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**Word Pictures in
the New Testament -
1 Corinthians**

A. T. Robertson





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Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

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Word Pictures in the New Testament

1 Corinthians

A. T. Robertson

Chapter 1

1:1 **Called to be an apostle** [*klētos apostolos*]. Verbal adjective [*klētos*] from [*kaleō*], without [*einai*], to be. Literally, **a called apostle** (Ro 1:1), not so-called, but one whose apostleship is due not to himself or to men (Ga 1:1), but to God, **through the will of God** [*dia thelēmatos tou theou*]. The intermediate [*dia, duo*], two) agent between Paul's not being Christ's apostle and becoming one was God's will [*thelēma*], something willed of God), God's command (1Ti 1:1). Paul knows that he is not one of the twelve apostles, but he is on a par with them because, like them, he is chosen by God. He is an apostle of Jesus Christ or Christ Jesus (MSS. vary here, later epistles usually Christ Jesus). The refusal of the Judaizers to recognize Paul as equal to the twelve made him the more careful to claim his position. Bengel sees here Paul's denial of mere human authority in his position and also of personal merit: *Namque mentione Dei excluditur auctoramentum humanum, mentione Voluntatis Dei, meritum Pauli. Our brother* [*ho adelphos*]. Literally, the brother, but regular Greek idiom for our brother. This Sosthenes, now with Paul in Ephesus, is probably the same Sosthenes who received the beating meant for Paul in Corinth (Ac 18:17). If so, the beating did him good for he is now a follower of Christ. He is in no sense a co-author of the Epistle, but merely associated with Paul because they knew him in Corinth. He may have been compelled by the Jews to leave Corinth when he, a ruler of the synagogue, became a Christian. See 1Th 1:1 for the mention of Silas and Timothy in the salutation. Sosthenes could have been Paul's amanuensis for this letter, but there is no proof of it.

1:2 **The church of God** [*tēi ekklēsiāi tou theou*]. Belonging to God, not to any individual or faction, as this genitive case shows. In 1Th 1:1 Paul wrote "the church of the Thessalonians in God" [*en theōi*], but "the churches of God" in 1Th 2:14. See same idiom in 1Co 10:32; 11:16,22; 15:9; 2Co 1:1; Ga 1:13, etc. **Which is in Corinth** [*tēi ousēi en Korinthōi*]. See on Ac 13:1 for idiom. It is God's church even in Corinth, "*laetum et ingens paradoxon*" (Bengel). This city, destroyed by Mummius B.C. 146, had been restored by Julius Caesar a hundred years later, B.C. 44, and now after another hundred years has become very rich and very corrupt. The very word "to Corinthianize" meant to practise vile immoralities in the worship of Aphrodite (Venus). It was located on the narrow Isthmus of the Peloponnesus with two harbours (Lechaeum and Cenchreae). It had schools of rhetoric and philosophy and made a flashy imitation of the real culture of Athens. See Ac 18 for the story of Paul's work here and now the later developments and divisions in this church will give Paul grave concern as is shown in detail in I and II Corinthians. All the problems of a modern city church come to the front in Corinth. They call for all the wisdom and statesmanship in Paul. **That are sanctified** [*hēgiasmenois*]. Perfect passive participle of [*hagiazō*], late form for [*hagizō*], so far found only in the Greek Bible and in ecclesiastical writers. It means to make or to declare [*hagion*] (from [*hagos*], awe, reverence, and this from [*hazō*], to venerate). It is significant

that Paul uses this word concerning the **called saints** or **called to be saints** [*klētois hagiois*] in Corinth. Cf. [*klētos apostolos*] in 1:1. It is because they are sanctified **in Christ Jesus** [*en Christōi Iēsou*]. He is the sphere in which this act of consecration takes place. Note plural, construction according to sense, because [*ekklēsia*] is a collective substantive. **With all that call upon** [*sun pāsin tois epikaloumenois*]. Associative instrumental case with [*sun*] rather than [*kai*] (and), making a close connection with “saints” just before and so giving the Corinthian Christians a picture of their close unity with the brotherhood everywhere through the common bond of faith. This phrase occurs in the LXX (*Ge 12:8; Zec 13:9*) and is applied to Christ as to Jehovah (*2Th 1:7,9,12; Php 2:9,10*). Paul heard Stephen pray to Christ as Lord (*Ac 7:59*). Here “with a plain and direct reference to the Divinity of our Lord” (Ellicott). **Their Lord and ours** [*autōn kai hēmōn*]. This is the interpretation of the Greek commentators and is the correct one, an afterthought and expansion [*epanorthōsis*] of the previous “our,” showing the universality of Christ.

1:3 Identical language of *2Th 1:2* save absence of [*hēmōn*] (our), Paul’s usual greeting. See on *1Th 1:1*.

1:4 **I thank my God** [*eucharistō tōi theōi*]. Singular as in *Ro 1:8; Php 1:3; Phm 1:4*, but plural in *1Th 1:2; Col 1:3*. The grounds of Paul’s thanksgivings in his Epistles are worthy of study. Even in the church in Corinth he finds something to thank God for, though in II Cor. there is no expression of thanksgiving because of the acute crisis in Corinth nor is there any in Galatians. But Paul is gracious here and allows his general attitude (always, [*pantote*] concerning [*peri*], around) the Corinthians to override the specific causes of irritation. **For the grace of God which was given to you in Christ Jesus** [*epi tēi chariti tou theou tēi dotheisēi humin en Christōi Iēsou*]. Upon the basis of [*epi*] God’s grace, not in general, but specifically given [*dotheisēi*], first aorist passive participle of [*didōmi*], in the sphere of [*en*] as in *verse 2*) Christ Jesus.

1:5 **That** [*hoti*]. Explicit specification of this grace of God given to the Corinthians. Paul points out in detail the unusual spiritual gifts which were their glory and became their peril (chapters *1Co 12-14*). **Ye were enriched in him** [*epi ploutisthēte en autōi*]. First aorist passive indicative of [*ploutizō*], old causative verb from [*ploutos*], wealth, common in Attic writers, dropped out for centuries, reappeared in LXX. In N.T. only three times and alone in Paul (*1Co 1:5; 2Co 6:10, 11*). The Christian finds his real riches in Christ, one of Paul’s pregnant phrases full of the truest mysticism. **In all utterance and all knowledge** [*en panti logōi kai pasēi gnōsei*]. One detail in explanation of the riches in Christ. The outward expression [*logōi*] here is put before the inward knowledge [*gnōsei*] which should precede all speech. But we get at one’s knowledge by means of his speech. Chapters *1Co 12-14* throw much light on this element in the spiritual gifts of the Corinthians (the gift of tongues, interpreting tongues, discernment) as summed up in *1Co 13:1, 2*, the greater gifts of *12:31*. It was a marvellously endowed church in spite of their perversions.

1:6 **Even as** [*kathōs*]. In proportion as (1Th 1:5) and so inasmuch as (Php 1:7; Eph 1:4). **The testimony of Christ** [*to marturion tou Christou*]. Objective genitive, the testimony to or concerning Christ, the witness of Paul's preaching. **Was confirmed in you** [*ebebaiōthē en humin*]. First aorist passive of [*bebaioō*], old verb from [*bebaios*] and that from [*bainō*], to make to stand, to make stable. These special gifts of the Holy Spirit which they had so lavishly received (ch. 1Co 12) were for that very purpose.

1:7 **So that ye come behind in no gift** [*hōste humas mē hustereisthai en mēdeni charismati*]. Consecutive clause with [*hōste*] and the infinitive and the double negative. Come behind [*hustereisthai*] is to be late [*husteros*], old verb seen already in Mr 10:21; Mt 19:20. It is a wonderful record here recorded. But in 2Co 8:7-11; 9:1-7 Paul will have to complain that they have not paid their pledges for the collection, pledges made over a year before, a very modern complaint. **Waiting for the revelation** [*apekdechomenous tēn apokalupsin*]. This double compound is late and rare outside of Paul (1Co 1:7; Ga 5:5; Ro 8:19,23,25; Php 3:20), 1Pe 3:20; Heb 9:28. It is an eager expectancy of the second coming of Christ here termed revelation like the eagerness in [*prosdechomenoi*] in Tit 2:13 for the same event. "As if that attitude of expectation were the highest posture that can be attained here by the Christian" (F.W. Robertson).

1:8 **Shall confirm** [*bebaiōsei*]. Direct reference to the same word in verse 6. The relative [*hos*] (who) points to Christ. **Unto the end** [*heōs telous*]. End of the age till Jesus comes, final preservation of the saints. **That ye be unproveable** [*anegklētous*]. Alpha privative and [*egkaleō*], to accuse, old verbal, only in Paul in N.T. Proleptic adjective in the predicate accusative agreeing with [*humas*] (you) without [*hōste*] and the infinitive as in 1Th 3:13; 5:23; Php 3:21. "Unimpeachable, for none will have the right to impeach" (Robertson and Plummer) as Paul shows in Ro 8:33; Col 1:22,28.

1:9 **God is faithful** [*pistos ho theos*]. This is the ground of Paul's confidence as he loves to say (1Th 5:24; 1Co 10:13; Ro 8:36; Php 1:16). God will do what he has promised. **Through whom** [*di' hou*]. God is the agent [*di'*] of their call as in Ro 11:36 and also the ground or reason for their call [*di' hon*] in Heb 2:10. **Into the fellowship** [*eis koinōnian*]. Old word from [*koinōnos*], partner for partnership, participation as here and 2Co 13:13f.; Php 2:1; 3:10. Then it means fellowship or intimacy as in Ac 2:42; Ga 2:9; 2Co 6:14; 1Jo 1:3,7. And particularly as shown by contribution as in 2Co 8:4; 9:13; Php 1:5. It is high fellowship with Christ both here and hereafter.

1:10 **Now I beseech you** [*parakalō de humas*]. Old and common verb, over 100 times in N.T., to call to one's side. Corresponds here to [*eucharistō*], **I thank**, in verse 4. Direct appeal after the thanksgiving. **Through the name** [*dia tou onomatos*]. Genitive, not accusative (cause or reason), as the medium or instrument of the appeal (2Co 10:1; Ro 12:1; 15:30). **That** [*hina*]. Purport (sub-final) rather than direct purpose, common idiom in *Koinē* (Robertson, *Grammar*, pp.991-4) like Mt 14:36. Used here with [*legēte, ēi, ēte katērtismenoi*],

though expressed only once. **All speak** [*legēte pantes*]. Present active subjunctive, that ye all keep on speaking. With the divisions in mind. An idiom from Greek political life (Lightfoot). This touch of the classical writers argues for Paul's acquaintance with Greek culture. **There be no divisions among you** [*mē ēi en humin schismata*]. Present subjunctive, that divisions may not continue to be (they already had them). Negative statement of preceding idea. [*Schisma*] is from [*schizō*], old word to split or rend, and so means a rent (Mt 9:16; Mr 2:21). Papyri use it for a splinter of wood and for ploughing. Here we have the earliest instance of its use in a moral sense of division, dissension, see also 1Co 11:18 where a less complete change than [*haireseis*]; 12:25; Joh 7:43 (discord); 9:16; 10:19. "Here, faction, for which the classical word is [*stasis*]: division within the Christian community" (Vincent). These divisions were over the preachers (1:12-4:21), immorality (5:1-13), going to law before the heathen (6:1-11), marriage (7:1-40), meats offered to idols (1Co 8-10), conduct of women in church (11:1-16), the Lord's Supper (11:17-34), spiritual gifts (1Co 12-14), the resurrection (1Co 15). **But that ye be perfected together** [*ēte de katērtismenoi*]. Periphrastic perfect passive subjunctive. See this verb in Mt 4:21 (Mr 1:19) for mending torn nets and in moral sense already in 1Th 3:10. Galen uses it for a surgeon's mending a joint and Herodotus for composing factions. See 2Co 13:11; Ga 6:1. **Mind** [*noi*], **judgment** [*gnōmēi*]. "Of these words [*nous*] denotes the frame or state of mind, [*gnōmē*] the judgment, opinion or sentiment, which is the outcome of [*nous*]" (Lightfoot).

1:11 **For it hath been signified unto me** [*edēlōthē gar moi*]. First aorist passive indicative of [*dēloō*] and difficult to render into English. Literally, It was signified to me. **By them of Chloe** [*hupo tōn Chloēs*]. Ablative case of the masculine plural article [*tōn*], by the (folks) of Chloe (genitive case). The words "which are of the household" are not in the Greek, though they correctly interpret the Greek, "those of Chloe." Whether the children, the kinspeople, or the servants of Chloe we do not know. It is uncertain also whether Chloe lived in Corinth or Ephesus, probably Ephesus because to name her if in Corinth might get her into trouble (Heinrici). Already Christianity was working a social revolution in the position of women and slaves. The name **Chloe** means tender verdure and was one of the epithets of Demeter the goddess of agriculture and for that reason Lightfoot thinks that she was a member of the freedman class like Phoebe (Ro 16:1), Hermes (Ro 16:14), Nereus (Ro 16:15). It is even possible that Stephanas, Fortunatus, Achaicus (1Co 16:17) may have been those who brought Chloe the news of the schisms in Corinth. **Contentions** [*erides*]. Unseemly wranglings (as opposed to discussing, [*dialogomai*]) that were leading to the **schisms**. Listed in works of the flesh (Ga 5:19f.) and the catalogues of vices (2Co 12:20; Ro 1:19f.; 1Ti 6:4).

1:12 **Now this I mean** [*legō de touto*]. Explanatory use of [*legō*]. Each has his party leader. [*Apollō*] is genitive of [*Apollōs*] (Ac 18:24), probably abbreviation of [*Apollōnius*] as seen in Codex Bezae for Ac 18:24. See on Acts for discussion of this "eloquent Alexandrian" (Ellicott), whose philosophical and oratorical preaching was in contrast "with the studied

plainness” of Paul (1Co 2:1; 2Co 10:10). People naturally have different tastes about styles of preaching and that is well, but Apollos refused to be a party to this strife and soon returned to Ephesus and refused to go back to Corinth (1Co 16:12). [*Cēphā*] is the genitive of [*Cēphās*], the Aramaic name given Simon by Jesus (Joh 1:42), [*Petros*] in Greek. Except in Ga 2:7,8 Paul calls him Cephas. He had already taken his stand with Paul in the Jerusalem Conference (Ac 15:7-11; Ga 2:7-10). Paul had to rebuke him at Antioch for his timidity because of the Judaizers (Ga 2:11-14), but, in spite of Baur’s theory, there is no evidence of a schism in doctrine between Paul and Peter. If 2Pe 3:15f. be accepted as genuine, as I do, there is proof of cordial relations between them and 1Co 9:5 points in the same direction. But there is no evidence that Peter himself visited Corinth. Judaizers came and pitted Peter against Paul to the Corinthian Church on the basis of Paul’s rebuke of Peter in Antioch. These Judaizers made bitter personal attacks on Paul in return for their defeat at the Jerusalem Conference. So a third faction was formed by the use of Peter’s name as the really orthodox wing of the church, the gospel of the circumcision. **And I of Christ** [*egō de Christou*]. Still a fourth faction in recoil from the partisan use of Paul, Apollos, Cephas, with “a spiritually proud utterance” (Ellicott) that assumes a relation to Christ not true of the others. “Those who used this cry arrogated the common watchword as their *peculium*” (Findlay). This partisan use of the name of Christ may have been made in the name of unity against the other three factions, but it merely added another party to those existing. In scouting the names of the other leaders they lowered the name and rank of Christ to their level.

1:13 **Is Christ divided?** [*memeristai ho Christos*]. Perfect passive indicative, Does Christ stand divided? It is not certain, though probable, that this is interrogative like the following clauses. Hofmann calls the assertory form a “rhetorical impossibility.” The absence of [*mē*] here merely allows an affirmative answer which is true. The fourth or Christ party claimed to possess Christ in a sense not true of the others. Perhaps the leaders of this Christ party with their arrogant assumptions of superiority are the false apostles, ministers of Satan posing as angels of light (2Co 11:12-15). **Was Paul crucified for you?** [*Mē Paulos estaurōthē huper humōn*]. An indignant “No” is demanded by [*mē*]. Paul shows his tact by employing himself as the illustration, rather than Apollos or Cephas. Probably [*huper*], over, in behalf of, rather than [*peri*] (concerning, around) is genuine, though either makes good sense here. In the *Koinē* [*huper*] encroaches on [*peri*] as in 2Th 2:1. **Were ye baptized into the name of Paul?** [*eis to onoma Paulou ebaptisthēte*]. It is unnecessary to say **into** for [*eis*] rather than **in** since [*eis*] is the same preposition originally as [*en*] and both are used with [*baptizō*] as in Ac 8:16; 10:48 with no difference in idea (Robertson, *Grammar*, p. 592). Paul evidently knows the idea in Mt 28:19 and scouts the notion of being put on a par with Christ or the Trinity. He is no rival of Christ. This use of [*onoma*] for the person is not only in the LXX, but the papyri, ostraca, and inscriptions give numerous examples of the name of the king

or the god for the power and authority of the king or god (Deissmann, *Bible Studies*, pp. 146ff., 196ff.; *Light from the Ancient East*, p. 121).

1:14 **I thank God** [*eucharistō tōi theōi*]. See [verse 4](#), though uncertain if [*tōi theōi*] is genuine here. **Save Crispus and Gaius** [*ei mē Krispon kai Gaion*]. Crispus was the ruler of the synagogue in Corinth before his conversion ([Ac 18:8](#)), a Roman cognomen, and Gaius a Roman praenomen, probably the host of Paul and of the whole church in Corinth ([Ro 16:23](#)), possibly though not clearly the hospitable Gaius of [3Jo 1:5,6](#). The prominence and importance of these two may explain why Paul baptized them.

