is in him? And it follows that no one can understand the things of God [doctrine as spiritual phenomenon] without the Spirit which is from God.

KW 1 Cor. 2:11 For who is there of men who knows the things of the individual person except the [human] spirit of that aforementioned individual person which is in him? In the same manner also the things of God no one has known except the Spirit of God.

KJV 1 Cor. 2:11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

TRANSLATION HIGHLIGHTS

Paul asks a very important question using an interrogative particle combined with a Potential Indicative mood. In order to crush rationalism as the means to comprehend Bible doctrine, he asks whether man can comprehend the Biblical doctrine of anthropology (Gnomic Present tense) without a human spirit. The answer is obviously, “No.” Only believers in Jesus Christ have a human spirit; the Holy Spirit can only indwell a person with a human spirit; therefore, only Christians have the indwelling of the Holy Spirit.

Only believers with the Holy Spirit can comprehend the doctrines of anthropology. What are the Biblical doctrines of anthropology? They comprise those portions of Scripture which explain the mind, soul and spirit of man. They teach us how man thinks and emotes, how he is motivated and how he responds to success and failure. In essence, they teach us the true “psychology of man” as opposed to the lies and demon doctrines proffered by psychologists and psychiatrists today. It should go without saying that what the Bible teaches about man is absolute truth, and anything that contradicts what the Bible says is a lie. It should also go without saying that any believer who attempts to combine absolute Biblical truth about man with anthropocentric academic speculation by psychology is a false teacher and should be avoided at all costs.

Paul continues by emphatically stating that no man can truly understand (Intensive Perfect tense) the doctrines of God without the Holy Spirit which God has given to believers in Jesus Christ. The Perfect tense points to the possibility of unbelievers being able to comprehend basic children’s stories about God, such as historical accounts of events that once took place. But without the indwelling of the Holy Spirit, they are not able to delve beyond superficial gleanings. They are not able to understand Bible doctrine as spiritual phenomenon, they are not able to live the protocol plan of God for the Church Age, and they are not able to obtain escrow blessings because of the prior two requirements.

The use of the Perfect tense helps explain why some unbelievers are able to read the Bible and gather a modicum of information from it. They can obtain a superficial understanding of some passages of Scripture, but a deep (Intensive) comprehension and understanding (Perfect tense) which is equivalent to Absolute Truth in the soul is impossible. This is how most cults are formed. Men and women without the benefit of the Holy Spirit, such as Smith (Mormons) and Russell (Jehovah’s Witnesses) are able to glean some basic facts from the Scripture, which they combine with some gutter nonsense of their own (or directly from satan) to form a cult following. Christians who have virtually no doctrine in the soul are often distracted or sidelined by such false teachers.

RELEVANT OPINIONS

All that is meant is that our knowledge of God must always be relative, not absolute. It is not possible to measure the arm of God with the finger of man. (F.W. Farrar) While “oida”

(comprehend) is used of the knowledge of facts and propositions in themselves, “ginosko” implies reference to something else, and gives prominence to either the acquisition of the knowledge or the knowledge of a thing in its bearings. (J.B. Lightfoot) Here lies the key to the “secret” of God’s being and wisdom, which can be apprehended *only* as His Holy Spirit shows you Christ. (A. Thiselton)

Man has a threefold nature, designated by Paul as soma, psyche, and pneuma – body, soul, and spirit. The first is animal, the second is mental, the third is spiritual. The inner man is the part of man alone that can receive the “things of the Spirit of God.” Set these things before the natural man (his mere body) and they are no more to him than Euclid to a brute. Set them before the mere psychical or intellectual man, and what are they? Puzzles over which he will speculate; nay, they are foolishness to him. Mere intellect cannot understand love, cannot appreciate right. (J.S. Exell)

1 Cor. 2:11 For (explanatory) what (Subj. Nom.; interrogative) man (Adv. Gen. Ref.) can comprehend (οἶδα, Perf.AI3S, Gnostic, Potential Ind.; failure of rationalism) the things (Acc. Dir. Obj.; absolute doctrines) concerning man (Adv. Gen. Ref.; Biblical anthropology) without (Interrogative & neg. particle; if not, unless) the spirit (Subj. Nom.; human spirit as the staging area for the indwelling of the Spirit) of man (Poss. Gen.; including his human personality) which (Nom. Appos.) is (ellipsis, verb supplied) in him (Loc. Sph.)? And it follows that (emphatic; in the same manner) no one (Subj. Nom.) can understand (γινώσκω, Perf.AI3S, Intensive, Potential Ind.) the things (Acc. Dir. Obj.; doctrine as spiritual phenomenon, escrow blessings) of God (Poss. Gen.) without (Interrogative & neg. particle; except) the Spirit (Subj. Nom.) which (Nom. Appos.) is (ellipsis, verb supplied) from God (Abl. Source).

BGT

τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ.

VUL

quis enim scit hominum quae sint hominis nisi spiritus hominis qui in ipso est ita et quae Dei sunt nemo cognovit nisi Spiritus Dei

LWB 1 Cor. 2:12 However, we have received, not the spirit [satanic] from the cosmic system, but the Spirit from God, so that we might come to know [by studying the Word] the things [doctrine of rewards] which have been provided to us from God,

KW 1 Cor. 2:12 But as for us, not the spirit of the world system did we receive but the Spirit who is of God in order that we might come to know the things which by God have been in grace bestowed upon us,

KJV 1 Cor. 2:12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

TRANSLATION HIGHLIGHTS

Using himself and his colleagues as examples, Paul says we have not received (Constative Aorist tense) the spirit from the cosmic system. Not all that is spiritual is of divine origin. Satan has an entire system which seeks to snare and enslave believers spiritually. Counterfeiting God's truth is his business, and business is good. Paul says we did not receive satan's spirit, but rather God's Spirit. The two are mutually exclusive. You cannot live in the power of the Holy Spirit and at the same time embrace the spirit of the cosmic system of satan. You cannot live the truth and a lie simultaneously.

The Spirit of God was given to us to that (Purpose) we might come to know (Intensive Perfect tense) through studying the Word the doctrine of rewards. The Spirit fulfills His teaching ministry in us if we listen to the Word being taught by a competent pastor-teacher and then supplement his teachings with our own study. Doctrinal knowledge is not "dropped" into our brains without studying. It is obtained by the grace apparatus for perception: being filled with the Spirit, learning doctrine, and applying it in daily life.

One of the categories of doctrine we should learn is that of rewards and blessings. There are a host of blessings available to us. God provided them (Constative Aorist tense) for us in eternity past. All we need to do is follow His carefully delineated plan for growing in grace and knowledge and we will receive them. If we say "No" to His plan, we will receive none of them. The Holy Spirit assists us in learning about these rewards and blessings, and then He assists us in growing in grace and knowledge so we may obtain them.

RELEVANT OPINIONS

The Corinthians had been heavily involved in ecstatic frenzies connected with their pagan worship before they became Christians. The pagan ecstatic frenzy presupposed under this interpretation is in certain respects compared to the work of the Spirit. (D.A. Carson) God's Spirit comes to the believers from a sphere other than this world and conveys knowledge of God, creation, redemption, and restoration. (S. Kistemaker) The Christian chooses to reside in the divine dynasphere and listen to Bible teaching. The Holy Spirit makes true doctrine comprehensible. (R.B. Thieme, Jr.) Inward faith and understanding are not the product of human intelligence or scholarship, but of the Spirit of God working directly through the Word itself. We must all open our minds to the Word, for in doing so we shall fulfill our true destiny as sons of God and experience the power and the enlightenment which are proper only to the Word. (Zwingli)

The Centrality of Knowledge: Paul says that growth takes place within the community only insofar as its members are “increased with,” “enriched by,” “renewed through,” and “filled with” knowledge (Phil. 1:9, Col. 3:10, 1:9-10). Elsewhere he speaks of growth occurring via “the renewal of their minds,” (Rom. 12:2) and it is on this basis that he urges them, “set your minds on certain things,” “have this mind among yourselves,” and “be thus likeminded” (Col. 3:2, Phil. 3:15, 2:5). When they have neglected to do so he insists that they “come to their right mind.” This pastiche of quotations demonstrates the frequency with which Paul refers to rational activity of some kind, the wide variety of contexts in which mention is made of it, and the fundamental place he obviously accords it in the process of growth towards maturity. Knowledge is the vehicle through which faith comes into being and through which it is increased. Without knowledge there can be no genuine faith. Love must be informed by knowledge and its proper application discerned for there to be a right evaluation of what is the most loving course of action. Love is sometimes best expressed through the imparting of knowledge. Though love ultimately surpasses knowledge and lies at its source, understanding alone provides the entrance to it, comprehends its range and meaning, and directs its application. Hope (confidence) certainly goes beyond understanding, but understanding both introduces and flows from it. Understanding is the instrument through which further appreciation of hope takes place and false interpretations of hope are rejected. So far as faith, love, and hope are concerned then, knowledge occupies a central place in the life of Paul’s communities. This makes the danger of false knowledge all the more real. (R. Banks)

1 Cor. 2:12 However (adversative & continuative), we (Subj. Nom.; editorial “we,” Paul and the apostles) have received (λαμβάνω, AAI1P, Constative), not (neg. particle) the spirit (Acc. Dir. Obj.; mere rationalism, anthropocentric academic speculation) from the cosmic system (Abl. Source; not all that is spiritual is of divine origin), but (contrast) the Spirit (Acc. Dir. Obj.) from God (Abl. Source), so that (Purpose conj.) we might come to know (οἶδα, Perf.ASubj.1P, Intensive, Potential: not “dropped” into our brains without studying, but obtained through the GAP process of learning Bible doctrine; understand, experience, learn, find out) the things (Acc. Dir. Obj.; advanced doctrine: divine assets, escrow blessings) which have been provided (χαρίζομαι, APPTc.ANP, Constative, Attributive, Deponent; bestowed, given in eternity past) to us (Dat. Adv.) from God (Abl. Source),

BGT

ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·

VUL

nos autem non spiritum mundi accepimus sed Spiritum qui ex Deo est ut sciamus quae a Deo donata sunt nobis

LWB 1 Cor. 2:13 Which [doctrines of rewards] we also make it a practice to communicate, not by doctrines [counterfeit teachings] from anthropocentric wisdom [human viewpoint philosophy & psychology], but taught by the Spirit [divine viewpoint], Who explains [interprets] spiritual phenomenon [Biblical truths] by spiritual means [precise methodology],

KW 1 Cor. 2:13 Which things also we put into words, not in words taught by human philosophy but in words taught by the Spirit, fitly joining together Spirit-revealed truths with Spirit-taught words.

KJV 1 Cor. 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

TRANSLATION HIGHLIGHTS

Paul says he makes it a habit to teach (Iterative Present tense) the doctrine of rewards whenever he can. When he does so, he does not do so by utilizing man's wisdom (human viewpoint) but by the Spirit's wisdom (divine viewpoint). Neither philosophy, psychology, mysticism, or any other category of knowledge from the cosmic system will enable you to understand or receive blessings or rewards. Only God's wisdom brought forth from the Word and empowered by the Spirit will enable you to understand and receive these rewards and blessings.

The teaching ministry of the Holy Spirit interprets Bible doctrine (Durative Present tense) and enables you to build (doctrine-upon-doctrine) a systematic theology in your soul. As long as you are in fellowship, the Holy Spirit never ceases to perform this function. It is not a haphazard function either. God has designed a specific methodology (spiritual means) for understanding and utilizing Bible truth (spiritual phenomenon). You must follow His protocol plan precisely. If you think you are smarter than God and can leave out or substitute something in His precise plan with something you have discovered "personally," you might as well prepare yourself for eventual divine discipline.

RELEVANT OPINIONS

How does a believer acquire God's viewpoint? Every believer possesses the spiritual apparatus I call Operation Z for learning, understanding, and applying Bible doctrine. Operation Z is empowered by means of the filling of the Holy Spirit, acquired at salvation and maintained through the rebound technique (1 John 1:9), in conjunction with the human spirit (1 Cor. 2: 11-12). Initially, Bible doctrine is communicated by a pastor-teacher to the human spirit through the teaching ministry of the Holy Spirit. This spiritual phenomenon (pneumatikos) transfers from the human spirit to the left lobe (nous) or staging area of the soul as academic knowledge (gnosis). At this point, volition must be exercised. If the doctrine in the left lobe is believed, then the Holy Spirit transfers that doctrine into the right lobe (kardia) of the soul. As a result of this spiritual metabolism, doctrine resides in the right lobe and becomes full knowledge (epignosis: Eph. 3:19). Only epignosis doctrine has spiritual value and can be applied to the circumstances of life. New norms and standards form as a result of this divine viewpoint. The right lobe is the key to

divine viewpoint, discernment, application of doctrine to experience, and divine wisdom that preserve a nation (Isaiah 33:6). No believer can glorify God or be the salt that preserves a nation (Matt. 5:13) apart from Bible doctrine metabolized and resident in the right lobe of the soul. (R.B. Thieme, Jr.)

The exact meaning of the last part of this sentence is obscure. Since the first adjective lacks the definite article, that weakens the likelihood that it is masculine. I prefer to keep both adjectives in the same neuter gender, with the first instance being “spiritual thoughts.” (S. Kistemaker) L. Morris prefers “combining spiritual things (words spoken) with spiritual things (the truths expressed).” C.K. Barrett prefers “interpreting spiritual truths by means of spiritual words.” (D. Guthrie) It has also been rendered “blending spiritual things with spiritual” by Wordsworth, “not adulterating them with carnal admixtures” (Kling), “interpreting spiritual things to spiritual men” by Bengel, and “explaining spiritual things in spiritual words” by Calvin. (F.W. Farrar) The Christian chooses to think about doctrine, to believe the doctrine he hears, to integrate new information with the Truth he already knows. The Holy Spirit converts academic knowledge of doctrine into genuine understanding. (R.B. Thieme, Jr.) Between faith in the simple facts of salvation and these more elevated views of the Divine work, there is all the distance which separates the preaching of the *evangelist* from the doctrine of the Christian *teacher*, or, if you will, all the difference which exists between the contents of the gospel history and the teaching of the Epistles. (F. Godet)

1 Cor. 2:13 which (Acc. Gen. Ref.; advanced doctrine: divine assets, escrow blessings) we also (adjunctive) make it a practice to communicate (λαλέω, PAI1P, Iterative; speak, proclaim), not (neg. particle) by doctrines (Instr. Means; teachings, categories) taught (Dat. Spec., verbal noun) from anthropocentric (Gen. Disadv.; human viewpoint) wisdom (Abl. Source), but (contrast) taught (Dat. Spec., verbal adjective) by the Spirit (Abl. Source; divine viewpoint), Who explains (συγκρίνω, PAPtc.NMP, Durative, Substantival; interprets, combines: builds doctrine upon doctrine into a systematic theology in the soul) spiritual phenomenon (Acc. Dir. Obj.; Bible doctrine, the Word of God) by spiritual means (Instr. Means; Dat. Adv.: precisely correct divine protocol for “spiritual people”: Operation Z).

BGT

ἃ καὶ λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις ἀλλ’ ἐν διδακτοῖς πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες.

VUL

quae et loquimur non in doctis humanae sapientiae verbis sed in doctrina Spiritus spiritalibus spiritalia comparantes

LWB 1 Cor. 2:14 But the soulish man [non-elect, unbeliever] cannot [does not have the machinery] accept things [doctrines] from the Spirit of God, since He [the existence of the

Spirit] is foolishness to him; as a matter of fact, he does not have the power [spiritual capacity] to understand, because He [the Holy Spirit] is spiritually discerned.

KW 1 Cor. 2:14 But the unregenerate man of the highest intellectual attainments does not grant access to the things of the Spirit of God, for to him they are folly, and he is not able to come to know them because they are investigated in a spiritual realm.

KJV 1 Cor. 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

TRANSLATION HIGHLIGHTS

The unbeliever (natural man) does not have the spiritual machinery to welcome (Gnomic Present tense) teachings from the Spirit of God. This spiritual machinery is given at the new birth to the elect, God's sheep. Without the new birth (being born again) the man is still living in the world of his flesh and soul, having no human spirit and therefore no indwelling Holy Spirit. The unbeliever, then, considers anything he hears about God to be (Descriptive Present tense) foolishness.

As a matter of fact, the unbeliever does not have the ability to understand the Truth from the Word of God because that Truth must be spiritually discerned (Customary Present tense) and he does not have the necessary spiritual capacity (Gnomic Present tense) for accurate comprehension. The existence and presence of the Holy Spirit can only be verified by a person who has been born again.

RELEVANT OPINIONS

Until the Spirit of God awakens the soul we cannot hear ... illustrating the hedge that is set around the outcome of all preaching when it tells us that only as many as are "ordained to eternal life" actually respond believably. It would be foolish to preach in a cemetery, trusting that some of the interred dead would hear the Gospel and come to life; and yet this is what many ministers are doing. Their congregations are cemeteries of spiritually dead people. Unless God makes some of them alive, they cannot possibly respond with saving faith and be redeemed. This is why Paul in writing to the Ephesians (2:5,6) says that when we were dead in sins, we were quickened first and then raised up. (A. Custance) This is a total impossibility until his ear is opened by the Lord, an opening which is an act of pure grace. God must tune him before he will receive the message. (ibid) Until a man has been born from above, born of the water and the Spirit, he remains totally blind to spiritual truth ... Without the new birth, man never rises above the physical and the psychic. Here is right where modern psychology and psychiatry break down completely. They recognize only the physical and the psychic, bodily or mental. But there is another realm, a superior realm, a third plane, a higher plane, the spiritual plane which is completely ignored. (M. DeHaan)

Man is prone to disregard the plain boundary lines of distinction between the saved and the unsaved as indicated in the Bible. He is naturally occupied with the temporal things that are seen,

and is by nature blind to the eternal things which are not seen. He is inclined to conceive of salvation as resulting from a manner of daily life, both moral and religious, rather than a state wrought by the creative power of God. An appeal for a reformed manner of life is to him “practical” and “reasonable”, and he sees little value in the Biblical appeal for personal faith in the saving power and grace of God. (L. Chafer) So incorrigibly corrupt is this old nature by our first birth, that even God Himself does not attempt to improve it, fix it up, repair or reform it. He ignores the old nature as being absolutely hopeless and incorrigible, and so instead of seeking to improve it, He creates a brand new thing, called the “new creation.” It is a brand new nature, wholly distinct from the old Adamic nature, and God places this new nature of the new man within and alongside the old. (M. DeHaan) What ravishes advanced believers with joy and admiration leaves him (the soulish man) cold, and even produces in him, with all his intelligence in other domains, the impression of something foolish. (F. Godet)

The word “discerned” is significant. It points to a continual process of evaluating the spiritual context in which we live. The agnostic or atheist is unable to judge spiritually because he himself is dead in trespasses and sins. With respect to spiritual matters, he is like a man who flips the switch during an electrical power failure and receives no light. Worse, he has no idea what caused the failure and is unable to predict the duration of the blackout. He is powerless to alter the situation but must wait until the electrical supply is restored. Similarly, unless the Spirit’s power enters his life and enlightens him spiritually, he remains in spiritual darkness. (S. Kistemaker) If a man reacts negatively because he hears the truth, what hope is there for him, unless God takes action for him? In precisely the same way, the world cannot receive the Spirit/Paraclete, because it fails to recognize him, fails to know him. (D.A. Carson) This on the one hand constitutes the guilt of man in the invariable result of his “free will,” while on the other hand it is equally true as to God’s sovereignty; neither can we get to know them, because they are spiritually discerned. (E.W. Bullinger)

False teachers may be highly educated and able to speak with authority on every aspect of human knowledge, but if they are not born again, their judgment in spiritual matters is worthless and misleading. All teachers are to be judged by their attitude toward the doctrine of the redemption of Christ, rather than by their winsome personalities, or by their sincerity. (L. Chafer) College students today, brainwashed by the socialistic public schools into believing in the dignity and essential goodness of every human being, understand the doctrine of total depravity fairly well, if it is explained by a Christian professor; but they consider it to be outrageously false. It is more ridiculous than believing the earth is flat, and so they do not know it as true. (G. Clark) As the believer and the Church have the Spirit, and are yet not therefore impeccable, so he and the Church have the Spirit, and yet are not infallible or impeccable. Both are infallible and impeccable only in the degree in which they are led by the Spirit. The Spirit leads into all truth and holiness; but His influence on believers and the Church is as yet partial. Jesus alone, who had the Spirit without measure, is both infallible and impeccable. Scripture, because written by men who, whilst writing, were infallibly inspired, is unmingled truth. (R. Jamieson)

No spiritually dead person can spiritually understand the Word of God except he be born again, and divine life (1 John 5:1) precedes faith. (G. Long) His inward state must be changed by the

influence of the Spirit before he can apprehend the truth and excellence of the gospel. (C. Hodge) So great is the depravity of man that, although there is nothing that he needs more than the gospel, there is nothing he desires less. (R.B. Kuiper) The psychical or soulish man lives the mere life of his lower understanding, the unspiritual, sensuous, and egoistic man. He may be superior to the fleshly, sensual, or carnal man, who lives only the life of the body (somatikos) but is far below the spritual man (pneumatikos). Paul recognizes the tripartite nature of man – body, soul, spirit. (F.W. Farrar) Men of intellectual gifts who are ignorant of the things of Christ talk learnedly and patronizing about things of which they are grossly ignorant. The spiritual man is superior to all this false knowledge. (A.T. Robertson)

1 Cor. 2:14 But (adversative) the soulish (Descr. Nom.; *non-elect* by definition: has no human spirit, natural) man (Subj. Nom.; unbeliever) cannot (neg. particle; is prohibited due to lack of spiritual machinery) accept (δέχομαι, PMI3S, Gnostic, Deponent; receive, welcome) things (Acc. Dir. Obj.; doctrines, teachings) from the Spirit (Abl. Source) of God (Gen. Rel.), since (explanatory; for, because) He ("it": the existence of the Spirit) is (εἰμί, PAI3S, Descriptive; represents) foolishness (Pred. Nom.) to him (Dat. Disadv.); as a matter of fact (emphatic), he does not (neg. particle) have the power (δύναμαι, PMI3S, Gnostic; ability, not having the necessary spiritual capacity) to understand (γινώσκω, AAInf., Ingressive, Inf. as Dir. Obj. Of Verb; comprehend), because (causal) He ("it": the existence of the Spirit) is spiritually (adverb) discerned (ἀνακρίνω, PPI3S, Customary; verified, examined),

BGT

ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ, μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται.

VUL

animalis autem homo non percipit ea quae sunt Spiritus Dei stultitia est enim illi et non potest intellegere quia spiritaliter examinatur

LWB 1 Cor. 2:15 But the spiritual person [elect, indwelled by the Spirit] may discern all kinds [categories] of things [doctrines], yet he himself may be legitimately criticized [evaluated] by no one.

KW 1 Cor. 2:15 But the spiritual man investigates indeed all things, but he himself is not being probed by anyone.

KJV 1 Cor. 2:15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

TRANSLATION HIGHLIGHTS

In contrast to the soulish unbeliever, who is non-elect by definition, the spiritual believer, elect by definition, has a human spirit and is indwelled by the Holy Spirit. His spritual apparatus was activated by the Spirit at the new birth, therefore he is able to examine (Customary Present tense) all types and categories of Bible doctrine and come to an informed conclusion on them.

Paul uses the Potential Indicative mood to point out the possibility of a believer examining and evaluating all categories of doctrine from the Word of God. Unfortunately, all too few believers take advantage of this opportunity to know God through His Word. However, in the case of the believer who is following divine protocol, no one can legitimately criticize or evaluate (Gnomic Present tense) him because he is doing exactly what he is supposed to be doing. Paul uses the Potential Indicative mood again, letting us know that illegitimate criticism will probably occur anyway.

Believers who are indwelled and filled with the Spirit are not immune to sin. They do not attain to a state of perfection where their every thought, word and deed is free from sin. If they are following divine, spiritual protocol, we should be “slow to reprove their faults” since we know they are involved in a process of continuing sanctification, just like we are. Criticising a person who is following God’s plan to the best of his ability is a failure to utilize impersonal love as a problem-solving device. In other words, who appointed us as judge over the character or personality of man?

RELEVANT OPINIONS

The believer cannot be judged by unbelievers; they are incapable of judging a believer spiritually. The believer is judged on the basis of God’s Word. The Scriptures and not man-made rules and regulations ultimately judge the spiritual man in regard to his eternal destiny. (S. Kistemaker) He may be judged, condemned, depreciated, slandered every day of his life, but the arrow-flights of human judgment fall far short of him. (F.W. Farrar) The spiritual man (pneumatikos) is he in whom the spiritual faculty (pneuma) by which we discern the things of God, has been wakened into life and activity by the Spirit of God. This quickened spirit, dwelt in by the Holy Spirit, becomes the ruling part of his nature, to which thought, desire, purpose, passion, are in subjection. (H. Bremner) The carnal man knows no more of a spiritual man than he does of other spiritual things. He is a stranger to the principles, pleasures, and actings, of the divine life. The spiritual man does not lie open to his observation. (M. Henry) The ‘pneumatikos’ stands on a height from which he overlooks the world, and is overlooked only by God. (W. Nicoll)

The workings of his inner life, his deepest thoughts, affections, aspirations, conflicts, the powers that sustain and the principles that govern his whole spiritual existence – these form a world into which the unspiritual man cannot enter. We are all mysteries to each other in the individuality of our being. Each lives in his own world, and the painful sense of solitude will often seize upon the thoughtful spirit. In no case is this separation so complete as between the spiritual and the carnal man. Here lies a gulf which no artifice, no arrangement of outward circumstance, can bridge over. When a good man’s lot is cast among uncongenial society, he is driven in upon himself, on

the silent satisfactions of his own soul. Like the Master, he “has meat to eat which the world knows not of.” Many a tender spirit has felt thus isolated in the midst of those most fondly loved. An atmosphere of natural affection and all natural endearments of life surround them, but in the deepest reality of their being they dwell alone. (J. Waite)

The profane person cannot understand holiness, but the holy person can understand the depths of evil. Even carnal fellow believers cannot fully understand the spiritually mature person. That is all right because the spiritual person's judge is ultimately God, not other people. (C. Ryrie) If the profane man cannot understand holiness, the holy man can understand the depths of evil. (F. Godet) The spiritual Christian cannot be judged by the unbeliever or the carnal believer in spiritual matters. (D. Hunt)

1 Cor. 2:15 but (contrast) the spiritual (Descr. Nom.; *elect* by definition: having a human spirit which has been “activated” by the indwelling of the Holy Spirit) person (Subj. Nom.) may discern (*ἀνακρίνω*, PAI3S, Customary, Potential Ind.; evaluate, examine) all kinds (types, categories, classifications) of things (Acc. Spec., Dir. Obj.; doctrines, spiritual phenomenon), yet (contrast) he himself (Subj. Nom.) may be legitimately criticized (*ἀνακρίνω*, PPI3S, Gnostic, Potential Ind.; judged, called to account, evaluated) by no one (Abl. Agency).

BGT

ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται.

VUL

spiritalis autem iudicat omnia et ipse a nemine iudicatur

LWB 1 Cor. 2:16 For who has known [by listening & studying the Word] the mind of the Lord [Old Testament canon] who could instruct Him? However, we may keep on thinking [acquiring] the mind of Christ [the Bible is His mind revealed to man].

KW 1 Cor. 2:16 For who has come to know experientially the Lord’s mind, he who will instruct Him? But as for us, Christ’s mind we have.

KJV 1 Cor. 2:16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

TRANSLATION HIGHLIGHTS

Paul asks a hypothetical question in which the answer is obviously “Nobody.” Who has listened and studied the Word so much that he has complete knowledge (Intensive Aorist tense) of the mind of the Lord? Who has arrived at this perfect, completed knowledge of the Lord’s mind so that he is now qualified to advise and instruct Him (Predictive Future tense) on how to run the world’s events? Nobody has this level of knowledge. However, this should not deter us from

following God's protocol plan for the Church Age which is to keep on thinking (Iterative Present tense) the mind of Christ. Since the Word of God is His mind revealed to man, our purpose and lifelong endeavor is to absorb as much about Him as we can. We are to acquire and possess His thinking, intents, and purposes the best we can by listening, studying, and applying His truth to our lives.

RELEVANT OPINIONS

Christ is our "most important love" (Rev. 2:4). We come to know Him by living within the system in which He lived. We think His thoughts, for the "mind of Christ" is Bible doctrine. We have the same attitude that governed His life (Phil. 2:5). His inner dynamics are generated within us (John 16:13-15; Gal. 5:16; Eph. 5:18). Eventually, His virtues become our virtues, His great capacity for life and happiness becomes our capacity, His integrity becomes our integrity (John 15:11; I Peter 2:9). If we continue to learn, think about, and apply Bible doctrine, the divine system will produce this spiritual growth in us (Matt. 6:33; Luke 2:52). This is the very purpose for which God keeps us alive (Rom. 12:2; Eph. 4:13-16). (R.B. Thieme, Jr.) The personal, indwelling presence of Christ is a compelling reason for giving priority to relationship with God over relationships with people or things. First priority goes to assimilating Bible doctrine, called the "mind of Christ," so that the believer can experience occupation with Christ. Occupation with Christ is the mature believer's constant awareness of the One he loves. (ibid)

The spiritually adult believer approaches the perception of doctrine with a new mental attitude. He concentrates on the Mind of Christ because he is occupied with the Person of Christ and has begun to share the happiness of God. The believer knows that he has attained spiritual adulthood because his perception, metabolization, and application of doctrine cease to be a means to an end and instead become ends in themselves. He takes genuine pleasure in the Word of God. The perception of Bible doctrine is the highest form of worship. (R.B. Thieme, Jr.) How can we partake "the mind of Christ?" When we consider what that mind was, we may well be all but hopeless of possessing and of sharing it. Yet it is His will that his mind should be ours, and He has made provision for our participation in, our appropriation of, His mind. We acquire knowledge of that mind through the record of the gospel. His words, His miracles, his conduct, His sufferings, were all a revelation of His mind; pondering them, we come near to the thought, to the heart, of our Saviour. (R. Tuck) The Christian has the mind of Christ when he believes the doctrines. No one can judge a Christian insofar as he has the mind of Christ, although at times his conduct may be clearly reprehensible. (G. Clark)

The essence of God is revealed in every direct statement of Bible doctrine, in each line of Biblical poetry, in every historical or prophetic narrative recorded in the Bible. God is revealed in the God-Man, Jesus Christ, Whose thinking is Bible doctrine. Each line of Scripture is essential to God's revelation of Himself. With full knowledge (epignosis) of divine essence, the believer is able to see God's plan being fulfilled in the kaleidoscope of human events, but knowledge of God also causes the believer to personally love God. (R.B. Thieme, Jr.) "For as he thinks within himself, so he is" (Proverbs 23:7). The spiritual life is thinking divine viewpoint and then applying that thinking to your circumstances. When you think with metabolized doctrine, you operate with "the mind of Christ," the only source of absolute wisdom. This

orientation permits you to advance from applying the basic promises of spiritual childhood to the complex doctrinal rationales in spiritual adulthood. Doctrine is the glue that holds together all the problem-solving devices on the “flot line of the soul.” (ibid)

God’s purpose for our lives on earth requires that we mentally separate ourselves unto Him. As we grow in grace and in the knowledge of our Lord Jesus Christ, we renew our minds with the Mind of Christ. Simultaneously we separate ourselves from satanic distractions that would swerve us away from God’s plan. Impersonal love, which depends on the subject, never the object, is the requisite attitude toward anyone or anything that would prevent us from fulfilling our spiritual destiny. Impersonal love obeys the divine commands to avoid reversionism (2 Thess 3:6,14; 2 Tim. 3:5 Heb. 13:13), perversion (1 Cor. 5:10), emotionalism (Rom. 16:17), negative volition (Matt. 10:34-40; 1 John 2:15-17), marriage to an unbeliever (2 Cor. 6:14), idolatry (2 Cor. 6:15,16), distracting social life (1 Peter 4:3,4), and crime (Prov. 1:10-19). (R.B. Thieme, Jr.) Biblical spirituality is a mindset, a way of viewing life, which comes from welcoming the things of God by means of His Word. (D. Hunt)

Although the Spirit fully controls the believer whenever he resides in the divine dynasphere, the manifestations of the filling of the Spirit increase with maturity. In the immature Christian the Spirit has little Bible doctrine to use as raw material for producing the “fruit of the Spirit.” In the mature believer He can use the Mind of Christ (I Cor. 2:16) to reproduce the virtues of Christ (1 Peter 2:9). As the believer’s IQ for “spiritually discerning” the truth of Bible doctrine (I Cor. 2:14,15), the filling of the Spirit contributes to concentration and mental focus, not to dissipation. Imbibing too much alcohol depresses the mentality, releasing uninhibited emotion; the filling of the Spirit supports lucid thinking and is undetectable, behind the scenes, and unrelated to emotion. The mission of the Holy Spirit to the royal family is not to make a name for Himself by interjecting ecstatic experiences, but to reveal the Lord Jesus Christ (John 16:13,14). The so-called charismatics and other denominations that exaggerate the function of the third Person of the Trinity distort God’s game plan. Their emotionalism is “dissipation,” not the ministry of God the Holy Spirit to spiritual aristocracy. (R.B. Thieme, Jr.)

1 Cor. 2:16 **For** (explanatory; quotation from Isaiah 40:13) **who** (Subj. Nom., interrogative) **has known** (γινώσκω, AAI3S, Intensive; from listening-to and studying the Word) **the mind** (Acc. Dir. Obj.; in this case the O.T. Canon) **of the Lord** (Poss. Gen.) **who** (Subj. Nom.; pronoun: consecutive idea) **could instruct** (συμβιβάζω, FAI3S, Predictive; advise, inform) **Him** (Acc. Dir. Obj.)? **However** (contrast; on the contrary, but), **we may keep on thinking** (ἔχω, PAI1P, Customary & Iterative, Potential Ind.; take hold of, acquire, possess) **the mind** (Acc. Dir. Obj.; thinking, intention, purpose) **of Christ** (Gen. Poss. & Rel.; the Bible is His mind revealed to man).

BGT

τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν.

VUL

quis enim cognovit sensum Domini qui instruat eum nos autem
sensem Christi habemus

Chapter 3

LWB 1 Cor. 3:1 But I, brethren, have not been able to communicate to you as spiritual believers [possessing a degree of maturity], but as carnal believers [apostates or reversionists], as babes [still nursing] in Christ [positional truth is all they have going for them].

KW 1 Cor. 3:1 As for myself, I also, brethren, was not able to speak to you as I would to those dominated by the Holy Spirit, but as I would to those dominated by the evil nature, as I would to those in Christ who are still immature spiritually.

KJV 1 Cor. 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

TRANSLATION HIGHLIGHTS

Paul would like to add the Corinthians to the membership rolls of those who truly have the “mind of Christ.” However, even though they are fellow Christians, he has been unable (Constative Aorist tense) so far to speak to them (Constative Aorist tense) as if they possessed even a small degree of spiritual maturity. The Corinthians as a congregation of believers are not energized by the filling of the Spirit. Instead, Paul says he has to talk to them as apostates (Christians who never learned any doctrine) and reversionists (Christians who once knew some doctrine) who are walking in the flesh.

There are two experiential categories of Christians referred to here: those who walk by the Spirit and those who walk in the flesh. The Corinthians are walking in the flesh. Among those who are walking in the flesh, there are new converts who have had little time to learn any significant doctrine for application purposes, and there are those whom Paul taught before, but who have decided to abandon doctrine for something else. There is no such thing as standing still in the Christian life. You are either going forward or going backward. And it takes time to become a *pneumatikos* as opposed to a *sarkikos*.

Apostates are still nursing from their mothers, so to speak, and have a slight excuse for living in carnality: they don’t know any better. Reversionists learned enough from their mother to leave the house, so to speak, but tossed aside everything valuable they learned and chased after some category of carnality; they have no excuse. In both cases, there is virtually no doctrine in the

soul, i.e., ignorant, stupefied believers. Paul must speak to them both as if they were babies. And since the only thing they have going for them at this juncture is that they are in Christ positionally, baby is an apt description for them.

I can't think of any evaluation worse than this for a believer in the Lord Jesus Christ. The Corinthians presumed they were spiritual because of the abundance of spiritual gifts among them. But Paul sets them straight here: they are spiritual babies. To be a Christian and to have said "I'm not interested in doctrine" repeatedly is quite tragic. To live for perhaps decades as a believer and to know virtually nothing about His Word and therefore nothing about Him is an unthinkable embarrassment. All the tools have been divinely provided for you to grow to spiritual maturity; all you have to provide is positive volition.

RELEVANT OPINIONS

Although some of the Corinthians wanted to think of themselves as spiritual, due to their religious experiences, Paul was unable to treat them as spiritual (pneumatikoi) in reality because of their seditions and immoralities. It is not good to be a prolonged babe in Christ, and in this case, actually glory in their long babyhood, while they should have become teachers by now instead of belonging to the cradle roll. (A.T. Robertson) Paul is referring to those believers with trends towards lasciviousness, as polarized against those with trends towards asceticism - antinomianism vs. legalism. (R.B. Thieme, Jr.) Young Christians have the rudiments of the Christian character in more or less clear outline, but only the rudiments. Infancy is beautiful in its season, and so is the young life of the new convert; but out of season, its beauty is gone. A child with the years of a man is a monstrosity in nature; an old Christian with the crudeness of a young convert should appear to us as great a monstrosity in grace. (H. Bremner) Paul is saying that they had failed to make progress in their spiritual growth. (S. Kistemaker) "Nepios" indicates the possibility of growth, and therefore of different degrees of growth; so that there can be as many classes of Christians as there are individual Christians. (G. Clark)

Paul blames the Corinthians for their weakness and nonproficiency. Those who are sanctified are so only in part: there is still room for growth and increase both in grace and knowledge. Those who through divine grace are renewed to a spiritual life may yet in many things be defective. The Corinthians were so far from forming their maxims and measures upon the ground of divine revelation, and entering into the spirit of the gospel, that it was but too evident they were much under the command of carnal and corrupt affections. (M. Henry) Paul turns the attention of his readers from the contemplation of the heights to which they might have risen, to a consideration of their own condition and failure to do so. His analysis holds good for similar conditions to this very day. The Corinthians were still unable to digest the more solid food of Christian faith and doctrine. They were still in the infant class, and were showing as yet few signs of progress. It seems that this distinction between "babes" and the more "mature" members of a community is a reminiscence of Paul's classroom days for apparently in some at least of the Greek schools and academies such a distinction was drawn between the elementary and the more advanced pupils. (C. Craig) The carnal believer is *in* the light, but is not *walking in* the light, while the spiritual believer in addition to being *in* the light positionally, is also walking and making progress in the light. (M. DeHaan)

If the “natural” person is known for a *lack of understanding* in spiritual matters, and the “spiritual” is known for *discernment*, the “carnal” person is evidenced by *devisiveness*. (D. Mitchell) Many carnal Christians are found in the church. They are Christians in whom Christianity is not dominant. They have a portion of the Spirit, but a very large portion of the flesh. They allow Satan to hinder them. The world has still much power over them and much attraction for them. They love Christ, but not enough to lead them to live very near to him. They are conspicuous chiefly for fault and failure. They reach the verge of Christianity and stay there. They desire to be saved, and beyond this they have few spiritual longings. They are no credit to Christianity, but make it questionable in the eyes of the world. Spiritual dwarfs, who have not even the advantage of stimulating curiosity, seeing they are so numerous. (E. Hurndall) Carnal, or fleshly, implies not that they were wholly unregenerate, but that they had a carnal tendency, notwithstanding their conversion. They had life in Christ, but it was weak. Milk was their constant diet, the elementary principles of the doctrine of Christ. The profounder doctrines in this epistle were for the more mature believers among them. (R. Jamieson) These men were in a low state of Christian development, their growth in grace having been arrested by the jealousy and strife dominant in their midst. Under such circumstances, personal progress and Church progress were impossible. (C. Lipscomb)

A *sarkikos* person is characterized by self-concern and self-centeredness; a *psycikos* human is one who does not seem to show concern for the things of the Holy Spirit, but simply lives life (*psyche*) as it comes; a *pneumatikos* person is motivated and characterized by the presence and shaping of the Holy Spirit of God. (D. Mitchell) The great Charles Hodge when commenting on this verse was bold enough to say that Paul is speaking of “one class of Christians as distinguished from another.” Therefore, “when we predicate spirituality to a Christian as compared to other Christians, we mean that he is imminently spiritual.” The thesis of this book is open to the charge that there are two “classes” of Christians - those who will have a reward and those who will not. But it is surely unrealistic to shut our eyes to the fact that some Christians are more (or less) spiritual than others. I admit that I am a bit uneasy with the idea of a “class” that is superior or inferior in spirituality, but in the end we are faced with this matter and I know of no way to get around it if we honestly examine all relevant passages. (R.T. Kendall) Paul considers them so infantile that they have not even attained to the place where they can consume solid food ... full of doctrinal errors which Paul is correcting and sees as indices of spiritual immaturity. At least some Corinthians wanted to measure their maturity by the intensity of their spiritual experiences without consideration of other constraints, such as love’s demands, and thus they became “mature” or advanced, wittingly or unwittingly, in evil, and immature in their thinking. (D.A. Carson)

The opposite extreme is the “spiritual” person, the person who has the Spirit of God and is attentive to His Word. This person, who has the “mind of Christ,” is supremely equipped to discern “all things.” But now Paul introduces a third kind of person. This is the person who, unfortunately, best reflects the majority of his readers. And, sadly, it is altogether likely that it reflects the vast majority of practicing Christians down through the ages. They are not utterly abandoned to the thinking of the world. But on the other hand, they seem to have a long way to go before they can be considered abandoned to God. (D. Mitchell) Paul wishes to wean the

audience away from their love for ornamentalism and to make clear to them that they are immature. (J.B. Lightfoot) Paul spoke of two mentalities that represent polar opposites in terms of their relationship to God and their relative ability to know and act upon God's truth. At one extreme is the person who is controlled by the thinking of the world. This person may have great "natural" abilities but is profoundly limited when it comes to knowing the things of God. The "teacher" of the wisdom of God (the Holy Spirit) is absent. And this person is utterly mystified when it comes to spiritual matters. Since this person cannot understand such things, they are passed off as "foolishness." (D. Mitchell) Implying that they still require a diet of baby's milk packs a punch for those who think they have advanced far beyond that stage. (D. Garland)

1 Cor. 3:1 But I (Subj. Nom.; contrast), brethren (Voc. Address; members of the royal family), have not (neg. particle) been able (δύναμαι, APIs, Constative, Deponent) to communicate (λαλέω, AAIInf., Constative, Inf. as Dir. Obj. of Verb; talk, speak) to you (Dat. Adv.) as (comparative) spiritual believers (Dat. Adv.; possessing a degree of maturity, those who are energized by the Holy Spirit), but (contrast between two classes of Christians) as (comparative) carnal believers (Dat. Disadv.; apostates or reversionists, rooted in the flesh), as (comparative) babes (Dat. Disadv.; babies still nursing from their mothers, ignorant believers: no Bible doctrine in their souls) in Christ (Loc. Sph.; positional truth is all they have).

BGT

Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.

VUL

et ego fratres non potui vobis loqui quasi spiritalibus sed quasi carnalibus tamquam parvulis in Christo

LWB 1 Cor. 3:2 I have given you milk [basic doctrine] to drink, not meat [advanced doctrine which sustains the soul], for you were not yet capable [spiritually weaned]. Indeed, neither are you capable now,

KW 1 Cor. 3:2 Milk I fed you, not solid food, for not yet were you able to assimilate the latter. In fact, not even yet at the present time are you able to do so.

KJV 1 Cor. 3:2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

TRANSLATION HIGHLIGHTS

Paul gave the Corinthians (Constative Aorist tense) basic doctrine (milk) to drink instead of advanced doctrine (meat) to eat, because at their stage of growth, that was all they could take.

The use of the Imperfect tense points to their being behind where Paul thinks they should be spiritually, no doubt because of carnality and the influence of false teachers. So far, though, he has been speaking to them in the past tense. However, he now adds that at this present time, they are still not capable (Descriptive Present tense) of receiving anything more than another dose of the basics. To their discredit, the Corinthians have not grown one iota since Paul left them. What a pathetic testimony for a group of believers who think they are progressing; what a sad commentary for the apostle to have to say by way of mild rebuke.

RELEVANT OPINIONS

Paul did not glory in making his sermons thin and watery. Simplicity does not require lack of ideas or dullness. It is pathetic to think how the preacher has to clip the wings of thought and imagination because the hearers cannot go with him. (A.T. Robertson)

The Corinthians thought of themselves as mature; Paul for his part tells them he considers them so infantile they have not even attained the place where they can consume solid foods. The very “gift” that some exercise as a token, in their view, of special endowment of the Spirit, has become so overblown in their minds and thereby so distortive of proper spiritual proportion that Paul can accuse them of remarkable childishness. (D.A. Carson) They ought to have made progress by this time. It was all very well for the Corinthians to have been in the position of babes when they were actually babes. But they should have outgrown that stage long ago. (L. Morris) An interval of about five years had elapsed since Paul first visited them. (J.B. Lightfoot)

If it be asked again whether Paul is speaking of doctrinal or spiritual truths, our reply is that the two cannot be separated in Christianity. Christianity, it is said, is a life, not a creed. It could be more truly called “a life in a creed.” (J.B. Lightfoot) Overconcentration on glossolalia (spiritual gifts) is a mark of immaturity. (F.F. Bruce) At least some Corinthians wanted to measure their maturity by the intensity of their spiritual experiences, without consideration of other constraints, such as love’s demands that brothers and sisters in Christ be edified; and thus they became “mature” or advanced, wittingly or unwittingly, in evil, and immature in their thinking. Paul wants to reverse this trend. (D.A. Carson) In spiritual terms, solid food consists of advanced Christian doctrine. Now that time has elapsed, they should have been able to comprehend the advanced teachings of the Christian faith. (S. Kistemaker) It is precisely for the reason that they are saints of God that their spiritual immaturity is so unacceptable. They have the Holy Spirit of God dwelling within them. They should be letting that Spirit guide their attitudes and actions. (D. Mitchell)

Continuous babyhood is monstrous and revolting. Carnal Christians are babes without promise; often it seems as though they would never get out of their spiritual long-clothes. They sadden the heart of their spiritual parent. They are disappointments. Hope deferred concerning them has made the heart sick. Neither to Christ, nor to man, nor to themselves, are they satisfactory. The Church which has many of them will have its share of spiritual depression. Carnal Christians are kill-joys. They are often fretful and peevish, quarrelsome, and are fault-finders; if they cannot find faults they can always make them. Into the Church they bring ill temper, which is contagious, and thus they become the cause of not a little mischief. They have considerable destructive power. They have only enough Christianity to make themselves miserable. They are

fractious and self-willed, and always want to have their way, whether it is a good way or an ill. They are fond of toys and must have their playthings even in church. Things pleasing to the senses are the things pleasing to them. Ornate ritual, pretty pictures, gaudy decorations, elaborate but unsuitable music, have been brought into the church by those babes in Christ, carnal Christians. They are not reasonable. Having very little knowledge, they believe that they possess all. They are hard-mouthed, and the bit of reason controls them but little. To argue with a babe is not promising, but it is quite as hopeful as to reason spiritually with a carnal Christian. They are in an arrested or retarded state of development. They have weak spiritual digestion: poor spiritual appetite, little power of assimilation, picky on which spiritual food they chew, and are in general religious dyspeptics. (E. Hurdall)

It is but too common for persons of very moderate knowledge and understanding to have a great measure of self-conceit. The apostle assigns their little proficiency in the knowledge of Christianity as a reason why he had communicated no more of the deep things of it to them. (M. Henry) Paul adheres to the graduating method of teaching. There are truths in the gospel of such an elevated character, requiring so much intellect and culture to appreciate them, that to enforce them on the attention of mental and moral children would be positively to injure them. Christ practised this method of teaching. He had many things to say which His disciples could not bear. (J. Exell) This is a sad disclosure of the state of some believers. Though born again and possessing the Spirit, their carnality of life precludes them from understanding, or progressing in, the “deep things of God.” Some, regardless of educational qualifications, go to the Scriptures of Truth as “those that find great spoil.” His Word, to them, is “sweeter also than honey and the honey comb.” To others, regardless of educational qualifications, there is no discovery and revelation of Truth. The Bible is read by these as a duty, if read at all. No amount of human education can correct this defect. The root trouble is carnality, and when this is cured, the “eyes of the heart” will be enlightened, and the inflow of sanctifying Truth will be continuous and unbroken. (L.S. Chafer)

What Paul is saying is not complimentary. He is referring to an abnormal situation. These people should long ago have been weaned from milk, and have learned to assimilate more substantial food related to growth and maturity. The tragedy was, they had not grown. They were still “even as babies in Christ,” unable to eat meat. Hence we see Paul functioning with the spiritual perception which was born of the gift of teaching. His teaching of milk was adjusted to their stage of spiritual development in life. It was right for their level of immaturity. (R. Baxter) Divine intelligence Paul gladly imparted to those who were in a fit state of mind for its reception. But to that height of spiritual attainment Corinthian believers had not yet reached. (R. Govett)

1 Cor. 3:2 **I have given** (ποτίζω, AAI1S, Constative; fed) **you** (Acc. Rel., for your benefit) **milk** (Acc. Dir. Obj.; basic doctrine) **to drink** (continuation of verb), **not** (neg. particle) **meat** (Acc. Dir. Obj.; advanced doctrine which sustains the soul), **for** (explanatory) **you were not yet** (adversative, temporal) **capable** (δύναμαι, Imperf.MI2P, Descriptive, Deponent; not spiritually “weaned”). **Indeed**

(emphatic), **neither** (adversative) **are you capable** (δύναμαι, PMI2P, Static & Descriptive, Deponent) **now** (temporal adv.),

BGT

γάλα ὑμᾶς ἐπότισα, οὐ βρώμα, οὕπω γὰρ ἐδύνασθε. ἀλλ' οὐδὲ ἔτι νῦν δύνασθε,

VUL

lac vobis potum dedi non escam nondum enim poteratis sed ne nunc quidem potestis adhuc enim estis carnales

LWB 1 Cor. 3:3 For you are still carnal [either apostate or reversionist]. For while jealousy [envy] and strife [bickering] are among you, are you not carnal, i.e., ordering your behavior according to the [inferior] standards of man [by human instead of divine viewpoint]?

KW 1 Cor. 3:3 For, in so far as there are among you jealousy and strife, are you not those dominated by the evil nature, and are you not ordering your manner of life as an unsaved man would do?

KJV 1 Cor. 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?

TRANSLATION HIGHLIGHTS

Completing his rebuke from the following verse, Paul tells the Corinthians they are (Descriptive Present tense) still carnal. They are living as apostates and reversionists, not spiritually minded believers. They are controlled by their old sin nature rather than the Holy Spirit. They are not interested in doctrine; they are only interested in entertainment, some form of 3-ring circus act where they parade their pseudo-gifts. Paul anticipates they will reply, “Who, me? Surely not!” So he gives an example.

Paul asks them if they aren't living in carnality (Descriptive Present tense) since there is envy (approbation lust) and quarrelling (bickering) amongst them. As this letter will attest, they are drowning in these mental and verbal sins. As a further example, he tells them they are living a life (Iterative Present tense) according to the standards of an unbeliever. Rather than utilizing God's divine plan, they have gone their own way and are reacting to each other in human viewpoint. At this point, the Corinthian believers cannot be distinguished from your typical unbeliever living according to the flesh. Instead of using divine problem solving devices, such as impersonal love and faith rest, they are reacting to each other and to certain “small people,” petty individuals with inferior norms and standards.

RELEVANT OPINIONS

Not every Christian with locked-in negative volition is removed immediately from this life. God may keep a believer alive for a long time in the intensive stage of divine discipline. Representing many different personalities, attitudes, and styles of living, and taking many different human

approaches to life, Christians who periodically receive intensive discipline serve Satan as cosmic evangelists. Satan uses these negative believers to distract positive believers from the protocol plan of God. Cosmic Christians draw other believers into the pseudo-strength and superficial attractions of the cosmic system (Rev. 2:2). With great finesse God may employ these eternally saved “enemies of the cross” (Phil. 3:18) as agents of momentum testing in the lives of growing believers. Specifically, Christians suffering intensive divine discipline may administer the people test, the thought test, the system test, or the disaster test to spiritually adult believers. The only reason God sustains the lives of some negative believers is to use them to train others. Because of their own failures to execute the protocol plan of God, they become merely a means of building strength in someone else. Obviously, this is not a Christian’s highest calling. These cosmic Christians (on the verge of maximum discipline) may be sweet, sincere, and highly legalistic individuals who have distorted Christianity into a religion of human good works. They may be moral degenerates rather than immoral degenerates. The growing believer who can see through their facade, discerning the evil of self-righteousness, yet avoiding condescension himself, accelerates his growth in the divine dynasphere. God’s genius is wonderfully displayed as He permits a negative Christian in Satan’s system to ambush a positive Christian in the divine dynasphere. The believer who is going in the wrong direction inadvertently contributes to the maturity of the believer advancing in the right direction. (R.B. Thieme, Jr.)

The mature believer is “pneumatikos,” characterized by spirit. To be characterized instead by flesh, as the Corinthians were, is the very opposite of what a Christian should be. (L. Morris) Friends of mine, who would not abandon apostate churches, have not heard the Gospel for thirty years; and their children have never heard it. What we used to consider elementary, they look upon as hair-splitting pedantry that is of no value whatever. The need today is for serious, really serious Bible study. (G. Clark) Their discords and partisanships were the full proof of the apostle’s estimate of their low spiritual state. (R. Govett) It was a reproach to the Corinthians that they had so long sat under the ministry of Paul and had made no more improvement in Christian knowledge. Note, Christians are utterly to blame who do not endeavor to grow in grace and knowledge. (M. Henry) Signs of the carnal mind include: inability to receive advanced spiritual instruction, self-indulgence in meat or drink, inordinate pursuit of pleasure, the captivity of mind and heart to business schemes, the deteriorating influence of worldly ambitions – all destroy interest in Divine things, and take from us the very possibility of apprehending the higher mysteries of the kingdom. (R. Tuck)

To be sure, a party spirit is condemned in the Scriptures as carnality. But the same epistle (1Cor. 11:19) declares that choices have to be made within ecclesiastical groups in order to mark off those who are approved. Schism and separation are not synonymous concepts. One can be schismatic and still remain within a group, which does not make his schism right simply because he did not break away from that group. And one can be a separatist and break away from a group and be right. Whether or not organizational unity is maintained or broken is not the criterion for judging the rightness or wrongness of an action. To say that ecclesiastical separation is always wrong is not to think clearly about the Biblical concepts involved. (C. Ryrie) They may be spiritual, but they are living like the devil. (G. Fee)

1 Cor. 3:3 **for** (explanatory) **you are** (εἰμί, PAI2P, Descriptive) **still** (temporal) **carnal** (Pred. Nom.; either apostates or reversionists: people who are controlled by their “old sin nature” do not want doctrine, they want entertainment, fitted for the flesh: cutting sarcasm). **For** (explanatory) **while** (temporal; whenever) **jealousy** (Subj. Nom.; envy, approbation lust) **and** (connective) **strife** (Subj. Nom.; fighting, quarrels, bickering) **are** (ellipsis, verb supplied) **among you** (Dat. Assoc.), **are you** (εἰμί, PAI2P, Descriptive, Interrogative Ind.) **not** (neg. particle) **carnal** (Pred. Nom.; either apostate or reversionist), **i.e.** (ascensive), **ordering your behavior** (περιπατέω, PAI2P, Iterative; walking, conducting oneself, lifestyle) **according to the standards** (relative rather than absolute, reacting to “little people”) **of man** (Adv. Acc.; human viewpoint rather than divine viewpoint: the carnal believer cannot be distinguished from the unbeliever)?

BGT

ἔτι γὰρ σαρκικοί ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ κατὰ ἄνθρωπον περιπατεῖτε;

VUL

cum enim sit inter vos zelus et contentio nonne carnales estis et secundum hominem ambulatis

LWB 1 Cor. 3:4 For when one person might claim, on the one hand, “I myself am with Paul,” on the other hand, another, “I myself with Apollos,” are you not men [behaving as unbelievers]?

KW 1 Cor. 3:4 For whenever someone says, As for myself, I indeed am a follower of Paul, but another of a different character says, As for myself, I am a follower of Apollos, are you not mere men?

KJV 1 Cor. 3:4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?

TRANSLATION HIGHLIGHTS

Continuing with how the Corinthians are behaving like unbelievers, Paul cites another example. There are various groups within Corinth who are functioning (Potential Subjunctive mood used to express a hypothetical but true situation) as political “name droppers,” each aligned with a different apostle. While one person claims (Static Present tense) to be (Descriptive Present tense) a follower of Paul, another person claims to be a follower of Apollos. When they pit one minister of the gospel against another minister, Paul asks, aren’t they behaving (Descriptive Present tense) like mere men? Isn’t the act of creating factions or schisms something that unbelievers

do? Then why are the Corinthians participating in such carnal activities if they claim to be growing spiritually?

RELEVANT OPINIONS

Churchisms are carnal. By churchisms I mean sectarianisms, denominationalisms, etc. What are churches? The best churches in Christendom today are but the organization of certain opinions concerning Christ and His gospel. Some men extol one class of opinion more than another, and they set up one church in opposition to another, and so on. Paul says this is carnal, because it engrosses the soul. (J. Exell) A pastor is not a minister of a particular church, but rather a minister of Christ's gospel. (S. Kistemaker) He can present himself and Apollos as models of the noncompetitive teamwork he wishes them to copy. (D. Garland)

1 Cor. 3:4 For (explanatory) when (temporal) one person (Subj. Nom.) might claim (λέγω, PASubj.3S, Static, Potential; functioning as political "name droppers"), on the one hand (correlative): "I myself (Subj. Nom.) am (εἰμί, PAI1S, Descriptive) with Paul" (Gen. Rel.), on the other hand (contrast), another (Subj. Nom.; of a different kind): "I myself (Subj. Nom.) with Apollos" (Gen. Rel.), are you (εἰμί, PAI2P, Descriptive, Interrogative Ind.) not (neg. particle) men (Pred. Nom.; behaving as unbelievers, creating factions)?

BGT

ὅταν γὰρ λέγη τις, Ἐγὼ μὲν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποι ἐστε;

VUL

cum enim quis dicit ego quidem sum Pauli alius autem ego Apollo nonne homines estis quid igitur est Apollo quid vero Paulus

LWB 1 Cor. 3:5 Who is Apollos, anyway, and who is Paul? Ministering servants [as opposed to famous men], through whom you have believed, even as the Lord has provided for each man [every believer hears the gospel from someone].

KW 1 Cor. 3:5 What then is Apollos? And what is Paul? We are ministering servants through whose intermediate agency you believed, servants in each case in the manner as the Lord gave to each of us.

KJV 1 Cor. 3:5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

TRANSLATION HIGHLIGHTS

Paul sarcastically asks the Corinthians who Apollos and Paul are, anyway. They aren't famous men whose "names are dropped" to impress others. They are friends and cooperative, successive pastors. They are ministering servants who brought the gospel to the Corinthians, as provided (Gnomic Aorist tense) by God. Every believer hears the gospel from someone, so what difference does it make whom you heard it from, since God does the saving anyway? Both Paul and Apollos were mere agents through whom the Corinthians believed (Culminative Aorist tense) to salvation. God always (Gnomic) provides the message and the messenger wherever He has one of His sheep that needs brought into the fold. In their case, He brought Paul or Apollos.

RELEVANT OPINIONS

Notice that Paul calls both himself and Apollos servants to eliminate any incorrect notion that they are rival apostles who were working out their own programs. The point is that no Christian worker is ever to be idolized. (S. Kistemaker) Paul debunks any misplaced veneration of ministers by deflating the respective roles he and Apollos played in the founding and development of the church at Corinth. (D. Garland) The key factor for Paul remains that of how the Lord assigned in His sovereign choice. (A. Thiselton)

1 Cor. 3:5 Who (Subj. Nom.; interrogative pronoun: what) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) Apollos (Pred. Nom.), anyway (sarcastic conj.), and (connective) who (Subj. Nom.; interrogative pronoun) is (εἰμί, PAI3S, Descriptive, Interrogative Ind.) Paul (Pred. Nom.)? Ministering servants (Subj. Nom.; as opposed to great men whose "names are dropped" to impress others; they cooperated as successive pastors), through whom (Abl. Agency) you have believed (πιστεύω, AAI2P, Culminative), even (ascensive) as (comparative) the Lord (Subj. Nom.) has provided (δίδωμι, AAI3S, Gnomic; given, appointed) for each man (Dat. Adv.; every believer hears the gospel from someone, so what difference does it make whom you heard it from, since God is doing the saving anyway).

BGT

τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἐκάστῳ ὡς ὁ κύριος ἔδωκεν.

VUL

ministri eius cui credidistis et unicuique sicut Dominus dedit

LWB 1 Cor. 3:6 I myself have planted [the initial Gospel seeds], Apollos has watered [complimented his message of Truth], but God caused it to grow.

KW 1 Cor. 3:6 As for myself, I planted, Apollos watered, but God has been causing that which was sown to grow.

KJV 1 Cor. 3:6 I have planted, Apollos watered; but God gave the increase.

TRANSLATION HIGHLIGHTS

Paul planted (Constative Aorist tense) the original Gospel seeds in Corinth. Apollos followed close behind him and complimented his message of Truth. They had different personalities, different doctrinal emphasis, and different styles of delivery, but they were both supplied to the Corinthians by God for His purposes. In any case, it is after all, God in His sovereignty and omnipotence that caused the Gospel to grow (Durative Imperfect tense) by increments. He caused it to sprout originally, when the Corinthians first believed. He is also the source or cause of their continual growth, however imperfect, because after all, human volition is involved in the process of experiential sanctification. He does not open the Bible for us; He does not drag us to church to listen to a qualified pastor-teacher; He does not drop doctrine into our soul from heaven; we are required by divine protocol to listen and study the Word on a continual, daily basis.

RELEVANT OPINIONS

Observe in this passage how necessary the preaching of the word is, and how necessary the continuance of it. It is perfectly in the power of God, without the aid of men, if it so pleased Him, to produce faith in persons while asleep; but He has appointed it otherwise, so that faith is produced by hearing. That man, then, who, in the neglect of this means, expects to attain faith, acts just as if the husbandman, throwing aside the plough, taking no care to sow, and leaving off all the labor of husbandry, were to open his mouth, expecting food to drop into it from heaven. As for continuance, he, then, who has already received the seed, has still need of watering, nor must endeavors be left off, until full maturity has been attained, or in other words, till life is ended. (Calvin) The farmer is expected to do all the field work in preparation for growth. This includes plowing, fertilizing, sowing or planting, watering, weeding, cultivating, and spraying. But here the activity of man must stop, for he cannot make the plants grow. (S. Kistemaker)

An example of the diversity of service on the part of ministers. Ministers are one, yet they have different gifts, different services to perform. One plants and another waters, and they have different rewards. The rule of reward is not the talents or gifts, nor the success of ministers. The faithful, laborious minister or missionary who labors in obscurity and without apparent fruit, will meet a reward far beyond that of those who, with less self-denial and effort, are made the instruments of great results. (C. Hodge) Paul had begun the work at Corinth. The use of the term “watering” in connection with Apollos does not mean that he had made no new converts; Paul is simply referring to the second stage in promoting growth. Yet human effort is never the real source of a spiritual result. (C. Craig) In agriculture all find employment, from the boy with his clapper scaring away the birds, to the presiding mind which controls all operations. If Christians do nothing it is because they want to do nothing. (E. Hurdall)

One class of laborers are especially adapted to the work of planting. These are Christian missionaries and evangelists who have the gift of awakening attention, arousing concern,

eliciting inquiry, calling forth repentance, founding churches even among the ignorant and degraded heathen. Another class possess the grace of watering the plants already placed in the spiritual soil. These, as pastors and bishops, impart instruction, administer consolation, exercise guidance and control. Teachers carry on the work which missionaries have begun. All classes cooperate towards the one great end in view. All true laborers are one in motive and in aim, in spirit, in mutual confidence and love. (R. Tuck) A rivalry between a planter and a waterer in working a field is absurd. The field is not a battlefield where workers vie with one another for supremacy. It is a farmstead to be brought under cultivation so as to produce fruit. If the farmhands do not work cooperatively, the crop will be ruined. (D. Garland)

1 Cor. 3:6 I myself (Subj. Nom.; Paul) have planted (φυτεύω, AAI1S, Constative; the initial Gospel seeds), Apollos (Subj. Nom.) has watered (ποτίζω, AAI3S, Constative; followed Paul and complimented his message of Truth), but (adversative) God (Subj. Nom.; through His sovereignty and omnipotence) caused it (the Gospel) to grow (αυξάνω, Imperf.AI3S, Durative; increase by increments).

BGT

ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἠύξανεν·

VUL

ego plantavi Apollo rigavit sed Deus incrementum dedit

LWB 1 Cor. 3:7 So then, neither the person who plants [evangelical function] nor the person who waters [pastor-teacher function] amounts to anything of importance; on the contrary, God is the One Who provides the increase.

KW 1 Cor. 3:7 So that he who plants is not anything, nor he who waters, but God who causes things to grow.

KJV 1 Cor. 3:7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

TRANSLATION HIGHLIGHTS

Paul continues to point out to the Corinthians that the person who plants the initial seed (Descriptive Present tense: function of an evangelist or witnessing believer) nor the person who waters the new plants (Descriptive Present tense: function of pastor-teacher) amount to anything (Static Present tense) of importance in the divine scheme of things. They are merely servants, team players, communication instruments provided by God. God is the One Who brings the believer into His fold (positional sanctification) and Who continues to assist him in making progress (experiential sanctification) in the spiritual life (Durative Present tense). So Paul is pointing out to them that while they are arguing on which communicator they favor, they are ignoring God Who makes it all happen.

RELEVANT OPINIONS

This is an example of a “heterosis of degree,” a positive for the comparative, “they were nothing compared to God”. (E.W. Bullinger) Even apostolic ministers are nothing of themselves, can do nothing with efficacy and success unless God give the increase. (M. Henry)

1 Cor. 3:7 So then (conclusive; accordingly), neither (correlative neg. particle) the person who plants (φυτεύω, PAPtc.NMS, Descriptive, Substantival, Articular) nor (correlative neg. particle) the person who waters (ποτίζω, PAPtc.NMS, Descriptive, Substantival, Articular) amounts to (εἶμι, PAI3S, Static; means, consists of, exists as) anything (anyone) of importance (Pred. Nom.; mere team players); on the contrary (adversative), God (Subj. Nom.) is (ellipsis, verb supplied) the One (Pred. Nom.) Who provides the increase (αὐξάνω, PAPtc.NMS, Durative, Substantival; growth).

BGT

ὥστε οὔτε ὁ φυτεύων ἐστὶν τι οὔτε ὁ ποτίζων ἀλλ’ ὁ αὐξάνων θεός.

VUL

itaque neque qui plantat est aliquid neque qui rigat sed qui incrementum dat Deus

LWB 1 Cor. 3:8 Now the person who plants and the person who waters are one [on the same team], but each man will receive his own reward according to his own labor [fulfillment of his spiritual gift],

KW 1 Cor. 3:8 Now, the one who plants and the one who waters are one. But each one of us will receive his specific pay appropriate to his specific work,

KJV 1 Cor. 3:8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

TRANSLATION HIGHLIGHTS

Paul repeats the fact that those who plant (Descriptive Present tense: evangelical function) and those who water (Descriptive Present tense: pastor-teacher function) are on the same team. They have different responsibilities and gifts, but they function (Static Present tense) as one unit. However, even though they work in unison for the benefit of neophyte and maturing believers, each person will receive (Predictive Future tense) his own reward at the Judgment Seat of Christ. Rewards will be distributed according to how the individual believer utilized his spiritual assets.

Spiritual assets are divided into two groups: those that assist the believer in fulfilling his own growth to maturity (priesthood of the believer) and those that assist other believers in coming to Christ and growing in grace and knowledge (ambassadorship of the believer). In this day of

apostasy that we live in, little attention is made to the priesthood function of the believer. Most of the rewards will be distributed to those who have fulfilled this function, because your own spiritual growth is supposed to occur BEFORE you launch into some external service in the local church or mission field.

Because individual spiritual growth is more difficult to measure than observing someone in the church or mission field “doing something,” the vast majority of believers today are losing both their rewards for personal growth in the Word and their rewards for external service. Why am I saying this? Only external service that is done while in fellowship with God receives a reward. So little is known about what it means to be “in fellowship with God,” due to not growing spiritually before launching into external service, that most external service is being done while out of fellowship. This means all that external work will receive no reward; it will be burned at the Judgment Seat of Christ as wood, hay and stubble because the believers involved in those efforts aren’t in fellowship.

Don’t get the cart before the horse. Don’t jump into external service before spending at least several years learning the Word of God from a qualified pastor-teacher and applying what you know to daily life. Your goal should be to enter external service AFTER you have reached a degree of spiritual maturity. Using football as an analogy, you should be thoroughly equipped and trained before entering the playing field. A good pastor-teacher (coach) will advise you to sit on the bench until he sees that you are ready for action. A good pastor-teacher does not send infants, toddlers or adolescents onto the playing field. If he does, he is not honoring God’s plan, but is motivated by his own agenda.

RELEVANT OPINIONS

Here we have a beautiful passage for exhorting ministers to concord. (Calvin) There may be a long succession of pastors and teachers, with very various gifts and endowments; but each may, in his time and way, add to the symmetrical and harmonious growth of the building. Each must have done so up to the measure of his loyalty to Christ and openness to his Divine lead. Still the same variety and succession are maintained, and under the many builders’ hands the great Church of the redeemed advances to its perfection. (R. Tuck) The Corinthians were typical of many immature Christians we observe in our churches today. Often when young believers begin to study the Word of God and to learn the essentials of the faith, they will readily attach themselves to the elementary teachings of their mentors. Later, when another person explains a doctrine or a text of Scripture in ways that seem to contradict their only other understanding of it, they will become alarmed and offended and will often take action against these “novel” ideas. (D. Mitchell)

There is a fantastic amount of spiritual production in your THOUGHT PATTERNS - even a cup of cold water in the Name of the Lord does not lose its reward. Overt production is only a small percentage of that production which receives a reward. Faithfulness is one of the largest categories of production which is invisible, yet receives rewards, i.e. each time you use the faith rest drill and “stop worrying” about something, you receive a reward. Students who are studying the Word with diligence will receive tremendous rewards. (R.B. Thieme, Jr.) Each shall receive

his own reward. Most important truth! It asserts not only degrees of reward, but peculiarities of reward. None will be able, righteously, to exchange his reward with any other. The labors of no two are alike. Neither then shall the rewards be equal ... It is labor that is to be the basis of adjudication, not success. For success is not in our power. (R. Govett) The reward is something over and above personal salvation. He shall be rewarded according to his own labour. (R. Jamieson)

Laborers will be rewarded not according to their success but according to their work. D. Garland) What harvest would have sprung up from the labour of the two workers without the life which God alone could give? What does a routine of ministry amount to unless it also constitutes a channel for the creative work of God? (A. Thiselton)

1 Cor. 3:8 Now (explanatory) the person (Subj. Nom.) who plants (φυτεύω, PAPtc.NMS, Descriptive, Substantival) and (connective) the person (Subj. Nom.) who waters (ποτίζω, PAPtc.NMS, Descriptive, Substantival) are (εἰμί, PAI3P, Static) one (Pred. Nom.; unit: we're all on the same team), but (adversative) each man (Subj. Nom.) will receive (λαμβάνω, FPI3S, Predictive) his own (Poss. Acc.) reward (Acc. Dir. Obj.) according to his own (Poss. Acc.) labor (Adv. Acc.; utilization of his spiritual assets, fulfillment of his spiritual gift),

BGT

ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἓν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον·

VUL

qui plantat autem et qui rigat unum sunt unusquisque autem propriam mercedem accipiet secundum suum laborem

LWB 1 Cor. 3:9 For we [those with communication gifts] are God's fellow-workers [pastors, teachers, evangelists]. You are God's cultivated field [barren land with planted seeds], God's building [edification structure].

KW 1 Cor. 3:9 For we are God's fellow workers. You are God's land under cultivation, God's edifice.

KJV 1 Cor. 3:9 For we are labourers together with God: ye are God's husbandry, ye are God's building.

TRANSLATION HIGHLIGHTS

Apostles and ministers like Paul and Apollos are (Descriptive Present tense) God's fellow-workers. Fellow-workers in this context are those with communication gifts, such as pastors, teachers and evangelists. The Corinthians are (Descriptive Present tense) God's cultivated field,

an agricultural metaphor for barren land with planted seeds. The second architectural metaphor for the Corinthians is that of God's building, His edification structure to display His glory. Both the field and the structure begin from the ground up. At the point of conversion, the field is cultivated and the seed is planted; work begins on the foundation of the structure. In both cases, the metaphors refer to Phase 2 experiential sanctification. The plant which grows and the structure which is built both represent (immediately) the soul of the believer; they also represent (corporately) the body of believers called the Church.

RELEVANT OPINIONS

In the strength of the divine dynasphere, the mature believer has constructed an edifice in his soul, an inner structure I call the "edification complex," with a penthouse that represents the happiness of God. True happiness is achieved only in the divine dynasphere. Happiness depends on virtue, honor, and integrity. (R.B. Thieme, Jr.) Paul describes the spiritual life of believers as a building process. (S. Kistemaker) In the metaphorical sense 'oikeo' is used in describing the inner processes in man, in five passages out of eight. 'Oikodome' denotes the goal of knowledge, yet also the inner growth of the community and the content and purpose of its life and its meetings. The compounds 'synoikodomeo' (build together) and 'epoikodomeo' (build on something, build further) underline once again the the prepositions used the idea of fellowship which is contained in the concept of 'building up'. Just as time has its function in God's plan, a definite period of time (oikonomia) is given to the steward, even though he may not himself know how long it is. At the end of it he must render his account. Thus on the basis of God's plan of salvation, time itself is a gift entrusted to men, to be used and managed responsibly. (DNTT, J. Goetzmann)

The Greek words "oikodome" and "themelios" are closely related, where the former is the structure itself while the latter is the foundation of that which lies beneath the foundation. In philosophical thought, these terms referred to the basis of a system. The reference is always to something secure and permanent in itself. In the OT this foundation is spoken of in the philosophical sense of ultimate, self-sufficient existence. The image of a house and house-building (oikos, oikodome) is occasionally used in the NT as a picture of how a man governs and orders his life, as he founds and builds it. If he has the words [Bible doctrine] of Jesus as the foundation, he is securely based. This spiritual house ... is built by His Spirit and His word. As is evident from the simile of building a house, Paul makes a fundamental distinction between two different tasks of the preacher. The first is to lay the foundation (missionary, proclamation, evangelism); the second is to build up the church. In addition to this ecclesiological use, it can also be applied to the individual Christian. The steadfastness to which he is called depends entirely upon his relationship to his Lord which is grounded in faith [doctrine] and love. Another use is found in Hebrews 6 where "themelios" means the basic doctrines of the Christian faith. The distinction made here is between the groundwork, which every Christian has to know, and further insights which come to those who are prepared to study the scriptures in greater depth. "Themelios" is thus used here rather to distinguish between the relative importance of various items of Christian teaching, than to refer as in Paul to the relationship of a person to Christ. (DNTT, J. Blunck)

Only by remembering its origin which is in Christ can the church truly grow. The thought here is not of numerical increase, but of maturity and the consolidation of the community in Christ from which good works naturally grow. The growth of the church in personal holiness in Christ is a continuous process. The concept of building corresponds with that of growing, an idea that may have been taken from gnosticism. According to Col.1:6, all growth springs from the gospel. As men are moved by the gospel [Bible doctrine], they grow in knowledge of God (Col. 1:10) and in grace (2 Peter 3:18), and in the latter, can be translated in the imperative. It is brought about and renewed by the Word, the living Christ Himself. But it undergoes transformation in the life of the Christian ... meaning advance, growth, in an exclusively positive sense. (DN TT, W. Gunther) Throughout the Bible we are taught that God requires the work of man, and that He will not help those who will do nothing for themselves or for Him. (F.W. Farrar) Three times in this verse the word 'God' comes first: "God's fellow-workers are we; God's husbandry, God's building are you." The effect is to emphasize strongly the fact that the human instruments do not matter. All is of God, and all belong to God. (L. Morris)

1 Cor. 3:9 for (explanatory) we (apostles and ministers like Paul and Apollos) are (εἰμί, PAI1P, Descriptive) God's (Gen. Rel.) fellow-workers (Pred. Nom.; team players, probably referring to pastors, teachers, and evangelists). You are (εἰμί, PAI2P, Descriptive) God's (Poss. Gen.) cultivated (tilled) field (Pred. Nom.; farm: barren land with planted seeds), God's (Poss. Gen.) building (Pred. Nom.; structure, Phase II salvation: building an edification complex in the soul).

BGT

θεοῦ γὰρ ἔσμεν συνεργοί, θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε.

VUL

Dei enim sumus adiutores Dei agricultura estis Dei aedificatio estis

LWB 1 Cor. 3:10 According to the standard of the grace of God which was given [entrusted] to me, as a chief contractor [engineer], I have laid the foundation [brought in new converts through evangelism], but another of the same kind [pastor-teacher] continues to build upon it [by studying and teaching the Word]. But let each person consider carefully how [inhale doctrine, exhale application] he builds upon it [the foundation].

KW 1 Cor. 3:10 According to the grace of God which was given to me, I as a skillful master builder laid a foundation, but another builds upon it. But let each one be taking heed how he builds upon it,

KJV 1 Cor. 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

TRANSLATION HIGHLIGHTS

According to the spiritual gift entrusted him (Constative Aorist tense) by God, Paul functions as the chief (Latin: fundamental) contractor, the primary engineer (Latin: architect) in laying the foundation of new converts. He preaches the initial gospel message they are saved by, then he instructs them in basic Christian doctrine before he moves on to his next field of operations. This is the function of an apostle. Paul laid the foundation (Constative Aorist tense) of Jesus Christ, the Rock.

After the apostle, or in our day the evangelist, completes the foundation, another of the same kind (person with a communication gift) continues to build upon it (Iterative Present tense) by studying and teaching the Word of God. The Iterative tense points to day-after-day activity; once a week is not going to produce mature believers. A pastor-teacher must study and teach every day possible, so his congregation has abundant opportunity to learn the whole Truth and grow to spiritual maturity. He provides doctrinal material for building the personal super-structure in the soul, as well as the corporate super-structure called the Church.

It takes more than a gifted evangelist and pastor-teacher to build a structure in the soul of every believer. Each believer is responsible for his part in God's protocol plan for his life. Paul warns each of us to carefully consider (Imperative of Entreaty) how important it is to listen to and study the Word on a continual (Iterative Present tense) basis. The intake (inhale) and application (exhale) of Bible doctrine must be daily to be effective. The edification structure or complex of doctrine (Latin: super-edifice) in the soul is built by positive daily decisions (building: Iterative Present tense) to metabolize Bible doctrine. This construction job has no end as long as we are alive on earth, and it will continue throughout eternity.

RELEVANT OPINIONS

Paul had been the first master-builder of God among them in laying the foundation, and he with wisdom executed that department of duty. It remained that others should go forward in the same manner, regulating the superstructure in conformity with the rule of the foundation. (Calvin) Believers, too, have to take heed what superstructural doctrine they build upon Christ in themselves and in those whom they influence. Here the superstructure raised on Christ is not, as in Eph. 2:20-21, of believers, the lively stones of the church (1 Peter 4:11), but the doctrinal and practical teaching which succeeding teachers superadded to Paul's first teaching. (R. Jamieson) Some restrict the application of this passage to the work of teachers. But the words seem capable of more general application. While it is especially true of teachers, it is also true in a measure of every believer that he is engaged in building on the one foundation. Let him take heed how he builds! Commentators vary as to exactly what is being built. Some, impressed by the emphasis on right teaching, refer the passage to doctrine. Others feel that it applies strictly to the body of believers. Probably neither is completely out of view. (L. Morris)

Christ is the great foundation reality of the world and of all life. That being so, no other foundation can be laid. But like a superlative craftsman and artist, the apostle is anxious concerning the type of work and material that those who have succeeded him have put into the

building. (C. Craig) When Paul writes the verb “to build,” he discloses the continual work of edifying the body of Christ. Here in Corinth he is the master builder who employs many people to erect a superstructure on the foundation he himself laid down. (S. Kistemaker) When churches attach more importance to results or to personalities, they are driven bhy “the wisdom of the world,” not to the life of the church is that those in leadership are building on the foundation and according to the master plan. (D. Mitchell) Some manuscripts do not have “of God” in them, this one being eliminated due to repetition, because there are three preceding uses of it. (B. Metzger)

1 Cor. 3:10 According to the standard of the grace (Adv. Acc.) of God (Abl. Source) which (Acc. Gen. Ref.) was given (δίδωμι, APpTc.AFS, Constativē, Attributive, Articulaŕi; bestowed, entrusted) to me (Dat. Adv.), as (comparative) a chief (Nom. Descr.; wise) contractor (Nom. Appos.; architect, engineer), I have laid (τίθημι, AAI1S, Constativē) the foundation (Acc. Dir. Obj.; Jesus Christ as the Rock; brought in new converts through evangelism), but (adversative) another of the same kind (Subj. Nom.; Apollos was their 2nd pastor-teacher and is here absolved from responsibility for the divisions) continues to build upon (ἐποικοδομέω, PAI3S, Iterative; by studying and teaching the Word) it (ellipsis, Dir. Obj. supplied: the foundation). But (contrast) let each person (Subj. Nom.) consider carefully (βλέπω, PAImp.3S, Iterative, Entreaty; beware, keep on your toes) how (Acc. Dir. Obj.; protocol plan: intake of doctrine and output of production) he builds upon (ἐποικοδομέω, PAI3S, Iterative) it (ellipsis, Dir. Obj. supplied: their foundation).

BGT

Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ. ἕκαστος δὲ βλέπετω πῶς ἐποικοδομεῖ.

VUL

secundum gratiam Dei quae data est mihi ut sapiens architectus fundamentum posui alius autem superaedificat unusquisque autem videat quomodo superaedificet

LWB 1 Cor. 3:11 For no man has the power to lay another of the same kind of [unique] foundation that the one which was laid [at the Cross], which is Jesus Christ [His person, work & doctrine].

KW 1 Cor. 3:11 For an alternative foundation no one is able to lay alongside of the one which is being laid, which foundation is a person, Jesus Christ.

KJV 1 Cor. 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

TRANSLATION HIGHLIGHTS

Paul warns those who don't carefully consider how important the foundation is that they were given. He states unequivocally that no man has the ability (Gnomic Present tense) to lay another foundation (Constative Aorist tense) that replaces or attempts to "enhance" the one given to us by Christ. His foundation is unique, ageless, abiding, immovable, and is substitutionary. No matter how smart you think you are, you are not capable of substituting another foundation for the one He has provided.

This is a warning to believers not to get mixed up with philosophers, psychologists and New Age mystics. Likewise, there is no room on God's foundation for Buddha, Mahomet, Krishna, nor any other popular propagandist of this age. You may think you can blend some of these teachings or practices with God's protocol plan, but they are as incompatible as vinegar and oil. The only valid foundation was laid (Historical Present tense) by Jesus Christ at the cross. His Person, work and doctrine is (Descriptive Present tense) the pillar and basis of Truth.

RELEVANT OPINIONS

A cornerstone was a stone laid at one corner of a foundation as the normal starting point for construction. A stone at the intersection of two walls, uniting them, was also called a cornerstone. Both meanings illustrate Christ's relationship with Israel and the Church, although this analogy by itself does not prove the relationship. Christ can be compared to both the foundation and the superstructure in a process of construction. Jesus Christ, the God-Man, is the foundation for two invisible, spiritual "temples" designed for worship of God throughout eternity. These two figurative buildings are Israel (Acts 4:10-12) and the Church (Matt. 16:18). Each structure is built of individual believers. (R.B. Thieme, Jr.) My warning is as to the superstructure, not as to the foundation: For other foundation can no man lay than (besides) that laid by God. Jesus Christ, the Person as well as the doctrine. (R. Jamieson) A modern reader may be puzzled how the foundations of the Church can be both the person of Christ and a theological doctrine. Yet, remember, Christ said that upon this rock, not Peter, but the doctrine of the Deity of Christ, I will build my Church. One must not separate the person of Christ from the theology. (G. Clark)

1 Cor. 3:11 **For** (explanatory) **no man** (Subj. Nom.) **has the power** (δύναμαι, PMI3S, Gnomic, Deponent; ability) **to lay** (τίθημι, AAInf., Constative, Inf. as Dir. Obj. of Verb) **another of the same kind of** (Comp. Acc.; substitutionary, unique, ageless, immovable, abiding) **foundation** (Acc. Dir. Obj.; there is no room for anyone else but Christ: no Buddha, Mahomet, Krishna, or new-age propagandist) **than the one** (Acc. Gen. Ref. with a Comparative of Opposition; beyond the One) **which was laid** (κέιμαι, PPptc.AMS, Historical, Attributive, Articular; at the cross), **which** (Subj. Nom.; foundation) **is** (εἰμί, PAI3S, Descriptive) **Jesus Christ** (Pred. Nom.; His Person, work, and doctrine - the pillar and basis of the Truth).

BGT

θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός.

VUL

fundamentum enim aliud nemo potest ponere praeter id quod positum est qui est Christus Iesus

LWB 1 Cor. 3:12 Now, whether any man builds upon [constructs in his soul] this foundation [doctrinal structure] with gold, silver, precious stones [3 positive production categories], wood, hay, stubble [3 negative production categories],

KW 1 Cor. 3:12 Now, assuming that anyone builds upon the aforementioned foundation gold, silver, precious stones, wood, hay, stubble,

KJV 1 Cor. 3:12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

TRANSLATION HIGHLIGHTS

Paul uses a 1st class conditional clause because he knows every believer exhibits one of the following categories of production in his life on earth. Every man builds (Customary Present tense: constructs in his soul) something upon his foundation. As to what he builds upon his foundation, Paul offers six categories of production, three positive and three negative. The three positive categories of production will receive rewards at the Judgment Seat of Christ; the three negative categories will be burned at the Judgment Seat of Christ. These two groups of three analogies represent progressive stages of production paralleling the respective level of spiritual maturity of each believer.

The three positive analogies represent durable production, while the three negative analogies represent perishable production. As portrayed elsewhere in Scripture, gold represents deity, silver represents redemption, precious stones represents fruit of the Spirit, wood represents human effort motivated by arrogance, hay represents human effort motivated by anger, and stubble represents human effort motivated by hatred. Every believer has a foundation which is built with production from these categories. There is debate over whether wood or stubble is the least precious material. If the focus is on the material, straw is the least precious; if the focus is on how big the fire will be when the material is burned, wood is the least precious.

Using an experiential schemata created by R.B. Thieme, Jr. to teach progressive sanctification, each production type parallels the spiritual state of a given believer. From highest to lowest, gold represents ultra-supergrace, silver represents supergrace B, and precious stones represents supergrace A. These three levels of spiritual growth and their accompanying production are rewarded proportionately. Continuing, wood represents cosmic I, hay represents cosmic 2, and

stubble represents the sin unto death. Each of these representative analogies is elaborated by Colonel Thieme, Jr. in what could be called “volumes” of documentation.

Colonel Thieme, Jr.’s theology can be obtained through Berachah Church in Houston, Texas. I consider his work on pneumatology, eschatology, and particularly the mechanics on the Christian way of life, to be unparalleled. His gift as an educator is awe-inspiring. His creative teaching aids require a consistent, daily effort to learn, but once they are understood and applied, the life Paul wanted the Corinthians to live is made possible.

RELEVANT OPINIONS

The most discerning among those who understand doctrines, do not deny that the doctrines are such as inter-penetrate and mould character and life; and those who understand persons are as ready to admit that the personal character of those referred to would be influenced and developed by the doctrines of their ministers. The Church is built of persons, not of doctrines, but the persons are not brought to much use without doctrine. The material may be largely made what it is, by the doctrines taught. (M. Terry) The question is raised here whether “the building” represents “the body of believers,” or “the body of doctrine taught.” Perhaps we should say that neither is excluded, that both are combined. From the metaphor is derived the use of “oikodomei” in the sense of instruction or edification. Paul uses this metaphor in many other places. (J.B. Lightfoot)

At this moment each believer has an escrow account in heaven with his name on it. But not every believer takes distribution of those blessings. Ignorance of Bible doctrine means ignorance of divine assets, which guarantees failure to use those assets. Failure to consistently utilize divine assets constitutes failure to execute the protocol plan of God, which means the believer cannot reach spiritual maturity. No maturity, no capacity for blessings. Therefore, no escrow blessings for time, and no escrow blessings for eternity. This does not affect his salvation, but his neglect or rejection of Bible doctrine makes him a spiritual loser. (R.B. Thieme, Jr.) To Christ as the foundation, men bring both worthless and valuable materials. Some build edifices of gold, silver, precious stones, and some of wood, hay, stubble. There are edifices partially formed of wood, hay, stubble. The mere creedal character is worthless. The mere sentimental character is worthless. The mere ritualistic character is worthless. All these characters are formed of things of no solidity, no value, no duration. (F.W. Farrar)

Gold, silver, precious stones: This is building well upon a good foundation, making all of apiece, when ministers not only depend upon Christ as the great prophet of the church, and take him for their guide and infallible teacher, but receive and spread the doctrines he taught, in their purity, without any corrupt mixtures, without adding or diminishing. (M. Henry) The gold, silver, precious stones which can bear fire, are teachings that will stand the test of judgment: wood, hay, stubble are those which cannot – not positive heresy, for that would destroy the foundation (which all admitted is Christ), but teaching mixed up with human philosophy and Judaism – curious rather than useful. (R. Jamieson) Wood, hay stubble: Though they adhere to the foundation, they depart from the mind of Christ in many particulars, substitute their own fancies and inventions in the room of his doctrines and institutions, and build upon the good foundation

what will not abide the test when the day of trial shall come, and the fire must make it manifest, as wood, hay, and stubble, will not bear the trial by fire, but must be consumed in it. (M. Henry)

Gold represents doctrine: pure, scriptural teaching. Wood represents human opinions and speculations put in the place of God's truth. Silver may indicate a work less brilliant, but useful, the honest doing of the Lord's will. Precious stones represent a life of solidity and strength, on which others may lean. Hay or grass is one who is swayed by public opinion as if in a breeze. Stubble brings forth little to the glory of God. What differences in the lives of Christians! (H. Bremner) The doctrines of the different teachers, for which they are primarily answerable, are the point of the present divergence. Teaching shapes character, works express faith; unsound preaching attracts the bad hearer and makes him worse, sound preaching wins and improves the good. The materials of this house, or superstructure, may denote doctrines moulding persons, or even persons moulded by doctrines. (W. Nicoll)

Satan lures sincere Christians into the arrogance complex (Arrogance of Christian Service) by weaving normally legitimate deeds into a fabric of legalism. While performing Biblically mandated activities, these believers are oblivious to Satan's manipulation, unaware that their spiritual momentum has come to a halt. God commands Christian service, but prayer, witnessing, giving, teaching, administration, and donations of time, assistance, and expertise to any field of Christian work can also be performed in the cosmic system. True Christian service is motivated by Bible doctrine in the power of the divine dynasphere. Service performed to earn divine approbation, impress other Christians, or stave off divine discipline is "wood, hay, and straw" fit for burning, not for eternal reward. (R.B. Thieme, Jr.) The stress in this entire passage is not on an individual's relationship to Christ, but on service. It does not suggest that one might be in danger of losing his or her salvation, but it does give a stern warning with respect to their ultimate accountability. (D. Mitchell)

1 Cor. 3:12 **Now** (transitional), **whether** (protasis, 1st class condition, "and he does") **any man** (Subj. Nom.) **builds upon** (ἐποικοδομέω, PAI3S, Customary & Iterative; constructs in his soul) **this** (some manuscripts have this word as a *secondary modification* in order to clarify the meaning) **foundation** (Prep. Acc.; edification complex) **with** (durable versus perishable materials, contrasts without conjunctions) **gold** (Acc. Manner, Qualitative: USG, deity), **silver** (Acc. Manner, Qualitative: SGB, redemption), **precious** (Compl. Acc.) **stones** (Acc. Manner, Qualitative: SGA, fruit of the Spirit), **wood** (Acc. Manner; Qualitative: Cosmic I, human good motivated by arrogance), **hay** (Acc. Manner; Qualitative: Cosmic II, human good motivated by anger), **stubble** (Acc. Manner, Qualitative: Sin unto Death, human good motivated by hatred),

BGT

εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην,

VUL

si quis autem superaedificat supra fundamentum hoc aurum
argentum lapides pretiosos ligna faenum stipulam

LWB 1 Cor. 3:13 The production [divine or human good] of each man will be made manifest, for the day [Judgment Seat of Christ] shall declare it, because it [our production] shall be revealed by fire [divine standards]; moreover, the fire [divine standards] shall examine the production of each man, whatever type [divine or human good] it may be.

KW 1 Cor. 3:13 The work of each person will become apparent, for the day will make it known, because it [the day] will be made clear as to its identity by means of one of its attributes, namely, fire. And the fire itself will put each person's work to the test for the purpose of approving it should it meet the required specifications, the test being to determine what sort of work it is as to quality.

KJV 1 Cor. 3:13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

TRANSLATION HIGHLIGHTS

Each believer's production will be categorized and made clear (Predictive Future tense) at the Judgment Seat of Christ. Positive production, resulting from the filling of the Spirit, is classified as divine good; negative production, resulting from carnality, is classified as human good. Divine good will receive a reward; human good will be burned. This day of evaluation at the Judgment Seat of Christ is only for believers. The ultimate criteria being: How much time did you log in the filling of the Spirit, i.e. the divine dynasphere. Unbelievers will be dealt with later at the Great White Throne Judgment.

At the Judgment Seat of Christ, our production shall be tried and revealed for what it is (Futuristic Present tense) by divine standards, represented by fire. Paul repeats his prediction that fire (divine standards) shall examine (Predictive Future tense: like an efficiency report) the production of every man, determining what character or type it is (Descriptive Present tense) and rewarding or burning it accordingly. The two overall categories of divine and human good can be subdivided as mentioned in the commentary on the prior verse. The quality of the production is what is crucial.

RELEVANT OPINIONS

At the Judgment Seat of Christ, our Lord as Judge will recognize those who attained spiritual maturity on earth. Their positive volition will have permitted God to glorify Christ by inputting supergrace to them in the devil's world. The perfect, just pronouncement of the Lord Jesus Christ will be to parlay those wonderful blessings into still greater rewards in heaven. These surpassing grace rewards will glorify the Lord to the maximum throughout all eternity. (R.B. Thieme, Jr.) Under this metaphor Christ's active scrutiny of the doctrines taught by his ministers, is foretold. Not all doctrines preached even by converted and conscientious men, are true. Some

do not “rightly divide” the word of truth; but confound together all dispensations, as though what was once commanded or sanctioned of God, must be equally in force at all times. There are workmen who will pass the examination of their ministry with shame. In that day, doctrine much caviled at and opposed, may receive the approval of Christ; and doctrines popular and applauded be rejected as untrue, owing their popularity only to that leaven of evil which still cleaves even to the children of God. (R. Govett)

Paul uses the imagery to show what people do with God’s revelation in Jesus Christ. Some live by that Word, apply it to their daily lives, and develop spiritually as they seek to edify themselves and fellow believers. These people are vitally interested in sound doctrine and “the pure preaching of God’s Word.” They build their spiritual houses with the precious metals and stones of the living Word. Others lead shallow lives with a veneer of Christianity; they seem to be satisfied with living in ordinary houses made of wood, hay, and straw. (S. Kistemaker) Another viewpoint on this pericope is that “each man” is not men in general but specifically ministers. “No matter how laborious the minister may be, unless he employs the proper materials, he will lose his reward. Nothing but truth can be safely used in the development of Christian character. To mix the wisdom of men with the wisdom of God in this work, is, as the apostle afterwards says, like using alternate layers of straw and marble in the erection of a temple. Let no man deceive himself in this matter. He will prove himself a fool, if he attempts to substitute philosophy [or psychology] for the gospel in the work of saving men. There can be no other foundation of the Church than doctrine. The whole passage has reference to doctrine.” (C. Hodge)

Christian service is one expression of spiritual momentum. Christian service itself cannot be called “intrinsicly good,” because believers can perform acts of Christian service from true or false motives. Service can come from genuine love for God or through legalism or coercion. It can even come from arrogance and self-promotion. True service does not occur in a vacuum. It is not evaluated solely as overt, visible activity, but is part of “walking,” or living the Christian way of life. Gaining spiritual momentum, which becomes a steady, vigorous Christian walk, implies a sequence that will not work in reverse order. A believer who attempts to advance himself spiritually through the works he performs is wasting his time and squandering his life. He is ignorant of God’s protocol, and ignorance breeds arrogance. His motivation is misdirected. The arrogant Christian’s power is merely human and, therefore, cannot produce growth. Spiritual progress does not occur. He runs in vain and toils in vain (Phil. 2:16). He may impress himself and other Christians with his production, but at the Judgment Seat of Christ, this believer’s “Christian service” will be condemned and destroyed as “dead works.” Genuine Christian service is a result of growth and a chance to apply Bible doctrine already assimilated. (R.B. Thieme, Jr.)

Every Church Age believer is a member of the royal family of God, but even among royalty there is no equality. Volition makes the difference. By our own decisions we advance spiritually and attain supergrace and the other blessings of the divine dynasphere, or we retrogress into reversionism. The inequalities among the spiritual nobility of the Church Age will be most dramatic at the Judgment Seat of Christ. There, the mature believer will be rewarded with tremendous eternal blessings (2Tim. 4:7,8; Rev. 2:7,10,17,28), while the immature believer will

be admitted to heaven “as if by fire” (2Tim. 2:11-13) without rewards of any kind. (R.B. Thieme, Jr.) There are very many, ignorant of the difference of dispensations, or willfully disregarding it, who mass together into one confused conglomerate whatever they find in Scripture. They hurl together into utter chaos, the principles of the law and those of the gospel. But can false doctrine on these points, produce right practice? Obedience to false doctrines on subordinate points produces a life unsuited to the peculiarities of Christ’s precepts, and hinders fruit to the glory of God. Not only so: it shuts up the Scripture in many of its parts, infusing darkness into light, dimming the glory of God’s character, and causing discord among those who are fundamentally one in Christ. (R. Govett)

1 Cor. 3:13 the production (Subj. Nom.; divine good vs. human good) of each man (Gen. Accompaniment) will be made (γίνομαι, FPI3S, Predictive, Deponent) manifest (Pred. Nom.; clear, obvious), for (explanatory) the day (Subj. Nom.; Day of Evaluation at the Judgment Seat of Christ) shall declare (δηλώω, FAI3S, Predictive; make know) it (ellipsis, Dir. Obj. supplied), because (causal) it (our production) shall be revealed (ἀποκαλύπτω, PPI3S, Futuristic; disclosed) by fire (Instr. Means; symbol for Divine standards); moreover (emphatic), the fire (Subj. Nom.; symbol for Divine standards) shall examine (δοκιμάζω, FAI3S, Predictive; test: efficiency report) the production (Acc. Dir. Obj.) of each man (Poss. Gen.), whatever type (Nom. Appos., Qualitative, Double Office of relative and indirect interrogative pronoun; quality, sort, specifications, category: divine or human good) it may be (εἰμί, PAI3S, Descriptive, Potential Ind.).

BGT

ἐκάστου τὸ ἔργον φανερὸν γενήσεται, ἢ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ πῦρ [αὐτὸ] δοκιμάσει.

VUL

uniuscuiusque opus manifestum erit dies enim declarabit quia in igne revelabitur et uniuscuiusque opus quale sit ignis probabit

LWB 1 Cor. 3:14 If anyone’s production which was intended to be building material [for the structure in his soul] remains [only gold, silver, precious stones], he shall receive a reward.

KW 1 Cor. 3:14 Assuming that the work of anyone which he had built upon it [the foundation, Christ] endures in that it has met these specifications, he shall receive a reward.

KJV 1 Cor. 3:14 If any man's work abide which he hath built thereupon, he shall receive a reward.

TRANSLATION HIGHLIGHTS

Paul uses a 1st class conditional clause because he knows there will be some production by believer's that will survive the Judgment Seat of Christ. The only production that will survive, as we have already learned, is gold, silver and precious stones. This type of production, called divine good, was intended to be building material (Culminative Aorist tense) for the edification complex of the soul. It will remain (Dramatic Future tense) after judgment because it was done while the believer was filled with the Spirit. The believer will definitely receive (Gnomic Future tense) a reward for the divine good category of production.

RELEVANT OPINIONS

The is not the building of character, which undertaking is unknown in the Scriptures. It is rather the building of service unto a reward ... Fire is the symbol of the judgment by which the super-structure of Christian works is to be tested. Woe to those who are found building on the sand! Not only will their super-structure of self-righteousness collapse, but their foundation, the fallen nature, will be swept by the waters of judgment (another symbol of judgment) into everlasting darkness. Although secure against the floods, established on the Rock Christ Jesus, great sorrow and shame will come upon those saved ones who have had all the days of grace and the enabling power of God and a field so white for harvest and in the end present a completed service of "wood, hay, stubble" only. (L.S. Chafer)

Paul is speaking primarily of teachers, though, of course, his words apply by analogy to all believers. (F.W. Farrar) It is incredible that the mere theologian, defending the outworks, writing a book on the evidences of Christianity, or elaborating a theological system, shall be as blessed as he who has hungered and thirsted with Christ, and like Christ suffered. Nevertheless, each in his own way shall gain the exact recompense of what he has done. (R. Tuck) If the foundation is priceless, so he reasons, the building should also be invaluable. The faithful worker in the church sets far-reaching goals, uses expensive materials, and takes pride in quality workmanship. (S. Kisemaker)

1 Cor. 3:14 **If** (protasis, 1st class condition, "and it's true") **anyone's** (Poss. Gen.; Christians only) **production** (Subj. Nom.; gold, silver, precious stones) **which** (Acc. Gen. Ref.) **was intended to be building material** (ἐποικοδομέω, AAI3S, Culminative, Potential Ind.; manufactured for his edification complex of the soul) **remains** (μένω, FAI3S, Dramatic; survives the Judgment Seat of Christ because it was done in the Filling of the Spirit), **he shall receive** (λαμβάνω, FPI3S, Gnomic) **a reward** (Acc. Dir. Obj.).

BGT

εἴ τινος τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται·

VUL

si cuius opus manserit quod superaedificavit mercedem accipiet

LWB 1 Cor. 3:15 If anyone's production shall be burned [only wood, hay, stubble], he will suffer loss [of reward], nevertheless, he himself shall be delivered, but so as by fire.

KW 1 Cor. 3:15 Assuming that the work of anyone will be burned up, he will incur a loss, but he himself shall be saved, but being saved thus, it will be as escaping destruction in the midst of the fire which burns up his works.

KJV 1 Cor. 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

TRANSLATION HIGHLIGHTS

Paul uses another 1st class conditional clause because he knows there will be a lot of production burned (Dramatic Aorist tense) at the Judgment Seat of Christ. This will of course be human good production only, classified as wood, hay or stubble. The believer who has a large quantity of human good will suffer loss of reward (Gnomic Future tense). His work will go up in smoke, the symbol of a worthless, wasted life. The believer himself, however, will be saved (Gnomic Future tense), but only in the presence of a fire consuming his life's work.

RELEVANT OPINIONS

Those who have mixed wood, hay, and stubble will be disappointed of the commendation which they had expected. So as by fire refers to the touchstone of the Spirit, by which the Lord corrects and removes the ignorance of His people, by which they were for a time held captive. (Calvin) He shall not receive the full reward (suffer loss) to which he might otherwise look. (F.W. Farrar) On this passage of scripture the papists found their doctrine of purgatory, which is certainly hay and stubble, a doctrine never originally fetched from scripture, but invented in barbarous ages, to feed the avarice and ambition of the clergy, at the cost of those who would rather part with their money than their lusts, for the salvation of their souls. (M. Henry) Suffer loss means to forfeit the special reward, not that he shall lose salvation (which is a free gift, not a reward or wages), for he remains on the foundation. The builders will escape with personal salvation, but with the loss of their work. Again, we may regard the superstructure as representing less essential matters superadded to the essentials; a man may err as to the former, and have the mortification of seeing so much of his labour lost, and yet be saved. (R. Jamieson)

If the loser does not recover, his personal inheritance of escrow blessings will remain undistributed, unreceived, on deposit in heaven forever. At the resurrection of the Church, the loser will receive his resurrection body and will enjoy perfect happiness in heaven, but he will not receive his escrow blessings for eternity. They will remain on deposit forever as a monument to lost opportunity (Eph. 3:10; 1Peter 1:3-4) and as undeniable evidence of God's grace in spite of man's negative volition. (R.B. Thieme, Jr.) In consistency with the context, gold, silver and

precious stones, can only mean truth; and wood, hay and stubble, error. False doctrine can no more stand the test of the day of judgment, than hay or stubble can stand a raging conflagration. (C. Hodge) Those who hold the foundation of Christianity, though they build hay, wood, and stubble upon it, may be saved. He shall be saved, yet so as by fire, saved out of the fire. (M. Henry) The burning in Hebrews 6:8 is analogous to the “saved so as by fire” in this verse. (R.T. Kendall) It does not say “enjoy” loss, but says “suffer” loss. What regrets are implied in this prospect! After a lifetime of opportunity, to meet the Saviour empty-handed, and to be ashamed at His appearing. (M. DeHaan)

Given the world of building contracts that form the backdrop of this image, Paul alludes to a fine for incompetent work. The imprudent will suffer the humiliation of having the work burned to the ground and with it the prospect of receiving any reward. (D. Garland)

1 Cor. 3:15 if (protasis, 1st class condition, “and some will”) anyone’s (Poss. Gen.) production (Subj. Nom.; wood, hay, stubble) shall be burned (κατακαίω, FPI3S, Dramatic; consumed), he will suffer loss (ζημιόω, FPI3S, Gnostic; detriment, of reward; his work will go up in smoke: a worthless, wasted life), nevertheless (adversative), he himself (Subj. Nom.) shall be delivered (σώζω, FPI3S, Gnostic; saved), but (adversative) so (adverb; in the manner of) as (comparative) by fire (Instr. Means).

BGT

εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.

VUL

si cuius opus arserit detrimentum patietur ipse autem salvus erit sic tamen quasi per ignem

LWB 1 Cor. 3:16 Don’t you understand that you are a spiritual house [human spirit as the inner sanctuary] of God, and that the Spirit of God dwells in you?

KW 1 Cor. 3:16 Do you not know that all of you are God’s inner sanctuary and that the Spirit of God is making His home in you?

KJV 1 Cor. 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

TRANSLATION HIGHLIGHTS

Paul asks the Corinthians (Interrogative Indicative mood) if they didn’t understand (Dramatic Perfect tense) that they were (Pictorial Present tense) a temple (dwelling place) of God. As with other believers, each of them had a human spirit that served as the inner sanctuary for the indwelling of the Holy Spirit. And because believers are members of the royal family of God,

they were not only temples but royal palaces for the Spirit of God Who dwells (Durative Present tense) in them. The indwelling of the Holy Spirit is permanent, one of the results and proofs of eternal security, under the heading of positional truth. Believers can quench the Spirit and grieve the Spirit, but there is nothing they can do about the indwelling of the Spirit.

RELEVANT OPINIONS

The Spirit indwells to make the Christian body a temple worthy of Christ, the Shekinah Glory. The believer himself is incapable of providing an acceptable dwelling place for Christ. The old sin nature inherited from fallen Adam contaminates the body throughout the believer's temporal life. Only the "washing of regeneration and renewing by the Holy Spirit" (Titus 3:5) make the "temple" fit for Christ to occupy. The existence of this inner sanctuary for Christ makes it possible (in fact, makes it even conceivable) for the believer to obey the command (1Co. 6:19-20) to "glorify God in your body." (R.B. Thieme, Jr.) Those who spread loose principles that have a direct tendency to pollute the church of God, and render it unholy and unclean, are likely to bring destruction on themselves. (M. Henry) The temple may be understood of the church of Corinth collectively, or of every single believer among them; Christian churches are temples of God. He dwells among them by His Holy Spirit. Also every Christian is a living temple of the living God. (ibid) Temple can be understood collectively or individually. (R. Jamieson)

1 Cor. 3:16 Don't (neg. particle) you understand (οἶδα, Perf.AI2P, Dramatic, Interrogative Ind.) that (conj. as Dir. Obj.) you are (εἰμί, PAI2P, Pictorial) a spiritual house (Pred. Nom.; dwelling place, royal palace, temple: human spirit as the inner sanctuary) of God (Gen. Rel.), and (continuative) that (ellipsis) the Spirit (Subj. Nom.) of God (Gen. Rel.) dwells (οἰκέω, PAI3S, Gnostic, Durative; lives) in you (Loc. Sph.; positional truth)?

BGT

οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν;

VUL

nescitis quia templum Dei estis et Spiritus Dei habitat in vobis

LWB 1 Cor. 3:17 If anyone [false teachers] makes it a practice to corrupt [lead astray] the spiritual house of God [both individual and corporate], God will discipline him, for the spiritual house of God [individual and corporate] is spiritual [set apart positionally], which very kind you are.

KW 1 Cor. 3:17 If, as is the case, anyone morally corrupts the inner sanctuary of God, this person God will bring to the place of ruin, for the inner sanctuary of God is holy, of which holy character you are.

KJV 1 Cor. 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

TRANSLATION HIGHLIGHTS

Paul uses a 1st class conditional clause because he knows for a fact there are false teachers who are making it a practice (Iterative Present tense) to lead some Corinthians astray into some system of pseudo-spirituality through human good activities. They are not following God's protocol, therefore what they are teaching is spoiling and defiling the human spirits of the Corinthians, both individually and corporately. The false teachers are out to get everyone they can, but their ultimate goal is to undue everything Paul has done so as to corrupt the entire corporate spiritual house otherwise known as the Corinthian church. Paul says God will discipline (Predictive Future tense) these false teachers, because the human spirit of the individual believer and the local church are both spiritual houses. They were designed by God and are meant to house God the Holy Spirit on a permanent basis. They were both set apart to God and He does not take lightly the corruption of His home.

RELEVANT OPINIONS

The assumption that the words “destroy” and “destruction” automatically mean annihilation is not good English, much less good Hebrew or Greek. We can think of someone being “destroyed” or “wiped out” in an emotional sense without implying that the person has ceased to exist. (R.A. Morey) Though they lose their superstructure and the special reward, yet they are themselves saved, though by a narrow escape; those, on the contrary, assailed with corrupt teaching the foundation, and so the temple itself, and shall therefore be destroyed. (R. Jamieson) Verse 17 may be called an oath curse: Anyone harming God's temple - in this case harming the Corinthian Christians spiritually, emotionally, mentally, or physically - God will discipline them. God will take this action because God's people are God's sacred dwelling place. Those who mistreat God's people are mistreating God and therefore face this punitive action. (B. Witherington III) Paul is here referring to the Church of Corinth, and to the false teachers who desecrated it by bringing in factions of destruction. (F.W. Farrar)

Spiritual temples must be built with spiritual material. The divorce between theology and preaching, as assumed by some, does not do justice to either. Theology involves analysis, clarity of statement, and economy of expression. Yet theology is not an intellectual exercise divorced from the service of God. It is done before God and unto God. The scriptural ideal is wisdom, an ideal that unites the theoretical and practical in the ordering of thought and life in God's Truth. Theology explores the Word of God to understand its significance for belief and life. It is done in the service of the Word of God and through the illumination of the Spirit of God, but it is done in a situation that God has providentially ordained: our situation, in which some truths of revelation will be perceived more readily than others, and in which our own understanding of ourselves and our world will be reshaped as we struggle to understand and interpret the Word God has addressed to us. (D.A. Carson)

It is unfortunately possible for people to attempt to build the church out of every imaginable human system predicated on merely worldly wisdom, be it philosophy, pop psychology, managerial techniques, relational “good feelings,” or what have you. But at the final judgment, all such building (and perhaps countless other forms, where systems have become more important than the gospel itself) will be shown for what it is: something merely human, with no character of Christ or His gospel in it. (G. Fee)

1 Cor. 3:17 if (protasis, 1st class condition, “and he does”) anyone (Subj. Nom.; reference to false teachers) makes it a practice (continues) to corrupt (φθείρω, PAI3S, Iterative; spoil, defile, disobedience, lead astray into some system of pseudo-spirituality through human good: reversionism) the spiritual house (Acc. Dir. Obj.; temple: human spirit as the inner sanctuary) of God (Gen. Rel.; both individual and corporate), God (Subj. Nom.) will discipline (φθείρω, FAI3S, Predictive & Gnostic; ruin, corrupt) him (Acc. Dir. Obj.), for (explanatory) the spiritual house (Subj. Nom.; temple: human spirit as the inner sanctuary) of God (Gen. Rel.) is (εἰμί, PAI3S, Descriptive) spiritual (Pred. Nom.; positionally set apart, holy), which very kind (Nom. Appos., Relative clause; category of temple: spiritual house) you (Subj. Nom.; specified members) are (εἰμί, PAI2P, Descriptive).

BGT

εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἳτινές ἐστε ὑμεῖς.

VUL

si quis autem templum Dei violaverit disperdet illum Deus templum enim Dei sanctum est quod estis vos

LWB 1 Cor. 3:18 Let no one deceive himself [by accepting a pseudo-spiritual system]; if anyone seems [by appearances] to be wise among you in this age [by the world’s standards during the Church Age dispensation], let him become [by his own devices] a fool [under divine discipline] so that he might become wise [obtain God’s true wisdom].

KW 1 Cor. 3:18 Let no one continue to be deceiving himself. If, as is the case, anyone among you thinks himself to be wise in the sphere of the things of this age, let him become a fool [in the estimation of this age] in order that he may become wise,

KJV 1 Cor. 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

TRANSLATION HIGHLIGHTS

Paul issues a warning (Imperative of Entreaty) that no one become engaged in self-deception by accepting any number of pseudo-spiritual systems, such as spirituality by witnessing, following taboos, or exhibiting tongues and other temporary sign gifts. He then uses a 2nd class conditional clause to say “if anyone seems to be wise” knowing full well that by God’s standards, nobody is wise. But if anyone has the reputation (Customary Present tense) of being wise among the Corinthians by the world’s standards, Paul hopes this person will become (Culminative Aorist tense) by his own devices a fool.

Why does Paul hope this arrogant person becomes a fool? Paul says, in effect, that he gives this person (who thinks he is wise) his permission to become a fool in front of others by renouncing his dependence on the world’s wisdom. Paul knows this person will suffer divine discipline and hopes that he indeed will, and soon, so that he then has the opportunity (Potential Subjunctive mood) to become (Culminative Aorist tense) truly wise by obtaining God’s wisdom. This would include, of course, that this person who is in self-deception will acknowledge his seduction as sin, confess it to the Lord, and enter the protocol plan for the Church Age again.

This passage is rather ironic in that Paul himself once thought he knew the truth. He was following the pseudo-system of Judaism and was actually persecuting Christians. He himself became a fool, realizing that what he knew and what he was doing was wrong. He confessed this as sin after his conversion experience and began the road to spiritual growth by God’s protocol plan.

RELEVANT OPINIONS

This is a warning that implied that some of them were guilty of doing it. Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to the Truth. (A.T. Robertson) The wisdom of this world has its uses within its own sphere, but it is no help to the understanding of the things of God. It is a hindrance which must be removed ere we can learn the Divine wisdom. (H. Bremner) Those who follow human wisdom exalt human masters at the expense of God’s glory, and there are teachers who lend themselves to this error and thus build unworthily on the Christian foundation. The danger is that of self-deception, a danger natural in the case of teachers, especially if intellectual and cultured. Men must not think to be wise in both spheres; the Church’s wise are the world’s fools, and vice versa. The philosophy of the times must be renounced by the aspirant to Christian wisdom. (W. Nicoll)

Paul warns his readers of self-deception, which he says is actually occurring in the Corinthian church. Paul intends to alert readers to the danger of falling away from the true teaching of God’s Word. Self-deception occurs when a person tries to justify his thoughts, words, and actions and refuses to admit that he is wrong. (S. Kistemaker) Do not be led away from the truth and simplicity of the gospel by pretenders to science and eloquence, by a show of deep learning, or a flourish of words by rabbis, orators, or philosophers. (M. Henry) Paul specifies that the wisdom that seduces the believers has its origin in this age. The wisdom of the world manifests itself in people who want to be independent, govern their own lives, and manage their own

affairs rather than submit to the lordship of Christ. (S. Kistemaker) The danger is “among you” and does not come from outsiders who might deceive them. (D. Garland)

1 Cor. 3:18 Let no one (Subj. Nom.) deceive (ἐξαπατάω, PAImp.3S, Static, Entreaty; seduce, self-deception) himself (Acc. Dir. Obj.; by accepting any number of pseudo-spiritual systems, such as spirituality by witnessing, following taboos, or exhibiting tongues and other temporary *sign gifts*); if (protasis, 2nd class condition, “but he’s not”) anyone (Subj. Nom.) seems (δοκέω, PAI3S, Customary; has the reputation or appearance, assumes) to be (εἶμί, PAInf., Customary, Inf. as Dir. Obj. of Verb) wise (Pred. Nom.) among you (Dat. Accompaniment) in this (Dat. Spec.) age (Loc. Time; during the Church Age dispensation, by the world’s standards), let him become (γίνομαι, AMImp.3S, Culminative: *by his own devices*, Permission, Deponent) a fool (Pred. Nom.; renounce his dependence upon the world’s wisdom; suffer under *intensive* discipline), so that (purpose) he might become (γίνομαι, AMSubj.3S, Culminative, Potential, Deponent) wise (Pred. Nom.; obtain God’s true wisdom; utilize the rebound technique and enter the protocol plan again).

BGT

Μηδείς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός.

VUL

nemo se seducat si quis videtur inter vos sapiens esse in hoc saeculo stultus fiat ut sit sapiens

LWB 1 Cor. 3:19 For the wisdom [human system of works] of this world is foolishness before God. Indeed, it has been written: “Since He [God the Father] always traps the clever in their craftiness.”

KW 1 Cor. 3:19 For the wisdom of this world system is foolishness as God looks at it. For it has been written and is at present on record, He catches those who are wise in their false wisdom,

KJV 1 Cor. 3:19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

TRANSLATION HIGHLIGHTS

Paul says the human system of works, masquerading as wisdom, is (Descriptive Present tense) foolishness before God. This human system of works has its source in satan’s cosmic system of evil, so of course it is false and utterly ridiculous to God. Indeed, it was written (Intensive

Perfect tense) in Job 5:13 that He (God the Father) always catches in a trap (Gnomic Aorist tense) those who are considered astute and experienced in their cunning trickery. False teachers, whether believers or unbelievers, never get away with anything.

RELEVANT OPINIONS

Gnosis in the left lobe is receptive comprehension, academic knowledge that is not usable for application to life. A believer may be able to quote many verses or talk at length about many Biblical subjects, but if his knowledge is only gnosis, it is not edifying. Academic arrogance can exist in theology as easily as in any other field of learning. The application of gnosis doctrine is misapplication, and true doctrines misapplied generate legalism, inflexibility, insensitivity, and intolerance, compounding arrogance. (R.B. Thieme, Jr.) The proud man, conceited of his own wisdom and understanding, will undertake to correct even divine wisdom itself, and prefer his own shallow reasonings to the revelation of infallible truth and wisdom. (M. Henry)

1 Cor. 3:19 **For** (explanatory) **the wisdom** (Subj. Nom.; human system of works) **of this** (Gen. Spec.) **world** (Adv. Gen. Ref.; *cosmos diabolicos*) **is** (εἰμί, PAI3S, Descriptive) **foolishness** (Pred. Nom.) **before** (comparative: in the judgment of, along side of) **God** (Dat. Ref.). **Indeed** (subordinate conj.), **it has been written** (γράφω, Perf.PI3S, Intensive; in Job 5:13 from the LXX): **"since He** (Subj. Nom.; God the Father) **always traps** (δράσσομαι, PMPTc.NMS, Gnomic, Causal, Deponent; catches) **the clever** (Acc. Dir. Obj.; learned, experienced, astute) **in their** (Poss. Gen.) **craftiness** (Loc. Sph.; cunning, trickery)".

BGT

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν. γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν·

VUL

sapientia enim huius mundi stultitia est apud Deum scriptum est enim comprehendam sapientes in astutia eorum

LWB 1 Cor. 3:20 And again: "The Lord [Jesus Christ] always knows the motives of the clever [pseudo-spiritual], that they are empty."

KW 1 Cor. 3:20 And again, The Lord knows the reasonings of those who are wise, that they are futile reasonings.

KJV 1 Cor. 3:20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

TRANSLATION HIGHLIGHTS

It is also written in Psalm 94:11 that the Lord Jesus Christ always knows (Gnomic Present tense) the thoughts and reasonings of the astute and experienced ones. The pseudo-spirituality of the false teachers, as well as apostate and reversionistic believers, is not hidden from the Lord. He knows their motives are (Descriptive Present tense) futile and worthless. The Greek word “mataiotes” refers to a person who has no doctrine in his soul, therefore his mind sucks-in every form of nonsense imaginable like a vacuum cleaner. This sorry state of affairs applies to believers as well as unbelievers.

RELEVANT OPINIONS

God has a perfect knowledge of the thoughts of men, the deepest thoughts of the wisest men, their most secret counsels and purposes: nothing is hidden from him, but all things are naked and bare before him. And He knows them to be vanity. The thoughts of the wisest men in the world have a great mixture of vanity, of weakness and folly, in them; and before God their wisest and best thoughts are very vanity, compared, I mean, with His thoughts of things. (M. Henry)

1 Cor. 3:20 And (continuative) again (Adv. Continuation; once more, in Psalm 94:11): “The Lord (Subj. Nom.; Jesus Christ) always knows (γινώσκω, PAI3S, Gnomic) the motives (Acc. Dir. Obj.; thoughts, opinions, reasonings) of the clever (Poss. Gen.; pseudo-spiritual, experienced, learned), that (continuative) they are (εἰμί, PAI3P, Descriptive) empty (Pred. Nom.; vain, worthless, futile, a vacuum).”

BGT

καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι.

VUL

et iterum Dominus novit cogitationes sapientium quoniam vanae sunt

LWB 1 Cor. 3:21 Therefore, stop boasting in men [don't follow personalities], for everything [the wealth of Bible doctrine] is yours:

KW 1 Cor. 3:21 Wherefore, let no one continue to be boasting in men, for all things are yours,

KJV 1 Cor. 3:21 Therefore let no man glory in men. For all things are yours;

TRANSLATION HIGHLIGHTS

Because the Lord knows all about the motives of men, Paul says we should not boast (Imperative Prohibition) in them. We should not follow the latest affable personality nor put our trust in anything human, because the wealth of Bible doctrine is (Dramatic Present tense) ours. Since we have absolute truth, why would we want to follow the latest inventions of a mere man?

RELEVANT OPINIONS

Since satan is making use of many good things to cover his evil purpose, the child of God must, for the present, discern the hidden evil and in loyalty to his Lord reject everything that may further the workings of satan. (L.S. Chafer) All faithful ministers are serving one Lord and pursuing one purpose. They were appointed of Christ, for the common benefit of the church. (M. Henry) There are not a few in all congregations who accept doctrines simply because of the strong sympathies they have with the preacher. Paul seems to have thought of these when he wrote this chapter. He alludes to the men in the Church at Corinth who had been taken more with the teachers than with their doctrines. (F.W. Farrar)

1 Cor. 3:21 Therefore (inferential), stop boasting (καυχάομαι, PMImp.3s, Static, Prohibition, Deponent) in men (Prep. Loc.; don't follow personalities, don't put your trust in anything human), for (explanatory) everything (Subj. Nom.; the wealth of Bible doctrine) is (εἰμί, PAI3S, Dramatic) yours (Poss. Gen., Attributive):

BGT

ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,

VUL

itaque nemo gloriatur in hominibus omnia enim vestra sunt

LWB 1 Cor. 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things which are present, or things which are coming: all are yours,

KW 1 Cor. 3:22 Whether Paul or Apollos or Cephas or the existing order of material things or life or death or present things or things about to come, all belong to you,

KJV 1 Cor. 3:22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

TRANSLATION HIGHLIGHTS

Don't even set your eyes on these three men: Paul, Apollos, or Cephas. Neither set your eyes on the world, life, death, your escrow blessings in time, nor your escrow blessing in eternity. Those blessings which are imminent (Dramatic Perfect tense) and those which are distributed in eternity (Futuristic Present tense) also belong to us, but we should not focus on them as priorities. Things that are impending and things that are destined, outside the realm of blessings, are also ours, but should not be the object of our focus.

The "all things" which are ours includes every category of Bible doctrine, as well as all pastors and teachers given to us by God. While I do not subscribe to "church hopping," jumping from one church to another without learning anything of value, I also do not subscribe to staying for decades under the same pastor-teacher without at least listening or reading the studies of others.

To assume that one pastor or teacher has everything you need to know about the Bible in this lifetime is to virtually deny the work of the Holy Spirit in the lives of other pastors and teachers. Due to changes in geographical location, changes in spiritual growth, and seminary education, I have personally sat under the ministry of several pastors. I wouldn't trade any of them for staying under one man.

RELEVANT OPINIONS

Also the kosmos (the world itself), the processes of living and dying, the present and the future - are all to be viewed in relationship to God's purposes and plans for His redeemed people. (F. Gaebelin) Paul is saying, "Why do you limit yourselves by claiming that you belong to a particular teacher? Do you not realize that all teachers, yea all things that are, belong to you in Christ?" So far from enriching themselves by staking their claim to exclusive rights in one teacher, the Corinthians were impoverishing themselves. They were cutting themselves off from the treasures that were really theirs. (L. Morris)

1 Cor. 3:22 whether (concessive conj.; don't even set your eyes on these three men) Paul (Pred. Nom.), or (conj.) Apollos (Pred. Nom.), or (conj.) Cephas (Pred. Nom.), or (conj.) the world (Pred. Nom.), or (conj.) life (Pred. Nom.), or (conj.) death (Pred. Nom.), or (conj.) things which are present (ἐνίστημι, Perf.APtC.NNP, Dramatic, Attributive; impending, imminent, escrow blessings in time), or (conj.) things which are coming (μέλλω, PApTc.NNP, Futuristic, Attributive; destined, intended, escrow blessings in eternity): all (Subj. Nom.) are (ellipsis, verb supplied) yours (Poss. Gen.),

BGT

είτε Παῦλος είτε Ἀπολλῶς είτε Κηφᾶς, είτε κόσμος είτε ζωὴ είτε θάνατος, είτε ἐνεστῶτα είτε μέλλοντα· πάντα ὑμῶν,

VUL

sive Paulus sive Apollo sive Cephas sive mundus sive vita
sive mors sive praesentia sive futura omnia enim vestra sunt

LWB 1 Cor. 3:23 And you are Christ's and Christ is God's [the Father].

KW 1 Cor. 3:23 And as for you, you belong to Christ and Christ belongs to God.

KJV 1 Cor. 3:23 And ye are Christ's; and Christ is God's.

TRANSLATION HIGHLIGHTS

The possessive genitives could be translated "belongs to" as Kenneth Weust did in his literal, expanded translation, but the possessive makes sense just as well with an apostrophe.

RELEVANT OPINIONS

They live for Christ, whose they are and whom they serve, and not for parties within the church. As a body they all belong to Christ. With this summary, Paul effectively puts an end to the factionalism in the church. (S. Kistemaker) It was also necessary to say that Christ was God's. This last phrase does not contradict the doctrine of the Trinity. After all, Christ is the Son of the Father, and this expresses some sort of subordination. The subordination is functional or "economic" as some theologians call it, not essential. (G. Clark)

1 Cor. 3:23 and (connective) you (Subj. Nom.) are (ellipsis, verb supplied) Christ's (Poss. Gen.) and (connective) Christ (Subj. Nom.) is (ellipsis, verb supplied) God's (Poss. Gen.; the Father's).

BGT

ὁμοίως δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.

VUL

vos autem Christi Christus autem Dei

Chapter 4

LWB 1 Cor. 4:1 So let a man consider us [those in positions of authority] as servants [ministers] of Christ and stewards [administrators] of the mysteries [hidden doctrines] of God.

KW 1 Cor. 4:1 In this manner let a man measure and classify us, as servants of Christ and as those who have been entrusted with the mysteries of God and their disposition.

KJV 1 Cor. 4:1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

TRANSLATION HIGHLIGHTS

Paul asks us (Imperative of Entreaty) to consider (Customary Present tense) those men in positions of authority as ministers of Christ and trustees of the concealed doctrines of God. By ministers, Paul means attendants or helpers of Christ. By trustees, he means competent administrators of this dispensation, those who teach the hidden, concealed doctrines of God.

Now I know some of you have heard well meaning, but misguided, people who do not accept God's dispensational programs throughout history. Some of them have gone so far as to say "dispensation" is not even a word in the Bible. Wrong. It is found here and in other places in the Latin: dispensatores. It is not possible to correctly interpret enormous portions of Scripture (eschatology, pneumatology) without adhering to some form of dispensational theology. In this verse, Paul functions as the revelator of the dispensation of the grace of God for Church Age believers. Other pastors and teachers followed his lead in subsequent history, up to this day.

RELEVANT OPINIONS

By stewards Paul is not suggesting that apostles should be ecclesiastical administrators, but emphasizing the need to be absolutely trustworthy. (D. Guthrie) "Ministers" is not "diakonos" as in 3:5, but "huperetes," a word which Paul uses here only. It applied originally to an "under-rower," one who rowed in the lower bank of oars on a large ship. (L. Morris) The "oikonomos" was a confidential housekeeper or overseer, commonly a slave, charged with provisioning the establishment. Responsible not to his fellows, but to the Lord, his high trust demands a strict account. (W.R. Nicoll) The higher a Roman's rank, the worse he suffered from the disease which the Greeks called hyperephania: bossiness, arrogance, the sense of innate superiority. (J.V. Balsdon) It is your duty to reduce this man's swollen pride and restore him to conformity with his best interests. (Plutarch)

The latter metaphor is a telling one. "Steward" was used of an estate manager, usually a slave who ran the house for the master, who was sometimes even an absentee landlord. According to Paul's use of the metaphor, then, even leaders are servants and have their orders. Stewards must take care how they handle their owner's property. Paul, then, was not free to proclaim the gospel in whatever form or fashion he pleased or what might please the Corinthians. A good steward is one who does what the master expects. (B. Witherington III) A minister is not to be estimated as a supernatural teacher, or a civil autocrat, or an infallible critic, but as an ambassador from Christ, who reveals to the initiated that which they could not otherwise know. (F.W. Farrar)

1 Cor. 4:1 so (correlative adv.) let a man (Subj. Nom.) consider (λογίζομαι, PMImp.3S, Customary, Entreaty, Deponent; reckon, count, look upon, classify) us (Acc. Dir. Obj.; those men in positions of authority) as (comparative) servants (Acc. Dir. Obj.; ministers, helpers, attendants, under-rowers) of Christ (Poss. Gen.) and (continuative) stewards (Acc. Dir. Obj.; trustees, competent administrators of this dispensation, house managers) of the mysteries (Adv. Gen. Ref.; hidden, concealed doctrines) of God (Poss. Gen.).

BGT

Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων θεοῦ.

VUL

sic nos existimet homo ut ministros Christi et dispensatores
mysteriorum Dei

LWB 1 Cor. 4:2 In this connection [concerning mystery doctrines], it is expected in the sphere of stewardship [those with communication gifts], that a man be found faithful [conscientious in studying and teaching the Word].

KW 1 Cor. 4:2 Under these circumstances it is further sought in stewards that a man be found to be faithful.

KJV 1 Cor. 4:2 Moreover it is required in stewards, that a man be found faithful.

TRANSLATION HIGHLIGHTS

Due to the vital importance of the mysteries of God to the Church Age believer, Paul expects (Customary Present tense) those who have the communication gifts to be good stewards. After all, pastors, teachers, and evangelists are administrators of this dispensation. The intended result (Subjunctive mood) of their communication gifts is for them to be found (Constative Aorist tense) faithful, reliable and conscientious in studying and teaching the Word of God.

RELEVANT OPINIONS

What is required of ministers is neither brilliancy, nor eloquence, nor profound knowledge, nor success, but only fidelity. (F.W. Farrar) In second-century papyri the word may often mean *assistant*, and in the Hellenistic Greek of Paul's day it can vary from *menial household servant* to *junior officer* who assists his superior ... Theissen also lists evidence for the further use of the term especially in connection with Erastus as city treasurer or city administrator ... estate manager, trustee. (A. Thiselton)

1 Cor. 4:2 In this connection (double adj. adverbs; due to the vital importance of the mysteries of God to the Church Age believer), it is expected (ζητέω, PPI3S, Customary; required, demanded) in the sphere of stewardship (Loc. Sph.; pastor-teachers, evangelists, administrators of this dispensation), that (indirect stmt.) a man (Subj. Nom., Masc.) be found (εὐρίσκω, APSubj.3S, Constative, Intended Result) faithful (Pred. Nom., Masc.; reliable, doctrinal: conscientious in studying and teaching the Word of God).

BGT

ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ.

VUL

hic iam quaeritur inter dispensatores ut fidelis quis
inveniatur

LWB 1 Cor. 4:3 But as concerns me, it is insignificant that I might be judged by you [by his own congregation] or by a human court [public opinion]; neither will I judge myself [ministerial self-evaluation].

KW 1 Cor. 4:3 But with me it is a very small thing that I am being put on trial by you by the [judicial] day of mankind. In fact, I do not even put myself on trial,

KJV 1 Cor. 4:3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

TRANSLATION HIGHLIGHTS

Paul switches the emphasis to himself. He considered it the smallest matter (Descriptive Present tense) that members of his own congregation might be (Purpose Subjunctive mood) bad-mouthing him (Constative Aorist tense). He considered it the petty activity of mere babes to be scrutinizing him, their apostle. He dismissed their nitpicking, unreasonable questions, judgmental evaluations, even their blatant sins of the tongue against him.

He also considered it of no concern that a human court, filled with unbelievers, might judge his behavior unfavorably. Humans may hold their court and render an unfavorable public opinion upon Paul, but he rests in the fact that he will be judged accurately at the Judgment Seat of Christ. Not only does he rest in this knowledge, but he also refuses to evaluate (Futuristic Present tense) his own ministry. It is impossible for a mere man, even Paul, to measure all the benefits of preaching God's Word. Any self-evaluation he might perform would be short-sighted and therefore unreliable.

RELEVANT OPINIONS

In the checklist of allegations brought against him at Corinth there was apparently the charge that he preached only an individualistic message, that is, his own version of the kerygma which, it was claimed, was at variance with the preaching of the original apostles. We may surmise, too, that a faction of the Corinthian congregation, perhaps led by a group of women prophetesses, were disputing Paul's role as the sole repository of divine truth, and claiming to have received fresh revelations from the Lord to contradict Paul's apostolic authority. (R.P. Martin) Paul is being put on trial at Corinth; his talents appraised, his motives scrutinized, his administration canvassed with unbecoming presumption. (W.R. Nicoll)

Do that which is right in quiet disregard of the state of public opinion. (C. Craig) Paul is not interested in any preliminary human sifting. He is content to await the Judge. It matters little to him whether men pass a judgment on him nor not. The Christian is to be judged by his Master. His own views on himself are as irrelevant as those of anyone else. This needs emphasis in a day when many are tempted to be introspective. Often they think that they themselves know just what their spiritual state is and just what their service for God has effected. The result may depress unduly or exalt above measure. But it is not our task to pass such judgments. We should get on with the job of serving the Lord. (L. Morris)

1 Cor. 4:3 But (adversative) as concerns me (Ethical Dat. Of Personal Rel.; Paul, "as I look at my own case"), it is (εἰμί, PAI3S, Descriptive) insignificant (Pred. Acc., relative superlative; petty, nitpicking, the smallest matter, little concern) that (indirect stmt.) I might be judged (ἀνακρίνω, APSubj.1S, Constativ, Purpose; examined, evaluated, questioned; sins of the tongue: by members of the congregation against the pastor-teacher) by you (Abl. Agency; it doesn't bother him that the Corinthians are scrutinizing him) or (connective) by a human (Descr. Gen.; as opposed to Divine) court (Abl. Agency; legal day: a metonym for *public opinion*, usually formed and dictated by unbelievers; man's day as opposed to the Lord's Day); neither (confirmatory double negative) will I judge (ἀνακρίνω, PAI1S, Futuristic; evaluate) myself (Acc. Dir. Obj.; my own ministry: it is impossible to measure all the benefits of preaching God's Word, even self-evaluation is unreliable).

BGT

ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἑμαυτὸν ἀνακρίνω.

VUL

mihi autem pro minimo est ut a vobis iudicer aut ab humano die sed neque me ipsum iudico

LWB 1 Cor. 4:4 For I am aware of nothing [legitimate criticism] against myself, but anyway, I am not declared righteous by this [lack of legitimate criticism doesn't excuse him]; on the contrary, He Who will judge me [legitimate right] is the Lord.

KW 1 Cor. 4:4 For I am conscious of not even one thing against myself, but not by this means do I stand justified. Indeed, He who puts me on trial is the Lord.

KJV 1 Cor. 4:4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

TRANSLATION HIGHLIGHTS

Paul is not conscious of (Intensive Perfect tense) any legitimate criticism against him. He isn't even sure how to go about evaluating himself effectively, so he doesn't spend valuable time on such nonsense. He knows he is not declared righteous (Dramatic Perfect tense) just because he isn't conscious of a sin; there are many types of unknown sin that he is guilty of just like the rest of us. Instead, he rests in the knowledge that the Lord Jesus Christ will judge him (Futuristic Present tense) at the Judgment Seat of Christ. The Lord is (Descriptive Present tense) the only legitimate evaluator of his person and the results of his ministry.

RELEVANT OPINIONS

Paul is not aware of any failure in his service, but he is not relying upon a clear conscience to be acquitted, absolved by God's tribunal, which alone is competent to reach a correct verdict. (D. Guthrie) Paul had a good conscience, but God might see unfaithfulness in him which his own conscience could not yet accurately detect. Much of his labour might prove 'stubble' in the testing day. (R. Jamieson) Some pastors, who enjoyed the full popularity of the world, and of the church of their day, will find that there is a wide difference between the sentence of Jesus, and the sentiments of men. Some faithful servants on the other hand, despised, misrepresented, maligned, will receive the approval of the great Investigator of the heart! (R. Govett)

Paul cares nothing for human evaluations of his conduct. Those who oppose him and condemn him are wrong, but beyond this, though not so immediately applicable to the situation, is the fact that he is the steward or servant of the Lord, and it is the Lord, not the Corinthians, who will judge his performance. Note parenthetically that "Lord" is here a predicate nominative placed before the verb. Therefore it does not have the definite article. This bears on the claim to Deity in John 1:1, which Jehovah's Witnesses deny. (G. Clark) Paul trustfully leaves everything in the hands of God who alone has competency to judge in an absolute, irrevocable sense. Neither other people's verdicts nor one's own self-awareness can penetrate unconscious motives and stance: everything, these included, are left with God. (A. Thiselton)

1 Cor. 4:4 **For** (explanatory) **I am aware of** (σύννοια, Perf.A1S, Intensive; conscious of) **nothing** (Acc. Dir. Obj.; legitimate criticism) **against myself** (Dat. Disadv., reflexive; I don't even know how to evaluate myself effectively), **but anyway** (adversative), **I am not** (neg. particle) **declared righteous** (δικαιώω, Perf.P1S, Dramatic) **by this** (Instr. Means; just because you aren't conscious of a sin doesn't mean you aren't committing one); **on the contrary** (adversative), **He** (Subj. Nom.; Jesus Christ) **Who will judge** (ἀνακρίνω, PAptc.NMS, Futuristic, Substantial; at the Judgment Seat) **me** (Acc. Dir. Obj.) **is** (εἰμί, PAI3S, Descriptive) **the Lord** (Pred. Nom.; He has the right of evaluation).

BGT

οὐδὲν γὰρ ἑμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν.

VUL

nihil enim mihi conscius sum sed non in hoc iustificatus sum
qui autem iudicat me Dominus est

LWB 1 Cor. 4:5 Therefore, stop judging anything before the time when the Lord returns [at the rapture], Who will both bring to light [reveal] the hidden thoughts [secret things] from the blackout of the soul [inner darkness], and will disclose the intents [thoughts] of our mentality; and then commendation [rewards] may be received by each person from God.

KW 1 Cor. 4:5 Wherefore, stop exercising censorious judgment with reference to anything before the epochal, strategic season, until that time whenever the Lord may come, who will both turn the light on the hidden things of the darkness and bring out into the open the counsels of the hearts. And then to each one there shall come his praise from God.

KJV 1 Cor. 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

TRANSLATION HIGHLIGHTS

Since the Lord is the only rightful judge of men and ministries, Paul says we should never (Imperative of Prohibition) judge anything (Gnomic Present tense) before the time (at the rapture) when (Temporal Participle) He returns (Culminative Aorist tense). Why wait? Because He will uncover (Predictive Future tense) the inward thoughts, the acts and motives concealed in the inner recesses of our minds. In many cases, He will reach into the blackout of the apostate and reversionist's soul and bring forth from the depths things which no man can know. This will not be a pleasant display of the truth, but it will be a thorough display, and one that only omniscience can perform.

The Lord will bring to light (Predictive Future tense) the purposes and counsels from the mentality of the mature believer's soul as well. At that time, at the Judgment Seat of Christ, we will receive (Predictive Future tense) approval, rewards and blessings for eternity according to what each of us has done on earth in the filling of the Spirit. In other words, we will each receive what is due to us from the ultimate source of God. Believers with blackout of the soul will receive next to nothing, except their resurrection bodies; believers who have grown in grace and knowledge will receive their escrow blessings which were prepared for them in eternity past. Paul uses the Potential Indicative mood, because rewards are not guaranteed for everyone; there are experiential qualifications that must have been met in order to receive these blessings.

RELEVANT OPINIONS

This passage does not say that anyone who has believed on Christ shall be with Christ and be honored by Him. Having fellowship with Christ and being honored by Him are benefits conferred only upon those Christians who serve and follow Him. (J. Dillow) The secrets hidden in the darkness are not necessarily evil things, but things impenetrable to the present light. Then He will make plain to men, about themselves and each other, what was dark before. The “kardia” here is the real self, the hidden or inward man, those self-communings and purposings which determine action and belong to the essence of character, known absolutely to God alone. (W.R. Nicoll)

Our commendation of our own test and judgment commonly goes along with our unreasonable applause, and always with a factious adherence to one teacher, in opposition to others that may be equally faithful and well qualified. But to think modestly of ourselves, and not above what is written of our teachers, is the most effectual means to prevent quarrels and contests, sidings and parties, in the church. (M. Henry) It may be well to judge ourselves severely, since our tendency is to take too favourable a view of our own conduct. We may acquit ourselves when we ought to condemn ourselves. Implicit faith cannot be reposed in the voice of conscience; it may be perverted. Our judgment of ourselves should command our confidence only when we feel sure that our judgment agrees with God’s judgment. (E. Hurndall)

1 Cor. 4:5 Therefore (inferential), stop (neg. particle) judging (κρίνω, PAImp.2P, GnomiC, Prohibition) anything (Acc. Dir. Obj.) before the time (Adv. Gen. Time) when (double temporal particles) the Lord (Subj. Nom.) returns (ἔρχομαι, AASubj.3S, Culminative, Temporal, Deponent; at the Rapture), Who (Subj. Nom.) will both (adjunctive) bring to light (φωτίζω, FAI3S, Predictive; reveal, uncover) the hidden thoughts (Acc. Dir. Obj.; inward, secret things) from the blackout of the soul (Abl. Source; inner darkness, the acts and motives concealed in the inner recesses of a person’s mind), and (connective) will disclose (φανέρωσις, FAI3S, Predictive; bring to light) the intents (Acc. Dir. Obj.; thoughts, purposes, counsels) of our (Poss. Gen.) mentality (Abl. Source; right lobe of the soul); and (continuative) then (temporal) commendation (Subj. Nom.; approval, reward, escrow blessings for eternity) may be received (γίνομαι, FPI3S, Predictive, Deponent, Potential Ind.) by each person (Dat. Adv.; accordingly to what is due to each one) from God (Abl. Source).

BGT

ὥστε μὴ πρὸ καιροῦ τι κρίνετε ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκοτοῦ καὶ φανερῶσει τὰς βουλάς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.

VUL

itaque nolite ante tempus iudicare quoadusque veniat Dominus
qui et inluminabit abscondita tenebrarum et manifestabit
consilia cordium et tunc laus erit unicuique a Deo

LWB 1 Cor. 4:6 Moreover, these things, brethren, I have applied towards myself and Apollos on your behalf, so that you [as students] might learn by us [as teachers] nothing [no philosophy, psychology, system of legalism] beyond what was written [in the canon of Scripture], so that not one among you becomes arrogant against [bad mouthing] another of a different kind [another minister].

KW 1 Cor. 4:6 And these things, brethren, I referred to myself and Apollos, things true of the whole class [of servants of the Lord Jesus] to which we belong, doing this for your sakes, in order that you may learn from our example not to go beyond the things that stand written, to the end that you do not bear yourselves loftily, one on behalf of one individual [teacher] as against another of a different character.

KJV 1 Cor. 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.

TRANSLATION HIGHLIGHTS

Paul applied the previous teachings and warning directly (Constative Aorist) to himself and Apollos. Paul applies everything he teaches to himself first, so that as a teacher, he might provide an example to the Corinthians, his students in the Lord. He hopes (Potential Indicative mood) his example will provide an opportunity for the Corinthians to learn (Culminative Aorist tense) nothing but the Truth. He doesn't mix human philosophy, human psychology, or any system of legalism with God's Word. All of these anthropocentric elements reach beyond what was written (Intensive Perfect tense) in Scripture, and are therefore a corrupting influence. Since he doesn't add to the Truth, he doesn't want any of them to do so either.

Paul wants the Corinthians to consider his and Apollos' case. He walks the talk and he invites them to observe their own application of what they preach. By coordinating himself and Apollos in the challenge, he effectively points to their being in accord with each other. They complement, as opposed to compete, each other. His purpose, therefore, is to prevent any of the Corinthians from becoming arrogant (Gnomic Present tense) by comparing one ministry to another ministry, in this case his and Apollos. Pastors and teachers may have different ministerial emphasis than others, and they may have differing specialities, but they are all associated with the same Lord. Differing opinions among theologians is no cause for church members to judge and malign those whom you don't agree with. Discernment is always called for, as well as investigating the truth of a doctrine or passage of Scripture, but this should be done in the filling of the Spirit, not in arrogance or conceit.

RELEVANT OPINIONS

Paul has shown the Corinthians how to keep their thoughts about men within the lines marked out in Scripture. (W.R. Nicoll) There were Gnostics and spiritists at Corinth for whom the revelations which they themselves received took precedence over the written word. Hence the paraphrase that they should “live according to Scripture.” (C. Craig) Party spirit leads to the undue exaltation of men. The head of a faction becomes a hero in the eyes of those that belong to it. Two evil consequences follow: pride, self-sufficiency, conceit, on the one hand; undue depreciation of others and boasting against them, on the other hand. Against this hateful spirit the apostle has already presented a variety of arguments; and while speaking chiefly of himself and Apollos, he has in reality been teaching us how to regard all the ministers of Christ. (H. Bremner) The glorying in men, undesirable in any circumstances, becomes the more pernicious because the exaltation of one set of teachers is almost invariably accompanied by mean and unjust depreciation of any who could be supposed to be their rivals. (F.W. Farrar)

Every true preacher preaches the gospel as it has passed through his own mind, and as it passes through his own mind it will, of course, be more interesting to the minds most in harmony with his own experience, capacity, and sympathies. Hence, in the Corinthian Church, those who preferred Peter’s preaching thought no one was like Peter; those who preferred Apollos’ thought there were none like him; and so with Paul. It is so now. “There is no minister like our minister; all others are grades below.” This is very false, for inasmuch as the great bulk of the community are more or less uneducated, unreflecting, and sensuous, the preacher who approximates most to their type of mind will attract the largest crowd and get the loudest hosannas. But is he on that account superior to others? By no means. Thus it is that some of the most inferior preachers are over-rated and the most elevated and devoted downgraded; whereas all true ministers are servants of Christ, the stewards of the mysteries of God, and as such should be honored. (J. Exell)

To such extravagance of self-satisfaction and conceit in their new teachers have the Corinthians been carried, that one would think they had dispensed with the apostles and entered already on the Messianic reign. In comparison with them, Paul and his comrades present a sorry figure, as victims marked for the world’s sport, famished, beaten, loaded with disgrace, while their disciples flourish! (W.R. Nicoll) In a worldly church, people are more important than God. In a worldly church, status is more important than service. In a worldly church, privilege produces pride instead of thanksgiving. In a worldly church, prosperity is the measure of success. Material success, political power, intellectual acceptance – all are symptoms of prosperity theology, both ancient and modern. (D. Mitchell) The Corinthians are perilously self-satisfied. They think they have already ‘arrived’ while the apostles still struggle! (D. Guthrie)

1 Cor. 4:6 **Moreover** (continuative), **these things** (Acc. Dir. Obj.), **brethren** (Voc. Address), **I have applied** (μετασχηματίζω, AAIS, Constative; transferred) **towards myself** (Acc. Gen. Ref.) **and** (connective) **Apollos** (Acc. Gen. Ref.) **on your behalf** (Acc. Adv.), **so that** (purpose) **you might learn** (μανθάνω, AASubj.2P, Culminative, Potential; as students, by considering our case) **by us** (Instr. Means; by our example as teachers) **nothing** (neg. particle as Dir. Obj.; no human

opinions, philosophies or systems of legalism) **beyond what** (Adv. Gen. Ref.) **was written** (γράφω, Perf.PI3S, Intensive; contained in the canon of Scripture), **so that** (purpose) **not** (neg. particle) **one** (Subj. Nom.) **among you** (Gen. Assoc.) **becomes arrogant** (φυσιώω, PPI2P, Gnostic; conceited) **against another of a different kind** (Acc. Rel., reciprocal; one who holds a differing philosophy or opinion; comparing Paul's ministry with Apollos' ministry is a definite no-no).

BGT

Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἑμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τὸ Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου.

VUL

haec autem fratres transfiguravi in me et Apollo propter vos ut in nobis discatis ne supra quam scriptum est unus adversus alterum infletur pro alio

LWB 1 Cor. 4:7 For who considers you superior [distinguished above others]? And what do you possess that you have not received? Moreover, if you indeed received it, why do you continue [in ego lust] as though you did not receive it?

KW 1 Cor. 4:7 For who makes a distinction between you and others? And what do you have which you did not receive? But since you also received it, why are you boasting as though you did not receive it?

KJV 1 Cor. 4:7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

TRANSLATION HIGHLIGHTS

Paul asks a series of sarcastic and pointed questions. Who thinks they are distinguished (Descriptive Present tense) above others? In other words, “Who do you think you are and what makes you think you are so special?” What exactly do you possess (Durative Present tense) that you ultimately did not receive (Culminative Aorist tense)? And if you acknowledge that you did receive it (Dramatic Aorist tense), then why are you continually boasting (Iterative Present tense) as if you did it on your own, as if you did not receive (Dramatic Aorist tense) it? What makes you so special?

This series of questions should hit the Arminian, who lives under the illusion that his free will made the difference between eternal life and eternal damnation, right square in the eyes. Unfortunately, those who hold to this view are not usually swayed by its truth. They have a higher view of man's ability and a lower view of God's sovereignty than Scripture allows. I've even heard arguments that because the Active voice rather than the Passive voice is used, then the word “received” should be translated “grasped” or “obtained.” So what they are saying is:

“So you think you are superior, do you? And what do you possess that you did not yourself grasp? Moreover, if you indeed grasped it yourself, why do you continue to boast as though you did not grasp it yourself?” The nonsense of this translation, essentially human viewpoint, should be obvious to all.

RELEVANT OPINIONS

One is immediately struck by the sarcasm, irony, and biting tone of much of this chapter. “What makes you think that you are so special that you should be judging God’s agents?” (B. Witherington III) Paul asks them the most pertinent and basic of all questions. “What do you possess,” he said, “that you did not receive?” In this single sentence Augustine saw the whole doctrine of grace. At one time Augustine had thought in terms of human achievement, but he came to say, “To solve this question we laboured hard in the cause of the freedom of man’s will, but the grace of God won the day.” No man could ever have won his own salvation; a man does not save himself, he is saved. (W. Barclay) This glorification and depreciation of rival views and rival teachers sprang from unwarrantable arrogance. It involved a claim to superiority, and a right to sit in judgment, which they did not possess. Even supposing that you have some special gift, it is a gift, not a merit, and therefore it is a boon for which to be thankful, not a pre-eminence of which to boast. (F.W. Farrar)

Paul removes everything from the realm of free choice, precisely so as not to leave any place for merits. (J. Calvin) This applies to positional truth only, not experiential truth. [personal] Paul’s overarching doctrine of divine sovereignty is precisely what can prompt him to ask the Corinthians this question. (D.A. Carson) Spiritual satiety is a sign of arrested growth. Paul was given to understand, by some Corinthians, that they had outgrown his teaching ... having surely entered the promised kingdom and secured its treasures. (W.R. Nicoll) In Augustine’s book *The Predestination of the Saints* he admits that at one time he held the erroneous view that it is within our power, having heard the gospel, to assent to it. But afterwards he says he was convinced by these words of Paul, so as to change his mind: What do you have that you have not received? Accordingly he concludes that both the beginning and the perfection of faith are the gift of God, since it is not in our power even to think anything good, which however is much less than to believe. (J. Calvin)

1 Cor. 4:7 **For** (explanatory, beginning a succession of steps) **who** (Subj. Nom.) **considers you** (Acc. Dir. Obj.) **superior** (διακρίνω, PAI3S, Descriptive, Interrogative Ind.; distinguished above others)? **And** (continuative) **what** (Acc. Dir. Obj.) **do you possess** (ἔχω, PAI2S, Durative, Interrogative Ind.) **that** (Acc. Gen. Ref.) **you have not** (neg. particle) **received** (λαμβάνω, AAI2S, Culminative)? **Moreover** (inferential), **if** (protasis, 1st class condition, “and you did”) **you indeed** (emphatic) **received** (λαμβάνω, AAI2S, Dramatic) **it** (ellipsis, Dir. Obj. supplied), **why** (interrogative) **do you continue boasting** (καυχάομαι, PMI2S, Iterative, Deponent; ego lust and legalism expressed verbally) **as though** (comparative) **you did not** (neg.

particle) **receive** (λαμβάνω, AAPTc.NMS, Dramatic, Concessive)
it (ellipsis, Dir. Obj. supplied)?

BGT

τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

VUL

quis enim te discernit quid autem habes quod non accepisti
si autem accepisti quid gloriaris quasi non acceperis

LWB 1 Cor. 4:8 Are you already fully content [satiated]? Are you already spiritually prosperous, reigning like kings without us [surpassing their teachers in such short time]? (As a matter of fact, I truly wish you did reign [but I know you aren't even close], so that we might also reign together [share in your blessings] with you).

KW 1 Cor. 4:8 Already have you become completely satiated with the result that your state of complete satisfaction persists through present time? Already did you become wealthy? Without us did you enter that new state of being in which you reign as kings? However, I wish indeed that you did reign as kings, in order that, as for us also, we might reign as kings with you,

KJV 1 Cor. 4:8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

TRANSLATION HIGHLIGHTS

Paul continues by asking more sarcastic questions: Are you (Descriptive Present tense) Corinthians already filled up to the point of overflowing (Intensive Perfect tense) with spiritual blessings? The word Paul uses here is that used to describe a critical spectator in the stands of the coliseum who ought to be a gladiator in the arena. In a subtle way, Paul is accusing the Corinthians of being useless and troublesome spectators, as opposed to participants in the spiritual battle before them. The word is also used to describe Epicureans who are reclining at leisure on a couch, gorged with food and over-indulged with wine.

Have you already reached spiritual maturity (Culminative Aorist tense), reigning like spiritual kings (Ingressive Aorist tense) without your teachers? In other words, have they become so spiritually rich and generous in such a short time, that they have attained the pinnacle? And were they able to do this by leap-frogging the spiritual efforts of their teachers, leaving them far behind? Then, perhaps with tongue in cheek or perhaps in all seriousness, Paul says he truly wishes they did reign as spiritual kings (Dramatic Aorist tense). Because if they did, Paul and Apollos, who have invested so much time and effort in their wellbeing, might be able to reign (Dramatic Aorist tense) with them.

He uses the Potential Subjunctive mood because he knows that sharing in their blessing by association is not a guarantee; it is only a possible outcome, if they adhere to God's protocol

plan. Paul knows they aren't even close to spiritual maturity, which is why this is such a sarcastic statement. But there is another side to Paul which would be overjoyed to see them progress spiritually to the extent that they imagine they have progressed. Behind this line of questioning is the fact that the Corinthians have not accurately evaluated themselves spiritually.

RELEVANT OPINIONS

Paul is saying that the Corinthians have gotten something in advance of and without the the help of their "father". Their pneumatic eschatology perhaps led them to think they already reigned through the Spirit and were sages, having achieved kingdom status, and were full of sophia wisdom. (B. Witherington III) You are so puffed up with your favorite teachers, and your own fancied attainments in knowledge through them, that you feel like those who are filled full at a feast, or as a rich man glorying in his riches; so you feel you can now do without us, your first spiritual fathers. (R. Jamieson)

Moffatt appositely cites the Stoic catch-cry (taught by Diogenes), "I alone am rich, I alone reign as king." Far from the Corinthians having progressed in the Christian faith, they were approximating to the Stoic idea of self-sufficiency. (L. Morris) Paul seems to say to these conceited teachers that they were so great that they did not require such services as his. We scarcely know of a more effective way of treating vanity than by sarcasm. Treat the vain, swaggering man before you, not according to your judgment of him, but according to his estimate of himself. Speak to him as one as stupendous as he believes himself to be, and your irony will stab him to the quick. Sarcasm is often the instrument of a great manly soul when roused into indignation. (J. Exell)

1 Cor. 4:8 Are you (εἰμί, PAI2P, Descriptive, Interrogative Ind.) already (temporal adv.; keen irony, sarcasm) fully content (κορέννυμι, Perf.PPtc.NMP, Intensive, Attributive; satiated, gorged, over-indulged, filled with enough; description of a critical spectator in the stands who ought to be a gladiator in the arena)? Are you (ellipsis, verb supplied) already (temporal adv.) spiritually prosperous (πλουτέω, AAI2P, Culminative, Ingressive: "have you become"; spiritually rich and generous; human success does not equal spiritual success), reigning like kings (βασιλεύω, AAI2P, Culminative; unfulfilled wish, self-deception) without us (Gen. Assoc.; pure irony: surpassing even their teachers in such short time)? [As a matter of fact (emphatic conj.), I truly (emphatic particle; and sarcastically) wish (verbal particle; unattainable at this juncture, ironic idiom: "you're not even close") you did reign (βασιλεύω, AAI2P, Ingressive), so that (result) we (Subj. Nom.; Paul & Apollos) might also (adjunctive) reign together (συμβασιλεύω, AASubj.1P, Dramatic, Potential; share in their blessing by association) with you (Dat. Assoc.)].

BGT

ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν.

VUL

iam saturati estis iam divites facti estis sine nobis
regnastis et utinam regnaretis ut et nos vobiscum regnaremus

LWB 1 Cor. 4:9 For I conclude that God [the Father] brought us forth [in the middle of the arena], the last apostles [an office that will no longer be needed in the near future], to be sentenced to death [like gladiators in the ring], so that we might become a spectacle to the world [unbelievers] and to angels and to men [carnal believers].

KW 1 Cor. 4:9 For it seems to me that God exhibited us, the apostles, as those who in the eyes of men are the most inferior in the scale of human existence, as men doomed to die, because we were exhibited as a spectacle to be gazed at and made sport of by the universe, both by angels and by men.

KJV 1 Cor. 4:9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

TRANSLATION HIGHLIGHTS

Paul concludes (Static Present tense) that God brought the apostles into existence (Culminative Aorist tense) as gladiators in the middle of the arena. Once the battle in the arena was fought, the church formed, and the canon of Scripture completed, the office ceased to exist. Paul and his fellow apostles were to be the last of their kind. The office of apostle was no longer needed and was sentenced to death in the arena, like doomed gladiators in the ring, who would say *morituri salutamus*, (those who are about to die, salute you).

The purpose for bringing the office of apostle into existence and then removing it from history was so they might (Deliberative Optative mood) become a spectacle (Tendential Imperfect tense) to the unbelieving world, to angels who are constantly observing the human race, and as a corrective reminder to carnal believers. The apostles did have far reaching, visible and invisible impact to all three groups of people. They were indeed under observation as in a gladiatorial arena while the church was being formed.

RELEVANT OPINIONS

Angels observing human beings will witness proof after proof of satan's own culpability and proof after proof of God's perfect justice and grace. The appeal trial of satan is coterminous with human history. In human history God is duplicating every situation that satan used as a basis for argument and objection in his prehistoric trial. Apparently a major issue in that trial was the concept of suffering. The two categories of evidence testing, as the final stage of Christian suffering for blessing, correspond to satan's major lines of argument, and the mature believer's

utilization of divine assets to pass evidence testing totally demolishes the devil's case. (R.B. Thieme, Jr.) If Paul was looking for the right "career choice," he would never have gone to Corinth. (D. Mitchell) Paul introduces the metaphor of a great pageant, in which criminals, prisoners, or professional gladiators process to the gladiatorial ring, with the apostles bringing up the rear as those who must fight to the death. (A. Thiselton)

1 Cor. 4:9 **For** (explanatory) **I conclude** (δοκέω, PA11S, Static; suppose) **that** (indirect stmt.; in my opinion) **God** (Subj. Nom.; the Father) **brought us** (Acc. Dir. Obj.; gladiator apostles in the middle of the arena) **forth** (ἀποδείκνυμι, AA13S, Culminative; produced, proclaimed), **the last** (Acc. Extent of Time) **apostles** (Acc. Appos.; an office that will no longer be needed in the near future), **to be** (consequential) **sentenced to death** (Adv. Acc.; like doomed gladiators in the ring, who would say *morituri salutamus*), **so that** (purpose) **we** (apostles) **might become** (γίνομαι, Imperf.AOpt.1P, Tential, Deliberative, Deponent) **a spectacle** (Pred. Nom.; under observation, theatre; having far-reaching, invisible impact) **to the world** (Dat. Interest; unbelievers) **and** (connective; adjunctive: "both") **to angels** (Dat. Interest; angels constantly observe the human race) **and to men** (Dat. Interest; carnal believers).

BGT

δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.

VUL

puto enim Deus nos apostolos novissimos ostendit tamquam morti destinatos quia spectaculum facti sumus mundo et angelis et hominibus

LWB 1 Cor. 4:10 We [gladiator apostles] are foolish on behalf of Christ, but you [Corinthian spectators] are wise [sanctified sarcasm] in Christ; we [gladiators] are weak, but you [spectators] are strong; you [spectators] are honored, but we [gladiators] are dishonored.

KW 1 Cor. 4:10 As for us, fools are we on account of Christ. But as for you, you are members of the intelligentsia in your union with Christ. As for us, we are those who are frail and infirm. But as for all of you, you are those who are mighty. As for all of you, you are those who are illustrious, honorable, held in esteem by others. But as for us, we are those whom no one respects.

KJV 1 Cor. 4:10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.

TRANSLATION HIGHLIGHTS

Paul makes three antithetical comparisons (teaching, demeanor, worldly position] between the apostles appointed by God and the self-appointed wise men of Corinth. In his sarcastic manner, he says we gladiator apostles are foolish teachers on behalf of Christ, while the Corinthians spectators are wise teachers. The gladiator apostles are weak in demeanor, while the spectators are strong in demeanor. The spectators are honored by the world, but the gladiator apostles are despised by the world.

RELEVANT OPINIONS

Paul makes a series of contrasts between the proud Corinthians and the “dishonored” apostles – all from the warped viewpoint of the Corinthians. What a contrast: the apostles – foolish, weak, and dishonored; the Corinthians – wise, strong, and honored! (F. Gaebelein) We are under disgrace for delivering the plain truths of the gospel, and in as plain a manner: you are in reputation for your eloquence and human wisdom, which among many make you pass for wise men in Christ. (M. Henry) Irony is a keen and dangerous weapon, and should be employed with great care. A suitable weapon for the hands of Paul, not of necessity for ours. Appropriate for some occasions, but not for all. Its use should be limited. We may easily run to excess. Irony is a rather pleasant weapon to use. It may profitably be accompanied by sober argument. It should be employed in a spirit of love and with sincere desire to benefit. Not to make men ridiculous for the sake of making them so. Not for our own diversion. It should not be bitter. Paul was intensely solicitous to benefit the Corinthians; he had no pleasure in causing them pain. (E. Hurndall)

1 Cor. 4:10 We (Subj. Nom.; gladiator apostles) are (ellipsis, verb supplied; three antithesis: teaching, demeanor, worldly position) foolish (Pred. Nom.; Paul is stepping firmly down in the world) on behalf of Christ (Acc. Rel.), but (contrast) you (Subj. Nom.; spectators) are (ellipsis, verb supplied) wise (Pred. Nom.; members of the intelligensia, sensible: sanctified sarcasm) in Christ (Loc. Sph.); we (Subj. Nom.; gladiator apostles) are (ellipsis, verb supplied) weak (Pred. Nom.; helpless, frail), but (contrast) you (Subj. Nom.; spectators) are (ellipsis, verb supplied) strong (Pred. Nom.); you (Subj. Nom.; spectators) are (ellipsis, verb supplied) honored (Pred. Nom.; respected), but (contrast) we (Subj. Nom.; gladiator apostles) are (ellipsis, verb supplied) dishonored (Pred. Nom.; despised).

BGT

ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι.

VUL

nos stulti propter Christum vos autem prudentes in Christo
nos infirmi vos autem fortes vos nobiles nos autem ignobiles

LWB 1 Cor. 4:11 Up to the present hour, we [gladiator apostles] both hunger and thirst, and are dressed in rags, and are beaten, and are homeless,

KW 1 Cor. 4:11 To this very hour we are hungry and thirsty and scantily clothed and maltreated and, going from place to place, we have no fixed home,

KJV 1 Cor. 4:11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace;

TRANSLATION HIGHLIGHTS

While the Corinthian spectators live in peace and luxury, the gladiator apostles are under maximum pressure. As is customary with their lot in life, they endure hunger and thirst, they are at times almost naked (Latin: nudi) from need of new clothes, they are punched-out in fights, and are often without a place to call home. These are continuing conditions for apostles, a far cry from what the self-styled wise men in Corinth are used to.

RELEVANT OPINIONS

Verses 11-13 can be classified as “suffering for blessing” and for growth. These things bring happiness (+H) and inner peace. (R.B. Thieme, Jr.) Follow the steps of the homeless evangelist as he goes from place to place, earning his own bread while preaching the gospel, suffering many privations, exposed to many perils, and treated as the refuse of the world. No wonder if men called him a fool. Looked at from the outside, scarcely any life could appear more miserable; but all is changed when we know that it was lived “for Christ’s sake.” (H. Bremner) Victor Pfitzner and R.F. Hock stress the role of *hard manual labor* and a *low social status* determined by toiling as a leather worker or tentmaker in a small, hot workshop bent over a workbench like a slave and working side by side with slaves ... thereby being perceived by others and by himself as slavish and humiliated; of suffering the artisan’s lack of status and so being reviled and abused. (A. Thiselton)

1 Cor. 4:11 Up to (prep.) the present (temporal: until this moment) hour (Gen. Time; Paul’s status report), we (gladiator apostles under maximum pressure) both (adjunctive) hunger (πεινάω, PAI1P, Customary) and (connective) thirst (διψάω, PAI1P, Customary), and (continuative) are dressed in rags (γυμνιτεύω, PAI1P, Customary; almost naked), and (continuative) are beaten (κολαφίζω, PPI1P, Customary; punched-out, strike with a fist), and (continuative) are homeless (ἀστατέω, PAI1P, Customary; wander from place to place, uncertain dwelling, spiritual hobos),

BGT

ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν καὶ διψῶμεν καὶ γυμνιτεύομεν καὶ
κολαφίζόμεθα καὶ ἀστατοῦμεν

VUL

usque in hanc horam et esurimus et sitimus et nudi sumus et
colaphis caedimur et instabiles sumus

LWB 1 Cor. 4:12 And grow weary, constantly working [Greeks despised manual labor] with our own hands [self-supporting]; although we are continually cursed, we act graciously [relaxed mental attitude]; although we are continually persecuted, we endure it patiently [non-retaliation].

KW 1 Cor. 4:12 And we labor to the point of exhaustion, working at our trade [that of tent making] with our own hands. When insulting abuse is being heaped upon us, we invoke blessings upon those who are mistreating us. When we are being persecuted, we patiently bear it.

KJV 1 Cor. 4:12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

TRANSLATION HIGHLIGHTS

The apostles were also exhausted at the end of the day (Customary Present tense), because in part they continued to work (Iterative Present tense) to support themselves. While Paul involved himself in the pressures of the business world making and selling tents, the Greeks despised manual labor and tried to avoid it at all costs. Paul not only gloried in working for himself, but he did his work with his own hands. There was no socialism or communism in his thoughts.

When the gladiator apostles were repeatedly insulted (Iterative Present tense), they maintained a relaxed mental attitude (Customary Present tense) towards their maligners. And when they were chased down and persecuted for preaching Jesus (Iterative Present tense), they did not retaliate (Customary Present tense), but endured it patiently, suffering for blessing. The apostles passed important people tests when they were able to maintain a relaxed mental attitude during these last two trials.

RELEVANT OPINIONS

These last two testimonies are signs of Paul growing-up, facing pressures with the Bible doctrine in his soul. (R.B. Thieme, Jr.) Paul supported himself by the dreary toil and scant earnings of a tent-maker, in the express determination to be no burden upon his converts. Such conduct was more noble because all mechanical trades were looked down upon by the Greeks as a sort of banausia. And though it was repellent and mechanical work to be handling the strong-scented black goats' hair all day, yet by this labour he maintained not only himself, but also his brother missionaries. (F.W. Farrar) Putting up with or enduring persecution may nowadays suggest

harassment. But we have retained *when we are persecuted* since for Paul is probably included more than harassment. (A. Thiselton)

1 Cor. 4:12 and (continuative) grow weary (κοπιᾶω, PAI1P, Customary; exhausted at the end of the day), constantly working (ἐργάζομαι, PMPTc.NMP, Iterative, Circumstantial, Deponent; a parallel to the pressures of the business world; Greeks despised manual labor, but Paul glories in it) with our own (Dat. Poss.; no socialism or communism here) hands (Instr. Means; just to make a living); although we are continually cursed (λοιδορέω, PPPTc.NMP, Iterative, Concessive & Circumstantial; insulted, spoken evil of), we act graciously (εὐλογέω, PAI1P, Customary; relaxed mental attitude while under people testing); although we are continually persecuted (διώκω, PPPTc.NMP, Iterative, Concessive & Circumstantial; chased after), we endure it patiently (ἀνέχω, PMI1P, Customary; suffering for blessing, non-retaliation);

BGT

καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,

VUL

et laboramus operantes manibus nostris maledicimur et benedicimus persecutionem patimur et sustinemus

LWB 1 Cor. 4:13 **Although we are continually slandered, we speak words of encouragement; we have become as the rubbish [excrement] of the world, the lowest scum [not fit to live] of all, until now [the last entry in Paul's status report].**

KW 1 Cor. 4:13 When we are publicly slandered, we pleadingly admonish – I beg of you, please. We have become in the estimation of the world as the filth discarded by humanity as the result of cleansing one's self, dirt scraped off of all things, to this very moment.

KJV 1 Cor. 4:13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

TRANSLATION HIGHLIGHTS

Although the apostles were continually maligned (Iterative Present tense), they spoke encouraging words (Customary Present tense) to those who slandered them. By most Greek accounts, an apostle was (Dramatic Aorist tense) as popular as human excrement. They were the lowest form of scum alive. In fact, this Greek word points to their not being fit to live. It is an allusion to an Athenian custom of throwing certain worthless persons into the sea to appease the gods in case of famine or plague. They believed the sacrifice of these useless individuals would

wipe away the nation's guilt and remedy the misfortunes placed upon them. This pathetically low opinion of apostles by the world's standards continued right up to the last entry in Paul's status report or travel diary.

RELEVANT OPINIONS

The apostles are slandered, but they simply beseech. Such conduct did not commend itself to the Greeks. To them it was evidence of pusillanimity. (L. Morris) In an ancient city the most filthy scrapings would be encountered not in the home but in the street, probably the scrapings from everyone's shoes. Luther translates trash, and Schrage proposes dirt, mud, and excrement. (A. Thiselton)

1 Cor. 4:13 although we are continually slandered (δυσφημέω, PPPTc.NMP, Iterative, Concessive; insulted, maligned, sins of the tongue), we speak words of encouragement (παρακαλέω, PAIIP, Customary; comfort, consolation); we (apostles) have become (γίνομαι, AMIIP, Dramatic, Deponent; came into being) as (comparative) the rubbish (Pred. Nom.; refuse, excrement) of the world (Adv. Gen. Ref.), the lowest scum (Pred. Nom.; dirt, garbage; an allusion to an Athenian custom of throwing certain worthless persons into the sea in case of famine or plague, in the belief that they would wipe away the nation's guilt) of all (Gen. Comparison), until now (Adv. Gen. Time; up to this day: the last up-to-date entry in Paul's status report).

BGT

δυσφημούμενοι παρακαλούμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

VUL

blasphemamur et obsecramus tamquam purgamenta huius mundi facti sumus omnium peripsima usque adhuc

LWB 1 Cor. 4:14 I do not write these things for the purpose of shaming you, rather, as my beloved sons, for the purpose of warning [instructing] you.

KW 1 Cor. 4:14 Not as shaming you am I writing these things, but as my children, beloved ones, I am warning and admonishing you,

KJV 1 Cor. 4:14 I write not these things to shame you, but as my beloved sons I warn you.

TRANSLATION HIGHLIGHTS

Paul did not write (Epistolary Aorist tense) these things for the sole purpose of shaming (Pictorial Present tense) the Corinthians. He didn't get a perverse pleasure out of making them

miserable. Instead, he wrote to them in this manner because he considered them his sons, his students in the Word. With that relationship in mind, he is attempting to warn them (Pictorial Present tense) of their weakness and to restore them to fellowship. After that is accomplished, he hopes to transfer important doctrinal concepts to them that are needed for them to mature spiritually.

RELEVANT OPINIONS

He had not said these things with a view to covering them with shame, but rather to admonish them with paternal affection. It is indeed certain that this is the nature and tendency of a father's chastisement, to make his son feel ashamed; for the first token of a return to a right state of mind is the shame which the son begins to feel on being reproached for his fault. We must distinctly give them to know that our reproofs proceed from a friendly disposition. (Calvin) Paul's letters are real letters, not systematic theological treatises. They not infrequently contain those abrupt changes of tone and mood (as here) which are characteristic of letters. The apostle's sternness gives way to tenderness. It is criticism in love that is meant. (L. Morris) A really superior mind never likes to dwell on the infirmities of ignorance and littleness in those below him. The mountain points upward, and the higher the summit the more is it lost in the heavens. (C. Lipscomb)

1 Cor. 4:14 **I do not** (neg. particle) **write** (γράφω, PA1LS, Epistolary) **these things** (Acc. Dir.Obj.) **for the purpose of shaming** (ἐντρέπω, PAPtc.NMS, Pictorial, Purpose) **you** (Acc. Dir. Obj.), **rather** (adversative; instead), **as** (comparative; "since you are") **my** (Gen. Rel.) **beloved** (Compl. Acc.) **sons** (Acc. Gen. Ref.), **for the purpose of warning** (νουθετέω, PAPtc.NMS, Pictorial, Purpose; teaching, instructing, transferring important information) **you** (ellipsis, Dir. Obj. supplied).

BGT

Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ[ν].

VUL

non ut confundam vos haec scribo sed ut filios meos carissimos moneo

LWB 1 Cor. 4:15 For even if you have countless tutors [child-trainers] in Christ, nevertheless, you will not have many spiritual fathers. Indeed, I brought you spiritual birth in Christ Jesus through the gospel.

KW 1 Cor. 4:15 For if you may be having ten thousand tutors in Christ, yet not many fathers do you have, for in Christ Jesus through the gospel, as for myself, I begot you.

KJV 1 Cor. 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.

TRANSLATION HIGHLIGHTS

Paul says maybe (Potential Subjunctive mood) you'll have (Futuristic Present tense) innumerable Bible teachers in Christ and maybe you won't (3rd class condition), but in any case, you will not have many spiritual fathers. Paul himself fathered them in the faith (Dramatic Aorist tense), brought them spiritual birth in Christ Jesus through his preaching of the gospel.