1:15 **Lest any man should say** [*hina mē tis eipēi*]. Certainly sub-final [*hina*] again or contemplated result as in [7:29](#); [Joh 9:2](#). Ellicott thinks that already some in Corinth were laying emphasis on the person of the baptizer whether Peter or some one else. It is to be recalled that Jesus himself baptized no one ([Joh 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.

1:16 **Also the household of Stephanas** [*kai ton Stephanā oikon*]. Mentioned as an after-thought. Robertson and Plummer suggest that Paul's amanuensis reminded him of this case. Paul calls him a first-fruit of Achaia ([1Co 16:15](#)) and so earlier than Crispus and he was one of the three who came to Paul from Corinth ([16:17](#)), clearly a family that justified Paul's personal attention about baptism. **Besides** [*loipon*]. Accusative of general reference, "as for anything else." Added to make clear that he is not meaning to omit any one who deserves mention. See also [1Th 4:1](#); [1Co 4:2](#); [2Co 13:11](#); [2Ti 4:8](#). Ellicott insists on a sharp distinction from [*to loipon*] "as for the rest" ([2Th 3:1](#); [Php 3:1](#); [4:8](#); [Eph 6:10](#)). Paul casts no reflection on baptism, for he could not with his conception of it as the picture of the new life in Christ ([Ro 6:2-6](#)), but he clearly denies here that he considers baptism essential to the remission of sin or the means of obtaining forgiveness.

1:17 **For Christ sent me not to baptize** [*ou gar apesteilen me Christos baptizein*]. The negative [*ou*] goes not with the infinitive, but with [*apesteilen*] (from [*apostellō, apostolos*], apostle). **For Christ did not send me to be a baptizer** (present active infinitive, linear action) like John the Baptist. **But to preach the gospel** [*alla euaggelizesthai*]. This is Paul's idea of his mission from Christ, as Christ's apostle, to be a **gospelizer**. This led, of course, to baptism, as a result, but Paul usually had it done by others as Peter at Caesarea ordered the baptism to be done, apparently by the six brethren with him ([Ac 10:48](#)). Paul is fond of this late Greek verb from [*euaggelion*] and sometimes uses both verb and substantive as in [1Co 15:1](#) "the gospel which I gospelized unto you." **Not in wisdom of words** [*ouk en sophiāi logou*]. Note [*ou*], not [*mē*] (the subjective negative), construed with [*apesteilen*] rather than the infinitive. Not in wisdom of speech (singular). Preaching was Paul's forte, but it was not as a pretentious philosopher or professional rhetorician that Paul appeared before the Corinthians ([1Co 2:1-5](#)). Some who followed Apollos may have been guilty of a fancy for external show, though

Apollos was not a mere performer and juggler with words. But the Alexandrian method as in Philo did run to dialectic subtleties and luxuriant rhetoric (Lightfoot). **Lest the cross of Christ should be made void** [*hina mē kenōthēi ho stauros tou Christou*]. Negative purpose [*hina mē*] with first aorist passive subjunctive, effective aorist, of [*kenōō*], old verb from [*kenos*], to make empty. In Paul's preaching the Cross of Christ is the central theme. Hence Paul did not fall into the snare of too much emphasis on baptism nor into too little on the death of Christ. "This expression shows clearly the stress which St. Paul laid on the death of Christ, not merely as a great moral spectacle, and so the crowning point of a life of self-renunciation, but as in itself the ordained instrument of salvation" (Lightfoot).

1:18 **For the word of the cross** [*ho logos gar ho tou staurou*]. Literally, "for the preaching (with which I am concerned as the opposite of **wisdom of word** in verse 17) that (repeated article [*ho*], almost demonstrative) of the cross." "Through this incidental allusion to preaching St. Paul passes to a new subject. The discussions in the Corinthian Church are for a time forgotten, and he takes the opportunity of correcting his converts for their undue exaltation of human eloquence and wisdom" (Lightfoot). **To them that are perishing** [*tois men apollumenois*]. Dative of disadvantage (personal interest). Present middle participle is here timeless, those in the path to destruction (not annihilation. See [2Th 2:10](#)). Cf. [2Co 4:3](#). **Foolishness** [*mōria*]. Folly. Old word from [*mōros*], foolish. In N.T. only in [1Co 1:18,21,23; 2:14; 3:19](#). **But unto us which are being saved** [*tois sōzomenois hēmin*]. Sharp contrast to those that are perishing and same construction with the articular participle. No reason for the change of pronouns in English. This present passive participle is again timeless. Salvation is described by Paul as a thing done in the past, "we were saved" ([Ro 8:24](#)), as a present state, "ye have been saved" ([Ep 2:5](#)), as a process, "ye are being saved" ([1Co 15:2](#)), as a future result, "thou shalt be saved" ([Ro 10:9](#)). **The power of God** [*dunamis theou*]. So in [Ro 1:16](#). No other message has this dynamite of God ([1Co 4:20](#)). God's power is shown in the preaching of the Cross of Christ through all the ages, now as always. No other preaching wins men and women from sin to holiness or can save them. The judgment of Paul here is the verdict of every soul winner through all time.

1:19 **I will destroy** [*apolō*]. Future active indicative of [*apollumi*]. Attic future for [*apolesō*]. Quotation from [Isa 29:14](#) (LXX). The failure of worldly statesmanship in the presence of Assyrian invasion Paul applies to his argument with force. The wisdom of the wise is often folly, the understanding of the understanding is often rejected. There is such a thing as the ignorance of the learned, the wisdom of the simple-minded. God's wisdom rises in the Cross sheer above human philosophizing which is still scoffing at the Cross of Christ, the consummation of God's power.

1:20 **Where is the wise? Where is the scribe? Where is the disputer of this world?** [*Pou sophos; pou grammateus; pou sunzētētēs tou aiōnos toutou;*]. Paul makes use of [Isa 33:18](#) without exact quotation. The sudden retreat of Sennacherib with the annihilation of

his officers. “On the tablet of Shalmaneser in the Assyrian Gallery of the British Museum there is a surprisingly exact picture of the scene described by Isaiah” (Robertson and Plummer). Note the absence of the Greek article in each of these rhetorical questions though the idea is clearly definite. Probably [*sophos*] refers to the Greek philosopher, [*grammateus*] to the Jewish scribe and [*sunzētētēs*] suits both the Greek and the Jewish disputant and doubter (Ac 6:9; 9:29; 17:18; 28:29). There is a note of triumph in these questions. The word [*sunzētētēs*] occurs here alone in the N.T. and elsewhere only in Ignatius, *Eph.* 18 quoting this passage, but the papyri give the verb [*sunzēteō*] for disputing (questioning together). **Hath not God made foolish?** [*ouchi emōranen ho theos*]; Strong negative form with aorist active indicative difficult of precise translation, “Did not God make foolish?” The old verb [*mōrainō*] from [*mōros*], foolish, was to be foolish, to act foolish, then to prove one foolish as here or to make foolish as in Ro 1:22. In Mt 5:13; Lu 14:34 it is used of salt that is tasteless. **World** [*kosmou*]. Synonymous with [*aiōn*] (age), orderly arrangement, then the non-Christian cosmos.

1:21 **Seeing that** [*epeidē*]. Since [*epei*] and [*dē*] with explanatory [*gar*]. **Through its wisdom** [*dia tēs sophias*]. Article here as possessive. The two wisdoms contrasted. **Knew not God** [*ouk egnō*]. Failed to know, second aorist (effective) active indicative of [*ginōskō*], solemn dirge of doom on both Greek philosophy and Jewish theology that failed to know God. Has modern philosophy done better? There is today even a godless theology (Humanism). “Now that God’s wisdom has reduced the self-wise world to ignorance” (Findlay). **Through the foolishness of the preaching** [*dia tēs mōrias tou kērugmatos*]. Perhaps “proclamation” is the idea, for it is not [*kēruxis*], the act of heralding, but [*kērugma*], the message heralded or the proclamation as in verse 23. The metaphor is that of the herald proclaiming the approach of the king (Mt 3:1; 4:17). See also [*kērugma*] in 1Co 2:4; 2Ti 4:17. The proclamation of the Cross seemed foolishness to the wiseacres then (and now), but it is consummate wisdom, God’s wisdom and good-pleasure [*eudokēsan*]. The foolishness of preaching is not the preaching of foolishness. **To save them that believe** [*sōsai tous pisteuontas*]. This is the heart of God’s plan of redemption, the proclamation of salvation for all those who trust Jesus Christ on the basis of his death for sin on the Cross. The mystery-religions all offered salvation by initiation and ritual as the Pharisees did by ceremonialism. Christianity reaches the heart directly by trust in Christ as the Saviour. It is God’s wisdom.

1:22 **Seeing that** [*epeidē*]. Resumes from verse 21. The structure is not clear, but probably verses 23, 24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of [*de*] like [*alla*] in the apodosis is not unusual. **Ask for signs** [*sēmeia aitousin*]. The Jews often came to Jesus asking for signs (Mt 12:38; 16:1; Joh 6:30). **Seek after wisdom** [*sophian zētousin*]. “The Jews claimed to possess the truth: the Greeks were seekers, *speculators*” (Vincent) as in Ac 17:23.

1:23 **But we preach Christ crucified** [*hēmeis de kērussomen Christon estaurōmenon*]. Grammatically stated as a partial result [*de*] of the folly of both Jews and Greeks, actually in sharp contrast. We proclaim, “we do not discuss or dispute” (Lightfoot). Christ (Messiah) as crucified, as in 2:2; Ga 3:1, “not a sign-shower nor a philosopher” (Vincent). Perfect passive participle of [*staurōō*]. **Stumbling-block** [*skandalon*]. Papyri examples mean trap or snare which here tripped the Jews who wanted a conquering Messiah with a world empire, not a condemned and crucified one (Mt 27:42; Lu 24:21). **Foolishness** [*mōrian*]. Folly as shown by their conduct in Athens (Ac 17:32).

1:24 **But to them that are called** [*autois de tois klētois*]. Dative case, to the called themselves. **Christ** [*Christon*]. Accusative case repeated, object of [*kērussomen*], both **the power of God** [*theou dunamin*] and **the wisdom of God** [*theou sophian*]. No article, but made definite by the genitive. Christ crucified is God’s answer to both Jew and Greek and the answer is understood by those with open minds.

1:25 **The foolishness of God** [*to mōron tou theou*]. Abstract neuter singular with the article, the foolish act of God (the Cross as regarded by the world). **Wiser than men** [*sophōteron tōn anthrōpōn*]. Condensed comparison, wiser than the wisdom of men. Common Greek idiom (Mt 5:20; Joh 5:36) and quite forcible, brushes all men aside. **The weakness of God** [*to asthenes tou theou*]. Same idiom here, **the weak act of God**, as men think, **is stronger** [*ischuroteron*]. The Cross seemed God’s defeat. It is conquering the world and is the mightiest force on earth.

1:26 **Behold** [*blepete*]. Same form for imperative present active plural and indicative. Either makes sense as in Joh 5:39 [*eraunate*] and 14:1 [*pisteuete*]. **Calling** [*klēsīn*]. The act of calling by God, based not on the external condition of those called [*klētoi*], verse 2), but on God’s sovereign love. It is a clinching illustration of Paul’s argument, an *argumentum ad hominen*. **How that** [*hoti*]. Explanatory apposition to [*klēsīn*]. **After the flesh** [*kata sarka*]. According to the standards of the flesh and to be used not only with [*sophoi*] (wise, philosophers), but also [*dunatoi*] (men of dignity and power), [*eugeneis*] (noble, high birth), the three claims to aristocracy (culture, power, birth). **Are called**. Not in the Greek, but probably to be supplied from the idea in [*klēsīn*].

1:27 **God chose** [*exelēxato ho theos*]. First aorist middle of [*eklegō*], old verb to pick out, to choose, the middle for oneself. It expands the idea in [*klēsīn*] (verse 26). Three times this solemn verb occurs here with the purpose stated each time. Twice the same purpose is expressed, **that he might put to shame** [*hina kataischunēi*], first aorist active subjunctive with [*hina*] of old verb [*kataischunō*], perfective use of [*kata*]. The purpose in the third example is **that he might bring to naught** [*hina katargēsēi*], make idle, [*argos*], rare in old Greek, but frequent in Paul). The contrast is complete in each paradox: **the foolish things** [*ta mōra*], **the wild men** [*tous sophous*]; **the weak things** [*ta asthenē*], **the strong things** [*ta ischura*]; **the things that are not** [*ta mē onta*], **and that are despised** [*ta exouthenēmena*], considered

nothing, perfect passive participle of [*exoutheneō*], **the things that are** [*ta onta*]. It is a studied piece of rhetoric and powerfully put.

1:29 **That no flesh should glory before God** [*hopōs mē kauchēsētai pāsa sarx enōpion tou theou*]. This is the further purpose expressed by [*hopōs*] for variety and appeals to God's ultimate choice in all three instances. The first aorist middle of the old verb [*kauchaomai*], to boast, brings out sharply that not a single boast is to be made. The papyri give numerous examples of [*enōpion*] as a preposition in the vernacular, from adjective [*en-ōpios*], in the eye of God. One should turn to [2Co 4:7](#) for Paul's further statement about our having this treasure in earthen vessels that the excellency of the power may be of God and not of us.

1:30 **Of him** [*ex autou*]. Out of God. He chose you. **In Christ Jesus** [*en Christōi Iēsou*]. In the sphere of Christ Jesus the choice was made. This is God's wisdom. **Who was made unto us wisdom from God** [*hos egenēthē sophia hēmin apo theou*]. Note [*egenēthē*], became (first aorist passive and indicative), not [*ēn*], was, the Incarnation, Cross, and Resurrection. Christ is the wisdom of God ([Co 2:2f.](#)) "both righteousness and sanctification and redemption" [*dikaiosunē te kai hāgiasmos kai apolutrōsis*], as is made plain by the use of [*te—kai—kai*]. The three words [*dikaiosunē, hāgiasmos, apolutrōsis*] are thus shown to be an epexegetis of [*sophia*] (Lightfoot). All the treasures of wisdom and knowledge in Christ Jesus. We are made righteous, holy, and redeemed in Christ Jesus. Redemption comes here last for emphasis though the foundation of the other two. In [Ro 1:17](#) we see clearly Paul's idea of the God kind of righteousness [*dikaiosunē*] in Christ. In [Ro 3:24](#) we have Paul's conception of redemption [*apolutrōsis*], setting free as a ransomed slave) in Christ. In [Ro 6:19](#) we have Paul's notion of holiness or sanctification [*hāgiasmos*] in Christ. These great theological terms will call for full discussion in Romans, but they must not be overlooked here. See also [Ac 10:35; 24:25; 1Th 4:3-7; 1Co 1:2](#).

1:31 **That** [*hina*]. Probably ellipse [*genētai*] to be supplied) as is common in Paul's Epistles ([2Th 2:3; 2Co 8:13; Ga 1:20; 2:9; Ro 4:16; 13:1; 15:3](#)). Some explain the imperative [*kauchasthō*] as an anacoluthon. The shortened quotation is from [Jer 9:24](#). Deissmann notes the importance of these closing verses concerning the origin of Paul's congregations from the lower classes in the large towns as "one of the most important historical witnesses to Primitive Christianity" (*New Light on the N.T.*, p. 7; *Light from the Ancient East*, pp. 7, 14, 60, 142).

Chapter 2

2:1 **Not with excellency of speech or of wisdom** [*ou kath' huperochēn logou ē sophias*]. [*Huperochē*] is an old word from the verb [*huperechō*] (Php 4:7) and means preeminence, rising above. In N.T. only here and 1Ti 2:2 of magistrates. It occurs in inscriptions of Pergamum for persons of position (Deissmann, *Bible Studies*, p. 255). Here it means excess or superfluity, “not in excellence of rhetorical display or of philosophical subtlety” (Lightfoot). **The mystery of God** [*to mustērion tou theou*]. So Aleph A C Copt. like 2:7, but B D L P read [*marturion*] like 1:6. Probably *mystery* is correct. Christ crucified is the mystery of God (Col 2:2). Paul did not hesitate to appropriate this word in common use among the mystery religions, but he puts into it his ideas, not those in current use. It is an old word from [*mueō*], to close, to shut, to initiate (Php 4:12). This mystery was once hidden from the ages (Col 1:26), but is now made plain in Christ (1Co 2:7; Ro 16:25f.). The papyri give many illustrations of the use of the word for secret doctrines known only to the initiated (Moulton and Milligan’s *Vocabulary*).

2:2 **For I determined not to know anything among you** [*ou gar ekrina ti eidenai en humin*]. Literally, “For I did not decide to know anything among you.” The negative goes with [*ekrina*], not with [*ti*]. Paul means that he did not think it fit or his business to know anything for his message beyond this “mystery of God.” **Save Jesus Christ** [*ei mē Iēsoun Christon*]. Both the person and the office (Lightfoot). I had no intent to go beyond him and in particular, **and him crucified** [*kai touton estaurōmenon*]. Literally, **and this one as crucified** (perfect passive participle). This phrase in particular (1:18) was selected by Paul from the start as the centre of his gospel message. He decided to stick to it even after Athens where he was practically laughed out of court. The Cross added to the [*scandalon*] of the Incarnation, but Paul kept to the main track on coming to Corinth.

2:3 **I was with you** [*egenomēn pros humas*]. Rather, “I came to you” (not [*ēn*], was). “I not only eschewed all affectation of cleverness or grandiloquence, but I went to the opposite extreme of diffidence and nervous self-effacement” (Robertson and Plummer). Paul had been in prison in Philippi, driven out of Thessalonica and Beroea, politely bowed out of Athens. It is a human touch to see this shrinking as he faced the hard conditions in Corinth. It is a common feeling of the most effective preachers. Cool complacency is not the mood of the finest preaching. See [*phobos*] (fear) and [*tromos*] (trembling) combined in 2Co 7:15; Php 2:12; Eph 6:5.

2:4 **Not in persuasive words of wisdom** [*ouk en pithois sophias logois*]. This looks like a false disclaimer or mock modesty, for surely the preacher desires to be persuasive. This adjective [*pithos*] (MSS. [*peithos*] has not yet been found elsewhere. It seems to be formed directly from [*peithō*], to persuade, as [*pheidos*] [*phidos*] is from [*pheidomai*], to spare. The old Greek form [*pithanos*] is common enough and is used by Josephus (*Ant.* VIII. 9. 1) of

“the plausible words of the lying prophet” in [1Ki 13](#). The kindred word [*pithanologia*] occurs in [Col 2:4](#) for the specious and plausible Gnostic philosophers. And gullible people are easy marks for these plausible pulpiteers. Corinth put a premium on the veneer of false rhetoric and thin thinking. **But in demonstration** [*all' en apodeixei*]. In contrast with the *plausibility* just mentioned. This word, though an old one from [*apodeiknumi*], to show forth, occurs nowhere else in the New Testament. **Spirit** [*pneuma*] here can be the Holy Spirit or inward spirit as opposed to superficial expression and **power** [*dunamis*] is moral power rather than intellectual acuteness (cf. [1:18](#)).

2:5 **That your faith should not stand** [*hina hē pistis humōn mē ēi*]. Purpose of God, but [*mē ēi*] is “not be” merely. The only secure place for faith to find a rest is in God’s power, not in the wisdom of men. One has only to instance the changing theories of men about science, philosophy, religion, politics to see this. A sure word from God can be depended on.

2:6 **Among the perfect** [*en tois teleiois*]. Paul is not here drawing a distinction between exoteric and esoteric wisdom as the Gnostics did for their initiates, but simply to the necessary difference in teaching for babes ([3:1](#)) and adults or grown men (common use of [*teleios*] for relative perfection, for adults, as is in [1Co 14:20](#); [Php 3:15](#); [Eph 4:13](#); [Heb 5:14](#)). Some were simply old babes and unable in spite of their years to digest solid spiritual food, “the ample teaching as to the Person of Christ and the eternal purpose of God. Such ‘wisdom’ we have in the Epistles to the Ephesians and the Colossians especially, and in a less degree in the Epistle to the Romans. This ‘wisdom’ is discerned in the Gospel of John, as compared with the other Evangelists” (Lightfoot). These imperfect disciples Paul wishes to develop into spiritual maturity. **Of this world** [*tou aiōnos toutou*]. This age, more exactly, as in [1:20](#). This wisdom does not belong to the passing age of fleeting things, but to the enduring and eternal (Ellicott). **Which are coming to naught** [*tōn katargoumenōn*]. See on [1:28](#). Present passive participle genitive plural of [*katargeō*]. The gradual nullification of these “rulers” before the final and certain triumph of the power of Christ in his kingdom.

2:7 **God’s wisdom in a mystery** [*theou sophian en mustēriōi*]. Two points are here sharply made. It is God’s wisdom (note emphatic position of the genitive [*theou*] in contrast to the wisdom of this age. Every age of the world has a conceit of its own and it is particularly true of this twentieth century, but God’s wisdom is eternal and superior to the wisdom of any age or time. God’s wisdom is alone absolute. See on [2:1](#) for mystery. It is not certain whether **in a mystery** is to be taken with **wisdom** or **we speak**. The result does not differ greatly, probably with **wisdom**, so long a secret and now at last revealed ([Col 1:26](#); [2Th 2:7](#)). **That hath been hidden** [*tēn apokekrummenēn*]. See [Ro 16:25](#); [Col 1:26](#); [Eph 3:5](#). Articular perfect passive participle of [*apokruptō*], more precisely defining the indefinite [*sophian*] (wisdom). **Foreordained before the worlds** [*proōrisen pro tōn aiōnōn*]. This relative clause [*hēn*] defines still more closely God’s wisdom. Note [*pro*] with both verb and substantive

[*aiōnōn*]. Constativ aorist of God’s elective purpose as shown in Christ crucified (Co 1:18-24). “It was no afterthought or change of plan” (Robertson and Plummer). **Unto our glory** [*eis doxan hēmōn*]. “The glory of inward enlightenment as well as of outward exaltation” (Lightfoot).

2:8 **Knoweth** [*egnōken*]. Has known, has discerned, perfect active indicative of [*ginōskō*]. They have shown amazing ignorance of God’s wisdom. **For had they known it** [*ei gar egnōsan*]. Condition of the second class, determined as unfulfilled, with aorist active indicative in both condition [*egnōsan*] and conclusion with [*an*] [*ouk an estaurōsan*]. Peter in the great sermon at Pentecost commented on the “ignorance” [*kata agnoian*] of the Jews in crucifying Christ (Ac 3:17) as the only hope for repentance on their part (Ac 3:19). **The Lord of glory** [*ton Kurion tēs doxēs*]. Genitive case [*doxēs*], means characterized by glory, “bringing out the contrast between the indignity of the Cross (Heb 12:2) and the majesty of the Victim (Lu 22:69; 23:43)” (Robertson and Plummer). See Jas 2:1; Ac 7:2; Eph 1:17; Heb 9:5.

2:9 **But as it is written** [*alla kathōs gegraptai*]. Elliptical sentence like Rom 15:3 where [*gegonen*] (it has happened) can be supplied. It is not certain where Paul derives this quotation as Scripture. Origen thought it a quotation from the *Apocalypse of Elias* and Jerome finds it also in the *Ascension of Isaiah*. But these books appear to be post-Pauline, and Jerome denies that Paul obtained it from these late apocryphal books. Clement of Rome finds it in the LXX text of Isa 64:4 and cites it as a Christian saying. It is likely that Paul here combines freely Isa 64:4; 65:17; 52:15 in a sort of catena or free chain of quotations as he does in Ro 3:10-18. There is also an anacoluthon for [*ha*] (which things) occurs as the direct object (accusative) with [*eiden*] (saw) and [*ēkousan*] (heard), but as the subject (nominative) with [*anebē*] (entered, second aorist active indicative of [*anabainō*], to go up). **Whatever** [*hosa*]. A climax to the preceding relative clause (Findlay). **Prepared** [*hētoimasen*]. First aorist active indicative of [*hetoimazō*]. The only instance where Paul uses this verb of God, though it occurs of final glory (Lu 2:31; Mt 20:23; 25:34; Mr 10:40; Heb 11:16) and of final misery (Mt 25:41). But here undoubtedly the dominant idea is the present blessing to these who love God (1Co 1:5-7). **Heart** [*kardian*] here as in Ro 1:21 is more than emotion. The Gnostics used this passage to support their teaching of esoteric doctrine as Hegesippus shows. Lightfoot thinks that probably the apocryphal *Ascension of Isaiah* and *Apocalypse of Elias* were Gnostic and so quoted this passage of Paul to support their position. But the next verse shows that Paul uses it of what is now **revealed** and made plain, not of mysteries still unknown.

2:10 **But unto us God revealed them** [*hēmin gar apekalupsen ho theos*]. So with [*gar*] B 37 Sah Cop read instead of [*de*] of Aleph A C D. “[*De*] is superficially easier; [*gar*] intrinsically better” (Findlay). Paul explains why this is no longer hidden, “for God revealed unto us” the wonders of grace pictured in verse 9. We do not have to wait for heaven to see them. Hence we can utter those things hidden from the eye, the ear, the heart of man. This revel-

ation [*apekalupsen*], first aorist active indicative) took place, at “the entry of the Gospel into the world,” not “when we were admitted into the Church, when we were baptized” as Lightfoot interprets it. **Through the Spirit** [*dia tou pneumatos*]. The Holy Spirit is the agent of this definite revelation of grace, a revelation with a definite beginning or advent (constative aorist), an unveiling by the Spirit where “human ability and research would not have sufficed” (Robertson and Plummer), “according to the revelation of the mystery” (Ro 16:25), “the revelation given to Christians as an event that began a new epoch in the world’s history” (Edwards). **Searcheth all things** [*panta eraunāi*]. This is the usual form from A.D. 1 on rather than the old [*ereunaō*]. The word occurs (Moulton and Milligan’s *Vocabulary*) for a professional searcher’s report and [*eraunētai*], searchers for customs officials. “The Spirit is the organ of understanding between man and God” (Findlay). So in Ro 8:27 we have this very verb [*eraunaō*] again of God’s searching our hearts. The Holy Spirit not merely investigates us, but he searches “even the deep things of God” [*kai ta bathē tou theou*]. *Profunda Dei* (Vulgate). Cf. “the deep things of Satan” (Re 2:24) and Paul’s language in Ro 11:33 “Oh the depth of the riches and wisdom and knowledge of God.” Paul’s point is simply that the Holy Spirit fully comprehends the depth of God’s nature and his plans of grace and so is fully competent to make the revelation here claimed.

2:11 **Knoweth** [*oiden, egnōken*]. Second perfect of root [*id-*], to see and so know, first perfect of [*ginōskō*], to know by personal experience, has come to know and still knows. See First John for a clear distinction in the use of [*oida*] and [*ginōskō*]. **The spirit of man that is in him** [*to pneuma tou anthrōpou to en autōi*]. The self-consciousness of man that resides in the man or woman (generic term for mankind, [*anthrōpos*]). **The Spirit of God** [*to pneuma tou theou*]. Note the absence of [*to en autōi*]. It is not the mere self-consciousness of God, but the personal Holy Spirit in his relation to God the Father. Paul’s analogy between the spirit of man and the Spirit of God does not hold clear through and he guards it at this vital point as he does elsewhere as in Ro 8:26 and in the full Trinitarian benediction in 2Co 13:13. [*Pneuma*] in itself merely means breath or wind as in Joh 3:8. To know accurately Paul’s use of the word in every instance calls for an adequate knowledge of his theology, and psychology. But the point here is plain. God’s Holy Spirit is amply qualified to make the revelation claimed here in verses 6-10.

2:12 **But we** [*hēmeis de*]. We Christians like **us** [*hēmin*] in verse 10 of the revelation, but particularly Paul and the other apostles. **Received** [*elabomen*]. Second aorist active indicative of [*labanō*] and so a definite event, though the constative aorist may include various stages. **Not the spirit of the world** [*ou to pneuma tou kosmou*]. Probably a reference to the wisdom of this age in verse 6. See also Ro 8:4,6,7; 1Co 11:4 [*the pneuma heteron*]. **But the spirit which is of God** [*alla to pneuma to ek theou*]. Rather, “from God” [*ek*], which proceeds from God. **That we might know** [*hina eidōmen*]. Second perfect subjunctive with [*hina*] to express purpose. Here is a distinct claim of the Holy Spirit for understanding (Il-

lumination) the Revelation received. It is not a senseless rhapsody or secret mystery, but God expects us to understand “the things that are freely given us by God” [*ta hupo tou theou charisthenta hēmin*]. First aorist passive neuter plural articular participle of [*charizomai*], to bestow. God gave the revelation through the Holy Spirit and he gives us the illumination of the Holy Spirit to understand the mind of the Spirit. The tragic failures of men to understand clearly God’s revealed will is but a commentary on the weakness and limitation of the human intellect even when enlightened by the Holy Spirit.

2:13 **Which things also we speak** [*ha kai laloumen*]. This onomatopoeic verb [*laleō*] (from [*la-la*], to utter sounds. In the papyri the word calls more attention to the form of utterance while [*legō*] refers more to the substance. But [*laleō*] in the N.T. as here is used of the highest and holiest speech. Undoubtedly Paul employs the word purposely for the utterance of the revelation which he has understood. That is to say, there is revelation (verse 10), illumination (verse 12), and inspiration (verse 13). Paul claims therefore the help of the Holy Spirit for the reception of the revelation, for the understanding of it, for the expression of it. Paul claimed this authority for his preaching (1Th 4:2) and for his epistles (2Th 3:14). **Not in words which man’s wisdom teacheth** [*ouk en didaktois anthrōpinēs sophias logois*]. Literally, “not in words taught by human wisdom.” The verbal adjective [*didaktois*] (from [*didaskō*], to teach) is here passive in idea and is followed by the ablative case of origin or source as in Joh 6:45, [*esontai pantes didaktoi theou*] (from Isa 54:13), “They shall all be taught by God.” The ablative in Greek, as is well known, has the same form as the genitive, though quite different in idea (Robertson, *Grammar*, p. 516). So then Paul claims the help of the Holy Spirit in the utterance [*laloumen*] of the words, “which the Spirit teacheth [*en didaktois pneumatōs*], “in words taught by the Spirit” (ablative [*pneumatōs*] as above). Clearly Paul means that the help of the Holy Spirit in the utterance of the revelation extends to the words. No theory of inspiration is here stated, but it is not *mere* human wisdom. Paul’s own Epistles bear eloquent witness to the lofty claim here made. They remain today after nearly nineteen centuries throbbing with the power of the Spirit of God, dynamic with life for the problems of today as when Paul wrote them for the needs of the believers in his time, the greatest epistles of all time, surcharged with the energy of God. **Comparing spiritual things with spiritual** [*pneumatikōis pneumatika sunkrinontes*]. Each of these words is in dispute. The verb [*sunkrinō*], originally meant to combine, to join together fitly. In the LXX it means to interpret dreams (Ge 40:8, 22; 41:12) possibly by comparison. In the later Greek it may mean to compare as in 2Co 10:12. In the papyri Moulton and Milligan (*Vocabulary*) give it only for “decide,” probably after comparing. But “comparing,” in spite of the translations, does not suit well here. So it is best to follow the original meaning to combine as do Lightfoot and Ellicott. But what gender is [*pneumatikōis*]? Is it masculine or neuter like [*pneumatika*]? If masculine, the idea would be “interpreting (like LXX) spiritual truths to spiritual persons” or “matching spiritual truths with spiritual persons.” This is a

possible rendering and makes good sense in harmony with verse 14. If [*pneumatikois*] be taken as neuter plural (associative instrumental case after [*sun*] in [*sunkrinontes*]), the idea most naturally would be, “combining spiritual ideas [*pneumatika*] with spiritual words” [*pneumatikois*]. This again makes good sense in harmony with the first part of verse 13. On the whole this is the most natural way to take it, though various other possibilities exist.

2:14 **Now the natural man** [*psuchikos de anthrōpos*]. Note absence of article here, “A natural man” (an unregenerate man). Paul does not employ modern psychological terms and he exercises variety in his use of all the terms here present as [*pneuma*] and [*pneumatikos*, *psuchē*] and [*psuchikos*, *sarx*] and [*sarkinos*] and [*sarkikos*]. A helpful discussion of the various uses of these words in the New Testament is given by Burton in his *New Testament Word Studies*, pp. 62-68, and in his **Spirit, Soul, and Flesh**. The papyri furnish so many examples of [*sarx*, *pneuma*], and [*psuchē*] that Moulton and Milligan make no attempt at an exhaustive treatment, but give a few miscellaneous examples to illustrate the varied uses that parallel the New Testament. [*Psuchikos*] is a qualitative adjective from [*psuchē*] (breath of life like [*anima*], life, soul). Here the Vulgate renders it by *animalis* and the German by *sinnlich*, the original sense of animal life as in [Jude 1:19](#); [Jas 3:15](#). In [1Co 15:44,46](#) there is the same contrast between [*psuchikos*] and [*pneumatikos*] as here. The [*psuchikos*] man is the unregenerate man while the [*pneumatikos*] man is the renewed man, born again of the Spirit of God. **Receiveth not** [*ou dechetai*]. Does not accept, rejects, refuses to accept. In [Ro 8:7](#) Paul definitely states the inability [*oude gar dunatai*] of the mind of the flesh to receive the things of the Spirit untouched by the Holy Spirit. Certainly the initiative comes from God whose Holy Spirit makes it possible for us to accept the things of the Spirit of God. They are no longer “foolishness” [*mōria*] to us as was once the case ([1:23](#)). Today one notes certain of the *intelligentsia* who sneer at Christ and Christianity in their own blinded ignorance. **He cannot know them** [*ou dunatai gnōnai*]. He is not able to get a knowledge (ingressive second aorist active infinitive of [*ginōskō*]). His helpless condition calls for pity in place of impatience on our part, though such an one usually poses as a paragon of wisdom and commiserates the deluded followers of Christ. **They are spiritually judged** [*pneumatikōs anakrinetai*]. Paul and Luke are fond of this verb, though nowhere else in the N.T. Paul uses it only in I Corinthians. The word means a sifting process to get at the truth by investigation as of a judge. In [Ac 17:11](#) the Bereans scrutinized the Scriptures. These [*psuchikoi*] men are incapable of rendering a decision for they are unable to recognize the facts. They judge by the [*psuchē*] (mere animal nature) rather than by the [*pneuma*] (the renewed spirit).

2:15 **Judgeth all things** [*anakrinei panta*]. The spiritual man [*ho pneumatikos*] is qualified to sift, to examine, to decide rightly, because he has the eyes of his heart enlightened ([Eph 1:18](#)) and is no longer blinded by the god of this world ([2Co 4:4](#)). There is a great lesson for Christians who know by personal experience the things of the Spirit of God. Men of intellectual gifts who are ignorant of the things of Christ talk learnedly and patronizingly about

things of which they are grossly ignorant. The spiritual man is superior to all this false knowledge. **He himself is judged of no man** [*autos de hup' oudenos anakrinetai*]. Men will pass judgment on him, but the spiritual man refuses to accept the decision of his ignorant judges. He stands superior to them all as Polycarp did when he preferred to be burnt to saying, “Lord Caesar” in place of “Lord Jesus.” He was unwilling to save his earthly life by the worship of Caesar in place of the Lord Jesus. Polycarp was a [*pneumatikos*] man.