RELEVANT OPINIONS

“Paidagogous,” translated instructors, were not teachers, but slaves, who, under the direction of fathers, superintended the welfare of the children. They did not belong to the family. (L. Morris) Paul was not being very complimentary when he referred to the other teachers as “guides.” These were not instructors, but attendants to whom small boys were entrusted in going back and forth to school. They were often quite worthless slaves. They could be changed as often as one liked, but no one else could take a father's place. (C. Craig) The pedagogue was appointed to tutor the child in proper conduct, chide him whenever necessary, guard him from danger and evil influences, and to give him an interest in correct speech, grammar, and diction. He helped a boy do his homework, nursed him when sick, and attended to his needs until the boy reached adolescence. (S. Kistemaker)

1 Cor. 4:15 For (explanatory) even if (protasis, 3rd class condition, “maybe you will, maybe you won't”) you have (ἐχῶ, PASubj.2P, Futuristic, Potential) countless (Gen. Spec.; thousands, innumerable, myriads) tutors (Acc. Dir. Obj.; child trainers, pedagogues, tutors, guardian slaves, guides) in Christ (Loc. Sph.), nevertheless (adversative; at least), you will (ellipsis of Repetition, verb supplied) not (negative particle) have (continuation of ellipsis) many (Acc. Spec.) spiritual fathers (Acc. Dir. Obj.). Indeed (subordinate conj.; certainly), I (Subj. Nom.; Paul) brought you (Acc. Dir. Obj.) spiritual birth (γεννάω, AAI1S, Dramatic; evangelized, fathered in the faith) in Christ Jesus (Loc. Sph.) through the gospel (Abl. Means).

BGT

ἐὰν γὰρ μυρίους παιδαγωγούς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.

VUL

nam si decem milia pedagogorum habeatis in Christo sed non multos patres nam in Christo Iesu per evangelium ego vos genui

LWB 1 Cor. 4:16 **Therefore I continue to urge you: become imitators [by taking in doctrine] of me.**

KW 1 Cor. 4:16 I beg of you, please, therefore, be becoming imitators of me.

KJV 1 Cor. 4:16 Wherefore I beseech you, be ye followers of me.

TRANSLATION HIGHLIGHTS

Paul invites and encourages (Iterative Present tense) the Corinthians to become (Descriptive Present tense) imitators (mimics) of him by taking in Bible doctrine every day. This imperative mood could either be an Entreaty or a Command. Paul does not mean we should imitate his personality, or even his apostolic ministry, but he does mean for us to live the spiritual life he also is attempting to live.

RELEVANT OPINIONS

Paul believes that by God's grace one can live life like Christ. This is so because Paul attests that Christ lived and died as a human being who set aside his divine prerogatives and during His time on earth acted by the power and guidance of the Holy Spirit and of God's Word, the same resources available to every believer. He lived and died in the strength of those powers of Word and Spirit available to all believers. "Mimesis" for Paul means what the word suggests: imitation without total identification. The glorious conclusion of "memesis" comes, in Paul's view, at the resurrection of believers, when they are truly conformed to the image of the Son, even in their bodies, though even then Christ remains the only Christ and Christians only become perfect likenesses. (B. Witherington III) Were Paul an ordinary man, such an exhortation would resound with arrogance; but he was a man of preeminent excellence, Christly in spirit, deportment, and ministry. There were three reasons why they should honor his remarkable request and imitate him: (1) He was a follower of Christ, (2) He was their spiritual father, and (3) He was no partisan. They had numerous instructors, but he was their father; he gave them ideas, he gave them character. (J. Exell)

1 Cor. 4:16 **Therefore** (inferential; accordingly) **I continue to urge** (παρακαλέω, PAI1S, Iterative; encouraging, inviting) **you** (Acc. Dir. Obj.): **become** (γίνομαι, PMImp.2P, Descriptive, Command or Entreaty, Deponent) **imitators** (Pred. Nom.; copies, mimics: by taking in doctrine) **of me** (Obj. Gen.).

BGT

παρακαλώ οὖν ὑμᾶς, μιμηταί μου γίνεσθε.

VUL

rogo ergo vos imitatores mei estote

LWB 1 Cor. 4:17 For this reason, I have sent Timothy [their next teacher] to you, who is my beloved and faithful student [spiritual son] in the Lord, who will remind you [review the doctrines I taught you] of my way of life in Christ, just like I teach at each assembly

[wherever two people are gathered] everywhere [the same spiritual life exists regardless of geographical location].

KW 1 Cor. 4:17 For this very reason I sent to you Timothy, who is my child, a beloved one, and one in the Lord, who is trustworthy and can be depended upon, who will bring to your remembrance my ways which are in Christ Jesus, even as in every assembly everywhere I am teaching.

KJV 1 Cor. 4:17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

TRANSLATION HIGHLIGHTS

Paul has sent (Constative Aorist tense) Timothy to Corinth to be their next student. Because he wants them to greet Timothy with open arms, he calls him his beloved and faithful student, i.e. spiritual son. His first task will be to review (Predictive Future tense) all the doctrines Paul previously taught them, particularly the ones that point to the spiritual life (protocol plan) he lives in Christ. These doctrines aren't something special or unusual by nature. They are the same ones Paul teaches (Customary Present tense) in each assembly, wherever two or more people are gathered to learn. He teaches the same doctrines and spiritual life everywhere; the same spiritual life applies no matter where the geographical location.

RELEVANT OPINIONS

He tells them of his having sent Timothy to them, to remind them of his ways in Christ, to refresh their memory as to his preaching and practice, what he taught, and how he lived among them. Note, those who have had ever so good teaching are apt to forget, and need to have their memories refreshed. The same Truth, taught over again, if it give no new light, may make new and quicker impression. He also lets them know that his teaching was the same every where, and in every church. He had not one doctrine for one place and people, and another for another. The Truth of Christ is one and invariable. What one apostle taught every one taught. (M. Henry) Paul's ways and teaching are not the same thing, but the former are regulated by the latter. (W.R. Nicoll)

1 Cor. 4:17 For this (Acc. Spec.) reason (causal, purpose conj.), I have sent (πέμπω, AAI1S, Constative) Timothy (Acc. Dir. Obj.; as their next teacher) to you (Dat. Adv.), who (Nom. Appos.) is (εἰμί, PAI3S, Descriptive) my (Gen. Rel.) beloved (Descr. Nom.) and (connective) faithful (Descr. Nom.) student (Pred. Nom.; spiritual son) in the Lord (Loc. Sph.), who (Nom. Appos.) will remind (ἀναμνησκω, FAI3S, Predictive, Purpose; review the doctrines I taught to you earlier) you (Acc. Adv.) of my (Abl. Source) way of life (Acc. Dir. Obj.; spiritual journey, path) in Christ (Loc. Sph.), just like (comparative) I teach (διδάσκω, PAI1S,

Customary) **at each** (Dat. Spec.) **assembly** (Loc. Place; wherever two people are gathered) **everywhere** (Adv. Place; the same spiritual life applies no matter where the geographical location).

BGT

διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὃς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

VUL

ideo misi ad vos Timotheum qui est filius meus carissimus et fidelis in Domino qui vos commonefaciat vias meas quae sunt in Christo sicut ubique in omni ecclesia doceo

LWB 1 Cor. 4:18 However, some [self-appointed leaders] have become arrogant as though I would never return face-to-face to you.

KW 1 Cor. 4:18 Now, on the supposition that I am not coming to you, certain ones have an inflated ego.

KJV 1 Cor. 4:18 Now some are puffed up, as though I would not come to you.

TRANSLATION HIGHLIGHTS

Paul has to admit that some of his spiritual students in Corinth have become arrogant and conceited (Ingressive Aorist tense) since he left, thinking he would never return (Static Present tense) to Corinth again. They became inflated in their opinion of themselves, thinking now that Paul was gone, they were his obvious successors. In common vernacular, Paul was out of sight, therefore out of mind. Now they could pursue their own programs of gutter nonsense, unhindered by the apostle's censure.

This is a common first step in many church splits today, which I have witnessed personally on several occasions. On one occasion, a small group of ignorant and arrogant deacons decided they had a better agenda than the pastor. They led a coalition of rebels and ousted the pastor. On another occasion, two equally qualified professors battled over the direction of a seminary and split it right down the middle. The seminary recovered in name, but not in substance. In both cases, the general population, church members and students, were the ones who suffered most.

RELEVANT OPINIONS

This is the custom of the false teachers – to take advantage of the absence of the good, that they may triumph and vaunt without any hindrance. Paul, accordingly, with the view of reproofing their ill-regulated conscience, and repressing their insolence, tells them, that they cannot endure his presence. It happens sometimes, it is true, that wicked men, on finding opportunity of insulting, rise up openly with an iron fist against the servants of Christ, but never do they come

forward ingenuously to an equal combat, but on the contrary, by sinister artifices they discover their want of confidence. (Calvin) Amongst these, presumably, were mischievous teachers, who had swelled into importance in Paul's absence, partisans who magnified others to his damage and talked as though the Church could now fairly dispense with him. (W.R. Nicoll)

1 Cor. 4:18 However (adversative), some (Subj. Nom.; not all) have become arrogant (φυσιώω, API3P, Ingressive; conceited, inflated with self-importance) as though (comparative) I would never (neg. particle) return (έρχομαι, PMPTc.GMS, Static, Concessive, Deponent, Gen. Absolute) face-to-face to you (Acc. Adv.).

BGT

ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες·

VUL

tamquam non venturus sim ad vos sic inflati sunt quidam

LWB 1 Cor. 4:19 However, I will return face-to-face to you shortly, if the Lord permits; moreover, I will bring knowledge, not according to the rhetoric of those who are arrogant, but according to power [divine ability].

KW 1 Cor. 4:19 But I will come to you shortly if the Lord wills, and I will take cognizance, not of the speech of those with an inflated ego but of their power,

KJV 1 Cor. 4:19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

TRANSLATION HIGHLIGHTS

Paul predicts that he will return (Predictive Future tense) in short time, if (maybe He will maybe He won't) the Lord permits (Potential Subjunctive mood) him to do so. And when he returns, he will bring knowledge (Predictive Future tense), but not in the fashion they are accustomed to hearing from the rhetoric of the interlopers. Paul will bring knowledge according to the power of God, speaking with divine ability as opposed to human ability. His knowledge will also have true meaning, as opposed to the false teachings of those who have arrogantly (Descriptive Present tense) assumed authority in Corinth since his departure.

RELEVANT OPINIONS

The dilemma for the Corinthians is that they associate dunamis (power) with authority, not weakness, and so for Paul to affirm his weakness is to deny his authority. (B. Witherington III) A predominant feature of Grecian character was a love for power of discourse, rather than of godliness. (R. Jamieson) Speech and power: these are by no means always associated together in the same man. Oftentimes they seem quite unable to dwell together. Speech is in inverse ratio to

power. The free talker is seldom a vigorous thinker; and the boaster can never gain any real power by his extravagances. (R. Tuck)

1 Cor. 4:19 However (adversative), I will return (ἔρχομαι, FM1S, Predictive, Deponent; make an appearance) face-to-face to you (Acc. Adv.) shortly (Adv. Time; quickly, at once), if (protasis, 3rd class condition, "maybe He will, maybe He won't") the Lord (Subj. Nom.) permits (θέλω, AASubj.3S, Futuristic, Potential); moreover (continuative), I will bring knowledge (γινώσκω, FM1S, Predictive & Effective; recognize, perceive, find out and expose), not (neg. particle) according to the rhetoric (Adv. Acc.; mere talk, eloquent speech) of those (Poss. Gen.) who are arrogant (φυσιώω, PMPTc.GMP, Descriptive, Substantival; conceited, puffed up), but (contrast) according to power (Adv. Acc.; divine ability, true meaning),

BGT

ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γινώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν·

VUL

veniam autem cito ad vos si Dominus voluerit et cognoscam non sermonem eorum qui inflati sunt sed virtutem

LWB 1 Cor. 4:20 For the kingdom [royal power] of God is not in the sphere of rhetoric, but in the sphere of power [filling of the Spirit].

KW 1 Cor. 4:20 For the kingdom of God is not in the sphere of speech but in that of power.

KJV 1 Cor. 4:20 For the kingdom of God is not in word, but in power.

TRANSLATION HIGHLIGHTS

Paul reminds them that the kingdom of God is not revealed by eloquent speech, by human empowerment, but by the power of the Holy Spirit. It is not made efficacious by human power, but by divine power. The gospel is preached, not in the sphere of human ability and trained oratory, but in the sphere of delegated, divine power. It's the power of the message, not the man.

RELEVANT OPINIONS

Christ not only tells men what they ought to do, but gives them power and strength to obey His command. (L. Morris) The gospel is power. (Rom. 1:16, 1Thess. 2:13, 1Thess. 1:5) The power of God called it into being and operates in every man who truly serves it. That Divine realm is not built up by windy words. (W.R. Nicoll) The kingdom of God here does not refer to the future

millennial kingdom but to God's present rule over His people in the church, as the context clarifies. (T. Constable)

A mere gift of fluent talk is granted to some men. It is seldom associated with vigorous mental power, and is a perilous gift because it can be so readily misused. Such speech may be pleasant to listen to, as is the murmur of a flowing stream. It may be popular; it may be exciting to mere sentiment; it may be boastful. Its influence is small and temporary. It bears very little relation to the correction of moral evils, or the culture of the godly life. Speech with power is that kind of speech which directly influences the heart and the conscience, and leads to the fuller apprehension of truth, the conviction of sin, or the discovery of neglected duty. It may comfort, instruct, counsel, or warn. (R. Tuck)

1 Cor. 4:20 for (explanatory) the kingdom (Subj. Nom.; royal power) of God (Poss. Gen.) is (ellipsis, verb supplied) not (neg. particle) in the sphere of rhetoric (Loc. Sph.; mere talk, eloquent speech), but (contrast) in the sphere of power (Loc. Sph.; divine dynasphere, filling of the Spirit).

BGT

οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει.

VUL

non enim in sermone est regnum Dei sed in virtute

LWB 1 Cor. 4:21 What do you wish? Should I return face-to-face to you with a rod [discipline and rebuke], or with virtue love, as well as a spirit of genuine humility?

KW 1 Cor. 4:21 What are you desiring? With a stick shall I come to you or in a love that has as its impelling motive the benefit of the one loved, the exercise of which love demands self-sacrifice, and in the spirit of meekness?

KJV 1 Cor. 4:21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

TRANSLATION HIGHLIGHTS

Paul asks them (Interrogative Indicative mood) what it is they preferred (Futuristic Present tense) when he returns to Corinth. Do they want (Deliberative Subjunctive mood) him to return (Culminative Aorist tense) with a rod of discipline and rebuke? The words here refer to that used frequently by the authoritarian Roman paterfamilias, as when the father had to discipline his children. Or would they prefer that he return with virtue love accompanied by a spirit of genuine humility?

RELEVANT OPINIONS

It is their own fault that he is necessitated to use severity. “It is for you,” says he, “to choose in what temper you would have me. As for me, I am prepared to be mild, but if you go on as you have done hitherto, I shall be under the necessity of taking up the rod.” By the term rod, he means severity with which a pastor ought to correct his people’s faults ... not as though the father hated the sons whom he chastises, for on the contrary the chastisement proceeds from love, but because by sadness of countenance and harshness of words, he appears as though he were angry with his son. A father always, whatever kind of look he may put on, regards his son with affection, but that affection he manifests when he teaches him pleasantly and lovingly; but when, on the other hand, being displeased with his faults, he chastises him in rather sharp terms, or even with the rod, he puts on the appearance of a person in passion. (Calvin)

There is a place for indignation and anger in the Christian witness in the world. Our Lord sometimes was constrained to use words that stung like the Roman lash. But we must note that His anger was never directed against those who had done Him a personal wrong; it was ever unselfish anger. This rod, therefore, is not a shepherd’s staff, but the schoolmaster’s whip, and Paul did not believe in sparing the rod in the raising of his children. From the way in which 2 Corinthians looks back upon painful events, we must conclude that the choice actually fell upon the rod. The factions were, in fact, to go from bad to worse. (C. Craig) Paul would rather use the art of persuasion, but he is not afraid to use the rod of discipline on his unruly and immature children if needed. (B. Witherington III) Must I come as a father who has to mete out discipline? Or will you allow this letter and Timothy’s coming to serve as the proper inducement to correcting your behavior? (G. Fee)

I suspect that all too often we evaluate our ministers using Corinthian, not Pauline, criteria. In doing so, we too, have bought into the world’s dominant vision of what it means to be wise, powerful, and of great worth, and have, like the Corinthians, made void the preaching of the cross. The wisdom of the cross is a message not about strength instead of weakness, but in fact about power through weakness, through self-sacrificial behavior, through reliance on God’s power to work through us. It is not about our human power to manipulate a situation. Until we learn the meaning of the words “when I was weak, then I was strong,” until we learn what it means to be empty of self and full of Christ, we will continue to misread Paul’s theology of leadership, status, power, and wisdom. Until then, the ekklesia (church) will continue to play the game of power politics with the ministry, an all too human and too Corinthian game indeed. (B. Witherington III)

1 Cor. 4:21 **What** (interrogative) **do you wish** (θέλω, PAI2P, Futuristic, Interrogative Ind.; want, desire)? **Should I return** (ἔρχομαι, AASubj.1S, Culminative, Deliberative, Deponent) **face-to-face to you** (Acc. Adv.) **with a rod** (Instr. Manner, Accompanying Circumstance; symbol for discipline and rebuke, used frequently by the authoritarian Roman *paterfamilias*), **or** (continuative) **with virtue love** (Instr. Manner, Accompanying Circumstance), **as well as** (enclitic particle; also, accompanied by) **a spirit** (Instr. Manner,

Accompanying Circumstance) **of genuine humility** (Descr. Gen.; gentleness)?

BGT

τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματι τε πραύτητος;

VUL

quid vultis in virga veniam ad vos an in caritate et spiritu mansuetudinis

Chapter 5

LWB 1 Cor. 5:1 News has actually been received concerning sexual immorality [of an extremely abnormal variety] among you, even such a category of sexual immorality which does not exist among the heathen, with the result that someone [a father's son] possesses [has sexual relations with] his father's wife [incestuous affair with his step-mother].

KW 1 Cor. 5:1 There is actually fornication reported to be among you, and this fornication of such a nature that it does not exist even among the Gentiles, that a certain person is possessing the wife of his father.

KJV 1 Cor. 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

TRANSLATION HIGHLIGHTS

Paul has been receiving (Iterative Present tense) periodic updates from Corinth on an extremely abnormal form of sexual immorality being committed by a member of the local church. The phrase “news having been received” is an idiom for something that has been commonly heard; everybody knows about this affair. This form of sexual immorality is so deviant that it cannot be found even among pagans in the area; even unbelievers are hesitant to speak about such a perverse situation. Someone, presumed to be a father's son, is actually having sexual relations (Pictorial Present tense) with his father's wife. This is Paul's idiomatic way of saying he is having an incestuous relationship with his step-mother, or as some more squeamish commentators prefer, his father's concubine or mistress.

RELEVANT OPINIONS

The issue here involves a wealthy family that stood to lose considerable money if the mother was allowed to remarry into another family and take her assets with her. (J.K. Chow, from Juvenal)

Another example of conceited self-satisfaction among the Corinthians is their condoning of incest, presumably on the ground of their ‘liberty’ in Christ. Corinth was notorious for its sexual licence, but this case scandalized even the pagans. (D. Guthrie) In Jewish circles, the wording ‘wife of his father’ meant stepmother. Although the woman was not biologically related to the son, yet because of her marriage vows to his father she plunged the son into sin by having sexual relations with him. God repeatedly told the Israelites, “Do not have sexual relations with your father’s wife; that would dishonor your father” (Lev. 18:8, 20:11; Deut. 22:30, 27:20). If a son purposely had sexual relations with his stepmother, the community would have to put him to death by stoning. (S. Kistemaker) If the Roman world found such a union repulsive, the biblical-Jewish tradition decisively legislates against such a possibility ... We may conclude that marriage is probable but not certain. (A. Thiselton)

The abruptness with which the subject is introduced shows the intensity of Paul’s feelings, and his indignation that he should have been left to hear of this crime by common report. Paul has no need in this instance to name his informants. Every one knew of this scandal. (J. Exell) Marriage to a man’s stepmother was forbidden in Lev. 18:8 and carried the death penalty. This relationship was also forbidden by Roman law. Though Corinthian life did not stand directly under this jurisdiction, its influence would be strong. (C. Craig) The woman was a heathen, for which reason he does not direct his rebuke against her. Neither Christian nor Gentile law would have sanctioned such a marriage, however Corinth’s profligacy might wink at the concubinage. (R. Jamieson) It was a lasting, not a momentary relation. The former husband and father was still living: see 2 Cor. 7:12. There had been a divorce or separation. As no censure is uttered on the woman in either Epistle, it may be inferred that she was not a Christian. (J.B. Lightfoot) The verb “to have,” when used in sexual or marital contexts, is a euphemism for an enduring sexual relationship, not just a passing fancy or a “one-night stand.” (G. Fee)

The Corinthians seem to have thought so much of their emancipation in Christ that they felt they could take a line altogether different from that of other Christians, and one which countenanced even worse evils than did the Greeks in general. It brings forth Paul’s rebuke. (L. Morris) The Corinthians, though they wrote on other points, gave Paul no information on those which bore against themselves. These matters reached the apostle indirectly. (R. Jamieson) It is often considered that love should be tolerant and accepting – not critical and judgmental. By implication, it is thought that obedience to God’s precepts will alienate rather than heal the sinful individual(s). (D. Mitchell) Paul was not judging a private sin, but a public scandal, and therefore speaks openly concerning it. (M. DeHaan) The word *porneia* is a flexible term that covers all prohibited sexual intercourse and here applies to a case of unnatural sexual vice, incest ... Paul regards the community no less guilty for failing to correct this infamy than the person committing it. (D. Garland)

1 Cor. 5:1 News has actually (adv.; generally, everywhere) been received (ἀκούω, PPI3S, Iterative; idiom: has been commonly heard, understood, repeatedly reported) concerning sexual immorality (Adv. Acc.; extremely abnormal fornication) among you (Loc. Sph.; within their fellowship), even (ascensive) such a category of (qualitative conj.;

kind, type) sexual immorality (Subj. Nom.; extramarital relations of any kind) which (Nom. Appos.) does not even (neg. particle) exist (ellipsis, verb supplied; not mentioned or named) among the heathen (Loc. Sph.; Gentiles, unbelievers, pagans), with the result that (result conj.; concluding that) someone (Acc. Dir. Obj.; by logical deduction: a father's son) possesses (ἔχω, PAInf., Pictorial, Result, Epexegetic; has sexual relations with) his (Gen. Rel.) father's (Poss. Gen.) wife (Acc. Dir. Obj.; idiom for an incestuous relationship with one's step-mother, possibly his father's concubine or mistress).

BGT

Ὅπως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναικῶς τινα τοῦ πατρὸς ἔχειν.

VUL

omnino auditur inter vos fornicatio et talis fornicatio qualis nec inter gentes ita ut uxorem patris aliquis habeat

LWB 1 Cor. 5:2 Moreover [if that's not bad enough], you yourselves [unconcerned Corinthians] continue to be arrogant [justifying his unacceptable behavior] and have not more than ever come to experience grief [decent self-respect] over this matter, so that he who has practiced this deed might be removed from your midst [local assembly].

KW 1 Cor. 5:2 And as for you, you have been guilty of an inflated ego and are at present in the same state. And ought you not to have rather gone into mourning, to the end that the one who has done this deed might be taken out of your midst?

KJV 1 Cor. 5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

TRANSLATION HIGHLIGHTS

Paul's continuative introduction should be understood as "And if that's not bad enough." It's bad enough that such an activity was underway by a Christian, but then for the Corinthians in this man's assembly to ignore it, that was unthinkable for Paul. The Corinthians continued to be (Durative Present tense) arrogant (Iterative Present tense), totally preoccupied with themselves. They turned their heads the other way, justified his rascality, and reacted to others with a smugness, a veneer of being broad-minded enough to simply accept it. The same behavior is exhibited today, under the guise of accepting another person's choice in lifestyle. But Paul would not stand for it.

When a believer close to you is engaged in habitual sin, you should begin to have grief (Ingressive Aorist tense) over the matter. But when the sin is as deviant as this, you should more than ever (superlative) be grieved. In America today, we aren't grieved; and nobody in Corinth

was grieved either. Even non-Christians with basic self-respect would be grieved over such an activity. What should the Corinthians have done? The person who had practiced (Dramatic Aorist tense) this deed should have been removed (Culminative Aorist tense) from their assembly. If they had experienced appropriate grief, they would have excommunicated him from their midst. If they had shown appropriate grief to their brother, he might have ceased such behavior even before the threat of excommunication.

RELEVANT OPINIONS

The pastor or teacher who has brought, or sought to keep, the wood, hay, stubble, in the Church - he who has not rebuked jealousy, nor put down strife, nor excommunicated fornicators, nor faithfully administered the discipline of the Church - shall see his life-work all consumed, and he himself shall barely escape with his life. His labor will all have been in vain, though he assumed to build on Christ. (M. Terry) It might seem inconceivable that any community calling itself Christian would fall so low as to be puffed up at the existence of such an offence among them. There is, indeed, a subtle and close connection between arrogance and sensuality. The Corinthians may have been puffed up with the conceited reasons which induced them to leave the offence unrebuked, because they boasted the possession of some spurious 'knowledge'. Possibly the prominence or wealth of the offender may have led to a more easy condonation of his crime. (J. Exell)

Some Corinthians had accepted a gnosticizing teaching which devalued bodily sins as immaterial once the spirit had been saved. At all events, Paul knows what must be done. This loose morality, for whatever reason it may claim to be excused, must be strongly rejected. (R.P. Martin) The Corinthians actually congratulated themselves on being so broad-minded, tolerant, or even compassionate as to welcome homosexuals. This is not compassion. This is conceit and arrogance. (G. Clark) The incestuous person was brought to repentance, in the interval between the first and second epistles. (R. Jamieson) They think they are free to decide not to do anything about this wickedness, because they claim to possess superior knowledge. Paul faces the difficulty of trying to reason with people who lack both humility and constraint. (S. Kistemaker) They were actually smug over their newfound "enlightened" tolerance as Christians. (A. Thiselton)

If their Christian brethren were not so arrogant and preoccupied with defending their preferred factions or celebrating their liberty and superiority, they would have noticed a brother heading for certain destruction and would have been exercised enough by it to try to "save" him ... Such an outrageous and detestable sin should have provoked the strongest response from the congregation and its leadership. But because of their pride and carnality, they were immobilized when it came to dealing with the real problem in their midst. (D. Mitchell) The reference to being puffed up ties the discussion of this case to Paul's concern about their spiritual arrogance in chapter 4 ... In Scripture, pride, dishonorable acts, and destruction are assumed to be somehow intertwined ... This affair was not a momentary slip sparked by passion; it was something done openly and defiantly. (D. Garland)

1 Cor. 5:2 **Moreover** (continuative; in addition, idiomatic: "And if that's not bad enough"), **you yourselves** (Subj. Nom.; Corinthians who remain unmoved by the sexual immorality in their midst) **continue to be** (εἰμί, PAI2P, Durative) **arrogant** (φυσιώω, PMPTc.NMP, Iterative, Predicative; totally preoccupied with yourself, justifying his rascality, smugness with a veneer of "being broad-minded enough to simply accept it") **and** (connective) **have not** (neg. particle) **more than ever** (Adv. Comparison, superlative) **come to experience grief over this matter** (πενθέω, AAI2P, Ingressive; sorrow, decent self-respect), **so that** (purpose & result) **he** (Subj. Nom.) **who has practiced** (πράσσω, AAPtc.NMS, Dramatic, Substantival, Articular) **this** (Acc. Spec.) **deed** (Acc. Dir. Obj.; act) **might be removed** (αἶρω, APSubj.3S, Culminative, Purpose) **from your midst** (Abl. Separation; from your assembly).

BGT

καὶ ὑμεῖς πεφυσιωμένοι ἐστέ καὶ οὐχὶ μᾶλλον ἐπειθήσατε, ἵνα ἀρθῆ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο πράξας;

VUL

et vos inflati estis et non magis luctum habuistis ut tollatur de medio vestrum qui hoc opus fecit

LWB 1 Cor. 5:3 **For I [having the authority of an apostle], on the one hand being absent in body, but on the other hand, being present in spirit, have already passed judgment on the person who has done this [act of immorality], as though I were present,**

KW 1 Cor. 5:3 For, as for myself, I indeed, being absent in body but present in spirit, already handed down my sentence, and this sentence stands as though I were present concerning this one who thus did this thing.

KJV 1 Cor. 5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

TRANSLATION HIGHLIGHTS

Paul, using his authority as an apostle, passed judgment (Consummative Perfect tense) on the person who was involved (Dramatic Aorist tense) in incest. He handed down his condemning sentence on this believer even though (Concessive Participle) he was absent from Corinth (Static Present tense) physically. He could do this because he was present (Static Present tense) in Corinth in spirit. As an apostle, he could pass judgment as though (Concessive Participle) he were present physically (Pictorial Present tense) in Corinth. Hopefully, the Corinthians will heed his warning.

RELEVANT OPINIONS

He assumes that the church meeting has been called and that he himself is present in spirit; with a deep sense of authority and responsibility in the name of the Lord Jesus he passes a severe sentence of expulsion on the offender. (C. Craig) My sentence is as clear as though I were at this moment standing in the midst of you. (J. Exell) In what senses could the apostle deem himself to be with these Corinthian Christians in spirit? (1) By his teaching: He had laboured in word and doctrine in this great centre of Greek commerce and literature. (2) By his authority: Paul never forgot that he was an inspired apostle of the Lord. (3) By the general operation of the living principle of Christ Jesus in the Church: The great Saviour and Founder of the Church is absent in body, but present in spirit. (R. Tuck) He fully expects them to confirm that judgment and to seal it with immediate and decisive action when they next assemble. (D. Garland)

1 Cor. 5:3 **For** (explanatory, emphatic) **I** (Subj. Nom.; Paul, having the authority of an apostle), **on the one hand** (comparative, correlative) **being absent** (ἄπειμι, PAPtc.NMS, Static, Concessive) **in body** (Loc. Sph.), **but on the other hand** (contrast), **being present** (πάρειμι, PAPtc.NMS, Static, Modal) **in spirit** (Loc. Sph.), **have already** (adv.) **passed judgment** (κρίνω, Perf.A1LS, Consummative; condemned, handed down my sentence) **on the person** (Acc. Dir. Obj.) **who has done** (κατεργάζομαι, AMPtc.AMS, Dramatic, Substantival, Deponent) **this** (Acc. Dir. Obj.; act of sexual immorality), **as though** (comparative) **I were present** (πάρειμι, PAPtc.NMS, Pictorial, Concessive),

BGT

ἐγὼ μὲν γάρ, ἄπὼν τῷ σώματι παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργασάμενον·

VUL

ego quidem absens corpore praesens autem spiritu iam iudicavi ut praesens eum qui sic operatus est

LWB 1 Cor. 5:4 **In the name of our Lord Jesus, (since you [in one geographical location] and my spirit [in another geographical location] are assembled together [qualifies as fellowship], along with the power of our Lord Jesus),**

KW 1 Cor. 5:4 **In the Name of the Lord Jesus, when you are gathered together, and my spirit, with the power of our Lord Jesus,**

KJV 1 Cor. 5:4 **In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,**

TRANSLATION HIGHLIGHTS

Paul isn't evoking his authority in the flesh, he is administering it in the Name of the Lord Jesus Christ. Then in a parenthetical, he points out an extremely important doctrine. The Corinthians are in one geographical location and Paul's spirit is in another geographical location. But in spite of different geographical locations, both were assembled together (Dramatic Aorist tense), accompanied by the power of the Lord. Being in fellowship with other believers is NOT dependent upon being in the same geographical location.

How is this possible? It is possible because the indwelling Holy Spirit has no geographical boundaries. And our true fellowship together as Christians is with the Father, the Son, and the Holy Spirit. If we are in fellowship with Deity, then we are obviously in fellowship with each other, even if we are on opposite sides of planet earth. The criteria for fellowship is our union with Christ, not social intercourse in a church building or other assembly of believers. It is not necessary to be physically present to be assembled together with other believers. This bears repeating: It is not necessary to be physically present to be assembled together with other believers. When applied to worship, this is called the doctrine of efficacious, non-face-to-face teaching.

RELEVANT OPINIONS

It seems from this verse that Paul does envision himself as in some sense actually present with the Corinthians. (B. Witherington III) Paul says this to let them know that, though he was at a distance, he did not pass an unrighteous sentence, nor judge without having as full cognizance of the case as if he had been there. (M. Henry) He stresses the efficacy of his real presence in their midst through his spirit. (D. Garland)

1 Cor. 5:4 in the name (Loc. Sph.; person) of our (Gen. Rel.) Lord Jesus (Poss. Gen.), [since ("as", "while") you (Subj. Gen.; the Corinthians in one geographical location) and (connective) my (Poss. Gen.) spirit (Subj. Gen.; Paul in another geographical location) are assembled together (συνάγω, APpTc.GMP, Dramatic, Temporal, Gen. Absolute; gathered: fellowship with other believers is NOT dependent upon being in the same geographical location), along with (accompanied by) the power (Dat. Accompaniment) of our (Gen. Rel.) Lord Jesus (Abl. Source)],

BGT

ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,

VUL

in nomine Domini nostri Iesu Christi congregatis vobis et meo spiritu cum virtute Domini Iesu

LWB 1 Cor. 5:5 To deliver [faithful exercise of church discipline] such a person to Satan [excommunicated] for the purpose of ruining the flesh [Satan administers the sin unto

death], so that the spirit [inner essence of man] might be delivered on the day of the Lord [he will still receive his resurrection body],

KW 1 Cor. 5:5 my sentence is that you deliver such a one to Satan for the subjugation of the flesh [the evil nature], in order that the spirit might be saved in the day of the Lord.

KJV 1 Cor. 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

TRANSLATION HIGHLIGHTS

Paul's judgment is to deliver (Culminative Aorist tense) such a person by excommunication to satan for divine discipline. Satan is often used by God to apply remedial discipline, even death, to believers who are locked-in to a sinful lifestyle. The faithful exercise of church discipline requires such measures. The phrase "ruining the flesh" refers to the administration of the "sin unto death." The sin unto death is not a particular sin, as many misguided believers have assumed over the years. It is a state of living in continual, unrepentant sin until the day you die. The physical death of a person under this form of severe divine discipline is usually miserable, lonely, and painful. What other kind of death would satan administer? However, even the believer who is handed over to Satan for the administration of the sin unto death goes to heaven and receives a resurrection body. It will be a naked resurrection body, however, with no rewards or decorations attached. But this believer will still be delivered (Culminative Aorist tense) on the day of the Lord, i.e. the Judgment Seat of Christ.

RELEVANT OPINIONS

Satan in God's hand becomes, in spite of himself, an instructor of believers. (R. Jamieson) The instrumentality of satan is used for a divine end. (J.B. Lightfoot) God permits Satan to attack and gradually weaken man's physical body. Paul is not referring to a sudden demise, but to a slow process of physical decline. During this process, the sinner receives ample time to reflect on his condition and repent. (S. Kistemaker) By turning him out of the church they will put him in a sphere where the power of satan is without limitation, and thus his sins will lead to his death. (C. Craig) That is what is meant by the 'sin unto death' (personal). The Bible is crystal clear that God visits continued, willful, deliberate, presumptuous disobedience on the part of His children with judgment and severe chastening. (M. DeHaan) Conzelmann declares that this "can hardly mean anything else but death." (A. Thiselton) I think Paul meant excommunication with the possibility of premature death. (D. Lowery)

The apostle lays down, as it were, his laws to the devil, telling him how far, and how far only, he can proceed. The object of excommunication is to save the offender, and not to do the devil's work. (J. Exell) Such discipline is not a pleasant thing for the erring one. The patient does not like the surgeon's knife; but if it cuts out a cancer or amputates a diseased limb, and thereby saves the whole body, it is endured for the sake of the good it effects. (H. Bremner) Illness often appears in the Bible as Satan's work. He is here to be made to serve God's purposes. Moral disorders were thus sometimes followed by sickness and death. Paul's intention is clearly

disciplinary and remedial, and ultimately for the man's spiritual benefit. (D. Guthrie) Suffering and ultimately death, inflicted by Satan, would result, which suffering, however, would have a remedial effect. (A. Robertson)

1 Cor. 5:5 To deliver (παραδίδωμι, AAIInf., Culminative, Result; hand over, faithful exercise of church discipline) such a person (Acc. Dir. Obj.) to satan (Dat. Disadv.; excommunication) for the purpose of (purpose conj.) ruining (Adv. Gen.; destroying, remedial discipline or physical death, on of the "sins unto physical death") the flesh (Obj. Gen.; physical body, lowest earthly element of man; idiom: satan administers the sin unto death), so that (purpose conj.) the spirit (Subj. Nom.; inner essence of man) might be delivered (σώζω, APSubj.3S, Culminative, Purpose & Result; saved) on the day (Loc. Time) of the Lord (Adv. Gen. Ref.; he will receive his naked resurrection body at the rapture).

BGT

παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆ ἔν τῇ ἡμέρᾳ τοῦ κυρίου.

VUL

tradere huiusmodi Satanae in interitum carnis ut spiritus salvus sit in die Domini Iesu

LWB 1 Cor. 5:6 Your ground for boasting [in the local assembly] is not fitting [appropriate]. Don't you realize that a little leaven [sin] leavens the whole lump [tempts others to see how far they can push things]?

KW 1 Cor. 5:6 Your boasting [in the state of the local assembly] is not seemly or fitting. Do you not know with a positive assurance that a little yeast permeates and affects the entire bread dough with itself?

KJV 1 Cor. 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

TRANSLATION HIGHLIGHTS

Paul tells them up front that their boasting in the local assembly is not appropriate under the circumstances. He sarcastically asks them (Interrogative Indicative mood) if they don't fully realize (Dramatic Perfect tense) that a little leaven (sin) leavens (Durative Present tense) the whole lump (other believers). What he means is that while they are bragging, possibly even snickering, about what they consider rather small sins – in actuality, they create a ripple effect that actually encourages other believers to get out of fellowship. One thing leads to another, like a pinch of yeast infecting a lump of dough, and soon an entire congregation is out of fellowship.

RELEVANT OPINIONS

They were rejoicing not only in their own iniquity, but vicariously in the wickedness of others. They needed to be rid of malignant joy, that which comes from the triumph of evil in another person's life. (R. Baxter) It was no honor to the Corinthians that Paul had to bring to their attention the scandal in their midst before they took action. (L. Berkof) The Corinthians might reply that the offence, however shameful, was the sin of one man and therefore a little thing. (W.R. Nicoll) Christ's body, the Church, may be defiled by one member, since the Church is organically one. It may be cleansed by removing the offending member. (D.A. Carson) A whole herd of swine falls down in the fields through disease in one of their number, and one discolored grape infects another. (Juvenal) Just as a little leaven can infect a whole batch of dough, so this man's one sin can infect a whole church. (D. Garland)

The trouble was that the Corinthians boasted about their tolerant views on incest. (G. Clark) Probably there were those in the church who were proud of the membership of this incestuous man; perhaps he was an orator, or had a long purse, or was a person of great social influence. Party feeling was so strong, and religious disputation so rife amongst them, that such immoralities escaped their notice. (J. Exell) Where is the individual Christian in whose nature there is no trace of the old, worldly, sinful, corrupt humanity? The purest and the best are foremost to acknowledge that this is so. Each heart is aware of the secret temptations to evil to which it is most exposed; and perhaps every one's experience can show how evil habit grows when unchecked and inluded. (R. Tuck) Leaven is used as a symbol of dynamic vitality and as a source of unstoppable effects disproportionate to its size. (A. Thiselton)

1 Cor. 5:6 **Your** (Poss. Gen.) **ground for boasting** (Subj. Nom.; in the local assembly) **is** (ellipsis, verb supplied) **not** (neg. particle; under these circumstances) **fitting** (Pred. Nom.; appropriate, upright, beneficial). **Don't** (neg. particle) **you realize** (οἶδα, Perf.AI2P, Dramatic, Interrogative Ind.) **that** (conj.) **a little** (Nom. Spec.; tiny, micron) **leaven** (Subj. Nom.; sin, evil principle; fermented dough left over to be used as a rising agent with the next batch of bread) **leavens** (ζυμώω, PAI3S, Durative; causes to rise, infects, tempts others to see how far they could push things) **the whole** (Acc. Spec.) **lump** (φύραμα, Acc. Dir. Obj.; mass of dough)?

BGT

Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἶδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ;

VUL

non bona gloriatio vestra nescitis quia modicum fermentum totam massam corrumpit

LWB 1 Cor. 5:7 Purge out the old leaven [corrupting habits], so that you might begin to become a new lump, inasmuch as you are unleavened [sanctified]; for even Christ, our passover, was sacrificed,

KW 1 Cor. 5:7 Cleanse out completely, at once and once for all, the old yeast which is a part of a world which has passed away for you and out from which you were saved, in order that you may be a fresh aggregation of individuals, even as you are without yeast. For, indeed, our Passover was slain, Christ.

KJV 1 Cor. 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

TRANSLATION HIGHLIGHTS

Paul urgently commands (Imperative mood) the Corinthians to purge out (Dramatic Aorist tense) any corrupting habits (leaven), any residual lusts from their unregenerate state. They should do this immediately so that they might (Potential Subjunctive mood) begin to become (Ingressive Aorist tense) a new lump. After all, they are unleavened, a metaphor for being positionally sanctified. It's time they bring their experiential state up to their positional standing. Christ was sacrificed (Culminative Aorist tense) as their Passover Lamb for this purpose.

RELEVANT OPINIONS

The feast of unleavened bread followed the slaying of the lamb; so Christ having been once and for all sacrificed, the feast is now going on, in which let there be no leaven of evil left unpurged from among you. (R. Jamieson) The putting away of leaven was a type of sanctification. "Old" as belonging to their unregenerate and unconverted condition. The least willing tolerance of the taint would cause it to work throughout the whole society. Leaven is the type of evil in its secret and corrupting workings. (J. Exell) Christian fellowship is a continuing Passover feast. Our feast is not indeed for seven days only, but for our whole life. We too are under the most solemn responsibilities; pledged to lives of holiness; bound to cleanse out every relic of the old leaven of sin and self-will, urged by every persuasion to perfect (mature) holiness in the fear of God; and set upon possessing our vessels in sanctification and honor. On God's side, the covenant pledged fatherly interest, unceasing care, gracious provision for all need, and the fulfillment of certain defined promises. On man's side, it pledged obedience, service, and above all else, separation from the world, and purity. (R. Tuck)

Another of Paul's allegories occurs here. Its imagery is based upon the well-known custom of the Jews of removing all leaven from their houses at the beginning of the passover week, and allowing no leaven to be found there during the seven days of the feast (Ex. 12: 15-20; 13:7). It also assumes the knowledge of the working of leaven, and its nature to communicate its properties of sourness to the whole kneaded mass. The incestuous person should not have been tolerated in the church, because his foul example would be likely to contaminate the whole Church. As a new spiritual species, the Lamb having been slain for us in the person of Christ, we are called to a new kind of life. Whatever, therefore, in you corresponds to the literal leaven,

must be utterly cast out; the perpetual passover to which we are called must be celebrated, like theirs, uncontaminated by any corrupting influence. (M. Terry) Two types are valid here: the Passover feast equals Christ our sacrifice, the feast of unleavened bread equals the believer's holy walk. (R. Zuck)

There is no special reference to the Lord's Supper, but to the whole Christian life. What the Paschal week was to the Jew, the believer's life is to be to him. It is to be consecrated to God, and spent in grateful remembrance of God's redeeming mercy. (H. Bremner) The Corinthians were Christians, saints but not saintly, perfect but gross sinners, unleavened but full of corruption. (G. Clark) The Corinthians must clean out what holds it back from its promised future ... The emphasis lies on making a fresh start, which entails a break with a past stance. (A. Thiselton)

1 Cor. 5:7 Purge out (ἐκκαθαίρω, AAImp.2P, Dramatic Urgency, Command; clean out in order to preserve the health of the local church) the old (Descr. Acc.; decayed) leaven (Acc. Dir. Obj.; any corrupting habits, the "residuum" from their unregenerate state), so that (purpose conj.) you might begin to become (εἰμί, PASubj.2P, Ingressive, Potential) a new (Descr. Nom.; recently prepared) lump (Pred. Nom.), inasmuch as (comparative) you are (εἰμί, PAI2P, Dscriptive) unleavened (Pred. Nom.; positionally sanctified, purified); for (explanatory) even (ascensive) Christ (Subj. Nom.), our (Gen. Rel.) passover (Nom. Appos.), was sacrificed (θύω, API3S, Culminative),

BGT

ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ᾦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

VUL

expurgate vetus fermentum ut sitis nova consparsio sicut estis azymi etenim pascha nostrum immolatus est Christus

LWB 1 Cor. 5:8 So that we might continue to celebrate [keep the feast by getting back into fellowship], not with old leaven [human viewpoint solutions], nor with the leaven of malice and evil, but with the unleaven of honesty and truth.

KW 1 Cor. 5:8 Wherefore, let us be keeping the feast, not with the yeast which has been relegated to a time that is past when we lived a life not for us today, neither with the yeast of malice and perniciousness, but with cakes permeated and affected by the yeast of an unadulterated life, having no admixture of evil in them, and having in them the yeast of truth.

KJV 1 Cor. 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

TRANSLATION HIGHLIGHTS

Paul uses the Iterative Present tense to inform believers everywhere that the Christian life is a continuous, non-stop process of sanctification. In order to celebrate that life, keeping the feast, we must confess our sins everyday (rebound technique in 1 John 1:9) to ensure we are in fellowship. Of course this depends on our own volition (Volative Subjunctive mood), because if we refuse to confess our sins on a daily basis, we are free to live in carnality. And if we refuse to follow God's precisely correct protocol, and we try to substitute some "better method" in our arrogance (such as psychology and philosophy), we will never know what it is like to keep the feast; in total spiritual blindness, we will live the remainder of our life as spiritual morons, dupes of satan, completely ignorant of the spiritual celebration we are missing.

Paul goes on to tell us that we can't celebrate with old leaven, meaning anything outside God's plan that we used to think would bring us closer to Him. Human solutions NEVER bring us closer to God, only to our own sin natures and satanically inspired thoughts. Nor are we to live with a vicious disposition or wickedness, which is how many of us lived before we were saved. Instead, we are to live in honesty and truth.

A relevant opinion expressed by Dr. Tuck on this verse is dear to my heart. The rituals he refers to (under Relevant Opinions) were training devices that were to prepare for a new dispensation, the Church Age in which we now live. Those rituals, and in my opinion ALL rituals, serve only to point to the essence and reality which they do not, in and of themselves, possess. We have the indwelling of all three members of the Trinity. We have the possibility of continued fellowship with them by confession of sin and being filled with the Spirit. And we have the completed canon of Scripture. That is quite a unique package, which does not require ritual for efficacy.

During previous ages, when rituals and special days were important, believers did not have these grace blessings. Once we receive these spiritual blessings, unique to the Church Age, why do we continue to be distracted by the beggarly elements of ritual which were only intended to point the way until the realities arrived? I can infer from the following quote that Dr. Tuck allows the traditions of men to continue: "The eucharistic meal should impart something of its character to all meals; and the holy and public observances of the Church should cast something of their glow and beauty upon the daily employments of the Lord's consecrated people." I quote this because he almost arrives at my conclusions (but doesn't quite get there), which I will elaborate on in later verses, having already translated First and Second Corinthians in their entirety.

What am I getting at, you may ask? First of all, if you believe the eucharistic meal (otherwise called the Lord's Supper) is viable for Church Age believers, then it should, and must in my opinion, impart something of its character to ALL meals. By all meals, I mean every time you eat, not just a ritual crumb of bread and thimble-full of grape juice. When we get to later chapters in this Epistle, my exegesis of the passages used to support the continuance of this ritual for Church Age believers, shows them to be sorely lacking. I believe the proof-text pericopes on this ritual point to correct application of prayer in private and public meals, rather than continuing a ritual given only to the Lord's disciples until he returns. By the way, the Lord did return! Remember the resurrection? Second of all, if you believe Sunday (otherwise called the Lord's

Day) is viable for Church Age believers, then it should, and must in my opinion, cast their glow and beauty to ALL days of the week. I also believe that everyday is “church” and not just Sunday.

Does that mean I don’t partake of “the elements?” No, when I’m in a service that does so, I participate, recalling to mind every doctrine about the Person and work of Christ that I can muster. That is the principle of remembrance, is it not? My disagreement with the ritual practice is that this remembrance of Christ should be EVERY SINGLE DAY, not on those infrequent occasions when a prescribed ritual reminds us to do so.

Does my view on Sunday mean I don’t believe in worshipping God on that day? No, when I’m in a geographical location that has an intelligent teacher of the Word present, I will attend a Sunday service. But I believe we should worship God EVERY SINGLE DAY, not on one day when we set aside a couple hours to put on our best clothes and socialize with other believers after a 20-minute sermon and 90-minutes of sing-song. I can guarantee you this: If all you have done is attend a Sunday morning church service for the better part of your life, and possibly an occasional Wednesday evening prayer meeting, you are a spiritual moron. Why am I being so harsh? There is no way a believer can grow in grace and knowledge of the Lord Jesus Christ on a meagre diet of 20-minutes, once a week. The material in the Word of God is crucial to spiritual growth, and “once a week on Sunday’s” will not cut it.

RELEVANT OPINIONS

The Christian life is likened to a constant festival; so believers must continuously keep leaven out of their lives and fellowship. (D. Guthrie) This is not an exhortation to celebrate the “Lord’s Supper.” It is a conclusion from the connection between the Passover, Christ’s death, and cleansing from sin. The conduct of the Corinthians had been inconsistent with the significance of the Atonement. Evil and wickedness are here contrasted with sincerity and truth. Therefore, the Corinthians must cleanse themselves. (G. Clark) Leaven is the type of hypocrisy in its secret workings, but more generally it is a type of every corrupting influence. The beautiful Greek word for “sincerity” means freedom from all admixture. (J. Exell) Christians are nowhere exhorted to observe the festivals of the old dispensation. Sincerity and truth are the unleavened bread with which the Christian’s life-long feast should be celebrated. (C. Hodge) The true Church is not a moody, melancholy assemblage, speaking in sepulchral tones, and singing doleful dirges; it is the brightest and most jubilant fellowship on earth. (J. Exell)

The apostle seems to represent the whole of the Christian life as one long Passover festival, based on the sacrifice and redemption of Jesus Christ. This is an unbroken and perpetual festival. The times and seasons, the sabbaths, new moons, and festivals, which were observed among the Jews, were doubtless designed to prepare for the dispensation which teaches that all days and all scenes, all relationships and all actions, are holy unto God. The spiritual festival to which Christians are bidden is one which never ends, the viands of Divine grace are never exhausted, the fellowship of the saints never wearies, and the Master of the banquet never departs. (R. Tuck) Purity and truth means the living out of a Christian life in actions which reflect the

identity and reality of the new creation, as against that which is tainted by the self-interest and moral degeneracy, which must be cleaned out. (A. Thiselton)

1 Cor. 5:8 so that (result) we might continue to celebrate (ἐορτάζω, PASubj.1P, Iterative, Result & Cohortative/Volative; keep the feast: get back into fellowship), not (neg. particle) with old (Dat. Disadv.) leaven (Instr. Means), nor (neg. particle) with the leaven (Instr. Means) of malice (Descr. Gen.; hatred, trouble, vicious disposition) and (connective) evil (Descr. Gen.; wickedness), but (contrast) with the unleaven (Instr. Means) of honesty (Descr. Gen.) and (connective) truth (Descr. Gen.).

BGT

ὥστε ἐορτάζωμεν μὴ ἐν ζύμῃ παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ ποιηρίας ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

VUL

itaque epulemur non in fermento veteri neque in fermento malitiae et nequitiae sed in azymis sinceritatis et veritatis

LWB 1 Cor. 5:9 I have written to you in a [previous] letter to stop associating [socially mingle] with sexually immoral people.

KW 1 Cor. 5:9 I wrote to you in my letter not to be mingling in a close and habitual intimacy with those who indulge in unlawful sexual intercourse.

KJV 1 Cor. 5:9 I wrote unto you in an epistle not to company with fornicators:

TRANSLATION HIGHLIGHTS

Paul wrote a previous letter (Constative Aorist tense) to the Corinthians which by God's decision did not end up in the canon of Scripture. It is a generally accepted opinion that this letter was the true 1st Corinthians, with the two epistles we have being 2nd and 3rd Corinthians. In this first letter, Paul warns them to stop (Infinitive of Prohibition) mingling with fornicators on a social basis. He uses the Customary Present tense because he knows this is their current habit. They became believers in the Lord Jesus Christ, but they are hanging around their old friends who are living lives of habitual sin. If they don't stop this social contact, they may eventually fall into such sins themselves. This is not a prescription for cutting all ties to the world; it is a prescription for avoiding detrimental social mingling with old friends whose lives have a corrupting influence on you.

RELEVANT OPINIONS

I wrote unto you in an epistle refers to a former one not now extant. That Paul does not refer to the present letter is clear, as no direction ‘not to company with fornicators’ occurs in the previous part. (R. Jamieson) The Corinthian churches were taking no action against the offender; in this neglect they disregarded the Apostle’s instructions conveyed by some recent letter. These instructions they appear to have misunderstood, reading them as though Paul forbade Christians to have any dealings with immoral persons, and asking for further explanation. Not improbably, they were making their uncertainty on the general question and excuse for hesitation in this urgent and flagrant case. (W.R. Nicoll)

1 Cor. 5:9 **I have written** (γράφω, AAIIS, Constative) **to you** (Dat. Adv.) **in a letter** (Loc. Place; a previous letter which the Corinthians had received, but was not preserved for us: the true 1 Corinthians) **to stop** (neg. Particle) **associating with** (συναναμίγνυμι, PMInf., Customary, Prohibition; have dealings with, mingle) **sexually immoral people** (Dat. Disadv. & Assoc. Instr.):

BGT

Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις,

VUL

scripsi vobis in epistula ne commisceamini fornicariis

LWB 1 Cor. 5:10 Not entirely, by all means, with the sexually immoral people of this world [those people outside your local assembly], nor with greedy people or swindlers, nor idolaters, since you would consequently be obligated to come out [retreat] from the inhabited world.

KW 1 Cor. 5:10 I did not altogether forbid you having dealings with the fornicators who are members of this world system [of evil] or with those who are covetous and rapacious, or with idolaters, since then you would be obliged to come out of the world of mankind.

KJV 1 Cor. 5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

TRANSLATION HIGHLIGHTS

Paul explains that he isn’t telling them to stay away from sinful people entirely. There are going to be millions of people outside your local assembly who practice sexual immorality, who are avaricious and cheats, these get-rich-quick schemers, as well as idolaters. If he was forbidding them to stay away from these people entirely, and the 2nd class conditional clause says he is not saying this, they would be obligated (Gnomic Present tense) to do so. If this were his command, but it’s not, they would have to escape or retreat (Culminative Aorist tense) from the inhabited world in which they live. This is not Paul’s command. We are to live in this world, but not become negatively influenced by the world. Therefore, those who practice a form of extreme asceticism by retreating from the world and living in seclusion are in violation of their divinely

mandated ambassador function as believers. They are not becoming more spiritual by living in seclusion; they are proving their complete lack of spirituality and disobedience to God's plan. Going on a vacation or restorative retreat is one thing; living in total seclusion under the premise that you are going to get closer to God is blind arrogance.

RELEVANT OPINIONS

There is always an unseen audience, like that in the jail in Philippi, which was listening to the songs of praise that rang through the midnight from the innermost dungeon where Paul and Silas were incarcerated (Acts 16:25), and unknown to ourselves members of that audience are watching us to see how we comport ourselves in the life and stress of our times. They want to know how we stand up to trouble and temptation, what books we read, what attitude we take toward different types of people, and what the general tenor of our spirit is as we meet the recurrent circumstances of daily life. Many take their cue from us. It is not important in the life of the world as we know it, even as it was not unimportant in Paul's day, how ordinary Christian folk, members of the church of Jesus Christ, conduct themselves. (C. Craig) Christians are in the world, and a very important element in its life. To deny its associations and segregate themselves from others is to commit a species of suicide. (C. Lipscomb)

To be sure, not all intercourse with believers and unbelievers is to be avoided, for then believers would have to go out of this world (R.B. Kuiper), but hospitable reception into the house and traditional Christian greetings (Meyer) would not be appropriate for the false teacher, apostate, or reversionist (LWB). Paul means that the Lamb was already slain on Calvary and yet you have not gotten rid of the leaven. (A.T. Robertson) Paul's position here is not one of withdrawing from the world and living in a community physically set apart. It is rather one of being the ekklesia (church) in the midst of the world. Not the world, but the unrepentant brother is to be shunned. Christians are not to associate with him. (B. Witherington III) If all communication with fornicators was to be forbidden, the sin was so universal, especially at Corinth, that all intercourse with Gentiles would have become impossible. (J. Exell)

1 Cor. 5:10 not entirely (neg. particle), by all means (adv.), with the sexually immoral people (Dat. Disadv.) of this (Gen. Spec.) world (Abl. Source; those people outside your assembly who practice these activities), nor (neg. particle) with greedy people (Dat. Disadv.; avaricious, covetous, robbers) or (connective) swindlers (Dat. Disadv.; bandits, extortioners), nor (neg. particle) idolaters (Dat. Disadv.), since (adversative, implied protasis: 2nd class condition) you would consequently (inferential particle) be obligated (ὀφείλω, PAI2P, Gnostic; by necessity, bound) to come out (ἐξέρχομαι, AAInf., Culminative, Result, Deponent; descend, escape) from the inhabited world (Abl. Source; we're supposed to live in this world, but not become negatively influenced by the world).

BGT

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

VUL

non utique fornicariis huius mundi aut avaris aut rapacibus aut idolis servientibus alioquin debueratis de hoc mundo exisse

LWB 1 Cor. 5:11 But now I have come to write to you to stop associating [mingling socially] with anyone if he is a brother who is known to be a sexually immoral person or a greedy person or an idolater or a slanderer or a drunkard or a swindler; don't even eat [social dining] with this kind of person.

KW 1 Cor. 5:11 But now I am writing to you to urge you not to be mingling in a close and habitual intimacy – should anyone who is called a brother [Christian] be a fornicator or a covetous person or an idolater or a reviler or a drunkard or rapacious – with such a person not even to be eating.

KJV 1 Cor. 5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

TRANSLATION HIGHLIGHTS

Paul realized that the Corinthians had completely misunderstood his previous letter. They thought (erroneously) that he wanted them to sever their ties with the world and live in seclusion. So he attempts to write to them again (Epistolary Aorist tense) to correct their misinterpretation of his former letter. What he meant was for them to stop mingling (Infinitive of Prohibition) with fellow believers who are publicly known (Pictorial Present tense) to be sexually immoral, greedy, idolaters, slanderers, drunkards, or swindlers. He uses the 3rd class conditional clause to say maybe they are, or maybe they aren't, guilty of these carnal activities. The idea is not to “socially bond” with apostates or reversionistic believers.

What Paul is interested in is not whether rumors about these people are true or not, but the principle of not associating with those who fit the category. He wants the Corinthians to stop their intimate social contact with these individuals, and uses the Customary Present tense because he knows that is exactly what they have been doing. And if they are still wondering what Paul is asking them to do, he gives them an example for clarification. He tells them not to even eat a meal in public (Infinitive of Prohibition) with these carnal believers, which he also knows (by the Customary Present tense) they have been doing on a regular basis. In all cases, hanging around this type of believer is to their spiritual disadvantage.

RELEVANT OPINIONS

Difficult as it may be to estimate the contribution of ordinary Christian folk to the life of our times, nonetheless, were it possible to eliminate every Christian from the common life, the effect would be profound. The consequences might well be devastating. More than we realize depends on the quiet, constant, consistent witness of the believer in the life of his times and in the circumstances in which he finds himself from day to day. (C. Craig) Christians are to avoid the familiar conversation of fellow-Christians that are notoriously wicked, and under just censure for their flagitious practices. Such disgrace the Christian name. (M. Henry) Paul's basic rule is free association outside the community and strict discipline within the community. (B. Witherington III)

Paul chose these vices because they were particularly appropriate to the situation in Corinth. (D. Garland) These vices are indeed listed as characteristics, or continuous practices, as against lapses from which an offender subsequently turns away. (A. Thiselton) Church discipline is not a group of "pious policemen" out to catch a criminal. Rather, it is a group of brokenhearted brothers and sisters seeking to restore an erring member of the family. (W. Wiersbe) The failure of many church leaders to discipline professing Christians who practice these things today is a sad commentary on the carnality of the modern church. In some cases it is evidence of unwillingness or inability to exercise tough love. (T. Constable)

1 Cor. 5:11 But (adversative) now (temporal) I have come to write (γράφω, AAI1S, Ingressive & Epistolary) to you (Dat. Adv.) to stop (neg. particle) associating with (συναναμίγνυμι, PMInf., Customary, Prohibition; have dealings with, mingle with) anyone (Subj. Nom.) if (protasis, 3rd class condition, "maybe they are, maybe they aren't," or concessive: "although") he is (εἰμί, PASubj.3S, Descriptive, Potential) a brother (Pred. Nom.; fellow believer) who is known to be (ὀνομάζω, PPpTc.NMS, Pictorial, Substantival & Attributive; named, pronounced) a sexually immoral person (Pred. Nom.) or (connective) a greedy person (Pred. Nom.; avaricious) or (connective) an idolater (Pred. Nom.) or (connective) a slanderer (Pred. Nom.) or (connective) a drunkard (Pred. Nom.) or (connective) a swindler (Pred. Nom.); don't even (neg. particle) eat with (συνεσθίω, PAInf., Customary, Prohibition; share meals with and other social contact) this kind of person (Dat. Disadv.).

BGT

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

VUL

nunc autem scripsi vobis non commisceri si is qui frater nominatur est fornicator aut avarus aut idolis serviens aut

maledicus aut ebriosus aut rapax cum eiusmodi nec cibum sumere

LWB 1 Cor. 5:12 For why should I pass judgment on those [unbelievers] on the outside [not under his jurisdiction]? Shouldn't you make it a practice to pass judgment on those [believers only] on the inside [your local assembly]?

KW 1 Cor. 5:12 For what responsibility of mine is it to pass judgment upon those who are outside [the Church]?

KJV 1 Cor. 5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

TRANSLATION HIGHLIGHTS

Paul elaborates on the extent of his authority, before the Corinthians think he is judge over unbelievers as well. Using interrogatives (rhetorical questions) he asks them why he should pass judgment (Customary Present tense) on unbelievers, since they are not under his jurisdiction. His authority is over Church Age believers, not unbelievers, so the Corinthians should have known he was not referring to unbelievers in his previous letter. Following the same principle of authority and jurisdiction, the Corinthians should likewise restrict their passing of judgment (Customary Present tense) to those believers in their own assembly. It is not their responsibility to tell the unbelieving world how to behave; nor is it their responsibility to judge believers from other assemblies. Both of these activities would go beyond their sphere of responsibility. This principle could be called “the doctrine of minding your own business,” or the right of privacy.

RELEVANT OPINIONS

This is an appeal to their own practice and to common sense. Christian rules can, of course, only apply to Christian communities. (J. Exell) We are, therefore, constrained to leave them to the judgment of God. It is in this sense that Paul says, that God will judge them, because He allows them to wander about unbridled like wild beasts, because there is no one that can restrain their wantonness. (J. Calvin) Those outside are left in God's hands, and the church has the responsibility to them to seek to win them over, not to nag, browbeat, or seek to control them ... Paul has no say about what unbelievers do, only about what Christians do. (D. Garland) It is not ours to bring sentence against those who belong to another worldview, to another age altogether. The time for that judgment is coming. (G. Fee)

1 Cor. 5:12 **For** (explanatory) **why** (interrogative pronoun; “what responsibility do I have”) **should I** (Subj. Nom.) **pass judgment** (κρίνω, PAInf., Customary, Epexegetical Purpose; evaluate) **on those** (Acc. Dir. Obj.) **on the outside** (adv.; unbelievers, those not under his jurisdiction)? **Shouldn't** (neg. particle) **you** (Subj. Nom.) **make it a practice to pass judgment** (κρίνω, PAI2P, Customary & Iterative, Potential;

evaluate) on those (Acc. Dir. Obj.) on the inside (adv.; believers)?

BGT

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

VUL

quid enim mihi de his qui foris sunt iudicare nonne de his qui intus sunt vos iudicatis

LWB 1 Cor. 5:13 On the contrary, God will pass judgment on those [unbelievers] on the outside [as well as believers in other assemblies]. Remove [excommunicate] the wicked person out from among your selves [your local assembly].

KW 1 Cor. 5:13 Indeed, those who are outside will God judge. Expel at once the pernicious person from among yourselves.

KJV 1 Cor. 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

TRANSLATION HIGHLIGHTS

Paul answers his two rhetorical questions in the negative. Both unbelievers and believers outside his sphere of responsibility should be left to God, Who will pass judgment (Predictive Future tense) on them as He wishes. And then to close this unsavory topic, Paul abruptly sums up his command as their apostle. He orders the Corinthians (Imperative of Command) to excommunicate (Dramatic Aorist tense) the malignant individual who is involved in incest from their assembly. Using the Ablative of Separation, he wants this person cut off from both their worship service and their social functions.

RELEVANT OPINIONS

It was not Paul's business to judge those outside the church; still less was it the business of the Corinthians. But discipline within the church was their responsibility. Those in the world God will judge. But those within the Christian community who continue in sin with an unrepentant spirit, the church should discipline by expulsion. (D. Lowery) There was a layer of libertinism at Corinth, not unlike the spirit of our own age. People had minimal respect for authority and maximal concern for their own personal rights with callous disregard for others. (D. Mitchell) This is dealing with persistent wrongdoing of a kind wherein someone wants to have it both ways, to belong to the Christian community without leaving his/her former behavior behind. Such persistence demands discipline for the sake of both the person involved and the community. (G. Fee) The issue of his expulsion might serve to restore unity, although it also raises questions about community boundaries. (A. Thiselton)

1 Cor. 5:13 On the contrary (adversative), God (Subj. Nom.) will pass judgment (κρίνω, FAI3S, Predictive) on those (Acc.

Dir. Obj.) **on the outside** (adv.; unbelievers). **Remove** (ἐξάιρω, AAImp.2P, Dramatic, Command; drive out, excommunicate, expel) **the wicked person** (Acc. Dir. Obj.; malignant individual who is attending your assembly) **out from among your** (Gen. Rel.) **selves** (Abl. Separation).

BGT

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

VUL

nam eos qui foris sunt Deus iudicabit auferte malum ex vobis ipsis

Chapter 6

LWB 1 Cor. 6:1 Would anyone of you [as plaintiffs] be bold enough [dare to go against an established principle], having a case [forensic matter] against one another of a different kind [defendant who is a believer], to stand trial before unjust people [an unbeliever judge or jury], and not before upright people [fellow believers in your local assembly]?

KW 1 Cor. 6:1 Is anyone of you who has a case against another daring to be going to law before those who are unrighteous and not before the saints?

KJV 1 Cor. 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

TRANSLATION HIGHLIGHTS

Changing the topic completely, Paul now proceeds to correct the Corinthians on legal matters. Using an interrogative (rhetorical question), he asks if any of them who are plaintiffs in a legal proceeding are so bold (Dramatic Aorist tense) as to take a case to court (Pictorial Present tense) before an unbeliever judge or jury. In other words, Paul says “how dare you!” even consider such a course of action against a fellow believer. In this case, another of a different kind of person refers to the defendant in the lawsuit. A lawsuit between two believers is bound to create factions that are at enmity against each other while championing their defendant. This is not conducive to harmony during Bible study or prayer.

This hypothetical believer, who most likely existed in reality but Paul leaves him unnamed, was suing a fellow believer in court. This is against the established principle of not airing your dirty laundry in public; believers should not be suing each other in front of unbelievers. If there is a legitimate legal dispute, believers should bring their case before the local assembly first. This

allows the case to be heard “in house” as opposed to being ridiculed and scorned by unbelievers in public. It also allows the judge or jury to be comprised of enlightened, honest believers who might know how to apply spiritual principles to the issue at hand. There would also (theoretically) be a greater likelihood of dishonesty and corruption to occur in the courts of unbelievers.

RELEVANT OPINIONS

Paul wants the Corinthian Christians to be involved in the internal judicial process, but not to take their disputes (in Chp. 6) to outside courts, which is precisely the opposite of what is happening. (B. Witherington III) The Jews held that to bring a lawsuit before a group of idolaters was blasphemy against the law. But the Greeks were fond of disputatious lawsuits with each other. Probably the Greek Christians brought cases before pagan judges. (A.T. Robertson) Perhaps no passage is more clear in its testimony to the exclusion of some believers from the millennial kingdom, than the 6th chapter of 1st Corinthians. (R. Govett) If Christians went to law with one another before the heathen, they belied their profession of mutual love, caused scandal, and were almost necessarily tempted into compliance with heathen customs, even to the extent of recognizing idols. (F.W. Farrar) Judaism had taught the Jews not to go before Gentile judges with a lawsuit against their brethren; the Romans had accorded to the Jews the right to settle their disputes among themselves, and Christians at that time might avail themselves of this rule. (Lange)

This tribunal should be a court formed of morally righteous men. In worldly courts of judicature men are judged by legislative enactments or judicial decisions. Not so in this court. It is a court of equity, a court that tries cases not by statutory precepts, nor by ecclesiastical laws, but by scriptural principles, and these principles as they are embodied in the teaching of Him. They who have in them the spirit of absolute justice in the highest measure are the best judges of character. The more spiritually pure a man is the more readily he will detect the wrong. To a mind full of moral justice an imposter is detected instinctively and at once. In modern courts this spirit is often very feeble, and in some cases extinct. (J. Exell) Paul is not interested in detail but in principles. He knows that a court case often is a fight unto death in which irreparable harm (economic, psychological, and spiritual) is done to parties. The person who sues another person is bent on obtaining, under cover of law, this party’s financial resources. He is intent on winning the case regardless of the damaging effect the trial may have on the defendant. The underlying motive for civil lawsuits is often incompatible with one’s Christian profession. (S. Kistemaker)

Indeed wherever lawsuits occur frequently, or the parties are obstinate in joining issue with each other with the utmost rigour of the law, it is perfectly obvious that their minds are inflamed far too much by wrongful, greedy desires, and that they are not prepared for calmness of mind and endurance of wrongs, according to the commandment of Christ. (J. Calvin) Paul himself appealed to Roman justice, but never in matters between brother and brother, nor in the way of accusing his injurers, only in defense of his work. (W.R. Nicoll) When one of the litigants was a heathen, Christians were allowed to go before heathen courts, because no other remedy was possible. The “unjust” is here used for Gentiles, because it at once suggests a reason against the dereliction of Christian duty involved in such a step. (F.W. Farrar) The wealthy, influential, and

clever could manipulate social networks outside the church to their advantage and thereby, in effect, take advantage of the poor or weak within the congregation ... Since inequality was built into the legal system and improper influence could also be exercised, it is less likely that the court would be used by the weak and powerless. The litigants were among the wise and strong in the church. (A. Thiselton)

1 Cor. 6:1 Would anyone (Subj. Nom.) of you (Adv. Gen. Ref.; as plaintiffs) be bold enough (τολμάω, PAI3S, Dramatic, Interrogative Ind.; "dare you", take it upon yourself, go against an established principle), having (ἔχω, PAPtc.NMS, Static, Circumstantial) a case (Acc. Dir. Obj.; lawsuit, forensic matter) against one another of a different kind (Acc. Adv.; a fellow believer as the defendant), to stand trial (κρίνω, PPInf., Pictorial, Inf. as Dir. Obj. of Verb; go to court) before unjust people (Gen. Disadv., an unbeliever judge; a jury comprised of evil, dishonest persons), and (connective) not (neg. particle) before upright people (Gen. Adv., a believer judge; a jury of pure, honest persons, saints)?

BGT

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν ἀδίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων;

VUL

audet aliquis vestrum habens negotium adversus alterum iudicari apud iniquos et non apud sanctos

LWB 1 Cor. 6:2 Don't you even understand that saints [some, but not all, fellow believers] shall pass judgment on the world [settling disputes during the Millennium]? So then if the world shall be judged by you, are you incapable of passing judgment [function of church discipline] on much smaller matters?

KW 1 Cor. 6:2 Or, do you not all know that the saints shall judge the world system [of evil]? And in view of the fact that the world system is being judged by you, are you those who are unfit to sit on the tribunal of a judge where trifling affairs are judged [forming courts yourselves to settle matters among yourselves]?

KJV 1 Cor. 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

TRANSLATION HIGHLIGHTS

Paul asks them (Interrogative Indicative mood) if they truly understand (Intensive Perfect tense) that some of them will pass judgment (Predictive Future tense) on the world during the Millennial Reign of Christ. Jesus will decide who enters the millennium. Believers who attained

various levels of maturity while on earth will be rewarded with judicial authority on earth, a form of Millennial tribunal. The multitude of the heavenly redeemed will rule with the Lord Jesus Christ at that time.

Since many of them are going to share in this ruling and judging in the future (Futuristic Present tense), Paul then asks them if they are (Descriptive Present tense) currently so incompetent of administering effective church discipline. He is referring, of course, to their failure to settle certain comparatively insignificant legal cases within their assembly, as opposed to these cases being aired in public. The disputes between Corinthian believers are considered immaterial litigation compared to what they might be resolving during the millennium.

Does this mean all the Corinthians should be involved in such legal disputes? No, the function of judging a legal issue between two believers should be reserved for those who have a spiritual gift involving the use of such authority. But Paul is pointing out that some of them (overcomers) are going to be ruling and reigning with Christ some day, so with that in mind, they should be able to set up their own private court to handle family (church) disputes.

RELEVANT OPINIONS

This series of “know you not” verses gives great emphasis on knowing Bible doctrine. In fact: Virtue = knowledge of doctrine. (R.B. Thieme, Jr.) The word used here (and in vs. 4) for judgment is criterion, referring to the standard or criterion by which judgment is meted out, the rule by which one judges. (Thayer) “Are you unworthy of the smallest tribunals?” That is, of sitting on the smallest tribunals, of forming courts yourselves to settle such things? (A.T. Robertson) Justices Marshall and Taney were competent to judge many complex matters; but when they were infants two years old, they were not competent to judge anything. The difficulty is all the more glaring because Paul had already described the Corinthians as infants. Commentators usually dodge this difficulty. The Corinthians may have acted childishly, may have and did condone sin, and were spiritual infants, but as business men, they had a sufficient grasp of property rights to judge in such cases. (G. Clark) In Corinth there are lawyers innumerable perverting justice. (Chrysostom) Many judges are gowned vultures who sell their judgments for money. (Apuleius)

Evidence indicates that the civil courts of this era were less than impartial and that substantial corruption did exist. They were not held in high esteem by the masses, who did not have equal access to them ... The poor always had the cards stacked against them in the courtroom. Social standing weighted the scales of justice; and if that did not work, bribery could tip the balance. (D. Garland) This office the saints will hold by virtue of their perfected “epignosis” (full knowledge), their completed communion with the judgments of the Great Judge. This is a necessary part of the ultimate triumph of good over evil. Just as the faithful shall reign with Christ as kings, so shall they sit with Him as judges of the world. (J.B. Lightfoot) It is obvious, is it not, that the word “all” must be read into this text? The word is not there, and there is nothing in the contexts in which these passages are found which requires that it be there. It is true that the saints will judge (reign), but Paul elsewhere clarifies that only those saints who are faithful will

reign with Him (2 Tim. 2:12). Only those saints who “overcome” will have authority over the nations. (J. Dillow)

They were “saints” and “sanctified” in Christ, but were far from being such in daily life. (L.S. Chafer) The absurdity of the Corinthian position is that the saints will someday judge the very world before whom they are now appearing and asking for a judgment. (G. Fee)

1 Cor. 6:2 Don't (neg. particle) you even (ascensive) understand (οἶδα, Perf.AI2P, Intensive, Interrogative Ind.) that (conj. as Dir. Obj.) saints (Subj. Nom.; some, but not all, fellow believers) shall pass judgment (κρίνω, FAI3P, Predictive; when the multitude of the heavenly redeemed rule with the Lord Jesus during the millennium) on the world (Acc. Gen. Ref.; initially with Christ at the Great White Throne)? So then (inferential conj.), if (protasis, 1st class condition, “and it’s true”) the world (Subj. Nom.) shall be judged (κρίνω, PPI3S, Futuristic; ruled) by you (Instr. Agency), are you (εἰμί, PAI2P, Descriptive, Interrogative; the function of judging a legal issue between two believers should be reserved for those who have a spiritual gift involving authority) incapable (Pred. Nom.; incompetent) of passing judgment (Adv. Gen. Ref.; function of church discipline) on much smaller matters (Obj. Gen., superlative, comparative; insignificant, immaterial types of litigation)?

BGT

ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινούσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων;

VUL

an nescitis quoniam sancti de mundo iudicabunt et si in vobis iudicabitur mundus indigni estis qui de minimis iudicetis

LWB 1 Cor. 6:3 Don't you understand that we shall pass judgment on angels? How much more things pertaining to everyday life [such as quarrels, altercations, domestic issues, business matters]?

KW 1 Cor. 6:3 Do you not know that we shall sit in judgment upon angels, to say nothing at all of judging the affairs of this life?

KJV 1 Cor. 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

TRANSLATION HIGHLIGHTS

Paul then asks them (Interrogative Indicative mood) if they truly understand (Intensive Perfect tense) that the mature Church Age believer will pass judgment (Predictive Future tense) on angels (extra-terrestrials) as well. Knowing this fact, how much more easier it should be to preside over the quarrels, altercations, business matters, and domestic issues in their own assembly. Paul is trying to elevate their perspective to its proper place. Isaiah 24:21-23, Matthew 25:41, 2 Peter 2:4 and Jude 6 refer to fallen angels and/or half-angel, half-man beings who are imprisoned until their time of judgment. Perhaps we will be involved in their judgment when the time comes.

RELEVANT OPINIONS

There are intimations in Scripture that the future reign of the servant kings will embrace the universe as well. We are told, for example, that the saints will one day not only rule the world, but will also rule over the angels. Since the domain of the angels extends far beyond terrestrial boundaries, we may assume that the kingdom of those who rule over them does so as well. (J. Dillow) Whether the apostle has in view good angels or bad, it is not essential to inquire. The point is that the judicial dignity of the saints is so great that they shall sit in judgment even on angelic beings. How wonderful an honour! (H. Bremner)

There is an important difference between “bios” and “zoe.” Zoe signifies the principle of life, bios the circumstances and accidents of life; thus zoe is vita qua vivimus (the way we live life), bios is vita quam vivimus (what happens to us in life). With Aristotle bios is the more important word of the two. His conception of life was a low one. But when we come to the N.T., the principle of life is no longer physical but spiritual: accordingly zoe is exalted, while bios is remains at its former level. In the N.T. zoe is commonly, but not universally, used of the higher spiritual life, bios is always employed of the lower earthly life. (J.B. Lightfoot)

1 Cor. 6:3 **Don't** (neg. particle) **you understand** (οἶδα, Perf.AI2P, Intensive, Interrogative Ind.) **that** (conj. as Dir. Obj.) **we** (mature Church Age believers, bride of Christ) **shall pass judgment on** (κρίνω, FAI1P, Predictive) **angels** (Acc. Dir. Obj.)? **How much more** (comparative adv., interrogative; “not to speak of”) **things** (ellipsis, Dir. Obj. supplied) **pertaining to everyday life** (Adv. Acc.; quarrels, altercations, domestic issues, common life affairs)?

BGT

οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά;

VUL

nescitis quoniam angelos iudicabimus quanto magis saecularia

LWB 1 Cor. 6:4 So then, if you should have trivial matters [relatively small disputes] pertaining to everyday life, why would you select those [men with no experience or standing] to judge who are counted as nothing [without spiritual maturity] in the assembly?

KW 1 Cor. 6:4 Therefore, if you may be having courts [for the adjudication of your private matters], those who are least esteemed and of the most humble station in the local assembly, seat those on the judge's bench.

KJV 1 Cor. 6:4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

TRANSLATION HIGHLIGHTS

Paul then inquires that if (3rd class conditional clause) they should have (Customary Present tense) rather trivial disputes that shouldn't become court cases, why would they select men with no standing or spiritual maturity to judge (Customary Present tense) them. Some of these disputes probably should not become court cases, but if they did become serious, you wouldn't want them judged by those without spiritual discernment. They may be issues of everyday life, but they deserve an intelligent hearing.

The KJV, in my opinion, has this passage translated completely backwards. It is another rhetorical question, not a statement advising you to make the least common denominator Christian in your assembly a judge over legal disputes. If you had a dispute over a matter that was headed for trial, would you want someone who is counted as nothing (Gnomic Perfect tense) to judge over it? The verb translated as "counted as nothing" refers to someone in the assembly who has virtually no doctrine in his soul, a spiritual moron, so to speak. The last person you would want to hear your case is an ignoramous believer with no spiritual sense, but who perhaps was nominated as a judge because he won a popularity contest or had lots of money.

RELEVANT OPINIONS

Paul may have been laying sarcasm here, by saying: "If you have men that are made of no account in the Church, set these on the bench!" It is a shame the Corinthian Church should have members looked on with utter contempt, but since it has, it is fitting that they should be its judges in things contemptible! (W.R. Nicoll) The suggestion is to locate such a wise person as had the gift of church government. (R. Jamieson) It appears best to render as the E.V., and to consider the clause to mean "those possessed of higher spiritual gifts are better employed on higher matters than on settling petty wrongs among you, and thus serving tables." (J.B. Lightfoot) Men who are absolutely nothing in the Church – is it they whom you make your judges? (*Commentary on 1 Corinthians*, Weymouth, 1979, Eerdmans) The Greeks were a litigious lot and seemed rather to enjoy, as with their sports, the opportunity to spar with one another in court. Paul finds it necessary to put a stop to this and to challenge them to arbitrate their differences within the family and not before the watching world. (D. Mitchell)

Select capable men from all the people – men who fear God, trustworthy men who hate dishonest gain – and appoint them as officials over thousands, hundreds, fifties and tens. Have them serve as judges for the people at all times, but have them bring every difficult case to you; the simple cases they can decide themselves. (Exod. 18:21-22) Moses listened to Jethro and appointed capable and honorable men to serve the people as judges; these men took care of the trivial cases while Moses decided the difficult ones. Likewise, King Jehoshaphat of Judah appointed judges in all the fortified cities of the land (2 Chron. 19:5). When the Jews returned to Israel from Babylon, they adopted this system, which was still current in apostolic times. Indeed, in every Jewish community throughout the Dispersion, the Jews had their own court of justice. Paul is now asking the Christians that they, too, appoint respectable and wise men from their own community to serve as judges. (S. Kistemaker)

Every Christian society contains within itself elements capable of dealing with such emergencies. Those destined to fulfill functions so majestic (ruling over angels) may surely be entrusted with the settlement of trivial disputes. It is best if the two persons between whom a misunderstanding has arisen can compose their differences with no outside assistance; if this cannot be done, it is well to call in the aid of a Christian of calm, impartial character and of large experience, with a common agreement to accept his award without murmuring. There is surely a large opportunity for the exercise of the virtues of wisdom and justice in such directions as these. (R. Tuck) The translations of this particular verse vary with respect to punctuation and interpretation. It appears logical to take verse 4 as an interrogative statement rather than a declarative or an imperative statement. If we understand the verse to be interrogative, how should we interpret it? The best alternative is thus (NKJV):“If you then have judgments concerning things pertaining to this life, do you appoint those who are least esteemed by the church to judge?” (S. Kistemaker)

1 Cor. 6:4 so then (inferential), if (protasis, 3rd class condition, “maybe you will, maybe you won’t”) you should have (ἔχω, Customary, Substantival) trivial matters (Comparative Acc.; *criterion*, things which shouldn’t become court cases) pertaining to everyday life (Adv. Acc.; cases to be judged), why would you select those (Acc. Dir. Obj.; men who have no standing) to judge (καθίζω, PAI2P, Customary, Interrogative Ind.) who (Acc. Appos.) are counted as nothing (ἐξουθενέω, Perf.PPtc.AMP, Gnostic, Substantival & Circumstantial; insignificant, least esteemed, spiritual morons, those without doctrine in their souls, setting up an ignoramus believer as judge because he passed a popularity contest) in the assembly (Loc. Sph.)?

BGT

βιωτικὰ μὲν οὖν κριτήρια ἂν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε;

VUL

saecularia igitur iudicia si habueritis contemptibiles qui sunt in ecclesia illos constituite ad iudicandum

LWB 1 Cor. 6:5 I am speaking to you face-to-face for the purpose of making you ashamed. Is there not a wise person among you [sarcastic in view of their claims of being wise] in these matters [disputes between two believers], who will be able [as the need arises] to pass judgment [perhaps as arbitrator] between each one [opposing parties] of his brethren?

KW 1 Cor. 6:5 I am saying this to you with a view to arousing your sense of shame. Is it thus, that you do not have one among you who is wise, who will be able to arbitrate between brother and brother?

KJV 1 Cor. 6:5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

TRANSLATION HIGHLIGHTS

Continuing on his theme of appointing spiritual mature individuals as judges or arbitrators in the local assembly, Paul says he is in effect speaking to them now (Pictorial Present tense) as if he was face-to-face, even nose-to-nose, with them. He paints this picture of his presence before them for the purpose of making them ashamed of their prior performance. He wants them to “turn inward” and realize the error of their ways. If they had indeed nominated individuals to preside over (for example) the incest case in their assembly, they failed miserably. They must have appointed someone, obviously devoid of spiritual common sense, who was popular or rich. In genuine humility, they should realize how poor their choice had been.

He then continues his sarcasm by asking them if they didn't have a single wise person among them in legal matters. This question is especially sarcastic in view of the Corinthian claims about being wise. This wise person, if they can locate one, should be able (Deliberative Future tense) to pass judgment (Constative Aorist tense) as a judge or arbitrator between two opposing believers, each one arguing his side of the story. The context of this sarcastic question aligns perfectly with my interpretation of the prior verse. Paul is castigating them for their poor selection of a judge or jury, and for their erroneous conclusions on some legal disputes that ended up in a public courtroom.

RELEVANT OPINIONS

Paul has no issue with law and its adjudications as such. But the use of the law by Christians – the common and facile resort to it in order to gratify covetousness, pride, ambition, revenge, and any and every form of selfishness – that is the grave matter before his mind. (C. Lipscomb) As prospective judges of the world, they ought surely to be repositories of sufficient wisdom to handle their own affairs with equity. There ought, and the famous Pauline irony breaks through there, to be at least one person among them who might judge in such matters. (C. Craig) The

Corinthians ignored the outrageous case of incest, but one Christian dares to haul a fellow Christian before pagan magistrates to settle a minor matter. (D. Garland)

1 Cor. 6:5 I am speaking (λέγω, PAI1S, Pictorial) to you (Dat. Adv.) face-to-face (prep.) for the purpose of making you ashamed (Acc. Purpose; genuine humility). Is there (ένι, PAI3S, Static, Interrogative Ind.) not (neg. particle) a wise (Descr. Nom.) person (Pred. Nom.) among you (Loc. Sph.; especially sarcastic in view of their claims about being wise) in these matters (adv.; disputes between two believers that should be settled out of court), who (Subj. Nom.) will (would) be able (δύναμαι, FMI3S, Deliberative, Deponent; in the future when the need arises) to pass judgment (διακρίνω, AAInf., Constativ, Inf. as Dir. Obj. of Verb; function as an arbitrator) between (Acc. Separation; in the middle of) each one (Prep. Distribution; two opposing parties) of his (Gen. Rel.) brethren (Abl. Separation; fellow Christians)?

BGT

πρὸς ἐντροπήν ὑμῖν λέγω. οὕτως οὐκ ἐνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ;

VUL

ad verecundiam vestram dico sic non est inter vos sapiens quisquam qui possit iudicare inter fratrem suum

LWB 1 Cor. 6:6 However, [Christian] brother is being brought to court [forced to stand trial] against brother, and this [lawsuit between two Christians] before unbelievers.

KW 1 Cor. 6:6 But brother goes to law with brother, and this before unbelievers.

KJV 1 Cor. 6:6 But brother goeth to law with brother, and that before the unbelievers.

TRANSLATION HIGHLIGHTS

Paul begins with an adversative conjunction, because instead of there being a privately held arbitration in the local assembly, the worst thing happened. One Christian brother was forced to stand trial (Pictorial Present tense) against another, and this lawsuit was conducted in a public arena. Airing your dirty linen in public is shameful activity for Christians. Paul uses the word “brother” to bring this point home to their hearts, and the Genitive of Disadvantage because the Christian testimony to unbelievers was marred in the process.

RELEVANT OPINIONS

The litigation shows that there is no man in the Church wise enough to settle such matters privately, or he would surely have been called in. (W.R. Nicoll) Isn't there a single individual in

the entire church who has wisdom and sane judgment enough to bring the two offending parties together? Listen, says Paul, if you were spiritual, if you had the grace of Christ, the lowest, the most despised, most ignorant saint, the least esteemed in the church, would know the answer to your problem. (M. DeHaan) The contrast is threefold: instead of displaying with moderation of wisdom, you wrangle brother against brother; instead of accepting arbitration, you go to law; instead of referring matters to brethren for decision, you bring complaints against brethren before heathen tribunals. (A. Thiselton, Edwards)

1 Cor. 6:6 However (adversative, in contrast with a privately held arbitration), brother (Subj. Nom.; Christian) is being brought to court (κρίνω, PPI3S, Pictorial; forced to stand trial) against brother (Gen. Conflict; Christian), and (continuative) this (Subj. Nom.; lawsuit between two Christians) before unbelievers (Gen. Disadv.; airing your dirty linen in public),

BGT

ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται καὶ τοῦτο ἐπὶ ἀπίστων;

VUL

sed frater cum fratre iudicio contendit et hoc apud infideles

LWB 1 Cor. 6:7 So indeed, there is already an actual [as opposed to hypothetical] failure among you, since you continue to maintain lawsuits against each other [Christian against Christian]. Why won't you [guilty defendant] admit to being wrong [accept your guilt] instead [of defending yourself in court]? Why won't you [innocent defendant] be defrauded [taken advantage of] instead [of defending yourself in court]?

KW 1 Cor. 6:7 Nay! It is already a total [moral] defeat for you, having lawsuits with one another. Why do you not permit yourselves rather to be wronged? Why do you not permit yourselves to be defrauded?

KJV 1 Cor. 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?

TRANSLATION HIGHLIGHTS

Paul says there is (Gnomic Present tense) indeed an actual failure to their detriment. He doesn't have to create a hypothetical one for this lesson. He is referring to their continued practice of maintaining (Iterative Present tense) lawsuits against fellow Christians. This practice is to the detriment of everybody involved. In the interest of keeping Christian conflicts out of public court, Paul asks the guilty defendant why he won't accept his guilt (Dramatic Present tense) and admit he is wrong instead of dragging the courtroom drama on indefinitely. Then he asks the innocent defendant why he won't allow himself to be taken advantage of (Dramatic Present

tense) in the interest of staying out of public court. In both cases, Paul's only concern is to keep Christian dirty linen from being aired in public.

RELEVANT OPINIONS

“You trust to overreach, to gain a victory: it is really a loss, a defeat, before the trial even comes on.” (Lightfoot) Even if a Christian won money in a lawsuit against a fellow Christian, he had already sustained a great spiritual loss, perhaps even the loss of his own soul. This has happened many times. (R. Earle) You are beaten before you enter court, by the mere fact that such quarrels reach this pitch. (W.R. Nicoll) A Christian man is altogether prohibited from revenge, so that he must not exercise it, either by himself, or by means of the magistrate, nor even desire it. If, therefore, a Christian man wishes to prosecute his rights at law, so as not to offend God, he must, above all things, take heed that he does not bring into court any desire of revenge, any corrupt affection of the mind, anger, or, in fine, any other poison. (Calvin) Is Paul's expectation fair or reasonable? It is no more fair or reasonable than the divine grace which has eclipsed justice in Christ's giving up of His person and His rights on the cross, indicating in turn God's surrender of His right to pronounce a negative verdict on humankind without transcending justice in costly, generous mercy ... God's grace goes the second mile. (A. Thiselton)

It is suggested that, even amongst those who are fellow-members of the same body, there may be mutual forbearance, there may be a patience amounting to magnanimity, a renunciation of rights which shall make it clear of how little importance are all those matters upon which it is possible for good men to differ. (R. Tuck) In matters of great damage to ourselves or families, we may use lawful means to right ourselves. We are not bound to sit down and suffer the injury tamely, without stirring for our own relief. But in matters of small consequence, it is better to put up with the wrong. The peace of your own mind and the calm of your neighborhood, are more worth than victory in such a contest, or reclaiming his own right, especially when the quarrel must be decided by those who are enemies to religion. (M. Henry) The desire for self-preservation which lacks the courage to make oneself vulnerable in a first stage of interpersonal, face-to-face pleading with understanding escalates into a confrontational, self-centered defense of one's rights. But Paul is as hesitant about pressing the absoluteness of personal rights. (A. Thiselton) They were unwilling to accept wrong against each other. Rather than allowing themselves to be cheated, they were doing wrong by taking fellow believers from within their own church to secular courts. (D. Hunt)

Those who cannot control themselves so as to suffer injuries patiently, commit sin by their impatience. (Calvin) I confess that as men's manners are corrupt, impatience is an almost inseparable attendant on lawsuits. Let us therefore bear in mind, that Paul does not condemn lawsuits on the grounds of it being a wrong thing in itself to maintain a good cause by having recourse to a magistrate, but because it is invariably accompanied with corrupt dispositions, for example, violence, desire of revenge, enmities, obstinacy, and the like. (ibid) Paul uses the language of the courts here: *Nike* was victory; *etta* was defeat. They have already lost the case before they begin! Something was already wrong if they would even consider taking a petty problem between themselves before a heathen judge. (D. Mitchell) The aim of the ancient lawsuit was to prevail over another, and that usually involved an assault on the opponent's

character. Paul rejects this philosophy altogether; to try down a fellow Christian before, and with the aid of, those who do not worship God is completely inimical to Christian love. (D. Garland)

1 Cor. 6:7 so (inferential) indeed (emphatic), there is (εἰμί, PAI3S, Gnostic) already (temporal) an actual (adj.; as opposed to *hypothetical*) failure (Pred. Nom.; defeat, fault, loss) among you (Loc. Place; fellow believers), since (conj. opinion, contrast: because) you continue to maintain (ἔχω, PAI2P, Iterative; keep on having, bringing) lawsuits (Acc. Dir. Obj.) against each other (Gen. Conflict; Christian against Christian). Why (interrogative & prep.) won't (neg. particle) you (*guilty defendants*) admit to being wrong (ἀδικέω, PPI2P, Dramatic; accept your guilt) instead (comparative; instead of defending yourselves in court)? Why (interrogative & prep.) won't (neg. particle) you (*innocent defendants*) be defrauded (ἀποστερέω, PPI2P, Dramatic; allow yourselves to be taken advantage of, robbed, cheated; Classical Greek: misappropriation of trust funds) instead (comparative; instead of defending yourself in court)?

BGT

ἤδη μὲν [οὖν] ὅλως ἥττημα ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε;

VUL

iam quidem omnino delictum est in vobis quod iudicia habetis inter vos quare non magis iniuriam accipitis quare non magis fraudem patimini

LWB 1 Cor. 6:8 On the contrary, you [innocent prosecutors] are in the wrong [bringing trivial matters into the courtroom], and you [guilty prosecutors] are stealing, and this against brethren [fellow believers].

KW 1 Cor. 6:8 But as for yourselves, you are committing wrong, and you are defrauding, and doing this to brethren.

KJV 1 Cor. 6:8 Nay, ye do wrong, and defraud, and that your brethren.

TRANSLATION HIGHLIGHTS

Turning now to the prosecutors, Paul tells the innocent prosecutor that he is (Descriptive Present tense) wrong because he is guilty of bringing trivial matters between Christians into the public courtroom. Then he tells the guilty prosecutor that he is deliberately stealing (Dramatic Present tense) from his defendant, and to make matters even worse, he is robbing a fellow believer.

RELEVANT OPINIONS

The cases referred to do not involve criminal law, but concern property grievance. (C. Craig) This coheres precisely with the claims of Chow and many others about the eclipse of justice by social networking and manipulative uses of patronage which local magistrates' courts (not major criminal courts) regularly invited. (A. Thiselton) These actions reveal an alarming spiritual breakdown. It tarnishes the reputation of the whole church. (D. Garland)

1 Cor. 6:8 On the contrary (contrast; now addressing the prosecutors), you (Subj. Nom.; *innocent prosecutors*) are in the wrong (*ἀδικέω*, PAI2P, Descriptive; guilty of bringing trivial matters between Christians into the courtroom), and (continuative) you (*guilty prosecutors*) are stealing (*ἀποστερέω*, PAI2P, Dramatic; defrauding in court, robbing), and (continuative) this (Nom. Appos.; defrauding) against brethren (Acc. Rel.; fellow believers).

BGT

ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς.

VUL

sed vos iniuriam facitis et fraudatis et hoc fratribus

LWB 1 Cor. 6:9 Don't you even understand that unrighteous persons [carnal Christians] will not share in [gain possession of] the kingdom [royal power] of God? Stop being deceived: neither persons involved in sexual immorality [illicit sex between unmarried persons], nor idolaters, nor adulterers [illicit sex between married persons], nor effeminate men [those who make women of themselves], nor homosexuals,

KW 1 Cor. 6:9 Or do you not know that unrighteous individuals will not inherit God's kingdom? Stop being deceived; neither fornicators nor idolaters nor adulterers nor those who are of a voluptuous nature, given to the gratification of sensual, immoral appetites, neither men who are guilty of sexual intercourse with members of their own sex,

KJV 1 Cor. 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

TRANSLATION HIGHLIGHTS

Paul asks them if they don't yet understand (Intensive Perfect tense) that carnal believers will not share in (Predictive Future tense) the kingdom of God. He presents a list of sins that may be attributed to various unbelieving judges in Corinth rather than to Christians in their assembly. The verb here does not mean inherit without qualification, but rather take possession of. And the word kingdom is better translated "royal power." Believers who committ the sins on Paul's list are still going to heaven, but they will not possess their inheritance either on earth or in heaven.

Sharing in or possessing the kingdom of God is an experiential sanctification concept, not a positional concept.

Paul then warns them (Imperative of Prohibition) to stop being deceived (Static Present tense) about carnal Christians. They are indeed justified, and they are going to heaven, but they cannot live in carnality and have any blessings or power on earth, nor will they receive any rewards in the future. The kingdom or royal power of God will not be possessed by those who engage in illicit sex, idolatry, homosexuality, or soft, wimpy, effeminate behavior. These carnal believers will enter the kingdom of God, but they will not rule or reign with Christ.

RELEVANT OPINIONS

Paul is not warning non-Christians that they will not inherit the kingdom; he is warning Christians, those who do wrong and do it to their brothers. It is pointless to argue that true Christians could never be characterized by the things in this list when Paul connects the true Christians of vs.8 with the individuals in vs. 9. Besides, these people that act unrighteously, and who are guilty of all these things, have been washed, sanctified, and justified in the name of the Lord Jesus Christ (vs. 11). They were washed and saved from all those things, and yet they are still doing them. That is the terrible inconsistency which grieves the apostle through all sixteen chapters of this book. His burden is not to call into question their salvation (he specifically says they are saved in vs. 11), but to warn them that, if they do not change their behavior, they will, like Esau, forfeit their inheritance. (J. Dillow)

The Pauline usage of the phrase “kingdom of God” almost always refers to faithfulness, obedience, or reward (inheritance). One can be saved, but not necessarily obtain a “reward of inheritance” (Col. 3:24) in the kingdom of God. What was Paul so concerned about with these Corinthians? It was precisely that some of them were not living the godly lives that Paul had taught them to live. But did Paul threaten them by taking away the hope of their salvation? Not at all. “But you are washed, but you are sanctified, but you are justified.” Never once did he scold them by saying, “The trouble with you people is you’re just not saved.” That would be some people’s remedy nowadays. Some think the only way to get a backslider straightened out is to moralize and say to him, “You must not be saved at all.” That was not Paul’s method because that was not Paul’s theology. (R.T. Kendall) God is essentially just: unjust men may inherit the kingdom of this world, but God’s kingdom they cannot inherit. (J.B. Lightfoot)

It is evident that *kingdom of God* does not here mean the church of Christ or the gospel. The parties addressed were already professors of the gospel, and received within the church. It does not mean “eternal life.” That is promised absolutely to faith, as God’s gracious gift. And these were believers, as the whole tenor of the passage proves. It means then in this, as in other places, *the millennial kingdom of Christ*. It is to be entered on in resurrection, as this epistle informs us. It is future, as the judging of the world also is. It is the time of joy and reward, when the kings of this age that are coming to nought will be superceded by the reign of the saints. It is the time when the inheritance will be enjoyed by the earthly people also ... The hope of entrance into it is to keep us aloof from the world; the fear of exclusion from it is to restrain the saint from sin. (R. Govett) “Adikoi” (unrighteous persons) is not a technical term for those lacking the imputed

righteousness of Christ. The illegitimate identity transfer is committed to import the contextually derived suggestion of one kind of consequence of being adikos into the semantic value of the word. However, it is a general term for those (Christian or non-Christian) lacking godly character. Both Christians and non-Christians can be adikoi. (J. Dillow)

It is possible to understand “inheriting the kingdom” as being something different than an invitation to enter the kingdom; rather, it is entrance into the “master’s happiness”, the messianic partnership. “To inherit the kingdom” is a virtual synonym for rulership in the kingdom and not entrance into it. All saints will enter the kingdom through faith alone (John 3:3), but only obedient saints who endure, who overcome, and who perform works of righteousness will inherit it, i.e., rule there. (J. Dillow) Unrighteous people cannot be expected in that kingdom which is the kingdom of God. It is not used in the strict sense, but with the wider meaning: enter into full possession of. (L. Morris) What is the Kingdom of God? Righteousness, peace and joy in the Holy Spirit. It is the reign of truth, purity, light, harmony and blessedness. Hence Christ urges us to seek first the kingdom of God and His righteousness, which means to come under the Divine reign of truth and right. All who have not undergone this reformation are excluded. (J. Exell)

He is not describing the qualifications required for an entrance examination; he is comparing habituated actions. (A. Thiselton) These last two words, heavily debated, are probably paired together, and their meaning should stand or fall together. “Malakoi” in its root meaning means “smooth” or “effeminate”. Dionysius of Halicarnassus (7.2.4) uses this term to refer to a young male prostitute. Pederasty, molestation of minors by adult males, was the most common form of homosexuality in antiquity. The two terms refer respectively, then to the leading and following partners in a homosexual pederastic tryst. (R. Earle) Fourteen of the first fifteen Roman emperors were homosexual or bisexual. (D. Lowery) This puts them on a level with the heathen. (W.R. Nicoll) Decimus Junius Juvenal, in his *Satires of Juvenal*, especially his Second Satire, “Against hypocritical queens,” satires the homosexuals who have plagued Rome during his lifetime in the first century:

But this disease is contagious,
It will infect more men, as the scab spreads all through the sheepfold
From one sickly ram, as pig mange is epidemic
From one boar, or a rotten apple spoils the whole barrel.

1 Cor. 6:9 **Don't** (neg. particle) **you even** (ascensive) **understand** (οἶδα, Perf.AI2P, Intensive) **that** (conj. as Dir. Obj.; the following list of sins may be attributed to various unbelieving judges in Corinth rather than to Christians in their assembly) **unrighteous persons** (Subj. Nom.; carnal believers) **will not** (neg. particle) **share in** (κληρονομέω, FAI3P, Predictive; gain possession of) **the kingdom** (Acc. Dir. Obj.; royal power, ruling) **of God** (Abl. Source)? **Stop** (neg. particle) **being deceived** (πλανᾶω, PPImp.2P, Static, Prohibition; misled, mistaken): **neither** (neg. adv.) **persons involved in sexual immorality** (Pred.

Nom.; illicit sex between unmarried persons), nor (neg. adv.) idolaters (Pred. Nom.), nor (neg. adv.) adulterers (Pred. Nom.; illicit sex between married persons), nor (neg. adv.) effeminate men (Pred. Nom.; soft, fancy: those who make women of themselves, sissy, wimpy, male prostitutes), nor (neg. adv.) homosexuals (Pred. Nom.),

BGT

ἢ οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται

VUL

an nescitis quia iniqui regnum Dei non possidebunt nolite errare neque fornicarii neque idolis servientes neque adulteri

LWB 1 Cor. 6:10 Nor thieves, nor the avaricious, nor drunkards, nor slanderers, nor swindlers, will share in [take possession of] the kingdom [royal power] of God.

KW 1 Cor. 6:10 Nor thieves, nor those who are always greedy to have more than they possess, nor drunkards, nor revilers, nor extortioners, shall inherit God's kingdom.

KJV 1 Cor. 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

TRANSLATION HIGHLIGHTS

Paul continues the list of carnal activities that will prevent those believers from sharing in (Predictive Future tense) the royal power of God. As covered in the previous verse, they will not lose their salvation, but they will not rule with Christ. Entering into the kingdom of God is His work from start to finish, but taking possession of it requires growing in the grace and knowledge of our Lord Jesus Christ.

RELEVANT OPINIONS

While entering the kingdom has often been equated with inheriting the kingdom, there is no semantic or exegetical basis for the equality. Even in English we acknowledge a distinction between entering and inheriting. A tenant, for example, may live on or enter a landowner's great estate, but he does not own or inherit it. To inherit simply means to "possess", and the distinction between possession of Canaan and living there has been observed. Similarly, there is no reason to assume that entering the kingdom and living there is the same thing as owning it and ruling in it. The heirs of the kingdom are its owners and rulers and not just its residents. (J. Dillow) In other words, salvation is unchangeable, but our inheritance in the kingdom of God is not unchangeable. Once saved, always saved, but our inheritance in God's kingdom may change considerably. (R.T. Kendall)

Shall inherit should not be reduced to mean only shall participate in ... That latter may be done without ownership. The loss of one's inheritance is not the same as a loss of salvation. (R. Lenski) He is not saying that a person who commits any of these sins will never "inherit" God's kingdom. He implies that anyone who persists in practicing these vices will be barred from "entering" the kingdom. (S. Kistemaker) The church is the body of saints now owned of God. If all professors were genuine disciples, and their discipline were perfect, the church would represent those of this dispensation, who will inherit the kingdom. But in neither of these points is perfection to be found; and hence God's decision must come in, to determine who shall partake of it. This list, then, is given of those who will be shut out from the communion of the saints below, and from their joys in the millennial reign. (R. Govett)

1 Cor. 6:10 nor (neg. adv.) thieves (Pred. Nom.), nor (neg. adv.) the avaricious (Pred. Nom.; greedy, covetous), nor (neg. adv.) drunkards (Pred. Nom.), nor (neg. adv.) slanderers (Pred. Nom.), nor (neg. adv.) swindlers (Pred. Nom.; extortionists), will share in (κληρονομέω, FAI3P, Predictive; take possession of, inherit) the kingdom (Acc. Dir. Obj.; royal power, ruling) of God (Abl. Source).

BGT

οὔτε κλέπται οὔτε πλεονέκται, οὐ μέθυσοι, οὐ λοιδόροι, οὐχ ἄρπαγες βασιλείαν θεοῦ κληρονομήσουσιν.

VUL

neque molles neque masculorum concubitores neque fures neque avari neque ebriosi neque maledici neque rapaces regnum Dei possidebunt

LWB 1 Cor. 6:11 As a matter of fact, some of you lived these things [in their former days], but you became cleansed [part of the conversion process], but you became [positionally] sanctified, but you became justified in the Person of the Lord Jesus Christ [the Son] and by the Spirit [the Spirit] of our God [the Father].

KW 1 Cor. 6:11 And these things you were, certain ones of you. But you bathed yourselves clean [from sin], but you were set apart from God, but you were made righteous in the Name of the Lord Jesus and by the Spirit of our God.

KJV 1 Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

TRANSLATION HIGHLIGHTS

Paul states matter of factly that some of the Corinthians he knows once lived (Descriptive Imperfect tense) a life dominated by these carnal activities. By referring to their past life in sin, Paul shows that he believes in the power of God to transform human lives, desires, and inclinations. This former lifestyle of sin ended abruptly (positionally, at least) when they became

cleansed (Constative Aorist tense), positionally sanctified (Constative Aorist tense), and justified (Constative Aorist tense) in all three members of the Trinity. The Son and the Spirit are mentioned explicitly, while the Father is mentioned implicitly. Paul reminds them that when they were first saved, their behavior changed for the better. He can only hope that their present carnal state is reversed.

RELEVANT OPINIONS

We should always be prepared to make direct personal applications of Holy Scripture, and the skill of applying general principles to particular cases is one of the proper results of Christian culture and experience. This, however, often involves accommodation and modification. Principles which Scripture illustrates in particular instances need adaptation when referred to new and different cases, and we should clearly apprehend that Scripture does not propose to provide mere examples for a bare imitation, but rather principles which are so truly human that they may be applied to the varying conditions and circumstances of every age and clime. (R. Tuck) On the one hand are those who pharisaically define their Christian experience by their performance. We might call this “performance-based” Christianity. It leads to legalism, hypocrisy, and denial. (D. Mitchell) Here it has the full theological sense of justification by grace through faith. (A. Thiselton)

This transformation has already taken place, yet the letter indicates at the same time how incomplete is the sanctification which these Christians have obtained. (C. Craig) The three verbs (washed, sanctified, justified) are grammatically related. In the Greek, they are in the aorist tense, which describes a single instantaneous action. Paul is saying that at a given moment God declared the Corinthians both holy and righteous. In this context, he is not explaining the distinction between sanctification and justification but is writing a discourse against unrighteousness. (S. Kistemaker) The millennial day is the day of recompense for our works, whether good or evil. A thousand years is time enough to mark God’s pleasure in our works, or His displeasure against them. As eternal life shows His pleasure in the work of Christ, and in those who by faith are one with Him, so will the recompense of the millennial day, for good or for evil, display His sentiments concerning the special work of each believer. (R. Govett)

1 Cor. 6:11 As a matter of fact (inferential), some of you (Subj. Nom.) lived (εἶμι, Imperf.AI2P, Descriptive; did, were) these things (Pred. Nom.; which means Paul believes in the power of God to transform human lives, desires, and inclinations), but (contrast, implicit Trinitarianism is evident) you became cleansed (ἀπολούω, API2P, Constative; part of the conversion process), but (contrast) you became sanctified (ἀγιάζω, API2P, Constative; positionally), but (contrast) you became justified (δικαιόω, API2P, Constative) in the Person (Loc. Sph.) of the Lord (Descr. Gen.) Jesus Christ (Adv. Gen. Ref.) and (connective) by the Spirit (Instr. Means) of our (Gen. Rel.) God (Abl. Source; the Father).

BGT

καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.

VUL

et haec quidam fuistis sed abluti estis sed sanctificati estis sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri

LWB 1 Cor. 6:12 All things are lawful to me [law of liberty], but all things are not advantageous [special self-control is called for on occasion]. All things are lawful to me [law of liberty], but I will not be made a slave under any.

KW 1 Cor. 6:12 All [good] things are under my power of choice to be doing, but all things are not profitable. All things are under my power of choice, but I will not be brought under the power of any one of them.

KJV 1 Cor. 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

TRANSLATION HIGHLIGHTS

Paul changes the topic from legal matters to food and/or sex, so the “all things” must be defined and limited by the context of those spheres. It does not mean every conceivable thing in a universalistic sense. The law of liberty is not a license to sin. He could not transgress the commandments of God, for instance, to prove his liberty. All things (meats) are lawful (Customary Present tense) means the law of liberty is in effect for the believer. He is able to eat almost any food offered to him, as we shall see in subsequent verses, as long as it is blessed by God and a weak believer is not hindered in his walk by it. By saying all things are now advantageous (Descriptive Present tense), he means the law of expediency is also in effect. Some situations require self-control, even though you still walk under freedom from the law.

Paul continues by again stating that all things are lawful for him under grace modus operandi and the law of liberty, but he refuses to be enslaved (Predictive Future tense) by any of those things he is free to eat or do. He will not be brought under the power of any of his freedoms; he is free to partake or not to partake of them. What Paul means to say is that food (and by analogy: legitimate sex) is not an issue. And if a weak believer is offended by his liberty, he will invoke the law of supreme sacrifice and refrain from eating something in that situation. Some interpreters expand the “all things” to include more than just food, or in the upcoming passages, sex by way of food metaphors. They add behavior, dress, customs, etc. Since more than just food is discussed in the next few verses, especially sexual behavior, I think it is possible that Paul meant “all things” in a more general sense. If expanded, the transition from the prior verse is not as abrupt.

RELEVANT OPINIONS

It seems clear that Paul is quoting his critics, so the statement “All things are lawful for me” should be put in quotation marks both times. (R. Earle) Paul quotes some of the Corinthian slogans and then qualifies or rejects them. He does not seem to reject the slogan, however. There is a sense in which it is true: There really is freedom in Christ. But because that freedom is “in Christ” there are some qualifications on it. Not all forms of behavior are beneficial to the body of Christ, much less to oneself. (B. Witherington III) The expectation we have of being without bodily appetites in a future life is a very good argument against being under their power in the present life. (M. Henry) God has given us natural appetites which we may satisfy in Christian liberty. For example, we are limited by natural and moral laws: eating and drinking should be done with moderation, and sex should be kept within the bonds of holy matrimony. A person can freely exercise Christian liberty in all things provided this takes place in communion with Christ. (S. Kistemaker)

This means the body has appetites, and there are provisions intended and fitted to satisfy them. (J. Exell) Expediency is never self-willed and arbitrary. It presides over tastes and the minor moralities no less than over the more prominent virtues. Keenly alive to discriminations, it educates us to know the best from the merely good. It considers, as though it were part of itself, the welfare of others, and thus becomes a guarantee that a man’s liberty shall not invade the rights of his fellow-man. (C. Lipscomb) The other extreme is that of libertinism. There are those – apparently many in this assembly – who think the gospel has nothing to say about their lifestyle or their actions and that “all things are lawful.” Between these two extremes of legalism and libertinism, Paul threads the needle. (D. Mitchell)

1 Cor. 6:12 **“All** (*synecdoche* of the genus: where universal language is used for the particulars, all is put for the greater part) **things** (Subj. Nom.; restricted reference, defined and limited by the context: meats, not every conceivable thing, not to be taken in a *universalistic* manner: he could not transgress the commandments of God) **are lawful** (ἐξέσται, PAI3S, Customary; permitted, possible; the law of liberty is not a license to sin) **to me** (Dat. Adv.)”, **but** (contrast) **all things** (Subj. Nom.) **are not** (neg. particle) **advantageous** (συμφέρω, PAI3S, Descriptive; law of expediency, useful, worthwhile, self-control should be in effect). **“All things** (Subj. Nom.; does not include immoral activities) **are lawful** (ἐξέσται, PAI3S, Customary; permitted, possible, law of liberty: grace modus operandi) **to me** (Dat. Adv.)”, **but** (contrast) **I** (Subj. Nom.; emphatic) **will not** (neg. particle) **be made a slave** (ἐξουσιάζω, FPI1S, Predictive; brought under the power of, influenced by, bondage of corruption, supreme sacrifice) **under any** (Gen. Poss., Disadv.).

BGT

Πάντα μοι ἔξεστιν ἀλλ' οὐ πάντα συμφέρει. πάντα μοι ἔξεστιν ἀλλ' οὐκ ἐγὼ ἔξουσιασθήσομαι ὑπὸ τινος.

VUL

omnia mihi licent sed non omnia expediunt omnia mihi licent
sed ego sub nullius redigar potestate

LWB 1 Cor. 6:13 Solid food [legitimate sexual intercourse] for bodily desires [legitimate sexual appetites] and bodily desire [legitimate sexual appetite] for the purpose of solid food [legitimate sexual intercourse], but God will render ineffective both it [the ability to engage in sexual intercourse] and them [those who have a legitimate sexual appetite]. On the contrary, the body is not for sexual immorality, but for the Lord [legitimate sexual activity is a form of worship], and the Lord for the body [God created our ability for legitimate sexual activity].

KW 1 Cor. 6:13 The various kinds of food are for the stomach, and the stomach is for these various kinds of food. But God will abolish both it and them. But the body is not for fornication but for the Lord, and the Lord is for the body.

KJV 1 Cor. 6:13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

TRANSLATION HIGHLIGHTS

Paul uses a food metaphor to expound more on the topic of sex. Legitimate sexual intercourse (food) is the solution for legitimate sexual appetites (stomach). Likewise, legitimate sexual appetites (stomach) are the preamble for legitimate sexual intercourse (food). God created both the legitimate sexual appetite and legitimate sexual intercourse. Some day when we get old God will nullify (Predictive Future tense) both the ability to engage in sexual activity and ultimately the persons who have the sexual appetites.

Some scholars believe he is talking about eating food and then comparing it to sexual activity, rather than using food as a metaphor for sexual activity. In later chapters there will be considerable discussion on eating meat offered to idols. Perhaps he is alluding to this upcoming topic and these scholars are correct in their assumption. I find this one isolated phrase (allegedly about food only) rather ill-placed in between discourses on legitimate and illegitimate sexual activity.

What Paul is trying to communicate is that God created these appetites and abilities in man to be used legitimately not illegitimately. Married couples qualify for the legitimate function, while all others are by process of elimination illegitimate. He did not create the body for sexual immorality, but as an instrument for engaging in legitimate sexual activity as a form of worship. This may seem simplistic to us, but sexual immorality was rampant in Corinth so Paul had to resort to reviewing the obvious.

RELEVANT OPINIONS

The two appetites concerned were treated on the same footing, as matters of physical function, the higher ethical considerations attaching to sexual passion being ignored. (W.R. Nicoll) Which thought then was uppermost in Paul's mind here? The large space which the idol-worshipping occupies in the latter part of the Epistle points more especially to these, and the repetition of the same maxim (10:23) in connection with meats sacrificed to idols confirms this view. But there is no reason to suppose that he is alluding to them solely here. (J.B. Lightfoot) The apostle in this passage demolishes the sophisticated arguments and excuses by which certain professed Christians at Corinth were disposed to defend the practice of fornication. It was said that matters relating to the bodily life were indifferent to the moral welfare of men, that as an enlightened man will eat this food or that, irrespectively of any superstitious prejudices, inasmuch as food and the digestive system are naturally in co-relation with other, so he will satisfy the sensual appetites of his body in whatever way may be convenient and agreeable to him. (R. Tuck)

The meaning is clear: Paul will go to the Olympic games, if he wishes, but he will not become such a sports fan that he forgets everything else. Or, he will enjoy a thick beefsteak, if he can afford it, for the stomach's function is to receive food. Most Greeks and some Christians applied the same principle to sex and condoned fornication. Well, truly, sex is a bodily function, but the body is for the Lord and fornication is forbidden. (G. Clark) God created man's physical body for service in His creation. He instituted marriage for the propagation of the human race and for the enrichment of the marriage partners. He sees the use of the human body for fornication to be absolutely contrary to this purpose. Hence Paul notes that the body is to serve the Lord and, he adds, the Lord is for the body. Christ uses our physical bodies to further the cause of the gospel and to foster his fellowship. We, therefore, are Christ's hands and feet! (S. Kistemaker) Another proverb about the adaptation of the belly (*koilia*) and food (*bromata*), which had apparently been used by some in Corinth to justify sexual license. (A.T. Robertson)

The subject of food is not introduced because Jewish dietary regulations were the subject of controversy. Rather, the Gnostic libertines had used the agreement on the fact that food did not raise a moral issue to support their contention that sexual conduct also had no moral significance. Paul grants that both food and the stomach belong to the transient physical sphere in which there can be no real defilement to man. But he denies that there is a parallelism and rejects the conclusion that the unregulated satisfaction of sexual desires is simply natural. (C. Craig) Christianity concerns itself about man's body as well as about man's soul. Christianity is a religion for man, for a whole man. When considering matter of religion, we are apt to leave the body too much out of account. Our remissness might be corrected if we remembered how large an influence the body has upon the mind and soul. (E. Hurndall) Eating is a natural function, and they apparently implied that one bodily function is much like another. Fornication is as natural as eating. Paul repudiates this with decision. God did not design the body for fornication as He did the belly for food. (L. Morris)

The church cannot allow the world to define its standards ... Because of neglect and arrogance, the believers in Corinth failed to appropriate the Word of God as they should in matters of

practical Christian living ... The prevailing world was politically corrupt, spiritually diverse, economically distressed, and culturally degraded. Paul was quite convinced that it should not be to that world that these believers should look to find the wisdom and resources for life and godliness. It is difficult not to draw parallels with our own culture. American culture is inebriated with materialism, narcissism, and moral relativity. Our heroes are athletes – who drop off the scene by the time they reach 35-years of age. Our philosophers are musicians whose lyrics belie the depravity of our culture. Justice eludes the poor but is somehow more accessible to those with great wealth. Dare we think we can find our help or direction in such a world? I think not! By appropriating a consequentialist ethic, Paul shows the practical limits of libertinism. For the Christian, this principle would already be bordered by that which Scripture forbids. But what about those issues Scripture does not explicitly address? Such matters would be left to the Christian's own judgment. (D. Mitchell)

1 Cor. 6:13 solid food (Subj. Nom.; legitimate sexual intercourse) for bodily desires (Dat. Adv.; stomach: legitimate sexual appetites) and (continuative) bodily desire (Subj. Nom.; stomach: legitimate sexual appetite) for the purpose of solid food (Dat. Adv., Purpose; legitimate sexual intercourse), but (adversative) God (Subj. Nom.) will render ineffective (καταργέω, FAI3S, Predictive; nullify, make void, abolish) both (adjunctive) it (Acc. Dir. Obj.; the ability to engage in sexual intercourse) and (connective) them (Acc. Dir. Obj.; those who have a legitimate sexual appetite). On the contrary (adversative; "rather"), the body (Subj. Nom.) is (ellipsis, verb supplied) not (neg. particle) for sexual immorality (Dat. Disadv.), but (contrast) for the Lord (Dat. Adv.; legitimate sexual activity is a form of worship), and (continuative) the Lord (Subj. Nom.) for the body (Dat. Adv.; God created our ability for legitimate sexual activity).

BGT

τὰ βρώματα τῆ κοιλία καὶ ἡ κοιλία τοῖς βρώμασιν, ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῆ πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι·

VUL

esca ventri et venter escis Deus autem et hunc et haec destruet corpus autem non fornicationi sed Domino et Dominus corpori

LWB 1 Cor. 6:14 Furthermore, God raised up [bodily resurrection] the Lord and He will also raise us up [bodily resurrection] by means of His power [omnipotence].

KW 1 Cor. 6:14 And God raised up the Lord and will also raise us up through His power.

KJV 1 Cor. 6:14 And God hath both raised up the Lord, and will also raise up us by his own power.

TRANSLATION HIGHLIGHTS

Furthermore, God resurrected (Constative Aorist tense) Jesus Christ His Son and He will also resurrect (Predictive Future tense) us by means of His omnipotent power. In both cases, he is referring to bodily resurrection, not just soul and spirit.

RELEVANT OPINIONS

The power that raised Jesus Christ from the dead is the same power that will resurrect the royal family of God. (R.B. Thieme, Jr.) The only way we can experience the practical outworking of God's salvation, is to surrender to that indwelling life rather than follow an external code. (K. Lamb) If Christ was raised from the dead, so too our bodies shall be raised, for the companionship of mind and matter as soul and body is not a transient but an eternal fact. (C. Lipscomb) The resurrection of the body is a cardinal doctrine of Christianity, and insisted upon at great length by the apostle in the fifteenth chapter of this epistle. We are but too apt to ignore this, and practically to conclude that at death we shall part with the body for ever. We think it worthless, but God does not. He will raise it in a glorified form. Its present constitution will be greatly changed, as the apostle intimates in verses 13-14. Pure body, pure mind, pure soul – may this trinity of blessings be ours! (E. Hurndall) Little do we realize that the resurrection-man is now in a process of training as to his corporeal form. This training is double, mental and material, and hence, while it is true that certain physical functions will expire and be known no more, yet the effects of their experience will survive in the soul itself. (C. Lipscomb)

1 Cor. 6:14 **Furthermore** (continuative), **God** (Subj. Nom.) **raised up** (ἐγείρω, AAI3S, Constative; resurrection of His body) **the Lord** (Acc. Dir. Obj.; His Son Jesus Christ) **and** (continuative) **He will also** (adjunctive; at the Rapture) **raise us** (Acc. Dir. Obj.; our bodies are not evil as Plato taught, but they will be taken to heaven) **up** (ἐξεγείρω, FAI3S, Predictive; resurrection of our bodies) **by means of His** (Poss. Gen.) **power** (Abl. Means; omnipotence).

BGT

ὁ δὲ θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.

VUL

Deus vero et Dominum suscitavit et nos suscitabit per virtutem suam

LWB 1 Cor. 6:15 Don't you know that your [Christian] bodies are the members [positional truth] of Christ? Therefore, since I have conquered [taken] members for Christ, should I produce [yield] members for a prostitute? May it not happen.

KW 1 Cor. 6:15 Do you not know that your bodies are members of Christ? Having taken then the members of Christ, shall I make them members of a harlot? Let not such a thing take place.

KJV 1 Cor. 6:15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

TRANSLATION HIGHLIGHTS

Paul asks the Corinthians (Interrogative Indicative mood) if they don't know (Intensive Perfect tense) that their bodies are members of Christ. As members of Christ, they of course must be Christians, and as members, their bodies should not be engaged in illicit sexual activity. As their apostle, Paul then asks another rhetorical question. Since by his preaching he brought (Constative Aorist tense) most of them into union with Christ, he asks them if they think he intended to yield them (Culminative Aorist tense) to prostitutes. Are they going to mar their union with Christ by uniting themselves with prostitutes? The Potential Subjunctive mood points to this being a possibility due to their volition, but he hopes it will not happen (Constative Aorist tense) at any time.

RELEVANT OPINIONS

It is a contradiction in terms to take one of Christ's limbs and attach it to a prostitute. Paul believes that more than a physical coupling happens when one has sexual intercourse with a prostitute. There is also a spiritual bonding, which is diametrically opposed to the union in one spirit that believers have with Christ. (B. Witherington III) The apostle's view is that any person indulging in such practices merges his personality with that of his partner in vice, and defiles thus the very shrine of God to Whom alone the personality of the believer belongs. (C. Craig) He did not put them under the law or impose the penalty of the law. Instead, he appealed to their relationship in the Body of Christ. What a magnificent difference! (K. Lamb) The double context of public action in the world and sexual intimacy belongs integrally to Paul's logic. (A. Thiselton)

The power ought to be in the hands of the believer, not in the things which he uses, else his liberty is forfeited, he ceases to be his own master. Unlawful things ruin thousands; lawful things (unlawfully used), ten thousands. (R. Jamieson) The East of the empire had a long history of the unholy trinity of eating, drinking, and immorality at dinners. Philo notes that the first century had changed in the method of banqueting now prevalent everywhere through hankering for the Italian expensiveness and luxury. He referred to the extravagant dress which aimed to give pleasure to the eyes of the beholders, and which only heightened the anticipation of the sexual indulgence that would follow. (B. Winter)

1 Cor. 6:15 Don't (neg. particle) you know (οἶδα, Perf.AI2P, Intensive, Interrogative Indicative; cerebral activity in your frontal lobe) that (conj. as Dir. Obj.) your (Poss. Gen.; believers only) bodies (Subj. Nom.) are (εἰμί, PAI3S, Descriptive) the members (Pred. Nom.; limbs, parts) of

Christ (Partitive Gen.; positional truth)? **Therefore** (inferential), **since I have conquered** (ἀΐρω, AAPtc.NMS, Constative, Circumstantial; taken, set aside) **members** (Acc. Dir. Obj.) **for Christ** (Obj. Gen.), **should I produce** (ποιέω, AASubj.1S, Culminative, Potential; yield) **members** (Acc. Dir. Obj.) **for a prostitute** (Gen. Purpose; temple harlot, priestess)? **May it not** (neg. particle) **happen** (γίνομαι, AMOpt.3S, Constative, Voluntative, Deponent).

BGT

οὐκ οἶδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρα οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω πόρνης μέλη; μὴ γένοιτο.

VUL

nescitis quoniam corpora vestra membra Christi sunt tollens ergo membra Christi faciam membra meretricis absit

LWB 1 Cor. 6:16 What? Don't you understand that the person who becomes joined [sexually related to] to a prostitute exists as [becomes] one body? "For the two," it says, "shall become one flesh [you become one with the person you are having sex with]."

KW 1 Cor. 6:16 Or, do you not know that he who joins himself with his harlot is one body [with her]? For they shall become, He says, these two, one flesh.

KJV 1 Cor. 6:16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

TRANSLATION HIGHLIGHTS

What? Paul asks. Don't the Corinthians understand (Intensive Perfect tense) that a person who is united sexually (Pictorial Present tense: glued to, joined) to a prostitute becomes one (Pictorial Present tense) with her body? He then quotes Scripture: For the two shall become (Predictive Future tense) one flesh. In the case of sexual intercourse, you become one with the person you are having sex with.

RELEVANT OPINIONS

It's difficult to be positionally 'one' in Christ and experientially 'one' with a prostitute. (R.B. Thieme, Jr.) No intercourse between the sexes is free from sin except under the sanction of marriage. (F.W. Farrar) It appears that the principle of Christian liberty had been greatly abused by some in the Church at Corinth. It was cited in defense of fornication. They drew the conclusion that the sexual appetite may be gratified in the same indiscriminate way as that of hunger. Fornication is not warranted by the analogy of meats. (H. Bremner) The man who has sex with a prostitute is, in Paul's construction, Christ's "member" entering the body of the prostitute. (A. Thiselton, Martin)

If a person has sexual relations with a prostitute, his act involves not merely his physical but also his spiritual being. The act affects his inner self and directs him materially, socially, and religiously. Concludes Horst Seebass, "He who unites himself to a harlot has a common existence with her. There is no purely sexual sin. The spirit of the brothel and the Spirit of Christ mutually exclude one another." Scripture shows that the verb "to cleave" refers to more than a physical union; it involves a bonding relationship that has spiritual implications. (S. Kistemaker)

1 Cor. 6:16 What (interrogative)? Don't (neg. particle) you understand (οἶδα, Perf.AI2P, Intensive, Interrogative Indicative) that (conj. as Dir. Obj.) the person (Subj. Nom.) who becomes joined (κολλάω, PPtC.NMS, Pictorial, Substantival; united: sexually related to) to a prostitute (Dat. Disadv.; harlot, temple priestess) exists as (εἰμί, PAI3S, Pictorial; becomes) one (Nom. Spec.) body (Pred. Nom.)? "For (explanatory) the two (Subj. Nom.)", it (Scripture) says (φημι, PAI3S, Static), "shall become (εἰμί, FMI3P, Predictive) one (Acc. Spec.) flesh (Acc. Dir. Obj.; physical union: you become 'one' with the person you are having sex with)."

BGT

[ἦ] οὐκ οἶδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἐν σῶμά ἐστιν; Ἔσονται γάρ, φησὶν, οἱ δύο εἰς σάρκα μίαν.

VUL

an nescitis quoniam qui adheret meretrici unum corpus efficitur erunt enim inquit duo in carne una

LWB 1 Cor. 6:17 But he who is joined [united] to the Lord is one spirit [positional truth].

KW 1 Cor. 6:17 But he who joins himself to the Lord is one spirit [with Him].

KJV 1 Cor. 6:17 But he that is joined unto the Lord is one spirit.

TRANSLATION HIGHLIGHTS

Paul contrasts those who are joined to prostitutes with those who are joined (Customary Present tense) to the Lord. Those who are united to the Lord are (Gnomic Present tense) one spirit. This is a reference to the bond of our organic, spiritual union with Christ; this is positional truth. So which would you prefer - to be one spirit with the Lord, or one flesh with a prostitute? The Corinthians were trying to be both, but it doesn't work that way.

RELEVANT OPINIONS

Hence, to Paul, spiritual life meant the indwelling of Christ in the heart, the life in Christ. (F.W. Farrar) Half of the man goes straight and quick into the hands of the devil, and the other half,

unless God interpose, follows on in a fascination of blindness exceptional among illusions. God help us! (C. Lipscomb) And He does help us because we are one with Him. (LWB)

1 Cor. 6:17 But (contrast) he (Subj. Nom.) who is joined (κολλάω, PPpt.NMS, Customary, Substantival; united) to the Lord (Dat. Adv.) is (εἰμί, PAI3S, Gnostic) one (Nom. Spec.) spirit (Pred. Nom.; positional truth: the bond of our organic, inner spiritual union).

BGT

ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύμα ἔστιν.

VUL

qui autem adheret Domino unus spiritus est

LWB 1 Cor. 6:18 Avoid [run away from] sexual immorality. Every category of sin which a man might practice, is outside of his body [affects his soul], but he who commits sexual immorality sins against his own body [actually ruins the body along with the soul].

KW 1 Cor. 6:18 Be fleeing from fornication. Every act of sin which a man may do is outside of his body, but he who commits fornication is sinning against his own body.

KJV 1 Cor. 6:18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

TRANSLATION HIGHLIGHTS

Paul issues an apostolic command (Imperative) to the Corinthians to flee (Gnostic Present tense) sexual immorality on all occasions. There are no exceptions to this command. He then explains that every other type of sin that a man commits (Constative Aorist tense) is outside of his body, affecting only the soul. But the person who commites sexual immorality (Pictorial Present tense) sins (Gnostic Present tense: no exceptions) not only against his soul, but also his own body. This category of sins produces a double whammy on the believer. Sexual immorality, drunkenness, drug addiction and suicide are sins against your own body. Believers who engage in such conduct are destroying themselves.

RELEVANT OPINIONS

This does not teach that fornication is greater than any other sin; but it does teach that it is altogether peculiar in its effect upon the body; not so much in its physical as in moral and spiritual effects. The idea runs through the Bible that there is something mysterious in the commerce of the sexes, and in the effects which flow from it. Every other sin, however degrading and ruinous to the health, even drunkenness, is external to the body, that is, external to life. But fornication, involving as it does a community of life, is a sin against the body itself, because incompatible, as the Apostle had just taught, with the design of its creation, and with its

immortal destiny. (C. Hodge) When not harnessed by virtue in the soul, normal desire for sex becomes a powerful distraction to spiritual momentum. Self-centeredness demands self-gratification. Driven by lust, which is desire out of control, sex ceases to be an expression of love between husband and wife. An unbridled quest for self-gratification uses rather than loves another person. Sexual arrogance destroys capacity for romantic love and leads to boredom, misery, impotence, perversion, and degeneracy. Sex becomes ritual without reality, a frantic search for happiness, not an expression of happiness and love that emanates from the soul. (R.B. Thieme, Jr.)

Make it your habit to flee. That is the only way to treat it. It cannot be satisfactorily dealt with by any less drastic measures. The Christian must not temporize with it, but flee the very thought. (L. Morris) “Shun” or “flee from” indicates a constant attitude and reaction. Disapproval is insufficient: evasive action is required. (D. Guthrie) What about drunkenness, known to Paul of course, and heroin addiction, fortunately unknown to Paul? Are these not sins against the body? The explanation is that while drunkenness and drug addiction are sins against the body, they are the result of a man’s using external objects to harm his body. In fornication, the man uses his body itself. Aside from venereal disease, fornication has no particular bodily effects. The effects are psychological, spiritual, and theological. The sin unites in one body the two persons involved, and this union is incompatible both with the union of a lawful marriage and with union with Christ in one spiritual or mystical body. (G. Clark)

Paul’s point is that sexual sin, unlike other sins, involves one’s very body in a union with others and is a sin against self as well as others. It involves the whole self and thus is dangerous and deadly to one’s spiritual well-being, for it puts one into the hands and mastery of someone other than the Lord. (B. Witherington III) This sexual immorality in its whole essence lies within our physical nature, so that, while it appropriates the person of another, it is also a self-violation. It engages and debauches the whole person. These sins of the heart (passions) enter into the heart, for they proceed out of the heart, and touch the springs of being; in the highest degree they defile the man. (W.R. Nicoll)

1 Cor. 6:18 **Avoid** (φεύγω, PAImp.2P, Gnostic, Command; flee, turn away from, escape, shun) **sexual immorality** (Acc. Separation). **Every category of** (Nom. Spec.) **sin** (Subj. Nom.) **which** (Acc. Gen. Ref.) **a man** (Subj. Nom.) **might practice** (ποιέω, AASubj.3S, Constative, Conditional: 3rd class; exercise, consider, produce, yield), **is** (εἰμί, PAI3S, Gnostic) **outside of** (prep.) **his** (Poss. Gen.) **body** (Abl. Separation; affects his soul), **but** (contrast) **he** (Subj. Nom.) **who** **commits sexual immorality** (πορνεύω, PAPtc.NMS, Pictorial, Substantival) **sins** (ἁμαρτάνω, PAI3S, Gnostic) **against his own** (Acc. Poss.) **body** (Acc. Dir. Obj.; actually ruins the body along with the soul).

BGT

φεύγετε τὴν πορνείαν. πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος ἐκτὸς τοῦ σώματός ἐστιν· ὃ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει.

VUL

fugite fornicationem omne peccatum quodcumque fecerit homo extra corpus est qui autem fornicatur in corpus suum peccat

LWB 1 Cor. 6:19 What? Don't you understand that your body is the temple of the Holy Spirit Who resides [indwells] in you, Whom you received from God [the Father]? So then, you are not your own.

KW 1 Cor. 6:19 Or do you not know that your body is an inner sanctuary of the Holy Spirit, whom you have from God, and that you are not your own?

KJV 1 Cor. 6:19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

TRANSLATION HIGHLIGHTS

Paul asks them again, if they don't understand (Intensive Perfect tense) that their bodies are (Descriptive Present tense) the sanctuary of the Holy Spirit. The Holy Spirit resides or indwells in every believer. The Holy Spirit came to dwell in them at the moment of the new birth. Every believer receives (Gnomic Present tense) Him from the Father. So due to the fact of this indwelling, believers are (Gnomic Present tense) not their own; they are owned by the Lord and indwelled by the Spirit. The context of this verse is about sexual immorality, not smoking cigarettes.

RELEVANT OPINIONS

The Spirit indwells to make the Christian's body a temple worthy of Christ, the Shekinah Glory. The believer himself is incapable of providing an acceptable dwelling place for Christ. The old sin nature inherited from fallen Adam contaminates the body throughout the believer's temporal life. Only the "washing of regeneration and renewing by the Holy Spirit" (Titus 3:5) make the "temple" fit for Christ to occupy. The existence of this inner sanctuary for Christ makes it possible for the believer to obey the command to "glorify God in your body". (R.B. Thieme, Jr.) Demons cannot possess believers, who are protected by the indwelling Holy Spirit, but the subjectivity, confusion, and false ideas from demon influence effectively neutralize the believer. (R.B. Thieme, Jr.) The worst believers, the finest believers, and all believers in between, are beneficiaries of this aspect of the divine dynasphere: the body of every Christian is the temple of the Holy Spirit, just as in the prototype divine dynasphere our Lord described His body (John 2:19-21) as a temple. (R.B. Thieme, Jr.) Apart from His presence, neither church nor government would have ability to hinder the program and power of satan. (G. Stanton)

A man, in order to make his mark upon the world, must lose himself in some great cause, such as that of his country, of science, of art, of humanity. Is there an all-absorbing aim in which men generally may justly lose themselves? If there be, it must be the highest, all-comprehending, perfectly and lastingly satisfactory. Christians [should] have found this secret: they live to God in Christ. They are not their own, for they are bought, they are owned by the Son of God. Your heart is not your own, but Christ's. Your thoughts are not your own, but His Who lives in you. Your time is not your own, but is redeemed for the Redeemer. Your abilities and influence are not your own, but are to be consecrated to Him to Whom you owe both them and the bias which has been given them. Your property is not your own, but His Who claims your all. (R. Tuck) To engage in sexual immorality not only defiles the temple of the Holy Spirit but also rejects the life God has given them. (D. Garland)

Our body should be set apart for God. How much more useful many would be if they did but cultivate physical health! Their uncared-for bodies become grievous burdens and woeful hindrances. Disorder in the body is contagious, and often spreads to mind and soul. Athletics, rightly ordered, lie within the realm of religion. The man who, not neglecting other duties, seeks to make his body thoroughly strong and vigorous, is more pious, not less. With others, diseases the fruits of old sins, abide and greatly check them in active service for God. (E. Hurndall) The unseen, but more efficient, Spirit of God in the spiritual temple now takes the place of the visible Shekinah in the material temple. The whole man is the temple, the soul the inmost shrine, the understanding and heart the holy place, the body the porch and exterior. (R. Jamieson)

Divine omnipotence and divine problem-solving devices are now found in the operational divine dynasphere, which belongs to every Church Age believer. We are commanded to “put on the Lord Jesus Christ” (Rom. 13:14), to have “Christ formed” in us (Gal. 4:19), to have “Christ at home” in our hearts (Eph. 3:16-17), to “exalt Christ” in our bodies (Phil. 1:20-21). The plan of God for the Church Age believer is a supernatural plan that demands a supernatural means of execution. The infinite power of God, therefore, goes silently into effect in our lives when we follow the mandates of His protocol plan. This system of divine power, available only to the Church, can handle any difficulty in our lives and will glorify Christ as in no other dispensation. (ibid)

1 Cor. 6:19 What (interrogative)? Don't (neg. particle) you understand (οἶδα, Perf.AI2P, Intensive, Interrogative Indicative) that (conj. as Dir. Obj.) your (Poss. Gen.) body (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the temple (Pred. Nom.; sanctuary) of the Holy Spirit (Poss. Gen.; Who dwells in our spirits) Who (Adv. Gen. Ref.) resides (ellipsis, verb supplied; indwells) in you (Loc. Sph.), Whom (Obj. Gen.) you received (ἔχω, PAI2P, Gnostic) from God (Ab. Source; the Father)? So then (inferential, result), you are (εἰμί, PAI2P, Gnostic) not (neg. particle) your own (Poss. Gen.),

BGT

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

VUL

an nescitis quoniam membra vestra templum est Spiritus Sancti qui in vobis est quem habetis a Deo et non estis vestri

LWB 1 Cor. 6:20 For you [believers] were ransomed [redeemed from the market place of sin] with a price [the death of Christ]. Therefore, start glorifying God in your body.

KW 1 Cor. 6:20 For you were purchased with a price. Now therefore, glorify God in your body.

KJV 1 Cor. 6:20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

TRANSLATION HIGHLIGHTS

All believers were ransomed (Constative Aorist tense) or bought from the market place of sin. They were bought with a price, that price being the death of Christ on the cross, blood money as it were. Therefore, since we were redeemed in the first place, it is time for the Corinthians (as well as us) to start glorifying (Ingressive Aorist tense) God in your bodies. This is an apostolic command (Imperative mood) from Paul. He also uses the Ingressive Aorist tense because he knows they aren't glorifying God in their bodies now, but he wants them to confess their sins and start the program of experiential sanctification all over again. The immediate reference is to make sure we don't join ourselves to a prostitute, or engage in any other form of sexual immorality. The remote reference is to live the Christian way of life according to divine protocol. The body is the center of this command. Much attention is given to the soul and the spirit, but our bodies are important or they wouldn't need to be resurrected.

RELEVANT OPINIONS

How different this is from the spirit of lordship salvation. Paul does not say, as lordship teachers so often do, that his readers should question their salvation if they become involved in sexual impurity. On the contrary, Paul appeals to the fact that they are saved as a primary reason why they should "flee sexual immorality." He urges them to focus on the sacredness of their physical bodies as temples of the Holy Spirit. He points them to the price by which they became God's property. He insists that their conduct should be motivated by the reality of their relationship to the Lord! It is precisely the power of such an appeal that is lost in lordship thought. Deep down inside, lordship teachers believe that a fear of judgment motivates more effectively than grace. They are more at home with legalistic threatenings about hell than with the power of God's unconditional love in Christ. (Z. Hodges)

Under the protocol plan for the Church, the Shekinah Glory indwells every believer's body for the purpose of fellowship with the glorified Christ. As the Church Age believer advances to spiritual maturity, he glorifies Christ in his body. (ibid) The Textus Receptus, following several of the later uncials and most of the minuscules, adds after "your" the words "and in your spirit, which is God's". That these words are a gloss with no claim to be original is clear (a) from the decisive testimony of the earliest and best witnesses in support of the shorter text, and (b) from the nature of the addition itself (it is not needed for the argument, which relates to the sanctity of the body, with no mention of the spirit). The words were inserted apparently with a desire to soften Paul's abruptness, and to extend the range of his exhortation. (B. Metzger) Redemption is *from* a state of jeopardy *by* a costly act *to* a new state. (A. Thiselton)

Christ's spiritual death on the cross is thus a ransom from slavery, from captivity, the purchase-money of our freedom. Here it is spoken of as the purchase by which a new owner acquires possession of us, by which we become his slaves. (J.B. Lightfoot) God has designed a unique life for the Church Age believer, part of which is experienced and part of which is not (Rom. 8:10). The non-experiential aspect of the unique life includes the indwelling of all three Members of the Trinity. This is the Church Age believer's permanent status, not his progressive experience. The experiential aspect of the unique life is the glorification of Christ in the body of the believer. (R.B. Thieme, Jr.) God the Holy Spirit, Who indwells the body of every Church Age believer (vs. 19), controls the soul of the believer residing in the divine dynasphere. (R.B. Thieme, Jr.)

1 Cor. 6:20 For (explanatory) you (restricted to believers) were ransomed (ἀγοράζω, API2P, Constative; bought, redeemed from the market place of sin) with a price (Abl. Means, Gen. Price; the death of Christ, blood money). Therefore (inferential, purpose: this is why we were redeemed in the 1st place), start glorifying (δοξάζω, AAImp.2P, Ingressive, Command) God (Acc. Dir. Obj.) in your (Poss. Gen.) body (Loc. Sph.; if our bodies weren't important, they wouldn't need to be resurrected).

BGT

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

VUL

empti enim estis pretio magno glorificate et portate Deum in corpore vestro

Chapter 7

LWB 1 Cor. 7:1 Now concerning the things you wrote about: It is acceptable [honorable] for a man not to marry a woman [remaining single].

KW 1 Cor. 7:1 Now, with reference to the things concerning which you wrote. It is perfectly proper, honorable, morally befitting for a man to live in strict celibacy.

KJV 1 Cor. 7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

TRANSLATION HIGHLIGHTS

Paul now transitions to the matters they had written (Constative Aorist tense) him about. He tells them that it is an honorable thing for a man to remain single and celibate, not to marry (Customary Present tense) a woman as is the Biblical norm. Paul is referring to those with a special gift of celibacy, not your average Christian. “Touch a woman” is a euphemism for sexual relations. “Not to touch a woman” means not to get married and have legitimate sexual relations within marriage. It has absolutely nothing to do with abstinence in marriage; Paul goes into great length to explain otherwise. In other words, it’s good to remain single and celibate; it’s also good to get married and have legitimate sexual relations; but it is not good to have illicit sexual relations. It’s amazing the ridiculous notions some ascetic believers have gotten by ignoring the verses that follow. There is no such thing as a “spiritual marriage” that does not include sexual relations.

RELEVANT OPINIONS

The entire drift of the argument of I Corinthians 7-14 is such as to pour a douche of ice-cold water over the whole practice. To have recognised the practices as truly supernatural would have been catastrophic. Paul must fully admit that glossalalia is indeed a divine gift; but, he urges, it (tongues) is the most inferior of all gifts. But Paul does more than admit it. No stronger assertion of his belief in the validity of this gift of the Spirit could be made; and in the context it is a master touch which leaves the enthusiasts completely outclassed and outmaneuvered on their own ground. (D. Robinson) Roman marriages were for the most part arranged and involved little personal choice on the part of the participants, at least among the prosperous. (M.R. Leibowitz) Marriage was a means of enhancing one’s property and status. (K. Bradley) Under these conditions, some men weren’t interested in getting married! (LWB)

The church had written Paul a letter in which a number of specific problems about marriage were raised. He answers them seriatim (as a succession of serious matters). The questions must be clearly before one in order intelligently to interpret Paul’s replies. (A.T. Robertson) “Touch a woman” is a euphemism for sexual intercourse. Some were probably urging complete abstinence. Having opposed license in 6:13-20, Paul now opposes asceticism. The two extremes were encouraged by Gnostic views of matter as evil. Paul argues that marriage is the norm. Celibacy, as some say, is good. Marriage was the divinely appointed safeguard: so each should have his own spouse, an incidental reference to monogamy. (D. Guthrie) Why would Paul introduce a canon that scorns sexual intercourse only to refute it by insisting on full sexual

relations in marriage? If he truly believes it good for a man not to touch a woman, why should married couples not try to attain that lofty goal? (D. Garland)

1 Cor. 7:1 **Now** (transitional) **concerning the things** (Adv. Gen. Ref.; matters) **you wrote about** (γράφω, AAI2P, Constativ): **It is** (ellipsis) **acceptable** (Pred. Nom.; fine, good, honorable) **for a man** (Dat. Adv.) **not** (neg. particle) **to marry** (ἄπτω, PMInf., Customary, Inf. as Dir. Obj. of Elliptical Verb; remaining single, celibacy) **a woman** (Obj. Gen.).

BGT

Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι·

VUL

de quibus autem scripsistis bonum est homini mulierem non tangere

LWB 1 Cor. 7:2 Nevertheless, because of sexual immorality, let each husband possess [sexually] his own wife, likewise, let each wife possess [sexually] her own husband.

KW 1 Cor. 7:2 But because of the fornication, let each man be having his own wife, and let each woman be having her own husband.

KJV 1 Cor. 7:2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

TRANSLATION HIGHLIGHTS

Even though it is perfectly acceptable to remain single, Paul knows how rampant sexual immorality is in Corinth, and how difficult that might be for single persons to cope with on an ongoing basis. So because of the tendency to succumb to weakness in this area, he recommends (Imperative of Entreaty) that each husband possess (Customary Present tense) his own wife sexually, and each wife possess (Customary Present tense) her own husband sexually. The verb “possess” is an idiom for sexual intercourse. The Customary Present tense points to this husband-wife intimate relationship as the divine norm and standard to live by. The husband and wife have mutual ownership of each other’s bodies.

In the prior verse, the divine norm and standard for single people is to flee sexual immorality. If a single person engages in sexual activity, he/she is sinning. In this verse, the divine norm and standard for married couples is to have sexual relations only with your spouse. If either the husband or wife has sexual relations outside of their marriage, they are sinning. Also, if either husband or wife tries to live in celibacy now that they are married, they are sinning, and simultaneously pushing their mate towards sexual immorality. In other words, the divine norm and standard for single persons is celibacy, for married persons sexual relations with their

spouse. Reverse these norms and standards and you have sin. Single persons are not meant to have sexual relations; married persons are not meant to not have sexual relations.

RELEVANT OPINIONS

For an individual to try to maintain a celibate state apart from the enablement of God would lead to immorality. For that reason Paul encouraged people to marry. Paul stressed the equality and reciprocity of the husband and wife's sexual relationship by emphasizing the responsibilities of each to satisfy the other. Some in Corinth were trying to practice celibacy within marriage. Apparently this refraining from sex within marriage was a unilateral decision of one partner, not a mutually agreed-on decision. Such a practice sometimes led to immorality on the part of the other mate. Paul commanded that they stop this sort of thing unless three conditions were met: (a) The abstention from sexual intercourse was to be a matter of mutual consent on the part of both husband and wife, (b) They were to agree beforehand on a time period at the end of which normal intercourse would be resumed, (c) This refraining was to enable them to devote themselves to prayer in a concentrated way. (D. Lowery)

The verb "to have" is euphemistic for the sexual act and should not be interpreted to keep in the sense of keeping an illicit lover. Paul means that each man should have his own wife sexually and each wife should have her own husband likewise. Marriage without sex is not only unnatural, but it is expressly forbidden. Paul discourages those well-meaning but misguided Corinthian Christians who were of the opinion that married couples should abstain from sexual intercourse. (S. Kistemaker) Verse 2 directs those already married not to go along with sexual abstinence within marriage; rather, they should not only "have their own spouses" but (vv. 3-4) should afford them full conjugal rights. (G. Fee) it is arguable that because some husbands are being deprived of sexual relations (v. 5), they are going to the prostitutes. "Having" his own wife or husband means a *full* conjugal life, which is what verses 3-5 will now argue in detail. (G. Fee)

He argues that married partners must remain fully married and not attempt to forgo a normal sex life to attain some sublime spiritual goal. (D. Garland) By divine appointment marriage and sexuality go together, as do singleness and abstinence from sex; what God has joined together, humans should not separate. (D.F. Wright) Paul requires those who are married to fulfill their conjugal obligations lest partners be tempted to satisfy their sexual longings by illicit means ... By trying to become celibate in the marriage relationship they are courting moral disaster ... He is not offering reasons why people should marry but arguments why sexual relations in marriage are binding on spouses and why sexual abstinence in marriage is both impractical and inappropriate ... He is not arguing why marriage is advisable but why it is inadvisable for married partners to withdraw from conjugal relations ... Trying to be celibate in a marriage relationship is a recipe for sexual misadventures that may ultimately exclude them from the kingdom of God. (D. Garland)

1 Cor. 7:2 Nevertheless (adversative), because of sexual immorality (Causal Acc.; succumbing to weakness), let (may) each (Subj. Nom., Masc.) husband (ellipsis) possess (ἐχω, PAImp.3S, Customary, Entreaty, Permission; idiom for sexual

intercourse) his own (Gen. Rel.) wife (Acc. Dir. Obj.), likewise (adjunctive), let (may) each (Subj. Nom., Fem.) wife (ellipsis) possess (έχω, PAImp.3S, Customary, Entreaty, Permission; idiom for sexual intercourse) her own (Gen. Rel.) husband (Acc. Dir. Obj.).

BGT

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

VUL

propter fornicationes autem unusquisque suam uxorem habeat et unaquaeque suum virum habeat

LWB 1 Cor. 7:3 **May the husband for the benefit of the wife please fulfill [reward] her sexual appetite, and also, in the same manner, the wife for the benefit of the husband.**

KW 1 Cor. 7:3 Let the husband be rendering to his wife that which is due her, and also let the wife render to her husband that which is due to him.

KJV 1 Cor. 7:3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

TRANSLATION HIGHLIGHTS

The Imperative mood in this verse can be translated either as an Entreaty (recommendation) or a Command (warning). Since you would assume a couple married because they were in love, you would likewise assume that they would only need a polite reminder to be sensitive to the sexual appetite of their spouse. If, however, this is not the case, and the marriage is having difficulties, this should be understood as a warning for the couple to return to the divine norm and standard before something terrible happens.

Paul uses the Dative of Advantage to point first of all to the benefit the spouse receives by having their sexual appetites satisfied. There is also an obvious mutual benefit that should come from this compassionate understanding. The mutual benefit is further seen in the reciprocal nature of the verb. Since sexual appetites between husband and wife are not always perfectly aligned, each partner should yield to the other with compassion. The idea is that the next occasion may be when you are interested and they are not. The verb means you pay now, because you will be repaid in return at a later date; you render what your partner desires now, because they will return the reward to you later.

This reciprocity is not a one-way street for the husband. The Comparative Adverb points to both mutual obligation and mutual benefit. The divine norm and standard is for both the husband and wife to have their sexual appetites fulfilled in their marriage relationship, so neither partner takes their legitimate desires into the streets in sexual immorality. This principle follows the teaching in the next verse that neither the husband nor the wife are sole owners of their own body, but

their bodies belong to their spouse. There is only one qualification to this Entreaty or Command, and that is when both partners are in agreement to cease from sexual relations for short period of time for prayer.

RELEVANT OPINIONS

Instead of “ofeilen,” which is overwhelmingly supported by most manuscripts, the Textus Receptus, following most miniscules, softens this expression, which refers to sexual relations, by substituting the words of ‘eilomenen eunoian’ - “the kindness that is due her”. (B. Metzger) Both husband and wife owe this to each other. People who are not prepared to do this should not be married. (R. Earle) Evidently at Corinth Christian husbands and wives are understanding the pneumatic life to imply an elevation above carnal things. In the long run this is bound to be disastrous and can only lead to immorality. Not only is marriage necessary as a remedy against sin, but husbands and wives are under a positive obligation towards one another. (H. Chadwick) The Greek indicates the paying of a debt rather than the conferring of a favour. Husband and wife have equal sex rights, a novelty in antiquity. (D. Guthrie)

In the two balanced pairs of sentences, now marked by chiasm, Paul elaborates on verse 2, that “having one’s own spouse” means full, mutual sexual relations. The sentence emphasizes two things: (1) that sexual relations are a “due” within marriage because (2) the body is not one’s free possession but belongs to one’s spouse. Although one can make sense of these two emphases in the traditional view (because of the temptation to immorality, marriage must be fully sexual), they are especially understandable if Paul is responding to the rejection of the marriage bed on the part of some. This also explains the asyndeton of both pairs: All three sentences belong together as a single, expanded qualification of their position. This also makes sense of the emphasis on mutuality: The way to correct an abuse of mutual relations is not to make demands on the offending party only, but to emphasize the mutual responsibility of each. (G. Fee)

Paul’s repeated emphasis on the marital sexual relationship leads to the conclusion that “some of the Corinthians had apparently become celibate at their spouse’s expense.” Abstinence cannot be forced upon a spouse ... Paul basically affirms that marriage is to be a fully sexual relationship and does not hint that this state of affairs is unfortunate or regrettable. He does not lament the physical aspect of marriage but instead encourages it ... Some Corinthians were repudiating their sexuality ... His assumption that each partner is under obligation to meet the other’s needs excludes spiritual unions and any unilateral attempt for a spouse to exert his or her own preference for celibacy. One cannot decide to indulge one’s own private, spiritual discipline and repudiate the rights of the one to whom one belongs ... He makes no mention of procreation. (D. Garland, Frankovic)

1 Cor. 7:3 May the husband (Subj. Nom.) for the benefit of the wife (Dat. Adv.) please fulfill (ἀποδίωμι, PAImp.3S, Customary, Entreaty or Command; pay/repay, render/return, give back/reward) her (Poss. Gen.) sexual appetite (Complementary Acc.; conjugal rights, render what is due as

a marital debt), **and** (continuative, chiasmus: abba) **also** (adjunctive, reciprocity), **in the same manner** (Comparative adv., mutual obligation & benefit; likewise: fulfill his sexual appetite), **the wife** (Subj. Nom.) **for the benefit of the husband** (Dat. Adv.).

BGT

τῆ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.

VUL

uxori vir debitum reddat similiter autem et uxor viro

LWB 1 Cor. 7:4 The wife does not have authority over her own body, but rather the husband; and also, in the same manner [mutual dependence], the husband does not have authority over his own body, but rather the wife.

KW 1 Cor. 7:4 The wife does not have authority over her own body, but her husband does. Likewise, also, the husband does not have authority over his own body, but the wife does.

KJV 1 Cor. 7:4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

TRANSLATION HIGHLIGHTS

Paul uses the Gnostic Present to state that the wife never has authority over her own body when her husband's sexual appetites are at stake, but always her husband has authority over her body. Likewise, emphasizing the mutual dependence between husband and wife to meet each other's sexual needs, the husband never has authority over his body when his wife's sexual appetites are an issue, but always his wife has authority over his body. You would think Paul wouldn't have to teach this mutual consideration between husband and wife. Most marriages start out living this principle, but something happens along the way in many marriages with the result that one or both spouses decides to cease sexual relations and their marriage is on the rocks in short order. Notice the lack of exceptions to this divine standard. "I'm mad" or "I'm not interested" or "I don't love him/her anymore" are not legitimate excuses; there are no excuses. Depriving a spouse from sex is a form of manipulation and is a sin. It is an abuse of sex and more often than not destroys love and respect within a marriage relationship.

RELEVANT OPINIONS

The bodies of the marriage partners belong to each other. The verb "exousiazo" literally means "has rights over", that is, "exclusive claim to". Paul adds the command that husbands and wives are not to withhold these normal marital rights from each other, except by mutual consent and agreement, and that only for a specified purpose and a specified period of time. (F. Gaebelien) Neither wives nor husbands have the right to use their bodies completely as they will. They have obligations to each other. In view of the widespread exaltation of celibacy, Paul's recognition of

the indispensability of the sexual act in marriage is all the more noteworthy. (L. Morris) God designed both the man and woman to be dependant on each other for physical happiness. Neither of them are islands unto themselves. There should be a merging of the sexes, not a battle of the sexes, because the sexual relationship makes them “one”. Both parties lose their sovereignty in the sexual relationship, because they are supposed to have a sublime relationship, one in which each party wants to make the other sexually happy. (R.B. Thieme, Jr.)

Cohabitation may be suspended for a time by mutual consent, for special purposes, but with distinct recognition of speedy reunion. Care must here be exercised, lest temptation be occasioned. There is no command for this temporary separation; it is permitted, not enjoined or even recommended. (E. Hurndall) Marriage partners no longer have the right to autonomous existence. The sexual bond that exists between a husband and wife is not a form of recreation – optional for any individual or group of individuals. It is an obligation, a *duty*. It is monogamous (*one man, one woman*) and heterosexual (*on man, one woman*). Furthermore, it is sacred (his *own wife* – her *own husband*). In this respect, it is a sanctuary of mutual giving and receiving and a fortress against immoralities. (D. Mitchell) The language of obligation, literally “the payment of what is due,” implies that married couples are indebted to each other sexually ... There are times when the duty aspect needs to be heard for the sake of the marriage. Paul’s emphasis is not on “you owe me,” but on “I owe you.” (G. Fee)

Both husband and wife are to recognize that their spouse has a greater claim on them than they have on themselves. Neither can claim to have authority over his or her own body and disavow further sexual relationship with the marriage partner. (D. Garland) Paul is stating here that there is a binding commitment on the part of a husband to fulfill his sexual obligations to his wife. He then proceeds to tell the wife that she has exactly the same duty towards her husband ... The call is to each married person to recognize that the essence of marriage rests in the mutual sexual obligation. (B. Winter)

1 Cor. 7:4 The wife (Subj. Nom.) does not (neg. particle) have authority (ἐξουσιάζω, PAI3S, Gnostic) over her own (Gen. Poss.) body (Obj. Gen.), but rather (contrast; on the contrary) the husband (Subj. Nom.); and (continuative) also (adjunctive), in the same manner (Comparative adv.; likewise: mutual dependence), the husband (Subj. Nom.) does not (neg. particle) have authority (ἐξουσιάζω, PAI3S, Gnostic) over his own (Gen. Poss.) body (Obj. Gen.), but rather (contrast; on the contrary) the wife (Subj. Nom.).

BGT

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

VUL

mulier sui corporis potestatem non habet sed vir similiter autem et vir sui corporis potestatem non habet sed mulier

LWB 1 Cor. 7:5 Stop refusing [denying] sexual relations from one another, unless maybe [special contingency] by reason of mutual consent [no sour notes] for a brief time, so that you may devote yourselves to prayer [in an attempt to reconcile a broken relationship], and then come together [sexual relations] again as a result, so that Satan may not tempt you [to engage in sexual immorality] because of your lack of self-control.

KW 1 Cor. 7:5 Do not continue to rob each other [by withholding yourselves from one another] except it be by mutual consent for a time in order that you may give yourselves to prayer, and that you may be united again, in order that Satan may not solicit you to sin because of your lack of self-control.

KJV 1 Cor. 7:5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

TRANSLATION HIGHLIGHTS

Paul now changes his tone from that of Entreaty (recommendation) to a Command (warning) to stop refusing sexual relations (which are Customary) to your spouse. The Greek word here means you are robbing and stealing something legitimate from your spouse. The Accusative of Separation means one spouse is withholding any form of sexual contact from the other. The high percentage of Corinthians, including Christians, that are participating in sexual immorality is probably due to one spouse or the other refusing to have sex with his/her partner. Depriving or “defrauding” means one spouse is taking away what rightfully belongs to the other spouse – and Paul says, “Stop doing this!” This anti-biblical practice destroys marriages.

Paul leaves them with one exception, which is a special contingency or rare concession. If both parties are in mutual agreement, and neither of them is sour or dejected, they may refrain from having sexual relations for a short period of time. There is only one purpose for this brief interlude, not a host of exceptions. The sole purpose (Purpose Subjunctive mood) is so that both parties may devote themselves (Constative Aorist tense) to a time of prayer. Is Paul talking about a prayer meeting or vigil? Of course not. This prayer is restricted to confession of sins to the Lord as the first step in reconciling a troublesome relationship between the husband and wife. Depriving or defrauding your spouse of sexual relations can lead to sexual immorality.

There is also an intended result (Result Subjunctive mood) of this prayer. The purpose of the prayer and abstinence is for the result of coming together again for further sexual intimacy. It does not mean all problems between the couple have to be resolved before they resume sexual relations. That process could take months, not days, and Paul has already said it should only be for a brief time, and a mutually agreed upon time. Paul does suggest that problems sometimes exist between a couple that need to be spiritually addressed in order for the sexual relationship to be beneficial to both parties. One-sided abstinence is not allowed in marriage, because a marriage by definition, means your husband or wife does not have the gift of celibacy.

Another reason for limiting the short period of abstinence is so that Satan is not able to test one or both of the partners (Potential Subjunctive mood) beyond their ability to endure it. Satan is constantly looking for ways to lead one partner into sexual immorality (Customary Present tense) because he wants to destroy marriage whenever possible. The important thing to consider here is that Satan himself could be trying to destroy your marriage, and placing undue sexual strain upon one spouse or the other assists him in his plan of conquest. Does this excuse the person who in his or her sexual frustration has sex outside of the marriage contract? No, because engaging in sexual immorality is still a sin of self-indulgence and lack of self-control.

Nobody is innocent in this scenario of marriage gone sour. One person is defrauding, even stealing, a right from the other. The other, presumably frustrated and unable to control themselves any longer, engages in sexual immorality. That is why Paul emphasizes the mutual necessity of this one exception to the rule; either both parties agree to it, or there is no exception. It is also important to emphasize that this exception centers around prayer, and the first element of prayer is to make sure both parties are in fellowship with God. The exception is not for the purpose of arguing, manipulating, or giving ultimatums to the other spouse, which obviously defeats the entire reconciliation process.

RELEVANT OPINIONS

“Do not deprive each other” (NIV). “Do not cheat each other of normal sexual intercourse” (Phillips) is the correct meaning. (R. Earle) Some at Corinth were practicing a kind of celibacy within marriage. By saying “stop depriving one another,” Paul impresses on Christians the limitation of time for marriage partners to agree to be parted from one another. (F. Gaebelin) One of the more surprising elements of Paul’s teaching here, at least to Christian women, would be the advice about NOT abstaining from sex except during times of prayer. (Rouselle) Sex is a gift of God. Within the bonds of marriage it is a force for strength in the home as well as an expression of close union. (J. Boice) In wedlock separate ownership of the person ceases. (A.T. Robertson) The word “defraud” or “deprive of” speaks of the intimate conjugal relationship of husbands and wives. The word “defraud” refers to depriving one another of the normal God-given privileges of married life. (M. DeHaan) In marriage I do not have authority over my own body, to do with it as I please. Therefore, one cannot *deprive* the other. (G. Fee)

Paul does not counsel Christian husbands and wives to limit or gradually taper off their sexual relations. Rather, he counsels abstinence only for short periods of time, even though the marriage is relativized. (P. Wimbush) Against the ascetic view, Paul says that sex should be abstained from only in a time of prayer, and only then as a concession, and only for a specific limited period of time. (Yarborough) The harm that can be caused by enforced abstinence in respect of cohabitation is well known. The consulting room of psychiatrists are thronged with people who suffer in various ways as the outcome of sexual frustration. Such abstinence can wither the marriage relationship. (C. Craig) Deprivation is an injustice. Special separation may be made for specific religious ends: that you may be disengaged for prayer, but with a view to renewed intercourse. (W.R. Nicoll) Do not forbid sex to one another either. (G. Fee) It must be by mutual consent, and only for a time, lest Satan take advantage of either one or the other and tempt them

to sin by their incontinency ... To restrain these normal functions may increase the strain rather than to subdue it. (M. DeHaan)

The repeated theme of sexual passion or misconduct and, in response, Paul's stress on self-control, probably tells us more about the problems in Corinth than about Paul's view of the purposes of marriage. (B. Witherington) Some married couples in the Corinthian community are actually depriving each other of their marital rights. The verb connotes stealing or robbing an individual of his or her possessions. Paul tells his readers to stop doing so. (S. Kistemaker) "Stop depriving one another." The biblical precept of marriage implies that conjugal rights should be regularly exercised ... Cultures such as ours, that emphasize rights over responsibilities tend to chafe under this teaching. Ownership means that your spouse has certain "rights" over your body. Loving mutual relationships of affection involve giving the other person the key to your heart. (D. Mitchell) Temporary abstinence is only a concession; even for something as worthy as prayer it is not a normal part of Christian marriage and is thus not a command. (G. Fee)

The verb translated "deprive" also can mean "rob," "steal," "defraud" and likens abandoning conjugal relations to renegeing on a debt. The force of the present imperative is generally "to command the action as an ongoing process" and may imply that some are refusing sex with their spouses, and Paul commands them to stop ... Religious devotion is not to become a pretext for withholding sex from one's spouse ... Paul worries that abstinence will make them particularly susceptible to sexual temptation. (D. Garland) Few married believers actually realize that failure to have regular marriage relations is a violation of Scripture. Many see marital relations as a choice, not a command. (D. Hunt)

1 Cor. 7:5 **Stop** (neg. particle) **refusing sexual relations** (ἀποστερέω, PAImp.2P, Customary, Command; withhold, defraud, rob, deny, steal, deprive) **from one another** (Acc. Separation), **unless** (subordinate conj. & interrogative particle; except) **maybe** (verbal particle; indicates a specific contingency) **by reason of mutual consent** (Gen. Assoc.; mutual agreement, no sour notes) **for a brief time** (Acc. Extent of Time), **so that** (purpose) **you may devote yourselves** (σχοιάζω, AMSubj.2P, Constative, Purpose; time of leisure) **to prayer** (Dat. Adv.; confession of sins to the Lord as the first step to reconciling a troublesome relationship between husband and wife), **and then** (continuative) **come** (εἰμί, PASubj.2P, Customary, Result; idiom for sexual intercourse) **together** (Acc. Rel.) **again** (adv.) **as a result** (the Purpose of the prayer and abstinence is for the Result of coming together again for further sexual intimacy, intimating that problems sometimes exist between a couple that need to be spiritually addressed in order for the sexual relationship to be beneficial to each), **so that** (purpose) **satan** (Subj. Nom.) **may not** (neg. particle) **tempt** (πειράζω, PASubj.3S, Customary, Potential; put you to the test) **you** (Acc. Dir. Obj.; into engaging in some form of

sexual immorality) **because of your** (Poss. Gen.) **lack of self-control** (Causal Acc.; self-indulgence).

BGT

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

VUL

nolite fraudare invicem nisi forte ex consensu ad tempus ut vacetis orationi et iterum revertimini in id ipsum ne temptet vos Satanas propter incontinentiam vestram

LWB 1 Cor. 7:6 However, I am saying this [marriage as opposed to staying single] as a matter of concession, not as a command.

KW 1 Cor. 7:6 But this I am saying by way of a concession [in view of your circumstances], not by way of an injunction.

KJV 1 Cor. 7:6 But I speak this by permission, and not of commandment.

TRANSLATION HIGHLIGHTS

Before someone takes off and starts saying that Paul commanded them to get married, Paul corrects this misimpression by saying (Static Present tense) his teaching on marriage as opposed to remaining single is just a matter of concession. Celibacy is not considered superior or holier than being married, and vice versa. He only advises marriage when a person is unable to control their sexual appetites and knows they are going to engage in sexual immorality. It is a concession to their weakness, not a command for everyone to get married.

The context of this verse comes from 7:1, where Paul informs single people that it is okay to remain single. That was a concession, not a command. The teachings on sexual relations in marriage were not a concession, but an Entreaty or Command depending on the verse. It is remotely possible that Paul is referring to the period of mutually agreed upon abstinence, but because Paul continues in the next verse with the topic of remaining single, I don't think that viewpoint is supported by the context.

RELEVANT OPINIONS

He means to say that he leaves the details of their lives, whether celibate or married, to their individual consciences, though with large-hearted wisdom and charity he would emancipate them from human and unauthorized restrictions. (F.W. Farrar) The apostle's mission concerned principles, not details, which are properly regarded as well within the control of cultured Christian thought and judgment. None of us need precise authoritative guidance of the common incidents and relations of life. We can ourselves sufficiently apply Christian principles. Principles are better left without minute applications, as they can then be variously adapted to

the differing conditions of society in each age. Paul, when induced to give advice, takes care to bring out and impress the related principle; and if possible, he presents his own example for imitation. (R. Tuck)

1 Cor. 7:6 However (adversative), I am saying (λέγω, PAIIS, Static) this (Acc. Adv.; teaching on marriage as opposed to staying single) as a matter of concession (Adv. Acc.; celibacy is not considered superior or holier than being married), not (neg. particle) as a command (Adv. Acc.).

BGT

τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ' ἐπιταγήν.

VUL

hoc autem dico secundum indulgentiam non secundum imperium

LWB 1 Cor. 7:7 Rather, I wish [emotional desire] all men to be even as myself [single status], but each one has his own gift [expression of divine grace] from God: on the one hand, this way [gift of celibacy], on the other hand, this way [gift of marriage].

KW 1 Cor. 7:7 But I wish that all men were even as also I myself. But each one has his own spiritual gift from God, one, on the one hand, in one way, and the other, on the other hand, in another way.

KJV 1 Cor. 7:7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

TRANSLATION HIGHLIGHTS

Continuing his statement from the prior verse, Paul says he wishes (Static Present tense) that all men were (Customary Present tense) as he was, meaning they had the gift of celibacy and could spend the majority of their time serving the Lord as opposed to taking care of spousal needs. He realizes, however, that celibacy is a gift from God, and that other men have (Customary Present tense) different expressions of divine grace. On the one hand, there are those with the gift of celibacy, and on the other hand, there are those whom God has given the gift of a marriage partner. If you are already married, neither you or your spouse has the gift of celibacy. To claim you have this gift after being married is fraudulent.

RELEVANT OPINIONS

Divine gifts are bestowed upon men in great diversity and variety. Every man has his proper gift of God. It is so in bodily constitution; one has muscular strength, another constitutional endurance, a third manual dexterity, etc. It is so in temperament; one is calm and wise, another is tender and sympathetic, a third is impulsive and commanding. It is so in intellectual character; one reasons with force, another persuades with fervour, a third speaks with eloquence. Where are

two leaves of the forest alike, or two faces indistinguishable? (R. Tuck) Too many still treat sex as though it were the privilege of the husband and the duty of the wife. But not so. It is the privilege and duty of both together. Each belongs mutually to the other. In sexual intercourse, as nowhere else, husbands and wives symbolically express both their unity and mutuality. (G. Fee)

As concerning Paul, it was a regulation that members of the Sanhedrin must be married men, because it was held that married men were more merciful. It may be that Paul's wife died; it is even more likely that she left him and broke up his home when he became a Christian, so that he did indeed literally give up all things for the sake of Christ. At all events he banished that side of life once and for all and never remarried. A married man could never have lived the life of journeying which Paul lived. (W. Barclay) God made us sexual creatures; and because God made us so, sex is good. Within Christian marriage it is the most intimate celebration of life together in Christ. (G. Fee)

1 Cor. 7:7 Rather (adversative & explanatory: "For"), I wish (θέλω, PAI1S, Static; emotional desire) all (Acc. Spec.) men (Acc. Dir. Obj.) to be (εἶμί, PAInf., Customary, Inf. as Dir. Obj. of Verb) even (ascensive) as (comparative) myself (Pred. Acc., Indirect Reflexive; single status, gift of celibacy), but (adversative) each one (Subj. Nom.) has (ἔχω, PAI3S, Customary) his own (Poss. Acc.; specific) gift (Acc. Dir. Obj.; expression of divine grace) from God (Abl. Source): on the one hand (correlative, comparison) this way (Adv. Manner; single, gift of celibacy), on the other hand (comparison, adversative) this way (Adv. Manner; married).

BGT

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

VUL

volo autem omnes homines esse sicut me ipsum sed unusquisque proprium habet donum ex Deo alius quidem sic alius vero sic

LWB 1 Cor. 7:8 Therefore, I say to the unmarried [single] and to widows, that it would be good [beneficial] for them if they remained [status quo] like myself [single and celibate],

KW 1 Cor. 7:8 I say then to the unmarried men and to the widows that it is a right procedure for them if they remain as I also am.

KJV 1 Cor. 7:8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

TRANSLATION HIGHLIGHTS

Paul continues to cover both sides of the equation, this time returning to his recommendation for unmarried and widowed persons. He maintains (Customary Present tense) that it is honorable and beneficial to them if they remained (Culminative Aorist tense) in status quo single status like he is. He realizes this may not happen (Potential Subjunctive mood) because they may not heed his advice, but he at least recommends it as a viable option with many positive benefits.

RELEVANT OPINIONS

God never bids us eradicate any natural appetite, as asceticism does, but provides for its gratification in a way consonant to our nature and destiny. (H. Bremner) Unmarried in the Greek covers divorcee, bachelor and widower. (D. Guthrie) When sexual needs are met in marriage as God prescribes, a person usually lives a balanced life of joy and happiness and is free from guilt or remorse over sexual sins. Conclusively, Paul endorses matrimony and instructs people who lack self-restraint to enjoy the sexual satisfaction that married life affords. (S. Kistemaker)

1 Cor. 7:8 **Therefore** (inferential), **I say** (λέγω, PA1LS, Customary; assert, maintain, confirm) **to the unmarried** (Dat. Adv., Masc.; single, celibate) **and** (connective) **to widows** (Dat. Adv., Fem.), **that it would be** (ellipsis) **good** (Pred. Nom.; beneficial, better, honorable) **for them** (Dat. Adv.) **if** (protasis, 3rd class condition, "maybe they will, maybe they won't") **they remained** (μένω, AASubj.3P, Culminative, Potential; status quo) **like** (comparative) **myself** (Nom. Appos.; single, celibate),

BGT

Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἔαν μείνωσιν ὡς καγώ·

VUL

dico autem non nuptis et viduis bonum est illis si sic maneant sicut et ego

LWB 1 Cor. 7:9 **But if they cannot exercise continued self-control [refraining from illicit sexual activity], let them marry, for it is better to marry than to constantly burn with sexual desire [inflamed, distressed libido].**

KW 1 Cor. 7:9 But assuming that they are not able to exercise self-control in the realm of the continent life, let them marry, for it is more advantageous to marry than to continue to burn [with the heat of sexual passion].

KJV 1 Cor. 7:9 But if they cannot contain, let them marry: for it is better to marry than to burn.

TRANSLATION HIGHLIGHTS

In spite of his wishes, Paul knows that without the gift of celibacy, it may be extremely difficult for a person to exhibit continued (Iterative Present tense) self-control. So he advises those who

cannot sustain such self-control to get married (Ingressive Aorist tense) if they desire (Cohortative Imperative mood). This does not mean they should get married for the wrong reasons or to the wrong person. But it is (Customary Present tense) better to marry (Culminative Aorist tense) than to constantly burn (Iterative Present tense) with an inflamed, distressed sexual appetite.

Paul is making concessions to everybody, but with common sense and consideration for individual difference and spiritual gifts pervading each piece of advice. Those with the gift of celibacy should follow that gift. Those with a gift of sexual appetite should realize that those appetites were given to them for a spouse; therefore, it is better to “locate” that person and get married. I realize the concept of locating a spouse might open the door to a lot of dating nonsense, but I know of no other way of highlighting the concept that there is an intended mate for you out there somewhere. The best advice in that matter is to study the Word of God and wait for that person to be brought into your periphery. A lot of mismatches occur by forcing God’s hand and not waiting for the right marital partner.

RELEVANT OPINIONS

When not harnessed by virtue in the soul, normal desire for sex becomes a powerful distraction to spiritual momentum. Self-centeredness demands self-gratification. Driven by lust, which is desire out of control, sex ceases to be an expression of love between husband and wife. An unbridled quest for self-gratification uses rather than loves another person. Sexual arrogance destroys capacity for romantic love and leads to boredom, misery, impotence, perversion, and degeneracy. Sex becomes ritual without reality, a frantic search for happiness, not an expression of happiness and love that emanates from the soul. (R.B. Thieme, Jr.) A prolonged and painful struggle seems to be intended, a condition quite fatal to spiritual peace and growth. (Plummer) Enforced abstinence is valueless if it means being aflame with passion, i.e. emotionally distracted by unsatisfied appetite. Sexual desire is natural and marriage is provided for its fulfillment. (D. Guthrie) Let them marry is a command, not a permission. There is no advantage in celibacy if it means only that one is to burn with sexual desire. Paul does not regard the suppression of sexual desire as itself meritorious, as some later writers have held. (L. Morris)

1 Cor. 7:9 **but** (adversative) **if** (protasis, 1st class condition, “and it’s true”) **they cannot** (neg. particle) **exercise continued** (habitual) **self-control** (ἐγκρατεύομαι, PMI3P, Customary & Iterative, Deponent; refraining from illicit sexual activity), **let them marry** (γαμέω, AAImp.3P, Ingressive, Cohortative; but NOT for the wrong reasons or to the wrong person), **for** (explanatory) **it is** (εἰμί, PAI3S, Customary) **better** (Pred. Nom.) **to marry** (γαμέω, AAInf., Culminative, Inf. as Dir. Obj. of Verb) **than** (comparative) **to constantly burn with sexual desire** (πυρρῶ, PPInf., Iterative, Inf. as Dir. Obj. of Verb; be inflamed, distressed libido).

BGT

εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρείττον γάρ ἐστὶν γαμῆσαι ἢ πυροῦσθαι.

VUL

quod si non se continent nubant melius est enim nubere quam uri

LWB 1 Cor. 7:10 Now to those who are married I give strict orders, not I, but rather the Lord [Jesus taught this]: Let a wife not be separated [divorced] from husband,

KW 1 Cor. 7:10 But to those who have married I command, not I, but the Lord, that the wife should not depart from her husband,

KJV 1 Cor. 7:10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband:

TRANSLATION HIGHLIGHTS

Turning his attention back to those who are married (Intensive Perfect tense), Paul gives strict orders (Dramatic Present tense) from his apostolic authority for wives not (Imperative of Prohibition) to be separated or divorced (Culminative Aorist tense) from their husbands. In mid sentence, however, Paul lets us know that this prohibition was not his own opinion, but something that the Lord Jesus Christ actually taught during His earthly ministry. By separation (Ablative of Separation or Departure), Paul means both temporary time apart for stabilizing as well as permanent divorce.

The key for separation for the purpose of cooling off is (a) it is temporary, and (b) they return to normal marital status as quickly as possible. A prolonged separation is almost always doomed to fail when the couple are at odds with each other, because the “one flesh” created by the husband and wife evaporates. This is not the case, for instance, when the couple are separated for reasons they did not create between themselves, such as military service.

RELEVANT OPINIONS

There was no public legal act required to dissolve a Roman marriage. Normally divorce occurred when the husband declared the formula tuas res tibi habeto – “Take your things [and go]”. Women had the same rights to divorce as men, at least officially. (Cantarella)

1 Cor. 7:10 **Now** (transitional) **to those** (Dat. Ind. Obj.) **who are married** (γαμέω, Perf.APtc.DMP, Intensive, Substantial) **I give strict orders** (παραγγέλλω, PAI1S, Dramatic; command with apostolic authority), **not** (neg. particle) **I** (Nom. Appos.), **but rather** (contrast) **the Lord** (Subj. Nom.; Jesus taught this point): **Let not** (neg. particle) **a wife** (Acc. Dir. Obj.) **be separated** (χωρίζω, APInf., Culminative,

Prohibition; divorced, allow time for stabilizing) **from husband** (Abl. Separation, Departure);

BGT

τοῖς δὲ γεγαμηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι

VUL

his autem qui matrimonio iuncti sunt praecipio non ego sed Dominus uxorem a viro non discedere

LWB 1 Cor. 7:11 But, however, if she becomes separated, let her remain unmarried [for the purpose of stabilizing] or be reconciled [return to status quo] to her husband, and let husband not dismiss [divorce] wife.

KW 1 Cor. 7:11 But and if she depart, let her also remain unmarried or let her be reconciled to her husband. And the husband, let him not be putting away his wife.

KJV 1 Cor. 7:11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

TRANSLATION HIGHLIGHTS

However, if a wife becomes separated (Ingressive Aorist tense) from her husband, let her (Cohortative Subjunctive mood) remain single (Customary Present tense) for the purpose of stabilizing. Paul is assuming that the couple in this case has separated in lieu of a divorce. He hopes she will be reconciled (Ingressive Aorist tense) to her husband and will return to the status quo of a happy marriage. During this time, Paul also hopes (Cohortative Imperative mood) that the husband does not divorce (Pictorial Present tense) his wife until things have a chance to heal between them.

RELEVANT OPINIONS

The reconciliation contemplates, rather, the termination of the separation and re-entrance upon proper and harmonious matrimonial relations. (J. Murray) Deception is inimical to the true union of souls. Nothing cuts united hearts asunder so easily and effectively as artfulness and deception. (D. Thomas)

1 Cor. 7:11 **but** (adversative), **however** (concessive; "even": ascensive), **if** (protasis, 3rd class condition, "maybe she will, maybe she won't") **she becomes separated** (χωρίζω, AMSubj.3S, Ingressive, Potential; departs), **let her remain** (μένω, PAImp.3S, Customary, Cohortative; stay) **unmarried** (Pred. Nom.; single: for the purpose of stabilizing) **or** (continuative) **be reconciled** (καταλλάσσω, APImp.3S, Ingressive, Cohortative; return to status quo, complete

reconciliation) to her (ellipsis) husband (Acc. Adv.), and (continuative) let husband (Acc. Dir. Obj.) not (neg. particle) dismiss (ἀφίημι, PAInf., Pictorial, Cohortative; divorce) wife (Acc. Dir. Obj.).

BGT

ἐὰν δὲ καὶ χωρισθῆ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω, καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

VUL

quod si discesserit manere innuptam aut viro suo reconciliari et vir uxorem ne dimittat

LWB 1 Cor. 7:12 But as for the others [personal opinions sanctioned by the Holy Spirit], I myself speak, not the Lord [Jesus didn't cover this teaching during His earthly ministry]: If any brother has an unbelieving wife, but she is willing [agreeable] to continue living with him, let him not divorce her.

KW 1 Cor. 7:12 And to the rest I myself speak, not the Lord. Assuming that a certain brother has a wife who is an unbeliever and she herself is content to live with him, let him not be putting her away.

KJV 1 Cor. 7:12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

TRANSLATION HIGHLIGHTS

Paul has some additional advice that is sanctified by the Holy Spirit, and taught by him (Customary Present tense) as his own opinion. Jesus did not cover these topics during His earthly ministry, but they are nevertheless included in the canon of Scripture. Assuming a believer has (Pictorial Present tense) an unbeliever wife, but his unbeliever wife is agreeable (Descriptive Present tense) to remain living with him (Customary Present tense), Paul asks the husband (Cohortative Imperative mood) not to divorce her (Pictorial Present tense) for being an unbeliever. It is better for everyone concerned if they stay married.

Evidently there were some married couples in Corinth who were unbelievers when they married. Then one of them, in this case the husband, believed in the Lord Jesus Christ and became a Christian. Consequently, the believing husband was unable to convince his unbelieving wife to become a Christian with him, so he wants to divorce her. Paul doesn't like this line of thinking and is trying to correct it here.

RELEVANT OPINIONS

The continuance of the relationship is contingent on the adaptiveness of the parties to each other and their ready disposition to be a mutual source of happiness. The will of the Lord is that they keep together, and they should endeavor to fulfill this will, but if controversies exist and the true

ends of marriage are not only not met, but cannot be met, then at the option of the wife, the husband may put her away. The converse holds good, so that in the case of either party, individual will may interpose a bar to the continued union. (C. Lipscomb) When Paul says “I, not the Lord,” he is not making a contrast between inspired Scripture and what he is about to say. (D. Mitchell)

1 Cor. 7:12 But (contrast) as for the others (remaining, rest), I myself (Subj. Nom.; sanctified, personal opinion sanctioned by the Holy Spirit) speak (λέγω, PA1S, Customary), not (neg. particle) the Lord (Subj. Nom.; Jesus didn't cover this teaching): If (protasis, 1st class condition, “and he does”) any (enclitic) brother (Subj. Nom.) has (έχω, PAI3S, Pictorial; marries) an unbelieving (Adv. Acc.) wife (Acc. Disadv.), but (contrast) she (Subj. Nom.) is willing (συνευδοκέω, PAI3S, Descriptive; agreeable) to continue living (οικέω, PAInf., Customary, Inf. as Dir. Obj. of Verb; dwell) with him (Gen. Assoc.), let him not (neg. particle) divorce (ἀφίημι, PAImp.3S, Pictorial, Cohortative; dismiss, abandon) her (Acc. Disadv.; remain in status quo);

BGT

Τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν·

VUL

nam ceteris ego dico non Dominus si quis frater uxorem habet infidelem et haec consentit habitare cum illo non dimittat illam

LWB 1 Cor. 7:13 In addition, the wife who has an unbelieving husband, who still agrees [is pleased] to keep on dwelling with her, shall not leave [separate or divorce] her husband.

KW 1 Cor. 7:13 And the wife who is such that she has an unbelieving husband, and this husband is content to live with her, let her not be putting her husband away,

KJV 1 Cor. 7:13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

TRANSLATION HIGHLIGHTS

There is no double standard here, so Paul repeats the former verse but this time the wife has (Pictorial Present tense) an unbelieving husband who consents (Static Present tense) to continue living with her (Iterative Present tense) in spite of their spiritual differences. Paul says the believing wife should not (Imperative of Prohibition) separate from or divorce (Customary Present tense) her unbelieving husband. They should remain in status quo marital harmony.

RELEVANT OPINIONS

The equal footing of husband and wife is indicated. (W.R. Nicoll)

1 Cor. 7:13 in addition (adjunctive: "likewise"), the wife (Subj. Nom.) who (Nom. Appos.) has (ἔχω, PAI3S, Pictorial) an unbelieving (Adv. Acc.) husband (Acc. Dir. Obj.), who (Subj. Nom.) still (adjunctive) agrees (συνευδοκέω, PAI3S, Static; consents, is pleased) to keep on dwelling (οἰκέω, PAInf., Iterative, Inf. As Dir. Obj. of Verb; remain in status quo) with her (Gen. Assoc.), shall not (neg. particle) leave (ἀφίημι, PAImp.3S, Prohibition; divorce, separate from) her (Poss. Gen.) husband (Acc. Dir. Obj.).

BGT

καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα.

VUL

et si qua mulier habet virum infidelem et hic consentit habitare cum illa non dimittat virum

LWB 1 Cor. 7:14 For the unbelieving husband is blessed by the association [sanctified marriage relationship] with the wife, and the unbelieving wife is blessed by the association [sanctified marriage relationship] with the husband; as a matter of fact, your children were degenerate [defiled], but now they are upright [honorable].

KW 1 Cor. 7:14 for the husband who is an unbeliever has been sanctified by virtue of his association with his wife in her position as a saved individual [this sanctification being in the marriage relation, that marriage being declared holy by reason of the Christian standing of the wife]. And the unbelieving wife has been sanctified by virtue of her association with her husband. Otherwise your children would be unclean. But now they are holy.

KJV 1 Cor. 7:14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

TRANSLATION HIGHLIGHTS

One of the main reasons for maintaining a marriage between a believer and an unbeliever is that the unbelieving spouse is blessed (Intensive Perfect tense) in their life and marriage by their association with their believing spouse. Yet another reason for maintaining this category of marriage, is that their children who were once degenerate (Historical Present tense), having two unbelieving parents, may now live in a household where they will also be blessed by a believing parent and are (Descriptive Present tense) therefore upright and honorable.

In other words, if you become a believer in Jesus Christ and your spouse doesn't, don't underestimate the powerful influence you may have on your spouse and children by staying married. Don't use your change in spiritual status from unbeliever to believer completely turn your marriage and family upside down. If you (as a Christian) continue growing in the grace and knowledge of the Lord Jesus Christ, everyone in your periphery, especially family members, will be blessed by their association with you. This form of sanctification is experiential, in the form of sharing blessings, not positional; it doesn't mean your family and friends are automatically saved.

RELEVANT OPINIONS

The Christian partner should think of the truth that the Lord can use him as a godly, holy influence in a mixed family relationship and in helping that family to be consecrated (set apart) to God. (F. Gaebelein) The Christian spouse was a channel of God's grace in the marriage. Within the "one flesh" relationship the blessing of God which came to the Christian affected the family as a whole. (D. Lowery) Should difference of opinion on religious subjects crop up, should the faith of one or the other in religious matter be shaken or wane, forbear, do not separate on that account, for the right may correct the wrong, the believing correct the unbelieving. (D. Thomas) Scripture teaches that divine blessings extend to individual's children and to their sphere of life. (D. Guthrie) It is a scriptural principle tht the blessings arising from fellowship with God are not confined to the immediate recipients, but extend to others. (L. Morris) The object was not holy in itself but was holy by association ... the home is consecrated by the reading and application of God's Word and by prayer. (S. Kistemaker) Paul is not arguing for "sanctification by proxy" but making an argument against divorce. (D. Garland, Guthrie)

1 Cor. 7:14 **For** (explanatory) **the unbelieving** (Descr. Nom.) **husband** (Subj. Nom.) **is blessed by the association** (ἀγιάζω, Perf.PI3S, Intensive; sanctified, set apart: marriage relationship) **with the wife** (Dat. Assoc.), **and** (connective) **the unbelieving** (Descr. Nom.) **wife** (Subj. Nom.) **is blessed by the association** (ἀγιάζω, Perf.PI3S, Intensive; sanctified, set apart: marriage relationship) **with the husband** (Dat. Assoc.); **as a matter of fact** (conj. & inferential particle, 1st class condition), **your** (Poss. Gen.) **children** (Subj. Nom.) **were** (εἰμί, PAI3P, Historical) **degenerate** (Pred. Nom.; unclean, defiled, illegitimate), **but** (contrast) **now** (temporal) **they are** (εἰμί, PAI3P, Descriptive) **upright** (Pred. Nom.; living honorably, legitimate).

BGT

ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια ἐστιν.

VUL

sanctificatus est enim vir infidelis in muliere fidei et sanctificata est mulier infidelis per virum fidelem alioquin filii vestri inmundi essent nunc autem sancti sunt

LWB 1 Cor. 7:15 But if the unbelieving spouse wants a divorce, let him/her have a divorce; a brother or sister [Christian] is not bound by marriage [willful desertion or domestic violence sets the other party free] in such cases; on the contrary, God called us to tranquility.

KW 1 Cor. 7:15 But assuming that the unbelieving husband departs, let him be departing. A [Christian] brother or [Christian] sister is not in the position of a slave, namely, bound to the unbelieving husband or unbelieving wife in an indissoluble union in cases such as these; but God has called us [to live] in peace.

KJV 1 Cor. 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

TRANSLATION HIGHLIGHTS

Paul concedes or makes an exception to his previous standard. If the unbelieving spouse wants a divorce (Static Present tense), the believing spouse is allowed (Imperative Permission) to give them one (Tendential Present tense) if they think it best. A Christian brother or sister is not bound to a marriage (Dramatic Perfect tense) when the unbelieving spouse willfully deserts, or if there is a case of emotional or domestic violence.

Rather than endure emotional or physical abuse, or desertion, God prefers us to separate physically from such a marriage. He called us (Intensive Perfect tense) to a peaceful and harmonious marriage in domestic tranquility. He did not intend us to suffer desertion or abuse from an unbeliever spouse.

RELEVANT OPINIONS

Separation or even divorce in such cases does not bother Paul a bit because, for Paul, “marriage” is not the be-all and end-all of Christian life. (B. Witherington) What was really critical was the public image of the marriage, not its inner life, since in the Roman heirarchy of values what made a marriage good was that it was a source of social distinction and an aid to advancement. (E. Cantarella) Some think that such a malicious desertion is as much a dissolution of the marriage covenant as death itself. For how is it possible that the two shall be one flesh when the one is maliciously bent to part from or put away the other? It does not seem reasonable that they should be still bound, when it is rendered impossible to perform conjugal duties or enjoy conjugal comforts, through the mere fault of their mate: in such a case marriage would be a state of servitude indeed. (M. Henry)

A voluntary separation might be the only possible means of preserving moral peace where the union was between souls separated from each other by so vast a gulf as those of a pagan and a

Christian. (F.W. Farrar) Unless the two souls are so tightly riveted or clasped together by the strongest mutual affection, it is better to separate. If they are only joined by a chain forged by civil or ecclesiastical law, the speedier that chain is snapped asunder the better for both. Philanthropy is justified in promoting the divorce of such, and in this age methinks, it will find plenty of this merciful work to do. (D. Thomas) This verse teaches that willful desertion is a legitimate ground for divorce. (G. Clark) One often reads that a cardinal characteristic of good Roman marriages was concordia, a state of peace or harmony between husband and wife, rather than great love or affection. (K. Bradley)

1 Cor. 7:15 But (adversative) if (protasis, 1st class condition, "and he/she does") the unbelieving spouse (Subj. Nom.) wants a divorce (χωρίζω, PPI3S, Static; depart, separation), let him/her have a divorce (χωρίζω, PPImp.3S, Tential, Permission; depart, separation); a brother (Subj. Nom.) or (connection) a sister (Subj. Nom.) is not (neg. particle) bound by marriage (δουλόω, Perf.PI3S, Dramatic; willful desertion sets the other party free) in such cases (Loc. Sph.; disorder, emotional or domestic violence); on the contrary (adversative & explanatory), God (Subj. Nom.) called (καλέω, Perf.AI3S, Intensive; designed, invited) us (Acc. Dir. Obj.) to (into, for) domestic tranquility (Loc. Sph; harmony, peace, order).

BGT

εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιοῦτοις· ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός.

VUL

quod si infidelis discedit discedat non est enim servituti subiectus frater aut soror in eiusmodi in pace autem vocavit nos Deus

LWB 1 Cor. 7:16 For how then [after a divorce or separation] would you know, wife, whether you might have delivered [saved] your husband? Or how then would you know, husband, whether you might have delivered your wife?

KW 1 Cor. 7:16 For how do you know positively, O wife, whether you will save your husband, or, how do you know, husband, whether you will save your wife?

KJV 1 Cor. 7:16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?

TRANSLATION HIGHLIGHTS

Paul asks first the believing wife and then the believing husband how they would know (Intensive Perfect tense) what might have happened (Potential Indicative mood) after a divorce

or separation has occurred. By then, it would have been too late to know whether they might have delivered (Predictive Future tense) their unbelieving spouse by staying with them through tough times. His recommendation, if possible, is to sit tight and see if time might change things – primarily meaning their spouse might be saved.

RELEVANT OPINIONS

In many instances it may be unwise to make a special and formal effort to convince and to persuade; it may be better to leave religion to tell its own tale and do its own work. But cases do occur in which Providence makes an opening for an effort. (R. Tuck) To cling to a marriage which the heathen is determined to end would lead to nothing but frustration and tension. The certain strain is not justified by the uncertain result. The guiding principle must be “peace.” (L. Morris) These verses are curiously ambiguous. Taken by themselves, they can be read as reasons either against or for separation. Most exegetes have adopted the latter. As much as to say, “Why cling to him, or her, on so ill-founded a hope?” (W.R. Nicoll)

1 Cor. 7:16 For (explanatory) how then (interrogative; after a divorce or separation) would you know (οἶδα, Perf.AI2S, Intensive, Potential Ind.), wife (Voc. Address), whether (conditional particle) you might have delivered (σώζω, FAI2S, Predictive, Potential Ind.; rescued, preserved, saved, made well) your (Poss. Acc.) husband (Acc. Dir. Obj.; sit tight and time may change things)? Or (conj.) how then (interrogative; after a divorce or separation) would you know (οἶδα, Perf.AI2S, Intensive, Potential Ind.), husband (Voc. Address), whether (conditional particle) you might have delivered (σώζω, FAI2S, Predictive, Potential Ind.; rescued, preserved, saved, made well) your (Poss. Acc.) wife (Acc. Dir. Obj.; sit tight and time may change things)?

BGT

τί γὰρ οἶδας, γυναί, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις;

VUL

unde enim scis mulier si virum salvum facies aut unde scis vir si mulierem salvam facies

LWB 1 Cor. 7:17 However [as an exception to what I said in verse 15], as the Lord has distributed to each person, as God has called each person, keep on walking [conduct oneself] in this manner. As a matter of fact, I have given the same instructions in all assemblies.

KW 1 Cor. 7:17 Only, as the Lord has assigned to each one his lot [in life], as God has called each one, in that way let him be ordering his manner of life. And so in all the assemblies I am giving orders.

KJV 1 Cor. 7:17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

TRANSLATION HIGHLIGHTS

Paul adds a limitation to his standard of leaving the unbelieving spouse in verse 15. Realizing that the Lord Jesus Christ has apportioned (Constative Aorist tense) to each person the ability to stay within such a marriage or to separate from it, he acknowledges that the Father called (Dramatic Perfect tense) each person to such a decision individually. Paul says we are to conduct ourselves (Iterative Present tense: order our behavior) in whatever manner that God leads us.

In case the Corinthians think he is giving them advice that he wouldn't give someone else, he adds that he has given the exact same instructions (Customary Present tense) to all the other assemblies he found as apostle. All believers everywhere are to live (Imperative mood) according to God's calling or provision for them. I prefer to translate this as a command: keep on walking in this manner; but it could be translated as cohortative: let him keep on walking in this manner.

Since the topic turns from staying in or separating from such a marriage to an unbelieving spouse, to circumcision and uncircumcision, it is possible that Paul has more than just verse 15 in mind. Some commentators, such as Dr. Gaebelein, believe Paul was including principles such as happiness and contentedness, as opposed to restlessness and discontent. I believe a good case can be made for expanding Paul's principle in this manner.

RELEVANT OPINIONS

It may well be that Paul's teaching that all Christians are positionally equal (Gal. 3:28), that all things material should be viewed as relatively insignificant in the light of eternal spiritual realities (2 Cor. 4:18), and that the second coming of Christ will bring in a complete and new order of divine rule (1 Cor. 15:23-28), had made the Christians restless and somewhat discontented with their lot in life. This place in life is what God has "assigned" and called them to. God's people can and must live as Christians, whatever the socio-economic and religious level of society they are in. (F. Gaebelein) "Walk" is a favorite metaphor with Paul for the living out of the whole of life, more particularly for the Christian. Its idea of steady progress is very applicable. Men should continue their lives according to God's order for them. Every man and every one are both in emphatic positions. The duty of the individual is stressed. Men are not self-made. "Hath called" reminds us of the priority of the divine call in salvation. Men do not choose God. He chooses them. When therefore God gives men certain gifts, and calls them in a certain state, it is for them to live the life He sets before them, using the gifts He gives them. (L. Morris)

Our calling is a distribution of God, a lot. Our station, occupation, relationships, are of Divine appointment. He assigns us our lot and determines the bounds of our habitation. It is a calling. Our true work in the world is that to which the voices of Providence calls us. The general rule is: Remain where you are. If he finds you at the plough, or at the desk, or engaged in trade, or in the

married state, or in the service of another, serve Him where He finds you. Christianity is a hardy plant that thrives in every clime. Do not imagine that if you were in a different line of things it would be easier for you to follow Christ. Nothing is more needed in our day than a consistent exhibition of Christian principle in the common walks of life – the family, the workshop, the office, the exchange, etc. Let your light shine where it is first kindled, continuing there with God. (H. Bremner) There is a predestination which does not relate to final salvation, but to a man's abilities and the station in which he finds himself. The "given" is the existential situation which is not of our choosing but is assigned to us and against which it is fruitless to rebel. This is a thought to which Paul often returns. Someone has said, "Circumstances are the shaping hands of God." There is truth in the saying. (C. Craig)

1 Cor. 7:17 However (subordinate conj. & neg. particle = contrast, an exception or limitation to what he previously said in verse 15), as (comparative; protasis, 1st class condition, "if and it's true") the Lord (Subj. Nom.; Jesus Christ) has distributed (μερίζω, AAI3S, Constativ; divided, assigned, apportioned) to each person (Dat. Adv.), as (comparative) God (Subj. Nom.; the Father) has called (καλέω, Perf.AI3S, Dramatic; elected, chose, provided) each person (Acc. Adv.), keep on walking (περιπατέω, PAImp.3S, Iterative, Cohortative or Command; order his behavior, live life, conduct oneself) in this manner (Adv. Manner; as such, in the same way, as follows). As a matter of fact (affirmative; adjunctive: "only"), I have given the same (comparative) instructions (διατάσσω, PMI1S, Customary) in all (Dat. Spec.) the assemblies (Loc. Place).

BGT

Εἰ μὴ ἐκάστῳ ὡς ἐμέρισεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω. καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

VUL

nisi unicuique sicut divisit Dominus unumquemque sicut vocavit Deus ita ambulet et sic in omnibus ecclesiis doceo

LWB 1 Cor. 7:18 Has anyone [referring to Jews] been called while he was circumcised? Let him not [experientially] uncircumcise himself [return to status quo Judaism]. Has anyone [referring to Gentiles] been called in uncircumcision? Let him not become circumcised [return to status quo heathenism].

KW 1 Cor. 7:18 Was any certain person divinely summoned [into salvation] when he was in a state of circumcision? Let him not have the marks of circumcision effaced. Has any certain person been divinely summoned [into salvation] when he was uncircumcised? Let him not be circumcised.

KJV 1 Cor. 7:18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

TRANSLATION HIGHLIGHTS

Paul asks two rhetorical questions (Interrogative Indicative mood) and gives recommendations (Cohortative Imperative mood) to both. First, has any Jewish believer been called (Constative Aorist tense) while he was circumcised (Intensive Perfect tense)? Then let him not uncircumcise himself (Dramatic Present tense), but remain in status quo. Second, has any Gentile been called (Constative Aorist tense) in uncircumcision? Then let him not become circumcised (Dramatic Present tense), but remain in status quo.

What appears to be a simple verse on the physical ritual of circumcision is not as it seems. First of all, how could a person become uncircumcised? This is not a ritual that can be reversed. Therefore a spiritual application must be in mind. The principle of remaining or departing from status quo carries forward from the prior verse; a Jewish believer should not return to Judaism and a Gentile believer should not return to heathenism. Both should stay in their Christian status quo.

Paul also uses the physical example of circumcision to represent ritual versus reality. It is not the ritual that is important, but the reality portrayed by the ritual. Paul knows how keen the Corinthians are when it comes to rituals, so he is downplaying them in order to bring the reality in full view. The use of circumcision as a ritual is still present in Paul's mind as an immediate reference, but his main emphasis is on the remote reference.

RELEVANT OPINIONS

The Hellenising Jews in the days of the priest Menelaus had discovered a process for obliterating the appearance of circumcision; such persons were known as masochim. Paul does not permit the adoption of this course. In the rebellion of Barocheba many obliterated the sign of circumcision, and were afterwards, at great danger to themselves, recircumcised. (F.W. Farrar) Circumcision was the distinctive sign of the divine covenant. Now Christ has come the mark is valueless. (D. Guthrie) Paul calls on men to take no notice of these distinctions. They do not matter. The thing is indifferent. No matter of ritual can be set alongside the keeping of the commandments. (L. Morris) The term is used as the symbol of a much wider application, e.g. the observance of sabbaths, festivals, etc. It condemns those in our own time who insist on the absolute rejection of forms and those who maintain the absolute necessity of retaining them, as equally opposed to the liberty of the Gospel. (J.B. Lightfoot)

1 Cor. 7:18 Has anyone (Subj. Nom., enclitic) been called (καλέω, API3S, Constative, Rhetorical Interrogative Ind.) while he was circumcised (περιτέμνω, Perf.PPtc.NMS, Intensive, Circumstantial; referring to Jews)? Let him not (neg. particle) uncircumcise (experientially) himself (ἐπισπάομαι, PMImp.3S, Dramatic, Cohortative, Deponent; remain in status

quo). **Has anyone** (Subj. Nom., enclitic) **been called** (καλέω, API3S, Constative, Rhetorical Interrogative Ind.) **in** **uncircumcision** (Loc. Sph.; referring to Gentiles)? **Let him not** (neg. particle) **become circumcised** (ἐπισπάομαι, PPImp.3S, Dramatic, Cohortative, Deponent; remain in status quo).

BGT

περιτετμημένος τις ἐκλήθη, μὴ ἐπισπάσθω· ἐν ἀκροβυστία κέκληται τις, μὴ περιτεμνέσθω.

VUL

circumciscus aliquis vocatus est non adducat praeputium in praeputio aliquis vocatus est non circumcidatur

LWB 1 Cor. 7:19 Circumcision [the practice of ritual] is nothing [unnecessary], and uncircumcision [a lack of ritual] is nothing, but keeping God's mandates [be filled with, walk in, grieve not, & quench not the Spirit] is something [reality].

KW 1 Cor. 7:19 This thing called circumcision is not anything, and this thing called uncircumcision is not anything, but keeping the commandments of God [is what counts].

KJV 1 Cor. 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

TRANSLATION HIGHLIGHTS

Paul uses the physical ritual of circumcision as an immediate reference as well as a remote spiritual principle. When a person becomes a born-again believer, ceremonial ritual is (Descriptive Present tense) irrelevant; whether he is circumcised or not means nothing. But Paul is not giving us a commentary on just ritual circumcision. Circumcision is an analogy for all ritual in the Church Age: it is unnecessary and meaningless.

What counts in the case of ritual circumcision is the inward or spiritual Jew, not the outward ceremony performed when he was a baby. Likewise, certain rituals were being practiced by the Corinthians that were also meaningless; what was truly important was the inward or spiritual Christian. Does Paul forbid ritual outright? No. Does he command continued practice of ritual in the Church Age? No. Practicing ritual and not practicing ritual are both nothing, meaningless elements for Church Age believers.

What rituals have passed into Christianity today? There are primarily two: water baptism and the communion service. I am not the first to say this, but I'm sure I'll make some of you angry by saying this: neither ritual, in my opinion, has any importance for Church Age believers. A good case can be made that water baptism was replaced by the baptism of the Holy Spirit and the communion service was commanded only for the disciples and only until Christ returned – and He did.

There is no mention of either ritual in the pastoral epistles, which is where you would hope to find thorough discussions on matters thought to be so important to those in positions of responsibility and authority in the church. They are conspicuous by their absence. The mention of them both in the Corinthian epistles is for the purpose of correcting the hypocrisy behind those who are most vocal about their continued use. Paul doesn't tell the Corinthians to stop practicing these rituals, but he does correct their misuse and over-emphasis of them.

The important thing to Paul is not the practice or non-practice of ritual, but keeping God's mandates. Does this mean keeping the ten commandments? No, they were given only to the nation Israel, not to the Church. What He gave to the church was the indwelling of the Holy Spirit, the reality as opposed to the law, ceremony, or ritual. The mandates for the Church Age believer are to be filled with the Spirit, to walk in the Spirit, to stop grieving the Spirit, and to stop quenching the Spirit. Ritual is nothing, reality is something; ritual is meaningless, keeping God's mandates is everything.

RELEVANT OPINIONS

Baptism is not the seal of the new covenant, the Spirit is. (R. Banks) Does Paul mean by this – If you find yourself in an ecclesiastical system which has worthless or pernicious rites and ceremonies, abide in it, make no effort to abolish the unscriptural institutions? If you are in a Church which exalts ceremonies and creeds, works for money and by money, and thus misrepresents the sublime genius of the gospel, continue where you are? If he does, we cannot accept his advice. (D. Thomas) Religion is not an affair of outward ceremonies, but of spiritual obedience. In opposition to such matters of ritual observance, Paul places: (1) faith working through love, (2) a new creature, and (3) the keeping of the commandments of God. These are the great essentials of Christianity. (H. Bremner)

1 Cor. 7:19 Circumcision (Subj. Nom.; the principle of ritual: water baptism, communion service) is (εἰμί, PAI3S, Descriptive) nothing (Pred. Nom., Cognate; unnecessary; only the inward or spiritual Jew counts), and (continuative) uncircumcision (Subj. Nom.; lack of ritual) is (εἰμί, PAI3S, Descriptive) nothing (Pred. Nom.; meaningless), but (contrast) keeping (Subj. Nom.) God's (Poss. Gen.) mandates (Obj. Gen.; filled with the Spirit, walk in the Spirit, grieve not the Spirit, quench not the Spirit) is (ellipsis, verb supplied) something (ellipsis of contrary words: "alone avails", Pred. Nom. Supplied; reality).

BGT

ἡ περιτομή οὐδέν ἐστιν καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ.

VUL

circumcisio nihil est et praeputium nihil est sed observatio mandatorum Dei

LWB 1 Cor. 7:20 Let each person keep on abiding [remain as you are in status quo] in that calling [principle of contentment] in which he was called.

KW 1 Cor. 7:20 Each one, in the circumstance in which he was divinely summoned [into salvation], in this let him be remaining.

KJV 1 Cor. 7:20 Let every man abide in the same calling wherein he was called.

TRANSLATION HIGHLIGHTS

Paul encourages (Cohortative Imperative mood) each person to keep on abiding in that calling (status quo) in which he was called (Constative Aorist tense). On one level, this is a plea for Christians to be content in whatever circumstances they find themselves. That contentment could be in married or single status (prior verses), as slaves or free men (upcoming verses), circumcised or uncircumcised, and as one who practices or doesn't practice ritual in the Church Age. All of these elements are classified as non-essential details of life, as opposed to the essential basics he is trying to bring back into focus.

RELEVANT OPINIONS

The 'calling' alluded to is not what is described as a vocation, a calling in life, but the condition in which we are when we are called by God. (F.W. Farrar) Whatever your domestic grievances and storms and separations, hold fast to your religion. Though you lose your wife or your husband, hold fast your religion, your calling. (D. Thomas) As for domestic slavery, whether you are satisfied with your bondage, and settle down in it, or struggle to break your fetters and rise into full freedom, abide in your calling, your religion. (D. Thomas) Those who insist upon forms are blamed for their narrowness. Those who insist upon the neglect of forms are equally blamed for their intolerance. Neither one way nor the other is it allowable for one to dictate to another or to boast over another. The temperaments, habits, education, opinions, of Christians will probably decide whether or not they incline to express their religion in ceremonies or to dispense with such. (R. Tuck)

A lesson for us. We often try to change our condition instead of glorifying God in it. All men seem to have fallen into the wrong places! For all men seem intensely anxious to change their condition. The powers, opportunities, time, of not a few are practically absorbed in this endeavor. And the craze is continuous. When the change is secured, another change is desired, and so on interminably. Men are used up in the insane struggle. It is not necessary to change our condition before we can do anything. The true way to the more favorable condition may be our glorifying God in the less favorable. (E. Hurndall)

1 Cor. 7:20 Let each person (Subj. Nom.) keep on abiding (μένω, PAImp.3S, Iterative, Cohortative; living, remain as you are: status quo) in that (Dat. Ref.) calling (Loc. Sph.;

married or single, slave or free) **in which** (Loc. Sph.) **he was called** (καλέω, API3S, Constative; election).

BGT

ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη, ἐν ταύτῃ μείνω.

VUL

unusquisque in qua vocatione vocatus est in ea permaneat

LWB 1 Cor. 7:21 Were you called [elected] as a slave? Don't let it concern you [remain in status quo]; however, if you are able [by legitimate means] to become a free person [manumission], then make the most of the opportunity all the more.

KW 1 Cor. 7:21 Were you divinely summoned when you were a slave? Let not that be a concern to you. But on the assumption also that you are able to become a free man, the rather take advantage of the opportunity,

KJV 1 Cor. 7:21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.

TRANSLATION HIGHLIGHTS

Paul asks them if they were elected (Constative Aorist tense) when they were in slave status? If so, he tells them not (Imperative of Prohibition) to let it irritate (Customary Present tense) them. The principle of spiritual contentment is to relax and remain in your current status quo until other doors or opportunities are opened. However, if a legitimate opportunity presents itself for them to become (Culminative Aorist tense) manumitted slaves, free men, then he advises them to go ahead and utilize the changing circumstances (Constative Aorist tense) to become free men.

Paul adds a comparative and superlative at the end, because it is obviously better to be a free man than a slave. But didn't he just advise them to remain in status quo? Yes, he did. He isn't speaking out of both sides of his mouth. He just knows that God can use a believer no matter what circumstances he is in, even as a slave. And if you are a slave and strive to be free, or are single and are striving to be married, you are burning up energy that could be used to grow in grace and knowledge instead.

RELEVANT OPINIONS

By working hard or by earning money a slave might make a strong case for freedom, but could not force the issue with his or her owner. It was not the slave's choice, unless the owner agreed. (B. Witherington) Roman jurists recognized a slave's right to use his pecunium to buy himself free from his owner. (Wiedemann) Paul does see slavery as making things more difficult for the Christian who has a pagan owner. Therefore, he encourages the slave to take advantage of the opportunity if freedom is offered. (Witherington) The command is not "Stay as you are," but

rather, “Don’t let it trouble you ... Do not let your social condition be a concern to you.” Your calling in Christ eclipses such conditions. (G. Fee)

A rise in the social scale may impair our usefulness. The new house may tax our purse and check our charity, the numerous engagements our time, the atmosphere our piety. A more lucrative post may entail loss rather than gain, greater occupation of time, larger demands upon our strength, even the shortening of our lives. All such things come into the account. The removal to a more pleasant place of residence may mean the arrest of Christian activity. People remove from where they are wanted to where nobody wants them. God places them in the field to labor, where there is much to be done, but they contract a fondness for mountain air and scenery, and off they go, leaving their appointed work to take care of itself. And when they get to the mountain of delights there is nothing for them to do but to grumble, and this, it must be acknowledged, they do with most unflagging zeal. (E. Hurndall)

1 Cor. 7:21 Were you called (καλέω, API2S, Constative; elected) as a slave (Nom. Appos.; servant)? Don’t (neg. particle) let it concern (μέλει, PAImp.3S, Customary, Cohortative & Prohibition; worry, irritate, upset) you (Dat. Disadv.; remain in status quo); however (adversative; “not only this but”), if (protasis, Implied 1st class condition, “and you are”) you are able (δύναμαι, PMI2S, Customary, Deponent; have the power or legitimate means) to become (γίνομαι, AMInf., Culminative, Inf. as Dir. Obj. of Verb, Deponent) a free person (Pred. Nom.; manumitted), then (apodosis) make the most of the opportunity (χράομαι, AMImp.2S, Constative, Command, Deponent; utilize the existing situation, changing circumstances) all the more (comparative & superlative).

BGT

δοῦλος ἐκλήθης, μή σοι μελέτω· ἀλλ’ εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι.

VUL

servus vocatus es non sit tibi curae sed et si potes liber fieri magis utere

LWB 1 Cor. 7:22 For he who was called as a slave in the Lord is the Lord’s freedman [manumitted slave]; in the same manner, the freedman, having been called, is Christ’s slave.

KW 1 Cor. 7:22 For the slave who was divinely summoned by the Lord is the Lord’s freedman. Likewise, he who was divinely summoned when he was a freedman, is Christ’s slave.

KJV 1 Cor. 7:22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant.

TRANSLATION HIGHLIGHTS

Paul compares and contrasts the slave and the free man. The slave becomes (Descriptive Present tense) free in Christ; the free man becomes (Descriptive Present tense) a slave in Christ. Both were called (Dramatic Aorist tense) under different circumstances, and both retain an element of both freedom and slavery. As shown by Keith Lamb, there is also an element of being free from the law, but remaining a servant to Christ, as well as being free from the letter and empowered by the Spirit.

RELEVANT OPINIONS

The expression “the Lord’s freedman” (1 Cor. 7:22) would suggest that true freedom is only to be realized when one lives out his or her life under the authority of Jesus Christ. Moreover, to be the servant of Christ is to be energized to walk in the same anointing that was on Him. To be a freed man is to be loosed from the bondage of the past to a new liberty in the present and in the future. The believer in Christ is freed from the bondage of sin, but often enters another bondage to the law and the “letter”. The law is that righteous standard which God requires, but which is not attainable through human effort. The letter is the words of God found in both the Old and New Testament, which are turned into more “rules to live by”. The Spirit brings abundant life, but the efforts of the flesh to live by the law profits nothing. (K. Lamb) The grace of God alone can change the will that is enslaved to sin and cause it to become enslaved to Jesus Christ. True freedom is found only in this slavery. (W.E. Best) True freedom is only to be realized when one lives out his or her life under the authority of Jesus Christ. (K. Lamb)

He is the Lord’s freeman, whoever he is; the Lord has emancipated his soul, however, firmly manacled his bodily limbs. All the inner chains that bound his soul, to mere earthly influence, fleshly pleasures, and sinful pursuits, are snapped asunder, and he revels in the liberty wherewith Christ makes His people free. (D. Thomas) Social change and the solving of social problems is not the issue in the spiritual life. In SPQR, for example, where slavery was rampant, Paul did not encourage the many slaves who had become believers to revolt or to demand a change in status; he encouraged them to remain where they were as God’s free men. Indeed, how you earn your living is an avocation. Your vocation in life is being a priest and an ambassador, a vocation to which God appointed you. (R.B. Thieme, Jr.) I like that last comment. Your job is your avocation; your priesthood and ambassadorship are your vocation. How you make the two work together is your *personal sense of destiny*. (LWB) Our calling has eliminated the option of belonging to ourselves. We belong to another, Christ. (G. Fee)

1 Cor. 7:22 **For** (explanatory) **he** (Subj. Nom.) **who was called** (καλέω, APptc.NMS, Constativ, Substantival; elected) **as a slave** (Pred. Nom.; servant) **in the Lord** (Loc. Sph.) **is** (εἰμί, PAI3S, Descriptive) **the Lord’s** (Poss. Gen.) **freedman** (Pred. Nom.; manumitted slave); **in the same manner** (comparative; likewise, remain in status quo), **the freedman** (Subj. Nom.), **having been called** (καλέω, APptc.NMS, Dramatic,

Circumstantial; elected), **is** (εἰμί, PAI3S, Descriptive)
Christ's (Poss. Gen.) **slave** (Pred. Nom.; servant).

BGT

ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν, ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ.

VUL

qui enim in Domino vocatus est servus libertus est Domini
similiter qui liber vocatus est servus est Christi

LWB 1 Cor. 7:23 You have been purchased [ransomed, redeemed] out of the slave market with a price [the spiritual death of Christ]; stop becoming slaves of men [human viewpoint thinking].

KW 1 Cor. 7:23 At a price you were purchased. Do not go on becoming those who are subservient to men.

KJV 1 Cor. 7:23 Ye are bought with a price; be not ye the servants of men.

TRANSLATION HIGHLIGHTS

Paul says we have been purchased out of the slave market of sin (Dramatic Aorist tense), a phrase which is also called redeemed or ransomed. The price that was paid for our manumission was the spiritual death of Christ. Because of this fact, he tells us (Imperative of Prohibition) to stop being (Descriptive Present tense) captives to the traditions and thoughts of human viewpoint. Believers should not embrace the values of the cosmic system, especially the accumulation of debt in order to have all the “things” that your neighbors have that you think you deserve. This will make you a slave to bankers, which in turn will make you a slave to an employer. In order to pay off such bills, you will be forced to compromise your time away from work in order to keep your job. Your “work/life balance” will be destroyed, along with your time for studying the Word. There are employers (boss, manager) who can sense when you have taken on too much debt or have too many bills, and for the sake of their own personal advancement, they will use you as mental slaves at work. The threat of unemployment can be used as a taskmaster’s whip to make you a *slave of men*.

RELEVANT OPINIONS

There is a grand play of words in the advice to them not to become slaves, at the very moment when he is advising them to continue in slavery. In that which the world called slavery the Christian slave might enjoy absolute liberty. (F.W. Farrar) Believers belong to Christ, for they have been bought at the price of His life. So Christians should not be slaves of men, i.e. dragooned by others in the way they are to live. For Christ is now their owner; and His will is that in whatever state each became a Christian, there he should remain, with this difference: that in Christ he now faces life in fellowship with God. (D. Guthrie)

1 Cor. 7:23 You have been purchased out of the slave market (ἀγοράζω, API2P, Dramatic; ransomed, redeemed, bought) with a price (Abl. Means; spiritual death of Christ on the cross); stop (neg. particle, paratactic) becoming (γίνομαι, PMImp.2P, Descriptive, Prohibition, Deponent) slaves (Pred. Nom.; captives) of men (Gen. Disadv.; human viewpoint).

BGT

τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων.

VUL

pretio empti estis nolite fieri servi hominum

LWB 1 Cor. 7:24 Brethren, let each person in that [spiritual gift] which he was called, keep on abiding in it [your circumstances] with God [serving Him].

KW 1 Cor. 7:24 Each one in the sphere in which he was divinely summoned, brethren, in this let him be remaining in the presence of God.

KJV 1 Cor. 7:24 Brethren, let every man, wherein he is called, therein abide with God.

TRANSLATION HIGHLIGHTS

Paul implores (Cohortative Imperative) each believer to honor the spiritual gift in which he was called (Constative Aorist tense) to use. Furthermore, he implores us to abide in whatever circumstances we find ourselves in, serving God all the while. He uses the Iterative Present tense, meaning we are to continue abiding in our circumstances, without giving up when things get tough. As he told us earlier, however, if opportunities for legitimate change come our way, we are free to pursue them. This isn't a mandate for being stationary, it is a mandate for abiding in contentment and happiness, and using our spiritual gifts no matter what the circumstances.

RELEVANT OPINIONS

Abiding or “remaining” was not intended to support the status quo; it was designed only to relativize the importance of all worldly conditions and relationships. (P. Wimbush) The new life in Christ should not make men restless concerning their circumstances. It is always a far nobler thing to conquer circumstances of disability by the power of Christian principle and Christian life, than merely to change our circumstances, and shake ourselves free from the disability. (R. Tuck) Paul insists that Christianity does not make a man kick over the traces and become querulously discontented with things as they are; it makes him, wherever he is, carry himself as the slave of Christ. Even the meanest work is no longer done for men but for Christ. (W. Barclay) All of life is God's. We should serve God where we are until He calls us elsewhere. (L. Morris) Let those who teach in schools realize that the cause is holy and its work a divine service. Let professional men in every walk of life add the spirit of Christian friendship to the skill they

provide. Each can take a place and play a worthy part. Each can bear his witness in his private station. Christianity is the whole of life illumined, inspired, and permeated by the indwelling Spirit of Christ. (C. Craig)

This text must not be quoted to require or justify adherence to a questionable calling or occupation. At the same time, such abandonment of one's situation or means of livelihood must be only under real stress of conscience, and not merely because the work is hard or troublesome. This text must not be quoted to check human aspirations. It is not to be implied that, because a man was poor at the time of his conversion, he must always be poor; or if he was a servant, must continue a servant to his dying day. Christianity gives no countenance to the idea that the ranks of society should be stereotyped, and no one is allowed to rise above the station in which he was born. There is a wriggling anxiety to gain personal importance which is not worthy of a Christian; but if, by honest industry or conspicuous ability, one should rise in position and influence, the thing commends itself to good feeling and to reason. The text sets a wholesome check on self-regarding ambition. The great problem of life is not how to step up from one calling or station to another, but how, in this calling or that station, to abide in communion with God and advance His glory. No doubt, one position appears to have great advantage over another, for happiness and usefulness; but the difference is seldom so great as it appears. (D. Fraser)

1 Cor. 7:24 **Brethren** (Voc. Address), **let each person** (Subj. Nom.), **in that which** (Loc. Sph.; spiritual gift) **he was called** (καλέω, API3S, Constative; elected), **keep on abiding** (μένω, PAImp.3S, Iterative, Cohortative; remain in status quo) **in it** (Loc. Sph.; your circumstances) **with God** (Dat. Accomp.; serve the Lord in whatever circumstances you are in).

BGT

ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῶ.

VUL

unusquisque in quo vocatus est fratres in hoc maneat apud Deum

LWB 1 Cor. 7:25 Now as concerns single people [virgins], I have no mandate from the Lord [during His earthly ministry], but I will render spiritual advice as one who has received mercy [gift of apostle] to be faithful [to the principles of the Word] under the authority of the Lord.

KW 1 Cor. 7:25 Now, concerning the virgins [unmarried women], an injunction from the Lord I do not possess. But I am giving my reasoned judgment as one who is trustworthy by reason of the mercy shown him by the Lord.

KJV 1 Cor. 7:25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

TRANSLATION HIGHLIGHTS

Paul has no mandate from the Lord that was covered during His earthly ministry concerning unmarried believers, but he will give (Static Present tense) an inspired decision on the topic, which is as good as absolute fact. He gives this spiritual advice as a person who received mercy (Intensive Perfect tense: eternal security) to be (Descriptive Present tense) faithful to the principles of the Word of God under the authority of the Lord. Obviously Paul has authority to do so because he was made an apostle. But he goes out of his way to let the Corinthians know he is taking his next comments seriously.

RELEVANT OPINIONS

Rabbi ben Azai asked, “Why should I marry? I am in love with the Law. Let others see to the prolongation of the human race.” In the Greek world, Epictetus, the stoic philosopher, never married. He said that he was doing far more for the world by being a teacher than if he had produced two or three “ugly-nosed brats.” “How,” he asked, “can one whose function is to teach mankind be expected to run for something in which to heat the water to give the baby its bath?” (W. Barclay) This is not to say that Paul’s advice is less inspired than something he may quote from the sayings of Jesus. Rather, Paul gives advice under the inspiration of the Holy Spirit in order to fulfill this obligation to the Lord “as one who by the mercy of the Lord is trustworthy.” (D. Mitchell)

1 Cor. 7:25 Now (transitional) as concerns single people (Adv. Gen. Ref.; virgins), I have (ἔχω, PA1S, Static) no (neg. particle) mandate (Acc. Dir. Obj.) from the Lord (Abl. Source; not covered during His earthly ministry), but (adversative) I will render (δίδωμι, PA1S, Static; give) spiritual advice (Acc. Dir. Obj.; inspired decision, opinion as absolute fact) as (comparative) one who has received mercy (ἐλέω, Perf.PPtc.NMS, Intensive, Substantival, Causal; the gift of apostleship, eternal security passively received) to be (εἰμί, PAInf., Descriptive, Inf. as Dir. Obj. of Verb) faithful (Pred. Nom.; to the principles of the Word of God) under the authority of the Lord (Abl. Source).

BGT

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι.

VUL

de virginibus autem praeceptum Domini non habeo consilium autem do tamquam misericordiam consecutus a Domino ut sim fidelis

LWB 1 Cor. 7:26 Therefore, I conclude this honor [virginity] to be in your possession because of the sense of duty [respect for yourself and the other person involved] which should be present: that it is honorable [beneficial] for a man to remain as he is [single status].

KW 1 Cor. 7:26 I consider therefore this to be salutary because of the necessity imposed by the present circumstances, that it is good for an individual to be just as he is.

KJV 1 Cor. 7:26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.

TRANSLATION HIGHLIGHTS

Paul concludes (Static Present tense) that virginity is an honorable thing, something that is in each person's possession (Descriptive Present tense) to maintain because they respect both themselves and the other (hypothetical) person involved. Contrary to the peer pressures in Corinth, as well as today, remaining both single and a virgin is an honorable commitment that should be (Intensive Present tense) present in all believers. It is both honorable and beneficial for a person to remain (Durative Present tense) in this single status. The world is already too full of people who have married the first smiling face that came along, and are now enveloped in a miserable bond of matrimony.

RELEVANT OPINIONS

It view of this situation, it is better not to marry. The apostolic advice will hold in all similar cases, as when a soldier is called to dangerous military duty, or a man is approaching death, or during the prevalence of famine and pestilence. (H. Bremner) A man who is a hero in himself becomes a coward when he thinks of his widowed wife and his orphaned children. (J.B. Lightfoot)

1 Cor. 7:26 Therefore (inferential), I conclude (νομίζω, PAIS, Static; suppose, think) this (Acc. Spec.; single status, virginity) honor (Acc. Dir. Obj.; good thing, privilege) to be in your possession (ὑπάρχω, PAInf., Descriptive, Inf. as Dir. Obj. of Verb; at your disposal, resources) because of the sense of duty (Causal Acc., Apposition; constraint, necessity: of respecting both yourself and the other person involved) which should be present (ἐνίστημι, Perf.APtC.AFS, Intensive, Circumstantial): that (conj. as Dir. Obj.) it is (ellipsis) honorable (Pred. Nom.; beneficial) for a man (Dat. Adv.) to remain (εἶμι, PAInf., Durative, Inf. as Dir. Obj. of Elliptical Verb; stay, be: status quo virginity) as he is (Pred. adverb; in the same way).

BGT

Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.

VUL

existimo ergo hoc bonum esse propter instantem necessitatem quoniam bonum est homini sic esse

LWB 1 Cor. 7:27 Are you married [trapped in a bad marriage] to a wife? Stop seeking a divorce! Are you free [divorced or separated] from a wife? Stop seeking [shopping for] a wife!

KW 1 Cor. 7:27 Have you been bound to a wife? Stop seeking to be loosed. Have you been loosed from a wife? Stop seeking a wife.

KJV 1 Cor. 7:27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

TRANSLATION HIGHLIGHTS

Paul asks two questions and issues a prohibition (Imperative mood) following each hypothetical answer of Yes. First, are you married (Intensive Perfect tense: trapped in a bad marriage) to a wife? Assuming you are, then stop considering (Pictorial Present tense) a divorce or separation from her just because times are tough! Second, are you now divorced or separated (Dramatic Perfect tense) from a wife? Assuming you are, then stop searching (Pictorial Present tense) for another wife!

Paul addresses the hypothetical questions to a man, but he intends for it to encompass a woman as well. Marriage, divorce, and separation is a contract and a broken contract between two people, and both are held responsible for their own decisions, good or bad. There are few legitimate reasons for getting a divorce; if you don't qualify, then quit pursuing a divorce or separation and use that time to study the Word and grow in grace and knowledge of our Lord Jesus Christ. If you have been divorced or separated from a former spouse, follow the same advice.

Rarely does a person go through a divorce or separation without accumulating scar tissue in the soul. It could take years of consistent Bible study to get rid of that scar tissue. Until then, you are in no position to pursue another mate. Likewise, if you are even considering a divorce or separation, things must be bad and chances are you are building (or fighting off) scar tissue this very moment. Paul's advice is to take time off, lots of time off, from the divorce, separation, and dating pursuits and get your soul in line with the Lord.

RELEVANT OPINIONS

Neither the married (those bound to a wife) nor the unmarried (those loosed from a wife) are to seek a change of status. (R. Jamieson)

1 Cor. 7:27 Are you married (δέω, Perf.PI2P, Intensive, Interrogative Ind.; bound, trapped in a bad marriage) to a wife (Dat. Adv.)? Stop (neg. particle) seeking (ζητέω, PAImp.2S, Pictorial, Prohibition; attempt, search, consider) a divorce (Acc. Disadv.; separation)! Are you free (λύω, Perf.PI2S, Dramatic, Interrogative; untied: divorced or separated) from a wife (Abl. Separation)? Stop (neg. particle) seeking (ζητέω, PAImp.2S, Pictorial, Prohibition; attempt to find, search for, shopping) a wife (Acc. Dir. Obj.)!

BGT

δέδεσαι γυναικί, μὴ ζῆτει λύσιν· λέλυσαι ἀπὸ γυναικός, μὴ ζῆτει γυναῖκα.

VUL

alligatus es uxori noli quaerere solutionem solutus es ab uxore noli quaerere uxorem

LWB 1 Cor. 7:28 On the other hand, however, if you [divorced people] should get married, you have not sinned, and if a single person marries, she has not sinned. However, such people [married couples] will experience outside [from each other] pressure [marital strife] in the flesh, therefore I am hoping to spare you [keep you from experiencing this].

KW 1 Cor. 7:28 But and if you marry, you did not sin. And if the virgin marry, she did not sin. However, such as these shall have tribulation in the sphere of one's physical existence [on earth]. But, as for myself, I would be sparing you.

KJV 1 Cor. 7:28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

TRANSLATION HIGHLIGHTS

Paul knows there will be those who don't heed his spiritual advice, so he addresses them next. If (3rd class conditional clause: maybe they will and maybe they won't) a divorced person should (Potential Subjunctive mood) get married again (Ingressive Aorist tense), they are not sinning (Culminative Aorist tense) by doing so. Likewise, if a single person gets married (Ingressive Aorist tense), she has not sinned (Culminative Aorist tense) by doing so. Although he recommends that divorced and single persons stay in their current status, that does not mean they are sinning if they decide to get married. Evidently there was some confusion on the topic of remarriage.

However, Paul issues a dire warning to both parties who are about to get married. Married couples will experience (Predictive Future tense) trouble from each other. Since we all have sin

natures, Paul knows each spouse is going to get on the other one's nerves. There is going to be marital strife which can cause stress to build in the soul. If you think your marriage is going to be different, and that there's no way that lovely wife or that handsome husband is going to tick you off, you are (no pun intended) divorced from reality. These unfortunate things are going to happen and they will sometimes take tremendous energy to overcome the bad feelings and to get things back to the spiritual norm the Lord has in mind for Christian marriages.

Because marital strife is a certainty, at least in Paul's estimation of how two sin natures can clash when in each other's presence for so long, he tries to explain to those who are contemplating marriage that they must be prepared for trouble. As their apostle, he is not trying to cast dispersion on marriage, but is hoping (Pictorial Present tense) to keep them from experiencing these negative situations. He at least hopes to prepare them for the worst, so to speak, so they have no illusions when marital pressures present themselves.

RELEVANT OPINIONS

Celibacy is not recommended to any except those who have the gift of continence. To many it would prove a snare, an occasion of the most serious evil. It is not at all good for the generality, since most men do not possess the necessary qualification. Marriage, also, is not to be rashly entered upon. Temporal surroundings and prospects are to be taken into account. Prudence is to be observed in affairs matrimonial. What woeful results have followed imprudent unions! Many who fall into love seem to fall out of their senses at the same time. Now a few regard marriage as a goal to be reached at all hazards. They display infinitely more anxiety to get to it than they do to get to heaven. Evidently they regard it as a most perfect paradise, but when they reach it by the road of folly, they generally find that there is a serpent in that garden as in the one of old. (E. Hurndall)

1 Cor. 7:28 On the other hand (contrast), however (adversative), if (protasis, 3rd class condition, "maybe you will, maybe you won't") you (addressed to those in divorced status) should get married (γαμέω, AASubj.2S, Ingressive, Potential), you have not (neg. particle) sinned (ἁμαρτάνω, AAI2S, Culminative), and (continuative) if (protasis, 3rd class condition, "maybe she will, maybe she won't") a single person (Subj. Nom.; virgin) marries (γαμέω, AASubj.3S, Ingressive, Potential), she has not (neg. Particle) sinned (ἁμαρτάνω, AAI3S, Culminative). However (adversative), such people (Subj. Nom., Attributive; married persons) will experience (ἔχω, FAI3P, Predictive; have) outside (Dat. Disadv.; external: from each other, according to sinful human nature, earthly) pressure (Acc. Dir. Obj.; troubles, marital strife: which can become stress in the soul) in the flesh (Loc. Sph.), therefore (inferential) I (Subj. Nom.) am hoping to spare (φείδομαι, PMI1S, Pictorial, Potential; keep you from experiencing this) you (Gen. Adv.).

BGT

ἐὰν δὲ καὶ γαμήσης, οὐχ ἥμαρτες· καὶ ἐὰν γήμη ἡ παρθένος, οὐχ ἥμαρτεν. θλιψιν δὲ τῇ σαρκὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.

VUL

si autem acceperis uxorem non peccasti et si nupserit virgo non peccavit tribulationem tamen carnis habebunt huiusmodi ego autem vobis parco

LWB 1 Cor. 7:29 Furthermore, brethren, I have been saying this by way of implication: “Time is growing short. For the remainder [of our allotted time on earth], then, as a result [since we are living in the final hour of the dispensation of the Church Age], they who have wives should live [in a spiritual sense] as though they had none [live a spiritual life unencumbered by marital pressures],

KW 1 Cor. 7:29 But this I am saying, brethren, the strategic, epochal period of time [in which we are living] has been shortened, that henceforth both those who have wives be as though not having wives,

KJV 1 Cor. 7:29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none;

TRANSLATION HIGHLIGHTS

Paul says he has been hinting (Pictorial Present tense) at something all along and now he is going to say it outright. Time as we know it is (Descriptive Present tense) getting shorter and shorter (Intensive Perfect tense) and is coming to a conclusion. For the remainder of our allotted time on earth, since we are living in the final stage of the dispensation of the Church Age, those who have (Descriptive Present tense) wives should live (Durative Present tense) as though (Concessive Subjunctive mood) they had (Descriptive Present tense) none.

In other words, married men should be able to live a spiritual life unencumbered by marital strife and discord. They should be able to study and teach or preach for the Lord while being married, with no conflicts standing in the way. Time is too short to spend it arguing, bickering and catering to a wife who does not desire the same spiritual life. Marriage can be a spiritual blessing, or it can be a curse that stands in the way of your spiritual progress. Ideally, both husband and wife are pursuing spiritual maturity and the eventual utilization of their spiritual gifts. If only one spouse is pursuing this goal, the other one will either drag them both down, or there will be extreme marital discord.

Although Paul is addressing this to men, it can also be applied to women. It would be very tough for a wife to grow in grace and knowledge if her husband has little or no interest in spiritual matters. The tug-of-war for time, attention, money, and other things might be more than a marriage can take. Wouldn't it be better to stay single and serve the Lord in this case? Yes. But in this instance, Paul is hoping that both parties in the marriage will be able to pursue their

spiritual lives without hindering the other. That is what he means by living spiritually as if they have no spouse.

Married couples tend to look around and compare themselves to others, as opposed to keeping their eyes on the Lord. They get easily hooked in accumulating material possessions, buying a newer and bigger house, etc. They desire children, a promotion, travel to exotic places, and before you know it, they work all day and night for this dream and God takes the back seat. There's nothing inherently wrong with this kind of life, but Paul is hoping to steer prospective marriage partners into a different vision. There is a price to be paid for these decisions in life. He wants us all to chose wisely.

RELEVANT OPINIONS

Paul injects a dose of eschatology, which relativizes the importance of all social status. What is really important is not one's social position but one's soteriological condition. (P. Wimbush) The single state is not to be sneered at. It has special opportunities. Those who adopt it from right motives are worthy of all esteem. Old maids are sometimes the best of maids. And men unfettered by wedded responsibilities have frequently been patterns of excellence and usefulness. (E. Hurndall) It is impossible to understand a large number of the apostolic allusions unless we recognize the early Church conception that the Christian dispensation would be very brief, and in all probability closed and completed in the first century, by the expected reappearance of the Lord Jesus Christ. This idea certainly prevailed among the disciples. (R. Tuck) He wants them to realize the temporality of this age, the rapidity of events, and the brevity of life. (S. Kistemaker)

1 Cor. 7:29 **Furthermore** (continuative), **brethren** (Voc. Address), **I have been saying** (φημι, PAI1S, Pictorial) **this** (Acc. Dir. Obj.) **by way of implication: "Time** (Subj. Nom.) **is** (είμι, PAI3S, Descriptive) **growing short** (συστέλλω, Perf.PPtc.NMS, Intensive, Attributive; wrapping up, coming to a conclusion, getting shorter and shorter). **For the remainder** (Acc. Extent of Time; of allotted time on earth), **then** (inferential), **as a result** (since we are living in the "final hour" of the dispensation of the Church), **they** (Subj. Nom.) **who have** (έχω, PAPtc.NMP, Descriptive, Substantial) **wives** (Acc. Dir. Obj.) **should live** (είμι, PASubj.3P, Durative, Concessive; exist: in a spiritual sense) **as though** (comparative: the notion of occasion wavers between *time* & *cause*) **they had** (έχω, PAPtc.NMP, Descriptive, Concessive) **none** (neg. particle; able to carry on a spiritual life unencumbered by marital pressures even though married; conflict between doing something for the Lord, such as studying, or for the wife),

BGT

τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ᾧσιν,

VUL

hoc itaque dico fratres tempus breve est reliquum est ut qui habent uxores tamquam non habentes sint

LWB 1 Cor. 7:30 And those who continually weep [due to unpleasant circumstances in life] as though they did not weep [not living in continual sorrow], and those who are continually happy [emotional giddiness] as though they are not happy [relaxed mental attitude], and those who are continually buying [compulsive shoppers] as though they did not own [not caught up in materialism],

KW 1 Cor. 7:30 And those who are weeping be as though they are not weeping, and those who are rejoicing as though not rejoicing, and those who are purchasing in the market place as though they did not possess anything,

KJV 1 Cor. 7:30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

TRANSLATION HIGHLIGHTS

Paul continues his advice on how to live as if the end times were here. He advises those who are continually weeping (Iterative Present tense) because their dreams aren't working out the way they thought they would, to quit living in perpetual sorrow (Pictorial Present tense) and self-pity for the circumstances surrounding their lot in life. In Paul's day, some of this mourning might have been because a spouse was tortured or enslaved by a conquering country. This would be a tragic circumstance to be sure, but perpetual grief is ungodly. Paul's advice encompasses every unrealized dream or goal in life.

In contrast to those who are lamenting their unsatisfactory circumstances in life, he advises those who get caught up in emotional happiness (Iterative Present tense) when things are going great. Paul's advice is not to get too attached to that form of happiness either. He isn't suggesting a life of emotional detachment, but by contrasting sadness and happiness in this verse, he is advising those people who are always riding an emotional roller-coaster to relax and take things as they come.

He also counsels those who are compulsive shoppers, always purchasing some new thing (Iterative Present tense), to quit getting so caught up in gross materialism and to buy things in the future (Pictorial Present tense) as though they were not so attached to them. This doesn't mean you can't earn honest money and enjoy the comforts available to you as a hard-working individual, but we should avoid being consumed by those things. After all, none of these things will go with us to heaven.

This series of participles could be translated as Circumstantial, since Paul knows that we will have sad times, happy times, and days when we are tempted to buy something foolish. And it

could also be translated as Concessive, since he knows we will give in to sadness, and emotional giddiness, and foolish spending on occasion.

RELEVANT OPINIONS

Paul means that all earthly relations are to hang loosely about us in view of the second coming. (A.T. Robertson) Sorrows and joys alike are temporary, are transient. In a moment all may be changed. Therefore to one who judges rightly, earthly grief is not overly grievous and earthly joy not over joyous. (J.B. Lightfoot) Paul thought it well for some Christians not to marry, and for the married to be on their guard against absorption in family cares. Human emotions should be moderated by the same considerations. There is no room for extreme joy or sorrow when the events which occasion these feelings are themselves upon the wing. The emotions are not forbidden, but excessive indulgence of them is deprecated. (R.Tuck)

1 Cor. 7:30 and (connective) those (Subj. Nom.) who continually weep (κλαίω, PAPtc.NMP, Iterative, Substantival; due to unpleasant circumstances; extreme case: sorrow due to their spouse being tortured, enslaved or killed) as (comparative) though they did not (neg. particle) weep (κλαίω, PAPtc.NMP, Pictorial, Concessive & Circumstantial; not living in continual sorrow because you feel sorry for your circumstances in life), and (connective) those (Subj. Nom.) who are continually happy (χαίρω, PAPtc.NMP, Iterative, Substantival; emotional giddiness) as (comparative) though they are not (neg. particle) happy (χαίρω, PAPtc.NMP, Pictorial, Concessive & Circumstantial; relaxed mental attitude), and (connective) those (Subj. Nom.) who are continually buying (ἀγοράζω, PAPtc.NMP, Iterative, Substantival; purchasing) as (comparative) though they did not (neg. particle) own (κατέχω, PAPtc.NMP, Pictorial, Concessive & Circumstantial; possess, keep; don't get caught up in materialism),

BGT

καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες καὶ οἱ χαίροντες ὡς μὴ χαίροντες καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,

VUL

et qui flent tamquam non flentes et qui gaudent tamquam non gaudentes et qui emunt tamquam non possidentes

LWB 1 Cor. 7:31 **And those who continually make the most from the world [successful careers] as though not using the available resources [not becoming a workaholic], for the present nature of this world [passing fashions] will pass away.**

KW 1 Cor. 7:31 And those who are making use of this world [the things of human existence] as not making excessive use of the same, for the temporary fashion of this world is passing away.

KJV 1 Cor. 7:31 And they that use this world, as not abusing it: for the fashion of this world passeth away.

TRANSLATION HIGHLIGHTS

Paul also advises those who are making the most of opportunities along the lines of successful careers (Iterative Present tense) to quit being workaholics, using every available resource that comes their way (Pictorial Present tense) as though it belonged to them alone. As a Christian we are called to do our job as if we were doing it for the Lord, but that doesn't mean pushing it as if there is no God and is no life outside our careers.

Why would Paul give this advice about how we work? Because many of us work for certain material blessings and comforts and get so caught up in them that there is no end to our wants and desires; so we work even harder and longer hours to acquire yet more. But Paul tells us that the present fashions and the latest trends of this world will pass away (Futuristic Present tense) soon. So we are to utilize our time and resources wisely.

RELEVANT OPINIONS

It is possible to have worldly relationships without being stained by the world. (B. Witherington) You can change your social condition or status without having your status with God affected. (P. Wimbush) The time is short as compared with our life-task. Every true ideal of life seems to mock the little space we are given to reach it. Art is long and time is fleeting. We learn little more than the alphabet of knowledge. We have but placed a few stones on the building when our work-day is over, and we leave the structure to be completed by others. But let us not either lower our ideal within attainable limits or fold our hands in despair. The true work of this life, stripped of its temporary form, is carried over into the life to come and continued there. (H. Bremner) In light of the eschatological hope of the believer, the day-to-day exigencies of life are relativized. (D. Mitchell)

1 Cor. 7:31 and (connective) those (Subj. Nom.) who continually make the most from (χράομαι, PMPTc.NMP, Iterative, Substantival, Deponent; make the most of an opportunity or existing situation) the world (Abl. Source; successful careers) as (comparative) though not (neg. particle) using the available resources (καταχράομαι, PMPTc.NMP, Pictorial, Concessive & Circumstantial; making full use of; don't be a workaholic), for (explanatory) the present nature (Subj. Nom.; fashion, design, appearance, form) of this (Gen. Spec.) world (Adv. Gen. Ref.; cosmic system) will pass away (παράγω, PAI3S, Futuristic & Gnostic; a passing fashion, a moving panorama; utilization of time is important: use it wisely).

BGT

καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

VUL

et qui utuntur hoc mundo tamquam non utantur praeterit enim figura huius mundi

LWB 1 Cor. 7:32 But I want you to be free from worry. The unmarried person cares for the things of the Lord, how he might please the Lord.

KW 1 Cor. 7:32 But I desire you to be without anxious cares. He who is unmarried seeks to promote the interests of the things of the Lord, how he may please the Lord.

KJV 1 Cor. 7:32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

TRANSLATION HIGHLIGHTS

Paul wants us to be (Static Present tense) without anxiety and free from worry. The unmarried person makes it a practice to tend to spiritual matters (Iterative Present tense) including how he might please (Constative Aorist tense) the Lord. He might not always know how to do this, but he does have the time to consider (Deliberative Subjunctive mood) the principles he must live by and he does so to the best of his ability.

RELEVANT OPINIONS

The husband is bound to protect and provide for his family, and in troubled times this causes much anxiety. Husband and wife, moreover, have to consult each other's wishes, considering how they may please each other. From these cares the unmarried are free, and can therefore consider the things of the Lord with less division of heart. (H. Bremner) In his timely challenge to the common evangelical distortion of the biblical worldview, Winter observes that the groups who preach a prosperity gospel have fallen prey to the Greek way of thinking. They have collapsed the future hope, which is unique to the Christian perspective, into the present. All too often such teaching is garbed in Christian terminology of prosperity based on a full exploitation of the opportunities and resources that this world provides, and among its more high profile exponents it has assumed "gospel proportions." (D. Mitchell)

It is hardly needful to say that a man who is about to start on a dangerous expedition, or one who is involved in serious pecuniary difficulty, or one who has some arduous task to accomplish by a given date which will require incessant attention, ought not to marry. Men in such conditions ought not to drag another into their difficulties or dangers, nor should they gratuitously add to their own anxieties. Let them keep their minds undistracted, and defer marriage to some easier and more auspicious day. Christian life ought not to be hampered with such cares. We ought to

conduct our lives as to keep our ground of anxiety at the lowest possible limit; in short, to simplify our habits, restrain our self-tormenting bustle, and, reducing our external wants, give more voice to those which are inward and spiritual. (D. Fraser)

1 Cor. 7:32 But (contrast) I want (θέλω, PA1S, Static; wish, desire) you (Acc. Dir. Obj.) to be (εἶμί, PAInf., Static, Inf. as Dir. Obj. of Verb) free from worry (Pred. Acc.; without anxiety). The unmarried person (Subj. Nom.) cares for (μεριμνάω, PAI3S, Iterative) the things (Acc. Dir. Obj.) of the Lord (Adv. Gen. Ref.), how (interrogative adv.) he might please (ἀρέσκω, AASubj.3S, Constatative, Deliberative) the Lord (Dat. Adv.);

BGT

θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ.

VUL

volo autem vos sine sollicitudine esse qui sine uxore est sollicitus est quae Domini sunt quomodo placeat Deo

LWB 1 Cor. 7:33 **But he who is married cares for the things [affairs] of the world [legitimate functions], how he might please his wife, and is thoroughly distracted.**

KW 1 Cor. 7:33 But he who is married is concerned with the things of the world, how he may please his wife, and is distracted.

KJV 1 Cor. 7:33 But he that is married careth for the things that are of the world, how he may please his wife.

TRANSLATION HIGHLIGHTS

The man who is married (Descriptive Present tense) is continually preoccupied with (Iterative Present tense) the legitimate, but distracting, functions of the world. The greatest of these distractions from the Lord is how he might (Deliberative Subjunctive mood) please his wife. This isn't an indictment of the husband, because if he loves his wife, he naturally wants to make her happy. But his interests end up divided (Intensive Perfect tense) between the Lord and his wife, between spiritual pursuits and attention to her personal needs.

RELEVANT OPINIONS

The anxious cares which marriage involves may be more innocent and less distracting than those which attack the celibate condition; and when that is the case, marriage, on Paul's own principle, becomes a duty. Thus some of the best and greatest of our missionaries have found their usefulness as God's messengers vastly increased by marriage, in spite of the awful trials which marriage often involves. (F.W. Farrar) Christians ought to catch the spirit and principle of the

life of Christ, and therefore should not let artificial wants multiply or needless anxieties entangle their hearts. Unless pains be taken to prevent it, life becomes in modern times very much of a grind, heart-wearing and perplexing. Our bones and brains are weary. Our time slips away from us, and with all our continual effort, we find our work a drag. We are caught in the tyrannical grasp of the conventional, and go on in a laborious fashion, not happy, certainly not Christ-like. They are wisest and the happiest who lay down simple goals for themselves, reducing the cumbrousness of the outward life in order to cultivate more fully the inward life of faith, hope, and charity. (D. Fraser)

1 Cor. 7:33 but (contrast) he (Subj. Nom.) who is married (γαμέω, AAPtc.NMS, Descriptive, Substantival) cares for (μεριμνάω, PAI3S, Iterative) the things (Acc. Dir. Obj.; affairs) of the world (Abl. Source; legitimate functions), how (interrogative) he might please (ἀρέσκω, AASubj.3S, Constative, Deliberative) his (Dat. Poss.) wife (Dat. Adv.) and (connective) is thoroughly distracted (μερίζω, Perf.PI3S, Intensive).

BGT

ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται.

VUL

qui autem cum uxore est sollicitus est quae sunt mundi quomodo placeat uxori et divisus est

LWB 1 Cor. 7:34 There is also a different interest between a wife and a single woman. The unmarried woman cares for the things of the Lord, so that she might be morally pure [experientially sanctified] both in body and spirit; but she who has married cares for the things of the world, how she might please her husband.

KW 1 Cor. 7:34 Both the unmarried woman and the virgin seek to promote the interests of the things of the Lord in order that they may be set-apart ones to God and His service both with respect to the body and the spirit. But the woman who is married is concerned with the things of the world, how she may please her husband.

KJV 1 Cor. 7:34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

TRANSLATION HIGHLIGHTS

Paul says there is also a major difference in motivation (Intensive Perfect tense) between a wife and a single woman. The single person is more disposed to care for (Iterative Present tense) the things of the Lord, so that she might (Potential Subjunctive mood) devote the majority of her time becoming (Descriptive Present tense) experientially sanctified, both in body and spirit. By contrast, the woman who has married (Culminative Aorist tense) is more disposed to care for

(Iterative Present tense) the things of this world. She is completely occupied with how she might (Potential Subjunctive mood) please her husband.

RELEVANT OPINIONS

The married man must of necessity concern himself also with the needs of wife and children. So his interests are divided. A similar difficulty faces a woman. (D. Guthrie) The married Christian does not care simply for the things of the Lord, he cares for both and is divided, giving but half his mind to Christ. This also applies to the woman, harmonizing with Paul's principle of putting husband and wife on equal terms in the spiritual life. (W.R. Nicoll) His argument reflects the following syllogism: Implied major premise – Less anxiety about externals increases undivided devotion to God. Minor premise – The unmarried person has less anxiety about externals. Conclusion – The unmarried person has more opportunity to give undivided devotion to God. (D. Garland, Ramsaran)

1 Cor. 7:34 There is also (adjunctive) a different (divided) interest (μερίζω, Perf.PI3S, Intensive) between (contrast) a wife (Pred. Nom.) and (connective) a single woman (Pred. Nom.). The unmarried woman (Subj. Nom.; virgin) cares for (μεριμνάω, PAI3S, Iterative; is more disposed in this direction) the things (Acc. Dir. Obj.) of the Lord (Adv. Gen. Ref.), so that (purpose & result) she might be (εἰμί, PAsubj.3S, Descriptive, Potential) morally pure (Pred. Nom.; experiential holiness) both (adjunctive) in body (Loc. Sph.) and (connective) in spirit (Loc. Sph.); but (contrast) she (Subj. Nom.) who has married (γαμέω, AAPtc.NFS, Culminative, Substantival) cares for (μεριμνάω, PAI3S, Iterative; is more disposed in this direction) the things (Acc. Dir. Obj.) of the world (Abl. Source), how (interrogative) she might please (ἀρέσκω, AASubj.3S, Constative, Potential) her (Poss. Gen.) husband (Dat. Adv.).

BGT

καὶ ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρὶ.

VUL

et mulier innupta et virgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu quae autem nupta est cogitat quae sunt mundi quomodo placeat viro

LWB 1 Cor. 7:35 Now I am telling you this for your own benefit, not for the purpose of casting a snare upon you, but for a respectable solution and a devotion to the Lord without distraction.

KW 1 Cor. 7:35 But I am saying this in order that in a seemly manner you may assiduously serve the Lord without distraction.

KJV 1 Cor. 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

TRANSLATION HIGHLIGHTS

Paul expects some grumbling from the Corinthians, so he attempts to assure them that he is telling (Static Present tense) them this advice for their own good (Advantage), not to throw a noose (Constative Aorist tense) over them. He wants to provide them with an honorable presentation of themselves before the Lord, as well as to give them the opportunity to give undivided attention to spiritual matters. If they remain single, they will be able to pursue the Word and God's work without the distraction of a spouse and without guilty reservations about dedicating so much time to the Lord while married.

RELEVANT OPINIONS

A third time Paul declares that he is consulting for the welfare of his readers, not insisting on his own preference nor laying down an absolute rule. He does not wish by what he says to deprive the Corinthians of any liberty, such as to capture his readers and shut them up to celibacy. He aims at what is a socially, honorable guise, as belonging to the Christian decorum of life. (W.R. Nicoll)

1 Cor. 7:35 **Now** (inferential) **I am telling** (λέγω, PAI1S, Static) **you** (Gen. Adv.) **this** (Acc. Dir. Obj.) **for your own** (Poss. Gen., reflexive) **benefit** (Acc. Adv.; advantage), **not** (neg. particle) **for the purpose of** (purpose) **casting a snare** (ἐπιβάλλω, AASubj.1S, Constative, Potential; throwing a noose around, lasso, slip knot) **upon you** (Dat. Disadv.), **but** (contrast) **for** (as) **a respectable solution** (Acc. Adv.; good order, honorable presentation) **and** (continuative) **a devotion** (Adv. Acc.; constantly attendant or waiting on) **to the Lord** (Dat. Adv., Assoc.) **without distraction** (adv.; without reservation).

BGT

τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀπερισπάστως.

VUL

porro hoc ad utilitatem vestram dico non ut laqueum vobis iniciam sed ad id quod honestum est et quod facultatem praebeat sine impedimento Dominum observandi

LWB 1 Cor. 7:36 However, if anyone assumes [thinks] he is behaving improperly [has strong passions] towards his girlfriend, if he is past the optimum age for marriage [has a healthy sexual appetite even though the prime of life has past], and this is bound to happen [finds his prospective wife late in life], let him do whatever he wants, he is not sinning; let them get married.

KW 1 Cor. 7:36 But assuming that a certain man thinks that he is acting in an unseemly manner in the case of his virgin daughter, if she be past the bloom of youth, and it [a marriage] thus ought to take place, whatever he desires, let him be doing. He is not sinning. Let them [the daughter and the man she loves] marry.

KJV 1 Cor. 7:36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

TRANSLATION HIGHLIGHTS

Paul makes another exception, this time for a man who is past the prime of his life (Latin: super-adult) but has now found his prospective bride. If this man thinks (Static Present tense) he has recurring passions (Iterative Present tense) towards his fiancée, and he wants to do the honorable thing, Paul says let him (Concessive Infinitive) do whatever he wants (Customary Present tense). However, Paul wants this man (middle aged or older) to be sure he still has (Descriptive Present tense) a healthy sexual appetite, for the sake of his prospective bride.

You're probably wondering why Paul would counsel on something like this. This man discovered his right woman, his future bride, late in life. We can assume that he has lived in celibacy all his life, and now, look what happens! He found her, at last, but he's rather aged compared to his bride. Nevertheless, his libido is active and he wants to do something about it. Paul doesn't want his bride to be married to a man who is unable to meet her sexual desires, or she might be tempted to leave her husband in the future to have those needs met. So he gives his consent.

Paul adds that these circumstances are likely (Customary Present tense) to happen. Especially in Roman and Greek cultural circles, it was customary for the man to build his financial empire or serve in the military for years before getting married. It was also a cultural norm for young virgins to marry older men who were propertied, able to provide for them adequately, as opposed to marrying a young man their own age who is virtually penniless. In any case, Paul says this elderly man is not sinning (Gnomic Present tense) and he gives them his blessing (Cohortative Imperative mood) to get married (Customary Present tense) as was the custom.

RELEVANT OPINIONS

If we find in this verse a magnifying of patriarchal and family authority, what is said is the height of pretension and does not correspond to any helpful situation. The case is different if we think of those who are actually marrying. Then this verse is quite clear. What is said is these

verses refers to sexual necessity in the sense of appetite (*hyperakmos*) in later years. We are to refer sexual appetite to the man. It certainly refers to male impulse. The saying concerning the power of the impulse reminds us of 1 Cor. 7:4, where it is used of marital intercourse. (TDNT, Schrenk) In this verse the Corinthians are told that the Christian is free either to marry or not to marry. The important thing is that a man stands firm in his own mind. Standing in faith gives steadfastness of heart, an inner standing in deciding specific questions. There are various possibilities of decision for believers, but they are within the standing which is attained through faith and rooted in grace, and which encloses and supports all individual decisions in their freedom. (TDNT, Grundmann)

There is the interpretation which takes the subject of these verses to be the man who has some kind of liaison with the (*parthenos*) virgin. It may imply a betrothal where marriage has been put off on the grounds of the spiritual considerations that Paul is urging in this passage. In this case the interpretation of the verse would be: "If anyone thinks that he is not behaving properly to his virgin, and he be overpassionate (*hyperakmos*), and it has to be, let him do as he wishes, he does not sin; let them marry. But he who is firmly established in his heart, having no necessity, has power over his own will, and has judged in his heart to keep her as his virgin, he will do well. So that he who marries his own virgin does well, and he who does not marry does better." This interpretation involves no change of subject, and offers a thoroughly realistic assessment of the situation. Moreover, there are exceptions to the general rule that '*gamizo*' means to give in marriage (Moulton-Milligan) ... which detract from the opposing interpretation that a father is giving his daughter in marriage. (C. Brown)

The term "someone" must refer to a man who possesses a virgin, possibly his fiancée. The man is behaving dishonorably toward the unmarried woman and acting contrary to what Paul urges every believer in Corinth to do: to promote decorum. In light of the usage of the Greek, the term "behave dishonorably" may be a euphemism for sexually indecent acts. Paul advocates marriage when people, particularly those who are engaged to be married, are unable to control themselves. (S. Kistemaker) It was a common matter of reproach among Jews and civilized heathens, for a man to continue single beyond such a term of years, though all did not agree in limiting the single life to the same term. (M. Henry) The usual marrying age is applied by RSV to the supposed fiancée, and translated "if his passions are strong." "And it has to be" may refer to the absence of the gift of continence, or to an existing marriage contract. (D. Guthrie) The phrase means "if his passions be strong," and the word denotes the surge of sexual passion. (Moffatt) Who could possibly think that it was a sin for the father to give his daughter in marriage? Clearly this translation (father giving the daughter in marriage) gives no acceptable understanding of Paul's meaning. (C. Craig)

The term *hyperakmos* can mean either "past marriageable age" (with reference to the woman) or "with strong passions" (referring to the man). We choose the latter. Paul adds, "and it must be so," which probably means that his sexual drive controls the man and compels him to marry. (S. Kistemaker) However, the word "would not describe excess but rather the fading of passion," due to old age. (*First Corinthians*, R. Parry) "Of full age" is a euphemism for "full sexual maturity." (D. Mitchell)

1 Cor. 7:36 However (adversative), if (protasis, 1st class condition, "and it's true") anyone (Subj. Nom.; someone) assumes (νομίζω, PAI3S, Static; supposes, thinks) he is behaving improperly (ἀσχημονέω, PAInf., Iterative, Inf. as Dir. Obj. of Verb; has strong passions) towards his girlfriend (Gen. Rel.) if (protasis, 3rd class condition, "maybe he is, maybe he isn't") he is (εἰμί, PASubj.3S, Descriptive) past (beyond) the optimum age for marriage (Pred. Nom.; healthy sexual appetite even though the prime of life has past), and (continuative) this (adverb; discovering his right woman late in life) is bound (ὀφείλω, PAI3S, Customary; likely, possible) to happen (γίνομαι, PMInf., Customary, Inf. as Dir. Obj. of Verb, Deponent; take place), let him do (ποιέω, PAImp.3S, Customary, Cohortative & Concessive) whatever (Acc. Dir. Obj.) he wants (θέλω, PAI3S, desires, wishes), he is not (neg. particle) sinning (ἀμαρτάνω, PAI3S, Gnostic); let them get married (γαμέω, PAImp.3P, Customary, Cohortative).

BGT

Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ἦ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιεῖτω, οὐχ ἀμαρτάνει, γαμείτωσαν.

VUL

si quis autem turpem se videri existimat super virgine sua quod sit superadulta et ita oportet fieri quod vult faciat non peccat nubat

LWB 1 Cor. 7:37 Nevertheless, he who stands firm [holds his ground] in his mind [maintains his convictions], not having distress [sexual tension], but having authority over his own will, and has preferred this [remaining celibate] in his own mind, to keep his own single status, he will do well enough [just fine].

KW 1 Cor. 7:37 But he who stands firm in his heart, having no constraint upon him, but has authority concerning his own private desire, and he has come to a settled decision to be keeping his own daughter in a state of virginity, shall do well.

KJV 1 Cor. 7:37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

TRANSLATION HIGHLIGHTS

Returning to the issue of celibacy, Paul cites the example of a man who stands firm (Intensive Perfect tense) in his own soul that he wants to remain (Durative Present tense) single. This man is experiencing no sexual distress (Static Present tense) because he has (Durative Present tense)

control over his will in this area of life. Under these circumstances, Paul also gives his blessing. He predicts this type of man will do just fine (Predictive Future tense) by staying single.

RELEVANT OPINIONS

The reference is to a man and his prospective fiancée. Having authority over his own will (thelema) means sexual impulse in the psychological and non-derogatory sense. The expression includes not only sexual inclinations, but also the irrational impulses of physical life and especially those of an unbridled sex life. (TDNT, Schrenk) The Greek word for distress (anagkei) refers to every form of outward or inward pressure which is exerted on men. (DNTT, R. Morgenthaler) Note the use of the word "heart." Contrary to the popular American form of Christianity, it does not mean "emotion." Here, it means either intellect or will, or most probably both. He is quite the opposite of emotional. Similarly, the second instance also means judgment or mind. (G. Clark)

1 Cor. 7:37 Nevertheless (adversative), he (Subj. Nom.) who stands firm (ἵστημι, Perf.AI3S, Intensive; holds his ground) in his (Poss. Gen.) right lobe (Loc. Sph.; idiom: "maintains his convictions"), not (neg. particle) having (ἔχω, PAptc.NMS, Static, Circumstantial) distress (Acc. Dir. Obj.; sexual tension, troubled soul), but (contrast) having (ἔχω, PAptc.NMS, Durative, Circumstantial) authority (Acc. Dir. Obj.) over his own (Poss. Gen.) will (Obj. Gen.; self-control), and (continuative) has preferred (κρίνω, Perf.AI3S, Intensive; determined, decided, judged) this (Acc. Dir. Obj.; maintaining is celibate status) in his own (Poss. Gen.) right lobe (Loc. Sph.), to keep (τηρέω, PAInf., Durative, Purpose, Explanatory; maintain) his own (Poss. Gen.) single status (Acc. Dir. Obj.; virginity), he will do (ποιέω, FAI3S, Predictive; live) well enough (adverb; just fine).

BGT

ὁς δὲ ἕστηκε ἐν τῇ καρδίᾳ αὐτοῦ ἐδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει.

VUL

nam qui statuit in corde suo firmus non habens necessitatem potestatem autem habet suae voluntatis et hoc iudicavit in corde suo servare virginem suam bene facit

LWB 1 Cor. 7:38 So then, he who marries a single woman for himself does well, but he who does not marry does better.

KW 1 Cor. 7:38 So that also he who gives his own virgin daughter in marriage is doing well, and he who does not do so will do better.

KJV 1 Cor. 7:38 So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

TRANSLATION HIGHLIGHTS

In conclusion, Paul basically says: Cut them some slack! The man who gets married (Customary Present tense) because he desires a wife does (Customary Present tense) well. The man who does not get married (Customary Present tense), however, does even better by comparison. Why? Because the single man will be able to devote his entire life to the Lord's service without the distractions of marital life.

RELEVANT OPINIONS

Scholars state that in apostolic times the clear distinctions of classical Greek had faded, with the result that the two verbs carried the same meaning. If this were not the case, the verb 'gamizo' should be interpreted to mean that a father gives his daughter in marriage. The passage presents too many difficulties, however, for this interpretation. The subject of the entire passage appears to be not the father of the bride, but the man who contemplates or postpones marriage. (S. Kistemaker) A young man is engaged to a young woman; because of social conditions they have decided as yet not to marry. But the physical pressures are becoming too great for the man. Now Paul counsels the man to seek marriage as a solution to the dilemma he and his virgin are facing. This interpretation (man rather than father) involves no change of subject from verse 36 and offers a thoroughly realistic assessment of the situation. (C. Brown)

1 Cor. 7:38 so (inferential) then (adjunctive), he (Subj. Nom.) who marries (γαμίζω, PAPtc.NMS, Customary, Substantival) a single woman (Acc. Dir. Obj.; virgin) for himself (Gen. Adv.; due to his own interest to have a wife) does (ποιέω, PAI3S, Customary) well (adverb), but (adversative) he (Subj. Nom.) who does not (neg. particle) marry (γαμίζω, PAPtc.NMS, Customary, Substantival) does (ποιέω, PAI3S, Customary) better (Adv. Comparison).

BGT

ὥστε καὶ ὁ γαμίζων τὴν ἑαυτοῦ παρθένον καλῶς ποιεῖ καὶ ὁ μὴ γαμίζων κρείσσον ποιήσει.

VUL

igitur et qui matrimonio iungit virginem suam bene facit et qui non iungit melius facit

LWB 1 Cor. 7:39 A wife is tied by marriage for as long a period of time as her husband lives, but if her husband dies, she is free to become married to whomever she wishes, or to remain alone in the Lord.

KW 1 Cor. 7:39 A wife is bound as long as her husband may live. But if her husband dies, she is free to marry whomever she desires, only in the Lord.

KJV 1 Cor. 7:39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

TRANSLATION HIGHLIGHTS

Paul's spiritual advice for women is that a wife is tied by marriage (Gnomic Perfect tense) to her husband for as long as he lives (Durative Present tense). If (Potential Subjunctive mood) he dies (Culminative Aorist tense), however, she is then free (Latin: *libertas*) to pursue (Customary Present tense) one of two courses. She may marry (Constative Aorist tense) again to anybody she chooses (Customary Present tense), which means her family or the church doesn't have to support her. Or she may remain single and celibate in the service of the Lord.

RELEVANT OPINIONS

Paul places no restrictions on the widow at all, except that the future husband must be a believer; in fact, elsewhere he urges the younger widows to marry again. (S. Kistemaker)

1 Cor. 7:39 **A wife** (Subj. Nom.) **is tied by marriage** (δέω, Perf.PI3S, Gnomic) **for as long a** (correlative pronoun) **period of time** (Acc. Extent of Time; duration) **as** (continuation of correlative) **her** (Poss. Gen.) **husband** (Subj. Nom.) **lives** (ζάω, PAI3S, Durative); **but** (contrast) **if** (protasis, 3rd class condition, "maybe he is, maybe he isn't") **her** (Poss. Gen.) **husband** (Subj. Nom.) **dies** (κοιμάομαι, AMSubj.3S, Culminative, Potential, Deponent), **she is** (είμι, PAI3S, Customary) **free** (Pred. Nom.) **(a): to become married** (γαμέω, APInf., Constative, Inf. as Dir. Obj. of Verb) **to whomever** (Dat. Adv.) **she wishes** (θέλω, PAI3S, Customary; desires), **or** (ellipsis) **(b): alone** (adj.) **in** (with) **the Lord** (Loc. Sph., Dat. Assoc.).

BGT

Γυνή δέδεται ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῆ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.

VUL

mulier alligata est quanto tempore vir eius vivit quod si dormierit vir eius liberata est cui vult nubat tantum in Domino

LWB 1 Cor. 7:40 But she would be happier if she continued to abide in status quo [single status], according to my opinion; however, I think I also possess the Spirit of God.

KW 1 Cor. 7:40 But she is in a state more conducive to her well-being if she remains as she is, in my judgment. However, I think, as for myself, I also have God's Spirit [in this, as well as in my judgment].

KJV 1 Cor. 7:40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

TRANSLATION HIGHLIGHTS

Paul's opinion is that the widow would be (Descriptive Present tense) happier if (Potential Subjunctive mood) she remained (Constative Aorist tense) in single status quo, serving the Lord in celibacy. If, however, some of the Corinthians think it is just Paul's opinion and not the Lord's, he adds that he considers (Gnomic Present tense) it the same as the Lord's because he possesses (Gnomic Present tense) the Spirit of God and the Spirit doesn't lie. We know the Lord shares Paul's opinions on this matter because it was ultimately included in the canon of Scripture.

RELEVANT OPINIONS

His advice seems to suggest that the unmarried woman is in a happier frame of mind than the one who is married. But when moments of grief, loneliness, and hardship overtake the widow, happiness is a fleeting dream. Paul thinks, however, that she will be more content than if she would marry and encounter trouble. (S. Kistemaker) My former professor Charles Ryrie often cautioned us that all of Scripture can be relativized if its significance is limited to the historical setting. If we did that, we could relativize the entire Bible into the dustbins of history. (D. Mitchell)

1 Cor. 7:40 **But** (adversative) **she would be** (εἰμί, PAI3S, Descriptive, Potential Ind.) **happier** (Pred. Nom., comparative) **if** (protasis, 3rd class condition, "maybe she will, maybe she won't") **she continued to abide** (μένω, AASubj.3S, Constative, Potential; remained) **in status quo** (adj.; in this way: alone with the Lord), **according to my** (Poss. Acc.) **opinion** (Adv. Acc.; judgment); **however** (continuative & adversative), **I think** (δοκέω, PAI1S, Gnomic; consider) **I also** (adjunctive) **possess** (ἔχω, PAInf., Gnomic, Inf. as Dir. Obj. of Verb) **the Spirit** (Acc. Dir. Obj.) **of God** (Abl. Source, Poss. Gen.).

BGT

μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνη, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ καὶ γὰρ πνεῦμα θεοῦ ἔχειν.

VUL

beatior autem erit si sic permanserit secundum meum consilium puto autem quod et ego Spiritum Dei habeo

Chapter 8

LWB 1 Cor. 8:1 Now [responding to questions asked in a formal letter] concerning things [meals] offered to idols, we have knowledge [information] for we all [the greater part of spiritually adolescent Christians in Corinth] know knowledge [mere facts, not doctrinal understanding] may cause arrogance, but virtue love builds up [is building material for spiritual maturity].

KW 1 Cor. 8:1 Now, concerning things sacrificed to idols, we know [do you say?], because all of us are possessors of knowledge. The aforementioned knowledge inflates the ego, but the love [God's love produced in the heart] builds up [the Christian life].

KJV 1 Cor. 8:1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

TRANSLATION HIGHLIGHTS

Paul now turns his attention to responding to a series of questions asked in a former letter sent to him from the Corinthians. He has received information (Static Present tense) about meals being offered to idols, which they obviously have questions and concerns about. He first responds by including the greater part of spiritually adolescent Christians in Corinth in his royal “we” who is acquainted with an inferior kind of knowledge. This type of knowledge (Greek: gnosis) is raw data stored in the left lobe of the brain, knowledge that is on the launching pad waiting to be used. This type of knowledge, without doctrinal understanding and repeated application to life's problems, may (Potential Indicative mood) cause arrogance (Customary Present tense).

There is nothing inherently wrong with gnosis knowledge. Everyone must start with stored, academic information. However, in order to become building material for spiritual growth, it must become full epignosis knowledge. This occurs only by repetition and application. The type of knowledge Paul is referring to here is common gnosis knowledge. Everybody in Corinth knows food is being offered to idols, and every Christian has an opinion, based on arrogant gnosis, on whether he can or cannot eat this food. Their opinions, however, are incomplete and

not according to full knowledge (epignosis) which Paul is about to give them in the next few verses.

Full knowledge (Greek: epignosis) is right lobe knowledge that has been tried and proven true. It has been repeatedly and successfully applied to life and over time has the potential of becoming wisdom. The type of knowledge that Paul says causes arrogance is not this full, doctrinal knowledge, but mere facts that have not stood the test. This is not a proof-text for emotional misfits to cite in favor of ignoring the Word. It is not a proof-text for emoting some kind of oozing love vibes towards fellow believers as opposed to putting on the Mind of Christ, the Word of God in our souls. Virtue love is not this kind of emotion.

Virtue love is the possession of virtue, honor, and integrity from having maximum Bible doctrine in the soul and being able to apply that doctrine to experience. No believer without maximum doctrine in the soul has the capacity to love God or man. The only way to manufacture virtue love is inside God's protocol plan for the Christian way of life. You do not "practice love," but you start with learning doctrine, which builds virtue and the capacity for true love by means of the Holy Spirit. (R.B. Thieme, Jr.) Virtue love is building material for the doctrinal, edification complex in the mature believer's soul. Left lobe (gnosis) knowledge is not sufficient building material; it must be tried and tested, and moved into the right lobe as full knowledge (epignosis), before it qualifies as building material.

RELEVANT OPINIONS

Plainly the Corinthians had asked also about this problem in their 7:1 letter. (A.T. Robertson) The position of those writing to Paul is that "all have knowledge" that the idols are not gods. Paul must counter this and say that not all in practice have that knowledge and furthermore that it is not correct that there are no other supernatural beings besides the true God involved in the world. (B. Witherington III) The use of "all" may be a gentle reminder that the knowledge on which the Corinthians prided themselves was by no means unusual, but the common possession of Christians. (L. Morris) Gentiles had always been accustomed to buy meat in the markets. The market was therefore stocked with meat which had been connected with idol-sacrifices. The Christian could never be sure about any meat which he bought if he held it wrong to partake of these offerings. It would also be forbidden for him to take a social meal with any of his Gentile neighbors or relatives. Paul treats it with consummate wisdom and tenderness. His liberality of thought shows itself in this – that he sides with those who took the strong, the broad, the common sense view, that sin is not a mechanical matter, and that sin is not committed where no sin is intended. (F.W. Farrar)

Academic arrogance can exist in theology as easily as in any other field of learning. The application of gnosis doctrine is misapplication, and true doctrines misapplied generate legalism, inflexibility, insensitivity, and intolerance, compounding arrogance. Only epignosis can be applied as wisdom and spiritual common sense. (R.B. Thieme, Jr.) If knowledge as such makes a man conceited, what can an evangelical with his principle of sola Scriptura do with "Grace be multiplied to you in the knowledge of God ... who has granted us all things necessary for life and piety by knowledge?" How can knowledge as such cause conceit when it is the means

necessary to life and piety? Paul is being sarcastic; sarcasm is not to be ruled out. Accordingly, in the present verse, God approves of the man who loves Him. Though it may be true in some sense that love produces knowledge, the more basic principle is that knowledge is a prerequisite for love because no one can love an unknown object. The grammar, the position of the “houtos”, rather clearly favors man’s knowledge of God. (G. Clark) Paul’s mission took him into a world filled with a potpourri of gods and goddesses, and temples and shrines devoted to their honor and worship. To avoid all contact with idolatry demanded of Christians an uncompromising devotion that unbelievers failed to comprehend and tended to disparage as antisocial behavior, if not subversive fanaticism. (D. Garland)

In Paul’s view the issue is not what kind of meat one eats. It is, rather, the social and moral effects of eating in certain contexts. Thus, this discussion is primarily about interpersonal behavior in certain contexts, not about cuisine. (B. Witherington III) There is a great difference between being puffed-up and being built-up. The one implies something pretentious and plausible, but hollow and unreal. It means show without substance, size without solidity, inflation without real enlargement. The other implies the gradual accumulation of substantial materials, on a firm basis, to some useful and enduring result. (J. Waite) We judge from the tone of the questions to which Paul here replies that the majority of the Corinthians, being liberal in their views, held that it was a matter of perfect indifference to eat idol-offerings. And that in acting upon this conviction, they contemptuously overrode the convictions of those who could not help thinking that when they did so they committed a sin. The practical decision of the question was one of immense importance. If it were unlawful under any circumstances to eat idol-offerings, then the Gentile convert was condemned to a life of Leviticism almost as rigorous as that of the Jew. The distinction between clean and unclean meats formed an inseparable barrier between Jews and Gentiles. (F.W. Farrar)

How ought we to behave who have been introduced to this wonderful new way of life expressed in the Christian faith? In the epistle to the Romans, Paul almost bluntly says, “When God gave us brains, he meant us to use them!” In Romans 14:5 it reads, “Let every one be fully convinced in his own mind.” Paul believed in the right of the Christian individual to exercise his independent judgment on all such questions. But he will not allow the “emancipated” ones to indulge their strength of mind at the expense of those who are ultrasensitive of conscience on such matters. (C. Craig) The general context of the question relates to an issue concerning certain people in the church who were asserting their “rights” to continue to network with their former pagan associates and friends as they had always done. They even seem to have contrived “theological” grounds for their position ... It is likely that many were highly networked in the matrix of urban Corinthian life before they were saved. In today’s world this might be akin to holding membership in the country club, or perhaps, membership in a secret society, such as the Masons ... For many people, these old associations are reminders of the old life – the one they turned from when they turned “to serve a living and true God.” (D. Mitchell)

1 Cor. 8:1 **Now** (transitional; responding to a series of questions asked in a former letter, change of subject) **concerning** (“next topic”) **things** (Adv. Gen. Ref.; meals) **offered to idols** (Adv. Gen.), **we have** (ἐχω, PAI1P, Static)

knowledge (Acc. Dir. Obj.; information), **for** (explanatory) **we all** (Subj. Nom.; the greater part of spiritually adolescent Christians in Corinth) **know** (οἶδα, Perf.AI1P, Intensive; recognize, are acquainted with) **knowledge** (Subj. Nom.; left lobe *gnosis* information on the launching pad, not *epignosis* understanding of doctrine) **may cause arrogance** (φυσιόω, PAI3S, Customary, Potential Ind.), **but** (contrast) **virtue love** (Subj. Nom.) **builds up** (οἰκοδομέω, PAI3S, Iterative; strengthens: is building material for erecting an edification complex of the soul).

BGT

Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκιν ἔχομεν. ἡ γινώσις φυσιολῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ.

VUL

de his autem quae idolis sacrificantur scimus quia omnes scientiam habemus scientia inflat caritas vero aedificat

LWB 1 Cor. 8:2 If anyone [spiritual adolescent with a little doctrine] thinks he knows something to perfection, he has begun to know nothing yet [he doesn't know the full realm of doctrine] to the degree [expertise] that he ought to know.

KW 1 Cor. 8:2 Assuming that anyone thinks that he has come to know anything, not yet has he come to know in a manner in which it is a necessity in the nature of the case to know.

KJV 1 Cor. 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

TRANSLATION HIGHLIGHTS

Paul addresses the hypothetical believer in spiritual adolescence, who assumes he knows (Static Present tense) doctrine to perfection. This is typical of the spiritually adolescent believer, thinking he knows more than he really knows in fact. Paul says this level of believer knows (Ingressive Aorist tense) nothing yet, meaning there is a host of Bible doctrine out there that they haven't even heard yet. He also says they do not have the level of expertise that they ought (Customary Present tense) to know (Culminative Aorist tense) by now. They may have accurate knowledge of the situation, but they do not know how to accurately apply that knowledge in a *real life* setting. By continual inculcation and application of doctrine, *gnosis* becomes *epignosis* which then becomes wisdom. The "strong believers" have *gnosis*, but their *gnosis* of this situation has not become *epignosis* nor has it been properly applied as *sophia*. Knowledge does not replace virtue love; virtue love does not replace knowledge. Knowledge combined with virtue love becomes accurate application of that knowledge by considering the spiritual state of weaker Christians in your periphery.

RELEVANT OPINIONS

The really learned man knows his ignorance of what lies beyond. Shallow knowledge is like the depth of the mud hole, not of the crystal spring. (A.T. Robertson) The men who go furthest into the essence of things, take the widest view of the domain of knowledge, enter furthest into the arcana of nature, will be the least disposed to self-elation. The greater the scientist the more humble of his class. (J. Exell) Some had no compunctions in partaking of such food. Others had very troublesome scruples; and only too readily contentions might arise over such a small and insignificant question. Some would say strongly, "We know that an idol is nothing, and so he cannot defile the meat." Such persons would be likely to laugh and scorn at the feebleness and superstitions (as they would call them) of the weaker brethren. Their knowledge would puff them up, and make them positive and inconsiderate, whereas "the charity which edures all things and thinks no evil," would make them gentle and considerate, ready to put their own ideas aside if pressing them unduly seemed to offend the weaker brethren. This is the point to which our attention is directed. (R. Tuck)

We must recognize that Paul is using the term "knowledge" in the somewhat special sense indicated; for it is not universally true that knowledge in the ordinary sense tends to induce a conceited and superior frame of mind. Humility invariably is wedded to knowledge, and the more comprehensive the knowledge of any student of any particular subject may be, usually the more humble minded they are. Those who know most, doubtless, are not ignorant of the importance of what they know or its implications; the reason for their essential humility of spirit does not lie there: they are conscious that all their knowledge is a mere fragment of what is yet to be known. Just as the real cure for little faith is not less faith but more, so the remedy for little knowledge is not less knowledge but more. (C. Craig) There is a wide distance between theoretic knowledge and heavenly wisdom. The conceit of knowledge is usually the usurped self-assertion of an imaginary infallibility. (F.W. Farrar) There is no point in priding oneself on what inevitably is partial and incomplete. (L. Morris) The second term signifies to know a fact, while the former signifies to be thoroughly acquainted with, to have penetrated the thing. (F. Godet)

The emphasis is on the verb "suppose," a verb that reveals the haughty stance of the Corinthians who glorified knowledge. By itself knowledge is always limited in scope, extent, and depth. Paul uses the verb "to know" in the perfect tense. With this tense, he indicates that the person who imagines he possesses knowledge has accumulated and perfected it for some time already. The result is that this person thinks he knows everything. But Paul wants to have nothing to do with this haughty attitude; he cuts the person off by saying: "he does not yet know as he ought to know." True knowledge has a spiritual dimension that relates to God. Knowledge by itself is not wrong; indeed it is essential to life. But when a person fails to link knowledge to divine love, he deceives himself and fails utterly. (S. Kistemaker) A person who has simply accumulated information is a seriously defective person. The wordplay is lost to the English reader. Paul deliberately plays on the term *oida*, which has in mind the investigative process, and *ginosko*, a deeper and more personal and experiential understanding that leads to moral wisdom. This unity between ideas and experience has been lost to modernity in Western culture and requires explanation and emphasis in our contemporary world. (D. Mitchell)

1 Cor. 8:2 If (protasis, 1st class condition, “and he does”) anyone (Subj. Nom.; spiritual adolescent with a little doctrine) thinks (δοκέω, PAI3S, Static; imagines, assumes, supposes) he knows (γινώσκω, Perf.AInf., Intensive) something (Acc. Dir. Obj.) to perfection (continuation of Perf. Tense), he has begun to know (γινώσκω, AAI3S, Ingressive) nothing yet (neg. adv.; they don’t know the full realm of doctrine) to the degree that (Adv. Degree; extent, level of expertise) he ought (δει, PAI3S, Customary & Ingressive, Potential Ind.) to know (γινώσκω, AAInf., Culminative, Inf. as Dir Obj. of Verb).

BGT

εἴ τις δοκεῖ ἐγνώκειν τι, οὕτω ἔγνω καθὼς δεῖ γινῶναι.

VUL

si quis se existimat scire aliquid nondum cognovit quemadmodum oporteat eum scire

LWB 1 Cor. 8:3 However, if anyone [mature believer] keeps on loving God [maximum doctrine in his soul], this same one [mature believer] is known [intimate walk] by Him.

KW 1 Cor. 8:3 Now, assuming that anyone loves God, this person is known by God.

KJV 1 Cor. 8:3 But if any man love God, the same is known of him.

TRANSLATION HIGHLIGHTS

Paul then changes the topic to that of mature believers. If a believer keeps on loving (Iterative Present tense) God, and the 1st class condition assumes he does, this same believer is known (Intensive Perfect tense) by Him. This does not refer to every believer. The only believer who has the capacity to truly love God is the one who has maximum doctrine, the Mind of Christ, in the mentality of his soul. Emotional sentimentality is not love for God; maximum knowledge of the Word is love for God. This “knowing” has nothing to do with election; it is experiential in nature, not positional. It is related to our state, not our standing.

This mature believer, with maximum doctrine in the soul, has a richer, intimate walk with Him. God does not know in an intimate sense the believer who does not know Him. This is an experiential sanctification verse, not a positional verse referring to regeneration. This is a verse that corrects those spiritually adolescent believers who think “they have arrived,” when in fact they have a long way to go. It is also a verse that explains to the babe in Christ that he doesn’t yet have the capacity to love God, but that he has the opportunity to do so if he starts adhering to divine protocol for the Church Age believer.

If you have very little doctrine in your soul, you do not know Christ or love Him. Loving Him means you truly know Him; truly knowing Him means you have His Word circulating through

the mentality of your soul. You cannot love someone you don't know, unless it is impersonal love, i.e. relaxed mental attitude. Paul is referring here, however, to an intimate relationship with God.

RELEVANT OPINIONS

When a man truly loves God he is brought within the sphere of those on whom God is graciously pleased to set His knowledge. (L. Morris) Throughout the centuries following the Reformation, teachers of the catechisms have been instrumental in imparting biblical knowledge. At times this instruction became an intellectual exercise separated from genuine faith and love. Consequently, knowledge was glorified, with ecclesiastical stagnation following an inevitable result. In recent times, however, the problem which the church faces is not a lack of love but a lack of knowledge. The problem with the members of the church is not intellectual arrogance, but rather biblical ignorance. The rich heritage of the past is no longer passed on from generation to generation. Many church members know little of the Bible's content. Because of this scriptural illiteracy, the church's need of the hour is solid instruction in the truths of God's Word. (S. Kistemaker)

Knowledge and love are the two guides. They are both excellent. This requires no proof. The apostle who sat at the feet of Gamaliel, would have been the last to speak slightingly of real knowledge. We are made capable of an ever-increasing knowledge. Ignorance is but a fool's paradise; knowledge is power. And how excellent is love. They are complementary. One is not without the other. Knowledge without love leads to pride, intolerance, selfishness, injury to others, and many blunders in thought, feeling, and action. Knowledge is not enough for a people. Love without knowledge leads to moral catastrophe. It is impossible to predict what conduct may result from mere affection. Knowledge is necessary to determine within what limits we may rightly act. Knowledge and love united lead to that more perfect, that penetrating, that true practical knowledge, the opposite of which Paul describes in these passages. (E. Hurndall)

Bible doctrine shapes your thinking, which creates love for God – growing in grace and knowledge with the filling of the Holy Spirit. (R.B. Thieme, Jr.) Love is represented as leading to, as involving, knowledge. Knowledge is, in Scripture, according to a Hebrew idiom, often used as equivalent to favour, even as we say we know a person intimately, meaning in the knowledge of friendship. Of course, the Omniscient knows all His creatures, but He has a friendly, fatherly, affectionate, intimate knowledge of those who love Him. He reads the language of their hearts. (R. Tuck) The believer who loves God, fully comprehends that he is known by God. (S. Kistemaker)

1 Cor. 8:3 **However** (contrast), **if** (protasis, 1st class condition, "and he does") **anyone** (Subj. Nom.; mature believer) **keeps on loving** (ἀγαπάω, PAI3S, Iterative; Gate 8: no one is acquainted with God who does not love Him; knowledge of Bible doctrine = love of God; emotional sentimentality is not love for God) **God** (Acc. Dir. Obj.), **this same one** (Nom. Appos.; mature believer, those with

maximum Bible doctrine in the soul) **is known** (γινώσκω, Perf.PI3S, Intensive; does not refer to regeneration, but to a richer intimate walk) **by Him** (Gen. Assoc.; God does not know intimately the believer who does not know Him).

BGT

εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ.

VUL

si quis autem diligit Deum hic cognitus est ab eo

LWB 1 Cor. 8:4 Concerning, then, the eating of things sacrificed to idols, we know that an idol is nothing in the world, and that there is [without divine essence] no God except one [only three Persons have divine essence],

KW 1 Cor. 8:4 Therefore, concerning the act of eating things that have been sacrificed to idols, we know positively that an idol is a nonentity in the world and that there is no God but one.

KJV 1 Cor. 8:4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

TRANSLATION HIGHLIGHTS

Paul now changes the topic to one of their questions regarding eating food sacrificed to idols. We know beyond a shadow of a doubt (Intensive Perfect tense) that an idol is really nothing in this world, merely an inanimate object. We also know that there is only one God, in three Persons, because you must have divine essence to be God and there are only three Persons who possess divine essence. So we know that there is not an issue with eating this meat, even though we know there are often demonic entities behind the idols that the meat was originally offered to.

RELEVANT OPINIONS

It is not over meat that has been offered to idols in itself, but the setting in which one partakes of such meat. Those “in the know” may have modeled themselves on the Stoic or Cynic ideal wise man who possessed an exousia or power that allowed him to claim that everything is permitted hm because he is truly free. (B. Witherington III) He is certainly not giving his own full ideas on the matter, for he later says that what is sacrificed to idols is actually sacrificed to devils (10:20). There are spiritual beings behind the idols, though not the ones their worshippers thought. But here this is not the point. (L. Morris) The meat itself had not been corrupted because it had been offered to idols, it was as good as any other meat, and as their consciences were not against it, there would be no wrong in them participating in it as food. On the other hand, those who had a superstitious idea that they ought not to touch the meat they saw the priests feeding upon in heathen temples, would commit wrong in using it as food. The right or wrong depended on each man’s conscience. Men who have reached the higher stages of Christly

life may feel at liberty to do many things, but if they are surrounded by good people whose consciences are in the strongest antagonism to all such things, it is their duty to deny themselves of such liberty. (J. Exell)

1 Cor. 8:4 Concerning (Prep. Gen.), then (inferential), the eating (Adv. Gen.) of things (Obj. Gen.) sacrificed to idols (Adv. Gen. Ref.), we know (οἶδα, Perf.A1IP, Intensive) that (conj. as Dir. Obj.) an idol (Subj. Nom.) is (ellipsis, verb supplied) nothing (Pred. Nom.) in the world (Loc. Sph.), and (connective) that (conj. as Dir. Obj.) there is (ellipsis) no (Subj. Nom.) God (Pred. Nom.) except (subordinate conj. & neg. adv.) one (numeric; you must have divine essence to be God, and there are only three persons who do),

BGT

Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς.

VUL

de escis autem quae idolis immolantur scimus quia nihil est idolum in mundo et quod nullus Deus nisi unus

LWB 1 Cor. 8:5 **For even though there are those which have been declared gods, whether in heaven or on earth, (as there are always many gods and many masters),**

KW 1 Cor. 8:5 For, indeed, assuming that there are so-called gods, whether in heaven or on earth, even as there are gods many and lords many,

KJV 1 Cor. 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

TRANSLATION HIGHLIGHTS

There have been people who have claimed (Attributive Participle) to be (Descriptive Present tense) gods throughout history. Perhaps by magic, miracle, or mere rumour, they have been declared so by others. Ancient mythology has them living both in heaven and on earth. At least in ancient times, there were always (Gnomic Present tense) a host of gods (in heaven) and a host of masters (on earth) to please. Regardless of the number of gods (demon influences) and those who represent them at that time, Christians believe in only one God. Paul does not dismiss the nature of evil behind idols, but he does dismiss the idea that meat offered to them is somehow permeated with evil as well. Meat is just meat. But polytheism is indeed to be rejected, and monotheism is to be embraced.

RELEVANT OPINIONS

Paganism peopled earth and sea and sky with different orders of divinities, and imagined gods presiding over mountains, streams, and flowers, over flood and pestilence and fire, over virtue and over vice, over families and nations. R. Tuck) I had an interesting conversation with a Jehovah's Witness. After his standard assertion that John 1:1 means that Christ is a god, I asked him how many gods there were. He replied that this verse in 1 Corinthians teaches that there are many gods. He did not see that he was putting Christ in the class of demons. (G. Clark) Paul appears to associate these so-called "gods" with demonic forces. (A. Thiselton) Perhaps a passing illusion to the use of gods (elohim), for men in great positions, and to the habitual deification of Roman emperors even in their lifetime. (F.W. Farrar)

The "weak" at Corinth still perceive these are real powers, or at least as genuine sources of corruption, pollution, or compromise, and Paul insists that "the strong" take account of this ... False "gods" still exercise power, at the very least in an existential or subjective sense, over those who formerly worshipped them ... Habituated patterns of loyalty and devotion long practiced by new converts before their conversion cannot simply be brushed aside as no longer affecting their lives and attitudes in the present. At an existential and psychological level they still leave their mark. Indeed, they may even mean more. Not only do they return a subjective influence; they may also constitute objective forces of evil which bring destruction, disintegration, and pain. (A. Thiselton)

1 Cor. 8:5 for (explanatory) even (ascensive) though (subordinate conj., protasis) there are (εἰμί, PAI3P, Static) those (ellipsis) which have been declared (λέγω, PPPtc.NMP, Descriptive, Attributive & Concessive; designated, called) gods (Pred. Nom.), whether (subordinate conj.) in heaven (Loc. Place) or (conj.) on earth (Loc. Place), (as (inferential) there are always (εἰμί, PAI3P, Gnomic) many (Nom. Spec.) gods (Pred. Nom.) and (connective) many (Nom. Spec.) masters (Pred. Nom.)),

BGT

καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὡς περ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί,

VUL

nam et si sunt qui dicantur dii sive in caelo sive in terra siquidem sunt dii multi et domini multi

LWB 1 Cor. 8:6 Nevertheless, to us [spiritually adolescent Christians], there is only one God, the Father, out from Whom all things originated, even we for Him, and one Lord [as opposed to many masters], Jesus Christ, by Whom all things exist, even we by Him.

KW 1 Cor. 8:6 Yet to us there is one God, the Father, out from whom as a source are all things and we for Him, and one Lord Jesus Christ, through Whose intermediate agency all things exist and we through Him.

KJV 1 Cor. 8:6 But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

TRANSLATION HIGHLIGHTS

As far as Paul is concerned, monotheism is rather common knowledge among believers. Therefore he includes himself with other believers, in the adolescent stage, who understand that there is only one God, not a plurality of gods. It is also rather elementary doctrine that the one God created all things in the universe, including mankind, for His good pleasure. It is also common knowledge that there is only one Lord, Jesus Christ, as opposed to a plurality of lords and masters. Part of this understanding of Christ is that He is Lord over all things, He maintains all things, including born-again believers.

RELEVANT OPINIONS

Several witnesses expand Paul's reference to one God by adding "and one Holy Spirit." The trinitarian form was current as early as the close of the 4th century, for Gregory Nazianus quotes it. (B. Metzger) Notice that Paul calls Jesus Lord but not God. At the same time, he intimates that Jesus is divine through the work of creation and redemption. Here Paul treads softly, so that he will not be accused of contradicting his earlier statement that God is one. Yet, he teaches Jesus' divinity and eternity by stating that all things in creation came into being through Jesus Christ. (S. Kistemaker) In this verse, the two occurrences of "all things" should perhaps be rendered "the universe." "Ta panta" is the regular Greek philosophical term for the universe. "Dia" with the genitive is instrumental. We are justified BY MEANS OF (dia pisteos) faith, not on the basis of faith (dia pistin, dia with the accusative). (G. Clark) Paul christianizes the foundational Jewish monotheistic confession: The Lord our God is one Lord. (D. Garland)

1 Cor. 8:6 nevertheless (adversative, apodosis), to us (Dat. Adv.; spiritually adolescent Christians), there is only (ellipsis) one (Nom. Spec.) God (Pred. Nom.), the Father (Nom. Appos.), out from whom (Abl. Source) all (Nom. Spec.) things (Subj. Nom.) originated (ellipsis; were created), even (ascensive) we (Subj. Nom.) for Him (Acc. Purpose), and (continuative) one (Nom. Spec.) Lord (Descr. Nom.; as opposed to many masters), Jesus Christ (Nom. Appos.), by Whom (Abl. Intermediate Agency) all (Nom. Spec.) things (Subj. Nom.) exist (ellipsis; are maintained), even (ascensive) we (Subj. Nom.) by Him (Abl. Intermediate Agency).

BGT

ἀλλ' ἡμῖν εἰς θεὸς ὁ πατὴρ ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἰς κύριος Ἰησοῦς Χριστὸς δι' οὗ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.

VUL

nobis tamen unus Deus Pater ex quo omnia et nos in illum et unus Dominus Iesus Christus per quem omnia et nos per ipsum

LWB 1 Cor. 8:7 However, the knowledge [of this specific topic] does not reside in everyone. Now some [confused baby Christians], accustomed to idols [they were formerly pagans] up to and including the present time, make it a habit to eat food [in temple restaurants] after it has been offered to idols, but their conscience, being weak [immature], becomes defiled [polluted by guilt].

KW 1 Cor. 8:7 But not in all men is this knowledge. Now, certain ones by reason of their long association with the idol until the present moment, eat the things that had been previously sacrificed to the idol, as an idol-sacrifice, and their conscience, being weak, is polluted.

KJV 1 Cor. 8:7 Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled.

TRANSLATION HIGHLIGHTS

Paul reminds his audience that everyone who calls himself a Christian does not automatically know all there is (and is not) to know about idolatry and eating food that has been prepared by idolaters and offered as sacrifices to idols. This kind of knowledge is rather specific in nature and is not part of the gospel message, so many new believers would not necessarily know that an idol is nothing but an immaterial element, without essence. There were many confused baby believers who were formerly pagans and idolaters. To this very day, Paul says they do not understand that an idol is nothing. So when they return to their favorite restaurants to eat (Iterative Present tense) or purchase choice food, they know it has most likely been offered to idols, and their conscience becomes contaminated (Ingressive Aorist tense) because they think they are still engaging in idolatry. Because they are immature believers, they still have (Descriptive Present tense) a delicate and uninformed conscience; that is why they receive a guilt complex (Latin: polluted) when eating temple food while the mature believer does not.

RELEVANT OPINIONS

Christians know that an idol has no real power and constitutes no evil in itself, and therefore food that has been offered to it cannot have undergone some kind of poisonous transformation that makes it dangerous for the Christian. “But”, he goes on to say, “not everyone knows this,” by which he is referring to other Christians in the Corinth church; and on this basis he works out some mediating principles. (D.A. Carson) Clearly this verse does not refer to knowledge in general. It has to do with this knowledge, which refers to knowledge of creation (8:6), gods and demons (8:5), and idol sacrifices (8:7). Had they know more theology, they could have eaten without self-reproach. (G. Clark) Temples were the restaurants of antiquity. And Paul’s view was that though the “gods” are not gods, there are demons present, using pagan feasts in temples to prey on unsuspecting people. In fact, many sacrifices were offered unwittingly to demons. (B.

Witherington III) Paul admits that this was the sign of a conscience intellectually weak, but the weakness was the result of past habit and imperfect enlightenment, and it was entitled to forbearance and respect. (F.W. Farrar) Paul maintains that food takes on a religious quality if a person says that it does. (D. Garland)

Their conscience was weak in the sense that it was inadequately informed by knowledge. The most conscientious people may be moved by quite misguided principles. A conviction of moral obligation is not necessarily accompanied by infallibility of insight into the content of duty. (C. Craig) Not every believer in Corinth had full knowledge of the doctrines of God, Christ, and creation which Paul had just expounded. Paul has in mind those Christians who recently had come out of paganism and whose faith in the Lord was weak because of ignorance. Although he wrote that in general all of them have knowledge (v. 1), he now asserts that weak Christians lack particular knowledge. A person's conscience must be well informed to function properly. If this is not the case, he or she needlessly stumbles at various places on life's pathways. (S. Kistemaker) The reader is called upon to interrupt their logic of choice with loving discernment. The availability of an option does not necessitate its exercise, especially when love and concern for someone else come into play. The most serious danger of an unbridled latitudinarian approach to Christian liberty is the possibility of causing sin in another. (D. Mitchell)

When a sacrifice was taken to any one of the pagan temples throughout the Roman Empire, it had to be the best meat obtainable. The meat was given to the priests who appear to have taken only a portion of it to lay on the altar fire to be consumed. It was their privilege to sell the rest of the meat in a kind of open market which was called the "Shambles." The money from this went into the coffers of the temple to pay its expenses. This meat, thus offered to the public at a very reasonable cost, was naturally the best meat that could be purchased, and many people took advantage of it – including, evidently, many Christians. Weaker brethren, only recently saved out of paganism which produced this supply of meat, not unnaturally mistook the motives which prompted Christians to buy it, perceiving only that they were thereby contributing to the maintenance of the worship of idols. (A. Custance) Paul assumes that they have been programmed to think in certain ways about sacrificed food, and he has no interest in deprogramming them. He never urges them "to get with it" and never addresses the weak at all in this section or even implies that they are mistaken. (D. Garland)

The idolatrous superstitions are numerous which still exercise their influence on our monotheistic Christendom ... If the person with a defiled conscience eats of those meats in this state, this act remains upon his conscience as a stain which separates from the holy God the man who has committed it while himself disapproving of it. (F. Godet) Paul fears that the weak will follow suit in eating idol food; and because they do not have the same knowledge that idols have no power, they will fall into conscious idolatry ... Since he believes that any act contrary to conscience is sin, their compromise will nudge them down the slippery slope to ruin. They do violence to their conscience because they eat without being convinced that they may eat ... The definition of conscience will have to fit something that can be defiled, built up, and wounded, and that raises questions and judges ... A "weak" conscience is one that is unable to make appropriate moral judgments because of a lack of proper edification. It is untrustworthy because

it does not possess the necessary knowledge ... They get some bad advice from my conscience ...
But Paul's goal is to change the activity of the knowers. (D. Garland)

1 Cor. 8:7 However (contrast), the knowledge (Subj. Nom.; specific *gnosis* related to Paul's topic) does not (neg. particle) reside (ellipsis; exist) in everyone (Loc. Sph.; everybody *doesn't* know this information). Now (coordinate conj.) some (Subj. Nom.; confused baby Christians in restaurants), accustomed (Instr.) to idols (Acc. Dir. Obj.; they were formerly pagans) up to and including this present time (temporal), make it a habit to eat (ἐσθίω, PAI3P, Iterative) food (ellipsis) after it has been (temporal & elliptical) offered to idols (Adv. Acc.), but (adversative) their (Poss. Gen.) conscience (Subj. Nom.), being (εἰμί, PAptc.NFS, Descriptive, Circumstantial) weak (Pred. Nom.; delicate, immature), becomes defiled (μολύνω, PPI3S, Ingressive; contaminated, develop a guilt complex).

BGT

Ἄλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνείδησις αὐτῶν ἀσθενῆς οὔσα μολύνεται.

VUL

sed non in omnibus est scientia quidam autem conscientia usque nunc idoli quasi idolothytum manducant et conscientia ipsorum cum sit infirma polluitur

LWB 1 Cor. 8:8 But meat will not commend us to God [He is not impressed with our diet]. Although we may eat [meat offered to idols], we are not becoming inferior [lacking spiritually], neither if we should not eat [meat offered to idols] do we possess any advantage [observing taboos has no spiritual benefit].

KW 1 Cor. 8:8 But food will not provide for us an entrée to God. Neither if we do not eat do we fall short.

KJV 1 Cor. 8:8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

TRANSLATION HIGHLIGHTS

No meat or food, whether offered to idols or not, will bring us closer (Predictive Future tense) to God. He is not impressed by anyone's diet. Although (Potential/Concessive Subjunctive mood) we may eat (Constative Aorist tense) meat previously offered to idols, we are not spiritually inferior (Descriptive Present tense) to those who don't. Likewise, if we should (Potential Subjunctive mood) refrain from eating meat offered to idols (Constative Aorist tense), neither do we obtain any spiritual advantage (Gnomic Present tense) whatsoever. Observing taboos,

regardless of the type, has no spiritual benefit. Food of any kind does not bring us closer to God, either positionally or experientially. Food belongs to the physical realm, not the spiritual realm. Except for those who connected food offered to idols with demonic forces, food is totally irrelevant as far as the spiritual life is concerned.

RELEVANT OPINIONS

Food will not give us an entrée to God for commendation or condemnation, whether meat-eaters or vegetarians. In this case, the topic is about people, not food. Each was disposed to look down upon the other, the one in scorn of the other's ignorance, the other in horror of the other's heresy and daring. (A.T. Robertson) The weaker Christian lacks knowledge and is immature; his conscience should be corrected and strengthened. (G. Clark) This verse will serve to show why fasting is nowhere rigidly enjoined on Christians. If fasting is a help to our spiritual life, then we should practice it, but with the distant apprehension of the truth that God will think none the better of us merely because we eat less, but only if the fasting be a successful means of making us more pure and more loving. (F.W. Farrar) Weak Christians may be ignorant, or had but a confused knowledge of the greatest and plainest truths. (M. Henry) The consequence of verse 8 is that no importance whatever is to be attached to those meats in themselves. (F. Godet)

Paul's strict monotheism makes him rigidly opposed to any encroachment by religious syncretism, but his argument does not take the form of a raging renunciation of the actions of those who fell free to eat as they please. (D. Garland) In view of the fact that Paul so clearly indicates that some choices are not moral choices, that one with good conscience can do either this or that, is it wise for popular Christian leaders to tell young people that "God has a plan for your life" and that one should take care to find it? Then, the teenager worries whether God would have him become a stockbroker or an automotive engineer, or whether he should marry the blonde or the brunette? Paul says that it makes no difference; do what you like; only in the second example, the blonde and the brunette must both be Christians. Otherwise, it makes no spiritual difference; neither choice pleases God more than the other. (G. Clark) Food cannot bring us in touch with God. Food will not bring us close to God. (A. Thiselton)

1 Cor. 8:8 **But** (adversative) **meat** (Subj. Nom.; food) **will not** (neg. particle) **commend** (παρίστημι, FAI3S, Predictive; dedicate, bring us into His presence) **us** (Acc. Dir. Obj.) **to God** (Dat. Adv.; He is not impressed with our diet). **Although** (neg. & conditional particles: protasis, 3rd class condition, "maybe we will, maybe we won't") **we may eat** (ἐσθίω, AASubj.1P, Constative, Potential; meat previously offered to idols), **we are not** (neg. particle) **becoming inferior** (ὕστερόω, PPI1P, Descriptive; lacking spiritually), **neither** (neg. particle) **if** (protasis, 3rd class condition, "maybe we will, maybe we won't") **we should not** (neg. particle) **eat** (ἐσθίω, AASubj.1P, Constative, Potential; meat previously offered to idols) **do we possess any advantage** (περισσεύω, PAI1P, Gnostic; observing taboos has no spiritual benefit).

BGT

βρωμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ· οὔτε ἂν μὴ φάγωμεν ὑστερούμεθα, οὔτε ἂν φάγωμεν περισσεύομεν.

VUL

esca autem nos non commendat Deo neque si non manducaverimus deficiemus neque si manducaverimus abundabimus

LWB 1 Cor. 8:9 However, see to it that in some way this liberty of yours [the enlightened believer] may not become a stumblingblock to the weak [spiritually immature believer].

KW 1 Cor. 8:9 But be taking heed that this right of yours does not possibly become a stumblingblock to those who are weak.

KJV 1 Cor. 8:9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

TRANSLATION HIGHLIGHTS

Paul issues a command (Imperative mood) to the spiritually adolescent and spiritually mature believer to be on guard to ensure (Iterative Present tense) their liberty under the grace of God is not used so as to become (Ingressive Aorist tense) a stumblingblock to the spiritually immature or ignorant believer. He adds an enclitic particle meaning “in some way” because he knows it might not always be easy to ascertain how or when you might do something in liberty that may be interpreted wrong by a weak believer. Common courtesy is the order of the day when dealing with immature Christians.

RELEVANT OPINIONS

The enlightened believer has a responsibility towards the ignorant believer, provided legalism is not encouraged. Do not cater to legalism or spiritual bullying. (R.B. Thieme, Jr.) Never flaunt your knowledge, seldom use your privilege. (F.W. Farrar, Evans) They had not thought about the damage that their participation in sacrificial meals might cause somebody with a weak conscience. (D. Garland) The law of liberty applies especially to new believers who, through doctrine, are just beginning to shake off the chains of legalism. The law of love gives a greater responsibility to those who are more mature. Thus the principle: The honor code demands more of the strong than of the weak. The mature believer can be flexible because he knows that in due time the continued intake of doctrine will bring the immature believer into line with the truth. All the mature believer must do when faced with an overzealous, undertaught, new believer is recall how many people tolerated his own half-formed ideas while he was growing spiritually. (R.B. Thieme, Jr.)

There will always be around us some weak brethren. They may be intellectually weak, really unable to grasp more than the simplicities of the truth, and readily thinking that what they can

neither understand nor appreciate must be error. There is also such a thing as mental bias, which prevents men from appreciating or receiving more than some particular side of truth. They may also be weak in conscience. Instead of firmly attesting what is right and what is wrong, their conscience may only present scruples and questions and doubts. It is the same thing to say that they have little power of decision; and feel restless and uncertain, and weakly full of fears, when a decision is made. (R.Tuck) For in the first case, the “weak” or less secure are tripped up and damaged by the self-assertive behavior of the overconfident; while in the second place it is putting the other before the self, manifest in the transformative effect of the cross. (A. Thiselton)

Their past habituation forms their consciousness so that their minds have a reflex reaction when it comes to idols ... Paul leaves aside, for the moment, the theological aspect of the argument and turns to the potential effect of their current behavior on a fellow believer who may not have the same level of theological sophistication to rationalize such behavior or to apprehend its theological consequences. Paul presents the hypothetical example of a fellow Christian observing another Christian, esteemed as a person of knowledge, eating food in an idol setting. The Christian who does not have the knowledge to make correct moral judgments may then be persuaded that such syncretistic practice is permissible for Christians. Paul fears this Christian will be sucked back into the vortex of idolatry and face spiritual ruination. He concludes with a hyperbolic example of what he would do to avert such a catastrophe: he would abstain from eating meat altogether. (D. Garland)

1 Cor. 8:9 However (adversative), see to it that (βλέπω, PAImp.2P, Iterative, Command) in some way (enclitic particle) this (Nom. Spec.) liberty (Subj. Nom.) of yours (Poss. Gen.; enlightened believer) may not (neg. Particle) become (γίνομαι, APSubj.3S, Ingressive or Culminative, Potential, Deponent) a stumblingblock (Pred. Nom.; offense) to the weak (Dat. Disadv.; spiritually immature & ignorant believer),

BGT

βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν.

VUL

videte autem ne forte haec licentia vestra offendiculum fiat infirmibus

LWB 1 Cor. 8:10 Since if anyone [a weak believer] sees you [a strong believer], who has knowledge [about meat being neutral], dining at a table in a temple restaurant, shall not his conscience, being weak, become encouraged [after distortion] to eat things offered to idols?

KW 1 Cor. 8:10 For if a certain one sees you, the one who has knowledge, reclining at a sacrificial banquet in the idol’s temple, will not the conscience of the one who is weak be built up to the place where he will be eating the things sacrificed to idols?

KJV 1 Cor. 8:10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

TRANSLATION HIGHLIGHTS

Paul continues with an example to explain his position of courtesy to the weaker Corinthian believers. If a weak believer – former pagan in this context - perhaps while snooping around or otherwise invading your privacy, sees (Constative Aorist tense) you, a strong believer with an enlightened understanding (Descriptive Present tense) about meat offered to idols being alright to eat, dining at a fine restaurant (Pictorial Present tense) in a temple ... is it not logical that this believer's conscience, being weak (Attributive Participle), might distort what he sees into thinking it is alright for him (Predictive Future tense) to eat (Pictorial Present tense) food that has been offered to idols? The spiritually mature believer should have met with the spiritually immature believer and explained from the Bible doctrine in his soul the reason meat offered to idols was irrelevant. Instead of parading his freedoms with complete lack of concern for the weaker brother, he should have made gradual attempts to emancipate the weaker believer from his former life.

RELEVANT OPINIONS

The gnosis group in Corinth seems to have been the origin of the letter addressed to Paul (7:1). Their letter apparently defended their behavior and gave reasons for rejecting Paul's counsel. It is likely that the members of this group were more well-to-do and socially enlightened male members of the ekklesia (church), those who regularly had occasion to eat at the temple dinner parties. Some were treating the agape meal like a dinner in a temple by eating with their elite friends ahead of the poor and slaves, who came later, when the food was gone and the meal had come to the symposion stage, that is, had become a drinking fest. (B. Witherington III) It may be shown that there are weak brethren with us still. Some are offended with higher truths, which they are intellectually unable to reach. Others have scruples about what is permissible to Christians in social life, and yet others who fix narrow limits to the observance of the sabbath, and other details of Christian conduct. Paul lays down some of the principles on which we should deal with these weak brethren. (R. Tuck) He warns them that as persons in the know, they might set a bad example for the neophyte Christian. (D. Garland)

Maintaining Christian liberty, Paul does not reprove a person who eats in a temple dining room. He correctly observes that a spiritually strong believer is not worshipping an idol but only enjoying the company of family and friends. (S. Kistemaker) The behavior of the Christian man of knowledge who reclines at table in an idol's temple is represented as a sort of bravado, a thing done to show his knowledge, his complete freedom from superstition about the idol. This act is censured because of its effect upon the mind of others. (W.R. Nicoll) This term shows that the offense is more than just eating the meat. They were reclining at the table. They were in attendance at the feast and participating in the pagan celebration ... When Paul reflects on what really happens at these events in chapter 10, it will be abundantly clear why these are places

where Christians should never be found ... The world, before which we are made spectacles (4:9) and “scum” (4:13), is not a place where we should seek to keep company. If the brother with this “knowledge” publicly exercises his right to join the pagan feast, he in effect encourages the weaker brother to violate his conscience. (D. Mitchell)

1 Cor. 8:10 since (explanatory) if (protasis, 3rd class condition, “maybe he will, maybe he won’t”) anyone (Subj. Nom.; a weak believer) sees (εἶδον, AASubj.3S, Constative; usually invading your privacy, snooping) you (Acc. Dir. Obj.; a strong believer), who (Acc. Gen. Ref.) has (ἔχω, PAPTc.AMS, Descriptive, Substantival; possesses) knowledge (Acc. Dir. Obj.; enlightened *gnosis* about meat being neutral), dining at a table (κατάκειμαι, PMPTc.AMS, Pictorial, Circumstantial) in a temple restaurant (Loc. Place; fine dining at an idol’s table), shall not (neg. particle) his (Poss. Gen.; the weak believer’s) conscience (Subj. Nom.), being (εἰμί, PAPTc.GMS, Descriptive, Attributive) weak (Descr. Gen.), become encouraged (οἰκοδομέω, FPI3s, Predictive, Interrogative Ind.; after distortion) to eat (ἔσθίω, PAInf., Pictorial, Inf. as Dir. Obj. of Verb) things (Acc. Dir. Obj.) offered to an idol (Adv. Acc.)?

BGT

ἐὰν γὰρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον, οὐχὶ ἢ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν;

VUL

si enim quis viderit eum qui habet scientiam in idolio recubentem nonne conscientia eius cum sit infirma aedificabitur ad manducandum idolothyta

LWB 1 Cor. 8:11 Indeed, shall the one who is weak [now engaged in his former pagan activities again], a brother for whom Christ died, become ruined [his spiritual growth abruptly halts] through your knowledge [parading in the form of defiance]?

KW 1 Cor. 8:11 For the one who is weak, through your knowledge is being ruined [in his Christian life], your brother on account of whom Christ died.

KJV 1 Cor. 8:11 And through thy knowledge shall the weak brother perish, for whom Christ died?

TRANSLATION HIGHLIGHTS

Paul continues with his example by posing another dimension to his scenario and then asking a sarcastic question. Suppose the weak believer (Descriptive Present tense) who started out just eating in the restaurant like the strong believer now begins to engage in his former pagan

activities again. He is, as a Christian, a brother for whom Christ died (Dramatic Aorist tense) on the cross. Supposing all these things are true, shall the weak believer become ruined (Descriptive Present tense) through the strong believer's knowledge? Should we allow an immature believer to ruin what little spiritual growth he has in order to exercise our mature freedom? Is our arrogance and insensitivity to the concerns of weak brethren the way to execute divine protocol?

The picture Paul is actually painting by his question is not that the weak believer loses his salvation. The word "ruined" here means that his spiritual growth comes to an abrupt halt because he is now engaged in idolatry again. The weak believer, instead of moving forward in God's plan, has now entered into apostasy or reversionism: apostasy if he never knew much doctrine, reversionism if he once knew some doctrine. Also inherent in this picture is that the strong believer was parading his knowledge in the form of defiance. He was not courteously taking the weak brother's conscience into consideration. He was thumbing his nose at the immature believer in arrogant subjectivity.

RELEVANT OPINIONS

I would describe the weak Christian as fearful, slow, and over-conscientious. I would describe the carnal believer as over-confident, careless, and insensitive. Both the weak and the carnal Christian are indeed saved, but each needs assistance. Insensitivity to a weaker believer is a sign of carnality. (R.T. Kendall) Two categories of Christians seem to be taught in this verse, the weak and the carnal. Paul refers to the carnal man, who is arrogant through his superior spiritual knowledge and ruins his weaker brother. In so doing, he sins against Christ. His problem is that he is arrogant and sins against the brethren. (J. Dillow) Paul is not teaching that a strong Christian can cause a spiritually weak brother to perish. Rather, the weak brother is stunted in his spiritual growth by the lack of love from fellow Christians. (S. Kistemaker) Two points are treated in this pericope: (1) the knowledge of different brethren is different, (2) the liberty in the use of this knowledge is also different. The passage here is not "Do not destroy" but "Do not put away" or "Do not separate". (E.W. Bullinger) "Ruin" can mean that the person is led to sin or is stunted in the Christian life. (F. Bruce)

Concessions to our weaker brethren may go to the fullest length so long as they concern only our personal relations with them. But we may concede nothing if our brother's weakness puts in peril vital truth. Then we must be firm and stand our ground, and claim our full liberty to receive whatever truth God may be pleased to give us. And it is even found, in practical life, that our brother's weakness in matters of detail is best met by a firm and intelligent resistance. (R. Tuck) It becomes hard to understand how the weak Christian could be induced to commit what he considers a serious sin. Would he not instead regard the strong Christian as really weak and worldly, expostulate with him, and be strengthened in his weakness? Unfortunately, weak Christians and all others, at times, are not fully rational and are, as a matter of fact, induced by bad logic to violate their consciences. Thus by one man's knowledge, the ignorant brother is destroyed. (G. Clark) There is scarcely a word in this verse which is not the subject of a variant reading in the Greek ... the numerical advantage does not favor it, but the older manuscript "D" is decidedly closer to the context of preventing strife and divisions between believers. (Tischendorf)

1 Cor. 8:11 Indeed (affirmative), shall the one (Subj. Nom.) who is weak (ἀσθενέω, PAPtc.NMS, Descriptive, Substantival; started out just eating in the restaurant, but now he's engaging in his old activities again), a brother (Nom. Appos.) for whom (Acc. Adv.) Christ (Subj. Nom.) died (ἀποθνήσκω, AAI3S, Dramatic), become ruined (ἀπόλλυμι, PPI3S, Descriptive, Interrogative Ind.; his spiritual growth halts abruptly, he goes into apostasy or reversionism) through your (Poss. Gen.) knowledge (Instr. Means; *gnosis* parading in the form of defiance)?

BGT

ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῆ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέθανεν.

VUL

et peribit infirmus in tua scientia frater propter quem
Christus mortuus est

LWB 1 Cor. 8:12 Moreover, when you [the strong believer] sin against the brethren [the weak believer] in this manner [taking liberty in the face of their weakness], in as much as you injure their weak conscience, you are sinning against Christ.

KW 1 Cor. 8:12 Moreover, sinning in this manner against your brethren and inflicting a blow on their conscience when it is weak, against Christ are you sinning;

KJV 1 Cor. 8:12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

TRANSLATION HIGHLIGHTS

Paul continues to rebuke the strong believer who parades his liberty in the face of the weak believer. When the strong believer sins (Iterative Present tense) against the weak believer by taking liberty in the face of their weakness, they are in fact sinning (Gnomic Present tense) against Christ. When the strong believer behaves in this manner, it is as if he is slapping (Iterative Present tense) the weak believer in the face, punching him out spiritually, “inflicting damaging blows on his self-awareness” or conscience.

RELEVANT OPINIONS

The weak were wrong in continuing to associate idol meat with idol worship: from custom they still eat idol food as though the idols were real gods. The consequence is that their syneidesis, their conscience, is defiled. (B. Witherington III) The warning in the present passage, although it may prevent the destruction of some weak Christians, does not say that it will prevent destruction in every case. The warning here is not addressed to those in danger of perishing, as in the case of the shipwreck. There is no linguistic reason to suppose that “apolumi” has to mean

final, irretrievable destruction in hell. Only those who want to invent a contradiction in the Bible will so understand it. It is addressed to mature Christians who indeed should obey it but who might not. (G. Clark) The strong sought the solution of the question from the standpoint of knowledge and its rights; the apostle finds it from the standpoint of love and its obligations. (F. Godet)

A blow on the conscience shocks and deranges it. (W.R. Nicoll) What requires the tenderest handling is brutally treated, so that its sensibility is numbed. From an objective point of view, the strong Corinthians continually would the weak conscience of a brother by inducing him to eat sacrificial meat. They hit him not physically but spiritually; they strike an already weak conscience that becomes numb. (S. Kistemaker) The solution of these questions bristled with difficulties. The one party held strongly to their liberty, the other not less seriously to their scruples. The apostle must avoid favoring either superstition in the latter or libertinism in the former. (F. Godet) The weak person is not aghast at seeing a fellow Christian dining in an idol's temple; rather, the moral sensibility of this person is impaired. Morally, the weak person does not know which way is up and is led to believe that such idolatrous actions are not wrong. (D. Garland, Dawes)

1 Cor. 8:12 Moreover (explanatory), when you (the strong believer) sin (ἀμαρτάνω, PAPtc.NMP, Iterative, Temporal) against the brethren (Acc. Disadv.) in this manner (adverbial; taking liberty in the face of their weakness), in as much as (ascensive) you injure (τύπτω, PAPtc.NMP, Iterative, Circumstantial; wound, smite with a fist, whip, slap in the face) their (Poss. Gen.) weak (Noncompl. Acc.) conscience (Acc. Dir. Obj.; reflective consciousness), you are sinning (ἀμαρτάνω, PAI2P, Gnostic) against Christ (Acc. Disadv.).

BGT

οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν ἀμαρτάνετε.

VUL

sic autem peccantes in fratres et percutientes conscientiam eorum infirmam in Christonto peccatis

LWB 1 Cor. 8:13 For this very reason, if meat [that has been offered to idols] causes my brother to stumble [shocks the immature believer], I will never eat meat [offered to idols] during my age [lifetime], so that I may not cause my brother to stumble [shock the immature believer].

KW 1 Cor. 8:13 Because of which very fact, since food makes my brother stumble, I will in no case eat animal flesh forever, in order that I may not make my brother stumble.

KJV 1 Cor. 8:13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

TRANSLATION HIGHLIGHTS

Because this parading of Christian liberty is a sin against Christ, Paul declares he will never eat (Dramatic Aorist tense) meat that has been offered to idols again. The entire context of this verse is that meat offered to idols causes the weak believer to stumble (Pictorial Present tense), shocking his immature conscience (Latin: creating a scandal). It has absolutely nothing to do with vegetarianism. Only total disregard for context would lead anyone to imagine vegetarianism here. Again, Paul says he will cease eating food offered to idols for his day forward, meaning for the duration of his life during the Church Age dispensation. Why would he refrain from such an innocent activity? So that he might not cause a weak believer to stumble. Paul's liberty ends where the weak believer's conscience begins. That's the epitome of a grace oriented believer.

RELEVANT OPINIONS

Paul did not say that a knowledgeable Christian must abandon his freedom to the ignorant prejudice of a "spiritual" bigot. The "weak brother" was one who followed the example of another Christian, not one who carped and coerced the knowledgeable Christian into a particular behavior pattern. The "weak brother" was no omnipresent phantom, but an individual who was to be taught so that he too could enjoy his freedom. (D. Lowery) Did Paul suggest that every Christian should become a vegetarian? No, not at all. (S. Kistemaker) Our words are a spider's web; our acts a cable. Men do what we show them, not what we tell them. And we cannot persuade men that we are strong and that they are weak; they will believe the opposite with very little persuasion. Men are like sheep: though the sheperd calls and the dog barks, if one sheep leads the way the others will follow, though it be over a precipice. (E. Hurdall)

The mature believer under attack by an immature believer faces a problem. His tendency is not to malign, but to be intolerant. He is tempted to swoop down and straighten out the little whippersnapper! The code stops him short, saying "Tolerate the weaker brother. Be flexible in the nonessentials." The strong believer is required to be thoughtful and considerate. He is not to shake the weak believer's still-fragile confidence nor dampen his enthusiasm. Certainly he is not to use his own freedom to shock the new believer. If one of the mature believer's normal and legitimate functions in life offends the weak believer, the code says, "Do not practice it in his presence. Be discreet. Do not flaunt your freedom in front of those who are shockable and do not yet know how to use their freedom in Christ." This is the law of love. It is incumbent upon mature believers. (R.B. Thieme, Jr.)

The passage does not refer to legalists desirous of imposing their narrow-minded scruples on others. Such are not weak brethren but willful brethren desirous of glorying in the subjection of others to their tenets. This is tyranny, and Christianity must always be on guard against this. (D. Mitchell) The word for "meat" means any kind of food. (F.W. Farrar) While it would not be true to say that the robust Christianity of the N.T. envisages the strong as permanently shackled by the weak, yet the strong must always act towards the weak with consideration and Christian love.

(L.Morris) Much sin can be rationalized in this way. Presuming to have an advanced level of knowledge and no misgivings about an action does not make it acceptable – particularly when it violates a clear biblical mandate. (D. Garland)

1 Cor. 8:13 For this very reason (inferential; “therefore indeed”), if (protasis, 1st class condition, “and I assume in this case that it does”) meat (Subj. Nom.; context: that offered to idols) causes my (Poss. Gen.) brother (Acc. Dir. Obj.) to stumble (σκανδαλίζω, PAI3S, Pictorial; shocks the immature believer), I will never (double negative: “not ever”) eat (έσθίω, AASubj.1S, Dramatic, Prohibition) meat (Acc. Dir. Obj.; context: that offered to idols) during my age (Acc. Extent of Time; lifetime), so that (result) I may not (neg. particle) cause my (Poss. Gen.) brother (Acc. Dir. Obj.) to stumble (σκανδαλίζω, PAI3S, Pictorial; shock the immature believer).

BGT

διόπερ εἰ βρώμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

VUL

quapropter si esca scandalizat fratrem meum non manducabo carnem in aeternum ne fratrem meum scandalizem

Chapter 9

LWB 1 Cor. 9:1 Am I not free [law of liberty in action]? Am I not an apostle [maximum authority]? Have I not seen [eye-witness to the resurrected Christ] Jesus our Lord? Are you not my production [result of my spiritual gift] in the Lord?

KW 1 Cor. 9:1 Am I not free? Am I not an apostle? Have I not seen the Lord with a discerning eye and at present have Him in my mind’s eye? Are not you all my work in the Lord?

KJV 1 Cor. 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

TRANSLATION HIGHLIGHTS

The topic changes to Paul’s reasons for taking money from some believers and not taking money from other believers. He begins by asking several questions which all assume an affirmative

answer. Is he (Descriptive Present tense) free, an example of the law of liberty in action? Yes. Is he (Descriptive Present tense) an apostle, holding a position of maximum authority? Yes. Was he an eye-witness (Dramatic Perfect tense) of the resurrected Christ on the road to Damascus? Yes. Are the Corinthians (Descriptive Present tense) a practical expression of his grace gift from God? Yes. They are his legacy, the result of his preaching the gospel. So what he is going to do is *establish* his rights to be financially supported and then *renounce* those rights to emphasize his freedom as an apostle (to the strong) and to present the gospel and teach doctrine (to the weak) where the listeners were to a degree financially impoverished.

RELEVANT OPINIONS

Paul is not defending his apostleship or apostleship in general. If he is defending anything it is his right as an agent of Christ to receive or refuse support. (B. Witherington III) The “winning of souls for the Lord” is specifically identified as works, not fruits. (A. Custance) The inferior texts followed by the King James Version have these questions in reverse order. (C. Craig) The Textus Receptus, against the best manuscripts, which Erasmus did not have, reads, “Am I not an apostle? Am I not free?” Not only is this the poorer reading, it also makes the break sharper than it is, and it changes a good sense into something illogical. Paul was a Christian and enjoyed the same rights as others; but he was also an apostle, and therefore had additional prerogatives. To put apostle first and free second makes an anticlimax. (G. Clark) By increasing the weight of the right which he voluntarily renounces, he heightens the pressure on the Corinthians to follow his authoritative example and act likewise. (D. Garland)

He told the strong Corinthians, who had knowledge, that they should be ready to abnegate their rights for the good of others. Being free and an apostle, he could, if he had chosen, have claimed, as others had done, a right to be supported by the churches to which he preached. (F.W. Farrar) Liberty was amenable to conscience, knowledge secondary to love, and love was the constructing or building-up power of the new spiritual edifice. Not one of these could be spared, for they were all constituents of manhood in Christ; but they must be adjusted to one another under the supremacy of love. (J. Exell) Paul has been dealing with people who asserted their rights to the detriment of others. He has told them that this is wrong. He now proceeds to show how he himself has consistently applied this principle. He practices what he preaches. (D. Mitchell) Before showing why he has renounced his rights, he must prove that those rights exist, and, to this end, that he is truly an apostle. (F. Godet)

If Paul could not provide a reciprocation to his benefactor in monetary terms, no doubt the rich “patron” would expect some *quid pro quo* in terms of status, influence, or leadership role within the church. (A. Thiselton) Paul redefines freedom for them so that it excludes the pursuit of self-interest and instead makes the well-being of the community paramount. (D. Garland) The argument about “rights” and “apostleship” simply runs parallel to Corinthian arguments about their “right to choose” in order first to establish the validity of the “right” so that Paul, in turn, may choose to relinquish it where it threatens to harm the welfare of others, or of the church as a whole. (A. Thiselton)

1 Cor. 9:1 Am I (εἰμί, PAI1S, Descriptive, Interrogative Ind.) not (neg. particle) free (Pred. Nom.; opposite of a slave, law of liberty in action)? Am I (εἰμί, PAI1S, Descriptive, Interrogative Ind.) not (neg. particle) an apostle (Pred. Nom.; maximum authority)? Have I not (neg. particle) seen (ὄραω, Perf.AI1S, Dramatic; eye-witness of the resurrection) Jesus (Acc. Dir. Obj.) our (Gen. Rel.) Lord (Acc. Gen. Ref.; RHIP)? Are you (εἰμί, PAI2P, Descriptive) not (neg. particle) my (Gen. Rel.) production (Pred. Nom.; practical expression of my spiritual gift, result or product, legacy) in the Lord (Loc. Sph.)?

BGT

Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;

VUL

non sum liber non sum apostolus nonne Iesum Dominum nostrum vidi non opus meum vos estis in Domino

LWB 1 Cor. 9:2 Perhaps I may not be an apostle to others [who are critical of his ministry], but at any rate [nevertheless], I am to you, for the evidence [confirmation] of my apostleship keeps on being you in the Lord.

KW 1 Cor. 9:2 Assuming that to others I am not an apostle, yet at least I am to you, for as for you all, you by virtue of your position in the Lord and your vital union with Him, are the seal which confirms and proves and authenticates my apostleship.

KJV 1 Cor. 9:2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

TRANSLATION HIGHLIGHTS

Paul concedes that he may not be (Potential Indicative mood) an apostle to believers in another geographical location, or to believers who are critical of his ministry, but he is (Static Present) nevertheless their apostle. The Corinthians, as a matter of fact, are the living proof of the legitimacy of his apostleship, since their continuation in the Lord (Iterative Present tense) is uncontested evidence of the success of his ministry. If they deny he is an apostle, they are in effect denying their own relationship in the Lord.

RELEVANT OPINIONS

The Corinthians authenticate the reality of Paul's apostleship. They are its living proof. To call Paul's apostleship into question would be for the Corinthians to call their own Christian existence into question. (B. Witherington III) Paul grows in stature before our eyes as he faces the criticisms, the sneers, and the underhanded, subversive movements of his detractors in

Corinth, and yet their opposition and innuendoes do good account in reinforcing the point at issue. (C. Craig) Paul perceives the genuineness of his mission and pastoral nurture of his addressees as a certificate which witnesses to the genuineness of his apostleship. (A. Thiselton)

1 Cor. 9:2 Perhaps (protasis, 2nd class condition, "but I am") I may not (neg. particle) be (εἰμί, PAI1S, Descriptive, Potential Ind.) an apostle (Pred. Nom.) to others (Dat. Adv.; in another geographical location, believers who are critical of his ministry), but at any rate (contrast: neg. particle & emphatic enclitic conj.; nevertheless, doubtless), I am (εἰμί, PAI1S, Static) to you (Dat. Adv., "at least"; believers in Corinth), for (explanatory) the evidence (Subj. Nom.; seal, proof) of my (Poss. Gen.) apostleship (Adv. Gen. Ref.) keeps on being (εἰμί, PAI2P, Iterative) you (Pred. Nom.) in the Lord (Loc. Sph.).

BGT

εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ.

VUL

si aliis non sum apostolus sed tamen vobis sum nam signaculum apostolatus mei vos estis in Domino

LWB 1 Cor. 9:3 My defense to those [critical believers] who continually examine me [evaluating my message and my ministry] is this:

KW 1 Cor. 9:3 This is my defense to those who are investigating me.

KJV 1 Cor. 9:3 Mine answer to them that do examine me is this,

TRANSLATION HIGHLIGHTS

Paul offers the following questions and answers as proof of his legitimacy. There are believers in Corinth who are continually evaluating his message (Latin: interrogating) and judging his ministry (Iterative Present tense), so from time-to-time he is obliged to defend himself. This verse begins to lay out his defense on many points of contention between the various arguing factions in Corinth. Those who do not like his teaching for one reason or another are questioning the legitimacy of his apostleship. In this way, they are attacking both the message and the man. He thinks the answers to their objections is so obvious, that he can't believe he is having to bring them to his defense. By using rhetorical questions, he is in effect saying: "You be the judge as to who seems right in your own minds."

RELEVANT OPINIONS

It is no strange nor new thing for a minister to meet with very unkind returns for great goodwill to a people, and diligent and successful services among them. Some among the Corinthians questioned, if they did not disown, his apostolical character. To their cavils he here answers, and in such a manner as to set forth himself as a remarkable example of that self-denial, for the good of others, which he had been recommending in the former chapter. (M. Henry) I have laboured too long, and with so much success, among you, above all others, should own and honor my character, and not call it in question. (ibid)

Most likely his failure to take support has been used against him to call his apostolic authenticity into question ... Philosophers and wandering missionaries in the Greco-Roman world were “supported” by four means: fees, patronage, begging, and working. Each of these had both proponents and detractors, who viewed rival forms as not worthy of philosophy ... From their point of view his activity would not have been the *renunciation* of assumed rights; rather, he must have worked with his hands because he *lacked* such rights. Since he did not do as the others – accept patronage – he must not be a genuine apostle. (G. Fee)

1 Cor. 9:3 My (Poss. Gen.) defense (Subj. Nom.; apology, answer, reply) to those (Dat. Ind. Obj.; critical believers) who continually examine (ἀνακρίνω, PAPtc.DMP, Iterative, Substantival; call to account on, evaluate, sit in judgment on) me (Acc. Dir. Obj.) is (εἰμί, PAI3S, Static) this (Dat. Ind. Obj.):

BGT

Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη.

VUL

mea defensio apud eos qui me interrogant haec est

LWB 1 Cor. 9:4 Do we [Paul and his colleagues] not have the right [legitimate function] to eat and to drink?

KW 1 Cor. 9:4 We [Paul] do not have the right to eat and drink [as guests of the local church], do we? [Your answer in the negative, which I expect, is ridiculous].

KJV 1 Cor. 9:4 Have we not power to eat and to drink?

TRANSLATION HIGHLIGHTS

Paul asks (Interrogative Indicative mood) if we don't have (Static Present tense) the authority and legitimate function to eat (Constative Aorist tense) and drink at will. The biting sarcasm behind this series of questions is pronounced. The assumed answer to such basic questions on life are all affirmative. In this case, of course Paul and his colleagues (apostles, pastors, teachers, evangelists) have the freedom to eat and drink as they please.

RELEVANT OPINIONS

The phrase “to eat and to drink” means to be supported by those to whom we preach. (F.W. Farrar) It was insinuated that Paul refrained from asking the support of his converts, as the other apostles were in the habit of doing, because he was conscious of his inferiority. It is apparently for this reason that he here presents the marks of his apostleship. (H. Bremner)

1 Cor. 9:4 Do we not (interrogative & neg. particle) have (ἔχω, PAI1P, Static, Interrogative Ind.; possess) the right (Acc. Dir. Obj.; authority, legitimate function) to eat (ἐσθίω, AAInf., Constativ, Inf. as Dir. Obj. of Verb) and (connective) to drink (πίνω, AAInf., Constativ, Inf. as Dir. Obj. of Verb)?

BGT

μη̄ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πίνειν;

VUL

numquid non habemus potestatem manducandi et bibendi

LWB 1 Cor. 9:5 **Do we [Paul and his colleagues] not have the right [legitimate authority] to lead about [travel with] a fellow sister [female Christian], a wife, as also the other apostles [many of whom were also married], and the brethren [fellow believers with wives] of the Lord, even Cephas [Peter had a wife]?**

KW 1 Cor. 9:5 We do not have a right to be supporting a wife who is a [Christian] sister [believer] as also the rest of the apostles and the brethren of the Lord and Cephas, have we? [Your negative answer is again wrong].

KJV 1 Cor. 9:5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

TRANSLATION HIGHLIGHTS

Paul now asks if he and his companions do not have (Static Present tense) a legitimate right to travel with a female Christian who is also dedicated to ministering to God’s people. These aren’t single women, but wives. Some of Paul’s colleagues (apostles, pastors, teachers, evangelists) are married and their wives travel with them. Paul wonders why this is a problem with some of the ascetic Corinthians, since many other apostles are married, as well as most fellow believers. As a matter of fact, Peter, the champion of the legalistic faction, also has a wife. So Paul wants to know, “What’s the big deal?”

Is the Christian sister a sister by relation? Is she the same person as a wife, with this word merely explaining that she is also a Christian (as opposed to heathen) wife? Or is she merely a believer who has the financial means to travel with Paul’s entourage and minister to the saints according

to her spiritual gift? The Accusative of Apposition means the word “wife” further explains what is meant by “fellow sister.” The reference here is to wives, but that does not exclude them from serving God according to their spiritual gifts. And it should go without saying that some of their financial support would go to feeding and clothing their wives.

RELEVANT OPINIONS

The meaning is, “we have power to lead about, that is, to travel in company with, some Christian sister to whom we are married, and who is supported at the expense of the Church.” This plain meaning, however, involving the assertion that the apostles and desposyni (the Lord’s brethren) were married men, was so distasteful to the morbid asceticism which held celibacy in a sort of manichean reverence, that the scribes of the 4th, 5th, and later centuries freely tampered with the text, in the happily fruitless attempt to get rid of this meaning. They endeavored, by putting the word in the plural or by omitting “wife,” to suggest that the women whom the apostles travelled with were deaconesses. Such subterfuges have eaten away the heart of honest exegesis from many passages of Scripture. Apostles and true Christians would never have been guilty of any conduct which could give a handle to base suspicions. They travelled only with their wives. (F.W. Farrar)

Had he so minded, he could have made both wife and family chargeable to the churches, and the burden those who loved him would gladly have borne. Voluntary abstention from the pressing of a man’s rights ought never to be construed as the surrender of those rights. (R. Tuck) “Having a sister as wife” is an example of brachyology, meaning “a Christian wife”. (W.R. Nicoll) A literal translation of the Greek is “a sister (in the Lord), a wife,” which in a polished translation becomes “a believing wife.” The apposition of two nouns means that the first one describes the second: a sister (in the Lord) as a wife. Pauls asks the Corinthians whether he has the right to travel with a believing wife. They will have to agree that he has the right to be married and have a wife as his travel companion. (S. Kistemaker) Though he was unmarried, and though he had hitherto supported himself by the labour of his own hands, this did not invalidate his right. (H. Bremner)

I have the power and the right to all connubial privileges and comforts, for the right to feast at banquets, and to form domestic relations; but I forgo them, I am independent of them, I have higher tastes and sublimer sources of enjoyment. For me to live is Christ. He is the all and in all of my soul. The more brain and Christly inspiration a man has, the less carnal, and the less carnal the more independent of material enjoyments. (J. Exell) Not only were these personally maintained by the churches they visited, but each of them had his wife with him, who shared in this advantage. (F. Godet) Here is a very early Christian witness to the theme of Christian married couples traveling together for mutual companionship and vision in missionary or pastoral work. (A. Thiselton)

1 Cor. 9:5 Do we not (interrogative & neg. particles) have (ἔχω, PAI1P, Static; possess) the right (Acc. Dir. Obj.; authority) to lead about (περιάγω, PAInf., Static, Inf. as Dir. Obj. of Verb; travel up-and-down with a partner) a

fellow sister (Acc. Dir. Obj.; female Christian), a wife (Acc. Appos.), as (comparative) also (adjunctive) the other (Nom. Desc.; remaining) apostles (Nom. Appos.; many of them were married), and (connective) the brethren (Subj. Nom.; fellow believers with wives) of the Lord (Gen. Rel.), even (ascensive) Cephas (Subj. Nom.; Peter had a wife)?

BGT

μη οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;

VUL

numquid non habemus potestatem sororem mulierem circumducendi sicut et ceteri apostoli et fratres Domini et Cephas

LWB 1 Cor. 9:6 Or I alone [supreme sacrifice] and Barnabas, shouldn't we have the privilege to stop our continual working for our daily sustenance [Paul made tents to pay his bills because he had no ministerial salary]?

KW 1 Cor. 9:6 Or, as for myself only and Barnabas, do we not have a right not to be working?

KJV 1 Cor. 9:6 Or I only and Barnabas, have not we power to forbear working?

TRANSLATION HIGHLIGHTS

Paul and Barnabas have made the supreme sacrifice of making the gospel their life's calling. Paul asks why they shouldn't have (Potential Indicative mood) the established procedure of ceasing to work a secular job to pay for their bills (Iterative Present tense), inferring that they should be paid a salary for their spiritual service (Customary Present tense). Other teachers and ministers of the gospel are provided for, but Paul and Barnabas at this time are not. Because they have decided to work as well as minister the gospel, certain legalists have used this as an excuse to question their apostleship. Because financial support from a benefactor usually has strings attached to it, those who want to "pull Paul's strings" would be unable to do so since he supported himself. This would be most frustrating to those who had an agenda they wanted to force upon Paul; they would have no "lever" by which to pressure him into submitting to their ideas. This is an important consideration for pastors and teachers today. How free are you to teach the Word of God? How many extraneous things are foisted upon you because the congregation "pays your bills"?

RELEVANT OPINIONS

"To forbear working" means to give up the manual labor by which we maintain ourselves without any expense to the churches. If, then, Paul toiled at the dull, mechanical, despised, and ill-paid work of tent-making, he did so, not because it was, in the abstract, his duty to earn his own living, but because he chose to be nobly independent, that the absolute disinterestedness of

his motives might be manifest to all the world. For this reason even when he was most in need he would never receive assistance from any Church except that of Philippi, where he had at least one wealthy convert, and where he was beloved with a peculiar warmth of affection. (F.W. Farrar) Paul refused to take patronage in the home of one of their wealthier members, and instead supported himself in the demeaning fashion of working at a trade. (G. Fee)

The Romish elevation of celibacy has always been a source of scandal. For some time prior to the Nicene Council, priests and monks misinterpreted these verses by reducing “sister-wife” to “sister-woman”; and they lived with nuns as helpers or maids. The Nicene Council and later councils condemned this practice. In the 20th century Roman church, too, celibacy remains a source of trouble. (G. Clark) What churches in these modern times tender to their ministers as an acknowledgment of their service is regarded as a charity rather than a claim. Charity, indeed! Call the money you pay to your butcher, baker, lawyer, doctor, charity; but in the name of all that is just, do not call that charity which you tender to the man who consecrates his entire being and time to impart to you the elements of eternal life. (J. Exell)

1 Cor. 9:6 Or (conj., implied alternative) I (Subj. Nom.) alone (Nom. Appos.; supreme sacrifice) and (connective) Barnabas (Subj. Nom.), shouldn't (neg. particle) we have (ἔχω, PAI1P, Customary, Potential & Interrogative Ind.) the privilege (Acc. Dir. Obj.; right, liberty, established procedure) to stop (neg. particle) continual working for our daily sustenance (ἐργάζομαι, PMInf., Iterative, Inf. as Dir. Obj. of Verb, Deponent; right to a salary for his spiritual service, Paul made tents to pay his bills)?

BGT

ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι;

VUL

aut solus ego et Barnabas non habemus potestatem hoc operandi

LWB 1 Cor. 9:7 Who serves as a soldier at any time [no historical precedence] at his own expense [receives no wages]? Who plants a vineyard, but does not eat of its fruit? Or who herds [tends] a flock, but does not drink of the milk from the flock?

KW 1 Cor. 9:7 Who makes a military expedition at any time at his own private expense? Who plants a vineyard and does not eat its fruit? Or, who shepherds a flock and does not partake of the milk of his flock?

KJV 1 Cor. 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

TRANSLATION HIGHLIGHTS

Paul uses three prevalent career paths in and around Corinth as examples of those who sustain themselves by having one occupation. Who serves as a soldier (Customary Present tense) on a military expedition, doing so at his own cost, receiving no wages to pay for his basic needs? There was no historical precedent for such a campaign. What farmer plants (Customary Present tense) a vineyard but never gets to eat (Customary Present tense) any of the fruit he raises? Even a slave gets to eat part of what he grows. What shepherd tends (Customary Present tense) a flock of goats or herd of cows but never gets to drink (Customary Present tense) any of the milk from his livestock? This is unheard of.

In all three industries, military, agriculture, and livestock, the workers are provided for one way or the other. Paul is a minister of the gospel, yet he has to work at a second job just to support himself. At this point in time, Paul is receiving nothing from the Corinthians in return for his service to them. They should be ashamed for hassling him about his message and then making him work twice as hard in order to survive. He seems to be in the only occupation in which he works and gets nothing in return for his efforts. Note: Some congregations want to “keep their pastor poor and humble” so they can bully him around. Is this any way to treat a man who has been given a communication gift from God?

RELEVANT OPINIONS

In this and the following verses he adduces six successive arguments to prove the right of a minister to be supported by his congregation. (F.W. Farrar) The principle in these instances is that every occupation in common life yields support to the worker, and that he does not require to go beyond it for daily sustenance. In like manner, the minister of the gospel is entitled to an adequate maintenance without having to resort to secular work to supply his wants. If he is the instrument in God’s hand, of saving the souls of his hearers, what amount of gold can be adequate recognition of the service rendered? (H. Bremner)

1 Cor. 9:7 Who (Subj. Nom.) serves as a soldier (στρατεύω, PMI3S, Customary, Interrogative Ind.) at any time (Adv. Time; no historical precedent) at his own (Dat. Poss.) expense (Dat. Disadv.; receives no wages)? Who (Subj. Nom.; farmer) plants (φυτεύω, PAI3S, Customary) a vineyard (Acc. Dir. Obj.), but (adversative) does not (neg. particle) eat (έσθίω, PAI3S, Customary) of its (Abl. Source) fruit (Acc. Dir. Obj.)? Or (coord. conj.) who (Subj. Nom.; sheperd) herds (ποιμαίνω, PAI3S, Customary; tends) a flock (Acc. Dir. Obj.), but (adversative) does not (neg. particle) drink (έσθίω, PAI3S, Customary) of the milk (Obj. Gen.) from the flock (Abl. Source)?

BGT

τίς στρατεύεται ἰδίῳις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;

VUL

quis militat suis stipendiis umquam quis plantat vineam et fructum eius non edit quis pascit gregem et de lacte gregis non manducat

LWB 1 Cor. 9:8 Am I suggesting these things according to the standards of a man [human viewpoint], or doesn't the law [divine viewpoint in the OT Scriptures] also say these things?

KW 1 Cor. 9:8 I am not saying these things in accordance with the reasoning of mankind, am I? Or, the law, does it not say these things?

KJV 1 Cor. 9:8 Say I these things as a man? or saith not the law the same also?