2:16 **For who hath known the mind of the Lord** [*Tis gar egnō noun Kuriou;*]. Quotation from [Isa 40:13](#). **That he should instruct him** [*hos sunbibasei auton*]. This use of [*hos*] (relative who) is almost consecutive (result). The [*pneumatikos*] man is superior to others who attempt even to instruct God himself. See on [Ac 9:22; 16:10](#) for [*sunbibazō*], to make go together. **But we have the mind of Christ** [*hēmeis de noun Christou echomen*]. As he has already shown ([verses 6-13](#)). Thus with the mind [*nous*]. Cf. [Php 2:5; Ro 8:9,27](#)). Hence Paul and all [*pneumatikoi*] men are superior to those who try to shake their faith in Christ, the mystery of God. Paul can say, “I know him whom I have believed.” “I believe; therefore I have spoken.”

Chapter 3

3:1 **But as unto carnal** [*all' hōs sarkinois*]. Latin *carneus*. “As men o’ flesh,” Braid Scots; “as worldlings,” Moffatt. This form in [-inos] like [*lithinos*] in [2Co 3:3](#) means the material of flesh, “not on tablets of stone, but on fleshen tablets on hearts.” So in [Heb 7:16](#). But in [Ro 7:14](#) Paul says, “I am fleshen [*sarkinos*] sold under sin,” as if [*sarkinos*] represented the extreme power of the [*sarx*]. Which does Paul mean here? He wanted to speak the wisdom of God among the adults ([1Co 2:6](#)), the spiritual [*hoi pneumatikoi*], [2:15](#)), but he was unable to treat them as [*pneumatikoi*] in reality because of their seditions and immoralities. It is not wrong to be [*sarkinos*], for we all live in the flesh [*en sarki*], [Ga 2:20](#)), but we are not to live according to the flesh [*kata sarka*], [Ro 8:12](#)). It is not culpable to a babe in Christ [*nēpios*], [1Co 13:11](#)), unless unduly prolonged ([1Co 14:20](#); [Heb 5:13f.](#)). It is one of the tragedies of the minister’s life that he has to keep on speaking to the church members “as unto babes in Christ” [*hōs nēpiois en Christōi*], who actually glory in their long babyhood whereas they ought to be teachers of the gospel instead of belonging to the cradle roll. Paul’s goal was for all the babes to become adults ([Col 1:28](#)).

3:2 **I fed you with milk, not with meat** [*gala humas epotisa, ou brōma*]. Note two accusatives with the verb, [*epotisa*], first aorist active indicative of [*potizō*], as with other causative verbs, that of the person and of the thing. In the LXX and the papyri the verb often means to irrigate. [*Brōma*] does not mean meat (flesh) as opposed to bread, but all solid food as in “meats and drinks” ([Heb 9:7](#)). It is a zeugma to use [*epotisa*] with [*brōma*]. 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. But nothing hinders great preaching like the dullness caused by sin on the part of auditors who are impatient with the high demands of the gospel.

3:3 **For ye are yet carnal** [*eti gar sarkikoi este*]. [*Sarkikos*], unlike [*sarkinos*], like [*ikos*] formations, means adapted to, fitted for the flesh [*sarx*], one who lives according to the flesh [*kata sarka*]. Paul by [*psuchikos*] describes the unregenerate man, by [*pneumatikos*] the regenerate man. Both classes are [*sarkinoi*] made in flesh, and both may be [*sarkikoi*] though the [*pneumatikoi*] should not be. The [*pneumatikoi*] who continue to be [*sarkinoi*] are still babes [*nēpioi*], not adults [*teleioi*], while those who are still [*sarkikoi*] (carnal) have given way to the flesh as if they were still [*psuchikoi*] (unregenerate). It is a bold and cutting figure, not without sarcasm, but necessary to reveal the Corinthians to themselves. **Jealousy and strife** [*zēlos kai eris*]. Zeal [*zēlos*] from [*zeō*], to boil) is not necessarily evil, but good if under control. It may be not according to knowledge ([Ro 10:2](#)) and easily becomes jealousy (same root through the French *jaloux*) as zeal. Ardour may be like the jealousy of God ([2Co 11:2](#)) or the envy of men ([Ac 5:17](#)). [*Eris*] is an old word, but used only by Paul in N.T. (see on

1Co 1:11). Wrangling follows jealousy. These two voices of the spirit are to Paul proof that the Corinthians are still [*sarkikoi*] and walking according to men, not according to the Spirit of Christ.

3:4 **For when one saith** [*hotan gar legēi tis*]. Indefinite temporal clause with the present subjunctive of repetition (Robertson, *Grammar*, p. 972). Each instance is a case in point and proof abundant of the strife. **Of Paul** [*Paulou*]. Predicate genitive, belong to Paul, on Paul's side. **Of Apollos** [*Apollō*]. Same genitive, but the form is the so-called Attic second declension. See the nominative [*Apollōs*] in [verse 5](#). **Men** [*anthrōpoi*]. Just mere human creatures [*anthrōpoi*], generic term for mankind), in the flesh [*sarkinoi*], acting like the flesh [*sarkikoi*], not [*pneumatikoi*], as if still [*psuchikoi*]. It was a home-thrust. Paul would not even defend his own partisans.

3:5 **What then?** [*ti oun;*]. He does not say [*tis*] (who), but [*ti*] (what), neuter singular interrogative pronoun. **Ministers** [*diakonoi*]. Not leaders of parties or sects, but merely servants through whom ye believed. The etymology of the word Thayer gives as [*dia*] and [*konis*] “raising dust by hastening.” In the Gospels it is the servant ([Mt 20:26](#)) or waiter ([Joh 2:5](#)). Paul so describes himself as a minister ([Col 1:23,25](#)). The technical sense of deacon comes later ([Php 1:1](#); [1Ti 3:8,12](#)). **As the Lord gave to him** [*hōs ho Kurios edōken*]. Hence no minister of the Lord like Apollos and Paul has any basis for pride or conceit nor should be made the occasion for faction and strife. This idea Paul enlarges upon through chapters [1Co 3](#); [4](#) and it is made plain in chapter [1Co 12](#).

3:6 **I planted** [*egō ephuteusa*]. First aorist active indicative of old verb [*phuteuō*]. This Paul did as Luke tells us in [Ac 18:1-18](#). **Apollos watered** [*Apollōs epotisen*]. Apollos irrigated the church there as is seen in [Ac 18:24-19:1](#). Another aorist tense as in [verse 2](#). **But God gave the increase** [*alla ho theos ēuxanen*]. Imperfect tense here (active indicative) for the continuous blessing of God both on the work of Paul and Apollos, co-labourers with God in God's field ([verse 9](#)). Reports of revivals sometimes give the glory to the evangelist or to both evangelist and pastor. Paul gives it all to God. He and Apollos cooperated as successive pastors.

3:7 **So then neither—neither—but** [*Hōste oute—oute—all'*]. Paul applies his logic relentlessly to the facts. He had asked **what** [*ti*] is Apollos or Paul ([verse 5](#)). The answer is here. **Neither is anything** [*ti*] **the one who plants nor the one who waters**. God is the whole and we are not anything.

3:8 **Are one** [*hen eisin*]. The neuter singular again [*hen*], not [*heis*] as with the interrogative [*ti*] and the indefinite [*ti*]. By this bold metaphor which Paul expands he shows how the planter and the waterer work together. If no one planted, the watering would be useless. If no one watered, the planting would come to naught as the dreadful drouth of 1930 testifies while these words are written. **According to his own labour** [*kata ton idion kopon*]. God will bestow to each the reward that his labour deserves. That is the pay that the preacher is

sure to receive. He may get too little or too much here from men. But the due reward from God is certain and it will be adequate however ungrateful men may be.

3:9 **God's fellow-workers** [*theou sunergoi*]. This old word (co-workers of God) has a new dignity here. God is the major partner in the enterprise of each life, but he lets us work with him. Witness the mother and God with the baby as the product. **God's husbandry** [*theou geōrgion*]. God's tilled land [*gē, ergon*]. The farmer works with God in God's field. Without the sun, the rains, the seasons the farmer is helpless. **God's building** [*theou oikodomē*]. God is the Great Architect. We work under him and carry out the plans of the Architect. It is building [*oikos*], house, [*demō*], to build). Let us never forget that God sees and cares what we do in the part of the building where we work for him.

3:10 **As a wise masterbuilder** [*hōs sophos architektōn*]. Paul does not shirk his share in the work at Corinth with all the sad outcome there. He absolves Apollos from responsibility for the divisions. He denies that he himself is to blame. In doing so he has to praise himself because the Judaizers who fomented the trouble at Corinth had directly blamed Paul. It is not always wise for a preacher to defend himself against attack, but it is sometimes necessary. Factions in the church were now a fact and Paul went to the bottom of the matter. God gave Paul the grace to do what he did. This is the only New Testament example of the old and common word [*architektōn*], our architect. [*Tektōn*] is from [*tiktō*], to beget, and means a begetter, then a worker in wood or stone, a carpenter or mason (Mt 13:55; Mr 6:3). [*Archi-*] is an old inseparable prefix like [*archaggelos*] (archangel), [*archepiscopos*] (archbishop), [*archiereus*] (chiefpriest). [*Architektōn*] occurs in the papyri and inscriptions in an even wider sense than our use of architect, sometimes of the chief engineers. But Paul means to claim primacy as pastor of the church in Corinth as is true of every pastor who is the architect of the whole church life and work. All the workmen [*tektones*], carpenters) work under the direction of the architect (Plato, *Statesman*, 259). "As a wise architect I laid a foundation" [*themelion ethēka*]. Much depends on the wisdom of the architect in laying the foundation. This is the technical phrase (Lu 6:48; 14:29), a cognate accusative for [*themelion*]. The substantive [*themelion*] is from the same root [*the*] as [*ethēka*] [*ti-thēmi*]. We cannot neatly reproduce the idiom in English. "I placed a placing" does only moderately well. Paul refers directly to the events described by Luke in Ac 18:1-18. The aorist [*ethēka*] is the correct text, not the perfect [*tetheika*]. **Another buildeth thereon** [*allos epoikodomei*]. Note the preposition [*epi*] with the verb each time (10, 11, 12, 14). The successor to Paul did not have to lay a new foundation, but only to go on building on that already laid. It is a pity when the new pastor has to dig up the foundation and start all over again as if an earthquake had come. **Take heed how he buildeth thereon** [*blepetō pōs epoikodomei*]. The carpenters have need of caution how they carry out the plans of the original architect. Successive architects of great cathedrals carry on through centuries the original design. The result becomes the

wonder of succeeding generations. There is no room for individual caprice in the superstructure.

3:11 **Other foundation** [*themelion allon*]. The gender of the adjective is here masculine as is shown by [*allon*]. If neuter, it would be [*allo*]. It is masculine because Paul has Christ in mind. It is not here [*heteron*] a different kind of gospel [*heteron euaggelion*], [Ga 1:6](#); [2Co 11:4](#)) which is not another [*allo*], [Ga 1:7](#)) in reality. But another Jesus ([2Co 11:4](#), [*allon Iēsoun*]) is a reflection on the one Lord Jesus. Hence there is no room on the platform with Jesus for another Saviour, whether Buddha, Mahomet, Dowie, Eddy, or what not. Jesus Christ is the one foundation and it is gratuitous impudence for another to assume the role of Foundation. **Than that which is laid, which is Christ Jesus** [*para ton keimenon, hos estin Iēsous Christos*]. Literally, “alongside [*para*] the one laid [*keimenon*],” already laid (present middle participle of [*keimai*], used here as often as the perfect passive of [*tithēmi*] in place of [*tetheimenon*]). Paul scouts the suggestion that one even in the interest of so-called “new thought” will dare to lay beside Jesus another foundation for religion. And yet I have seen an article by a professor in a theological seminary in which he advocates regarding Jesus as a landmark, not as a goal, not as a foundation. Clearly Paul means that on this one true foundation, Jesus Christ, one must build only what is in full harmony with the Foundation which is Jesus Christ. If one accuses Paul of narrowness, it can be replied that the architect has to be narrow in the sense of building here and not there. A broad foundation will be too thin and unstable for a solid and abiding structure. It can be said also that Paul is here merely repeating the claim of Jesus himself on this very subject when he quoted [Ps 118:22f.](#) to the members of the Sanhedrin who challenged his authority ([Mr 11:10f.](#); [Mt 21:42-45](#); [Lu 20:17f.](#)). Apostles and prophets go into this temple of God, but Christ Jesus is the chief corner stone [*ak-rogōnaios*], [Eph 2:20](#)). All believers are living stones in this temple ([1Pe 2:5](#)). But there is only one foundation possible.

3:12 **Gold, silver, precious stones, wood, hay, stubble** [*chrusion, argurion, lithous timious, xula, chorton, kalamēn*]. The durable materials are three (gold, silver, marble or precious stones), perishable materials (pieces of wood, hay, stubble), “of a palace on the one hand, of a mud hut on the other” (Lightfoot). Gold was freely used by the ancients in their palaces. Their marble and granite pillars are still the wonder and despair of modern men. The wooden huts had hay [*chortos*], grass, as in [Mr 6:39](#)) and stubble [*kalamē*], old word for stubble after the grain is cut, here alone in the N.T., though in LXX as [Ex 5:12](#)) which were employed to hold the wood pieces together and to thatch the roof. It is not made clear whether Paul’s metaphor refers to the persons as in God’s building in verse 9 or to the character of the teaching as in verse 13. Probably both ideas are involved, for look at the penalty on shoddy work (verse 15) and shoddy men (verse 17). The teaching may not always be vicious and harmful. It may only be indifferent and worthless. A co-worker with God in this great temple should put in his very best effort.

3:13 **The day** [*hē hēmera*]. The day of judgment as in [1Th 5:4](#) (which see), [Ro 13:12](#); [Heb 10:25](#). The work [*ergon*] of each will be made manifest. There is no escape from this final testing. **It is revealed in fire** [*en puri apokaluptetai*]. Apparently “the day” is the subject of the verb, not the work, not the Lord. See [2Th 1:8](#); [2:8](#). This metaphor of fire was employed in the O.T. ([Da 7:9f.](#); [Mal 4:1](#)) and by John the Baptist ([Mt 3:12](#); [Lu 3:16f.](#)). It is a metaphor that must not be understood as purgatorial, but simple testing (Ellicott) as every fire tests (the fire itself will test, [*to pur auto dokimasei*] the quality of the material used in the building, **of what sort it is** [*hopoion estin*], qualitative relative pronoun. Men today find, alas, that some of the fireproof buildings are not fireproof when the fire actually comes.

3:14 **If any man’s work shall abide** [*ei tinos to ergon menei*]. Condition of the first class with future indicative, determined as fulfilled, assumed as true. When the fire has done its work, what is left? That is the fiery test that the work of each of us must meet. Suitable reward ([Mt 20:8](#)) will come for the work that stands this test (gold, silver, precious stones)

3:15 **Shall be burned** [*katakaēsetai*]. First-class condition again, assumed as true. Second future (late form) passive indicative of [*katakaiō*], to burn down, old verb. Note perfective use of preposition [*kata*], shall be burned down. We usually say “burned up,” and that is true also, burned up in smoke. **He shall suffer loss** [*zēmiōthēsetai*]. First future passive indicative of [*zēmiō*], old verb from [*zēmia*] (damage, loss), to suffer loss. In [Mt 16:26](#); [Mr 8:36](#); [Lu 9:25](#) the loss is stated to be the man’s soul [*psuchēn*] or eternal life. But here there is no such total loss as that. The man’s work [*ergon*] is burned up (sermons, lectures, books, teaching, all dry as dust). **But he himself shall be saved** [*autos de sōthēsetai*]. Eternal salvation, but not by purgatory. His work is burned up completely and hopelessly, but he himself escapes destruction because he is really a saved man a real believer in Christ. **Yet so as through fire** [*houtōs de hōs dia puros*]. Clearly Paul means with his work burned down (verse 15). It is the tragedy of a fruitless life, of a minister who built so poorly on the true foundation that his work went up in smoke. His sermons were empty froth or windy words without edifying or building power. They left no mark in the lives of the hearers. It is the picture of a wasted life. The one who enters heaven by grace, as we all do who are saved, yet who brings no sheaves with him. There is no garnered grain the result of his labours in the harvest field. There are no souls in heaven as the result of his toil for Christ, no enrichment of character, no growth in grace.

3:16 **Ye are a temple of God** [*naos theou este*]. Literally, a sanctuary [*naos*], not [*hieron*], the sacred enclosure, but the holy place and the most holy place) of God. The same picture of building as in [verse 9](#) [*oikodomē*], only here the sanctuary itself. **Dwelleth in you** [*en humin oikei*]. The Spirit of God makes his home [*oikei*] in us, not in temples made with hands ([Ac 7:48](#); [17:24](#)).

3:17 **Destroyeth** [*phtheirei*]. The outward temple is merely the symbol of God’s presence, the Shechinah (the Glory). God makes his home in the hearts of his people or the church

in any given place like Corinth. It is a terrible thing to tear down ruthlessly a church or temple of God like an earthquake that shatters a building in ruins. This old verb [*phtheirō*] means to corrupt, to deprave, to destroy. It is a gross sin to be a church-wrecker. There are actually a few preachers who leave behind them ruin like a tornado in their path. **Him shall God destroy** [*phtherei touton ho theos*]. There is a solemn repetition of the same verb in the future active indicative. The condition is the first class and is assumed to be true. Then the punishment is certain and equally effective. The church-wrecker God will wreck. What does Paul mean by “will destroy”? Does he mean punishment here or hereafter? May it not be both? Certainly he does not mean annihilation of the man’s soul, though it may well include eternal punishment. There is warning enough here to make every pastor pause before he tears a church to pieces in order to vindicate himself. **Holy** [*hagios*]. Hence deserves reverential treatment. It is not the building or house of which Paul speaks as “the sanctuary of God” [*ton naon tou theou*], but the spiritual organization or organism of God’s people in whom God dwells, “which temple ye are” [*hoitines este humeis*]. The qualitative relative pronoun [*hoitines*] is plural to agree with [*humeis*] (ye) and refers to the holy temple just mentioned. The Corinthians themselves in their angry disputes had forgotten their holy heritage and calling, though this failing was no excuse for the ringleaders who had led them on. In 6:19 Paul reminds the Corinthians again that the body is the temple [*naos*], sanctuary of the Holy Spirit, which fact they had forgotten in their immoralities.