TRANSLATION HIGHLIGHTS

Paul is not merely suggesting (Customary Present tense) that the person who works for the spiritual benefit of the people is worthy of financial remuneration. A mere suggestion would be nothing more than human viewpoint, if it had no scriptural basis. So in this question, he asks them if they don't recall that Old Testament scriptures (in the law or Torah) likewise state (Customary Present tense) the same principles. Of course it does, and he is about to remind us all of this principle.

RELEVANT OPINIONS

The law says this for our sakes. Those that lay themselves out to do our souls good should not have their mouths muzzled, but have food provided to them. (M. Henry) The minister is spiritually a soldier, a vine-dresser, and a shepherd. (R. Jamieson) Using biblical illustrations, Paul develops the argument that like the other apostles he is free to receive material maintenance from the churches he serves if he feels inclined to do so. (C. Craig)

1 Cor. 9:8 Am I suggesting (λαλέω, PAI1S, Customary, Interrogative Ind.) these things (Acc. Dir. Obj.) according to the standards of a man (Acc.; human viewpoint), or (coord. Conj.) doesn't (neg. particle) the law (Subj. Nom.; divine viewpoint in the O.T. Scriptures) also (adjunctive) say (λέγω, PAI3S, Customary) these things (Acc. Dir. Obj.)?

BGT

Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει;

VUL

numquid secundum hominem haec dico an et lex haec non dicit

LWB 1 Cor. 9:9 For it stands written in the law of Moses [Deut. 25:4]: “You shall not muzzle the ox which is continually threshing [treading out corn].” Does God care for oxen?

KW 1 Cor. 9:9 For in Moses' law it has been written and is at present on record, You shall not muzzle an ox when he is threshing out the grain. Oxen are not a concern to God, are they?

KJV 1 Cor. 9:9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

TRANSLATION HIGHLIGHTS

Paul quotes a verse from Deuteronomy 25:4 that contains the principle of payment for services performed. It stands written (Gnomic Perfect tense) as a permanent principle, not however as a law binding on Church Age believers. In any case, the Lord is quoted in the Imperative mood telling Israel to stop (Prohibition) muzzling (Dramatic Aorist tense) the ox which is constantly treading out corn (Iterative Present tense) for the people. It's only common sense to an owner of livestock that you must adequately feed and take care of your livestock or it will falter in its performance, eventually failing entirely.

The same principle that applies to working livestock also applies to the working pastor, teacher, evangelist, and missionary. If you don't take care of their financial needs, they will not be able to minister for long. What generally happens is that the minister has to find another job in order to pay his bills, therefore he is unable to spend that time studying and teaching the Word. If a farmer placed a muzzle over his oxen so they were unable to open their mouths on occasion and eat some of the corn they were treading, they would eventually weaken and die. The same possibility exists for ministers.

Paul then sarcastically asks the Corinthians whether God is concerned over (Customary Present tense) oxen. Of course He is, and if He is interested in the welfare of oxen, how much more interest might He have for a man with one of the spiritual communication gifts! This verse isn't in Scripture merely to teach man to care for his livestock. It has direct reference to those who provide spiritual food to others in the same plodding, day-in day-out manner that an ox does when he treads out agricultural food.

RELEVANT OPINIONS

Even the Greeks showed by their proverb that they could pity the hunger of the poor beasts of burden starving in the midst of plenty. (F.W. Farrar) The Israelite farmer spread his grain on an outdoor threshing floor, which was hard, smooth, and level. A flat board weighed down with stones or people was drawn over the grain by a team of oxen or horses that walked in circles around a post. At times the farmer would have the oxen or horses tread out the grain with their feet. The ox was permitted to eat as much grain as it desired while it was doing the heavy pulling. If a Jew muzzled the ox, he would run the risk of a scourging in the local synagogue. (S. Kistemaker)

1 Cor. 9:9 **For** (explanatory) **it stands written** (γράφω, Perf.PI3S, Gnomic; in Deut. 25:4) **in the law** (Loc. Place) **of Moses** (Abl.

Agency; 1st five books: Penteteuch): **You shall not** (neg. particle) **muzzle** (κημόω, AAImp.2S, Dramatic, Prohibition) **the ox** (Acc. Dir. Obj.) **which is continually threshing** (ἀλοάω, PAptc.AMS, Iterative, Attributive; treading out corn). **Does God** (Dat. Ref.) **care for** (μέλει, PAI3S, Customary, Interrogative Ind.; have concern over) **oxen** (Obj. Gen.),

BGT

ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ κημώσεις βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ

VUL

scriptum est enim in lege Mosi non alligabis os bovi trituranti numquid de bubus cura est Deo

LWB 1 Cor. 9:10 Or is he [Moses] saying this, no doubt, because of us [for the benefit of those who labor in the Word]? For because of us it was written that the one who plows should make it a practice to plow with confidence, and the one who harvests [threshes], with confidence of partaking of it.

KW 1 Cor. 9:10 Or, on account of us is He assuredly saying it? For on our account it was written, that he who is ploughing ought to be ploughing in hope of partaking, and he who is threshing ought to be threshing in hope of partaking.

KJV 1 Cor. 9:10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

TRANSLATION HIGHLIGHTS

Paul now asks if Moses perhaps said (Static Present tense) this for the benefit of those who minister in the Word. He answers his own rhetorical question, because it was written (Epistolary Aorist tense) in other verses in Scripture that the person who plows (Pictorial Present tense) should be able (Potential Infinitive) to plow with confidence, knowing he will be able to eat from his eventual crop. Likewise, the one who is harvesting a crop (Pictorial Present tense) should also be able to do so with the confidence that he will be able to eat of his harvested crop.

This divine principle makes a comparison between the evangelist (the one who plows and sows the initial seed) and the pastor and teacher (who harvests the crop). Or in Moses' day, the one who preached the Word of conversion and those who taught believers daily doctrine, eg. prophets and priests. The message is that no matter what stage the ministry is in, either preaching or teaching the gospel, the person appointed by God should be able to fulfill his ministry without worrying about paying bills. He should be confident that the ministry he is performing will bring financial gifts from the listeners so he and his family may live. Those who minister the Word

should receive their sustenance from those who learn from them. They should not have to work a second job to support themselves.

RELEVANT OPINIONS

The soldier on active service does not serve his country at his own expense; the keeper of a vineyard is entitled to some of the fruits of his labor, and the herdsman likewise has legitimate rights in respect of the flocks under his care. (C. Craig) Paul does not speak to what the law *originally meant*, which tends to be our concern. He is concerned with what it *means*, that is, with its *application* to their present situation. (G. Fee)

1 Cor. 9:10 Or (contrast) is he (Moses) saying (λέγω, PAI3S, Static) this (ellipsis, Dir. Obj. supplied), no doubt (adv.), because of us (Causal Acc.; for our sakes)? For (explanatory) because of us (Causal Acc.; for our sakes) it was written (γράφω, API3S, Epistolary) that (introductory) "the one (Subj. Nom.) who plows (ἀροτριάω, PAPtc.NMS, Pictorial, Substantival) should make it a practice to plow (ἀροτριάω, PAInf., Iterative, Potential) with confidence (Instr. Means), and (connective) the one (Subj. Nom.) who harvests (ἀλοάω, PAPtc.NMS, Pictorial, Substantival; threshs, treads out corn), with confidence (Instr. Means) of partaking (Adv. Acc.) of it (Obj. Gen.)."

BGT

ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριάειν καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.

VUL

an propter nos utique dicit nam propter nos scripta sunt quoniam debet in spe qui arat arare et qui triturat in spe fructus percipiendi

LWB 1 Cor. 9:11 If we have sown [by continual studying and teaching] spiritual things [Bible doctrines] to you, is it surprising if we [those with communication gifts] should reap your material things [law of remuneration]?

KW 1 Cor. 9:11 As for us, since we sowed spiritual things for you, is it a great thing if we shall reap from you the things which are needful to sustain our physical existence?

KJV 1 Cor. 9:11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

TRANSLATION HIGHLIGHTS

Paul asks yet another rhetorical questions which should be quite easy for anyone with common sense to answer in the affirmative. If individuals with a communication gift, such as pastors and teachers today, have continually studied and taught (Constative Aorist tense) the Word of God, shouldn't they expect to receive support (Predictive Future tense) from their listeners? This isn't a big deal, it's to be expected under the circumstances. The Latin word for spiritual things (seminavimus) is a combination of "seed" and "life-giving," portraying the concept of the Word of God being a life-giving seed to those who hear it. Sowing spiritual seeds should reap a material harvest. But many congregations treat their pastors and teachers as slaves who should remain impoverished and under their thumb instead of professional workers who study hard and teach and expect a reasonable standard of living from it.

There is also a contrast between the spiritual, life-giving seed (which pastors, teachers, and in this case apostles provide to their listeners) with the material rewards (carnalia) that they should receive in return for their efforts. The Word that the listeners receive is of a higher, spiritual quality than the lower, carnal reward that ministers should receive. Paul is trying to show the Corinthians the difference between what they receive, which they obviously don't appreciate to its full extent, to what they give in return, which at this time is insufficient to keep their ministers alive without working a 2nd job. This is such a simple principle, sometimes referred to as the law of remuneration, that Paul can't imagine why the Corinthians are so surprised to hear him speak about it. Those who sow should reap something from their efforts. It applies to every other career path in life, and it should likewise apply towards ministers of the Word.

RELEVANT OPINIONS

If ordinary labor is not undertaken gratuitously, is the spiritual laborer to be left to starve? Paul always recognized the rights of preachers and ministers, and stated them with emphasis, although from higher motives he waived all personal claim to profit by the result of his arguments. (F.W. Farrar) A principle which holds good even with regard to cattle is surely valid when applied to men, to Christian labourers. They who receive spiritual things may surely yield carnal things. (R. Tuck) Paul applies the words of this text to himself and his fellow workers by using the personal pronoun "we." He and his co-workers have indeed sown the spiritual Word of God among the Corinthians. And now they envision a spiritual and material response from the members of that church. (S. Kistemaker) "Rights" is what the argument is all about, namely "rights" to material support, which are his by virtue of his apostleship. (G. Fee) Material benefits simply places the noun in the beneficial context of the effects of sowing and reaping. (A. Thiselton)

1 Cor. 9:11 **if** (1st protasis, 1st class condition, "and we have") **we** (Subj. Nom.; apostles, pastors, teachers) **have sown** (σπείρω, AAIIP, Constative; by our continual studying and teaching) **spiritual things** (Acc. Dir. Obj.; Bible doctrine) **to you** (Dat. Adv.; for your benefit), **is it** (ellipsis, verb supplied) **surprising** (Pred. Nom.; great) **if** (2nd protasis, 1st class condition, "and we should") **we** (Subj. Nom.; apostles, pastors, teachers) **should reap**

(θερίζω, FAIIP, Predictive, Potential Ind.) **your** (Poss. Gen.)
material things (Acc. Dir. Obj.; law of remuneration)?

BGT

εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ
θερίσομεν;

VUL

si nos vobis spiritalia seminavimus magnum est si nos
carnalia vestra metamus

LWB 1 Cor. 9:12 If others of the same kind [your physical family] share in your capability [material wealth], should not we [your spiritual family] all the more? Nevertheless, we have not taken advantage of this legitimate privilege, but have continually endured all kinds of things, so that we might permit no hindrance [law of supreme sacrifice] whatsoever towards the good news of Christ.

KW 1 Cor. 9:12 Since others partake of this claim upon you, do not we the more? Nevertheless, we did not make use of this right of ours, but are putting up with all things in order that we may not cut off the onward progress of the good news concerning the Christ.

KJV 1 Cor. 9:12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

TRANSLATION HIGHLIGHTS

Continuing his explanation of the spiritual principle of remuneration, Paul poses a question from a different angle. This example compares a man providing for his physical family (Pictorial Present tense), which everyone takes for granted, with providing for his spiritual family, which nobody in Corinth seems to understand. He adds a superlative to his question, essentially asking them if his spiritual family (apostles, pastors, teachers) shouldn't receive "even more" support than his physical family, since spiritual priorities are superior (more important than) to material priorities.

However, Paul points out that even though it is his right to receive this remuneration from them, he has not exercised this option (Dramatic Aorist tense) by demanding financial support from them. He could require it from them as a legitimate right, and make the most of the opportunity to extract something from them now, but he has instead continued to endure (Iterative Present tense) all manner of deprivations. Paul would rather endure a 2nd job and the deprivations he experienced when he moves from place-to-place without support, than to allow (Culminative Aorist tense) any obstacle from hindering the good news about Christ. Nothing should stand in the way of the gospel being preached to unbelievers, and nothing should stand in the way of Bible doctrine being taught to believers so they may grow in the grace and knowledge of our Lord Jesus Christ.

Ministering without financial sustenance is commonly called the law of supreme sacrifice. Although we see some evangelists today making large sums of money on television, the general rule across this country is that ministers are only paid the basest of salaries. There is a gross inequity between what a teacher who continually provides to his congregation by studying and teaching, and the often pitiful financial rewards he receives. This comes from a lack of respect for the Word of God. In this verse, the good news can be translated “from Christ,” or “of Christ,” or “about Christ.” The Word of God refers to Him (general reference), came from Him (source), and is about Him (objective). Shouldn’t the person who studies and teaches us this precious commodity receive honorable treatment?

RELEVANT OPINIONS

Paul felt a touch of natural indignation at the thought that these Corinthians submitted to the extremest and haughtiest exactions from other teachers who had been loud in the statement of their own pretensions, while his own claims were shamefully disparaged, and he was even left, with perfect indifference, to suffer real privation. (F.W. Farrar) Like every Jew, Paul had been taught a trade; he wove the Cilician goats’ hair into the fabric used for tents and sails, etc. It was a tax upon his energies whilst he was thinking, writing, and preaching, to spend part of the day in hard, rough toil. He willingly gave up his right to maintenance, that he might have the pleasure of a voluntary sacrifice, a ground of lowly glorying. (R. Tuck) Great as were the claims of Paul, he magnanimously surrenders them all in order to become more useful. He would not feast at banquets, enjoy conjugal life, or take payment for his services, lest his usefulness should be in the least impaired. I would sooner die than be dependent on you for a livelihood. Grand man! (J. Exell) This chapter is not concerned with authority but with renouncing rights. (A. Thiselton)

No begging for money which takes the emphasis off Christ; no inpugning of Paul’s motivation. (R.B. Thieme, Jr.) If others have actually had a share in those benefits, how much more does Paul have such rights, even if he never makes use of them ... In saying this Paul indicates both that this was a conscious choice on his part and that it was something that brought a certain amount of hardship ... When it becomes a choice, therefore, between his “rights” and others’ hearing of the gospel, there is no choice at all; anything that would get in the way of someone’s hearing the gospel for what it is, the good news of God’s pardoning grace, can be easily laid aside. By preaching the gospel “freely,” that is, without accepting “pay,” he is able to further illustrate the “free” nature of the gospel. Almost certainly this stands over against the itinerant philosophers and missionaries, who “peddled” their “wisdom” or religious instruction. (G. Fee) The offer of support on the part of some leading people of influence was more likely an attempt to get Paul over to their side and thus obligated to them. (A. Thiselton)

1 Cor. 9:12 If (protasis, 1st class condition, “and they do”) others of the same kind (Subj. Nom.; your physical family) share in (μετέχω, ΠΑΙ3P, Pictorial) your (Poss. Gen.) capability (Obj. Gen.; material wealth), should (ellipsis, verb supplied) not (neg. particle) we (Subj. Nom.; your spiritual family) all the more (comparative, superlative)? Nevertheless (contrast), we have not (neg. particle) taken

advantage of (χράομαι, AMI1P, Dramatic, Deponent; exercise an option, make the most of an opportunity) **this** (Dat. Spec.) **legitimate privilege** (Dat. Adv.; right, capability), **but** (contrast) **have continually endured** (στέγω, PAI1P, Iterative) **all kinds of things** (Acc. Dir. Obj.; all manner of things), **so that** (purpose & result) **we might permit** (δίδωμι, AASubj.1P, Culminative, Potential; allow) **no** (neg. adv.) **hindrance** (Acc. Dir. Obj.; obstacle, offence; law of supreme sacrifice) **whatsoever** (indefinite pronoun; of any kind) **towards** (against) **the good news** (Dat. Ind. Obj.; gospel) **of Christ** (Adv. Gen. Ref.; Abl. Source: from Christ; Obj. Gen.: about Christ).

BGT

εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; Ἄλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν, ἵνα μὴ τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ.

VUL

si alii potestatis vestrae participes sunt non potius nos sed non usi sumus hac potestate sed omnia sustinemus ne quod offendiculum demus evangelio Christi

LWB 1 Cor. 9:13 Don't you know that they [Levitical priesthood] who perform duties at the temple make it a habit to eat things [offerings] out of the temple [income taxes paid to the temple covered their salaries], while they [heathen priests] who continually wait upon the altar themselves habitually partake of the altar [they also receive a salary]?

KW 1 Cor. 9:13 So do you not know positively that those who are engaged in the work relative to sacred things of the temple derive their sustenance from the things that come out of the temple, that those who are in constant attendance at the altar have a share with the altar [in the sacrifice placed upon it]?

KJV 1 Cor. 9:13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?

TRANSLATION HIGHLIGHTS

Paul can't believe the Corinthians are ignorant of even the basic customs around them, so he asks a rhetorical question polarizing two well-known facts. Don't they understand (Intensive Perfect tense) that the Levitical priesthood who ministers (Pictorial Present tense) at the temple continually eat (Iterative Present tense) offerings out of the temple? Eating things out of the temple is a metaphor, not just a reference to food. The Levitical priesthood receives a regular salary for their community function. It is paid for by a system of income taxes paid to the temple, what is erroneously called "tithes" today. Tithes in the OT were in fact income taxes, some of which were diverted to those who maintained the temple or tabernacle.

Paul continues his question by referring this time to pagans, as opposed to the nation Israel. While the Levites are receiving their sustenance from the temple tax, heathen priests who continually serve (Iterative Present tense) their altar make it a practice (Iterative Present tense) to share the resources of that altar. In other words, even heathen priests receive a salary from the offerings given to their gods. Paul is addressing both groups of Corinthians Christians: those who emerged from Judaism and those who emerged from paganism. In either case, both religions had a system or practice for paying salaries to their priests and workers. So by comparison, two false religions show more responsibility and integrity towards their ministers than Christians at Corinth are showing to their ministers who are preaching and teaching God's truth.

RELEVANT OPINIONS

Ministerial support should be rendered cheerfully. Grudgingly or tardy gift in such a matter is semi-disobedience to Christ, and not a little dishonoring to the givers. Ministerial support should not be regarded as an equivalent for what is received. A minister is not paid for what he does. He is not in receipt of a salary. This is a degrading view of the whole matter. A minister is supported, whilst he lays himself out for the spiritual profit of those amongst whom his lot is cast. Ministerial support should be sufficient. A due estimate of the advantages derived from a faithful ministry will prompt to a generous support, so that, amid many spiritual cares, temporal anxieties may not unduly press. A church failing to adequately support its ministers, whilst possessing the ability to do so, inflicts much injury upon its ministers, but much more upon itself. (E. Hurndall) Cereal offerings donated by lay people could be eaten by the priests in contrast to the offerings made by the priest himself. The practice would have evidential parallels in 1st century Temple Judaism and in Graeco-Roman religions. (A. Thiselton)

1 Cor. 9:13 **Don't** (neg. particle) **you know** (οἶδα, Perf.AI2P, Intensive) **that** (introductory) **they** (Subj. Nom.; Levitical priesthood) **who perform duties** (ἐργάζομαι, PMPtc.NMP, Pictorial, Substantival, Deponent; minister) **at the temple** (Acc. Place) **make it a habit to eat** (ἐσθίω, PAI3P, Iterative) **things** (Acc. Dir. Obj.; offerings) **out of the temple** (Abl. Source; income taxes paid to the temple covered their salaries), **while they** (Subj. Nom.; heathen priests) **who continually wait upon** (παρεδρεύω, PAPtc.NMP, Iterative, Temporal & Circumstantial; serve) **the altar** (Dat. Ind. Obj.) **themselves habitually partake of** (συμμερίζω, PMI3P, Iterative; share with) **the altar** (Dat. Adv.; they also receive a salary)?

BGT

οὐκ οἶδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι [τὰ] ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται;

VUL

nescitis quoniam qui in sacrario operantur quae de sacrario sunt edunt qui altario deserviunt cum altario participantur

LWB 1 Cor. 9:14 In the same manner, also, the Lord instructed those [apostles, pastors, teachers, evangelists] who make it a practice to teach the good news to live by means of the good news.

KW 1 Cor. 9:14 In the same manner also the Lord ordained that those who are proclaiming the good news should be deriving their living from the good news.

KJV 1 Cor. 9:14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

TRANSLATION HIGHLIGHTS

In the same manner as the Levitical priesthood and pagan priests, the Lord has arranged (Constative Aorist tense) for apostles, pastors, teachers, and evangelists who preach and teach the good news on a regular basis (Iterative Present tense) to live (Durative Present tense) by means of the good news. The good news is both the Gospel message and the whole realm of doctrine from the Bible. It is God's intention that His ministers should be able to live without having to work a 2nd job to pay their bills. It is God's intention that those people who receive spiritual blessings from their ministers should support them financially so they have time to devote themselves to the ministry without holding another job.

It is lamentable that carnal Christians treat their ministers like dirt and expect them to live at a level just above abject poverty. This is a two-fold breakdown in God's plan and purpose for the church. Carnal Christians assume that everything they earn at their respective jobs comes solely by their own efforts, without any input by God and least of all by their ministers. Therefore they pay them a rudimentary salary or leave them praying for a beneficent offering basket each week. In turn, some ministers are then forced to work a 2nd job in order to support their families in a reasonably prosperous fashion. When a minister has to work two jobs, he has little time and energy left to study and teach the Word on a regular basis. They are forced to gradually eliminate daily Bible teaching until there is nothing left but a couple sessions on Sunday and perhaps a prayer meeting on Wednesday night for the elderly.

Studying and teaching the Word is supposed to be an everyday activity, a continual, reoccurring spiritual feeding - just as we eat organic food each day. Why is it we eat three solid meals a day for our physical sustenance, but we eat spiritual food on an infrequent basis? Christians today are caught up in the world by myriad distractions and are not interested in learning the Word of God. Therefore they remain perpetually in ignorance and carnality. They support their ministers with a meager income so they too remain in ignorance and carnality, because they must spend their time working a 2nd job. This is not God's plan. God's plan, as typified by the provision of daily manna in the OT, is that we should metabolize Bible doctrine every single day. You should be asking yourself the following questions: How many churches offer Bible teaching every single

day? Where can I find one that does? What can I comfortably contribute so my pastor/teacher is free to spend his time studying and teaching the Word as opposed to working two jobs?

RELEVANT OPINIONS

It is reasonable that those who give up their time, energies, and gifts to the service of the Church should be supported by it. This is seen more strikingly when we remember that what is received by the Church is of infinitely more value than what is given. (E. Hurndall) No one will dispute that a minister can be gainfully employed in the workaday world and excel with his skills. But a servant of the Word must devote his time to the preaching and teaching of the gospel. The Lord has instructed the beneficiaries of this ministry to supply the preacher's needs. The support which they extend to the minister, however, may go beyond the bare necessities of life. From his salary, for instance, their minister should be able to liquidate his student debts, purchase books for his ministerial library, and subscribe to theological and pastoral journals to aid him in his work. A minister should receive an adequate salary to support himself and the members of his family. (S. Kistemaker)

1 Cor. 9:14 In the same manner (comparative), also (adjunctive), the Lord (Subj. Nom.) instructed (διατάσσω, AAI3S, Constative; commanded, arranged that) those (Dat. Adv.; apostles, pastors, teachers) who make it a practice to teach (καταγγέλλω, PAPtc.DMP, Iterative, Substantival) the good news (Acc. Dir. Obj.) to live (ζάω, PAInf., Durative, Inf. as Dir. Obj. of Verb) by means of the good news (Abl. Means, Source).

BGT

οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν.

VUL

ita et Dominus ordinavit his qui evangelium adnuntiant de evangelio vivere

LWB 1 Cor. 9:15 But I myself have not taken advantage of [used the opportunity] these things [means of financial support] in any respect. Now I have not written these things, so that it might begin to be the same way [regular salary] for me [in my case], for it would be much better for me to die; truly no one shall render ineffective my ground for boasting!

KW 1 Cor. 9:15 But as for myself, I have not made use of these things in even one instance, and at present continue the same policy. Moreover, I am not writing these things [concerning privileges] in order that in this manner it should be done in my case, for it were good for me rather to die than – no one shall nullify my boasting.

KJV 1 Cor. 9:15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void.

TRANSLATION HIGHLIGHTS

Even though Paul is reminding the Corinthians what divine protocol is for supporting ministers, he has not made the most of the legitimate opportunity (Dramatic Perfect tense) to receive support from them himself. In his case, their law of liberty as it relates to supporting their ministers by grace-giving has become his law of supreme sacrifice. Paul has not asked them one time for financial assistance, and even if they volunteered to assist him now, he reserves the right to refuse their hospitality. He is not, after all, chiding them for not providing him support; he is defending his right to refuse such support! He does not, however, hold other ministers to this course of action. As a matter of fact, it is for them that he is covering this topic. He can boast (glory) that the Word of God is being taught in spite of a lack of personal financial resources.

He has not written (Epistolary Aorist tense) on the topic of ministerial support on his own behalf, so that he might (Potential Subjunctive mood) begin to receive support from them (Ingressive Aorist tense) like other ministers. He counts himself as an exception to the rule by his own choice. He would rather die (Culminative Aorist tense) than to have someone deprive him of his ability (Predictive Future tense) to boast in his financial self-sufficiency. Paul actually shouts this final sentence at the Corinthians, as though it was his rally song or victory cry. It is part of his personal code of honor to support himself by making tents, so the gospel might go forward without any derogatory remarks being cast on it because he receives money from others.

RELEVANT OPINIONS

The point to be considered from his exceptional conduct is the force of the double law that must rule a Christian life. We must ask both what is lawful and what is expedient, both what is necessary and what is becoming. (R. Tuck) Paul breaks off with an exclamation, in aposiopesis, being impatient of the very thought of pecuniary dependence. (W.R. Nicoll) One is somewhat taken aback that Paul, having so vigorously defended his rights to their support, now argues with similar emotion for his “right” to give it up. Yet the full context indicates that this indeed has been the point right along. (G. Fee)

1 Cor. 9:15 **But** (adversative) **I myself** (Subj. Nom.) **have not** (neg. particle) **taken advantage of** (χράομαι, Perf.MI1S, Dramatic, Deponent; made the most of the opportunity) **these things** (Dat. Spec.; law of liberty became the law of supreme sacrifice) **in any respect** (Instr. Manner; Paul reserved the right to refuse their hospitality). **Now** (coordinating) **I have not** (neg. particle) **written** (γράφω, AAI1S, Epistolary) **these things** (Acc. Dir. Obj.), **so that** (purpose & result) **it might begin to be** (γίνομαι, AMSubj.3S, Ingressive, Potential, Deponent) **the same way** (comparative) **for me** (Dat. Adv.; in

my case), for (explanatory) it would be (ellipsis, verb supplied) much (superlative) better (Pred. Nom.) for me (Dat. Adv.) to die (ἀποθνήσκω, AAInf., Culminative, Inf. as Dir. Obj. of Verb); truly ("violent" anacoluthon in the form of a shout; aposiopesis: sentence break or a 'dash') no one (Subj. Nom.) shall render ineffective (κενόω, FAI3S, Predictive; deprive of power) my (Poss. Gen.) ground for boasting (Acc. Dir. Obj.)!].

BGT

ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἢ τὸ καύχημά μου οὐδεὶς κενώσει.

VUL

ego autem nullo horum usus sum non scripsi autem haec ut ita fiant in me bonum est enim mihi magis mori quam ut gloriam meam quis evacuet

LWB 1 Cor. 9:16 For though I teach [communicate] the good news, my ground for boasting does not truly exist, for a divine compulsion [necessity to teach] was imposed [crowded] upon me, for how terrible [disastrous] it would be for me if I stopped teaching the good news.

KW 1 Cor. 9:16 For if I am preaching the good news, there is nothing for me to boast about, for a necessary compulsion is pressing down upon me, for woe to me if I do not proclaim the good news.

KJV 1 Cor. 9:16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

TRANSLATION HIGHLIGHTS

Paul concedes (Concessive Subjunctive mood) that he does communicate both the gospel and Bible doctrine (Pictorial Present tense) on a regular basis, probably even while he is making tents. He never stops talking about the good news. But even while he is working at his 2nd job, he does not really have (Gnomic Present tense) grounds for boasting in his self-sufficiency, because a necessity to teach was gently forced upon him (Dramatic Aorist tense) from above.

No matter what Paul happens to be doing, he has always been motivated to preach the gospel and to teach the Word of God. Not only would he have the gift of pastor-teacher such as we have today, but he also was given the gift and office of apostle. This privilege and responsibility carried with it a divine compulsion, an energetic, super-charged disposition to further God's purpose above all things. This compulsion (Latin: incumbent) was so pronounced that Paul interjects how calamitous it would be (Dramatic Present tense) for him if he tried to stop communicating (Constative Aorist tense) the good news.

Sure, Paul had that option (Potential Subjunctive mood) to start a new career and to lay aside his apostolic commission. But he did not exercise this option, because it would make him truly miserable if he did. God chose him from birth for this divine commission and nothing but obedience to God's will would ever give him true inner happiness. Both the Greek and Latin verbs point to evangelism as the main emphasis here, but communicating the good news encompasses teaching God's Word after conversion as well.

RELEVANT OPINIONS

When Paul received his gifts for service, a great responsibility came to rest upon him. The burden of the gift pressured him to preach. The stewardship of the gift necessitated that he preach. But the joy of the gift inspired him to preach. (R. Baxter) There was, he says, no merit involved in his preaching the gospel. He did so from the sense of overwhelming moral compulsion, and he would have been miserable if he had tried to resist it. (F.W. Farrar) Paul was experiencing a special mental and spiritual training in respect to this transcendent doctrine. Identified with his doctrine, he himself merging, as it were, his personality in its nature and operations, his own fortunes bound up inseparably with its fortunes. (J. Exell) The preaching of the Word is evidently regarded here as a fixed and permanent institution of the Church, a work to which men are divinely called to consecrate themselves, and from which they may draw the necessary support of their life. (J. Waite) His labor has been "involuntary" in the sense that his divine destiny has prescribed his task – he is a "slave" entrusted with a charge. (G. Fee)

The phrase "woe to me" describes the greatest misery imaginable for Paul. He would bring this misery upon himself if he proved disobedient to his divine mandate to preach. He must preach the gospel of salvation, in his own words to Timothy, "in season and out of season." (S. Kistemaker) Paul was in the apostolic ranks, a pressed man, not a volunteer. He was laid hold of (Philippians 3:12) against his previous will. He entered Christ's service as a captive enemy (2 Cor. 2:14). His commission was a determination of the Divine sovereignty. For service rendered on this footing there can never be any boasting. To fight against necessity, the Greeks conceived as ruin; their necessity was a blind, cruel Fate, while Paul's necessity is the complusion of sovereign grace. (W.R. Nicoll) It is agony if Paul tries to escape from the constraints and commission which the love and grace of "the hound of heaven" presses upon him. (A. Thiselton)

1 Cor. 9:16 **For** (explanatory) **though** (subordinating) **I teach the good news** (εὐαγγελίζω, PMSbj.1S, Pictorial, Concessive; communicate), **my** (Poss. Gen.) **ground for boasting** (Subj. Nom.) **does not** (neg. particle) **truly exist** (εἰμί, PAI3S, Gnostic), **for** (explanatory) **a divine compulsion** (Subj. Nom.; necessity to teach) **was imposed** (ἐπίκειμαι, PMI3S, Dramatic, Deponent; crowded, insisted, forced) **upon me** (Dat. Ind. Obj., Adv.), **for** (explanatory) **how terrible** (interjection; calamitous, disastrous) **it would be** (εἰμί, PAI3S, Dramatic, Potential Ind.) **for me** (Dat. Disadv.) **if** (3rd class condition, "maybe I will, maybe I won't") **I stopped** (neg.

adv.) teaching (communicating) the good news (εὐαγγελίζω, AMSubj.1S, Constative, Potential).

BGT

ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοι ἔστιν ἐὰν μὴ εὐαγγελίσωμαι.

VUL

nam si evangelizavero non est mihi gloria necessitas enim mihi incumbit vae enim mihi est si non evangelizavero

LWB 1 Cor. 9:17 Moreover, if I keep on doing this [teaching the good news] voluntarily, I will receive a reward [crown of joy], but even if unwillingly [as victim of some gimmic or pressure], I will be entrusted with a mere responsibility [it becomes a joyless task without reward].

KW 1 Cor. 9:17 For, assuming that I am doing this of my own volition, I have a recompense; but doing it without my own volition, a responsibility of administering [the propagation of the good news] has been entrusted to me and at present is the impelling motive that makes it impossible not to proclaim it.

KJV 1 Cor. 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

TRANSLATION HIGHLIGHTS

There are several interpretations of this rather difficult verse. It is generally agreed upon that in the first half, Paul continues to teach the good news (Iterative Present tense) of his own volition, gratuitously, meaning free of charge. By discharging his office and responsibility as an apostle without receiving wages, he knows he will receive (Predictive Future tense) a long-term future reward (crown of joy) as well as short-term reward (wages will be provided from some quarter of the Christian world). This part of the verse is a 1st class conditional clause, meaning Paul intends to perform his commission voluntarily.

The 2nd half of this verse is a 2nd class conditional clause, meaning Paul is not going to perform his divine commission involuntarily. Paul is not going to communicate the good news as if he was a victim of some gimmic or pressure tactic. He is not going to exercise his commission under false motivation, against his will. In fact, Paul may be recalling that he was seized upon by Christ (Philippians 2;12), and was constrained by His call on the way to Damascus. But in spite of (and because of) God's sovereign choice, he prefers to be a willing apostle as opposed to an unwilling apostle.

This last section has troubled many an exegete. It appears not to fit with Paul's two options before him. His conclusion is that he will be entrusted (Futuristic Perfect tense) with nothing but a task or appointment if he is unwilling to yield to God's plan for his life. The contrast, in my

opinion, still exists. If he fulfills his divine commission as an apostle willingly, he will receive a reward at the Judgment Seat of Christ. If he fulfills his divine commission as an apostle grudgingly, he will be merely performing a duty, a joyless task with no reward at the Judgment Seat of Christ. In both cases, he has a responsibility which he cannot get away from: God has appointed him as minister to the Gentiles. He can either love it and receive a reward, or he can hate it and not receive a reward. It can be a commission that brings him inner happiness, or merely an appointment that he fulfills by going through the motions.

RELEVANT OPINIONS

The King James Version follows inferior texts which had patched up Paul's grammar, and the RSV constructs an English sentence instead of attempting to reproduce the awkwardness of the better-attested BGT. Therefore, the KJV is very misleading with its "dispensation of the gospel." (C. Craig) In Paul's consciousness of stewardship there mingled submission to God, gratitude for the trust bestowed, and independence of human control. (W.R. Nicoll) The word rather means "spontaneously," "without compulsion." He was preaching willingly, but still it was in obedience to an irresistible behest. (F.W. Farrar)

This verse is obscure, and the first part fails to correspond properly to the message of the previous verse. The second sentence fits the context, for Paul indicates that he is under divine obligation to preach the gospel. The problem, then, lies in the first part of the verse, particularly with the word "reward." (S. Kistemaker) Paul makes a logical point that only acts carried out from self-motivation or self-initiative belong to the logical order of "reward;" and thereby his own irresistible commission excludes such logic ... It is in freely giving in response to God's free gift that reward, grounds for taking delight in what one gives, becomes possible only within a framework where pressure and law do not apply: free gift in response to free gift. (A. Thiselton)

1 Cor. 9:17 **Moreover** (continuative), **if** (protasis, 1st class condition, "and I do") **I keep on doing** (πράσσω, PAI1S, Iterative) **this** (Acc. Dir. Obj.; teaching the good news) **voluntarily** (Nom. Manner; of my own free will, gratuitously, without wages), **I will receive** (έχω, PAI1S, Futuristic) **a reward** (Acc. Dir. Obj.; wages, crown of joy), **but** (contrast) **even if** (protasis, 2nd class condition, "but I don't") **unwillingly** (Nom. Manner; involuntarily, as victims of some gimmick or pressure tactic, under false motivation; Paul was seized upon by Christ: Phil. 2:12, constrained by His call on the way to Damascus), **I will be entrusted with** (πιστεύω, Perf.PI1S, Futuristic) **a mere responsibility** (Acc. Dir. Obj.; administration, appointment, divine stewardship, work, task).

BGT

εί γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι·

VUL

si enim volens hoc ago mercedem habeo si autem invitus
dispensatio mihi credita est

LWB 1 Cor. 9:18 What, then, is my reward? That when I teach the good news, I may distribute the good news [both the gospel and Bible doctrine] free of charge, so as not to abuse [making full use of] my authority in the good news.

KW 1 Cor. 9:18 What then is my remuneration? Namely, that when I am proclaiming the good news I may give out the good news without charge, with the end in view of not making full use of my right [to be supported financially by those to whom I minister] in the [proclaiming of the] good news.

KJV 1 Cor. 9:18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

TRANSLATION HIGHLIGHTS

Paul says: So you wonder what, then, is (Static Present tense) my reward for being a voluntary minister of the gospel? The answer in short, is that the divine commission is reward in and of itself. However, Paul gets an additional reward by being able to preach and teach the good news (Pictorial Present tense) free of charge. He takes not money from the unsaved, so they can't point their fingers at him and say he operates just like the pagan priests. He also takes no money from new believers who can point their fingers at him and say he operates like the Levitical priesthood, living off temple taxes.

Paul considers it a privilege to be able to live self-sufficiently. This places him above both pagan and Levitical priests, eliminating a potential source of contention and illwill from those who are more attached to money than to the Word of God. He knows he has the authority to ask the Corinthians for financial support (Culminative Aorist tense), but he is pleased to forgo their support and live by his own means. There are ministers who, unlike Paul, demand that their salaries are paid or they will not preach or teach the Word. If they are unwilling to compromise and support themselves until their church members mature to the point of understanding church finances, perhaps their ministries should cease altogether?

There are two things that irritate me immensely: (1) Christians who refuse to support their pastors and evangelists, and (2) pastors and evangelists who beg for money. In the first case, Christians need to re-evaluate their financial priorities and begin supporting their pastors, teachers, and evangelists properly. In the second case, if money is not forthcoming, the pastor, teacher, or evangelist should get a 2nd job until such time that financial assistance arrives.

RELEVANT OPINIONS

Paul's point of view was that if he had chosen to be a preacher of the gospel he might quite legitimately have demanded payment for his work; but he had not chosen the work; it had chosen

him; he could no more stop doing it than he could stop breathing; and there could, therefore, be no question of payment. (W. Barclay) Paul refuses to avail himself of his apostolic right and calls his preference to preach the gospel without pay his boast. He labels his action not to accept payment for his work in the ministry his reward. By not receiving remuneration for his services, Paul was free from obligation to anyone. No one could ever lay a claim on Paul because of some monetary accountability. (S. Kistemaker) By presenting the gospel “free of charge” he is himself thereby “free from all people.” No one except Christ has a claim on him ... His “pay” turns out to be his total freedom from all merely human impositions on his ministry. (G. Fee)

1 Cor. 9:18 What (Subj. Nom.; interrogative pronoun), then (superordinate), is (εἰμί, PAI3S, Static) my (Poss. Gen.) reward (Pred. Nom.)? That (coordinating) when I teach the good news (εὐαγγελίζω, PMPtc.NMS, Pictorial, Temporal), I may distribute (τίθημι, AASubj.1S, Constative, Potential; present) the good news (Acc. Dir. Obj.; content of the gospel) free of charge (Adv. Acc.; take no money from the unsaved, so as to eliminate false issues), so as (appositional) not (neg. particle) to abuse (καταχράομαι, AMInf., Culminative, Inf. as Dir. Obj. of Verb, Articular, Deponent; make full use of) my (Poss. Gen.) authority (Dat. Ind. Obj.) in the good news (Loc. Sph., Dat. Ref.).

BGT

τίς οὖν μού ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

VUL

quae est ergo merces mea ut evangelium praedicans sine sumptu ponam evangelium ut non abutar potestate mea in evangelio

LWB 1 Cor. 9:19 For though I am independent [no patronage relationship] from all men, I have made myself a laborer [a model of self-sacrificial behavior] to all manner of men, so I might gain [win over converts] the majority;

KW 1 Cor. 9:19 For, being free from all [not obligated to anyone because of not holding a salaried position] I made myself a slave to all in order that I may win the more [souls to the Lord Jesus].

KJV 1 Cor. 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.

TRANSLATION HIGHLIGHTS

Paul acknowledges that he is (Descriptive Present tense) independent, sustaining himself by his own labor, having no patronage relationship with men who might otherwise influence his

ministry for the worse. He made himself a common laborer in the gospel, a household steward (Dramatic Aorist tense) for their spiritual benefit. He became a model of non-factious, self-sacrificial behavior for all types of men. He did this for the sole purpose of winning more converts (Culminative Aorist tense), especially among those who have an issue with money. And as a side benefit, he was able to teach without any “human restraints” on the content of his message. Nobody could blackmail him into teaching something they wanted to hear or to refrain from teaching something they didn’t want to hear by withholding his financial support.

Because of his chosen lifestyle, Paul was able to reach those who complained that the Gospel always seemed to be clothed in finances: believe in the Lord Jesus Christ and then give me some money. Especially due to some famous (infamous) television evangelists today, this cry against Christianity is loud and clear. How many prospective believers have struggled with the gospel message because those who preach have their begging bowl out? It is comforting to know that the Holy Spirit will override such merchandising and will bring His sheep into the fold regardless of the corrupted message. It is also comforting to know that many pastors and teachers have the freedom to use their spiritual gifts without being manipulated by others under the threat of job loss or a stack of unpaid bills.

RELEVANT OPINIONS

Paul accomodates his style of living, not his theological or ethical principles, to whomever he is with so as better to win that person to Christ. He is, in short, flexible in his general lifestyle – food, clothing, and the like. (P. Richardson) Paul freed himself from everybody, just that he might be everybody’s servant; had he been bound as a salaried minister to any particular Church, his services would in that degree have been limited locally. (W.R. Nicoll) He adds the particle *as though*, to intimate that his liberty was not at all impaired on that account, for, however he might accommodate himself to men, he nevertheless remained always like himself inwardly in the sight of God. To become all things is to assume all appearances, as the case may require, or to put on different characters, according to the diversity among individuals. (Calvin) We often hear it simplistically stated: The message must remain the same, but methods must change. Often this rationale is used to justify methods that are considered *avante garde*. However, it is naïve to consider that there is no relation between the two. Paul’s methodology was driven by his message. And this should be true in our ministries today. (D. Mitchell)

The thought of performing work for his own advantage was repugnant to Paul. He worked for the sake of the gospel and its increasing influence in the world. (S. Kistemaker) If a minister of the gospel has an independent source of income and offers his services free of charge, he is free to make that choice. But that choice is his own and he can never require it of others. In the same way, Paul made a choice to supply his financial needs by working at his trade, but he could never demand this of his fellow workers. (ibid) In great natures we sometimes meet with a remarkable combination of firmness and yielding. To do a great work in this world, a man needs a powerful will, a resolution not easily moved, at the same time that he displays a flexibility of disposition, and a readiness to adapt himself to different characters and to changing circumstances. Without the determination which approaches obstinacy, he will not keep the one aim before him; without the pliancy needed in dealing with men, he will not be able to secure the aim. (R. Tuck) What

Paul does here is differentiate himself on the one hand from the professional peripatetic sophists who make a living by giving motivational speeches. On the other hand, he distances himself from the Jewish legalists who would bring the church back under the law of Moses. (D. Mitchell)

1 Cor. 9:19 **For** (explanatory) **though I am** (εἰμί, PAPtc.NMS, Descriptive, Concessive) **independent** (Pred. Nom.; free: no patronage relationship) **from all men** (Abl. Separation, masc., synecdoche: all is put for the greater part), **I have made myself** (Acc. Dir. Obj.) **a laborer** (δουλόω, AAI1S, Dramatic; servant, household steward; a model of non-factious, self-sacrificial behavior) **to all manner of men** (Dat. Adv., masc.), **so that** (purpose) **I might gain** (κερδαίνω, AASubj.1S, Culminative, Potential; profit financially, win over converts) **the majority** (Comp. Acc.; more, many, plenty, greatly);

BGT

Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω·

VUL

nam cum liber essem ex omnibus omnium me servum feci ut plures lucri facerem

LWB 1 Cor. 9:20 For example, to the Jews I became as a Jew, so that I might gain [win over] the Jews; to those under the authority of the law, as under the authority of the law, (not being under the authority of the law myself), so that I might gain [win over] those under the authority of the law;

KW 1 Cor. 9:20 And I became to the Jews as a Jew in order that I may win Jews; to those under the law, not being myself under law, in order that I may win those under law;

KJV 1 Cor. 9:20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

TRANSLATION HIGHLIGHTS

For example, Paul became (Constative Aorist tense) a Jew around Jews so that he might win (Culminative Aorist tense) them over. And to those who placed themselves under the authority of the law, he placed himself under the law with them, even though in reality he was (Descriptive Present tense) not under the authority of the law. He could be kosher or not kosher, depending on his audience. He remained flexible and easy-going depending on how a situation presented itself. He did this so he might (Potential Subjunctive mood) win over (Culminative Aorist tense) those who were under the authority of the law. The content of the gospel is often offensive to some,

but Paul did not have to water-it-down to please any man. He was a debtor to no one while being a slave to everyone.

RELEVANT OPINIONS

Paul resumes freely some of his Jewishness when the occasion warrants, because he no longer feels under obligation to be under the yoke of the Law. He does this only as an evangelistic strategy, not even out of habit. (B Witherington III) The Textus Receptus accidentally omitted the parenthetical. (B. Metzger) In the Church Age the operative divine law is not the Mosaic Law but “the law of Christ”. This is also called “the law of the Spirit of life in Christ Jesus” (Rom. 8:32), which I designate the protocol plan of God or life in the divine dynasphere. Christ fulfilled the entire Mosaic Law in the power of the Holy Spirit in the prototype divine dynasphere. The Church Age believer obeys the new “law of Christ” by following His precedent: filled with the Spirit in the operational divine dynasphere. (R.B Thieme, Jr.) He did not allow men to form from his conduct any mistaken inference as to his essential views. He waived his personal predilections in matters of indifference which only affected “the infinitely little.” (F.W. Farrar)

1 Cor. 9:20 for example (coordinating conj.; namely), to the Jews (Dat. Adv.) I became (γίνομαι, AMIS, Constativ, Deponent) as (comparative) a Jew (Pred. Nom.), so that (purpose) I might gain (κερδαίνω, AASubj.1S, Culminative, Potential; win over) the Jews (Acc. Dir. Obj.); to those (Dat. Ind. Obj.) under the authority of the law (Prep. Acc.), as (comparative) under the authority of the law (Prep. Acc.), [not (neg. particle) being (εἰμί, PAPtc.NMS, Descriptive, Circumstantial) under the authority of the law (Prep. Acc.)] myself (Pred. Nom.), so that (result) I might gain (κερδαίνω, AASubj.1S, Culminative, Potential; win over) those (Acc. Dir. Obj.) under the authority of the law (Prep. Acc.);

BGT

καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὦν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω·

VUL

et factus sum Iudaeis tamquam Iudaeus ut Iudaeos lucrarer

LWB 1 Cor. 9:21 To those [Gentiles] without the law, as without the law, (not being outside the law of God [in a state of rebellion], but subject to the law [mandates] of Christ), so that I might gain [win over] those [Gentiles] without the law;

KW 1 Cor. 9:21 To those who are without the law [Gentiles], as being without law, not being an outlaw with respect to God, but within the sphere of Christ’s law, in order that I may win those who are without law.

KJV 1 Cor. 9:21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

TRANSLATION HIGHLIGHTS

Paul also became without law around those were without the law, a reference to Gentiles, since the law was never given to Gentiles in the first place. This would be a relatively simple thing to do, since Paul was also not under the law. However, by not being (Descriptive Present tense) under the law, that did not mean he was in a state of rebellion against God. What it did mean was that he was instead subject to the mandates of Christ as opposed to the law. He did this so he might (Potential Subjunctive mood) win over Gentiles.

Gentiles in Paul's day didn't have the law before he met them, and they wouldn't need the law after they became Christians. Christians are not now and never were under the Mosaic Law. Believers are subject, however, to the mandates of Christ, if they wish to grow in the grace and knowledge of the Lord Jesus Christ. What are these mandates? They are: be filled with the Spirit, don't grieve the Spirit, don't quench the Spirit, but rather walk in the Spirit.

RELEVANT OPINIONS

Freedom from the Mosaic Law is not lawlessness or lack of direction. Instead, this royal liberty exists within the framework of God's protocol for the Church Age. The Christian lives under a new law initially announced by Christ and executed in the power of the Holy Spirit. Just as the humanity of Christ matured under this powerful system of divine assets, Church Age believers also have an extraordinary opportunity to advance spiritually. Among the many continuing uses of the Mosaic Law, this portion of Scripture teaches by contrast that the Church Age is an epoch of spiritual freedom. The advantages of being in union with Christ give believers unprecedented freedom to apply doctrine and grow in the experience of their unique relationship with God. (R.B. Thieme, Jr.) The need for restraint, sensitivity, and a measure of accommodation may be demanded by a given calling, sometimes even contrary to a person's own cultural background and traditions. (A. Thiselton)

Paul had the difficult task of working in two distinct cultures: that of Jewish Christians who lived by the Mosaic law, and that of Gentile Christians who were free from the law of Moses. He had to preach the gospel to both groups while trying to bring them together in one community of believers and serving as a faithful pastor to those Christians who had weak consciences. (S. Kistemaker) Being free from the law does not mean that Paul runs wild with self-indulgence – a word pointedly spoken to the Corinthians who are proclaiming, “I am free to do anything.” Instead, he lives with a powerful sense of obligation to God, defined now by his relationship to Christ. (R. Hays)

1 Cor. 9:21 to those (Dat. Ind. Obj.; Gentiles) without the law (Dat. Adv.), as (comparative) without the law (Dat. Adv.), [not (neg. particle) being (εἰμί, PAPtc.NMS,

Descriptive, Circumstantial) outside the law (Pred. Nom.; in a state of rebellion) of God (Poss. Gen.), but (contrast) subject to the law (Pred. Nom.; mandates) of Christ (Abl. Source)], so that (purpose) I might gain (κερδαίνω, AASubj.1S, Culminative, Potential) those (Acc. Dir. Obj.; Gentiles) without the law (Acc. Separation; they didn't have the law before Paul met them and they wouldn't need the law after he gained them);

BGT

τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔνομος Χριστοῦ, ἵνα κερδαίνω τοὺς ἀνόμους·

VUL

his qui sub lege sunt quasi sub lege essem cum ipse non essem sub lege ut eos qui sub lege erant lucrifacerem his qui sine lege erant tamquam sine lege essem cum sine lege Dei non essem sed in lege essem Christi ut lucrifacerem eos qui sine lege erant

LWB 1 Cor. 9:22 I became helpless [insignificant] to the helpless [of no prominence], so that I might gain the helpless; I became in the past and am still becoming in the present [in the role of conciliator] all kinds of things [flexible lifestyle] to all kinds of men, so that by all means I might save some.

KW 1 Cor. 9:22 To those who are weak, I became as one who is weak, in order that I may win those who are weak. To all men I have become all things in order that I may by all means save some.

KJV 1 Cor. 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

TRANSLATION HIGHLIGHTS

Paul even became (Dramatic Aorist tense) helpless and insignificant around those who are rather unsuccessful and of no prominence in society. He did this again, so he might (Potential Subjunctive mood) win over (Culminative Aorist tense) those who are relatively insignificant in life. To put it quite simply, Paul was willing to adhere (Dramatic Perfect tense) to a flexible lifestyle, one with no false issues, without deceit and without compromise, conforming (so to speak) with the various kinds of men he came into contact with. This flexible lifestyle of course, only embraced legitimate activities. He would not compromise the Word of God by living outside the sphere of divine power. Part of his role in Corinth was as a conciliator between the various factions. He started living this way in the beginning and never ceased to be that way til he died. As always, his motivation for being so flexible was the possibility (Potential Subjunctive mood) that he might preach the Gospel and save (Culminative Aorist tense) some of them.

RELEVANT OPINIONS

He judaized in the presence of the Jews, but not before them all, for there were many headstrong persons, who, under the influence of Pharisaical pride or malice, would have wished that Christian liberty were altogether taken away. To those persons he would never have been so accommodating, for Christ would not have us care for persons of that sort. Hence we must accommodate ourselves to the weak, not to the obstinate. (Calvin) Paul's was a very varied life and ministry; he was brought into association with all sorts and conditions of men. Himself a Jew by birth, he was yet the apostle of the Gentiles, and he was equally at home with those of either race. Himself a scholar, he was prepared to deal with rabbis and with philosophers; yet he delighted to minister to the rudest barbarians. (R. Tuck) Note some ways in which Paul sought to save souls: preaching, conversation, writing, prayer, and living the truth. (E. Hurndall) He is identifying – not with the “power pockets” (whether legalistic or intellectual) – but with people whose hearts are tender toward Christ and who are looking for a deliverer from their sins. (D. Mitchell)

Paul also became weak, that is, he observed the foolish scruples of some people in order not to prejudice them against the Gospel. When it says that Paul observed foolish scruples, the reference goes back to the foolish scruples of immature Christians. Paul was not one of these psychological experts who is trained to give a pep talk on four spiritual laws which guarantee conversion in twenty minutes, after which they run off to another Pavlovian dog. (G. Clark) It also seems to relate to the Christians with weak consciences who are under the law and the strong Christians who exercise their freedom from the law. (S. Kistemaker) Paul is prepared to become like a Jew, keeping the law, or like a Gentile without the law, because he himself occupies a third ground, a distinctively Christian ground; and clearly he could not say such things if he felt bound, as a Christian Jew, to observe all the stipulations of Torah. (D. A. Carson) His whole argument is a plea for condescension to the infirmities of weak converts. In his desire to win souls he acted with the wisdom and sympathy taught by experience, suppressing himself. (F.W. Farrar)

1 Cor. 9:22 **I became** (γίνομαι, AMI1S, Dramatic, Deponent) **helpless** (Pred. Nom.; delicate, weak) **to the helpless** (Dat. Ind. Obj.; unsuccessful, of no prominence), **so that** (purpose) **I might gain** (κερδαίνω, AASubj.1S, Culminative, Potential) **the helpless** (Acc. Dir. Obj.); **I became in the past and am still becoming in the present** (γίνομαι, Perf.AI1S, Dramatic, Deponent; defines Paul's role as a conciliator of the Corinthian factions) **all kinds** (flexible lifestyle with no false issues, without deceit and without compromise) **of things** (Pred. Nom.; legitimate ones) **to all kinds** (Acc. Spec.) **of men** (ellipsis, Dir. Obj. supplied), **so that** (purpose) **by all means** (adverbial) **I might save** (σώζω, AASubj.1S, Culminative, Potential) **some** (Acc. Dir. Obj.).

BGT

ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σώσω.

VUL

factus sum infirmis infirmus ut infirmos lucri facerem
omnibus omnia factus sum ut omnes facerem salvos

LWB 1 Cor. 9:23 Moreover, I will keep on doing all kinds of things for the sake of the good news, so that I might become a fellow partaker with them.

KW 1 Cor. 9:23 And I am doing all things for the sake of the good news in order that I may become a joint-participant with others in it.

KJV 1 Cor. 9:23 And this I do for the gospel's sake, that I might be partaker thereof with you.

TRANSLATION HIGHLIGHTS

Paul now commits himself (Futuristic) to continually (Iterative) do all kinds of things for the sake of the Gospel. Bible doctrine is of paramount importance to him. By doing whatever it takes, he hopes (Potential Subjunctive mood) to become (Culminative Aorist tense) a fellow participator with them in their spiritual walk, and a fellow partaker with them of future crowns and rewards.

RELEVANT OPINIONS

From his very constitution, to say nothing of his Christianity, he could not bend to any temporizing expediency. He transmigrated himself, so to speak, went into their souls, clothed himself with their feelings, and argued from their standpoint. Now, this way of influencing men is both right and wise. As a debater, whether in politics, philosophy, or religion, he only acts fairly and with power who endeavors to put himself into the very position of his opponent, to look at the points in dispute from the opponent's standpoint, with the opponent's eyes, and through the opponent's passions. Such a man becomes mighty in debate. This is what Paul did. He made himself all things to all men. In arguing with the Jew he made himself a Jew in feeling, with the Greek a Greek in feeling, with a slave a slave in feeling, with a master a master in feeling. (J. Exell)

Sanctification is still a part of salvation. Immature Christians have to be saved from ignorance and sin. To encourage and accelerate this life-long growth from infancy to maturity, Paul accommodated himself to the new convert's superstitions. (G. Clark) He was a man who would have enjoyed discussing the manufacture of spectacles with a spectacle-maker, law with a lawyer, pigs with a pig-breeder, diseases with a doctor, or ships with a ship-builder. (W. Barclay) This has to do with how one *lives* or *behaves* among those whom one wishes to evangelize ... Freedom too often is abused in the direction of self-interest rather than expressed in terms of concern for others and for the progress of the gospel. (G. Fee) Paul does all that he can to make

transparent by his everyday life in the public domain the character of the gospel which he proclaims. (A. Thiselton)

1 Cor. 9:23 **Moreover** (continuative), **I will keep on doing** (ποιέω, PAIS, Iterative & Futuristic) **all kinds of things** (Acc. Dir. Obj.) **for the sake of the good news** (Acc.), **so that** (purpose & result) **I might become** (γίνομαι, AMSubj.1S, Culminative, Potential, Deponent) **a fellow partaker** (Pred. Nom.) **with them** (Gen. Accompaniment).

BGT

πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνῶς αὐτοῦ γένωμαι.

VUL

omnia autem facio propter evangelium ut particeps eius efficiar

LWB 1 Cor. 9:24 **Don't you know that when they [competing athletes] run a race in a stadium [arena], on the one hand, they all run the race, but on the other hand, one [only the winner] obtains the prize [few believers exploit their potential and receive rewards]? In the same manner, keep on running the race [your spiritual walk] so that you may obtain [the reward].**

KW 1 Cor. 9:24 Do you not know that those who are running in a race are indeed all running, but one receives the victor's award? Be running in such a manner as the one who won the race, in order that you may obtain the victor's award.

KJV 1 Cor. 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

TRANSLATION HIGHLIGHTS

Paul asks the Corinthians another hypothetical question. Don't they know from firsthand experience (Intensive Perfect tense) that when competing athletes run a race (Pictorial Present tense) in the stadium or arena, that two things are certain. On the one hand, all the competing athletes (believers) run the race (Gnomic Present tense) with the hope of winning. Running the race is an athletic metaphor for living the Christian life, following God's protocol plan for the Church Age.

On the other hand, even though everyone is in the race, only the winner (believer) obtains (Dramatic Present tense) the prize. Although all believers live on earth, few exploit their spiritual potential and receive a reward. Most believers get out of fellowship and never get back with the program; they give up running the race entirely, or they run out of bounds and are disqualified. Running out of bounds usually means ignoring God's precisely correct system of protocol and choosing to run one of their own.

Paul says to picture the competing athletes in your mind, and in the same manner as they run hoping to win the race, he commands us (Imperative mood) to keep on running (Iterative Present tense) the race with the sole purpose of obtaining (Culminative Aorist tense) the prize. There is a reward for living a consistent spiritual life according to God's protocol plan for the Church Age, and we all have the grace provisions (Potential Subjunctive mood) to obtain our reward.

RELEVANT OPINIONS

The Isthmian games were held in honor of the god Poseidon, a god of the sea and naval triumph. Held every two years, they were like the Olympics. Paul refers to these games as an illustration of the Christian life. Their site was a spruce grove dedicated to him on the Isthmus of Corinth. The prize at Corinth was a spruce wreath, the tree sacred to Poseidon. (J. Dillow) Paul uses the imperative, not the indicative mood, as a command to the Corinthians to abandon their lax attitude and assume the role of spiritual athletes. (S. Kistemaker) Power antagonizes the power of our fellow-men much oftener than it conciliates, and, acting as a repellent instead of an attractive force it destroys unity, which is the great end of all existence. Nor is it less hurtful to the man himself, for, in pushing his power to extremes, he exhausts the very ability concerned in using the power. An undue use of power, therefore, overtaxes others and ourselves. (C. Lipscomb)

The very ephemeral character of the crown made it the more striking witness to the nobility of man's nature, to the truth that he can never find his satisfactions in the region of sense; they belong, after all, to the super-sensible, the ideal world. Every form of ambition greater than the apparent object will account for or warrant, is proof of this. The enthusiasm that magnifies its objects beyond their real dimensions, and invests them with a fictitious charm, is always a significant memorial of man's relation to a higher and a better world. At the same time, this striving for the corruptible crown reminds us how vain are the rewards of earthly ambition, and how the price men pay often for their successes is a very costly one. They surrender that which is far more precious than the thing they gain. They spend their money for that which is not bread, and their labor for that which satisfies not. (J. Waite) The primary point of the metaphors is ... the exercise of proper self-control as to obtain the eschatological reward ... to win the prize. (G. Fee)

Every disciple is a spiritual athlete, is called upon to run the race, to maintain the struggle. No room in the course for the indolent and inactive. The Christian life is not one of ease and self-indulgence. They who strive for masteries must strive lawfully, must accept and obey the Divine conditions of the course. Neither apathy nor weariness were compatible with success. So run, says the apostle, meaning that we are to imitate, not those who fail, but him who succeeds and conquers. (R. Tuck) The Christian life is a race, and we are exhorted to run that the prize may be obtained. Run how? Run in the prescribed course, which is marked out and measured. Run without incumbrance. Lay aside every weight, all worldly cares, and inordinate sympathetic embarrassing prejudices, and fettering habits. Run with all possible celerity. Shake off sloth and langour, stretch every muscle and limb, throw the whole force of your being into the effort. Run with untiring persistency. Pause not, nor loiter a moment until the end is obtained. (J. Exell)

Our whole life is like a race-course. We must not, therefore, become wearied after a short time, like one that stops short in the middle of the race, but instead of this, death alone must put a period to our running. Do not stop running so long as you live. (Calvin) They as Corinthians would well know the full bearing of every illustration derived from the triennial Isthmian games, which were the chief glory of their city, and which at this period had even thrown the Olympic games into the shade. (F.W. Farrar)

1 Cor. 9:24 Don't (neg. particle) you know (οἶδα, Perf.AI2P, Intensive, Interrogative Ind.) that (introductory) when they (Subj. Nom.; competing athletes) run a race (τρέχω, PAptc.NMP, Pictorial, Temporal) in a stadium (Loc. Place; arena), on the one hand (correlative, comparative), they all (Subj. Nom.; the competing athletes) run the race (τρέχω, PAI3P, Gnostic), but on the other hand (contrast), one (Subj. Nom.; only the winner) obtains (λαμβάνω, PAI3S, Dramatic; receives) the prize (Acc. Dir. Obj.; although all believers live on earth, few exploit their spiritual potential and receive a reward)? In the same manner (adv.), keep on running the race (τρέχω, PAImp.2P, Iterative, Command) so that (purpose & result) you might obtain (καταλαμβάνω, AASubj.2P, Culminative, Potential; seize).

BGT

Οὐκ οἶδατε ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.

VUL

nescitis quod hii qui in stadio currunt omnes quidem currunt sed unus accipit bravium sic currite ut comprehendatis

LWB 1 Cor. 9:25 Moreover, everyone who struggles to win the prize [competes in an athletic contest] makes it a practice to constantly exercise self-discipline in all things. On the one hand, therefore, they [winners of athletic contests] may receive a corruptible [subject to decay] wreath, but on the other hand, we an incorruptible [won't decay].

KW 1 Cor. 9:25 Everyone who participates in the athletic games exercises constant self-control in all things, those, to be sure, in order that they may receive a perishable victor's garland of wild olive leaves to be worn as a crown of victory, but as for us a victor's garland which is imperishable.

KJV 1 Cor. 9:25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

TRANSLATION HIGHLIGHTS

Paul contrasts the athlete's prize with the winner believer's prize. Every athlete who struggles to win the prize in his particular contest (Iterative Present tense) continually exercises self-discipline (Iterative Present tense) in all the training exercises required by the head of the gymnasium. In the same manner, the believer who truly wants to win the prize for living a consistent spiritual life must also exercise continual self-discipline. There are some things that bring you closer to the prize and other things that do not contribute to obtaining that prize.

In the case of an athlete, he has the possibility (Potential Subjunctive mood) of receiving (Culminative Aorist tense) his prize, which at that time in Greece was a perishable olive, pine or ivy wreath. Believers, on the other hand, have the opportunity to receive an imperishable crown. In both cases, only the winner receives the prize. Rewards are not given to everyone just for being there, a pathetic practice used in children's sports today. Everyone will not receive a trophy at the Evaluation Seat of Christ. Heaven is not a socialist state.

RELEVANT OPINIONS

It is an unseemly thing if we grudge to give up our right, inasmuch as the pugilists eating their coliphium, and that sparingly and not to the full, voluntarily deny themselves every delicacy, in order that they may have more agility for combat, and they do this, too, for the sake of a corruptible crown. (Calvin) Coliphium was a kind of bread that was fitted to maintain and increase strength, which was commonly made use of by wrestlers, and persons of that sort. (ibid) The stephanos military hero's crown, the athletes victory wreath, furnishes an analogy to the Roman Army's highest decorations with their vast stipends and to the symbol of victory and reward in the athletic games. (R.B. Thieme, Jr.) The candidate for a prize had to be pure, sober, and enduring, to obey orders, to eat sparingly and simply and to bear effort and fatigue for ten months before the contest. (F.W. Farrar) Paul adds the words "in all respects," which evoke images of lengthy training, arduous drills, proper diet, and sufficient rest. The athlete keeps mind and body focused on one goal: the winning of the prize. (S. Kistemaker) Sometimes the mature Christian will have to restrict himself for the sake of the work. And the fearful reality is that if one is not careful and does not commit to a disciplined lifestyle, he or she could be taken out of the game. For a true athlete, the only thing worse than losing is not being able to play at all. (D. Mitchell)

Paul's mind was engrossed by the symbolism of the Isthmian games. The metaphor of the racecourse attracts his attention. The preparatory training, the diet, the willing temperance and moderation, the regimen of the athlete, and the studious care to observe the conditions of success, furnish a forcible illustration of what was essential to those who would run the Christian race and win an immortal crown. Between the two there is a resemblance. Between the two there is a vast dissimilarity. "They do it to obtain a corruptible crown; but we an incorruptible." (C. Lipscomb) Everyone who competes in the games goes into strict training: agonizomai. We get our word "agony" from it. It was a Greek technical term for getting into shape to participate in the games. The athletes were selected by local elimination trials, after which they submitted for ten months to rigorous training under professional trainers. (J. Dillow) Capacity in every man exceeds ability, and much of our education consists in converting capacity into actual ability. (J. Exell) Asceticism is no natural outgrowth of Christianity, but rather its unnatural alliance with

that pagan philosophy which regarded matter and spirit as essentially antagonistic principles. Christ teaches us to honor the body that God's wonder-working hand has framed, and that he makes the temple of his Spirit. (J. Waite)

Here is an inspiration and stimulus to the Christian combatant. Why grow weary in the race, why sink faint-hearted in the contest, when there is stretched forth, before and above you, the Divine and imperishable crown of life? (R. Tuck) No indifferent competitor was likely to win in ancient races or boxing contests. Indifference kills Christian life. The half-hearted go not far from the starting point. Many have only enough earnestness to "enter" for the race and fight; as soon as they have "entered" they think all is done. But to be amongst the runners is not enough; we must exert our powers; we must call into activity all our energies. Christian life is not soon over. At first we may do well, but when difficulties arise we shall be tested. Some who run fastest at first run slowest at last. Our all-wise Master spoke of "enduring to the end." The whole man must be given to spiritual life by concentration. Some professors are called off from the race, and lose it. They lower their guard, for their hands must be about earthly things, and then their enemy overthrows them. Continuity is also important. This tries many. If the spiritual life were spasmodic, they could be spiritual. There are many "now and then" Christians. People like to be pious at intervals. (E. Hurndall)

1 Cor. 9:25 Moreover (continuative), everyone (Subj. Nom.) who struggles to win the prize (ἀγωνίζομαι, PMPTc.NMS, Iterative, Substantival, Deponent; fights, competes in an athletic contest) makes it a practice to constantly (Acc. Extent of Time; continually) exercise self-discipline (ἐγκρατεύομαι, PMInf., Iterative, Purpose, Deponent) in all things (Loc. Sph.). On the one hand (correlative, comparative), therefore (inferential), they (Subj. Nom.; winners of athletic contests) may receive (λαμβάνω, AASubj.3P, Culminative, Potential) a corruptible (Noncompl. Acc.; perishable, subject to decay) wreath (Acc. Dir. Obj.; crown), but on the other hand (adversative), we (Subj. Nom.) an incorruptible (Compl. Acc.; won't perish).

BGT

πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.

VUL

omnis autem qui in agone contendit ab omnibus se abstinet et illi quidem ut corruptibilem coronam accipiant nos autem incorruptam

LWB 1 Cor. 9:26 For that very reason then [to obtain an incorruptible wreath], I run the race [make spiritual progress] like this [in order to win the prize]: not as though without a goal in mind [aimlessly]; in the same way, I box: not as punching [making every blow count] the air [missing the target].

KW 1 Cor. 9:26 As for myself, therefore, I so run, in no uncertain manner. I so swing my fists, not as one who, when fighting, misses his opponent, merely beating the air and not striking a straight blow which finds its target.

KJV 1 Cor. 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

TRANSLATION HIGHLIGHTS

For the ultimate purpose of obtaining an incorruptible wreath, Paul runs the spiritual race (Pictorial Present tense) in order to win the prize. In order to pursue this course, he does not wander about aimlessly without a goal in mind. In the same way, he boxes (Pictorial Present tense) in order to make every blow count, not to miss his blows and end up striking thin air. Every day should count in the Christian life. God's precisely correct protocol must be followed in order to win the prize. Any deviation on your part will nullify potential spiritual growth and ultimate rewards. Paul is not demeaning shadow boxing. Shadow boxing is legitimate training for the real fight. Pastors and teachers should not abandon their studies as if it were shadow boxing. They should approach their studies as training for the teaching they will present, whether oral or written. Studying, therefore, should be done with a frame of mind that is anticipating the end goal.

RELEVANT OPINIONS

A boxer might be said to beat the air when practising without an adversary, i.e., shadow boxing. Or he might purposely strike into the air in order to spare his adversary, or the adversary may evade his blow, and thus cause him to spend his strength on the air. (Vincent) Two-man forms or sets are used to train fighters so that neither is seriously injured. [personal] I strike forthright blows, not feints, or blows at random. (F.W. Farrar) The Christian racer is at no such uncertainty. Every one may run here so as to obtain; but then he must run within the lines, he must keep to the path of duty prescribed. He who keeps within the limits prescribed, and keeps on in his race, will never miss his crown, though others may get theirs before him. (M. Henry)

Those who fought with one another in these exercises prepared themselves by beating the air, as the apostle calls it, or by throwing out their arms, and thereby inuring themselves, beforehand, to deal about their blows in close combat, or brandish them by way of flourish. There is no room for any such exercise in the Christian warfare. Christians are ever in close combat. Their enemies make fierce and hearty opposition, and are ever at hand; and for this reason they must lay about them in earnest, and never drop the contest, nor flag and faint in it. They must fight, not as those who are parctising in the air, but must strive against their enemies with all their might. (M. Henry) It is difficult to know whether shadow boxing or flinging punches in a genuine fight which find no target is in mind. (A. Thiselton)

The providential dealings with men are meant to afford opportunities of training for their life-work. How men are required to meet the "law of training" by making personal efforts to secure fitness for the work to which they are called, such training taking the general form of soul-

culture, and the specific forms of adaptation to work. Anything that is worth our doing is worth our preparing to do well. (R. Tuck) The Christian career is not merely a race, but a conflict; and a conflict, not only with others, but with one's self. Paul had to contend with the fleshly lusts of the body, the love especially of ease, the indisposition to hardship and toil so natural to humanity. (ibid)

There will be loss of reward for that which is proven by fire to be destructible. Things done in the strength and for the glory of the flesh, regardless of what the act might be, will be disapproved ... found to be "good for nothing". (J. Pentecost) Every move made in the course of his race was calculated to further his pursuit of the prize. Every blow struck was meant to land squarely on his opponent and send him reeling from the contest. (D. Lowery) At times a boxer punches but misses his opponent and thus exposes himself to a counterpunch that can be devastating. Paul tells his readers that he is not wasting his blows on air. Instead he is a professional who boxes with purpose, precision, and skill. (S. Kistemaker)

1 Cor. 9:26 For that very reason then (inferential; to obtain an incorruptible wreath), I (Subj. Nom.) run the race (τρέχω, PA11S, Pictorial; exert myself, make progress) like this (comparative; with a purpose: in order to win the prize): not (neg. particle) as though (comparative) without a goal in mind (adverbial; aimlessly); in the same way (comparative), I box (πυκτεύω, PA11S, Pictorial): not (neg. particle) as (comparative) punching (δέρω, PAPtc.NMS, Pictorial, Modal; striking, making every blow count) the air (Acc. Dir. Obj.; missing my blows);

BGT

ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλων, οὕτως πυκτεύω ὡς οὐκ ἄερα δέρων·

VUL

ego igitur sic curro non quasi in incertum sic pugno non quasi aerem verberans

LWB 1 Cor. 9:27 But I continually train my body with harsh discipline [severe training] and keep it under control [consistent metabolization of Bible doctrine], unless after teaching others of the same kind [fellow believers], I myself might become disqualified [fail to pass the test and lose the reward].

KW 1 Cor. 9:27 But I beat my body black and blue and make it my abject slave lest somehow, when I have preached to others, I myself should be disqualified [from further Christian service].

KJV 1 Cor. 9:27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

TRANSLATION HIGHLIGHTS

Continuing his athletic metaphor, Paul says he continually trains his body (Iterative Present tense) under a severe training regimen. As a boxer, you do not forgo physical training, forms, or working the bag because they are not the “real thing.” They are proven disciplines that enable you to succeed when the real match arrives. His pursuit of the ultimate goal in the spiritual life is so high on his list of priorities that the harsh discipline metaphor goes so far as to beat him black and blue. He also says he keeps himself under constant control, meaning he never stops studying and teaching the Word of God. It is a consistent, daily habit with him.

Perhaps you think this is an extremist way to life. But Paul was motivated to this degree because after he taught fellow believers the Word, he wanted to make sure that he did not become (Culminative Aorist tense) disqualified from the prize. The Potential Subjunctive mood points to the possibility of someone teaching and yet not receiving a reward. It is possible to be a Christian, yet fail the test and forfeit the incorruptible wreath. Again, rewards are not automatically given to everyone merely because they are Christians. Rewards are only given to winner believers, those who pass the test and make progress according to God’s protocol plan.

RELEVANT OPINIONS

The metaphor means to give one a black eye. The blow of the trained boxer was the more formidable from the use of the cestus, consisting of ox-hide bands covered with knots and nails, and loaded with lead and iron. So Entellus throws his boxing gloves into the ring, formed of seven bull’s hides with lead and iron sewed into them (Aeneid). They were sometimes called limb-breakers ... constructed of fur-lined boxing-gloves secured by thongs wound round the forearm half-way to the elbow. The gloves cover the thumb and the hand to the first finger-joints. (Vincent) The nose is swollen from the effects of the last blow received; the ears resemble a flat and shapeless piece of leather; the neck, the shoulders, the breast, are seamed with scars ... blows from these weapons made of four or five thicknesses of leather, and fortified with brass knuckles. (Lanziani)

The body should be entirely subjugated to the mind. The body was intended to be the organ, the servant, and the instrument of the mind, but it has become the master. The supremacy of the body is the curse of the world and the ruin of the man. The mind should be subjugated to the Spirit of Christ. Though the mind governs the body, if the mind is false, selfish, unloyal to Christ, there is no discipline. The mind must be the servant of Christ in order to be the legitimate sovereign of the body. These two things include spiritual discipline. (J. Exell) He does not tell us that he feared *being cast into hell*. God’s predestination of him as a believer, was his security against that. And in confidence of this, he flings down the gauntlet to the universe as unable to remove him from the love of Christ. (R. Govett)

The context is of rewards and not at all of salvation. (L. Chafer) Paul cited the illustration of another group of people (Chp. 10) who were greatly blessed by God, but yet experienced His severe discipline. (D. Lowery) The pugilistic metaphor is kept up, and the picturesque force of the words would convey a vivid impression to Corinthians familiar with the contests of the Pancratium, in which boxing with the heavy lead-bound caestus played a prominent part. (F.W. Farrar) When they discovered an infraction in training for the games, they disqualified that

athlete from competition. For the believer, disqualification is divine discipline for reversionism: Lack of blessings in time means lack of rewards in eternity. You as a believer must regulate your own life in the light of divine objectives, or God will regulate your life for you through divine discipline. (R.B. Thieme, Jr.)

It was not by absurd and harmful self-torture, but by noble labor and self-denial for the good of others. The meaning of the metaphor is “should I myself violate those conditions, and be not only defeated as a combatant, but ignominiously rejected from the lists and not allowed to contend at all.” (F.W. Farrar) Paul’s physical temperament, it appears, had stood in the way of his success as a minister of Christ; and the hindrance was providentially overcome by the terrible hardships through which he passed in pursuit of his ministry. (W.R. Nicoll) Shadowboxing is good exercise, but it does not defeat an actual opponent. Paul uses the term here for a knockout blow. But he actually delivers it to himself! (C. Craig)

1 Cor. 9:27 but (contrast) I continually train my (Poss. Gen.) body (Acc. Dir. Obj.) with harsh discipline (ὕπωπιάζω, PAI1S, Iterative; severe training, beat black and blue, bruise under the eye) and (connective) keep it (ellipsis, Dir. Obj. supplied) under control (δουλαγωγέω, PAI1S, Iterative; consistent GAP), unless (neg. particle with enclitic; “so as not in some way”) after teaching (κηρύσσω, AAPtc.NMS, Culminative, Temporal; proclaiming the good news) others of the same kind (Dat. Adv.; fellow believers), I myself (Subj. Nom.) might become (γίνομαι, AMSubj.1S, Culminative, Potential, Deponent) disqualified (Pred. Nom.; fail to pass the test: won’t receive the incorruptible wreath, forfeit rewards).

BGT

ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

VUL

sed castigo corpus meum et in servitutum redigo ne forte cum aliis praedicaverim ipse reprobus efficiar

Chapter 10

LWB 1 Cor. 10:1 Indeed, I do not want you to be ignorant [without doctrine], brethren, that all our fathers [previous generation] were under the cloud [symbol of the presence of the Lord] and all passed through the [Red] sea,

KW 1 Cor. 10:1 For I do not desire you to be ignorant, brethren, that our fathers, all of them, were under the [Shekinah] cloud and all went through the sea.

KJV 1 Cor. 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

TRANSLATION HIGHLIGHTS

Paul does not want them (Gnomic Present tense) to ever be ignorant, having no Bible doctrine at their disposal. Therefore, he provides them with divine guidance every opportunity he gets. Because they are his brethren, he wants them to understand above all else that doctrine is an absolute necessity in their lives. In this case, specific doctrinal teachings are in mind. A previous generation of fathers (ancestors) lived (Ingressive Imperfect tense) under the cloud, a symbol of the presence of the Lord with His people. These same ancestors also passed through (Dramatic Aorist tense) the Red Sea. “Our fathers” is a reference to Israel, while the Corinthians were primarily Gentiles. Paul assumes that his readers understand they are believers in the same God written about in the OT.

RELEVANT OPINIONS

The Corinthians grew wanton, and gloried, as if they had served out their time, or at least had finished their course, when they had scarcely left the starting-point. This vain exultation and confidence he represses in this manner – “As I see that you are quietly taking your ease at the very outset of your course, I would not have you ignorant of what befell the people of Israel in consequence of this, that their example may arouse you.” (Calvin) The ignorance to which he refers is not ignorance of the facts, but of the meaning of the facts. (F.W. Farrar) The entire chapter, with its series of warnings, illustrated as Paul is often wont to do, following on the allusion to his own personal example, from scripture itself, is written not so much in the interest of the weaker brethren with their sensitive, overscrupulous consciences, as in the interest of the enlightened and strong-minded ones. They are open to certain real dangers in the exercise of their liberty they claim for themselves. (C. Craig)

Throughout his epistles, Paul expresses his desire not to see his readers ignorant of certain facts. To dispel their ignorance he refers to either personal intentions and experiences or spiritual truths. These spiritual truths he will later apply to their question concerning eating meat which was offered to an idol. (S. Kistemaker) Although the connection of the various paragraphs is not stated with logical precision, we see that they all bear on the one truth which he wants to inculcate, namely, that it is both wise and kind to limit our personal freedom out of sympathy with others. (F.W. Farrar) Like an athlete – even more so – the serious believer is characterized by self-denial, discipline, and commitment. (D. Mitchell) Paul’s exposition of the Scriptures draws out surprising connections between the demise of the wilderness generation and the situation of the Corinthian Christians. He does not rehearse the past events to understand the past but to understand the present. (D. Garland)

1 Cor. 10:1 **Indeed** (transitional, affirmative; for this reason), **I do not** (neg. particle) **want** (θέλω, PAI1S, Gnostic; therefore he provides them with divine guidance) **you** (Acc. Dir. Obj.) **to be ignorant** (ἀγνοέω, PAInf., Descriptive, Inf. as Dir. Obj. of Verb; doctrine is absolutely necessary), **brethren** (Voc. Address), **that** (introductory) **all** (Nom. Spec.) **our** (Gen. Rel.) **fathers** (Subj. Nom.; previous generation) **were** (εἰμί, Imperf.AI3P, Ingressive; lived) **under the cloud** (Acc. Place; symbol of the presence of the Lord with His people) **and** (connective) **all** (Subj. Nom.) **passed through** (διέρχομαι, AAI3P, Dramatic, Deponent) **the sea** (Obj. Gen.; Red Sea),

BGT

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

VUL

nolo enim vos ignorare fratres quoniam patres nostri omnes sub nube fuerunt et omnes mare transierunt

LWB 1 Cor. 10:2 And all were baptized along with Moses by the cloud [continued presence of the Lord] and through the sea [deliverance of the Lord],

KW 1 Cor. 10:2 And all had themselves immersed, surrounded by the cloud [above] and the sea [on both sides], thus shut up to Moses [as their leader].

KJV 1 Cor. 10:2 And were all baptized unto Moses in the cloud and in the sea;

TRANSLATION HIGHLIGHTS

The ancestors of the Jews were baptized (Historical Present tense) with Moses in the cloud above (symbol for the presence of the Lord with His people) and on all sides in the Red Sea (symbol for divine deliverance). *Baptize* is actually a transliteration rather than a translation. In the case of the clouds and the Red Sea, it means *identification with the Lord*, as opposed to being immersed in water. After all, they went through the Red Sea without getting wet on dry land. They were completely encompassed by the Lord, above and on both sides. How you can compare crossing the Red Sea on dry land to ritual water baptism is beyond me. There is no water baptism here.

RELEVANT OPINIONS

Judaism was Christianity under a veil, wrapt up in types and dark hints. The gospel was preached to them, in the legal rites and sacrifices. And the providence of God towards them, and what happened to them notwithstanding these privileges, may and ought to be warnings to us. (M. Henry) As a formal rite, there was nothing in the experience of the Israelites in coming out of

Egypt that bears the remotest resemblance to it, and it is a waste of ingenuity to attempt to find out such a resemblance. (J. Waite) Paul compares the Christians who place their faith in Jesus Christ to the Israelites who placed their trust in God, represented by his servant Moses. Christ redeemed his people from sin and death, while God through Moses delivered the Israelites from oppression in Egypt and the destructive waters of the Red Sea. Being baptized into Moses represents Israel's redemption, much as being baptized into Christ entails the Christian's incorporation into his fellowship. (S. Kistemaker)

1 Cor. 10:2 and (continuative) all (Subj. Nom.) were baptized (βαπτίζω, PPI3P, Historical) along with Moses (Acc. Accomp.) by the cloud (Instr. Means) and (connective) through the sea (Loc. Place),

BGT

καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ

VUL

et omnes in Mose baptizati sunt in nube et in mari

LWB 1 Cor. 10:3 **And all ate the same spiritual food [manna as a type of Christ],**

KW 1 Cor. 10:3 And all ate the same spiritual food,

KJV 1 Cor. 10:3 And did all eat the same spiritual meat;

TRANSLATION HIGHLIGHTS

The ancestors of the Jews also consumed (Constative Aorist tense) the same spiritual food, the same manna which for 40-years came down from heaven. Manna is, of course, typological, representing Jesus Christ (and His Word) as the sum of our spiritual sustenance. Paul also places emphasis on “the same” since salvation is only through One Person, the Lord Jesus Christ. There is no other legitimate spiritual food, no other legitimate religion. Any efforts to see bread and water in verses 3-4 as representative of bread and wine in the Lord's Supper (so-called) are nothing but a theological red herring. Paul is discussing idolatry, not water baptism or the Lord's Supper.

RELEVANT OPINIONS

The material substance of food, drink, and rock points to a spiritual source. Through his Spirit, God actively engages in providing for the basic needs of his people. (S. Kistemaker) A “type” is one of two things – it is either a figure and prophesy of something to come, the antitype, in which the idea of the type finds its full and complete unfolding; or it is the example and representative of a class, combining and setting forth most distinctly the characteristics of that class. We take these incidents as typical of principles rather than ordinances, of living truths

rather than of the ritual forms in which those truths may be embodied. Manna, as spiritual food for the Israelites, is one of these types. (J. Waite)

1 Cor. 10:3 and (continuative) all (Subj. Nom.) ate (ἐσθίω, AAI3P, Constative; consumed) the same (Comp. Acc.) spiritual (Qualitative Acc.) food (Acc. Dir. Obj.; manna from heaven for 40-years as a type of Christ and Bible doctrine),

BGT

καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον

VUL

et omnes eandem escam spiritalem manducaverunt

LWB 1 Cor. 10:4 And all drank the same spiritual drink [water from the rock], (for they drank out from the spiritual Rock [Christ] which followed [the physical rock was a type of Christ to come], and that rock was [in a type] Christ).

KW 1 Cor. 10:4 And all drank the same spiritual drink, for they were drinking from a spiritual Rock that followed them, and the aforementioned Rock was the Christ.

KJV 1 Cor. 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

TRANSLATION HIGHLIGHTS

The ancestors in the wilderness also drank (Dramatic Aorist tense) the same spiritual drink, water from the rock, another type of Christ. Paul further explains in parenthesis that they drank (Descriptive Imperfect tense) from the same spiritual Rock, Christ Jesus. The imperfect tense points to their relatively poor drinking of this spiritual drink, for as we know, they wandered for 40-years because they did not live their lives for Christ. They grumbled, murmured, chased after pagan idols, etc.

However, when they did drink the same spiritual drink (water from the Rock), they were on occasion reminded of God's provision. The physical rock they drank from was a picture of the solid Rock to come in the future, Jesus Christ. At another point in history, He did come to earth (Historical Present tense) and followed the type of the rock (Latin: consequenti) in the wilderness that provided water, spiritual life to believing Israel. Without exception, every legitimate instance of typology in the Bible will come true.

RELEVANT OPINIONS

Paul justifies his calling the miraculous water "spiritual," not by saying that THE rock which it issued was a spiritual (and not material) rock, but that there was "a spiritual rock accompanying" God's people; from this they drank in spirit, while their bodies drank from the water flowing at

their feet. (W.R. Nicoll) See here a beautiful memorial of the grand truth of God's perpetual guidance and guardianship of His people. The Divine providence of human life, specially of all consecrated life, was thus made visibly, palpably manifest to the men of that age. The providence that assumes a variety of forms but is always animated by one and the same spirit; the providence that arranges circumstances and determines issues, that both marks out and clears the way, that shields from harm and avenges it, that interposes difficulties and also removes them, that leads into danger and then makes a way of escape; the ever-watchful, kindly, faithful providence of an all-wise Father, a gracious and almighty Redeemer; it is this that we here see typically represented in the first four verses. (J. Waite)

Although the identification of the rock with Christ is figurative, nevertheless the Old Testament alludes to a definite link. The word "rock" in the Song of Moses and the Psalter is often qualified with words that apply directly to Christ's redemptive work: the Rock is [my] salvation, Saviour, Redeemer, and Begetter. (S. Kistemaker) The "same spiritual bread" and the "same spiritual drink" do not mean Paul thinks that the Israelites ate the same bread or drank the same drink that Christians eat and drink in the Lord's Supper ... These "rock" texts may nudge the reader to remember Israel's deplorable idolatry and rejection of God, who emancipated them and cared for them, and Paul would have regarded them as particularly applicable to the Corinthian situation, where they have been dallying with idols ... His primary concern is to turn the Corinthians away from their reckless association with idolatry, and he wants to show how closely what they are doing parallels Israel's lunacy in spurning their Rock of salvation by mixing idolatrous practices with their worship of God. (D. Garland)

More important is the explicit reference to Christ as pre-existent, and to His being the source of the people's blessings at all times. Note the clear statement that "the Rock was Christ." Paul thus gives to Christ a title used in the OT of God Himself. (Deut. 32:15, Isaiah 26:4). (D. Guthrie)

1 Cor. 10:4 and (continuative) all (Subj. Nom.) drank (πίνω, AAI3P, Dramatic) the same (Comp. Acc.) spiritual (Qualitative Acc.) drink (Acc. Dir. Obj.; water from the rock), [for (explanatory) they drank (πίνω, Imperf.AI3P, Descriptive; but not to a great degree) out from the spiritual (Gen. Comp.) Rock (Abl. Source; source of supply) which followed (ἀκολουθέω, PAptc.GFS, Historical, Attributive; the physical rock was a type of Christ to come), and (connective) that (Nom. Spec.) rock (Subj. Nom.) was (εἰμί, Imperf.AI3S, Descriptive; in a type) Christ (Pred. Nom.)].

BGT

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

VUL

et omnes eundem potum spiritalem biberunt bibebant autem de spiritali consequenti eos petra petra autem erat Christus

LWB 1 Cor. 10:5 But God was not pleased with most of them [the majority], for they were struck down [died the sin unto death] in the desert.

KW 1 Cor. 10:5 But not with the greater part of them was God pleased, for they [their dead bodies] were strewn along the ground in the uninhabited region.

KJV 1 Cor. 10:5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

TRANSLATION HIGHLIGHTS

Even though their ancestors in the wilderness ate the same manna and drank the same water, both types of Christ, God was not pleased (Dramatic Aorist tense) with most of them. They were believers, but they were carnal, apostate believers. Because of their behavior, they died the sin unto death (Culminative Aorist tense) in the wilderness. God ended their lives (Latin: prostrati: brought to their knees) as miserably as they lived them. He did not tolerate the idolatry of Israel in the wilderness, He would not tolerate the idolatry of the Corinthians, and He will not tolerate our idolatry today.

RELEVANT OPINIONS

A mournful understatement, since only two of them (Joshua and Caleb) actually reached the Promised Land. All the rest were rejected (A.T. Robertson) What a spectacle for the eyes of the self-satisfied Corinthians: all these bodies, full-fed with miraculous nourishment, strewn the soil of the desert. (W.R. Nicoll) Despite their spiritual privileges, most of them, i.e. all the adults except Caleb and Joshua, displeased the Lord, and so by His sentence they were overthrown. The Greek graphically suggests a desert strewn with corpses. (D. Guthrie) The Israelites were engaged in a contest of faith in which only two persons, Joshua and Caleb, received a blessing. The implied comparison is with the foot race in which all runners participate but only one receives the prize. They (the Israelites) crossed the Red Sea, never lacked daily food (manna), drank water from a rock, were sheltered from the scorching sun by the cloud that accompanied them, and received numerous other blessings. Instead of worshipping God, the Israelites served idols which they had taken along from Egypt. At Mount Sinai they formed a golden calf and worshipped it. These rebellious Israelites failed the test of faith, and, Paul intimates, those Corinthians who engage in idolatry similarly fail to serve God. (S. Kistemaker)

Paul wants the readers to reflect on God's boundless goodness and mercy toward his rebellious people during the exodus and the desert journey. These people distrusted God, in spite of his wonderful daily care. They longed to go back to Egypt and served idols which they made and carried with them. No wonder that God was not pleased with these Israelites. Only two men who were older than twenty years of age (Caleb and Joshua) pleased God and entered the promised land. The rest died in the wilderness. Taking the total number of men who were twenty years and older, 603,550 (Num. 1:46), and assuming that there were an equal number of women, we divine the total, 1,207,100 by 38 (the years Israel spent in the desert after the curse, Num. 14:23). We calculate an average of about 90 deaths per day for that entire period. A grim and daily reminder

of God's anger. This failure should not be attributed to God, Who daily revealed His faithfulness, but to the Israelites, who refused to honor him. In the first century, many Christians likewise were in danger of drifting away from the living God because of unbelief and disobedience. (S. Kistemaker)

The presence of supernatural privileges in the lives of OT Israelites did not produce automatic success. On the contrary, in spite of their special advantages, most of them (in fact, all but two members of one generation, Joshua and Caleb) experienced God's discipline, were disqualified, and died in the desert. (Numbers 11-14) When the Israelites craved for the pleasures of Egypt, summarized in their plaintive cry, "Give us meat to eat!" God gave them what they wanted, but while the meat was still between their teeth, He struck them with a plague. The Israelites named the cemetery for those who were killed "Kibroth Hattaavah", graves of craving. (D. Lowery) Canaan in the Bible does not represent heaven. The Jordan River does not represent death. It is rather a picture of leaving behind the wilderness of Christian defeat and doubts and failures, and experiencing daily victory over our enemies, the world, the flesh, and the Devil. Canaan is typical of victory in the Christian life. It is not a picture of heaven. In Canaan, the Israelites still had their enemies to subdue. They still had wars to fight, and had to face many a battle to possess the land. Certainly in heaven we shall have no battles or struggles, or enemies to meet. (M. DeHaan)

Deliverance from Egypt did not mean ultimate deliverance. Israel had to pass through a time of travail and testing in the desert before they could enter the promised land. In the same way, the deliverance won by Christ's death and resurrection does not mean that believers are whisked away to safety and can skip the perilous wilderness journey. They face the same dangers and temptations in their pagan wasteland that foiled the Israelites. (D. Garland)

1 Cor. 10:5 But (adversative) God (Subj. Nom.) was not (neg. particle) pleased (εὐδοκέω, AAI3S, Dramatic) with most (Dat. Measure) of them (Gen. Disadv.), for (explanatory) they were struck down (καταστρώννυμι, API3P, Culminative; put to death, to lay low as if by a hurricane, sin unto death) in the desert (Loc. Place; wilderness).

BGT

ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός, κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

VUL

sed non in pluribus eorum beneplacitum est Deo nam prostrati sunt in deserto

LWB 1 Cor. 10:6 Now these things occurred [came into being] as examples for us, so that we ourselves might not become desirous for evil things, just as they also lusted.

KW 1 Cor. 10:6 Now, these things have been made examples for us to the end that we should not be those who have a passionate craving for evil things as also those had a passionate craving.

KJV 1 Cor. 10:6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

TRANSLATION HIGHLIGHTS

All of these aforementioned events in history came into being (Dramatic Aorist tense) as types or examples for us, so that we might not become (Ingressive Aorist tense) lusters (desirous) for evil things. The Israelites in the wilderness lusted (Dramatic Aorist tense) for the worst things they left behind in Egypt, and died the sin unto death because of it. They were an example, a warning, for us today. We can continue to receive His blessings by residing and functioning in the divine system, or we can receive His judgment by residing and functioning in the cosmic system like those in the wilderness.

RELEVANT OPINIONS

The idea behind typology is that since God's character never changes God acts in similar ways in different ages of history and, perhaps more importantly, provides persons and events that foreshadow other later persons and events in salvation history. Combined with this is the idea that all previous ages of salvation history prepare the way for and point toward the final eschatological age, which Paul believes has already begun. For Paul everything that happened as examples for the benefit of the last age of believers. The OT is seen as the ekklesia's book, meant to teach Christians by analogy and example how they ought and ought not to live, with Israel providing both negative and positive examples. (B. Witherington) Of course, the events had their own immediate instruction, but the example which they involved was the ulterior purpose of their being so ordained by the providence of God. (F.W. Farrar)

Five successive backward steps are now enumerated. Unless we are careful, the history of Israel will be duplicated in our own experience. The first step was that they craved evil things. The second step down is to substitute a graven image for the holy God (v. 7). The third step is to act immorally (vv. 7-8). When people, even Christians, substitute anything for God, the results are the same. The fourth step down is to "try" the Lord (v. 9). This, in effect, is having an attitude of skepticism toward the possibility that God would discipline them for their sin. The fifth step down is to grumble (v. 10), which implies a total rejection of divine leadership. (D. Mitchell)

These types were historical transactions of the OT, guided and shaped by God, and were designed by Him, figuratively, to represent the corresponding relation and experience on the part of Christians. (Meyer) These disconcerted Israelites tested and tried God, who in His grace sent them an abundance of quail. Yet the Lord also punished them with a severe plague, so that they died with the meat still between their teeth (Num. 11:31-34). They were buried in a place which the Israelites called Kibroth Hattaavah (graves of craving). These people had been possessed by greed, and, as Paul states elsewhere, greed is idolatry (Col. 3:5). (S. Kistemaker)

1 Cor. 10:6 **Now** (explanatory) **these things** (Subj. Nom.) **occurred** (γίνομαι, AMI3P, Dramatic, Deponent; came into being, happened) **as examples** (Pred. Nom.; types, symbols, figures) **for us** (Gen. Adv.), **so that we ourselves** (Acc. Gen. Ref.) **might not** (neg.particle) **become** (εἰμί, AAIInf., Ingressive, Purpose, Articular) **desirous** (Adv. Acc.; lusters) **for evil things** (Obj. Gen.), **just as** (comparative) **they also** (demonstrative) **lusted** (ἐπιθυμέω, AAI3P, Dramatic; were desirous).

BGT

ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κάκεῖνοι ἐπέθυμῃσαν.

VUL

haec autem in figura facta sunt nostri ut non simus concupiscentes malorum sicut et illi concupierunt

LWB 1 Cor. 10:7 Stop becoming [implying they already had become] idolaters like some of them, even as it was written: “The people sat down to eat and drink and then rose up to play [pagan revelry].”

KW 1 Cor. 10:7 Stop becoming idolaters as some of them were, even as it stands written, The people say down to eat and drink and rose up to be giving way to hilarity.

KJV 1 Cor. 10:7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.

TRANSLATION HIGHLIGHTS

Paul had obviously heard that the Corinthians were involved in pagan rituals, idolatry and lewd parties. He commands them to stop (Imperative of Prohibition) becoming (Iterative Present tense) idolaters like some of the Israelites in the wilderness did. Their lifestyle of pagan revelry was written about (Dramatic Perfect tense) in Exodus. They sat down (Constative Aorist tense) to eat and drink, and then when satiated, they got up (Dramatic Aorist tense) to engage in phallic cult dancing and lewd sexual activity (Pictorial Present tense). Paul tells the Corinthians to stop behaving like their perverted ancestors, before the same type of fate happens to them.

RELEVANT OPINIONS

One should not underestimate the place of sexual expression, not only in some pagan religious festivals, but also in some pagan temple precincts. It would be surprising if such activities did not take place in Corinth, especially in connection with the dinner parties (convivia) that were often held in the precincts of pagan temples. There were in Roman Corinth numerous hetaerae (prostitutes), who often served as companions of the well-to-do at meals. I Cor. 10:7 is a meaningful warning only if Paul had good reason to assume that sexual play was a regular part

of some meals in one or more of the pagan temples in Corinth. Corinth clearly had a reputation for having many prostitutes. (B. Witherington III)

Paul cautions against fornication (playing), a sin to which the inhabitants of Corinth were in a peculiar manner addicted. They had a temple among them dedicated to Venus (that is, to lust), with above a thousand priestesses belonging to it, all common prostitutes. How needful was a caution against fornication to those who lived in so corrupt a city, and had been used to such dissolute manners, especially when they were under temptations to idolatry, too! And spiritual whoredom did in many cases lead to bodily prostitution. Most of the gods whom the heathens served were represented as patterns of lewdness; and much lewdness was committed in the very worship of many of them. Many of the Jewish writers, and many Christians after them, think that such worship was paid to Baal-Peor; and that fornication was committed with the daughters of Moab in the worship of that idol. They were enticed by these women both to spiritual and corporal whoredom; first to feast on the sacrifice, if not to do more beastly acts, in honor of the idol, and then to defile themselves with strange flesh (Num. 25), which brought on a plague, that in one day slew 23,000, besides those who fell by the hand of public justice. (M. Henry)

In his “Age for Reclining and Its Attendant Perils”, it is noted that oratory was part of such feasts, and that sophists were often present. The chief enticements to such parties were opportunities for cultivation of oratory, elegant banquets, use of the promenade and the toga, and participation in sexual play, including older men taking advantage of younger boys. The god Dionysius was often connected with Demeter since both were fertility deities, which suggest a context for religious justification of sexual play at the shrine of Demeter. (A. Booth) The Greek verb *paizein*, which is sometimes translated “to play,” can have a negative connotation and mean to sin sexually. These Corinthians who entered temples at the time of the pagan festivals exposed themselves to situations that might cause them to sin. Then they were in the same category as the Israelites who got up and indulged in pagan revelry. (S. Kistemaker) The word “to play” is used euphemistically for the worst concomitants of a sensual nature-worship (Ex. 32:3-6), which resembled the depraved and orgiastic worship of Aphrodite Pandemos at Corinth. (F.W. Farrar)

1 Cor. 10:7 **Stop** (neg. adv.) **becoming** (γίνομαι, PMImp.2P, Iterative, Prohibition, Deponent; implying that some of them had already begun to be) **idolaters** (Pred. Nom.) **like** (comparative; as) **some** (Subj. Nom.) **of them** (Gen. Disadv.), **even as** (comparative) **it was written** (γράφω, Perf.PA3S, Dramatic; in Exodus): **The people** (Subj. Nom.) **sat down** (καθίζω, AAI3S, Constative) **to eat** (έσθίω, AAInf., Constative, Purpose) **and** (connective) **drink** (πίνω, AAInf., Constative, Purpose), **then** (continuative) **rose up** (άνίστημι, AAI3P, Dramatic) **to play** (παίζω, PAInf., Pictorial, Purpose; phallic cult dance, pagan revelry).

BGT

μηδὲ εἰδωλόλατραι γίνεσθε καθὼς τινες αὐτῶν, ὥσπερ γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν καὶ ἀνέστησαν παίζειν.

VUL

neque idolorum cultores efficiamini sicut quidam ex ipsis quemadmodum scriptum est sedit populus manducare et bibere et surrexerunt ludere

LWB 1 Cor. 10:8 Stop practicing sexual immorality [some were already doing it], just as some of them [in the wilderness] committed sexual immorality, when twenty-three thousand fell to their destruction [died the sin unto death] in one day.

KW 1 Cor. 10:8 Neither let us be committing fornication even as certain of them committed fornication, and there fell in one day twenty-three thousand.

KJV 1 Cor. 10:8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

TRANSLATION HIGHLIGHTS

Paul issues yet another command for the Corinthians to stop (Imperative of Prohibition] practicing various forms of sexual immorality (Iterative Present tense) like some of those in the wilderness practiced. Just because thousands of Israelites followed Moses out of Egypt didn't mean they were mature believers. Most of them left Egypt practicing the same sexual immorality they were engaged in (Dramatic Aorist tense) when they lived in Egypt. Nothing much changed in spite of the continuing sequence of divine miracles. And because they didn't change, 23,000 of them died (Culminative Aorist tense) in one day.

RELEVANT OPINIONS

Paul exhorts the Corinthians not to be idolators and then quotes directly from Exodus 32:6, the story of the golden calf. Probably Paul uses this text for its special relevance, in particular its allusion to sexual play or amusement after the idol feast. (G. Fee) This is why in this verse the warning against sexual sin immediately follows. Paul believes that more is going on in the pagan temple than just an idol feast. (B. Witherington) The third allusion is to an event that occurred near the end of Israel's desert journey. At the instigation of Balaam, the Israelites worshipped Baal-Peor, observed Canaanite fertility rites, and indulged in sexually immoral practices (Num. 25:1-9, 31:16). (S. Kistemaker) This sin was not only an ordinary accompaniment of idolatry, but often a consecrated part of it, as in the case of the thousand hierodouloi, or female attendants, in the temple of Aphrodite on Acro-Corinthus. (F.W. Farrar)

Moses, in Numbers, includes all who died "in the plague," while Paul, all who died "in one day." 1,000 more may have fallen next day, or the real number may have been between 23,000 and 24,000 – say, 23,500 or 23,600. (R. Jamieson) Paul's additional words "in a single day" may hint at an explanation. Jewish tradition ascribed 1,000 deaths to the action of the judges described in Numbers 25:5. (D. Guthrie) In their letter to Paul, the more well-to-do Gentile male converts in Corinth were arguing for the right to go to idol feasts. (MacMullen) Paul says that the

Corinthians by participating in these idol parties are trying to provoke Christ just as the Israelites did. (R. Gordon) A thousand priests ministered at the licentious rites of the temple of Venus at Corinth (Farrar), and at the Grove of Daphne at Antioch (Gibbon).

1 Cor. 10:8 Stop (neg. adv.; some were already doing it) practicing sexual immorality (πορνεύω, PASubj.1P, Iterative, Prohibition; fornication), just as (comparative) some (Subj. Nom.) of them (Adv. Gen. Ref.; those who followed Moses out of Egypt) committed sexual immorality (πορνεύω, AAI3P, Dramatic), when (temporal) twenty three thousand (Subj. Nom.) fell to their destruction (πίπτω, AAI3P, Culminative; came to an end, sin unto physical death) in one (Dat. Measure) day (Loc. Time; in Numbers 25).

BGT

μηδὲ πορνεύομεν, καθὼς τινες αὐτῶν ἐπόρνευσαν καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες.

VUL

neque fornicemur sicut quidam ex ipsis fornicati sunt et ceciderunt una die viginti tria milia

LWB 1 Cor. 10:9 Stop putting Christ to the test [presumption], just as some of them [in the wilderness] put Him to the test, and were repeatedly punished [tortured] by snakes.

KW 1 Cor. 10:9 Neither let us be putting the Lord to an all-out test, trying Him to the utmost, even as certain of them tried Him and by means of snakes were perishing day after day.

KJV 1 Cor. 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

TRANSLATION HIGHLIGHTS

Paul continues with his rebukes to the Corinthians by commanding them (Imperative of Prohibition) to stop putting Christ to the test (Iterative Present tense) by being presumptuous and rebellious. After he delivered them from bondage in Egypt and sustained them in the wilderness, they put Him to the test (Dramatic Aorist tense) as reward for His grace and mercy towards them. Because they would not stop tempting Him by their pagan practices, they were repeatedly tortured (Iterative Imperfect tense) by snakes as their reward. The Imperfect tense points to the torture being unbearable, but stopping short of death in order for the torture to continue another day if they did not change their pagan lifestyle. The use of snakes to inflict the torture and the snake on the pole was to make them realize who they were serving by their behavior and what he was doing to them spiritually.

RELEVANT OPINIONS

The difficulty of explaining how the ancient Israelites in the wilderness could have tempted Christ prompted some copyists to substitute either the ambiguous (kurion) Lord or the unobjectionable (theon) God. (B. Metzger) Over-confident after defeating the king of Arad, the people of Israel were unwilling to travel around the kingdom of Edom. They displayed impatience, blasphemed God, denounced Moses, loathed manna, and clamoured for water. In response, God sent poisonous snakes into the camp. When the people repented of their sin, Moses prayed for them, fashioned a bronze snake, and put it on a pole. The people who were bitten looked at the snake and lived. (S. Kistemaker)

1 Cor. 10:9 Stop (neg. adv.; some already were) putting Christ (Acc. Dir. Obj.) to the test (ἐκπειράζω, PASubj.1P, Iterative, Prohibition; presumption), just as (comparative) some (Subj. Nom.) of them (Adv. Gen. Ref.; who wandered in the wilderness) put Him (ellipsis; Jesus Christ) to the test (πειράζω, AAI3P, Dramatic; tempted), and (continuative) were repeatedly punished (ἀπόλλυμι, Imperf.PI3P, Iterative; tortured, ruined) by snakes (Abl. Means).

BGT

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

VUL

neque temptemus Christum sicut quidam eorum temptaverunt et a serpentibus perierunt

LWB 1 Cor. 10:10 Stop complaining [some already were], just as some of them [in the wilderness] complained and were destroyed by an exterminating angel.

KW 1 Cor. 10:10 Stop grumbling, discontentedly complaining, even as certain of them grumbled and kept on being destroyed one after another by the destroyer.

KJV 1 Cor. 10:10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

TRANSLATION HIGHLIGHTS

Paul now tells the Corinthians who are already complaining on a regular basis to stop (Imperative of Prohibition) complaining about their circumstances, being continually dissatisfied (Iterative Present tense) with what God has provided them with. This grumbling, bitching, and complaining is exactly what many of those in the wilderness did (Dramatic Aorist tense), and they were eventually destroyed (Culminative Aorist tense: killed) by an exterminating angel.

RELEVANT OPINIONS

The injurious moral effect of murmuring is undeniable; we recognize its effect upon (1) the murmurer himself, whom it renders unhappy, using up energies which might be otherwise and well employed, and unfitting him for the service of God. (2) Upon society generally, for the habit is most contagious, and is one which produces a very depressing effect upon all who yield to it and upon all who listen to their dismal complaints. There is also dishonor done to God's providence. In fact, to murmur is to call into question, or at all events to cast some suspicion upon, God's wisdom, goodness, purposes of benevolence concerning us, and interest in and care for us. Christ's example should deter his followers from murmuring. How cheerful was his demeanor! How acquiescent was He in the humiliation of His lot! How patient in suffering! How submissive in death and sacrifice! Followers of Jesus are inconsistent indeed when they give way to a spirit of complaint. Murmuring is inconsistent with the proper exercises of religion. It cannot contribute to obedience; it is not consistent with giving of thanks and with praise; it is not the fruit of prayer. The hope of the future should banish murmuring. The occasions for complaint – the trials of the earthly life – will soon be over. Let them have their way and do their work now. The prospect before us is one which may well inspire a contented patient, uncomplaining disposition and habit. (R. Tuck)

Murmuring or complaining, which is to be feared, never appears to many Christians to be of the nature of sin, and against which accordingly many are not on their guard. But murmuring is against Divine appointment, and is therefore against God Himself. Circumstances may be displeasing and uncongenial to us, yet they may be permitted by the wisdom and goodness of God. The spirit of discontentment and rebellion must be repressed, and language expressing it must be silenced. (J. Exell) Some of them grumbled. Only the ten men who spread a bad report about the promised land died instantaneously of a plague, while Joshua and Caleb lived. We presume that Paul reflects the Jewish teaching of his day and has in mind the destruction of the men with Kirah and the plague that struck down Israelites (Num. 16) by the thousands. (S. Kistemaker)

1 Cor. 10:10 **Stop** (neg. adv.; some were already doing it) **complaining** (γογγύζω, PAImp.2P, Iterative, Prohibition, Onomapoetic; grumbling, bitching, dissatisfaction with divine provision), **just as** (comparative) **some** (Subj. Nom.) **of them** (Adv. Gen. Ref.; who wandered in the desert) **complained** (γογγύζω, AAI3P, Dramatic; grumbled), **and** (continuative) **were destroyed** (ἀπόλλυμι, API3P, Culminative; killed) **by an exterminating angel** (Abl. Means).

BGT

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

VUL

neque murmuraveritis sicut quidam eorum murmuraverunt et perierunt ab exterminatore

LWB 1 Cor. 10:11 Now these things happened to them [wilderness wanderers] as a warning, and were written to us for the purpose of instruction, upon whom [Church Age believers] the ends of the ages [conclusion of a series of dispensations in God's plan] are currently arriving [the Church Age is coming to a close] and will continue to come [the Tribulation, Millennium, and New Heavens & New Earth are still future].

KW 1 Cor. 10:11 Now, these things were happening to them from time to time by way of examples, and they were written for our admonition to whom the ends of the ages have come.

KJV 1 Cor. 10:11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

TRANSLATION HIGHLIGHTS

The wilderness wanderings of the nation Israel served several purposes. The trials and disciplines in the wilderness came upon them (Iterative Imperfect tense) as needed as a warning that they were becoming reversionistic. The narration of such incidents was placed in Scripture as an example for future Jewish generations, God's chosen people. For them, they served as examples (Latin: figures) or types. They were also written (Culminative Aorist tense) for the purpose of instructing Church Age believers. Paul's reference to Church Age believers is a form of timeline in God's dispensational plan. The plural form of the word (ends) points to how one stage of God's plan succeeds another in the drama of human history.

Each stage in the drama is an age or dispensation. We are currently living in the dispensation of the Church Age. The next dispensation to arrive, depending on which dispensational school you may adhere to, is the tribulation, or Jacob's Trouble. The Church Age closes and ushers in (Dramatic Perfect tense) the tribulation, which is centered once again on Israel. The dispensation following the tribulation, which is still future, is the Millennium. The Perfect tense summarizes the past, present and future dispensations as one divine plan. The plural "ends" combined with the singular "arriving and continuing to come" points to each individual dispensation arriving and eventually concluding, leading to the next dispensation in successive order.

RELEVANT OPINIONS

Types or institutions are intended to deepen, expand, and ennoble the circle of thoughts and desires of God's people. (W.E. Best) God has seen fit to record these events as instructive lessons to warn His people in successive generations and in other cultures. God is a God of history who expects His people to take note of biblical history. (S. Kistemaker) The exclusion from the earthly Canaan typified the exclusion of many under the gospel out of the heavenly Canaan, for their unbelief. Their history was written, to be a standing monitor to the church, even under the last and most perfect dispensation. God had wise and gracious purposes towards us in leaving the Jewish history upon record, and it is our wisdom and duty to receive instruction from it. (M. Henry)

Jesus held the Last Supper as the final meal with his disciples before he would eat and drink with them in the kingdom of God. He wished the supper to be observed as the “meal between the ages,” celebrating the new age of “already” which is overcoming the old age of “not yet”. Thus it was an eschatological supper, “until He returns”. (R. Clouse) After His return at the resurrection, the kingdom of God came with power during Pentecost with the advent of the indwelling of the Holy Spirit. The ritual meal of the disciples ended. [personal] The apostle does not mean that these facts did not really happen, as has been insinuated, but that they had a bearing beyond their immediate signification ... The same God who directed them will that they should be committed to writing with a view to those who should live in the final epoch of the world, and for whom those facts, without Scripture, would be as though they were not. (F. Godet)

1 Cor. 10:11 Now (adjunctive) these things (Subj. Nom.) happened (συμβαίνω, Imperf.AI3S, Iterative; came about) to them (Dat. Ind. Obj.; wilderness wanderers) as a warning (adverb; type), and (continuative) were written (γράφω, API3S, Culminative) to us (Gen. Adv.) for the purpose of instruction (Acc. Purpose), upon whom (Acc. Gen. Ref.; Church Age believers) the ends (Subj. Nom.; conclusion of God’s dispensational plan; the plural seems to point out how one stage succeeds another in the drama of human history) of the ages (Gen. Extent of Time; dispensations) are currently arriving (end of the Church Age is coming, which also ushers in the short Tribulation period) and will continue to come (καταντάω, Perf.AI3S, Dramatic; the Tribulation, Millennium, and New Heavens & New Earth still remain).

BGT

ταῦτα δὲ τυπικῶς συνέβαινε ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰῶνων κατήντηκεν.

VUL

haec autem omnia in figura contingebant illis scripta sunt autem ad correptionem nostram in quos fines saeculorum devenerunt

LWB 1 Cor. 10:12 Therefore, let him who thinks he is firmly established [grounded] and will remain firmly established continually take heed [of Bible doctrine] so he doesn’t fall to his destruction [come to a terrible end].

KW 1 Cor. 10:12 So that he who thinks he stands, let him be taking heed lest he fall.

KJV 1 Cor. 10:12 Wherefore let him that thinketh he standeth take heed lest he fall.

TRANSLATION HIGHLIGHTS

Paul uses the divine discipline administered by God to the Israelites during the wilderness wanderings as a springboard for a warning to the Corinthians (primarily) and to us in the Church Age. Paul warns the person who thinks (Descriptive Present tense) he is firmly established in the spiritual life at present and who assumes he will always be firmly grounded in the Word (Intensive Perfect tense) to be on guard. What Paul means by being on guard is that he should continually heed (Iterative Present tense) Bible doctrine so he won't (Potential Subjunctive mood) ruin himself (Dramatic Aorist tense) through neglecting the Word. He uses a seafaring term, meaning we should be moored or fastened securely to the Word when we are docked.

Even a person who has studied the Word for years has the potential to think he knows it all and doesn't need the Word anymore. This person, like every other Christian, has the potential for ruining his spiritual life by entering reversionism. It's never too late to learn the Word of God, and conversely, it is never too late to ignore doctrine and come to a terrible end. So this verse is both a warning to those who think "they have arrived" in the spiritual life and encouragement to those who are plugging along, making continual progress in the Christian way of life. The direct object is implied, meaning the object that we should be continually considering and guarding as invaluable is Bible doctrine.

RELEVANT OPINIONS

The Corinthian's false sacramentalism and narrow individualism led them to practices Paul can only view with great alarm. At the heart of these wrong religious ideas was the practical misstep that led to either asceticism or indulgence without restraint. One group had a false reliance on sacramental efficacy, while the other group encouraged moral laxity. Both groups opposed each other in debate over whether spirituality was connected with their practices. (R.P. Martin) Most people today would have no problem thinking immoral Christians were being unspiritual and have no reason to think they are standing firm in God's eyes. But these same people refuse to believe that relying on the rituals of water baptism and the Lord's supper are equally as useless in our standing firm in God's eyes. (personal)

The twin sacraments of baptism and the Lord's supper [if you adhere to them] point forward to this time since both have a built-in eschatological dimension that prevents them from being taken as tokens of security in this age. This eschatological provision also demands that believers look beyond the symbol of water, bread, and cup to that which they represent, actualize, and promise: The presence of the Lord Who both came once into history, is coming to meet His people as they obey His commands, and will come at the end time. The ethical insistence on obedience and a lively faith is a safeguard lest the sacraments [if you believe in them] should be treated as magic or superstition – or, perhaps worse, as a substitute for "faith working by love" (Gal. 5:6). No religious observance, however well regarded, will compensate for a failure to cultivate a high moral tone in Christian behavior. (R.P. Martin)

1 Cor. 10:12 **Therefore** (conclusive), **let him** (Subj. Nom.) **who thinks** (δοκέω, PAPtc.NMS, Descriptive, Substantival; considers) **he is firmly established and will remain firmly established** (ἵστημι, Perf.AInf., Intensive, Inf. as Dir. Obj.)

of Verb; grounded, moored) **continually take heed (of Bible doctrine)** (βλέπω, PAImp.3S, Iterative, Command; beware, consider well, be on guard) **so he doesn't** (neg. particle) **fall to his destruction** (πίπτω, AASubj.3S, Dramatic, Potential: Purpose & Result; ruin himself, come to a terrible end).

BGT

ὥστε ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέσῃ.

VUL

itaque qui se existimat stare videat ne cadat

LWB 1 Cor. 10:13 No period of testing [pressure designed for our benefit] has overtaken you in the past [caught up with you] or will overtake you in the future that is not characteristic of mankind [common to all men: you aren't alone in encountering pressure situations]; moreover, God is faithful, Who will not allow you to be tested beyond [the breaking point] what you are capable of [you have the ability to avoid cracking up], but will provide [make available in the Word of God], in fact, the solution [divine problem solving devices] along with the test so that you are able [by utilizing doctrine and the filling of the Spirit] to endure [turning cursing into blessing].

KW 1 Cor. 10:13 A testing time or a temptaion has not laid hold of you with the result that these have you in their grip, except to those which mankind is continually subject. But God is faithful who will not permit you to be tested nor tempted above that with which you are able to cope, but will, along with the testing time or temptation, also make a way out in order that you may be able to bear up under it.

KJV 1 Cor. 10:13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

TRANSLATION HIGHLIGHTS

Before the Corinthians start getting jumpy, worrying about impending discipline from the Lord, Paul lets them know that God provides the solution along with the problem. The process of testing, also known as suffering for blessing, is designed for our benefit. Some trials come our way not by way of discipline, but for our spiritual growth. Paul says no period of testing has caught up with us in the past nor will run over us in the future (Intensive Perfect tense) that is not common to all mankind. Trials and tribulations are the common lot of man; we are never alone when going through tough times, even though it often feels like we are being singled out.

Not only are we not alone, but God is faithful to provide (Predictive Future tense) us with the biblical solution, the divine problem-solving device found in Scripture, that we should apply to the test so we are able (Static Present tense) to endure (Culminative Aorist tense) the test with a

good attitude when it comes. If we are able to apply doctrinal principles to the problem at hand, the terrible nature of the apparent cursing (human viewpoint) can be transformed into blessing (divine viewpoint) in our spiritual life. By utilizing the doctrine in our soul and the filling of the Spirit, God promises we will not be tested (Futuristic Present tense) beyond our ability to endure the test.

God's provision of His Word and His Spirit is a guarantee, based on His veracity. Both are available to us at any time. In the Christian way of life, however, they do not "rain down on our heads" like manna. We must study the Word and be continually filled with the Spirit for the trial to be transformed into blessing. Not all trials and tests are of the same calibre. If you are a new believer, God will not permit you (Predictive Future tense) to be tested beyond your ability to cope with the situation. If you use what doctrine you have learned and are filled with the Spirit, you will not crack up. He provides the tools, all we have to do is use them. If we have neglected His Word and His Spirit in our daily life, we may, however, assess the situation as hopeless and crash and burn. The Lord may help his children walk through early periods of testing, but he expects believers who have been around awhile to use the doctrinal resources He has provided them.

RELEVANT OPINIONS

Under discipline the suffering is unbearable. This verse describes testing, not divine discipline. Testing is designed to exercise and strengthen the believer's spiritual muscles, but discipline must be severe enough to shock the believer, to get his attention. He must learn from the suffering that human resources are inadequate; he must hurt unbearably so that he is forced to consider the divine solution. Under testing, suffering for blessing is always bearable. The believer under testing is using the assets of the divine power system which constitute "the way of escape ... that he may be able to endure it". (R.B. Thieme, Jr.) The same God Who blessed us with salvation in the past, and Who will bless us with eternal rewards in the future, will never permit more pressure or prosperity to come into our lives than we are doctrinally prepared to handle. (R.B. Thieme, Jr.) God will always make a way to escape. This word (ekbasis) may denote a mountain defile. The imagery is that of an army trapped in the mountains, which escapes from an impossible situation through a pass. The assurance of this verse is a permanent comfort and source of strength to believers. (L. Morris)

God does not administer any of these categories of suffering until the believer can handle the pressure and benefit from the experience. Suffering for blessing is never designed to destroy the growing believer. God's purpose is to replace the Christian's futile confidence in human resources with increased confidence in God. The pain is real, but always the purpose is blessing. (R.B. Thieme, Jr.) The strongest attacks are made upon the strongest forts. Satan does not waste his ammunition. He would not be so earnestly seeking to capture us if we were already completely his captives. (E. Hurndall) God uses the right kind and degree of suffering to stretch the believer beyond his human resources, compelling him to rely utterly on the grace of God. This undeserved suffering is designed to teach the all-sufficiency of God. The believer might fail a test and collapse under pressure, but never is the pressure greater than he can bear if he uses

the doctrinal resources in his soul, including the problem-solving devices mentioned in this verse. (R.B. Thieme, Jr.)

When you are suffering for discipline, your viewpoint is arrogance and subjectivity; you blame others for your misfortune or feel sorry for yourself. When suffering for blessing, however, your attitude is humility and objectivity. You are using the doctrinal rationales of the faith-rest drill. You are teachable and alert to learn from the crisis. Rebound is the solution to suffering for punishment; the application of doctrine is the solution to suffering for blessing. (R.B. Thieme, Jr.) Trials and temptations are permitted by God. Seeing that it is allowed by Providence to be an incident of human life, none need expect to escape. The young are tempted by the pleasures of sense and of society; the old by avarice and the love of ease; the learned by self-confidence; the great by ambition; the pious and the useful by spiritual pride. (R.Tuck) God does not administer suffering for blessing until the believer is qualified to handle it. That is why suffering for blessing is reserved for spiritual adulthood. Nor does God send suffering for blessing until the believer has the capacity to appreciate God as its source and to be grateful for the problem solving devices that He has provided in the palace of the divine dynasphere. Again, this explains why God can periodically give suffering for blessing only to spiritually adult believers. But God never gives the believer more suffering than he can bear. (R.B. Thieme, Jr.)

In God's protocol plan, strength precedes suffering for blessing. God provides the means of dealing with a situation before He applies the pressure so that suffering for blessing never overloads any believer. Only by his own bad decisions can the believer create more suffering for himself than he can bear. Only the believer himself can decide to live outside his palace. Only he can refuse to learn Bible doctrine so that he has no spiritual resources to draw upon. (R.B. Thieme, Jr.) Timing is essential. Even when we are spiritually mature, timing must be right. God has a plan for each believer's life and knows each individual's capacity; too much prosperity at the wrong time can destroy a person more quickly than intense adversity. Only through doctrine can we keep pace with God's timing. (R. B. Thieme, Jr.) Though it is displeasing to God for us to presume, it is not pleasing to Him for us to despair. If the former be a great sin, the latter is far from being innocent. Though we must fear and take heed lest we fall, yet should we not be terrified and amazed; for either our trials will be proportioned to our strength, or strength will be supplied in proportion to our temptations. (M. Henry) The temptations they are facing are "common to man." The trials we face are only normal problems. God is faithful. What great comfort Paul provides for his readers. If all around us are false, God is true. (D. Mitchell)

It must not be forgotten, that if the power of God is infinite, the receptivity of the believer is limited: limited by the measure of spiritual development which he had reached, by the degree of his love for holiness and of his zeal in prayer, etc. God knows this measure, Paul means to say, and He proportions the intensity of the temptation to the degree of power which the believer is capable of receiving from Him, as the mechanician, if we may be allowed such a comparison, proportions the heat of the furnace to the resisting power of the boiler ... Either God by His providence can put an end to the situation itself, or by a ray of light from on high He can rid the believer's heart of the fascinating charm exercised over him by the tempting object, and change into disgust the seductive attraction which it exercised. Of the two ways, the struggle to the death between inclination and duty issues in the victory of the believer. (F. Godet)

1 Cor. 10:13 **No** (neg. particle) **period of testing** (Subj. Nom.; process, pressure designed for our benefit, trials for blessing) **has overtaken** (λαμβάνω, Perf.AI3S, Intensive; caught up with) **you** (Acc. Dir. Obj.) **in the past or will overtake you in the future** (continuation of Perfect tense) **that is** (coordinate conj.) **not** (neg. Particle) **characteristic of mankind** (Pred. Nom.; standard fare, common to man, you aren't alone); **moreover** (continuative), **God** (Subj. Nom.) **is** (ellipsis, verb supplied) **faithful** (Pred. Nom.), **Who** (Nom. Appos.) **will not** (neg. particle) **allow** (ἔάω, FAI3S, Predictive; permit) **you** (Acc. Dir. Obj.) **to be tested** (πειράζω, PAInf., Futuristic, Inf. as Dir. Obj. of Verb) **beyond what** (Acc. Dir. Obj.; you won't crack up) **you are capable of** (δύναμαι, PMI2P, Static, Deponent; able to bear, power, ability), **but** (adversative) **will provide** (ποιέω, FAI3S, Predictive; produce, make available through Bible doctrine), **in fact** (emphatic), **the solution** (Adv. Acc.; way through: problem solving device - faith rest drill, answer, way of escape) **along with the test** (Dat. Adv.; trial) **so that you are able** (δύναμαι, PMI2P, Static, Deponent; in the power of the divine dynasphere) **to endure** (ὑποφέρω, AAInf., Culminative, Purpose, Epexegetic; cursing turned to blessing).

BGT

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

VUL

temptatio vos non adprehendat nisi humana fidelis autem Deus qui non patietur vos temptari super id quod potestis sed faciet cum temptatione etiam proventum ut possitis sustinere

LWB 1 Cor. 10:14 Therefore indeed, my beloved, keep on fleeing from idolatry.

KW 1 Cor. 10:14 Wherefore, my beloved ones, be fleeing from idolatry.

KJV 1 Cor. 10:14 Wherefore, my dearly beloved, flee from idolatry.

TRANSLATION HIGHLIGHTS

Paul commands (Imperative mood) the Corinthians to keep on resisting (Iterative Present tense) idolatry. He knows some of them were just recently saved from such pagan practices, and no

doubt have friends and family still involved in them, so he adds a personal touch by calling them brethren.

RELEVANT OPINIONS

Deliberate avoidance is often the best defense against temptation. The Corinthians were playing with fire by attending pagan festivities. (D. Guthrie) Paganism is a part of the satanic kingdom. It is not of the true God, and what is not of Him is of the devil. There are but two masters. Pagan worship is the worship of the false, and the false is of Satan, not of God. (E. Hurdall) The Corinthians are edging dangerously close to idolatry. (D. Mitchell) Many Corinthians sought to persuade themselves that they might harmonize this participation with their Christian profession. Had they not declared the nothingness of idols? Such a feast, therefore, had no longer for them the character of a sacrifice; it was a purely social act, to which the great maxim of Christian liberty in regard to the external things applied: "All things are lawful for me." (F. Godet)

1 Cor. 10:14 Therefore indeed (causal & emphatic), my (Gen. Rel.) beloved (Voc. Address), keep on fleeing (φεύγω, PAImp.2P, Iterative, Command; shun, turn away from, resist) from idolatry (Abl. Separation).

BGT

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.

VUL

propter quod carissimi mihi fugite ab idolorum cultura

LWB 1 Cor. 10:15 I am speaking as to sensible [thoughtful] men; you [those with some doctrine] consider [think about] what I mean [by implication].

KW 1 Cor. 10:15 I am speaking as to men of good sense. As for you, you be judges of what I am saying.

KJV 1 Cor. 10:15 I speak as to wise men; judge ye what I say.

TRANSLATION HIGHLIGHTS

Paul addresses (Static Present tense) the Corinthians as though they are thoughtful, sensible men. To those who are showing some signs of maturity, meaning they have at least a doctrinal framework in place in their souls, he commands them (Imperative mood) to think seriously about what he is implying (Static Present tense) by these warnings against idolatry, particularly pagan rituals and ceremonies. Those believers in Corinth who have some doctrine in their soul will know why he is warning against idolatry.

RELEVANT OPINIONS

The spirit and method proper to hearers and readers of the Word: Let them cultivate wisdom, for it is to wise men that the Word of God is addressed. In the OT, especially in the Proverbs, there are innumerable eulogies of wisdom, and the sons of men are entreated to listen to the voice of wisdom, to cherish, seek, and pray for it. And in the NT, our Lord's discourses evince the same appreciation of this quality of mind. Christ commends the wise man who built his house upon the rock, the wise virgins who took oil in their vessels, the wise and faithful servant who did his Lord's will, the disciples who are wise as serpents. (R. Tuck)

1 Cor. 10:15 I am speaking (λέγω, PAI1S, Static) as (comparative) to sensible men (Dat. Adv.; thoughtful); you (Subj. Nom.; those who have some doctrine) consider (κρίνω, AAImp.2P, Constativ, Command; judge, think about, discern) what (Acc. Dir. Obj.) I mean (φημι, PAI1S, Static; by implication).

BGT

ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι.

VUL

ut prudentibus loquor vos iudicate quod dico

LWB 1 Cor. 10:16 The cup of blessing [having given thanks] which we make it a habit to ask God's blessing on [a benediction at the end of a meal], does it not represent fellowship [communal jointness] with the blood of Christ [representative analogy for His spiritual death on the cross]? The food [meat, grain, vegetables] which we make it a habit to distribute [share at the common meal], does it not represent fellowship [communal jointness] with the body of Christ?

KW 1 Cor. 10:16 The cup of the blessing [which our Lord consecrated by giving thanks] which we consecrate with prayer, is it not a symbol of our joint-participation in the blood of Christ? The bread which we break, is it not a symbol of our joint-participation in the body of Christ?

KJV 1 Cor. 10:16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

TRANSLATION HIGHLIGHTS

“The context of this verse is not a Passover but a weekly, common rabbinical meal, without midrash or commentary,” (S. Rodabaugh) but as with every meal – always with at least one cup of blessing. Even though there was no ritual or midrash, there were rules of etiquette required. If you broke those rules, you were asked to leave, i.e., much like Judas was asked to leave the Passover meal when he violated dining rules. Here Paul reminds the sensible believers that the drinking vessel which they ask God to bless at the end of every meal (Iterative Present tense) represents (Descriptive Present tense) fellowship in the spiritual death of Jesus Christ. Contrary to popular belief, this is not a reference to the Lord's Table. It was a custom in the Middle East

to ask God's blessing over the dinner wine at the end of a meal. In Christian circles, this blessing should likewise be asked from God. The cup of blessing serves as a representative analogy for Christ's spiritual death on the cross, which all believers share (communal jointness) by relationship to Him. In pagan circles, they requested a similar blessing from the gods.

Paul also reminds them (again by way of a question) that the food which they prepare to eat at every meal (Iterative Present tense) represents their fellowship (Descriptive Present tense) with the Person of Christ. This is traditionally done at the beginning of every meal, sometimes at the end of a meal, and occasionally blessings are asked at both the beginning and end of a meal. The key is eating and sharing a meal as a form of covenant, which is a practice found all over the OT narratives: sacrificing together and eating a covenant meal together. In the context of 1 Corinthians, Paul wants to make sure that the group meals eaten in common by Christians do not include the pagan practices of asking the gods for blessings; he also warns against the drunken and licentious behavior that often followed. This is not a reference to a ritual practiced by many Christians called the Lord's Table. The context is not about a questionable ritual built on the traditions of men, but on Christian protocol during all meals, alone and in groups.

This meal is a Pauline modification of the weekly rabbinical communion, a shared fellowship meal: *koinonia* (Greek), *arube* (Hebrew). An extremely important thing to remember, which is almost always passed-over by commentators (pun intended): "the Corinthian assembly was in the Corinthian synagogue with its rooms of hospitality." (S. Rodabaugh) The vocabulary, practices, food items – everything present – is thoroughly Jewish. The original Corinthian assembly was formed in a synagogue. Paul always went to the Jews first. But Judaism wasn't the only religion with communal meals. As a matter of fact, whenever believers share a meal together, they should remember that God provided both the food they are about to eat, as well as the spiritual food they now share in common with other believers - the Lord Jesus Christ. The closest thing to the Lord's Table you're going to find here, is every single meal eaten by a Christian, alone or with others. Any time a believer prays over a meal, asking the Lord to bless it, he is sitting at the table of the Lord.

I have researched this topic at my local seminary library and have found like-minded ministers among Baptists, Presbyterians, Plymouth Brethren, Congregationalists, former Lutherans, Quakers and several non-denominationalists. In particular, I obtained a 5-tape series on this topic from Trinity Grace Fellowship in Pittsburgh, PA. The combined efforts of several men from that assembly are highlighted here and in chapter 11. Their conclusions are the closest presentation of what I see expounded by Jesus in the Gospel narratives as well as Paul's teachings in Acts and Corinthians. I included some statistics (a work in progress) from an etymological study by Robert Walsh, since I have translated "arton" as "food in general" as opposed to "bread." Also, when we arrive at chapter 11, I am inserting an unusual number of comments from other scholars than is my habit. I trust you will find them beneficial and thought-provoking, if not convincing. I heartily recommend the literature and audio by Rodabaugh (and friends) and the special section on this topic (pages 756-760) in Thiselton's commentary.

RELEVANT OPINIONS

1 Cor. 10:16 is a perfect example of synagogue language. Paul is using the language of the rabbis to fit the church. He is combining Jewish vocabulary (one nation) with Pauline doctrine (one body). Note the correct translation of three Greek words in this passage: “Arton” means food, not bread. “Klaow” means to distribute, not break. “Koinonia” refers to a common meal or jointness ... This is not a reference to the Passover meal. Only the Passover was ritualized with midrashing, never the common meals – although there was a cup of blessing at the end of the meal as thanksgiving for the food ... There is no ritual here ... Chapter 10 is both external and internal. External is how the Lord’s Table relates to other tables, such as those to the gods. Internal is how they should conduct themselves ... The “koinonia arube” was never, ever ritualized. No exceptions. I have documented all the tractates of the Talmud, thousands of pages of instruction, and I’ve never found any ritualizing of any meal for those of Jewish background except the Passover itself. No exceptions. (S. Rodabaugh)

In Acts 2:42, the dining hall or courtyard is owned by all participants, both corporately and individually, i.e., meaning koinonia. We express this agreed-upon covenant relationship by eating together a meal, in which everyone contributes a minimum of two portions for all participants. This is what “sharing food from house to house” means. This is continuing to have koinonia, sharing food and prayers. They were of one accord “in the temple.” (points to the Jewish synagogue nature of these shared meals). They had sold their homes and possessions, so that their houses were now both individually and jointly theirs – an exact duplicate of the House of Hospitality framework, only in some cases there was no synagogue or temple. (S. Rodabaugh) Not only the ecclesiastical, but even the scholarly interpretations of the Lord’s Supper, do not satisfy the actual facts of the case. (A. Schweitzer) “Artos klauw” is never used to represent tearing something or breaking crackers. It is always used with the idea of “distribution.” (S. Rodabaugh)

A further argument for avoiding idolatry is presented in this verse, which is NOT a discourse on the “Lord’s Supper”. Paul only mentions those elements that are relevant to the present discussion and will help in getting them to avoid idolatry. He here refers to the “cup of blessing”, a technical term for the wine cup drunk at the end of a Jewish meal and over which the thanksgiving or grace is said: “Blessed art thou, O Lord, who gives us the fruit of the vine.” In the Passover meal, this was the third cup of the four to be drunk. (B. Witherington) During the Jewish Passover meal, the participants drank at stated intervals from four cups. The third cup was known as “the cup of blessing,” and in time the term became a technical one. (S. Kistemaker) And you say your two sacraments are baptism and the Lord’s supper. The scripture does not call baptism and the Lord’s supper two sacraments; those names which you have given to them, you and the Papists adore and worship. (G. Fox) The Latin “panis,” the Greek “artos,” and the Hebrew “lechem” all mean simply “food” at times. (A. McGowan) “At times” is a gross understatement. (LWB) The framework could also be a reference to “everyday meals in Jewish household or perhaps some supposedly “special” form of Jewish fellowship meals (Haburah) as noted by Lietzmann, Dix, Spitta, and Batifoll. We should turn to the Passover meal for a decisive understanding of the text. Many writers (e.g. Sigal) identify the cup of blessing with the third of the four cups, although some (e.g. Cohn-Sherbok) argue that it is more likely to denote the fourth cup of the Passover. (A. Thiselton)

The blood of Christ does not refer simply to the fluid which coursed through his arteries, but as so often in Paul, is a graphic way of referring to Christ's death. Body comes of course from the words of tradition, "This is my body." We must not forget that for Hebraic thought "body" was not simply the physical part of a man but was a word for the whole person. (C. Craig) His "flesh and blood" mean His spiritual life. (J. Exell) We are said to have communion with God, with His Son Jesus Christ, and with the Holy Spirit. We may not even be personally known to each other, but if we are both interested in the same thing, and working for the same ends, we have "communion" with one another. Those who have the same love for the Lord Jesus Christ and His Word feel they are bound to one another. (R. Tuck) This rite was not regarded by George Fox (Quaker theologian) as a permanent institution, but as pertaining to a common meal – borrowing a little framework from the Jewish Passover which Christ ate with His disciples. (LWB) The cup of blessing coheres precisely with the context of the Passover meal ... it may also denote the cup over which "grace" is said at everyday meals in a Jewish household. The Mishnah and other sources provide ample evidence for the practice of using as a grace or thanksgiving at the end of the meal the formula "Blessed be Thou, Lord God, King of the Universe, who created the fruit of the vine." (A. Thiselton)

A great deal of work we had with the priests and professors about this, and about the several modes of receiving it in Christendom, so called; for some of them take it kneeling, some sitting; but none of them all, that ever I could find, take it as the disciples took it. For they took it in a chamber after supper; but these generally take it before dinner; and some say, after the priest has blessed it, it is "Christ's body." But as to the matter, Christ said, "Do this in remembrance of Me." He did not tell them how oft they should do it, or how long; neither did He enjoin them to do it always as long as they lived, or that all believers in Him should do it to the world's end ... If the supper which Christ ate with His disciples, and which was imitated by the primitive churches, was intended to be observed as a permanent ordinance, who has a right to alter its form, or to omit some of its most interesting features, or to substitute for it another ceremony? ... Did He not come in power ["until I return"] and did not the disciples see Him in His kingdom, after His resurrection? And to every regenerated soul He still appears in spirit, and is the substance and life which fulfills all the shadows and ceremonies of the law, and sets free from them. (G. Fox)

The cup of blessing was the third cup in the Passover festival, so called because a Jewish father pronounced a blessing, a prayer of thanksgiving (Matt. 26:26, Luke 22:17), before passing it round the family. (D. Guthrie) A translation of the name "cos haberachah" (Psalm 116:13), refers to a blessing which was invoked by the head of the family after the Passover. There seems to be a close connection between the idea of blessing (Matt. 26:22) and giving thanks (Luke 22:19), and here, as always, Paul and Luke resemble each other in their expressions. (F.W. Farrar) The Last Supper must be seen in the context of Jesus' kingdom teaching, and we are now in a position to see that Jesus' death, as celebrated in the Supper, is a kingdom-anticipating, kingdom-producing event. (D. Wenham) The Lord's Supper they held in light estimation; rarely administered it, and never except one was moved to it by a spontaneous action of the divine feelings. "All our meals," they said, "are the Lord's Supper, if we eat with a right heart. (O. Frothingham) The cup of blessing formed part of a fellowship meal derived from Jewish fellowship groups (haburoth) who shared the Haburah. (A. Thiselton, Lietzmann) Or the

Kiddush is neither a meal, nor a sacrifice ... but it is just a simple blessing. Might the Last Supper have been nothing more than an everyday meal, given special significance by the words of Jesus? (Jeremias)

One may note that the Lord's Supper was instituted [if you accept this weak supposition] before the crucifixion. Before He was nailed to the cross, Christ said this is My body. His body had not yet been broken nor His blood poured out. Was then the value and meaning of the original supper essentially different from its usefulness today? Was it a mere anticipation? Or rather, must we not reject the Romish theory and follow [or likewise reject] Calvin? (G. Clark) As you know by now, I reject them both. I reject the Romish theory because it is blasphemous in every way. I reject Calvin's theory as well, because we are not living in an age of ritual, but rather an age of reality. We have all three members of the Trinity indwelling us; we have no need of ritual when we have the indwelling Reality. The ritual Christ shared with the disciples was a traditional Passover meal; it was only to be repeated during the annual Passover, only by the disciples to whom it was solely addressed, and only until He returns, which He already did. After His death, He was resurrected and returned to many of them on several occasions. (LWB) Jeremias traces fourteen significant points of substance which provide a convincing argument for the paschal character of the Last Supper. Jesus announces His impending passion at the Last Supper by speaking words of interpretation over the bread and wine ... interpretation of the special elements of the meal is a fixed part of the Passover ritual. (A. Thiselton)

"To break bread" is the literal rendering of a Hebrew idiom, and it means to partake of food, and is used of eating as in a meal - just as among the Arabs today, the idiom "to eat salt" means partaking of a meal. (E.W. Bullinger) This passage has been subjected to the most minute analysis, and heated debates have surrounded its interpretation. Does this section reveal influence upon Paul by the sacramental meals in various mystery cults? Why should the cup be mentioned first? Appeal has been made that in pagan meals the cup would precede. (C. Craig) Did not Christ send John after He was ascended, to call the church to another supper, and said, "Behold, I stand at the door and knock: if any man will hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." (G. Fox.) This verse is an experiential sanctification verse. Dining or having supper with Him represents communion with the Lord. This is the only form of "communion" I see for Church Age believers, with the exception of a common meal or pot-luck supper. (LWB) A number of commentators as well as contributors of specialist studies broadly endorse this view of the Passover meal, including I. H. Marshall. (A. Thiselton)

The Roman convivium was legendary for fostering a degree of decadence associated not only with the pleasures of the palate but also of the pillow. (A. Booth) Roman males, when they arrived at their late teens, first gained entrance to them, having donned the toga virilis. (Williams) Dining was a highly ritualized affair during the empire, and dinner parties were highly androcentric in character. This must be born in mind as we turn to I Corinthians 10-11, the primary key is grasping Paul's rhetoric about meals. His basic concern is to make two things clear: (1) Christians should not attend meals or banquets in pagan temples at all, (2) Christians should not hold the common meal (agape love-feasts of Jude 12) according to the customs of Greco-Roman dining. (B. Witherington) He asked, "If such communion is to be held in Church,

do I not go there?” I answered: “I do not consider the present communion the Lord’s supper, but an anti-Christian ceremony.” (W. Grossmann) In the Passover ritual a benediction is offered to God over the first cup; seasoned food including unleavened bread and haroseth (paste of nuts and fruit pounded together and mixed with vinegar) is brought before the host; the second cup is mixed, and the son asks the father about the meaning of the ritual. (A. Thiselton, Pesahim)

In order to understand what Paul is telling us, we need to review what we know about the social practice of meals in the Greco-Roman world in the first century. Our concern is not with public meals eaten in public places but with dining in homes, the locale of early Christian worship. Distinctions had already become somewhat blurred between the “feast” (deipna) and the symposium (from *sumposium*, a group sharing a meal) as a ceremony that constituted a closed club. The latter had started in classical Greece as a drinking party where a close-knit group enjoyed company, conversation, and wine mixed with water. The result was that the “deipna” in a private home became increasingly more like a symposium, mainly featuring drinking. (W. Burkett) Emerson does not think that we are to rely upon the opinions and practices of the primitive church. If that church believed the institution to be permanent, their belief does not settle the question for us. (O. Holmes) A lot of Reformers who once claimed “Sola Scriptura” abandoned it when it came to the Lord’s Supper. (R. Walsh) During the Passover meal ... the father begins the recital of God’s redemptive acts, including Israel’s corporate self-involvement in, and witness to, these events ... The seder (set quasi-liturgical order) proceeds with an expected response of praise, using the first part of the Hallel (Psalms 113-118), concluded with a blessing, but specifically a blessing of God for redemption. (A. Thiselton)

It was not uncommon for deipna and symposium to form two stages of the same evening’s entertainment – a feast (Roman: *cena*) followed by a drinking party (Roman: *convivia*). It would explain how some Corinthian Christians (I Cor. 11:17-22) gorged themselves and got drunk at the Christian meal. Even a cursory perusal of Plutarch’s *Lives* will show drinking parties with disorderly conduct, flaunting of excess and extravagance, treachery and plotting, sexual dalliance, and immorality. Entertainment often included dancing and flute-playing girls, and hetairai – as well as prostitutes at less-refined meals. (B. Witherington) On the 9th of September, 1832, Emerson preached a sermon on the Lord’s Supper, in which he announced unreservedly his conscientious scruples against administering that ordinance, and the grounds upon which those scruples were founded. (O. Holmes) In effect, I am doing the same here. (LWB) This passage requires a proper understanding of the weekly rabbinical communion ... along with a proper understanding of the Corinthian assembly as a Corinthian synagogue with its *Hotel of Hospitality*. The meal Paul is dealing with in this and chapter 11 is a “full meal deal” in the synagogue, a meal of full provision. The meal here is a Pauline modification of the weekly rabbinical communion. It is absolutely not midrashed, i.e., having the elements commented on as to their symbolic significance in any way. (S. Rodabaugh)

The Lord’s Supper also came to be called a mystery as the result of the same set of influences (Greek paganism). At a relatively early date a sharp line was drawn between the baptized and the unbaptized catechumens, for “eternal guilt” attached to those who partook of the Lord’s Supper without due initiation; later there came to be degrees among the initiated themselves, as in the Greek mysteries. Next, the table on which the elements were placed was called an altar and the

elements themselves were called *mysteria*. Finally such words as “hierach” for the Christian priests, and “enlightened vision” of sacred things, are taken over from the mysteries, and the transformation of the sacrament into a Greek mystery is all but complete. Thus the Lord’s Supper, like baptism, assured one of blessedness in a future life; indeed, it came to be called an “antidote for death,” a *viaticum mortis*. Its magical power to impart the resurrection life was explained by the real presence of the Lord in the wine and in the bread; just as the divine life was shared in those who took part in such mysteries as those at Eleusis. Both the purpose of the rite and the means for securing this purpose had come to be very much the same as in the mysteries of Greek religion. (A. Fairbanks) Probably the majority of scholars associate the cup of blessing in this verse with the third cup of the Passover *seder*. Sharing this cup represents a participation (*koinonia*) in the redemption achieved in this context not by liberation from the oppression of Egypt but the costly purchase of freedom from sin won through the “body and blood” of Christ. (A. Thiselton)

This verse is referred by some to the Lord’s supper in ignorance of the prevailing custom of the early Christians when meeting together on the first day of the week. Assemblies were few, and the members were scattered. Many came from long distances, and food had to be bought for the day’s sustenance. The early fathers tell us that the people brought from their own homes hampers filled with cooked fowls, and geese, meat, loaves of bread, with skin-bottles of wine, etc. These Sunday feasts acquired the ecclesiastical name, *agapai* or “love-feasts,” because the richer brethren made them for the benefit of the poor. It is easy to see how this would in time become a feast; and how, though all partook of the common food, some would have too much, and some too little; and, as it is written, some would be hungry, and others drunken. (I Cor. 11:21) This looks as though the feast or meal itself came to be spoken of as “the Lord’s supper,” from the fact that each received an equal portion, as on that night when the Lord Himself presided, and received it as from Himself and not merely from one another. But in process of time, a special ordinance was added at the close of these feasts, at the end of the assembly, and at the end of the day, to which the name “Lord’s supper” was afterwards confined. Up to the time of Chrysostom it followed the feast; but, as superstition increased, it preceded the feast; but for 700 years after Christ they accompanied each other, and the Lord’s supper was unknown as a separate ordinance! As late as A.D.692 the close of the Lenten fast was celebrated by an *agapee*, or feast, as the anniversary of the institution of the Lord’s supper, and in England the day was called Maunday Thursday, from the maunds: baskets or hampers in which the provisions were brought. No one but royalty now keeps up this ancient custom. It fell into desuetude from the superstition of “fasting communion,” which had been brought in (though Chrysostom wished himself anathema if he had been guilty of it!). The “breaking of bread” therefore was used of the love-feast, and never, until recent years, used of the Lord’s supper as a separate ordinance. The error has arisen from the misunderstanding of the Hebrew idiom, and from translating literally that which is used as a figurative expression. (E.W. Bullinger)

The traditional communion of a piece of bread and a shot glass of (take your pick) wine or grape juice cannot be the Lord’s Table or Supper, but is in fact a violation of the Lord’s Supper - since such a ritual cannot show His death, burial and resurrection for the Body of Christ, in which there is no ritual, holiday or ceremony. The true supper, a real meal in common, eaten with generosity and without any ritual, shows the death of Christ for His Body, shows their covenant

relationship with each other, and is His Body's memorial until its' joint ascension to the 3rd heaven with Christ. Acts 2:42-47 shows an example of a shared, common (koinonia) meal. (S. Rodabaugh) Neither is Acts 2:42-47 a proof-text passage for socialism or communism. This small group of people (completely or partially Jewish) sold their homes and pooled their resources in an attempt to create a Christian version of the Hospitality Hotel which was connected to the synagogue. This one allowed Gentiles to enter and dine as well. No doubt they eventually created a common courtyard or hallway for eating shared meals. If everyone in my neighborhood sold their homes, pooled their retirement funds and shared meals in an alley or common courtyard – that doesn't mean we're creating a pattern everyone on earth and down through the centuries should adhere to! (LWB)

There are four Hebrew words for bread:

1) matza (מַצָּה), LXX (ἄζυμη) : 38 of 53 usages should have been translated as unleavened bread in the narrow sense, or 72% of its usage; 28 times it is used as an adjective modifying something, as yeast causing something to rise ... Gen. 19:3 bake (אָפֶה), LXX (πέσσω) : bake, in the narrow sense ... Meat, vegetables, grains, fruit, and wine (מִשְׁתֵּה), LXX (πότος) are also going to be eaten as part of a meal or feast ... Ex. 29:2 has a combination of unleavened (מַצָּה) and food (לֶחֶם), which is (ἄζυμη) and (ἄρτος) in the LXX.

Note: the normative use of matsa is unleavened bread (unless the context tells us to do something different)

2) seior (שֵׂאֵר), LXX (ζύμη) : is used only 5 times and is always translated as yeast. Ex. 12:15

Note: the normative use of seior is yeast (unless the context tells us to do something different)

3) hameetz (חֵמֵץ), LXX (ζύμη) : used 15 times, 10 times as leavened bread (67%). In Ex. 12:20 you shall eat nothing leavened (חֵמֵץ), LXX (ζύμη), but eat unleavened (מַצָּה), LXX (ἄζυμη). In Ex. 12:15, three of these words are present: matsa (מַצָּה) or azumae (ἄζυμη) as unleavened bread, and seior (שֵׂאֵר) or zume (ζύμη) as leaven or yeast, and hameetz (חֵמֵץ) or (ζύμη) as leavened bread.

Note: the normative use of hameetz is leavened bread (unless the context tells us to do something different)

4) lechem (לֶחֶם), LXX (ἄρτος) : should be translated as food, not bread. It is used 296 times in the OT, used in 7 different ways. Sometimes it is used for animal products alone, sometimes for veggies or agricultural products, and sometimes as bread when accompanied by a modifier. Gen. 3:19 is first occurrence; the KJV thoroughly blew it by translating it as bread. It is

food in the general sense ... an entire garden: every plant, every herb, every fruit tree, every product of the field (including animal products after the flood).

Lechem often requires one of these three modifiers in order to determine its 'narrow' meaning. Otherwise, it is to be translated as "food" generically ... Satisfaction of hunger is a crucial point with the word lechem ... Manna was not loaves of bread. It was an oily substance that they picked up off the ground and ate it. It wasn't bread at all – another obvious mistake of the KJV translators ... It is a rare occasion when lechem is to be translated as bread ... In Lev. 3:11 it means beef or meat ... Lechem overwhelmingly means "food in the general sense." It almost always requires the modifier matsa or hameetz to make it mean bread, whether unleavened or leavened ... 195 occurrences out of 270 should never have been translated bread in the narrow sense, but rather food in the general sense (72%). In only 4% of the cases where lechem is used without a modifier does it refer to bread in the narrow sense.

The translation of this word is utterly incorrect in all English translations, especially in the KJV. The use of an adjective to narrow the type of lechem should alone be enough to make us translate it as food in general. The Passover was a meal, not a loaf, piece or morsel of bread. Our entire understanding of the Lord's Supper has also been skewed to mean bread by a faulty translation ... Lechem is food in general. A subset of lechem is bread. A further subset of bread is leavened or unleavened.

Lechem (food in general)

Animals

Sheep

Cows

Fish

Plants

Fruit

Herbs

Grain

Processed

Casseroles

Cake

Bread

Leavened (matsa)

Unleavened (hameetz)

Note: the normative use of lechem is food in general (unless a modifier tells us to translate it different or the context in a few extremely rare cases tells us to do different).

The LXX translates lechem (לֶחֶם) as artos (ἄρτος) 220 times out of 270 occurrences (81%), therefore the normative use of artos must be "food in general" and not "bread" in the narrow sense. This is the sense we must bring to the New Testament ... So when we get to the New Testament, we bring 3 Greek words into normative use: zumae (ζύμη) as leavened bread, azumae (ἄζυμη) as unleavened bread, and artos (ἄρτος) as food in general or bread in

particular (when used with modifiers and occasionally without modifiers) ... Artos is used 95 times in the NT and 60 times (63%) it is used as “food in the general sense.” It means “bread in the narrow sense” 24% of the time through helping modifiers, with the understanding that if artos requires modifiers to make it “bread in the narrow sense” it means “food in general” when there are no modifiers.

The overwhelming use of lechem (לֶחֶם) and artos (ἄρτος) without modifiers is “food in the general sense.” We have been deceived into thinking it means “bread in the narrow sense” and that has been the controversy over the Lord’s Supper for centuries. People in the medieval days were killed because of the irresponsible translation of this word ... “Klauo” (breaking) is actually better translated as “distributing” food rather than “breaking” bread. The idea is a full-course meal. “Esthio” or “faugo” in the Greek means eating to satisfaction a meal, not having a snack ... “Deipnon” also means a full meal or feast that satisfies hunger, not a snack ... The translation of lechem or artos as bread in the narrow sense, in my opinion, is a sin ... in face of the overwhelming usage of the word as food in general. The incorrect translation has caused a massive distortion over the centuries and men have been martyred because of it ... The intent of the Lord’s Supper was not a ritualized snack, but a full-blown meal with every food group taken into consideration. (R. Walsh) Given the tendency to link the Exodus, the Red Sea, and the wanderings in Sinai, it should be no surprise that the Passover would recall God’s covenant dealings with His people. (Gardner)

After the third cup, the head of the household or the host leads in further praise by completing the Hallel (Psalms 115-118), usually associated with Mark 14:26 and Matthew 26:30, and a blessing is finally offered over a fourth cup. (D. Cohn-Sherbok) The combination of all the varied arguments about the Passover setting of the pre-Pauline tradition therefore cohere with Paul’s own covenantal emphasis in these verses as underlying the paschal framework which lends decisive meaning to the Cup of Blessing ... Robertson and Plummer conclude that we cannot be certain which of the Passover cups is at issue. (A. Thiselton) There are no mystical rituals or ceremonies for Church Age believers. The Last Supper is not a liturgical formula for believers to try and recreate today using questionable practices (bits and pieces) from the Church fathers. Turning a fellowship meal of thanksgiving and imminent prophecy of our Lord’s then future crucifixion (by His one-time interpretation of bread and wine into imminent Personal events) into a rite or liturgy is disgraceful to Church Age protocol, whether Protestant or Catholic. The simple phrase “Do this in remembrance of Me” has been stretched beyond imagination. Entire religious systems (sacramental drama) have been created around it. (LWB)

1 Cor. 10:16 The cup (Subj. Nom.; drinking vessel) of blessing (Descr. Gen.; “having given thanks”) which (Acc. Gen. Ref.) we make it a habit to ask God’s blessing on (εὐλογέω, PA11P, Iterative; traditional benediction at the end of a meal), does it not (neg. particle) represent (εἰμί, PAI3S, Descriptive, Interrogative) fellowship (Pred. Nom.; communal jointness) with the blood (Gen. Assoc.; representative analogy for His spiritual death on the cross) of Christ (Poss. Gen.)? The food (Subj. Nom.; meat, bread,

vegetables) which (Acc. Gen. Ref., Inverse Attraction) we make it a habit to distribute (κλάω, PAI1P, Iterative; share at the common meal), does it not (neg. particle) represent (είμι, PAI3S, Descriptive, Interrogative) fellowship (Pred. Nom.; communal jointness) with the body (Gen. Assoc. Person) of Christ (Poss. Gen.)?

BGT

τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστίν;

VUL

calicem benedictionis cui benedicimus nonne communicatio sanguinis Christi est et panis quem frangimus nonne participatio corporis Domini est

LWB 1 Cor. 10:17 Now we, being many, are one food, one body, for we all eat [share] from one food [common meal].

KW 1 Cor. 10:17 Seeing that there is one loaf of bread, we, the many, are one body, for we all share with one another in eating from the one aforementioned loaf of bread.

KJV 1 Cor. 10:17 For we being many are one bread, and one body: for we are all partakers of that one bread.

TRANSLATION HIGHLIGHTS

Paul says believers, being many, are (Descriptive Present tense) one food, one body of believers called the Church, because we all share (Pictorial Present tense) the same food when eating a common meal as we share spiritually, the Lord Jesus Christ. “Many” refers to the Body of Christ ... all of us. Paul is using types and metaphors to explain the spiritual unity believers have one with another. He is not teaching us to observe the so-called Lord’s Table ritual. It is my opinion that here and in other places, Paul is attempting to correct erroneous behavior during communal Christian meals, which were beginning to degenerate into the same disorder as pagan communal meals. He was not creating a ritual for Church Age believers. The pressure to create a ritual here did not come from Paul, but from Mithraism and other cultic practices.

Most commentators recognize that there was an agape feast occurring in Corinth on occasions, but most feel obliged from human tradition to add the so-called “Lord’s Supper” ritual into the feast. It is quite easy to believe that prayers and thanksgivings were offered to the Lord, perhaps even Scripture readings and eye-witness accounts, but I don’t see the aforementioned ritual here at all. It’s amazing how many churches adopt man-made traditions, apart from God’s Word, and continue them for decades without scrutiny. When was the last time you had a “true” Lord’s Supper, a full meal deal? Wouldn’t it be more appropriate to call the ritual you engage in the Lord’s Appetizer? And let me remind you again: Artos means “food in general” and not “bread,” unless you can provide proof against the normative use of this word.

RELEVANT OPINIONS

Paul is talking about that which binds believers together into one body, not merely the common sharing in bread but the more profound spiritual unity that it signifies. (B. Witherington) We are not here talking about a ritual or ceremony, but a communal meal. (B. Witherington) The Jews had their Passover, the Greeks their *eranoi*, the early Christians their agape feast. (R. Tuck) Paul is neither describing nor giving requirements for a ceremony consisting of precisely one loaf ... instead, the One loaf/bread stands for the entire shared meal ... The Corinthian fellowship meals represent the unity of the One Body. The meal itself is the memorial ... The Last Supper was a Passover at which Christ added a Messianic midrash for New Covenant Israel. (P. Dennis) The “*hoi polloi*” is a flag for the Body of Christ. (S. Rodabaugh)

Theopompus tells us about banquets in Arcadia at which the diners gathered about “one table” on which the food for all was set; likewise they all drank from the same jar. We read of communal meals in Crete in the historian Pyrgion times; they were consecrated by the offering of a libation with prayer ... when the offering has been made, the food is distributed to all present. Is it too bold to look upon the Corinthian sacral meal as a Christianized communal dinner at which the consecration was brought about by a calling to mind of what happened on the last evening of Jesus’ life? In 1 Cor. 11:17-22 Paul condemns unseemly conduct displayed at the communal dinner. The Christian dinner had a “strong heathen tone to it.” Heathen Greeks also complained against the disorder of their own communal meals. “Erasthenes waxes bitter over the fact that each one eats what he has brought with him and drinks from his own bottle.” (Arndt & Gingrich Lexicon)

As King Hezekiah “broke in pieces the brazen serpent which Moses had made, because the children of Israel burnt incense to it,” so did George Fox, from a persuasion of religious duty, abstain from the observance of ordinances not required under the gospel dispensation, and which had been the means of withdrawing the attention of many from the inward washing of regeneration, and from that bread of life which comes down from Heaven, and sustains the soul ... Fox devoted the greater portion of his time, to expounding the Holy Scriptures, always pressing the doctrine, that the “just shall live by faith,” and not by the practice of any sacraments. (Commentary on Fox’s Journal) This is sharing one’s food without a midrash or ritual. There’s no snack and no ritual in 1 Corinthians 10 or 11, just hunger satisfying meals. (S. Rodabaugh)

Many of the corruptions of Romanism went down by the sword of the Spirit, wielded by the Reformers, but they halted far short of a complete work. They left the church wedded to the state; they interfered but little with the power of the Priests; for they retained all the class distinctions in the ministry, together with tithes and ordination. They also retained as an apple of perpetual discord, the two sacraments of baptism and the Lord’s supper; indeed I am persuaded that it was the feeling of disunity which crept in among the Reformers, from the disputes concerning baptism and the Lord’s Supper, which more than any other cause, accounts for their failure to complete the work so gloriously begun. By this strife, the fundamental principle of Luther’s teaching was obscured, the people were led again to confide in these ceremonies, and this obscurity and confidence like leaven, is working to this time. (G. Fox)

In reading some of the leading Protestant confessions, there is a philosophy out there that “there is something imparted to the participant, that there is a conduit of grace or spiritual nourishment that comes through participating in this rite – and that by not doing it, there is a spiritual impoverishment that results, that people somehow need this spiritually. And there is usually mention of ‘obedience,’ that it is a good thing to obey. If the Lord said to do this, we need to do this ... that there is communication of some spiritual benefit beyond obedience.” (J. Hilston) In answer to this latter statement on obedience, my view is that Christ did not start a new ritual of any kind and He especially did not tell Church Age believers to do any such thing. Practicing a ritual when there is none, is not obedience. And my reply to the former statement on there being something “spiritually imparted” in the ritual, my view is that this is a hellish and damnable thing to say to a grace-oriented believer who is walking in fellowship in the filling of the Holy Spirit. If this is the course of their daily life, they are not missing anything spiritual. If I ever catch anyone laying this satanic guilt-trip on any member of my congregation, I will have them escorted out of the church and a restraining order will be filed to prevent their return. (LWB)

When each local assembly gathers together to partake of the bread and the cup, the members are made one body by virtue of their common participation in the loaf of bread and cup ... Bread that is presented in a pre-broken form (e.g., the broken crackers that serve as the “bread” in the vast majority of denominations today) does not--indeed, cannot--symbolize unity; in fact, its "brokenness" instead symbolizes division. The same holds true of the “wine” that is pre-poured into individual cups. (E. Svendsen) Just as the form of the Lord’s Supper is important (a full fellowship meal that prefigured the wedding banquet of the Lamb), also important are the form of the bread and cup. Mention is made in Scripture of the cup of thanksgiving (singular) and of only one loaf: “Because there is one loaf, we who are many, are one body, for we all partake of the one loaf” (1Co 10:16-17). The one loaf not only pictures our unity in Christ, but according to 1 Corinthians 10:17 even creates unity! Notice carefully the wording of the inspired text. “Because” there is one loaf, therefore we are one body, “for” we all partake of the one loaf (1Co 10:17). Partaking of a pile of broken cracker crumbs and multiple cups of juice is a picture of disunity, division, and individuality. At the very least, it completely misses the imagery of unity. At worse, it would prohibit the Lord from using the one loaf to create unity in a body of believers. (S. Atkerson)

1 Cor. 10:17 **Now** (conj. introducing direct discourse) **we** (Subj. Nom.), **being** (ellipsis, verb supplied) **many** (Nom. Spec.), **are** (εἰμί, PAI1P, Descriptive) **one** (Nom. Spec.) **food** (Pred. Nom.), **one** (Nom. Spec.) **body** (Pred. Nom.), **for** (explanatory) **we** (Subj. Nom.) **all** (Nom. Spec.) **eat** (μετέχω, PAI1P, Pictorial; share) **from one** (Gen. Spec.) **food** (Abl. Source).

BGT

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

VUL

quoniam unus panis unum corpus multi sumus omnes quidem de uno pane participamus

LWB 1 Cor. 10:18 Observe Israel according to the flesh [racial]. Are not they who [as unbelievers] keep on eating the sacrifices sharers [joint communers] of the altar?

KW 1 Cor. 10:18 Be looking at Israel, the nation. Are not those who are eating the sacrifices joint-participants in the altar?

KJV 1 Cor. 10:18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

TRANSLATION HIGHLIGHTS

Paul commands the Corinthians (Imperative mood) to observe (Pictorial Present tense) racial (Jewish) Israel as an example. They are unbelievers, still stuck in Judaism, yet they continue to eat (Iterative Present tense) meals from sacrifices that are no longer legitimate. The priests are sharers in what is sacrificed, even though the sacrifices are now meaningless. That's not far from what the pagan priests are doing, eating meals from illegitimate sacrifices. What Paul is trying to communicate here is that some Corinthians are making a big fuss over food eaten that has been sacrificed by pagan priests, but they aren't nearly as keen to make a fuss over food that has been sacrificed by Jewish priests. The difference between the two during the Church Age is not as pronounced as one might think. On a purely material level, the meat in both cases is of high quality, nearly identical.

It is also important to see the aspect of "joint communers" when sharing a meal. The priests ate what the people brought in. They sacrificed as often as they needed to eat daily, and additionally during feasts and festivals. Paul is comparing the shared, common meals of the Corinthians to the shared, common meals of the priests of Israel. In neither case is a ritual mentioned. Important: "The altar of the Lord is the table of the Lord for the priests. They are one and the same. The altar is their dinner table. The only difference is the burnt offerings." (S. Rodabaugh) The food that wasn't offered to the Lord on the altar became the meal for the priests. The offering was their thanksgiving to the Lord; the leftovers were their meal or meals for the day.

RELEVANT OPINIONS

The eating of the sacrifice entailed a common participation in the altar. (B. Witherington) The key word in this verse is (koinonia) fellowship. The primary idea is not that of association with another person or other persons, but that of participation in something in which others also participate. (C. Craig) Given Paul's background of Jewish ritual practices, especially with regard to the paschal celebrations, the act of eating food laid on the altar signifies union with the god to whom the altar is dedicated. (ibid)

1 Cor. 10:18 **Observe** (βλέπω, PAImp.2P, Pictorial, Command) **Israel** (Acc. Dir. Obj.) **according to the flesh** (Prep. Acc.; racial). **Are not** (neg. particle) **they** (εἰμί, PAI3P, Descriptive, Interrogative) **who** (Nom. Appos.; as unbelievers) **keep on eating** (ἐσθίω, PAPtc.NMP, Iterative, Substantival) **the sacrifices** (Acc. Dir. Obj.) **sharers** (Nom. Appos.; joint communers) **of the altar** (Gen. Participation)?

BGT

βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίουντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν;

VUL

videte Israhel secundum carnem nonne qui edunt hostias participes sunt altaris

LWB 1 Cor. 10:19 What then am I saying? That a meal offered to an idol is anything? Or that an idol is anything?

KW 1 Cor. 10:19 Therefore, what am I asserting? That that which is sacrificed to idols is anything? Or that an idol is anything?

KJV 1 Cor. 10:19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

TRANSLATION HIGHLIGHTS

Paul anticipates a bit of confusion in the minds of the Corinthians, which can be seen in his first of three rhetorical (Interrogative Indicative mood) questions. So what is he essentially trying to communicate (Static Present tense) to them? Is he telling them that a meal offered to an idol is (Pictorial Present tense) something to worry about? Is he telling them that the idol itself is (Pictorial Present tense) something to worry about? Stay tuned for the answers to these questions!

RELEVANT OPINIONS

People do not become idolatrous instantly, but by steps. The Israelites were impatient, had a great sense of their own importance and of their privileges, cast off restraint – and fell. They did not believe there was anything behind an idol, so they weren't worried about attending the sacrificial feasts of the heathen. They had not intended to worship idols when they first attended. We should not seek to go as to the end of our tether; under the strain the tether may break. Those who seek to go as far as they may, often go much further. Liberty and licence live next door to each other. When we get away from God, corruption soon masters us. On the devil's ground the devil has great power. We laugh at danger, but the author of the danger laughs at us. How low the privileged may fall. The chosen people have become as moral scum and refuse, and all because they thought there was nothing behind an idol. Behind every idol, because it is an idol,

lurks a devil. The dumb image and the supposed deity associated with it are but masks hiding the face of the fiend. An idol is nothing; yes, but nothings are generally the veils of very palpable somethings. Beware of the nothings in life; they are most dangerous because least dreaded. (E. Hurndall)

Paul assumes that idols are more than simply foolish human inventions, sordid parodies of the one true God. They represent something demonic so that any sacrifice to an idol is a sacrifice to demons. While denying the existence of pagan gods, he affirms the reality of virulent spiritual powers that are enemies of God. For Paul, demons are very real and exert formidable power to defile and destroy humans. (D. Garland) Since the heathen do not sacrifice to Jahweh but to their demons, the partakers of a heathen sacrificial meal by analogy enter into fellowship with these demons ... Paul knows of three kinds of sacrificial meals: the Christian, the Jewish and the Gentile. It is characteristic of all three that they have the effect of establishing a fellowship with the appropriate god: the Gentile with demons; the Jewish with the altar, i.e., Jahweh; the Christian with "the Lord." (H. Leitzmann) Some contend that the eucharist was an introduction to the agape meal; others contend that there was no specific rite or ceremony at all, merely individual and groups prayers, perhaps some singing, and the reading of some Bible verses. I fail to see any sacramental mysticism of any kind in these meals - contrary to Catholicism - nor do I see enough of an established ceremony to lead me to practice one - contrary to the various types of breadcrumbs and grape juice rituals practiced by Protestants. (LWB)

1 Cor. 10:19 What (inclitic indefinite) then (superordinate conj.) am I saying (φημί, PAI1S, Static, Interrogative Ind.)? That (subjective opinion conj.) a meal offered to an idol (Subj. Nom.) is (εἰμί, PAI3S, Pictorial, Interrogative Ind.) anything (Pred. Nom.)? Or (coordinate conj.) that (subjective opinion conj.) an idol (Subj. Nom.) is (εἰμί, PAI3S, Pictorial, Interrogative Ind.) anything (Pred. Nom.)?

BGT

τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστίν ἢ ὅτι εἰδωλόν τί ἐστίν;

VUL

quid ergo dico quod idolis immolatum sit aliquid aut quod idolum sit aliquid

LWB 1 Cor. 10:20 But that which is sacrificed, they sacrifice to demons [evil spirits] and not to God. Now I do not want you to have fellowship [communers or joint partakers through idolatry] with demons.

KW 1 Cor. 10:20 What I am saying is that the things they sacrifice, to demons and not to a god they sacrifice. And I do not desire you to become joint-participants in offering sacrifices to demons.

KJV 1 Cor. 10:20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

TRANSLATION HIGHLIGHTS

Paul gets right to the point. The food and beverages which pagans sacrifice (Pictorial Present tense) to their idols, they sacrifice to demons rather than God. Big difference. The idol itself may be an inanimate object, but there is an evil spirit behind it when worshipped. Paul does not wish (Static Present tense) them to have (Static Present tense) fellowship through idolatry with demons. By engaging in a pagan sacrificial rite, they would definitely be communing with demon spirits. But the question at hand is not whether a believer is engaging in idolatry, but whether it is alright to eat food that was sacrificed to idols. Judaism wasn't the only group who shared communal meals; various pagan groups (especially Mithraism as compared to what passes as "correct ritual" today), also shared communal meals. But the idea is that the Christian communal meal should not become like the pagan communal meals. The various local Greek and Roman communal meals "connected" the participants with the gods they sacrificed to. And some of the attendant practices were totally unacceptable to the Christian communal meal, in spite of some similarities that might be seen on the surface.

An example of some competing communal meals at that time is listed below by Andrew McGowan. This is the book to read if you want to avoid being pressured (and in some cases lied to) by "legalistic blowhards" in your particular denomination. I have met many pastors with a legalistic, ritualistic mindset, and I don't think I'm being overly harsh here. There are as many options for "ritualized snacks" or communal "full meal deals" as there are assemblies. What I have not seen or heard of is any current practice of the Lord's Supper as a ritual that can be unequivocally pronounced as "the correct method" in light of the myriad of possible combinations practiced by the early Christian community. If you can read the scant writings on the Lord's Passover supper in Scripture, combine them with an isagogical study on how early Christians ate meals in common, and conclude that you know for sure exactly what combination of activities constitute the "perfect ordinance" for today – my conclusion is that you are intellectually dishonest and without objectivity on this topic.

RELEVANT OPINIONS

Paul has no doubt about the reality of the spirit world ... identifying the demons with the gods of the pagan world. (J. MacQuarrie) He refers to the spirits on occasion, as when he tells the Corinthians that the sacrifices which the heathen offer to idols they actually sacrifice to devils. (L. Morris) The conclusion which the apostle draws is not that the Corinthians cannot belong to two fellowships at the same time. Rather, they cannot belong to two Lords, to a demon and to Christ. (C. Craig) The distinctions being expressed could be posed in various ways: Christian/pagan, poor/rich, pure/impure, ascetic/luxurious ... But the closest groups in the days of early Christianity which practiced the "cracker and wine" or "bread and grape juice" ritual that is common today were the pagan cults called Manichaeism and Mithraism. The continued interaction between Christianity and Manichaeism or Mithraism was due to the "geographical clustering of these witnesses" which caused them to share "a normative ritual pattern" of bread-

and-water or bread-and-juice by tradition. The “meat and wine” practice of Jewish Passover traditions is a far cry from the “bread and juice” or “bread and water” practice of ascetic, pagan cults. Our modern day practices are closer to paganism than to Judaism in respect of the elements themselves. (LWB)

Where doubts have been acknowledged about the connection between Last Supper and Seder, the tendency has often been to seek another specific Jewish meal-type that could serve as a model or precursor. The haburah (association) meal is one of the most influential of these types, as related to the Roman collegia ... What “berakot” does provide is a discussion of procedures for blessings over food and wine ... for different kinds of foods and for cases where proper order or the applicability of blessings to different courses may be at issue ... There seems to be a range of possibilities depending on whether you focus on the Greek symposium, a Jewish banquet, a Roman collegia, an Egyptian therapeutae, a Qumran/Essene communal meal, or ritual meals common to the cultic devotees of Mithras [where small portions of bread/crackers and wine began]. There was a diversity of practice in Corinth, from ascetic Jewish traditions on the one hand and sumptuous pagan traditions on the other ... The ordering of diet and ritual life in the first few centuries of early Christianity may have continued to be influenced by the sorts of choices that faced Paul’s correspondents in Corinth ... If the meals of the early Christian communities did display a diversity of use of foods, then not only would traditions have to be understood more broadly than in terms of a unitary practice, but they could more readily be conceived of in terms of choices, oppositions, and conflicts, as we would understand any other issue of diversity in early Christianity.

The cuisine of sacrifice was centered on meat ... through the highly ritualized killing of animal victims, whose flesh was consumed collectively according to precise strictures ... Many temples were equipped with dining areas where the feast, an integral part of the sacrifice itself rather than merely a happy but incidental event, took place ... Despite the use of cereals in some ritual, bread was arguably the prosaic opposite of sacrificial meat: common rather than prized, bloodless not bloody, vegetable not animal, if not raw than at least cold ... To drink without a wine libation, at a banquet at least, was unthinkable. More than for any other item of food or drink, the offering of wine with prayer, even in the domestic setting, was uniquely important ... There are serious inadequacies in beginning and ending with considerations of the Christian meal as use of bread and wine only. There are other foods which have some place in the reconstruction of early Christian ritual: cheese, milk and honey, other fruits and vegetables, oil, salt and fish ... The New Testament texts do not use the word that would specify “unleavened bread” (azumos), even in the depiction of Jesus’ Passover meal. This might reflect the assimilation of the institution narratives to meal practices of a more everyday nature.

A number of times in the Gospel of Luke and the Acts of the Apostles, a meal of apparent significance for the Christian community is referred to by the simple phrase “the breaking of the bread.” The “breaking of the bread” in the canonical Acts of the Apostles ... indicates no knowledge of the Last Supper or death of Jesus as a basis for the celebration of communal meals ... while some traditions are couched in terms of the eschatological, meaning especially that the meals in question are supposed to be characterized by expectation of the Lord’s return or by recognition of the risen Christ in or at the communal meal, both joyful aspects contrasted with

the solemnity of a memorial or sacrificial meal ... The picture that has emerged after considerable study is an increasingly diverse one ... and the tendency for scholarship to disregard some of the evidence in the quest for a normative pattern is problematic ... The survey of different food practices associated with early Eucharistic meals suggests that there is a distribution of sorts in terms of levels of accommodation or dissidence with regard to the normative pagan meal tradition and the cuisine of sacrifice, which sheds light on both normative and alternative practices.

Paul's teaching on the Lord's Supper is broad and unsystematized ... in a setting of the Hellenistic world, where tables for feasting were attached to heathen altars and where food eaten in the home might well have been consecrated to some demon or deity. (R. Richardson) The geographical aspect is an important part of what leads to a conclusion, in that the combination of theological diversity and geographical focus already outlined would see to make a very early origin the most likely basis on which the number and variety of examples attested could have come about ... What is most likely is that an existing pattern of asceticism, present already in Jewish communities around the Mediterranean and far from alien to Gentile Christians also, manifested itself within Christianity in response to the challenge of constructing Christian identity in a pagan world ... Food alone does not make a meal ... words are indeed important ... as are prayers ... and the hearts and minds of those who eat ... The emergence of a more diverse picture of early Christian practice in this and other respects may seem a threat to those who wish to maintain and appreciate tradition, but the threat is not so much tradition as to ideology based on myths of immutable custom. (A. McGowan) To dine at a table openly consecrated to the deity of a non-Christian religion is apostasy to Christ and ruinous example to the weaker brethren. (R. Richardson)

1 Cor. 10:20 **But** (adversative) **that** (subjective opinion conj.) **which** (Subj. Nom.) **is sacrificed** (θύω, PAI3P, Pictorial), **they sacrifice** (θύω, PAI3P, Pictorial) **to demons** (Dat. Disadv.; evil spirits) **and** (connective) **not** (neg. particle) **to God** (Dat. Adv.). **Now** (coordinate conj.) **I do not** (neg. Particle) **want** (θέλω, PAI1S, Static; wish, desire) **you** (Acc. Dir. Obj.) **to have** (γίνομαι, PMInf., Static, Inf. as Dir. Obj. of Verb, Deponent) **fellowship** (Adv. Acc.; communers or joint partakers through idolatry) **with demons** (Gen. Assoc.).

BGT

ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν]· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

VUL

sed quae immolant gentes daemoniis immolant et non Deo nolo autem vos socios fieri daemoniorum non potestis calicem Domini bibere et calicem daemoniorum

LWB 1 Cor. 10:21 You are not able to drink [quench your thirst] from the cup of the Lord and from the cup of demons; you are not able to partake from the table [shared food] of the Lord and the table [shared food] of demons.

KW 1 Cor. 10:21 You are not able to be drinking the Lord's cup and the demon's cup. You are not able to be partaking together at the Lord's table and the demon's table.

KJV 1 Cor. 10:21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

TRANSLATION HIGHLIGHTS

There were some Corinthians, relatively new to the Christian way of life, who thought they could continue to engage in their former pagan activities with their former pagan friends, and then meet with believers and engage in their activities. Group meals were common to both circles of friends, although on a different spiritual basis. Paul tells them they are not able (Gnomic Present tense) under any circumstances to drink (Pictorial Present tense) or eat (Pictorial Present tense) from both tables at the same time. They are not able to commune with the Lord and with demons simultaneously. They should not be able to eat and drink with both groups of friends; and by way of metaphor, neither are they able to fellowship (socialize) with both at the same time. Again, this has nothing to do with the so-called Lord's Table ritual. It has to do with general dining habits by way of primary reference and fellowship in general by secondary reference.

RELEVANT OPINIONS

The essence of both feasts is a mystic bond of fellowship: on the one hand, that fellowship spells loyalty, devotion, and dedication to Jesus Christ; on the other hand, it spells obedience and devotion to the ideas and doctrines and practices involved in idol worship. Ideas are dynamic forces. Paul trusts his readers to ponder deeply what he has written. (C. Craig) Fellowship with the Lord and fellowship with demons are utterly incompatible. (D. Guthrie) Among the papyri found in Egypt are striking parallels to Paul's phrase, the table of the Lord. "Chairemon invites you to a meal at the table of the lord Serapis in the Serapeum, tomorrow the fifteenth from nine o'clock onwards." (Oxyrhynchus Papyrus CX). They show that the "table of the Lord" would not have been a strange phrase to a convert from paganism. (J. Short) "Pino" means drink to the full, quench your thirst. A shot glass will not do. (S. Rodabaugh)

The Christian concept of celebrating the Lord's Supper in memory of Jesus was derived from pagan practice ... especially adherents of Greek mystery religions. (H. Leitzmann) To be sure one cannot settle the question by merely citing authorities and counting heads. (I. Marshall) The real historical roots of traditional "communion" can be traced to a combination of ancient Hindu communion practices, Mithraism, Jewish idolatry and a combination of underlying principles that pulls all of these sources together. The traditional communion is derived from the worship of Mithras, partly derived from the Hindu god of light - through a tiny meal of teasing self-denial, to show true devotion to Mithras and other gods of demonic and pagan origin. This communion

worked its way westward through various influences such as Alexander’s conquests, the Roman Empire, and into the so-called confessing church ... and later through the help of Constantine. (J. Hilston) It is impossible to *participate* in Christ ... and to simultaneously *participate* in the seductive, assertive, manipulative powers of evil which inspire idolatry by substituting themselves in place of God. (A. Thiselton) The emphasis on *participation* in this last quotation is experiential, not positional in nature. (LWB)

1 Cor. 10:21 You are not (neg. particle) able (δύναμαι, PMI2P, Gnostic, Deponent) to drink from (πίνω, PAInf., Pictorial, Inf. as Dir. Obj. of Verb; quench your thirst) the cup (Acc. Dir. Obj.) of the Lord (Gen. Assoc.) and (connection) from the cup (Acc. Dir. Obj.) of demons (Gen. Assoc.); you are not (neg. particle) able (δύναμαι, PMI2P, Gnostic, Deponent) to partake from (μετέχω, PAInf., Pictorial, Inf. as Dir. Obj. of Verb) the table (Partitive Gen.; shared food) of the Lord (Poss. Gen.) and (connective) the table (Partitive Gen.; shared food) of demons (Poss. Gen.).

BGT

οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων, οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων.

VUL

non potestis mensae Domini participes esse et mensae daemoniorum

LWB 1 Cor. 10:22 Should we provoke [by our insolent behavior] the Lord to jealousy? Are we stronger than He?

KW 1 Cor. 10:22 Or, are we provoking the Lord to anger? We are not stronger than He, are we?

KJV 1 Cor. 10:22 Do we provoke the Lord to jealousy? are we stronger than he?

TRANSLATION HIGHLIGHTS

By asking two rhetorical questions, Paul sarcastically and pointedly nullifies any illusions they might have about engaging in both pagan and Christian group meals, as well as other activities. Should we provoke the Lord to jealousy (Pictorial Present tense) by such insolent activity? Are we stronger (Descriptive Present tense) than the Lord, thinking we can commune with the divine and the profane simultaneously? When divine discipline comes for fellowshiping with demons, do they think they will get away unscathed? Even more to the point: If this ritual nicknamed the “sacraments” or the “eucharist” or “communion” are not outlined in Scripture, where did they come from and why are we practicing them? I believe there is overwhelming proof against the idea of a Christian ritual or ceremony called the Lord’s table or supper, and I believe there is substantial proof that what is now being practiced in one form or another by the majority of

Christian churches today is pagan/satanic in origin. And for that reason, we should not practice them because in our relative innocence, we are partaking of the table of demons and provoking the Lord to jealousy.

RELEVANT OPINIONS

Paul uses the word “Lord” to point to Jesus Christ in the preceding verse and alludes to God in this verse. He thus affirms Jesus’ divinity. (S. Kistemaker) Fraternalization with evil spirits is utterly unjustifiable; it will provoke the Lord to jealousy. Can you Corinthians withstand such a devouring flame of anger? (C. Lipscomb) According to Scriptures [especially in Colossians], the Body of Christ is to give no consent to ritual observances or idolatrous practices ... The meal in common described by Paul was the non-ceremonial, non-sacerdotal, non-ritualistic, full hunger-satisfying meal shared by believers for the practical purpose of eating together, acknowledging their unity as members of the one Body. So where did all this corruption and ritualism come from? Where did this influence originate? Why does it continue today? (J. Hilston) Although I wasn’t there, a very strong case can be made (and has been made) that ritual baptisms and ritual communions - that are more than coincidentally similar to what so-called “modern Christianity” practices - came from the Hindu/Persian forms of Mithraism and expanded throughout the Roman Empire and into the Body of Christ. (LWB)

As early as the 1st century, we already see the communion ritual entrenched. The church fathers contain piles of quotes with the same type of vocabulary describing the “sacraments” or the “eucharist.” There is very little variation ... They were mandated requirements of ceremonialized, ritualized behavior with respect to this eucharist or sacrament. (J. Hilston) For that bread and cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you can either know or learn. (Justin Martyr) To join in heathen festivities is inevitably to provoke the Lord to jealousy (Deut. 32:21), for devotion to Him must be exclusive. (D. Guthrie) Some modern Catholic scholars propose that Mithraism borrowed from Christianity – a weak, but no doubt believed, attempt to hide the truth about the blasphemy of the Mass – in spite of the fact that two persons are named after Mithra in Ezra ... There are a variety of research papers, archaeological studies, and translations from ancient languages that support, challenge, and go in different directions from Franz Cumont’s pre-eminent book. If you’re interested in this sort of thing, by all means read a sample of his writings listed in the resource appendix. (LWB)

Syncretism refers to fusing or reconciling different systems of belief, as in philosophy or religion. This is something that has been going on for a long, long time ... as far back as well-known prohibitions against idolatry by Moses ... Among nominal professing believers, the ever-present pagan elements relentlessly drew and enticed men into idolatry. A lot of examples can be gleaned from the Old Testament ... Idolatry was also pervasive in the time of Jesus and Paul ... The connection is often angelic or celestial, not geographic ... Mithra is mentioned in Ezra in the name of two people who “were given by or came from Mithra.” This proves that Mithra goes way back, earlier than the 1st century, even by biblical accounts. (J. Hilston) More than adequate proof points to Hindu (Zend Avesta) and Persian influences on early Mithraism – again, predating Christianity by several hundred years. (LWB) Franz Cumont was viewed for nearly a

century as being the father of Mithraic studies. In his account of the similarities between the communion practice and Mithraism, both religions used the rite of baptism, and each participated in an outwardly similar type of sacrament, bread and wine. (J. Hilston)

In the Mazdean service, the celebrant consecrated the bread and the water which he mingled with the intoxicating juice of the Haoma prepared by him, and he consumed these foods during the performance of his sacrifice. These ancient usages were preserved in the Mithraic initiations, save that for the Haoma, a plant unknown in the Occident, was substituted the juice of the vine. A loaf of bread and a goblet of water were placed before the mystic, over which the priest pronounced the sacred formula. This oblation of bread and water, with which undoubtedly wine was afterward mixed, is compared by the apologists to the Christian sacrament of the Lord's Supper. A curious bas-relief recently published shows us the spectacle of this sacred repast. Before two persons stretched upon a couch covered with pillows is placed a tripod bearing four tiny loaves of bread, each marked with a cross. Around them are grouped the initiates of the different orders, and one of them, the Persian, presents to the two a drinking-horn; whilst a second vessel is held in the hands of one of the Participants. These love feasts are evidently the ritual commemoration of the banquet which Mithra celebrated with the Sun before his ascension. From this mystical banquet, and especially from the imbibing of the sacred wine, supernatural effects were expected. The intoxicating liquor gave not only vigor of body and material prosperity, but wisdom of mind; it communicated to the neophyte the power to combat the malignant spirits, and what is more, conferred upon him as upon his god a glorious immortality. (F. Cumont)

The conceptions which Mithraism had diffused throughout the Roman Empire during a period of three centuries were not destined to perish with it. Some of them, even those most characteristic of it, such as its ideas concerning Hell, the efficacy of the sacraments, and the resurrection of the flesh, were accepted even by its adversaries; and in disseminating them it had simply accelerated their universal domination. Certain of its sacred practices continued to exist also in the ritual of Christian festivals and in popular usage ... The resemblances between the two hostile churches were so striking as to impress even the minds of antiquity. From the third century, the Greek philosophers were wont to draw parallels between the Persian Mysteries and Christianity which were evidently entirely in favor of the former. The Apologists also dwelt on the analogies between the two religions, and explained them as a Satanic travesty of the holiest rites of their religion. If the polemical works of the Mithraists had been preserved, we should doubtless have heard the same accusation hurled back upon their Christian adversaries. We cannot presume to unravel to-day a question which divided contemporaries and which shall doubtless forever remain insoluble. We are too imperfectly acquainted with the dogmas and liturgies of Roman Mazdaism, as well as with the development of primitive Christianity, to say definitely what mutual influences were operative in their simultaneous evolution ... Many correspondences between the Mithraic doctrine and the Catholic faith are explicable by their common Oriental origin. Nevertheless, certain ideas and certain ceremonies must necessarily have passed from the one cult to the other. (F. Cumont)

When Constantine “converted” to Christianity, it is well-known that he was a Mithraist. He didn't completely destroy Mithraism after his conversion, but remained sympathetic to it. He did

not persecute the former beliefs he once shared, rather they ceased to be recognized as a distinct cult and were tolerated only. It kind of faded out and Christianity rose to the surface as being the dominant religion. Cumont suggests that in this battle between Christianity and Mithraism it just so happens that Christianity won because it was able to absorb the critical elements of Mithraism to make it more palatable to those who might want to accept Christianity. When we look at what the end result was, we cannot find it in Scripture – it was something that was alien to Scripture. So I would say that Mithraism actually won. Mithraism basically took on the persona of Christianity. It's obvious that the elements we see now had to come from somewhere, and they are not in the Scriptures ... Paul, coming from Tarsus where Mithraism and Jewish Gnosticism were prevalent, knew about these things. Perhaps that's what he had in mind when writing to Timothy about the mystery of iniquity. (J. Hilston) Do we really want to arouse the Lord's jealousy? (A. Thiselton)

1 Cor. 10:22 Should we provoke (παραζηλώω, PAI1P, Pictorial, Potential Ind. With Interrogative particle; insolence) the Lord (Acc. Dir. Obj.) to jealousy? Are we (εἰμί, PAI1P, Descriptive, Interrogative Ind. with negative Interrogative particle) stronger (Comparative Nom.) than He (Gen. Comparison)?

BGT

ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

VUL

an aemulamur Dominum numquid fortiores illo sumus omnia licent sed non omnia expediunt

LWB 1 Cor. 10:23 All manner of things are lawful [permitted], but all manner of things are not advantageous [profitable or expedient]; all manner of things are lawful [permitted], but all manner of things do not edify [build up].

KW 1 Cor. 10:23 All things are permissible but not all things are profitable or expedient. All things are permissible, but not all things promote growth in Christian character.

KJV 1 Cor. 10:23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

TRANSLATION HIGHLIGHTS

All types of things are permitted (Gnomic Present tense) for Christians, but not all things are (Gnomic Present tense) profitable and expedient. All types of things are permitted (Gnomic Present tense) for Christians, but not all things build up (Gnomic Present tense) and strengthen believers. This is a case of having Christian liberty, but not applying it to some situations. There are many things we are free to do as believers, without negative impact on ourselves, but there is occasionally the possibility that what we might do with our liberty will negatively impact neophyte believers.

RELEVANT OPINIONS

Paul has responded to a series of questions which the Corinthians had asked of him in a letter. Here, he is most likely quoting directly from that letter without using the introductory formula “Now concerning”. (W. Kaiser) The personal pronoun “for me” in the Textus Receptus does not exist in the best manuscripts, and is lacking in 6:12, and so it seems unlikely that he speaks only about himself. (S. Kistemaker) They need not abstain from all food on the chance that it may have been sacrificed to idols. He basically says, “Of course, you can buy food in the provision market (v. 25). Of course, you can dine with friends (v. 27). His prohibition of idol food does not mean that they must retreat to the seclusion of a gloomy ghetto. (D. Garland)

1 Cor. 10:23 All manner of things (Subj. Nom.) are lawful (ἔξεστι, PAI3S, Gnostic; permitted), but (adversative) all manner of things (Subj. Nom.) are not (neg. particle) advantageous (συμφέρω, PAI3S, Gnostic; profitable, expedient); all manner of things (Subj. Nom.) are lawful (ἔξεστι, PAI3S, Gnostic; permitted), but (adversative) all manner of things (Subj. Nom.) do not (neg. particle) edify (οἰκοδομέω, PAI3S, Gnostic; build up, strengthen).

BGT

Πάντα ἔξεστιν ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν ἀλλ' οὐ πάντα οἰκοδομεῖ.

VUL

omnia licent sed non omnia aedificant

LWB 1 Cor. 10:24 Let no one [spiritually mature person] make it a habit to assert his own legitimate rights [in an act of selfishness], but consider that belonging to another of a different kind [spiritually immature person].

KW 1 Cor. 10:24 Let no person be seeking his own good but that of the other person.

KJV 1 Cor. 10:24 Let no man seek his own, but every man another's wealth.

TRANSLATION HIGHLIGHTS

Paul says no spiritually mature person should demand (Imperative of Prohibition) his own legitimate rights without first considering the thoughts and feelings of the spiritually immature person. Now and then the mature Christian might accidentally do something that he is free to do and upset a young believer without knowing it. But Paul is here talking about the person who habitually and arrogantly pursues his own selfish interests without considering anyone else. Paul's recommendation is to show consideration for the weaker believer.

RELEVANT OPINIONS

Paul is not here prohibiting the Christian from misusing his Christian liberty by seeking his own profit or edification, but in the context of chapters 8-10, doing so at someone else's expense. (D.A. Carson) Condescension to an infirm mind is very proper and commendable provided it does not make us infirm. Easy compliances of this lax sort are dangerous snares. In the one case, the compliance is on principle; in the other, the non-compliance is on principle; and, in each instance, conscience is upheld. (C. Lipscomb)

1 Cor. 10:24 Let no one (Subj. Nom.; spiritually mature person) make it a habit to assert (ζητέω, PAImp.3S, Iterative, Prohibition; demand) his own (Poss. Gen.) legitimate rights (continuation of verb; selfish interests), but (adversative) consider (ellipsis) that (Acc. Gen. Ref.) belonging to another of a different kind (Poss. Gen.; spiritually immature person).

BGT

μηδείς τὸ ἑαυτοῦ ζητεῖτω ἀλλὰ τὸ τοῦ ἑτέρου.

VUL

nemo quod suum est quaerat sed quod alterius

LWB 1 Cor. 10:25 Everything that is sold in the temple meat market [shopping at the shambles] you may eat regularly without making inquiries for the sake of the conscience [as to whether it was once offered to idols],

KW 1 Cor. 10:25 Everything which is being sold in the meat market be eating, asking not even one question [whether the meat offered for sale is the residue of heathen sacrifices], doing this for the sake of your conscience,

KJV 1 Cor. 10:25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:

TRANSLATION HIGHLIGHTS

Paul now informs the Corinthians that everything which is sold (Descriptive Present tense) in the shambles (Latin: Macellum), or temple meat market, may be eaten (Imperative of Permission) on a regular basis (Iterative Present tense) without asking questions (Latin: interrogating) as to whether it was offered to an idol or not. The conscience may want to know if it was or not, but it doesn't really matter. The Corinthian Christians are free to eat as they please and where they please, meaning from a temple meat market or in a temple restaurant.

RELEVANT OPINIONS

In the Macellum at Pompeii we can imagine to ourselves the poor Christians buying their modest pound of meat in the Corinthian Macellum, with the same life-like reality with which the Diocletian maximum tariff called up the picture of the Galilean woman purchasing her five sparrows. (A. Deissmann) When Paul advises his readers to eat meat without questioning its origin, he addresses Jewish Christians who would insist on buying and consuming only kosher food. He also deliberately opposes Jewish teaching. He believes that when sacrificial meat is sold to the public, it has lost its religious significance. (S. Kistemaker) Christ has not called them to become meat inspectors. (D. Garland)

1 Cor. 10:25 Everything (Subj. Nom.) that (Nom. Appos.) is sold (πωλέω, PPPtc.ANS, Descriptive, Attributive) in the temple meat market (Loc. Place; shambles) you may eat regularly (ἐσθίω, PAImp.2P, Iterative, Permission), without (adj.; not at all, in no way) making inquiries (ἀνακρίνω, PAptc.NMP, Iterative, Circumstantial; asking questions, examining) for the sake of the conscience (Prep. Acc.),

BGT

Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν,

VUL

omne quod in macello venit manducate nihil interrogantes propter conscientiam

LWB 1 Cor. 10:26 Since [quoting a common prayer before meals] the earth is the Lord's and the contents of it [everything on it].

KW 1 Cor. 10:26 For the earth belongs to the Lord, and its fulness.

KJV 1 Cor. 10:26 For the earth is the Lord's, and the fulness thereof.

TRANSLATION HIGHLIGHTS

Does it sound like Paul is being too generous with his liberty? Not really, since he reminds the Corinthians by quoting a prayer, that the earth belongs to the Lord as well as everything on it. That includes the people and the meat (food) that they eat, whether it was offered to an idol or not. Since God was the ultimate source of the food, and since He literally possesses everything on the earth, all manner of food is acceptable for consumption.

RELEVANT OPINIONS

Meat offered to idols, after the pagan ceremony was over and when the meat had been put up for public sale, no longer had any ritual significance. It was nothing other than plain, ordinary meat. For a Christian to inquire whether the meat on sale had indeed come from the temple, rather than directly from the farm, was wrong. A Christian who asked such a question had a bad conscience. Such a Christian fails to understand that the earth is the Lord's. (G. Clark) We know from Jewish

literature that this particular psalm citation was used in prayers said at mealtime. The fact that Paul is thinking of mealtime prayers is evident from his later remarks about taking part in a meal and giving thanks to God. In contrast to the rabbis who employed the words of Psalm 24:1 in their mealtime prayers, Paul provides an additional interpretation by accepting and giving thanks for all kinds of food. We hear an echo of the heavenly voice that told Peter (Acts 10:15) not to “consider unclean what God has made clean.” (S. Kistemaker)

1 Cor. 10:26 since (explanatory; common prayer before meals from Psalm 24:1) the earth (Subj. Nom.) is (ellipsis, verb supplied) the Lord's (Poss. Gen.) and (connective) the contents (Subj. Nom.; everything on it) of it (Abl. Source).

BGT

τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.

VUL

Domini est terra et plenitudo eius

LWB 1 Cor. 10:27 **If any unbelievers invite you [to a banquet in their home] and you want to go, you may eat everything which is placed before you, without making inquiries for the sake of the conscience.**

KW 1 Cor. 10:27 On the assumption that anyone of those who are unbelievers invites you to be his guest, and you desire to be going, everything which is set before you be eating, asking not even one question for the sake of your conscience.

KJV 1 Cor. 10:27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

TRANSLATION HIGHLIGHTS

If some unbeliever friends happen to invite (Pictorial Present tense) you to a banquet or dinner in their home, and this is bound to happen eventually, and you wish (Static Present tense) to go, Paul gives you permission to eat (Pictorial Present tense) everything which your host places before you (Pictorial Present tense). Not only may you eat virtually anything offered, but you may also do so without asking questions (Latin: interrogating the host) about where the food has been before it was served to you. Your conscience does not need to be bothered by such inconsequential matters.

RELEVANT OPINIONS

Christians are not expected to forgo all social intercourse with unbelievers. The food provided is to be eaten (Luke 10:8) without asking where it came from. (D. Guthrie) To decline invitations for fear of eating meat offered to an idol would rule out the possibility of presenting the claims of Christ. And to ask questions about the food that is served and then to refuse to eat it would be

an unnecessary affront to the host. (S. Kistemaker) Paul switches to another conceivable situation in which an unbeliever invites a believer to dine. He does not clarify where they dine. It is unlikely that Paul is thinking about a quasi-religious social meal at a public dining facility ... Paul's advice reveals that he has no intention of cutting Christians off entirely from their pagan family, neighbors, and associates ... He does not fear inadvertent contact with food offered to idols as long as it does not become an open issue ... When Christians dine, they do not need to make a show of religious fastidiousness; they may eat everything placed before them. (D. Garland)

1 Cor. 10:27 if (protasis, 1st class condition, "and they will") any (Subj. Nom.) unbelievers (Adv. Gen. Ref.) invite (καλέω, PAI3S, Pictorial) you (Acc. Dir. Obj.; to a banquet in their home) and (continuative) you want (θέλω, PAI2P, Static; desire, wish) to go (πορεύομαι, PMInf., Static, Inf. as Dir. Obj. of Verb, Deponent), you may eat (έσθίω, PAImp.2P, Pictorial, Permission) everything (Acc. Dir. Obj.) which is placed before (παρατίθημι, PPPTc.ANS, Pictorial, Attributive) you (Dat. Ind. Obj.), without (adj.; not at all, in no way) making inquiries (ἀνακρίνω, PAPtc.NMP, Iterative, Circumstantial; asking questions, examining) for the sake of the conscience (Prep. Acc.).

BGT

εί τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντας διὰ τὴν συνείδησιν.

VUL

si quis vocat vos infidelium et vultis ire omne quod vobis adponitur manducate nihil interrogantes propter conscientiam

LWB 1 Cor. 10:28 But if anyone [unbeliever host] says to you: "This [food] was offered in sacrifice," don't eat for the sake of him [the pagan host] who pointed it out and for the sake of conscience,

KW 1 Cor. 10:28 But if anyone says to you, This has been offered in sacrifice to idols, stop eating of it in consideration for that one who pointed it out to you and for the sake of his conscience.

KJV 1 Cor. 10:28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:

TRANSLATION HIGHLIGHTS

Paul qualifies his prior statement somewhat. If (Potential Subjunctive mood: maybe) an unbeliever host tells (Constative Aorist tense) you that the food he is serving you was (Dramatic

Present tense) offered as a sacrifice to idols, then don't (Imperative of Prohibition) eat (Gnomic Present tense) it. Why? Because by not eating it, you may witness to the pagan host who pointed it out to you (Dramatic Aorist tense), and you may prevent the conscience of another present believer from being defiled.

RELEVANT OPINIONS

In this case one is not to eat because of the conscience of the one who has spoken. In short, it would be a poor witness, because the host was trying to be sensitive to the Christian's religious persuasion and perhaps had assumed that Christians, adherents of some sort of derivative form of Judaism, would like Jews, not partake of such food. In such a circumstance, if one would go ahead and eat, then the host would see that as a violation of one's own religion. It would be a bad witness to that person. So Paul says to abstain for the pagan's sake so as to uphold a good image of moral consistency in the pagan's eyes. (B. Witherington) Again, the Textus Receptus repeats a clause that is doubtful. It occurs only in verse 26. It is omitted by all the best uncials. (F.W. Farrar)

1 Cor. 10:28 But (contrast) if (protasis, 3rd class condition, "maybe one will, maybe one won't") anyone (Subj. Nom.; unbeliever host) says (εἶπον, AASubj.3S, Constative, Potential) to you (Dat. Ind. Obj.): "This (Subj. Nom.; food) was (εἰμί, PAI3S, Dramatic) offered in sacrifice (Pred. Nom.)," don't (neg. particle) eat (ἐσθίω, PAImp.2P, Gnomic, Prohibition) for the sake of him (Prep. Acc.; the pagan host) who pointed it out (μηνύω, AAPtc.AMS, Dramatic, Substantival; informed, reported), and (connective) for the sake of conscience (Acc. Purpose),

BGT

ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν·

VUL

si quis autem dixerit hoc immolaticium est idolis nolite manducare propter illum qui indicavit et propter conscientiam

LWB 1 Cor. 10:29 However [when dealing with different types of believers], by conscience, I don't mean your own [a spiritually mature believer has no issue of conscience in this case], but that of another person [a genuine spiritually immature person], for why should my liberty ever be judged by another person's [legalistic] conscience?

KW 1 Cor. 10:29 I mean by conscience, not his own but that of the other person, for to what [good] purpose is my liberty being censured by another's conscience?

KJV 1 Cor. 10:29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

TRANSLATION HIGHLIGHTS

However, when dealing with different types of believers, different considerations should be used. When Paul uses the word ‘conscience,’ he is not referring (Gnomic Present tense) to the mature believer who has no issue of conscience in this matter, but to the immature believer (another of a different kind: immature) who does have a conscience issue. In this example, the immature person is a genuine immature person, not a disingenuous, calculating, legalistic believer. We are to yield our liberty to a legitimate immature believer, but we should never allow our liberty to be condemned (Gnomic Present tense) by a legalistic believer’s conscience. The idea is to prevent the legitimate immature believer from entering into a sin against his conscience, not to allow a legalistic believer to further propagate his cold and calculated sin against Christian liberty.

RELEVANT OPINIONS

Paul warns us of the danger that must ensue, if we make use of our liberty unreservedly, so as to give occasion of offense to our neighbors – that they will condemn it. Thus, through our fault, and our unreasonableness, the consequence will be, that this special benefit from God will be condemned. If we do not guard against this danger, we corrupt our liberty by our abuse of it. (J. Calvin) He has found a new freedom in Jesus Christ, and he is not going to allow that freedom to be trammelled by narrow-minded Jewish prejudices and taboos, either about food which had been consecrated to idols, and which is now offered in the market place for ordinary consumption, or in any other matter that threatens to limit this freedom. (C. Craig)

1 Cor. 10:29 however (adversative; preamble for using “discretion” when dealing with different types of believers), by conscience (Acc. Gen. Ref.), I don’t (neg. particle) mean (λέγω, PAI1S, Gnomic; refer) your own (Poss. Gen.; a spiritually mature believer has no issue of conscience in this case), but (contrast) that (Acc. Gen. Ref.; conscience) of another person (Poss. Gen.; “another of a different kind: a *genuine* spiritually immature believer”), for (explanatory) why (adverbial interrogative) should my (Poss. Gen.) liberty (Subj. Nom.) ever be judged (κρίνω, PPI3S, Gnomic, Potential; condemned, determined) by another person’s (Poss. Gen.; “another of the same kind: a *disingenuous*, calculating, legalistic believer”) conscience (Obj. Gen.)?

BGT

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

VUL

conscientiam autem dico non tuam sed alterius ut quid enim libertas mea iudicatur ab alia conscientia

LWB 1 Cor. 10:30 If I eat with thanksgiving, why am I regularly insulted [hassled] for what I have given thanks for?

KW 1 Cor. 10:30 As for myself, assuming that I partake with thankfulness, why am I being evil spoken of unjustly because of that for which I am giving thanks?

KJV 1 Cor. 10:30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

TRANSLATION HIGHLIGHTS

Paul asks (Interrogative Indicative mood) another rhetorical question, assuming it is true. Since he eats (Pictorial Present tense) with thanksgiving, meaning he prays to God to sanctify his food, then why is he hassled again and again by legalistic believers? After all, he prayed over (Perfective Present tense) his food, so it would obviously be blessed by God for his consumption.

RELEVANT OPINIONS

Some “weaker” brethren are so hedged in by their scruples that if a normal, healthy-minded Christian brother were to have regard to all of them, he would almost need to shuffle off “this mortal coil” and depart these scenes of earth and time. In his effort to avoid upsetting the overscrupulous Paul would never carry his anxiety to the extent of abrogating his liberty or his personal judgment. (C. Craig) Paul disapproved of a defiant, ostentatious, insulting liberalism. On the other hand, he discouraged the miserable micrology of a purblind and bigoted superstition, which exaggerated the importance of things external and indifferent. He desiderated more considerateness and self-denial on the one side; and on the other, a more robust and instructed faith. He would always tolerate the scruples of the weak, but would not suffer either weakness or strength to develop itself into a vexatious tyranny. (F.W. Farrar) If it is food that they can give thanks to God for, then it is permissible. (D. Garland)

1 Cor. 10:30 If (protasis, 1st class condition, “and it’s true”) I (Subj. Nom.) eat (μετέχω, PA1S, Pictorial; partake) with thanksgiving (Instr. Manner), why (adverbial interrogative) am I regularly insulted (βλασφημέω, PPI1S, Iterative; hassled, slandered) for what (Obj. Gen.) I (Subj. Nom.) have given thanks for (εὐχαριστέω, PA1S, Perfective)?

BGT

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

VUL

si ego cum gratia participo quid blasphemor pro eo quod gratias ago

LWB 1 Cor. 10:31 Therefore, whether you eat, or drink, or whatever you do, make it a habit to do all things to the glory of God.

KW 1 Cor. 10:31 Whether, therefore, you are eating or drinking or whatever you are doing, be doing all for the glory of God.

KJV 1 Cor. 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

TRANSLATION HIGHLIGHTS

As part of his closing remarks on this topic, Paul says that whether we eat, drink, or whatever else we do (Pictorial Present tenses), we are to make it a habit (Iterative Present tense) to do it all (absolutely everything) to the glory of God. This is a command (Imperative mood) to do everything to the glory of God. Everything is all-inclusive, which is quite a thought when you consider it includes your job, recreation, study, travel, etc.

RELEVANT OPINIONS

All occupation in life should be deemed by the Christian as a service for God. God does not need our paltry gifts: He wants us. He is not looking for free labor from us: He is looking for evidence of our love for Him. (L.S. Chafer) God makes it the duty of man to seek God's glory as their ultimate end ... requiring of men that they should desire and seek God's glory as their highest and last end in what they do. (J. Piper) No act of life is in itself either religious or secular. The quality of each act depends on the spirit which guides it and the motives from which it springs. The commonest thing may be done in a highly Christian spirit; the greatest deed may spring from a low and selfish motive. A religious act done in a secular spirit is secular; a secular thing done in a religious spirit is religious. This is the first great principle of Christian life. (J. Exell)

No doubt life is for the most part an aggregate of many little things. To some it may seem but a monotonous round of trivialities, the same things done day after day in the same way and to the same end, and then an end of very little moment. But may not the noblest principles of moral feeling and life, as motive powers, be underlying these seemingly insignificant activities, and making them really great? Infuse something of the wealth of a devout and godly soul into them, and the meanest doings of your life become no longer mean. That inner, invisible greatness of holy thought and feeling makes them great. There is no motive so lofty but it may be brought to bear upon the so-called trifles that make up the story of our days. The minutest movements of the material world around us are effected by the same forces as govern the most majestic. (J. Waite)

All the special directions given in the preceding discussion are summed up here. Let self be forgotten. Let your eye be fixed on God. Let the promotion of His glory be your object in all you

do. (C. Hodge) Learn to fill your common everyday life with the inspiration of a high and holy purpose. This will make it far other than it seems to be, more real, more satisfying, less like a mere feverish pursuit of substantial shadows. It will then become a thing of imperishable beauty and worth. Its character and glorious destiny is being raised. The outer form of it will be a matter of small concern to you so that that interior work is going on well. Take this spiritual view of things, and yours shall be indeed a consecrated life, in which every work you do will be as a “sacrament,” and every step you take will lead you nearer to your home in God. (J. Waite)

In the midst of everyday activities, suggested by the phrase “whether you eat or drink, or whatever you do,” Christian witness can be most effective. The major part of life is lived in the grooves of daily routine, in the home or place of business. If Christianity is to be of value and help to ordinary men and women, this fact must be reckoned with. How can we fulfill the apostle’s requirement that we do all to the glory of God? We can do it by cultivating the art of regarding things from a somewhat different angle. This can be a refreshing experience, for nothing is really commonplace. Only our own attitude makes it so. We can change that attitude. (C. Craig)

Prose is turned into poetry by the poet’s use of the devices of transfiguration, concreteness, and vividness. Certainly, when a real Christian experience changes one’s angle on life, the whole of life is transformed and immeasurably deepened. The whole of life is lighted up with the glory of God when we look on it with Christian eyes. In doing so we catch the Master’s gift of looking up. To him the whole world was a sacrament that spoke of the handiwork and unfailing providence of Almighty God. Again, we can do all to the glory of God when we attempt life’s ordinary tasks and experiences in an extraordinary spirit. Some of life’s deepest inspirations may be found there. (J. Short)

1 Cor. 10:31 Therefore (inferential), whether (subordinate conj.) you eat (ἔσθίω, PAI2P, Pictorial), or (connective) drink (πίνω, PAI2P, Pictorial), or (connective) whatever (Acc. Dir. Obj.) you do (ποιέω, PAI2P, Static), make it a habit to do (ποιέω, PAImp.2P, Iterative, Command) all things (Acc. Dir. Obj.) to the glory (Acc. Purpose) of God (Poss. Gen.).

BGT

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

VUL

sive ergo manducatis sive bibitis vel aliud quid facitis omnia in gloriam Dei facite

LWB 1 Cor. 10:32 Let no offense take place [arise], not toward the Jews [natural Israel], nor toward the Gentiles [unbelievers], nor toward the Church of God [fellow believers],

KW 1 Cor. 10:32 Be becoming those who do not cause others to sin by your mode of life, giving no occasion of stumbling both to Jews and Gentiles and also the Church of God,

KJV 1 Cor. 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

TRANSLATION HIGHLIGHTS

Paul also asks us (Hortatory Imperative) to not allow any fault or blame to occur (Gnomic Present tense) toward any of the three distinctions or groups of people in this dispensation: Jews or natural Israelites, Gentile unbelievers, and fellow believers, members of the Church of God. It is also possible that since all three categories of people had their own version of an agape meal, that a Christian was not to go out of his way to offend any of them. You can eat dinner with Jews, Gentile or Christians without being offensive.

RELEVANT OPINIONS

Natural Israel and the Gentiles are contrasted in the NT. The fact that Israel is addressed as a nation after the establishment of the church and that the term Jew continues to be used as distinct from the church shows that the Gentiles do not supplant Israel in God's covenant program. (J. Pentecost) All subject matter is written concerning one or other of three distinct classes of persons, separate or combined ... Jews, Gentiles, Church of God. According to the general belief, everything that goes to make up the subject-matter of the Word of God is about only one of these three, and whatever may be said about the other two (the Jews and the Gentiles), all is interpreted of only the one, the Church of God. This comes of that inbred selfishness which pertains to human nature, which doing with this as with all beside, is ever ready to appropriate that which belongs to others. But no greater impediment to a right understanding of the Word could possibly be devised. (E.W. Bullinger)

Natural Israel and the Church are contrasted here. If the Jewish people were the same group as the Church or the Gentiles, then certainly there would be no point in the apostle's distinction in this passage. The term Israel continues to be used for the natural (not spiritual) descendants of Abraham after the Church was instituted, and it is not equated with the Church. (C. Ryrie) It is not an ethnic division, nor a geographical one, but a religious one. The Jews are those who trace their ancestry to Abraham; the Gentiles are all other nations apart from the Jews; the church is made up of both believing Jews and Gentiles. (C. Feinberg) Paul divides mankind into three groups: Jews, and Greeks, and the church of God. (C. Craig)

1 Cor. 10:32 Let no offense (Subj. Nom.; fault, blame) take place (γίνομαι, PMImp.2P, Gnomic, Hortatory, Deponent; arise, come into being, happen), not (connective) toward the Jews (Dat. Disadv.; natural Israel), nor (connective) toward the Gentiles (Dat. Disadv.; unbelievers), nor (connective) toward the Church (Dat. Disadv.; believers) of God (Adv. Gen. Ref.),

BGT

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

VUL

sine offensione estote Iudaeis et gentilibus et ecclesiae Dei

LWB 1 Cor. 10:33 In so far as I myself make it a practice to be acceptable [pleasant] to all kinds of persons in all manner of things, not seeking my own benefit [advantage], but that of the many [the elect multitude], so that they may be saved [in the future].

KW 1 Cor. 10:33 Even as I also in all things accommodate myself to all, not seeking my own profit but the profit of the many, in order that they might be saved.

KJV 1 Cor. 10:33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

TRANSLATION HIGHLIGHTS

Paul makes it a practice (Iterative Present tense) to be acceptable to all kinds of people and in all manner of things. He does not seek (Gnomic Present tense) his own advantage, but rather the advantage of God's elect multitude. By proceeding in this manner, he hopes that many of them may (Indefinite Potential Subjunctive) ultimately be saved (Culminative Aorist tense).

RELEVANT OPINIONS

All the sympathy, tolerance, and forbearance Paul has has the salvation of souls as the supreme object. Nothing selfish appears in his motives. His own profit was not the ruling principle of his life. (F.W. Farrar) Do not misunderstand Paul's motives. He could be easily misunderstood, for nothing is baser than a habit of pandering to the passions and courting the favour and humouring the prejudices of all we meet with. But here is a pliancy and adaptation of character and demeanor, which flows from and expresses sympathy, and which is a sure road to most men's hearts. (R. Tuck)

1 Cor. 10:33 in so far as (comparative) I myself (Subj. Nom.) make it a practice to be acceptable (ἀρέσκω, PAI1S, Iterative; pleasing) to all kinds of persons (Acc. Adv.) in all manner of things (Loc. Sph.), not (neg. particle) seeking (ζητέω, PAPtc.NMS, Gnomic, Modal) my own (Poss. Gen.) benefit (Acc. Dir. Obj.; advantage), but (contrast) that (Acc. Gen. Ref.; benefit, advantage) of the many (Gen. Adv.; the elect multitude), so that (purpose & result) they may be saved (σώζω, APSubj.3P, Culminative, Indefinite Local Clause Where the Action is Expected to Take Place in the Future).

BGT

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

VUL

sicut et ego per omnia omnibus placeo non quaerens quod mihi utile est sed quod multis ut salvi fiant

Chapter 11

LWB 1 Cor. 11:1 Keep on being imitators of me [my qualities of spiritual maturity], just as I am [becoming an imitator] of Christ.

KW 1 Cor. 11:1 Become imitators of me, even as I also am an imitator of Christ.

KJV 1 Cor. 11:1 Be ye followers of me, even as I also am of Christ.

TRANSLATION HIGHLIGHTS

Paul commands (Imperative mood) the Corinthians, as well as us, to keep on being (Iterative Present tense) imitators of his spiritually mature qualities. He has in mind the elementary school learning or pedagogical devices that enable children to write by using a lettering pattern. He doesn't mean we should become carbon copies of his personality and habits, but rather to copy those unique qualities of the spiritual life that God is imparting to him as he matures. This is understood by his comparison to how he is being an imitator of Christ; that narrows the part of him that we are to imitate (Greek: mimic) to the spiritual realm.

RELEVANT OPINIONS

Men are imitative beings, and, from a law of their nature, those whom they most admire and with whom they most associate, they become like in spirit and in character. The request of Paul here, at first sight, seems somewhat arrogant. Hence he puts the limitation. Paul limits his reference to himself: I only ask you to imitate me in points in which I imitate Christ. (F.W. Farrar) Certainly this verse does not refer to examples to be emulated, let alone to models to whom one is to become similar or equal by imitation, but to authorities whose command and admonition are to be obeyed. (TDNT, Michaelis)

1 Cor. 11:1 Keep on becoming (γίνομαι, PMImp.2P, Iterative, Command, Deponent) imitators (Pred. Nom.; followers, the elementary pedagogical device of imitation) of me (Gen. Assoc.; the unique qualities that characterized his growth

to maturity), just as (comparative) I (Subj. Nom.) am (ellipsis, verb supplied) of Christ (Gen. Rel.).

BGT

μιμηταί μου γίνεσθε καθὼς ἐγὼ Χριστοῦ.

VUL

imitatores mei estote sicut et ego Christi

LWB 1 Cor. 11:2 Now, so that I may commend you, remember all my things [teachings]; in fact, to the degree that I have entrusted [passed them on to] you, keep on holding fast to these teachings.

KW 1 Cor. 11:2 Now, I am praising you because [as you say] you have kept me in your remembrance in all things and at present still do have me in your thinking, even as also you are holding fast to those things which were delivered to me to be handed down to you, which I also delivered to you to be passed on to succeeding generations.

KJV 1 Cor. 11:2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

TRANSLATION HIGHLIGHTS

Paul wants to be able to praise (Futuristic Present tense) them, so in order to do so, he asks them to remember (Intensive Perfect tense: recall to memory) all his advice and instructions. As a matter of fact, he adds an additional element of degree to his request. He wants them to hold fast (Iterative Present tense) to his teachings to the same degree that he delivered the teachings (Constative Aorist tense) to them. For Paul, as an apostle and teacher of the Word of God, the primary way to be praised and commended is by keeping the Truth in your mind and soul.

RELEVANT OPINIONS

Those in our own culture who attempt to apply biblical standards for home, church, and the workplace often find themselves under severe attack from the PC-police for daring to defy their secular rituals. (D. Mitchell) How many ministers are there in every church, who give the best fruits of their cultivated minds, and, by their sweating brain and agonizing prayers, produce discourses every week admirably suited to serve the highest interests of their congregations; and yet seldom receive one generous word of hearty commendation for all their toils? Miserable criticisms they will get in abundance, but nothing else. (F.W. Farrar) The teachings had been handed down to Paul, and he passed them on to the converts. The term stresses the derivative nature of the gospel. (L. Morris) This means that numerous Christians in Corinth have fond memories of Paul and follow his instructions. (S. Kistemaker) This verse refers to instructions delivered by Paul at an earlier time, but since these instructions are not explicitly named, it is uncertain whether Paul means that he has passed on to the Corinthians instructions which he himself has received, or whether he is referring to his own commands as being particularly

important and binding, in which case Paul himself would have to be regarded as the source of the tradition. In two other Corinthian passages, however, he explicitly states that he himself has received it before passing it on. Whichever case it may be, it is a confession of faith and rules for the conduct of the church's life. (DNTT, Wegenast)

We must be careful to avoid the temptation to interpret Scripture according to cultural bias. Every thought must be subjected to the objective teaching of God's Word. Today we live in a technological age that has abandoned traditional and biblical values for family, vocation, and morality. Most people in our culture uncritically accept a litany of modern myths – birthed in secularism, atheism, Darwinism, and materialism – according to which this age is directed. These include the *myth of equality*. When the Bible is understood to teach specific social roles within a cohesive social structure, its teachings are abandoned in favor of the principles of radical individualism and socialism. The *myth of freedom* is another modern myth. Virtue, duty, and responsibility to God, family, country and established authorities have been abandoned. The *myth of self-fulfillment* teaches us that the self is the center of the universe. Each person is obligated to find his or her fulfillment in self-expression. Such radical egocentrism runs roughshod over the biblical principles of servanthood and sacrifice. The *myth of authenticity* emphasizes the importance of each person acting out and upon his or her personal feelings. If it feels good, we are instructed to do it. On the contrary, the Bible teaches that we must do what is right, regardless of how we feel about it. Finally, the myth of personhood is being used to justify policies of euthanasia, abortion, and selective breeding. (D. Mitchell)

When we reprove what is amiss in any, it is very prudent and fit to commend what is good in them; it will show that the reproof is not from ill-will, and a humour of censuring and finding fault; and it will therefore procure the more regard to it. (M. Henry)

1 Cor. 11:2 Now (transitional), so that (purpose) I may commend (ἐπαινέω, PAI1S, Futuristic, Potential Ind.; praise) you (Acc. Dir. Obj.), remember (μνησκόμαι, Perf.MI2P, Intensive, Deponent) all my (Abl. Source) things (Acc. Dir. Obj.; instructions, teachings, advice); in fact (emphatic), to the degree that (explanatory, of degree) I have entrusted (παραδίδωμι, AAI1S, Constative; committed, passed on, verbal delivery) you (Dat. Adv.), keep on holding fast to (κατέχω, PAI2P, Iterative) these (Acc. Gen. Ref.) teachings (Acc. Dir. Obj.).

BGT

Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε.

VUL

laudo autem vos fratres quod omnia mei memores estis et sicut tradidi vobis praecepta mea tenetis

LWB 1 Cor. 11:3 Moreover, I want you to thoroughly understand that Christ is the [federal] head of every man; moreover, the head [authority] of a woman [wife] is a man [husband]; moreover, the head [by divine protocol] of Christ is God [the Father].

KW 1 Cor. 11:3 Moreover, I desire you to know that the head of every man is the Christ, and the woman's head is the man, and the head of the Christ is God the Father.

KJV 1 Cor. 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

TRANSLATION HIGHLIGHTS

Paul wants (Static Present tense) the Corinthians to thoroughly understand (Intensive Perfect tense) that Christ is (Descriptive Present tense) the federal head of every man in the greater Christian community. Not only that, but the head (authority) over a woman (wife) belongs to her man (husband). And the head of Christ by divine protocol is God the Father. Paul doesn't want them to merely acknowledge this authoritative structure, he wants them to thoroughly grasp the concept and live it.

God instituted a definite chain of command. And contrary to popular belief, it has not "changed with the times." God the Father is over His Son Jesus Christ Who is over a husband who is over his wife. Husbands: fight the Lord Jesus Christ and you will be squashed. Wives: fight your husband or the Lord Jesus Christ and you will be squashed. Take your complaints to the Supreme Court of Heaven.

RELEVANT OPINIONS

It is husbands and wives who seem to be primarily in view. The wife's appearance marks her subordination to her husband. (R. Banks) In Christ the distinctions of the sexes are done away. It was, perhaps, an abuse of this principle which had led the Corinthian women to assert themselves and their rights more prominently than decorum warranted. (F.W. Farrar) Man is not supreme, though invested with a limited authority. The head of every man is Christ. The universe is one great hierarchy, of which not every member is mentioned here, only certain leading dominant notes being successively sounded in the celestial scale. Men may suppose that order and subordination in human society, civil and ecclesiastical, are merely expedients for peace and quietness. But it is not so; there is Divine archetype to which human relationships and affairs conform. Let there be non-conformity to this, and there is discord breaking in upon the harmonious ministry of the spiritual universe. (J. Exell)

The concept of headship connotes a functional responsibility, not inferiority and/or superiority. The Father and Christ are coequal, yet the Son is obedient to the Father. What is in view here has to do with function, not essence ... Those who argue for the notion that the Greek term *kephale* denotes "source" and not "subordination" introduce a linguistic innovation unknown to the use of this term in ancient literature. (D. Mitchell) The principle of subordination prevails throughout the spiritual universe; one rising above another in regular gradation up to God Himself. God is

over Christ, Christ is over man, man is over woman. In the marriage service, the woman at the altar is called upon to solemnly vow to obey her husband. I confess I have often been struck at the incongruity of this, when I have seen a little-chested, small-brained man standing by the side of a woman with a majestic brow and a grand physique, when she is called upon to vow obedience to such a man. (J. Exell)

There can be no doubt that Paul taught a form of subordinationism. The Son would no longer be the kind of Son we know Him to be if He ceased to be obedient to and dependent on the Father. Paul wants them to know that this same kind of authority structure exists between the man and his wife ... The man who would violate this would disgrace their Head, namely, Christ. To fail to observe this proper order would be tantamount to challenging the Trinitarian relation in the Godhead. Women failing to do so would disgrace their husbands. (D. Mitchell) From the standpoint of the earthly manifestation and of social position, the woman, even under the gospel economy, preserves her subordinate position. There will come a day when the distinction between the sexes will cease. But that day does not belong to the terrestrial form of the kingdom of God. As long as the present physical constitution of humanity lasts, the subordinate position of the woman will remain, even in the Christian woman ... These two relations, that of Christ to the man, and that of the man to his wife, rest on a law which flows from the nature of God Himself. In the oneness of the Divine essence there are found these two poles, the one directive, the other dependent: God and Christ. (F. Godet)

1 Cor. 11:3 Moreover (continuative), I want (θέλω, PA1LS, Static) you (Acc. Dir. Obj.) to thoroughly understand (οἶδα, Perf.AInf., Intensive, Inf. as Dir. Obj. of Verb) that (subjective conj.) Christ (Subj. Nom.) is (εἰμί, PAI3S, Descriptive) the head (Pred. Nom.; federal headship) of every (Gen. Spec.) man (Obj. Gen.); moreover (continuative), the head (Subj. Nom.; authority) of a woman (Gen. Rel.; wife) is (ellipsis, verb supplied) a man (Pred. Nom.; husband); moreover (continuative), the head (Subj. Nom.; by divine protocol) of Christ (Obj. Gen.) is (ellipsis, verb supplied) God (Pred. Nom.; the Father).

BGT

θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφαλὴ δὲ τοῦ Χριστοῦ ὁ θεός.

VUL

volo autem vos scire quod omnis viri caput Christus est
caput autem mulieris vir caput vero Christi Deus

LWB 1 Cor. 11:4 Every man who prays in public or proclaims God's message, while having his head covered [a sign of submission], disgraces his position of superior rank.

KW 1 Cor. 11:4 Every man while praying or prophesying [giving out the Word of God in the public assembly, which word he received by divine revelation] having a shawl hanging down over his head [a Jewish and Roman custom] dishonors his head.

KJV 1 Cor. 11:4 Every man praying or prophesying, having his head covered, dishonoureth his head.

TRANSLATION HIGHLIGHTS

Although it is not a custom in American society, in Paul's day shawls as a head covering was a sign of voluntary submission of a wife to her husband. When a man prayed (Pictorial Present tense) or proclaimed God's message (Pictorial Present tense) in public, and did so while covering his head (Pictorial Present tense), he dishonored (Dramatic Present tense) his position of superior rank given to him by God. By tradition, only women were to have covered heads, since it was a sign of submission to their husbands. When a man wore a head covering, he was reversing God's authoritative chain of command and humiliating himself in disobedience.

RELEVANT OPINIONS

It is not certain whether the Jews at this time used the tallith, a four-corned shawl having fringes consisting of eight threads, each knotted five times. (Vincent) Leon Podles, in *The Church Impotent: The Feminization of Christianity* (Dallas, Spence, 1999), documents the frightening decline of men in the churches of Western Christianity. In all but the most conservative of churches, women make up the overwhelming majority of active members. (D. Mitchell)

1 Cor. 11:4 **Every** (Nom. Spec.) **man** (Subj. Nom.; husband) **who prays in public** (προσεύχομαι, PMPTc.NMS, Pictorial, Substantival, Deponent) **or** (connective) **proclaims God's message** (προφητεύω, PAPtc.NMS, Pictorial, Substantival), **while having** (ἔχω, PAPtc.NMS, Pictorial, Circumstantial & Temporal) **his head covered** (idiom: Adv. Gen. Ref.), **disgraces** (καταισχύνω, PAI3S, Dramatic; humiliates, puts to shame, dishonors) **his** (Poss. Gen.) **position of superior rank** (Acc. Dir. Obj.; authority: by tradition, only women are to have covered heads, which was a sign of submission),

BGT

πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ.

VUL

omnis vir orans aut prophetans velato capite deturpat caput suum

LWB 1 Cor. 11:5 But every woman, who prays or proclaims God’s message [to women and children] in public with her head uncovered, disgraces her head [her husband], for it is one and the same as having herself shaved [penalty for an adulterous woman].

KW 1 Cor. 11:5 But every woman while praying or prophesying with her head uncovered dishonors her head, for this would be one and the same thing as if she had her head shaved.

KJV 1 Cor. 11:5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven.

TRANSLATION HIGHLIGHTS

On the other hand, every woman who prays (Pictorial Present tense) or proclaims God’s message (Pictorial Present tense) to women and children in public with her head uncovered, dishonors (Dramatic Present tense) her husband, who is her legitimate head in God’s program. By uncovering her head she was rebelling against the authority of both her husband and the Lord. For according to the traditions in Paul’s day, a woman who uncovered her head in public was identical to (Gnomic Present tense) an adulterous woman who was sentenced by the court to have her head shaved (Dramatic Perfect tense) as penalty for her deeds.

RELEVANT OPINIONS

It seems that the Corinthian slogan, “everything is permissible,” had been applied to meetings of the church as well, and the Corinthian women had expressed that principle by throwing off their distinguished dress. More importantly they seem to have rejected the concept of subordination within the church (and perhaps in society) and with it any cultural symbol (head covering) which might have been attached to it. (D. Lowery) For a woman to do this in a public assembly was against the national custom of all ancient communities, and might lead to the gravest misconceptions. As a rule, modest women covered their heads with a veil when they worshipped or were in public. Christian women in Corinth must have caught something of the “inflation” which was characteristic of their church before they could have acted with such reprehensible boldness as to adopt a custom identified with the character of immodest women. (F.W. Farrar)

In 1st century Judaism and in the Greco-Roman world, wearing a head covering in public was in fact a sign of a woman’s submission to her husband. Not to wear it was an indication of insubordination or rebellion. (R. Zuck) When in the Corinthian church a woman goes against the structure of creation, she dishonors her husband ... Paul does not intend to tell believers everywhere throughout the centuries to adopt the customs he wants the Corinthian Christians to follow. What he does stress in this segment is that in the marriage relationship the wife honors and respects her husband and the husband loves and leads his wife. This is the basic principle that may be applied in diverse ways in the varying cultures throughout the world. The principle remains the same, even though its application varies. (S. Kistemaker) This is not a backdoor access to legitimate what God has not also ordained. (D. Mitchell)

1 Cor. 11:5 **But** (contrast) **every** (Nom. Spec.) **woman** (Subj. Nom.; wife), **who prays in public** (προσεύχομαι, PMPTc.NMS, Pictorial, Substantival, Deponent) **or** (connective) **proclaims God's message** (προφητεύω, PAPtc.NMS, Pictorial, Substantival; to women and children) **with her** (Poss. Gen.) **head** (Dat. Assoc.) **uncovered** (Instr. Manner), **disgraces** (καταισχύνω, PAI3S, Dramatic; humiliates, puts to shame, dishonors) **her** (Poss. Gen.) **head** (Acc. Dir. Obj.; husband: his superior rank or authority over his wife), **for** (explanatory) **it is** (εἰμί, PAI3S, Gnostic) **one** (Pred. Nom.) **and** (connective) **the same** (Pred. Nom.) **as having herself shaved** (ξυράομαι, Perf.PPTc.DFS, Dramatic, Comparative Circumstantial, Deponent, Articular; penalty for an adulterous woman).

BGT

πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς· ἔν γάρ ἐστιν καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ.

VUL

omnis autem mulier orans aut prophetans non velato capite deturpat caput suum unum est enim atque si decalvetur

LWB 1 Cor. 11:6 For if a woman [in emotional revolt of the soul] will not cover her head [sign of rebellion, arrogant refusal], then have her cut her hair off [shear like a sheep]; but if she considers it disgraceful for a woman to have her hair cut off or to have her head shaved, then let her cover her head [wear long hair as her covering].

KW 1 Cor. 11:6 For, assuming that a woman is uncovered, let her also cut her hair close. But since it is dishonorable for a woman to be shaven or have her hair cropped close, let her put a shawl down over her head.

KJV 1 Cor. 11:6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

TRANSLATION HIGHLIGHTS

Paul anticipates the rebellious women in the Corinthian church. If a woman in emotional revolt of the soul (authority arrogance) decides she will not cover her head (Futuristic Present tense), then Paul sarcastically suggests that she cut her hair off (Dramatic Aorist tense) like a sheep shearer does when shearing wool. In other words, if she insists on leaving her head uncovered, why doesn't she just go all the way and shave her head bald? From the prior verse, we understand that this was one of the humiliating punishments meted out to adulterous women.

Paul assumes this type of arrogant, anti-authoritarian woman will not go along with his head-shaving suggestion, since they know that it would be disgraceful to have their hair completely cut off (Dramatic Aorist tense) or their head shaved (Dramatic Aorist tense). So he adds that if

they don't like that idea, then it would be advisable for them to cover their heads (Pictorial Present tense). Some historians say wearing long hair sufficed as a woman's "cover" or "veil" in some parts of the middle east. If that is true, then women with long hair met the covering requirement, while elderly women who were losing their hair and women caught in adultery wore shawls as a symbol of their submission.

RELEVANT OPINIONS

The veil is a sign of subordination and dependence. Refusing to use this covering of the head was a mark of insubordination and independence. A symbol it was, but to cast off the symbol was to repudiate the thing signified. The apostle had occasion to blame the women of Corinth for laying aside the veil, the mark of modesty and subjection, in public assemblies. On the ground of the abolition of distinction of sex in Christ, they claimed equality in every respect with men, and the right to appear and act as men did. Whilst women, they would be men. Equality as believers they had a right to claim, but they forgot their "subjection in point of order, modesty, and seemliness." When women leave their proper sphere, it is never to rise, but to fall. Men-women are failures. (J. Exell) Paul suggests that the quest of the women for emancipation and equality with men was in fact a reduction in status. It was a violation of the divine order. (C. Craig)

1 Cor. 11:6 **For** (explanatory) **if** (protasis, 1st class condition, "and she won't") **a woman** (Subj. Nom.) **will not** (neg. particle; sign of rebellion: emotional revolt of the soul, authority arrogance) **make it a practice to cover her head** (κατακαλύπτω, PMI3S, Futuristic), **then** (apodosis; sanctified sarcasm) **have her cut her hair off** (κείρω, AMImp.3S, Dramatic, Hortatory; to shear like sheep); **but** (adversative) **if** (protasis, 1st class condition, "and it is") **she considers it** (ellipsis, subject & verb supplied) **disgraceful** (Pred. Nom.; shameful) **for a woman** (Dat. Disadv.) **to have her hair cut off** (κείρω, AMInf., Dramatic, Inf. as Dir. Obj. of Elliptical Verb, Articular) **or** (connective) **to have her head shaved** (ξυράομαι, AMInf., Dramatic, Inf. as Dir. Obj. of Elliptical Verb, Deponent, Articular), **then** (apodosis supplied) **let her cover her head** (κατακαλύπτω, PMImp.3S, Pictorial, Hortatory; wearing long-hair as her "cover" or "hat" or "veil").

BGT

εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι, κατακαλυπτέσθω.

VUL

nam si non velatur mulier et tondeatur si vero turpe est mulieri tonderi aut decalvari velet caput suum

LWB 1 Cor. 11:7 For on the one hand, a man [husband] ought not to cover his head, which represents the image [moral likeness] and glory [crown of creation] of God; but on the other hand, the woman [wife] represents the glory [honor] of the man [husband].

KW 1 Cor. 11:7 For indeed, a male individual is morally obligated not to cover his head in that manner since he is so constituted as to be the derived image and glory of God. But the woman is the glory of man.

KJV 1 Cor. 11:7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

TRANSLATION HIGHLIGHTS

Paul explains that on the one hand, a man should not cover (Pictorial Present tense) his head, because his head represents (Pictorial Present tense) the moral likeness and glory of God. The words “image” and “glory” are a hendiadys, meaning glorious image or crown of creation. It is a figurative expression used by Paul to portray God’s chain of command, His authoritative structure on earth. Paul does not mean man is a body resemblance of the glory of God, but is rather an expression of God’s authoritative omnipotence over creation.

And on the other hand, the woman represents (Pictorial Present tense) the glory or honor of the man. As a man reflects the glory of God’s creation, a woman reflects the glory of the man. Does this mean every man is head over every woman? No. The definite article point to a particular woman (wife) being the glory of a particular man (husband). The lady across the street is not my honor or glory; only my wife is my honor or glory. Likewise, my wife is only my honor or glory, no other man’s.

RELEVANT OPINIONS

The wife is the glory of man, her husband. If a married woman abandoned this complementary role, she also abandoned her glory, and for Paul an uncovered woman’s head gave symbolic expression to that spirit. For a woman to exercise her freedom to participate in the church without the head covering, the sign of her authority, would be to bring the wisdom of God into disrepute. (D. Lowery) The church of Christ (toward Whom and in Whom are the emanations of His glory, and the communication of His fullness) is called the fullness of Christ, as though He were not in His complete state without her, like Adam without Eve. And the church is called the glory of Christ, as the woman is the glory of the man. (J. Piper) Man reflects God; woman, in her general nature in this earthly and temporal dispensation, reflects the glory of man. (F.W. Farrar)

1 Cor. 11:7 **For** (explanatory) **on the one hand** (correlative), **a man** (Subj. Nom.; husband) **ought** (ὀφείλω, PAI3S, Static) **not** (neg. particle; “is not obligated”) **to cover** (κατακαλύπτω, PMInf., Pictorial, Inf. as Dir. Obj. of Verb) **his** (Acc. Poss.) **head** (Acc. Dir. Obj.), **which represents** (ὑπάρχω, PAPtc.NMS, Pictorial, Substantival) **the image** (Pred. Nom.; moral likeness, not body

resemblance) **and** (connective) **glory** (Pred. Nom.; *hendiadys*: glorious image, crown of creation) **of God** (Gen. Poss.); **but on the other hand** (contrast), **the woman** (Subj. Nom.; wife) **represents** (εἰμί, PAI3S, Pictorial) **the glory** (Pred. Nom.; honor, splendor) **of the man** (Poss. Gen.; husband);

BGT

ἄνθρωπος μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλὴν εἰκῶν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστίν.

VUL

vir quidem non debet velare caput quoniam imago et gloria est Dei mulier autem gloria viri est

LWB 1 Cor. 11:8 For the man is not out from the woman, but the woman out from the man.

KW 1 Cor. 11:8 For a man is not out of a woman as a source, but a woman out of a man.

KJV 1 Cor. 11:8 For the man is not of the woman; but the woman of the man.

TRANSLATION HIGHLIGHTS

Why does the husband have authority over his wife? Why does anybody have to have authority over anyone else? Because in God's design, the man is (Gnomic Present tense) not out from the woman as a source, but the woman is out from the man as a source. He created Adam first; then he took Adam's rib and created woman. To all wives: don't waste you time complaining to me, take the issue up with the Lord.

RELEVANT OPINIONS

Woman is subordinate to man, is largely dependent upon him. He is her natural guide, defender, supporter. Authority lies with him, not with her. "I suffer not a woman to ... usurp authority over the man ... for Adam was first formed, then Eve" (I Tim. 2:12-13). "Woman is the weaker vessel" (I Peter 3:7). This is the Divine order, and any subversal of it is sure to lead to injurious results. We should not usurp a higher position than God has appointed for us; we should not take a lower. Our best place is where God places us. (J. Exell) The order of creation also supports Paul's position. (D. Mitchell)

1 Cor. 11:8 **For** (explanatory) **the man** (Subj. Nom.) **is** (εἰμί, PAI3S, Gnomic) **not** (neg. particle) **out from the woman** (Abl. Source), **but** (contrast) **the woman** (Subj. Nom.) **out from the man** (Abl. Source);

BGT

οὐ γὰρ ἐστίν ἄνθρωπος ἐκ γυναικός ἀλλὰ γυνὴ ἐξ ἀνδρός·

VUL

non enim vir ex muliere est sed mulier ex viro

LWB 1 Cor. 11:9 Indeed, man also was not created for the sake of the woman, but the woman for the sake of the man.

KW 1 Cor. 11:9 Assuredly, a man was not created for the sake of a woman, but a woman for the sake of the man.

KJV 1 Cor. 11:9 Neither was the man created for the woman; but the woman for the man.

TRANSLATION HIGHLIGHTS

Man was not created (Dramatic Aorist tense) for the purpose of the woman, but the woman for the purpose of the man. Paul uses an Accusative of Purpose to portray His divine intentions for the husband-wife relationship. Not only was woman created from man (Source), but she was also created for man (Purpose). For those women who might argue that they will accept that the creation account was true as far as “source” is concerned, but that they owe no further allegiance to their husband in God’s plan, Paul adds this: woman was created for the “purpose” of man. In other words, she was created for her husband’s purpose, as a willing (hopefully) subordinate. To go against this principle in her marriage is to go against God’s creative fiat.

RELEVANT OPINIONS

Man’s authority is guarded against all excess, and woman’s dependence is beautified by delicacy, retiringness, and trustful love. So high an estimate is put on her character and attitude, that even her personal appearance, as to attire and demeanor, is a matter of moment, involving the honor and happiness of her husband, and intimately blended with the conservatism of society and the influence of the Church. The human race was in Christ from the beginning, and Adam’s federal headship took its whole meaning from the pre-existence of Christ, as the Creator of man. (J. Exell) Chronologically, she comes after. Constitutionally, she was made “for the man’s sake.” (D. Mitchell)

Although man and woman are equal before God and in Christ (Gal. 3:28), they have been given different roles. The husband takes primary responsibility in his headship, and the wife fulfills her role as helper. This relationship cannot be reversed, because the creation story teaches “a non-reversible orientation of the woman towards the man as the reference point for her life.” The fact that Eve was created to assist Adam suggests that she is subject to him. When God created Eve as Adam’s helper, he assigned to her a supportive and submissive role (Gen. 2:18). By appealing to the creation account, Paul is able to write that man was not created for woman but woman for man. (S. Kistemaker)

1 Cor. 11:9 Indeed (emphatic), man (Subj. Nom.) also (adjunctive) was not (neg. particle) created (κτίζω, API3S, Dramatic) for the sake of the woman (Acc. Purpose), but

(contrast) the woman (Subj. Nom.) for the sake of the man (Acc. Purpose).

BGT

καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

VUL

etenim non est creatus vir propter mulierem sed mulier propter virum

LWB 1 Cor. 11:10 Because of this [the woman created for the sake of the man], the woman ought to always have authority [ruling power for protective purposes] over her head [headship], because of those angels [fallen angels who cohabited with the daughters of men].

KW 1 Cor. 11:10 On this account the woman is under moral obligation to be having a sign of [the man's] authority [over her] on her head because of the angels.

KJV 1 Cor. 11:10 For this cause ought the woman to have power on her head because of the angels.

TRANSLATION HIGHLIGHTS

Because the woman was created for the man, the woman ought to (Gnomic Present tense: needs to) always (not just when she feels like it) have authority (Gnomic Present tense) over her head. By authority Paul means ruling power, under the principle of federal headship. In this case, the authority is for protective purposes, because of the fallen angels who cohabited with the daughters of men and bred the superhuman race. As mentioned in Genesis and Jude, these fallen angels were able to breed with women on earth because those women were deceived, having no authority over them.

Implied in Paul's statement is that if they had been under the authority of their husbands, they would not have been deceived by the fallen angels. Many believe this superhuman race of half-angel, half-human creatures were the real characters that spawned ancient Greek and Roman mythology. When Eve ignored the authority of her husband Adam, as well as her Lord Jesus Christ, the first human sin resulted. When the daughters of men ignored the authority of their husbands and fathers, the superhuman race resulted. The Noahic flood was God's way of destroying the superhuman race before all of mankind was corrupted. Rejection of divine authority always courts disaster.

RELEVANT OPINIONS

The wearing of veils is probably not an issue here ... the word often translated "veil" is the Greek term for "authority". (R. Banks) When, therefore, women venture upon such liberties, as to usurp for themselves the token of authority, they make their baseness manifest to the angels ...

not only Christ, but all the angels, too, will be witnesses of the outrage. When women assume a higher place than becomes them, they gain this by it – that they discover their impudence in the view of the angels of heaven. (Calvin)

1 Cor. 11:10 Because of this (Causal Acc.; *the woman created for the sake of the man*), the woman (Subj. Nom.) ought to (ὀφείλω, PAI3S, Gnostic; needs to) always have (ἔχω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb) authority (Acc. Adv.; ruling power: in this case, for protective purposes) over her (Poss. Gen.) head (Gen. Adv.; headship), because of those (Acc. Gen. Ref.) angels (Causal Acc.; fallen angels who cohabited with the daughters of men and bred the superhuman race).

BGT

διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

VUL

ideo debet mulier potestatem habere supra caput propter angelos

LWB 1 Cor. 11:11 However, neither is the woman [wife] apart from [complete without] the man [husband], nor the man [husband] apart from [complete without] the woman [wife] in the Lord.

KW 1 Cor. 11:11 Nevertheless, neither is a woman [complete] apart from a man, nor a man [complete] apart from a woman in the Lord,

KJV 1 Cor. 11:11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

TRANSLATION HIGHLIGHTS

However, before the authoritative battle lines are drawn, Paul reminds them of the inseparable design between husband and wife. The woman (wife) is not complete without the man (husband), nor is the man (husband) complete without the woman (wife) in the Lord. They were designed to be one flesh. When separated from each other, they are only half a person. The idea of completion is understood by ellipsis, though the word is not actually present in the Greek.

RELEVANT OPINIONS

The verse is meant to correct any tendency on the part of men to domineer. (F.W. Farrar)

Husband + Wife = Complete Entity (CE).

Husband – Wife = Incomplete Entity (IE).

Wife – Husband = Incomplete Entity (IE).

1 Cor. 11:11 **However** (superordinate conj.), **neither** (neg. adv.) **is** (ellipsis, verb supplied) **the woman** (Subj. Nom.; wife) **apart from** (without relation to) **the man** (Abl. Separation; husband), **nor** (neg. adv.) **the man** (Subj. Nom.; husband) **apart from** (without the relation to) **the woman** (Abl. Separation; wife) **in the Lord** (Loc. Sph.).

BGT

πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ·

VUL

verumtamen neque vir sine muliere neque mulier sine viro in Domino

LWB 1 Cor. 11:12 For just as the woman [Eve] was out from the man [Adam], in a similar manner, also the man because of the woman [by natural childbirth], but all things out from God.

KW 1 Cor. 11:12 For even as the woman came out of the man as a source, thus also does the man owe his existence to the intermediate agency of the woman. But all things are out of God as a source.

KJV 1 Cor. 11:12 For as the woman is of the man, even so is the man also by the woman; but all things of God.

TRANSLATION HIGHLIGHTS

There was obviously an authority problem with some of the Corinthians women, because Paul gives us a string of explanations on a topic that should be quite simple to understand. In case he hasn't gotten through to some of them yet, he adds this comparison. Just as Eve was out from Adam as a source in creation, in a similar manner, men (and women) are now out from woman by natural childbirth. All things happen by God's design, and this irony is no exception.

RELEVANT OPINIONS

There is, so to speak, spiritual equality. But domestic and social equality is quite another thing. In the household and in the congregation there must be subjection and submission. Order is heaven's first law. The head of the woman is the man. And this notwithstanding that many men are base and unworthy of their position and calling; notwithstanding that many women are not only pure, but noble and well fitted for command. (J. Exell) The very continued existence of the man depends on the woman and her voluntary submission to this role. In the final analysis, of course "all things originate from God." With this the writer reminds us that this is precisely the order that God has established. It is not ours to remake or destroy in the interest of modern visions of human ecology. (D. Mitchell)

1 Cor. 11:12 **For** (explanatory; there was obviously an authority problem with some of the Corinthian women, because there is a string of *explanations* on this topic) **just as** (comparative) **the woman** (Subj. Nom.; Eve was "out from" Adam in creation) **was** (ellipsis, verb supplied) **out from the man** (Abl. Source), **in a similar manner** (comparative), **also** (adjunctive) **the man** (Subj. Nom.) **because of the woman** (Causal Gen.; by natural childbirth), **but** (adversative) **all** (Nom. Spec.) **things** (Subj. Nom.) **out from God** (Abl. Source).

BGT

ὡςπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.

VUL

nam sicut mulier de viro ita et vir per mulierem omnia autem ex Deo

LWB 1 Cor. 11:13 Pass judgment on these things [list of pertinent issues just covered] yourselves. Is it proper for a woman to pray to God uncovered?

KW 1 Cor. 11:13 Come to a decision among yourselves. Is it seemly or fitting for a woman to be engaged in prayer to God not wearing the shawl hanging down over her head?

KJV 1 Cor. 11:13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

TRANSLATION HIGHLIGHTS

Paul sounds a bit exasperated, as he tells the Corinthians (Imperative of Command) to discern and pass judgment on the list of pertinent issues on authority he just covered. He can't be there to evaluate each individual case of authority arrogance as it happens, so he must leave it to them. What is their judgment? Is it fitting and proper (Descriptive Present tense) for a woman to pray (Pictorial Present tense) to God with an uncovered or shaved head? The answer he expects to hear is No.

RELEVANT OPINIONS

Should there not be a distinction kept up between the sexes in wearing their hair, since nature has made one? Is it not a distinction which nature has kept up among all civilized nations? The woman's hair is a natural covering; to wear it long is a glory to her. But for a man to have long hair, or cherish it, is a token of softness and effeminacy. (M. Henry)

1 Cor. 11:13 **Pass judgment** (κρίνω, AAImp.2P, Constative, Command; discern) **on these things** (Dat. Ind. Obj.; list of pertinent issues just covered) **yourselves** (Dat. Adv.). **Is it** (εἰμί, PAI3S, Pictorial, Interrogative Ind.) **proper** (πρέπω,

PAPtc.NNS, Descriptive, Modal; fitting) for a woman (Acc. Adv.) to pray (προσεύχομαι, PMinf., Pictorial, Inf. as Dir. Obj. of Verb, Deponent) to God (Dat. Ind. Obj.) uncovered (Adv. Acc.; shaved head)?

BGT

ἐν ὑμῖν αὐτοῖς κρίνατε· πρόπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ θεῷ προσεύχεσθαι;

VUL

vos ipsi iudicate decet mulierem non velatam orare Deum

LWB 1 Cor. 11:14 Doesn't nature itself teach you, that on the one hand, a man, if he wears long hair, is a disgrace [shame and dishonor] to himself?

KW 1 Cor. 11:14 Does not the innate sense of propriety itself based upon the objective difference in the constitution of things [the difference between the male and the female] teach you that if indeed a man allows his hair to grow long, it is a disgrace to him?

KJV 1 Cor. 11:14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

TRANSLATION HIGHLIGHTS

Paul continues to teach about divinely instituted authority, but he goes in a somewhat different direction – length of hair. He asks if nature itself doesn't teach (Gnomic Present tense) us that if a man wears long hair (Pictorial Present tense), his long hair is a sign of shame, dishonor and disgrace to himself? By design, man was not designed to have his head covered (long hair length), but rather the woman was designed to have long hair as her glorious covering. A man with long hair has a feminine soul and a rebellious spirit.

RELEVANT OPINIONS

It was considered so much a mark of effeminacy for men to wear long hair, that it was not only ridiculed by Juvenal, but in after times seriously censured by church councils. (C. Hodge) Mankind instinctively distinguished between the sexes in various ways, one of which was length of hair. Exceptions to this general practice were due either to necessity or perversity. (D. Lowery) Nature gives the man short hair and the woman long hair. Here is a natural distinction which should be observed, and which indicates that woman specially needs the head-covering. Even among heathen the wearing of long hair by men was ridiculed, but long hair for women was generally recognized as appropriate. (E. Hurndall)

Nature (God) has made men and women different from each other, and has provided a visible indication of the difference between them in the quantity of hair he has assigned to each. Even the pagan philosopher Epictetus, a Stoic who taught in the second half of the first century, speaks

of the difference in hair of men and women respectively. He concludes, “Wherefore, we ought to preserve the signs which God has given; we ought not to throw them away; we ought not, so far as in us lies, to confuse the sexes which have been distinguished in this fashion.” In the cultural context in which Paul moved, long hair was a disgrace for a man but glory for a woman. (S. Kistemaker)

1 Cor. 11:14 Doesn't (neg. particle) nature (Subj. Nom.) itself (Nom. Appos.) teach (διδάσκω, PAI3S, Gnostic) you (Acc. Adv.), that (conj. as Dir. Obj.), on the one hand (correlative), a man (Subj. Nom.), if (protasis, 3rd class condition, “maybe he does, maybe he doesn't”) he wears long hair (κομάω, PASubj.3S, Pictorial, Potential), is (εἰμί, PAI3S, Gnostic) a disgrace (Pred. Nom.; shame, dishonor) to himself (Dat. Disadv.)?

BGT

οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν κομᾷ ἀτιμία αὐτῷ ἐστίν,

VUL

nec ipsa natura docet vos quod vir quidem si comam nutriat ignominia est illi

LWB 1 Cor. 11:15 **But on the other hand, if a woman makes it a habit to wear long hair, it is glory [grandeur] to her, for her hair was entrusted to her in place of a covering.**

KW 1 Cor. 11:15 But if a woman allows her hair to grow long, it is her glory. Because her head of hair has been given to her for a permanent covering [answering in character to but not a substitute for the shawl].

KJV 1 Cor. 11:15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering.

TRANSLATION HIGHLIGHTS

But in contrast to the man, if a woman wears long hair (Iterative Present tense), it is a glory (Pictorial Present tense) to her, not only beautiful in appearance, but a voluntary badge of authority orientation to God's divine protocol. Why is there such a difference between the hair of a man and that of a woman? A woman's hair is entrusted (Intensive Perfect tense) to her by God for the purpose of providing her an automatic badge of submission to her husband. If a veil or shawl is not available, her long hair may serve as a substitute covering. It is also her badge of femininity, her built-in covering as it were, as opposed to a woman with short hair who sports a masculine soul and lives in rebellion against God's divine design.

RELEVANT OPINIONS

Today the principle of subordination (not the command to wear hats) is the key point in women wearing hats, for fashion seems far different from the purpose of the custom in the first century. (D. Lowery) A woman's hair is distinctively longer than a man's. For her to wear it so indicates a willingness to fulfill what God intended her to be. (D. Guthrie) Paul states objectively that a woman's long hair is beautiful. Long hair is her husband's joy. The unique beauty of a woman is gloriously manifest in the distinctive femininity portrayed by her hair and her attendance to feminine customs. (S. Kistemaker) We believe that the custom of Christian women wearing short hair is contrary to the Scriptures and against the clear teaching of the Word of God. (M. DeHaan)

1 Cor. 11:15 But on the other hand (contrast), if (protasis, 3rd class condition, "maybe she does, maybe she doesn't") a woman (Subj. Nom.) makes it a habit to wear long hair (κομάω, PASubj.3S, Iterative, Potential), it is (εἰμί, PAI3S, Pictorial) glory (Pred. Nom.; splendor, grandeur) to her (Dat. Adv.), for (explanatory) her (Nom. Poss.) hair (Subj. Nom.) was entrusted (δίδωμι, Perf.PI3S, Intensive; given) to her (Dat. Adv.) in place of (prep.; instead of) a covering (Obj. Gen.; veil, hat).

BGT

γυνή δὲ ἐὰν κομᾷ δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται [αὐτῇ].

VUL

mulier vero si comam nutriat gloria est illi quoniam capilli pro velamine ei dati sunt

LWB 1 Cor. 11:16 Now, if anyone [troublemaker] has the reputation of being argumentative, then [it's not worth fighting over] we have no such custom [rejecting the legalistic bully's rules], nor do the assemblies of God.

KW 1 Cor. 11:16 If, as is the case, anyone presumes to be cantankerous [about the moral obligation of a woman to wear a head covering when engaged in public prayer in the assembly], as for us, we do not have such a custom [namely, that of a woman praying with uncovered head], neither do the assemblies of God.

KJV 1 Cor. 11:16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

TRANSLATION HIGHLIGHTS

Now if a troublemaker attends a meeting who has the reputation of (Descriptive Present tense) being argumentative (Descriptive Present tense), we have a custom of never (Gnomic Present tense) arguing with him or her, because it's not worth fighting over. We reject the rules of argument demanded by both rebellious and legalistic bullies. There's no point in arguing with anybody about the Word. This is not a practice Paul recommends just for the Corinthians; none of the other assemblies engage in useless wrangling either.

RELEVANT OPINIONS

A contentious person is one whose humor inclines him/her to stir up disputes, and does not care what becomes of the truth. Those that are obstinate and fond of quarrelling, should rather be restrained by authority than confuted by lengthened disputations. For you will never have an end of contentions, if you are disposed to contend with a combatative person until you have vanquished him; for though vanquished a hundred times, he/she would argue still. (Calvin) There is a time to stand on principle; but there is never a time to be contentiously argumentative. There is no reason why people should not differ and yet remain at peace. (W. Barclay) The history of the interpretation of this text shows that Christians throughout most of our history have followed this practice in one way or another. Only in recent decades have women decided to follow cultural fashion or, worse – emboldened by feminist philosophy – to discard the covering along with all other supposedly antiquated ideas respecting the divine structure of authority. (D. Mitchell)

1 Cor. 11:16 **Now** (transitional), **if** (protasis, 1st class condition, "and he does") **anyone** (Subj. Nom.; troublemaker) **has the reputation of** (δοκέω, PAI3S, Descriptive; is recognized as, seems to be) **being** (εἰμί, PAInf., Descriptive, Attributive) **argumentative** (Pred. Nom.), **then** (apodosis: *it's not worth fighting over*) **we** (Subj. Nom.) **have** (ἔχω, PAI1P, Gnostic; keep, regard, practice) **no** (neg. particle) **such** (Acc. Spec.) **custom** (Acc. Dir. Obj.; practice, rejecting the legalistic bully's rules), **nor** (neg. particle) **do** (ellipsis, verb supplied) **the assemblies** (Subj. Nom.; they are not the only people the Word of God has reached) **of God** (Gen. Rel.).

BGT

Εἰ δέ τις δοκεῖ φιλόνηκος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

VUL

si quis autem videtur contentiosus esse nos talem consuetudinem non habemus neque ecclesiae Dei

LWB 1 Cor. 11:17 Now, by giving strict orders about this [next topic], I am not praising [commending] you because you make it a habit to assemble yourselves together; it has not been for the better, but for the worse.

KW 1 Cor. 11:17 Moreover, when giving you this charge, I am not praising you, because you are not coming together [in the local assembly] for the better but for the worse.

KJV 1 Cor. 11:17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse.

TRANSLATION HIGHLIGHTS

Now, by giving strict instructions (Static Present tense) about this next topic, Paul is not commending (Static Present tense) them because they regularly meet together (Iterative Present tense). So far, their gathering together has not been for the better, but for the worse. Something wrong happens at nearly every meeting. Just because they share the same building does not mean anything honoring to the Lord is happening. I dare say this is true of the majority of churches in America today.

RELEVANT OPINIONS

There was a number of likeminded groups, such as the Pharisees in Jewish society, that formed themselves into haburoth in order to maintain rigid standards of purity and celebrate religious meals together. (R. Banks) Early Christian meetings were often talkative, passionate, and sometimes quarrelsome circles that met to read Paul's letters over their evening meal in private houses. (E.A. Judge) It was the regular custom for groups of people to meet together for meals. There was, in particular, a certain kind of feast called an "eranos" to which each participant brought his own share of the food, and in which all the contributions were pooled to make a common meal. The early church had such a custom, a feast called the "agape" or Love Feast. To it all the Christians came, bringing what they could; the resources were pooled and they sat down to a common meal. (W. Barclay)

Paul expects the meal that Christians share to be more democratic, more like a Saturnalia. He is attempting to construct a practice for the Christian community that is at variance with the customs of ordinary meals and is upset that some Corinthians are treating the "agape" like an ordinary banquet. (D. Smith) Paul's strategy is to make a distinction between private meals in one's own home and a meal shared in and by the ekklesia (assembly), no matter whose home it may be held in. (S. Barton)

1 Cor. 11:17 Now (transitional), by giving strict orders (παραγγέλλω, PAPtc.NMS, Static, Instrumental, Articular; instructions) about this (Dat. Ref.; next topic), I am not (neg. particle) praising (ἐπαινέω, PA11S, Static; commendation) you (ellipsis) because (causal) you make it a habit to assemble yourselves together (συνέρχομαι, PMI2P, Iterative, Deponent; gather, meet); it (your gathering) has not (neg. particle) been (ellipsis, verb supplied) for the better (Compl. Acc.), but (contrast) for the worse (Noncompl. Acc.).

BGT

Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.

VUL

hoc autem praecipio non laudans quod non in melius sed in deterius convenitis

LWB 1 Cor. 11:18 For, on the one hand, first [foremost], when you yourselves gather together in a central location, I heard [by oral report] divisions [opposing parties] developed among you, and to a degree [maybe it was a bit exaggerated], I believe it [expressing mock disbelief].

KW 1 Cor. 11:18 For indeed, first of all, when you come together in the assembly, I am hearing that divisions have their regular place among you, and I partly believe it,

KJV 1 Cor. 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

TRANSLATION HIGHLIGHTS

Since the Corinthians obviously need advice on social intercourse, Paul starts with the biggest problem he heard (Aoristic Present tense) they had through a 3rd party. He heard that when they gathered together (Pictorial Present tense) at an agreed upon meeting place, there were contentious parties among them. These schisms came into existence (Perfective Present tense) first as opposing parties on some issue, then they developed into full-blown mutual admiration societies. They elected their own leaders and representatives who kept these gatherings in a constant state of chaos.

Maybe the report he heard was a bit exaggerated, but to a degree, he actually believes (Perfective Present tense) the report. By saying he partially believes the report, he is expressing mock disbelief in order to shame the people. Is this anyway to run a Christian gathering? Is it anyway to run even a non-Christian gathering? As was his custom (Acts 13:5, 14; 14:1; 17:1, 10), Paul made his first proclamation of the gospel in Corinth at the synagogue of the Jews (18:14). Here they had a long standing practice of communal meals. The variety of pagan religions prevalent during this time also had their communal meals in their temples to the gods. Now the Christians are beginning to share their meals in common.

RELEVANT OPINIONS

In the Church at Corinth things had gone sadly wrong with the Love Feast. In the Church there were rich and poor; there were those who could bring plenty, and there were slaves who could bring hardly anything at all. In fact for many a poor slave the Love Feast must have been the only decent meal in the whole week. But in Corinth the art of sharing had gotten lost. The rich did not share their food but ate it in case they had to share, while the poor had next to nothing. The result was that the meal at which the social differences between members of the Church should have been obliterated only succeeded in aggravating these same differences. Unhesitatingly and unsparingly Paul rebukes this. (W. Barclay)

1 Cor. 11:18 For (explanatory), on the one hand (correlative), first (adv. Ordinal; primarily, foremost, prominent, most important), when you yourselves (Gen. Rel.) gather together (συνέρχομαι, PMPTc.GMP, Pictorial, Temporal, Deponent, Genitive Absolute) in a central location (Loc. Place; assembly, church, meeting place), I heard (ἀκούω, PA1LS, Aoristic; oral report: I was told) divisions (Acc. Dir. Obj.; schisms, opposing parties, splits, mutual admiration societies) developed (ὑπάρχω, PAInf., Perfective, Inf. as Dir. Obj. of Verb; came into existence) among you (Loc. Sph.), and (connective) to a degree (Acc. Degree; in part: some of what I heard was probably exaggerated), I believe (πιστεύω, PA1LS, Perfective) it (Acc. Dir. Obj.; expressing mock disbelief in order to shame the people).

BGT

πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν καὶ μέρος τι πιστεύω.

VUL

primum quidem convenientibus vobis in ecclesia audio scissuras esse et ex parte credo

LWB 1 Cor. 11:19 **For indeed [I know this to be true], there inevitably developed heresies among you, so that even they [the creators of the heresies], the respected ones [those held in undeserved high esteem], might become evident [revealed for what they really are] among you.**

KW 1 Cor. 11:19 For it is a necessity in the nature of the case also for factions to be among you, in order that also those who have been put to the test and have met the specifications and have been approved might become identified as such among you.

KJV 1 Cor. 11:19 For there must be also heresies among you, that they which are approved may be made manifest among you.

TRANSLATION HIGHLIGHTS

Paul leaves his sarcasm for a moment, because he does indeed know that there are problems among them, otherwise, he wouldn't be writing this letter in the first place. He knows that in a new and growing church, there will inevitably (Gnomic Present tense) be heresies. They will develop (Perfective Present tense) from either an innocent lack of clarification on some teaching, or they will occur deliberately from believers with ulterior motives. In either case, Paul is not that surprised.

If there is any good that can come out of a growing heresy, it is that those who espouse the heresies will be revealed (Culminative Aorist tense) for what they really are. They may have rose

to the top of their mutual admiration society by promulgating their pet heresy, and they may have been esteemed by those around them, but this esteem is undeserved. If the Corinthians are the least bit discerning, an exposed heresy will reveal the true nature of these heretics to the general assembly. They will be uncovered as phonies, their pseudo-spirituality based on money, clothes, status, etc.

RELEVANT OPINIONS

A heresy was a faction which carried out a schism to actual separation, and was animated in doing so by a proud, unruly spirit. Never join a sect or faction. Never lift the mere banner of a party. Belong to the Church of God, which was born of the Holy Spirit on the day of Pentecost. (D. Fraser) Heresy is theoretical schism, schism practical heresy. (W.R. Nicoll) It is no accident that in the fellowship of the full some are hungry at the fellowship meal while others are drunk. Those of the Gnostic persuasion lacked mercy for the hungry. Their form of redemption gave them dominion over the physical and earthly things set under their feet. Their fullness, too, was without mercy. There was no equality of concern for others or love at their community meals. (TDNT, Goppelt)

1 Cor. 11:19 For (explanatory) indeed (emphatic; *I know this fact to be true or I wouldn't be writing this letter*), there inevitably (δει, PAI3S, Gnostic; had to, by necessity) developed (εἰμί, PAInf., Perfective, Inf. as Dir. Obj. of Verb; came into existence) heresies (Acc. Dir. Obj.) among you (Loc. Sph.), so that (purpose) even (ascensive) they (Subj. Nom.; the creators of the heresies, mutual admiration societies), the respected ones (Nom. Appos.; those valued, held in undeserved high esteem, documented ones), might become (γίνομαι, APSubj.3P, Culminative, Potential, Deponent; *if you are the least bit discerning*) evident (Pred. Nom.; visible, manifest, revealed) among you (Loc. Sph.).

BGT

δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.

VUL

nam oportet et hereses esse ut et qui probatio sunt manifesti fiant in vobis

LWB 1 Cor. 11:20 Accordingly [since there is no elite few], when you gather yourselves together [Jew and Gentile Christians], it's not for the purpose of eating a feast [stuffing your face at the agape meal] at the expense of the principal provider [the lord of the manor].

KW 1 Cor. 11:20 Therefore, when you come together to the same place, it is not possible to eat a supper the character of which is that it could be a supper designated as belonging to the Lord.

KJV 1 Cor. 11:20 When ye come together therefore into one place, this is not to eat the Lord's supper.

TRANSLATION HIGHLIGHTS

Paul begins by stating there are no special privileges for an elite few in the Christian church, whether legitimate leaders or heretical ones. In any case, he tells the Corinthians that when (Temporal Participle) they gather together (Pictorial Present tense) at any geographical location for an agape meal or banquet, everyone is on equal footing. Most of these meals were hosted at a relatively wealthy person's house, since they had the only home large enough to accommodate groups of people dining. "Deipnon" simply means "a meal consecrated to the Lord," a meaningful expression for perfect fellowship with God and with Christ in the consummation. The underlying thought is that of the union of those who eat with Deity. (TDNT, Behm) It was a common meal, not a ritual.

When they did eat for this common meal, the purpose was never to stuff their faces (Intensive Perfect tense) at the end of the day. There were some believers who thought so highly of themselves that they came to the dinner table early and gorged themselves on the best cuts of meat and fruit before other believers arrived. They also made it a habit to drink as much fine wine as they could hold before others had even left work. This was not the purpose of an agape banquet, since even the word agape in this context meant a relaxed, friendly, social occasion in which fellow believers shared their day's experiences, read some Bible verses, and prayed. By the way, if there is no wealthy patron willing to sponsor a group meal for Christians, I'm in favor of pot-luck suppers in the form of an agape feast.

These same gluttonous individuals thought so highly of themselves that they didn't even think to bring any food or drink with them. It also didn't occur to them to contribute financially to the feast. Instead, they ate and drank day-after-day at the expense of the head of the household, the lord of the manor. If it was a common meeting place, they gorged themselves without contributing to the entrusted representative of the banquet; to them, it was merely an occasion for a free meal. What a lot of churches do is use a form of this ritual or ceremony as a cover-up for the "Easter" feast that King Herod celebrated in Acts 12:4. If that is what Paul is referring to here, he told the Corinthian church "not" to do it. So why are some people "doing" it instead of "not" doing it?

You're probably wondering what this has to do with the ritual called the Lord's Table. In my opinion, absolutely nothing! Someone saw the Greek word "kuriakos," and knowing that its root came from "kurion" which is often translated as "Lord" in reference to Jesus Christ, they combined their translation "Lord" with a meal and came up with the Lord's Supper. They should have done their etymological studies better, as well as their isagogics, because the word in the context of a meal has nothing to do with our Lord Jesus Christ. The word "kuriakos" was used

for the “lord of the house or manor” decades before Christ was born. “Kuriake” should be translated as “connected with the lord or proprietor” of the house. (DNTT) There is no reason for believing it is referring to the last meal Jesus ate and memorialized on that evening. If anything, it points more to the legitimacy of a “pot-luck supper” than a ritual.

I will tell you, however, that this has been a hotly debated verse for centuries, in a section of Scripture that has divided churches for as long a time. If a translator wants to see a ritual here, he will translate it as part of a ritual; that’s what is commonly referred to as eisegesis, or reading your own traditions and opinions (that aren’t really there) into a verse. Anyway, as Paul said in verse 16, there is no point in arguing about it. If I visit your church someday and there is a Lord’s Supper ritual scheduled for that service, I will try to quietly leave. But if I cannot slip out, I will participate in your ritual by (1) offering thanksgiving to the Lord, (2) remembering His work on the cross and the life He now lives interceding for us, (3) harboring a spirit of fellowship with those present in the assembly, and (4) silently confessing my sins to God so that I’m certain to be in fellowship with Him.

RELEVANT OPINIONS

This was a genuine community meal, apparently held in the evening, and one in which gluttony and drunkenness had appeared. (C. Craig) This is an ordinary meal, in which each one brought what provisions he was able to contribute. (C. Hodge) The opinion of most Bible scholars is clearly weighted toward the conclusion that the Lord’s Supper was originally eaten as a full meal. (S. Atkerson) It is possible that here the term applies to the agape or love-feast, a sort of church or club supper. (A.T. Robertson) Luke tells us that after Pentecost the early Christians came together in their homes and shared their food as they enjoyed common meals (Acts 2:46). The practice of sharing food with one another became the hallmark of the Christian church. (S. Kistemaker) The supper (deipnon) represented the principal meal of the day, answering to the late dinner ... a common, daily meal, an agape or love-feast. In the apostolic period it was celebrated daily. (M. Vincent) We ought to be cautious in taking even the best ascertained opinions and practices of the primitive church, for our own ... We know how inveterately they were attached to their Jewish prejudices, and how often even the influence of Christ failed to enlarge their views. (R. Emerson)

This was the principal meal of the day, answering to the late dinner. The eucharist proper was originally celebrated as a private expression of devotion, and in connection with a common, daily meal, an agape or love-feast. In the apostolic period the agape feast was celebrated daily. The social and festive character of the meal grew largely out of the gentile institution of clubs or fraternities, which served as savings-banks, mutual-help societies, insurance offices, and which expressed and fostered the spirit of good-fellowship by common festive meals, usually in gardens, round an altar of sacrifice. The communion-meal of the first and second centuries exhibited this character in being a feast of contribution, to which each brought his own provision. It also perpetuated the Jewish practice of the college of priests for the temple-service dining at a common table on festivals or Sabbaths, and of the schools of the Pharisees in their ordinary life. (Vincent) Foreign though it may seem to the contemporary church, the 1st century church enjoyed the Lord’s Supper as a banquet that foreshadowed the Marriage Supper of the

Lamb. It was not until after the close of the NT era that the early church fathers altered the Lord's Supper from its pristine form. (S. Atkerson)

The "kuriakos" being the person whose name is on the bill of sale from the Fayyum; public or fiscal property, belonging to the lord or emperor: transactions credited to the imperial treasury (Deissmann); the person who is picking up the tab. "Breaking bread" and "sharing a cup of wine" were common fellowship practices at this time, but these gatherings were never intended to be a feast where the host foots the entire bill, nor for anyone who hasn't had dinner yet to come and stuff his face with food and get drunk on wine with no respect for protocol or decorum. (*Greek Historical Thought*, Arnold J. Toynbee, 1952, Mentor Books) I'm sure everyone reading this message has partaken of "communion," known as the "Lord's Supper" in their churches. And yes, Yeshua said, "This do in remembrance of me." (Luke 22:19) But what exactly was taking place as He told His disciples to do this? It was the feast of the Jewish Passover, which takes place on the 14th day of Abib (Ex. 13:4), now known to us as the 14th day of April ... Passover and the pagan celebration known as Easter are not the same ... The Lord's Supper as referred to by the Apostle Paul was, and still is, that which took the place of the Lord's Passover in Exodus 12:11. (www.amethystministries.org) The Greek word "deipnon" means a feast, a banquet, a supper, a main meal. The word is never used of a snack. (P. Dennis)

What is the possibility that the authors of the NT would use "deipnon," which means dinner, to refer to the Lord's "Supper" if it were not supposed to be a full meal? (S. Atkerson) We feed solely on the Bread of Life which comes down from heaven to give life to the world. Eschewing the outward elements of water, bread, and wine, Quakers stress the sacramentality of all meals and of all life's experiences. Every meal is sacred and thought of as a Lord's Supper. (T. Jones) "Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved." (Acts 2:46-47) The innovation of daily communal meals began much earlier than this account in Acts 2. (ibid) The end which Paul has in view in the 11th chapter of 1st Corinthians is, not to enjoin upon his friends to observe the Supper, but to censure their abuse of it. We quote the passage now-a-days as if it enjoined attendance upon the Supper; but he wrote it merely to chide them for drunkenness. To make their enormity plainer he goes back to the origin of this religious feast to show what sort of feast that was, out of which this riot of theirs came, and so relates the transactions of the Last Supper. (R. Emerson)

The Lord's Supper has not in itself been a prominent issue of concern in the Methodist denomination, either theologically or in practice. This is clear when one examines various denominational manuals and histories. A good example is "The Story of Our Church," by Carl L. Howland, which was a basic membership-training tool in the 1940's and 1950's. The chapter entitled "Character of Worship and Evangelism" makes no reference to the Lord's Supper. The chapter's opening paragraph provides a clue to this absence: "It is universally acknowledged that worship in the early Christian Church was very simple, consisting of prayer, testimony, the singing of hymns, Scripture reading, and an exhortation or sermon. There must have been a total absence of ritualism and effort to display personal talents. In Roman Catholicism the ritual became more conspicuous and the sermon of less importance." One might have expected here a

reference to the early Christian love feast. Instead, the stress on simplicity and “absence of ritualism” becomes an implicit reason for silence concerning the Lord’s Supper. Interesting, however, the denomination did occasionally practice a form of love feast, with the breaking of bread, as a service of testimony and reconciliation. This was not understood to be the Lord’s Supper. By the 1950’s, the love feast was becoming rare in Methodism. (H.A. Snyder)

Actual banquets in Graeco-Roman Antiquity can generally be seen as divided into two parts, the “*deipnon*” proper, which involved various courses, followed by a “symposion” or drinking party ... The normal, or at least ideal, posture for the “*deipnon*” was to recline, both for men and women ... There also seem to have been those whose conservative catering even led their guests to “fill up” before coming, as Paul was later to advise the Corinthians to do. This was due to sparse hospitality, as the philosopher Menedemus was known for ... Christian Eucharistic meals seem to have been somewhat like other meal gatherings held by religious associations. (A. McGowan) The Lordly “supper” in the Greek is “*deipnon*,” which means a full meal, the primary meal of the day. “*Deipnon*” is never used as a ritual, and it is never used as an appetizer – unless you can prove it is an exception ... Every word, every line of evidence, points against the appetizer ritual. (S. Rodabaugh) The traditional idea of communion is incorrect. (J. Hilston) The “*deipnon*” was the primary meal of the day. (M. Vincent) Their coming together to eat was in the dining hall connected to the synagogue. (S. Rodabaugh)

The word *deipnon* in every instance in the New Testament refers to nothing less than a full meal—and arguably always refers to a banquet or feast. Nor will it do to view the Lord’s Supper as a mere symbolic meal, for what Paul calls “the Lord’s Supper” in 1 Cor 11:20 is not the bread and cup *per se*, but the full-blown meal around which the bread and cup are central. (E. Svendsen) Questions of form and procedure are also of interest; in previous scholarship on Christian meals, these have often been asked largely in relation to the Seder or Passover meal, because of the synoptic Gospels’ identification of the Last Supper as such a banquet, but other models have also been suggested: *haburah*, *todah*, and *qiddus* meals have all been proposed as underlying the form of the Eucharistic meals of the early Christians, and links have also been drawn to the Qumran sectarians ... The Seder remains especially important for the discussion of early Christian meals. The diners are required to recline in the Greek manner. The meal proper had three courses, as it might have done in pagan circles. The foods used were various. Prayers accompany the various cups of wine. There is a festive motif common to Graeco-Roman banquets, as well as a set of expectations for appropriate discourse. (A. McGowan)

It is an interesting fact that every other instance of *deipnon* in the NT refers to nothing less than a full meal, and in many (arguably, all) cases it refers to a banquet or feast. (see Matt 23:6; Mark 6:21; 12:39; Luke 14:12, 16, 17, 24; 20:46; John 12:2; 21:20; 13:2, 4; 1 Cor 11:20, 21; Rev 19:9, 17). It would be odd in light of this to maintain that Paul has in mind the so-called “elements” (i.e., the bread and wine)—apart from the meal—when he refers to the *kuriakon deipnon*. On the contrary, what Paul calls the “Lord’s Supper” is itself the meal with the bread and wine. Paul has in this one instance revealed to us his concept of the Lord’s Supper. The bread and wine by themselves can no more be called the Lord’s Supper (nor, indeed, a *deipnon* in any case) than can the meal without the bread and wine. Any attempt to view *kuriakon deipnon* as a title for a symbolic supper is refuted on the grounds that the Corinthians themselves were not partaking of

a symbolic supper but rather a real supper. This seems clear from Paul's corrective of their abuses: "When you come together, it is not the Lord's Supper you eat, for as you eat, each of you goes ahead without waiting for anybody else. One remains hungry, another gets drunk" (1 Cor 11:20-22). It would be difficult to know just how some of the Corinthians could be getting drunk and satisfying hunger by partaking of a symbolic meal. (E. Svendsen)

He invited into the triclinium his closest friends among the believers, who would have been of the same social class. The rest could take their places in the atrium, where conditions were inferior. Those in the triclinium would have reclined ... whereas those in the atrium were forced to sit. The abuses that Paul reports occurring at the meal, where some members go hungry and are humiliated, were common in Greco-Roman culture and practice ... In the Roman context the banquet becomes a theatre of wealth and property, of social distinction, or social climbing. (D. Garland, Murphy-O'Connor, Davidson) The Lord's supper celebrated by the Corinthians appears to have been a full meal in which the more affluent members may have supplied the bread and wine but each member brought his or her own food ... The wealthy not only began their private meal before the congregational meal, but also ate by themselves and had more to eat. (D. Garland, Theissen) The *agape*, the supper of the Lord, does not take place in the church, but in the house of a private person who, as host, issues invitations to the meal and therefore bears the expense of it ... The Sabbath-kiddush also takes place at home and the participants unite for the time being in a private fellowship. (H. Leitzmann)

1 Cor. 11:20 Accordingly (superordinate conj.; therefore, then, so: there aren't any *special privileges* for an elite few here either), when you gather (συνέρχομαι, PMPTc.GMP, Pictorial, Temporal, Deponent; meet) yourselves (Gen. Participation; Jew and Gentile Christians) together (Acc. Place; at any designated geographical location), it's (εἰμί, PAI3S, Gnostic) not (neg. particle) for the purpose of eating (ἔσθίω, Perf.AInf., Intensive, Purpose; consuming, gorging; Intensive: *stuffing your face*) a feast (Acc. Dir. Obj.; primary meal of the day, banquet, *agape* feast) at the expense (to the debit) of the principal provider (Acc. Spec.; host, head of the household, lord of the manor, the person in charge, legitimate authority, entrusted representative, at the owner's or proprietor's expense: not an opportunity for a *free meal*);

BGT

Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν·

VUL

convenientibus ergo vobis in unum iam non est dominicam cenam manducare

LWB 1 Cor. 11:21 For you see [explains with examples], each one [individually], while eating [wealthy class] his own main meal [personal dinner], is beginning ahead of time

[eating before others show up], although on the one hand [while], one [workers who show up late] continues to go on hungry, on the other hand, another gets drunk [drinks more than his share].

KW 1 Cor. 11:21 For each one in the eating [of the supper] takes his own private supper beforehand. And one indeed is hungry and another is intoxicated.

KJV 1 Cor. 11:21 For in eating every one taketh before other his own supper: and one is hungry, and another is drunken.

TRANSLATION HIGHLIGHTS

Paul begins with a conjunction that could be translated as inferential (indeed) or continuative (certainly), but I chose explanatory (using examples). In some instances, a wealthy individual who did not work all day would eat (Constative Aorist tense) his own personal meal from the communal table. If that wasn't rude enough behavior, he would also begin eating (Pictorial Present tense) long before other people showed up. There were others who arrived late after work and they had to go hungry (Durative Present tense) because the arrogant opportunists had already gorged themselves with the best food and wine. Other believers showed up who drank far more than their share of wine (Pictorial Present tense), even to the point of inebriation. The idea was to wait for each other so they can eat and drink together, i.e., koinonia, or communal jointness.

So from Paul's point of view, the agape feast was turning into nothing more than another pagan feast. As an example of what Paul was hoping to correct by this pericope of Scripture, as opposed to the naviete notion that he is reinstating a ritual that ceased when the Lord Jesus returned to earth, please note the quotes from Lucian below. The same vile social practices had been brought into the agape feast. If there is anything that could be gleaned from this portion of Scripture, it is not a ritual called the Lord's Supper, but rather a regularly occurring pot-luck dinner or picnic. And if the original practice was a full meal or supper, how is anyone going to "not be hungry" by only eating a morsel of cracker or a bread crumb? Maybe your church serves real wine, as some do. Answer me this: When was the last time you saw someone getting drunk on one shot glass?

RELEVANT OPINIONS

If "baptizo" means to immerse, it is even more indisputable that "deipnon" means a full meal, and in particular a supper. (TDNT, D.B. Gibson) The love feast is not an outward, legalistic work, (H. von Hochenau) but a foretaste of the wedding feast of the Lamb. (TDNT, J. Bach) Grace is not conveyed through the ordinances themselves. (ibid) It is very clear that the Reformation wished to see something better substituted for the mass it abolished, and that it expected that better thing would be – our preaching of the Word. The verbum visibile, the objectively clarified preaching of the Word, is the only sacrament left to us. The Reformers sternly took from us everything but the Bible. (TDNT, K. Barth) The problem is that they devour their own ample amounts of food in the presence of their fellow Christians who have little or

nothing to eat ... The disparity in the amounts that each one brings to consume results in one group being drunk and sated and another pinched with hunger. (D. Garland)

Some are going hungry at the communal meal, while others are gorging themselves and getting drunk. Here is more evidence that the main troublemakers for Paul in Corinth are the more well-to-do Gentiles who continue to follow the social conventions of the larger pagan culture, here in regard to dining and drinking. (B. Witherington III) "Eating and drinking" is a formal expression for meeting the most vital needs, for satisfying hunger and thirst. It has the same meaning as "to take a meal." In Corinth assembling to eat has the character of divine service. (TDNT, Behm) The Dionysus cult, with its stress on religious intoxication, was familiar in Corinth and further afield, and it is reasonable to see within these NT epistolary texts a concern to draw a clear line between all such Hellenistic cults, and the life of the Christian in the Spirit. The Greek word for drunkenness is used for the effects of intoxication, dizziness and staggering; both are incompatible with Christian life. (DNTT, Budd)

The early church enjoyed the Lord's Supper as a time of fellowship and gladness, just like one would enjoy at a wedding banquet. In contrast, many modern churches partake of the Lord's Supper with more of a funeral atmosphere. An organ softly plays reflective music. Every head is bowed, every eye is closed, as people quietly and introspectively search their souls for unconfessed sin. Deacons somberly, like pall bearers, pass out the elements. Is this really in keeping with the tradition of the apostles concerning the Supper? (S. Atkerson) Since I am asked to dinner ... why is not the same dinner served to me as to you? You eat oysters fattened in the Lucrine Lake while I suck a mussel through a hole in the shell. You get [more] mushrooms while I get hog funguses. You tackle turbot, but I brill. Golden with fat, a turtledove gorges you with its bloated rump, but a magpie that has died in his cage is set before me. Why do I dine without you, Ponticus, even though I am dining with you? (TDNT, Lucian)

Tell them to invite the poor to dinner, take in four or five at a time, not as they do nowadays, though, but in a more democratic fashion, all having equal share, no one stuffing himself with dainties with the servant standing waiting for him to eat himself to exhaustion ... only letting us glimpse the platter or the remnants of the cake. And tell him not to give a whole half of the pig and its head to the master when it is brought in, leaving for the others just the bones. And tell the wine stewards not to wait for each of us to ask seven times for a drink but on one request to pour it out and hand us at once a big cup, like they do for their master. And let all the guests have the same wine. Where it is laid down that he should get drunk on wine with a fine bouquet while I must burst my belly on new stuff? (TDNT, Lucian) Each person at the *agape* meal has a cup before him, over which he says a thanksgiving before the drinking of it and beginning to eat; in his prayer he is to remember his host with gratitude. (H. Leitzmann)

The wealthy are eating in the kline (dining room) while the poor are eating in the atrium, and two sorts of food are being served, as was customary at ancient pagan banquets. Paul's main concern here as elsewhere in the letter is to remove obstacles to unity among the Corinthian Christians. The pagan rules of protocol do not apply when one meets at the Lord's table. (B. Witherington III) The poor man, who has been unable to contribute to the meal which was intended to be an exhibition of Christian love, looked on with grudging eyes and craving

appetite, while the rich had more than enough. (F.W. Farrar) One Greek word for eating, “faugo,” occurs 98 times. Another Greek word, “esthio,” occurs 63 times and means to eat a lot, to devour, consume. Therefore “divisive” means eating too fast and too much for everyone else. (S. Rodabaugh)

The ancient world described a whole range of dinners that one could attend. There was a “free dinner.” There were dinners with the distribution of the “meat privilege” where choice cuts were given to those of highest status in the community together with a “meal of equal parts” where the animal was “divided entirely into pieces of equal weight, which are distributed by lottery.” In contrast the subscription dinner was one where the guests paid towards the cost of the food. There were also dinners where guests actually brought the food with them and ate it themselves. This was designated a private dinner ... Paul’s comments suggest that some Corinthian Christians saw the Lord’s Dinner as a private banquet and not an equal or free one, for they brought their own food with them and ate it themselves. (B. Winter)

1 Cor. 11:21 For you see (explanatory with examples; inferential: *indeed*; continuative: *certainly*), each one (Subj. Nom.; individually), while eating (ἐσθίω, AAInf., Constativ, Contemporaneous Time; probably the wealthy class who did not work) his own (Poss. Acc.; eating his own personal dinner, rather than the intended communal love feast) main meal (Acc. Dir. Obj.; feast), is beginning ahead of time (προλαμβάνω, PAI3S, Pictorial; begins *eating* before others do), although (emphasizing a noteworthy contrasting fact: *and yet, in spite of that*; connecting alternative scenarios: *while*) on the one hand (correlative), one (Subj. Nom.; the poor who have arrived late after work) continues to go hungry (πεινάω, PAI3S, Durative, Declarative Ind.), on the other hand (contrast), another (Subj. Nom.) gets drunk (μεθύω, PAI3S, Pictorial; drinks to excess).

BGT

ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ ὃς δὲ μεθύει.

VUL

unusquisque enim suam cenam praesumit ad manducandum et alius quidem esurit alius autem ebrius est

LWB 1 Cor. 11:22 **Indeed [sanctified sarcasm], don’t you possess homes [personal privacy] for the purpose of excessive eating and drinking? Or do you plan on making it a habit to despise [treat with contempt] the assembly [fellow believers] of God [by eating your own private meal without your fellow believers], and a practice to humiliate those [poor believers] who do not have [can’t afford their own meal and drink]? What shall I say to you? Shall I commend you? I will not commend you on this [kind of behavior].**

KW 1 Cor. 11:22 Do you not have houses for the eating and drinking? Or, the church of God are you despising, and are you making those ashamed who do not have the means [by which to buy food]? What shall I say to you? Shall I praise you? In this I am not praising you.

KJV 1 Cor. 11:22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

TRANSLATION HIGHLIGHTS

Behavior like this needs sarcastic treatment, to say the least, so Paul gives them some, starting with a double negative for emphasis. He asks them if they don't have (Gnomic Present tense) homes of their own where they can stuff themselves with food (Pictorial Present tense) and drink themselves into a stupor (Pictorial Present tense) in privacy. In other words, please make an ass of yourself at home.

He continues by asking them if they plan on making it a habit to treat their fellow believers with contempt (Iterative Present tense), looking down their noses at them by not eating the communal love feast with them, and by eating their own little private meal and imbibing wine at their host's expense. By asking questions in this manner, Paul is rebuking their ill behavior the best way possible - by letter. What we have is a new group or body called Christians, made up of former Jews and former pagans. Now they are eating together, bringing their former dining customs (manners, or lack thereof) to the common meal.

Next he asks them if they plan on making it a habit to humiliate (Iterative Present tense) poor believers who can't afford their own food and drink. There was a strict "have and have-not" segregation in eating habits in pagan festivals, which has been brought into the agape feast. Paul detests this practice. He deliberates (Subjunctive mood) on what he should say to them (Culminative Aorist tense) about all this. Should he praise them for showing up (Culminative Aorist tense) and behaving as such? Not hardly. He says he will never (Gnomic) commend (Futuristic Present tense) them for this type of bad behavior, which is another way of saying: I condemn this bad behavior.

RELEVANT OPINIONS

It appears that in Corinth the Lord's people were in the habit of meeting for a kind of communal breakfast or dinner. Some were making it not so much a memorial of the Lord's death, but as an occasion for merrymaking and indulgence in purely carnal appetite. (A. Custance) The host of these meals would be responsible for the protocol followed at the meals. (B. Witherington III) In the classic sense, "those who have" means the rich, and "those who have not" the poor. (F.W. Farrar) Paul boldly confronts the prosperous homeowners and tells them to eat and drink at home. He implies that they should not even attend love feasts if they have neither regard nor love for the poor. (S. Kistemaker) Just as the Last Supper was a full meal, so too the Corinthians understood the Lord's Supper to be a true meal. (R. Atkerson) The context is not eating a

symbolic ritualized meal, but it concerns discord and improper behavior at actual meals of fellowship. (P. Dennis)

None of us had ever observed the Lord's Supper where it was the primary reason for the meeting, part of a full meal, celebrated in an intimate, personal, and joyful manner as in Acts 2 ... as opposed to the somber and impersonal settings in most churches. (www.solidrock.net) The wealthier people among them, perhaps not wanting to eat with the lower social classes, evidently came to the gathering so early and remained there so long, that some became drunk. Making matters worse, by the time the working-class believers arrived, delayed by employment constraints, all the food had been consumed and they went home hungry ... If eating their own supper was the entire objective, private dining at home would do. Their sinful selfishness absolutely betrayed the very essence of what the Lord's Supper is all about. (R. Atkerson) Rapacious eating should be at home, not in public. (S. Rodabaugh) The practice of serving portions and qualities to guests became the subject of humor. (Juvenal, Satires 5)

The practice of "basket dinners" or dinner parties, in which persons make up a dinner for themselves and pack it into a basket to go to another's house to eat was well known ... Socrates would tell the waiter either to put the small contributions into the common stock or to portion them out equally among the diners. So the ones who brought a lot felt obliged not only to take their share of the pool, but to pool their own supplies in return; and so they put their own food also into the common stock. Thus they got no more than those who brought little with them. This egalitarian sentiment apparently did not hold sway at the Corinthians' common meal. At their meal they divide into two groups, the well-to-do and the have-nots. Each partakes what he or she has brought. Since some have more than others, the upshot is that those with more gorge themselves in the presence of others who are hungry ... The Corinthian's meal communicated to some that they were worthless nobodies. It was tainted by the deadly combination of indulgence and indifference. (D. Garland, Athenaeus, Lampe, Winter)

1 Cor. 11:22 **Indeed** (inferential sarcasm), **don't** (double neg. particle for emphasis) **you possess** (ἔχω, PAI2P, Gnostic; have) **homes** (Acc. Dir. Obj.; houses, center for personal privacy) **for the purpose of excessive eating** (ἐσθίω, PAInf., Pictorial, Purpose) **and** (connective) **drinking** (πίνω, PAInf., Pictorial, Purpose; in other words: "Make an ass of yourself at home")? **Or** (neg. particle) **do you plan on making it a habit to despise** (καταφρονέω, PAI2P, Iterative, Interrogative Ind.; treat with contempt, look down on) **the assembly** (Obj. Gen.; fellow believers) **of God** (Poss. Gen.; by not eating the communal love feast with them, and by eating your main meal and imbibing wine at someone else's expense), **and** (continuative) **a practice to humiliate** (καταισχύνω, PAI2P, Iterative, Interrogative Ind.; put to shame, disgrace) **those** (Acc. Dir. Obj.; poor believers) **who do not** (neg. particle) **have** (ἔχω, PAPtc.AMP, Pictorial, Substantival; the have-nots: those who can't afford their own food and drink, i.e. slaves)? **What** (interrogative pronoun) **shall I say** (εἶπον,

AASubj.1S, Culminative, Deliberative) to you (Dat. Adv.)? Shall I commend (ἐπαινέω, AASubj.1S, Culminative, Deliberative; praise) you (Compl. Acc.; *amphidorthosis*: double correction)? I will not (neg. particle; never) commend (ἐπαινέω, PAI1S, Futuristic & Gnostic) you (ellipsis, Dir. Obj. supplied; *tapeinosis*: "I condemn you in this thing" - lessening of a thing in order to increase it) on this (Dat. Disadv.; type of behavior).

BGT

μη γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ.

VUL

numquid domos non habetis ad manducandum et bibendum aut ecclesiam Dei contemnitis et confunditis eos qui non habent quid dicam vobis laudo vos in hoc non laudo

LWB 1 Cor. 11:23 For I accepted [learned secondhand from studying the Gospels] from the Lord [ultimate source], what I also passed on to you [equal dining privileges], that the Lord Jesus, on the night in which He was betrayed [delivered to soldiers by Judas Iscariot], received food [a meal],

KW 1 Cor. 11:23 For, as for myself, I received by direct revelation from the presence of the Lord that which also I in turn passed on to you, the the Lord Jesus on the night during which He was being betrayed took bread,

KJV 1 Cor. 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:

TRANSLATION HIGHLIGHTS

Paul explains that what he learned secondhand (Constative Aorist tense) by studying the Gospels, which ultimately came from the Source of the Lord, he communicated (Culminative Aorist tense) to them, a group of spiritually hungry Corinthians. What was it that Paul passed on to them? Was he passing on a ritual? Many throughout the years think so. In my opinion, what he passed on to them was not just the events surrounding the last meal of Jesus, but he used the narrative to display the dining procedures that occurred at this communal meal or agape feast. He used them as an analogy to encourage social-leveling among Christians during communal meals, as well as to discourage factionalism. *He cites Jesus at the Last Supper only to contrast how He shared His meal with the discourteous practices prevalent in Corinth.*

Citing historical facts, Paul continues with his example by referring to the Lord Jesus receiving a meal (Constative Aorist tense) on the very night that He was betrayed (Dramatic Imperfect tense) by Judas Iscariot and handed over to Roman soldiers. The food which Jesus held and

spoke of represented His Person, His body which was about to be sacrificed for them. Noteworthy and almost always overlooked, was how Jesus hosted the supper and waited on the others. They all reclined together, ate together, and prayed together. There were no elite believers eating before or after the others; there were no drunken outbursts during the meal either. Judas Iscariot was dismissed from the dinner table to commit his betrayal (Imperfect tense), but the well-fed and drunk believers in the Corinthian scenario at hand stayed at the dinner table during their betrayal.

RELEVANT OPINIONS

The often repeated idea that the breaking of bread symbolizes the slaying of the Lord's body is a theologumenon alien to the NT which appears for the first time in the impossible addition of "klomenon" (breaking) to "to soma to uper umon" (of His body) in this verse. (TDNT, Goetz) Breaking bread here and in Acts 2 refers to the daily fellowship of the first Christians in Jerusalem and has nothing to do with liturgical celebration of the Lord's Supper. The term "breaking of bread" indicates a common meal no matter whether there is eating alone or also drinking. (TDNT, Zahn) When the Passover meal had been prepared, those participating took their places at the table. The head of the house opened the feast with two blessings, first of the festival and then of the wine: "Blessed be Thou, Yahweh our God, King of the world, who has created the fruit of the vine." Then the first cup was drunk. (TDNT, Behm) Paul did not have a special revelation about this meal, but he does have instructions (with accuracy) about what was said to him. (S. Rodabaugh)

The Common Meal: It is strange that so little should be said by Paul about a practice of Christianity. Sharing a meal in the Lord's name was a Christian practice before Paul's churches appeared on the scene. The word "deipnon," meaning dinner, is an entire, ordinary meal. The term indicates that this is the main (normally evening) meal, the one to which guests were invited. Nowhere does Paul suggest that the "Lord's Supper" has any cultic significance. With the exception of the words that accompany it, it was in no respect different from the customary meal for guests in a Jewish home. The breaking and distribution of the bread was the normal way of commencing such a meal, just as the taking of a cup was the usual way to bring it to a conclusion; prayers of blessing accompanied both. Though commentators have generally assumed that the Christian meal included a formal recitation of the words uttered at the last meal Jesus shared with his disciples, this did not necessarily take place. Paul's reciting of the words may simply be to remind his readers of the spirit that the meal should be conducted in. (*The Lord's Supper: Believer's Church Perspectives*, Dale R. Stoffer, 1997, Herald Press)

In the NT, as in contemporary Judaism, breaking of bread at the beginning of a meal is not a cultic (ritual) act, not even in connection with thanksgiving or praise. Even in the accounts of the common meals of the first communities in Acts 2 and 20 and 1 Corinthians 10, the breaking of bread has no particular significance as an isolated act; in these meals as in others it is simply a part of the accepted introductory process. The technical use of "kalan arton" and "klasis tou artou" for the common meals of primitive Christianity is to be construed as the description of a common meal in terms of the opening action, the breaking of bread. Hence the phrase is used for the ordinary table fellowship of members of the first community each day in their homes, and

also for the common meals of the Gentile Christian communities. It has no liturgical character, but is full of religious content because of the recollection of the table fellowship which Jesus had with His followers during His earthly ministry. (TDNT, Behm) Paul's introduction no more implies a command than does the same wording of 1 Cor. 15:3 where Paul again is relating history ... Christ instituted nothing new at the Last Supper. He did not institute a new Christian adjunct to the Passover; he merely gave a Messianic commentary on the contents of the cups and courses ... The Lord's Supper for the Body is nothing more than the normal meal that they would have eaten any time they got together for purposes of fellowship and study. There is NO ritual involved for the Body. (P. Dennis)

The Christian practice of the sacrament called the "Lord's Supper" in its liturgy, is a form or derivative of the carnal ordinance given to Israel called the "Passover." The word carnal means of the flesh or physical. The Passover was given to Israel down in the land of Egypt where they were in bondage to Pharaoh. The children of Israel or the Jews as they are referred to today, were the only people given the Ten Commandments and the additional 603 ordinances. These 613 laws and ordinances were given to the children of Israel only. No gentiles were present and there is no Scripture to support the gentiles receiving the commandment to keep the Passover and yet it is being done, but not correctly, by the name of the Lord's Supper. Yahshua kept the Passover (so-called Lord's Supper) because He was a Jew and on a mission to fulfill the carnal law and the prophets ... The Passover is about Yahshua the Messiah. (www.soundingthetrumpet.com) He cites Jesus only to contrast what He did at the Last Supper with what they are doing at their supper. (D. Garland)

Two of the evangelists, namely, Matthew and John, were of the twelve disciples, and were present on that occasion. Neither of them drops the slightest intimation of any intention on the part of Jesus to set up anything permanent. John, especially, the beloved disciple, who has recorded with minuteness the conversation and the transactions of that memorable evening, has quite omitted such a notice. Neither does it appear to have come to the knowledge of Mark who, though not an eye-witness, relates the other facts. This material fact, that the occasion was to be remembered, is found in Luke alone, who was not present ... Is it likely that a solemn institution, to be continued to the end of time by all mankind, as they should come, nation after nation, within the influence of the Christian religion, would have been established in this slight manner – in a manner so slight, that the intention of commemorating it should not appear, from their narrative, to have caught the ear or dwelt in the mind of the only two among the twelve who wrote down what happened? Having recently given particular attention to this subject, I was led to the conclusion that Jesus did not intend to establish an institution for perpetual observance when He ate the Passover with His disciples; and further, to the opinion, that it is not expedient to celebrate it as we do. (R. Emerson)

In the seven Ones (Eph. 4:4-6) there is no water baptism and no mention of the Lord's Supper, Sabbaths or any other ritualistic ceremonies or requirements ... The Body of Christ has no religious ceremonies ... The Lord's Supper is not an exercise in religious foods or symbols, but an actual meal ... Christ's death on the cross for the Body abolished the Jew-Gentile distinction and the related ordinances and all ceremonies ... The "traditional" communion service is clearly a religious ceremony or ritual ... How can Christ have instituted a ceremonial requirement for

the non-ceremonial Body at the Last Supper? The Last Supper was precisely a Jewish Passover ... Christ did not introduce a new ceremony at the Last Supper ... Scripture is sufficient for our doctrine and practice. No post-Scriptural tradition is to be used for establishing doctrine and practice ... The knowledge of the dispensation of the Mystery leads one to see the non-ceremonial practice of the Body ... [which] leads one to recognize the essential ceremonial format of the “traditional” Lord’s Supper ... [which should] lead one to search the Scripture to test the doctrine. Scripture alone then leads one to see that there is no ceremonial/ritual Lord’s Supper for the Body. The traditional view relies on a traditional practice that is not in the Biblical text ... The accounts of the Last Supper in the gospels describe a Passover. This is a sacrificial meal and a feast for Israel, not for the One Body. (P. Dennis)

Jesus and the 12/11 ate a typical Passover, but with a messianic augmented midrash or commentary. It nevertheless followed the usual rabbinical pattern ... Christ instituted no new ritual for elect Israel after it was over. They simply had Passover with its four rounds of drinking and two courses. (J. Hilston) The crucial issue in 1 Corinthians 11 is eating divisively, which answers (parallels) Judas eating divisively at the Passover table ... linked together as social etiquette for meals in common ... There were 800 rabbinical pages regulating the communion or common meal in the Talmud, including rules for dipping twice your bread or bitter herbs in a sweet sauce. There were any number of cups, but 4 main ones. It was a meal. There was a considerable amount of wine drinking. They ate at leisure. They reclined. There was commentary. The Passover had a format, as follows.

Old format of Passover: Moses

1st course: bitter herbs, sweet sauce, salt, matsa (wrap vegetables in matsa like a burrito or sandwich and dip in sweet sauce with some salt)

Cup of blessing (round of drinking for 1st course after you eat the meal)

Wash hands, reset table

2nd course: featuring roasted paschal lamb (no broken bones); you were not allowed to come to the Passover not hungry; you were not allowed to eat first and then attend; you were required to participate; you must satisfy your hunger, even if you are ill.

Cup of blessing

Midrash means the host comments on what you are eating when you are eating it, which is what Christ did at His last Passover meal. Those around the table are told to prompt the host to make commentary. (S. Rodabaugh) The Last Supper that Jesus ate with His own disciples was probably a Passover meal at which he reinterpreted the bread and wine in terms of His body and blood soon to be given over in death on the cross. At that same meal He announced both their denial of Him and His betrayal by Judas ... The ordinary Jewish meal began with the head of the house giving the traditional blessing over the bread, breaking it, and giving it to those at table with him. Jesus, as the “Teacher,” undoubtedly played that role in meals with the disciples. At the Passover meal the blessing and distribution of the bread came during the meal, immediately following the “Passover liturgy,” in which reasons for this meal were expressed. Hence Jesus’ action in blessing and breaking the bread at the Last Supper would have been in the natural course of things. If in fact this was a Passover meal, then the remarkable thing that He did was to

reinterpret the meaning of the bread, as He was distributing it, in terms of His own death. (G. Fee)

1 Cor. 11:23 **For** (explanatory; since, indeed) **I** (Subj. Nom.) **accepted** (παραλαμβάνω, AAI1S, Constative; Immediate Source: learned secondhand by studying the Gospels) **from the Lord** (Abl. Ultimate Source), **what** (Acc. Dir. Obj.) **I also** (adjunctive) **passed on** (παραδίδωμι, AAI1S, Culminative; betrayed: delivered by communication, seized by hungry believers) **to you** (Dat. Adv.; Jesus' dining procedures are used as an analogy to encourage social-leveling and discourage factionalism), **that** (conj. as Dir. Obj.) **the Lord Jesus** (Subj. Nom.), **on the night** (Loc. Time) **in which** (Dat. Ref.) **He was betrayed** (παραδίδωμι, Imperf.PI3S, Dramatic; later delivered by Judas Iscariot, seized by soldiers), **received** (λαμβάνω, AAI3S, Constative; took, obtained) **food** (Acc. Dir. Obj.; a meal, meat: represents the Person of Christ),

BGT

Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ἣ παρεδίδοτο ἔλαβεν ἄρτον

VUL

ego enim accepi a Domino quod et tradidi vobis quoniam Dominus Iesus in qua nocte tradebatur accepit panem

LWB 1 Cor. 11:24 **And after He had given thanks, He distributed [food] and said: This [food] represents [figurative analogy] My body which is on your behalf [substitution]; practice this [prayer before every meal] for the purpose of remembering Me.**

KW 1 Cor. 11:24 And having given thanks, He broke it and said, This is My body which is [given] on your behalf. This be doing with a view to remembering Me.

KJV 1 Cor. 11:24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

TRANSLATION HIGHLIGHTS

After Jesus had given thanks (Culminative Aorist tense) to the Father for the meal, He distributed the meal (meat, grain, vegetables, etc.) which was the common ceremonial practice (Constative Aorist tense) performed by the host of the Passover. Then He said (Culminative Aorist tense) in His own form of midrash or commentary: This distributed food represents (Pictorial Present tense) by figurative analogy My body which is on your behalf. This is clearly a reference to the doctrine of substitution. I lean heavily toward this being a Passover meal, although it is possible that it was just a meal the evening before the actual Passover. Mark 14:12-

16 and Luke 22:7-13 describe the preparation of a Passover meal. John 19:24 says the crucifixion occurred on the day of the preparation of the Passover. Some believe they were citing from different calendars. Others say the “meal” was a 24-hour feast, so Mark, Luke and John were all correct.

Jesus instructs (Indicative, not Imperative mood) them to make it a practice to give thanks (Iterative Present tense) before every meal for the express purpose of remembering Him. Was this a command to continue a ritual appetizer (bread crumb and grape juice) until His 2nd coming? Was it a command given to all believers in all future ages? Was it a command given only to His disciples – since after all, they were the only ones present? Or was it a general rule to pray for food at every meal, remembering Christ and His work for us - three times a day or more? I believe it is the latter. There were no distinctions between people during the Lord’s final meal. He divided the food among all the disciples and they ate at the same time. He prayed over the food, and asked them to keep on praying over the food, remembering Him every time they ate. All meals were to be prayed over, because in Judaism all meals are sacred and should make you reflect upon the Messiah.

As T. George has said so eloquently: “The purpose of studying history is to enlarge one’s coordinates, and the purpose of studying church history is to catholicize one’s heresies.” This is what brought the ritual of the Lord’s Table into Protestantism: Protestants reacted against the blasphemy of the Roman Catholic mass, but instead of tossing ritual aside entirely, they “adjusted” it to the Jewish Passover ritual, creating their own little tradition. In other words, the Reformation did not go far enough in eliminating ritual and establishing spiritual substance. Thank the Reformers for the legalistic bondage and paganism they delivered us from, but don’t be so short-sighted as to think they delivered us from ALL legalistic bondage and paganism. I don’t know about you, but I pray before every meal. And by that short prayer, I remember the Lord in gratitude, worship, trust, acknowledgement and obedience. It is not so much a ritual or memorial but a prayer of remembrance and thanksgiving for what He has provided.

RELEVANT OPINIONS

Thanksgiving over bread was a part of every Jewish meal. (J. Jeremias) The tradition as cited by Paul does not associate the breaking of bread with the breaking of Jesus’ body. The supper is not a reenactment of the Passion. The breaking of bread would not do this anyway, since none of Jesus’ bones were broken. (B. Witherington III) Similarly, Paul does not link the cup to Jesus’ blood, but calls it the “cup of the new covenant”. The cup was “in Jesus’ blood”, that is, it was instituted by Christ’s death. Paul says nothing about the wine representing Christ’s blood. (ibid) This is how food is consecrated for us: by thanksgiving to God the Giver. (D. Guthrie) How can snapping a cracker be consistent with “not a bone of Him shall be broken?” It’s not possible. If we make a ritual out of it, we do NOT have a memorial of Christ. It can’t be. (S. Rodabaugh) In the specific quotations of the words of institution Paul gives a description of what Jesus did at a meal rather than a legislative account of what the church ought to do. (A. Thiselton, Marshall) If we speak of the Jewish practice in which the head of the house would be “giving the traditional blessing over the bread, breaking it, and giving it to those at the table,” we must avoid any hint that the object of such blessing was the bread, as if to read back an anachronistic parallel with

Eucharistic “consecration of the elements.” The Jewish table grace expressed *blessing God* for God’s good gifts ... The meaning of *eucharistes* are therefore unaffected by the notorious controversy about whether the last supper constituted for Jesus a Passover meal of simply a fellowship on the eve of the Passover. (A. Thiselton, Jeremias)

They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers ... Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God ... (Acts 2:42-47, partial) The innovation of daily communal meals began much earlier than the accounts in Acts 2. (T. Finger) In the Quaker tradition, every meal is sacred and thought of as a Lord’s supper. (D. Stoffer) The lack of a definite imperative in the Greek [in this entire pericope] means there are no specific commands ... Besides, as a dispensationalist, what Jesus told the twelve disciples does not carry over to me. (S. Rodabaugh) The Lord’s Supper, like other early church practices, is no longer commanded, since God is to be worshipped in spirit and in truth. Practices, ordinarily called sacraments, are “but shadows of better things, they are no longer to be practised by those who have obtained the substance.” (D. Stoffer) If there are any in this day who practice this ceremony with a true tenderness of spirit, and with real conscience toward God, the Lord may take these facts into consideration and appear to them for a time when they use these things. Many of us have known Him to do this for us in our own times of ignorance. (R. Barclay) This blessing of bread as well as the breaking of bread is not a particular feature of the *kiddush* on the eve of the Sabbath, but is a part of every meal held in the circle of “fellow members.” (H. Leitzmann)

Neither silence, nor words, nor music, nor baptism with water are in themselves religious ends. We are called upon to partake of the sacrament of communion at every meal; when alone, and in meetings, where our form of worship gives a unique opportunity for corporate union in the Spirit of God. (Grellet) We were indeed asked to commemorate His life and sacrifice by breaking bread and drinking wine, and this until the Lord comes. But Jesus did come to His followers, according to John 14:18-23: “Those who love Me will keep My Word, and My Father will love them, and We will come to them, and make Our home with them”. There is, therefore, no need to continue the observance. (R. Barclay) “Poiete” (this do) is not necessarily in the imperative. It can be used as a Present Active Indicative, and when used as such, does not carry a continuing command ... In the Gospels, “if” (as long as) they should carry on a type of the Passover, they should do it in remembrance of Him. The “if” clause removes, and in a very real sense, nullifies any thought of this ordinance being obligatory. Often the sacrament of the Lord’s Supper is far more pernicious than it is helpful, which the epistles to the Corinthians attest. (M. Macy) For Paul the Last Supper corresponds to the Passover of Judaism; it is the new Passover (Iezeker) of the Haggadah, except that Christ has been substituted for “the day thou camest forth from Egypt.” (W. Davies)

“As often as you eat this bread” means frequently. Our bodily meals return often; we cannot maintain life and health without this. And it is fit that this spiritual diet should be taken often too. The ancient churches celebrated this every Lord’s day, if not every day when they assembled. (M. Henry) Paul used “given thanks” instead of “bless” which stands in Mark. This was the table blessing which every Jew pronounced as he thanked God Who gave the food. (C. Craig) The

church of this present age has not been commanded to observe any physical ordinance ... Among the greatest barriers to Christian unity today are two physical ordinances – water baptism and the Lord’s supper. And it is all because in this present dispensation we Christians are not given explicit instructions as to how such ordinances are to be observed. (www.bibletruths.org) That form out of which the life and suitableness have departed, should be as worthless in its eyes as the dead leaves that are falling around us ... I seem to lose the substance in seeking the shadow. That for which Paul lived and died so gloriously; that for which Jesus gave Himself to be crucified; the end that animated the thousand martyrs and heroes who have followed His steps, was to redeem us from a formal religion, and teach us to seek our well-being in the formation of the soul. The whole world was full of idols and ordinances. The Jewish was a religion of forms. The pagan was a religion of forms; it was all body – it had no life. (R. Emerson)

To the image of the Messianic meal of the last time there corresponds the eschatological conception of eating and drinking at the table of the heavenly King. (TDNT, Jeremias) The breaking of bread is simply a customary and necessary part of the preparation for eating together. It initiates the sharing of the main course in every meal. Thus Jesus faithfully follows the custom as head of the house and as host when He breaks bread for the multitude which is miraculously fed, for the disciples at His last supper, and for the two whom He joins on the way to Emmaus. It is from this breaking of bread at the commencement of the common meal in Palestinian Judaism that the common meal of the members of the primitive community in Jerusalem receives its name. (TDNT, Behm) The importance ascribed to this particular ordinance is not consistent with the spirit of Christianity ... Forms are as essential as bodies; but to exalt particular forms, to adhere to one form a moment after it is out-grown, is unreasonable, and it is alien to the spirit of Christ ... I am not engaged to Christianity by decent forms, or saving ordinances; it is not usage, it is not what I do not understand, that binds me to it. What I revere and obey in it is its reality, its boundless charity, its deep interior life, the rest it gives to my mind, the echo it returns to my thoughts, the perfect accord it makes with my reason through all its representation of God and His providence; and the persuasion and courage that comes out thence to lead me upward and onward. (R. Emerson)

To eat bread is one thing; to love the precepts of Christ and resolve to obey them is quite another. This mode of commemorating Christ (ritual) is not suitable to me. A passage read from His discourses, a moving provocation to works like His, any act or meeting which tends to awaken a pure thought, a flow of love, an original design of virtue, I call a true commemoration. (R. Emerson) Robert Barclay believed every meal should be considered as a Lord’s Supper. However, even though he considered the ordinance practiced by others to be of limited utility, shadow as opposed to substance, he expressed tenderness to those who had not moved into what he thought was the new day. He gave credit to people who conscientiously still used sacraments on their way to the fuller Light. (D. Elton Trueblood) Giving thanks comes from the Greek word “eucharistia” which means thankfulness and gratitude. (DNTT) The entire traditional observance (single cup, single wafer or fragment of bread or cracker) is not based on Scripture at all. (www.tgfonline.org) If the practice of the Lord’s Supper is important, why is Scripture silent on the details of a creedal issue? The Holy Spirit has seen fit to record details such as the images of Castor and Pollux on the ship on which Paul sailed, yet in the pastoral epistles Paul gives no

commands, no detailed instructions as to format of the obligation of elders to administer any rituals, so-called “sacraments” or “ordinances.” (P. Dennis)

An account of the last supper of Christ with His disciples is given by the four evangelists: Matthew, Mark, Luke and John. In Matthew’s gospel (26:26-30) are recorded the words of Jesus in giving bread and wine on that occasion to His disciples, but no expression occurs intimating that this feast was hereafter to be commemorated. In Mark (14:23) the same words are recorded, and still with no intimation that the occasion was to be remembered. Luke (22:15), after relating the breaking of the bread, has these words: This do in remembrance of Me. In John, although other occurrences of the same evening are related, this whole transaction is passed over without notice ... “This do in remembrance of Me” is a prophetic and affectionate expression. Jesus is a Jew, sitting with his countrymen, celebrating their national feast. He thinks of His impending death, and wishes the minds of the disciples to be prepared for it. “When hereafter,” He says to them, “you shall keep this Passover, it will have an altered aspect to your eyes. It is now a historical covenant of God with the Jewish nation. Hereafter, it will remind you of a new covenant sealed with My blood. In years to come, as long as your people shall come up to Jerusalem to keep this feast, the connection which has subsisted between us will give a new meaning in your eyes to the national festival, as the anniversary of My death.” I cannot bring myself to believe that in the use of such an expression He looked beyond the living generation, beyond the abolition of the festival He was celebrating, and the scattering of the nation, and meant to impose a memorial feast upon the whole world. (R. Emerson)

At the beginning of the Sabbath or of a festival it was customary for the head of a household to say a prayer of sanctification (Kiddush) of the day over a cup of wine which was drunk by him and the others who were present. Upon this has been built the Sabbath “Kiddush” theory, according to which Jesus and the twelve disciples formed a religious fellowship or haburah, like the so-called haburoth which are said to have held weekly meals on Friday afternoons, concluding with the Kiddush of the Sabbath ... A modification of this view is the Passover Kiddush theory. The gathering in the upper room is again like the haburoth. The customary weekly afternoon meal was interrupted at dusk for the sanctification ceremony, “and as it was the eve of the Passover feast, it took the usual form of the combined commemoration of the Sabbath and the redemption from the Egyptian bondage, i.e., the Passover Kiddush ... Jesus and His disciples reclined at their last meal together, whereas the Jews in the time of Jesus sat at ordinary meals. It was a Passover ordinance that they should recline as a symbol of their liberty ... John and the Synoptic Gospels can be harmonized, according to Strack-Billerbeck, because in the year of the crucifixion Jesus and His disciples followed the Pharisees in eating the Passover a day earlier than the Sadducees. The Synoptics follow the Pharisaic reckoning, the Fourth Gospel the Sadducaic. The various attempts to supplant the Synoptic chronology and to explain the Last Supper as something other than a celebration of the Passover are all attended by grave difficulties. (A. Higgins)

A dish precedes the breaking of bread only at the Passover. This hors d’oeuvre consists of green herbs, bitter herbs, and fruit sauce (haroseth), a mixture of dried fruits, spices, and vinegar. The preliminary dish is referred to in Mark 14:20 and Matt. 26:23, and the meal is already in progress (Mark 14:18, Matt: 26:21). Wine was drunk at the Last Supper, and the drinking of wine was

obligatory at the Passover. In the Passover Haggadah the person presiding explained the various elements in the meal. They were spoken at the distribution of the bread and wine, while the Passover Haggadah preceded the meal proper. Singing of the Hallel is also enjoined (Psalm 113-114) compared to the singing of a hymn (Mark 14:26) ... We have no evidence that at His last meal with His disciples Jesus spoke of a new covenant, or, indeed, that He spoke of a covenant at all ... the concept of the New Covenant is only implicit ... Was the Last Supper the pattern of future celebrations of the Passover for the followers of Jesus? The Last Supper was in all probability a Passover meal (unleavened bread, roast lamb, wine, bitter herbs), and therefore a firm feature of that festival may explain the injunction that the Last Supper was to be repeated as a remembrance (Ex. 12:14, 13:3, 9; Deut. 16:3). The precept to tell the children the meaning of the festival (Ex. 12:26f; 13:8) is the basis of the Passover Haggadah, by which the memory of the event is to be kept fresh ... If the Last Supper was a Passover meal, the words over the bread and wine were suggested by the presence of the lamb on the table before the guests. (A. Higgins)

The command “Do this in remembrance of Me” refer not only to the bread at whose distribution they are reported to have been uttered, but to the whole meal which followed. They express the wish of Jesus that the annual Passover should be observed in His memory until the rendezvous in the Kingdom ... So where did the cracker and shot glass of juice come from? Some say that “in seeking to correct the abuses by counseling the hungry to eat at home first, Paul took the initial step in the separation of the specifically Eucharistic celebration from the meal of which it formed part.” What do we need the Bible for if expositors are allowed to so freely create their own narratives from a complete lack of evidence? ... More pertinent to the argument is the pagan practice. A man who had sacrificed an animal to a pagan deity was able to use part of the food for a meal for his friends within the temple precincts. These meals were sacramental in nature, because the guests believed that by eating some of the same food which had been offered to the god upon his altar ... they were brought into a specially close relation with Him, and might thus expect to receive benefits from him ... This sounds exactly like what the Catholics practice, and a lot like what Protestants still believe to one extent or another. Paul condemns it as fellowshiping with demons. (A Higgins)

The lordly supper in chapter 10 was not a Passover, just a common meal without ritual. The Lord’s Supper in 1 Cor. 11 was a Last Passover eaten in common. (S. Rodabaugh) “Berith” (Hebrew) means to keep the community of meal, which originally referred to a “food” that which if eaten by two people at the same time, brings them into fellowship with each other ... There was also a dionysia, or dinner consisting of baskets of food (bread, animals) and wine ... There are three highly touted options for the nature of this meal: (1) a Jewish haburah (fellowship) meal, (2) an Essene meal, or (3) a Passover meal – related to the Old/New Covenants with the nation Israel ... If the third is correct, then Jesus’ words are understood as ratifying the New Covenant with Israel. (W. Laughlin, Jr.) Jesus gave instructions at His last meal with the twelve that in the relatively short time between His parting from them and His reunion with them in the Kingdom of God, the annual Passover was to be observed by them and by the community as it grew in memory of the greater deliverance than that from Egypt wrought through Him: this had developed into the Eucharist in all its variety of forms ... The Last Supper was a farewell meal, but at the same time an anticipation of the Messianic banquet. Not until the fulfillment of the Kingdom of God would Jesus again eat the Passover and drink the fruit of the

vine ... The Last Supper of Jesus with His disciples is held to have been a Passover meal. (A. Higgins)

The breaking of bread by the disciples shall be done “in remembrance of Me.” The expression is ambiguous. The emphatic position of the possessive pronoun before the noun ... means the phrase could mean: “that I be remembered.” The only question is: *Who* should remember Jesus? The usual interpretation, according to which it is the disciples who should remember, is strange. Was Jesus afraid that the disciples would forget Him? But this is not the only possible interpretation, indeed it is not even the most obvious. In the NT we find a parallel construction *eis mnemosunon* at two places: Mark 14:9 (Matt. 26:13) and Acts 10:4, “as a memorial before God.” Acts 10:4 specifically names God as the subject of the remembering and similarly Mark 14:9, “in memory of her,” in all probability relates to the merciful remembrance of God: “that God may mercifully remember her at the last judgment. This is in agreement with what we saw in the OT and Palestinian memorial formula; it is almost always God who remembers. In accordance with this the command for repetition may be translated: “This do, that God may remember Me.” God remembers the Messiah in that He causes the kingdom to break in by the parousia ... As often as the death of the Lord is proclaimed at the Lord’s supper, and the maranatha rises upwards, God is reminded of the unfulfilled climax of the work of salvation. Paul has therefore understood the *remembering* as the eschatological remembrance of God that is to be realized in the parousia. (J. Jeremias) I don’t wholeheartedly agree with this interpretation, but it should be considered as a possibility. (LWB)

1 Cor. 11:24 and (continuative) after He had given thanks (εὐχαριστέω, AAPtc.NMS, Culminative, Temporal), He distributed (κλάω, AAI3S, Constative) and (continuative) said (εἶπον, AAI3S, Culminative): This (Subj. Nom.; food, meal) represents (εἰμί, PAI3S, Pictorial; figurative analogy) My (Poss. Gen.) body (Pred. Nom.) which (Nom. Appos.) is (ellipsis, verb supplied) on your behalf (Gen. Substitution); practice (ποιέω, PAI2P, Iterative; give thanks) this (Acc. Gen. Ref.; prayer before every meal) for the purpose of remembering (Adv. Acc., Purpose) Me (Acc. Dir. Obj.).

BGT

καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν, Τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἑμὴν ἀνάμνησιν.

VUL

et gratias agens fregit et dixit hoc est corpus meum pro vobis hoc facite in meam commemorationem

LWB 1 Cor. 11:25 In the same way [giving thanks before a drink just like before a meal], also the cup, after He had eaten [a meal], saying [by extended midrash]: This cup represents the new covenant [result of the work of Christ] by means of My blood

[representative analogy for the spiritual death of Christ on the cross]; practice this [give thanks] whenever you drink, for the purpose of remembering Me.

KW 1 Cor. 11:25 In like manner also He took the cup after the partaking of the food, saying, This cup is the covenant new in its nature, a covenant which is within the sphere of my blood. This be doing as often as you are drinking it, with a view to remembering me.

KJV 1 Cor. 11:25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

TRANSLATION HIGHLIGHTS

In the same way as with food, Jesus wants us to give thanks before a drink. So after He had finished His meal (Constative Aorist tense), He took a cup of wine in His hand and said by extended midrash: This cup represents (Pictorial Present tense) the new covenant by means of My blood. The new covenant was the result of the work of Christ on the cross, which is represented by analogy by the words ‘blood of Christ’. “The interest of the NT is not in the material blood of Christ, but in His shed blood as the life violently taken from Him. Like the cross, the blood of Christ is simply another and even more graphic phrase for the death of Christ in its soteriological significance.” (TDNT, Behm)

Jesus instructs (Indicative, not Imperative mood) the disciples to make it a habit to pray, giving thanks to the Lord, before they sat down to drink. The conjunction “whenever” means “as often as” you drink (Iterative Present tense) you should give thanks. Did the Lord provide your food and drink? Yes, so thank Him for it. And while you are giving thanks, remember (Latin: commemorate) the Lord Jesus Christ, the source of your spiritual food and drink. Remembering Christ and giving thanks to God every time you eat or drink accomplishes the same thing as circumcision: remembering God every time you urinate. It’s supposed to be a regular, daily (or multiple times per day) occurrence.

RELEVANT OPINIONS

Our concern is to emphasize the reality of sacraments such as baptism and communion in the daily life of the Christian, liberating their essence from any external act. If a person has the reality, nothing else is required, and if he does not have the reality, nothing else will suffice. (E. Trueblood) The “same way” implies a separate thanksgiving for the wine. (C. Craig) By eating and drinking with grateful joy, Jesus and His disciples bear witness to the freedom of the children of God both in relation to the world’s subjection to the satisfaction of natural needs and also in relation to any attitude of protest against this subjection. (TDNT, Goppelt) Zwingli held that it is the Spirit that gives life (John 6:63), and therefore the access that we have to Christ in remembering Him is through the Spirit. (DNTT, Bartels) The book of Acts provides not one example of the practice of the “traditional” Lord’s Supper. In every example of the saints gathering together, the Scriptures indicate that a regular meal was eaten, or in the case of the Jewish saints, a Passover ... “To break bread” means to “have a meal.” This usage was prevalent even in English until most recent times. (P. Dennis)

The blessing was a thanksgiving born of a sense of indebtedness to Him Who provides the feast. How different the subsequent history of the church would have been had this been clearly understood. (J. Short) From the beginning, covenant and eating were interwoven: covenant or unity is expressed through eating a shared meal. Conversely, eating a shared meal, in the context of covenant or unity, is an expression of the covenant or unity without the necessary imposition of any additional prescribed ritualistic format. (P. Dennis) It is very clear that the Reformation wished to see something better substituted for the mass it abolished, and that it expected that better thing would be our preaching of the Word. The “verbum visibile,” the objectively clarified preaching of the Word, is the only sacrament left to us. The Reformers sternly took from us everything but the Bible. (K. Barth) Interpretation of the special elements of the meal is a fixed part of the Passover ritual. It took place after the preliminary course and the mixing of the 2nd of the four ritual cups ... Rabban Gamaliel used to say: “Whosoever does not mention in his interpretation these three things at Passover has not fulfilled his obligation: the Passover lamb, the unleavened bread and the bitter herbs. They should be interpreted as follows: The Passover lamb because God passed over in mercy the houses of our fathers in Egypt; unleavened bread because our fathers were redeemed from Egypt; the bitter herbs because the Egyptians embittered the lives of our fathers in Egypt. (J. Jeremias)

At EVERY meal when wine was drunk the prayer of thanksgiving was said over this cup after the main meal. At the Passover this was the third cup. He who gives thanks for all, after the required blessing, lifts the cup of blessing a hand's breadth above the table, and with His eyes fixed on the cup, says on behalf of all the prayer of thanksgiving. The cup of blessing concluded the meal, as the breaking of bread opened it. Eating and drinking are the two basic elements in every meal; through thanksgiving is attested and acknowledged that that which is received has come from the hand of the Lord. The distributing of the bread and cup is not just a symbolic action; it is a real distributing of the necessities of life. (TDNT, Goppelt) The meal which is the object of these reports was only the last in a long series of daily meals which Jesus shared with His disciples ... There is not one word or title that describes a ceremony such as the Lord's Supper as traditionally understood and practiced. No details whatsoever are given as to breaking, passing and eating only bread, passing and drinking a single cup of wine, and pronouncing a midrash over these two elements. (P. Dennis) Jesus did not celebrate the Passover, and afterwards the Supper, but the Supper WAS the Passover. He did with His disciples exactly what every master of a family in Jerusalem was doing at the same hour with his household. (R. Emerson)

I have no hostility to this institution; I am only stating my want of sympathy with it. Neither should I ever have obtruded this opinion upon other people, had I not been called by my office to administer it. That is the end of my opposition, that I am not interested in it. I am content that it stand to the end of the world, if it pleases men and please heaven, and I shall rejoice in all the good it produces. As it is the prevailing opinion and feeling in our religious community, that it is an indispensable part of the pastoral office to administer this ordinance, I am about to resign into your hands that office which you have confided to me. It has many duties for which I am feebly qualified. It has some which it will always be my delight to discharge, according to my ability, wherever I exist. And whilst the recollection of its claims oppresses me with a sense of my

unworthiness, I am consoled by the hope that no time and no change can deprive me of the satisfaction of pursuing and exercising its highest functions. September 9, 1832. (R. Emerson)
As leader of the Passover group, Jesus had to interpret the main elements of the meal. (A. Thiselton) The ritual interpretation of the special elements of the passover meal which we have described was the occasion for the interpretation which Jesus gave to the bread and the wine at the Last Supper. That means structurally Jesus modeled His sayings upon the ritual of interpreting the Passover. (J. Jeremias)

It is a golden rule of all interpretation that any action must be seen in its historical setting and any text must be interpreted in the light of its context, and therefore we must begin by looking at the background to the meal which Jesus and His followers ate together. In the ancient world, as everywhere else, people ate meals primarily for the sake of satisfying their hunger and enjoying the pleasure given by food and drink. This point, obvious as it may seem, perhaps needs to be stressed over against a tendency one sometimes finds to suggest that other features were uppermost ... The description is of a formal meal at which guests were present ... There was the giving of thanks to God at both the beginning and at the end. (I. Marshall) The new covenant (Jeremiah 31) is specifically related to the future gathering of Israel back to their land, and the "church which is His body" finds no place therein whatsoever ... The new covenant has nothing in common with the dispensation of the grace of God to the Gentiles, the dispensation of the mystery ... Everything has been done to link the Lord's Supper with the kingdom, and sever it from the mystery. If this is the case, can we have any doubt as to who it is that has blinded men's eyes, and made them so zealous for the observance of this ordinance? (C. Welch)

The meal which the disciples were sent to prepare is clearly stated to be the Passover (Mark 14:12-16; Luke 22:7-13), and Jesus then acted as host at this meal with His disciples.

Evening: The Passover Meal

1. Preliminary Course:

- a. Blessing of festival day (Kiddush) spoken over first cup of wine.
- b. Dish of green herbs, bitter herbs and fruit sauce.
- c. Serving of meal and mixing of second cup of wine.

2. Passover Liturgy:

- a. The Passover narrative (haggadah)
- b. Singing of Psalm 113 (the little hallel)
- c. Second cup of wine

3. Main Meal:

- a. Grace spoken over bread
- b. Meal of lamb, unleavened bread, bitter herbs
- c. Grace spoken over third cup of wine (cup of blessing)

4. Conclusion:

- a. Singing of Psalms 114-118 (the great hallel)
- b. Grace spoken over fourth cup of wine.

Night: Watching and remembrance.

The Last Supper was a Passover meal in which the accent shifted from remembering the past to anticipation of the future. The events of the Exodus constituted the type which gave form to the future expectation of an act of redemption by the mighty hand of God ... Furthermore, there is nothing to suggest that the love feast was a separate kind of meal from the Lord's Supper, and it seems more probable that these were two different names for the same occasion ... What is important is that right through the New Testament period and beyond, Christians met together to hold common meals that were more than a token reception of bread and wine. (I. Marshall)

Studies in the Lord's Supper not infrequently leave the reader with the uneasy feeling that the author has unconsciously read into the text what he would like to find. Must we not all learn better to listen to the text alone? The Synoptic evangelists hold the view that the Last Supper was a Passover meal, and therefore took place in the night of Nisan 14/15. (J. Jeremias) Barclay also devoted a long chapter in his famous *Apology* to the sacrament of communion, contending that the Lord's Supper, like other early church practices, was no longer commanded, since God was to be worshipped in spirit and in truth. As such practices, ordinarily called sacraments, are "but shadows of better things, they are no longer to be practiced by those who have obtained the substance." (D. Durnbaugh)

Barclay, however, concluded (with generous intent, considering that polemical age):

Finally, if there are any in this day who practice this ceremony with a true tenderness of spirit, and with real conscience toward God, and in the manner of the primitive Christians, as recognized in Scripture, that is another matter. I do not doubt but that they may be indulged in it. The Lord may take these facts into consideration and appear to them for a time when they use these things. Many of us have known Him to do this for us in our own times of ignorance.

Walk into a first-century church meeting of the Lord's Supper, and what do you see? "And breaking bread from house to house, they were taking their meals together with gladness and sincerity of heart" (Acts 2:46). The phrase "to break bread" became for the New Testament writers a specialized phrase to refer to the Lord's Supper—that is, the entire meal of the supper, which included the bread and wine. Although most of the references to this phrase come from Luke's writings, as we have already noted in a previous blog entry, Paul used it as well (1 Cor 10:16; 11:23-24) to refer to the entire meal of the Lord's Supper (1 Cor 11:20-35). Since Paul and Luke were traveling companions, it is reasonable to suppose that whatever Luke means by this phrase cannot be substantially different from what Paul means by the phrase. In fact, Luke uses the phrase five times in the book of Acts alone (2:42, 2:46, 20:7, 20:11, and 27:35). While the final instance of this phrase (27:35) is more likely a reference to a common meal, it is all but certain that in all other instances in which Luke uses this phrase, it is a virtual synonym for the Lord's Supper meal. In Acts 2:46, the "breaking of bread" is placed in the context of eating together." In Acts 20:7, we are told that the church "came together on the first day of the week to break bread." The phrase is repeated in v. 11, where it is associated with "eating" a meal. Even in Acts 27:35 (in the context of Paul encouraging the unbelieving mariners aboard the ship to eat) while the phrase clearly does not have the Lord's Supper in mind, it is most certainly used as a reference to the initiation of a full meal (v. 36). In any case, the phrase "break bread" here, as elsewhere in the NT, refers to a full meal, and not to a symbolic meal. There is no basis,

therefore, for viewing any instance of this phrase as a reference to the elements apart from a full meal. E. Svendsen)

According to D. Elton Trueblood, Barclay's chief concern was to emphasize the reality of sacraments such as baptism and communion in the daily life of the committed Christian, liberating their essence from any external act. "If a person has the reality, nothing else is required, and if he does not have the reality, nothing else will suffice." (D. Durnbaugh) The nomenclature he uses cannot refer to the bread and cup apart from the *entire meal* which the early Christians enjoyed as part and parcel of the Lord's Table. (E. Svendsen) The prayers of Jesus are presented to us a highly personal: they are Jesus' own prayers when He was about to give the bread and the cup ... Immersed in liturgical and theological questions, we can overlook the human realities of the situation at the Last Supper and clutch too easily at the idea of the use of existing patterns by one whose originality transcended all such. (R. Richardson) We do not need to reproduce the exact words of Jesus' personal prayer in a ritual any more than God had to create more than one fish to swallow Jonah. Neither the formal practices in a Jewish meal nor the exact words of Jesus' prayer are necessary to an agape fellowship meal. Just think blessing and thanksgiving. (LWB) Jesus does not celebrate the Passover with His family as required by Scripture. He celebrates it with His disciples. They represent the relationship of "family" or "kin" as He conceived it under the new law. (G. Feeley-Harnik)

1 Cor. 11:25 In the same way (comparative; giving thanks before a drink just like before a meal), also (adjunctive) the cup (Acc. Dir. Obj.; *metonym*: its' contents), after He had eaten (δειπνέω, AAInf., Constative, Temporal; dined, taken a meal), saying (λέγω, PAPtc.NMS, Gnostic, Circumstantial): This (Nom. Spec.) cup (Subj. Nom.) represents (εἰμί, PAI3S, Pictorial) the new (Nom. Spec.) covenant (Pred. Nom.; result of the *work* of Christ) by means of (in the sphere of) My (Dat. Poss.) blood (Instr. Means; representative analogy for the spiritual death of Christ on the cross); practice (ποιέω, PAI2P, Iterative; give thanks) this (Acc. Gen. Ref.; prayer *before* every drink) whenever (subordinate conj.; "as often as") you drink (πίνω, PASubj.2P, Iterative, Deliberative), for the purpose of remembering (Adv. Acc., Purpose) Me (Acc. Dir. Obj.).

BGT

ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἔμῳ αἵματι· τοῦτο ποιεῖτε, ὡσάκις ἔαν πίνητε, εἰς τὴν ἑμὴν ἀνάμνησιν.

VUL

similiter et calicem postquam cenavit dicens hic calix novum testamentum est in meo sanguine hoc facite quotienscumque bibetis in meam commemorationem

LWB 1 Cor. 11:26 For whenever [as often as] you make it a habit to eat this [prayed over] food or drink a cup, you are announcing [making known] the [spiritual] death of the Lord until He returns [at the exit-resurrection or rapture].

KW 1 Cor. 11:26 For as often as you are eating this bread and drinking this cup, the death of the Lord you are proclaiming until that time whenever He may come.

KJV 1 Cor. 11:26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

TRANSLATION HIGHLIGHTS

In the same manner as when Jesus asked the disciples to remember Him until He returned immediately after the resurrection, believers are to remember Him until He returns at the rapture. How may we do this? As often as we make it a habit to eat (Iterative Present tense) food or drink (Iterative Present tense) wine, we are to remember His Person and His work on the cross. The prerequisite, or rather the way we do this, is by praying over the food and drink and remembering Jesus at the same time. This should occur at every meal or snack of the day.

By following this procedure of thankfulness and remembrance at every meal, we are proclaiming (Iterative Present tense) several times a day the spiritual death of Christ. This proclamation should continue until He is present with us again (Culminative Aorist tense: at the rapture) just as the disciples continued it until He was present with them again in His resurrection body. This proclamation or announcing (katangelo) is defined as a solemn religious message; the sense is that of the declaration of a completed happening rather than instruction marked off from others by distinctive formulations. (TDNT, Schniewind)

Why are 1st & 2nd Corinthians so strange in all the debates and practices going on? Because they were occurring in the synagogue, where officers and local members of the synagogue were becoming Christians. Put Gentiles who had become Christians into the synagogue and mix them up with the Jewish rituals and practices common to the synagogue and you can imagine why Corinth was such a difficult group to deal with.

If you believe this command relates to a ritual called the Lord's Table, performed at some irregular interval (weekly, monthly, annually?), you are proclaiming His spiritual death and remembering His work on the cross on an infrequent basis. If you believe this command relates to every meal you eat, you are proclaiming His spiritual death and remembering His work on the cross several times a day. "The number of different words used in translating the Greek word "katangelo" demonstrates that the words of our group do not acquire any technical application to a particular form of proclamation." (DNTT) So the proclamation or announcement need not be a public forum; it can be accomplished by dining in private.

RELEVANT OPINIONS

To believe in Jesus Christ is to eat the living bread. He who believes eats. (Augustine) When Christ referred to eating His flesh and drinking His blood He simply meant believing in Him as the One Who has given His flesh and blood for our redemption and the cleansing of our sins. Believing in Him is the true nourishment of the soul. (Zwingli) In the centre stand not the elements or substance of bread and wine, but the action of the fellowship as the body of Christ in the knowledge that it is dependent upon His blessing and subject to His Lordship. (DNTT, Wibbing) I cannot help remarking that it is not a little singular that we should have preserved this rite and insisted upon perpetuating one symbolical act of Christ whilst we have totally neglected all others – particularly one other which had at least an equal claim to our observance. Jesus washed the feet of His disciples and told them that, as He had washed their feet, they ought to wash one another's feet; for He had given them an example, that they should do as He had done to them. (R. Emerson)

At the last Passover meal, Jesus is simply prophesying the upcoming Lord's Supper to His disciples. On the following "first day of the week" after Passover, there was NO church. There was NO body (assembly) of Christ. There was NO miraculous Holy Spirit beginning of God's New Covenant (Acts 2:4). There was NO forgiveness of sins via baptism INTO Christ (Acts 2:38). The only thing Jesus knew at that time was the OLD Covenant Passover. Nobody was gathering to remember His physical body or His church body ... Passover was a yearly feast. If Jesus was giving specific instructions to the disciples, they would have definitely waited one full year until the next Passover to partake in the "bread" and the "cup" that they saw Jesus talking about. Jesus never, in any instance ever, gave any binding New Covenant law before the Cross. The Lord's Supper is binding New Covenant law that Paul received directly from Jesus Christ in heaven ... Please, don't mix up prophecy with binding New Covenant law. It is impossible to "obey" prophecy because prophecy never contains specifically obeyable law. Prophecy is never, present binding Covenant law. (www.members.shaw.ca)

The actual participation at a common meal would reflect His present provision as they experienced, in fellowship together, the physical provision of God. In this way God's work past (death on the cross), present (physical and spiritual blessings), and future (the new covenant) would be in the mind of the believer ... (W. Willis) The community which blesses the cup of blessing and breaks the bread is inwardly related to Christ now present. The cultic meal of Christians stands in antithesis to pagan feasts. The latter offer fellowship with demons, the former offers fellowship with the Lord. (TDNT, Behm) The rite of washing feet is used by the Church of Rome and the Sandemanians. It has been very properly dropped by other Christians. Why? For two reasons: (1) because it was a local custom, and unsuitable in western countries; and (2) because it was typical, and all understand that humility is the thing signified. But the Passover was local too, and does not concern us, and its bread and wine were typical, and do not help us to understand the redemption which they signified. These views of the original account of the Lord's Supper lead me to esteem it an occasion full of solemn and prophetic interest, but never intended by Jesus to be the foundation of a perpetual institution. (R. Emerson)

In the absence of the apostle certain irregularities, the precise nature of which are no longer clearly recognizable, endangered the common meal. There was an attempt to replace by a secular meal the sacramental meal that had been handed down to them, since a meal which had the

Crucified One as its content was considered shocking and, in the light of their new-found strength, nonsense. This resulted in Paul reasserting the death of the Lord in the centre of the feast. (Gnosticism in Corinth, W. Schmithals, 1971) To sit down at the table of the Lord is to receive food from Him and through it enter into communion with Him. Correspondingly, anyone who takes part in pagan sacrificial meals enters into communion with demons. (DNNT, Schoeps) The idea that the disciples at the invitation of Jesus should have partaken of His body and His blood at that time is impossible. (A. Schweitzer, Strauss, Bauer) Catholics must resort to the “supernatural” and the “allegorical” to avoid the obvious implications of their practice. (LWB) The Lord’s Meal and the Agape were, according to the Didache, identical. (F. Spitta)

Considering how much has been made of the sacrament of the Lord’s Supper by the Christian Church it is remarkable that the passage connected with this text should be the only apostolic teaching we have respecting its observance. We have in the Gospels the records of the incident from which it takes its origin, but though we should have expected Peter or John to give us complete counsels for its observance, neither of them refers to it. It even seems that, but for the accident of an abuse creeping into the Corinthian Church, we should have been left entirely without apostolic precedent or instruction concerning it. We can clearly see that it was then a meal, not a service; a feast, not a fast; a communion not an administration; a means of remembrance, and not a mystical presence. The Eastern idea of fellowship is partaking of the same food together. In this way grew up the agape, or love feasts, and these seem to have been observed in all the churches that were founded. These agape could easily be connected in thought with our Lord’s last meal with His disciples, and on the closing part of them a special significance was probably made to rest. Feeding together is not so familiar a sign of fellowship in the West as in the East. So in the West a part of the meal was retained and became a sacrament, a service, and a mystery. (R. Tuck)

Water baptism, or as I like to term it, H₂O-type baptism, and bread-and-wine-type eucharist are Christian practices Quakers just don’t do. We feel this taboo so strongly that whenever some members on the fringe of our Society of Friends encourage the use of those outward ordinances, the main body of us feel that they “have lost it” and are no longer Friends. We maintain that Jesus Christ has come in the Spirit and in power to bring people into dire and immediate communion with Himself, by whatever means He chooses and without dependence on ordinances, rites, ceremonies, or human beings ordained to celebrate them. In all worship, we seek direct communion with Christ the substance, not indirect or symbolic communion through outward means, which are shadows of the substance. (T.C. Jones) The regular table fellowship with Jesus must have assumed an entirely new meaning for the disciples after Peter’s confession at Caesarea Philippi. From this time onward every meal with Jesus was for his followers a symbol, a pre-presentation, indeed an actual anticipation of the meal of the consummation ... After Peter’s confession every act of eating and drinking with the Master is table fellowship of the redeemed community with the redeemer, a wedding feast, a pledge of a share in the meal of the consummation. (J. Jeremias, Schwartz)

The most important reason for our testimony is to make it impossible for Christians to mistake a real experience for an unreal one. Ceremonies in themselves have no divine power to change us one way or another, as Paul warned in the 2nd chapter of Colossians. The communion “bread”

we eat cannot be purchased at the grocery store, because it is Christ, the Bread of Life. The fruit of the Spirit offers a far surer indication of spirituality than tongues, ecstasy, or rites. Special ceremonies can narrow our focus and make us overlook the multifarious channels God actually uses. Quakers don't do sacraments, because "All of life is sacramental". We live in the new order, the covenant of grace. What more do we need in our heart of hearts than to know the fountain of grace, Jesus Christ – and Him crucified? The disuse of ceremonies is a pointer to the way Quakers understand God's grace. The most important reason for Friends' testimony is to make it impossible for Christians to mistake a *real* experience for an *unreal* one. Ceremonies in themselves have no divine power to change us one way or another, as Paul warned in the Colossians, 2nd chapter: "a mere shadow of what is to come, but the substance belongs to Christ." (J. Punshon)

Quakers understand all of life as sacramental, therefore, they have rejected the stated and specific observance of the Lord's Supper. As their conference in 1937 explained:

Neither silence, nor words, nor music, nor baptism with water, nor the Lord's supper are in themselves religious ends. We are called upon to partake of the sacrament of communion at every meal; when alone; and when in Friend's meetings, where our form of worship gives a unique opportunity for corporate union in the Spirit of God.

Echoing this orientation, Stephen Grellet, a French-American active in the early 19th century, stated:

I think I can reverently say that I very much doubt whether since the Lord by His grace brought me into the faith of His dear Son, I have ever broken bread or drunk wine, even in the ordinary course of life, without devout remembrance of, and some devout feeling regarding the broken body and the blood-shedding of my dear Lord and Saviour.