3:18 **Let no man deceive himself** [*Mēdeis heauton exapatō*]. A warning that implied that some of them were guilty of doing it [*mē*] and the present imperative). Excited partisans can easily excite themselves to a pious phrenzy, hypnotize themselves with their own supposed devotion to truth. **Thinketh that he is wise** [*dokei sophos einai*]. Condition of first class and assumed to be true. Predicate nominative [*sophos*] with the infinitive to agree with subject of [*dokei*] (Robertson, *Grammar*, p. 1038). Paul claimed to be “wise” himself in verse 10 and he desires that the claimant to wisdom may become wise [*hina genētai sophos*], purpose clause with [*hina*] and subjunctive) by becoming a fool [*mōros genesthō*], second aorist middle imperative of [*ginomai*] as this age looks at him. This false wisdom of the world (1:18-20, 23; 2:14), this self-conceit, has led to strife and wrangling. Cut it out.

3:19 **Foolishness with God** [*mōria para tōi theōi*]. Whose standard does a church (temple) of God wish, that of this world or of God? The two standards are not the same. It is a pertinent inquiry with us all whose idea rules in our church. Paul quotes Job 5:13. **That taketh** [*ho drassomenos*]. Old verb [*drassomai*], to grasp with the hand, is used here for the less vivid word in the LXX [*katalambanōn*]. It occurs nowhere else in the N.T., but appears in the papyri to lay hands on. Job is quoted in the N.T. only here and in Ro 11:35 and both times with variations from the LXX. This word occurs in Ecclesiasticus 26:7; 34:2. In Ps 2:12 the LXX has [*draxasthe paideias*], lay hold on instruction. **Craftiness** [*panourgia*]. The

[*panourgos*] man is ready for any or all work (if bad enough). So it means versatile cleverness (Robertson and Plummer), *astutia* (Vulgate).

3:20 **And again** [*kai palin*]. Another confirmatory passage from **Ps 94:11**. **Reasonings** [*dialogismous*]. More than *cogitationes* (Vulgate), sometimes disputations (**Php 2:14**). Paul changes “men” of LXX to wise [*sophōn*] in harmony with the Hebrew context. **Vain** [*mataioi*]. Useless, foolish, from [*matē*], a futile attempt.

3:21 **Wherefore let no one glory in men** [*hōste mēdeis kauchasthō en anthrōpois*]. The conclusion [*hōste*] from the self-conceit condemned. This particle here is merely inferential with no effect on the construction [*hōs+te*] = and so) any more than [*oun*] would have, a paratactic conjunction. There are thirty such examples of [*hōste*] in the N.T., eleven with the imperative as here (Robertson, *Grammar*, p. 999). The spirit of glorying in party is a species of self-conceit and inconsistent with glorying in the Lord (**1:31**).

3:22 **Yours** [*humōn*]. Predicate genitive, belong to you. All the words in this verse and **23** are anarthrous, though not indefinite, but definite. The English reproduces them all properly without the definite article except [*kosmos*] (the world), and even here just world will answer. Proper names do not need the article to be definite nor do words for single objects like world, life, death. Things present [*enestōta*], second perfect participle of [*enistēmi*] and things to come divide two classes. Few of the finer points of Greek syntax need more attention than the absence of the article. We must not think of the article as “omitted” (Robertson, *Grammar*, p. 790). The wealth of the Christian includes all things, all leaders, past, present, future, Christ, and God. There is no room for partisan wrangling here.

Chapter 4

4:1 **Ministers of Christ** [*hupēretas Christou*]. Paul and all ministers [*diakonous*] of the New Covenant (1Co 3:5) are under-rowers, subordinate rowers of Christ, only here in Paul's Epistles, though in the Gospels (Lu 4:20 the attendant in the synagogue) and the Acts (Ac 13:5) of John Mark. The **so** [*houtōs*] gathers up the preceding argument (3:5-23) and applies it directly by the **as** [*hōs*] that follows. **Stewards of the mysteries of God** [*oikonomos mustēriōn theou*]. The steward or house manager [*oikos*], house, [*nemō*], to manage, old word) was a slave [*doulos*] under his lord [*kurios*], (Lu 12:42), but a master (Lu 16:1) over the other slaves in the house (menservants [*paidas*], maidservants [*paidiskas*] Lu 12:45), an overseer [*epitropos*] over the rest (Mt 20:8). Hence the under-rower [*hupēretēs*] of Christ has a position of great dignity as steward [*oikonomos*] of the mysteries of God. Jesus had expressly explained that the mysteries of the kingdom were open to the disciples (Mt 13:11). They were entrusted with the knowledge of some of God's secrets though the disciples were not such apt pupils as they claimed to be (Mt 13:51; 16:8-12). As stewards Paul and other ministers are entrusted with the mysteries (see on 1Co 2:7 for this word) of God and are expected to teach them. "The church is the [*oikos*] (1Ti 3:15), God the [*oikodespotēs*] (Mt 13:52), the members the [*oikeioi*] (Ga 6:10; Eph 2:19)" (Lightfoot). Paul had a vivid sense of the dignity of this stewardship [*oikonomia*] of God given to him (Col 1:25; Eph 1:10). The ministry is more than a mere profession or trade. It is a calling from God for stewardship.

4:2 **Here** [*hōde*]. Either here on earth or in this matter. It is always local. **Moreover** [*loipon*]. Like [*loipon*] in 1:16 which see, accusative of general reference, as for what is left, besides. **It is required** [*zēteitai*]. It is sought. Many MSS. read [*zēteite*], ye seek, an easy change as [*ai*] and [*e*] came to be pronounced alike (Robertson, *Grammar*, p. 186). **That a man be found faithful** [*hina pistos tis heurethēi*]. Non-final use of [*hina*] with first aorist passive subjunctive of [*heuriskō*], the result of the seeking [*zēteō*]. Fidelity is the essential requirement in all such human relationships, in other words, plain honesty in handling money like bank-clerks or in other positions of trust like public office.

4:3 **But with me** [*emoi de*]. The ethical dative of personal relation and interest, "as I look at my own case." Cf. Php 1:21. **It is a very small thing** [*eis elachiston estin*]. This predicate use of [*eis*] is like the Hebrew, but it occurs also in the papyri. The superlative [*elachiston*] is elative, very little, not the true superlative, least. "It counts for very little with me." **That I should be judged of you** [*hina huph' humōn anakrithō*]. Same use of [*hina*] as in verse 2. For the verb (first aorist passive subjunctive of [*anakrinō*] see on 1Co 2:14f. Paul does not despise public opinion, but he denies "the competency of the tribunal" in Corinth (Robertson and Plummer) to pass on his credentials with Christ as his Lord. **Or of man's judgement** [*ē hupo anthrōpinēs hēmeras*]. Or "by human day," in contrast to the Lord's Day (*der Tag*) in 3:13. "That is the tribunal which the Apostle recognizes; a *human* tribunal he

does not care to satisfy” (Robertson and Plummer). **Yea, I judge not mine own self** [*all' oude emauton anakrinō*]. [*Alla*] here is confirmatory, not adversative. “I have often wondered how it is that every man sets less value on his own opinion of himself than on the opinion of others” (M. Aurelius, xii. 4. Translated by Robertson and Plummer). Paul does not even set himself up as judge of himself.

4:4 **For I know nothing against myself** [*ouden gar emautōi sunoīda*]. Not a statement of fact, but an hypothesis to show the unreliability of mere complacent self-satisfaction. Note the use of [*sunoīda*] (second perfect active indicative with dative (disadvantage) of the reflexive pronoun) for guilty knowledge against oneself (cf. [Ac 5:2](#); [12:12](#); [14:6](#)). **Yet** [*all'*]. Adversative use of [*alla*]. **Am I not hereby justified** [*ouk en toutōi dedikaiōmai*]. Perfect passive indicative of state of completion. Failure to be conscious of one's own sins does not mean that one is innocent. Most prisoners plead “not guilty.” Who is the judge of the steward of the mysteries of God? It is the Lord “that judgeth me” [*ho anakrinōn me*]. Probably, who examines me and then passes on my fidelity [*pistos*] in [verse 2](#)).

4:5 **Wherefore** [*hōste*]. As in [3:21](#) which see. **Judge nothing** [*mē ti krinete*]. Stop passing judgment, stop criticizing as they were doing. See the words of Jesus in [Mt 7:1](#). The censorious habit was ruining the Corinthian Church. **Before the time** [*pro kairou*]. The day of the Lord in [3:13](#). “Do not therefore anticipate the great judgment [*krisis*] by any preliminary investigation [*anakrisis*] which must be futile and incomplete” (Lightfoot). **Until the Lord come** [*heōs an elthēi ho kurios*]. Common idiom of [*heōs*] and the aorist subjunctive with or without [*an*] for a future event. Simple futurity, but held forth as a glorious hope, the Second Coming of the Lord Jesus as Judge. **Who will both bring to light** [*hos kai phōtisei*]. Future indicative of this late verb (in papyri also) from [*phōs*] (light), to turn the light on the hidden things of darkness. **And make manifest** [*kai phanerōsei*]. (Ionic and late) causative verb [*phanerōō*] from [*phaneros*]. By turning on the light the counsels of all hearts stand revealed. **His praise** [*ho epainos*]. The praise (note article) due him from God ([Ro 2:29](#)) will come to each then [*tote*] and not till then. Meanwhile Paul will carry on and wait for the praise from God.

4:6 **I have in a figure transferred** [*meteschēmatisa*]. First aorist active (not perfect) indicative of [*meta-schēmatisō*], used by Plato and Aristotle for changing the form of a thing (from [*meta*], after, and [*schēma*], form or habit, like Latin *habitus* from [*echō*] and so different from [*morphē*] as in [Php 2:7](#); [Ro 12:2](#)). For the idea of refashioning see Field, *Notes*, p. 169f. and Preisigke, *Fachworter*). Both Greek and Latin writers (Quintilian, Martial) used [*schēma*] for a rhetorical artifice. Paul's use of the word (in Paul only in N.T.) appears also further in [2Co 11:13-15](#) where the word occurs three times, twice of the false apostles posing and passing as apostles of Christ and ministers of righteousness, and once of Satan as an angel of light, twice with [*eis*] and once with [*hōs*]. In [Php 3:21](#) the word is used for the change in the body of our humiliation to the body of glory. But here it is clearly the rhetor-

ical figure for a veiled allusion to Paul and Apollos “for your sakes” [*dia humas*]. **That in us ye may learn** [*hina en hēmin mathēte*]. Final clause with [*hina*] and the second aorist active subjunctive of [*manthanō*], to learn. As an object lesson in our cases [*en hēmin*]. It is no more true of Paul and Apollos than of other ministers, but the wrangles in Corinth started about them. So Paul boldly puts himself and Apollos to the fore in the discussion of the principles involved. **Not to go beyond the things which are written** [*to Mē huper ha gegraptai*]. It is difficult to reproduce the Greek idiom in English. The article [*to*] is in the accusative case as the object of the verb [*mathēte*] (learn) and points at the words “[*Mē huper ha gegraptai*],” apparently a proverb or rule, and elliptical in form with no principal verb expressed with [*mē*], whether “think” (Auth.) or “go” (Revised). There was a constant tendency to smooth out Paul’s ellipses as in [2Th 2:3](#); [1Co 1:26,31](#). Lightfoot thinks that Paul may have in mind O.T. passages quoted in [1Co 1:19,31](#); [3:19,20](#). **That ye be not puffed up** [*hina mē phusiousthe*]. Sub-final use of [*hina*] (second use in this sentence) with notion of result. It is not certain whether [*phusiousthe*] (late verb form like [*phusiaō*, *phusaō*], to blow up, to inflate, to puff up), used only by Paul in the N.T., is present indicative with [*hina*] like [*zēloute*] in [Ga 4:17](#) (cf. [*hina ginōskomen*] in [1Jo 5:20](#)) or the present subjunctive by irregular contraction (Robertson, *Grammar*, pp. 203, 342f.), probably the present indicative. [*Phusioō*] is from [*phusis*] (nature) and so meant to make natural, but it is used by Paul just like [*phusaō*] or [*phusiaō*] (from [*phusa*], a pair of bellows), a vivid picture of self-conceit. **One for the one against the other** [*heis huper tou henos kata tou heterou*]. This is the precise idea of this idiom of partitive apposition. This is the rule with partisans. They are “for” [*huper*] the one and “against” [*kata*], down on, the genitive case) the other [*tou heterou*], not merely another or a second, but the different sort, [*heterodox*].

4:7 **Maketh thee to differ** [*se diakrinei*]. Distinguishes thee, separates thee. [*Diakrinō*] means to sift or separate between [*dia*] as in [Ac 15:9](#) (which see) where [*metaxu*] is added to make it plainer. All self-conceit rests on the notion of superiority of gifts and graces as if they were self-bestowed or self-acquired. **Which thou didst not receive** [*ho ouk elabes*]. “Another home-thrust” (Robertson and Plummer). Pride of intellect, of blood, of race, of country, of religion, is thus shut out. **Dost thou glory** [*kauchasai*]. The original second person singular middle ending [-*sai*] is here preserved with variable vowel contraction, [*kauchaesai=kauchasai*] (Robertson, *Grammar*, p. 341). Paul is fond of this old and bold verb for boasting. **As if thou hadst not received it** [*hōs mē labōn*]. This neat participial clause (second aorist active of [*lambanō*] with [*hōs*] (assumption) and negative [*mē*] punctures effectually the inflated bag of false pride. What pungent questions Paul has asked. Robertson and Plummer say of Augustine, “Ten years before the challenge of Pelagius, the study of St. Paul’s writings, and especially of this verse and of [Ro 9:16](#), had crystallized in his mind the distinctively Augustinian doctrines of man’s total depravity, of irresistible

grace, and of absolute predestination.” Human responsibility does exist beyond a doubt, but there is no foundation for pride and conceit.

4:8 **Already are ye filled?** [*ēdē kekoresmenoi este?*]. Perfect passive indicative, state of completion, of [*korennumi*], old Greek verb to satiate, to satisfy. The only other example in N.T. is [Ac 27:38](#) which see. Paul may refer to [De 31:20; 32:15](#). But it is keen irony, even sarcasm. Westcott and Hort make it a question and the rest of the sentence also. **Already ye are become rich** [*ēdē eploutēsate*]. Note change to ingressive aorist indicative of [*plouteō*], old verb to be rich (cf. [2Co 8:9](#)). “The aorists, used instead of perfects, imply indecent haste” (Lightfoot). “They have got a private millennium of their own” (Robertson & Plummer) with all the blessings of the Messianic Kingdom ([Lu 22:29f.](#); [1Th 2:12](#); [2Ti 2:12](#)). **Ye have reigned without us** [*chōris hēmōn ebasileusate*]. Withering sarcasm. Ye became kings without our company. Some think that Paul as in [3:21](#) is purposely employing Stoic phraseology though with his own meanings. If so, it is hardly consciously done. Paul was certainly familiar with much of the literature of his time, but it did not shape his ideas. **I would that ye did reign** [*kai ophelon ge ebasileusate*]. More exactly, “And would at least that ye had come to reign (or become kings).” It is an unfulfilled wish about the past expressed by [*ophelon*] and the aorist indicative instead of [*ei gar*] and the aorist indicative (the ancient idiom). See Robertson, *Grammar*, p. 1003, for the construction with particle [*ophelon*] (an unaugmented second aorist form). **That we also might reign with you** [*hina kai hēmeis humin sunbasileusōmen*]. Ironic contrast to [*chōris hēmōn ebasileusate*], just before. Associative instrumental case of [*humin*] after [*sun-*].

4:9 **Hath set forth us the apostles last** [*hēmas tous apostolous eschatous apedeixen*]. The first aorist active indicative of [*apodeiknumi*], old verb to show, to expose to view or exhibit (Herodotus), in technical sense (cf. [2Th 2:4](#)) for gladiatorial show as in [*ethēriomachēsa*] ([1Co 15:32](#)). In this grand pageant Paul and other apostles come last [*eschatous*], predicate accusative after [*apedeixen*] as a grand finale. **As men doomed to die** [*hōs epithanatiōus*]. Late word, here alone in N.T. The LXX (Bel and the Dragon 31) has it for those thrown daily to the lions. Dionysius of Halicarnassus (*A.R.* vii. 35) uses it of those thrown from the Tarpeian Rock. The gladiators would say *morituri salutamus*. All this in violent contrast to the kingly Messianic pretensions of the Corinthians. **A spectacle** [*theatron*]. Cf. [Heb 11:33-40](#). The word, like our theatre, means the place of the show ([Ac 19:29,31](#)). Then, it means the spectacle shown there [*theama*] or [*thea*], and, as here, the man exhibited as the show like the verb [*theatrizonenoi*], made a spectacle ([Heb 10:33](#)). Sometimes it refers to the spectators [*theatai*] like our “house” for the audience. Here the spectators include “the world, both to angels and men” [*tōi kosmōi kai aggelōis kai anthrōpois*], dative case of personal interest.