Quaker Robert Barclay argued in his *Catechism of 1673* that the followers of Christ were indeed asked to commemorate His life and sacrifice by breaking bread and drinking wine. It was to continue until the Lord comes. But Jesus *did* come to His followers, according to John 14:18-23: "Those who love Me will keep My word, and My Father will love them, and We will come to them, and make Our home with them" (NRSV). There is, therefore, no need to continue the observance. (D. Durnbaugh) Paul focuses on the past event – what Jesus did at His last meal on the night He was handed over – to correct what the Corinthians are doing in the present at their meal: getting drunk and treating others with contempt ... selfishness and status-mongering. (D. Garland)

Communion is not the outward ordinance of the sacrament, but it is an inward relationship between one person and another. The communion is a relationship between two persons and is not dependent upon external circumstances, but it is dependent upon the attitude of the hearts of the communicants ... The sacrament of the Lord's Supper is often referred to as the Eucharist, but this word is not used as such in the Word ... it is used approximately 55 times, and means thanks, thankfulness, or thanksgiving ... According to the Puritans and Quakers, the Church of England was corrupted by Catholicism and needed purifying. So they refused to pay tithes,

participate in rituals, or listen to the pope or king. George Fox pointed out the sins of Catholic priests in public, exposing as well their Scriptural errors. “Why should a man submit himself to an ordinance or ritual to get something he felt he already had?” Fox believed he had gone beyond the remembrance stage, and had come to know Christ in his heart. He “communed and supped with the Lord daily.” John 4 and 6 confirmed Fox’s emphasis on the spiritual, inward communion – especially 6:32-35. “Christ brought with Him a new way. He did away with types and shadows. He laid aside form and ritual. The Passover feast which Christ ate with His disciples was a type or shadow of that great event which took place in Egypt. He displaced this type by shedding His blood, but in displacing one shadow, did He produce an antitype and bring in another shadow?” (M. Macy)

The Scriptures used by the early Quakers are very clear, and there is reason to believe they will bear up under exegetical scrutiny ... When Jesus took bread, He did not begin a new order, for He was but teaching a spiritual lesson. This was not foreign to the method of Jesus ... In Colossians 2:16-23 ordinances and rituals are done away with. Ordinances have no continuing value. Local customs may have continued for a time (Jewish rites), but they were not obligatory and were not intended to be carried forward down through the centuries. They were only allowed to continue in Corinth for awhile for carnal Christians ... “Till He comes” – does that refer to the rapture or the resurrection? This is a very important differentiation. (M. Macy) The word *barak* much later gave rise to the practice of giving thanks, or saying grace, after meals in addition to the benediction pronounced over the bread at the beginning, and those pronounced over items of food and drink as they appeared at table during the meal. (R. Richardson) Who gave permission to the church fathers to eliminate the meal and create a ritual instead? Who gave the church fathers permission to move the informal agape feast from private homes into cleric-sponsored church rituals? Who gave them permission to revise the “elements” from unbroken loaves of bread and wine into breadcrumbs and grape juice? (LWB)

Communion did not originate with Jesus at the Last Supper. They have been around for a long, long time – especially on sabbaths. The communion of the rabbis originated during the time of Solomon. There was a courtyard in common, connected by many adjoining properties, where food was carried under strict rules to a common dining hall with tables. Covenant or unity was expressed by shared meals. They never “midrashed” or made comments when they had these shared meals. Whatever you bring, you must bring enough for two meals (double portions); so we’re not talking about a snack here. They ate to be generous with each other, eating their fill together, not stingy or parsimonious with the amount of food available. This is no ritual or ceremony. There was an entire code of etiquette ... House of Hospitality (hotel) was often joined to the synagogue building, networked by hallways. Certain officers of the synagogue ran the hotel. Many of them (Sosthenes, Tius Justus, Gaius) were converted by Paul as the gospel developed. “In my Father’s house are many rooms” is a reference to the House of Hospitality connected to the temple. “Koinonia” were meals in common or jointness ... The only covenant meal that Israel ever had that was midrashed (commentary) was Passover. This meal is unique with Israel. The portions were generous. The twelve disciples “co-registered” for this Passover with communion meal. Responsibilities of how to prepare and what to bring were agreed upon beforehand. The purpose was efficiency. The number of people was between 10-20. There was a strict protocol to follow and rules (etiquette) for dining. (S. Rodabaugh)

1 Cor. 11:26 **For** (explanatory) **whenever** (subordinate conj.; "as often as") **you make it a habit to eat** (ἐσθίω, PASubj.2P, Iterative, Temporal) **this** (Acc. Spec.; prayed-over: thanks has been given) **food** (Acc. Dir. Obj.; meal, Person of Christ) **or** (connective) **drink** (πίνω, PASubj.2P, Iterative, Temporal) **a cup** (Acc. Dir. Obj.; prayed-over: thanks has been given; the New Covenant as a result of the work of Christ), **you are announcing** (καταγγέλλω, PAI2P, Iterative; proclaiming, making known, teaching) **the death** (Acc. Dir. Obj.; *spiritual death*) **of the Lord** (Poss. Gen.), **until** (temporal prep.; at the rapture) **He returns** (ἔρχομαι, AASubj.3S, Culminative, Deponent; at the rapture or exit-resurrection of the Church).

BGT

ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρις οὗ ἔλθῃ.

VUL

quotienscumque enim manducabitis panem hunc et calicem bibetis mortem Domini adnuntiatis donec veniat

LWB 1 Cor. 11:27 Therefore, whoever makes it a habit to eat food [a meal] or drink a cup from the Lord in an improper manner [without giving thanks and remembrance], shall be guilty of sin [arrogant lack of appreciation] against the body [Person] and the blood [spiritual death] of the Lord.

KW 1 Cor. 11:27 So that, whoever is eating the bread or drinking the cup of the Lord in an unworthy manner shall be guilty of the body and the blood of the Lord.

KJV 1 Cor. 11:27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

TRANSLATION HIGHLIGHTS

Therefore, whoever makes it a habit to eat (Iterative Present tense) food or drink (Iterative Present tense) a cup which the Lord has provided without giving thanks, he shall be guilty of the sin of arrogant, self-sufficiency and a complete lack of appreciation for God's gracious provision. These same sins are against the Person of Christ in hypostatic union (body) and against His spiritual death on the cross (blood) which we should be both proclaiming and remembering. Again, we are talking about a full meal which satisfies your hunger, and a cup which satisfies your thirst. The *agape* meal, as noted in the *Canons of Hyppolytus*, was always conducted in an orderly fashion with individual prayers of thanksgiving and group prayers of thanksgiving. During the meal Psalms are often read and songs of praise sung. The more formal

Jewish ceremony which ushered in the Sabbath-*kiddush* were quite similar to the *agape* meal and have been compared by many church historians.

RELEVANT OPINIONS

We are all unworthy, “unworthy so much as to gather up the crumbs under Christ’s table,” yet not one of us need eat or drink unworthily, that is, in a careless, irreverent, defiant spirit. (F.W. Farrar) For the Greek the breakfast was a meal where all that was eaten was a little bread dipped in wine; the midday meal was eaten anywhere, even on the street or in a city square; the deipnon was the main meal of the day, where people sat down with no sense of hurry and not only satisfied their hunger but lingered long together. (W. Barclay) Grace is not conveyed through ordinances themselves. Grace is received through the life of Christ and the blessings He bestows through the Spirit ... which is a Christological focus rather than a sacramental one. (D. Stoffer) Not to return to the *agape* meal continues to obscure the aspect of fellowship. So if a true celebration is to be held, it should revolve around the congregational *agape* meal form of communion. (M. Jeschke)

When we eat without thankful love cherished for Him Who gave His very life for us, we are eating unworthily. The resultant spiritual punishments, though they may creep up very slowly and come on very silently, are fearful punishments. They are the hardened heart that cannot feel, the deluded mind that can perish in self-deception. (R. Tuck) Judas disrespected Christ repeatedly by his lack of etiquette at the table, particularly noticed by his dipping habits which were against rabbinical rules (eating divisively). Judas was “quick handed” and perhaps gluttonous. Others at the table are supposed to tell such a person to “take your meal (portion) and go,” excommunicating him from the dining table because of the way they ate. Pulling your hand back and not dipping simultaneously with others or in front of the host was one of the rules. (S. Rodabaugh) The context makes it clear that ‘to eat the bread and drink the cup of the Lord’ means simply to participate in the meal known as the Lord’s Supper. Paul is not trying to give special emphasis to the bread and wine per se.” (G. Fee, 1 Corinthians, 560).

Judas was dismissed between the 1st course and 2nd course of dining for bad (divisive) dining behavior, which also identified him as the betrayer. Jesus’ hand was already dipping; Judas proceeded to crowd Him out ... The betrayal should be “concatenated” in the gospels to understand the impact of what happened at the Last Passover of Christ. (J. Hilston) The divisive behavior of Judas at the Last Passover of Christ answers to the divisive behavior by some parties in the Corinthian synagogue at the Lord’s Table/Supper ... Breaking bread does not mean breaking crackers or a loaf of bread, but rather distributing and sharing a meal in common. “Artois” is a reference to the 1st course of the Passover meal: unleavened bread, sauces, bitter herbs, rice, and beets. Christ distributed the meal. Judas violated table etiquette. (S. Rodabaugh) Unfortunately, a higher interest in the Table per se and in sacramentalism has often caused the text to be read independently of its present context, so that a variety of other options has been suggested for “unworthily”: without self-examination, not realizing the real presence, without contemplation of the crucified body of Christ, with any form of sin in one’s life, etc. (W. Ellis)

The meal described by Paul and the evangelists derives directly from contemporary Jewish practice. Jews did not eat or drink without blessing God's name, and special thanksgivings to God for His mighty acts of creation and redemption were attached to the bread broken and distributed by the host at the beginning of the meal and to the "cup of blessing" that all drank from at the close ... The food God provides is His Word; the food embodies His wisdom. Eating God's wisdom should establish a binding agreement, a covenant, among the eaters to abide by His Word. Both the manna and the rock are called God's wisdom in Psalm 42. The association of wisdom with food underlies many other passages in Scripture. The association of wisdom with bread or manna, milk, honey, living water, and especially wine, pervades the literature of the postexilic period ... Food is the commonest form of gift in Scripture, given to relatives, acquaintances, kings, and prophets. Table fellowship is synonymous with fellowship in all aspects of life ... Jesus provided His own test meals to prove the reality of His resurrection to His doubting disciples by transforming breakfasts and suppers into sacrificial offerings. (G. Feeley-Harnik)

1 Cor. 11:27 Therefore (superordinate conj.), whoever (Subj. Nom.) makes it a habit to eat (ἐσθίω, PASubj.3S, Iterative, Potential, with particle indicating contingency) food (Acc. Dir. Obj.; full meal) or (continuative) drink (πίνω, PASubj.3S, Iterative, Potential) a cup (Acc. Dir. Obj.) from the Lord (Abl. Ultimate Source) in an improper manner (adverbial; without giving thanks), shall be (εἰμί, FMI3S, Predictive) guilty of sin against (Pred. Nom.; liable, answerable; lack of appreciation, low on the gratitude gauge) the body (Obj. Gen.; the Person of Christ in hypostatic union) and (connective) the blood (Obj. Gen.; representative analogy for His spiritual death on the cross) of the Lord (Poss. Gen.).

BGT

Ὅστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ κυρίου.

VUL

itaque quicumque manducaverit panem vel biberit calicem Domini indigne reus erit corporis et sanguinis Domini

LWB 1 Cor. 11:28 **Instead, let a man make it a practice to examine himself [confession of sin], and then [after being restored to fellowship], in this manner [accompanied by a prayer of thanks], let him eat of the food [his share of the feast] and drink of the cup [his share of beverage],**

KW 1 Cor. 11:28 But let an individual be putting himself to the test for the purpose of approving himself and finding that he meets the prescribed specifications, let him thus be eating of the bread and drinking of the cup.

KJV 1 Cor. 11:28 But let a man examine himself, and so let him eat of that bread, and drink of that cup.

TRANSLATION HIGHLIGHTS

Instead of exhibiting the sin of arrogant self-sufficiency and lack of appreciation for the Person and work of Christ, Paul says let (Hortatory Imperative mood) a man regularly examine himself for any known sins (Iterative Present tense) and confess that sin to the Lord. Then, after restoring himself to fellowship with the Lord, he should offer a prayer of thanksgiving for the food and drink and remember what Christ did for Him on the cross. After these simple procedures, then he is free to eat (Pictorial Present tense) his share of the agape meal and drink. If it is his own food and drink at home, he should still pray over his food, offering thanks to the Lord in private. Paul could either be ordering us to do this (Command) or recommending it to us (Entreaty) for our own good. In any case, this continues to be a “hunger busting meal” and a “thirst quenching drink.” If a bread crumb or crack and a shot-glass of grape juice does that for you, it’s time to see a physician.

RELEVANT OPINIONS

The ritual associated with their worship failed to satisfy the needs of those who were being awakened to greater individuality. Into the vacuum at this time entered Stoicism and Epicurianism ... Paul centers less on a codified religious and moral way of life than on certain basic attitudes and principles ... Christianity and Stoicism both quest for freedom apart from adherence to an external law, for the Stoic freedom is discovered through self-understanding, whereas for Paul it is discovered by possessing, through the Spirit, the “mind of Christ” ... both requiring an awareness of the illusory value of many received beliefs and external objects.

(R.Banks) No snacks and no rituals: the language absolutely won’t permit it. (S. Rodabaugh)

This is not a call for deep personal introspection to determine whether one is worthy of the Table. (G. Fee)

The Christian should subject his whole inner life, his thoughts, his views of truth, his frames of mind, and his varied feelings, to examination; testing them by the most familiar and admired models of Christian experience. Many of us know what it is to attempt this painful and difficult work, and perhaps we know also the heavy penalties which follow the attempt; the oppressed moods into which our souls get, the killing outright of all Christian joy, the morbid pleasure found in dwelling on the evil phases of our experience, and, above all, the subtle self-trust which it engenders, until we are awake to find that we have been led away from simple, childlike reliance on Christ to an attempted confidence in our own frames and feelings and experiences.

(R. Tuck) It has often been clearly demonstrated (Spitta) that Jesus cannot have been crucified on the feast of the Passover and that, for this reason alone, the evening before His death was not the beginning of the Passover (no judgment court should be held on the chief feast-day, no one should be put to death). Dalman and Billerbeck have contested this view with great erudition, defending the Synoptic version. (H. Leitzmann)

Under the general prescription of Rabbi Akiba: “One is forbidden to eat anything before blessing it.” While the guests are assembling at the Kiddush, wine and relishes are handed round, and each one partakes sitting on a chair or a bench; as this is an individual repast, each says the blessing for himself. But after the assembly has reclined on the cushions, the community meal begins. Now the blessing is said by one for all, thereby expressing the fact that the company at the table forms a cult-fellowship ... The Christian meal, however, lacks what is especially characteristic of this rite, viz., the Sabbath prayer and the wine-blessing connected with it, at the moment when the Sabbath begins. We see rather that the agape corresponds exactly in its ritual to one of the Jewish meals, invested with religious solemnity, which might be held by a company of friends whenever they felt the need. These Jewish table-customs represent in all points the exact prototype of the last meal of Jesus with His disciples. (H. Leitzmann)

1 Cor. 11:28 Instead (contrast; rather), let a man (Subj. Nom.) make it a practice to examine (δοκιμάζω, PAImp.3S, Iterative, Hortatory; test for the purpose of approval) himself (Acc. Gen. Ref.; confession of sin so as to be in fellowship), and then (continuative; after restoring himself to fellowship), in this manner (Adv. Manner; accompanied by a prayer of thanks), let him eat (ἐσθίω, PAImp.3S, Pictorial, Hortatory) of the food (Partitive Gen.; his share of the feast) and (connective) drink (πίνω, PAImp.3S, Pictorial, Hortatory) of the cup (Partitive Gen.; his share of the feast),

BGT

δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω·

VUL

probet autem se ipsum homo et sic de pane illo edat et de calice bibat

LWB 1 Cor. 11:29 For he [the carnal Christian] who eats and drinks, eats and drinks judgment [divine discipline] to himself, by not acknowledging [recognizing] the body [fellow believers at the dining table].

KW 1 Cor. 11:29 For the one who eats and drinks is eating and drinking so as to bring judgment upon himself if he does not properly evaluate the body.

KJV 1 Cor. 11:29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

TRANSLATION HIGHLIGHTS

As further explanation, Paul says that the carnal Christian who eats and drinks (Pictorial Present tense) eats and drinks divine discipline to himself when he does not acknowledge (Gnomic

Present tense) fellow believers at the dining table. This is a reference to the gluttonous behavior of some believers before others get to the table as mentioned earlier. It has to do with eating and drinking your share of a meal, not another believer's share. The Textus Receptus includes the word "Lord's" with body, which is not in the best manuscripts; nor is it in the VUL. Somebody was trying to "help the verse along" by adding his pet philosophy. There is no magic, no potion, no poison in the food and drink themselves – something which has been postulated by those with pagan tendencies.

RELEVANT OPINIONS

They are partaking without discerning or distinguishing the body. While here "body" might refer to Christ's death, forgotten when one eats, it more likely refers to believers as the body of Christ. Some of the Corinthians are eating without taking cognizance of their brothers and sisters ... following pagan, not Christian, protocol. The LEAST probable option is that the clause refers to one forgetting the sacramental character of the elements and thus committing a sacrilege against the sacrament. (B. Witherington III) There is no need to invoke some theory of magic or a "high" Ignatian sacramentalism. Paul simply states what has occurred. (A. Thiselton)

"Acknowledging the body" may be a reference to sharing a meal, dinner, or banquet with fellow believers. It may also mean eating before the Lord and rejoicing. In either case, table fellowship binds a man to God and before God. (DNTT, Klappert) The cultic meal at Qumran was the daily main meal of the community. A priest presided and pronounced the benediction over the bread and wine at the beginning of the meal. There is a reference to an eschatological meal with the Messiah in which bread is eaten and new wine drunk. There is an analogy here with the Christian celebration of a meal, even if dependence of the one on the other cannot be proved and indeed is improbable. (The Scrolls and the New Testament, K. Stendahl, 1958)

1 Cor. 11:29 **For** (explanatory) **he** (Subj. Nom.; the carnal Christian) **who eats** (ἐσθίω, PAPtc.NMS, Pictorial, Substantival) **and** (connective) **drinks** (πίνω, PAPtc.NMS, Pictorial, Substantival) **eats** (ἐσθίω, PAI3s, Pictorial) **and** (connective) **drinks** (πίνω, PAI3S, Pictorial) **judgment** (Acc. Dir. Obj; divine discipline, condemnation, punishment) **to himself** (Dat. Adv.), **by not** (neg. particle) **acknowledging** (διακρίνω, PAPtc.NMS, Gnostic, Means; recognizing, discerning) **the body** (Acc. Dir. Obj.; Christ, or maybe a reference to fellow believers at the dining table).

BGT

ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα.

VUL

qui enim manducat et bibit indigne iudicium sibi manducat et bibit non diiudicans corpus

LWB 1 Cor. 11:30 Because of this [following pagan protocol at the agape feast], many [carnal Christians] among you have become weak [warning discipline] and ill [intensive discipline]; some have even died [sin unto death].

KW 1 Cor. 11:30 Because of this, among you are many who have infirmities and are in continued ill health, and a considerable number are sleeping [dead].

KJV 1 Cor. 11:30 For this cause many are weak and sickly among you, and many sleep.

TRANSLATION HIGHLIGHTS

Because some believers have been following pagan protocol at the groups meals as opposed to divine protocol, many of them are under divine discipline. Correct dining and social protocol at these Christian meals would include thanking God as the source of the provisions, acknowledging Christ as the Bread of Life, and acknowledging the brethren as dining equals. This means not showing up to the meal ahead of time and eating and drinking the best quality provisions. It also means not stuffing yourself at the expense of those believers who haven't shown up yet due to late working hours. It also means not eating at the expense of your host night-after-night without contributing to the feast.

Paul says these carnal believers have met with three categories of divine discipline for their pagan behavior. Some of them have received warning discipline, causing them to be feeble, depressed, and with a general loss of vigor. Others have received intensive discipline, causing them to be sick, invalid, or otherwise bed-ridden. Some have behaved so atrociously that they even died (Dramatic Present tense) the sin unto death.

RELEVANT OPINIONS

God corrects and chastises His own people for their good. The believer is encouraged by Paul to forestall this by imposing self-discipline. (DNTT, Embry) Those participating should test their faith before the meal so the chance of partaking of it unworthily may be excluded. The responsibility rests entirely upon the person called to examination, in order to avoid the sentence that comes from God. (DNTT, Muller) God sends weakness and sickness upon His children in an effort to bring His children to repentance. And if this does not produce results, the Lord may even take that child home by the way of death. (M. DeHaan) Probably the rash of illnesses and deaths that have recently overtaken them is here being viewed as an expression of divine judgment on the entire community. The "judgment" of course, as verse 32 makes clear, does not have to do with their eternal salvation, but with the temporal judgment of sickness and death. Beyond that one may only speculate. (G. Fee)

1 Cor. 11:30 Because of this (Causal Acc.; not giving thanks to God as the Source or acknowledging Christ as the Bread of Life, nor acknowledging the brethren), many (Subj. Nom.; carnal Christians) among you (Loc. Sph., Dat. Assoc.) have become (ellipsis, verb supplied) weak (Pred. Nom.; warning

discipline, delicate, feeble, loss of vigor, depressed) and (connective) ill (Pred. Nom.; intensive discipline, sickly, invalid); some (Subj. Nom.) have even (ascensive) died (κοιμάομαι, PMI3P, Dramatic & Historical, Deponent; sin unto death).

BGT

διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοὶ καὶ κοιμῶνται ἱκανοί.

VUL

ideo inter vos multi infirmes et inbecilles et dormiunt multi

LWB 1 Cor. 11:31 For if [assumes the Corinthians haven't] we continue to examine ourselves [confessing sin in order to restore fellowship], then we should not receive continuous discipline [we're spared the next level of divine discipline].

KW 1 Cor. 11:31 Now, if we properly evaluated and formed a right estimate of ourselves, in that case we would not be judged.

KJV 1 Cor. 11:31 For if we would judge ourselves, we should not be judged.

TRANSLATION HIGHLIGHTS

Paul uses a 2nd class conditional clause because he knows some of the Corinthians have not been examining themselves and getting back into fellowship. The protasis in this case means the condition is still unfulfilled for the Corinthians. But for us, if we continue to examine ourselves and confess our sins to God, we will be restored to fellowship. If we do make this confession a habit, we should not (Potential Subjunctive mood) receive continuous (Iterative Present tense) divine discipline. God may cancel the next level of discipline so that we are spared. The only exception is if we are still under discipline for prior sins we committed that have their reward in the form of suffering. It is much better to confess our sins regularly, and behave properly at Christian banquets and other gatherings, so as to avoid discipline from the Lord.

RELEVANT OPINIONS

The Father here is waiting for the self-judgment, or confession, of His sinning child; but if the child will not judge himself by a full confession of his sin, then the Father must judge him. There may be chastisement for the child of God; but there can be no condemnation. His wonderful grace as a Father is seen in His willingness to wait until His child has judged himself, but as a righteous Father, He cannot pass over the unconfessed sin of His child. If self-judgment is neglected, He must administer chastisement. (L. Chafer) Paul says if they had been examining and/or discerning themselves, they would not have been experiencing the “judgments” of verse 30 ... They are in fact presently being “judged by the Lord;” but this sentence makes it clear that by “judgment” Paul does not mean that the sick or dead are threatened with eternal loss. Rather,

such “judgment” is to be understood as divine discipline in which a loving God is correcting His children. (G. Fee)

Behaving divisively at this fellowship meal is the sin for which some of the Corinthians were judged. (P. Dennis) Many think that their afflictions will destroy them; the afflictions are sent that they may not be destroyed. We feel that we shall sink under our troubles, but they are sent that we may not sink. We cry out, “Poison!” but it is “medicine,” sent to keep us from being poisoned. (E. Hurndall) The Corinthians should examine their behavior, (judge themselves) and correct their behavior toward other members of the Body (at the fellowship meals, by context) so as not to come under the Lord’s chastisement. The corrective action is to correct their behavior at the supper, the main meal ... The Body of Christ is completely non-ceremonial. The Lord’s Supper is a regular meal of fellowship. It is not a prescribed ritual or ceremony. (P. Dennis)

1 Cor. 11:31 For (explanatory) if (protasis, 2nd class condition, “still unfulfilled: assumes they haven’t been judging themselves”) we continue to examine (διακρίνω, Imperf. AIIP, Iterative; evaluate, judge, confess sin in order to restore fellowship; rebound) ourselves (Acc. Gen. Ref.), then (apodosis, particle indicating contingency) we should not (neg. particle) receive continuous discipline (κρίνω, Imperf. PIIP, Iterative & Dramatic, Potential Ind.; the next level of divine discipline is cancelled, we’re spared),

BGT

εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα·

VUL

quod si nosmet ipsos diiudicemus non utique iudicemur

LWB 1 Cor. 11:32 But when we are being assessed [evaluated], we always receive discipline [corrective remedy] from the Lord, so that we should not be condemned according to a particular norm and standard [warning, intensive, dying discipline] along with the cosmic system.

KW 1 Cor. 11:32 But when we are being judged by the Lord, we are the subjects of a disciplinary judgment in order that we may not be condemned with the world.

KJV 1 Cor. 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

TRANSLATION HIGHLIGHTS

When we are being evaluated (Pictorial Present tense) by the Lord and we come up short, we always (Gnomic Present tense) receive corrective discipline from Him. Although His corrective discipline is often painful, it is good for us as a preventative measure. His remedy prevents us

from being disciplined according to more serious standards, those mentioned previously as warning, intensive, and dying discipline. These stages of discipline are reserved for carnal believers who refuse to examine themselves and get back into the divine program. Their works will be burned as wood, hay, and stubble at the Judgment Seat of Christ; and if they don't get back into fellowship with the Lord, they may eventually die a miserable death. The norms and standards of the cosmic system are carnal and demonic; discipline is meted out in proportion to our involvement with those standards.

RELEVANT OPINIONS

If the Corinthians had examined themselves, they would have avoided the irregularities of which they became guilty. They were careless, unwatchful, and so they fell, and when they fell they opened the door of chastisement. We may keep that door shut if we walk with God as Enoch did. (E. Hurndall) The judgment of the Lord is for Christian chastisement, but not condemnation, as for the world. Illnesses and other divine punishments warn Christians of their sins. (TDNT, Bertram)

1 Cor. 11:32 But (adversative) when we are being assessed (κρίνω, PPPtc.NMP, Pictorial, Temporal; judged, evaluated), we always receive discipline (παιδεύω, PPI1P, Gnostic; corrective remedy, scourging with a whip) from the Lord (Abl. Source), so that (Purpose) we should not (neg. particle) be condemned according to a particular norm and standard (κατακρίνω, PASubj.1P, Futuristic, Potential; warning, intensive, dying discipline; wood, hay & stubble of the believer is burned) along with (Prep. Dat.) the cosmic system (Dat. Assoc., Disadv.; which will eventually die because its standards are demonic).

BGT

κρινόμενοι δὲ ὑπὸ [τοῦ] κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

VUL

dum iudicamur autem a Domino corripimur ut non cum hoc mundo damnemur

LWB 1 Cor. 11:33 Therefore, my brethren, when you come together for the purpose of eating, make it a habit to wait [no distinctions in rank or food] for one another of the same kind [fellow believers].

KW 1 Cor. 11:33 So that, my brethren, when you are coming together for the purpose of eating, be waiting for one another.

KJV 1 Cor. 11:33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

TRANSLATION HIGHLIGHTS

Paul begins to close this topic by adding a personal touch, calling the Corinthians “brethren” again. He does this because he wants them to take his spiritual advice he has just given to heart. Whenever they come together (Pictorial Present tense) to eat (Constative Aorist tense), whether it is for an agape feast, public dining, or eating at someone else’s home by invitation, he wants them to make it a practice to wait (Iterative Present tense) on each other. He doesn’t ask them to do this, he commands (Imperative mood) them to do this.

This is extremely important. The Purpose Clause in this verse, “when you come together for the purpose of eating,” is the key for determining the context of this entire section of Scripture (pericope) on public dining. Even the reference to Jesus’ last meal is for the purpose of setting Christian dining norms and standards, as opposed to the pagan standards some Corinthians were bringing to the agape feast. Sometimes when you want to figure out what the writer is talking about, you go to the conclusion of a chapter and read the closing remarks; the same holds true here. The purpose is to define public eating standards, not to resurrect a ritual that expired hundreds of years ago.

All dining with fellow believers should be done without distinction in rank or food, rendering common courtesy to all present. Nobody eats or drinks at another’s expense unless specifically invited by a host to do so. The agape feast, in particular, is a common dining experience with friends, not a private feast or a free meal. There should always be a prayer over the food, recognizing its Source, and a remembrance of the Lord Jesus Christ and His work for us on the cross. Christ followed this protocol at His last supper.

RELEVANT OPINIONS

My brethren ... an introduction into a stern passage to show that the writer is only actuated by the spirit of love. Tarrying one for another would prevent the scrambling greediness which he has already condemned in verse 21. (F.W. Farrar) Coming together to eat was a daily celebration of the Lord (breaking of bread) in the primitive church. The table fellowship centered on the earthly Jesus and the risen Christ, two factors related to the motives behind Jesus’ last meal. The very essence of this day-to-day relationship is that the whole of the Christian life should be characterized by this kind of feeding on Christ and that this is what the sacramental meal of the church is all about. (DNTT, Klappert) Paul is not placing upon the Body the requirement of a ritual and symbolic meal. Christ followed, lock-stock-and-barrel, the rabbinical format of Passover. (P. Dennis)

If Paul means to abolish the meal-aspect of the Lord’s Supper then it is odd that he would make a closing statement which assumes that the Corinthians will continue the meal as they have been (minus, of course, the abuses). Indeed, the only modification of the Supper that interests Paul is that the Corinthians “wait for each other” so that all may partake of the meal together. (E. Svendsen) Paul does not suggest that all should eat the privileged portions of the well-to-do; rather, he implies that in community the well-to-do should eat what the others do. (G. Fee) The lowly or despised are not to be overlooked or made to feel second-class. (A. Thiselton) in Acts

2:46 the characteristic cult of the primitive Church in household gatherings is termed a “breaking of bread,” and since it is celebrated “with gladness,” we may well attribute these expressions of joy to eschatological hopes. (H. Leitzmann)

1 Cor. 11:33 Therefore (inferential; in conclusion), my (Gen. Rel.) brethren (Voc. Address), when you come together (συνέρχομαι, PMPtc.NMP, Pictorial, Temporal, Deponent) for the purpose of eating (ἐσθίω, AAInf., Constativ, Inf. as Dir. Obj. of Verb; this Purpose Clause determines the context for the entire *pericope*: public dining, love feast, eating at someone else’s home by invite), make it a habit to wait for (ἐκδέχομαι, PMImp.2P, Iterative, Command, Deponent; all should partake together with no distinctions in rank or food, common courtesy) one another of the same kind (Acc. Dir. Obj.; fellow believers).

BGT

ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε.

VUL

itaque fratres mei cum convenitis ad manducandum invicem expectate

LWB 1 Cor. 11:34 If anyone is impatiently hungry, let him make it a habit to eat at home, so that you may not come together [for group dining] with a result of condemnation [divine discipline]. Moreover, finally, when I return, I myself [not even Titus could handle this crowd] will give instructions [set things straight].

KW 1 Cor. 11:34 In the event that anyone is hungry, let him be eating at home in order that you do not come together with the result that you will be judged. And the other matters which remain I will dispose of whenever I come.

KJV 1 Cor. 11:34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

TRANSLATION HIGHLIGHTS

Paul’s final statement on public dining protocol is highly sarcastic. If a believer is so hungry (Descriptive Present tense) that he doesn’t think he can wait for everyone to show up for dinner, he is to make sure he eats appetizers (Iterative Present tense) at home before coming to the group meal. Paul uses the Hortatory Imperative mood, meaning he is pleading with them to take this valuable advice. Why is he so adamant? Because when they come together at the public dining table (Pictorial Present tense) he does not want them to do so like pagans with the result that God will have to discipline them.

And finally, if he hasn't given them enough instructions on how to behave socially at Christian gatherings, he says he will give them detailed instructions (Predictive Future tense) when he returns (Culminative Aorist tense) to Corinth. He will set things straight in the public arena and bring order to dining and other social events. He himself will do this. He is not delegating this job to anyone else, including tough Titus, because in his own mind, he isn't sure Titus could handle this group of reprobates! So what form of further instruction do I think Paul would give if he returned?

I'm in agreement with a statement made by T. Canby Jones when it comes to "symbol" and "substance." There is confusion between the sacramental rite and the *real* and *direct* nature of divine grace *symbolized* by the sacrament ... We maintain that Jesus Christ has come in the Spirit and in power to bring people into direct and immediate communion with Himself, by whatever means He chooses and without dependence on ordinances, rites, ceremonies, or human beings ordained to celebrate them ... We are baptized only by 'the living water which wells up into eternal life,' and we feed solely on 'the Bread of Life which comes down from heaven to give life to the world.'"

RELEVANT OPINIONS

We assume that the final phrase refers to other irregularities in the Corinthian church, but these need not be disclosed. These can wait until he arrives. Then he will give further instructions when he meets them face-to-face. After visiting the churches in Macedonia Paul hopes to come to Corinth and spend the winter there. (S. Kistemaker) The activity in the assembly eating can be done at home. This is confirmed by verses 33 and 34. If someone is famished he can eat at home, so he won't be famished when he comes to the fellowship. The point is that eating at home solves the problem of selfish eating at the fellowship. (P. Dennis) If you can't wait to eat with the others, "take your portion and go, or the Holy Spirit may destroy you." (S. Rodabaugh) The periscope of the institution, if any in the Gospel, has an independent tradition outside the context even of the passion narrative ... The Lord's Supper assumes the character of a "meal of remembrance" for one departed, and thereby ranks distinctly as a type of the religious meals that were customary everywhere in the Graeco-Roman world. (H. Leitzmann)

The final grounds of holy Fellowship are in God. Two people, three people, ten people may be in living touch with one another through Him Who underlies their separate lives. This is an astounding experience ... We know that these souls are with us, lifting their lives and ours continuously to God and opening themselves, with us, in steady and humble obedience to Him ... For daily and hourly the Sacrament is enacted, the Bread and the Wine are divided amongst us by a heavenly Ministrant, and the substance of His body becomes our life and the substance of His blood flows in our veins. Holy is the Fellowship, wondrous is the Ministrant. (T. Kelly) If you want to satisfy your desire for the kinds of meals that the wealthy are accustomed to eat together, do that at home, but not in the context of the gathered assembly, where some "have nothing" and are thereby humiliated. (G. Fee)

1 Cor. 11:34 **If** (protasis, 1st class condition, "and he is") **anyone** (Subj. Nom.) **is impatiently hungry** (πεινάω, PAI3S,

Descriptive), let him make it a habit to eat (ἐσθίω, PAImp.3S, Iterative, Hortatory) at home (Loc. Place), so that (result) you may not (neg. particle) come together (συνέρχομαι, PMSubj.2P, Pictorial, Potential, Deponent; as a group at the dining table) with a result of condemnation (Adv. Acc.; divine discipline). Moreover (continuative), finally (Acc. Spec.), when (temporal, with particle indicating contingency) I return (ἔρχομαι, AASubj.1S, Culminative, Deponent, Temporal), I myself (not even Titus could handle this group of reprobates) will give instructions (διατάσσω, FMI1S, Predictive; set things straight, bring order).

BGT

εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ δὲ λοιπὰ ὡς ἂν ἔλθῃ διατάξομαι.

VUL

si quis esurit domi manducet ut non in iudicium conveniatis cetera autem cum venero disponam

Chapter 12

LWB 1 Cor. 12:1 Now concerning things pertaining to the Spirit, brethren, I do not wish you to be ignorant.

KW 1 Cor. 12:1 Now, concerning the spiritual gifts, brethren, I do not desire you to be ignorant.

KJV 1 Cor. 12:1 Now concerning spiritual gifts, brethren, I would not have you ignorant.

TRANSLATION HIGHLIGHTS

Starting a new topic, Paul states that he does not want (Gnomic Present tense) the Corinthians to be ignorant (Descriptive Present tense) about spiritual things, or things pertaining to the Holy Spirit. Ignorance of doctrine hinders their relationship with the Spirit, so he is going to teach them some basic facts about spiritual phenomenon. Like everything else in Corinth, the use of spiritual gifts is in a disaster state, led more by pagan practices than by the Spirit Himself.

Listed on the History page of this web site are some of my doctrinal positions on what I consider important theological topics. For the benefit of readers, I mention again my vehement position against what is called the “charismatic movement.” I spent

approximately 6-years in charismatic circles in my early Christian days. I still have Christian friends from that period of my life, none of whom are “charismatics” today. Chapters 12-14 of 1st Corinthians is oftentimes cited as prooftexts for the charismatic movement.

I agree with Walter Chantry that these chapters do not lend support for “asserting miraculous gifts as a norm for the church of all ages. It prepares the church for these manifestations of the Spirit to cease with the completion of Scripture. What man would revert to a child’s apprehension of truth, after tasting the mature and gracious revelation of truth in Scripture? Yet that is what charismatics ask us to do. They invite us to child’s talk and dark riddles after our Lord by His apostles has given us face-to-face revelation of the Father. Tongues, prophesies, the word of wisdom, and faith were useful enough for the childhood days. But the perfectly suited has come; the manly is here. The temporary gifts have ceased.”

RELEVANT OPINIONS

If the miraculous gifts of the NT age had continued in the church, one would expect an unbroken line of occurrences from apostolic times to the present. If they are of God, why should such miracles be absent for centuries? The entire controversy exists because the miraculous gifts of the NT age did cease and did not occur for almost 1,900 years of church history and certainly have not continued in an unbroken line. Chrysostom, a fourth century theologian, testified that they had ceased so long before his time that no one was certain of their characteristics. After a few alleged instances in the 2nd century there is a gap of almost 1,000 years before a few more occur. Why is there such a dearth of evidence if the gifts continued throughout church history? (T. Edgar) Paul begins to set the stage for a dialectic between solidarity and differentiation. (A. Thiselton)

True spiritual worship involves the whole of one’s life, every word and action, and knows no special place or time. Since all places and times have now become the venue for worship, Paul cannot speak of Christians assembling in church distinctively for this purpose. They are already worshipping God, acceptably or unacceptably, in whatever they are doing. While this means that when they are in church they are worshipping as well, it is not worship per se. (R. Banks) “Spiritual” is a wide term, and experiences under cover of it are not all commendable; idolatrous worship also has its ecstatic utterances under the influence of spirits. (D. Robinson) The principal error which misled the Corinthians and produced their spiritual ignorance on this subject, seems to have consisted of this: they imagined that the more the influence of the Divine Spirit deprived a man of his self-consciousness and threw him into an ecstasy, the more powerful was that influence and the more sublime the state to which it raised the man; where as the more the inspired person retained his self-possession, the less did his inspiration partake of a Divine character. (F. Godet)

To claim that this “miraculous infusion” of the Spirit gives joy, purpose, power for service, and revitalization of the church, and at the same time claim that such a

tremendous working was ignored, rejected, and allowed to drop out of the early church which experienced it, is illogical. The only reasonable explanation for the lack of these gifts in church history is that God did not give them. If He had given them, they would have occurred. Since these gifts and signs did cease, the burden of proof is entirely on the charismatics to prove their validity. Too long Christians have assumed that the noncharismatic must produce incontestable evidence that the miraculous sign gifts did cease. However, noncharismatics have no burden to prove this, since it has already been proved by history. In other words, the charismatics must prove that their experiences are the reoccurrence of gifts that have not occurred for almost 1,900 years. (T. Edgar)

What was one of the questions put to Paul? One ran something like this: “Is it really true that spiritual manifestations (pneumatika) constitute unfailing evidence of spiritual people?” (D.A. Carson) It is widely recognized that this introductory formula means that Paul is introducing the subject in the terms preferred by his Corinthian readers (pneumatikon), and that at least through chapter 12 he then proceeds to use the term he himself prefers (charisma). But what does he intend to achieve by this change? An easy guess, and almost certainly right in itself, is that Paul wants to remind his readers that whatever might truly be considered “spiritual” is better thought of as a gracious gift from God. The quest for an individualizing and self-centered form of “spirituality” was in danger of denying the source of all true spiritual gifts, the unbounded grace of God. (D.A. Carson) The switch to charisma serves to lay emphasis on grace ... and to point out their faulty category and not just their distorted theology. (W. Grudem) Paul argues for the absolute need for intelligibility ... and order in the assembly ... Their times of public worship must be for mutual edification, not for heightened individualistic spirituality, which in their case had become a false spirituality. (G. Fee)

Paul adopts a stance that is open to every work of the Spirit yet critical of much of what he observes at Corinth. (D.A. Carson) Strangely enough, modern glossalalic movements fail at this starting point: not being ignorant. Precise accurate knowledge of the text of God’s Word in the matter of spiritual gifts, notably tongues, is what the modern glossalalic movement has lacked from its very inception in the early years of the 20th century. (M. Unger) No one will deny that it is possible to approach the subject of miracles and extraordinary gifts in a thoughtless manner. The wiser among Pentecostals themselves recognize that many are swept away with mindless emotion in so-called “charismatic” meetings. But the Christian must be a thinking man. God’s Spirit does not dull the intellect. He quickens the mind. Believers must not be ignorant on the subject of spiritual manifestations. Meetings swayed by senseless emotion are not of God. Some will suggest that logic is cold. But the senseless is satanic. (*Signs of the Apostles*, Walter J. Chantry, 1979, Banner of Truth Trust)

There is no Biblical evidence that there will be a reoccurrence in the church of the sign gifts or that believers will work miracles near the end of the Church Age. However, there is ample evidence that near the end of the age there will be false prophets who perform miracles, prophesy, and cast out demons in Jesus’ name (Matt. 7:22-23;24:11,24; 2 Thess 2:9-12). During the Church Age there will be false leaders who fashion themselves as

ministers of righteousness... (ibid) The “latter rain” arguments are incorrectly based on verses that actually are referring to seasonal rainfall in Israel. Hosea 6:3 and Joel 2:23, for example, refer not to some unusual outpouring of the Holy Spirit in the last days of the Church Age. They refer instead to spring rains, in contrast to early rains in the fall. The arguments based on the expression “in the last days” in Acts 2:16-21 are also invalid, as they do not relate to Pentecost or the Church Age. (T. Edgar)

1 Cor. 12:1 **Now** (transitional) **concerning things** (Obj. Gen.) **pertaining to the Spirit** (Gen. Description, General Reference, Abl. Source; spiritual things), **brethren** (Voc. Address), **I do not** (neg. particle) **wish** (θέλω, PA1LS, Gnostic; want, desire) **you** (Acc. Gen. Ref.) **to be ignorant** (ἀγνοέω, PAInf., Descriptive, Inf. as Dir. Obj. of Verb; ignorance of doctrine hinders your relationship with the Spirit).

BGT

Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.

VUL

de spiritalibus autem nolo vos ignorare fratres

LWB 1 Cor. 12:2 You know that when [in the past] you were unbelievers, when you were in the habit of being continually led astray [by an idolatrous culture], you were repeatedly brought face-to-face with dumb [lifeless] idols.

KW 1 Cor. 12:2 You all know that when you were Gentiles you were led astray to the idols, which do not have the faculty of speech, as on different occasions you would be led.

KJV 1 Cor. 12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

TRANSLATION HIGHLIGHTS

Paul reminds them that when they were (Descriptive Imperfect tense) pagan unbelievers, they were habitually led astray and carried off (Iterative Present tense) into idolatry and the pagan culture surrounding it. They were repeatedly brought into the presence of (Iterative Imperfect tense) stupid, lifeless idols. The Imperfect tense points to the idols being lifeless in and of themselves; it also points to their being involved in idolatry as a less than satisfactory occupation. The Passive Voice means these Corinthians were probably participants in idolatrous practices, but not the leaders of the cultic activity. It also points to the fact that they were led to engage in such practices by demon influence.

RELEVANT OPINIONS

The Corinthians had been heavily involved in ecstatic frenzies connected with their pagan worship before they became Christians. (D.A. Carson) These pagan ecstatic frenzies are in certain respects compared to what was going on in the Corinthian church. [personal] Not all that is spiritual is divine. (F.F. Bruce) The Corinthians could not distinguish what was of God and what was of satan, and there was chaos. In many cases they were literally mistaking the acts of satan for the work of the Holy Spirit. (*The Charismatics*, John F. MacArthur, Jr., 1978, Zondervan Publishing) Paul “calls the bluff” of any who claim gnosis about what is spiritual on the basis of some former experience or pre-Christian background ... It also challenges the widespread assumption in Hellenistic religions that a major criterion of the presence of divine inspiration or divine indwelling was the suspension of the rational or ordinary in ecstatic experiences or ecstatic speech ... The issue remains that in pre-Christian paganism the notion of *status-conferring* “experiences” cohered with the cultural, social, rhetorical, and religious climate of Corinth and had found its way into the church. (A. Thiselton, Forbes)

This verse pictures worshippers out of control, in ecstatic states. The historians of the mystery religions of Greece picture devotees caught up in emotional hysteria, shaking and falling prostrate on the ground and babbling in ecstatic speech! Plato records such scenes, as does Virgil. Paul says the Holy Spirit doesn’t produce what their idolatrous worship produced. The spirits of the prophets are subject to the prophets. (G. Gardiner) The passive form of this verb (led astray) calls for an implied agent. In opposition to the Holy Spirit, the agent is Satan or one of his representatives. (S. Kistemaker) The Greek world had many religious groups that offered experiences of divine inspiration, and “being led” is assumed to refer to the influence of other-worldly, demonic power ... Before, in their religious past, they had been “moved” or “led.” Now, as Christians, they recognize that they had been led astray ... The experience of religious ecstasy leading to inspired speech is no criterion for the working of the Spirit. (D. Garland, Conzemann)

There is a new kind of (New Age) spirituality afoot that has nothing to do with the *Holy* Spirit. This new secular spirituality is popularized to suggest ways for people to “resonate with the universe” or to get in touch with their inner “spiritual” selves. Such forms of spirituality are man-centered rather than God-centered and represent a whole new challenge to those who wish to be faithful to Scripture and authentically related to the person and work of the Holy Spirit. What appears to us as “new” on the horizon is not really new at all. Such alternate forms of spirituality were current in Paul’s day, and it was against them that much of what is contained in these chapters is directed. In what follows, the writer shows that the ministry of the Holy Spirit is not identified with a tingle down the spine, sensuous enthusiasm, ecstasy, or human ingenuity. (D. Mitchell)

1 Cor. 12:2 You know (οἶδα, Perf.AI2P, Gnostic) that (introductory conj.) when (temporal; in the past) you were (εἰμί, Imperf.AI2P, Descriptive) unbelievers (Pred. Nom.; pagans), when (“as”; temporal & consequential particles) you were in the habit of being continually led astray (ἀπάγω, PPpTc.NMP, Iterative, Circumstantial; carried away by an idolatrous culture), you were repeatedly brought (ἄγω,

Imperf.PI2P, Iterative) face-to-face with dumb (Noncompl.
Acc.; lifeless, stupid) idols (Acc. Dir. Obj.).

BGT

Οἴδατε ὅτι ὅτε ἔθνη ἦτε πρὸς τὰ εἰδῶλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι.

VUL

scitis quoniam cum gentes essetis ad simulacra muta prout
ducebamini euntes

LWB 1 Cor. 12:3 For this reason [because of you past dealing with idols], I am making known to you that no one, when communicating by means of the Spirit of God, can say: “Jesus is cursed.” Moreover, no one is able to say: “Lord Jesus,” unless by means of the Holy Spirit.

KW 1 Cor. 12:3 Wherefore, I make known to you that no individual speaking by means of God’s Spirit says, Jesus is anathema [accursed], and no person is able to say, Jesus is Lord, except by means of the Holy Spirit.

KJV 1 Cor. 12:3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

TRANSLATION HIGHLIGHTS

Because of their past dealing with idols, which points to their complete ignorance about spiritual matters when they were unbelievers, Paul has two facts to reveal (Dramatic Present tense) to them. First, no one who is communicating (Pictorial Present tense) while filled with the Spirit can say (Static Present tense) Jesus is accursed. Second, no one has the power (Descriptive Present tense) to say (Constative Aorist tense) Lord Jesus, acknowledging His deity and a personal relationship with Him, unless they are empowered by the Spirit.

The first reference doesn’t mean a believer can’t say, “Jesus is cursed.” The verse says he can’t say this “when he is communicating by means of the Spirit,” in other words, when he is filled with the Spirit. A believer can be indwelt by the Spirit, but not be filled with the Spirit. A believer can curse Jesus without losing the indwelling of the Spirit, but he cannot do so and retain the filling of the Spirit; cursing Jesus is a sin, and sin immediately forces one out of fellowship with the Spirit. I have personally heard some atrocious things from the lips of Christians in Pentecostal worship services.

The second reference means only a believer can say, “Lord Jesus,” because only a believer is indwelt by the Spirit. Only a person indwelt by the Spirit can acknowledge the deity of Christ and call Him Lord, intimating that there is a personal relationship with the Lord. Again, this isn’t merely the utterance of the words; belief in what you are saying must be real. Satan, fallen angels and demons know that Jesus is the Son of God, and are recorded as having said this

fact on occasions. But as unbelievers, they do not have a personal relationship with Him, therefore they cannot call Him Lord.

RELEVANT OPINIONS

Love does not behave itself unseemly. It is never indecent or out of control. It does not produce the improper. For over twenty years of this writer's life, he was associated with charismatic churches. I saw women "slain under the power," sprawled on the floor while the altar workers tugged at their skirts or covered them with "altar clothes" and coats to minimize the indecent exposure! Is it not inconceivable that the Holy Spirit would be a party to indecent exposure? (G. Gardiner) In times of persecution, Christians were compelled to renounce Jesus as Lord and reject Him as Savior by cursing Him. In any case, the person, whether Jew or Gentile, who blasphemes Jesus' name will not be uttering his curse through God's Spirit. (S. Kistemaker)

Apparently, some professing believers were standing up in the Corinthian assembly, supposedly manifesting the gifts of the Spirit, and cursing Jesus! Could it be that the more ecstatic and euphoric the whole thing was, the more it appeared to be of the Holy Spirit in their eyes? Incredibly, the Corinthians had reached a point where they were unable to distinguish between what was of the Spirit and what was of Satan. (J. MacArthur) It is quite likely, though some disagree, that during the Corinthian worship some member(s) of the assembly had cried out under inspiration "Jesus be cursed!" Conceivably "susceptible" charismatic Christians may have picked up the exclamatory shout from Jewish synagogue services either next-door or known from pre-conversion experience. (Findlay)

1 Cor. 12:3 For this reason (purpose; because of your past dealing with idols, which points to your complete ignorance about spiritual matters), I am making known (γνωρίζω, PAI1S, Dramatic; disclosing, revealing) to you (Dat. Adv.) that (coordinating) no one (Subj. Nom.), when communicating (λαλέω, PAPtc.NMS, Pictorial, Circumstantial & Temporal) by means of (in the sphere of) the Spirit (Instr. Means, Loc. Sph.; filled with the Spirit) of God (Abl. Source), can say (λέγω, PAI3S, Static, Potential Ind.): "Jesus (Subj. Nom.) is (ellipsis, verb supplied) cursed (Pred. Nom.)." Moreover (continuative), no one (Subj. Nom.) is able (δύναμαι, PMI3S, Descriptive, Deponent; has the ability or power) to say (εἶπον, AAInf., Constative, Inf. as Dir. Obj. of Verb): "Lord (Descr. Nom.; Deity acknowledged, personal relationship intimated) Jesus (Subj. Nom.)," unless (coordinate conj. & neg. particle; "if not") by means of (in the sphere of) the Holy Spirit (Instr. Means, Loc. Sph.; indwelling of the Spirit).

BGT

διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἶπειν, Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ.

In all (people).

We can then make three pairings: gifts and Spirits, ministries and Lord, activities and God; all things and all people together form the conclusion. (S. Kistemaker)

Many of the permanent spiritual gifts, still functional, are explicitly mentioned in Scripture; some pertain to the operation of the local church, other outside the local church. Of course, no one is aware of his spiritual gift when he is saved; he recognizes it only as a result of spiritual growth. Certain gifts which absolutely must be identified are those that require special preparation before they become operational. A pastor-teacher, in particular, must master many subjects before he is able to function properly. But many gifts, such as helps or mercy, require no concentrated preparation beyond the normal daily intake of doctrine. Even if they are never specifically discovered, they function automatically with spiritual maturity. Your concern therefore is not "What is my spiritual gift?" Your only concern is to grow in grace. (R.B. Thieme, Jr.)

1 Cor. 12:4 Moreover (continuative; pointing to respective functions of the Trinity), there are (εἰμί, PAI3P, Static) varieties (Pred. Nom.; differences, distinctions, diversities, distributions) of grace gifts (Obj. Gen.; gifts distributed on the basis of grace; categories: temporary & permanent), but (adversative) the same (Nom. Spec.) Spirit (Pred. Nom.; Holy Spirit),

BGT

Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα·

VUL

divisiones vero gratiarum sunt idem autem Spiritus

LWB 1 Cor. 12:5 And there are varieties [diversities] of services [helps, supports], but also the same Lord [God the Son],

KW 1 Cor. 12:5 And there are different distributions of various kinds of ministries, but the same Lord.

KJV 1 Cor. 12:5 And there are differences of administrations, but the same Lord.

TRANSLATION HIGHLIGHTS

There is (Static Present tense) also a diversity (wide variety) of services used to help people, support missions, and other social functions. All these gifts are needed to round-out God's purpose on earth. Regardless of which type of gift a person is given, they all have the same Lord, Jesus Christ the Son of God. Paul's set of threes complement each other, though there is a distinction between each:

- Vs. 4 God the Spirit - a variety of spiritual gifts
- Vs. 5 God the Son - a variety of spiritual services
- Vs. 6 God the Father - a variety of spiritual activities

There is a unity amidst diversity even in the Trinity. More will be said on these distinctions in the next verse.

RELEVANT OPINIONS

This unity is in relationship to the Trinity. The Holy Spirit gives the gifts, Christ assigns the place of ministry of the gift and God the Father provides the energy. The whole Godhead is involved in my gifts and the place of service for those gifts. (G. Gardiner) Different individuals render different services, and even apply the same gifts in different ways. (F.W. Farrar) There are some, of course, who cannot detect here or elsewhere in the NT any trinitarian thought, but this appears to me to owe more to a doctrinaire reconstruction of early historical theology than to exegesis. It is also wrong to think that the parallelism in verses 4-6 is nothing but arbitrary rhetoric. Also, the parallelism does not of course make the words strictly synonymous, any more than Spirit, Lord, and God are strictly synonymous. (D.A. Carson)

If many Christian men are engaged in the same form of service, each one will impress his individuality upon his method of doing it. No two workmen work exactly alike. In Christ's Church there is full, free room for all kinds of diversity and variety. No man's personal peculiarities need be crushed; all may be of use; only each man must see to it that the expression of his individuality, and the use of his gift, do not become in any way a hindrance or an offense to his fellow-workers. Diversity is fully compatible with harmony and unity. (J. Exell)

Ministrations are powers and abilities whereby some are enabled to administer spiritual things unto the benefit, advantage, and edification of others. (John Owen)

1 Cor. 12:5 and (continuative) there are (εἰμί, ΠΑΙΣΡ, Pictorial) varieties (Pred. Nom.; differences, distinctions, diversities, distributions) of services (Obj. Gen.; helps, supports, missions, social purpose), but also (adjunctive) the same (Nom. Spec.) Lord (Pred. Nom.; Jesus Christ the Son),

BGT

καὶ διαίρεσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος·

VUL

et divisiones ministrationum sunt idem autem Dominus

LWB 1 Cor. 12:6 **And there are varieties of activities [operations], but the same God [the Father] Who accomplishes all things [individually] into all [a whole plan].**

KW 1 Cor. 12:6 And there are different distributions of divine energy motivating these gifts in their operations, but the same God Who by His divine energy operates them all in their sphere.

KJV 1 Cor. 12:6 And there are diversities of operations, but it is the same God which worketh all in all.

TRANSLATION HIGHLIGHTS

There are (Static Present tense) a variety of dynamic and effectual operations for each spiritual gift, but the same God the Father completes the operation (Dramatic Present tense) of each individual activity as part of His overarching plan. Nothing is left to chance; God's providence certifies the results. Most people browse these last verses and see the same thing said in three different ways. A few astute individuals perhaps see each member of the Trinity mentioned, one per verse. Rarely does anybody notice that there are distinct differences between each member of the Godhead and their relationship to the spiritual gifts. There are other portions of Scripture, such as those referring to communion and fellowship with each member of the Trinity, that may relate to our study in verses 4-6 of Chapter 12. As far as I know, there are only a handful of ground-breaking studies on communion with each member of the Trinity. I quote a few ideas here; if you know of any others, please send them my way!

RELEVANT OPINIONS

Viewed in relation to the Spirit, they are gifts; in relation to the Lord, they are ministrations; and in relation to God, they are operations. The same Spirit is the giver; it is He Who is the immediate and proximate author of all these various endowments. It is the same Lord in Whose service and by Whose authority these various gifts are exercised. And it is the same God the Father, Who having exalted the Lord Jesus to the supreme headship of the church, and having sent the Holy Spirit, works all these effects in the minds of men. (C. Hodge) It is not self-induced activity but activity activated by God. (A. Thiselton)

The parallelism does not of course make the words strictly synonymous, any more than Spirit, Lord, and God are strictly synonymous; but because none of the three terms can be associated with only certain spiritual gifts and not with others, it is clear that Paul uses the three terms to describe the full range of what we might call spiritual-gift phenomena. (D.A. Carson) John Owen wrote an entire volume on the topic of these verses, called: *Communion with God - Each Person of the Trinity, Distinctly - in Love (the Father), Grace (the Son), and Consolation (the Spirit)*. Some comments from and about his 2nd volume comprise the following 4-point outline:

“It is a most glorious Truth, though considered but by few, that believers have, or may have, distinct communion with the three persons, Father, Son and Spirit. This is attested by the finger of God, and solemnly owned by the first and best age of Christianity.” (Lewis Stuckey) “It is to be noted, that there is a distinct fellowship with each of the persons of the blessed Trinity.” (Samuel Clarke) “The very highest of angel's food is here set before you - things that minister unto grace, and comfort, to holy life and liveliness.” (Daniel Burgess)

1. The saints have communion with God through the Word

1 John 1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

That this communion is positional, no one may doubt. But there is also a communion as to state and condition, by means of fellowship in the Word, which is experiential. This communion is voluntary and by consent.

This fellowship with us is not positional fellowship with all believers, but is an experiential fellowship which has as its prerequisite a true fellowship with God which is based on fellowship in the Word, i.e. if you are not communing in the Word, you are not in true fellowship with God, and therefore you are not in true fellowship with other believers. This is most definitely experiential.

Eph 2:18 For through Him (Christ) we have access by one Spirit unto the Father.

Our access unto God (wherein we have fellowship with Him) is:

through Him (Christ)
in (by means of) the Spirit
unto the Father

The persons here are considered as engaged distinctly, and in this case, fellowship includes the Spirit, as well as the Father and Son (from I John 1:3).

John 14:23 If a man loves Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him.

The personal pronouns ME and MY both refer to Jesus Christ.

The personal pronouns WE and OUR refer to the Father and the Son.

Love from the Father is conditioned on keeping the Son's Words.

The Father & Son's abiding with you is conditioned on keeping the Son's Words.

It is by this communion in the Word wherein the Father and Son do make their abode with the soul of the believer. The Greek word means to pay attention to and to guard zealously and to obey. These are all experiential concepts, not positional concepts. The basis of being loved and abiding is therefore twofold: paying attention to [studying as motivational virtue] and obeying [exercising what you have studied as functional virtue] the Word of God.

2. Communion with God is distinct: different emphasis on each Person

2 Corinthians 13:13(14) The grace of the Lord Jesus Christ, and the love of God, and the communication of the Holy Spirit, be with you all. Amen.

The essence of fellowship, or intimate relationship with, each person of the Trinity can be seen by the different words used in this verse:

Jesus Christ	grace
Father	love
Spirit	communication

“Grace be with all them who love our Lord Jesus Christ in sincerity” Eph. 6:24

“If any man love the world, the love of the Father is not in him” I John 2:15

“The Comforter, He shall teach you all things”

That there are verses where these words are used jointly by each person of the Trinity is agreed. All three Persons provide grace, love and teaching to the believer. It is where they are used distinctly that they are usually overlooked.

Using Colonel Thieme, Jr.’s earlier Gates in the divine dynasphere, these three distinct words comprise motivational virtue. Motivational virtue is needed for the believer to grow from a babe to a mature adult by means of the Word. If the believer stays in fellowship, he is assisted in his growth as follows:

grace orientation	Jesus Christ
impersonal love	the Father
teachability	the Spirit

Each person of the Trinity works distinctly, and in unison, in helping the new believer grow in grace, love and knowledge.

1 Corinthians 12:4 Now there are diversities of gifts, but the same Spirit.

1 Corinthians 12:5 And there are differences of administrations, but the same Lord.

1 Corinthians 12:6 And there are diversities of operations, but it is the same God which worketh all in all.

Not only is there a distinct Trinitarian difference in the motivational virtues provided, but there is also a distinct difference in the functional virtues provided.

Gifts	everyone has at least one
Administrations	communication office
Operations	geographical location

The possibility for manifesting a spiritual gift(s) is given to every believer by the Spirit. The possibility of receiving and utilizing a communications’ office is given to a particular set of believers by the Son. The extent or boundary of each person’s geographical location, or mission field, to which each believer’s gift can be exercised during his sojourn on earth, is given by the Father.

The exercise of any spiritual gift is classified as functional virtue, with rewards issued for the effective function of each and every one of these gifts. We must be reminded, however, that spiritual gifts can only be truly exercised when the believer has reached spiritual maturity, i.e. maximum doctrine, the Mind of Christ, in his soul. A spiritual moron may have one or more spiritual gifts given to him, but they are useless to him and others as long as he remains ignorant of God's Word. Any attempt to exercise spiritual gifts while being (a) out of fellowship, and (b) ignorant of God's Word, is mere energy of the flesh and will not receive a reward - it will instead be burnt at the Judgment Seat of Christ as dead works: wood, hay or stubble.

3. What is the ground of these distinctions?

The Father does it by way of original authority.
The Son does it by way of a purchased treasury.
The Spirit by way of immediate efficacy.

The Father "quickens whom He will" John 5:21
The Son "made His soul an offering for sin" Isaiah 53:10
The Spirit "He shall do it by the Spirit that dwells in you" Romans 8:11

4. Special emphasis on the Father's Love

I John 4:8 God is love.

This refers specifically to the Father, as is later pointed out in verse 9, where He is distinguished from His only begotten (uniquely born) Son Whom He sends into the world, and continues in verse 10, where He sent His Son to be a propitiation for our sins.

John 16:26 The Father Himself loves you.

Jesus states that He does not need to pray to the Father to 'coerce' Him to love us, because the Father Himself already does love us. Resolved of this positional issue, now we have the experiential issue of whether we may hold communion with Him in it.

Romans 5:5 The love of God is shed abroad in our hearts.

This love of the Father is clearly distinguished from that of the Spirit which is given to us, and is distinguished from the Son in verse 8, for it is from this love of the Father that the Son is sent.

The Father's positional love, as the purpose of His will is never altered. The Father's experiential love, as the dispensations of His grace, changes from day-to-day as we change from day-to-day.

Woe to us should He ever change in His positional love for us, or take His kindness from us. But He will rebuke us, chasten us, and hide His face from us in experiential love when we reside in unconfessed sin. We will always be vessels in His house, loved in eternity past and throughout

eternity future, but whether we become vessels of honor or vessels of dishonor in His house depends on us.

Note: This footnote has also been added to my future exegesis of 1st John to help explain why I believe many of the fellowship passages (His residing in us, our residing in Him) are referring to the Father, rather than the Son or Spirit. It is because of the uniqueness of the Father's distinct relationship to love and our encouragement to "abide in His love complex" that led me in that direction. Also, in many verses, it becomes almost impossible to force the Son or the Spirit into either the Greek language or the context of those passages. There is a lot of meat in the above study; take your time and go over it thoroughly.

1 Cor. 12:6 and (continuative) there are (εἰμί, PAI3P, Static) varieties (Pred. Nom.; differences, distinctions, diversities, distributions) of activities (Obj. Gen.; workings, dynamic and effectual operations), but (adversative) the same (Nom. Spec.) God (Pred. Nom.; the Father) Who (Nom. Appos.) accomplishes (ἐνεργέω, PAPtc.NMS, Dramatic, Substantial; works, operates, providence) all (Acc. Spec.) things (Acc. Dir. Obj.; individual activities) into all (Loc. Sph.; absolute, full, whole).

BGT

καὶ διαίρεσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.

VUL

et divisiones operationum sunt idem vero Deus qui operatur omnia in omnibus

LWB 1 Cor. 12:7 Moreover, the manifestation of the Spirit has been given to each person [all believers] for the purpose of being advantageous [beneficial].

KW 1 Cor. 12:7 But to each one there is constantly being given the clearly seen operations of the Spirit with a view to the profit [of all].

KJV 1 Cor. 12:7 But the manifestation of the Spirit is given to every man to profit withal.

TRANSLATION HIGHLIGHTS

The revelatory purpose of the Holy Spirit has been given (Dramatic Present tense) to every believer for the purpose of benefiting himself first (priesthood of the believer) and the general Christian assembly second (ambassadorship of the believer). The sovereignty of the Spirit chooses who receives what gift. All believers must grow in grace and knowledge (priesthood function) before their spiritual gift will operate to its maximum (ambassadorship function) in the general Christian population. Only then will their spiritual gifts truly be useful and beneficial for their fellow believers.

RELEVANT OPINIONS

The “charismatic gifts” of today are not similar to the NT phenomena either in general perspective or in the details. There is no evidence that they are the same; there is every reason to conclude that they are not. All objective evidence is contrary to the charismatic claims. The NT church was not characterized by power and miracles as the charismatics assume. It was characterized by the problems addressed in the epistles and in Revelation. Miracles were performed with very few exceptions only by the apostles (Acts 2:43; 5:12). Those who “turned the world upside down” were the apostles, not the churches as a whole. The charismatics assume that the church today should be like their imaginary church. They assume that the entire church today should be able to do all that the apostles did in the NT. Moses performed a series of miracles. However, they did not continue throughout the OT nor were other believers expected to do the same. The OT prophets occasionally performed miracles, but Israel in general was not expected to do so, nor did the miracles continue throughout Israel’s history. Imprecise use of Scripture is a common failing among charismatics. (T. Edgar)

Paul is eager to say that spirituality is not one uniform experience which is separate from all other areas of life. The spiritual is not in contrast to the material and the intellectual. Manifestations of the Spirit are to be found in wide varieties of conduct, because spirituality exists wherever the living, acting God works through capacities of any type. Spirituality is not a separate compartment of life, but a divine relationship which may ennoble all aspects of experience. (C. Craig) One of the common misconceptions of the biblical teaching on spiritual gifts is that they are for the personal benefit of the one to whom they are given. Another misconception, in our analysis, is that they can be cultivated ... They are gifts, not products of human effort and training. They are neither privately owned nor can they, like skills, be developed. (D. Mitchell)

1 Cor. 12:7 Moreover (continuative), the manifestation (Subj. Nom.; disclosure, revelatory purpose) of the Spirit (Obj. Gen.) has been given (δίδωμι, PPI3S, Dramatic, Potential Ind.; granted) to each person (Dat. Adv.; all believers) for the purpose of being advantageous (συμφέρω, PAPtc.ANS, Descriptive, Circumstantial; useful, beneficial, profitable);

BGT

ἐκάστῳ δὲ δίδεται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.

VUL

unicuique autem datur manifestatio Spiritus ad utilitatem

LWB 1 Cor. 12:8 For on the one hand [needed before the completion of the canon], a word of wisdom [explanation and application of advanced doctrine to mature believers] is given to one person by the Spirit; on the other hand, to another of the same kind [fellow

believer], a word of knowledge [explanation and application of basic doctrine to new believers].

KW 1 Cor. 12:8 For to one is given through the intermediate agency of the Spirit a word of wisdom, and to another a word of knowledge according to the same Spirit,

KJV 1 Cor. 12:8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

TRANSLATION HIGHLIGHTS

Paul begins his explanation on the various types of spiritual gifts with gifts of wisdom and knowledge. The first gift given (Dramatic Present tense) is a word of wisdom, which is the ability to explain an advanced doctrine and its application to life. This would be considered bona fide counselling, if you understand that the only source for such advice is insight in Biblical, doctrinal truth.

The second gift is a word of knowledge, an explanation of a basic doctrine and the ability to categorize such doctrines for new believers. This gift is an exceptional ability to apply doctrinal truth to life and to assist young believers in doing the same. The source of both gifts is from the same Spirit. They both operate according to the same divine norms and standards. There is no mixture of anthropocentric speculation, human philosophy or psychology, in the function of these gifts.

Due to the nature of the Greek words “sophia” and “gnosis” (wisdom and knowledge), the distinction between the two is one of degree. Wisdom applies to advanced doctrine while knowledge applies to basic doctrine. Both are needed, since believers are at varying levels of spiritual development and need varying levels of doctrinal explanation and application. These two gifts required no Bible study, since most of the NT Scripture didn’t exist at that time.

RELEVANT OPINIONS

A traditional Reformed view of these gifts is: “The ‘word of wisdom’ was a special gift bestowed upon the apostles (hence it heads this list of gifts) for the defense of the gospel against powerful adversaries (Luke 21:15). The ‘word of knowledge’ was a special gift bestowed on all then called of God to preach the gospel: it supernaturally qualified them to expound Divine mysteries without protracted study and lengthy experience (Acts 4:13). ‘To another faith’, a special gift which enabled its possessor to trust God in any emergency, and to boldly face a martyr’s death (Acts 6:5). The ‘gifts of healing’ and the ‘working of miracles’ are seen in their exercise by the apostles in the Acts.” (A. Pink) A slight variation in the same view is that the knowledge or wisdom is not dropped down from heaven without study and preparation, nor is it restricted to the apostles only: “It is not clear that the content of such messages was invariably what could not have been known any other way.” (D.A. Carson)

This portion of Scripture on gifts is divided into three categories. This deliberate grouping into three classes is not obvious in the English text, but it is explicit in the Greek. The word translated another in verses 8-10 is most often the word “allos,” but the word “heteros” is used twice in verses 9 and 10. “Heteros” is used in these verses to introduce a new and different class of grouping. “Allos” merely gives subdivisions of the same class. The gifts are classified in this way (G. Gardiner):

Category 1:

To one	the word of wisdom
To another (allos)	the word of knowledge

Category 2:

To another (heteros)	faith
To another (allos)	gifts of healing
To another (allos)	working of miracles
To another (allos)	prophecy
To another (allos)	discerning of spirits

Category 3:

To another (heteros)	kinds of tongues
To another (allos)	interpretation of tongues

All of the gifts listed in 1 Corinthians 12:8-11 should be considered as temporary gifts. This includes the gifts of wisdom and knowledge in category One, which were special revelatory gifts which were needed in the days prior to the completed NT. Imagine a local church today trying to survive without the NT Scriptures as a pattern and guide! Divine knowledge and wisdom were essential in the infancy period of the early Church. Today “all truth” which is necessary for the godly walk of believers has been recorded on the pages of the completed Bible. The 2nd category of miraculous gifts were also temporary. As prophecy was done away with, there would also no longer be a need for discerning of spirits. The miracles were sign-gifts given to authenticate and confirm the word of the apostles (Mark 16:17, 20). The 3rd category, foreign languages, were a sign of coming judgment upon the nation Israel. Once that judgment had come in 70 A.D. these sign-gifts were no longer needed. There is no evidence that any of these gifts existed beyond 70 A.D. (*God’s Gift of Tongues*, George W. Zeller, 1980, Loizeaux Brothers)

1 Cor. 12:8 for (explanatory) on the one hand (correlative conj.; gifts needed before the completion of the canon), a word (Subj. Nom.) of wisdom (Adv. Gen. Ref.; an explanation of an advanced doctrine and its application to life: *bona fide* counselling, insight into doctrinal truth) is given (δίδωμι, PPI3S, Dramatic, Passive Voice) to one person (Dat. Adv.) by the Spirit (Abl. Source, Means); on the other hand (contrast), to another of the same kind (Dat. Adv.; fellow believer): a word (Subj. Nom.) of knowledge (Adv. Gen. Ref.; an explanation of a basic doctrine with the ability to

categorize doctrines for new believers, exceptional ability to apply doctrinal truth to life) according to the criterion of (corresponding to, with reference to the norm & standard of) the same (Acc. Spec.) Spirit (Adv. Acc.).

BGT

ὧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα,

VUL

alii quidem per Spiritum datur sermo sapientiae alii autem sermo scientiae secundum eundem Spiritum

LWB 1 Cor. 12:9 To another of a different kind [purpose of authenticating the gospel], faith [a miraculous manifestation] in the sphere of the same Spirit; on the other hand, to another of the same kind [fellow believer], gifts [several types] of healing in the sphere of one Spirit;

KW 1 Cor. 12:9 To another faith by the same Spirit, and to another gifts of healing by the one Spirit,

KJV 1 Cor. 12:9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

TRANSLATION HIGHLIGHTS

Paul continues with his explanation of temporary gifts, those given for the purpose of focusing attention on the gospel before the canon of Scripture was completed, and those for witnessing to Jews by way of fulfilling OT prophesy. This enumeration of gifts is classified as “another of a different kind,” meaning temporary gifts as opposed to permanent gifts. The first is a gift of faith, a miraculous manifestation such as that which enabled martyrs to die a peaceful death. The next category is gifts of healing, several types, all of which depended on the gift and not the recipient for effectiveness. There is nothing in these gifts to suggest continual operation; quite possibly the gift only functioned on a single occasion.

RELEVANT OPINIONS

The main divisions in this enumeration seem to be indicated by “heteros,” and the subordinate ones by “allos;” the former is an expression of difference. Where “heteros” is used, a new class seems to be introduced. (C. Hodge) If a Christian was granted the charisma to heal one particular individual of one particular disease at one time, that Christian should not presume to think that the gift of healing has been bestowed on him or her, prompting the founding of “a healing ministry”. (D.A. Carson) Paul may be making profound points when he changes the prepositions he uses with “Spirit”: dia, strictly “through the Spirit”; kata, strictly “according to the Spirit”; en, strictly “in the Spirit”. (D.A. Carson) The way this works out is: a word of wisdom through (by

means of) the Spirit, a word of knowledge according to the norms and standards of the Spirit, faith and healings in the sphere of the Spirit. A lengthy study could be made on these prepositions and the different ways these gifts functioned. [LWB] The gift does not provide for divine *healers*, but divine “healings.” (D. Mitchell)

1 Cor. 12:9 to another of a different kind (Dat. Adv.; examples of temporary gifts, given for the purpose of focusing attention on the gospel, before the canon was completed): faith (Subj. Nom.; a miraculous manifestation) in the sphere of the same (Dat. Spec.) Spirit (Loc. Sph.); on the other hand (contrast), to another of the same kind (Dat. Adv.): gifts (Subj. Nom.; several types) of healing (Adv. Gen. Ref.) in the sphere of one (Dat. Measure) Spirit (Loc. Sph.);

BGT

ἑτέρῳ πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ πνεύματι,

VUL

alteri fides in eodem Spiritu alii gratia sanitatum in uno Spiritu

LWB 1 Cor. 12:10 On the other hand, to another of the same kind, an exercise of power [working miracles]; on the other hand, to another of the same kind, a prophesy [relating the plan of God to time]; on the other hand, to another of the same kind, an ability to discriminate states of mind [ability to discern between true & false prophets]; to another of a different kind [purpose of warning the nation Israel of coming judgment], a foreign type [another nation] of language [not gibberish]; on the other hand, to another of the same kind, a translation of a language [for those who don't know the foreign language];

KW 1 Cor. 12:10 And to another the working of miracles, and to another the giving forth of divine revelations, and to another the correct evaluation of those individuals who give forth divine revelations, and to another various kinds of languages, and to another the interpretation of languages.

KJV 1 Cor. 12:10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

TRANSLATION HIGHLIGHTS

Paul continues with the list of temporary gifts. The next one is an exercise of power, or the ability to work miracles or exorcize demons. Then there is a gift of prophesy, or the ability to relate an element of the plan of God to future time. Then there is an ability to discriminate states of mind, or the internal and external dispositions of others. This person is given the ability to tell whether a person is Biblically correct or is a false prophet.

The next gift is given to “another of a different kind” of person. This person is given a foreign language, so that they are able to preach the gospel in a dialect they have never studied. People who are visiting from other countries would hear the gospel spoken in their home language and be amazed. The reason for the change from “another of the same kind” to “another of a different kind” relates to the recipient having no understanding of the gift himself. In all previous gifts, the recipient is able to see and understand what is happening himself, as well as to the advantage of all concerned. In this case, the recipient speaks a foreign language which he does not know, and when he has finished speaking, he has no idea what has been said. This gift is different than the others, therefore, because this person gets absolutely no benefit from it whatsoever. He or she is merely a passive instrument of speech controlled by the Spirit.

Those people who think the result of “loose vocal chords and emotional revolt of the soul” in the privacy of their homes is the spiritual phenomenon called “tongues” are sadly mistaken. The Greek word for translation or interpretation is the root of our English word “hermeneutics.” Hermeneutics (rules of interpretation) has nothing to do with the emotional gibberish which masquerades as “tongues” today. Their meaningless prattle is not a language and cannot be translated using any known hermeneutic.

The last gift is that of being able to translate what is said in a foreign language for others to hear. In both cases, that of the gospel spoken in a foreign language and the translation of the gospel from a foreign language so others may understand it, evangelism is the centerpiece. Please note this important point: Interpretation necessitates meaning; meaningless utterances cannot be interpreted; therefore tongues are languages that can be understood, not emotionally-charged, nonsense syllables.

RELEVANT OPINIONS

The word miracle is used in such loose ways today that it has been robbed of much of its historic meaning. Some evangelists today erroneously equate miracles with the providential blessings of life. The implication is that miracles occur day after day in the lives of the evangelist and his associates and anyone who responds to his challenge. Little wonder that when historic Christian belief in miracles is proclaimed people wonder what is meant. (J. Witmer) If speaking with tongues was speaking incoherently in ecstasy, it is hard to see how “what is said” could admit of interpretation. Unless coherent, it was irrational, and if irrational, it could not be translated. (C. Hodge) The idea that every Christian should talk in tongues and should seek to talk in tongues, should seek to talk in tongues again and again, that talking in tongues is a favorite way of prayer and praise, is wholly unscriptural. To suppose that every Christian is expected to speak regularly in tongues and do it for their own prayer and praise is unheard of in the Bible. The very phrase “to speak with tongues” was not invented by NT writers, but borrowed from the ordinary speech of pagans. Phenomena of this type are common among savages and pagan peoples of lower culture. (*The Charismatic Movement*, John R. Rice, 1976, Sword of the Lord Publishers)

In order to preserve the church in truth and peace during those primitive times, and safeguard them from being imposed upon by the false prophets, whilst there was a real communication of

the extraordinary gifts of the Spirit (whereby the mere occasion was afforded for charlatans to pretend unto the possession of them), God graciously endowed some of His people with the gift of “the discerning of spirits”. The saints were thereby provided with some who were enabled in an extraordinary manner to judge and determine those who claimed to be specially endowed by the Spirit; but when the extraordinary manifestations of the Spirit ceased, this particular gift was also withdrawn, so that Christians are now left with the Word alone by which to measure and try all who claim to be the mouthpieces of God. (A. Pink) There is ever a need to distinguish demonic forces from the Holy Spirit. This gift is apparently designed to meet that need. The insight needed may be granted by some special enduement, or, if 1 John 4:1-6 is anything to go by, the outworking of this gift may on occasion be the by-product of profound doctrinal discernment. (W. Grudem, D.A. Carson)

In the only three historical instances of actual speaking with tongues recorded in Scripture (Acts 2,10,19), these tongues were languages foreign to the speakers, which they had not learned, but which they were enabled to speak by the direct empowerment of the Holy Spirit. They used this ability instantly, but there is no record that it became part of their permanent knowledge or ability. The various men who heard them understood them, which is further proof that they spoke human languages. (S. Zodhiates) Attempts at classifying the entries in the list are numerous. If any such classification is warranted by features in the text itself, it is the one that notes the variation in the Greek terms for “another” ... when “heteros” appears, a new division in the list is intended. (A.T. Robertson) This issues in the following division: the word of wisdom and the word of knowledge in one arena; faith, healing, miracles, prophesy, and distinguishing of spirits are grouped separately; faith, tongues and the interpretation of tongues in a category by themselves. (D.A. Carson) Tongues, from this perspective, are a sign of weakness, not spiritual superiority. We do not know how to pray except with unspeakable groans, and the Spirit comes to our aid. (D. Garland)

1 Cor. 12:10 on the other hand (contrast), to another of the same kind (Dat. Adv.): an exercise (Subj. Nom.; a working) of power (Adv. Gen. Ref.; working miracles, exorcizing demons); on the other hand (contrast), to another of the same kind (Dat. Adv.): a prophesy (Subj. Nom.; relating the plan of God to time); on the other hand (contrast), to another of the same kind (Dat. Adv.): an ability to discriminate (Subj. Nom.; discern) states of mind (Adv. Gen. Ref.; internal & external dispositions: inner life, spirits; ability to tell whether a person is Biblically correct or is a false prophet); to another of a different kind (Dat. Ind. Obj.; purpose of warning the nation Israel of coming judgment): a foreign type (Subj. Nom.; another nation, angelic) of language (Adv. Gen. Ref.; dialect, preaching the gospel in a foreign language, not emotional gibberish); on the other hand (contrast), to another of the same kind (Dat. Adv.): a translation (Subj. Nom.; interpretation, hermeneutic) of a language (Adv. Gen. Ref.; translating what is said in a foreign language for others).

BGT

ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ] διακρίσεις πνευμάτων, ἑτέρω γένη γλωσσῶν, ἄλλω δὲ ἑρμηνεῖα γλωσσῶν.

VUL

alii operatio virtutum alii prophetatio alii discretio spirituum alii genera linguarum alii interpretatio sermonum

LWB 1 Cor. 12:11 But all these things [spiritual gifts] are put into operation [energized] by one and the same Spirit, distributing to each individual just as He planned [sovereign determination].

KW 1 Cor. 12:11 But all these the one and same Spirit is by divine energy putting into operation, dividing to each one separately even as He desires.

KJV 1 Cor. 12:11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

TRANSLATION HIGHLIGHTS

All of these spiritual gifts were energized (Dramatic Present tense), put into operation, by the same Holy Spirit. They were also distributed (Pictorial Present tense) to each believer just as God planned (Aoristic Present tense). There was nothing left to chance; there was nothing left to man's volition. God's sovereign determination gave the appropriate gift to the appropriate believer, just as He intended in eternity past. Whether the believer used this gift when it was made operational is another question; that's where his volition entered the picture.

RELEVANT OPINIONS

The list of spiritual gifts in these verses is worth setting out in parallel with other similar NT lists. Not even the addition of all twenty or twenty-one entries from the five lists should be taken as exhaustive. Also, the order of the gifts varies considerably. It cannot be assumed that the entries are in order of importance when prophesy is sixth in the first list (I Cor. 12:28), second in the second list (Romans 12:6-8), and first in the third list (Eph. 4:11). (D.A. Carson) The Spirit neglects no one, so that the totality of talents in the Church constitutes a rich reservoir of ability and proficiency. (S. Kistemaker) The Spirit chooses what gift shall be given to each Christian, so that none has occasion for boasting, or for a sense of inferiority. (Barrett)

Every Church Age believer receives at least one spiritual gift, sovereignly bestowed by the Holy Spirit at the moment of faith in Christ. Which gifts are given to which believers is strictly a matter of the sovereignty of God. No one has any say as to which gift he receives, and certainly no one ever earns or deserves it. (R.B. Thieme, Jr.) The spiritual gift remains unexploited until the believer has begun to grow. When he reaches spiritual adulthood, his gift functions fully and effectively, even if he is unaware that his activities involve a spiritual gift. (ibid)

1 Cor. 12:11 but (adversative) all (Acc. Spec.) these things (Acc. Dir. Obj.; spiritual gifts) are put into operation (ἐνεργέω, PAI3S, Dramatic; energized) by one (Nom. Spec.) and (connective) the same (Nom. Spec.) Spirit (Subj. Nom.; sovereignly of the Spirit), distributing (διαιρέω, PAPtc.NNS, Pictorial, Circumstantial; apportion) to each (Dat. Spec.) individual (Dat. Adv.) just as (adv.) He planned (βούλομαι, PMI3S, Aoristic, Deponent; willed, wished, intended, sovereign determination, omnipotence).

BGT

πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.

VUL

haec autem omnia operatur unus atque idem Spiritus dividens singulis prout vult

LWB 1 Cor. 12:12 For just as the body [the Church] is one and has many members [believers], and all the members of a body [Christ's], being many [individuals], are one body [the Church], so also is Christ [the Church is the body of Christ].

KW 1 Cor. 12:12 For even as the body is one and has many members, and all the members of the body being many, are one body, thus also is the Christ.

KJV 1 Cor. 12:12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

TRANSLATION HIGHLIGHTS

The Church (body) is (Pictorial Present tense) one organization, having (Pictorial Present tense) many believers as members of that organization. Likewise, all the individual members of the Church (body) is (Pictorial Present tense) comprised of many individuals which make up (Descriptive Present tense) the one body of Christ. Christ has one body and that body is the Church. The Church is the body of Christ, an aggregation of all its members.

RELEVANT OPINIONS

An examination of the NT reveals that the modern charismatic phenomenon are not sufficiently similar to those of the apostolic age. Where are the tongues of fire and the rushing of a mighty wind as on the day of Pentecost? Do missionaries blind their opponents as Paul did? Do church leaders discern hypocrisy and pronounce the immediate death of members as in Acts 5:1-11? Do evangelists amaze an entire city with miracles as did Philip in 8:5-8? Are they taken to another place of ministry by the Holy Spirit as in verses 39-40? Are entire multitudes healed by merely being in the shadow of the healer as in 5:15? Do prophets give specific prophecies which come

to pass soon after as in 11:27-28? The miracles and signs of the apostolic age were clearly and overtly miraculous. But today's "signs and wonders" cannot be verified even by those who are neutral or friendly to the movement. (T. Edgar)

Spirit baptism and the phrase "into one body" in verses 12 and 13 clearly embrace all believers and therefore rule out any view that assigns this baptism to only a subset of believers. The combination of Greek phrases nicely stresses exactly the point that Paul is trying to make: all Christians have been baptized into one Spirit; all Christians have been baptized into one body. So much attention has been centered on the prepositions that we have neglected Paul's repetition of the adjective "one." (D.A. Carson)

1 Cor. 12:12 For (explanatory) just as (comparative) the (human) body (Subj. Nom.; the Church) is (είμί, PAI3S, Pictorial) one (Pred. Nom.) and (continuative) has (έχω, PAI3S, Pictorial) many (Acc. Spec.) members (Acc. Dir. Obj.; believers), and (continuative) all (Nom. Spec.) the members (Subj. Nom.; believers) of a body (Adv. Gen. Ref.; Christ's), being (είμί, PAPtc.NNP, Pictorial, Circumstantial) many (Pred. Nom.; individuals), are (είμί, PAI3S, Descriptive) one (Nom. Spec.) body (Pred. Nom.; of Christ), so (adv.; in the same manner) also (adjunctive) is (ellipsis, verb supplied) Christ (Pred. Nom.; the Church is the body of Christ),

BGT

Καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἓν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός·

VUL

sicut enim corpus unum est et membra habet multa omnia autem membra corporis cum sint multa unum corpus sunt ita et Christus

LWB 1 Cor. 12:13 For also by one Spirit we all [Church Age believers] were baptized [instantaneous positional truth] into one body [the Church as the body of Christ], whether Jews or Greeks [no racial distinctions], whether bondslaves or free persons [no socio-economic distinctions]; in fact, we all [Church Age believers] were given to drink of one Spirit.

KW 1 Cor. 12:13 For indeed by means of one Spirit we all were placed into one body, whether Jews or Gentiles, whether slaves or free men. And we all were imbued with one Spirit.

KJV 1 Cor. 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

TRANSLATION HIGHLIGHTS

All Church Age believers were baptized (Dramatic Aorist tense) by one Spirit into one body, the Church as the body of Christ. This refers to Spirit baptism which occurs at the point of salvation, not John the Baptizer's ritual water baptism. Baptism occurs when one object (the believer) is identified with another object (Jesus Christ) and is changed. This spiritual union with Christ occurs whether an individual is a Jew or a Genile, meaning there are no racial distinctions. It also occurs whether an individual is a bondsman or a free man, meaning there are no socio-economic distinctions. All Church Age believers were given to drink (Constative Aorist tense) of the same Spirit. All believed in Christ in exactly the same manner. There is no such thing as a positionally superior or inferior believer in the body of Christ.

RELEVANT OPINIONS

On the day of Pentecost men were first placed into the Body of Christ. (L. Chafer) Baptism is NOT the seal of the New Covenant, the Spirit is. (R. Banks) The baptism of the Holy Spirit is not a secondary and special experience for some Christians, but rather the initial experience of all by which, indeed, they became Christians in the first place. (J. Boice) In reality, with no fanfare or emotional folderol, God the Holy Spirit places each Church Age believer into union with Christ at the moment of salvation. This is an actual, as opposed to a ritual, identification; we become bone of His bone and flesh of His flesh. The baptism of the Holy Spirit is the permanent identification that distinguishes Christianity from religion. Christianity is our relationship with God by virtue of being in union with the God-Man, Jesus Christ; religion is always some system of futile human attempts to gain the approbation of God. (R.B. Thieme, Jr.)

Reference to a second blessing has to be read into the text; it cannot be read out of it. (J.I. Packer) The combination of Greek phrases nicely stresses exactly the point that Paul is trying to make: all Christians have been baptized in one Spirit; all Christians have been baptized into one body. So much attention has been centered on the prepositions that we have neglected Paul's repetition of the adjective "one." (D.A. Carson) I could not find one command anywhere in the NT for Christians to seek the baptism of the Holy Spirit. Instead, I discovered that the "baptism" had occurred when I was placed in the body of Christ at my conversion. (*The Corinthian Catastrophe*, George E. Gardiner, 1974, Kregel Publications)

Neither the verb nor the tense behind the expression "we are all given one Spirit to drink" is congenial to a "Lord's Supper" interpretation. This debate should alert us to the fact that there is a long tradition of reading one's particular ecclesiastical tradition into the text. And one must wonder if history is repeating itself in contemporary debates over the charismatic movement, even though it is a rather different tradition that is now being found there. (D.A. Carson) Rarely is an attempt made to reconcile teaching of a second experience gleaned from the Gospels and Acts with the unmistakably clear teaching of the Epistles that each and every believer in this age has the Holy Spirit and is regenerated, baptized, indwelt, anointed, and sealed as God's own, forever, the very instant saving faith is placed in the finished atonement of Christ. Like the once-for-all regenerating, indwelling, and sealing work of the Spirit, the baptism of the Spirit is not felt. It simply places the believer "in Christ," initiates him into the Christian life, and is the basis

of the position in which God sees him and accepts him. (*New Testament Teaching on Tongues*, Merrill F. Unger, 1982, Kregel Publications)

1 Cor. 12:13 for (explanatory) also (adjunctive) by one (Dat. Measure) Spirit (Instr. Means) we (Subj. Nom.; Church Age believers) all (Nom. Spec.; all Christians, not some special group of Christians) were baptized (βαπτίζω, API1P, Dramatic; one object is identified with another and is changed, instantaneous positional truth) into one (Acc. Spec.) body (Prep. Acc.; the Church as the body of Christ), whether (subordinate conj.) Jews (Pred. Nom.) or (contrast) Greeks (Pred. Nom.; Gentiles: no racial distinctions), whether (subordinate) bondslaves (Pred. Nom.) or (contrast) free persons (Pred. Nom.; no socio-economic distinctions); in fact (emphatic), we all (Subj. Nom.; all Church Age believers, not a select few) were given to drink (ποτίζω, API1P, Constative) of one (Acc. Spec.) Spirit (Acc. Dir. Obj.).

BGT

καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνας εἴτε δούλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν πνεύμα ἐποτίσθημεν.

VUL

etenim in uno Spiritu omnes nos in unum corpus baptizati sumus sive Iudaei sive gentiles sive servi sive liberi et omnes unum Spiritum potati sumus

LWB 1 Cor. 12:14 Indeed, the body [the Church] is also not one member [no man is an island], but many.

KW 1 Cor. 12:14 For, indeed, the body is not one but many members.

KJV 1 Cor. 12:14 For the body is not one member, but many.

TRANSLATION HIGHLIGHTS

The Church as the body of Christ is not (Descriptive Present tense) one member, but many individual members. No man is an island.

RELEVANT OPINIONS

Paul argues for the importance of every member in the body. He states the unity of that body, though there may be many members in it. (R. Baxter) Some seem to be threatened by the gifts of others, and are therefore withdrawing in some form. (D.A. Carson) The respective functions of

hands, feet, ears, and eyes coordinate the organism as one. If each did not play his or her assigned role, the one body would collapse into a chaotic nonentity. (A. Thiselton)

1 Cor. 12:14 Indeed (emphatic), the body (Subj. Nom.; the Church) is (εἰμί, ΠΑΙ3S, Descriptive) also (adjunctive) not (neg. particle) one (Nom. Spec.) member (Pred. Nom.; "no man is an island"), but (contrast) many (Nom. Spec.).

BGT

καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος ἀλλὰ πολλά.

VUL

nam et corpus non est unum membrum sed multa

LWB 1 Cor. 12:15 If the foot [believer with an inferiority complex] should say: "Because I am not a hand [believer with a superiority complex], I am not of the body, nor because of this [difference in spiritual gift], is it not of the body?"

KW 1 Cor. 12:15 If the foot should say, Because I am not a hand, I am not of the body; it is not therefore not of the body?

KJV 1 Cor. 12:15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

TRANSLATION HIGHLIGHTS

Everybody in the body of Christ has a spiritual gift and an opportunity to use that gift. Each of us should be content with the gift(s) given us by God, and not fall prey to comparing ourselves and our gift to others. All gifts are needed by the Church; it cannot properly function without everyone's contribution. Paul uses a hypothetical question (3rd class condition) to assert this truth. If a believer who considers himself and his gift inferior to others (the foot) should say (Constative Aorist tense): I am not part of the body because I am not (Descriptive Present tense) a believer with a superior gift (hand), Paul asserts that this self-assessment is erroneous. The body of Christ needs both hands and feet; those with spiritual gifts that are deemed inferior or superior by man are equally needed. Possessing a lesser gift does not place a believer outside the body of Christ, nor in an inferior position inside the Church.

RELEVANT OPINIONS

As in life each compares himself with those whom he approaches nearest, not those far superior. The foot and hand represent active men; the ear and eye quiet, contemplative men. Superior as the eye is, it would not do if it were the sole member. (R. Jamieson)

1 Cor. 12:15 If (protasis, 3rd class condition, "maybe yes, maybe no") the foot (Subj. Nom.; believer with a spiritual

inferiority complex) **should say** (εἶπον, AASubj.3S, Constative, Potential): "**Because** (causal) **I am** (εἰμί, PAI1S, Descriptive) **not** (neg. particle) **a hand** (Pred. Nom.; believer with a spiritual superiority complex), **I am** (εἰμί, PAI1S, Descriptive) **not** (neg. particle) **of the body** (Abl. Separation), **nor** (neg. particle) **because of this** (Causal Acc.), **is it** (εἰμί, PAI3S, Descriptive, Interrogative Ind.) **not** (neg. particle) **of the body** (Abl. Separation)?"

BGT

ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμι χεῖρ, οὐκ εἰμι ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος;

VUL

si dixerit pes quoniam non sum manus non sum de corpore non ideo non est de corpore

LWB 1 Cor. 12:16 And if the ear [believer with an inferiority complex] should say: "Because I am not an eye [believer with a superiority complex], I am not part of the body, is it not on account of this, not being part of the body?"

KW 1 Cor. 12:16 And if the ear should say, Because I am not en eye, I am not of the body; it is not therefore not of the body?

KJV 1 Cor. 12:16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

TRANSLATION HIGHLIGHTS

Paul repeats the same principle, this time using an ear and an eye to represent the self-assessment of the inferior and superior complexes of some believers. Evidently there has been some arrogant bragging among Corinthians who think their gift is superior, perhaps because their gift appears more spectacular than other. For instance, one who was given the gift of miracles might assume he occupies a superior position in the body of Christ because of the dramatic spectacle a miracle poses to the general public.

Likewise, some one with a help or administrative gift might think they are inferior believers since their gifts operate in a more quiet, behind the scenes manner. Neither of these scenarios is accurate, and neither separates them into an inferior or superior classification of believers. Both types of believer have erred in their self-assessment. And certainly the believer who thinks his gift is inferior should not assume he is not needed by the Church.

RELEVANT OPINIONS

Dissatisfaction with one's particular charism, or contempt for that of another, is disloyalty towards Him and distrust of His wisdom. (W.R. Nicoll)

1 Cor. 12:16 **And** (continuative) **if** (protasis, 3rd class condition, "maybe yes, maybe no") **the ear** (Subj. Nom.; spiritual inferiority complex) **should say** (εἶπον, AASubj.3S, Constative, Potential): "**Because** (causal) **I am** (εἰμί, PAI1S, Descriptive) **not** (neg. particle) **an eye** (Pred. Nom.; spiritual superiority complex), **I am** (εἰμί, PAI1S, Descriptive) **not** (neg. particle) **part of the body** (Partitive Abl.); **is it** (εἰμί, PAI3S, Descriptive, Interrogative) **not** (neg. particle) **on account of this** (Causal Acc.; "for that reason"), **not** (neg. adv.) **being** (ellipsis, verb supplied) **part of the body** (Partitive Abl.)?"

BGT

καὶ ἂν εἶπη τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·

VUL

et si dixerit auris quia non sum oculus non sum de corpore non ideo non est de corpore

LWB 1 Cor. 12:17 If the whole body were an eye, where the hearing? If the entirety was hearing, where the smelling?

KW 1 Cor. 12:17 If the whole body were an eye, where would the hearing be? If the whole body were the hearing, where would the sense of smell be?

KJV 1 Cor. 12:17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

TRANSLATION HIGHLIGHTS

Imagine you were a body with only an eye. How would you hear? You couldn't without an ear. Now imagine you only had an ear for hearing. How would you smell? Is there any part of you body that you truly don't need and would trade for something else? The point is ludicrous when your own physical body is provided as an example; it is likewise ludicrous to think the Church doesn't need all of its parts.

For instance, what if your church was full of individuals with the pastor-teacher gift, but nobody with the gift of administration or helps? All the teachers would be vying for the pulpit, the building would fall apart and the money would be squandered, and those who were hurting would be left on their own to survive without spiritual assistance. What if your church was full of individuals with the gifts of helps and encouragement, but nobody with the gift of pastor-teacher? Everyone's personal problems would be solved, but nobody would receive teaching from the Word that would enable them to grow in grace and knowledge. Every gift is needed for a properly functioning Church in the body of Christ.

RELEVANT OPINIONS

We must not despair because we are unlike some other Christians. If all the members of the body were as even the chief and most honored members, the symmetry, usefulness, and beauty of the body would be greatly impaired. (J. Exell) Christians must give up anxiously comparing themselves with each other. It leads to jealousy and discouragement. They complain they are not like so-and-so ... They develop an inferiority complex and lose all the joy of salvation. (A. Thiselton)

1 Cor. 12:17 if (protasis, 1st class condition, "assumes it is") the whole (Nom. Spec.) body (Subj. Nom.) were (ellipsis, verb supplied) an eye (Pred. Nom.), where (adv. ininterrogative) the hearing (Pred. Nom.)? if (protasis, 1st class condition, "assumes it is") the entirety (Subj. Nom.; whole) was (ellipsis, verb supplied) hearing (Pred. Nom.), where (adv. Interrogative) the smelling (Pred. Nom.)?

BGT

εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὄσφρησις;

VUL

si totum corpus oculus ubi auditus si totum auditus ubi odoratus

LWB 1 Cor. 12:18 But in actuality, God appointed members, each one of them in the body, according as He intended.

KW 1 Cor. 12:18 But now God placed the members, each one of them, in the body even as He desired.

KJV 1 Cor. 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

TRANSLATION HIGHLIGHTS

The logical antithesis to these superiority and inferiority arguments in Corinth is the fact that God Himself assigned (Constative Aorist tense) each of them their place in the body of Christ. Whatever gift he gave each of them, it was exactly the gift He wanted them to have (Constative Aorist tense). In other words, why are they arguing among themselves when God determined what spiritual gift each of them received in the first place?

RELEVANT OPINIONS

Every believer already has his gift or gifts. They are sovereignly bestowed and were received when we were baptized into the body of Christ at our new birth. The Corinthians in their

selfishness, were seeking showy attention-getting, ego-building gifts when God had already given them the gifts He wanted them to have. No Christian has to pray and plead, fast and weep, or do anything else to receive his gifts. They are already given. He is responsible to discover, develop and use them. (G. Gardiner) How dare anyone either boast or exult in his or her own gifts as if these were a status symbol, or devalue other people's gifts, as if God has not chosen them for the other? (A. Thiselton)

1 Cor. 12:18 **But** (contrast) **in actuality** (logical antithesis), **God** (Subj. Nom.) **appointed** (τίθημι, AMI3S, Constativ; destined, assigned a place) **members** (Acc. Dir. Obj.), **each** (Acc. Appos.) **one** (Acc. Spec.) **of them** (Adv. Gen. Ref.) **in the body** (Loc. Place), **according as** (annexed to a demonstrative; just as, because, agreeable to what, seeing that) **He intended** (θέλω, AAI3S, Constativ; willed, wanted).

BGT

νυνὶ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἐν ἑκάστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν.

VUL

nunc autem posuit Deus membra unumquodque eorum in corpore sicut voluit

LWB 1 Cor. 12:19 **But if all [believers] were one member [having the same spiritual gift], then where the body [what condition would it be in]?**

KW 1 Cor. 12:19 But if all were one member, where would the body be?

KJV 1 Cor. 12:19 And if they were all one member, where were the body?

TRANSLATION HIGHLIGHTS

It's a good thing this is not true (2nd class condition), but imagine what condition the church would be in if we all had the same spiritual gift? The Descriptive Imperfect tense points to the obvious chaos and imperfection in this scenario.

RELEVANT OPINIONS

For the body to function properly, each part needs to fulfill its function. Envy and pride would argue for a ridiculous body – the whole “an eye” or the entire system “an ear.” Such bodies would be caricatures of the real thing. (*Gifts of the Spirit*, Ronald E. Baxter, 1982, Kregel Publications) An entity without any differentiating parts can be as useless as a lump of discarded clay. (S. Kistemaker) If all the parts were of one kind, there would be no body at all, only a monstrosity! (G. Fee)

1 Cor. 12:19 **But** (adversative) **if** (protasis, 2nd class condition, “but they weren’t”) **all** (Subj. Nom.) **were** (εἰμί, Imperf.AI3S, Descriptive) **one** (Nom. Spec.) **member** (Pred. Nom.), **then where** (apodosis, interrogative adv.) **the body** (Pred. Nom.)?

BGT

εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα;

VUL

quod si essent omnia unum membrum ubi corpus

LWB 1 Cor. 12:20 But in actuality, on the one hand: many members, but on the other hand: one body.

KW 1 Cor. 12:20 But now, indeed, they are many members, but one body.

KJV 1 Cor. 12:20 But now are they many members, yet but one body.

TRANSLATION HIGHLIGHTS

Fortunately, we do not all receive the same spiritual gifts. In actuality, we are many individuals with different gifts, while being individual parts of one body – a combination of diversity and unity. Paul states this without verbs, perhaps an epigram.

RELEVANT OPINIONS

This verse is a repetition of the idea that diversity of organs in the body is essential to its nature as a body, i.e., as an organization, and that this diversity is perfectly consistent with unity. (C. Hodge)

1 Cor. 2:20 **But** (contrast) **in actuality** (logical antithesis), **on the one hand** (correlative): **many** (Nom. Spec.) **members** (Subj. Nom.), **but on the other hand** (comparative): **one** (Nom. Spec.) **body** (Subj. Nom.).

BGT

νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα.

VUL

nunc autem multa quidem membra unum autem corpus

LWB 1 Cor. 12:21 So then, the eye [believer with a superiority complex] is not able to say to the hand [believer with an inferiority complex]: “I have no need of you,” nor again, the head [superior position] to the feet [inferior position]: “I have no need of you.”

KW 1 Cor. 12:21 And the eye is not able to say to the hand, I do not have need of you, or again, the head say to the feet, I do not have need of you.

KJV 1 Cor. 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

TRANSLATION HIGHLIGHTS

By now, the Corinthians who have been involved in arguing on who has the better spiritual gifts should be cringing for their foolishness. Paul continues his sarcastic chastisement by asserting that the believer who assumes he has a superior gift (eye, head) cannot say (Constative Aorist tense) to the believer who assumes he has an inferior gift (hand, feet) that he never (Gnomic Present tense) has a need for him. One never knows what will befall him in life. You may have everything together now, but life can come crashing down upon you hard and fast. Then you might desperately need assistance from a fellow believer with the gift of helps or encouragement, and they won't be available because you chased them off by humiliating them and their supposed inferior gift.

Likewise, the believer who seems to have no problems in life, with a great social network and support group, may hear a terrible heresy from a false teacher and believe it. Because there was no accurate teaching of the Word available, since those whose life was running so smoothly didn't think doctrine was necessary for living the Christian way of life, they ran off those who studied the Word who could have warned them. The result was that the feel-good believers destroyed themselves and others by living a heresy. Many cults have been formed this way; they ignore doctrine, because it "divides," yet they end up living the totality of their lives out of fellowship because they did not think truth mattered.

RELEVANT OPINIONS

The Apostle draws a ludicrous picture of the less admired members seeking to be the more-admired ones. (G. Gardiner) This rhetoric explicitly rebukes those who think that they and their "superior" gifts are self-sufficient for the whole body, or that others are scarcely "authentic" parts of the body, as they themselves are. It is hardly mere speculation to imagine that those who perceived themselves as possessing the "high-status" gifts of knowledge and wisdom, or of the power to heal or to speak in tongues, could be tempted to think of themselves as the inner circle on whom the identity and function of the church really depended. (A. Thiselton)

1 Cor. 2:21 So then (inferential), the eye (Subj. Nom.; believer with a superiority complex) is not (neg. particle) able (δύναμαι, PMI3S, Descriptive, Deponent) to say (εἶπον, AAInf., Constative, Inf. as Dir. Obj. of Verb) to the hand (Dat. Ind. Obj.; believer with an inferior complex): "I have (ἔχω, PAI1S, Gnomic) no (neg. adv.) need (Dat. Ind. Obj.) of you (Gen. Assoc.)," nor (neg. adv.) again (adjectival adv.), the head (Subj. Nom.; believer with a superiority complex)

to the feet (Dat. Ind. Obj.; believer with an inferiority complex): "**I have** (ἔχω, PAIS, Gnostic) **no** (neg. adv.) **need** (Dat. Ind. Obj.) **of you** (Gen. Assoc.)."

BGT

οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν, Χρείαν ὑμῶν οὐκ ἔχω·

VUL

non potest dicere oculus manui opera tua non indigeo aut iterum caput pedibus non estis mihi necessari

LWB 1 Cor. 12:22 On the contrary, frequently, to a great degree [their gifts are extremely important], the members of the body [with less spectacular gifts] which are considered to be at one's disposal [such as helps, encouragement] are urgently needed,

KW 1 Cor. 12:22 No, much rather, the members of the body which seem to be more feeble, are necessary.

KJV 1 Cor. 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

TRANSLATION HIGHLIGHTS

There is a constant need for the function of so-called less spectacular spiritual gifts. On some occasions, these gifts are extremely important to believers who are in need. Believers who have these non-teaching, less spectacular gifts, are often have the reputation (Descriptive Present tense) as being (Pictorial Present tense) at the church's disposal (Gnostic Present tense), meaning they are taken for granted. These less spectacular gifts, such as helps and encouragement, are quite often the closest of friends, urgently needed when life presses in on fellow believers and they have reached their limit in applying spiritual problem solving devices. During these times of trouble, believers are often crushed and are unable to utilize Bible doctrine. What they need is encouragement and help, and those with these gifts become invaluable to the church.

RELEVANT OPINIONS

Other, less striking gifts in character, exercised in a more private manner, may contribute more substantially to the community's well-being and growth. (R. Banks) A person who is quiet by nature may be disregarded by those who are more aggressive and in the public eye. Yet this subdued person often proves to be mighty in prayer and a hero of faith. He or she is an indispensable member of the Christian community and has turned apparent weakness into strength. (S. Kistemaker) The normally conceived body hierarchy is actually only an apparent surface hierarchy ... The church is a school for sinners, not a museum for saints. (A. Thiselton, J. Wand)

1 Cor. 12:22 On the contrary (adversative), frequently (comparative; there is a constant need for the function of their spiritual gift), to a great degree (Adv. Degree; on some occasions, these gifts are extremely important), the members (Subj. Nom.; with these less spectacular or non-teaching gifts) of the body (Partitive Gen.) which are considered (δοκέω, PAPtc.NPN, Descriptive, Attributive; recognized as, supposed, have a reputation) to be (εἰμί, PAI3S, Pictorial) at one's disposal (ὑπάρχω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb; gifts of helps, encouragement), are (ellipsis, verb supplied) urgently needed (Pred. Nom.; necessary, pressing, the closest of friends),

BGT

ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν,

VUL

sed multo magis quae videntur membra corporis infirmiora esse necessaria sunt

LWB 1 Cor. 12:23 **And those from the body [believers with so-called lesser gifts] we considered to be insignificant [internal organs], upon these [members of the body] we treat with complete respect [recognition]; so now our private bodily parts [genitals] have complete propriety [well clothed].**

KW 1 Cor. 12:23 And the members of the body which seem to be less honorable, upon these we bestow more abundant honor. And our uncomely members have more abundant honor.

KJV 1 Cor. 12:23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

TRANSLATION HIGHLIGHTS

Paul compares those believers with less spectacular gifts in the body of Christ to those parts of the human body that we don't see (internal organs) and are therefore considered (Historical Present tense) insignificant. But those parts of our body that we don't see, such as our heart, lungs, liver and kidneys are essential to life; we cannot do without them even if we don't see them functioning outright. When something goes wrong with one of those bodily parts, we end up treating them (Pictorial Present tense) with the utmost recognition, with utter respect for their function. Likewise, when we need those believers whose spiritual gift isn't readily seen from day-to-day, we end up bestowing them with complete honor for what they do. Paul then adds a bit of humor by way of a tongue-in-cheek comparison of invisible believers to our well clothed private bodily parts. Our genitalia may not be needed as often as other body parts, but when they

are needed, we want to make sure they are appropriately covered and in perfect operating condition! They are extremely important to us, even though we keep them hidden from others.

RELEVANT OPINIONS

The presentable parts by contrast would be those that are not clothed. God composed the body by giving the parts that were lacking in appearance even more honor, bestowing on them the most crucial of functions, that is, reproduction. (B. Witherington III) This would also include sex within marriage for other than reproductive purposes. [personal] The modest and unobtrusive are often of more value than those who ever will come to the front. And where true discernment obtains the former are likely to receive more abundant honor. (J. Exell) Cultural conditioning leads to a modest hiding of what is most essential for creation and nurture, while we display parts of the body which play a less indispensable function in such terms. (A. Thiselton)

1 Cor. 12:23 and (continuative) those (Acc. Gen. Ref.; believers with so-called lesser gifts) from the body (Abl. Source) we considered (δοκέω, PAI1P, Historical) to be (εἰμί, PAInf., Gnostic, Inf. as Dir. Obj. of Verb) insignificant (Noncompl. Comparative Acc.; internal organs: heart, lungs, liver, kidneys, etc.), upon these (Dat. Adv.; members of the body) we treat (περιτίθημι, PAI1P, Pictorial; invest, bestow) with complete (Acc. Degree; utter) respect (Acc. Dir. Obj.; honor, recognition); so now (continuative) our (Gen. Assoc.) private bodily parts (Subj. Nom.; genitals) have (ἔχω, PAI3S, Static) complete (Acc. Degree; utter) propriety (Acc. Dir. Obj.; modesty, covered, clothed),

BGT

καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος τούτοις τιμὴν περισσοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει,

VUL

et quae putamus ignobiliora membra esse corporis his honorem abundantiore circumdamus et quae inhonesta sunt nostra abundantiore honestatem habent

LWB 1 Cor. 12:24 Since our most respected parts of the body [genitalia] have no such need [to be publicly displayed]. But God has arranged the body together, having given abundant honor to that [bodily part] which is lacking [hidden from view],

KW 1 Cor. 12:24 And our comely members have no need. But God compounded the body together, having given more abundant honor to the part which lacked,

KJV 1 Cor. 12:24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

TRANSLATION HIGHLIGHTS

Paul continues his tongue-in-cheek comparison of the believer with the less observed spiritual gift to that of our genitalia. Our genitals are perhaps the most respected part of our body, yet they rarely have (Gnomic Present tense) a need to be displayed to anyone other than ourselves. Likewise, the believer with the comparatively quiet spiritual gift rarely has a need to be exercised in view of the general public. Paul picked a rather unique metaphor for describing the impact of invisible believers, didn't he?

God forged (Dramatic Aorist tense) the body of Christ together just like he arranged the human body together. He gave complete respect (Culminative Aorist tense) to that bodily part (genitalia) which remains clothed and hidden (Descriptive Present tense) from the general public. The function of these bodily parts (genitalia) is extremely important, but hidden from view; likewise, the function of believers with less spectacular spiritual gifts is extremely important, but hidden from view as compared with communication gifts (teaching, evangelizing) and the spectacular (miracles).

RELEVANT OPINIONS

Inspiration honors individuality. Nothing treats the personality of the man with such respect, and hence Paul's specialization of the fact of diversity. Gifts themselves, as relative to men who are their recipients, are very unlike. (J. Exell) When we refer to the unmentionable parts of the body, we express ourselves with modesty. Paul has no need to be specific, because every reader knows what he is trying to say. The parts to which Paul alludes are those whose exposure is indecent and creates shame and embarrassment. These parts are not merely accorded a measure of modesty, they receive even greater care. (S. Kistemaker)

1 Cor. 12:24 since (contrast) our (Gen. Assoc.) most respected parts of the body (Subj. Nom.; of high standing: genitalia) have (ἔχω, PAI3S, Gnomic) no such need (neg. adv.) (Acc. Dir. Obj.; to be publicly displayed). But (adversative) God (Subj. Nom.) has arranged (συγκεράννυμι, AAI3S, Dramatic; forged, tempered) the body together (Acc. Dir. Obj.) (continuation of verb), having given (δίδωμι, AAPtc.NMS, Culminative, Circumstantial) abundant (Compl. Acc.; utter, complete) honor (respect, tribute) to that (Dat. Adv.; member, bodily part) which is lacking (ὑστερέω, PPPtc.DNS, Descriptive, Attributive; inferior, invisible, hidden: internal organs),

BGT

τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρεῖαν ἔχει. ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα τῷ ὑστερουμένῳ περισσοτέραι δούσι τιμῇ,

VUL

honestam autem nostram nullius in partem sed Deus temperavit
corpus ei cui deerat abundantius tribuendo honorem

LWB 1 Cor. 12:25 So that there might be no division [split] in the body, but that the members might have the same concern for one another of the same kind [care for fellow believers].

KW 1 Cor. 12:25 In order that there may not be division, but that the members should have the same solicitous concern about the welfare of one another.

KJV 1 Cor. 12:25 That there should be no schism in the body; but that the members should have the same care one for another.

TRANSLATION HIGHLIGHTS

Honor is given to those with less spectacular spiritual gifts so there might be (Gnomic Present tense) no splits or opposing groups in the body of Christ, nor in the local church. The idea is for all members, regardless of spiritual gift, to have care and concern (Pictorial Present tense) for their fellow believers. Those believers with more spectacular gifts should not look down their nose at believers with less spectacular gifts. There should be no classes or divisions between believers because of spiritual gifts.

RELEVANT OPINIONS

Schism simply means division, but when spoken of an organized body, or a society, it commonly includes the idea of alienation of feeling. Such was the schism which existed among the Corinthians. Instead, one member should have the same care for another member that it has for itself. (C. Hodge) Split conveys the two connotations of politics and pain. (A. Thiselton)

1 Cor. 12:25 so that (purpose) there might be (εἰμί, PASubj.3S, Gnomic, Potential) no (neg. adv.) division (Pred. Nom.; schism, split, opposing group) in the body (Loc. Sph.), but (adversative) that (def. article) the members (Subj. Nom.) might have the same concern for (μεριμνάω, PASubj.3P, Pictorial, Potential; care for) one another of the same kind (Gen. Rel.; fellow believers).

BGT

ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνώσιν τὰ μέλη.

VUL

ut non sit scisma in corpore sed id ipsum pro invicem
sollicita sint membra

LWB 1 Cor. 12:26 Moreover, if one member is suffering, all the members may share the same suffering; and if one member receives honor, all the members may share in the inner happiness [esprit de corps].

KW 1 Cor. 12:26 And whether one member suffers, all the members suffer with it, or one member is honored, all the members rejoice with it.

KJV 1 Cor. 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

TRANSLATION HIGHLIGHTS

Paul expects the Corinthians to have esprit de corps, thinking and functioning together as a group. When one believer suffers (Pictorial Present tense), his fellow believers should also experience his suffering (Futuristic Present tense). If one believer receives praise and honor (Pictorial Present tense), his fellow believers should share in his happiness (Futuristic Present tense). Paul uses the Potential Indicative mood because he knows this was not what was happening in the Corinthian church, but it was nevertheless the standard they should be trying to attain. He also uses two 1st class conditional clauses, because he knows there will indeed be believers who suffer and those who will receive praise and honor. The principle is that they have close, caring relationships with each other.

RELEVANT OPINIONS

If a thorn runs into the heel, the whole body feels it and is troubled; on the other hand, if the head is garlanded, the whole body is glorified. (Chrysostom) As suffering in any part of the body disturbs the whole frame, exciting sympathetic feeling in the most distant parts, so suffering, and even more truly sin, in the lowest and lowliest member of a Christian Church, affects, injures, and grieves the whole. (R. Tuck) Ambition, envy, and status-seeking have no place in the commonality of the body and its interdependence ... Each of you has a part to play in the whole. (A. Thiselton)

1 Cor. 12:26 **Moreover** (continuative), **if** (protasis, 1st class condition, "and it will happen") **one** (Nom. Spec.) **member** (Subj. Nom.) **is suffering** (πάσχω, PAI3S, Pictorial), **all** (Nom. Spec.) **the members** (Subj. Nom.) **may share the same suffering** (συμπάσχω, PAI3S, Futuristic, Potential Ind.); **and if** (protasis, 1st class condition, "and it will happen") **one** (Nom. Spec.) **member** (Subj. Nom.) **receives honor** (δοξάζω, PPI3S, Pictorial; praise, nourishment), **all** (Nom. Spec.) **the members** (Subj. Nom.) **may share in the inner happiness** (συγχαίρω, PAI3S, Futuristic, Potential Ind.).

BGT

καὶ εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται [ἐν] μέλος, συγχαίρει πάντα τὰ μέλη.

VUL

et si quid patitur unum membrum conpatiuntur omnia membra
sive gloriatur unum membrum congaudent omnia membra

LWB 1 Cor. 12:27 Now you [believers] are the body of Christ, and members individually.

KW 1 Cor. 12:27 And as for you, you are Christ's body and members individually.

KJV 1 Cor. 12:27 Now ye are the body of Christ, and members in particular.

TRANSLATION HIGHLIGHTS

All believers are (Gnomic Present tense) aggregately the body of Christ, as well as members of the body of Christ individually. This verse ties together and encapsulates the verses before it.

RELEVANT OPINIONS

The organs of the body are distinct but not separate, since they combine in one organism and are subordinate to a unitary result. Paul regards the body, therefore, as an assemblage or confederation of organs. (J. Exell) Paul's simile of the body applies directly to the local church in Corinth, for in Christ they constitute a body – His body – in which they are individually members, each with a responsible part to play. (D. Guthrie)

1 Cor. 12:27 **Now** (coordinate conj.) **you** (Subj. Nom.; addressed to all believers) **are** (εἰμί, PAI2P, Gnomic) **the body** (Pred. Nom.) **of Christ** (Gen. Rel.), **and** (connective) **members** (Pred. Nom.) **individually** (Partitive Gen.).

BGT

Ἑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους.

VUL

vos autem estis corpus Christi et membra de membro

LWB 1 Cor. 12:28 Indeed. So then, God placed [temporarily appointed] in the assembly: first, apostles [who lay the foundation of the church], second, prophets [communicators before the canon was completed], third, teachers [a special gift that didn't require studying], then acts of power [miracles performed at will], then gracious gifts of healings [performed at will], helpers [settled disputes in the church], guides [steer the direction of the church], different languages [ability to speak foreign languages without studying them].

KW 1 Cor. 12:28 And God indeed placed some for His own use in the Church, first apostles; second, prophets; third, teachers; then workers of miracles; then gifts of healing; also those whose ministry it is to help others; and administrators; and different languages.

KJV 1 Cor. 12:28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

TRANSLATION HIGHLIGHTS

Since all believers are individual members of the one body of Christ, God appointed (Constativ Aorist tense) the following temporary spiritual gifts for the benefit of the body of Christ, made up of individuals from that body. By descending order of rank, He first appointed apostles to lay the foundation of the Church. Second, He appointed prophets to communicate His Word to them before the canon of Scripture was completed. Third, He appointed an unusual type of teacher who did not have to study in order to instruct others.

After these three communication gifts, He appointed those who performed miracles at will, as well as those who performed healings at will. Miracles and healing occasionally occur today, but nobody is able to perform them at will; therefore, these two spiritual gifts, as well as the previous three gifts, do not exist in the Church Age. He also appointed helpers, men with the divine ability to understand the interdependence of members in the local assembly and who were able to settle disputes and keep things operating smoothly.

He appointed guides, leaders who were able to steer the church in the right direction, making difficult decisions along the way. He also appointed those who were able to speak foreign languages without ever having studied those languages. There are other lists of spiritual gifts given to the church, containing the permanent spiritual gifts that still exist today. This list, however, contains temporary gifts only, those that completed their divine purpose and have expired.

RELEVANT OPINIONS

The Lord did not appoint ministers, without first endowing them with the requisite gifts, and qualifying them for discharging their duty. Hence we must infer, that those are fanatics, and actuated by an evil spirit, who intrude themselves into the Church, while destitute of the necessary qualifications, as many boast that they are under the influence of the Spirit, and glory in a secret call from God, while in the meantime they are unlearned and utterly ignorant. (J. Calvin) Prophets are seen here as distinct from teachers. [personal] A prophet was inspired by God to give out an infallible communication of His mind. II Peter 1:21, (A.Pink)

The NT instances of exorcism never failed, were without preliminaries, were instantaneous, were usually performed in public, often en masse, usually on unbelievers, and in the case of the mantic girl (Acts 16:16-18) apart from any cooperation of the demonized. Today's "exorcisms" often fail, often require repeated sessions, are usually unverified as demonism, are never en masse,

seldom if ever occur in public, and are only on the cooperative “faithful”. No modern-day “raising of the dead” has been verified. (T. Edgar)

The NT gift of healing is a specific gift to an individual enabling him to heal. It is not to be confused with healing performed by God in answer to prayer. The healings were instantaneous, complete, and obvious to all. The healings in the apostolic age never failed regardless of the faith of the recipient. They did not depend on direct physical contact (Acts 5:15). There were no preliminaries, healing meetings, or incantations. Today’s healers admittedly often fail. This is blamed on the lack of faith of the sick rather than on the healer. The alleged healings are seldom instantaneous or complete. They usually are not healings of objectively verifiable illnesses; they often pertain to internal disorders such as “emotional healing.” Rather than being irrefutable, they are unverified or even denied by those neutral. (T. Edgar)

This is a reference to the God-given ability to learn new families (genae) of languages so that believers might give forth the Word of God. (S. Zodiates) The tongues of the apostolic age were genuine miracles, since they were the ability to speak previously unlearned foreign languages, rather than the “charismatic tongues” of today, which can easily be duplicated. NT tongues were languages, verifiable foreign languages. The term glossa means “language” and is never used for ecstatic speech. By contrast, today’s “tongues” have never been verified as actual languages. All objective studies by impartial linguists indicate that they do not have the characteristics common to languages. (T. Edgar)

1 Cor. 12:28 **Indeed** (emphatic). **So then** (inferential; since we are all individual members and of one body), **God** (Subj. Nom.) **placed** (τίθημι, AMI3S, Constative; appointed: gifts that require training are enumerated) **in the assembly** (Loc. Sph.): **first** (ordinal numeral) **apostles** (Acc. Dir. Obj.; finished: the foundation of the Church has been laid), **second** (ordinal) **prophets** (Acc. Dir. Obj.; finished: no more secret communications since the canon of Scripture has been completed), **third** (ordinal) **teachers** (Acc. Dir. Obj.; finished: this was a gift that did not require studying), **then** (next) **acts of power** (Acc. Dir. Obj.; miracles performed at will no longer occur), **then** (next) **gracious gifts** (Acc. Dir. Obj.) **of healings** (Adv. Gen. Ref.; healings performed at will no longer occur), **helpers** (Acc. Dir. Obj.; Divine ability to understand the interdependence of members in the local assembly and to settle disputes and keep things operating smoothly), **guides** (Acc. Dir. Obj.; shipmasters, steerers, leaders; Divine ability to be a helmsman in the Church, making difficult decisions seem easy), **different** (Acc. Gen. Ref.; foreign, family, racial) **languages** (Acc. Dir. Obj.; speaking foreign languages without having studied them no longer occurs).

BGT

καὶ οὐκ μὲν ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν.

VUL

et quosdam quidem posuit Deus in ecclesia primum apostolos secundo prophetas tertio doctores deinde virtutes exin gratias curationum opitulationes gubernationes genera linguarum

LWB 1 Cor. 12:29 Are all apostles? Are all prophets? Are all teachers? Are all miracle workers?

KW 1 Cor. 12:29 Not all are apostles, are they? No all are prophets, are they? Not all are teachers, are they? Not all are workers of miracles, are they?

KJV 1 Cor. 12:29 Are all apostles? are all prophets? are all teachers? are all workers of miracles?

TRANSLATION HIGHLIGHTS

Paul asks a series of rhetorical questions using interrogative particles and verbal ellipsis. The intended answer to these questions is No. Are all members of the assembly apostles? Of course not. What about prophets, teachers, and miracle workers? No, again. You need others, and others need you. Having spent many years at seminary, I am somewhat self-sufficient in exegesis. But it took a lot of teachers to get me to this point, and notice how many of them I read in my Resource lists. And I welcome prayer, edification and help whenever I can find someone with those gifts!

RELEVANT OPINIONS

As in the body all is not eye, or all ear, so in the church all have not the same gifts and offices. And as it would be preposterous in all the members of the body to aspire to the same office, so it is no less preposterous in the members of the church that all should covet the same gift. It is the design of the apostle to suppress, on the one hand, all discontent and envy, and on the other, all pride and arrogance. (C. Hodge)

1 Cor. 12:29 Are (interrogative particle, verbal ellipsis) all (Subj. Nom.) apostles (Pred. Nom.)? Are (interrogative particle, verbal ellipsis) all (Subj. Nom.) prophets (Pred. Nom.)? Are (interrogative particle, verbal ellipsis) all (Subj. Nom.) teachers (Pred. Nom.)? Are (interrogative particle, verbal ellipsis) all (Subj. Nom.) miracle workers (Pred. Nom.)?

BGT

μη πάντες απόστολοι; μη πάντες προφήται; μη πάντες διδάσκαλοι; μη πάντες δυνάμεις;

VUL

numquid omnes apostoli numquid omnes prophetae numquid omnes doctores

LWB 1 Cor. 12:30 Do all have gracious gifts of healings? Do all speak languages? Do all interpret?

KW 1 Cor. 12:30 Not all have the gifts of healing, do they? No all speak in languages, do they? Not all interpret, do they?

KJV 1 Cor. 12:30 Have all the gifts of healing? do all speak with tongues? do all interpret?

TRANSLATION HIGHLIGHTS

Paul continues his list of rhetorical questions, expecting negative answers to each. Do all believers have (Pictorial Present tense) gracious gifts of healings at will? No. Do all believers speak (Pictorial Present tense) foreign languages that they have never studied? No. Do all believers have the ability to interpret a message spoken in a foreign language into the common language that everyone present can understand? No.

RELEVANT OPINIONS

The reception of a spiritual gift is not the result of prayer, fasting, tears or sacrifice on the part of the recipient, but is a gift of grace, for the good of the body of Christ and is received at conversion when we are baptized into the body by the Holy Spirit. (G. Gardiner) The “all” of this verse signifies the members of the body, which Christians continue to be whether gathered for public worship or not. This text alone makes unbliblical the doctrine of Pentecostals that all Spirit-baptized believers manifest their baptism by speaking in tongues. Pentecostals are in direct conflict with Paul’s point that the manifestations of the Spirit in the body are quite varied. All do not speak with tongues any more than all exercise the office of apostles. (W. Chantry)

1 Cor. 12:30 Do all (Subj. Nom.) have (ἔχω, PAI3P, Pictorial, Interrogative Ind.) gracious gifts (Acc. Dir. Obj.) of healings (Adv. Gen. Ref.)? Do all (Subj. Nom.) speak (λαλέω, PAI3P, Pictorial, Interrogative Ind.) foreign languages (Dat. Ind. Obj.; the God-given ability to be linguists)? Do all (Subj. Nom.) interpret (διερμηνεύω, PAI3S, Pictorial, Interrogative Ind.)?

BGT

μη πάντες χαρίσματα ἔχουσιν ἰαμάτων; μη πάντες γλώσσαις λαλοῦσιν; μη πάντες διερμηνεύουσιν;

VUL

numquid omnes virtutes numquid omnes gratiam habent
curacionum numquid omnes linguis loquuntur numquid omnes
interpretantur

LWB 1 Cor. 12:31 But you [as a church, not an individual] should make it a practice to show an interest in the greater grace gifts [teaching and administration, which have their permanent counterparts]. And yet I am going to explain [instruct by illustration] to you a way of Christian life of more surpassing excellence [outshines all the others].

KW 1 Cor. 12:31 But be constantly zealous after the greater spiritual gifts. And yet I point out a superexcellent way.

KJV 1 Cor. 12:31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

TRANSLATION HIGHLIGHTS

Paul tells the Corinthian church that they should make it a habit to earnestly desire (Iterative Present tense) the greater spiritual gifts. The previous list of temporary gifts have a few counterparts that are permanent, meaning they are still functional today. The most important of these grace gifts are teaching and administration. These two gifts are crucial to instructing and operating the Church Age assembly of believers. Without them, nobody is able to grow in grace and knowledge or have a comfortable place to meet. Christianity is not about sign-gifts, but is about a way of life: residence and function inside the divine system.

However, in spite of the fact that Paul wants each church to locate those with the greater spiritual gifts, he is going to reveal to them (Pictorial Present tense) by illustration a superior way of living the Christian way of life. Does Paul mean to tell us that spiritual gifts are unimportant? No, he just said he wanted the church to find members with the greater grace gifts in order to help everyone grow. Gifts are important to the church, but there are more important things to concentrate on than spiritual gifts. There are things of outstanding quality that he is going to teach the Corinthians that outshine spiritual gifts, that are of higher priority (prerequisites, in fact) than the gifts themselves.

RELEVANT OPINIONS

An entire “way of life”, an overarching, all-embracing style of life that utterly transcends in importance the claim of this or that charismata ... without which (way of life) all charismata must be judged utterly worthless. (S. Lyonnet) Having hinted at the best spiritual gifts, Paul suddenly makes the transition to one which is more excellent than all: love. (E.W. Bullinger) The greatest are not those that minister to status or self, but those which serve the good of others and build the community. (A. Thiselton)

The Corinthian problem was that the members were not content to discover and develop their gifts; they sought gifts which would bring attention and admiration and this attitude is described by Paul in this verse, “You are earnestly coveting the charismatic, but I am going to show you something better.” What a shock that must have been to those Corinthians. What could be better than exercising the gifts of tongues and prophesy and healing? I can imagine the stir in the assembly with that line was read. “What can Paul be thinking? Surely he isn’t serious. Perhaps he’s jealous because we have discovered new ground he has yet to know.” Paul says the truly spiritual life is a life controlled by the fruit of the Spirit, not the gifts of the Spirit. (G. Gardiner)

1 Cor. 12:31 But (adversative) you (as a church, not individuals) should make it a practice to show an interest in (ζηλώω, PAI2P, Iterative, Potential Ind.; set your heart upon, earnestly desire) the greater (Comparative Acc.) grace gifts (Acc. Dir. Obj.; teaching and administration). And (continuative) yet (contrast), I am going to explain (δείκνυμι, PAI1S, Pictorial; show, reveal, point out, instruct by illustration) to you (Dat. Adv.) a way of Christian life (Acc. Dir. Obj.) of more surpassing excellence (Compl. Attributive Acc.; of outstanding quality, outshines all the others).

BGT

ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα. Καὶ ἔτι καθ’ ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

VUL

aemulamini autem charismata maiora et adhuc excellentiorem viam vobis demonstro

Chapter 13

LWB 1 Cor. 13:1 If I speak by means of the foreign languages of men and angels, but do not have the ability to exercise virtue [impersonal] love, I have become a bronze gong which makes nothing but continuous noise or a cymbal which makes a continuous clanging sound.

KW 1 Cor. 13:1 If in the languages of men I speak and the languages of the angels but do not have love [Greek word here used of God’s love produced in the heart of the yielded saint by the Holy Spirit, a love that impels one to deny himself for the sake of the loved one], I have already become and at present am sounding brass or a clanging cymbal.

KJV 1 Cor. 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

TRANSLATION HIGHLIGHTS

Using a 3rd class conditional clause, Paul says suppose (Potential Subjunctive mood) I speak (Static Present tense) by means of the gift of foreign languages of men and angels. Now Paul mentions this gift first because of the exaggerated importance which the Corinthians attached to it. Because it was a rather spectacular, overt gift, they had blown its importance way beyond its divine intention. Not only that, but some of the Corinthians who were unable to prove that their foreign language was legitimate, claiming they were speaking the language of angels. Nice try, but Paul didn't buy that explanation!

Now suppose he did have this gift, but he did not have the ability (Gnomic Present tense) to put impersonal love into operation. Impersonal (virtue) love is also known as having a relaxed mental attitude when someone is being offensive or argumentative with you. It is part of residing in the sphere or system of love, the sphere of love which God designed for all believers to function in as the core of their spiritual life. Exercising impersonal love, which places emphasis on the subject rather than the object, is superior to the manifestation of spiritual gifts.

If Paul has the foreign language gift, but does not exercise impersonal love as part of his spiritual life, he and his gift are (Intensive Perfect tense) nothing more than a bronze gong which makes a continuous noise (Iterative Present tense) but profits no one. Or he and his gift are nothing more than a cymbal which makes a continuous clanging sound (Iterative Present tense) like the shrieks of members of the phallic cult in a deep frenzy. He might as well not have the spiritual gift at all, since the lack of impersonal love renders it all but useless.

RELEVANT OPINIONS

Chapter 13 depreciates spiritual gifts in favor of love. (D.A. Carson) Love is a benevolent disposition of mind towards our fellow Christians, growing out of sincere and fervent devotion to God. (M. Henry) This chapter shows that love is a system and states that love is the supreme Christian virtue. (R.B. Thieme, Jr.) Given to only a few believers in the pre-canon period of the Church Age, temporary spiritual gifts are gone; only the superior virtues remain, which are available to all. The virtues of faith, hope, and love are part of our permanent heritage as spiritual aristocracy. (R.B. Thieme, Jr.)

True, we have no miraculous gifts of tongues, but we have great linguistic scholars, men who are the masters of many languages. Though we have no miraculous gifts of prophecy, we have men of such a far-sighted sagacity as to discern the signs of the times, and foretell events destined to occur on earth. Though we have not the miraculous gifts of healing, modern medical science invests some men with a healing power in some respects approaching the miraculous. The unmiraculous endowments of the present day ... are more than an adequate compensation for the loss of the miraculous endowments of apostolic times. (F.W. Farrar)

Under these conditions I become empty, meaningless noise. There is no spiritual significance to my gift of tongues. Empty, meaningless noise is portrayed by the onomatopoeic Greek word (alalazo) for a clanging cymbal. (D.A. Carson) The gifts and the fruit of the Spirit are not synonymous terms. They differ, and nowhere greater than in the life of a believer. The person who has “the gifts” without the fruit is one who is in imminent danger of spiritual collapse. Better by far would it be to live without any gift but with the fruit of the Spirit evident in one’s life, than to possess the gifts in abundant measure without corresponding spirituality. (R Baxter)

The expression is made as far-reaching as it well can be. No language in heaven or on earth is to be compared with the practice of love. (L. Morris) The tongues (languages) of First Corinthians are not gibberish. Gibberish can hardly be classified as one of the languages of men; nor could anyone suppose that the righteous angels speak unintelligibly and irrationally. He chosen messengers (angels) are not demented. (G. Clark) Tongues were never intended for edification of believers; they were always intended to be a miraculous sign to convince Jewish unbelievers of the truthfulness of the gospel as they did at Pentecost. (J. MacArthur)

Tongues ceased when they no longer served the purpose for which they were given. There is overwhelming evidence that tongues did in fact cease early in the history of the Church. No mention of tongues can be found in any of Paul’s later epistles. The testimony of the orthodox Church Fathers lends strong support to the fact that the gift of tongues ceased. (G. Zeller) Love is a stance of attitude which shows itself in acts of will as regard, respect, and concern for the welfare of others. (A. Thiselton) It is composed of impersonal love (a relaxed mental attitude toward others) as well as virtue and integrity. (LWB)

1 Cor. 13:1 **If** (protasis, 3rd class condition, “suppose I do, suppose I don’t”) **I speak** (λαλέω, PASubj.1S, Static, Potential) **by means of the foreign languages** (Instr. Means; mentioned 1st because of the exaggerated importance which the Corinthians attached to it) **of men** (Adv. Gen. Ref.) **and** (connective; ascensive: “even”) **angels** (Adv. Gen. Ref.; some Corinthians claimed to be speaking the language of angels), **but** (adversative) **do not** (neg. particle) **have the ability to exercise** (ἔχω, PASubj.1S, Gnostic, Potential; put into operation, possess) **impersonal love** (Acc. Dir. Obj.; residence and function inside the interlocking systems of love), **I have become** (γίνομαι, Perf.AI1S, Intensive, Deponent) **a bronze** (brass) **gong** (Pred. Nom.) **which makes nothing but continuous noise** (ἤχέω, PAPtc.NMS, Iterative, Attributive), **or** (connective) **a cymbal** (Pred. Nom.) **which makes a continuous clanging sound** (ἀλαλάζω, PAPtc.NNS, Iterative, Attributive; clanging noise like the ecstatic shrieks of the phallic cult; onomatopoeic word).

BGT

Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ κῦμβαλον ἀλαλάζον.

VUL

si linguis hominum loquar et angelorum caritatem autem non habeam factus sum velut aes sonans aut cymbalum tinniens

LWB 1 Cor. 13:2 Moreover, if [suppose for a moment] I have the gift of speaking the message of God [preaching before the canon was completed], and understand all types of mysteries [well known spiritual problems] and all kinds of knowledge [doctrinal knowledge before the completed canon], and if I have all manner of faith, so that I could remove mountains, but am unable to exercise virtue love [residence & function in the love complex], I am worth nothing.

KW 1 Cor. 13:2 And if I have the gift of uttering divine revelations and know all the mysteries and all the knowledge, and if I have all the faith so that I am able to keep on removing mountain after mountain, but am not possessing love, I am nothing.

KJV 1 Cor. 13:2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

TRANSLATION HIGHLIGHTS

Using a 3rd class conditional clause, Paul says let's suppose for a minute (Potential Subjunctive mood) that I have (Static Present tense) the gift of preaching the message of God before the canon of Scripture was completed, around 96 A.D. The prophetic element in the direct object refers to unwritten N.T. eschatology; that's the message of God which this gift is primarily centered upon.

Also suppose (Potential Subjunctive mood) that Paul understands (Intensive Perfect tense) all types of well known spiritual problems which exercise men's minds. To those without this spiritual gift, the answers to these problems would be considered mysteries. On top of that, suppose Paul also understands all categories of doctrine that have not yet been written for the canon of Scripture.

Also suppose (Potential Subjunctive mood) Paul possesses as a spiritual gift (Static Present tense) all manner of extraordinary faith, to the extent that he could as a result move (Dramatic Present tense) mountains from one place to another (Latin: transfer). So far, so good. But suppose (Potential Subjunctive mood) Paul has all these extraordinary spiritual gifts, but he is unable to exercise (Static Present tense) impersonal love.

Impersonal love is objectivity and a relaxed mental attitude when among others, especially fellow believers. Impersonal love is another term for residence and function inside the sphere of God's love complex. This type of love is a system, not an emotion. In any case, if Paul is unable to apply impersonal love to others, in spite of his miraculous spiritual gifts, he is (Descriptive Present tense) worth nothing, making his extraordinary gifts rather meaningless.

In short form, the spiritual gifts in Paul's hypothetical could be summarized as follows:

Speaking - "Speaking the message of God"

Thinking - "Understanding all types of mysteries"

Working - "I could remove mountains"

RELEVANT OPINIONS

Paul's argument in these verses is clear. He says, in effect: You who think that because you speak in tongues you are so spiritual, you who prove your large endowment from the Holy Spirit by exercising the gift of prophesy, you must understand that you have overlooked what is most important. By themselves, your spiritual gifts attest nothing spiritual about you. And you who prefer to attest your rich privilege in the Holy Spirit by works of philanthropy, you must learn that philanthropy apart from Christian love says nothing about your experience with God. You remain spiritually bankrupt, a spiritual nothing, if love does not characterize your exercise of whatever grace-gift God has assigned you. (D.A. Carson)

Faith here is not saving faith, for saving faith all Christians must possess. This rather is faith to perform some extraordinary work, the kind of faith, in Jesus' terms, that can move mountains. This special faith enables a believer to trust God to bring about certain things for which he or she cannot claim some divine promise recorded in Scripture, or some state of affairs grounded in the very structure of the gospel. (D.A. Carson) The Corinthians clearly thought that the possessors of certain gifts were extremely important persons. Paul stoutly maintains that if they have even the highest of gifts, and that in full amount, but lack love, not only are they unimportant, but they are actually nothing. (L. Morris)

Some scholars take this saying as an explanation of the word "prophesy." They read, "If I have prophesy, that is, know all mysteries and all knowledge ... but do not have love I am nothing." This interpretation has merit, because both the terms "mysteries" and "knowledge" depend on the verb "to understand" and are thus intimately connected. And another passage links prophecy and mystery (Rev. 10:7). Moreover, mysteries are truths which God has hidden from His people. If God's people want to understand these mysteries, they need divine wisdom. A true prophet receives insight into God's mysteries and explains them to the people. (S. Kistemaker)

Faith that could move mountains was confidence in God that the miraculous result would surely follow the exercise of the will at the Spirit's secret impulse. (R. Jamieson) Not the Spirit's gifts, but the Spirit's fruits are the gauge of holiness, of usefulness to the Lord, and of spiritual prosperity in the soul. (W. Chantry) Prophets were necessary in the days when the New Testament was incomplete. The Church now possesses a complete Bible, and prophets are no longer needed. They have served their important purpose. What the Church needs today is a new confrontation with the all-sufficient written Word of God, the 66 canonized books. Though apostles have passed off the scene, the doctrine of the apostles remains. (G. Zeller)

1 Cor. 13:2 **Moreover** (adjunctive; also), **if** (protasis, 3rd class condition, "suppose for a moment", "maybe I do, maybe

I don't") **I have** (ἔχω, PASubj.1S, Static, Potential) **the gift of speaking the message of God** (Adv. Acc.; prophesy: preaching before the canon was completed circa 96 A.D., unwritten N.T. eschatology), **and** (continuative) **understand** (οἶδα, Perf.ASubj.1S, Intensive, Potential; thinking) **all types of** (Acc. Spec.) **mysteries** (Acc. Dir. Obj.; well known spiritual problems which exercise men's minds) **and** (connective) **all kinds of** (Acc. Spec.) **knowledge** (Acc. Dir. Obj.; knowledge of Bible doctrine before the completion of the canon), **and** (continuative) **if** (protasis, 3rd class condition, "maybe I do, maybe I don't") **I have** (ἔχω, PASubj.1S, Static, Potential) **all manner of** (Acc. Spec.) **faith** (Acc. Dir. Obj.), **so that** (subordinate conj.) **I could remove** (μεθίστημι, PAInf., Dramatic, Result) **mountains** (Acc. Dir. Obj.), **but** (contrast) **am unable** (neg. particle) **to exercise** (ἔχω, PASubj.1S, Static, Potential; think, possess, utilize, apply) **impersonal love** (Acc. Dir. Obj.; reside in the love complex), **I am** (εἰμί, PA1S, Descriptive) **worth nothing** (Pred. Nom.; meaningless).

BGT

καὶ ἐὰν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι.

VUL

et si habuero prophetiam et noverim mysteria omnia et omnem scientiam et habuero omnem fidem ita ut montes transferam caritatem autem non habuero nihil sum

LWB 1 Cor. 13:3 And if [suppose for a moment] I distributed all my possessions, and if I committed my body to torture as a martyr with the result that I might be legitimately proud of myself [bragging on his physical wounds], but am unable to exercise virtue [impersonal] love, I will be achieving nothing [God is not impressed: no reward for your efforts].

KW 1 Cor. 13:3 And if I use all my possessions to feed the poor, and if I deliver up my body [as a martyr] in order that I may glory, but do not have love, I am being profited in not even one thing.

KJV 1 Cor. 13:3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

TRANSLATION HIGHLIGHTS

Continuing his hypothetical situation, Paul asks us to assume (Potential Subjunctive mood) that he has given away all his property and possessions to the poor, possibly an idiom for a person with ascetic tendencies. Giving to the poor is generally a good practice, but in this case we are

describing a special spiritual gift of giving. Also suppose that Paul has committed his body (Constatve Aorist tense) to torture as a martyr rather than renouncing the Gospel of Christ. And in Paul's hypothetical case, when released by the authorities, he exhibits his physical wounds (Culminative Aorist tense) as a badge of rank or honor.

In spite of his use of these two spiritual gifts, if Paul doesn't exercise impersonal love (Static Present tense), he will be achieving (Futuristic Present tense) absolutely nothing. God will not be impressed by his use of spiritual gifts and he will receive no rewards for his exhibition of those gifts. He profits neither himself nor others by the failure to exercise impersonal love.

An alternative translation for committing one's body to torture as a martyr is to submit one's body to a strict and rugged training regimen. The same phrase is used often in athletic and military scenarios. A person who has disciplined himself well, suffering temporarily in order to reap the benefit of an excellent physique, has a legitimate reason for flexing his muscles. Committing one's body can also be understood in a cultic sense, i.e. surrendering your self entirely to "church" activities, leaving the "ways of the world" behind. The only problem with these interpretations is that disciplined routines are not considered a spiritual gift, and the context here is spiritual gifts.

RELEVANT OPINIONS

The rashest philanthropist or the most painful self-immolation without the love-motive, gains no credit at the judgment, whatever material benefits others may reap. (D. Guthrie) The verb is in the aorist tense, pointing to a once-for-all action, the action of a man who, in one grand sweeping gesture, sells all that he has and gives it away. It is sobering to reflect that one may be generous to the point of beggary, and yet completely lack the spirit of love. (L. Morris) The Corinthians may begin to see in this description the mirror of what they ought to be and are not (by antithetical repetition); they will learn how childish are the superiorities on which they plume themselves. The behavior of love is delineated in 15 exquisite aphorisms, its permanence in contrast with the transitory and partial character of the prized charismata. (W.R. Nicoll)

The exercise of charismata without the fruit of the Spirit is pictured as worthless! Tongues, prophesy, knowledge, faith, mercy, and even self-sacrifice add up to zero when the life is not producing spiritual fruit. It is very important to notice that Paul is here saying that it is possible to have gifts and no spirituality. Spiritual gifts and spirituality are not synonymous! In addition, he is clearly telling his readers that spiritual gifts do not produce spirituality. This has already been graphically illustrated by the low level of spiritual life among the Corinthians who had ALL the gifts. (G. Gardiner) Should we sacrifice our lives for the faith of the gospel, and be burnt to death in maintenance of its truth, this will stand us in no stead without love, unless we be animated to these sufferings by a principle of true devotion to God, and love to His church and people, and goodwill to mankind. If we feel none of its sacred heat in our hearts, it will profit us nothing, though we be burnt to ashes for the Truth. (M. Henry)

There would seem to have been a picture in the apostles' imagination of some Greek giving away with his own hands large quantities of goods, but it is done for his own self-glorification.

It is marked by the spirit of ostentation. He does it not because he really cares about the people to whom he is distributing his charity, but because the action commends him in the eyes of his fellow men. It might even be done to further his own fortunes in some branch of public life. The Caesars knew how to secure the plaudits of the multitude by furnishing them with bread and circuses. How curious are the motives of certain people in the dispensing of their charities! (C. Craig)

1 Cor. 13:3 And if (connective conj., protasis, 3rd class condition, "maybe I do, maybe I don't") I distributed (ψωμίζω, AASubj.1S, Constative, Potential; giving) all (Acc. Spec.) my (Poss. Gen.) possessions (ὑπάρχω, PAPtc.ANP, Descriptive; property, goods, idiom for: "that which is at my disposal", asceticism), and (continuative) if (protasis, 3rd class condition, "maybe I will, maybe I won't") I committed my (Poss.Gen.) body (Acc. Dir. Obj.) to torture as a martyr (παραδίδωμι, AASubj.1S, Constative, Potential; voluntary self-torture, delivered over to strict discipline, commendable effort, suffering for advantage: "no pain, no gain", building an excellent physique; burning: martyrdom) with the result that (result conj.) I might be legitimately proud of myself (καυχάομαι, AMSubj.1S, Culminative, Concessive, Deponent; have occasion to boast about, be happy with, self-glory, trumpeting one's renown, flexing one's muscles, ascetic achievement), but (contrast) am unable (neg. particle) to exercise (ἔχω, PASubj.1S, Static, Potential; think, possess, utilize, apply) impersonal love (Acc. Dir. Obj.; reside in the love complex), I will be achieving (ὠφελέω, PPI1S, Futuristic & Gnostic; profiting, be useful for) nothing (Acc. Dir. Obj.; God is not impressed - no rewards in heaven, dead works).

BGT

κὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυχῆσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελούμαι.

VUL

et si distribuero in cibos pauperum omnes facultates meas et si tradidero corpus meum ut ardeam caritatem autem non habuero nihil mihi prodest

LWB 1 Cor. 13:4 The love complex [anti-personification for believers functioning in the sphere of love] is patient [endures pressures with fortitude], the love complex is kind [functions with integrity], never jealous; the love complex is never conceited [bragging about oneself], nor does it become arrogant;

KW 1 Cor. 13:4 Love meekly and patiently bears ill treatment from others. Love is kind, gentle, benign, pervading and penetrating the whole nature, mellowing all which would have been harsh and austere; is not envious. Love does not brag, nor does it show itself off, is not ostentatious, does not have an inflated ego,

KJV 1 Cor. 13:4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

TRANSLATION HIGHLIGHTS

Love (agape) is a system, a complex that the believer is expected to live and function in as a maturing Christian. Agape love is not an emotion; it is divine thinking. It is life in fellowship with the Lord, in the sphere of His love. The love complex is used to represent believers who live in God's system of love. Paul attributes human actions to an inanimate object (anti-personification), the abstract idea of residing in God's system of love. It is also called a metonym of the subject, in which the subject (love complex) is put for those who pertain to it (believers who function in God's system of love).

This system of love is patient (Descriptive Present tense), enduring pressures with fortitude and a relaxed mental attitude. This system of love is also kind, meaning the believer who functions in this divine system does so with integrity. A believer who is not functioning with integrity is not living in the love complex. At any given moment, a believer is either functioning in the love complex or Satan's cosmic system; they are mutually exclusive. Residence in the love complex means continued living in the sphere of love, as opposed to continued living in Satan's cosmic system. When a believer sins, he leaves the love complex and is residing in Satan's cosmic system; when a believer confesses sin to God, he re-enters the sphere of love, i.e. the love complex.

Paul also uses the Gnostic Present tense several times with negative particles to emphasize "never." The love complex never exhibits jealousy, conceit, or arrogance. The love complex is never jealous. A believer who is jealous is not functioning in the sphere of love; a jealous believer is functioning in Satan's cosmic system. The love complex is never conceited. A believer who brags, sounding his own praises, is not functioning in the sphere of love; this believer is functioning in Satan's cosmic system. The love complex, meaning believers who are functioning in the sphere of His love, is never arrogant.

RELEVANT OPINIONS

The objective of the believer's spiritual life is the instilling of truth. But usable "epignosis" doctrine accumulates gradually in increments. Truth builds upon truth. He must persist in learning "line on line .. a little here, a little there" (Isaiah 28:10). Bit-by-bit the believer develops a frame of reference for receiving and retaining ever more complex doctrines, thereby unveiling the whole panorama of his magnificent spiritual life. This system explains why the believer must faithfully listen to Bible teaching as a consistent routine and emphasizes the value of repetition by the pastor. Bible doctrine cannot be absorbed and used through sporadic bursts of

enthusiasm, but through tenacious reception, retention, and recall. The preception and metabolism of Bible doctrine always result in faith, confidence in Christ, and love of God to employ the problem-solving devices of spiritual maturity. (R.B. Thieme, Jr.) Love's virtues include being patient, passively long-tempered with people, and kind, actively generous and helpful. (D. Guthrie)

1 Cor. 13:4 The love complex (Subj. Nom.) is patient (μακροθυμέω, PAI3S, Descriptive; endures pressures with fortitude), the love complex (Subj. Nom.) is kind (χρηστεύομαι, PMI3S, Descriptive, Deponent; functions with integrity), never (neg. particle) jealous (ζηλώω, PAI3S, Gnostic); the love complex (Subj. Nom.) is not (neg. particle) conceited (περπερεύομαι, PMI3s, Gnostic, Deponent; brag, sound ones' own praises), nor (neg. particle) does it become arrogant (φυσιώω, PPI3S, Gnostic),

BGT

Ἡ ἀγάπη μακροθυμῆι, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,

VUL

caritas patiens est benigna est caritas non aemulatur non agit perperam non inflatur

LWB 1 Cor. 13:5 Does not behave improperly [dishonorably], does not strive for one's own advantage [inordinate ambition], does not become irritable [easily hurt because of hypersensitivity], does not calculate evil [plot revenge],

KW 1 Cor. 13:5 Does not act unbecomingly, does not seek after the things which are its own, is not irritated, provoked, exasperated, aroused to anger, does not take into account the evil [which it suffers],

KJV 1 Cor. 13:5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

TRANSLATION HIGHLIGHTS

A believer who is functioning in the love complex does not behave in a dishonorable manner (Descriptive Present tense), nor does he strive for his own advantage (Descriptive Present tense) as if he was the center of the universe (Latin: inordinate ambition), completely preoccupied with himself. A believer who is functioning in the love complex does not get upset or provoked because of hypersensitivity (Descriptive Present tense), nor does he/she plan and carry out physical or mental revenge (Descriptive Present tense) on another person, hoping to do them harm or injury (Latin: malice). Any believer who does these things is functioning in Satan's cosmic system, not the love complex.

RELEVANT OPINIONS

Thinking (logizomai) is connected with the keeping of accounts, noting a thing down and reckoning it to someone. Love does not impute evil. Love takes no account of evil. Love does not harbour a sense of injury. (L. Morris) Love makes allowances for others, and puts on their acts, as far as truth admits, a charitable construction. (R. Jamieson) Love is capable of anger but not of irritability or resentment. Nor is irritability or resentment a mere matter of temperament or disposition. The irritable spirit has been the cause of much unhappiness and misery. It has clouded many a life. It has poisoned with bitterness many a home. It has broken many a friendship. And many other unpleasant traits are closely associated with it, such as sarcasm, sullenness, or brooding resentment. Surely only a vice can evoke so much desolation. (C. Craig)

1 Cor. 13:5 **does not** (neg. particle) **behave improperly** (ἀσχημονέω, PAI3S, Descriptive; unbecoming, dishonorable), **does not** (neg. particle) **strive** (demand, expect, require, push) **for one's own** (Poss. Gen.) **advantage** (ζητέω, PAI3S, Descriptive; they are the center of the universe, preoccupation with oneself), **does not** (neg. particle) **become irritable** (παροξύνω, PPI3S, Descriptive; greatly upset, easily provoked because of hypersensitivity), **does not** (neg. particle) **calculate** (λογίζομαι, PMI3S, Descriptive, Deponent; take into account, plan, consider, attempt) **evil** (Acc. Dir. Obj.; harm, trouble, injury: physical or mental, plan revenge),

BGT

οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

VUL

non est ambitiosa non quaerit quae sua sunt non inritatur non cogitat malum

LWB 1 Cor. 13:6 Does not get pleasure [kicks] from wrongdoing [function in the cosmic system], but shares pleasure [mutual enjoyment] in doctrine [studying the Word of God],

KW 1 Cor. 13:6 Does not rejoice at the iniquity but rejoices with the truth,

KJV 1 Cor. 13:6 Rejoiceth not in iniquity, but rejoiceth in the truth;

TRANSLATION HIGHLIGHTS

A believer who is functioning in the love complex does not get his enjoyment through unrighteous activities (Descriptive Present tense), which could be any number of “kicks” offered by Satan in his cosmic system. Instead, the believer who functions in the love complex shares his enthusiasm and enjoyment (Descriptive Present tense) in Bible doctrine, which he loves to study and share with others whenever possible.

As a matter of contrast, a believer who is functioning in the love complex wants to be in fellowship with the Lord as often as possible, so he confesses sin to the Father when necessary and avoids residence in Satan's cosmic system. The believer who is functioning in the cosmic system is either bored or antagonistic with Bible doctrine; he neither studies it for himself nor enjoys sharing what he has learned with others.

RELEVANT OPINIONS

Love is a friend to Truth and delights to bring its own actions into accord with reality. (J. Piper) Maliciousness delights in the misfortunes of others. (C. Craig) It is all too characteristic of human nature to take pleasure in the misfortunes of others. Much of the news columns of our daily papers is taken up with the recounting of iniquity, either in the sense of disaster, or in that of evil deeds. Plainly there is that in man to which reports of this kind appeal. But love is not like that. Love takes no joy in evil of any kind. Rather its joy is in the Truth. It must see the Truth victorious if it is to rejoice. Love rejoices in the Truth of God, in the Truth of the Gospel. (L. Morris)

1 Cor. 13:6 does not (neg. particle) get pleasure (χαίρω, PAI3S, Descriptive; enjoyment, "kicks") from wrongdoing (Dat. Disadv.; injustice, unrighteous activity, function of the cosmic dynaspheres), but (contrast) shares pleasure (συγχαίρω, PAI3S, Descriptive; mutual enjoyment, rejoices) in doctrine (Loc. Sph.; studying the Word of God),

BGT

οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ.

VUL

non gaudet super iniquitatem congaudet autem veritati

LWB 1 Cor. 13:7 Endures all types of things [longsuffering], has trust in all manner of things [positive mental attitude], has confidence in all categories of things [possesses a consistent systematic theology], stands firm on all kinds of things [endures all circumstances of life without wavering].

KW 1 Cor. 13:7 Endures all things, believes all things, hopes all things, bears up under all things, not losing heart nor courage.

KJV 1 Cor. 13:7 Beareth all things, believeth all things, hopeth all things, endureth all things.

TRANSLATION HIGHLIGHTS

A believer who is functioning in the love complex puts up with (Descriptive Present tense) all sorts of things, taking them in stride with patience and longsuffering, keeping things of a private

nature confidential. A believer who is functioning in the love complex trusts in biblical principles (Descriptive Present tense) to guide his decisions, constantly maintaining a positive mental outlook on life. A believer who is functioning in the love complex has confidence in (Descriptive Present tense) many categories of systematic theology. He also endures (Latin: sustains) all circumstances in life, standing his ground, never wavering.

RELEVANT OPINIONS

Not that the Christian knowingly and willingly allows himself to be imposed upon – not that he divests himself of prudence and judgment, that he may be the more easily taken advantage of, nor that he unlearns the way of distinguishing black from white. (J. Calvin) Love hopes, not with unreasoned optimism, but in expecting ultimate triumph by the grace of God. When love has no evidence, it believes the best. When the evidence is adverse, it hopes for the best. And when hopes are repeatedly disappointed, it still courageously waits. Come what may, it is undisturbed. (D. Guthrie)

Impersonal love, derived from divine virtue, takes precedence over the faults and flaws of people. When personal love for God and impersonal love unite to form virtue-love, you will not be encumbered by cruel intolerance, smoldering anger, judging, hatred, or other mental attitude sins, and you will not be distracted by stress, pressure, persecution. You will obey and imitate the Lord by repaying insults and antagonism with compassion, kindness, patience, and humility. (Col. 3:12-14; I Peter 3:8-9; R.B. Thieme, Jr.) Love is a volition. Love is not an emotion. It is the volition to do good to others. (G. Clark)

Love does not easily give way; it endures. “Believes all things” points to that quality which is always ready to allow for circumstances, and to see the best in others ... always eager to believe the best. It is easy to believe the worst, but love retains its faith. Love is always ready to give the benefit of the doubt. (L. Morris) Love endures without divulging to the world its distress. Literally, holding fast, like a water-tight vessel: the charitable man contains himself from giving vent to what selfishness would prompt under personal hardship. (R. Jamieson)

1 Cor. 13:7 **endures** (στέγω, PAI3S, Descriptive; puts up with, bears) **all types of things** (Acc. Dir. Obj.; longsuffering keeps things of a private nature confidential), **has trust in** (πιστεύω, PAI3S, Descriptive; believes) **all manner of things** (Acc. Dir. Obj.; positive mental attitude), **has confidence in** (ἐλπίζω, PAI3S, Descriptive) **all categories of things** (Acc. Dir. Obj.; believes all things pertaining to doctrine), **stands firm on** (ὑπομένω, PAI3S, Descriptive; maintains, endures) **all kinds of things** (Acc. Dir. Obj.; stands its' ground in all circumstances of life).

BGT

πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.

VUL

omnia suffert omnia credit omnia sperat omnia sustinet

LWB 1 Cor. 13:8 The love complex never falls into ruin [is never phased-out, cancelled, or withdrawn from the church]; but if gifts of preaching the gospel message [preaching before the canon of Scripture was completed] currently exist: they will be canceled [when the canon of Scripture is completed]; if gifts of foreign languages currently exist [during the transition period between the Jewish and Gentile dispensations]: they will cease to exist; if a gift of knowledge [pre-canon, partial doctrinal information] currently exists: it will be replaced [by the completed canon of Scripture].

KW 1 Cor. 13:8 Love never fails. But whether there are utterances given by a person consisting of divine revelations he has received, they shall cease; whether languages, they shall stop, whether knowledge, it shall be done away;

KJV 1 Cor. 13:8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

TRANSLATION HIGHLIGHTS

The love complex will never (Gnomic Present tense) be phased-out, cancelled, or withdrawn from the church. It never fails to accomplish its purpose; it will always be one of God's problem-solving devices. All of the other spiritual gifts which Paul has been naming one-by-one have ceased or been withdrawn from the church. They accomplished their purpose long ago, before the canon of Scripture was completed. When the canon was completed, they were no longer needed.

The temporary spiritual gifts were exactly that: temporary. During the days of the Corinthian church, which was a transition period between the Jewish and Gentile dispensations, they served a purpose. If spiritual gifts of preaching the gospel existed in Corinth, and we assume they did, they were canceled when the canon of Scripture was completed. The same was true of the gift of foreign languages (they were discontinued) and the gift of doctrinal knowledge (it was phased-out), since they were no longer needed.

Paul speaks of the phasing-out, cancellation, and withdrawal of these temporary gifts in the Predictive Future tense, since he was writing during that transition period before there was a completed canon of Scripture. He also uses coordinating conjunctions in an elliptical fashion, not supplying the "being" verbs; following his ellipsis, I supplied the words "currently exist." The love complex was a permanent gift and is still used daily by maturing believers; the other gifts were temporary, having ceased between 70 and 96 A.D.

I like Merrill Unger's book on Tongues very much, because he describes so many charismatic church "leaders" that I knew personally, as well as hordes of misguided followers, many of them close friends. The following quote summarized what I found all over the southern United States in the late 1970's: "The extensive evidence of church history and the effect of tongues on human

experience – the emotional extremism, the unhealthy prophetism often manifest, the doctrinal ignorance and confusion, the divisive nature of the movement, the pride and empty conceit generated by erratic unscriptural “experiences” – all these point to the truth of Paul’s inspired Word, “tongues shall cease.”

RELEVANT OPINIONS

The baptism of the Spirit occurs at the instant of salvation for all Church Age believers; the gift of tongues formerly operated only in the postsalvation experience of a few first-century Christians. The phenomenon of tongues was a temporary spiritual gift designed, as Isaiah prophesied, to warn Israel of impending national judgment (Isaiah 28:11; I Cor. 14:21-22). Jews were evangelized in gentile languages understood by the listeners but not the speakers. This ironic gift exercised by certain early Christians dramatized the Jews’ failure to evangelize the Gentiles. Because the gift of tongues was a miraculous sign to alert Israel to her decadence, no one has legitimately spoken in tongues since A.D. 70, when Jerusalem fell and the purpose for this temporary gift expired. (R.B. Thieme, Jr.) The verb makes clear that these gifts do not flow into something new, like a ramp feeding onto a superhighway; they reach a dead end. (D. Garland)

Notice that the word “love” occurs at the beginning of this verse and reappears twice in verse 13. Between these two occurrences, Paul describes the temporary character of the spiritual gifts and gives three illustrations to illustrate that which is immature and imperfect – a child, a reflection, and knowledge. In this segment, Paul stresses immaturity, imperfection, and temporality. (S. Kistemaker) A primary fulfillment took place when the Church attained its maturity; then tongues ceased, and prophecies and knowledge as supernatural gifts were superseded, as no longer required, when the Scriptures of the New Testament had been collected together. (R. Jamieson) Prophecies will fail. Tongues will likewise cease. Knowledge will vanish away. (L. Morris)

The gift of tongues was a special warning to Israel of approaching divine discipline (Isaiah 28:9-13). With the destruction of Jerusalem in A.D. 70, the warning had no further value and was stopped. Also temporary, water baptism in the early church was a training aid, designed to help teach the baptism of the Holy Spirit to those who did not yet possess the completed canon of Scripture. The ritual training aid was no longer needed after certain New Testament passages were written and circulated (Romans 6, in particular, written circa A.D. 58). Apart from the historical record of that pre-canon period in the book of Acts, Scripture mentions water baptism only once (I Cor. 1:11-17) and then only as being a source of argument and division among believers – as it still is today. Even while it was authorized, water baptism had no dynamics of its own; the activity never advanced anyone spiritually. The only significance of this teaching aid came from understanding the doctrine that it taught. As always, ritual without reality is meaningless. (R.B. Thieme, Jr.)

Why was it appointed that these gifts should cease? Because they were bestowed to serve a temporary purpose, when the barque of Christianity had to be launched upon the sea of human society, when Christian doctrine needed a special introduction and a special authentication. A

scaffolding may be useful for a time; but when the building is completed, it has done its work, and is taken down and carried away. So with these gifts; good for a temporary purpose, they may be dispensed with when that purpose was attained. (F.W. Farrar) The pre-canon period was characterized by temporary spiritual gifts such as apostleship, prophesy, knowledge, tongues, interpretation of tongues, miracles, and healing. These temporary gifts were designed to propagate the doctrine of the mystery, to gain a hearing for communicators of this newly revealed doctrine, to organize and administer local churches, and to warn Israel of impending national discipline from God. As these purposes were fulfilled, the temporary gifts were no longer necessary and were gradually removed. (R.B. Thieme, Jr.)

Divine knowledge and wisdom were essential in the infancy stage of the early Church. Today, "all Truth" which is necessary for the godly walk of believers has been recorded on the pages of the completed Bible. The gifts of knowledge, tongues, and prophesy are representative (synecdoche) of all three categories of gifts. All nine of the gifts listed in 1 Corinthians 12:8-11 were temporary gifts and ceased or were done away in the apostolic period. (G. Zeller) Why should we pick out one item from 1 Corinthians 11 and perpetuate that, when we are compelled to confess that these verses are written concerning that which we can lay no claim? (C. Welch) In other words, why select the so-called "Lord's Supper" from chapters 11 and 12 and keep it, while any pretense to keeping the spiritual gifts here is likewise illegitimate? (LWB) The spiritual gifts are valid until the end, but they are imperfect and will come to an end ... In contrast to love, the spiritual gifts have a built-in obsolescence. They are not permanent and do not get perfected. (D. Garland)

Meyer holds that the gifts mentioned will pass away at the coming of Christ. This implies that the canon is not closed and that sources other than the Bible should be normative for theology. It implies that miracles continue, as the Romanists claim, and that the contemporary tongues movement has apostolic authority. The usual Protestant doctrine, however, is that prophesy, miracles, and the gift of speaking in foreign tongues ceased at the end of the apostolic age. (G. Clark) On the day the Church Age began, temporary gifts accompanied the "divine dynasphere" (sphere of Divine power); initially the ministry of the Spirit included functions that have since ceased to legitimately exist. In the Scriptures we must distinguish these overt, temporary ministries of the Spirit from His invisible, permanent ministries if we are to avoid the trap of emotional arrogance. We must "rightly divide the Word of Truth" in order to execute God's game plan for our lives. (R.B. Thieme, Jr.)

The apostle in an unqualified manner asserts the temporary nature of tongues. They were destined to pass away once their need in the early church had been discharged. They ceased altogether at the end of the apostolic period. Tongues were intended to be temporary, were to pass away because there would come a time when they would no longer be manifested by the Holy Spirit for the practical needs of God's people on the earth. Tongues were to cease because, like prophesy and knowledge, they were to be replaced by something better ... something that would make them unnecessary any longer. They became antiquated and thus were to be superseded when the New Testament Scriptures came into being and general use. The gift of prophesy in the apostolic church was not forthtelling the truth of the written Word, but declaring the truth which had been specially and directly revealed by the Holy Spirit to the "prophet" in the

absence of the written New Testament revelation. It was, like the gift of “knowledge,” the sovereign endowment of special direct revelation of truths now contained in the canonical New Testament Scriptures. Both “prophesy” and “knowledge,” therefore, were of necessity “tie-overs” to supply the church’s practical needs until the New Testament Scriptures became available. (M. Unger)

1 Cor. 13:8 **The love complex** (Subj. Nom.) **never** (neg. adv.) **falls into ruin** (πίπτω, PAI3S, Gnostic; is never phased-out, cancelled, or withdrawn from the church; fails to accomplish its purpose, comes to an end as a problem-solving device; an actor who was hissed off the stage); **but** (contrast) **if** (coord. Conj.; whether) **gifts of preaching the gospel message** (Pred. Nom.; prophesy is no longer operative since the canon of Scripture has been completed) **currently exist** (ellipsis, verb supplied; in this transition between Jewish & Gentile dispensations): **they will be canceled** (καταργέω, FPI3P, Predictive; abolished, done away with, nullified, cease to exist, rendered inoperable); **if** (coord. Conj.; whether) **gifts of language** (Pred. Nom.) **currently exist** (ellipsis, verb supplied; in this transition between Jewish & Gentile dispensations): **they will cease to exist** (παύω, FMI3P, Predictive; stop, be discontinued); **if** (coord. Conj.; whether) **a gift of knowledge** (Pred. Nom.; pre-canon, partial knowledge) **currently exists** (ellipsis, verb supplied; in this transition between Jewish & Gentile dispensations): **it will be replaced** (καταργέω, FPI3S, Predictive; done away with, abolished, canceled, phased-out).

BGT

Ἡ ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνώσις, καταργηθήσεται.

VUL

caritas numquam excidit sive prophetiae evacuabuntur sive linguae cessabunt sive scientia destruetur

LWB 1 Cor. 13:9 For we [believers alive with Paul] have partial [incomplete] knowledge [spiritual gift] and we [believers alive with Paul] preach the partial [incomplete] good news [spiritual gift],

KW 1 Cor. 13:9 For we know in a partial, fragmentary, incomplete way, and we utter divine revelations in the same way.

KJV 1 Cor. 13:9 For we know in part, and we prophesy in part.

TRANSLATION HIGHLIGHTS

Paul addresses himself and others who are alive at that time by the pronoun “we.” Some of those alive at the same time as Paul had the partial, incomplete spiritual gift of knowledge (Pictorial Present tense) and the partial, incomplete gift of preaching the gospel (Pictorial Present tense) before the canon was completed. Paul emphasizes the incomplete nature of those spiritual gifts, because they were both phased-out when the completed canon of Scripture entered the historical scene. Those believers who placed undue attention on their gifts in reality had only partial information; those who are alive after the canon was completed had complete information at their disposal. The completed canon, the Bible as we know it, was and still is vastly superior to the temporary spiritual gifts exhibited by the Corinthians.

RELEVANT OPINIONS

A believer with the endowment of prophesy stands up and, with direct revelation from the Spirit, taught on the rapture or the judgment seat of Christ or the marriage of the Lamb of the New Jerusalem. But all this teaching was bit by bit and fragmentary. Another would rise and discourse in a language he had never studied. He would speak mysteries, and another would interpret to the congregation. So the end result would be equivalent to the gift of prophesy or knowledge. Another with the gift of knowledge would stand to his feet and discourse on the church, the body of Christ, or the gifts of the Spirit, or the believer’s position in Christ, etc. But again this ministry was partial and piecemeal. Here a little, there a little, in contrast to the “perfect (complete) thing.” This passage, by strict adherence to the context, necessitates interpreting the complete thing as the New Testament Scriptures, added to the Old Testament and constituting the completed, written revelation of God, forming the canonical Scripture. Those who study God’s Word do not know partially or prophesy partially. The completeness and finality of the Word gives completeness and finality to the teaching of those who faithfully expound it. (M. Unger)

Persons who filled the office of prophet in Old or New Testament times received divine revelation and proclaimed it to God’s people. Prophets in these two eras were instrumental in writing the Scriptures. But in addition to developing and completing the canon, prophets interpreted God’s Word to His people. When the books of the Old Testament were complete, the office of prophet ended. Similarly, when the New Testament canon was perfected, the number of prophets dwindled and they eventually disappeared. (S. Kistemaker) The abolition of prophesies and knowledge is explained as the superceding of the partial by the perfect; they will be done away by a completer realization of the objects they seek. Of the tongues it is simply said that they will stop, having like other miracles a temporary significance; not giving place to any higher development of the like kind, they lapse and terminate. (W.R. Nicoll) When the Scripture is completed, then the church would have revelation thoroughly suited to her condition on earth. The manly words, thoughts, and satisfying insights of a completed Scripture will cause the church to outgrow the childhood of charismatic revelations. (W. Chantry)

Tongues, like prophesy and knowledge, belong to a period of partial revelation before there were any New Testament books in general circulation. The apostolic gift of knowledge by direct inspiration of the Holy Spirit was limited because it received truth only partially and piecemeal –

here in this assembly a little, there in that assembly a little. The same was true of declaring the truth of the partial and piecemeal revelation. But when that which is perfect is come, the completed and final thing, which means the New Testament Scriptures (the neuter in the Greek denotes neither Christ nor His second advent, both of which thoughts are foreign to the context), then that which is in part (partial or piecemeal revelation through the gift of directly inspired prophesy and knowledge before the New Testament was given) shall be done away with, shall be superceded, rendered unnecessary and meaningless, because no longer needed and so shall be canceled and done away with. (M. Unger) Luther uses the word *patchwork*. (A. Thiselton)

1 Cor. 13:9 For (explanatory) we (believers alive with Paul, before the completed canon of Scripture) have partial (Partitive Gen.; incomplete) knowledge (γινώσκω, PAIIP, Pictorial; gift of knowledge before the completion of the canon) and (connective) we (believers alive with Paul, before the completed canon of Scripture) preach the partial (Partitive Abl.; incomplete) good news (προφητεύω, PAIIP, Pictorial; gift of prophesy before the completion of the canon),

BGT

ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προφητεύομεν·

VUL

ex parte enim cognoscimus et ex parte prophetamus

LWB 1 Cor. 13:10 But when the completed item [the completed canon of Scripture] arrives, the partial item [temporary, pre-canon gift] will be cancelled [nullified, abolished].

KW 1 Cor. 13:10 But whenever that which is complete comes, that which is incomplete and fragmentary will be done away.

KJV 1 Cor. 13:10 But when that which is perfect is come, then that which is in part shall be done away.

TRANSLATION HIGHLIGHTS

Paul states unequivocally that when (Temporal Subjunctive mood) the completed canon of Scripture arrives (Culminative Aorist tense) on the scene, the incomplete temporary sign gift, whichever one it is, will be abolished (Predictive Future tense). Since “the completed thing” is in the neuter, instead of the masculine, it cannot be referring to either Jesus Christ or His 2nd coming. The so-called “charismatic movement” is totally refuted by this verse, as well as this chapter, of 1st Corinthians. The spiritual gifts they erroneously claim to possess were temporary; they were done away with centuries ago. What they claim to possess today is either (a) a lie, (b) emotionalism gone wild, (c) an abnormal mental state, or (d) demonic activity.

As a former “charismatic” believer during the first couple years of my Christian life, I found the following statements by Dr. Merrill Unger to be true: “Charismatic preachers have been, except in some rare cases, untrained in sound exegesis and in the Biblical languages. Frequently lacking seminary training and the educational background to rise above popular fallacies taught in their circles, they have become imbued with specious and plausible, but nevertheless fallacious doctrines. The reason is they have lacked the tools of learning the Holy Spirit could use to make them competent teachers to lead their people out of sincere but palpable misconceptions of truth. Such ideas as “tarrying for the Holy Spirit,” “second blessing sanctification,” “the baptism of the Spirit” as an experience subsequent to salvation, “receiving one’s Pentecost,” and similar unsound tenets are espoused because the uneducated leadership is unequipped to study these concepts in the light of the fine distinctions of the original languages and in the context of sound exegetical principles.”