4:10 **We—you** [*hēmeis—humeis*]. Triple contrast in keenest ironical emphasis. “The three antitheses refer respectively to teaching, demeanour, and worldly position” (Robertson

and Plummer). The apostles were fools for Christ's sake (2Co 4:11; Php 3:7). They made "union with Christ the basis of worldly wisdom" (Vincent). There is change of order (chiasm) in the third ironical contrast. They are over strong in pretension. [*Endoxos*], illustrious, is one of the 103 words found only in Luke and Paul in the N.T. Notion of display and splendour.

4:11 **Even unto this present hour** [*achri tēs arti hōras*]. [*Arti*] (just now, this very minute) accents the continuity of the contrast as applied to Paul. Ten verbs and four participles from 11-13 give a graphic picture of Paul's condition in Ephesus when he is writing this epistle. **We hunger** [*peinōmen*], **we thirst** [*dipsōmen*], **are naked** [*gumniteuomen*], late verb for scant clothing from [*gumnētēs*], **are buffeted** [*kolaphizometha*], to strike a blow with the fist from [*kolaphos*] and one of the few N.T. and ecclesiastical words and see on Mt 26:67, **have no certain dwelling place** [*astatoumen*] from [*astatos*], strolling about and only here save Anthol. Pal. and Aquila in Isa 58:7. Field in *Notes*, p. 170 renders 1Co 4:11 "and are vagabonds" or spiritual hobos.

4:12 **We toil** [*kopiōmen*]. Common late verb for weariness in toil (Lu 5:5), **working with our own hands** [*ergazomenoi tais idiais chersin*] instrumental case [*chersin*] and not simply for himself but also for Aquila and Priscilla as he explains in Ac 20:34. This personal touch gives colour to the outline. Paul alludes to this fact often (1Th 2:9; 2Th 3:8; 1Co 9:6; 2Co 11:7). "Greeks despised manual labour; St. Paul glories in it" (Robertson and Plummer). Cf. Deissmann, *Light, etc.*, p. 317. **Being reviled we bless** [*loidoroumenoi eulougoumen*]. Almost the language of Peter about Jesus (1Pe 2:23) in harmony with the words of Jesus in Mt 5:44; Lu 6:27. **Being persecuted we endure** [*diōkomenoi anechometha*]. We hold back and do not retaliate. Turn to Paul's other picture of his experiences in the vivid contrasts in 2Co 4:7-10; 6:3-10 for an interpretation of his language here.

4:13 **Being defamed we intreat** [*dusphēmoumenoi parakaloumen*]. The participle [*dusphēmoumenoi*] is an old verb (in I Macc. 7:41) to use ill, from [*dusphēmos*], but occurs here only in the N.T. Paul is opening his very heart now after the keen irony above. **As the filth of the world** [*hōs perikatharmata tou kosmou*]. Literally, sweepings, rinsings, cleansings around, dust from the floor, from [*perikathairō*], to cleanse all around (Plato and Aristotle) and so the refuse thrown off in cleansing. Here only in the N.T. and only twice elsewhere. [*Katharma*] was the refuse of a sacrifice. In Pr 21:18 [*perikatharma*] occurs for the scapegoat. The other example is Epictetus iii. 22,78, in the same sense of an expiatory offering of a worthless fellow. It was the custom in Athens during a plague to throw to the sea some wretch in the hope of appeasing the gods. One hesitates to take it so here in Paul, though Findlay thinks that possibly in Ephesus Paul may have heard some such cry like that in the later martyrdoms *Christiani ad leones*. At any rate in 1Co 15:32 Paul says "I fought with wild beasts" and in 2Co 1:9 "I had the answer of death." Some terrible experience may be alluded to here. The word shows the contempt of the Ephesian populace for Paul as is shown

in [Ac 19:23-41](#) under the influence of Demetrius and the craftsmen. **The offscouring of all things** [*pantōn peripsēma*]. Late word, here only in N.T., though in [Tob. 5:18](#). The word was used in a formula at Athens when victims were flung into the sea, [*peripsēma hēmōn genou*] (Became a [*peripsēma*] for us), in the sense of expiation. The word merely means scraping around from [*peripsaō*], offscrapings or refuse. That is probably the idea here as in [Tob. 5:18](#). It came to have a complimentary sense for the Christians who in a plague gave their lives for the sick. But it is a bold figure here with Paul of a piece with [*perikatharmata*].

4:14 **To shame you** [*entrepōn*]. Literally, shaming you (present active participle of [*entrepō*], old verb to turn one on himself either middle or with reflexive pronoun and active, but the reflexive [*heautois*] is not expressed here. See on [2Th 3:14](#). The harsh tone has suddenly changed.

4:15 **To admonish** [*nouthetōn*]. Literally, admonishing (present active participle of [*noutheteō*]. See on [1Th 5:12,14](#). **For though ye should have** [*ean gar echēte*]. Third-class condition undetermined, but with prospect of being determined [*ean*] and present subjunctive), “for if ye have.” **Tutors** [*paidagōgous*]. This old word [*pais*], boy, [*agōgos*], leader) was used for the guide or attendant of the child who took him to school as in [Ga 3:24](#) (Christ being the schoolmaster) and also as a sort of tutor who had a care for the child when not in school. The papyri examples (Moulton and Milligan, *Vocabulary*) illustrate both aspects of the paedagogue. Here it is the “tutor in Christ” who is the Teacher. These are the only two N.T. examples of the common word. **I begot you** [*humas egennēsa*]. Paul is their **spiritual father** in Christ, while Apollos and the rest are their **tutors** in Christ.

4:16 **Be ye imitators of me** [*mimētai mou ginesthe*]. “Keep on becoming (present middle imperative) imitators of me (objective genitive).” [*Mimētēs*] is an old word from [*mimeomai*], to copy, to mimic [*mimos*]. Paul stands for his rights as their spiritual father against the pretensions of the Judaizers who have turned them against him by the use of the names of Apollos and Cephas.

4:17 **Have I sent** [*epempsa*]. First aorist active indicative. Probably Timothy had already gone as seems clear from [16:10f](#). Apparently Timothy came back to Ephesus and was sent on to Macedonia before the uproar in Ephesus ([Ac 19:22](#)). Probably also Titus was then despatched to Corinth, also before the uproar. **In every church** [*en pasēi ekklēsiāi*]. Paul expects his teachings and practices to be followed in every church ([1Co 14:33](#)). Note his language here “my ways those in Christ Jesus.” Timothy as Paul’s spokesman **will remind** [*anamnēsei*] the Corinthians of Paul’s teachings.

4:18 **Some are puffed up** [*ephusiōthēsan*]. First aorist (effective) passive indicative of [*phusioō*] which see on verse [6](#). **As though I were not coming to you** [*hōs mē erchomenou mou pros humas*]. Genitive absolute with particle (assuming it as so) with [*mē*] as negative.

4:19 **If the Lord will** [*ean ho kurios thelēsei*]. Third-class condition. See James [4:15](#); [Ac 18:21](#); [1Co 16:7](#) for the use of this phrase. It should represent one’s constant attitude, though

not always to be spoken aloud. **But the power** [*alla tēn dunamin*]. The puffed up Judaizers did a deal of talking in Paul's absence. He will come and will know their real strength. II Corinthians gives many evidences of Paul's sensitiveness to their talk about his inconsistencies and cowardice (in particular chs. [2 Co 1](#); [2](#); [10](#); [11](#); [12](#); [13](#)). He changed his plans to spare them, not from timidity. It will become plain later that Timothy failed on this mission and that Titus succeeded.

4:21 **With a rod** [*en rabdōi*]. The so-called instrumental use of [*en*] like the Hebrew ([1Sa 17:43](#)). The shepherd leaned on his rod, staff, walking stick. The paedagogue had his rod also. **Shall I come?** [*elthō*]; Deliberative subjunctive. Paul gives them the choice. They can have him as their spiritual father or as their paedagogue with a rod.

Chapter 5

5:1 **Actually** [*holōs*]. Literally, wholly, altogether, like Latin *omnino* and Greek [*pantōs*] (1Co 9:22). So papyri have it for “really” and also for “generally” or “everywhere” as is possible here. See also 6:7. With a negative it has the sense of “not at all” as in 15:29; Mt 5:34 the only N.T. examples, though a common word. **It is reported** [*akouetai*]. Present passive indicative of [*akouō*], to hear; so literally, it is heard. “Fornication is heard of among you.” Probably the household of Chloe (1:11) brought this sad news (Ellicott). **And such** [*kai toiautē*]. Climactic qualitative pronoun showing the revolting character of this particular case of illicit sexual intercourse. [*Porneia*] is sometimes used (Ac 15:20,29) of such sin in general and not merely of the unmarried whereas [*moicheia*] is technically adultery on the part of the married (Mr 7:21). **As is not even among the Gentiles** [*hētis oude en tois ethnesin*]. Height of scorn. The Corinthian Christians were actually trying to win pagans to Christ and living more loosely than the Corinthian heathen among whom the very word “Corinthianize” meant to live in sexual wantonness and license. See Cicero *pro Cluentio*, v. 14. **That one of you hath his father’s wife** [*hōste gunaika tina tou patros echein*]. “So as (usual force of [*hōste*] for one to go on having [*echein*], present infinitive) a wife of the (his) father.” It was probably a permanent union (concubine or mistress) of some kind without formal marriage like Joh 4:8. The woman probably was not the offender’s mother (step-mother) and the father may have been dead or divorced. The Jewish law prescribed stoning for this crime (Le 18:8; 22:11; De 22:30). But the rabbis (Rabbi Akibah) invented a subterfuge in the case of a proselyte to permit such a relation. Perhaps the Corinthians had also learned how to split hairs over moral matters in such an evil atmosphere and so to condone this crime in one of their own members. Expulsion Paul had urged in 2Th 3:6 for such offenders.

5:2 **And ye are puffed up** [*kai humeis pephusiōmenoi este*]. Emphatic position of [*humeis*] (you). It may be understood as a question. Perfect passive periphrastic indicative of the same verb [*phusioō*] used already of the partisans in Corinth (4:6, 19, 20). Those of the same faction with this scoundrel justified his rascality. **Did not rather mourn** [*kai ouchi mallon epenthēsate*]. Possibly question also and note strong negative form [*ouchi*], which favours it. The very least that they could have done [*mallon*] rather than be puffed up) was to mourn for shame [*pentheō*], old verb for lamentation) as if for one dead. **That he might be taken away** [*hina arthēi*]. The sub-final use of [*hina*] of desired result (1:15) so common in the *Koinē*. First aorist passive subjunctive of [*airō*], to lift up, to carry off. Decent self-respect should have compelled the instant expulsion of the man instead of pride in his rascality.

5:3 **For I verily** [*egō men gar*]. Emphatic statement of Paul’s own attitude of indignation, [*egō*] in contrast with [*humeis*]. He justifies his demand for the expulsion of the man. **Being absent** [*apōn*] Although absent (concessive participle) and so of [*parōn*] though present. Each with locative case [*tōi sōmati, tōi pneumatī*]. **Have already judged** [*ēdē kekrika*]. Perfect

active indicative of [*krinō*]. I have already decided or judged, as though present [*hōs parōn*]. Paul felt compelled to reach a conclusion about the case and in a sentence of much difficulty seems to conceive an imaginary church court where the culprit has been tried and condemned. There are various ways of punctuating the clauses in this sentence in [verses 3-5](#). It is not merely Paul's individual judgment. The genitive absolute clause in verse 4, **ye being gathered together** [*sunachthentōn humōn*], first aorist passive participle of [*sunagō*], in regular assembly) **and my spirit** [*kai tou emou pneumatōs*] with the assembly (he means) **and meeting in the name of our Lord Jesus** [*en tōi onomati tou Kuriou [hēmōn] Iēsou*] with the power of the Lord Jesus [*sun tēi dunamei tou Kuriou hēmōn Iēsou*], though this clause can be taken with the infinitive to deliver [*paradounai*]. It makes good syntax and sense taken either way. The chief difference is that, if taken with “gathered together” [*sunachthentōn*] Paul assumes less apostolic prerogative to himself. But he did have such power and used it against Elymas ([Ac 13:8ff.](#)) as Peter did against Ananias and Sapphira ([Ac 5:1ff.](#)).

5:5 **To deliver such an one unto Satan** [*paradounai ton toiouton tōi Satanāi*]. We have the same idiom in [1Ti 1:20](#) used of Hymenius and Alexander. In [2Co 12:7](#) Paul speaks of his own physical suffering as a messenger [*aggelos*] of Satan. Paul certainly means expulsion from the church ([verse 2](#)) and regarding him as outside of the commonwealth of Israel ([Eph 2:11f.](#)). But we are not to infer that expulsion from the local church means the damnation of the offender. The wilful offenders have to be expelled and not regarded as enemies, but admonished as brothers ([2Th 3:14f.](#)). **For the destruction of the flesh** [*eis olethron tēs sarkos*]. Both for physical suffering as in the case of Job ([Job 2:6](#)) and for conquest of the fleshly sins, remedial punishment. **That the spirit may be saved** [*hina to pneuma sōthēi*]. The ultimate purpose of the expulsion as discipline. Note the use of [*to pneuma*] in contrast with [*sarx*] as the seat of personality (cf. [3:15](#)). Paul's motive is not merely vindictive, but the reformation of the offender who is not named here nor in [2Co 2:5-11](#) if the same man is meant, which is very doubtful. The final salvation of the man in the day of Christ is the goal and this is to be attained not by condoning his sin.

5:6 **Not good** [*ou kalon*]. Not beautiful, not seemly, in view of this plague spot, this cancer on the church. They needed a surgical operation at once instead of boasting and pride (puffed up). [*Kauchēma*] is the thing gloried in. **A little leaven leaveneth the whole lump** [*mikra zumē holon to phurama zumoi*]. This proverb occurs *verbatim* in [Ga 5:9](#). [*Zumē*] (leaven) is a late word from [*zeō*], to boil, as is [*zumōō*], to leaven. The contraction is regular [*-oei=oi*] for the third person singular present indicative. See the parables of Jesus for the pervasive power of leaven ([Mt 13:33](#)). Some of the members may have argued that one such case did not affect the church as a whole, a specious excuse for negligence that Paul here answers. The emphasis is on the “little” [*mikra*], note position). Lump [*phurama*] from [*phuraō*], to mix, late word, in the papyri (mixing a medical prescription) is a substance

mixed with water and kneaded like dough. Compare the pervasive power of germs of disease in the body as they spread through the body.

5:7 **Purge out** [*ekkatharate*]. First aorist (effective) active imperative of [*ekkathairō*], old verb to cleanse out [*ek*], to clean completely. Aorist tense of urgency, do it now and do it effectively before the whole church is contaminated. This turn to the metaphor is from the command to purge out the old [*palaian*], now old and decayed) leaven before the passover feast (Ex 12:15f.; 13:7; Zep 1:12). Cf. modern methods of disinfection after a contagious disease. **A new lump** [*neon phurama*]. Make a fresh start as a new community with the contamination removed. [*Neos*] is the root for [*neaniskos*], a young man, not yet old [*gēraios*]. So new wine [*oinon neon*] Mt 9:17). [*Kainos*] is fresh as compared with the ancient [*palaios*]. See the distinction in Col 3:10; Eph 4:22ff.; 2Co 5:17. **Unleavened** [*azumoi*]. Without [*a*] privative) leaven, the normal and ideal state of Christians. Rare word among the ancients (once in Plato). They are a new creation [*kainē ktisis*], “exemplifying Kant’s maxim that you should treat a man as if he were what you would wish him to be” (Robertson and Plummer). **For our passover also hath been sacrificed, even Christ** [*kai gar to pascha hēmōn etuthē Christos*]. First aorist passive indicative of [*thuō*], old verb to sacrifice. Euphony of consonants, [*th*] to [*t*] because of [*-thē*]. Reference to the death of Christ on the Cross as the Paschal Lamb (common use of [*pascha*] as Mr 14:12; Lu 22:7), the figure used long before by the Baptist of Jesus (Joh 1:29). Paul means that the Lamb was already slain on Calvary and yet you have not gotten rid of the leaven.

5:8 **Wherefore let us keep the feast** [*hōste heortazōmen*]. Present active subjunctive (volitive). Let us keep on keeping the feast, a perpetual feast (Lightfoot), and keep the leaven out. It is quite possible that Paul was writing about the time of the Jewish passover, since it was before pentecost (1Co 16:8). But, if so, that is merely incidental, and his language here is not a plea for the observance of Easter by Christians. **With the leaven of malice and wickedness** [*en zumēi kakias kai ponērias*]. Vicious disposition and evil deed. **With the unleavened bread of sincerity and truth** [*en azumois eilikrinias kai alētheias*]. No word for “bread.” The plural of [*azumois*] may suggest “elements” or “loaves.” [*Eilikrinia*] (sincerity) does not occur in the ancient Greek and is rare in the later Greek. In the papyri it means probity in one example. The etymology is uncertain. Boisacq inclines to the notion of [*heilē*] or [*helē*], sunlight, and [*krinō*], to judge by the light of the sun, holding up to the light. [*Alētheia*] (truth) is a common word from [*alēthēs*] (true) and this from [*a*] privative and [*lēthō*] [*lathein, lanthanō*], to conceal or hide) and so unconcealed, not hidden. The Greek idea of truth is out in the open. Note Ro 1:18 where Paul pictures those who are holding down the truth in unrighteousness.

5:9 **I wrote unto you in my epistle** [*egrapsa humin en tēi epistolēi*]. Not the epistolary aorist, but a reference to an epistle to the Corinthians earlier than this one (our First Corinthians), one not preserved to us. What a “find” it would be if a bundle of papyri in Egypt

should give it back to us? **To have no company with fornicators** [*mē sunanamignusthai pornois*]. Present middle infinitive with [*mē*] in an indirect command of a late double compound verb used in the papyri to mix up with [*sun-ana-mignusthai*], a [*mi*] verb). It is in the N.T. only here and verse 11; 2Th 3:14 which see. It is used here with the associative instrumental case [*pornois*], from [*peraō, pernēmi*], to sell, men and women who sell their bodies for lust). It is a pertinent question today how far modern views try to put a veneer over the vice in men and women.

5:10 **Not altogether** [*ou pantōs*]. Not absolutely, not in all circumstances. Paul thus puts a limitation on his prohibition and confines it to members of the church. He has no jurisdiction over the outsiders (this world, [*tou kosmou toutou*]. **The covetous** [*tois pleonektais*]. Old word for the over-reachers, those avaricious for more and more [*pleon, echō*], to have more). In N.T. only here, 6:10; Eph 5:5. It always comes in bad company (the licentious and the idolaters) like the modern gangsters who form a combination of liquor, lewdness, lawlessness for money and power. **Extortioners** [*harpaxin*]. An old adjective with only one gender, rapacious (Mt 7:15; Lu 18:11), and as a substantive robber or extortioner (here and 6:10). Bandits, hijackers, grafters they would be called today. **Idolaters** [*eidōlolastrais*]. Late word for hirelings [*latris*] of the idols [*eidōlon*], so our very word idolater. See 6:9; 10:7; Eph 5:5; Re 21:8; 22:15. Nageli regards this word as a Christian formation. **For then must ye needs** [*epei ōpheilete oun*]. This neat Greek idiom of [*epei*] with the imperfect indicative [*ōpheilete*], from [*opheilō*], to be under obligation) is really the conclusion of a second-class condition with the condition unexpressed (Robertson, *Grammar*, p. 965). Sometimes [*an*] is used also as in Heb 10:2, but with verbs of obligation or necessity [*an*] is usually absent as here (cf. Heb 9:20). The unexpressed condition here would be, “if that were true” (including fornicators, the covetous, extortioners, idolaters of the outside world). [*Ara*] means in that case.

5:11 **But now I write unto you** [*nun de egrapsa humin*]. This is the epistolary aorist referring to this same epistle and not to a previous one as in verse 9. As it is (when you read it) I did write unto you. **If any man that is named a brother be** [*ean tis adelphos onomazomenos ēi*]. Condition of the third class, a supposable case. **Or a reviler or a drunkard** [*ē loidoros ē methusos*]. [*Loidoros*] occurs in Euripides as an adjective and in later writings. In N.T. only here and 6:10. For the verb see 1Co 4:12. [*Methusos*] is an old Greek word for women and even men (cf. [*paroinos*], of men, 1Ti 3:3). In N.T. only here and 6:10. Cf. Ro 13:13. Deissmann (*Light from the Ancient East*, p. 316) gives a list of virtues and vices on counters for Roman games that correspond remarkably with Paul’s list of vices here and in 6:10. Chrysostom noted that people in his day complained of the bad company given by Paul for revilers and drunkards as being men with more “respectable” vices! **With such a one, no, not to eat** [*tōi toioutōi mēde sunesthiein*]. Associative instrumental case of [*toioutōi*]

after [*sunesthiein*], “not even to eat with such a one.” Social contacts with such “a brother” are forbidden

5:12 **For what have I to do?** [*ti gar moi*];. “For what is it to me (dative) to judge those without [*tous exo*]?” They are outside the church and not within Paul’s jurisdiction. God passes judgment on them.

5:13 **Put away the wicked man** [*exarate ton ponēron*]. By this quotation from [De 17:7](#) Paul clinches the case for the expulsion of the offender ([5:2](#)). Note [*ex*] twice and effective aorist tense.

Chapter 6

6:1 **Dare any of you?** [*tolmāi tis humōn;*]. Does any one of you dare? Rhetorical question with present indicative of [*tolmaō*], old verb from [*tolma*], daring. Bengel: *grandi verbo notatur laesa majestas Christianorum*. “The word is an argument in itself” (Robertson and Plummer). Apparently Paul has an actual case in mind as in chapter 1Co 5 though no name is called. **Having a matter against his neighbour** [*pragma echōn pros ton heteron*]. Forensic sense of [*pragma*] (from [*prassō*], to do, to exact, to extort as in Lu 3:13), a case, a suit (Demosthenes 1020, 26), with the other or the neighbour as in 10:24; 14:17; Ga 6:4; Ro 2:1. **Go to law** [*krinesthai*]. Present middle or passive (ch. Ro 3:4) in the same forensic sense as [*krithēnai*] in Mt 5:40. [*Kritēs*], judge, is from this verb. **Before the unrighteous** [*epi tōn adikōn*]. This use of [*epi*] with the genitive for “in the presence of” is idiomatic as in 2Co 7:14, [*epi Titou*], in the case of Titus. The Jews held that to bring a lawsuit before a court 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.

6:2 **Shall judge the world** [*ton kosmon krinousin*]. Future active indicative. At the last day with the Lord Jesus (Mt 19:28; Lu 22:30). **Are ye unworthy to judge the smallest matters?** [*anaxioi este kritērion elachistōn;*]. [*Anaxios*] is an old word [*an*] and [*axios*], though only here in the N.T. There is dispute as to the meaning of [*kritēria*] here and in verse 4, old word, but nowhere else in N.T. save in Jas 2:6. Naturally, like other words in [-*tērion*] [*akroatērion*], auditorium, Ac 25:23), this word means the place where judgment is rendered, or court. It is common in the papyri in the sense of tribunal. In the *Apost. Const.* ii. 45 we have [*mē erchesthō epi kritērion ethnikon*] (Let him not come before a heathen tribunal). Hence here it would mean, “Are ye unworthy of the smallest tribunals?” That is, of sitting on the smallest tribunals, of forming courts yourselves to settle such things?

6:3 **How much more, things that pertain to this life?** [*Mēti ge biōtika;*]. The question expects the answer no and [*ge*] adds sharp point to Paul’s surprised tone, “Need I so much as say?” It can be understood also as ellipsis, “let me not say” [*mētige legō*], not to say. [*Biōtika*] occurs first in Aristotle, but is common afterwards. In the papyri it is used of business matters. It is from [*bios*] (manner of life in contrast to [*zōē*], life principle).

6:4 **If then ye have to judge things pertaining to this life** [*biōtika men oun kritēria ean echēte*]. Note emphatic position (proleptic) of [*biōtika kritēria*] (tribunals pertaining to this life, as above). “If ye have tribunals pertaining to this life” (condition of third class, [*ean echēte*]). If [*kathizete*] (do ye set) is indicative and interrogative, then by “who are of no account in the church” [*tous exouthenēmenous en tēi ekklēsiāi*] Paul means the heathen as in verse 1. If [*kathizete*] be imperative, then Paul means the least esteemed members of the church for such unwished for work. It is a harsh term for the heathen, but one of indignation toward Christians.

6:5 **I say this to move you to shame** [*pros entropēn humin legō*]. Old word [*entropē*] from [*entrepō*], to turn in (1Co 4:14 which see). In N.T. only here and 15:34. **One wise man** [*sophos*]. From sarcasm to pathos Paul turns. **Does there not exist** [*eni*], short form for [*enesti*]? With double negative [*ouk—oudeis*], expecting the answer yes. Surely **one** such man exists in the church. **Who** [*hos*]. Almost consecutive in idea, of such wisdom that he will be able. **To decide between his brethren** [*diakrinai ana meson tou adelphou autou*]. [*Krinai*] is to judge or decide (first aorist active infinitive of [*krinō*] and [*dia*] (two) carries on the idea of between. Then [*ana meson*] makes it still plainer, in the midst as arbitrator between brother and brother like [*ana meson emou kai sou*] (Ge 23:15). It is even so a condensed expression with part of it unexpressed [*ana meson kai tou adelphou autou*] between brother and his brother. The use of [*adelphos*] has a sharp reflection on them for their going to heathen judges to settle disputes between brothers in Christ.

6:6 **And that before unbelievers** [*kai touto epi apistōn*]. Climactic force of [*kai*]. The accusative of general reference with [*touto*]. “That there should be disputes about [*biōtika*] is bad; that Christian should go to law with Christian is worse; that Christians should do this before unbelievers is worst of all” (Robertson and Plummer).

6:7 **Nay, already it is altogether a defect among you** [*ēdē men oun holōs hēttēma humin estin*]. “Indeed therefore there is to you already (to begin with, [*ēdē*], before any question of courts) wholly defeat.” [*Hēttēma*] (from [*hēttaomai*] is only here, Ro 11:12; Isa 31:8 and ecclesiastical writers. See [*hēttaomai*] (from [*hēttōn*], less) in 2Co 12:13; 2Pe 2:19f. [*Nikē*] was victory and [*hētta*] defeat with the Greeks. It is defeat for Christians to have lawsuits [*krimata*], usually decrees or judgments) with one another. This was proof of the failure of love and forgiveness (Col 3:13). **Take wrong** [*adikeisthe*]. Present middle indicative, of old verb [*adikeō*] (from [*adikos*], not right). Better undergo wrong yourself than suffer **defeat** in the matter of love and forgiveness of a brother. **Be defrauded** [*apostereisthe*]. Permissive middle again like [*adikeisthe*]. Allow yourselves to be robbed (old verb to deprive, to rob) rather than have a lawsuit.

6:8 **Nay, but ye yourselves do wrong and defraud** [*alla humeis adikeite kai apostereite*]. “But (adversative [*alla*], on the contrary) you (emphatic) do the wronging and the robbing” (active voices) “and that your brethren” [*kai touto adelphous*]. Same idiom as at close of verse 6. The very climax of wrong-doings, to stoop to do this with one’s brethren in Christ.

6:9 **The unrighteous** [*adikoī*]. To remind them of the verb [*adikeō*] just used. **The Kingdom of God** [*theou basileian*]. Precisely, God’s kingdom. **Be not deceived** [*mē planāsthe*]. Present passive imperative with negative [*mē*]. Do not be led astray by plausible talk to cover up sin as mere animal behaviourism. Paul has two lists in verses 9, 10, one with repetition of [*oute*], neither (fornicators, idolaters, adulterers, effeminate, or [*malakoi*], abusers of themselves with men or [*arsenokoitai*] or sodomites as in 1Ti 1:10 a late word for this horrid vice, thieves, covetous), the other with [*ou*] not (drunkards, revilers, extortioners).

All these will fall short of the kingdom of God. This was plain talk to a city like Corinth. It is needed today. It is a solemn roll call of the damned even if some of their names are on the church roll in Corinth whether officers or ordinary members.

6:11 **And such were some of you** [*kai tauta tines ēte*]. A sharp homethrust. Literally, “And these things [*tauta*], neuter plural) were ye (some of you).” The horror is shown by [*tauta*], but by [*tines*] Paul narrows the picture to some, not all. But that was in the past [*ēte*], imperfect indicative) like [Ro 6:17](#). Thank God the blood of Jesus does cleanse from such sins as these. But do not go back to them. **But ye were washed** [*apelousasthe*]. First aorist middle indicative, not passive, of [*apolouō*]. Either direct middle, ye washed yourselves, or indirect middle, as in [Ac 22:16](#), ye washed your sins away (force of [*apo*]). This was their own voluntary act in baptism which was the outward expression of the previous act of God in cleansing [*hēgiasthēte*], ye were sanctified or cleansed before the baptism) and justified [*edikaiōthēte*], ye were put right with God before the act of baptism). “These twin conceptions of the Christian state in its beginning appear commonly in the reverse order” (Findlay). The outward expression is usually mentioned before the inward change which precedes it. In this passage the Trinity appear as in the baptismal command in [Mt 28:19](#).

6:12 **Lawful** [*exestin*]. Apparently this proverb may have been used by Paul in Corinth (repeated in [10:23](#)), but not in the sense now used by Paul’s opponents. The “all things” do not include such matters as those condemned in chapter [1Co 5; 6:1-11](#). Paul limits the proverb to things not immoral, things not wrong *per se*. But even here liberty is not license. **But not all things are expedient** [*all’ ou panta sumpherei*]. Old word [*sumpherei*], bears together for good and so worthwhile. Many things, harmless in themselves in the abstract, do harm to others in the concrete. We live in a world of social relations that circumscribe personal rights and liberties. **But I will not be brought under the power of any** [*all ouk egō exousiasthēsomai hupo tinos*]. Perhaps a conscious play on the verb [*exestin*] for [*exousiazō*] is from [*exousia*] and that from [*exestin*]. Verb from Aristotle on, though not common (Dion. of Hal., LXX and inscriptions). In N.T. only here, [7:4](#); [Lu 22:25](#). Paul is determined not to be a slave to anything harmless in itself. He will maintain his self-control. He gives a wholesome hint to those who talk so much about personal liberty.

6:13 **But God shall bring to nought both it and them** [*ho de theos kai tautēn kai tauta katargēsei*]. Another proverb about the adaptation of the belly [*koilia*] and food [*brōmata*], not just flesh), which had apparently been used by some in Corinth to justify sexual license (fornication and adultery). These Gentiles mixed up matters not alike at all (questions of food and sensuality). “ We have traces of this gross moral confusion in the circumstances which dictated the Apostolic Letter ([Ac 15:23-29](#)), where things wholly diverse are combined, as directions about meats to be avoided and a prohibition of fornication” (Lightfoot). Both the belly [*tautēn*] and the foods [*tauta*] God will bring to an end by death and change. **But the body is not for fornication, but for the Lord, and the Lord for the body** [*to de sōma*

ou tēi porneiāi alla tōi kuriōi, kai ho kurios tōi sōmati]. Paul here boldly shows the fallacy in the parallel about appetite of the belly for food. The human body has a higher mission than the mere gratification of sensual appetite. Sex is of God for the propagation of the race, not for prostitution. Paul had already stated that God dwells in us as the sanctuary of the Holy Spirit (3:16f.). This higher function of the body he here puts forward against the debased Greek philosophy of the time which ignored completely Paul's idea, "the body for the Lord and the Lord for the body" (dative of personal interest in both cases). "The Lord Jesus and [*porneia*] contested for the bodies of Christian men; loyal to him they must renounce *that*, yielding to *that* they renounce him" (Findlay).

6:14 **Will raise up us** [*hēmas exegeirei*]. Future active indicative of [*exegeirō*] though the MSS. vary greatly, some having the present and some even the aorist. But the resurrection of the body gives added weight to Paul's argument about the dignity and destiny of the body (*quanta dignitas*, Bengel) which should not be prostituted to sensuality.

6:15 **Members of Christ** [*melē Christou*]. Old word for limbs, members. Even the Stoics held the body to be common with the animals (Epictetus, *Diss.* 1. iii. 1) and only the reason like the gods. Without doubt some forms of modern evolution have contributed to the licentious views of animalistic sex indulgence, though the best teachers of biology show that in the higher animals monogamy is the rule. The body is not only adapted for Christ (verse 13), but it is a part of Christ, in vital union with him. Paul will make much use of this figure further on (12:12-31; Eph 4:11-16; 5:30). **Shall I then take away?** [*aras oun;*]. First aorist active participle of [*airō*], old verb to snatch, carry off like Latin *rapio* (our rape). **Make** [*poiēsō*]. Can be either future active indicative or first aorist active subjunctive (deliberative). Either makes good sense. The horror of deliberately taking "members of Christ" and making them "members of a harlot" in an actual union staggers Paul and should stagger us. **God forbid** [*mē genoito*]. Optative second aorist in a negative wish for the future. **May it not happen!** The word "God" is not here. The idiom is common in Epictetus though rare in the LXX. Paul has it thirteen times and Luke once (Lu 20:16).

6:16 **One body** [*hen sōma*]. With the harlot. That union is for the harlot the same as with the wife. The words quoted from Ge 2:24 describing the sexual union of husband and wife, are also quoted and explained by Jesus in Mt 19:5f. which see for discussion of the translation Hebraism with use of [*eis*]. **Saith he** [*phēsin*]. Supply either [*ho theos*] (God) or [*hē graphē*] (the Scripture).

6:17 **One spirit** [*hen pneuma*]. With the Lord, the inner vital spiritual union with the Lord Jesus (Eph 4:4; 5:30).

6:18 **Flee** [*pheugete*]. Present imperative. Have the habit of fleeing without delay or parley. Note abruptness of the asyndeton with no connectives. Fornication violates Christ's rights in our bodies (verses 13-17) and also ruins the body itself. **Without the body** [*ektos tou sōmatos*]. Even gluttony and drunkenness and the use of dope are sins wrought on the

body, not “within the body” [*entos tou sōmatos*] in the same sense as fornication. Perhaps the dominant idea of Paul is that fornication, as already shown, breaks the mystic bond between the body and Christ and hence the fornicator [*ho porneuōn*] **sins against his own body** [*eis to idion sōma hamartanei*] in a sense not true of other dreadful sins. The fornicator takes his body which belongs to Christ and unites it with a harlot. In fornication the body is the instrument of sin and becomes the subject of the damage wrought. In another sense fornication brings on one’s own body the two most terrible bodily diseases that are still incurable (gonorrhoea and syphilis) that curse one’s own body and transmit the curse to the third and fourth generation. Apart from the high view given here by Paul of the relation of the body to the Lord no possible father or mother has the right to lay the hand of such terrible diseases and disaster on their children and children’s children. The moral and physical rottenness wrought by immorality defy one’s imagination.

6:19 **Your body is a temple** [*to sōma humōn naos estin*]. A sanctuary as in 3:16 which see. Our spirits dwell in our bodies and the Holy Spirit dwells in our spirits. Some of the Gnostics split hairs between the sins of the body and fellowship with God in the spirit. Paul will have none of this subterfuge. One’s body is the very shrine for the Holy Spirit. In Corinth was the temple to Aphrodite in which fornication was regarded as consecration instead of desecration. Prostitutes were there as priestesses of Aphrodite, to help men worship the goddess by fornication. **Ye are not your own** [*ouk este heautōn*]. Predicate genitive. Ye do not belong to yourselves, even if you could commit fornication without personal contamination or self-violation. Christianity makes unchastity dishonour in both sexes. There is no double standard of morality. Paul’s plea here is primarily to men to be clean as members of Christ’s body.