RELEVANT OPINIONS

It must be remembered that 1 Corinthians is one of the earlier epistles, written in all probability before A.D. 57. When it was penned there was practically no New Testament in existence, except the epistle of James addressed to Hebrew Christians and 1 and 2 Thessalonians. But there were no New Testament manuscripts to preach from. The Old Testament of course, was available for study, but it did not cover the great distinctive teachings of the new age. The question may be asked, would the Corinthians assembly meet and have a teaching ministry? The answer is yes. God graciously endowed the early church with special revelatory gifts of prophesy, tongues (when interpreted), and knowledge. These special temporary gifts met an urgent need. They were designed to tide the church through the period of partial, piecemeal revelation until the complete and final thing would arrive. (M. Unger) Participation in the “charismatic” trend involves denying the vital doctrine of the unique authority and sufficiency (completeness) of Scripture. (W. Chantry)

Just as the gift of tongues and the water baptism of believers were made obsolete when their purposes were fulfilled, so also the gifts of apostleship, prophesy, miracles, healing were all removed by the time the canon of Scripture was completed in A.D. 96. (R.B. Thieme, Jr.) When the revelation of Scripture was complete and entire – not to be added to, or taken away from – there remained no more need for wisdom. Thus, as a technical gift of the Holy Spirit, wisdom passed away. The Bible forever after was to be our wisdom; from it we receive the fruits of the gifts exercised by the men who wrote it. (R. Baxter) When the Scripture is completed with the writing of the last book of the Bible, then that which was in part shall cease to have its place in the life of the believer. It is the end of special signs, given during the infancy of the Church. The imperfect must give way to the perfect ... When maturity of the Church has been attained, then that which is incomplete and temporary shall be done away. (M. DeHaan)

When are prophesy and knowledge rendered inoperative, or superceded by something else? The word “perfect” is the clue. This word means “complete.” It is used in apposition to what is known “in part” and what is prophesied “in part” in verse 9. When does that partial become complete? When the complete revelation has been given. When does the “in part” knowledge and prophesy become inoperative? When it is superceded by the perfect, the complete content of

the revelation of God in the Scriptures. Will the content of the Scriptures ever be superceded? Yes, when we meet Christ, according to 1 Cor. 13:12 and we shall be given perfect understanding of all things as opposed to knowledge “in part” now, even with the canon of the Holy Scriptures before us. (R. Baxter) Completion of what? It could be the completion of the canon. Miracles and tongues were for the purpose of guaranteeing the divine origin of apostolic doctrine. They ceased when the revelation was completed. The time of cessation that Paul implies is not the return of Christ, but the completion of the canon. (G. Clark)

1 Cor. 13:10 but (contrast) when (temporal) the completed thing (Subj. Nom. Neuter; item, the completed canon of Scripture; James 1:25 calls the Bible the perfect law of liberty) arrives (έρχομαι, AASubj.3S, Culminative, Temporal, Deponent), the partial (Partitive Abl.; incomplete, pre-canon, temporary sign-gifts) thing (Subj. Nom. Neuter; item, temporary spiritual gifts) will be cancelled (καταργέω, FPI3S, Predictive; nullified, abolished, done away with).

BGT

ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται.

VUL

cum autem venerit quod perfectum est evacuabitur quod ex parte est

LWB 1 Cor. 13:11 When I was an infant [in the pre-canon period], I repeatedly spoke like an infant [temporary gift of languages], I continually thought like an infant [temporary gift of knowledge]; when I became a man [parallel with the completed canon of Scripture], I did away with childish things [temporary spiritual gifts].

KW 1 Cor. 13:11 When I was a child I was accustomed to speak as a child. I used to understand as a child. I was accustomed to reason as a child. When I have become a man and have the status of an adult, I have permanently put away the things of a child,

KJV 1 Cor. 13:11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

TRANSLATION HIGHLIGHTS

Paul compares permanent spiritual gifts to temporary spiritual gifts, and the post-canon period (maturity) to temporary spiritual gifts during the pre-canon period (infancy). When he was (Descriptive Imperfect tense) an infant spiritually, meaning before there was a completed canon of Scripture (the OT and Gospels had been written), he spoke in foreign languages (Iterative Imperfect tense) like an infant, i.e. not understandable to those who don't know the language. Paul compares this temporary spiritual gift of foreign languages to a stage of spiritual infancy.

He also continually thought (Iterative Imperfect tense) like an infant, referring to the temporary spiritual gift of knowledge during the pre-canon period. And he kept on reasoning (Iterative Imperfect tense) like an infant, referring to the temporary spiritual gift of prophesy. Both of these gifts are considered temporary, a sign of spiritual infancy when compared to the post-canon period. Paul isn't trying to make a completed list of temporary gifts; he is explaining, however, by using the Imperfect tense, the temporary nature and infancy of these temporary gifts during the pre-canon period.

When Paul became (Descriptive Perfect tense) a man, meaning during the post-canon period, he cancelled (Consummative Perfect tense) childish things. When enough of the canon of Scripture became available, and the purpose for evangelizing the Jews ceased, the temporary spiritual gifts were phased-out. Paul, like us, became a man and no longer practiced childish temporary things. He no longer spoke in foreign languages, he no longer functioned with the gift of knowledge or prophesy.

Charismatics argue that the completed canon of Scripture didn't exist when Paul was alive, so that interpretation isn't acceptable. Of course, Paul wrote and was still in the process of writing some of the canon of Scripture which wasn't completed for some time later. This verse compares the pre-canon to the post-canon periods of time to infancy and maturity, respectively. It does not say the canon was absolutely complete. Enough was written in other languages for people around the world to read it on their own. Enough of it was known by preachers and teachers of every language, and with Jewish background, to evangelize without temporary spiritual gifts. The time in which the Corinthians were living, therefore, was a transition period between the non-existence of the canon, the partial existence of the canon, and for some of the older brethren, the completed canon of Scripture.

The most profound, and universally ignored fact in this verse, is that three of the spiritual gifts are compared to spiritual infancy. Not only that, but they are all described as functioning in the Imperfect tense, meaning they were lacking both permanence (longevity) and a full measure (completion) of the truth. By contrast, those who have ceased the function of temporary spiritual gifts are described by the Perfect tense, meaning they have everything they need going forward; they have the future use of permanent spiritual gifts and a full measure of Truth in the canon.

The whole point of this verse is that nothing is needed but Bible doctrine and permanent spiritual gifts going forward. The Corinthians with temporary spiritual gifts were bragging, patting each other on the back, for gifts that were to soon become a sign of spiritual infancy. Those who held fast to the canon of Scripture and the permanent spiritual gifts moved on to maturity, leaving their misled brethren behind in infancy.

RELEVANT OPINIONS

Childhood must give way to adulthood. Thus, as time passed and events unfolded, the fragmentary gave way to the complete. All the partial knowledge of God's eternal revelation and the partial utterances of the prophets and the partial messages to the church through supernatural language facility gave way to the perfect Word of God. The church grew up and all the things of

childhood were laid aside. Gifts temporary and necessary to church childhood were superceded by the fulness of God's revelation. How tragic, therefore, when the church begins to seek after the signs of immaturity, rather than the seal of maturity. When people pattern themselves after the self-seeking children of Corinth rather than the full-fledged adulthood of love, it is a catastrophe of regression. (R. Baxter)

Tongues were to cease because the completed revelation of Scripture in the canonical books of the New Testament would eventually make prophesy, knowledge, and tongues unnecessary and useless. The apostle makes two graphic illustrations to make his point. The first is that of growing up from childhood into adulthood. The second is that of looking into a mirror to see oneself. He is contrasting "that which is perfect," the completed, final, and fully authoritative Scriptures of the New Testament, which he likens to an adult male, with "that which is in part," the piecemeal incomplete revelation directly from the Holy Spirit through an exercise of prophesy, knowledge, and tongues, which he likens to a child. Having to depend on prophecy, tongues, and knowledge for instruction and edification until the completed New Testament became available was similar to childhood in the experience of the church. But now that the church has grown up into adulthood, so to speak, with a complete revelation given it, it has put away childhood things. (M. Unger)

Until Scripture was written, the church was in an inferior position regarding truth. Believers must not, therefore, seek to go back beyond 100 A.D. and the completed Bible. They must not desire the dark utterances when they have face-to-face Truth in Scripture! The whole section of 1 Corinthians 12-14 is not a passage asserting miraculous gifts as a norm for the church of all ages. It prepares the church for these manifestations of the Spirit to cease with the completion of Scripture. What man would revert to a child's apprehension of truth, after tasting the mature and gracious revelation of truth in Scripture? Yet that is what the charismatics ask us to do. They invite us to child's talk and dark riddles after our Lord by His apostles has given us face-to-face revelation of the Father. (W. Chantry)

1 Cor. 13:11 When (temporal) I was (εἰμί, Imperf.MI1S, Descriptive) an infant (Pred. Nom.; in the pre-canon period), I repeatedly spoke (λαλέω, Imperf.AI1S, Iterative) like (comparative) an infant (Pred. Nom.; temporary gift of languages), I continually thought (φρονέω, Imperf.AI1S, Iterative) like (comparative) an infant (Pred. Nom.; temporary gift of knowledge), I kept on reasoning (λογίζομαι, Imperf.MI1S, Iterative, Deponent) like (comparative) an infant (Pred. Nom.; temporary gift of prophesy); when (temporal) I became (γίνομαι, Perf.AI1S, Descriptive, Deponent) a man (Pred. Nom.; parallel with the completed canon of Scripture), I did away with (καταργέω, Perf.AI1S, Consummative; cancelled, nullified, phased-out) childish (Gen. Disadv., Comtempt) things (Acc. Dir. Obj.; temporary spiritual gifts).

BGT

ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνου ὡς νήπιος, ἐλογιζόμεν ὡς νήπιος· ὅτε γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου.

VUL

cum essem parvulus loquebar ut parvulus sapiebam ut parvulus cogitabam ut parvulus quando factus sum vir evacuavi quae erant parvuli

LWB 1 Cor. 13:12 For now [in the transition period] we see [Christ] by means of a mirror [temporary spiritual gifts] into an obscure image [without the canon of Scripture], but then [when the canon is completed] face to face; now [in transition] I understand partially [to a limited degree without the canon], but then [when the canon is completed] I will fully understand [what I heard in part by the temporary spiritual gifts] to the same extent that I also have been known [knowledge of our character is known by both God and Scripture].

KW 1 Cor. 13:12 For we are seeing now by means of a mirror obscurely, but then, face to face. Now I know only in a fragmentary fashion, but then I shall fully know even as also I was known.

KJV 1 Cor. 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

TRANSLATION HIGHLIGHTS

Paul lived during the transition period, the time when some of the canon was known but the completed canon was not yet available. During this time of transition, Jesus Christ was seen (Pictorial Present tense) by means of a mirror, meaning a combination of the temporary sign gifts. Christ is understood to be the direct object. He was still an obscure image to them, sort of an enigma or clouded reflection, because without the canon of Scripture, only a partial knowledge of Christ could be known.

However, when the canon was being gathered and read, they were able to understand Him more and more, since the Bible is the mind of Christ. When the canon was completed, those who were still alive were able to see Him face-to-face, i.e. completely and intimately. During the transition period, when limited Scripture was available and temporary sign gifts “ruled,” Paul and others only understood (Static Present tense) partially. By partially, he means to a limited degree; temporary spiritual gifts gave only a partial, limited view of Christ. When the canon of Scripture was nearing completion, however, they were able to understand Christ more fully, because each additional book added to the canon revealed more and more of Christ and His thinking.

Eventually, the Lord could be known to the same degree that each of them were known. This “being known” could refer to either God’s full knowledge of our character, the Scripture’s full knowledge of our character, or both. Both possibilities emphasize divine omniscience. An often overlooked contrast is that of partial knowledge (Greek: gnosis) with full knowledge (Greek:

epignosis). Temporary spiritual gifts were only able to impart partial knowledge of Christ, while the canon of Scripture is able to impart full knowledge of Christ. With that in mind, should the Corinthians have boasted in their possession of temporary spiritual gifts or what they knew about Christ from the Word?

I'm in agreement with Dr. Unger that God is sovereign and may manifest tongues or any of the miraculous gifts whenever He so desires. But God has revealed in His Word that He does not so desire to manifest the gifts of tongues, prophecy, or knowledge today. The reason is plain and simple. They are not needed today either to glorify Him or to be a sign to men or as a means of instruction and edification to believers. Everything we need to live magnificent lives in God's plan during the Church Age is contained in the Scriptures, which we are to metabolize in our souls by the filling of the Holy Spirit. Moreover, it always pays to put God's Word first and human experience second. The latter is shifting sand.

RELEVANT OPINIONS

To claim to exercise either the gift of prophesy or tongues in the church today is to suggest not only that the New Testament is not completed, but that revelations of truth in addition to the completed, authoritative Scriptures are necessary and desirable. Actually no conservative believer knowingly countenances such a position (common among the cults). However, the child of God who does not see the temporary nature and purpose of these apostolic gifts and the reasons why they ceased altogether or were superceded by the completed and perfect thing (the New Testament Scriptures), actually countenances such a view, whether he realizes it nor not. (M. Unger) The first "know" is "ginosko," but on the second occasion Paul employs the compound "epiginosko" which is also used when he says "I am known." It may have the thought of a full and complete knowledge and that would seem to be the force of it here. (L. Morris) Divine revelation opens up fresh mysteries; advanced knowledge raises vaster problems. With our defective earthly powers, this is inevitable. (W.R. Nicoll) We believe the only shield against all of the strange and unscriptural movements of this day is a thorough knowledge of the Word of God. Only as we are grounded in the Book will we be foolproof against the deceptions of this age and be able to *grow up in Him*. That is why we carry on a strictly Bible-teaching ministry. (M. DeHaan)

The apostle is comparing the state of the church before the New Testament Scriptures were added to the Old Testament Scriptures, to a person looking into a mirror made of polished metal and which reflected only a blurred image. Piecemeal and partial revelation by prophecy, tongues, and knowledge to tide the church over only yielded an imperfect understanding of divine truth. "But then distinctly" refers to the time when the New Testament revelation would become available and enable accurate and full comprehension of spiritual truth, as a person sees another "face-to-face" and so clearly recognizes him. (M. Unger) But now since the complete revelation of God is ours, we have put away these childish things, and find in the Word of God all and everything that we need for salvation, sanctification, joy and service, and we ask for no more from the Lord. Till revelation was complete believers saw through a glass darkly, but now we have the full face-to-face revelation of the Lord Jesus in the Word. We now not only have part of the Bible and therefore know in part, but we now have all of the Bible so that we may know, as

we are known. Our Lord wants us to be mature saints of God, not little children. The special temporary gifts were for little children, the abiding permanent gifts are for mature believers. (J. DeHaan)

The gift of tongues was an authenticating sign of the infant church, and of its Apostles and a sign of judgment to come on rebellious and disobedient Israel. The church was enamoured of a passing sign and was neglecting its responsibilities in the place and time where God had placed it. Notice that verses 11-12 and 1 Corinthians 14:20 both speak of childhood and maturity. Tongues were a sign-gift (14:22) for the infancy of the church when Israel was still in her land. A sign of God's impending judgment upon the nation. The sign-gift of tongues belonging to the infancy of the church will cease when its reason for being is removed, so it is to be put away in maturity. In chapter 14 he says "don't be infants in understanding, grow up, be mature, know why the gift is given, don't hang on to the things of childhood when you should be moving on to the things of maturity. You Jewish Christians, remember Isaiah's 28:11-12 prophesy, that's why the gift of tongues is given." A quick check of the three instances in Acts where tongues were spoken (Acts 2,10,19, and there are only three) will reveal that in every instance Jews were present! (G. Gardiner)

1 Cor. 13:12 For (explanatory) now (temporal; at the present time, in transition) we see (βλέπω, PAI1P, Pictorial; Christ is the understood direct object) by means of a mirror (Abl. Means; polished metal, temporary sign gifts) into an obscure image (Loc. Place; enigma, dim, clouded reflection: without the canon of Scripture), but (contrast) then (temporal; when the canon of Scripture is completed) face to face (Adv. Acc.); now (temporal; at the present time, in transition) I understand (γινώσκω, PAI1S, Static; perceive; left lobe *gnosis* only) partially (Gen. Spec.; to a limited degree: without Scripture), but (contrast) then (temporal; when we receive the completed canon of Scripture) I will fully understand (ἐπιγινώσκω, FMI1S, Predictive & Gnostic; *epignosis* knowledge: what's in writing) to the same extent that (comparative; just as, to the degree that) I also (adjunctive) have been known (ἐπιγινώσκω, API1S, Constative; either God's *epignosis* of our character, or the Scripture's *epignosis* of our character, divine omniscience).

BGT

βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσομαι καθὼς καὶ ἐπεγνώσθην.

VUL

videmus nunc per speculum in enigmatē tunc autem facie ad faciem nunc cognosco ex parte tunc autem cognoscam sicut et cognitus sum

LWB 1 Cor. 13:13 Nevertheless [even though they didn't have the completed canon], at the present time [after the temporary sign-gifts had ceased to function], these three things [problem-solving devices]: faith-rest [resting in the promises of God by faith], confidence [assurance from functioning in God's protocol plan], virtue love [personal love for God and impersonal love towards mankind], remain [are permanent, continuing to function to this day], and the greatest of these is virtue love.

KW 1 Cor. 13:13 But now there remains faith, hope, love; these three. But the greatest of these is this previously mentioned love.

KJV 1 Cor. 13:13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

TRANSLATION HIGHLIGHTS

In spite of the fact that the Corinthians didn't have the completed canon of Scripture, they did have some very useful permanent gifts at their disposal. After the discontinuance of the temporary gifts, they had three basic problem-solving devices that were still operational. They had faith-rest, or resting in the promises of God by faith; they had confidence, or assurance from functioning in God's protocol plan; they had virtue love, otherwise characterized by personal love for God and impersonal love towards mankind.

These three problem-solving devices are permanent (Durative Present tense) and can still be used on a regular basis (Iterative Present tense) today. They are operational; they have not ceased to function as part of God's protocol plan for Church Age believers. They are executable by being filled with the Spirit and walking by the Spirit in as many hours of every day that you are able. You do this by private confession of sins to God and by learning as much as you can about Him in the Word. When trials and testing come your way, you then apply faith-rest, confidence, and virtue love to ensure your status remains in God's sphere of power and sphere of love, as opposed to satan's cosmic system.

RELEVANT OPINIONS

Over against the things which are temporary Paul sets these eternal verities. He is regarding the three as in some sense one. They form a unity. His adding these three after his listing of their names is an effective way of setting them apart from everything else. These are pre-eminent. Nothing may stand with them. (L. Morris) God's system is designated the "sphere of love" (John 15:10) or "love complex" to emphasize love as the supreme Christian virtue. The New Testament commands us to love, but no one can obey these commands without understanding that love is an entire sphere, a complex of interrelated elements, a system of power. Virtue-love reflects the essence of God, and is a description for the Christian way of life. God's purpose in keeping you alive is that you may develop a personal love for Him inside the love complex. Until you have achieved love for God, you have accomplished nothing as a believer. (R.B. Thieme, Jr.)

What has “remained” active and effectual is God’s purpose which has come to expression throughout redemptive history in manifold communications which may be summed up as “the word of God”. (J. Piper) It is a love for the utterly unworthy, a love which proceeds from a God Who is love. It is a love lavished upon others without a thought of whether they are worthy to receive it or not. It proceeds rather from the nature of the lover, than from any merit in the beloved. The Christian who has experienced God’s love to him while he was yet a sinner has been transformed by the experience. (L. Morris)

Faith-rest and confidence (hope) are useful methods of problem solving that become operational in spiritual childhood. These two systems of applying Bible doctrine to experience continue to be effective in spiritual adulthood. Virtue-love, however, is greater than faith-rest or confidence (hope) because it expresses strength that belongs exclusively to spiritual adulthood. Virtue-love solves problems in the believer’s relationships with God and with others. In a relatively advanced stage of spiritual growth, personal love for God is virtue-love directed toward God. This is the highest motivation in life. Personal love for God automatically gives the believer spiritual self-esteem. Providential preventive suffering then strengthens spiritual self-esteem, developing spiritual autonomy in the next stage of spiritual growth. This becomes the inner strength that manifests itself in impersonal love for all mankind, or virtue-love directed toward others. More than a problem-solving device toward God and man, virtue-love is also the believer’s capacity for life, love, and happiness. (R.B. Thieme, Jr.)

1 Cor. 13:13 Nevertheless (adversative; in spite of the fact they didn’t have the completed canon of Scripture yet), at the present time (temporal; now, after the discontinuance of the temporary sign-gifts), these (Nom. Spec.) three (Nom. Spec.) things (Subj. Nom.; problem-solving devices remain operational): faith-rest (Pred. Nom.; drill, technique: resting in the promises of God by faith), confidence (Pred. Nom.; assurance in the function of the protocol plan of God), virtue love (Pred. Nom.; the love complex), remain (μένω, PAI3S, Iterative & Durative; are still operational, continue to abide: are permanent, unlike the temporary spiritual gifts), and (continuative) the greatest (Subj. Nom., superlative) of these (Adv. Gen. Ref.) is (ellipsis, verb supplied) virtue love (Pred. Nom.; the operational type divine dynasphere).

BGT

νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

VUL

nunc autem manet fides spes caritas tria haec maior autem his est caritas

Chapter 14

LWB 1 Cor. 14:1 Make it a habit to exercise virtue [impersonal] love, then [2nd priority] set your mind upon spiritual gifts, but [as a stipulation] so that you might communicate God's message intelligently more than ever.

KW 1 Cor. 14:1 Be constantly pursuing this love, earnestly endeavoring to acquire it. Moreover, be earnestly desiring the spiritual gifts, and do this in order that you might more efficiently impart to others the divine revelations you have received.

KJV 1 Cor. 14:1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.

TRANSLATION HIGHLIGHTS

Paul commands (Imperative mood) the Corinthians to exercise impersonal love (Iterative Present tense) towards fellow believers as well as mankind in general. This is not a command to utilize a spiritual gift that only a select few believers have; all believers are commanded to pursue and apply impersonal love in daily life. Then, after you have successfully learned to apply impersonal love as a problem-solving device, they can begin thinking about (Iterative Present tense) spiritual gifts. Spiritual gifts are relegated to 2nd priority status, behind impersonal love in importance.

The reason for placing impersonal love as 1st priority and the exercise of spiritual gifts as 2nd priority is so the Corinthians might communicate the message of God (Gnomic Present tense) in a more intelligent manner. In other words, the purpose of both impersonal love and spiritual gifts is to better enable a believer to communicate the word of God. Paul adds the superlative "all the more," meaning impersonal love and spiritual gifts were given for a specific purpose: to supercharge (so to speak) their evangelistic efforts. Paul uses the Subjunctive mood, however, meaning it is only a possibility that the Corinthians would use their spiritual gifts properly. As we know from prior verses, they were not using their gifts properly.

RELEVANT OPINIONS

In these last days, when satan is employing every available issue to confuse and divide the Christian body, to divert their energy and prevent their testimony, there are those who demand a return to Pentecostal manifestations as the only realization of the full ministry of the Spirit. Such professing Christians are bold to condemn the spirituality of saints of all generations who have not accepted their teachings. They are evidently lacking in the knowledge and regard for those gifts which in the Scriptures are said to be of primary importance in contrast to lesser gifts. Whatever is done to revive Pentecostal manifestations should be done in view of all that is taught in I Corinthians 14. If God is calling His people to a renewal of all the early manifestations of the Spirit, why is it confined to a little sect, when there are tens of thousands outside that group who are yielded and ready to do His will, but are never led into such manifestations? If satan is using

the fact of these early manifestations of the Spirit as an occasion to confuse and divide Christians, all his supernatural power will be displayed and his most subtle deceptions will be imposed to produce what might seem to be the work of God. Many who have been delivered from these “Pentecostal” beliefs and manifestations have since found the more vital things of the Spirit and are deeply concerned for those whom they deem to be yet blinded and self-satisfied in error. (L.S. Chafer)

When reading Chapters 12 and 14, we can not ignore the fantastic and fanatical view which some have taken as the Divine pattern and ideal for the “open meeting” of the local church today. We refer to those who decry a “one-man ministry” and who encourage an “any-man ministry” under the guise of allowing the Spirit full freedom to move and use any whom Christ has “gifted”. It is insisted that here in I Corinthians 14 we behold different ones endowed with various gifts taking part in the same meeting, yet strange to say, these very people readily acknowledge that the gift of tongues has ceased – but this very chapter prescribes how that gift was and was not to be used! In the first place, there is not a single statement in all the N.T. that the practice which obtained at Corinth prevailed generally in other churches of that day, still less that the assemblies of the saints in all generations were to be patterned after their order. Rather is there much to show that what was obtained at Corinth was not the regular mode established by Christ and His apostles. The fact is that not only were the conditions at Corinth merely transitory and exceptional, but they were fraught with much evil. In no other church of apostolic days was there such disorder and carnality. They had no governing head and no Divinely authorized teacher. Where all were equal, none would submit; where all wanted to teach, none would learn. Surely it is a manifest absurdity, then, to take a chapter which was given for the express purpose of regulating the exercise of the extraordinary gifts of the Spirit, and apply it to a company today where none of those gifts exist! Obviously there has been read into it what is not there.” (A.W. Pink)

The gift of prophesy means explaining obscure Scriptures, especially the prophetic, or illustrating questions of Christian doctrine and practice. Modern preaching is its successor, without the inspiration. Desire this more than any other spiritual gift. (R. Jamieson) It seems, tongues was the gift on which the Corinthians principally valued themselves. This was more ostentatious than the plain interpretation of Scripture, more fit to gratify pride, but less fit to pursue the purposes of Christian clarity; it would not equally edify nor do good to the souls of men. (M. Henry)

1 Cor. 14:1 Make it a habit to exercise (διώκω, PAImp.2P, Iterative, Command; pursue; seek after) impersonal love (Adv. Acc.), then (continuative; subsequently, afterwards: lower priority than impersonal love) set your mind upon (ζηλώω, PAImp.2P, Iterative, Command) spiritual gifts (Acc. Dir. Obj.), but (adversative; as a stipulation) so that (purpose/result) you might communicate God’s message intelligently (προφητεύω, PASubj.2P, Gnostic, Potential) more than ever (comparative, superlative; all the more).

BGT

Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε.

VUL

sectamini caritatem aemulamini spiritualia magis autem ut prophetetis

LWB 1 Cor. 14:2 Indeed, he who communicates with a foreign language is not communicating by human standards [not geared to the local assembly of believers, but to visiting unbelievers from another country], but through God [divine standards]; of course, not every individual [who doesn't know the foreign language] should understand, since he is communicating mysteries [something formerly unknown is now made known] by the Spirit,

KW 1 Cor. 14:2 For the one who is uttering words in a tongue [a language not understood except through an interpreter] is not speaking to men but to God, for no one hears him so as to understand what he is saying. And he utters with his human spirit [as energized by the Holy Spirit] divine revelations not explained.

KJV 1 Cor. 14:2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

TRANSLATION HIGHLIGHTS

Paul reiterates that the person who is communicating (Pictorial Present tense) with a foreign language is not doing so (Static Present tense) according to human standards, but through God's appointment. This evangelistic message in a foreign language is not geared to the local assembly which is comprised of believers, but to unbelievers from other geographical locations who speak a different language. Also inherent in the comparison of human to divine standards is the reminder that the foreign languages are gifts from God. Those speaking the foreign languages did not study them beforehand, which would be speaking them according to human standards; they were gifts without studying, which is a gift from God.

Of course, it should also go without saying that every individual in an assembly should (Potential Indicative mood) not be able to understand (Static Present tense) the foreign language being utilized. For the great majority, it will be an unknown language. This is what a spiritual gift infers from the outset: a person is communicating (Pictorial Present tense) something that was formerly unknown that is now being revealed to somebody in the assembly visiting from another country and is hearing the gospel in his home language. This is a spiritual gift from God, brought to an unbeliever in his home language by a communicator chosen by the Holy Spirit.

RELEVANT OPINIONS

Tongue and tongues are both discussed in I Corinthians 14. Tongue (singular) are (1) false pagan ecstasy from the mystery religions, (2) speak only to God and mysteries in verse 2, (3) edifies

himself in verse 4, and (4) praying in a tongue renders the mind unfruitful. Tongues (plural) are (1) a true spiritual gift in verse 5, (2) Pauls wishes they all spoke in tongues, with interpretation in verses 5-6, and (3) tongues are a sign in verse 22. (K. Oberholtzer, WTS class notes) Tongues today are a major source of divisions and misunderstandings in the church. They are not an incentive to holiness or true spirituality. People who think they are speaking in tongues run the risk of inviting demonic deception and despoiling. (M. Unger)

To my knowledge there is universal agreement among linguists who have taped and analyzed thousands of examples of modern tongues-speaking that the contemporary phenomenon is not any human language. (*Perspectives on the New Pentecostalism*, Russell P. Spittler, 1976, Baker Books, W.J. Samarin) The patterns and structures that all known human language requires are simply not there. Occasionally a recognizable word slips out; but that is statistically likely, given the sheer quantity of verbalization. (D.A. Carson) We are dealing here not with language ... modern tongues are lexically uncommunicative. (Jaquette) The only Biblical position is that no known contemporary gift of tongues is biblically valid, and ideally the entire practice should be stopped immediately. (J. MacArthur)

One common view is to see Paul's use of the word "tongue" (glossa) against the background of first-century pagan religions and thus define it as ecstatic speech similar to that expressed by the sibylla, or female prophetesses. Others see the tongues-speaking as ecstatic speech similar to that of Pythia, the female oracle at Delphi or similar to the maenads of Dionysus in their ecstatic frenzy. But to suggest that Paul used the term with reference to this pagan background is hardly enlightened scholarship. The speech was clearly intelligible. It nowhere referred to ecstatic speech. The burden of proof rests with those who find in this term a meaning other than human language. (D. Lowery)

Paul discusses two different kinds of tongues-speaking. When he uses the singular form (a tongue), he refers to ecstatic utterances that cannot be reduced to a consistent phonetic system and require an interpreter if they are to be made meaningful at all. Such were the "unknown tongues" of the Corinthian believers. When he uses the plural form (tongues) with a singular object, he definitely refers to known languages such as he and any linguist could learn and use, which can be immediately understood by the hearers. Interpretation is never mentioned in connection with the historical instances of tongues-speaking in Acts, but it was an absolute must for the Corinthians who spoke in a "tongue". (S. Zodhiates)

Corinth, a mart for merchants from Asia, Africa, and Europe, would give scope for the exercise of the gift of tongues; but its legitimate use was in an audience understanding the tongue of the speaker, not in mere display. (R. Jamieson) Tongues are clearly intelligible languages. They are nowhere referred to as ecstatic speech. The burden of proof rests with those who find in this term a meaning other than human language. (D. Lowery) Tongues speaking in Acts seems to have a special significance as a dispensational sign (Acts 2:15-21) ... The phenomenon in Acts clearly involved speaking in a "known" language. In Acts 2:6 and 8 the term "language" is used synonymously with "tongues." The adjective *heteros*, in Acts 2:4 does not denote ecstatic utterance but simply a language that was different. In each case (Acts 2, 10, 19) there is evidence that foreign Jews were present. Since the gift of interpretation does not appear in the book of

Acts, it is only reasonable to assume that either it was not necessary or it was included in the tongues experience itself. (D. Mitchell)

The mysteries are NT revelations of truth now contained in the written Scriptures, then not yet available. (M. Unger) Paul is criticizing the perversion of using the gift of tongues to speak to God and not to men. Spiritual gifts were never intended to be used for God's benefit. Paul is not commending the Corinthians for doing this; he was using satire and condemnation. The message to be conveyed by the gift of tongues was that God was no longer confining Himself to one people as a channel; no longer would God operate His work of grace through one nation and speak one language. The unbelief of Israel changed that. Tongues, then, were the sign of the removal of national blessing on Israel. They should have been used for this purpose, not as a private, selfish ritual. (J. MacArthur)

1 Cor. 14:2 Indeed (affirmative), he (Subj. Nom.) who communicates (λαλέω, PAptc.NMS, Pictorial, Substantival) with a foreign language (Instr. Means) is not (neg. particle) communicating (λαλέω, PAI3S, Static) by human standards (Instr. Agency; this evangelistic message is not geared to the local assembly, who are already Christians, but to unbelievers in attendance from another geographical area who speak a different language), but (contrast) through God (Instr. Agency: by divine standards and appointment; Dat. Ind. Obj.: only God can understand what is being said); of course (inferential: *certainly*), not each individual (Subj. Nom.; in the speaker's congregation, who doesn't know the foreign language being utilized) should understand (ἀκούω, PAI3S, Static, Potential Ind.; by hearing this unknown language), since (explanatory, causal) he is communicating (λαλέω, PAI3S, Pictorial) mysteries (Acc. Dir. Obj.; somebody in the congregation understands, but not the majority; Divine truths, something formerly unknown is now revealed) by the Spirit (Instr. Agency),

BGT

ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·

VUL

qui enim loquitur lingua non hominibus loquitur sed Deo nemo enim audit Spiritu autem loquitur mysteria

LWB 1 Cor. 14:3 But [in contrast to a foreign language] he who makes it a practice to speak God's message intelligibly [in the commonly understood native tongue], communicates to men by strengthening [building a doctrinal structure in their soul] and encouraging [acting as their defense attorney] and comforting.

KW 1 Cor. 14:3 But he who imparts divine revelations to me is speaking with the result of upbuilding the Christian life, and exhortation, and consolation.

KJV 1 Cor. 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

TRANSLATION HIGHLIGHTS

In contrast to the person who speaks with a spiritual gift of foreign languages that can only be understood by some visitor(s) in the assembly, the person who makes it a practice (Iterative Present tense) to speak God's message in the commonly understood native language, communicates (Pictorial Present tense) to the larger group of people in the assembly. The person who speaks with this spiritual gift is not preaching the gospel to unbelievers, but is strengthening Christians by building a doctrinal reservoir in their soul, as well as encouraging them in times of trouble by functioning as their defense attorney and comforting them until they have the doctrinal resources in their soul so they may tackle problems on their own.

As Calvin notes, the transliteration (not translation) of this Greek word as "prophesy" does not refer to predicting the future. This is a form of doctrinal communication before the canon was completed. Rather than predicting future events, it strengthened, encouraged, and comforted growing believers. As new believers without a Bible in their hands, they needed doctrinal resources to assist them in the growth process and to endure persecution.

RELEVANT OPINIONS

It appears from this passage, by the functions of exhortation and consolation, and from what goes before, that prophesy does not mean the gift of foretelling future events; but as I have said this once before, I do not repeat it. (Calvin) The possession of the gift of tongues was held in great esteem. As in pagan rites, so in the Christian communities of those days it was regarded as a marked sign of the divine presence. One reason for the apostle's tenderness in dealing with it is due to his consciousness that at its best it was a manifestation of the emotional enthusiasm engendered by the new faith: it was a sign of spiritual fervor. As such it was apt to be contagious. (C. Craig) Prophetic speech serves for (a) the further upbuilding of the Christian life, (b) the stimulation of the Christian will, and (c) the strengthening of the Christian spirit. (W.R. Nicoll) Prophesy denotes something like our preaching, but it is not identical with it. It is not the delivery of a carefully prepared sermon, but the uttering of words directly inspired of God. It is a means of building up Christian character, of strengthening men, of giving them comfort in their distress. (L. Morris)

NT prophets were the teachers or preachers of the Word – men to whom God had given special insight into His divine truth, and a happy faculty of imparting that truth to others. The verse now before us describes the proper results that are to be reached by prophesy, or ministry, of the Word. The gift of prophesying, or preaching, is the most useful and most practical of all the gifts. Other gifts direct attention to the man who possesses them; this gift makes a man a blessing to others, for he may speak to edification, exhortation, and comfort. The proper sphere of the

Christian prophet was the ministry of the Word, like our pastors and teachers, one who teaches and preaches to cultivate the spiritual life of believers. A teacher must be able, keenly and critically, to estimate the spirit of the age, the signs of the times, the tone of social, moral, and religious life, so as to judge aright of the atmosphere in which Christian life is to be lived. He must have a wide acquaintance with the history of Christian thought, and with the books exerting present influence upon the Christian mind. He must be deeply read in the mystery and meaning of God's great Book, so that like a scribe instructed to the kingdom, he may bring forth out of his treasury things new and old. Surely this is a full life-work for any man. (F.W. Farrar)

1 Cor. 14:3 but (adversative; in contrast to a foreign language) he (Subj. Nom.) who makes it a practice to speak God's message intelligibly (προφητεύω, PAptc.NMS, Iterative, Substantival; in the commonly understood native tongue) communicates (λαλέω, PAI3S, Pictorial) to men (Dat. Adv.; by human standards) by strengthening (Adv. Acc., Means; building a doctrinal structure/reservoir in their soul) and (connective) encouraging (Adv. Acc., Means; acting as their defense attorney) and (connective) comforting (Adv. Acc., Means).

BGT

ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν.

VUL

nam qui prophetat hominibus loquitur aedificationem et exhortationem et consolationes

LWB 1 Cor. 14:4 He who speaks with a foreign language establishes himself [plants himself in the local assembly as one with the gift of languages, which can only be tested when visitors are present], but he who makes it a practice to speak God's message intelligibly [in the commonly understood native language] encourages the church [has a greater influence on the general population].

KW 1 Cor. 14:4 The one who utters words in a tongue builds himself up in his Christian life. But he who imparts divine revelations to others builds up the local assembly.

KJV 1 Cor. 14:4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church.

TRANSLATION HIGHLIGHTS

The person who exercises the spiritual gift of foreign languages (Pictorial Present tense) plants himself in the local assembly (Pictorial Present tense) as one of those whose spiritual gift is difficult to verify. The legitimacy of this spiritual gift can only be proven when visitors from another country are present and can attest to hearing the gospel in their native language. If nobody in the assembly understood what the person was saying, the purpose of the spiritual gift

would be nullified and the exercise of it should be questioned. The only other way to legitimize the functioning of this gift is the utilization of the spiritual gift of interpretation of languages by another believer.

By contrast, the person who repeatedly (Iterative Present tense) spoke God's message in the commonly understood native language was able to encourage the spiritual growth (Pictorial Present tense) of the local assembly, having a greater influence on the general Christian population. This is why the spiritual gift of languages is at the bottom of the spiritual gift priority list. It served a very useful purpose in God's plan for evangelism, but it was needed less frequently than other gifts and was understood by a small number of individuals visiting from another country.

RELEVANT OPINIONS

Tongues must mean languages, not ecstatic unintelligible rhapsodies. (R. Jamieson) Paul is at pains to make clear that the exercise of the tongues gift is legitimate. But at the same time he curbs the exaggerated respect the Corinthians paid to it. Throughout this passage he steadily insists that the gift of prophesy is much to be preferred to it. Tongues should not be exercised in public unless there is an interpreter. Edification must be the prime consideration. Note that throughout the discussion Paul refers to speaking in a tongue or tongues. There is nothing in the Greek corresponding to "unknown." (L. Morris) The carnal Christians at Corinth, with their envy of each other's gifts and their desire for the showy, attention-getting, ego-building gift of tongues, were using the gift as a badge of spirituality before their fellows. Speaking to God instead of speaking to Israel and saying by that action, "see, I've arrived at a spiritual plateau where I can speak in mysteries to the Eternal," a practice brought over from their former paganism! (G. Gardiner)

Tongues were actual human languages like Latin, Aramaic, or Persian. The text identified them as the languages of men. The word "glossa" can mean a tongue of land or a heathen thong, or the organ in one's mouth; but it is very difficult, if not impossible, to find an instance in Greek where it means gibberish. (G. Clark) A prophetic revelation was a God-prompted application of truth that in general terms had been revealed already, rather than a disclosure of divine thoughts and intentions not previously known and not otherwise knowable. (J.I. Packer) The sensational nature of speaking in tongues readily ministered to pride and empty conceit. It was so in the early church, as the immature, divisive, carnal conduct of the gifted and tongues-speaking Corinthian believers attests. The same empty vanity, false spiritual pretension, and divisiveness are commonly manifest in glossolalic movements today, especially so when tongues are erroneously made an evidence of the baptism of the Holy Spirit, the latter being considered a second experience after salvation. (M. Unger)

If the Pentecostal gift of tongues were for us today, none of our missionaries would have to spend any time in language study. They could then go to a foreign land and immediately begin preaching to the people in their own language without any previous preparation. The Apostles did just this on the day of Pentecost. To those, therefore, who claim that the "Pentecostal" tongues are for us today, I would like to ask sincerely and honestly this question: Why must our

missionaries spend months and years learning a foreign language? If this gift of tongues is for us, then I assert that the foreign missionary fields are the places for this manifestation and gift. It would not be just an ecstatic emotional outburst once in awhile among those who can't understand a word of it. I would like to emphasize this fact. All the Apostles spake in other languages and they needed "no interpreter." (M. DeHaan)

1 Cor. 14:4 He (Subj. Nom.) who speaks (λαλέω, PAPtc.NMS, Pictorial, Substantival) with a foreign language (Instr. Means) establishes (οικοδομέω, PAI3S, Pictorial; *plants* himself in the local assembly as one with the gift of languages) himself (Acc. Dir. Obj.; has an influence limited to unbelievers who speak a different language), but (contrast) he (Subj. Nom.) who makes it a practice to speak God's message intelligibly (προφητεύω, PAPtc.NMS, Iterative, Substantival; in the commonly understood native tongue) encourages (οικοδομέω, PAI3S, Pictorial; spiritual furtherance) the church (Acc. Dir. Obj.; local assembly, has a greater influence on the general population).

BGT

ὁ λαλῶν γλώσση ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ.

VUL

qui loquitur lingua semet ipsum aedificat qui autem prophetat ecclesiam aedificat

LWB 1 Cor. 14:5 Now I wish you all could speak with a foreign language [particularly for the benefit of believing Israel], but rather that you would communicate with intelligence [for the benefit of the greater population]. So greater [with reference to impact] is he who communicates with intelligence than he who speaks with a foreign language, unless one [he] may translate, so that the local assembly might obtain an edification complex of the soul.

KW 1 Cor. 14:5 Now I desire that all of you be speaking in tongues, but I prefer that you impart divine revelations to others which you have received. Moreover, greater is the one who imparts divine revelations to others than he who speaks in tongues, with this exception – that he interpret, in order that the local assembly might receive upbuilding.

KJV 1 Cor. 14:5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

TRANSLATION HIGHLIGHTS

Paul wished (Gnomic Present tense) that all the Corinthians could speak a foreign language (Pictorial Present tense) for the primary purpose of evangelizing Israel, and secondarily for the benefit of those visiting from other countries or regions where a different language is spoken.

However, to put things in perspective, he would rather they could communicate with intelligence (Pictorial Present tense) in the native language so the greater population would understand.

But Paul doesn't stop the comparison between these two gifts here. He considers the person who communicates with intelligence to the greater population (Pictorial Present tense) as possessing a greater gift (comparative) due to its larger sphere of impact than the person who speaks in a foreign language (Pictorial Present tense). There is one exception to that evaluation, however, as shown by a 3rd class conditional clause. If the person who speaks with a foreign language can also translate (Gnomic Present tense) what he is saying into the native language, or if someone present can do likewise, then the two gifts would be in parity.

The KJV is possibly misleading by translating "except he interpret," since it could also be translated "unless one interpret" meaning another person with that gift. Whichever the case, the general Christian population would receive doctrinal material (Culminative Aorist tense) in their own language by which they could build a doctrinal structure in their soul and reach spiritual maturity. The edification complex of the soul is such a structure, built in the soul of a believer who consistently listens to and metabolizes Bible doctrine.

RELEVANT OPINIONS

God has conferred nothing upon His Church in vain, and languages were of some benefit. Hence, although the Corinthians, by a misdirected eagerness for show, had rendered that gift partly useless and worthless, and partly even injurious, yet Paul, nevertheless, commends the use of languages. So far is he from wishing them abolished or thrown away. At the present day, while a knowledge of languages is more than simply necessary, and while God has at this time, in His wonderful kindness, brought them forward from darkness into light, there are at present great theologians, who declaim against them with furious zeal ... Paul takes in languages of any sort – such as served merely for the publication of the gospel among all nations. (J. Calvin)

Luke's description of the utterances on the day of Pentecost insists that we understand them as real, human languages never learned by the speakers. The word for "tongue" (glossa) cannot easily be reduced in meaning to free verbalization bearing no cognitive content; and Luke attests that the hearers on the day of Pentecost asked in amazement how they could hear distinctive utterances in their own "dialects". What they heard was not an occasional word accidentally intruded into a stream of lexical gibberish, a mere statistical inevitability, but "the wonders of God" (2:11). These wonders were enunciated in the languages of recognized linguistic groups, i.e. Parthians, Medes, Elamites. (D.A. Carson) Without articulate interpretation, glossolalia cannot edify, encourage, or exhort others. Instead, it cloaks the truth of the gospel in a veil of incoherence. (D. Garland)

Prophecy is telling forth God's life-changing message. Revelation is revealing and unfolding God's precious truth. Knowledge is making known the unsearchable riches of Christ. Doctrine is teaching God's holy Word of truth. All four of these require an understood message, communication with known sounds. Tongues is included if an interpreter is present. (G. Zeller) The tongues movement presupposes that communication with the spiritual realm is more direct

when it is apart from the mind. (G. Fee) Such a concept, though found in various religions, is contrary to Biblical Christianity. This emphasis on a level of communication that bypasses the mind and is not direct communication from the believer to God is a dangerous teaching. The emphasis on experience, particularly in this level above the rational, often results in emphasizing “experience” over Scripture. (T. Edgar)

1 Cor. 14:5 Now (inferential) I wish (θέλω, PAI1S, Gnostic) you (Acc. Dir. Obj.) all (Acc. Spec.) could speak (λαλέω, PAInf., Pictorial, Potential) with a foreign language (Instr. Means; for the benefit of a select few, and in Paul’s case, believing Israel), but (adversative) rather (Adv. Comparison) that (coordinate conj.) you would communicate with intelligence (προφητεύω, PASubj.2P, Pictorial, Potential; for the benefit of the greater population). So (inferential; therefore) greater (Adv. Comparison; reference to his *impact*) is (ellipsis, verb supplied) he (Subj. Nom.) who communicates with intelligence (προφητεύω, PAPtc.NMS, Pictorial, Substantival) than (coordinate conj.) he (Subj. Nom.) who speaks (λαλέω, PAPtc.NMS, Pictorial, Substantival) with a foreign language (Instr. Means), unless (pleonastic idiom containing a conj., protasis of 3rd class condition, “maybe he can, maybe he can’t”, neg. adv.) one (he) may (with a certainty, always) translate (διερμηνεύω, PASubj.3S, Gnostic, Potential), so that (Result) the local assembly (Subj. Nom.; church) might obtain (λαμβάνω, AASubj.3S, Culminative, Potential) an edification complex of the soul (Acc. Dir. Obj.).

BGT

θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομῆν λάβῃ.

VUL

volo autem omnes vos loqui linguis magis autem prophetare nam maior est qui prophetat quam qui loquitur linguis nisi si forte ut interpretetur ut ecclesia aedificationem accipiat

LWB 1 Cor. 14:6 Now then, brethren, if I come face-to-face to you speaking with a foreign language, what shall I profit [benefit] you, unless I was to communicate to you either by revelation [doctrinal truth not yet written], or by knowledge [doctrinal precepts], or by an intelligible message [the gospel], or by doctrinal principles?

KW 1 Cor. 14:6 But now, brethren, if I come to you speaking in tongues, what will it profit you unless I speak to you either in the form of a disclosure of the truth or in that of experiential knowledge or in that of an impartation of a divine revelation, or in that of teaching?

KJV 1 Cor. 14:6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

TRANSLATION HIGHLIGHTS

Paul continues his comparison of the two gifts by asking a hypothetical question. If he came to them in person (Constative Aorist tense) speaking with a foreign language (Pictorial Present tense), what benefit would that provide (Predictive Future tense) for them? It would be absolutely useless to them, since none of them would understand what he was saying. However, if he communicated (Predictive Future tense) to them in their own language, they might benefit in every way.

They might benefit spiritually by his communication if he imparted to them a doctrine previously unknown to them (revelation) because it was not yet written down. He might also preach the gospel to their friends and family in their native language so they might hear and believe. He might teach them doctrinal “precepts,” the basics needed by new believers to grow in grace. Doctrinal precepts are the basic building material, milk for babes, stored in the left lobe of the soul, for eventual use in daily life. He might also teach the more mature believers doctrinal “principles,” advanced truths needed by believers to grow to maturity. Doctrinal principles are advanced building materials, suitable only for maturing believers; neophyte, apostate and reversionist believers would not understand nor know how to apply these principles, as they are meat for the full grown.

RELEVANT OPINIONS

Knowledge corresponds to doctrine, the gift of teaching to others our knowledge. As the former pair refers to revealed mysteries, so the latter pair to the obvious truths of salvation, brought from the common storehouse of believers. (R. Jamieson) Doctrine is didache, teaching, instruction in the Christian faith. (L. Morris) Here both prophesy and knowledge apply to content. Notice that they both issue in doctrine. This implies that the preceding terms apply to “content,” since the body of prophesy and the body of knowledge are the body of doctrine, rather than to the “act” of exercising one’s gift. The content is nothing less than what we regard today as the Scriptures. (R. Baxter) To fail to see the temporary nature of tongues is to fail to evaluate the real purpose of the phenomenon. To maintain that tongues are a part of the church’s heritage today is to attribute a significance to a phenomenon that was not divinely intended to be manifested in post-apostolic church history. The result of such a procedure is bound to result in both confusion of doctrine and erratic practice so widely prevalent in the present day. (M. Unger)

Walvoord tells of a young seminarian who memorized one of the Psalms in Hebrew. At a tongues meeting, he stood to his feet and pretended to be speaking in tongues as he recited the Psalm. After he had finished, the interpreter woefully failed in translating what had been spoken. The present writer has a friend, a seminary professor, who did the same thing in Greek. Then, an interpreter arose and translated, but the translation was the veriest Pentecostal propaganda and had no verbal correspondence to the NT words quoted. How a person claims to be filled with the Holy Spirit can indulge in such chicanery would make an interesting psychological research problem. (G. Clark) Merely some ecstatic statement which has no direct bearing upon the welfare of the church certainly cannot be of the Spirit of the Lord. Speaking was not to be a meaningless jibber-jabber of unintelligible confusing sounds. Unless the tongues can be intelligibly interpreted in harmony with the Word of God, they are useless according to the words of Scripture. (M. DeHaan)

1 Cor. 14:6 Now (temporal) then (inferential), brethren (Voc. Address), if (protasis, 3rd class condition, hypothetical) I come (ἔρχομαι, AASubj.1S, Constative, Potential, Deponent) face-to-face to you (Acc. Dir. Obj.) speaking (λαλέω, PAPtc.NMS, Pictorial, Modal) with a foreign language (Instr. Means), what (interrogative) shall I profit (ὠφελῶ, FAI1S, Predictive, Interrogative Ind.; benefit) you (Acc. Dir. Obj.), unless (protasis, 3rd class condition, hypothetical with neg. particle) I was to communicate (λαλέω, FASubj.1S, Predictive, Potential) to you (Dat. Adv.) either (coordinate conj.) by revelation (Instr. Means), or (disjunctive) by knowledge (Instr. Means; left lobe information on the launching pad), or (disjunctive) by an intelligible message (Instr. Means; gospel), or (disjunctive) by doctrinal principles (Instr. Means)?

BGT

Νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν γυνώσει ἢ ἐν προφητείᾳ ἢ [ἐν] διδασκαλίᾳ;

VUL

nunc autem fratres si venero ad vos linguis loquens quid vobis prodero nisi si vobis loquar aut in revelatione aut scientia aut prophetia aut in doctrina

LWB 1 Cor. 14:7 Even inanimate things which provide sound, for example a flute or a harp, if they did not provide a distinction between sounds, how could it be known what is being played on a flute or played on a harp?

KW 1 Cor. 14:7 Yet even in the case of lifeless things which give out a sound, whether it be a wind instrument or a harp, if it does not make a difference in the sounds, how will the music which is played by the wind instrument or the harp be understood?

KJV 1 Cor. 14:7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

TRANSLATION HIGHLIGHTS

Even inanimate objects, such as musical instruments, provide (Dramatic Present tense) sound. For example, consider the flute and the harp. If they didn't provide different and distinct sounds (Dramatic Aorist tense), how could anyone know (Predictive Future tense) what was being played (Pictorial Present tense) on the flute or harp? There are different notes and combinations of notes that make up a melody that we can hear, memorize and recall. Paul is comparing intelligent communication to music, as opposed to speech in a foreign language which makes no sense to the hearer.

RELEVANT OPINIONS

A melody finely played speaks to a man's very soul. An aimless jangle means nothing. (L. Morris) Using musical instruments as his example, Paul explains that what the people needed then, what they had needed centuries before, and what people need today is an intelligible, verbal communication of truth – knowledge, information, doctrine, as in Genesis 15 and Jeremiah 1:4-5, 9. (G. Clark)

1 Cor. 14:7 Even (ascensive) inanimate (Descr. Nom.) things (Subj. Nom.) which provide (δίδωμι, PAPtc.NNP, Dramatic, Attributive; utter) sound (Acc. Dir. Obj.), for example (coordinate conj.; whether) a flute (Nom. Appos.) or (correlative) a harp (Nom. Appos.), if (protasis, 3rd class condition, hypothetical) they did not (neg. particle) provide (δίδωμι, AASubj.3S, Dramatic, Potential; render, utter, give) a distinction (Acc. Dir. Obj.) between sounds (Dat. Contrast), how (interrogative adv.) could it be known (γινώσκω, FPI3S, Predictive; understood) what (def. article) is being played on a flute (αὐλέω, PPPTc.NNS, Pictorial, Attributive) or (disjunctive) played on a harp (κιθαρίζω, PPPTc.NNS, Pictorial, Attributive)?

BGT

ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῶ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον;

VUL

tamen quae sine anima sunt vocem dantia sive tibia sive cithara nisi distinctionem sonituum dederint quomodo sciatur quod canitur aut quod citharizatur

LWB 1 Cor. 14:8 As a matter of fact, indeed, if the trumpet provided an indistinct sound, who would prepare himself for battle?

KW 1 Cor. 14:8 For if a military trumpet gives an indistinct sound, who shall put himself in readiness for war?

KJV 1 Cor. 14:8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

TRANSLATION HIGHLIGHTS

As a further example, what if a military trumpet provided (Dramatic Aorist tense) sounds that were indistinct, so that nobody who heard them knew one from the other? Who would know when to prepare for battle (Predictive Future tense) and when not to? The answer is that they wouldn't know reveille from taps, or advance from retreat, like the general population wouldn't understand what a speaker with a foreign language was trying to communicate.

RELEVANT OPINIONS

The trumpet conveys the command of the leader to men remote from him. But it is of the first importance that the trumpet should be blown so that it can be understood. (L. Morris) The point is clear: edification demands intelligible content, and tongues, by themselves, cannot provide it. That Paul has to labor the point with examples from musical instruments and military bugle calls suggests how deeply committed to advancing the superiority of tongues the Corinthians (or at least some of them) must have been. (D.A. Carson)

1 Cor. 14:8 As a matter of fact (explanatory), indeed (emphatic), if (protasis, 3rd class condition, "maybe yes, maybe no") the trumpet (Subj. Nom.) provided (δίδωμι, AASubj.3S, Dramatic, Potential) an indistinct (Descr. Acc.) sound (Acc. Dir. Obj.), who (Subj. Nom.) would prepare himself (παρασκευάζω, FMI3S, Predictive) for battle (Acc. Purpose; war)?

BGT

καὶ γὰρ ἐὰν ἄδηλον σάλπιγξ φωνὴν δῶ, τίς παρασκευάζεται εἰς πόλεμον;

VUL

etenim si incertam vocem det tuba quis parabit se ad bellum

LWB 1 Cor. 14:9 In this same manner, you also, by a foreign language, unless you provide an intelligible message [easily understood in the local language], how will that which is spoken be understood? For you will be repeatedly speaking to the air [in vain, no ear receives it].

KW 1 Cor. 14:9 Thus also in your case, if by means of the tongue you do not give word which is clear and definite, how will that which is being spoken be understood? For you will [otherwise] be speaking into the air.

KJV 1 Cor. 14:9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

TRANSLATION HIGHLIGHTS

In the same manner as the trumpet, the Corinthians who speak in a foreign language are not understood by anyone in the local assembly. If they do not provide their hearers with an intelligible message in their native language, how will anything that is spoken (Pictorial Present tense) be understood (Predictive Future tense) by anyone in the assembly? By not communicating an intelligible message, the Corinthians are merely speaking (Iterative Present tense) to the ethereal regions; no one understands them, no ear is able to receive the message, and they have spoken in vain.

RELEVANT OPINIONS

By the tongue is also in an emphatic position, which stresses the tongue's connection with intelligibility. The Corinthians had delighted rather to connect it with unintelligibility. Speech is either intelligible or nothing more than speaking into the air. (L. Morris) Some people are indeed tempted to stay home and listen to the radio [or tape] preacher. This may be because of laziness, or physical infirmity, or also because the famous preacher is more understandable and edifying than the local pastor. In this last case, the additional edification resulting from attendance is not thought to be sufficient to make up the difference. (G. Clark)

1 Cor. 14:9 In this same manner (comparative), you (Subj. Nom.) also (adjunctive), by a foreign language (Instr. Means), unless (protasis, 3rd class condition, hypothetical, with a neg. particle) you provide (δίδωμι, AASubj.2P, Constative, Potential) an intelligible (Adv. Acc.; easily understood in the commonly used language of the geographical area) message (Acc. Dir. Obj.), how (interrogative) will that (Subj. Nom.; language) which is spoken (λαλέω, PPpTc.NSN, Pictorial, Attributive) be understood (γινώσκω, FPI3S, Predictive, Periphrastic, Interrogative Ind.)? For (explanatory, resultant) you will be (εἰμί, FMI2P, Predictive) repeatedly speaking (λαλέω, PAPtC.NMP, Iterative, Modal) to the air (Acc. Dir. Obj.; ethereal region, in vain, no ear receives them).

BGT

οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

VUL

ita et vos per linguam nisi manifestum sermonem dederitis
quomodo scietur id quod dicitur eritis enim in aera
loquentes

LWB 1 Cor. 14:10 There are, as it turns out, a large quantity of national languages in the world, and none are without meaning [the faculty for communication].

KW 1 Cor. 14:10 So many kinds of voices [languages], it may be, exist in the world, and not one is without its particular significance.

KJV 1 Cor. 14:10 There are, it may be, so many kinds of voices in the world, and none of them is without signification.

TRANSLATION HIGHLIGHTS

There are (Descriptive Present tense), as it turns out (Constative Aorist tense), a large number of national languages in the world. All of them have meaning to those who speak them. All of them have the ability to communicate to others. None of them are gibberish. If the Corinthians wanted to, they could (Deliberative Optative mood) learn to preach the gospel in any number of them if they wanted. The important thing is that their message is an intelligible one.

RELEVANT OPINIONS

Voices is probably used in the sense of languages, so that the meaning of the whole expression is, “There are probably ever so many different languages in the world.” There is no real difference between unintelligibility and dumbness. The whole point of language is that it is used to communicate meaning. (L. Morris) There are a great many languages in the world. None of them are without signification. They all convey meaning to those who understand the language. The problem comes when a person does not understand the language! (G. Zeller)

Every language has some regular meaning to some groups of people. And remember the word “unknown” before the word “tongues” is simply put in by translators; it was not in the original manuscript at all. The word “tongues” means regular foreign languages. Four or five times in this chapter (in verses 4,13,14,19) you may find the term “unknown tongue” in your Bible. But look at it carefully and you will see that in every case the term “unknown” is spelled in italics which means that it was not in the original Greek manuscripts at all. (J. Rice)

1 Cor. 14:10 There are (εἰμί, PAI3P, Descriptive), as it turns out (τυγχάνω, AAOpt.3S, Constative, Deliberative), a large quantity (correlative adj.) of national (Descr. Gen.; family, native) languages (Nom. Appos.) in the world (Loc. Place), and (continuative) none (Subj. Nom.) are (ellipsis, verb supplied) without meaning (Pred. Nom.; the faculty for communication).

BGT

τοσαῦτα εἰ τύχοι γένη φωνῶν εἰσιν ἐν κόσμῳ καὶ οὐδὲν ἄφωνον·

VUL

tam multa ut puta genera linguarum sunt in mundo et nihil sine voce est

LWB 1 Cor. 14:11 If, therefore, I do not understand the meaning of the language, I will be, to the person who is conversing with me, a foreigner [not a native], and the person who is speaking a foreigner [not a native] to me.

KW 1 Cor. 14:11 Therefore, if I do not know the meaning of the voice, I shall be to the one who is speaking a person who utters confused and unintelligible sounds, mere jargon, and the one who is speaking will be to me just such a person too.

KJV 1 Cor. 14:11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

TRANSLATION HIGHLIGHTS

Paul explains the mutual confusion between two individuals who are trying to converse with each other, but neither of them understands the language of the other. If he does not understand with clarity (Consummative Perfect tense) the meaning of the language that is being spoken, he will be (Predictive Future tense) a foreigner, a barbarian (Greek: barbaros), to the person he is attempting to converse with (Pictorial Present tense). Likewise, the person he is attempting to converse with (Pictorial Present tense) will be a foreigner, or barbarian, to him.

RELEVANT OPINIONS

“Barbaros,” barbarian, is an example of onomatopoeia. It denotes a man whose language sounds like “bar bar,” i.e. whose language makes no sense. The word is often used in a derogatory fashion, of those beyond the pale of civilization. The ecstatic speech which seemed to the Corinthians a matter for such pride turns out to be the means of making them nothing more than barbarians. This would be even worse for a Greek than for us. (L. Morris)

A barbarian is a foreigner, one who speaks in a strange, unintelligible tongue. If I do not know the meaning of the tongue, I shall be to the tongue-speaker a foreigner, and the tongue-speaker shall be a foreigner to me. There would be no communication and thus no edification. The chief concern of the tongues-speaker is that his message might be interpreted. Otherwise it is of no value to the assembly and he is merely speaking into the air! (G. Zeller)

The power of speech is intelligibility; and if Paul does not know the language in which someone speaks to him, the two persons will be barbarians to each other. The meaning of the verse is too clear to need a commentary; but what needs to be emphasized in a time when Pentecostalism is

popular is the great emphasis Paul places on understanding the intellectual content of an intelligible language. (G. Clark)

1 Cor. 14:11 if (protasis, 3rd class condition, "maybe I do, maybe I don't"), therefore (inferential), I do not (neg. particle) understand (οἶδα, Perf.ASubj.1S, Consummative, Potential) the meaning (Acc. Dir. Obj.) of the language (Adv. Gen. Ref.; voice, utterance, sound), I will be (εἰμί, FMI1S, Predictive), to the person (Dat. Disadv.) who is conversing with (λαλέω, PAPtc.DMS, Pictorial, Substantival; speaking, having a conversation) me (ellipsis), a foreigner (Nom. Appos.; barbarian, not a native), and (continuative) the person (Subj. Nom.) who is speaking (λαλέω, PAPtc.NMS, Pictorial, Substantival; conversing) a foreigner (Acc. Dir. Obj.; barbarian) to me (Dat. Disadv.).

BGT

ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος.

VUL

si ergo nesciero virtutem vocis ero ei cui loquor barbarus
et qui loquitur mihi barbarus

LWB 1 Cor. 14:12 In the same manner you, that is, since you [as an assembly] are eager [desirous] for spirituals [gifts], always seek [as an assembly] for the purpose of building up [strengthening] the assembly, so that as a result you [collectively] might continue to abound [grow together in grace and knowledge].

KW 1 Cor. 14:12 Thus, also, as for yourselves, since you are those who are most eagerly desirous of spirits [spiritual powers], be desiring them in order that you may abound in them with a view to the building up of the local assembly.

KJV 1 Cor. 14:12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.

TRANSLATION HIGHLIGHTS

Paul tells the Corinthians that since they as a congregation (not as individuals) are so eager (Descriptive Present tense) to have spiritual gifts in their assembly, they should do so with proper motivation. He commands them (Imperative mood) as an assembly (not as individuals) to always seek spiritual gifts for the purpose of strengthening their assembly, so they may collectively grow together to spiritual maturity. The Iterative Present tense points to their growth being consistent and continual, never having enough doctrine and never having enough spiritual gifts operating in their midst. The Potential Subjunctive mood points to their continued growth

and operation of spiritual gifts being dependent on their own volition, i.e. experiential sanctification.

RELEVANT OPINIONS

The modern-day charismatic movement is disturbingly similar to practices common in paganism, while at the same time it lacks correspondence to biblical miracles. Trancelike states and communications on a level apart from the mind are common in paganism. An emphasis on physical healing and exorcism for the benefit of adherents is common. The experience of a power or force “overcoming” the participants is similar to pagan practice. The bizarre and often wild practices of early Pentecostalism seem similar to pagan religion. The idea of contact and interest in the spirit world, the “excluded middle” between God and man, is also common to pagan religions. (T. Edgar) To talk of the gifts of the Spirit, as if the Spirit was their source, is misleading. The gifts are derived not from the Spirit, pneuma, but from God’s grace, charis. (R. Banks) What Paul has in mind is a plurality of manifestations of the Spirit. (C. Craig) The plural noun “spirits” refers to the Holy Spirit distributing many of His spiritual gifts to His people. (S. Kistemaker) Profit is only possible by means of doctrine and knowledge. Tongues unexplained convey no doctrine and knowledge, and hence, as relative to the hearers, are nugatory. (J. Exell)

In contrast to the building-up mentioned here, all the alleged miracles and so-called tongues-speaking today have not produced any genuine spiritual advance over non-charismatics. It has produced enthusiasm for the miraculous, but this is not to be equated with spirituality. All these supposedly miraculous events have produced no advance in Biblical knowledge or spiritual living. Since the movement has not produced more spiritual believers or any advance in Biblical or theological knowledge, what has it accomplished? Is it not amazing that a movement that claims to have restored power for service, ability to communicate with God more than others have, ability for self-edification, power to heal and perform other miracles, and ability to prophesy and receive direct revelation, has produced no significant advantage in spirituality or in Biblical or theological knowledge? Apparently the Holy Spirit is not concerned with communicating any information to correct all these differences, many of which are crucial and some of which are incorrect. All this direct communication with the Spirit has apparently done nothing to correct even basic errors. It has not even produced unity among charismatics regarding the nature and purpose of many of the gifts. Would such an effusion of the genuine Spirit of God produce so little? Since believers are warned to avoid contact with the intermediate spiritual world and since they should do only what they are confident God approves, no one should experiment in the realm of the charismatic phenomenon. (T. Edgars)

1 Cor. 14:12 In the same manner (adverb) you (Subj. Nom.), that is (explanatory conj.), since (subordinate conj.) you (as a congregation of believers) are (εἰμί, PAI2P, Descriptive) eager (Nom. Appos.; desirous, wanting) for spirituals (Obj. Gen.; gifts), always seek (ζητέω, PAImp.2P, Gnostic, Command; look for, strive for to your own advantage) for the purpose of building up (Acc. Purpose; strengthening, growing to spiritual maturity) the assembly (Obj. Gen.), so

that as a result (Result) **you** (as a congregation) **might continue to abound** (περισσεύω, PAsubj.2P, Iterative, Potential; excel, have more than enough, increase in grace and knowledge).

BGT

οὕτως καὶ ὑμεῖς, ἐπεὶ ζηλωταὶ ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε.

VUL

sic et vos quoniam aemulatores estis spirituum ad aedificationem ecclesiae quaerite ut abundetis

LWB 1 Cor. 14:13 Therefore, let the person who speaks with a foreign language pray that one [he] may always translate [so others will understand].

KW 1 Cor. 14:13 Therefore, let the one who speaks in a tongue be praying that he may be unfolding the meaning of what he is saying,

KJV 1 Cor. 14:13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret.

TRANSLATION HIGHLIGHTS

Paul says the person who speaks with a foreign language (Descriptive Present tense) should pray (Dramatic Present tense) that one (perhaps himself, perhaps someone else) may always (Gnomic Present tense) translate what he said into the native language for the benefit of the greater population. His use of the Imperative mood can mean he is either commanding this prayer or that he is encouraging them to pray for a translation (Latin: interpretation).

RELEVANT OPINIONS

Paul stresses both edification and intelligibility. He questions throughout this chapter the usefulness of religious activity that is devoid of edification. In this section he writes that intelligibility requires the use of the believer's mind in praying, singing, praising, and giving thanks to God. In this verse, neither the speaker nor the listener is edified by unintelligible speech. (S. Kistemaker) So important was the gift of interpretation that the gift of tongues was incomplete without it. No interpreter, no tongues-speaker. (R. Baxter) The fact that tongues could be interpreted demands that tongues be real languages. Interpretation necessitates meaning! Meaningless utterances cannot be interpreted. How can one give sense to nonsense? If tongues were ecstatic utterances, they also could have been duplicated fraudulently. Gibberish can be uttered by anyone, and a second person could feign interpretation of that unintelligible vocalization. (G. Zeller)

1 Cor. 14:13 **Therefore** (inferential), **let the person** (Subj. Nom.) **who speaks** (λαλέω, PAPtc.NMS, Descriptive,

Substantival) with a foreign language (Instr. Means) pray
(προσεύχομαι, PMImp.3S, Dramatic, Hortatory, Deponent) that
(conj. as Dir. Obj.) one (he) may always translate
(διερμηνεύω, PASubj.3S, Gnostic, Potential; interpret).

BGT

διὸ ὁ λαλῶν γλώσση προσευχέσθω ἵνα διερμηνεύῃ.

VUL

et ideo qui loquitur lingua oret ut interpretetur

LWB 1 Cor. 14:14 For if I made it a habit to pray with a foreign language, my [human] spirit might be engaged in praying, but my understanding would remain unfruitful [derives no benefit].

KW 1 Cor. 14:14 For if I am praying in a tongue, my spirit [the human spirit as moved by the Holy Spirit] is praying, but my intellect confers no benefits upon others.

KJV 1 Cor. 14:14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

TRANSLATION HIGHLIGHTS

Continuing with his hypotheticals, Paul says if I make it a habit to pray (Iterative Present tense) with a foreign language, my human spirit might be engaged in the act of praying (Pictorial Present tense), but my mind, my intellect, would still remain (Descriptive Present tense) barren, receiving no benefit from the prayer. He uses the Potential Subjunctive mood to present the hypothetical possibility that he might actually pray in a foreign language, because evidently some Corinthians were claiming to be doing that very thing.

Then he uses the Concessive form of a Potential Indicative mood in order to say maybe, must maybe, his human spirit was involved in the act of prayer. He is not telling the Corinthians that this happened in their case, nor in his case, but for the sake of argument, he is conceding this possibility. The human spirit should, of course, be involved in prayer. In any case, if he prays in a foreign language, his mind remains uninvolved and the entire act is rendered useless. This is also a sarcastic way to tell certain Corinthians that they may be fervently praying in an unknown language, but that it is useless activity if their minds aren't cognizant of what is being said.

RELEVANT OPINIONS

The man whose mind is unfruitful is not being true to his Christian calling. This passage is very important for its insistence on the rightful place of the intellect. (L. Morris) The gift of interpretation also benefits the one who speaks in a tongue. Without it his mind lacks understanding, and thus remains unfruitful, i.e. produces and contributes nothing. (D. Guthrie)

The believer must fully concentrate on the meaning of what he is praying and what he is singing. Otherwise it can easily become vain repetition. He must understand what he is praying and what he is singing. (G. Zeller)

1 Cor. 14:14 **For** (explanatory) **if** (protasis, 3rd class condition, "hypothetical maybe") **I made it a habit to pray** (προσεύχομαι, PMSubj.1S, Iterative, Potential, Deponent) **with a foreign language** (Instr. Means), **my** (Poss. Gen.) **spirit** (Subj. Nom.) **might be engaged in praying** (προσεύχομαι, PMI3S, Pictorial, Concessive, Potential Ind., Deponent), **but** (adversative) **my** (Poss. Gen.) **understanding** (Subj. Nom.; mind, left lobe) **would remain** (εἶμι, PAI3S, Descriptive) **unfruitful** (Pred. Nom.; barren, useless, gets no benefit).

BGT

ἐὰν [γὰρ] προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.

VUL

nam si orem lingua spiritus meus orat mens autem mea sine fructu est

LWB 1 Cor. 14:15 What should it [my conclusion] be then? I will pray with the [human] spirit, but I will also pray with understanding [intellect]. I will sing praise with the spirit, but I will also sing praise with understanding [intellect].

KW 1 Cor. 14:15 How, therefore, does the matter stand? I will pray by means of my spirit. But I will pray also with the aid of my intellect. I will sing by means of my spirit. But I also will sing with the aid of my intellect.

KJV 1 Cor. 14:15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

TRANSLATION HIGHLIGHTS

What should (Static Present tense) Paul's conclusion on this matter be? He concludes that he will pray (Predictive Future tense) with both his human spirit and his intellect. Neither element will be left out of the prayer equation. He will also sing praise (Predictive Future tense) with both his human spirit and his intellect. This combination eliminates most of the prayers and repetitive, mantra-like tunes sung by charismatic churches today. I learned a number of these "little ditties" as a new believer, and I now shudder to think how silly and without intellectual value they all were. They were suitable only for children, but unfortunately, were sung and considered "worship" by so-called adults.

Good hymns, with accurate doctrinal words and powerful melodies, are sorely lacking in today's worship services. I can't count how many so-called worship services I've attended where Bible

teaching was given (perhaps) 30-minutes, while the singing of repetitive ditties often lasted an hour or more. The phrase that comes to my mind, having participated in these firsthand, is what upside-down fruitcakes we were. To be sure, the vast number of hymns that I have sung were also written by keen, but doctrinally clueless, musicians. Some very well-known hymns, when analyzed with the intellect as Paul advises, are in fact blasphemous, regardless of what emotional responses we might get by singing them.

RELEVANT OPINIONS

Paul prefers singing that reaches the intellect as well as stirs the emotions. Solos that people do not understand lose more than half their value in church worship. (A.T. Robertson) By inference, I will keep silence if I cannot pray with the understanding, so as to make myself understood by others. A prescient warning, mutatis mutandis, against the Roman and Greek liturgies is dead languages, long since become unintelligible to the masses. When those liturgies were framed originally those languages were in general use. (R. Jamieson)

It is part of the mind (nous) to share in and aid the exercises of the spirit (pneuma). So pray with the spirit, but also with the mind. (W.R. Nicoll) It is still worth emphasis that these activities must be such that worshippers can enter into them wholeheartedly, with the mind as with the spirit. All too often prayers are offered in a kind of emotional jargon, and hymns are chosen on the basis of attractive tunes rather than sound theology. (L. Morris)

1 Cor. 14:15 What (Subj. Nom.; interrogative) should it be (εἰμί, PAI3S, Static, Concessive, Potential Ind.) then (subordinate conj.)? I will pray (προσεύχομαι, FMI1S, Predictive, Deponent) with the spirit (Instr. Means), but (contrast) I will also (adjunctive) pray (προσεύχομαι, FMI1S, Predictive, Deponent) with understanding (Instr. Means; mind, left lobe, intellect); I will sing praise (ψάλλω, FAI1S, Predictive) with the spirit (Instr. Means), but (contrast) I will also (adjunctive) sing praise (ψάλλω, FAI1S, Predictive) with understanding (Instr. Means; mind, left lobe).

BGT

τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοί· ψαλῶ τῷ πνεύματι, ψαλῶ δὲ καὶ τῷ νοί.

VUL

quid ergo est orabo spiritu orabo et mente psallam spiritu psallam et mente

LWB 1 Cor. 14:16 Otherwise, if you ask God's blessing [upon food, persons, events] with the spirit, how is it possible for a person who is occupying [filling] an untrained [not conversant in any foreign languages] position [location] to reply Amen after your thanksgiving, since he does not understand what you are saying?

KW 1 Cor. 14:16 Else if you are uttering eulogies and praises [to God] by means of your spirit, how is it possible for the one who occupies the position of the unlearned to say the Amen to your act of giving thanks since he does not know what you are saying?

KJV 1 Cor. 14:16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

TRANSLATION HIGHLIGHTS

If the intellect is bypassed, and if another language is spoken, then when you ask God's blessing (Pictorial Present tense) upon food, persons, or events solely with the spirit (without the intellect), how is a person who is filling an untrained position (Descriptive Present tense) going to respond if he doesn't know what you are saying (Pictorial Present tense)? "Idiotes" refers to a person who is unversed in Christianity, possibly a novice Christian as distinguished from the expert or professional man.

It is common during prayer and singing for others who are present to give their assent, either verbally or non-verbally, by saying Amen. But if the prayer or song is voiced in another language, how can anyone assent to what they don't understand? If you offer praise or thanksgiving to God, how will anyone else know what you are talking about? If you don't use your intellect, they will not understand (Dramatic Perfect tense) what you are saying. Likewise, if you speak in a foreign language, they will not understand.

RELEVANT OPINIONS

To a fine piece of exposition, to some recapitulation of the teaching of Jesus or of the main events of His life, to some flash of spiritual insight, to the application of the Christian message to the life of Christ's followers or to the human situation in which the church was set, the hearers could well add a resounding "Amen." There is intelligence both in speaking and in hearing. Throughout the centuries the need for intelligent and inspiring instruction in the elements and traditions of the faith has never diminished. There is always room in the services of the church for expository preaching and systematic study of the Bible. (C. Craig) "Idiotes" refers to a man who is unlearned as respects the gift of tongues. (Vincent) Christians followed Jewish practice in adding Amen to make a prayer their own. (D. Guthrie)

1 Cor. 14:16 Otherwise (subordinate conj.), if (protasis, 3rd class condition, "hypothetical maybe") you ask God's blessing (εὐλογέω, PASubj.2S, Pictorial, Potential; upon food, persons, events) with the spirit (Instr. Means), how is it possible for (adverbial interrogative) a person (Subj. Nom.) who is occupying (ἀναπληρώω, PAPtc.NMS, Pictorial, Substantival; filling) an untrained (Descr. Gen.; not conversant in any foreign languages) position (Acc. Dir.)

Obj.; station, location, place) to reply (εἶπον, FAI3S, Predictive) Amen (particle; truly indeed) after your (Poss. Gen.) thanksgiving (Dat. Ind. Obj.), since (subordinate conj.) he does not (neg. particle) understand (οἶδα, Perf.AI3S, Dramatic) what (Acc. Dir. Obj.; interrogative pronoun) you are saying (λέγω, PAI2S, Pictorial)?

BGT

ἐπεὶ ἂν εὐλογῆς [ἐν] πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τὸ Ἀμήν ἐπὶ τῇ σῆ εὐχαριστία; ἐπειδὴ τί λέγεις οὐκ οἶδεν·

VUL

ceterum si benedixeris spiritu qui supplet locum idiotae quomodo dicet amen super tuam benedictionem quoniam quid dicas nescit

LWB 1 Cor. 14:17 For indeed you give thanks, but another of a different kind [a person not familiar with the language you are speaking] is not edified [built up, strengthened].

KW 1 Cor. 14:17 For you indeed give thanks in an admirable way, but the other one is not built up in his Christian life.

KJV 1 Cor. 14:17 For thou verily givest thanks well, but the other is not edified.

TRANSLATION HIGHLIGHTS

Paul affirms that your thanksgiving (Pictorial Present tense) was legitimate, but that those who are not familiar with the language you were speaking were not edified (Gnomic Present tense) or strengthened by what you said, because they didn't know what you said in the first place.

RELEVANT OPINIONS

Paul does not find fault with this person's expressions of gratitude, but rather with the manner in which he expresses them. He reproves him for the total disregard for the other man, because the uninformed person received no benefit from the prayer that was uttered in a language that was not understood. Paul's last clause in this verse is a ringing rebuke for the tongue-speaker who failed to edify the uninformed person. From the information provided in Acts and the epistles, we are not aware of any church other than the one in Corinth that practiced tongue-speaking in the 1st century. No other NT writer, with the exception of Luke in Acts 2, 10, and 19, mention tongue-speaking. Furthermore, aside from I Cor. 12-14, the other NT passages that list spiritual gifts refrain from recording the gift of tongues. (S. Kistemaker)

1 Cor. 14:17 **For** (explanatory) **indeed** (emphatic) **you** (Subj. Nom.) **give thanks** (εὐχαριστέω, PAI2S, Pictorial), **but** (contrast) **another of a different kind** (Subj. Nom.; a person not familiar with the language you are speaking) **is not**

(neg. particle) **edified** (οἰκοδομέω, PPI3S, Gnostic; strengthened, built up, encouraged).

BGT

σὺ μὲν γὰρ καλῶς εὐχαριστεῖς ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.

VUL

nam tu quidem bene gratias agis sed alter non aedificatur

LWB 1 Cor. 14:18 I thank God I speak more languages than all of you,

KW 1 Cor. 14:18 I thank my God that I speak in tongues more than you all,

KJV 1 Cor. 14:18 I thank my God, I speak with tongues more than ye all:

TRANSLATION HIGHLIGHTS

Paul says he is thankful (Pictorial Present tense) to God that he speaks (Static present tense) more foreign languages than all of the Corinthians. This is not some private gibberish spoken to edify oneself. It is a verifiable language. The word “tongue” is a Metonym of Cause: the tongue is put for what is spoken by it, for the language peculiar to any people or nation.

RELEVANT OPINIONS

Paul uses the plural form in this verse, referring to various human languages known to different nationalities. (S. Zodiates) Tongue-speaking was a practice that sprang up among the Corinthians as a result of their great zeal and emotionality, and not through the agency of the Holy Spirit. We have no record that this phenomenon occurred in any other NT church, nor did Paul ever seek to introduce it to them in his epistles. If this were the indispensable evidence of spirituality and the infilling of the Holy Spirit, we would certainly expect him to urge all believers to pray for this gift. Instead, he seeks to play it down among the Corinthians as much as possible. (ibid) Paul was able to converse in Semitic and in Indo-European languages and thus serve Jesus Christ as a cosmopolitan missionary. (S. Kistemaker)

1 Cor. 14:18 I thank (εὐχαριστέω, PAI1S, Pictorial) **God** (Dat. Ind. Obj.) **I speak** (λαλέω, PAI1S, Static) **more** (comparative adv.) **languages** (Dat. Adv.) **than all** (Gen. Comparison) **of you** (Adv. Gen. Ref.),

BGT

εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶ.

VUL

gratias ago Deo quod omnium vestrum lingua loquor

LWB 1 Cor. 14:19 But in an assembly, I would rather speak five words with my understanding, so that I may instruct others of the same kind [those who speak the same language], rather than thousands of words with a foreign language.

KW 1 Cor. 14:19 But in the church assembly I would rather speak five words with my understanding in order that I might instruct others than ten thousand words in a tongue.

KJV 1 Cor. 14:19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.

TRANSLATION HIGHLIGHTS

When Paul speaks in an assembly, he would always prefer (Gnomic Present tense) to speak (Dramatic Aorist tense) five words with his intellect, so that he may (Potential Subjunctive mood) teach (Culminative Aorist tense) those who speak the same language he does. He would rather teach in the commonly known language of the location he is in with five words, than speak thousands of words in a foreign language that nobody can understand.

RELEVANT OPINIONS

Gone are the spectacular displays of divine power typical of the precanon period. Gone are the dramatic rituals and ceremonies of previous dispensations. The postcanon period of the Church Age emphasizes doctrinal thought and personal application of doctrine. The Christian lives by divine truth in his own soul rather than depending on the emotional stimulation of overt rites, divine appearances, direct revelation from God, or miraculous deeds performed by a few highly visible Christians. Even in the precanon period the emphasis on doctrine is characteristic of the Church Age. (R.B. Thieme, Jr.)

One might have supposed that Paul would make much of a power in which he excels. On the contrary, he puts it aside and prefers to use every-day speech, as being the more serviceable. (W.R. Nicoll) Five words that can be understood are better than myriads in a tongue! Paul would rather take two seconds (five words) to say “Christ died for our sins” (! Cor. 15:3), than to speak two hours in words not understood. (G. Zeller) Paul does not approve of uttering unintelligible noises in public worship, whether or not someone purports subsequently to “decode” them. (A. Thiselton)

1 Cor. 14:19 but (adversative) in an assembly (Loc. Sph.), I would rather (θέλω, PAI1S, Gnomic) speak (λαλέω, AAInf., Dramatic, Purpose) five (numeral) words (Acc. Dir. Obj.; sentences) with my (Gen. Poss.) understanding (Instr. Means; mind, left lobe), so that (Result) I may instruct (κατηχέω, AASubj.1S, Culminative, Potential; teach) others of the same kind (Acc. Dir. Obj.; those who speak the same language), rather than (comparative) thousands (Acc. Spec.;

innumerable) of words (Acc. Gen. Ref.) with a foreign language (Instr. Means).

BGT

ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῦ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσει.

VUL

sed in ecclesia volo quinque verba sensu meo loqui ut et alios instruem quam decem milia verborum in lingua

LWB 1 Cor. 14:20 Brethren, stop being children [elementary school age] in understanding; on the contrary, be children [toddlers] with reference to evil [malice, wickedness], but keep on becoming mature [full-grown] with reference to understanding.

KW 1 Cor. 14:20 Brethren, stop becoming little children who need instruction in reasoning, but be infants in the sphere of malice, and in the sphere of the reasoning process be becoming those who are mature.

KJV 1 Cor. 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

TRANSLATION HIGHLIGHTS

Paul now addresses the Corinthians as brethren, because he has a message for them that requires a friendly approach. He tells them to stop (Imperative of Prohibition) being (Descriptive Present tense) children (elementary school age) in understanding. They are focusing on emotional highs without the use of their intellect. They are zealous to exercise their spiritual gifts, but they are doing so with improper motivation. They are thinking and acting like elementary school children.

If they must think like children, then he tells them (Imperative of Command) they should be (Descriptive Present tense) toddlers with reference to everything wicked, meaning they should bear no malice towards anyone. By contrast, he tells them (Imperative of Command) to keep on becoming (Iterative Present tense) mature believers with reference to understanding. Their emphasis on speaking in foreign languages is childlike. Their exercise of any spiritual gift in their spirit without the companion use of their intellect is childlike. The human spirit and the intellect go together during the exercise of gifts.

There are several Greek words for stages in the aging process. Paul uses several of them here: “Paidia” for elementary aged school children, “nepios” for toddlers, “teleoi” for mature adults. In other passages, he also uses: “brephos” for helpless nursing infants, “vios” for adolescents, “teknon” for college students, and “sophia” for wise men.

RELEVANT OPINIONS

Babes are those who have not yet reached full development. Immaturity is a proper state for a believer in regard to evil, but not in his thinking. Progress is expected in Christian living. Paul writes that more attention should be given to those who possessed the gift of instruction and exposition because of their rich knowledge of the traditions of the faith, and perhaps even of the Hebrew scriptures, than to those who spoke in tongues. (C. Craig) Paul associates the gift of tongues with spiritual immaturity. He anticipates that as the church matures, her concerns will be less in the arena of the spectacular and more in the stimulation of understanding. (D. Mitchell)

Childhood must give way to adulthood. Thus, as time passed and events unfolded, the fragmentary gave way to the complete. All the partial knowledge of God's eternal revelation and the partial utterances of the prophets and the partial messages to the church through supernatural language facility gave way to the perfect Word of God. The church grew up and all the things of childhood were laid aside. Gifts temporary and necessary to church childhood were superseded by the fulness of God's revelation. How tragic, therefore, when the church begins to seek after the signs of immaturity, rather than the seal of maturity. When people pattern themselves after the self-seeking children of Corinth rather than the full-fledged adulthood of love, it is a catastrophe of regression. (R. Baxter)

Paul must have known, and of course God Who inspired him knew, that anti-intellectualism would plague the 20th century. Let them who use the unscriptural distinction between the head and the heart, and who stress emotions while they disparage the mind, acknowledge that they are opposing Christianity. To them belongs the curse that Paul derives from the OT. In Isaiah 28:11-12, the prophet had denounced the Jews of his day who refused to hear God in their mother tongue, Hebrew. Because of their refusal, God threatens to speak to them in a foreign language. Even then, the Jews will neither listen nor obey. (G. Clark)

This text directly encourages the cultivation of intellect, and supposes that Christianity will exert a practical and helpful influence on such cultivation. Christianity should help to make us intellectual men. It recognizes no model, ideal man, save one whose whole circle of faculties has been duly developed, and certainly that noble part, the mind. It presents to us its ideal man in the person of Jesus Christ; there we see what it proposes to bring all men up to, and behold, in the very beginnings of Christ's life we read that "He grew in wisdom and in stature," exhibiting a surprising intelligence, which astonished the great doctors in the temple. A willingly ignorant Christian is an anomaly, a strange being, an imperfection, essentially incomplete; he has not felt, or he has resisted, the full force of the Christly principles and requirements. (F.W. Farrar)

Emulation and love of display were betraying this Church into a childishness the very opposite of that broad intelligence and enlightenment on which it plumed itself. It is characteristic of the child to prefer the amusing to the useful, the shining to the solid. This is a keen reproof, softened, however, by the kindly use of brethren. The apostle has striven to wean the Corinthians from their childish admiration of the tongues by showing how unedifying they are in comparison to prophesy. (W.R. Nicoll)

1 Cor. 14:20 Brethren (Voc. Address), stop (neg. particle) being (γίνομαι, PMImp.2P, Descriptive, Prohibition, Deponent) infants (Pred. Nom.; toddlers) in understanding (Loc. Sph.); on the contrary (contrast), be children (νηπιάζω, PAImp.2P, Descriptive, Command) with reference to evil (Dat. Ref.; malice, wickedness), but (contrast) keep on becoming (γίνομαι, PMImp.2P, Iterative, Command, Deponent) mature (Pred. Nom.; full-grown, complete) with reference to understanding (Dat. Ref.).

BGT

Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσὶν ἀλλὰ τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε.

VUL

fratres nolite pueri effici sensibus sed malitia parvuli estote sensibus autem perfecti estote

LWB 1 Cor. 14:21 It stands written in the law: “By speaking another language [other than their native tongue] and by lips of a different kind [foreigners to Israel], I will speak to this [chosen] people [Israel], but in spite of these [two means of communication], they will not obey Me,” said the Lord.

KW 1 Cor. 14:21 In the law it stands written By means of tongues of a different nature and by means of the lips of a foreigner I will speak to this people, and not even thus will they listen to me, says the Lord.

KJV 1 Cor. 14:21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

TRANSLATION HIGHLIGHTS

It stands written (Dramatic Perfect tense) in Isaiah, that by speaking in a language other than Hebrew and by the instrumentality of foreigners to Israel, the Lord will speak (Predictive Future tense) to His chosen people of the Jewish dispensation, Israel. But in spite of a foreign language being spoken by individuals foreign to the nation Israel, the Israelites will not obey (Predictive Future tense) the Lord. This verse was spoken and penned centuries ago (Historical Present tense), and was being fulfilled at the very time Paul was writing to the Corinthians. The evangelism of the Jews was the reason for the gift of languages (tongues). The purpose of that gift expired in A.D. 70 and has not been legitimately exercised since then.

RELEVANT OPINIONS

The gift of tongues (languages) was a special warning to Israel of approaching divine discipline (Isaiah 28:9-13). With the destruction of Jerusalem in A.D.70, the warning had no further value and was stopped. The so-called gift of tongues claimed today is an emotional or demonic

counterfeit that detracts from Bible doctrine, divides the Church, and debases Christianity. The post-canon period, in which we now live, is the era of permanent spiritual gifts. Gifts like pastor-teacher, evangelism, administration, and helps are designed to communicate the doctrines of the written Word of God and carry out the functions of the local church. (R.B. Thieme, Jr.)

Tongues, as the Corinthians used them, were rather a token of judgment from God than mercy to any people. (M. Henry) Paul puts tongues (not gibberish) on the lowest level. Gibberish is on no level at all. (G. Clark) A quick check of the three instances in Acts where tongues were spoken (and there are only three) will reveal that in every instance Jews were present. (G. Gardiner) Tongues were never intended for edification of believers; they were always intended to be a miraculous sign to convince Jewish unbelievers of the truthfulness of the gospel as they did at Pentecost. (J. MacArthur)

The purpose for tongues can be found in Genesis 11, Deut.28, Jer. 5, Isaiah 28 (quoted here) and Isaiah 33. They are all addressed to the nation Israel, in the following pattern: God has a message for the people. The people refuse to listen to God. God causes tongues to be heard as a sign of judgment. Dispersion follows. This pattern was repeated in the NT, with the destruction of Jerusalem in 70 A.D. by Titus as the culmination. God's program then shifted from Israel to the Church. Even God's language shifted from Hebrew to Greek. Foreign tongues were a sign of coming judgment upon the nation Israel. Once this judgment came, the sign-gift was no longer necessary. (G. Zeller)

Tongues in the early church had a distinct use as a sign to Jews. This, too, was a temporary purpose and not meant for Gentiles. Tongues were evidential to Jews collectively in a racial and religious sense that the new gospel age of full and free salvation by faith in a crucified, risen, and ascended Saviour, attested by the outpoured gift of the Spirit, had begun. It is with this truth in mind that the apostle quotes from the OT to give an example of the Lord's speaking to Israel to awaken His ancient covenant people out of their unbelief. (M. Unger)

1 Cor. 14:21 It stands written (γράφω, Perf.PI3S, Dramatic) in the law (Loc. Place): "By speaking another language (Instr. Means; other than their native tongue) and (continuative) by lips (Instr. Means) of a different kind (Descr. Gen.; foreigners to Israel), I will speak (λαλέω, FAIIS, Predictive) to this (Dat. Ref.; particular, chosen) people (Dat. Adv.; Israel), but (adversative) in spite of these (adv.; two means of communication), they will not (neg. particle) obey (είσακούω, FMI3P, Predictive; hear) Me (Obj. Gen.)", said (λέγω, PAI3S, Historical) the Lord (Subj. Nom.).

BGT

ἐν τῷ νόμῳ γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέρων λαλήσω τῷ λαῷ τούτῳ καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.

VUL

in lege scriptum est quoniam in aliis linguis et labiis
aliis loquar populo huic et nec sic exaudient me dicit
Dominus

LWB 1 Cor. 14:22 Therefore, foreign languages are always for a sign, not to those who believe [fellow Christians], but to unbelievers [particularly Jews]. On the other hand, communicating doctrine with intelligence [prophesy] is a sign not for unbelievers, but to those who believe [fellow Christians].

KW 1 Cor. 14:22 So that the aforementioned tongues are for an attesting miracle, not to those who believe but to unbelievers. But the impartation of divine revelations on the part of those who receive them is not for the unbelievers but for those who believe.

KJV 1 Cor. 14:22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe.

TRANSLATION HIGHLIGHTS

Paul now states a crucial rule of thumb for the exercise of two spiritual gifts, tongues and prophesy. The gift of foreign languages is always (Gnostic Present tense) for a sign to unbelievers, especially Jews, and never for fellow believers. Evangelism was always the context or limitation of its use. In Paul's day, if someone claimed that he spoke in tongues in private, you can be assured that this person was either lying, was emotionally unstable, or was demonically influenced or possessed. Why? Because Paul just gave the purpose or boundary for the gift in the first place: evangelism of unbelievers. If someone was claiming to do this in private, he was obviously not evangelizing anyone, and therefore was obviously not real. And since the purpose or duration of this gift ended in A.D. 70, the same three conclusions can be made about anyone who claims to speak in tongues today, either in private or in public.

By contrast, communicating doctrine with intelligence before the canon of Scripture was completed was a sign for believers, not unbelievers. Unbelievers would not properly understand what was being taught because the Holy Spirit was not yet operational in their life. But the Holy Spirit was operational in believers, and they needed all the doctrine they could get. During the pre-canon period, this gift was essential to their spiritual growth. Once the canon was completed, and Bibles were made available to the general population, the gift of prophesy was no longer needed. It was superseded by the gift of pastor-teacher.

RELEVANT OPINIONS

The idea that Spirit baptism involves speaking in tongues fails to distinguish the doctrine of the baptism of the Holy Spirit from the doctrine of spiritual gifts. The baptism of the Spirit occurs at the instant of salvation for all Church Age believers; the gift of tongues formerly operated only in the postsalvation experience of a few first-century Christians. The phenomenon of tongues was a temporary spiritual gift designed, as Isaiah prophesied, to warn Israel of impending

national judgment. Jews were evangelized in gentile languages understood by the listeners but not the speakers. This ironic gift exercised by certain early Christians dramatized the Jews' failure to evangelize the Gentiles. Because the gift of tongues was a miraculous sign to alert Israel to her decadence, no one has legitimately spoken in tongues since A.D.70, when Jerusalem fell and the purpose for this temporary gift expired. (R.B. Thieme, Jr.) Considered in this way tongues are for a sign to unbelievers. They point to God's judgment. Prophecy, by contrast, is directed to believers. It brings them the veritable message of God. (L. Morris)

This gift was an authenticating sign of the infant church, and of its Apostles and a sign of judgment to come on rebellious and disobedient Israel. The church was enamoured of a passing sign and was neglecting its responsibilities in the place and time where God had placed it. In every instance where tongues were spoken in the Book of Acts, there were Jews and at least one Apostle present. The Corinthians were using God's gifts as selfish toys, not as a warning to Israel. (G. Gardiner) When Israel was in the situation where the language of the Assyrians was the dominant language, it was a sure sign that they were under the judgment of God for their unbelief. It was in this context that the sign was given repeatedly in Acts (2, 10, 11, 19). That is, God had judged Israel and was speaking to them in the language of their captivity to announce to them that His mantle of blessing was now on the Church. Paul applies this principle to the situation in Corinth. This gift, he asserts, is not for the assembly of believers. It is for unbelievers. Why would they want to use it in their church? (D. Mitchell)

Participating in the modern charismatic trend involves denying the vital doctrine of the unique authority and sufficiency of Scripture. The Spirit does not dull the intellect. Meetings swayed by senseless emotion are not of God. At all meetings keep an intelligent, discerning mind about you. (W. Chantry) God here additionally used tongues as a way to show unbelieving Jews that the same Holy Spirit had come to the Gentiles just as He had to them. They were a sign indicating historical transition. (J. MacArthur) From the illustrative OT quotation the apostle deduces the following doctrinal fact: Tongues are for a sign (proof, evidence accomplished by God's power and having divine significance), not to those who believe (those who already are exercising faith), but to them who believe not (those in a state of unbelief, i.e. Jews who either did not believe in Christ). This sign was given as proof that no individual Jew in the new age could be saved on any other basis than faith in Christ alone. (M. Unger)

1 Cor. 14:22 Therefore (inferential; accordingly), foreign languages (Subj. Nom.) are always (εἰμί, PAI3P, Gnostic) for a sign (Acc. Purpose), not (neg. particle) to those (Dat. Ind. Obj.) who believe (πιστεύω, PAPtc.DMP, Descriptive, Substantival; fellow Christians), but (contrast) to unbelievers (Dat. Adv.; evangelism was always the context or limitation of its' use); on the other hand (contrast), communicating doctrine with intelligence (Subj. Nom.) is a sign (ellipsis of repetition from preceding clause) not (neg. particle) for unbelievers (Dat. Ind. Obj.), but (contrast) to those (Dat. Adv.) who believe (πιστεύω, PAPtc.DMP, Descriptive, Substantival; fellow Christians).

BGT

ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν.

VUL

itaque linguae in signum sunt non fidelibus sed infidelibus
prophetia autem non infidelibus sed fidelibus

LWB 1 Cor. 14:23 If, therefore, the entire local assembly came together at the same time, and everyone continues to speak foreign languages, and untrained persons [not skilled in foreign languages] or unbelievers entered, won't they say that you [the entire local assembly] are insane [a congregation of lunatics]?

KW 1 Cor. 14:23 If, therefore, the entire local assembly comes together in one place, and all are speaking in tongues, and there enter the unlearned or the unbelievers, will they not say you are raving mad?

KJV 1 Cor. 14:23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?

TRANSLATION HIGHLIGHTS

Paul uses a hypothetical situation to point out another improper understanding and use of the gift of languages to the Corinthians. Suppose the entire local assembly has gathered together (Culminative Aorist tense) at the same time and place and everyone present repeatedly speaks (Iterative Present tense) in foreign languages. Even if nobody but believers were present, this scenario would be absolutely chaotic. Evidently, something not far from this was happening in Corinth on a fairly regular basis. Even if everyone present had the legitimate gift of languages, and they all spoke these foreign languages at the same time, the chaos and bedlam would be a spectacle to see. Now envision that same scenario in modern times, except that nobody has the legitimate gift and everyone who pretends to have it, is speaking in gibberish.

Paul continues with his hypothetical situation by the entrance (Constative Aorist tense) of visitors who are not skilled in foreign languages and by unbelievers who speak the local tongue but who have never heard the gospel. None of them would know what was being said or what was going on. They would either hear legitimate foreign languages or illegitimate gibberish posing as languages, but in either case, they would not understand a word. Paul sarcastically asks: Won't these visitors say (Predictive Future tense) that this entire assembly of Christians is (Descriptive Present tense) a congregation of lunatics? Of course they would, just like we would today. We would think they were all out of their minds (Greek: maniacs), bordering on lunacy (Latin: insanity). And we wouldn't be far from the truth.

RELEVANT OPINIONS

No one could hear every tongue; presumably no single person was so incredibly well-educated as to have been able to identify every tongue, even if each tongue had been heard in turn. (I.H. Marshall) The charge of drunkenness (Acts 2:13) or insanity (here) may have emerged from the resident Aramaic-speaking Jews who did not recognize any of the languages being spoken and who thus found nothing intelligible in the utterances. (R.H. Gundry) Certainly Luke's emphasis in Acts 2 is not on paradigms for personal experience, but on the fulfillment of prophecy. (D.A. Carson) Lamentably, the exegesis of Acts in most charismatic circles is hermeneutically uncontrolled. (G. Fee)

They who speak in foreign tongues speak like children just weaned from the milk. (Isaiah 28:9), with stammering lips, unintelligibly to the hearers, appearing ridiculous (Isaiah 28:14), or as babbling drunkards (Acts 2:13) or madmen. The more there are assembled, and that speak in unknown tongues, the more will the impresssion be conveyed to strangers coming in from curiosity (unbelievers, whether knowing a foreign tongue or not), or even from a better motive (unlearned, ignorant of foreign tongues), that the whole body is a mob of fanatical madmen, and that the Church is like the company of Babel builders after the confusion of tongues. (R. Jamieson)

The Christian religion was a sober and reasonable thing in itself, and should not, by the ministers of it, be made to look wild or senseless. Those disgrace their religion, and villify their own character, who do any thing that has this aspect. (M. Henry) If the tongues are, as many Corinthians think, the highest manifestation of the Spirit, then to have the whole Church simultaneously so speaking would be the *ne plus ultra* of spiritual power; but, in fact, the Church would then resemble nothing so much as a congregation of lunatics! A *reductio ad absurdum* for the fanatical coveters of tongues. (W.R. Nicoll)

1 Cor. 14:23 if (protasis, 3rd class condition, "hypothetical maybe"), therefore (inferential), the entire (Nom. Spec.; whole) local assembly (Subj. Nom.) came together (συνέρχομαι, AASubj.3S, Culminative, Potential, Deponent) at the same time (Acc. Time or Place), and (continuative) everyone (Subj. Nom.) continues to speak (λαλέω, PASubj.3P, Iterative, Potential) foreign languages (Dat. Disadv.), and (continuative) untrained persons (Subj. Nom.; not skilled in foreign languages, visitors to Corinth) or (connective) unbelievers (Subj. Nom.) entered (εἰσέρχομαι, AASubj.3P, Constative, Potential), won't (neg. particle) they say (εἶπον, FAI3P, Predictive) that (coordinate conj.) you (the local assembly) are insane (μαίνομαι, PMI2P, Descriptive, Deponent; out of your mind, a congregation of lunatics)?

BGT

Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε;

VUL

si ergo conveniat universa ecclesia in unum et omnes linguis loquantur intrent autem idiotae aut infideles nonne dicent quod insanitis

LWB 1 Cor. 14:24 But if everyone communicates doctrine with intelligence, and some unbeliever or untrained person [not skilled in foreign languages] enters, he might be convicted [proven guilty] by all kinds of things [doctrinal precepts: guilty of sin], he might be called to account [evaluated or judged] by all kinds of things [doctrinal principles: works and deeds are inadequate],

KW 1 Cor. 14:24 But if all impart divine revelations to others, and someone comes in who is an unbeliever or an unlearned person, he is brought under conviction [as to his sins] by all.

KJV 1 Cor. 14:24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:

TRANSLATION HIGHLIGHTS

Paul uses another hypothetical situation, contrasting this one with the former one. In this case, suppose everyone in the assembly communicated doctrine with intelligence (Iterative Present tense), so that all those who spoke the native tongue would understand. The fact that everyone present could understand what was being said is a great improvement over the former scenario. But Paul continues this scenario with visitors again, those who are not trained in foreign languages and unbelievers.

Both types of visitors enter the assembly (Constative Aorist tense), but this time they understand the words being spoken. On the one hand, they might hear doctrinal precepts about the nature and types of sin and might (Potential Subjunctive mood) be convicted of sin (Static Present tense) by what they hear. On the other hand, they might hear doctrinal principles about the nature and types of works and might (Potential Subjunctive mood) be evaluated (Static Present tense) and discover their works are inadequate and useless before God. In either case, conviction of sin or judgment of bad works, there is a benefit because both categories of visitor could understand what was being said.

RELEVANT OPINIONS

In church the thing that should make non-members conscious of God's presence and bring them under deep inner conviction is the prophetic word given by the Holy Spirit, not sensational tongues, or liturgical rituals, or even elaborate visual aids. (D. Guthrie) The greatest testimony before the world results when the local church functions as an "edificational center," not as an

“evangelistic center.” The greatest need today is for a lost world to see the Lord Jesus Christ manifesting Himself in and through a healthy assembly of believers. This cannot be produced by preaching John 3:16 salvation sermons every Sunday. The saints need nothing less than a steady diet of the whole counsel of God. (G. Zeller)

In today’s confused world, faithful preaching of the Word is the indispensable prerequisite for providing competent direction. It is God’s Word that convicts people of sin, brings them to repentance, and leads them to a saving knowledge of Christ. Therefore, preachers and teachers of the Scriptures must declare God’s full revelation in Christ. They must boldly proclaim the doctrines of heaven and hell, forgiveness and condemnation, sin and salvation. And wherever the Scriptures are faithfully preached, worshipers can sincerely say: God is truly among us. (S. Kistemaker)

1 Cor. 14:24 But (adversative) if (protasis, 3rd class condition, “hypothetical maybe”) everyone (Subj. Nom.) communicates doctrine with intelligence (προφητεύω, PASubj.3P, Iterative, Potential), and (continuative) some (Nom. Spec.) unbeliever (Subj. Nom.) or (connective) untrained person (Subj. Nom.; not trained in foreign languages, a visitor to Corinth) enters (εἰσέρχομαι, AASubj.3S, Constative, Potential, Deponent), he might be convicted (ἐλέγχω, PPI3S, Static, Potential Ind.; convicted, proven guilty) by all kinds of things (Abl. Means; doctrinal precepts: sin), he might be called to account (ἀνακρίνω, PPI3S, Static, Potential Ind.; judged, evaluated) by all kinds of things (Abl. Means; doctrinal principles: bad works),

BGT

ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δὲ τις ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάντων,

VUL

si autem omnes prophetent intret autem quis infidelis vel idiota vincitur ab omnibus diiudicatur ab omnibus

LWB 1 Cor. 14:25 **With the result that the dark secrets of his mentality become manifest [revealed], and due to this [manifestation of his mentality], falling upon his face, he will worship God, proclaiming that God is certainly among you.**

KW 1 Cor. 14:25 He is put on trial and is the subject of an examination and a scrutiny by all. The secrets of his heart become evident, and thus, having fallen on his face, he will worship God, proclaiming that God is among you indeed

KJV 1 Cor. 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

TRANSLATION HIGHLIGHTS

The result of a visitor hearing and understanding doctrinal precepts and principles and applying them to his own life is that the dark secrets (Latin: occult) of the mentality of his soul become (Descriptive Present tense) evident to him, and due to this manifestation of his innermost condition, he falls on his face (Constative Aorist tense) and worships (Predictive Future tense) God. And after he has become crestfallen, humbled before God, and therefore effectively evangelized, he also proclaims (Dramatic Present tense) that God is (Static Present tense) surely of a truth among you. You must admit, this is a far better result, howbeit hypothetical, than speaking many foreign languages that aren't understood.

RELEVANT OPINIONS

This indicates the prostration of a soul suddenly overpowered by the Divine presence. (W.R. Nicoll) The unbeliever comes in and overhears what is going on in the assembly, and by that means is brought to recognition of need, and to repentance and worship. The point is that even so far as outreach is concerned, tongues take a backseat to prophesy. Those of us who have spent any time on the borders between the ranks of the charismatic movement and the noncharismatics can sympathize with Paul's warnings. I have known more than one Christian group in a university setting, for instance, where the leadership was taken over by aggressive charismatics. These leaders succeeded not only in splitting the group, but also in driving away some students who had become interested in Christian things but who were now alienated by the perplexing phenomenon of tongues. (D.A. Carson)

1 Cor. 14:25 with the result that (result) the dark secrets (Subj. Nom.) of his (Poss. Gen.) mentality (Adv. Gen. Ref.; right lobe of the soul) become (γίνομαι, PMI3S, Descriptive, Deponent) manifest (Pred. Nom.; known, evident), and (continuative) due to this (adverb; manifestation), falling (πίπτω, AAPtc.NMS, Constative, Circumstantial) upon his (ellipsis, possessive pronoun supplied) face (Acc. Dir. Obj.), he will worship (προσκυνέω, FAI3S, Predictive) God (Dat. Adv.), proclaiming (ἀπαγγέλλω, PAPtc.NMS, Dramatic, Modal) that (coordinate conj.) God (Subj. Nom.) is (εἰμί, PAI3S, Static) certainly (affirmative; of a truth, surely) among you (Loc. Sph.).

BGT

τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ οὕτως πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ θεῷ ἀπαγγέλλων ὅτι "Οὕτως ὁ θεὸς ἐν ὑμῖν ἐστίν.

VUL

occulta cordis eius manifesta fiunt et ita cadens in faciem adorabit Deum pronuntians quod vere Deus in vobis est

LWB 1 Cor. 14:26 Why is it then [this is not a commendation, but a rebuke], brethren, that when you come together, each of you always has a psalm [doctrine with a tune], always has a teaching [those with the pastor-teacher gift], always has a revelation [prophecy gift], always has a foreign language [tongue gift], always has an interpretation? Everything must always be done for the purpose of an edification complex of the soul.

KW 1 Cor. 14:26 How, therefore, does the matter stand, brethren? Whenever you come together, each one has a song or psalm, has something he wishes to teach, has a divine revelation, has a tongue, has an interpretation. Let all things be done with a view to building up [the assembly].

KJV 1 Cor. 14:26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

TRANSLATION HIGHLIGHTS

This statement by Paul is not a commendation, but rather a rebuke for their disorder in the assembly when it comes to the exercise of spiritual gifts. The chaos in their assembly is not inspired by God. Our God is a God of order, not chaos. So Paul asks why it is that every time they come together (Gnomic Present tense), everyone one of them has either a psalm, a teaching, a revelation, a foreign language, or an interpretation? When everyone is competing in the spiritual gift realm, and apparently all at the same time, chaos reigned.

Not only does God represent order, but in the exercise of spiritual gifts, he also expects them to do so in an orderly fashion. How do I know this? Because the next phrase is Paul's instruction that everything, meaning the exercise of spiritual gifts, must always be done (Gnomic Present tense) for the purpose of building a structure of doctrine in the soul. If everyone is trying to exercise their spiritual gift at the same time, chaos reigns and nobody is able to benefit from those gifts. If they are exercised in an orderly fashion, everyone has time to consider (metabolize) what was said, and the doctrinal precepts and principles are able to do their work in the soul, edifying each believer.

RELEVANT OPINIONS

Not everyone in an assembly who has the pastor-teacher gift can jump up and speak at the same time. There has to be order and authority. (R.B. Thieme, Jr.) No man is ordained to the ministry for the expression of his individual opinions, but to preach and teach the gospel and to build up the saints. Naturally he will seek to do this in terms of his own age. But his task in that case is to find new molds for the old truths, and not to modify the essential message. God's revelation of Himself in Christ crucified, to suit the prevailing intellectual trend of the times. The need of the age, and of every age, is not to adjust the Christian message so as to make it acceptable to a particular civilization, but to baptize civilization into the spirit and truth of Jesus Christ. (C. Craig)

“Edification” is a word that has largely lost its meaning in modern forms of expression. Toward the end of the 19th century it fell into disrepute, mainly because it has been given a sanctimonious and unctuous flavor. Lectures and addresses that were intended to “edify” were looked at askance during the first part of the 20th century. Yet Paul’s use of the term is entirely helpful. It bears the suggestion of “constructiveness” in the best sense of that word. More than once he has referred to the need of the church to “build up” and so strengthen its life. It is a motive and standard for Christian life and service that has the widest range and application. The members who really care about the life and fellowship and witness of the church will be eager to achieve depths of insight into the mind of Christ, knowledge of His teaching and its application to their own lives and the lives of others. (C. Craig) This edification complex or structure of doctrine in the soul encompasses both the metabolism of the Word of God internally and the application of His Word to daily life. (R.B. Thieme, Jr.)

A lesson, literally teaching, would be some exposition of a text from the OT, following Jewish custom, rather than just a reading from Scripture. (D. Guthrie) Paul gives the summarization of the last 25 verses: “Let all things be done unto edifying.” In contrast, the motto of many “soul-winning” churches today seems to be, “Let all things be done unto evangelism.” But the apostle Paul realized that a lost and dying world needs to see Christlike believers who understand and practice God’s Word. When God’s people are fully equipped for the work of the ministry (Eph. 4:11-16), they certainly will not be lax in gospel outreach, nor allow mission programs to suffer. When a church makes its priority that of edification, then true evangelism cannot help but be enhanced. (G. Zeller)

1 Cor. 14:26 Why (sarcastic interrogative) is it (εἰμί, PAI3S, Static, Interrogative Ind.) then (conj.; this is not a commendation, but a rebuke for their disorder), brethren (Voc. Address), that when (conj.) you come together (συνέρχομαι, PMSbj.2P, Gnostic, Temporal, Deponent), each (Subj. Nom.) of you (ellipsis) always has (ἔχω, PAI3S, Gnostic) a psalm (Acc. Dir. Obj.; doctrine with a tune), always has (ἔχω, PAI3S, Gnostic) a teaching (Acc. Dir. Obj.; those with the pastor-teacher gift), always has (ἔχω, PAI3S, Gnostic) a revelation (Acc. Dir. Obj.), always has a foreign language (Acc. Dir. Obj.), always has (ἔχω, PAI3S, Gnostic) an interpretation (Acc. Dir. Obj.)? Everything (Subj. Nom.) must always be done (γίνομαι, PMImp.3S, Gnostic, Subordinate Clause, Deponent) for the purpose of an edification complex of the soul (Acc. Purpose).

BGT

Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν ἔχει, διδασχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.

VUL

quid ergo est fratres cum convenitis unusquisque vestrum
psalmum habet doctrinam habet apocalypsin habet linguam
habet interpretationem habet omnia ad aedificationem fiant

LWB 1 Cor. 14:27 If anyone speaks a foreign language, (in some circumstances two [sentences], or at most three [sentences], and one at a time), emphatically one must always interpret [it must communicate],

KW 1 Cor. 14:27 Whether anyone speaks in a tongue let it be two, or at the most three [at any single meeting], and one after another, in turn, and let one person be interpreting.

KJV 1 Cor. 14:27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.

TRANSLATION HIGHLIGHTS

Now Paul gives the Corinthians some operating procedures for the exercise of some of the spiritual gifts. The gift of languages was particularly misunderstood and abused in their assembly. Rule number one: When anyone was speaking (Pictorial Present tense) a foreign language, there must emphatically always be an interpretation (Gnomic Present tense) following the foreign language. The end result must be something that communicates, both to the visitor who hears the gospel in his home language, and the rest of the assembly in their language.

The next set of rules for speaking in foreign languages is that the speaking be restricted to two and at most three sentences at a time. This gives time for the interpretation to come forth to the benefit of all. The various speakers of foreign languages must also speak in sequence, one at a time, taking their turn. As you can see, these are all corrections to what was going awry in their local assemblies.

RELEVANT OPINIONS

The 3rd person imperatives “it must be done” in these verses show that Paul is not so much addressing his remarks to particular individuals as to the corporate entity. All these imperatives are in the present tense, indicating that the church was to keep a constant supervision over all these aspects of its service. (F. Gaebelein)

1 Cor. 14:27 If (subordinate conj.) anyone (Subj. Nom.) speaks (λαλέω, PAI3S, Pictorial) a foreign language (Dat. Ind. Obj.), [in some circumstances (Prep. Acc.) two (Acc. Spec.; sentences), or (connective) at most (Acc. Measure, superlative) three (Acc. Spec.; sentences), and (continuative) one at a time (Acc. Distribution; separately, in turn)], emphatically (emphatic) one (Subj. Nom.) must always interpret (διερμηνεύω, PAImp.3S, Gnomic, Subordinate Clause; it must communicate),

BGT

είτε γλώσση τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς καὶ ἀνὰ μέρος, καὶ εἰς διερμηνεύετω·

VUL

sive lingua quis loquitur secundum duos aut ut multum tres et per partes et unus interpretetur

LWB 1 Cor. 14:28 But if there is no interpreter, he must keep silent in the assembly; instead let him speak to himself [mulling things over] and to God.

KW 1 Cor. 14:28 But if there is no interpreter present, let him be maintaining his silence in the assembly and let him be speaking to himself and to God.

KJV 1 Cor. 14:28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

TRANSLATION HIGHLIGHTS

As a further addendum to the rules of the orderly exercise of spiritual gifts, Paul adds that if there is (Static Present tense) no interpreter present, the speaker in a foreign language is to keep silent. That's polite for keeping his mouth shut and not making a spectacle of himself. Instead, he is to think within himself (Pictorial Present tense) and to God. "Speaking" in this case is an idiom for mulling something over. It does not mean speaking a foreign language to oneself, which as we have already seen, does not align with the purpose of the gift of foreign languages which is evangelism.

RELEVANT OPINIONS

In the absence of an interpreter, the tongue-speaker must remain quiet at worship. Paul's remark discloses that the person who has the gift of tongue-speech possesses control of his or her senses. This person has the ability to keep quiet while others successively speak. (S. Kistemaker)

1 Cor. 14:28 but (adversative) if (protasis, 3rd class condition, "maybe yes, maybe no") there is (εἰμί, PASubj.3S, Static, Potential) no (neg. particle) interpreter (Pred. Nom.), he must keep silent (σιγάω, PAImp.3S, Gnostic, Subordinate Clause) in the assembly (Loc. Place); instead (contrast) let him speak (λαλέω, PAImp.3S, Pictorial, Hortatory) to himself (Dat. Ind. Obj.; an idiom for thinking, mulling something over) and (connective) to God (Dat. Adv.).

BGT

ἐὰν δὲ μὴ ἦ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ.

VUL

si autem non fuerit interpres taceat in ecclesia sibi autem loquatur et Deo

LWB 1 Cor. 14:29 Moreover, two or three intelligent communicators of the truth may speak, then others of the same kind [fellow communicators] may evaluate;

KW 1 Cor. 14:29 Let those who impart to others the divine revelations they received, speak, two or three of them, and let the others evaluate their discourse.

KJV 1 Cor. 14:29 Let the prophets speak two or three, and let the other judge.

TRANSLATION HIGHLIGHTS

The next set of rules govern the gift of communicating doctrine during the pre-canon period of the Church Age. Two or three intelligent communicators of the truth are allowed (Hortatory Imperative mood) to speak (Dramatic Present tense), one at a time, of course, to avoid confusion. After that, fellow communicators may evaluate (Static Present tense) the content of what was said for accuracy. This rule for evaluating what is being said must not be overlooked. Just because a person said he had the spiritual gift of communicating doctrine during the pre-canon period did not make him an absolute authority. What he spoke was to be tested. If the teaching was good, it was to be accepted; if it was untrue or corrupt, it was to be rejected.

RELEVANT OPINIONS

Rotational speaking, throughout the day, not simultaneously or back-to-back in the same worship service. (R.B. Thieme, Jr.) The use of prophesy is qualified. Messages through this medium were not to be accepted uncritically, but tested against Scripture to ensure that the source is divine and not satanic. (D. Guthrie) People were not to accept as a matter of course all that the prophets or teachers spoke to them; for even were they inspired, they were not infallible. They were to act as it is said the Bereans did, who searched the Scriptures daily whether those things were so. (J. Exell)

The application of God's Word that is revealed to a person seated in the audience cannot be placed on a par with Scripture; it lacks the absolute authority with which God has marked His Word. Yet when a person who receives such a revelation makes it known to fellow believers, they in turn must subject this revelation to the authoritative teachings of the Scriptures. In addition, if a person received revelation in the form of a prediction, this utterance must also have been weighed and evaluated on the basis of God's Word. (S. Kistemaker)

1 Cor. 14:29 Moreover (continuative), two (Nom. Spec.) or (connective) three (Nom. Spec.) intelligent communicators of the truth (Subj. Nom.) may speak (*λαλέω*, PAImp.3P, Dramatic, Hortatory), then (continuative) others of the same kind

(Subj. Nom.; fellow communicators) **may evaluate** (διακρίνω, PAImp.3P, Static, Hortatory);

BGT

προφήται δὲ δύο ἢ τρεῖς λαλείτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν·

VUL

prophetae duo aut tres dicant et ceteri diiudicent

LWB 1 Cor. 14:30 But if something is revealed to another of the same kind [fellow believer] who is present [sitting nearby], the person must always stop talking [let one person be silent before the other begins] first,

KW 1 Cor. 14:30 And if anything is revealed to another who is seated, let the first one be keeping silence,

KJV 1 Cor. 14:30 If any thing be revealed to another that sitteth by, let the first hold his peace.

TRANSLATION HIGHLIGHTS

Paul says if one person is revealing (Pictorial Present tense) something to a fellow believer who is sitting nearby, and another person who is attending (Descriptive Present tense) has something to share, that person must remain silent (Gnomic Present tense) before he begins. What Paul is teaching here is thoughtfulness and good manners. In other words, don't talk when someone else is talking. Don't interrupt. Be kind and courteous. The exercise of spiritual gifts should not be an arm-wrestling contest.

RELEVANT OPINIONS

It is the supreme teaching function of the church to maintain and to pass on to succeeding generations the sacred heritage of the faith. After all, it was for the churches that the Gospels were written; it was to the churches these letters were indited. (C. Craig) Let the first be silent, stop speaking, before the second one begins. (C. Hodge)

1 Cor. 14:30 **but** (contrast) **if** (protasis, 3rd class condition, "maybe it will, maybe it won't") **something** (ellipsis) **is revealed** (ἀποκαλύπτω, PASubj.3S, Pictorial, Potential; disclosed) **to another of the same kind** (Dat. Adv.; fellow believer) **who is present** (κάθημαι, PMPtc.DMS, Descriptive, Substantival, Deponent; sitting nearby), **the person** (Subj. Nom.) **must always stop talking** (σιγάω, PAImp.3S, Gnomic, Prohibition; be silent; let one person be silent before the other begins, good manners, thoughtfulness of others) **first** (temporal).

BGT

ἐὰν δὲ ἄλλω ἀποκαλυφθῆ καθήμενῳ, ὁ πρῶτος σιγάτω.

VUL

quod si alii revelatum fuerit sedenti prior taceat

LWB 1 Cor. 14:31 Of course, you are all able [have the ability] to communicate the truth intelligently, one by one [in rotation], so that all [types] may keep on learning and all [kinds] may be repeatedly encouraged.

KW 1 Cor. 14:31 For you all can function thus as a prophet one by one in order that all may be learning and all may be encouraged.

KJV 1 Cor. 14:31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

TRANSLATION HIGHLIGHTS

Of course, all the Corinthians who have been around for awhile have the ability (Descriptive Present tense) to communicate the truth they have previously heard intelligently (Static Present tense), one by one. As they take turns speaking in rotation, all types of believers may continue to learn (Iterative Present tense) and be encouraged (Iterative Present tense). By the phrase “all types” or “all kinds” Paul means all the various levels of believers need to learn. Some believers need the basics, some need strong doctrine, some still require milk, and others seek the advanced doctrines of God. Teaching is also needed by children, the blind or deaf, the infirm, all categories of believers. The exercise of different gifts of communicating doctrine within the same assembly, therefore, has its purpose.

RELEVANT OPINIONS

This is applicable, it is true, to the whole of the people, but it is particularly suited to the Prophets, and Paul more especially refers to them. For no one will ever be a good teacher, who does not show himself to be teachable, as no one will ever be found who has, in himself alone, such an overflowing in respect of perfection of doctrine, as not to derive benefit from listening to others. Let all, therefore, undertake the office of teaching on this principle, that they do not refuse or grudge, to be scholars to each other in their turn, whenever there shall be afforded to others the means of edifying the Church. (J. Calvin)

One of the more troubling aspects of some parts of the modern charismatic movement is the frequency with which prophecies are given as direct quotations from the Lord. This aberration is then compounded by far too little attention to the importance of Paul’s exhortation to weigh carefully what is said, or to test everything and to hold onto what is good. The inevitable result is that some charismatic leaders and their followers treat the prophecies of their leaders as if they possess the unqualified authority of God Himself, and such authority on American religious television programming is then easily transmuted into a fund-raising device. God has given the

leader a prophecy that commands him to build something and to tell the people to send in so much money; no community of believers carefully checks out this claim, nor does the leader submit himself or herself to the evaluation of a spiritually minded community. The resulting exploitation is manipulative, arrogant, sometimes dishonest, corrosive of the leader's humility and destructive of the follower's spiritual maturity. (D.A. Carson)

Ministers of Christ, so far from envying, should rather rejoice with all their heart, that they are not the only persons that excel, but have fellow-partakers of the same gift. Undoubtedly, it is a special consolation for pious ministers, to see the Spirit of God, whose instruments they are, working in others also, and they derive also from this no small confirmation. (Calvin) Repetition, exposition, and amplification were essential if the church was to continue to be nourished in the faith. The entire Bible contains the rule of faith for the Christian church today. In our time we are grateful for all the scholarly insight, inspired interpretation, exposition, and teaching we can receive concerning the Scriptures. The need was even greater in Corinth. (C. Craig)

1 Cor. 14:31 Of course (subordinate conj.; certainly), you are all (Nom. Spec.) able (δύναμαι, PMI2P, Descriptive, Deponent; have the ability) to communicate the truth intelligently (προφητεύω, PAInf., Static, Inf. as Dir. Obj. of Verb), one by one (Acc. Means, Distribution; in rotation), so that (purpose) all (Subj. Nom.; types, kinds) may keep on learning (μανθάνω, PASubj.3P, Iterative, Potential) and (connective) all (Subj. Nom.; types, kinds) may be repeatedly encouraged (παρακαλέω, PPSubj.3P, Iterative, Potential; admonished, exhorted).

BGT

δύνασθε γὰρ καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν καὶ πάντες παρακαλῶνται.

VUL

potestis enim omnes per singulos prophetare ut omnes discant et omnes exhortentur

LWB 1 Cor. 14:32 Also, the spirituals [gifts] of intelligent communicators of the truth are always under the authority of [take a subordinate place to] the intelligent communicators of the truth.

KW 1 Cor. 14:32 And the [human] spirits of those giving out a divine revelation are subject to the control of these prophets,

KJV 1 Cor. 14:32 And the spirits of the prophets are subject to the prophets.

TRANSLATION HIGHLIGHTS

The spiritual gifts of those who communicated the truth in the pre-canon period were always (Gnomic Present tense) under the control and authority of the communicators. The exercise of the gifts always take a subordinate place to the communicator, meaning they are always controllable by the communicator. This was the opposite of the common exercise of demonic activity in that time, in which the communicator or medium was completely taken over by a demon. Christian spirituals or gifts did not take control away from the believer; their minds and bodies remained perfectly functional. If a believer claimed to be exercising a spiritual gift, yet seemed to be out of control, this was a sign of illegitimacy.

RELEVANT OPINIONS

The spiritual gifts they have leave them still possessed of their reason, and capable of using their own judgment in the exercise of them. Divine inspirations are not, like the diabolical possessions of heathen priests, violent and ungovernable, and prompting them to act as if they were beside themselves, but are sober and calm, and capable of regular conduct. The man inspired by the Spirit of God may still act the man, and observe the rules of natural order and decency in delivering his revelations. His spiritual gift is thus far subject to his pleasure, and to be managed by his discretion. (M. Henry) Genuine inspiration in Christian ages never obliterates the self-consciousness or overpowers the reason. It abhors the hysteria and simulation and frenzy which have sometimes disgraced revivalism and filled lunatic asylums. (J.S. Exell)

1 Cor. 14:32 **Also** (adjunctive), **the spirituals** (Subj. Nom.; gifts) **of intelligent communicators of the truth** (Adv. Gen. Ref.) **are under the authority of** (ὑποτάσσω, PPI3S, Gnomic; take a subordinate place to) **the intelligent communicators of the truth** (Poss. Dat.),

BGT

καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται,

VUL

et spiritus prophetarum prophetis subiecti sunt

LWB 1 Cor. 14:33 For God is not a source of disorder [confusion, sloppiness], but of order [harmony, self-regulation], as in all assemblies of saints.

KW 1 Cor. 14:33 For God is not a God of disorder but of harmony.

KJV 1 Cor. 14:33 For God is not the author of confusion, but of peace, as in all churches of the saints.

TRANSLATION HIGHLIGHTS

God is never (Gnomic Present tense) a source of confusion or sloppiness, but of harmony, peace, and precisely correct protocol. Nothing in God's plan is left to chance. Nothing is out of place.

Everything is done according to divine structure, not chaos. Nothing is done haphazard, but to absolute perfection. This is true not only in His world, but it should also be true of His assemblies around the world. Noise, confusion, and amateurish services are not of God, but are from the flesh and the world as a source. True worship is always according to precisely correct protocol, the hallmark of His eternal plan working itself out in time.

RELEVANT OPINIONS

The honour of God requires that things should be managed in Christian assemblies so as not to transgress the rules of natural decency. (M. Henry) God is the source and inspiration behind all these gifts, and so any confusion or lack of self-control occurring in the church services cannot be according to His will or due to His Spirit. (D. Guthrie)

1 Cor. 14:33 for (explanatory) God (Subj. Nom.) is (εἰμί, PAI3S, Gnostic) not (neg. particle) a source of disorder (Pred. Gen., Abl. Source; confusion, sloppiness), but (contrast) of order (Abl. Source; harmony, peace, self-regulation, divine protocol is precise), as (comparative; in the case of, for example) in all (Dat. Spec.) assemblies (Loc. Place) of saints (Adv. Gen. Ref.).

BGT

οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης. Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων

VUL

non enim est dissensionis Deus sed pacis sicut in omnibus ecclesiis sanctorum

LWB 1 Cor. 14:34 Women must always keep silent [stop talking] in the assemblies, for it is never permitted for them to speak; on the contrary [instead], they must always be under authority, just as the law [OT mandates] also states.

KW 1 Cor. 14:34 As in all the local assemblies of the saints, let the women be keeping silent, for they are not permitted to be speaking, but let them be putting themselves in the place of subjection and obedience, even as also the law says.

KJV 1 Cor. 14:34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

TRANSLATION HIGHLIGHTS

Women must (Imperative of Command) always (Gnostic Present tense) keep silent in the local assembly. Evidently there were some women who refused to stop talking or who were misusing their spiritual gifts in the Corinthian church. Paul issues this unequivocal command for women in all assemblies to be silent during the worship service. Continuing, he says it is never permitted

(Gnomic Present tense) for them to speak in the assembly. This is according to divine protocol and was not to be questioned.

Instead of speaking in the general assembly or worship service, God had something else in mind, which is called authority. According to divine protocol, women must (Imperative of Command) always (Gnomic Present tense) be under authority. There have been theories as to why God insists on this element of protocol, especially since there are many brilliant women who have something valuable to say. Would you not agree? So obviously it has nothing to do with brains or ability. Whatever lies behind God's reason for the command is not the point. The point is ... it is His command.

Paul also adds that this command should not be a novel concept for them, since it was also stated (Historical Present tense) in the Old Testament under the law. Of course, there have been certain feminist-type groups who have strained themselves over the years to undo the many verses outlining God's authority oriented protocol for women. Some say it no longer applies to the current day, but Paul reissued this command during the Church Age. Some say this verse was a command for men and women, which begs the question since "gunaikos" always refers to women, and "for them" is in the feminine gender. Some men have used this verse to keep women silent at all times, but this command only applies in the assembly, meaning during the worship service.

RELEVANT OPINIONS

A strong case can be made that Paul refused to permit any woman to enjoy a church-recognized teaching authority over men (I Timothy 2:11 ff), and the careful weighing of prophecies falls under that magisterial function. (D.A. Carson) There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak nor even to ask a question. They are to do that at home. He calls it a shame. Certainly women are still in subjection to their husbands. (A.T. Robertson) What is more indecent than for a woman to quit her rank, renounce the subordination of her sex, or do what in common account had such aspect and appearance? Note, our spirit and conduct should be suitable to our rank. The natural distinctions God has made, we should observe. Those he has placed in subjection to others should not set themselves on a level, nor affect or assume superiority. The woman was made subject to the man, and she should keep her station and be content with it. For this reason women must be silent in the churches, not set up for teachers; for this is setting up for superiority over the man. (M. Henry)

In comparison with the more explicit language of I Timothy 2:12, in view moreover of the principle affirmed in chapter 11:3 and following, it appears probable that Paul is thinking of church teaching and authoritative direction as a role unfit for women. Submission (hupotasso) is the keynote of Paul's doctrine on the subject. This command cannot fairly be set aside as a temporary regulation due to the state of ancient society. If the apostle was right, there is a submission (hupotasso) which lies in the nature of the sexes and the plan of creation. (W.R. Nicoll) The likely scenario is that some of the women were challenging their husbands openly, or perhaps it was nothing more than idel chatter unrelated to the service. (D. Mitchell)

When a woman “feels led” to pray in public where men are present, she is moved by “another of a different kind of spirit”, as in II Cor. 11:4. (A.W. Pink) “For what is there,” some one will say, “to hinder their being in subjection, and yet at the same time teaching?” I answer, that the office of teaching is a superiority in the Church, and is, consequently, inconsistent with subjection. For how unseemly a thing it were, that one who is under subjection to one of the members, should preside over the entire body! It is therefore an argument from things inconsistent – If the woman is under subjection, she is, consequently, prohibited from authority to teach in public. (J. Calvin)

For women to speak in public would be an act of independence, as if they were not subject to their husbands. (R. Jamieson) Women are not to give instruction to men. The point of this passage corresponds exactly to I Timothy 2:11-12, where the later Paulinist writes: “Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent.” There is no question but that Paul believed in the definite subordination of women (Col. 3:18) and was convinced that the emancipation of women from this subjection would be a violation of the divine order. Both at the beginning and at the end of the paragraph he appeals to the uniform custom of the churches. The Corinthian community is not empowered to make innovations. The need for uniformity of practice is assumed. (C. Craig)

The great fault of contemporary American so-called Evangelicals is not an overemphasis on reason, but a woeful lack of it. Women’s Lib is illogical; or if logical, it deduces its murderous atrocities from anti-scriptural principles. Paul’s teaching here includes the principle that women should not preach. (G. Clark) Christianity emancipated women, but it did not place them on an equality with men. (J. Exell) Christianity exalts woman. It found her degraded; it ennobles her. Christianity has opened to woman a specific sphere of usefulness. The Church owes a vast debt to the holy women who have been enrolled amongst her adherents. However, women are debarred by the Apostle from speaking in church assemblies on the grounds of propriety. (F.W. Farrar)

1 Cor. 14:34 **Women** (Subj. Nom.) **must always keep silent** (σιγάω, PAImp.3P, Gnostic, Command; stop talking) **in the assemblies** (Loc. Place), **for** (explanatory) **it is never** (neg. particle) **permitted** (ἐπιτρέπω, PPI3S, Gnostic; allowed) **for them** (Dat. Adv., Feminine) **to speak** (λαλέω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb); **on the contrary** (contrast; rather, instead), **they must always be under authority** (ὑποτάσσω, PPImp.3P, Gnostic, Command, Subordinate Clause), **just as** (comparative) **the law** (Subj. Nom.; OT mandates) **also** (adjunctive) **states** (λέγω, PAI3S, Historical).

BGT

αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.

VUL

mulieres in ecclesiis taceant non enim permittitur eis loqui sed subditas esse sicut et lex dicit

LWB 1 Cor. 14:35 Moreover, if they [women] wish to learn anything, they should always ask their own husbands at home, for it is always disgraceful [shameful] for a woman to speak in an assembly.

KW 1 Cor. 14:35 Now, assuming that they are desirous of learning something, let them be asking their own husbands at home, for it is a disgrace for a woman to be speaking in the local assembly.

KJV 1 Cor. 14:35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

TRANSLATION HIGHLIGHTS

As part of the “talking outloud in the assembly” problem in Corinth, evidently some of it was due to genuine interest in doctrine. However, rather than interrupting the presiding teacher or causing commotion during the worship service, Paul says if they desire (Intensive Present tense) to learn (Constative Aorist tense) something more, they should always ask (Gnomic Present tense) their own husbands at home. Of course, this presupposes that the husband knows more doctrine than his wife! And it presupposes that both husband and wife understand their roles in God’s authority structure in the marriage and in the home.

The point is not who knows more, but that the question-and-answer period (Latin: interrogation) should be conducted outside the assembly so as not to cause disruption, preventing others from the opportunity to hear the Word of God taught. This should be basic manners and common sense, but there was a sorry lack of both in Corinth. The second point is that it is always (Gnomic Present tense) a disgrace for a woman to speak (Gnomic Present tense) in an assembly. Why? Because God has instituted a system of authority for the local church and He knows what He is doing. We must give Him credit for knowing some things that we don’t, and stop second-guessing His protocol.

Women who are offended by the divine command to be under authority often take their aggressions out on men. In reality, however, they do not have a problem with men; they have an issue with God and His divine mandates. On the other hand, having attended a number of seminaries, I have seen the doctrinal content in the souls of men. I found the level of Bible knowledge by 90% of seminarians to be sorely inadequate. Following Matthew Henry’s comments below, men are required to have maximum doctrine in their souls. For this reason, I must side somewhat with today’s women; to a great extent, I feel their pain.

RELEVANT OPINIONS

A woman’s femininity must not be disgraced by her trying to take a man’s role in the church. Paul’s rhetorical questions are ironical and suggest that the Corinthians had their own separate customs regarding the role of women in public worship and were tending to act independently of the other churches who had also received these commands. They were presuming to act as

though THEY had originated the Word of God and as if THEY could depart from Paul's command and do as they pleased in these matters of church order. (F. Gaebelien) The women members are not to be allowed to participate freely in the public meetings: they are to maintain a discreet silence, and if any questions are in their minds, they are to ask their husbands concerning them when they go home. This is a rule that is not to be challenged. In this matter the general practice of all the churches is to be their guide in Corinth. Let them conform, for there is no special dispensation of the gospel for the community in Corinth. And there we must leave it. (C. Craig)

At Corinth there was a disposition to put men and women on an equal footing in public speaking and church leadership; this is stigmatized as a disgrace (aiskron) and as repulsive to the divine plan (Latin: foul, filthy); it shocks moral feeling. (W.R. Nicoll) Christian women ought not to be forward, they should not seek needlessly to flout the accepted ideas of the day. (L. Morris) Paul directs further that women should keep silent in the churches. If the Corinthians objected to this injunction, what right had they to do so? How could they claim exemption from a rule recognized everywhere? Were they the original church? Did their position warrant any exclusive customs at variance with established custom? (J. Exell) Much of the irregularity and confusion in the exercise of spiritual gifts in the Corinthian church was due to a lack of modesty and restraint on the part of the women members. Today in glossalalic circles women have often taken an unscriptural position of leadership in violation of clear Biblical teaching. The result has been extremely harmful. In many churches which practice tongues, women evangelists and pastors are common. Much disorder has resulted. (M. Unger)

Indeed, for a woman to prophesy in this sense was to teach, which does not so well befit her state of subjection. A teacher of others has in that respect a superiority over them, which is not allowed the woman over the man, nor must she therefore be allowed to teach in a congregation: I suffer them not to teach. But praying, and uttering hymns inspired, were not teaching. Women were not ordinarily to teach, nor so much as to debate and ask questions in the church, but learn in silence there; and, if difficulties occurred, ask their own husbands at home. Note, as long as it is the woman's duty to learn in subjection, it is the man's duty to keep up his superiority, by being able to instruct her; if it be her duty to ask her husband at home, it is his concern and duty to endeavor at least to be able to answer her inquiries; if it be a shame for her to speak in the church where she should be silent, it is a shame for him to be silent when he should speak, and not be able to give an answer, when she asks him at home. (M. Henry)

1 Cor. 14:35 Moreover (continuative), if (protasis, 1st class condition, assumes it is true) they wish (θέλω, PAI3P, Intensive, desire) to learn (μαθητεύω, AAInf., Constative) anything (Acc. Dir. Obj.), they should always ask (ἐπερωτάω, PAImp.3P, Gnostic, Command, Subordinate Clause) their own (Acc. Poss.) husbands (Acc. Dir. Obj.) at home (Loc. Place), for (explanatory) it is always (εἰμί, PAI3S, Gnostic) disgraceful (Pred. Nom.; shameful) for a woman (Dat. Disadv.) to speak (λαλέω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb) in an assembly (Loc. Place).

BGT

εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ.

VUL

si quid autem volunt discere domi viros suos interrogent
turpe est enim mulieri loqui in ecclesia

LWB 1 Cor. 14:36 What? Did the Word of God originate from you? Or did it reach you only?

KW 1 Cor. 14:36 Or is it from you that the word of God went forth? Or to you only did it reach?

KJV 1 Cor. 14:36 What? came the word of God out from you? or came it unto you only?

TRANSLATION HIGHLIGHTS

In his frequently sarcastic manner, Paul says, “What?” Did the Word of God originate (Dramatic Aorist tense) from the Corinthians? Did it reach (Constative Aorist tense) them only, leaving the rest of the world out of the loop? Did they have the right to create their own version of protocol, regarding women speaking in church and the use of spiritual gifts? The answer, of course, is negatory. But Paul needed to take this line or questioning because the Corinthians were full of themselves, arrogant to the point of thinking the (improper) exercise of their spiritual gifts and the capabilities of some of the women-folk were above Scripture.

They were acting like their personal revelations carried more weight than the Word of God itself, as if it was being written daily by each and every one of them. They were also acting like they were the only believers who had spiritual gifts, placing believers in other geographical locations in an inferior role and capacity. How do you deal with such arrogant believers, if not by Paul’s use of sarcastic interrogatives?

RELEVANT OPINIONS

Are they so enamored with the revelations that they have received that they dare to pit them against the authentic deposit found in Scripture and in the apostolic tradition? (D.A. Carson) What! (Greek) or “Will you obey me? Or, if you set up your judgment above that of other churches, do you pretend that your church is the first from which the Gospel came, that you should give law to all others? Or are you the only persons unto whom it has come? (R. Jamieson) Are you the only church favoured with divine revelations, that you will depart from the decent usages of all other churches, and, to make ostentation of your spiritual gifts, bring confusion into Christian assemblies? (M. Henry)

This verse indicates that the practice he has been condemning had actually been taking place at Corinth. More than once Paul has had occasion to complain of the pride of the Corinthians. Clearly they felt free to strike out on new lines, justified only by their own understanding of things Christian. It is in the light of such a temper that Paul inquires ironically whether the Word of God took its earthly origin from the Corinthians, or whether it was to them only that it came. They must not think that they alone know what is Christian. (L. Morris) Paul can be very sarcastic. The only justification for women's speaking in church is that the Corinthians invented and therefore can define the Gospel. This is not the case, and the Corinthians are arrogant to proceed on such an assumption. So were Mary Baker Eddy, Ellen G. White, and Aimee Semple McPherson. (G. Clark)

1 Cor. 14:36 What (interrogative)? Did the Word (Subj. Nom.) of God (Descr. Gen.) originate (ἐξέρχομαι, AAI3S, Dramatic, Deponent; come out) from you (Abl. Source)? Or (continuative) did it reach (καταντάω, AAI3S, Constative; arrive) you (Acc. Dir. Obj.) only (Acc. Spec.; alone, not the only people the Word of God has reached)?

BGT

ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξηλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;

VUL

an a vobis verbum Dei processit aut in vos solos pervenit

LWB 1 Cor. 14:37 **If any man is recognized [has the reputation] to be an intelligent communicator of the truth or a spiritually gifted person, let him acknowledge [recognize] the things I am writing to you, that it [my writing] is a mandate from the Lord.**

KW 1 Cor. 14:37 Assuming that anyone thinks that he is a prophet or spiritual, let him recognize that the things which I am writing to you are the Lord's commandment.

KJV 1 Cor. 14:37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

TRANSLATION HIGHLIGHTS

Paul switches from the women to the men, particularly those men with communication gifts. If a man has the reputation (Static Present tense) of being (Descriptive Present tense) an intelligent communicator of the truth during the pre-canon period, or if he is otherwise considered a spiritually gifted person, Paul says he should understand and recognize (Customary Present tense) the doctrines Paul is currently writing (Epistolary Present tense). Paul is appealing to those with communication gifts to tell others how important the canon of Scripture is compared to their personal opinions and revelations.

There is also an assumption here that the Corinthians were equating spirituality with the exercise of spiritual gifts, some of them communication gifts, some of them miraculous, some of them quiet but effective helps to other believers. Paul also appeals to these believers to consider the importance of Scripture over their gifts and activities in the assembly. Just because they are excited about their gifts and the exercise thereof does NOT mean they have grown spiritually.

Paul uses the Imperative mood either to command or to encourage (Hortatory) these gifted men to acknowledge that what he is currently writing is going to become part of the canon of Scripture. Some of the Corinthians think their pre-canon revelations are uniquely important, but as an apostle, Paul is actually writing additions to the canon these believers are lacking. He isn't bragging, but is trying to change their perspective from arrogance to genuine humility. The doctrines Paul is writing are going to become part of the N.T. canon. The fact that he is writing them was ordained by God and the writings themselves are (Descriptive Present tense) mandates from the Lord.

RELEVANT OPINIONS

Christian service is not always essential to spirituality. If it is His will for us, we are just as spiritual when resting, playing, ill or infirm as when we are active in service. (L.S. Chafer) Here is the crushing blow to those who reject any of Paul's instructions on the ground that they are culturally conditioned. What Paul has said, regarding tongues, regarding incest, regarding women, and everything else, is a commandment from the Lord – and by rejecting these commandments, a group condemns itself as unscriptural. (G. Clark)

The special manifestation of ecstatic speech and women's ministries in prophetic oracles were evidently highly regarded. Paul was aware that both glossolalic speech and women's prophetic ministries were fraught with dangerous consequences when they were allowed to get out of hand and promote a wrongheaded understanding of corporate worship. We may surmise that a faction of the Corinthian congregation, perhaps led by a group of women prophetesses, were disputing Paul's role as the sole repository of divine truth, and claiming to have fresh revelations from the Lord to contradict Paul's apostolic authority. Most serious of all, Paul judged this Corinthian scene as a theological error. The question of Paul's authority was at risk, and it seems that these women prophetesses had stepped out of line by introducing a teaching that thrust the cross into the background and maximized the practical implication of the resurrection here and now. A denial of a future resurrection and a climax to history led Paul into one of his most complete expositions on the resurrection hope in the next chapter. (R.P. Martin)

1 Cor. 14:37 **If** (protasis, 1st class condition, assumes it is true) **any man** (Subj. Nom.) **is recognized** (δοκέω, PAI3S, Static; has the reputation, considers) **to be** (εἰμί, PAInf., Descriptive, Inf. as Dir. Obj. of Verb) **an intelligent communicator of the truth** (Pred. Nom.) **or** (connective) **a spiritually gifted person** (Pred. Nom.), **let him acknowledge** (ἐπιγινώσκω, PAImp.3S, Customary, Hortatory; recognize, understand) **the things** (Acc. Dir. Obj.) **I am writing** (γράφω,

PAI1S, Epistolary) to you (Dat. Adv.), that (coordinate conj.) it (my writing) is (εἰμί, PAI3S, Descriptive) a mandate (Pred. Nom.) from the Lord (Abl. Source).

BGT

Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή·

VUL

si quis videtur propheta esse aut spiritalis cognoscat quae scribo vobis quia Domini sunt mandata

LWB 1 Cor. 14:38 But if someone [who insists on speaking] remains ignorant [places his personal gifts and revelations above Bible doctrine], he should always be disregarded [pay no attention to him].

KW 1 Cor. 14:38 But assuming that he is ignorant [of the fact that Paul is inspired], he is being disregarded.

KJV 1 Cor. 14:38 But if any man be ignorant, let him be ignorant.

TRANSLATION HIGHLIGHTS

There were some in Corinth (and many today) who chose to ignore the importance of Bible doctrine in their soul. Their emphasis, in spite of Paul's commands and warnings, was upon their spiritual gifts and service activities in the church instead of on the Word of God. These individuals chose by their own volition to remain ignorant (Durative Present tense) of the Word of God, yet they desired to speak and to be heard by other believers. Without exception, Paul says these individuals should always be disregarded (Gnomic Present tense), ignored and considered as ignorant believers.

If you happen to be attending a church where the pastor emphasizes activities, groups, music, service and any other thing over studying and teaching the Word of God, Paul says this pastor should be considered ignorant and you should pay no attention to him. That means leave immediately and find a church where the pastor devotes the majority of his personal time (priesthood function) to Bible study and the majority of his ministering (ambassadorship function) to teaching the Word of God verse-by-verse.

RELEVANT OPINIONS

The recalcitrant are to be set firmly aside and disregarded as interfering nobodies who are unworthy of consideration. (C. Craig) If such a man does not recognize divine truth when he hears it, he himself is not recognized as authoritative, either by God or by the other churches, i.e. he stands self-condemned. (D. Guthrie)

1 Cor. 14:38 **But** (contrast) **if** (protasis, 1st class condition, "and it's true") **someone** (Subj. Nom.; who insists on speaking) **remains ignorant** (ἀγνοέω, PAI3S, Durative; has no Bible doctrine in his soul), **he should always be disregarded** (ἀγνοέω, PPI3S, Gnostic; pay no attention to him, considered ignorant).

BGT

εἰ δέ τις ἀγνοεῖ, ἀγνοεῖται.

VUL

si quis autem ignorat ignorabitur

LWB 1 Cor. 14:39 Accordingly, brethren, continue showing a great interest in always communicating the truth with intelligence, but do not hinder [prevent] speaking with foreign languages.

KW 1 Cor. 14:39 So that, my brethren, be desiring earnestly to be imparting to others divine revelations, and stop forbidding the speaking in tongues.

KJV 1 Cor. 14:39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

TRANSLATION HIGHLIGHTS

Paul summarizes his correction on the use of spiritual gifts by encouraging them to continue their interest (Iterative Present tense) in communicating the truth with intelligence (Gnostic Present tense). And just because he has chastised them about their misuse of speaking in foreign languages (Pictorial Present tense), that does not mean he wants them to give that spiritual gift up entirely. He tells them not to prevent (Imperative of Prohibition) the legitimate use (Customary Present tense) of this gift. However, both of these spiritual gifts, as we have seen, ended when the canon of Scripture was completed.

The ecstatic utterances, gibberish, or "non-understandable erratic variations of consonants and vowels with indiscriminate modulation of pitch, speed, and volume" (R.B. Thieme, Jr.) were not the legitimate gift of foreign languages in Corinth and neither are they today. This prohibition has absolutely nothing to do with the Church Age believer today.

RELEVANT OPINIONS

Paul is saying: "You are presently forbidding people to speak in tongues, but now that you have received my regulations, do not discourage people from using the gift of tongue-speaking." (S. Kistemaker) The command, "forbid not to speak with tongues," was written about 55 A.D. – before tongues had ceased. When tongues ceased, then the command was no longer in effect. How can a gift be exercised when the gift is no longer given? No one has had the gift of tongues since 70 A.D., so this command no longer applies today. (G. Zeller)

Christian services are essentially spiritual things, applications of mind to God’s written Word, contemplations of Divine and heavenly realities, ordering of the thoughts so as to fashion them into prayers; these, and many other things, actually, by their own direct influence, storing and training the mind. Public Christian worship should be intelligent. Our Bible is the utterance of learning as well as inspiration. Our preaching should be the product of study and thought, and its appeal should be made to the understanding as well as to the heart. Christianity, with its revelations and doctrines, provides us with the very best food for the mind. It is the highest of sciences. It is the philosophy of the Infinite and the Absolute, it is the science of God. Christianity should make the cultivation of the intellect a matter of direct counsel. It bids us “with all our getting get understanding,” and assures us that “wisdom is to be chosen rather than riches.” And the apostle complains that the believers do not mentally grow as fast as they should – that he has to feed them with the milk of first principles, when they ought to be able to take the strong meat of the Christian mysteries. (F.W. Farrar)

This command, however, was for the Corinthian church, not for believers today. Tongues today stand unsupported by the testimony of the general stream of historical biblical Christianity. Tongues today are manifested practically and universally in a context of unsound doctrine. Examples of this unsound doctrine are: (a) The error of construing the baptism of the Spirit as an experience of power subsequent to salvation, (b) The error of equating the baptism of the Spirit with the filling of the Spirit, (c) The error of connecting tongues as a sign or evidence with either the baptism of the Spirit or the filling of the Spirit, (d) The error of connecting the term “receiving the Spirit” with a second experience after salvation, (e) The error of reducing the content and magnitude of the so-great salvation purchased by Christ, (f) The error of confusing sanctification with a second work of grace, (g) The error of tarrying for the Holy Spirit, and (h) The error of expecting a Pentecostal experience. (M. Unger)

1 Cor. 14:39 **Accordingly** (superordinate conj.), **brethren** (Voc. Address), **continue showing a great interest** (ζηλώω, PAImp.2P, Iterative, Command; desiring) **in always communicating the truth with intelligence** (προφητεύω, PAInf., Gnostic, Inf. as Dir. Obj. of Verb), **but** (adversative) **do not** (neg. particle) **hinder** (κωλύω, PAImp.2P, Customary, Prohibition; prevent, forbid) **speaking** (λαλέω, PAInf., Pictorial, Inf. as Dir. Obj. of Verb, Articular) **with foreign languages** (Instr. Means; not ecstatic utterances, gibberish, or nonunderstandable erratic variations of consonants and vowels with indiscriminate modulation of pitch, speed, and volume);

BGT

ὥστε, ἀδελφοί [μου], ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις·

VUL

itaque fratres aemulamini prophetare et loqui linguis nolite prohibere

LWB 1 Cor. 14:40 Moreover, all things [particularly the exercise of spiritual gifts] must always be done properly [respectably] and according to an orderly fashion.

KW 1 Cor. 14:40 Let all things be done in a seemly manner and in a right order.

KJV 1 Cor. 14:40 Let all things be done decently and in order.

TRANSLATION HIGHLIGHTS

Paul adds the reminder that all things, and particularly the exercise of spiritual gifts, must always (Gnomic Present tense) be done respectably, properly, and according to an orderly, divine standard. The imperative mood could be either hortatory (request or encouragement) or a command. Divine protocol should be adhered to at all costs, which means ordered, structured, and disciplined as opposed to random, chaotic, free-for-alls.

RELEVANT OPINIONS

Manifest indecencies and disorders are to be carefully kept out of all Christian churches, and every part of divine worship. They should have nothing in them that is childish, absurd, ridiculous, wild, or tumultuous; but all parts of divine worship should be carried on in a manly, grave, rational, composed, and orderly manner. (M. Henry) All things in public worship should be carried on in a manner which is well formed, with beauty and harmony, and in order, a military metaphor. (D. Guthrie) Chapters 12-14 demonstrate the indefensibility of the entire modern pentecostal movement in all its shades and forms. It denies that the miraculous is any indication of spiritual grace. It insists that the revelatory gifts must cease when the Scriptures are complete. (W. Chantry)

1 Cor. 14:40 Moreover (continuative), all things (Subj. Nom.; particularly the exercise of spiritual gifts) must always be done (γίνομαι, PMImp.3S, Gnomic, Command, Deponent) properly (Descr. Adv.; respectably) and (connective) according to an orderly standard (Adv. Acc.; in an orderly fashion).

BGT

πάντα δὲ εὐσημόνως καὶ κατὰ τάξιν γινέσθω.

VUL

omnia autem honeste et secundum ordinem fiant

Chapter 15

LWB 1 Cor. 15:1 And now, brethren, I will elaborate on [recall for your benefit] the good news to you, concerning which [gospel] I have proclaimed to you [in the past], which you also received [justification salvation], in which you stood fast in the past and are currently standing fast in [eternal security],

KW 1 Cor. 15:1 Now, I am making known to you, brethren, the good news which I brought as glad tidings to you, which also you took to yourselves, in which also you have taken a stand,

KJV 1 Cor. 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

TRANSLATION HIGHLIGHTS

Paul changes the topic from spiritual gifts to the gospel message. He is going to remind them (Futuristic Present tense) of the gospel they have previously heard, stirring up their memory by recall. He reminds them that he proclaimed (Dramatic Aorist tense) the gospel to them some time ago. The proof of this was the fact that they received (Dramatic Aorist tense) the truth straight from the horse's mouth, so to speak. And not only did they receive the truth, but they stood fast in it and are continuing to do so. This is commonly known as the doctrine of justification, or in recent years, justification-salvation.

The Intensive Perfect tense points to their standing fast as an accomplished fact forever, what is known as eternal security. Once the gospel truth is accepted, the believer is united with Christ and never loses his salvation. He is safe in God's hands and nobody or nothing can take him out of the Father's care. The use of the Perfect tense is enough on its own to refute those who think they can lose their salvation, i.e. an heretical view held by several denominations to this day, including some Methodists, Pentecostals and members of the Church of Christ.

RELEVANT OPINIONS

It is possible to see this whole chapter as a speech in miniature, with these different parts:

- the exordium in vv. 1-2
- the narratio in vv. 3-11
- the propositio in vv. 12-19
- the thesis, stated in short form in v. 20
- a series of arguments in the probatio in vv. 21-50, using paradigms, examples, analogies, and closing with a scriptural analogy, that is an appeal to a recognized authority
- the conclusion in vv. 51-58, with a recapitulation, a citation of Scripture for a final appeal (vv. 54-ff), and a peroratio in the form of an exhortation to act on the basis of all that has just been said (v. 58)

Chapter 15 provides an example of Paul at his argumentative best, ably using the tools of deliberative rhetoric including examples, analogies, logical sequences, rhetorical questions, and the like. (B. Witherington III) The three relative clauses describe the inception, continuance, and progressive benefits of the faith of this Church. “Sozesthe” in the next verse affirms a present, continuous salvation, but salvation with Paul, always looks on to the future. (W.R. Nicoll) The apostle passes to a dogmatic nature ... He has reserved it for the last, no doubt, because of its importance. Doctrine is the vital element in the existence of the Church. The Church itself is in a manner only doctrine assimilated. Any grave corruption in teaching immediately vitiates the whole body of Christ. The apostle opened his letter by laying down as the body of his work, Christ crucified; he conclude it by presenting as the crown of his work, Christ risen. In these two fact, applied to the conscience and appropriated by faith, there is concentrated indeed the whole of the Christian salvation. (F. Godet)

1 Cor. 15:1 And now (transitional; moreover), brethren (Voc. Address), I will elaborate on (γνωρίζω, PAI1S, Futuristic; disclose, make known, recall for their recollection what they previously heard) the good news (Cognate Acc., Dir. Obj.; gospel) to you (Dat. Adv.), concerning which (Acc. Gen. Ref.; good news) I have proclaimed (εὐαγγελίζω, AMI1S, Dramatic; announced) to you (Dat. Adv.; in the past), which (Adv. Gen. Ref.) you also (adjunctive) received (παραλαμβάνω, AA12P, Dramatic; learned straight from the horse’s mouth), in which (Loc. Sph.) you stood fast in the past and are also (adjunctive) currently standing fast in (ἵστημι, Perf.A12P, Intensive; uphold, justification salvation, eternal security),

BGT

Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε,

VUL

notum autem vobis facio fratres evangelium quod praedicavi vobis quod et accepistis in quo et statis

LWB 1 Cor. 15:2 **By means of which you are also continually being delivered [experiential sanctification], assuming you continue to hold fast to [retain in memory] the teaching [doctrine] which I have proclaimed as the good news, unless you have maintained confidence without reason [uselessly professed allegiance].**

KW 1 Cor. 15:2 Through which you are being saved, in what word I announced it to you as glad tidings, assuming that you are holding it fast unless you believed in vain,

KJV 1 Cor. 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

TRANSLATION HIGHLIGHTS

The good news that Paul taught the Corinthians not only covered their justification salvation, but also gave them the opportunity to continually grow in sanctification salvation (Iterative Present tense). Salvation is often represented in three parts: justification salvation, sanctification salvation, and glorification salvation. The first is past tense, brought about by the sovereign grace of God at the point of belief in Jesus Christ; the second is continuous, exercised at the option of the believer by metabolizing Bible doctrine and executing God's plan for our lives; the third is in the future, when we shall all receive glorified resurrection bodies.

The 1st class condition means Paul is going to give them the benefit of the doubt; he is going to assume that the majority of Corinthians are retaining in memory (Iterative Present tense) and are able to recall the doctrines he taught them (Constative Aorist tense) in the past. If they can indeed recall what he previously taught them, then they at least have the possibility for being sanctified experientially in their daily walk. This sphere of life in which they may be continually delivered is dependant upon their holding fast to the Word of God.

Certain heretical sects of Christianity try to use this verse to say justification lies in the hands of man, not God. But salvation in this verse has nothing to do with positional truth, one's standing before God. Justification is referred to in verse 1, sanctification in this verse, and glorification in the remainder of this chapter. Paul reminds the Corinthians in verse 1 that he brought the gospel to them at a time in the past and they believed it and became Christians, i.e. justification salvation. They can never undo this standing before God, because God Himself placed them in union with Christ. In this verse, he is referring to all the teachings he brought to them on how to live the Christian life on earth, i.e. sanctification salvation. This growth in grace and knowledge was up to their own volition. They could follow divine protocol or they could turn their backs on it. The bulk of the rest of this chapter is a defense of the resurrection, which is the key to our receiving spiritual bodies in the future, i.e. glorification salvation.

If the Corinthians have forgotten what Paul had taught them in the past, and certainly many of them had forgotten his teaching, they had no reason for being confident (Constative Aorist tense) that they were living the spiritual life. If they had forgotten the bulk of his teaching and were now denying the very foundation of Christianity, i.e. the doctrine of the resurrection, then they were deluding themselves. They were not living the spiritual life and they had no reason to think they were growing spiritually. Their profession of faith positionally (justification salvation) was in tact, but their profession of continual faith in the Christian walk (sanctification salvation) was completely useless, accomplishing nothing (Latin: frustration).

RELEVANT OPINIONS

The salvation of the Corinthians seems to be conditioned on their holding fast. But which kind of salvation is being referred to here? Sanctification salvation. (J. Dillow) This translation seems better: "if you hold fast to the doctrine I preached to you." (G. Clark) Here again a warning note is sounded. It was obviously an ancient as well as a modern tendency to break away from or to

modify the foundations of the Christian faith in a spirit of accommodation to some popular cult that happened to interest and tantalize the spiritual palate for the time being. (C. Craig) The Corinthians' belief is confused, which suggests that they accepted the gospel without fully understanding the facts that lie at its foundation. (D. Garland)

“You are saved” is present continuous, the meaning being, “you are being saved.” There is a sense in which salvation is once for all, and there is also a sense in which it is progressive. It is to this progressive character of salvation that Paul directs attention. Salvation is not exhausted by a man's experience when he first believes. It is something that goes on from strength to strength and from glory to glory. (L. Morris) This daily sanctification process relates to the quality of life the Christian will spend in eternity. (D. Hunt)

1 Cor. 15:2 by means of which (Abl. Means) you are also (adjunctive) continually being delivered (σώζω, PPI2P, Iterative; *sanctification salvation*), [assuming (protasis, 1st class condition, debater's technique: assumes it is true) you continue to hold fast to (κατέχω, PAI2P, Iterative, Potential Ind.; retain in memory) the teaching (Dat. Adv.; doctrine) which (Dat. Ref.) I have proclaimed as the good news (εὐαγγελίζω, AMI1S, Constative)], unless (adverb, conj.; except) you have maintained confidence (πιστεύω, AAI2P, Constative; believed) without reason (Adv.; in vain, for no purpose, needlessly, uselessly professed allegiance).

BGT

δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἔκτος εἰ μὴ εἰκῆ ἐπιστεύσατε.

VUL

per quod et salvamini qua ratione praedicaverim vobis si tenetis nisi si frustra credidistis

LWB 1 Cor. 15:3 Indeed, I handed down to you [delivered and entrusted], in the first place [of preeminent importance], what I also received [Paul didn't make this stuff up], that Christ died [spiritual death] as a substitute for our [believer's, the elect] sins, according to the Scriptures.

KW 1 Cor. 15:3 For I delivered to you among the first things that which also I received, that Christ died on behalf of our sins according to the Scriptures,

KJV 1 Cor. 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

TRANSLATION HIGHLIGHTS

Paul delivered and entrusted (Constative Aorist tense) the good news to the Corinthians. He did this initially, meaning he was the first person to preach the gospel to them. And he preached the gospel to them before he taught them doctrines on how to live spiritually. In other words, first things (the gospel leading to justification) must come first, before teaching them how to live the spiritual life. They have to believe in Christ first and receive the indwelling Holy Spirit. Without the new birth, they could not live the spiritual life.

Paul also reminds them of the obvious: he didn't make this gospel up on his own, he received it (Intensive Aorist tense) from the ultimate Source, Jesus Christ. The ultimate Source informed him that Christ died both spiritually (Dramatic Aorist tense) and physically on the cross. His spiritual death on the cross made Him the substitute for our sins; by our sins, Paul means all believers. Christ came as a substitute for His elect, His sheep, for those that the Father had given Him in eternity past. His death and substitutionary atonement were previously spoken of in Isaiah 53 and Hosea 6. It should not have been news to those Corinthians who were familiar with the Old Testament.

RELEVANT OPINIONS

Scripture indicates that the gospel was no afterthought. The saving death of Christ was something foretold long before in sacred Scripture. (L. Morris) After Christ died for our sins, according to the Scriptures, He rose on the third day, and more than 500 brethren, including myself, Paul, saw Him. This event refutes those who deny that we too shall rise from the dead. Paul indicates this doctrine or set of doctrines as absolutely indispensable to Christianity. (G. Clark)

1 Cor. 15:3 Indeed (affirmative), I handed down (παραδίδωμι, AAI1S, Constative; delivered, entrusted, committed) to you (Dat. Adv.), in the first place (Loc. Time; initially, earlier, of first importance), what (Acc. Dir. Obj.) I also (adjunctive; likewise) received (παραλαμβάνω, AAI1S, Intensive; from the ultimate Source, "I didn't make this stuff up"), that (conj. as Dir. Obj.) Christ (Subj. Nom.) died (ἀποθνήσκω, AAI3S, Dramatic; spiritual death) as a substitute for our (believer's, the elect) sins (Gen. Substitution), according to the Scriptures (Acc. Gen. Ref.; Isaiah 53, Hosea 6),

BGT

παρέδωκα γὰρ ὑμῖν ἐν πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς

VUL

tradidi enim vobis in primis quod et accepi quoniam Christus mortuus est pro peccatis nostris secundum scripturas

LWB 1 Cor. 15:4 And that He was buried, and that He was raised [resurrected] the third day, according to the Scriptures.

KW 1 Cor. 15:4 And that He was entombed, and that He has been raised on the third day according to the Scriptures,

KJV 1 Cor. 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

TRANSLATION HIGHLIGHTS

After His death on the cross, Jesus Christ was buried (Culminative Aorist tense) in a tomb. His body, His humanity, was placed in a grave. Three days later, however, God the Father resurrected (Intensive Perfect tense) Him from the dead. The Perfect tense points to the permanence of the resurrection: Christ is still resurrected from the dead and always will be. Isaiah 52:13 attests to these facts centuries before they occurred. Note the threefold distinction of the nature of the Lord Jesus Christ: His body went to the grave, His soul went to Paradise, and His spirit went to the Father.

During the three days that the body of Jesus lie in the tomb, His soul went to Paradise or Abraham's Bosom. Paradise was the region of the underworld where the souls of the righteous dead abode until Christ's resurrection. During those three days, Christ relocated those righteous souls to heaven. Paradise is now an empty chamber, separated by the Great Gulf from Sheol, where the souls of the wicked still remain. The souls of the wicked await their resurrection bodies for the Great White Throne Judgment, when they shall be severely judged for not believing in Jesus Christ and will be sentenced to the Lake of Fire for eternity.

RELEVANT OPINIONS

What Paul was insistent on was that if a man denied the resurrection of the body he thereby denied the Resurrection of Jesus Christ and therefore emptied the Christian message of its truth and the Christian life of its reality. (W. Barclay) According to the general OT belief all men, without distinction, went to Sheol after death. Sheol, often wrongly translated Hell, was a gray land beneath the world, where the dead lived a shadowy existence, without strength, without light, cut off alike from men and from God. The OT is full of this bleak, grim pessimism regarding what is to happen after death. (ibid)

The passive points to the activity of the Father in raising the Son. The perfect tense points to the continuing state. (L. Morris) The death and burial are affirmed in the Aorist as historical events; the resurrection is put with emphasis into the Perfect tense, as an abiding power. (W.R. Nicoll) After His resurrection, Jesus' physical body could be touched, could be recognized with difficulty by the disciples, could come and go through locked doors, and could consume a piece of broiled fish. On occasion, Jesus ate and drank with His disciples. Yet His body was also transformed to transcend time and space. We simply do not have answers for questions about Jesus' resurrected body. (S. Kistemaker)

1 Cor. 15:4 and (continuative) that (conj. as Dir. Obj.) He was buried (θάπτω, API3S, Culminative; *body* to the grave, *humanity*), and (continuative) that (conj. as Dir. Obj.) He was raised (ἐγείρω, Perf.PI3S, Intensive; *diety*, resurrected from the dead, Perfect tense points to its permanence, *spirit* is in the presence of the Father) the third (Dat. Measure) day (Loc. Time; *soul* went to Paradise, Hades, Abraham's Bosom), according to the Scriptures (Acc. Gen. Ref.; Isaiah 52:13),

BGT

καὶ ὅτι ἐτάφη καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς

VUL

et quia sepultus est et quia resurrexit tertia die secundum scripturas

LWB 1 Cor. 15:5 And that He was seen [eye witnesses to the resurrection] by Cephas [Peter], then by the twelve [disciples].

KW 1 Cor. 15:5 And that He appeared to Cephas, then to the Twelve.

KJV 1 Cor. 15:5 And that he was seen of Cephas, then of the twelve:

TRANSLATION HIGHLIGHTS

Jesus Christ was seen (Dramatic Aorist tense) after His resurrection, first by Peter and then by the twelve disciples.

RELEVANT OPINIONS

Are the sceptics at Corinth prepared to affirm that the disciples are liars? And that the new life and hopes of their fellow-Christians are an illusion? (W.R. Nicoll)

1 Cor. 15:5 and (continuative) that (conj. as Dir. Obj.) He was seen (ὄραω, API3S, Dramatic; eye witnesses to His resurrection body) by Cephas (Dat. Adv.; Peter), then (Temporal Adv.) by the twelve (Dat. Adv.; disciples);

BGT

καὶ ὅτι ὠφθη Κηφᾶ εἶτα τοῖς δώδεκα·

VUL

et quia visus est Cephae et post haec undecim

LWB 1 Cor. 15:6 Afterwards, He was seen by more than five hundred brethren at one time, out from whom most remain [are still alive] at the present time, but some have fallen asleep [died];

KW 1 Cor. 15:6 After that He appeared to more than five hundred brethren at one time, of whom the majority are remaining to the present time, but certain ones fell asleep.

KJV 1 Cor. 15:6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

TRANSLATION HIGHLIGHTS

After his visit with Peter and the twelve, Jesus was seen (Dramatic Aorist tense) by more than five hundred believers at one time. Of these five hundred Christians, the majority were still alive (Durative Present tense) and could be questioned as eye witnesses to the resurrection. Some of them, however, had since died (Culminative Aorist tense) and could not be questioned. The verb translated “fallen asleep” is not proof for the heresy often called “soul sleep” (psychopannychia) which was ably refuted centuries ago by John Calvin. It is a softened figure of speech representing “death,” similar to our current phrase “passed away.”

RELEVANT OPINIONS

Death, which is an antagonist no man can withstand, has become for the Christian nothing more than sleep. (L. Morris) The phrase “some have fallen asleep” is a euphemism that the early Christians had adopted as a reference to death. They viewed the natural death of a believer as a sleep from which a person awakes. (S. Kistemaker)

1 Cor. 15:6 Afterwards (Temporal Adv.), He was seen (ὄραω, API3S, Dramatic) by more than (Comparative Adv.; above, upwards) five hundred (Dat. Measure) brethren (Dat. Adv.) at one time (Temporal Adv.), out from whom (Partitive Abl.) most (Nom. Measure; the greater percentage, majority) remain (μένω, PAI3P, Durative; are still alive) at the present time (Temporal Adv.), but (contrast) some (Subj. Nom.) have fallen asleep (κοιμάομαι, API3P, Culminative, Deponent; died);

BGT

ἔπειτα ὡφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν·

VUL

deinde visus est plus quam quingentis fratribus simul ex quibus multi manent usque adhuc quidam autem dormierunt

LWB 1 Cor. 15:7 Afterwards, He was seen by Jacob [James, the half-brother of Jesus], then by all the apostles,

KW 1 Cor. 15:7 After that He appeared to James, then to all the apostles,

KJV 1 Cor. 15:7 After that, he was seen of James; then of all the apostles.

TRANSLATION HIGHLIGHTS

After his appearance to the five hundred believers, He was seen (Dramatic Aorist tense) by His half-brother, James (correctly translated Jacob), and then all the apostles.

RELEVANT OPINIONS

James is apparently Jesus' brother. The apostles are distinguished from the disciples. Notable by its absence is any reference to appearances to women. (B. Witherington, III)

1 Cor. 15:7 afterwards (Temporal Adv.), **He was seen** (ὄραω, API3S, Dramatic) **by Jacob** (Dat. Adv.; James, the half-brother of Jesus), **then** (continuative) **by all** (Dat. Measure) **the apostles** (Dat. Adv.),

BGT

ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·

VUL

deinde visus est Iacobo deinde apostolis omnibus

LWB 1 Cor. 15:8 And last of all, as though a miscarriage [abnormal birth], He was seen by me,

KW 1 Cor. 15:8 And in the last of all His appearances, He appeared unto me, an unperfected, stillborn embryo.

KJV 1 Cor. 15:8 And last of all he was seen of me also, as of one born out of due time.

TRANSLATION HIGHLIGHTS

Last of all, the Lord Jesus was seen (Dramatic Aorist tense) by Paul himself, though premature. He was seen prematurely because Paul was not even a Christian yet. Paul was struck blind on the road by the Lord while he had petitions in his hand to have certain followers of Christ beaten and imprisoned. This may be why he uses the Greek word for “miscarriage” (Latin: abortion), since he considered his first experience of the Lord as a persecutor of Christians to be a miscarriage. It was an abnormal, premature encounter, humanly speaking.

RELEVANT OPINIONS

“Ektroma” is not a late birth as the context might suggest, but the opposite, an abortion. The expression refers not to the timing of Paul’s conversion but either to the sudden intervention by which he was torn from opposition to become an apostle or to his sense of utter unworthiness, as unworthy to be called an apostle as an abortion is to be considered a man. (D. Guthrie)

1 Cor. 15:8 and (continuative) last (Adv. Time) of all (Adv. Gen. Ref.), as though (subordinate conj.) a miscarriage (Dat. Disadv.; abnormal birth, premature), He was seen (ὄραω, API3S, Dramatic) by me (Dat. Adv.),

BGT

ἔσχαιτον δὲ πάντων ὡσπερὶ τῷ ἐκτρώματι ὠφθη κάμοί.

VUL

novissime autem omnium tamquam abortivo visus est et mihi

LWB 1 Cor. 15:9 For I am the least [insignificant] of the apostles [the last, the 12th], who is not worthy [qualified] to be called an apostle, because I persecuted the assembly [church] of God,

KW 1 Cor. 15:9 For, as for myself, I am the least of the apostles. I am not fit to be called an apostle because I persecuted the Church of God.

KJV 1 Cor. 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

TRANSLATION HIGHLIGHTS

Paul considered himself to be (Descriptive Present tense) the most insignificant of the apostles when he first realized he was one. He was the last in order, being the 12th apostle, and believed himself to be (Descriptive Present tense) unqualified and unworthy to be called (Static Present tense) an apostle compared to the others. Why such belittling of himself? He thought himself to be the least of the apostles, because above all the others, he had persecuted (Intensive Aorist tense) the church; some believers may have been put to death because of his zeal against them in court.

RELEVANT OPINIONS

Paul began as the “least of the apostles,” though an important individual because an apostle. Later he described himself as the “least of all the saints” (Eph. 3:8), yet, as a saint, enormously privileged. But finally (I Tim. 1:15) he had to confess himself the “chiefest of sinners”. (A. Custance) Ecclesia is also used of the total of professing Christians without reference to locality and is practically parallel in this sense to Christendom. (J. Walvoord)

Paul holds firmly to two things. The apostolate is the highest office in the Church, and Paul is an apostle in the fullest sense. The other is his profound sense of personal unworthiness. He is the chief of sinners. He is not worthy to be an apostle, for he has persecuted that Church which is the Church of God. (L. Morris) Though God forgave him, Paul could hardly forgive himself for his past sin. (R. Jamieson)

1 Cor. 15:9 for (explanatory) I (Subj. Nom.) am (εἰμί, PA1S, Descriptive) the least (Pred. Nom., superlative; insignificant) of the apostles (Adv. Gen. Ref.; the last apostle, the 12th), who (Nom. Appos.) is (εἰμί, PA1S, Descriptive) not (neg. particle) worthy (Pred. Nom.; qualified) to be called (καλέω, PPIInf., Static, Inf. as Dir. Obj. of Verb) an apostle (Pred. Nom.), because (causal conj.) I persecuted (διώκω, AA1S, Intensive) the assembly (Acc. Dir. Obj.; church) of God (Poss. Gen.),

BGT

Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων ὃς οὐκ εἰμὶ ἰκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ.

VUL

ego enim sum minimus apostolorum qui non sum dignus vocari apostolus quoniam persecutus sum ecclesiam Dei

LWB 1 Cor. 15:10 But by the grace of God I am what I am. Moreover, His grace towards me was not received without result [in vain]; on the contrary, I labored more than all of them [the other apostles], yet not I [not by the energy of the flesh], but the grace of God with me.

KW 1 Cor. 15:10 But by the grace of God I am what I am. And His grace to me did not turn out in vain, but I labored to the point of exhaustion more abundantly than all of them; however, not I myself, but the grace of God which labored with me.

KJV 1 Cor. 15:10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

TRANSLATION HIGHLIGHTS

By the grace of God, Paul concludes, “I am what I am.” These Descriptive Present tenses mean Paul is what he is because God’s grace made him that way. It was all of God and nothing from Paul. In addition, God’s grace towards Paul was not received (Constative Aorist tense) in vain. There was a divine purpose behind it. It was not a useless gesture on God’s part. Why? Because Paul ends up working harder (Constative Aorist tense) than all the rest of the apostles. He may have started out at the bottom, but he rose to the top, humanly speaking.

In spite of his working hard for the purpose of spreading the gospel, Paul claims it was not him that did it, meaning he didn't do his work in the energy of the flesh. The grace of God accompanied him in his work. Paul didn't do the work by himself, nor did the Spirit do all the work for him. It was a joint operation between Paul and the indwelling Spirit. The Holy Spirit prompted his actions, and he voluntarily cooperated with Him.

RELEVANT OPINIONS

Those that set freewill in opposition to the grace of God, that whatever good we do may not be ascribed wholly to Him, wrest these words to suit their own interpretation – as if Paul boasted, that he had by his own industry taken care that God's grace toward him had not been misdirected. Hence they infer, that God, indeed, offers His grace, but that the right use of it is in man's own power, and that it is in his own power to prevent its being ineffectual. I maintain, however, that these words of Paul give no support to their error, for he does not here claim anything as his own, as if he had himself, independently of God, done anything praiseworthy. (J. Calvin) He does not say that he has accomplished more, but that he has worked harder than others. This way of putting it almost makes grace a fellow-laborer working alongside him, and thus emphasizes that the credit does not belong to Paul. (L. Morris) The deliberate choice of the neuter relative pronoun instead of the masculine stresses the thing, not the person: "What I am" instead of "who I am." (S. Kistemaker)

By leaving out the article, those who are not properly familiar with the Greek, thought that only half of the praise is ascribed to God, and that the other half is reserved for man. They accordingly, understand the meaning to be that Paul labored not alone, inasmuch as he could do nothing without co-operating grace, but at the same time it was under the influence of his own freewill, and by means of his own strength. Paul, as though he had improperly made himself the author of anything good, corrects what he had said, and declares the grace of God to have been the efficient cause of the whole. (J. Calvin)

1 Cor. 15:10 but (adversative) by the grace (Instr. Means) of God (Abl. Source) I am (εἰμί, PA1IS, Descriptive) what (Pred. Nom.) I am (εἰμί, PA1IS, Descriptive); moreover (continuative), His (Poss. Gen.) grace (Subj. Nom.) towards me (Acc. Dir. Obj.) was not (neg. particle) received (γίνομαι, API3S, Constative, Deponent) without result (Pred. Nom.; in vain, to no purpose); on the contrary (adversative), I labored (κοπιᾶω, AA1IS, Constative; worked hard) more than (comparative) all (Gen. Spec.) of them (Adv. Gen. Ref.; the other apostles), yet (adversative) not (neg. particle) I (Nom. Appos.; no energy of the flesh), but (contrast) the grace (Subj. Nom.) of God (Abl. Source) with me (Dat. Accompaniment).

BGT

χάριτι δὲ θεοῦ εἰμι ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ [ἡ] σὺν ἐμοί.

VUL

gratia autem Dei sum id quod sum et gratia eius in me vacua non fuit sed abundantius illis omnibus laboravi non ego autem sed gratia Dei mecum

LWB 1 Cor. 15:11 Therefore, whether I or they [the other apostles], we always preach in this same manner [teaching the doctrine of the resurrection], and in the same manner, you believed.

KW 1 Cor. 15:11 Therefore, whether it were I or they, thus are we preaching and thus did you believe.

KJV 1 Cor. 15:11 Therefore whether it were I or they, so we preach, and so ye believed.

TRANSLATION HIGHLIGHTS

Whether it was Paul or the other apostles, they always preached (Gnomic Present tense) the doctrine of the resurrection. And this doctrine of the resurrection was also believed (Culminative Aorist tense) at one time by the Corinthians, at the new birth. It was not a side doctrine, unimportant in the greater scheme of things. It was part of the main gospel message, an integral part at that.

RELEVANT OPINIONS

The subject of our preaching was the truth of the resurrection stated in verses 3-4. (R. Jamieson) This sentence is meant to establish the common ground of the tradition about Jesus' resurrection. (B. Witherington, III)

1 Cor. 15:11 Therefore (superordinate conj.), whether (subordinate conj.) I (Subj. Nom.) or (connective) they (Subj. Nom.; the other apostles), we always preach (κηρύσσω, PAI1P, Gnomic) in this same manner (comparative; always teaching the doctrine of the resurrection), and (continuative) in the same manner (comparative), you believed (πιστεύω, AAI2P, Culminative).

BGT

εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

VUL

sive enim ego sive illi sic praedicamus et sic credidistis

LWB 1 Cor. 15:12 Now, if Christ is accurately preached, that He was raised [resurrected] out from the dead [both spiritual and bodily matter], how is it possible that some among you [who are in denial of the evidence] are continually saying that there is no resurrection of the dead?

KW 1 Cor. 15:12 Now, in view of the fact that Christ is being preached that he arose from among the dead, how are certain saying that there is not a resurrection of dead people?

KJV 1 Cor. 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

TRANSLATION HIGHLIGHTS

Now if Christ is accurately preached (Static Present tense), and Paul assumes He is being accurately represented, then part of that preaching will cover the fact of His resurrection, i.e., that He was raised (Intensive Perfect tense) from the dead. This resurrection encompassed both spiritual and bodily matter. It was never left out of a proper presentation of the gospel. So assuming the Corinthians heard an accurate presentation of the gospel, they heard and believed in the resurrection at moment of their new birth. Paul then asks how it is possible that some of them are now denying the evidence of the resurrection? How can they now continually say (Iterative Present tense) that there is no resurrection of the dead, since their own salvation depended upon believing it?

RELEVANT OPINIONS

His major tactic is to show “some” of the Corinthians the logical implications of their position, that “there is no resurrection of the dead.” Since the implications of this position are unacceptable, then a fortiori there must be something wrong with it. (B. Witherington III) Such fatalism led people to want to live life now to the fullest: “Eat, drink, and be merry.” Concern was primarily for blessing in this life, not a life to come, which seemed unlikely to come ... Resurrection will be another act of creation, this time resulting in a spiritualized body. (D. Garland, Holleman)

There can be no denial of the general belief in the resurrection of the dead which does not involve a rejection of the particular belief in the resurrection of Jesus. Since this was the crucial event for faith, what was at stake was nothing peripheral, but the entire structure of Christian faith. The resurrection of Jesus was the cornerstone of that faith; six times during the next nine verses Paul uses the Perfect tense of the verb “to raise.” This uniform terminology of Paul is not that Christ rose from the dead but that He has been raised by God. The KJV obscures this by treating the Passive voice as if the verb were deponent and translating it as Christ rose and is risen. It was not the act of Jesus, however, but the act of God. By raising Him from the dead, God had demonstrated that Jesus was not a criminal, and that the events of the end-time had really begun. (C. Craig)

1 Cor. 15:12 **Now** (temporal), **if** (protasis, 1st class condition, "and it's true") **Christ** (Subj. Nom.) **is accurately preached** (κηρύσσω, PPI3S, Static), **that** (coordinate conj.) **He was raised** (ἐγείρω, Perf.PI3S, Intensive) **out from the dead** (Abl. Separation; both a spiritual and bodily matter), **how is it possible** (interrogative adv.) **that** (ellipsis) **some** (Subj. Nom.) **among you** (Loc. Sph.; who are in denial of the evidence) **are continually saying** (λέγω, PAI3P, Iterative) **that** (conj. as Dir. Obj.) **there is** (εἰμί, PAI3S, Static) **no resurrection** (Pred. Nom.) **of the dead** (Adv. Gen. Ref.)?

BGT

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;

VUL

si autem Christus praedicatur quod resurrexit a mortuis quomodo quidam dicunt in vobis quoniam resurrectio mortuorum non est

LWB 1 Cor. 15:13 Now, if [but it's not true] there is no resurrection of the dead, neither was Christ raised,

KW 1 Cor. 15:13 Now, assuming that there is no resurrection of dead people, neither has Christ been raised.

KJV 1 Cor. 15:13 But if there be no resurrection of the dead, then is Christ not risen:

TRANSLATION HIGHLIGHTS

Using debater's technique, Paul uses a false assumption to prove a point. The false assumption is that if there is (Static Present tense) no resurrection of the dead, then Christ was not resurrected (Intensive Perfect tense). After all, Jesus was both humanity and deity in one Person. His humanity was subject to death like other humans. But if there is no such thing as bodily resurrection, then the hypothesis is that He was not resurrected.

RELEVANT OPINIONS

With irrefutable logic, Paul counters the Corinthians' erroneous view that God raises the soul but not the body. If some people hold to a spiritual resurrection of the soul and deny a bodily resurrection, then the inevitable conclusion must be that Christ's body is still in the tomb and His redemptive work fruitless. (S. Kistemaker) Observe that the "tines" (if) might have allowed Christ's resurrection as an exception; but the point of Paul's argument is that this is logically impossible, that the absolute philosophical denial of bodily resurrection precludes the raising up of Jesus Christ. On the other hand, if He is risen, the axiom "there is no resurrection" is

disproved, the spell of death is broken, and Christ's rising carries with it that of those who are "in Christ." (W.R. Nicoll)

1 Cor. 15:13 **Now** (inferential), **if** (protasis, 2nd class condition, "it's not true"; debater's assumption: "let's assume") **there is** (εἰμί, PAI3S, Static) **no** (neg. particle) **resurrection** (Pred. Nom.) **of the dead** (Adv. Gen. Ref.), **neither** (neg. particle) **was Christ** (Subj. Nom.) **raised** (ἐγείρω, Perf.PI3S, Intensive),

BGT

εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται·

VUL

si autem resurrectio mortuorum non est neque Christus resurrexit

LWB 1 Cor. 15:14 **And if Christ was not raised, then our preaching is indeed in vain [altogether an empty fallacy], and your belief is in vain,**

KW 1 Cor. 15:14 And assuming that Christ has not been raised, then it follows that our preaching is futile, and futile also is your faith.

KJV 1 Cor. 15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

TRANSLATION HIGHLIGHTS

Continuing with his use of debater's technique, Paul assumes the false proposition that Christ was not resurrected (Intensive Perfect tense) from the dead. But if He wasn't resurrected, then Paul's preaching as well as that of the other apostles is altogether an empty fallacy. Not only would the preaching be useless, but the faith of the Corinthians would also be in vain. Both of these propositions are derived from deductive reasoning, but both are impossible under the circumstances or Christianity would be a hoax.

RELEVANT OPINIONS

Vain means empty. If there is no resurrection of Christ behind it, the preaching, which he has shown to be not peculiar to himself, but common to all the apostles, has no content, no substance. It is the resurrection which shows that God is in it, and if the resurrection did not take place then the whole thing is a sham. Preaching is "kerugma," denoting not the act of teaching, but the content of preaching, the thing preached, the message. (L. Morris) The logic of Paul's discourse is compelling. If Christ is still in the tomb outside Jerusalem, he argues, then the content of my preaching is nothing but empty words and I with all the other apostles and preachers am a charlatan. More, the faith of all those who listen to Paul and his companions is

vain. Both he and his listeners would be ill served if they would have to believe a lie and perpetuate it. (S. Kistemaker)

If the resurrection of the dead is not true, then the following conclusions must be the case: (1) apostolic Christianity is vain, (2) the faith of the disciples was vain, (3) the credibility of historic testimony is vain, (4) the righteous government of God is vain, (5) the moral value of character is vain, (6) the accuracy of philosophic deduction is vain, (7) the followers of Christ are still in their sins. (J. Exell)

1 Cor. 15:14 and (continuative) if (protasis, 2nd class condition, "but it's not true") Christ (Subj. Nom.) was not (neg. particle) raised (ἐγείρω, Perf.PI3S, Intensive), then (inferential) our (Poss. Gen.) preaching (Subj. Nom.) is (ellipsis, verb supplied) indeed (emphatic) in vain (Pred. Nom.; altogether an empty fallacy), and (continuative) your (Poss. Gen.) belief (Subj. Nom.; faith) is (ellipsis, verb supplied) in vain (Pred. Nom.);

BGT

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν·

VUL

si autem Christus non resurrexit inanis est ergo praedicatio nostra inanis est et fides vestra

LWB 1 Cor. 15:15 In fact, we are also found to be false witnesses of God [in His service], because we have testified concerning God [the Father] that He raised up Christ, Whom He did not raise up if it is true that the dead are not raised.

KW 1 Cor. 15:15 Moreover, we shall also be discovered to be false witnesses of God because we testified with respect to God that He raised up His Christ, Whom He did not raise up, assuming then that dead people are not being raised up.

KJV 1 Cor. 15:15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

TRANSLATION HIGHLIGHTS

As if things aren't bad enough, Paul adds to the most unpleasant conclusions that evolve if a person rejects the resurrection. Paul, the other apostles, and any believer who shares the gospel message, is found (Static Present tense) to be a false witness if the resurrection is contrived. The reason for this conclusion is because they have testified (Constative Aorist tense) concerning God the Father that He resurrected (Dramatic Aorist tense) Jesus Christ.

But if you follow the logic of those who don't believe in the possibility of bodily resurrection, then you forced to conclude that the Father did not resurrect (Dramatic Aorist tense) Christ, because you claim it is impossible for the dead to be raised (Pictorial Present tense). The passive voice emphasizes the action of God the Father performing the resurrection of both His Son Jesus Christ, and eventually all believers.

RELEVANT OPINIONS

Truth is at stake, because either God raised Jesus from the dead, or if the resurrection did not take place, Paul and all his associates preach a lie and speak against God. But why would they promulgate deception, be willing to suffer and die for it, and acknowledge that they must face the God of truth? (S. Kistemaker) If Christ has not been raised, then they who affirmed it are either lying charlatans or peddlers of fantastic illusions. (C. Craig)

1 Cor. 15:15 In fact (emphatic), we are also (adjunctive) found (εὐρίσκω, PPI1P, Static) to be (ellipsis, Inf. supplied) false witnesses (Pred. Nom.) of God (Adv. Gen. Ref.; in His service), because (causal) we have testified (μαρτυρέω, AAI1P, Constative) concerning God (Adv. Gen. Ref.; the Father) that (coordinate conj.) He raised up (ἐγείρω, AAI3S, Dramatic) Christ (Acc. Dir. Obj.), Whom (Acc. Gen. Ref.) He did not (neg. particle) raise up (ἐγείρω, AAI3S, Dramatic) if it is true that (subordinate & inferential conj.) the dead (Subj. Nom.) are not (neg. particle) raised (ἐγείρω, PPI3P, Pictorial; the true passive emphasizes the action of God).

BGT

εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

VUL

invenimur autem et falsi testes Dei quoniam testimonium diximus adversus Deum quod suscitaverit Christum quem non suscitavit si mortui non resurgunt

LWB 1 Cor. 15:16 For if the dead are not raised, neither was Christ raised in the past with the result that He still hasn't been raised.

KW 1 Cor. 15:16 For assuming that dead people are not being raised up, neither has Christ been raised up.

KJV 1 Cor. 15:16 For if the dead rise not, then is not Christ raised:

TRANSLATION HIGHLIGHTS

If it is true that the dead are not raised (Gnomic Present tense), then neither was Christ raised (Intensive Perfect tense). The use of a 2nd class conditional clause means this statement is not true, however. And the perfect tense emphasizes an action that didn't happen in the past, is not happening now, and never will happen if the hypothesis is true.

RELEVANT OPINIONS

The reiteration serves to alert the readers to the consequences of denying the doctrine of Jesus' resurrection. Those who deny this doctrine implicitly label God a liar and the apostles false witnesses. But these people ought to realize that they will have to appear before God's judgment throne to give an account of what they have said. (S. Kistemaker) The God whose triumph was written in the resurrection of Christ has been misrepresented if that resurrection is a myth without any basis in historical fact. (C. Craig)

1 Cor. 15:16 For (explanatory) if (protasis, 2nd class condition, "but it's not true") the dead (Subj. Nom.) are not (neg. particle) raised (ἐγείρω, PPI3P, Gnomic), neither (neg. particle) was Christ (Subj. Nom.) raised in the past with the result that He still hasn't been raised (ἐγείρω, Perf.PI3S, Intensive);

BGT

εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

VUL

nam si mortui non resurgunt neque Christus resurrexit

LWB 1 Cor. 15:17 Moreover, if Christ was not raised in the past with the result that He still hasn't been raised, your faith is empty [void of truth]; furthermore, you remain in the sphere of your sins.

KW 1 Cor. 15:17 And assuming that Christ has not been raised, your faith is futile. You are still in your sins.

KJV 1 Cor. 15:17 And if Christ be not raised, your faith is vain; ye are yet in your sins.

TRANSLATION HIGHLIGHTS

Paul reiterates the fact that if they insist that Christ was not resurrected in the past, then He still hasn't been resurrected (Intensive Perfect tense) and their faith is empty. Everything they now know about Christianity is void of the truth. Not only that, but they remain (Durative Present tense) in their sins. A Christ that died and was not resurrected did not bring them out of their state of sinfulness.

RELEVANT OPINIONS

If the resurrection is overthrown, the dominion of sin is set up again new. (J. Calvin) Imagine that He is not risen, then sin remains triumphant: forgiveness is another myth that has no foundation in reality. All that was and is involved in the saviorhood of Jesus – the NT is written around His saviorhood – is to be set aside as a pathetic illusion. If the Cross was really the end of Him, then sin has had the final word, and all hopes of heaven are to be foregone. He has failed to be a Savior. (C. Craig) What are the ramifications of a worthless faith? For one thing, if Christ is not raised from the grave, He is dead; a dead Christ is unable to justify believers; and unjustified believers remain in their sins. We draw the inevitable conclusion that the justification of believers rests squarely on the resurrection of Jesus Christ. Without the risen Christ there is no justification, without justification there is no living faith, and without living faith there is no forgiveness of sin. (S. Kistemaker)

1 Cor. 15:17 **Moreover** (continuative), **if** (protasis, 2nd class condition, "but it isn't true") **Christ** (Subj. Nom.) **was not** (neg. particle) **raised in the past with the result that He still hasn't been raised** (ἐγείρω, Perf.PI3S, Intensive), **your** (Poss. Gen.) **faith** (Subj. Nom.; doctrine) **is** (ellipsis, verb supplied) **empty** (Pred. Nom.; vain, a vacuum, void of truth); **furthermore** (continuative), **you remain** (εἰμί, PAI2P, Durative) **in the sphere of your** (Poss. Gen.) **sins** (Loc. Sph.);

BGT

εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν,

VUL

quod si Christus non resurrexit vana est fides vestra adhuc enim estis in peccatis vestris

LWB 1 Cor. 15:18 **Consequently, they also who have fallen asleep [bodily death] in Christ have perished in their sins [are therefore still under divine judgment].**

KW 1 Cor. 15:18 Then also those who fell asleep in Christ perished.

KJV 1 Cor. 15:18 Then they also which are fallen asleep in Christ are perished.

TRANSLATION HIGHLIGHTS

In lieu of their disbelief in the resurrection, that also means that those believers who were already dead (Descriptive Aorist tense) in Christ perished (Culminative Aorist tense) in their sins. They are therefore still under divine judgment. The troublesome ramifications of there being no resurrection not only affects those who believe in Christ, and those who preach Christ, but also those who died believing the resurrection was true.

RELEVANT OPINIONS

Paul refers to those who have “fallen asleep,” which is a NT euphemism commonly used for those who have died. In English, we circumscribe the word death with the euphemism “he passed away.” The NT euphemism relates not to sleep of the soul but to a physical body waiting in a grave for the day of resurrection. (S. Kistemaker) The resurrection of Jesus Christ from the dead means that their sin met its match and was defeated; that the repentant sinner who accepts the pardon which God offers through Jesus Christ is free, the sin blotted out, remembered against him no more. (C. Craig)

1 Cor. 15:18 Consequently (inferential), they (Subj. Nom.) also (adjunctive) who have fallen asleep (κοιμάομαι, AOpt.INMP, Descriptive, Substantival, Deponent; bodily death) in Christ (Loc. Sph.) have perished (ἀπόλλυμι, AMI3P, Culminative; are therefore still under divine judgment) in their sins (ellipsis, continued from prior verse).

BGT

ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπόλωντο.

VUL

ergo et qui dormierunt in Christo perierunt

LWB 1 Cor. 15:19 **If during this life [before the resurrection], we make it a practice to live in Christ, maintaining confidence, we were pitiable compared to all kinds of men.**

KW 1 Cor. 15:19 Assuming that in this life we have hoped only, we are of all men those who are most miserable and most to be pitied.

KJV 1 Cor. 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

TRANSLATION HIGHLIGHTS

In true circumstances, if during their life before the resurrection the Corinthians made it a practice to live (Historical Present tense) in Christ, they were (Historical Present tense) pitiable compared to all men. Most Corinthians were indeed trying to live an honorable life in Christ, believing in His resurrection and their own future resurrection. They maintained confidence in the resurrection (Intensive Perfect tense) during their Christian life. And if this belief in the resurrection is false, they are living a lie and should be pitied above all men..

RELEVANT OPINIONS

In the first place, because He chastises those whom He loves, above and beyond the judgments he brings upon unbelievers. In the second place, because believers, even though they should

abound in riches and in blessings of every kind, they nevertheless do not go to excess, and do not gormandize at their ease; in fine, they do not enjoy the world, as unbelievers do, but go forward with anxiety, constantly groaning, partly from a consciousness of their weakness, and partly from an eager longing for the future life. Unbelievers, on the other hand, are wholly intent on intoxicating themselves with present delights. In the third place, because being a Christian at that time was so odious and abominable, that no one could take upon himself the name of Christ without exposing his life to imminent peril. (J. Calvin)

If in this life Christians have only hope and no next life to follow, all their purposeless struggling makes them supreme objects of pity for being deluded. (D. Guthrie) This verse brings in mind all that the Christian forfeits here and now – losing “this life” for the vain promise of another, letting earth go in grasping for a fanciful heaven; no wonder the world pities us! (W.R. Nicoll) Those who are in Christ do not possess merely a hope; they enjoy a certainty. (C. Craig) If Christ is not raised, then our hope is nothing more than whistling in the dark. Christians become pathetic dupes, taken in by a colossal fraud. Their transformation and glorious spiritual experiences in life are all make-believe. They are the most pitiable of all human beings because they have embraced Christ’s death and suffering in this life for nothing. (D. Garland)

1 Cor. 15:19 if (protasis, 1st class condition, “and we did under these circumstances”) during this (Dat. Spec.) life (Loc. Time; before the resurrection), we (addressed to Corinthians alive at that time) made it a practice to live (εἰμί, PAI1P, Historical) in Christ (Loc. Sph.), maintaining confidence (ἐλπίζω, Perf.Aptc.NMP, Intensive, Circumstantial), we were (εἰμί, PAI1P, Historical) pitiable (Pred. Nom.) compared to all kinds of (Gen. Spec.) men (Gen. Comparison),

BGT

εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλικιώτεροι ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

VUL

si in hac vita tantum in Christo sperantes sumus miserabiliores sumus omnibus hominibus

LWB 1 Cor. 15:20 But, now [no more false assumptions] (Christ has been raised in the past with the result that He is still raised out from the dead) fruitfruits [the guarantee] of those who have fallen asleep [died].

KW 1 Cor. 15:20 But now Christ has been raised out from among the dead, a firstfruit of those who have fallen asleep.

KJV 1 Cor. 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.

TRANSLATION HIGHLIGHTS

Paul now ceases his digressions, his hypothetical untruths based on the beliefs of the false teachers and misinformed Corinthian believers. He now returns to expounding the truth that Christ was indeed resurrected from the dead in the past with the result that He is still raised (Dramatic Perfect tense) from the dead. What Paul, the other apostles, and his colleagues preached about the resurrection was the truth. The resurrection of Christ was the firstfruit or guarantee that those who have died (Dramatic Perfect tense) and who will eventually die will also be resurrected some day.

RELEVANT OPINIONS

Christ's resurrection is part of the salvation package (1 Cor. 15:1-4) because it sets the stage for us – already justified – to live on earth in the “newness of life” of spiritual maturity. His resurrection also becomes the precedent or “firstfruits” for our own resurrection at the Rapture of the Church. (R.B. Thieme, Jr.) Firstfruits implies later fruits. Christ was not the first to rise from the dead. Indeed, He had raised some Himself. But they were to die again. His resurrection was to a life which knows no death, and in that sense He was the first, the forerunner of all those that were to be in Him. (L. Morris) Christ is the firstfruits as the pioneer or principal of the new life. He it was Who blazed the trail, set up the signposts, and called upon men to trust in His message and to follow Him. Then at His coming, that imminent event of which the early Christians lived in expectation, those who had followed Him, believing in Him and His message, would share in the resurrection life. There He is the pioneer who must never be preceded but always followed. (C. Craig)

1 Cor. 15:20 but (adversative; parembolē, digression), now (temporal; back to reality, no more assumptions) [Christ (Subj. Nom.) has been raised in the past with the result that He is still raised (ἐγείρω, Perf.PI3S, Dramatic) out from the dead (Abl. Separation)] firstfruits (Pred. Nom.; the guarantee) of those (Adv. Gen. Ref.) who have fallen asleep (κοιμάομαι, Perf.MPtc.GMP, Dramatic, Substantival, Deponent; an early Christian expression for dying).

BGT

Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν ἀπαρχὴ τῶν κεκοιμημένων.

VUL

nunc autem Christus resurrexit a mortuis primitiae dormientium

LWB 1 Cor. 15:21 For since death came through man [the first Adam], resurrection of the dead also came through man [the last Adam, Christ].

KW 1 Cor. 15:21 For since through the agency of man death came, also through the agency of man comes a resurrection of the dead.

KJV 1 Cor. 15:21 For since by man came death, by man came also the resurrection of the dead.

TRANSLATION HIGHLIGHTS

In God's economy, death came through man, the first Adam. Therefore, resurrection from the dead also came through man, the last Adam, Jesus Christ. Adam the first was the federal head or representative of everyone that belonged to him, and Jesus Christ was the federal head or representative of everyone that belonged to Him. The first Adam represented all men and women throughout history, without exception. All men and women throughout history, therefore, share in his original sin. The last Adam represented those whom the Father had given to Him, namely, the elect. All believers in Jesus Christ, the elect, will share in the resurrection.

RELEVANT OPINIONS

The point to be proved is, that Christ is the first-fruits, and that it was not merely as an individual that He was raised up from the dead. He proves it from contraries, because death is not from nature, but from man's sin. As, therefore, Adam did not die for himself alone, but for us all, it follows, that Christ in like manner, who is the antitype, did not rise for Himself alone; for He came, that He might restore everything that had been ruined in Adam. As the former was the beginning of death, so the latter is of life. (J. Calvin) Christ was as truly man as was Adam. It was fitting that, as it was by man that the corruption entered the race, so it should be by man that it was overcome. (L. Morris) It is in Adam as the representative man or federal head that all die; it is in Christ as Himself truly man that all Christians are resurrected. (D. Guthrie)

As Adam was the representative of his race and so brought death to all men of natural birth, so Christ was the representative of His race and by His rising guaranteed theirs. It is to be noted that Paul makes no mention of the resurrection of unbelievers. If this were the only passage in the NT concerning the resurrection, one might conclude that Paul, like a few Jewish rabbis, denied the resurrection of the wicked dead. Paul's account here of the future is extremely brief. One must not take silence as a denial. Future events predicted in other parts of the NT must be fitted in or around Paul's few details. (G. Clark)

1 Cor. 15:21 **For** (explanatory) **since** (coord. Conj.) **death** (Subj. Nom.) **came** (ellipsis, verb supplied) **through man** (Instr. Means; the first Adam), **resurrection** (Subj. Nom.) **of the dead** (Obj. Gen.) **also** (adjunctive) **came** (ellipsis, verb supplied) **through man** (Instr. Means; the last Adam, Christ).

BGT

ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν.

VUL

quoniam enim per hominem mors et per hominem resurrectio mortuorum

LWB 1 Cor. 15:22 For just as all [those represented by Adam] died in Adam, in a similar manner [through their representative in federal headship] also, all [those represented by Christ] shall be made alive in Christ.

KW 1 Cor. 15:22 For even as in Adam all die, so also in the Christ all shall be made alive.

KJV 1 Cor. 15:22 For as in Adam all die, even so in Christ shall all be made alive.

TRANSLATION HIGHLIGHTS

Continuing the parallel, all those who were represented by Adam as their federal head died (Historical Present tense) when Adam died. Following the same representative system of federal headship, all those who were represented by Christ as their federal head will be made alive (Predictive Future tense) in Christ. As members of humanity represented by Adam, we share his sin and its penalty, death. As believers represented by Christ, we share in His resurrection life.

The doctrine of federal, representative headship qualifies who dies and who lives. Everybody dies because they inherit Adam's sin. Only those who believe in Christ inherit resurrection life. We weren't present when Adam sinned, but he was our federal representative. We weren't present when Christ was crucified and resurrected, but He was our federal representative. Adam represented all those who came after him, all of mankind. Jesus represented all those whom the Father gave Him, His elect, His sheep.

The philosophy that Jesus Christ died for all mankind without exception is refuted by the doctrine of federal headship or representative union. The idea that all men died in Christ is often called unlimited atonement, a heresy that in my opinion arrogates the sovereign power and choice of God and places it into man's impotent will. In this philosophy, sovereign grace is destroyed and man's free will takes the throne. All mankind was not represented by Jesus Christ on the cross – or, by the conclusion of this verse, all mankind will be made alive in Christ. This heresy is otherwise known as universalism.

RELEVANT OPINIONS

The Kingdom of God was actually realized in the Garden of Eden. There God ruled and reigned supreme, with all His subjects giving Him the proper obedience that is befitting a King. All the blessings that can flow from the kingdom of God on earth were there. Nevertheless, the highest ideal had not been reached. Eternal life depended upon the perfect obedience of man, and had this been forthcoming, the everlasting kingdom would have come into existence with all its glory. When sin entered, it meant nothing more or less than man was ridding himself of the sovereign rule of God, his King. This disobedience was the occasion for the setting up in the world of another kingdom, that of satan himself. (C. Feinberg)

A true theocracy was established at the time of creation, when God was recognized as sovereign and the sovereignty that belonged to God was delegated unto man, who was to rule over the earth in an exercise of mediate authority. In this theocracy Adam was seen to derive his authority from God and therefore, since he was called upon to be in submission, the rulership was God's. Authority to rule in the theocracy must have belonged to Adam or else Christ in His reign could not be contrasted with Adam and the name "Last Adam" belong to Him. "Let them have dominion" (Gen. 1:26) established the theocratic relationship. The responsibility to "subdue" the earth was an exercise of theocratic authority. Submission to her husband was enjoined upon Eve in that Adam was the divinely appointed ruler in the theocracy. (J.D. Pentecost)

During the age of perfection, Adam was the head of the human race as it existed in the garden and consequently was the federal head of all mankind. We were seminally in him when, through his own choice, he fell under the sovereignty of the sin nature. (R.B. Thieme, Jr.) With the repudiation of this authority of God by Adam's disobedience, God announced (Gen. 3:15) the inception of a program that would manifest that authority, which was repudiated, by bringing a new creation into existence through the "Seed of the woman" that would be willingly subject to Himself. The redemptive program now parallels the development of the kingdom program and is a necessary adjunct to it, but is not identical with it. The method of establishing God's authority is through the medium of redemption, but the re-establishment of that authority remains God's primary purpose. (J.D. Pentecost)

"All" in the latter part of this verse is restricted to "all believers." None are in Him but His own people. Unless, therefore, the Bible teaches that all men are in Christ, and that all through Him partake of eternal life, the passage must be restricted to His own people. (C. Hodge) The efficacy of Christ's atonement is no more extensive than faith; and faith is not universal. (R.B. Kuiper) As Adam was the cause of death, so Christ is the cause of life. Adam secured the death of all who are in him, and Christ secures the life of all who are in Him. (C. Hodge) The two "pantes" embrace those only to whom each of the two powers extends. Moreover, it should be remembered that Christ can hardly be regarded as the first-fruits of the damned who are raised again, and verse 23, which continues the development begun in verse 20, evidently takes account only of believers. (F. Godet)

We die by means of Adam, because we were in Adam; and we live by means of Christ, because we are in Christ. In both cases it is a representative and vital union. We are in Adam because he was our head and representative, and because we partake of his nature. And we are in Christ because He is our Head and Representative, and because we partake of His nature through the indwelling of His Spirit. (C. Hodge) The point is that as death in all cases is grounded in Adam, so life in all cases is grounded in Christ. No death without the one, no life without the other. (W.R. Nicoll)

The adjective "all" should not be interpreted to mean that Paul teaches universal salvation. Far from it. The meaning of this verse is that as all those who by nature have their origin in Adam die, so all those who by faith are incorporated in Christ shall be made alive. Whereas all people face death because of Adam's sin, only those who are in Christ receive life because of His

resurrection. The NT teaches that the verb “to give life” refers only to believers and not to unbelievers. Will there be a general resurrection? Yes, believers will be raised to everlasting life, but unbelievers to shame and everlasting contempt. (S. Kistemaker)

1 Cor. 15:22 For (explanatory) just as (comparative) all (Subj. Nom.; mankind) died (ἀποθνήσκω, PAI3P, Historical) in Adam (Loc. Sph.), in a similar manner (comparative; through their representative in *federal headship*) also (adjunctive), all (Subj. Nom.; believers) shall be made alive (ζωοποιέω, FPI3P, Predictive) in Christ (Loc. Sph.; through their representative in *federal headship*).

BGT

ὡσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

VUL

et sicut in Adam omnes moriuntur ita et in Christo omnes vivificabuntur

LWB 1 Cor. 15:23 But each in his own proper order [turn, stage]: Christ, the firstfruit, then those belonging to Christ [the elect purchased at the cross] at His return [during the rapture],

KW 1 Cor. 15:23 But each one in his proper rank, Christ, a firstfruit, afterwards those who belong to the Christ in His coming.

KJV 1 Cor. 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

TRANSLATION HIGHLIGHTS

Christ was the first to be resurrected, but He won't be the last. Each classification of believer will be resurrected in proper order. The next group to be resurrected will be those believers who are both dead and alive at the rapture. The dead will rise first, receiving their resurrection bodies, then those who are alive when the rapture occurs will receive their resurrection bodies. Christ, as the firstfruit, was the guarantee of our future resurrection.

RELEVANT OPINIONS

It is unnecessary and even detrimental to sound doctrine to restrict the scope of the first resurrection. (C. Feinberg) The resurrection of believers is dispensational. Four phrases correspond to the final four dispensations beginning with the Incarnation. The dispensation of the hypostatic union culminated with the resurrection of Christ, the "first fruits of those who are asleep" (1 Cor. 15:20). The Church Age will end with the Rapture, or resurrection of the royal family – “those who are Christ's” – who are next in line to receive resurrection bodies (1 Cor.

15:23). The tribulation will conclude with the second advent of Christ – “when He delivers up the kingdom” (1 Cor. 15:24), at which time the OT believers and tribulational martyrs receive resurrection bodies. Finally, this progression of resurrections will culminate with the resurrection of all believers at the Millenium – “when He has abolished all rule and all authority and power” of Satan’s final revolution (1 Cor. 15:24). (R.B. Thieme, Jr.)

1 Cor. 15:23 But (adversative) each (Subj. Nom.) in his own (Dat. Poss.) proper order (Loc. Time; dispensation, turn, rank, stages, cohort, troop, sequence, batallion): Christ (Subj. Nom.), the first fruit (Nom. Appos.), then (temporal; next, afterwards) those (Subj. Nom.; believers) belonging to Christ (Poss. Gen.; the elect purchased at the Cross) at His (Poss. Gen.) return (Loc. Time; during the rapture),

BGT

ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ,

VUL

unusquisque autem in suo ordine primitiae Christus deinde hii qui sunt Christi in adventu eius

LWB 1 Cor. 15:24 **And then the perfect [New Heavens & New Earth], when He [the Lord as the Mediatorial King] will deliver the kingdom [the Perfect Age] to God, even the Father, when He has nullified [cancelled] all rule and all jurisdiction [authority] and power.**

KW 1 Cor. 15:24 Then comes the end, whenever He yields up the kingdom to God, even the Father, whenever He shall abolish all rule and authority and power.

KJV 1 Cor. 15:24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

TRANSLATION HIGHLIGHTS

Next in line will be those alive on earth at the Second Coming of Christ, when the Lord functioning as the Mediatorial King will hand over (Futuristic Present tense) the royal power connected with the Perfect Age to God the Father. That will occur when He has completed (Culminative Aorist tense) the cancellation (Latin: evacuation) of all rule, authority, and power usurped by satan and his fallen angels. The key word in this passage is *telos*, which has a number of possible translations. If you render it “end” or “completion,” as I was taught in seminary, you may tend to refer to the Millennium as the “end” before eternity begins. This eliminates the New Heavens & New Earth as a future dispensation, but makes it part of eternity future. If you render it “perfect,” which eliminates the possibility of this being the Millennium, then the New Heavens & New Earth (Eph. 1:10 - fullness of times) must be a dispensation that occurs before eternity future (Ages of the Ages). Since there is nothing “perfect” about the Millennium, due to the

continuance of sin and its resulting apostasy and rebellion, I prefer Larkin’s understanding of the Perfect Age to the DTS dispensational framework. The kingdom that Jesus Christ hands over to the Father is the Perfect Age (Deut. 7:9; 1 Chronicles 16:15-19 – which lasts for a *thousand generations*), not the Millennial Age.

RELEVANT OPINIONS

There is a dynamic meaning to the Greek “basileia,” which does not so readily attach itself to the English “kingdom.” (L. Morris) In view of satan’s overt act that challenged the right of God to rule in His kingdom, God instituted a program, prior to the foundation of the world, to manifest His sovereignty before all created intelligence. The Lord can say to those invited to partake of the blessings of the millennial reign: “Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). This kingdom, which issues into the eternal kingdom (I Cor. 15:24), is seen to be a part of the eternal counsel of God. And the earth, which was the center of satan’s authority, and the scene of his kingdom, becomes the place God chooses to make this very demonstration. (J.D. Pentecost) Paul limits himself to the immediate concerns of the Corinthians. Hence, Pauline eschatology is not to be restricted to the present epistle, nor must one refuse to insert events mentioned by other canonical authors. (G. Clark)

Paul enumerates three categories: all rule, all authority, and power. These expressions were often used by the Jews to designate the demons. After the resurrection of the believers, Christ will abolish these spiritual forces of evil. (S. Kistemaker) Paul’s only intent is to show that Christ’s resurrection will culminate in the dethronement of all the malignant powers. Faith in Christ’s resurrection embraces the conviction that the oppressors will not ultimately triumph over their victims. The victory belongs to the God who raises the dead. (D. Garland) Rule and authority and power are abstract terms for different orders of spiritual and angelic powers. (Vincent) From the outset of God’s program to manifest His sovereignty by His rule in this earthly sphere until the consummation of that program, when universal sovereignty is acknowledged (I Cor. 15:24), there has been one continuous, connected, progressive development of that program. While there might be various phases of the program and different media through which that sovereignty was exercised, it has been the development of one program. (J.D. Pentecost)

1 Cor. 15:24 **and then** (temporal adv.) **the perfect** (Subj. Nom.), **when** (temporal) **He** (the Lord as the Mediatorial King) **will deliver** (παραδίδωμι, PASubj.3S, Futuristic, Predictive; hand over) **the kingdom** (Acc. Dir. Obj.; royal power of the Perfect Age) **to God** (Dat. Ind. Obj.), **even** (ascensive) **the Father** (Dat. Ref.), **when** (temporal) **He has nullified** (καταργέω, AASubj.3S, Culminative, Predictive; cancelled, rendered obsolete, destroyed) **all** (Acc. Spec.) **rule** (Acc. Dir. Obj.) **and** (connective) **all** (Acc. Spec.) **jurisdiction** (Acc. Dir. Obj.; authority) **and** (connective) **power** (Acc. Dir. Obj.).

BGT

εἶτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν.

VUL

deinde finis cum tradiderit regnum Deo et Patri cum evacuaverit omnem principatum et potestatem et virtutem

LWB 1 Cor. 15:25 For he [satan] must continue to rule it [the earth] until He [the Father] has relegated all His [the Spirit's] enemies under His [Christ's] feet.

KW 1 Cor. 15:25 For it is a necessity in the nature of the case for Him to be ruling as King until that time when He will put all His enemies under His feet.

KJV 1 Cor. 15:25 For he must reign, till he hath put all enemies under his feet.

TRANSLATION HIGHLIGHTS

According to God's plan, satan must (Durative Present tense) continue to rule (Durative Present tense) the earth until God the Father has finally placed (Culminative Aorist tense) all the Holy Spirit's enemies under Jesus Christ's feet. Since satan and his host of fallen angels will be subdued and placed under the power and authority of Jesus Christ, this end-game is often referred to as "operation footstool." Notice how all three members of the Trinity participate in taking rule, authority and power away from satan. Paul alludes to Psalm 110 and Matthew 22:44 in this verse.

RELEVANT OPINIONS

Christ must deliver the kingdom to the Father, but first He must bring to nothing all rule, power, and authority, subjecting all powers to Himself. (B. Witherington, III) Christ reigns from the time of His resurrection until He subjugates every enemy at the end ... God is the agent and source of power, and Christ is the one to whom all things are subjected. (D. Garland)

1 Cor. 15:25 **For** (explanatory) **he** (satan) **must** (δει, PAI3S, Durative) **continue to rule** (βασιλεύω, PAInf., Durative, Inf. As Dir. Obj. of Verb) **it** (Acc. Dir. Obj.; the earth) **until** (temporal adv.) **He** (the Father) **has relegated** (τίθημι, AASubj.3S, Culminative, Predictive; assigned, placed, put, destined) **all** (Acc. Spec.) **His** (Gen. Rel.; the Spirit's) **enemies** (Acc. Dir. Obj.) **under His** (Poss. Gen.; Christ's) **feet** (Acc. Place; operation footstool).

BGT

δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρι οὗ θῆ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

VUL

oportet autem illum regnare donec ponat omnes inimicos sub pedibus eius

LWB 1 Cor. 15:26 The last enemy, death, shall be abolished [neutralized by the resurrection].

KW 1 Cor. 15:26 As a last enemy, death is being abolished,

KJV 1 Cor. 15:26 The last enemy that shall be destroyed is death.

TRANSLATION HIGHLIGHTS

After satan and his cohorts have been taken care of, the final enemy, death itself, will be destroyed (Futuristic Present tense) forever. The resurrection effectively neutralizes it for good.

RELEVANT OPINIONS

Death is personified. It was defeated by Christ's resurrection, and, although still at work in the world, at His return it will openly be destroyed, when all its captives are raised. (D. Guthrie) The dogma of unbelief has been confuted in fact by Christ's bodily resurrection; in experience, by the saving effect thereof in Christians; and now finally in principle, by its contrariety to the purpose and scope of redemption, which finds its goal in the death of Death. (W.R. Nicoll) Christianity has to some extent ceased to regard death as an enemy, and with good reason would now look on it rather as an episode through which believers pass into life. (C. Craig)

1 Cor. 15:26 The last (Nom. Spec.; final) enemy (Subj. Nom.), death (Nom. Appos.), shall be abolished (καταργέω, PPI3S, Futuristic; destroyed, rendered useless, neutralized by the resurrection),

BGT

ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος

VUL

novissima autem inimica destruetur mors omnia enim subiecit sub pedibus eius cum autem dicat

LWB 1 Cor. 15:27 For He [the Father] has put all things [man, angels, and death] under the authority of His [Christ's] feet [at the 2nd advent]. However, when He [the Father] said [in Psalm 8] that all things have been placed under the authority of in the past and will always be in subjection to Him [Christ], it is evident that this excludes Him [the Father] Who put all things under the authority of Him [Christ].

KW 1 Cor. 15:27 For all things He put in subjection under His feet. But when He says that all things He has put in subjection, it is clear that He is excluded who put all things in subjection to Himself.

KJV 1 Cor. 15:27 For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

TRANSLATION HIGHLIGHTS

God the Father has put all men, angels, and death under the authority of (Culminative Aorist tense) Christ's feet. In God's mind, this has already occurred. In time, however, this will not occur until the Second Advent, when the angelic conflict is finally over and operation footstool is in effect. This is attested in Psalm 110. Now when the Father said (Culminative Aorist tense) in Psalm 8 that all things (men, angels, death) have been placed under the authority of Christ, there was an exception.

God the Father was Himself an exception! It should be obvious that the One Who put all things under the authority of Christ (Culminative Aorist tense) would be exempt from being under the authority of His Son. It should also be obvious that this authority given to Christ will have no end. The perfect tense says it was given to Him in the past, it is in effect today, and it will be in effect forever. It is also worth noting that the Greek verb used for being in subjection to and under the authority of (hupotasso) is the same one used for the wife being in subjection to and under the authority of her husband.

RELEVANT OPINIONS

God the Father has given to the Son unlimited sovereignty over all creation. That, however, does not involve any infringement of the Father's own sovereignty. That Paul takes as obvious. (L. Morris) This subjection of all things to Christ is no infringement of God's sovereignty nor alienation of His rights; on the contrary, it is the means to their perfect realization. (W.R. Nicoll) The all things which are subjected to the Son of man do not include God Himself. The subordination of Christ to the Father remains true at all times; but when this conquest and rule are completed, the reign of Christ will come to an end. (C. Craig)

1 Cor. 15:27 for (explanatory) He (the Father) has put all things (Acc. Dir. Obj.; man, angels, and death) under the authority of (ὑποτάσσω, AAI3S, Culminative; in subjection to) His (Poss. Gen.; Christ's) feet (Acc. Place; operation footstool at the 2nd advent, when the angelic conflict is resolved; in Psalm 110:1). However (adversative), when (subord. Conj.) He (the Father) said (εἶπον, AASubj.3S, Culminative, Temporal; in Psalm 8:6) that (conj. As Dir. Obj.) all things (Subj. Nom.) have been placed under the authority of in the past and will always be in subjection to (ὑποτάσσω, Perf.PI3S, Dramatic) Him (ellipsis; Christ), it is

evident that (Subj. Nom. With subord. Conj.; obvious, manifest) **this excludes** (Dat. Ref.; verbal noun, an exception) **Him** (ellipsis, Ind. Obj. supplied; God the Father) **Who** (Gen. Ref.) **put all things** (Acc. Dir. Obj.) **under the authority of** (ὑποτάσσω, AAPtc.GMS, Culminative, Substantival, Articular) **Him** (Loc. Sph.; Christ).

BGT

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπη ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα.

VUL

omnia subiecta sunt sine dubio praeter eum qui subiecit ei omnia

LWB 1 Cor. 15:28 Moreover, when all things have been placed in subjection to Him [Christ], then even the Son will be placed under the authority of Him [the Father] Who placed all things under the authority of Him [Christ], so that God [the united purpose of the Father and Son] might be united [of one accord] all in all [complete domination].

KW 1 Cor. 15:28 But whenever all things are put under subjection to Him, then also the Son Himself shall be in subjection to Him Who subjected all things under Him in order that God the Father may be all in all.

KJV 1 Cor. 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

TRANSLATION HIGHLIGHTS

When all created things and beings (men, angels, and death) have been placed in subjection to (Culminative Aorist tense) Christ, that does not eliminate the fact that the Son will also remain under the authority of (Predictive Future tense) the Father. The Father placed all created things and beings under the authority of the Son, so that their purpose might be united. The Holy Spirit is obviously included in this plan, but His function is not covered here. The reason the Father placed the creation under the authority of His Son was so they might always be (Gnomic Present tense) united, of one accord, in their sovereignty and domination over all things. Absolute, universal power is shared by each member of the Trinity, but there is rank in the midst of shared activity.

RELEVANT OPINIONS

God's original purpose was to manifest His absolute authority and this purpose is realized when Christ unites the earthly theocracy with the eternal kingdom of God. Thus, while Christ's earthly theocratic rule is limited to one thousand years, which is sufficient time to manifest God's perfect theocracy on earth, His reign is eternal. (J.D. Pentecost) In the mediatorial economy the

Son had been in a manner distinct from the Father. Now His kingdom shall merge in the Father's, with Whom He is one: not that there is any derogation from His honour; for the Father wills that all should honour the Son, even as they honour the Father. (R. Jamieson)

In a passage which does not even mention the resurrection of the wicked, the inference to their salvation from the fulfillment of the Messianic mission is too tenuous to be taken seriously. From the first, the Messianic mission did not include the salvation of the reprobate. God gave the Son a certain people, as John 17 repeats several times over; and Jesus came to save His people. When He died on the cross, He had no intention of saving everybody. Scripture, particularly Jesus Himself, speaks of hell, outer darkness, the fire that is not quenched, and says that this condition is everlasting. He said of Judas that it would have been better for him never to have been born. This could not have been said of Judas, had he been destined to ultimate salvation. Since Jesus saw His seed and was satisfied (Isaiah 53:11), and since He finished the work the Father gave Him, and since the Lord has done whatever He pleased, both in heaven and on earth, it follows that the Messianic mission did not include the salvation of every human individual. Worse, too, for the universalists is their further implication that Satan, too, in their view, must be included. The Bible knows nothing of this. (G. Clark)

Everything that is opposed to the creative purpose of God is to be destroyed. That is part of the work of Jesus Christ. All that is exposed and condemned in the light of the Cross, everything that conspired to erect that Cross and to nail to it God's Son, is to be utterly annihilated. Since God is the author of all things that have existence, all things, whatever their intermediate course may have been, must be made completely subject to His sovereign purpose. (C. Craig) The Bible knows no such thing as a general resurrection at the end of the world. The saints of God will never appear at the judgment of the Great White Throne. When that occurs they will already have been with the Lord in perfect safety for 1,000 years. (M. DeHaan)

1 Cor. 15:28 Moreover (continuative), when (temporal) all things (Subj. Nom.; all created things and beings) have been placed in subjection to (ὑποταγή, APSubj.3S, Culminative, Temporal) Him (Dat. Poss.; Christ), then (temporal) even (ascensive) the Son (Subj. Nom.) will be placed under the authority of (ὑποτάσσω, FPI3S, Predictive) Him (Acc. Gen. Ref.; the Father) who (Dat. Ref.) placed all things (Acc. Dir. Obj.; all created things and beings) under the authority of (ὑποτάσσω, AAPtc.DMS, Culminative, Substantival) Him (Dat. Poss.; Christ), so that (purpose) God (Subj. Nom.; the united purpose of the Father and the Son - the Holy Spirit is included, but His function is not covered here) might be (εἰμί, PASubj.3S, Gnostic, Final Clause) united (Nom. Appos.; whole, entire, all universal power, of one accord) all in all (Loc. Sph.; idiom for complete domination).

BGT

ὅταν δὲ ὑποταγῆ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾗ ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν.

VUL

cum autem subiecta fuerint illi omnia tunc ipse Filius
subiectus erit illi qui sibi subiecit omnia ut sit Deus
omnia in omnibus

LWB 1 Cor. 15:29 Otherwise, what will they [some ignorant Christians who denied the resurrection] who are being baptized [a false practice] accomplish on behalf of the dead [why bother with such a ludicrous practice]? If the dead are not actually raised up [false assumption], then why are they [these ignorant Christians] being baptized on their behalf?

KW 1 Cor. 15:29 Otherwise, what shall those do who are being baptized for the sake of those who are dead? Assuming that the dead are not actually raised up, why then are we being baptized for their sake?

KJV 1 Cor. 15:29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

TRANSLATION HIGHLIGHTS

Paul gets very sarcastic and pokes some fun at the ludicrous practices engaged in by those Christians who deny the resurrection. What exactly are these ignorant Corinthian Christians who deny the resurrection accomplishing (Predictive Future tense) when they engage in baptizing (Iterative Present tense) the dead? If they don't believe there is such a thing as the resurrection of the dead, when why are these same ignorant Christians baptizing themselves on behalf of the dead?

Then using debater's technique, Paul asks that if they believe the dead are not truly resurrected (Dramatic Present tense), then why do these ignorant Christians baptize (Iterative Present tense) themselves on behalf of the dead? Their own ridiculous practice subverts their very denial of the resurrection! The illogic of their position is both pronounced and laughable. Obviously Paul is in no way endorsing such a ritual, Mormonism notwithstanding; he is ridiculing both the ritual and their incompatible rejection of the resurrection of the dead.

RELEVANT OPINIONS

The baptismal rite on behalf of the dead suggested in this verse might be considered an expression of the strong Greco-Roman belief in the power of ritual. Ritual was considered likely to be effective if it was performed correctly in every detail. Some of the Corinthian Christians apparently made much of water baptism (Chp. 1), and perhaps some believed that if they performed proxy baptism on behalf of the dead correctly, the dead would then receive salvation as the benefit conveyed by this Christian water ritual. (Olgivie) Chapter 10 at least suggests that some Corinthians had a very high view of the spiritual benefits that participation in the sacraments could convey, apparently including some form of eternal security. (B. Witherington III)

There is no reference to baptizing a living person on behalf of a friend who died unbaptized, a heretical practice unknown in the Church before the times of Marcion. (R. Jamieson) In any view of the matter, baptism was an unmeaning thing, if there were no resurrection. Solemnize it as they might, practice it with reference to the affectionate memories of the dead, administer the rite altogether with respect to the living, but nevertheless, the living and the dead were in the same category, unless there were a resurrection. (C. Lipscomb) It was plainly what we should call a superstitious custom, and we are not to understand that Paul gives it his sanction. He only recalls the fact of the custom and uses it for the purpose of his argument. (R. Tuck)

Justin, the 2nd century Christian apologist, refers to the practice of pagan “magic” at tombs, the calling forth of departed spirits (Apology). From a Roman point of view, the spirits of one’s ancestors, in particular the genius of the paterfamilias, were especially important and even a part of daily family religion in the home and sometimes at tombs. (Justin) Members of burial societies would gather at a tomb or temple to celebrate the life of the departed one, especially on the anniversary of the day of death. If some of the Corinthians viewed the Christian community as a burial society, they may have been drawn to proxy baptism. (B. Witherington III)

Paul refers to the futility of certain practices of baptism for the dead if the dead are not actually raised. (F. Gaebelein) Between thirty and forty explanations on this verse have been suggested, and we cannot traverse them all. (L. Morris) He confronts only those few people who observed this practice, for he uses the pronoun “they” and not “you” in this context. (S. Kistemaker) It is also possible that unbelievers sympathetic toward Christians who had died requested baptism on behalf of the dead. (ibid) Jesus used the concept “baptism” as a metaphor for His imminent suffering and death on the cross. This text could then read “being baptized by experiencing death.” (ibid)

1 Cor. 15:29 Otherwise (Subord. Conj.), what (interrogative) will they (Subj. Nom.; some ignorant Corinthian Christians who denied the resurrection) who are being baptized (βαπτίζω, PPpTc.NMP, Iterative, Substantival; a false practice) accomplish (ποιέω, FAI3P, Predictive, Interr.) on behalf of the dead (Gen. Adv.; if there is no such thing as the resurrection of the dead, then why are these same ignorant Christians baptising themselves on behalf of the dead)? If (protasis, 2nd class condition, “but it’s not true”; debater’s technique) the dead (Subj. Nom.) are not (neg. particle) actually (adverb) raised up (ἐγείρω, PPI3P, Dramatic), then (apodosis) why (interrogative) are they (these ignorant Christians; Paul does not say “we”, so he is in no way endorsing such a ritual) being baptized (βαπτίζω, PPI3P, Iterative) on their behalf (Gen. Adv.; the dead)?

BGT

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν;

VUL

alioquin quid facient qui baptizantur pro mortuis si omnino mortui non resurgunt ut quid et baptizantur pro illis

LWB 1 Cor. 15:30 Why, then [if there is no resurrection], would we [Paul and his evangelistic followers] repeatedly risk danger every hour?

KW 1 Cor. 15:30 And as for us, why then are we being baptized for their sake?

KJV 1 Cor. 15:30 And why stand we in jeopardy every hour?

TRANSLATION HIGHLIGHTS

Paul continues with his sarcastic vein by asking the Corinthians a question they should have deduced by now. If there is no resurrection, then why would he and his evangelistic followers continually put themselves in jeopardy (Iterative Present tense) ever hour of the day? The answer is, of course, that Paul and his colleagues are confident that if they are killed for preaching the gospel, they will be resurrected some day.

RELEVANT OPINIONS

That Paul should willingly face such perils and endure such hardships with his faith in the resurrection undimmed and undiminished helps to illustrate surely the strength and tenacity with which he holds to it. (C. Craig) If there were no resurrection of the dead, he would be foolishly risking his life for nothing. If he places his trust in something that is completely false, he would be well advised to give up the fight since the fight results in his dying “every day.” (D. Garland)

1 Cor. 15:30 why (interrogative), then (adjunctive; if there is no resurrection), would we (Subj. Nom.; Paul and his evangelistic followers) repeatedly risk danger (κινδυνεύω, PAI1P, Iterative; put ourselves in jeopardy) every (Acc. Spec.) hour (Acc. Extent of Time; in other words: We are confident that if we are killed for preaching the gospel, we will be resurrected some day)?

BGT

τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;

VUL

ut quid et nos periclitamur omni hora

LWB 1 Cor. 15:31 I am daily at death’s door, due to my pride in you, brethren, which I hold in Christ Jesus our Lord.

KW 1 Cor. 15:31 I am daily in danger of death by my glorying about you, brethren, which I have in Christ Jesus our Lord.

KJV 1 Cor. 15:31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

TRANSLATION HIGHLIGHTS

Paul claims he was at death's door (Iterative Present tense) nearly every day, due to his pride in the Corinthians. This is not the sinful version of pride, but genuine affection for those whom he holds (Durative Present tense) in the Lord Jesus Christ. He would not risk his life by teaching them a bunch of nonsense. He risks his life and limb because he knows the veracity of the gospel message on resurrection and he considers it an honor and privilege to be able to relay that truth to them.

RELEVANT OPINIONS

There is a daily dying that is inevitable to humanity, the dying of our corporeal frame. In each human body the seed of death is implanted, the law of mortality is at work. The water does not more naturally roll to the ocean than the human frame runs every moment to dissolution. Life streams from us at every pore. (J. Exell) There were opponents who fought against him with bestial ferocity every day. (C. Craig)

1 Cor. 15:31 I am daily (Acc. Extent of Time) at death's door (ἀποθνήσκω, PAI1S, Iterative), due to (prep. Solemn Oath) my (possessive adj.) pride in you (idiomatic Adv. Acc.; not the sinful version of pride), brethren (Voc. Address), which (Acc. Gen. Ref.) I hold (ἔχω, PAI1S, Durative; have, possess) in Christ Jesus (Loc. Sph.) our (Gen. Rel.) Lord (Dat. Ref.).

BGT

καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, [ἀδελφοί], ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

VUL

cotidie morior per vestram gloriam fratres quam habeo in Christo Iesu Domino nostro

LWB 1 Cor. 15:32 If [but it's not true], according to the manner of man [exaggerated speaking], I have fought wild beasts in Ephesus [a form of torture in Paul's day], what benefit is there for me [if there is no resurrection]? If the dead are not raised, let us eat and let us drink, for in a short while we will die.

KW 1 Cor. 15:32 If, as is the case, in the manner of men I fought with wild beasts at Ephesus, what profit comes to me? Assuming that dead people are not raised, let us eat and drink, for tomorrow we die.

KJV 1 Cor. 15:32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

TRANSLATION HIGHLIGHTS

So many commentators have been confused about this verse, and for no reason. Paul uses a 2nd class conditional clause, which means “if ... but it’s not true.” He is using debater’s technique again, posing a hypothetical situation that quite possibly happened to someone else he knew, but it did not happen to him. He also uses the Accusative of Manner or Standard, meaning he is going to offer this hypothetical situation as a form of exaggerated speaking. In other words, Paul did not fight animals in the arena.

However, assuming (falsely) that he had fought wild animals (Constative Aorist tense) in the arena in Ephesus, what benefit would accrue from that ultimate sacrifice? In other words, if there is no resurrection, why fight animals in the arena, facing constant peril and probably imminent death? Using yet another 2nd class conditional clause, meaning it is not true but merely hypothetical, he poses the philosophical viewpoint of the Epicureans: let us eat and drink (Culminative Aorist tense), because in a short while we will die (Futuristic Present tense).

The Epicureans didn’t believe in a resurrection, so their philosophy (taken out of context from a verse in Isaiah) was to indulge in every form of pleasure they could while they were alive. That philosophy of life is often called hedonism. If there is no resurrection, then we might all choose to live that way. But there is going to be a resurrection, so this philosophy of life is sinful and will bring divine discipline upon the believer in Christ Jesus. How often today do we hear that same echo: “Let’s live it up, because life is short and then we die.” The verse they are unknowingly quoting from in Isaiah is not condoning this type of lifestyle, but rather condemning it as foolishness.

RELEVANT OPINIONS

Paul cites the words from Isaiah 22:13 “Let us eat and drink, for tomorrow we die.” Jewish Christians, familiar with the history of Israel, immediately understood the historical significance of these words. They knew that Paul alluded to the nonchalant attitude of the people in Jerusalem when a foreign army was poised to devastate their country. Instead of asking God for help, these Israelites slaughtered cattle, ate the meat, drank wine, and indulged in revelry. The people in Jerusalem failed to repent, deliberately turned away from God, and spent their time carousing. (S. Kistemaker) If there is nothing more than life on this earth, why suffer involuntarily? Why not pursue sensual pleasure instead? Resurrection means endless hope, but no resurrection means a hopeless end – and hopelessness breeds dissipation. A cynical fatalism toward life encourages people to try “to go for the gusto,” to have it all now, to amuse themselves endlessly. If life ends at death, why not live it up? (D. Garland)

It is often said that Paul, since he was a Roman citizen, could not have been compelled to fight wild beasts. This, however, cannot be pressed, for even Roman aristocrats appeared in the arena; for example, Acilius Glabrio, an eminent Roman, was compelled by Domitian to fight wild beasts. The word, however, might be used metaphorically. (L. Morris) Let us live like beasts, if we must die like them. This would be a wiser course, if there were no resurrection, no after-life or state, than to abandon all the pleasures of life, and offer and expose ourselves to all the miseries of life, and live in continual peril of perishing by savage rage and cruelty. (M. Henry)

1 Cor. 15:32 If (protasis, 2nd class condition, "but it's not true", debater's technique: he wasn't really in the arena), according to the manner (exaggerated speaking) of man (Acc. Standard), I have fought wild beasts (θηριομαχέω, AAI1S, Constative; this was a form of sport or torture during Paul's day) in Ephesus (Loc. Place), what (interrogative) benefit (Subj. Nom.; gain) is there (ellipsis) for me (Dat. Adv.; in other words: Why fight animals in the arena, facing constant peril, if there is no resurrection?)? If (protasis, 2nd class condition, "but it's not true") the dead (Subj. Nom.) are not (neg. particle) raised (ἐγείρω, PPI3P, Dramatic; in other words; If there is no resurrection?) let us eat (ἐσθίω, AASubj.1P, Culminative, Hortatory) and (continuative) let us drink (πίνω, AASubj.1P, Culminative, Hortatory), for (explanatory) in a short while (temporal; tomorrow, soon) we will die (ἀποθνήσκω, PAI1P, Futuristic).

BGT

εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, Φάγωμεν καὶ πίωμεν, αὐριοῦ γὰρ ἀποθνήσκομεν.

VUL

si secundum hominem ad bestias pugnavi Ephesi quid mihi prodest si mortui non resurgunt manducemus et bibamus cras enim moriemur

LWB 1 Cor. 15:33 Stop being deceived. Evil associations [bad company] will corrupt good morals [even between positive and negative believers].

KW 1 Cor. 15:33 Stop being led astray. Evil companionships corrupt good morals.

KJV 1 Cor. 15:33 Be not deceived: evil communications corrupt good manners.

TRANSLATION HIGHLIGHTS

Paul's use of the Imperative of Prohibition means he knows there are many Corinthians who are being repeatedly deceived (Iterative Present tense) by others who are advising them to "eat, drink, and be merry" because there is no such thing as the resurrection. Association with these individuals is troublesome and ultimately evil, because bad company will eventually corrupt (Futuristic Present tense) good morals. This quote is an iambic line of poetry by Menander, a commonly quoted proverb at that time.

Many commentators naively restrict this warning to Christians avoiding contact with troublesome unbelievers. This is, of course, good advice, since an unbeliever who is hostile to Christianity will subtly attempt to undermine Christian beliefs and practices on every occasion. But the individuals Paul is speaking about who are turning their backs on the doctrine of the resurrection are believers, not unbelievers. So this warning is primarily addressed to positive believers who are growing in grace and knowledge to stop being deceived by their fellow believers who are now negative towards Bible teaching, negative towards one of the crucial doctrines of the faith (resurrection), and negative towards the spiritual life in general.

At this point in my life, the "Top 5" most evil persons I have associated with in the past have all been believers in Jesus Christ. For a couple of years I had a half-dozen ex-convicts from Huntsville Prison (Texas) working for me, many of whom returned to prison due to non-rehabilitation. None of these unsavory individuals were as evil as the "lovely Christians" in my "*Top 5 Evil Persons*" list. An apostate or reversionist believer who is locked into one of Satan's many traps in *cosmos diabolicos* can be the worst sort of creature on earth. If this statement strikes you as odd or impossible, then you have a lot to learn about the pernicious depths an out-of-fellowship believer can stoop to.

RELEVANT OPINIONS

A believer may make his own choice in the selection of his friends and loved ones, but thereafter they will make many decisions for him unless he maintains his spiritual autonomy. Believers who aren't interested in Bible doctrine are evil companions. (R.B. Thieme, Jr.) Keeping the wrong kind of company (that of men who deny the resurrection) may well corrupt good Christian habits, and turn men away from the true position. (L.Morris) Inasmuch as the next verse by way of contrast speaks of ignorance, this verse can be taken as particularizing the action by which evil companions destroy morality. It is by bad doctrine. (G. Clark)

There is evil company in the social world. There are those who are drawn together in fellowship simply on the grounds of evil doctrines, dispositions, plans, purposes, pleasures, etc. There is an instinct in evil company to corrupt. Evil is a self-propagating power. Those who have yielded to temptations become the tempters to others. There is a susceptibility in most to be corrupted. (J. Exell) Spiritual life is quenched in the atmosphere of carnal society, and a sort of intoxication quickly comes over him who frequents it. (F. Godet)

1 Cor. 15:33 stop (neg. particle) being deceived (πλανᾶω, PPImp.2P, Iterative, Prohibition; some Corinthian believers are being corrupted by those who don't believe in the

resurrection and are telling them to eat, drink and be merry); **evil** (Descr. Nom.; foul, bad, troublesome) **associations** (Subj. Nom.; bad company) **will corrupt** (φθείρω, PAI3P, Futuristic & Gnostic; ruin, seduce) **good** (Acc. Spec.; upright) **morals** (Acc. Dir. Obj.; character, iambic line of poetry by Menander, current proverb; conflict between believers who are negative and believers who are positive to Bible doctrine).

BGT

μὴ πλανᾶσθε· Φθείρουσιν ἦθη χρηστὰ ὀμιλῖαι κακαί.

VUL

nolite seduci corrumpunt mores bonos conloquia mala

LWB 1 Cor. 15:34 Come to your senses [stop being inebriated] as regards righteousness [the filling of the Spirit] and stop constantly sinning [confess your sins and get back into fellowship], for some [fellow believers whom you are associating with] have no spiritual perception [are ignorant of Bible doctrine] of God. I am speaking face-to-face to you [those of you who are not interested in the Word of God and who are living a life of constant sin] with shame.

KW 1 Cor. 15:34 Return to soberness of mind in a righteous fashion and stop sinning, for certain ones possess an ignorance of God. I say this to your shame.

KJV 1 Cor. 15:34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

TRANSLATION HIGHLIGHTS

Paul commands (Imperative mood) the Corinthians to come to their senses (Constative Aorist tense) and get back into fellowship by confessing sin and regaining the filling of the Spirit. Some of them have been following the “eat, drink, and be merry” crowd to the point of drunkenness, adding a string of related sins to their reversionistic behavior. He also commands them (Imperative mood) to stop sinning their brains out (Iterative Present tense), so to speak, because some of the believers they are associating with have (Gnostic Present tense) no understanding of Bible doctrine. They speak with phony, ignorant talk, rejecting Bible doctrine, therefore having no perception of what the spiritual life is about. Many of them are denying the doctrine of the resurrection, but that is not the limit to their ignorance of things concerning God.

Again, these evil individuals are believers, not unbelievers. They could be sitting right next to you in church. They could be members of your family. They need to snap out of it! In Corinth, Paul speaks (Pictorial Present tense) to these apostate and reversionistic believers face-to-face, pointing his apostolic finger at them from afar. He once preached the gospel to these believers and saw them believe and become Christians. Now he addresses them with shame and embarrassment, because they have been habitually sinning, having no interest in Bible doctrine.

Paul is also ashamed of those weak Corinthian Christians who should know better than to associate with evil companions, believer or unbeliever, assuming nothing negative can result from their association.

RELEVANT OPINIONS

Paul says that growth takes place within the community only insofar as its members are “increased with,” “enriched by,” “renewed through,” and “filled with” knowledge. Elsewhere he speaks of growth occurring via “the renewal of their minds,” and it is on this basis that he urges them, “set your minds” on certain things, “have this mind among yourselves,” and “be thus minded.” When they have neglected to do so, he insists that they “have not come to their right mind;” on matters of indifference he advises “everyone to be fully convinced in his own mind;” on issues where there should be no dispute he encourages them “to be united in the same mind and in the same judgment.” Indeed, the members of the community are to “judge all things” and to “weigh all things,” especially in church. There they should “judge for themselves” and “weigh” what is said. In all their thinking they are to “bring every thought into captivity,” to “think upon whatever is” of real worth, to “fix their thoughts on things” of real value, and to “beware lest their thoughts be led astray from a sincere and wholehearted commitment to Christ.” (R. Banks)

Wake from this drunken fit. Paul is discussing a doctrinal question, and not a moral issue. But throughout his correspondence the apostle insists on right doctrine. Doctrine leads to conduct, and unsound doctrine in the end must lead to sinful behavior. “For” shows that Paul is linking this failure to live rightly with failure to think rightly. (L. Morris) Ignorance causes sin, and as 2 Peter 1:3 says, knowledge is the means through which are given to us all things that pertain to life and godliness. (G. Clark)

1 Cor. 15:34 Come to your senses (ἐκνήφω, AAImp.2P, Constative, Command; awaken, come out of inebriation) as regards righteousness (Acc. Gen. Ref.; the filling of the Spirit) and (connective) stop (neg. particle) constantly (habitual, making it a practice) sinning (ἀμαρτάνω, PAImp.2P, Iterative, Prohibition; rebound), for (explanatory) some (Subj. Nom.; of your fellow believers whom you are associating with) have (ἔχω, PAI3P, Gnostic) no spiritual perception (Acc. Dir. Obj.; ignorant talk; rejection of Bible doctrine, and in particular, the doctrine of the resurrection) of God (Obj. Gen.); I am speaking (λαλέω, PAI1S, Pictorial) face-to-face to you (Dat. Adv.; those who are habitually sinning and have no interest in Bible doctrine, and those who are associating with them as if nothing negative can result from their association) with shame (Acc. Manner).

BGT

ἐκινήσατε δικαίως καὶ μὴ ἀμαρτάνετε, ἀγνοσίαν γὰρ θεοῦ τινες ἔχουσιν, πρὸς ἐντροπὴν ὑμῶν λαλῶ.

VUL

evigilate iuste et nolite peccare ignorantiam enim Dei quidam habent ad reverentiam vobis loquor

LWB 1 Cor. 15:35 But someone [ignorant Corinthian believer] will ask: How are the dead raised up [what are the mechanics of the resurrection]? And what kind of body will they return with?

KW 1 Cor. 15:35 But a certain one will say, How are the dead raised up, and with what kind of a body do they come?

KJV 1 Cor. 15:35 But some man will say, How are the dead raised up? and with what body do they come?

TRANSLATION HIGHLIGHTS

Paul knows his bracing of certain apostate and reversionistic believers for their ignorance of Christian doctrine and sinful lifestyle will not go unchallenged. The ignorant Corinthian believer who has rejected the doctrine of resurrection will ask (Predictive Future tense) his fellow believers how the dead are raised (Dramatic Present tense) and what kind of body they are supposed to return with (Futuristic Present tense). These believers are asking these questions about the mechanics of the resurrection as either an honest inquiry or as a combative, irreverent debate. In either case, the knowledgeable believer should be prepared for a confident reply.

RELEVANT OPINIONS

“How can men possibly rise when their bodies have disintegrated?” must have been the kind of objection raised, an objection not unfamiliar in modern times. Paul counters by pointing to the miracle of harvest. The seed is buried, but it is raised up with a new and more glorious body. Those who thought of the immortality of the soul, but denied the resurrection of the body, usually looked for nothing more than a shadowy, insipid existence in Hades. Fundamental to Paul’s thought is the idea that the after-life will be infinitely more glorious than this. This necessitates a suitable “body” in which the life is to be lived, for without a “body” of some kind there seems no way of allowing for individuality and self-expression. But Paul does not view this “body” crudely. He describes it with the adjective “spiritual” (verse 44), and he expressly differentiates it from “flesh and blood” (verse 50). While there will be identity there will also be difference. (L. Morris)

Paul meets this difficulty by natural analogies, which are intended to show that the resurrection body, though identical with the mortal body so far as the preservation of personal identity is concerned, is yet a glorified body, so that the objections urged on the ground that it is impossible

to preserve the same material particles which have passed into dust, are beside the mark. (J. Exell) On the other hand, we are not told that the earthly body and the resurrection body shall consist of the same particles. Sameness of particles is not essential to identity. The particles in our present body are in constant flux. At no two moments do we possess precisely the same: we are always throwing off some and taking on others. Yet bodily identity does not disappear. The resurrection body will be identified with our present body. Identity in this life is a great mystery to us; we cannot tell now what is necessary to it. (E. Hurndall)

1 Cor. 15:35 But (contrast) someone (Subj. Nom.; ignorant Corinthian believer) will ask (εἶπον, FAI3S, Predictive): How (interrogative) are the dead (Subj. Nom.) raised up (ἐγείρω, PPI3P, Dramatic; mechanics of resurrection)? And (continuative) what kind of (Descr. Nom.) body (Subj. Nom.) will they return with (ἔρχομαι, PMI3P, Futuristic, Deponent)?

BGT

Ἀλλὰ ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται;

VUL

sed dicet aliquis quomodo resurgunt mortui quali autem corpore veniunt

LWB 1 Cor. 15:36 Fool, what you are habitually sowing [as experiential sanctification] will not bring forth life [spiritual benefit] unless it has died [faced death during evidence testing],

KW 1 Cor. 15:36 Stupid one, as for you, that which you sow is not made alive unless it dies.

KJV 1 Cor. 15:36 Thou fool, that which thou sowest is not quickened, except it die:

TRANSLATION HIGHLIGHTS

Paul addresses (Vocative case) the apostate believers, reversionistic believers, and those who are being corrupted by evil believers, as stupid, ignorant Christians. He reminds them that what they continue to sow as spiritual activity (Iterative Present tense) during experiential sanctification is useless. It will not bring spiritual benefit (Futuristic Present tense) in life unless it has died (Constative Aorist tense) during evidence testing. The same parallel also applies to the physical body dying and being resurrected later in spiritual form. The verse definitely alludes to resurrection operating along the same principles seen in agriculture. But Paul also weaves principles of spiritual growth in the metaphor, a fact overlooked by past generations of exegetes.

RELEVANT OPINIONS

This is botanically untrue, but Paul simply uses the widely believed idea to make a point about resurrection, not to teach agriculture. (B. Witherington III) For when the seed has been sown,

unless the grains die, there will be no increase. Corruption, then, being the commencement and cause of production, we have in this a sort of picture of the resurrection. (J. Calvin) “Fool” may not be the most tactful form of address, but its bluntness makes clear Paul’s view of the worthlessness of such arguments. The resurrection is not without its parallels in activities familiar to, and even engaged upon by, the objectors. If only they would think, they themselves had the answer to their own objection in their own habitual practices. (L. Morris) Fools fail to think even when all the facts are self-evident and plain. They despise wisdom, distort the truth, and display indifference to God and His revelation. (S. Kistemaker)

1 Cor. 15:36 Fool (Voc. Address; stupid, ignoramus), what (Acc. Dir. Obj.) you (Subj. Nom.) are habitually sowing (σπείρεις, PAI2S, Iterative; experiential sanctification) will not (neg. particle) bring forth life (ζωοποιείται, PPI3S, Futuristic; spiritual benefit) unless (protasis, neg. particle) it has died (ἀποθάνη, AASubj.3S, Constativ, Potential; faced death, evidence testing),

BGT

ἄφρων, σὺ ὃ σπείρεις, οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ.

VUL

insipiens tu quod seminas non vivificatur nisi prius moriatur

LWB 1 Cor. 15:37 **And what you are habitually sowing [during experiential sanctification], you are not sowing in order to receive [during ultimate sanctification] a body [resurrection body], but like an exposed seed [positional sanctification has already been obtained], you hope to turn into [by experiential sanctification] wheat [ultra-supergrace status], or something along the same line [a lesser but still important state of spiritual maturity],**

KW 1 Cor. 15:37 And that which you sow, not the body which shall come into being do you sow, but mere seed, it may be of wheat or any of the rest of the seeds.

KJV 1 Cor. 15:37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain:

TRANSLATION HIGHLIGHTS

Paul continues to address the resurrection of the dead, doing so by reminding them that when they are continually sowing (Iterative Present tense), a metaphor for experiential sanctification, they are not sowing in order to obtain a resurrection body. Believers don’t work to obtain (Ingressive Aorist tense) their resurrection bodies at the point of ultimate sanctification; it is a grace gift given to them by God.

Believers in Jesus Christ are poorly dressed seeds. The fact that they are represented as seeds means they are Christians, having received positional sanctification at the new birth. Because of

this relationship with Christ, they will ultimately receive their resurrection body as a gift, known as ultimate sanctification. They do not work for it. They do not pray for it. The purpose of living a spiritual life is not to obtain it. It is a gift.

The reason they live the Christian way of life is so that as exposed seeds, they might ultimately (Culminative Aorist tense) grow into wheat, a metaphor for the attainment of the ultra-supergrace life. If their allotted time of life on earth is shorter, they hope to turn into something else similar to wheat, another form of edible plant life. This other form of plant life refers to any of the stages of spiritual growth from childhood to adulthood. In theological terms, the point of living the Christian way of life on earth (experiential sanctification) is not to go to heaven and guarantee yourself a resurrection body (ultimate sanctification), but to clothe themselves with supergrace life, i.e. attaining supergrace A or supergrace B status.

Paul is comparing the new believer in Christ (positional sanctification) as an exposed seed, but a seed nonetheless capable of producing life. The process of turning into an edible plant such as wheat is compared to our spiritual walk, otherwise known as experiential sanctification. Obtaining our resurrection body, which occurs during ultimate sanctification or glorification sanctification, is a passive event. We do nothing to receive our resurrection body. What we do in our Christian walk is provide clothing (uniform of glory, rewards, decorations) for that resurrection body.

There are numerous parallels and analogies in these verses: contrasting positional truth with experiential truth, fruit with works, our physical body with our resurrection body, the state of our spiritual maturity, a basic resurrection body compared to a variety of resurrection bodies determined by how much we have grown spiritually on earth. Don't allow shallow commentaries or blinders rob you of the full import of these verses. Paul is capable of weaving several thoughts simultaneously within these metaphors.

RELEVANT OPINIONS

It is not to be wondered that bodies rise from rottenness, inasmuch as the same thing takes place as to seed. It is not at variance with reason, that our bodies should be restored in another condition, since, from bare grain, God brings forth so many ears of corn, clothed with admirable contrivance, and stored with grains of superior quality. (J. Calvin) A dead-looking, bare, dry seed is put into the ground, but what comes up is a green plant, vigorous and beautiful. The body that is raised is incomparably more glorious than the body that is buried. (L. Morris) Death is the avenue, not to mere revivication or reanimation, but to resurrection and regeneration. (R. Jamieson)

Paul takes the analogy of a seed. The seed is put in the ground and dies, but in due time it rises again; and does so with a very different kind of body from that with which it was sown. Paul is showing that, at one and the same time, there can be dissolution, difference and yet continuity. The seed is dissolved; when it rises again, there is a vast difference in its body; and yet, in spite of the dissolution and the difference, it is the same seed. So our earthly bodies will dissolve; they

will rise again in very different form; but it is the same person who rises. Dissolved by death, changed by resurrection, it is still we who exist. (W. Barclay)

1 Cor. 15:37 and (continuative) what (Acc. Dir. Obj.) you are habitually sowing (σπείρεις, PAI2S, Iterative; experiential sanctification), you are not sowing (Iterative; you don't work to attain a resurrection body, you believe in order to obtain a resurrection body) in order to receive (γίνομαι, FMPTc.ANS, Ingressive, Purpose, Deponent, Articular; ultimate sanctification) a body (resurrection body), but (contrast) like an exposed (Causal Acc.; poorly dressed) seed (Comp. Acc.; positional sanctification already obtained), you hope to turn into (τύχοι, AAOpt.3S, Culminative, Independent Clause; attain by experiential sanctification) wheat (Obj. Gen.; USG status), or (connective) something (Obj. Gen.) along the same line (Obj. Gen.; in this connection, some form of edible plant life; SGA or SGB);

BGT

καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἢ τινοσ τῶν λοιπῶν·

VUL

et quod seminas non corpus quod futurum est seminas sed nudum granum ut puta tritici aut alicuius ceterorum

LWB 1 Cor. 15:38 Moreover, God [as opposed to mans' efforts] has given to Him [Jesus Christ] a body [resurrection body] in as much as He desired to do so, and to each sperm [believers only, because they are capable of producing life] its own body [resurrection body].

KW 1 Cor. 15:38 But God gives to it a body in accordance with that procedure which He originally purposed, and to each of the seeds its own peculiar body.

KJV 1 Cor. 15:38 But God giveth it a body as it hath pleased him, and to every seed his own body.

TRANSLATION HIGHLIGHTS

God the Father gave (Historical Present tense) to Jesus Christ a resurrection body because it was His will and desire (Constative Aorist tense) to do so. He will also give to every believer in Jesus Christ their own resurrection body. He will not provide a resurrection body to every person on earth without exception (seed), but only to those related to His Son Jesus Christ (sperm). The theological term “spermos” refers to believers only, because they alone are capable of producing

life. In the case of both Jesus and all believers afterwards, the resurrection body is given by God, as opposed to man's efforts in obtaining one.

I have not yet found an appropriate word to translate "spermos" other than to leave it transliterated as "sperm." I do this to contrast it with "seed" which causes the entire concept underlying this word to disappear. Technically, I thought about translating it as "germ cell." Believers are indeed germ cells, meaning they are capable of producing life. Unbelievers are "dead cells" from "sporos," meaning spores. Spores do not have the capability of producing life. This is not a perfect metaphor, to be sure, but one which is lost entirely by those who erroneously translate "sporos" and "spermos," two different Greek words, as the same English word "seed." Every word in the Bible (in the original languages of Scripture) is God-breathed. Every word has been carefully chosen. The Holy Spirit is not slinging "synonyms" around to no purpose. When there are two distinctly different words in the original language, there is a reason for it. It is our duty to figure out what that difference means.

RELEVANT OPINIONS

Our resurrection bodies shall be really flesh, though glorified and spiritualized, not mere phantoms. (R. Jamieson) The material body of each living organism results from those laws of assimilation which God has made a part of His secret of life. They are not the life, only the instrument and expression and manifestation of the life. Each of the seeds sown is provided with a body of its own, which is not identical with the seed, but results from the germ (sperm) of life in the seed. (J. Exell) God wills to raise the dead and transform the body committed to the grave into one fitted for glory, and God has the power to do so. (D. Garland)

Strictly speaking, the seed does not die if the power of germination (sperm) remains. But the apostle did not mean to describe a strictly natural process. He did not believe that powers of germination (sperm) were resident in a dead body from which would grow another kind of body by a process of natural development. God would raise the dead by His Own miraculous power. So Paul describes what takes place in nature in such a way as to make it correspond to his belief about the resurrection. Hence, it is not legitimate to argue the same continuity between the physical body and the resurrection body that we know to exist between a seed and the plant growing from it. (C. Craig)

1 Cor. 15:38 moreover (adversative; as opposed to man's efforts), God (Subj. Nom.) has given (δίδωμι, PAI3S, Historical; grant) to Him (Dat. Adv.; Jesus Christ) a body (Acc. Dir. Obj.; resurrection) in as much as (sub. conj.) He desired to do so (ἠθέλησεν, AAI3S, Constative), and (continuative) to each (Dat. Adv.) sperm (Gen. Adv.; believers only, because they are capable of producing life) it's own (Acc. Poss.) body (Acc. Dir. Obj.; resurrection body).

BGT

ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν σπερμάτων ἴδιον σῶμα.

VUL

Deus autem dat illi corpus sicut voluit et unicuique seminum proprium corpus

LWB 1 Cor. 15:39 All flesh [physical body] is not the same flesh; on the contrary, on the one hand [different from every other form of life], another of the same kind: man; on the other hand [different from man, but similar to other forms of life], another category of flesh: animals; and another category of flesh: fowl; and another category: fish.

KW 1 Cor. 15:39 All flesh is not the same flesh, but there is indeed one flesh of men, and another of beasts, yet another of birds, still another of fish.

KJV 1 Cor. 15:39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds.

TRANSLATION HIGHLIGHTS

All flesh, representing physical bodies, is not in the same category of flesh. There are two big differences, represented by two overriding categories: mankind and other-than mankind. The Greek “men-de” construction (on the one hand, on the other hand) magnificently segregates (contrasts) mankind from animals, fish, and fowl. Mankind is a category all by itself, different from every other form of life. All the others fall under sub-categories called animal, fish, and fowl or above, below, and on top of the earth. For Christians, this verse alone should put an end to the blasphemous, atheistic teachings of evolutionism. Only mankind receives a resurrection body, because mankind is a category of flesh-being completely separate from other life-forms.

Paul continues in subsequent verses to move his discussion from our physical body on earth, and our spiritual growth while in that body, to our resurrection body, and how that body will be different according to the level of spiritual maturity we attained while on earth. There will be no equality in our resurrection bodies just as there is no equality in our physical bodies.

RELEVANT OPINIONS

Just as there is immeasurable diversity in the plant world, so there is infinite dissimilarity in the world of man, animal, bird and fish. May we not expect, then, that God is able to give both men and women transformed and glorified bodies? (S. Kistemaker)

1 Cor. 15:39 All (Nom. Spec.) flesh (Subj. Nom.; physical body) is (ellipsis, verb supplied) not (neg. particle) the same (Nom. Spec.) flesh (Pred. Nom.); on the contrary (contrast), on the one hand (comparative; different from

every other form of life), another of the same kind (Subj. Nom.): man (Poss. Gen.); on the other hand (contrast; different from man, but similar to other forms of life), another (different) category (Nom. Spec.) of flesh (Subj. Nom.): animals (Gen. Poss.); and (connective) another (different) category (Nom. Spec.) of flesh (Subj. Nom.): fowl (Poss. Gen.; birds); and (connective) another (different) category (Nom. Spec.): fish (Gen. Poss.).

BGT

οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.

VUL

non omnis caro eadem caro sed alia hominum alia pecorum alia caro volucrum alia autem piscium

LWB 1 Cor. 15:40 There are also celestial [heavenly, light-bearing] bodies, and terrestrial [earthly, light-reflecting] bodies, but on the one hand, the glory of the celestial [analogous to our resurrection body] is different; on the other hand, that of the terrestrial [analogous to our earthly body] is different.

KW 1 Cor. 15:40 There are bodies for heavenly beings and bodies for those who dwell on the earth. But indeed, the glory of the heavenly bodies is one thing, and the glory of the earthly bodies is of a different kind.

KJV 1 Cor. 15:40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

TRANSLATION HIGHLIGHTS

There are also celestial, heavenly, light-bearing bodies, as well as terrestrial, earthly, light-reflecting bodies. Both are different from each other. The glory of the celestial body is compared to our resurrection body. The glory of the terrestrial body is compared to our earthly body. The glory of each category of body is different.

RELEVANT OPINIONS

If God has encircled the celestial luminaries with indescribable glory, will He not be able to clothe human beings with transformed and glorified bodies? (S. Kistemaker) As in the resurrection the conditions of existence will be different, so there will be an appropriate difference between the body as conditioned by an earthly existence and that body as conditioned by a heavenly existence. (C. Craig)

1 Cor. 15:40 There are (ellipsis) also (adjunctive) celestial (Desc. Nom.; heavenly, light-bearing) bodies

(Pred. Nom.), and (continuative) terrestrial (Descr. Nom.; earthly, light-reflecting) bodies (Pred. Nom.), but (contrast) on the one hand (contrast), the glory (Subj. Nom.) of the celestial (Poss. Gen.; analogous to our resurrection body) is (ellipsis, verb supplied) different (Pred. Nom.); on the other hand (contrast), that (Subj. Nom.) of the terrestrial (Poss. Gen.; analogous to our earthly body) is (ellipsis, verb supplied) different (Desc. Nom.);

BGT

καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἕτερα μὲν ἢ τῶν ἐπουρανίων δόξα, ἕτερα δὲ ἢ τῶν ἐπιγείων.

VUL

et corpora caelestia et corpora terrestria sed alia quidem caelestium gloria alia autem terrestrium

LWB 1 Cor. 15:41 Another glory of the sun, and another glory of the moon, and another glory of the stars. As a matter of fact, star differs from star in glory [saints will also have different degrees of glory].

KW 1 Cor. 15:41 There is one kind of glory of the sun, and another glory of the moon, and another glory of the stars, for star differs from star in glory.

KJV 1 Cor. 15:41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

TRANSLATION HIGHLIGHTS

Paul continues with his comparison of types of glory. He does so with few verbs, almost as if he is drawing columns on a sheet of paper and categorizing items as opposed to writing complete sentences. He contrasts the different types of glory, the sun being direct, while the moon and stars being reflections from the sun. Then as an apparent comparison of believers to stars, he says one star differs (Pictorial Present tense) from other stars in glory. This points to the fact that believers will have different degrees of glory manifest in their individual resurrection bodies. Why different degrees of glory? That's a doctrine taught by experiential sanctification – rewards for living the Christian way of life.

RELEVANT OPINIONS

Inasmuch as reward is associated with brightness and shining in many passages of Scripture (Dan. 12:3, Matt. 13:43, I Cor. 15: 40-41, 49), it may be that the reward given to the believer is a capacity to manifest the glory of Christ throughout eternity. The greater the reward, the greater the bestowed capacity to bring glory to God. Thus in the exercise of the reward of the believer, it will be Christ and not the believer that is glorified by the reward. Capacities to radiate the glory

will differ. (J.D. Pentecost) The bodies of the dead, when they rise, will be so far changed, that they will be fitted for the heavenly regions, and that there will be a variety of glories among the bodies of the dead, when they shall be raised, as there is among the sun, and moon, and stars, nay among the stars themselves. (M. Henry)

1 Cor. 15:41 another (comparative) glory (Subj. Nom.) of the sun (Poss. Gen.), and (continuative) another (comparative) glory (Subj. Nom.) of the moon (Poss. Gen.), and (continuative) another (comparative) glory (Subj. Nom.) of the stars (Poss. Gen.). As a matter of fact (contrast), star (Subj. Nom.) differs from (διαφέρω, PAI3S, Pictorial) star (Gen. Comparison) in glory (Loc. Sph.; saints will have different degrees of honor and glory).

BGT

ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ.

VUL

alia claritas solis alia claritas lunae et alia claritas stellarum stella enim ab stella differt in claritate

LWB 1 Cor. 15:42 In the same way, also, is the resurrection of the dead. It is sown in corruption [only lives a short time]. It is raised in incorruption [will live forever].

KW 1 Cor. 15:42 Thus also is the resurrection of those who are dead. It [the body] is sown in corruption. It is raised in incorruption.

KJV 1 Cor. 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

TRANSLATION HIGHLIGHTS

The resurrection of the dead has its own form of glory, just like the stars. It is sown (Gnomic Present tense) in corruption, living only for a short time, and then decaying. But it is resurrected (Pictorial Present tense) in incorruption, living forever, being immortal and imperishable.

RELEVANT OPINIONS

Here we have four pairs, a kind of double anaphora:

It is sown in corruption,
It is raised in incorruption;
It is sown in dishonor,
It is raised in glory;
It is sown in weakness,

It is raised in power;
It is sown a natural body,
It is raised a spiritual body. (E.W. Bullinger)

“Aphtharsia” reveals that this will not be a mere external existence, but the fullest life of joy and satisfaction possible, because the resurrected saints cannot experience any degeneration in the functions of body or mind. No corruption will disrupt the bliss of the eternal state. (R.A. Morey)

The form of each risen body will be determined by God, Who finds a suitable organism for every type of earthly life, and can do so equally for every type and grade of heavenly life, in a region where, as sun, moon, and stars mightily show, the universal splendour is graduated and varied infinitely. (W.R. Nicoll)

1 Cor. 15:42 In the same way (comparative), also (adjunctive), is (ellipsis, verb supplied) the resurrection (Subj. Nom.) of the dead (Adv. Gen. Ref.). It is sown (σπείρω, PPI3S, Gnostic) in corruption (Loc. Sph.; decay, only lives for a short time); it is raised (ἐγείρω, PPI3S, Pictorial) in incorruption (Loc. Sph.; imperishability, immortality, will live forever),

BGT

Οὕτως καὶ ἡ ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ·

VUL

sic et resurrectio mortuorum seminatur in corruptione surgit in incorruptione

LWB 1 Cor. 15:43 It is sown in dishonor [having the sin nature]. It is raised in glory [having no sin nature]. It is sown in weakness [of the flesh]. It is raised in power [having no weakness of the flesh].

KW 1 Cor. 15:43 It is sown in dishonor. It is raised in glory. It is sown in weakness. It is raised in power.

KJV 1 Cor. 15:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

TRANSLATION HIGHLIGHTS

The body is sown (Static Present tense) in dishonor, having the sin nature inherited from Adam. It is resurrected (Pictorial Present tense) in glory, not having the sin nature. It is sown (Static Present tense) in the weakness of the flesh. It is resurrected (Pictorial Present tense) in power, having no weakness of the flesh. The body is sown (speiro) with a sin nature and weakness of the flesh for all men. This word means the body has no power to produce life on its own, as compared to the Greek word (sperma) which has the possibility for life.

RELEVANT OPINIONS

The key to this section is the apostle's clear conviction that the afterlife of the Christian believer involves full personal immortality, and that this implies everything that is essential to identity and recognition. There is not a breadth of suggestion of any philosophic idea of reincarnation or of any idea of absorption into the being of some infinite spirit. (C. Craig)

1 Cor. 15:43 it is sown (σπείρω, PPI3S, Static) in dishonor (Loc. Sph.; having the sin nature); it is raised (ἐγείρω, PPI3S, Pictorial) in glory (Loc. Sph.; having no sin nature); it is sown (σπείρω, PPI3S, Static) in weakness (Loc. Sph.; of the flesh); it is raised (ἐγείρω, PPI3S, Pictorial) in power (Loc. Sph.; having no weakness of the flesh);

BGT

σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει·

VUL

seminatur in ignobilitate surgit in gloria seminatur in infirmitate surgit in virtute

LWB 1 Cor. 15:44 It is sown a natural body [an organism animated by a soul]. It is raised a spiritual body [clothed in light]. If there is a natural body, there is also a spiritual.

KW 1 Cor. 15:44 It is sown a body which is a fit instrument by which the individual can live a life in which the interests and activities of the soul-life predominate. It is raised a body which is a fit instrument by which the individual can live a life in which the interests and activities of the human spirit predominate. Since there is a soulish body, there is also a spiritual body.

KJV 1 Cor. 15:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

TRANSLATION HIGHLIGHTS

The body is sown (Static Present tense) a natural body, signifying an organism animated by a soul. It is resurrected (Pictorial Present tense) a spiritual body, clothed in light. If there is (Static Present tense) a natural body, and there is, there is (Static Present tense) also a spiritual body.

RELEVANT OPINIONS

He means, rather, that the resurrection body will be animated and empowered by the Spirit, just as the present physical body (the soma psychikon) is animated and empowered by a physical life principle or force, which the creation story says God breathed into human beings. (B.)

Witherington III) A body in which a divine spirit (pneuma) supercedes the soul (psuche), so that the resurrection-body is the fitting organ for its indwelling and work, and so is properly characterized as a spiritual body. (M. Vincent) The particles of the buried body, which through the course of centuries have undergone innumerable transformations, and been separated from each other wide as the poles asunder, are described as coming together in the last day to take the every same place in that very same body as was conveyed to the grave. (J. Exell)

1 Cor. 15:44 it is sown (σπείρω, PPI3S, Static) a natural (Desc. Nom.) body (Pred. Nom.; signifies an organism animated by a soul); it is raised (ἐγείρω, PPI3S, Pictorial) a spiritual (Desc. Nom.) body (Pred. Nom.; clothed in light). If (protasis, 1st class condition, "and there is") there is (εἰμί, PAI3S, Static) a natural (Desc. Nom.) body (Pred. Nom.), there is (εἰμί, PAI3S, Static) also (adjunctive) a spiritual (Desc. Nom.).

BGT

σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν.

VUL

seminatur corpus animale surgit corpus spiritale si est corpus animale est et spiritale sic et scriptum est

LWB 1 Cor. 15:45 And so it was written in the past with the result that it stands written: The first man Adam was created a living soul [in the image of God], the last Adam [Jesus Christ] a life-giving Spirit.

KW 1 Cor. 15:45 And thus it stands written, The first man Adam came into existence a living soul. The last man Adam became a life-giving spirit.

KJV 1 Cor. 15:45 And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.

TRANSLATION HIGHLIGHTS

It was written (Dramatic Perfect tense) in Genesis 2:7 that the first man Adam was created (Culminative Aorist tense) a living (Pictorial Present tense) soul in the image of God. The last Adam, Jesus Christ, is a life-giving (Pictorial Present tense) Spirit. As believers, we were created a soul, we live in a body, and we possess a spirit. When we believe in Christ, He imparts to us the indwelling Holy Spirit Who takes up residence in our human spirit.

RELEVANT OPINIONS

The condition that we obtain through Christ is greatly superior to the lot of the first man, because a living soul was conferred upon Adam in his own name, and in that of his posterity, but Christ

has procured for us the Spirit, Who is life. (J. Calvin) Adam was the progenitor of the race, and his characteristics are stamped on the race. Christ is the last Adam, the progenitor of the race of spiritual men. By virtue of His office as the last Adam He stamps His characteristics on those who are in Him. (L. Morris) It is one thing to describe the contrast between earthly bodies and those of a different character; it is another thing to demonstrate that there is an imperishable body that belongs with the divine spirit (pneuma). Everything really hinges on the truth of that possibility, for Paul agrees that perishable flesh and blood can have no part in the coming kingdom of God which lies beyond the resurrection. (C. Craig)

1 Cor. 15:45 And (continuative) so (adverb) it was written in the past with the result that it stands written (γράφω, Perf.PI3S, Dramatic; Genesis 2:7): The first (Nom. Spec.) man (Subj. Nom.) Adam (Nom. Appos.) was created (γίνομαι, AMI3S, Culminative, Deponent; we are created a soul, we live in a body, and we possess a spirit) a living (ζάω, PAPTc.AFS, Pictorial, Modal) soul (Acc. Dir. Obj.; in the image of God), the last (Nom. Spec.) Adam (Subj. Nom.; Christ) a life giving (ζωοποιέω, PAPTc.ANS, Pictorial, Modal) Spirit (Acc. Dir. Obj.).

BGT

οὕτως καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν, ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν.

VUL

factus est primus homo Adam in animam viventem novissimus Adam in spiritum vivificantem

LWB 1 Cor. 15:46 However, the spiritual [resurrection body] was not first, but the natural [physical body], then [after death] the spiritual.

KW 1 Cor. 15:46 But not first is the spiritual, but the soulish, afterward the spiritual.

KJV 1 Cor. 15:46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

TRANSLATION HIGHLIGHTS

However, the spiritual, resurrection body did not exist first, but rather the natural, physical body. Then, after death, the spiritual or resurrection body came into being as God's remedy.

RELEVANT OPINIONS

Paul is making eschatological and soteriological points. The contrast between the first Adam and the last Adam is that the former received only physical life as a gift, whereas the latter bestows spiritual life. The physically animated life precedes the spiritually animated life. (B. Witherington, III)

1 Cor. 15:46 **However** (adversative), **the spiritual** (Subj. Nom.; resurrection body) **was** (ellipsis, verb supplied) **not** (neg. particle) **first** (ordinal), **but** (contrast) **the natural** (Subj. Nom.; physical body), **then** (temporal; after death) **the spiritual** (Subj. Nom.; God' remedy: resurrection body).

BGT

ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.

VUL

sed non prius quod spiritale est sed quod animale est deinde quod spiritale

LWB 1 Cor. 15:47 The first man [Adam] is out of the earth, made of dust; the second Man [Jesus Christ] from heaven.

KW 1 Cor. 15:47 The first man is out of the earth as a source, made of earth. The second Man is out of heaven as a source.

KJV 1 Cor. 15:47 The first man is of the earth, earthy: the second man is the Lord from heaven.

TRANSLATION HIGHLIGHTS

Paul makes a second effort to cover the doctrine of federal headship. The first man, Adam, was out of the earth, made from dust. The second man, Jesus Christ, came from heaven.

RELEVANT OPINIONS

For the creation of Adam, God gathered particles of dust from the earth. Adam did not descend from a primate transformed into a human; he is God's unique creation. (S. Kistemaker)

1 Cor. 15:47 **The first** (Nom. Spec.) **man** (Subj. Nom.; Adam) **is** (ellipsis, verb supplied) **out of the earth** (Abl. Source, Character), **made of dust** (Adv. Nom.); **the second** (Nom. Spec.) **man** (Subj. Nom.; Jesus Christ) **from heaven** (Abl. Source, Character; federal headship).

BGT

ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ.

VUL

primus homo de terra terrenus secundus homo de caelo caelestis

LWB 1 Cor. 15:48 Whatever is made of dust [its inherent characteristics], similarly also are those made of dust; and whatever is heavenly [its inherent characteristics], similarly also the heavenly.

KW 1 Cor. 15:48 As is the dust of the earth in character, such are those who are of earthly origin, and as is that which is heavenly in character, such also are those who are of heavenly origin.

KJV 1 Cor. 15:48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

TRANSLATION HIGHLIGHTS

Whatever is made of dust, having the inherent characteristics of dust, are those made of dust. And whatever is heavenly, having its inherent characteristics, is from heaven. The physical body can't survive in eternity, so a resurrection body must be provided to transcend time.

RELEVANT OPINIONS

The resurrection body of Christ shows us something of what life will be like for believers in that new world which their resurrection will usher in. Then He will change their "vile body" so that it will be fashioned like unto his glorious body. (L. Morris)

1 Cor. 15:48 Whatever (Subj. Nom.) is (ellipsis, verb supplied) made of dust (Pred. Nom.; its inherent characteristics), similarly (correlative) also (adjunctive) are (ellipsis, verb supplied) those (Pred. Nom.) made of dust (Pred. Nom.); and (continuative) whatever (Subj. Nom.) is (ellipsis, verb supplied) heavenly (Pred. Nom.; its' inherent characteristics), similarly (correlative) also (adjunctive) the heavenly (Nom. Appos.; the physical body can't survive in eternity, so a resurrection body must be provided to transcend time);

BGT

οἶος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἶος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι·

VUL

qualis terrenus tales et terreni et qualis caelestis tales et caelestes

LWB 1 Cor. 15:49 Moreover, just as we have worn the likeness of one made of dust [Adam], we shall also wear the likeness of the heavenly One [Jesus Christ].

KW 1 Cor. 15:49 And even as we bore the derived image of that which is earthly, we shall also bear the derived image of that which is heavenly.

KJV 1 Cor. 15:49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

TRANSLATION HIGHLIGHTS

Moreover, just as we have worn (Dramatic Aorist tense) the likeness (Latin: image) of Adam, made of dust, we shall also wear (Predictive Future tense) the likeness of the heavenly One, Jesus Christ.

RELEVANT OPINIONS

Paul is exhorting the Corinthians to put on their heavenly state, progressively to make it their own. (L. Morris)

1 Cor. 15:49 moreover (continuative), just as (comparative) we have worn (φορέω, AAI1P, Dramatic) the likeness (Acc. Dir. Obj.) of one (Gen. Rel.) made of dust (Adv. Gen. Ref.), we shall also (adjunctive) wear (φορέω, FAI1P, Predictive) the likeness (Acc. Dir. Obj.; image) of the heavenly One (Gen. Rel.).

BGT

καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

VUL

igitur sicut portavimus imaginem terreni portemus et imaginem caelestis

LWB 1 Cor. 15:50 Now [in conclusion], I mean this, brethren, that flesh and blood [the human body] is not able to inherit the kingdom of God [this requires a resurrection body], nor does corruption [subject to death] inherit incorruption [ability to live in eternity].

KW 1 Cor. 15:50 Now, this I am saying, brethren, that flesh and blood are not able to inherit God's kingdom, neither will corruption inherit incorruption.

KJV 1 Cor. 15:50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

TRANSLATION HIGHLIGHTS

Paul now concludes his discourse on the topic of the resurrection of the dead. What he meant by this treatise (Static Present tense) is that flesh and blood, the physical human body, is never able

(Gnomic Present tense) to inherit (Constative Aorist tense) the kingdom of God. This inheritance requires a resurrection body. Nor is a physical body, subject to death and corruption, able to inherit (Gnomic Present tense) incorruption. The corruptible human body is not able to live in eternity; that requires special equipment.

RELEVANT OPINIONS

Inheriting the kingdom is different from entering (inhabiting) the kingdom, as reinforced in the NT. It is quite clear to the apostle Paul that men and women in mortal bodies will be in the kingdom. There will be physical procreation and physical death. Furthermore, a multitude of unregenerate men in mortal bodies will rebel at the end of the thousand-year kingdom and will be “devoured”, hardly an experience of resurrected and immortal saints (Rev. 20:7-10). Paul’s statement, in order to be made consistent with the rest of the Bible, requires that there is a difference between being a resident of the kingdom and inheriting it. Clearly, human beings in mortal bodies do live in the kingdom, but they are not heirs of that kingdom, a privilege which only those in resurrection bodies can share. Paul is not saying here that all transformed saints inherit the kingdom, only that only transformed saints inherit the kingdom. When the apostle declares that men in mortal bodies will not inherit the kingdom, this obviously requires that the resurrection and transformation of the sheep occurs prior to their “receiving the kingdom” and must be simultaneous with the judgment of the sheep and the goats. An inheritance is a “possession of property.” Therefore, when Jesus invites the sheep to inherit the kingdom, He is inviting them to possess the kingdom, to receive it as their own, to acquire it. (J. Dillow)

The blunt statement that flesh and blood cannot participate in the kingdom plainly excludes all crude ideas of resurrection. It is not this present physical body that Paul envisages as taking its place in the kingdom. (L. Morris) He simply concedes the point that this earthly dress is unfit for heavenly habitation. The emphasis falls on the necessity that the living and the dead be changed, because in their earthly physicality they cannot inherit the kingdom of God. (D. Garland)

1 Cor. 15:50 **Now** (continuative; in conclusion, ending this topic), **I mean** (φημί, PAI1S, Static) **this** (Acc. Dir. Obj.), **brethren** (Voc. Address), **that** (conj. as Dir. Obj.) **flesh** (Subj. Nom.) **and** (connective) **blood** (Subj. Nom.; the human body) **is not** (neg. particle) **able** (δύναμαι, PMI3S, Gnomic, Deponent) **to inherit** (κληρονομέω, AAInf., Constative, Inf. As Dir. Obj. of Verb) **the kingdom** (Acc. Dir. Obj.) **of God** (Gen. Rel.; this requires a resurrection body), **nor** (neg. particle) **does corruption** (Subj. Nom.; subject to death) **inherit** (κληρονομέω, PAI3S, Gnomic) **incorruption** (Acc. Dir. Obj.; ability to live in eternity).

BGT

Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται οὐδὲ ἢ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

VUL

hoc autem dico fratres quoniam caro et sanguis regnum Dei
possidere non possunt neque corruptio incorruptelam
possidebit

LWB 1 Cor. 15:51 Behold, I tell you a mystery: We shall not all die [some will be raptured], but we shall all be changed [the soul gets a new suit].

KW 1 Cor. 15:51 Behold, I am imparting to you a mystery. Not all shall sleep, but all shall be changed.

KJV 1 Cor. 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

TRANSLATION HIGHLIGHTS

Paul now says, behold, I show (Static Present tense) you a mystery, the mystery doctrine of the rapture. Not all believers in the Lord Jesus Christ will die (Predictive Future tense). Some will be alive and translated to heaven at the rapture without dying. In any case, all believers, those alive when the Lord returns in the air and those who have already died, shall be changed (Predictive Future tense), transformed, receiving a resurrection body (new suit of clothes) for our soul.

RELEVANT OPINIONS

That there should be a new method by which God received men into His presence apart from death was a mystery. These, then, constitute a major portion of God's program for the present age, which was not revealed in other ages, but is now known by revelation from God. (J.D. Pentecost) Paul says simply that not all Christians will have to die; some will be alive at Christ's return; but though they will not die, still flesh and blood cannot inherit the kingdom, and, therefore, they are as well as those who shall have died will all be changed and made incorruptible. (G. Clark)

To those who believe that the translation here occurs at the end of the tribulation period, Walvoord replies that if this were the case, there would be none left on earth for Christ and His saints to rule over. All those who had somehow survived the reign of antichrist would be translated and, meeting Christ in the air, would return immediately with Him to earth to rule with Him for a thousand years. Over whom, then, would they rule? All those who had worn the mark of the beast would have been consigned to everlasting punishment. (D. Fuller)

At the rapture, billions of Church Age believers, called "the dead in Christ," will accompany the Lord from heaven to a rendezvous in space above the earth, where they will be joined by the living generation of believers. There they will receive their resurrection bodies. (R.B. Thieme, Jr.) Sleep is a euphemism for death. The word indicates his conception of the state of the dead. It was not a conscious existence in an intermediate state but a longer night of sleep. (C. Craig)

1 Cor. 15:51 **Behold** (particle; Look!), **I tell** (λέγω, PAI1S, Static; show) **you** (Dat. Adv.) **a mystery** (Acc. Dir. Obj.; the rapture): **We shall not** (neg. particle) **all** (Nom. Spec.) **die** (κοιμάομαι, FMI1P, Predictive, Deponent; some will be raptured), **but** (contrast) **we shall all** (Nom. Spec.) **be changed** (ἀλλάσσω, FPI1P, Predictive; transformed, the soul gets a new suit),

BGT

ἰδοὺ μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα,

VUL

ecce mysterium vobis dico omnes quidem resurgemus sed non omnes inmutabimur

LWB 1 Cor. 15:52 In an instant [fraction of a second] , in the twinkling of an eye, at the last trumpet [blowing assembly for the church], for the trumpet will sound and the dead shall be raised [at the rapture] incorruptible [with their resurrection body] and we [the rapture generation] shall be changed [receive their resurrection body].

KW 1 Cor. 15:52 In an instant of time so small that it cannot be divided into smaller units, in the blink of an eye, at the last trumpet, for a trumpet will sound, and the dead shall be raised incorruptible, and as for us, we shall be changed,

KJV 1 Cor. 15:52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

TRANSLATION HIGHLIGHTS

In a fraction of a second, as long as it takes to blink your eye, the trumpet will sound (Predictive Future tense) and the rapture of the church will occur. This last trumpet is in effect blowing the assembly call for the church. First the dead shall be resurrected (Predictive Future tense) with their new resurrection bodies, and then those who are alive (the rapture generation) will be transformed (Predictive Future tense), receiving their resurrection body.

RELEVANT OPINIONS

The idea of resurrection was not unknown to OT saints, but the idea of the translation of living saints at the rapture was the mystery revealed through Paul in this passage. This passage cannot refer to the Second Coming of Christ because that event was not a mystery unrevealed in the OT. (C. Ryrie) What especially demands our attention here is the doctrine of successive resurrections, of which the resurrection of Christ Himself – a fact already past when the apostle wrote – is the first in rank and order, and the firstfruits and pledge of the rest. All the dead shall be raised, according to Paul, but they will come forth by successive companies; Christ first of all, for “His is the beginning, the firstborn from the dead, that He might be in all things Himself pre-

eminent” (Col. 1:18). Then, at the parousia, they who are Christ’s shall be made alive. How comprehensive this division may be is quite uncertain. (J.D. Pentecost)

According to Paul, therefore, a resurrection of “those of the Christ” takes place at the parousia. But at the end of the Messianic reign all the rest of the dead will be made alive, for, ultimately, the resurrection will be co-extensive with the race of Adam. There is nothing, however, in this part of the apostle’s writings to indicate how long an interval may separate the several acts or stages of the resurrection. It may be longer or shorter as the Scriptures elsewhere intimate and the intervening events may require. (M. Terry) The phrase “in the twinkling of an eye” is appositional; it represents a momentary wink of the eyelid, i.e. a split second. (S. Kistemaker)

1 Cor. 15:52 in an instant (Loc. Time; moment, second, imminent), in the twinkling (Loc. Time) of an eye (Adv. Gen. Ref.), at the last (Dat. Spec.) trumpet (Loc. Time; blowing assembly for the church), for (explanatory) the trumpet will sound (σαλπίζω, FAI3S, Predictive) and (continuative) the dead (Subj. Nom.) shall be raised (ἐγείρω, FPI3P, Predictive; rapture) incorruptible (Pred. Nom.; with their resurrection body) and (continuative) we (Subj. Nom.; the rapture generation) shall be changed (ἀλλάσσω, FPI1P, Predictive; transformed, receive their resurrection body).

BGT

ἐν ἀτόμῳ, ἐν ῥίπῃ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίζει γάρ καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι καὶ ἡμεῖς ἀλλαγησόμεθα.

VUL

in momento in ictu oculi in novissima tuba canet enim et mortui resurgent incorrupti et nos inmutabimur

LWB 1 Cor. 15:53 For with reference to this corruptibility [those who are already dead], it must put on incorruptibility [their resurrection bodies], and this mortality [those who are still alive in a human body], it must put on immortality [their resurrection bodies].

KW 1 Cor. 15:53 For it is a necessity in the nature of the case for that which is corruptible to invest itself with incorruption, and that which is mortal to clothe itself with immortality.

KJV 1 Cor. 15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

TRANSLATION HIGHLIGHTS

Paul continues his explanation of the rapture. Those who are already dead at the rapture (corruptibility) must (Gnomic Present tense) clothe themselves in their resurrection bodies (incorruptibility) in order to enter heaven. Likewise, those who are still alive in their physical, human body (mortality), must clothe themselves (Culminative Aorist tense) with their

resurrection bodies (immortality) to enter heaven. Whether a believer is alive or dead, he must have a resurrection body to enter God's presence.

RELEVANT OPINIONS

Individuals must be clothed by God (passive voice) with incorruption and immortality. They cannot dress themselves with these qualities, but must wait for God to do this for them. (S. Kistemaker) Whether Christian believers are alive or dead when the last trumpet sounds, they will all instantly be changed. Mortality will be transformed into immortality. (C. Craig) Paul here speaks of a bodily transformation that is indispensable, certain, instantaneous, and glorious. (J. Exell)

1 Cor. 15:53 **For** (explanatory) **with reference to this** (Acc. Spec.) **corruptibility** (Acc. Gen. Ref.; those who are already dead), **it must** (δέι, PAI3S, Gnostic) **put on** (ἐνδύω, AMInf., Culminative, Inf. As Dir. Obj. of Verb; clothe) **incorruptibility** (Acc. Dir. Obj.; neverending existence, their resurrection bodies), **and** (connective) **this** (Acc. Spec.) **mortality** (Acc. Gen. Ref.; those who are still alive in a human body), **it must** (ellipsis, verb supplied) **put on** (ἐνδύω, AMInf., Culminative, Inf. As Dir. Obj. of Verb; clothe) **immortality** (Acc. Dir. Obj.; their resurrection bodies).

BGT

δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.

VUL

oportet enim corruptibile hoc induere incorruptelam et mortale hoc induere immortalitatem

LWB 1 Cor. 15:54 So after this corruptibility [those already dead] has put on incorruptibility [their resurrection bodies], and this mortality [those who are still alive at the rapture] has put on immortality [their resurrection bodies], then the message which was written in the past with the result that it stands written will come about: Death [all inclusive] has been swallowed [devoured] up in victory.

KW 1 Cor. 15:54 Now, whenever that which is corruptible shall invest itself with incorruption, and that which is mortal shall clothe itself with immortality, then will be brought to pass the word which stands written, Death has been swallowed up with the result that victory has been attained.

KJV 1 Cor. 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

TRANSLATION HIGHLIGHTS

Once these two events occur, that which was written in Isaiah 25:8 (Dramatic Perfect tense) will come to pass (Predictive Future tense): Death, all inclusive and across the board, has been devoured (Culminative Aorist tense) in victory. What two things must occur before death has been defeated? The same two things mentioned in the previous verse: those who are already dead (corruptibility) must clothe themselves with their resurrection body (incorruptibility), and those who are still alive in a physical body when the rapture arrives (mortality) must clothe themselves (Constative Aorist tense) with their resurrection bodies (immortality).

RELEVANT OPINIONS

The immortality of the soul, distinct from the body, is a notion derived from heathen philosophers. Scripture does not contemplate the anomalous state brought by death as the consummation to be looked for, but the resurrection. (R. Jamieson) There is nothing in Paul's writings to suggest that the soul is inherently immortal. The one assurance of immortal life is that by finding a new center in God, and not in self, the soul is spiritualized and begins to partake of the quality of eternal life. The quality of eternal life is, of course, the quality of God as we have known and experienced Him in His revelation to us through Jesus Christ. (C. Craig)

1 Cor. 15:54 so (inferential) after (temporal; when) this (Nom. Spec.) corruptibility (Subj. Nom.; those already dead) has put on (ἐνδύω, AMSubj.3S, Constative, Temporal) incorruptibility (Acc. Dir. Obj.; resurrection body), and (continuative) this (Nom. Spec.) mortality (Subj. Nom.; those who are still in a human body when the rapture occurs) has put on (ἐνδύω, AMSubj.3S, Constative, Temporal) immortality (Acc. Dir. Obj.; their resurrection body), then (temporal) the message (Subj. Nom.) which was written in the past with the result that it stands written (γράφω, Perf.PPtc.NMS, Dramatic, Attributive; in Isaiah 25:8) will come about (γίνομαι, FMI3S, Predictive, Deponent): Death (Subj. Nom.; across the board) has been swallowed up (καταπίνω, API3S, Culminative; devoured) in victory (Prep. Acc.).

BGT

ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

VUL

cum autem mortale hoc induerit immortalitatem tunc fiet sermo qui scriptus est absorta est mors in victoria

LWB 1 Cor. 15:55 Where, death, is your victory? Where, death, is your sting?

KW 1 Cor. 15:55 Where, O death, is your victory? Where, O death, is your sting?

KJV 1 Cor. 15:55 O death, where is thy sting? O grave, where is thy victory?

TRANSLATION HIGHLIGHTS

Paul quotes a famous OT verse, in which hypothetical questions are asked to the personification of death. Since all believers will receive a resurrection body, either and death will be devoured, where is the victory of death, and where is its sting? For believers in Jesus Christ, the resurrection body conquers death and its sting; for unbelievers, death and its sting will continue to exist. These quotes are meant to encourage believers who may be facing death, and discourage unbelievers into reassessing their negative stance on Jesus Christ while they still have the opportunity to believe in Him.

RELEVANT OPINIONS

The “season” for your death is not determined by your age or human volition, but by the sovereignty, love, and wisdom of God. Your death is God’s victory. Whether on a battlefield or in bed, whether in youth or old age, death is always God’s call. Death is arriving face-to-face with the Lord, and who is afraid to be face-to-face with the Lord? Whether you are carnal or spiritual, a winner or loser believer, in spiritual maturity or Christian degeneracy, your death will always be His triumph. (R.B. Thieme, Jr.)

1 Cor. 15:55 Where (interrogative), death (Voc. Address), is (ellipsis, verb supplied) your (Poss. Gen.) victory (Pred. Nom.)? Where (interrogative), death (Voc. Address), is (ellipsis, verb supplied) your (Poss. Gen.) sting (Pred. Nom.)?

BGT

ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου, θάνατε, τὸ κέντρον;

VUL

ubi est mors victoria tua ubi est mors stimulus tuus

LWB 1 Cor. 15:56 The sting of death [spiritual death] is sin [the old sin nature], and the power [strength] of sin is the law [adhering to legalism is the strength of sin].

KW 1 Cor. 15:56 The sting of death is sin, and the power of sin is the law.

KJV 1 Cor. 15:56 The sting of death is sin; and the strength of sin is the law.

TRANSLATION HIGHLIGHTS

Paul transitions from physical death and resurrection to spiritual death. The sting of spiritual death is supplied by the old sin nature. The power or strength of sin is supplied by adhering to legalism and human good. Man's plans, activities and philosophies actually strengthen sin. God's plans, mechanics and protocol take care of sin positionally and provide the ability for believers to take care of sin experientially. The use of the law during the church age is not to assist a believer in experiential growth; that misapplication actually fuels worse sinning! The use of the law is positional - to drive an unbeliever towards Christ.

RELEVANT OPINIONS

The Law's effect on a fallen creature is condemnation or even goading into sin and rebellion. (B. Witherington III) Where sin is pardoned, death has no sting. But where sin has not been dealt with, there death is a virulent antagonist. The sting is not in death but in sin. (L. Morris) The law aggravates sin by making its contrariety to God's will apparent. Christ's people are no longer under the law. (R. Jamieson) Death is represented as a venomous serpent. (J. Exell)

It was God's desire from the beginning that we would be sons. Sons do not walk by rules but by principles. As a son, you are expected to act in a mature fashion. The law was added because of transgressions. The law was not meant to, nor was it able to deal with, sin. Law is created for the lawless. The man who walks with the Lord is not forced into right action by the law; neither can the law make him do wrong. "The strength of sin is the law". Therefore, if we put ourselves back under a legalistic strain or ritual, we admit that we do not have a heart after God. We abandon our position as a child of God and must be treated like a servant in the household. We must be told every little thing to do. This is the way we deal with our children. Hopefully, they come to the point of spiritual maturity where they know what is right without being told. A good definition of sonship, then, is this: A son responds to the will of the Father without being told to do so. (K. Lamb)

1 Cor. 15:56 The sting (Subj. Nom.) of death (Adv. Gen. Ref.; spiritual death) is (ellipsis, verb supplied) sin (Pred. Nom.; the old sin nature), and (continuative) the power (Subj. Nom.; strength) of sin (Adv. Gen. Ref.) is (ellipsis, verb supplied) the law (Pred. Nom.; human good by adhering to legalism is the strength of sin),

BGT

τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

VUL

stimulus autem mortis peccatum est virtus vero peccati lex

LWB 1 Cor. 15:57 But thanks to God Who keeps on giving us the victory through our Lord Jesus Christ.

KW 1 Cor. 15:57 But thanks be to God who gives to us the victory through our Lord Jesus Christ.

KJV 1 Cor. 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

TRANSLATION HIGHLIGHTS

God the Father deserves our heartfelt thanks for giving us the victory over sin positionally (at the cross) through our Lord Jesus Christ. He also gave us the potential for victory over sin (Iterative Present tense) experientially, by the indwelling Holy Spirit. Both positional and experiential concepts of victory are included in this verse; a case can be made for each separately, but they are both referred to here.

RELEVANT OPINIONS

As the God-Man, He won the victory over Satan at the cross and was granted a new royal title that may be considered His battlefield royalty. (R.B. Thieme, Jr.) The word victory appears only three times in Paul's letters, all of them in this one paragraph. Sin and law and death are among the foes who have been overcome by Christ the Victor. Redemption has not involved appeasing God, but conquering the enemies of God. (C. Craig)

1 Cor. 15:57 but (adversative) thanks (Subj. Nom.) to God (Dat. Ind. Obj.) Who (Dat. Ref.) keeps on giving (δίδομι, PAPTc.DMS, Iterative, Substantival) us (Dat. Adv.) the victory (Acc. Dir. Obj.) through our (Gen. Rel.) Lord Jesus Christ (Abl. Means).

BGT

τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

VUL

Deo autem gratias qui dedit nobis victoriam per Dominum nostrum Iesum Christum

LWB 1 Cor. 15:58 Therefore, my beloved brethren, keep on becoming firm [stability in time], unmovable [confident application of doctrine], abounding always [divine good production] in the work of the Lord [by the filling of the Spirit], knowing for certain that your labor [divine good] is not without benefit [empty, serving no purpose] in the Lord.

KW 1 Cor. 15:58 So that, my brethren beloved, keep on becoming steadfast, unmovable, always abounding in the work of the Lord, knowing that your fatiguing labor is not unproductive of results, as this labor is done in the Lord.

KJV 1 Cor. 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

TRANSLATION HIGHLIGHTS

Because sin was dealt with positionally on the cross for all believers, and because the opportunity for dealing with sin was supplied to us experientially by the indwelling and filling of the Spirit, Paul is going to summarize this section of Scripture by encouraging the Corinthians to move forward in God's protocol plan for the Church Age. He commands them (Imperative mood) to keep on being firm and stable in time (Iterative Present tense), but he does this by first calling them "beloved" and "brethren" to soften the prior tone and to rally sentiment and motivation towards the Word of God.

He also commands them to be unmovable, meaning they are to have an abundance of Bible doctrine circulating in their soul, ready for immediate application. By standing firm and having doctrinal resources at their command, they should then be able to abound (Iterative Present tense) in divine good production no matter what they do in life. As long as they maintain their filling of the Spirit, their production, whether priestly or ambassador oriented, will be blessed by the Lord.

As long as they follow this package of divine protocol, they can know for a certainty (Intensive Perfect tense) that anything they do is (Static Present tense) not empty. The Lord will bless their production if they are in fellowship with Him. Their efforts, even if invisible to themselves and other, are not empty. Everything they do while in fellowship has a divine purpose. This verse is obviously an experiential sanctification command.

RELEVANT OPINIONS

If the hope of a resurrection is taken away, then the foundation being rooted up, the whole structure of piety falls to the ground. Unquestionably, if the hope of reward is taken away and extinguished, alacrity in running will not merely grow cold, but will be altogether destroyed. (J. Calvin) The Corinthians were prone to fickleness, shifting without reason from one position to another. Let them get a firm grip on the truth of the resurrection, of God's final plan for all men and all things, and they will not be so readily shaken. (L. Morris) Sound doctrine kindles Christian love. Doubters of the resurrection have no motive to zeal in the Lord's work. (R. Jamieson)

1 Cor. 15:58 **Therefore** (conclusive), **my** (Gen. Rel.) **beloved** (Desc. Voc.) **brethren** (Voc. Address), **keep on becoming** (γίνομαι, PMImp.2P, Iterative, Command, Deponent) **firm** (Pred. Nom.; steadfast, stability in time), **unmovable** (Pred. Nom.; doctrine in the frontal lobe), **abounding** (περισσεύω, PAPtc.NMP, Iterative, Circumstantial; increasing, overflowing, divine good production in time) **always**

(temporal) in the work (Loc. Sph.; divine production in the filling of the Spirit) of the Lord (Abl. Source), knowing for certain (οἶδα, Perf.Aptc.NMP, Intensive, Circumstantial) that (conj. as Dir. Obj.) your (Poss. Gen.) labor (Subj. Nom.; divine good) is (εἰμί, PAI3S, Static) not (neg. particle) without benefit (Pred. Nom.; empty, to no purpose) in the Lord (Loc. Sph.).

BGT

Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

VUL

itaque fratres mei dilecti stabiles estote et immobiles abundantes in opere Domini semper scientes quod labor vester non est inanis in Domino

Chapter 16

LWB 1 Cor. 16:1 Now concerning the contribution [charity] for the saints, just as I have instructed [arrangements] the assemblies of Galatia [another confused bunch of Christians], in the same manner do you also.

KW 1 Cor. 16:1 Now, concerning the collection of money which is for the saints, even as I gave orders to the local assemblies of Galatia, thus also as for you, you do the same.

KJV 1 Cor. 16:1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

TRANSLATION HIGHLIGHTS

Paul leaves his discussion on death, resurrection, positional and experiential sin, and begins his closing statements of this letter. As for the charitable contributions for the saints, he informs them that he has instructed (Constative Aorist tense) the assemblies in Galatia on the same issue. The Greek word for contribution refers to charity, a collection made on a grace basis to help believers in another community. It has absolutely nothing to do with a tithe or income tax.

Paul uses the language of authority to speak of the arrangements he made in Galatia for handling these charitable gifts. Evidently he had to be authoritative on this issue because the Galatians, like the Corinthians, were a confused bunch of believers. Paul tells them to

make (Imperative of Command) the same arrangements and follow the same procedures for collecting and distributing charitable donations as he instructed the Galatians to follow.

RELEVANT OPINIONS

There is nothing here about tithing at all. Not a single word about a tenth, but instead, “as God has prospered him.” (M. DeHaan) Some uses of ekklesia (church) contain the idea that they are assembled, while others like this verse, do not. (L. Berkof) Perfect equality in goods requires perfect freedom from selfishness and indolence. It also requires a high degree of economic understanding, a quality elected officials never have enough of. Calvin was right when he perceived that private capitalism is the economic system that the Bible approves. (G. Clark) Towards the close of the nation’s existence, Judea and Jerusalem were harassed with various troubles, which in part affected the Jewish Christians. The community of goods which existed for a time gave temporary relief, but tended ultimately to impoverish all by paralyzing individual exertion (Acts 2:44), and hence was soon discontinued. (R. Jamieson)

Paul waited until the very last before he mentioned the matter of money. Evidently Paul hated the mention of collections and would much rather not have mentioned them at all, but he had no alternative. He did not want any collections when he came to them. He did not desire that the services should be interrupted for the taking of offerings. And to be sure, there need be no collections if all of God’s people would heed Paul’s instruction in these two verses. One of the sad commentaries on the ignorance of God’s Word among believers is the need of all the different drives and schemes and pleas for money to keep God’s work going. All kinds of begging and schemes and gadgets and worthless trinkets are held out as bait to separate God’s people from their money ... It is my firm conviction that if we are doing God’s work, and faithfully, prayerfully giving out the Word, and teaching believers the Bible order of giving, that we need never worry about finances. God will take care of His own. (M. DeHaan)

1 Cor. 16:1 **Now** (temporal, transitional) **concerning the contribution** (Adv. Gen. Ref.; collection) **for the saints** (Acc. Adv.; this is not a tithe or income tax), **just as** (comparative) **I have instructed** (διατάσσω, AAI1S, Constative; ordered, arranged, language of authority) **the assemblies** (Dat. Ind. Obj.) **of Galatia** (Gen. Place; another confused bunch of Christians), **in the same manner** (adverb) **do you** (ποιέω, AAImp.2P, Constative, Command) **also** (adjunctive; likewise).

BGT

Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους ὡσπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

VUL

de collectis autem quae fiunt in sanctos sicut ordinavi
ecclesiis Galatiae ita et vos facite

LWB 1 Cor. 16:2 Around the first [one day] of the week, let each of you, if [hopefully] you are doing well [prospering economically], make it a practice to set aside [plan ahead of time] part of your own provision [retirement savings], so that when I return, there will not have to be collections [financial aid].

KW 1 Cor. 16:2 On every first day of the week let each one of you have the habit of putting aside at home whatever he may be prospered in, accumulating and keeping it in reserve, in order that when I come, then there may not be any collections.

KJV 1 Cor. 16:2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

TRANSLATION HIGHLIGHTS

Paul asks the Corinthians to chose one day of the week, possibly the first day of the week, for setting aside some money for retirement. If they are prospering economically, having positive cash flow (Static Present tense), he recommends (Hortatory Imperative mood) that they make it a habit to plan ahead for their retirement (Iterative Present tense) by setting aside part of their income as savings. The amount each of them is able to set aside is up to their own discretion. The idea is that while they are young and have cash flow, they reserve part of their income to take care of themselves when they become elderly.

The reason for Paul's recommendation is that everyone plans ahead for their own welfare. His hope is that when he returns (Temporal Participle) to Corinth, there will not have to be (Futuristic Present tense) collections from other believers in order to provide financial aid for them. Paul is recommending self-sufficiency in the area of old-age finances, so elderly believers don't become a burden on fellow believers. This recommendation has absolutely nothing to do with a tithe or taxation policy.

Take care of your own welfare first, and then, if you are prospering, contribute to those who are poor, i.e. grace giving. The doctrine of the fifth recommended that you set aside 20% of your income: 10% going for income taxes, and the other 10% for your retirement savings and as contributions to impoverished believers. Yes, the Bible recommends a 10% ceiling on income taxes and a 10% reserve for retirement.

RELEVANT OPINIONS

Paul indicates no definite amount, no exact proportion of one's income, to be contributed, but leaves it to the conscience of each. He gives guidance only in the expression as God has prospered him. A man's giving should be in direct proportion to the way he is prospering. (L. Morris) Each one was to lay in store, have a treasury, or fund, with himself. He should lay by as

he could spare from time to time, and by this means make up a sum for this charitable purpose. It is a good thing to lay up in store for good uses. The best way to do this is to appropriate part of their income, and have a treasury for this purpose, a stock for the poor as well as for themselves. (M. Henry)

He does not specifically say that there was a community meeting on this day. Something might be set aside at home by each head of a family. Paul's exhortation called for regularity in saving, rather than for faithful attendance upon the assemblies. (C. Craig) No pressure, no gimmicks, no emotion. A need had to be met, and the Corinthians were capable of playing a role in it. (G. Fee) Some commentators describe this method as saving money at home. (G. Clark) Paul is not soliciting a tithe but is asking all to give as they are able. This collection is not an oppressive dunning of the churches and, unlike the temple tax, does not require rich and poor alike to give the same amount. (D. Garland)

1 Cor. 16:2 Around (toward) the first (Acc. Spec.; one day) of the week (Adv. Gen. Ref.), let each (Dat. Ref.) of you (Subj. Gen.), if (protasis, potential 4th class condition, "hopefully you are": wish, desire) you are doing well (θησαυρίζω, PAPtc.NMS, Static, Substantival; prospering economically, have positive cash flow), make it a practice to set aside (τίθημι, PAImp.3S, Iterative, Hortatory; save, store, designate, planned for ahead of time) part of (Acc. Spec.; some amount: you decide) your own (Dat. Poss.) provision (Dat. Ind. Obj.; retirement savings), so that (blending of purpose & result) when (temporal) I return (έρχομαι, AASubj.1S, Constative, Temporal, Deponent), there will not (neg. particle) have to be (γίνομαι, PMSubj.3P, Futuristic, Potential, Deponent) collections (contributions, financial aid).

BGT

κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐδοῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

VUL

per unam sabbati unusquisque vestrum apud se ponat recondens quod ei beneplacuerit ut non cum venero tunc collectae fiant

LWB 1 Cor. 16:3 However [as for those who have no retirement savings], until I arrive [as a temporary solution], whomever you approve by letters [mail service], I will send them to carry your goodwill support [financial aid] to Jerusalem [for those who are impoverished in that city],

KW 1 Cor. 16:3 And whenever I come, whomever you will approve after having put him to the test, these I will send to carry your bounty to Jerusalem.

KJV 1 Cor. 16:3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.

TRANSLATION HIGHLIGHTS

However, there were believers at that time who didn't have any retirement savings, and Paul now turns his attention to their needs. Until he arrived (Culminative Aorist tense) in Corinth, he had a temporary solution. The Corinthians were to give their stamp of approval (Constative Aorist tense) on certain couriers by the Greek postal service. When Paul received their names, he would summon their chosen couriers and would send them (Predictive Future tense) to carry (Constative Aorist tense) their goodwill support to Jerusalem. The surplus savings, beyond what they needed for their own retirement, would be sent as financial aid for those who were impoverished in that city.

RELEVANT OPINIONS

Paul never suggests that the members of his communities have “all things in common,” as did those at Qumran. The oneness of Christians in the gospel does not necessarily involve the pooling of all their material resources. It does not mean divesting themselves of all their property so much as the sharing of their “abundance” and “prosperity” with those in want. Paul does not call for the abolition of private property or for its transformation into joint ownership. Paul did not found communes. (R. Banks) Poverty prevailed in Jerusalem among the believers more than in any other part of the church. It is a very common opinion that the poverty of the Christians in Jerusalem arose from the community of goods introduced among them at the beginning; an error which arose from an excess of love over knowledge. In thirty years that mistake may have produced its legitimate effects. (C. Hodge) The Corinthians are to select and authorize their own delegates to take the gift to Jerusalem. Paul will neither handle the money nor himself appoint their representatives. He thus wisely safeguards his position. (D. Guthrie)

1 Cor. 16:3 However (contrast; Paul turns his attention to those who don't have any retirement savings), until (temporal; Paul's temporary solution) I arrive (παραγίνομαι, AMSubj.1S, Culminative, Temporal, Deponent), whomever (Acc. Dir. Obj.) you approve (δοκιμάζω, AASubj.2P, Constative, Potential) by letters (Instr. Means; mail service), I will send (πέμπω, FAI1S, Predictive) them (Acc. Dir. Obj.) to carry (ἀποφέρω, AAInf., Constative, Inf. As Dir. Obj. of Verb) your (Abl. Source) goodwill support (Acc. Dir. Obj.; surplus, financial aid) to Jerusalem (Acc. Place; for those who are impoverished in that city),

BGT

ὅταν δὲ παραγένωμαι, οὓς ἂν δοκιμάσητε, δι' ἐπιστολῶν τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ·

VUL

cum autem praesens fuero quos probaveritis per epistulas hos mittam perferre gratiam vestram in Hierusalem

LWB 1 Cor. 16:4 And if it is suitable [if the sum of money is large] that I also may travel, they [your chosen couriers] will travel with me.

KW 1 Cor. 16:4 And if it [the gift] be sufficiently large so as to warrant me also going, they shall go with me.

KJV 1 Cor. 16:4 And if it be meet that I go also, they shall go with me.

TRANSLATION HIGHLIGHTS

If the financial contributions from the Corinthians are substantial in size (Potential Subjunctive mood), it might warrant that Paul travels with the couriers as a further safety precaution, i.e. safety in numbers. He is willing to travel (Static Present tense) under those circumstances and is willing to have the couriers travel (Predictive Future tense) with him. Paul thinks the Corinthians might rest easier if their couriers accompanied him on the journey to Jerusalem.

RELEVANT OPINIONS

That Paul's travel plans had to be altered shows how ad hoc his letters were. When he received new information, he was willing to make a sudden sea journey to remedy problems in Corinth. (B. Witherington, III)

1 Cor. 16:4 **and** (continuative) **if** (protasis, 3rd class condition, "maybe it will be, maybe it won't be") **it is** (εἰμί, PASubj.3S, Static, Potential) **suitable** (Pred. Nom.; fitting, appropriate; if the sum of money warrants Paul to make the journey with them) **that** (Gen. Adv.) **I also** (Subj. Nom.) **may travel** (PMinf., Static, Inf. As Dir. Obj. of Verb, Deponent, Articular), **they** (those you have designated to carry money) **will travel** (πορεύομαι, FMI3P, Predictive, Deponent) **with me** (Dat. Accompaniment).

BGT

ἐὰν δὲ ἄξιον ᾖ τοῦ καμῆ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

VUL

quod si dignum fuerit ut et ego eam mecum ibunt

LWB 1 Cor. 16:5 Now I plan [travel itinerary] on coming face-to-face to you after I pass through Macedonia, for I make it a habit to pass through Macedonia [on the way to Jerusalem].

KW 1 Cor. 16:5 Now, I shall come to you whenever I pass through Macedonia, for I am passing through Macedonia.

KJV 1 Cor. 16:5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

TRANSLATION HIGHLIGHTS

Paul reveals part of his travel itinerary to the Corinthians, telling them he plans on coming (Predictive Future tense) to Corinth after he passes through (Constative Aorist tense) Macedonia. Whenever he travels to Jerusalem, he makes it a practice (Iterative Present tense) to pass through Macedonia along the way.

RELEVANT OPINIONS

Paul's plan as he wrote was to come to the Corinthians the long way around, passing through Macedonia, undoubtedly to visit the churches there first. (B. Witherington, III)

1 Cor. 16:5 **Now** (temporal) **I plan on coming** (έρχομαι, FMI1S, Predictive, Deponent; Paul tells them his itinerary) **face-to-face to you** (Dat. Adv.) **after** (temporal) **I pass through** (διέρχομαι, AASubj.1S, Constative, Temporal, Deponent) **Macedonia** (Acc. Place), **for** (explanatory) **I make it a habit to pass through** (διέρχομαι, PMI1S, Iterative, Deponent) **Macedonia** (Acc. Place; on the way to Jerusalem, where he should not have been going);

BGT

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι,

VUL

veniam autem ad vos cum Macedoniam pertransiero nam
Macedoniam pertransibo

LWB 1 Cor. 16:6 Moreover, if it turns out this way, I will stay with you; as a matter of fact, I am planning to stay the winter, so that you may accompany [escort] me wherever I may travel [either east to Jerusalem or west to Rome].

KW 1 Cor. 16:6 And it may be that with you I will remain or even spend the winter, in order that as for you, you may furnish me with the requirements of travel wherever I may be going,

KJV 1 Cor. 16:6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

TRANSLATION HIGHLIGHTS

Paul adds that if (Concessive Participle) his plans turn out the way he wants them (Culminative Aorist tense), he will remain (Predictive Future tense) with them. As a matter of fact, he was planning to spend the winter (Predictive Future tense) in Corinth, so that they might escort (Constative Aorist tense) him wherever he might travel (Static present tense) next, whether that be east to Jerusalem or west to Rome. This accompaniment to this next destination would be the customary mark of respect. Unfortunately for Paul, he chose the wrong destination.

RELEVANT OPINIONS

“It may be” reminds us of the uncertainty of the rest of the apostle’s movements. Paul is not committing himself. But he would like his visit to Corinth to be more than the passing visit that is all the Macedonian churches can expect. (L. Morris)

1 Cor. 16:6 **Moreover** (continuative), **if it turns out this way** (τυγχάνω, AAPtc.ASN, Culminative, Concessive, Acc. Absolute; perhaps), **I will stay** (παραμένω, FAI1S, Predictive; remain) **with you** (Acc. Rel.); **as a matter of fact** (emphatic), **I am planning to stay the winter** (παραχειμάζω, FAI1S, Predictive), **so that** (purpose) **you** (Subj. Nom.) **may accompany** (προπέμπω, AASubj.2P, Constative; escort) **me** (Acc. Accompaniment; customary mark of respect) **wherever** (verbal particle) **I may travel** (πορεύομαι, PMSubj.1S, Static, Potential, Deponent; he didn’t know whether to go east to Jerusalem or west to Rome – he picked the wrong direction).

BGT

πρὸς ὑμᾶς δὲ τυχὸν παραμεινῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἔάν πορεύωμαι.

VUL

apud vos autem forsitan manebo vel etiam hiemabo ut vos me deducatis quocumque iero

LWB 1 Cor. 16:7 So I will not see you in passing [giving them a chance to recover from his corrective letter] this time [it was a matter of timing], since I hope to stay with you for a while [to correct all the abuses I’ve heard about], if the Lord permits [it might not be the geographical will of God for him to do so].

KW 1 Cor. 16:7 For I do not desire to see you now while passing by on my journey, for I hope to remain with you a certain length of time, if the Lord permits me.

KJV 1 Cor. 16:7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

TRANSLATION HIGHLIGHTS

Paul didn't want to see the Corinthians until they had a chance to recover from his corrective letter. So he tells them that he will (Gnomic Present tense) not see (Constative Aorist tense) them when he passed by this time around, because it was not good timing. However, he hopes (Gnomic Present tense) to stay with them (Constative Aorist tense) for awhile in the near future, so he might correct all the abuses he's been hearing about. Maybe (Potential Subjunctive mood) the Lord will permit him (Culminative Aorist tense) to stay awhile and maybe he won't. Paul doesn't know for sure.

RELEVANT OPINIONS

He is the servant of the Lord. He must go where the Lord wills. Therefore all his plans must be subject to the provisio (expressed or not) that the Lord may intervene and direct him elsewhere. (L. Morris)

1 Cor. 16:7 So (explanatory) I will (θέλω, PAI1S, Gnomic; he didn't want to see them until they had a chance to recover from his corrective letter) not (neg. particle) see (εἶδον, AAInf., Constative, Inf. As Dir. Obj. of Verb) you (Acc. Dir. Obj.) in passing (Loc. Time) this time (temporal; it was a matter of timing), since (explanatory) I hope (ἐλπίζω, PAI1S, Gnomic) to stay (ἐπιμένω, AAInf., Culminative, Inf. As Dir. Obj. of Verb; remain) with you (Acc. Assoc.) for a while (Acc. Extent of Time; to correct all the abuses I've heard about), if (protasis, 3rd class condition, "may He will, maybe He won't") the Lord (Subj. Nom.) permits (ἐπιτρέπω, AASubj.3S, Culminative, Potential; Paul didn't know if it was the geographical will of God).

BGT

οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς ἔαν ὁ κύριος ἐπιτρέψῃ.

VUL

nolo enim vos modo in transitu videre spero enim me aliquantum temporis manere apud vos si Dominus permiserit

LWB 1 Cor. 16:8 But I plan on staying in Ephesus until Pentecost.

KW 1 Cor. 16:8 However, I remain at Ephesus until Pentecost.

KJV 1 Cor. 16:8 But I will tarry at Ephesus until Pentecost.

TRANSLATION HIGHLIGHTS

Before the Corinthians get their hopes up, Paul tells them he plans on staying (Predictive Future tense) in Ephesus until Pentecost. He anticipated a large crowd for the feast and knew it would provide him an opportunity to spread the gospel.

RELEVANT OPINIONS

Not that there was anything special about this day for Paul, but because “his ministry might be the more useful in proportion to the largeness of the audience”. (J. Calvin) Pentecost was the great festival 50 days after Passover. (D. Guthrie)

1 Cor. 16:8 But (adversative) I plan on staying (ἐπιμένω, FAILS, Predictive) in Ephesus (Loc. Place) until (temporal) Pentecost (Gen. Time),

BGT

ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

VUL

permanebo autem Ephesi usque ad pentecosten

LWB 1 Cor. 16:9 For a great and effective opportunity was opened in the past and remains open to me [there are still unbelievers in Ephesus that the Lord wants saved], even though there are many [human and demonic] who constantly oppose us.

KW 1 Cor. 16:9 For a door is opened to me, great and effectual, and there are many who are entrenched against me.

KJV 1 Cor. 16:9 For a great door and effectual is opened unto me, and there are many adversaries.

TRANSLATION HIGHLIGHTS

Paul was confident that a great and effective opportunity had been opened to him in Ephesus in the past (Dramatic Perfect tense) and that door remained open to that day. There were people in Ephesus the Lord wanted saved and who would be extremely interested in doctrine afterwards. He looked forward to this opportunity to evangelize further, in spite of the fact there were many adversaries, human and demonic, who were constantly opposing him (Iterative Present tense) there.

RELEVANT OPINIONS

He calls it effectual, inasmuch as the Lord blessed his labor, and rendered his doctrine effectual by the power of His Spirit. (J. Calvin) God’s providence is ever making open doors for us. This is true in education life, and in business life. Every man sooner or later gets his turn and opportunity. But we observe how true it is both of personal Christian life and of Church life. God

sets before us open doors, shows us spheres of service which we may occupy. God's providence is also ever making hindrances. Often health fails at the moment of opportunity. Sometimes the will to do it fades when the opportunity for doing appears. Events as providential seem to block the path just inside the open door. The work involves labour which seriously taxes energy and faith. Too often we faint and fail, and prove the greatest hinderers of our work. We must fully accept the fact that, here on earth, God has put open doors and hindrances together, that the combination might nurture and develop the noblest qualities in His servants. (R. Tuck)

Success, and a fair prospect of more, was a just reason to determine an apostle to stay and labour in a particular place. And there were many adversaries, because a great door, and an effectual, was opened. Great success in the work of the gospel commonly creates many enemies. The devil opposes those most, and makes them most trouble, who most heartily and successfully set themselves to destroy his kingdom ... It is not the opposition of enemies, but the hardness and obstinacy of his hearers, and the backslidings and revolt of professors, that damp a faithful minister, and break his heart. (M. Henry) He based his life on the truth of the finished work of Christ on Calvary. He based his hope on the resurrection of Christ and the promise of His coming. These have influenced his lifestyle, his priorities, his work, and his strategy. (D. Mitchell)

1 Cor. 16:9 for (explanatory) a great (Compl. Nom.) and (connective) effective (Compl. Nom.; active) opportunity (Subj. Nom.; door; usefulness) was opened in the past and remains open (ἀνοίγω, Perf.AI3S, Dramatic) to me (Dat. Adv.; there are people there whom the Lord wants saved and who will be interested in doctrine), even though (adversative) there are (ellipsis) many (Subj. Nom.) who constantly oppose us (ἀντίκειμαι, PMPtc.NMP, Iterative, Substantival; adversaries, demon forces).

BGT

θύρα γάρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

VUL

ostium enim mihi apertum est magnum et evidens et adversarii multi

LWB 1 Cor. 16:10 Now if Timothy makes an appearance, see to it that he may be with you without fear [make him feel welcomed, since he's a rather sensitive guy], for he is constantly performing the works of the Lord, as I am also doing.

KW 1 Cor. 16:10 Now, if Timothy comes, be seeing to it that he is with you without fear, for he carries on the Lord's work as also I do.

KJV 1 Cor. 16:10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.

TRANSLATION HIGHLIGHTS

Paul covers a few personal problems with the Corinthians. If (Potential Subjunctive mood) Timothy should happen to make an appearance (Constative Aorist tense) in Corinth, he orders them (Imperative of Command) to see to it that he may visit without fear (Customary Present tense). Timothy is a rather sensitive type of guy, much too sweet to handle the hard-core problems at Corinth. So he pleads (Hortatory) and even commands them not to bully him, since he is constantly performing (Iterative Present tense) the work of the Lord, just like Paul is busy doing.

RELEVANT OPINIONS

Paul evidently feared that Timothy might not be adequate for the task of dealing with the difficulties raised by such men, a fear that subsequent events were to show was well founded. But Paul puts in a word for his young assistant. He calls on the Corinthians to do nothing to frighten him, and he reminds them that he and Timothy are engaged in the same work. (L. Morris)

1 Cor. 16:10 Now (temporal; Paul covers some personnel problems) if (protasis, 3rd class condition, "maybe he will, maybe he won't") Timothy (Subj. Nom.; too sweet a guy to handle the conflicts at Corinth) makes an appearance (ἔρχομαι, AASubj.3S, Constative, Potential, Deponent), see to it (βλέπω, PAImp.2P, Customary, Command) that (conj. as Dir. Obj.) he may be (γίνομαι, AMSubj.3S, Constative, Potential, Deponent) with you (Dat. Adv.) without fear (adverb; make him feel welcomed, don't bully him), for (explanatory) he is constantly performing (ἐργάζομαι, PMI3S, Iterative, Deponent) the works (Acc. Dir. Obj.; divine good) of the Lord (Abl. Source), as (comparative) I also (adverb) am doing (ellipsis).

BGT

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς καὶ γώ·

VUL

si autem venerit Timotheus videte ut sine timore sit apud vos opus enim Domini operatur sicut et ego

LWB 1 Cor. 16:11 Therefore, do not allow anyone to treat him with contempt [since he's young and rather wimpy]. Instead, escort [accompany] him in peace [a friendly manner], so that he may come face-to-face to me [his ultimate destination], for I am waiting for [expecting] him with the brethren [Ephesian believers].

KW 1 Cor. 16:11 Therefore, let no one treat him as of no account, setting him at naught, but send him on his way in peace, seeing to it that he has the requisites for travel in order that he may come to me, for I am awaiting him with the brethren.

KJV 1 Cor. 16:11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

TRANSLATION HIGHLIGHTS

Paul continues by issuing a prohibition (Imperative mood) not to treat Timothy with contempt (Dramatic Aorist tense) since he's a rather young and wimpy guy. Paul knows the Corinthians are hard cases, and Timothy is probably not equipped to handle them. Instead, they are to accompany (Constative Aorist tense) him to his ultimate destination, which is to be with Paul. In other words, they are supposed to be friendly and hospitable to one of Paul's close colleagues in the gospel. Paul is waiting for him (Static Present tense) along with the rest of the Ephesian believers.

RELEVANT OPINIONS

Timothy was young in years and in the faith as well; a man, too, perhaps of delicate frame and nervous temperament, and probably not distinguished by any great gift, natural or attained. In Corinth there were men of philosophic fame, brilliant genius, and oratoric force. He would perhaps feel somewhat abashed in the presence of such. (J. Exell)

1 Cor. 16:11 Therefore (inferential), do not (neg. particle) allow anyone (Subj. Nom.) to treat him (Acc. Dir. Obj.) with contempt (ἐξουθενέω, AAImp.3S, Dramatic, Prohibition; since he's young and mousey). Instead (contrast; rather), escort (προπέμπω, AAImp.2P, Constative, Command; accompany, attend) him (Acc. Dir. Obj.) in peace (Loc. Sph.; friendly manner), so that (purpose) he may come (ἔρχομαι, AASubj.3S, Constative, Potential, Deponent) face-to-face to me (Acc. Assoc.; his ultimate destination), for (explanatory) I am waiting (ἐκδέχομαι, PMI1S, Static, Deponent; expecting) for him (Acc. Dir. Obj.) with the brethren (Gen. Assoc.; the Ephesians like Timothy).

BGT

μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

VUL

ne quis ergo illum spernat deducite autem illum in pace ut veniat ad me expecto enim illum cum fratribus

LWB 1 Cor. 16:12 Now concerning our brother, Apollos [acting independently from Paul], I frequently encouraged [begged] him, so that he might make an appearance face-to-face to you with the brethren, but he is not at all willing [absolutely no way] to come now [he was fed up with the Corinthians], but he will return when he has the opportunity [may never have happened].

KW 1 Cor. 16:12 Now, concerning Apollos our brother, I begged him much to come to you with the brethren, but it was not at all his desire to come at present, but he will come whenever he deems the opportunity auspicious.

KJV 1 Cor. 16:12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

TRANSLATION HIGHLIGHTS

Paul now turns his attention to Apollos, who was currently acting as an independent evangelist not under Paul's authority. Paul frequently urged him (Constative Aorist tense) to make an appearance (Culminative Aorist tense) at Corinth with his travelling companions. Paul did not command him to do this, since he did not claim to have the will of God for another believer. He begged him to make the trip, but to no avail. Apollos was not (Descriptive Imperfect tense) the least bit interested in going to Corinth, which is attested by his "absolutely no way" response to Paul's pleading. He was fed up with the Corinthians and resigned himself from working with them a long time ago. Perhaps (Potential Subjunctive mood) he will return (Predictive Future tense) to Corinth when timing is better and God provides him with a new opportunity (Culminative Aorist tense). To my knowledge, this never happened.

RELEVANT OPINIONS

This verse suggests that some Corinthians asked Paul to send Apollos to them again. This means Apollos must have been working with or near Paul in Ephesus at the time, after having made an initial visit to Corinth. It is not clear who did not want Apollos to go back. But Apollos did not want to add fuel to the fire of Corinthians party spirit and to their playing of favorites. (B. Witherington, III)

1 Cor. 16:12 Now (temporal) concerning our (Gen. Rel.) brother (Adv. Gen. Ref.), Apollos (Gen. Spec.; acting as an independent evangelist, not under Paul's authority), I frequently (adverb) encouraged (παρακαλέω, AAI1S, Constative; urged, begged - Paul did not claim to have the will of God for another believer) him (Acc. Dir. Obj.), so that (purpose) he might make an appearance (έρχομαι, AASubj.3S, Culminative, Potential, Deponent) face-to-face to you (Acc. Assoc.) with the brethren (Gen. Accompaniment), but (adversative) he is (είμι, Imperf.AI3S, Descriptive) not

(neg. particle) at all (adverb; absolutely no way) willing (Pred. Nom.; desirous) to come (ἔρχομαι, AASubj.3S, Constative, Potential, Deponent; he was fed up with the Corinthians and resigned some time ago) now (temporal; a question of timing), but (adversative) he will return (ἔρχομαι, FMI3S, Predictive, Deponent) when (temporal; Paul remains strictly neutral on the subject) he has the opportunity (εὐκαιρέω, AASubj.3S, Culminative, Potential; which never happened to our knowledge).

BGT

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν, ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

VUL

de Apollo autem fratre multum rogavi eum ut veniret ad vos cum fratribus et utique non fuit voluntas ut nunc veniret veniet autem cum ei vacuum fuerit

LWB 1 Cor. 16:13 Be alert [observing historical trends], stand firm [be stabilized] in doctrine, act like men [behave like nobility], be strong [confident and filled with the Spirit].

KW 1 Cor. 16:13 Be keeping a watchful eye ever open. Be standing fast in the faith. Be showing yourselves to be men. Be mighty in strength.

KJV 1 Cor. 16:13 Watch ye, stand fast in the faith, quit you like men, be strong.

TRANSLATION HIGHLIGHTS

Paul now issues a series of commands (Imperative mood), intended on encouraging and setting the Corinthians on the correct path. He tells them to be alert (Gnomic Present tense), observing carefully historical trends. He tells them to stand firm (Gnomic Present tense) in Bible doctrine, stabilizing themselves by it. He tells them to act like men (Gnomic Present tense), behaving like nobility. He tells them to be strong (Pictorial Present tense), confident and poised under pressure. All of these commands require the filling of the Spirit, and the Gnomic tense points to being filled with the Spirit “always.”

RELEVANT OPINIONS

Four commands related to the faith rest drill. (R.B. Thieme, Jr.) Paul begins with a series of five imperatives. It may well be that all the first four have a military background and are like a commander’s orders to his soldiers. “As a sentinel, be ever on the alert. When under attack, stand fast in the faith and yield not an inch. In time of battle, play a hero’s part. Like a well-equipped and well-trained soldier, be strong to fight for your King.” (W. Barclay) The members are to be vigilant so that their spiritual liberty may not be endangered and so that the fine edge of their

spirit may remain sharp and keen. They are to be spiritually alert. (C. Craig) Paul is not treating of momentary attitudes, but of continuing states. (L. Morris) Paul was seeking to wrest the community from the grasp of patrons, who sought to exercise control over other Christians, which was at the root of their factions and power struggles. (D. Garland)

1 Cor. 16:13 Be alert (γρηγορέω, PAImp.2P, Gnostic, Command; apply doctrine), stand firm (στήκω, PAImp.2P, Gnostic, Command; be stabilized) in doctrine (Loc. Sph.), act like men (ἀνδρίζομαι, PMImp.2P, Gnostic, Command, Deponent; behave like nobility), be strong (κραταίω, PPImp.2P, Pictorial, Command; confidence and poise under pressure, be filled with the Spirit).

BGT

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε.

VUL

vigilate state in fide viriliter agite et confortamini

LWB 1 Cor. 16:14 Let everything be done inside the love complex [as members of the royal family of God].

KW 1 Cor. 16:14 All that you are doing, let it be done in love.

KJV 1 Cor. 16:14 Let all your things be done with charity.

TRANSLATION HIGHLIGHTS

Paul encourages the Corinthians to always do everything (Gnostic Present tense) while residing in the sphere of love, i.e. the love complex. Being filled with the Spirit is a prerequisite for being in the sphere of love.

RELEVANT OPINIONS

Nothing we do is outside its scope. The significance of “in” rather than “with” should not be overlooked. Love is more than an accompaniment of Christian actions. It is the very atmosphere in which the Christian lives and moves and has his being. (L. Morris)

1 Cor. 16:14 Let everything (Subj. Nom.) be done (γίνομαι, PMImp.3S, Gnostic, Hortatory, Deponent) inside the love complex (Loc. Sph.; as members of the royal family).

BGT

πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

VUL

omnia vestra in caritate fiant

LWB 1 Cor. 16:15 You know the house of Stephanas, that it is the firstfruits of Achaia [in southern Greece]; moreover, they have devoted themselves for the purpose of service [not an office, but rather a work] to the saints. So I urge you, brethren,

KW 1 Cor. 16:15 Now, I exhort you, brethren, you know the household of Stephanas, that it is a firstfruit of Achaia, and that they took upon themselves the responsibility of a ministering service to the saints,

KJV 1 Cor. 16:15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and that they have addicted themselves to the ministry of the saints,)

TRANSLATION HIGHLIGHTS

Paul reminds them that they know (Intensive Perfect tense) the house of Stephanas and that it is (Descriptive Present tense) among the firstfruits of Achaia in southern Greece. He also informs them that they have since devoted (Constative Aorist tense) themselves to serving the saints. Then he urges (Static Present tense) the Corinthians, in a friendly manner, to honor fellow workers in Christ, such as Stephanas.

RELEVANT OPINIONS

This suggests that some people in Corinth may not have been recognizing the work and leadership of Stephanas. (B. Witherington) “Made this their business” implies a systematic laying out of themselves for service, such as is possible only to those free to dispose, as they choose, of their persons and their time. (W.R. Nicoll)

1 Cor. 16:15 You know (οἶδα, Perf.AI2P, Intensive) the house (Acc. Dir. Obj.) of Stephanas (Gen. Rel.), that (conj. as Dir. Obj.) it is (εἰμί, PAI3S, Descriptive) the first-fruits (Pred. Nom.) of Achaia (Abl. Source; in southern Greece); moreover (continuative), they have devoted (τάσσω, AAI3P, Constative; addicted) themselves (Acc. Appos.) for the purpose of service (Acc. Purpose; not an office but rather a work) to the saints (Dat. Adv.). So (adversative), I urge (παρακαλέω, PAI1S, Static) you (Acc. Dir. Obj.), brethren (Voc. Address),

BGT

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἶδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοὺς·

VUL

obsecro autem vos fratres nostis domum Stephanæ et
Fortunati quoniam sunt primitiæ Achaiae et in ministerium
sanctorum ordinaverunt se ipsos

LWB 1 Cor. 16:16 That you also should make it a practice to honor [show respect to] such, as well as each person [fellow workers] who has worked [cooperated] with us and grown weary.

KW 1 Cor. 16:16 That you yourselves also put yourselves under the leadership of such as these and everyone who works with us and labors to the point of exhaustion.

KJV 1 Cor. 16:16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

TRANSLATION HIGHLIGHTS

Paul also commands them (Imperative mood) to show respect and deference to (Iterative Present tense) fellow workers just like Stephanas, as well as those who have worked with Paul's team. All fellow workers who have cooperated with Paul in spreading the gospel deserve respect, especially those who have labored to the point of complete exhaustion (Durative Present tense) in the service of Christ.

RELEVANT OPINIONS

Christian ministries are of many and very various kinds. These vary with the capacity and opportunity of the labourers, and the necessities of those whose welfare is sought. Too limited a view of ministry is frequently taken; the fact is, that wherever service men render to their fellow-men, for the sake of Christ, is a Christian ministry. (R. Tuck) The persons to be honored are the servants and the laborers. Their behavior shows that others are not to be treated as stepping-stones to increase one's personal status, to build a power base, or to fashion an impressive entourage. Paul strives to root out the patronage system that served only to bolster tribalism in the church. (D. Garland)

1 Cor. 16:16 that (purpose) you (Subj. Nom.) also (adjunctive) should make it a practice to honor (ὑποτάσσω, PPSbj.2P, Iterative, Command; show respect, deference) such (Dat. Adv.; acknowledge such fellow workers when your pastor is absent), as well as (connective) each person (Dat. Ind. Obj.; reference to fellow workers not fellow officers) who has worked with (συνεργέω, PAPtc.DMS, Descriptive, Substantival; cooperated) us (ellipsis) and (connective) grown weary (κοπιᾶω, PAPtc.DMS, Durative, Substantival).

BGT

ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι.

VUL

ut et vos subditi sitis eiusmodi et omni cooperanti et laboranti

LWB 1 Cor. 16:17 In addition, I am most happy at the coming of Stephanas and Fortunatus and Achaicus [his defensive line], because they have completed the measure of [made up for] what was lacking on your part,

KW 1 Cor. 16:17 Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because that which was lacking on your part, these filled up,

KJV 1 Cor. 16:17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

TRANSLATION HIGHLIGHTS

Paul is also happy (Descriptive Present tense) that Stephanas, Fortunatus, and Achaicus are coming. They are his defensive line, in modern football vernacular. He is especially happy because they have made up for what the Corinthians were lacking (Culminative Aorist tense) by Paul's absence.

RELEVANT OPINIONS

The visits of Stephanas and two other men have made up for Paul's absence from Corinth and have been an encouragement by representing the devoted Christians of Corinth. Fortunatus and Achaicus may have been two of Stephanas's freed men or hired hands, for both of their names suggest that they were former slaves. (B. Witherington, III)

1 Cor. 16:17 In addition (continuative), I am most happy (χαίρω, PAI1S, Descriptive) at the coming (Dat. Ind. Obj.; arrival of his *defensive line*) of Stephanas (Obj. Gen.) and (connective) Fortunatus (Obj. Gen.) and (connective) Achaicus (Obj. Gen.), because (causal) they have completed the measure of (ἀναπληρώω, AAI3P, Culminative; filled, made up for) what was lacking (Acc. Dir. Obj.; needed) on your (Poss. Acc.) part (Adv. Acc.),

BGT

χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαικοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν·

VUL

gaudeo autem in praesentia Stephanae et Fortunati et Achaici
quoniam id quod vobis deerat ipsi suppleverunt

LWB 1 Cor. 16:18 For they have refreshed my spirit and yours. Therefore, make it a habit to receive full knowledge from such persons.

KW 1 Cor. 16:18 For they refreshed my spirit and yours. Recognize, therefore, such as these for what they are.

KJV 1 Cor. 16:18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

TRANSLATION HIGHLIGHTS

Stephanas, Fortunatus, and Achaicus refreshed (Constative Aorist tense) Paul's human spirit, as well as the Corinthians, by their special gift ministry. Therefore, Paul commands them (Imperative mood) to learn all the doctrine they can absorb (Iterative Present tense) from this trio, and to recognize and appreciate what they had to offer in the way of teaching. This applies not only to the three mentioned, but to all of Paul's colleagues.

RELEVANT OPINIONS

The results of spiritual refreshment: Depression gives place to cheerfulness. Weariness gives place to vigour. Sluggishness gives place to vivacity. Depsendency gives place to hope. Inefficiency gives place to successful labour. Doubt gives place to living confidence. In all is seen the operation of that Spirit of grace Who does not disdain to work in and through the lowliest of Christ's disciples and friends. (R. Tuck)

1 Cor. 16:18 for (explanatory) they have refreshed (ἀναπαύω, AA13P, Constative; a gift ministry) my (Acc. Poss.) spirit (Acc. Dir. Obj.; human) and (connective) yours (Acc. Poss.). Therefore (inferential), make it a habit to receive full knowledge (ἐπιγινώσκω, PAImp.2P, Iterative, Command; epignosis doctrine, learning, recognize and appreciate what they have to teach you) from such persons (Acc. Source; Paul's colleagues).

BGT

ἀνέπαυσαν γὰρ τὸ ἔμδον πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοὺς τοιούτους.

VUL

refecerunt enim et meum spiritum et vestrum cognoscite ergo
qui eiusmodi sunt

LWB 1 Cor. 16:19 The assemblies of Asia [Roman province of Turkey] salute you. Aquila and Prisca salute you in the Lord, together with the assembly in their house [their tent-making business extended to a home ministry].

KW 1 Cor. 16:19 The local assemblies of Asia send greeting. Aquila and Priscilla send cordial greetings in the Lord together with the assembly that meets in their home.

KJV 1 Cor. 16:19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

TRANSLATION HIGHLIGHTS

Paul now begins his salutation on behalf of his colleagues and fellow believers in remote geographical regions. Aquila and Prisca, the husband-wife tent-making team, salute them (Customary Present tense), as well as those who meet in their home ministry.

RELEVANT OPINIONS

Christ's followers when dispersed ceased to be a congregation, but still are a church, having the common union to the same Head by the same faith and hope. This explains Paul's entering into every house (to search for the Christians met for worship there), and haling men and women. (R. Jamieson)

We need to be on our guard against forcing words to bear their modern ecclesiastical meanings when we find them employed in the NT. The simple historical fact is that persons lent their rooms or their houses for the Christian congregations to worship in, and so the term "church" is first used for the Christian friends who met for worship in any place. It subsequently became used for (a) the building in which the friends met, and (b) the entire body of persons who thought alike and worshipped alike. No ideas of size, quantity, or number seemed necessary to its realization. Two or three agreeing to meet for worship or work may be properly called a Church. It is interesting to note the historical fact that the Christian assemblies first sanctified homes. They did not need at first to find any architectural expression, or to fix architectural associations, or to use architectural skills. Home life found a sufficient sphere. This family origin of the Christian Church needs to be more fully studied. (R. Tuck)

1 Cor. 16:19 The assemblies (Subj. Nom.) of Asia (Gen. Place; the Roman province of Asia: Turkey) salute (ἀσπάζομαι, PMI3P, Customary, Deponent) you (Acc. Dir. Obj.). Aquila (Subj. Nom.) and (connective) Prisca (Subj. Nom.; Priscilla) salute (ἀσπάζομαι, PMI3s, Customary, Deponent) you (Acc. Dir. Obj.) in the Lord (Loc. Sph.), together with the assembly (Dat. Accompaniment) in their (Poss. Gen.; the husband & wife tent-making business expanded to a home ministry) house (Loc. Place).

BGT

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

VUL

salutant vos ecclesiae Asiae salutant vos in Domino multum Aquila et Prisca cum domestica sua ecclesia

LWB 1 Cor. 16:20 All the brethren salute you. Salute one another with a holy kiss [or a culturally equivalent medium].

KW 1 Cor. 16:20 All the brethren send greetings to you all. Greet one another with a holy kiss.

KJV 1 Cor. 16:20 All the brethren greet you. Greet ye one another with an holy kiss.

TRANSLATION HIGHLIGHTS

All the brethren in Paul's periphery salute (Customary Present tense) the Corinthians. Paul encourages (Hortatory Imperative mood) the Corinthians to salute one another (Dramatic Aorist tense) with a holy kiss. Of course in modern times, we should greet each other with a cultural equivalent, preferably a handshake for the guys and a hug for the gals.

RELEVANT OPINIONS

All the brethren means the Christian family and their dependents and guests, or to a party went to assemble in a certain house for mutual edification and common worship. (R. Tuck) It is interesting that after the NT writings the liturgical kiss is not mentioned in the early church for almost a hundred years. Justin Martyr is the first Christian to refer to it again in the middle of the second century. (B. Witherington, III)

1 Cor. 16:20 **All** (Nom. Spec.) **the brethren** (Subj. Nom.) **salute** (ἀσπάζομαι, PMI3s, Customary, Deponent) **you** (Acc. Dir. Obj.). **Salute** (ἀσπάζομαι, AMImp.2P, Dramatic, Hortatory, Deponent) **one another** (Acc. Dir. Obj.) **with a holy** (Dat. Ref.) **kiss** (Instr. Means; equivalent but not culturally identical medium).

BGT

ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

VUL

salutant vos fratres omnes salutate invicem in osculo sancto

LWB 1 Cor. 16:21 The salutation is by my [authenticated] hand: Paul.

KW 1 Cor. 16:21 The greeting with my own hand – Paul.

KJV 1 Cor. 16:21 The salutation of me Paul with mine own hand.

TRANSLATION HIGHLIGHTS

Paul signs the closing of the letter with his own hand, his private signature, Paul. This alludes to the probability that he employed an amanuensis for the purpose of writing this letter.

RELEVANT OPINIONS

Paul indicates that he is writing these closing remarks in his own hand. It was normal practice in ancient letter writing when one used an amanuensis to authenticate the letter and to add a personal touch at the end. (B. Witherington, III)

1 Cor. 16:21 The salutation (Subj. Nom.; greetings) is (ellipsis) by my (Poss. Gen.; authentication) hand (Instr. Means): Paul (Gen. Appos.).

BGT

Ὁ ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.

VUL

salutatio mea manu Pauli

LWB 1 Cor. 16:22 If anyone does not love the Lord, let him be cursed. The Lord comes.

KW 1 Cor. 16:22 If anyone is not fond of the Lord, let him be anathema [a man accursed, devoted to the direst woes]. Maranatha [Our Lord comes].

KJV 1 Cor. 16:22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.

TRANSLATION HIGHLIGHTS

Paul knows there are those who do not love (Static Present tense) the Lord, so he pronounces a curse (Customary Present tense) on those individuals. Since Paul is not in the habit of telling God what to do, this was probably voiced in the Hortatory Imperative mood as opposed to a command. Then he utters an Aramaic solemn warning: “The Lord comes.”

RELEVANT OPINIONS

Paul calls down a solemn curse on any who does not love the Lord. (L. Morris) Such salient and mystic phrases (anathema maranatha) might serve as watchwords, or on occasion as passwords, amongst the early Christians. (W.R. Nicoll)

1 Cor. 16:22 **if** (protasis, 1st class condition, "and there probably are some") **anyone** (Subj. Nom.) **does not** (neg. particle) **love** (φιλέω, PAI3S, Static) **the Lord** (Acc. Dir. Obj.), **let him be** (εἰμί, PAImp.3S, Customary, Hortatory) **cursed** (Pred. Nom.). **The Lord comes** (Verbal, Subj. Nom.; an Aramaic solemn warning).

BGT

εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα. Μαρινα θα.

VUL

si quis non amat Dominum Iesum Christum sit anathema maranatha

LWB 1 Cor. 16:23 Grace from our Lord Jesus be with you.

KW 1 Cor. 16:23 The grace of the Lord Jesus be with you.

KJV 1 Cor. 16:23 The grace of our Lord Jesus Christ be with you.

TRANSLATION HIGHLIGHTS

Paul hopes that grace from the Lord Jesus will be with the Corinthians.

RELEVANT OPINIONS

To wish our friends may have this grace with them is wishing them the utmost good. (M. Henry)

1 Cor. 16:23 **Grace** (Subj. Nom.) **from our** (Gen. Rel.) **Lord Jesus** (Abl. Source) **be** (ellipsis) **with you** (Gen. Poss.).

BGT

ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

VUL

gratia Domini Iesu vobiscum

LWB 1 Cor. 16:24 My love is with you all in Christ Jesus.

KW 1 Cor. 16:24 My love be with you all in Christ Jesus.

KJV 1 Cor. 16:24 My love be with you all in Christ Jesus. Amen. {The first epistle to the Corinthians was written from Philippi by Stephanas and Fortunatus and Achaicus and Timotheus.} he grace of our Lord Jesus Christ be with you.

TRANSLATION HIGHLIGHTS

Paul closes this epistle by sending his virtue love to all the Corinthians in Christ Jesus.

RELEVANT OPINIONS

The subscription is not part of the original letter. The oldest manuscripts have no such addition (such as is in the KJV) at all. (L. Morris) The superscription to the Epistle does not possess the smallest authority, and is absolutely erroneous. It contains two positive misstatements, which show what utter carelessness these superscriptions were written in the later manuscripts. The epistle was NOT written from Philippi, and was not conveyed by Timothy. (J. Exell)

1 Cor. 16:24 My (Poss. Gen.) love (Subj. Nom.; virtue) is (ellipsis) with you (Gen. Adv.) all (Gen. Spec.) in Christ Jesus (Loc. Sph.).

BGT

ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

VUL

caritas mea cum omnibus vobis in Christo Iesu amen

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