6:20 **For ye were bought with a price** [*ēgorasthēte gar timēs*]. First aorist passive indicative of [*agorazō*], old verb to buy in the marketplace [*agora*]. With genitive of price. Paul does not here state the price as Peter does in 1Pe 1:19 (the blood of Christ) and as Jesus does in Mt 20:28 (his life a ransom). The Corinthians understood his meaning. **Glorify God therefore in your body** [*doxasate dē ton theon en tōi sōmati humōn*]. Passionate conclusion to his powerful argument against sexual uncleanness. [*Dē*] is a shortened form of [*ēdē*] and is an urgent inferential particle. See on Lu 2:15. Paul holds to his high ideal of the destiny of the body and urges glorifying God in it. Some of the later Christians felt that Paul’s words could be lightened a bit by adding “and in your spirits which are his,” but these words are found only in late MSS. and are clearly not genuine. Paul’s argument stands four-square for the dignity of the body as the sanctuary of the Holy Spirit united to the Lord Jesus.

Chapter 7

7:1 **Now concerning the things whereof ye wrote** [*peri de hōn egrapsate*]. An ellipsis of [*peri toutōn*], the antecedent of [*peri hōn*], is easily supplied as in papyri. The church had written Paul a letter in which a number of specific problems about marriage were raised. He answers them *seriatim*. The questions must be clearly before one in order intelligently to interpret Paul's replies. The first is whether a single life is wrong. Paul pointedly says that it is not wrong, but good [*kalon*]. One will get a one-sided view of Paul's teaching on marriage unless he keeps a proper perspective. One of the marks of certain heretics will be forbidding to marry (1Ti 4:3). Paul uses marriage as a metaphor of our relation to Christ (2Co 11:2; Ro 7:4; Eph 5:28-33). Paul is not here opposing marriage. He is only arguing that celibacy may be good in certain limitations. The genitive case with [*haptesthai*] (touch) is the usual construction.

7:2 **Because of fornications** [*dia tas porneias*]. This is not the only reason for marriage, but it is a true one. The main purpose of marriage is children. Mutual love is another. The family is the basis of all civilization. Paul does not give a low view of marriage, but is merely answering questions put to him about life in Corinth.

7:3 **Render the due** [*tēn opheilēn apodidotō*]. Marriage is not simply not wrong, but for many a duty. Both husband and wife have a mutual obligation to the other. "This dictum defends marital intercourse against rigorists, as that of ver. 1 commends celibacy against sensualists" (Findlay).

7:4 **The wife** [*hē gunē*]. The wife is mentioned first, but the equality of the sexes in marriage is clearly presented as the way to keep marriage undefiled (Heb 13:4). "In wedlock separate ownership of the person ceases" (Robertson and Plummer).

7:5 **Except it be by consent for a season** [*ei mēti [an] ek sumphōnou pros kairon*]. If [*an*] is genuine, it can either be regarded as like [*ean*] though without a verb or as loosely added after [*ei mēti*] and construed with it. **That ye may give yourselves unto prayer** [*hina scholasēte tēi proseuchēi*]. First aorist active subjunctive of [*scholazō*], late verb from [*scholē*], leisure (our "school"), and so to have leisure (punctiliar act and not permanent) for prayer. Note private devotions here. **That Satan tempt you not** [*hina mē peirazēi*]. Present subjunctive, that Satan may not keep on tempting you. **Because of your incontinency** [*dia tēn akrasian [humōn]*]. A late word from Aristotle on for [*akrateia*] from [*akratēs*] (without self-control, [*a*] privative and [*krateō*], to control, common old word). In N.T. only here and Mt 23:25 which see.

7:6 **By way of permission** [*kata sungnōmēn*]. Old word for pardon, concession, indulgence. *Secundum indulgentiam* (Vulgate). Only here in N.T., though in the papyri for pardon. The word means "knowing together," understanding, agreement, and so concession. **Not**

of commandment [*ou kat' epitagēn*]. Late word (in papyri) from [*epitassō*], old word to enjoin. Paul has not commanded people to marry. He has left it an open question.

7:7 **Yet I would** [*thelō de*]. “But I wish.” Followed by accusative and infinitive [*anthrōpous einai*]. This is Paul’s personal preference under present conditions (7:26). **Even as I myself** [*hōs kai emauton*]. This clearly means that Paul was not then married and it is confirmed by 9:5. Whether he had been married and was now a widower turns on the interpretation of Ac 26:10 “I cast my vote.” If this is taken literally (the obvious way to take it) as a member of the Sanhedrin, Paul was married at that time. There is no way to decide. **His own gift from God** [*idion charisma ek theou*]. So each must decide for himself. See on 1:7 for [*charisma*], a late word from [*charizomai*].

7:8 **To the unmarried and to the widows** [*tois agamois kai tais chēraïs*]. It is possible that by “the unmarried” (masculine plural) the apostle means only men since widows are added and since virgins receive special treatment later (verse 25) and in verse 32 [*ho agamos*] is the unmarried man. It is hardly likely that Paul means only widowers and widows and means to call himself a widower by [*hōs kagō*] (even as I). After discussing marital relations in verses 2-7 he returns to the original question in verse 1 and repeats his own personal preference as in verse 7. He does not say that it is *better* to be unmarried, but only that it is *good* [*kalon*] as in verse 1) for them to remain unmarried. [*Agamos*] is an old word and in N.T. occurs only in this passage. In verses 11, 34 it is used of women where the old Greeks would have used [*anandros*], without a husband.

7:9 **But if they have not continency** [*ei de ouk egkrateuontai*]. Condition of the first class, assumed as true. Direct middle voice [*egkrateuontai*], hold themselves in, control themselves. **Let them marry** [*gamēsātōsan*]. First aorist (ingressive) active imperative. Usual *Koinē* form in [-*tōsan*] for third plural. **Better** [*kreitton*]. Marriage is better than continued sexual passion. Paul has not said that celibacy is **better** than marriage though he has justified it and expressed his own personal preference for it. The metaphorical use of [*purousthai*] (present middle infinitive) for sexual passion is common enough as also for grief (2Co 11:29).

7:10 **To the married** [*tois gegamēkosin*]. Perfect active participle of [*gameō*], old verb, to marry, and still married as the tense shows. **I give charge** [*paraggellō*]. Not mere wish as in verses 7, 8. **Not I, but the Lord** [*ouk egō alla ho kurios*]. Paul had no commands from Jesus to the unmarried (men or women), but Jesus had spoken to the married (husbands and wives) as in Mt 5:31f.; 19:3-12; Mr 10:9-12; Lu 16:18. The Master had spoken plain words about divorce. Paul reenforces his own inspired command by the command of Jesus. In Mr 10:9 we have from Christ: “What therefore God joined together let not man put asunder” [*mē chorizetō*]. **That the wife depart not from her husband** [*gunaika apo andros mē choristhēnai*]. First aorist passive infinitive (indirect command after [*paraggellō*] of [*chorizō*], old verb from adverbial preposition [*chōris*], separately, apart from, from. Here

used of divorce by the wife which, though unusual then, yet did happen as in the case of Salome (sister of Herod the Great) and of Herodias before she married Herod Antipas. Jesus also spoke of it ([Mr 10:12](#)). Now most of the divorces are obtained by women. This passive infinitive is almost reflexive in force according to a constant tendency in the *Koinē* (Robertson, *Grammar*, p. 817).

7:11 **But and if she depart** [*ean de kai chōrithēi*]. Third class condition, undetermined. If, in spite of Christ's clear prohibition, she get separated (ingressive passive subjunctive), **let her remain unmarried** [*menetō agamos*]. Paul here makes no allowance for remarriage of the innocent party as Jesus does by implication. **Or else be reconciled to her husband** [*ē tōi andri katallagētō*]. Second aorist (ingressive) passive imperative of [*katallassō*], old compound verb to exchange coins as of equal value, to reconcile. One of Paul's great words for reconciliation with God ([2Co 5:18-20](#); [Ro 5:10](#)). [*Diassō*] ([Mt 5:24](#) which see) was more common in the older Greek, but [*katallassō*] in the later. The difference in idea is very slight, [*dia-*] accents notion of exchange, [*kat-*] the perfective idea (complete reconciliation). Dative of personal interest is the case of [*andri*]. This sentence is a parenthesis between the two infinitives [*chōrithēnai*] and [*aphienai*] (both indirect commands after [*paragellō*]). **And that the husband leave not his wife** [*kai andra mē aphienai*]. This is also part of the Lord's command ([Mr 10:11](#)). [*Apoluō*] occurs in Mark of the husband's act and [*aphienai*] here, both meaning to send away. Bengel actually stresses the difference between [*chōrithēnai*] of the woman as like *separatur* in Latin and calls the wife "pars ignobilior" and the husband "nobilior." I doubt if Paul would stand for that extreme.

7:12 **But to the rest say I, not the Lord** [*tois de loipois legō egō, ouch ho Kurios*]. Paul has no word about marriage from Jesus beyond the problem of divorce. This is no disclaimer of inspiration. He simply means that here he is not quoting a command of Jesus. **An unbelieving wife** [*gunaika apiston*]. This is a new problem, the result of work among the Gentiles, that did not arise in the time of Jesus. The form [*apiston*] is the same as the masculine because a compound adjective. Paul has to deal with mixed marriages as missionaries do today in heathen lands. The rest [*hoi loipoi*] for Gentiles ([Eph 2:3](#)) we have already had in [1Th 4:13](#); [5:6](#) which see. The Christian husband married his wife when he himself was an unbeliever. The word [*apistos*] sometimes means unfaithful ([Lu 12:46](#)), but not here (cf. [Joh 20:27](#)). **She is content** [*suneudokei*]. Late compound verb to be pleased together with, agree together. In the papyri. **Let him not leave her** [*mē aphietō autēn*]. Perhaps here and in verses [11](#), [13](#) [*aphiēmi*] should be translated "put away" like [*apoluō*] in [Mr 10:1](#). Some understand [*aphiēmi*] as separation from bed and board, not divorce.

7:13 **Which hath an unbelieving husband** [*hētis echei andra apiston*]. Relative clause here, while a conditional one in verse [12](#) [*ei tis*], if any one). Paul is perfectly fair in stating both sides of the problem of mixed marriages.

7:14 **Is sanctified in the wife** [*hēgiastai en tēi gunaiki*]. Perfect passive indicative of [*hagiazō*], to set apart, to hallow, to sanctify. Paul does not, of course, mean that the unbelieving husband is saved by the faith of the believing wife, though Hodge actually so interprets him. Clearly he only means that the marriage relation is sanctified so that there is no need of a divorce. If either husband or wife is a believer and the other agrees to remain, the marriage is holy and need not be set aside. This is so simple that one wonders at the ability of men to get confused over Paul's language. **Else were your children unclean** [*epei ara ta tekna akatharta*]. The common ellipse of the condition with [*epei*]: "since, accordingly, if it is otherwise, your children are illegitimate [*akatharta*]." If the relations of the parents be holy, the child's birth must be holy also (not illegitimate). "He is not assuming that the child of a Christian parent would be baptized; that would spoil rather than help his argument, for it would imply that the child was not [*hagios*] till it was baptized. The verse throws no light on the question of infant baptism" (Robertson and Plummer).

7:15 **Is not under bondage** [*ou dedoulōtai*]. Perfect passive indicative of [*douloō*], to enslave, has been enslaved, does not remain a slave. The believing husband or wife is not at liberty to separate, unless the disbeliever or pagan insists on it. Wilful desertion of the unbeliever sets the other free, a case not contemplated in Christ's words in [Mt 5:32](#); [19:9](#). Luther argued that the Christian partner, thus released, may marry again. But that is by no means clear, unless the unbeliever marries first. **But God hath called us in peace** [*en de eirēnēi keklēken hēmas*] or [*humas*]. Perfect active indicative of [*kaleō*], permanent call in the sphere or atmosphere of peace. He does not desire enslavement in the marriage relation between the believer and the unbeliever.

7:16 **For how knowest thou?** [*ti gar oidas*]. But what does Paul mean? Is he giving an argument *against* the believer accepting divorce or *in favour* of doing so? The syntax allows either interpretation with [*ei*] (if) after [*oidas*]. Is the idea in [*ei*] (if) *hope* of saving the other or *fear* of not saving and hence peril in continuing the slavery of such a bondage? The latter idea probably suits the context best and is adopted by most commentators. And yet one hesitates to interpret Paul as *advocating* divorce unless strongly insisted on by the unbeliever. There is no problem at all unless the unbeliever makes it. If it is a hopeless case, acquiescence is the only wise solution. But surely the believer ought to be sure that there is no hope before he agrees to break the bond. Paul raises the problem of the wife first as in verse 10.

7:17 **Only** [*ei mē*]. This use of [*ei mē*] as an elliptical condition is very common (7:5; [Ga 1:7,19](#); [Ro 14:14](#)), "except that" like [*plēn*]. Paul gives a general principle as a limitation to what he has just said in verse 15. "It states the general principle which determines these questions about marriage, and this is afterwards illustrated by the cases of circumcision and slavery" (Robertson and Plummer). He has said that there is to be no compulsory slavery between the believer and the disbeliever (the Christian and the pagan). But on the other hand there is to be no reckless abuse of this liberty, no license. **As the Lord hath distributed**

to each man [*hekastōi hōs memeriken ho kurios*]. Perfect active indicative of [*merizō*], old verb from [*meros*], apart. Each has his lot from the Lord Jesus, has his call from God. He is not to seek a rupture of the marriage relation if the unbeliever does not ask for it. **And so ordain I** [*kai houtōs diatassomai*]. Military term, old word, to arrange in all the churches (distributed, [*dia-*]. Paul is conscious of authoritative leadership as the apostle of Christ to the Gentiles.

7:18 **Let him not become uncircumcized** [*mē epispasthō*]. Present middle imperative of [*epispaō*], old verb to draw on. In LXX (I Macc. 1:15) and Josephus (*Ant.* XII, V. I) in this sense. Here only in N.T. The point is that a Jew is to remain a Jew, a Gentile to be a Gentile. Both stand on an equality in the Christian churches. This freedom about circumcision illustrates the freedom about Gentile mixed marriages.

7:19 **But the keeping of the commandments of God** [*alla tērēsis entolōn theou*]. Old word in sense of watching (*Ac* 4:3). Paul's view of the worthlessness of circumcision or of uncircumcision is stated again in *Ga* 5:6; 6:15; *Ro* 2:25-29 (only the inward or spiritual Jew counts).

7:20 **Wherein he was called** [*hēi eklēthē*]. When he was called by God and saved, whether a Jew or a Gentile, a slave or a freeman.

7:21 **Wast thou called being a bondservant?** [*doulos eklēthēs*]. First aorist passive indicative. Wast thou, a slave, called? **Care not for it** [*mē soi meletō*]. "Let it not be a care to thee." Third person singular (impersonal) of [*melei*], old verb with dative [*soi*]. It was usually a fixed condition and a slave could be a good servant of Christ (*Col* 3:22; *Eph* 6:5; *Tit* 2:9), even with heathen masters. **Use it rather** [*mallon chrēsai*]. Make use of what? There is no "it" in the Greek. Shall we supply [*eleutheriāi*] (instrumental case after [*chrēsai*] or [*douleiāi*]?) Most naturally [*eleutheriāi*], freedom, from [*eleutheros*], just before. In that case [*ei kai*] is not taken as although, but [*kai*] goes with [*dunasai*], "But if thou canst also become free, the rather use your opportunity for freedom." On the whole this is probably Paul's idea and is in full harmony with the general principle above about mixed marriages with the heathen. [*Chrēsai*] is second person singular aorist middle imperative of [*chraomai*], to use, old and common verb.

7:22 **The Lord's freedman** [*apeleutheros Kuriou*]. [*Apeleutheros*] is an old word for a manumitted slave, [*eleutheros*] from [*erchomai*], to go and so go free, [*ap-*] from bondage. Christ is now the owner of the Christian and Paul rejoices to call himself Christ's slave [*doulos*]. But Christ set us free from sin by paying the ransom [*lutron*] of his life on the Cross (*Mt* 20:28; *Ro* 8:2; *Ga* 5:1). Christ is thus the *patronus* of the *libertus* who owes everything to his *patronus*. He is no longer the slave of sin (*Ro* 6:6,18), but a slave to God (*Ro* 6:22). **Likewise the freeman when called is Christ's slave** [*homoiōs ho eleutheros klētheis doulos estin Christou*]. Those who were not slaves, but freemen, when converted, are as

much slaves of Christ as those who were and still were slaves of men. All were slaves of sin and have been set free from sin by Christ who now owns them all.

7:23 **Ye were bought with a price** [*timēs ēgorasthēte*]. See on 6:20 for this very phrase, here repeated. Both classes (slaves and freemen) were purchased by the blood of Christ. **Become not bondservants of men** [*mē ginesthe douloi anthrōpōn*]. Present middle imperative of [*ginomai*] with negative [*mē*]. Literally, stop becoming slaves of men. Paul here clearly defines his opposition to human slavery as an institution which comes out so powerfully in the Epistle to Philemon. Those already free from human slavery should not become enslaved.

7:24 **With God** [*para theōi*]. There is comfort in that. Even a slave can have God at his side by remaining at God's side.

7:25 **I have no commandment of the Lord** [*epitagēn Kuriou ouk echō*]. A late word from [*epitassō*], old Greek verb to enjoin, to give orders to. Paul did have (verse 10) a command from the Lord as we have in Matthew and Mark. It was quite possible for Paul to know this command of Jesus as he did other sayings of Jesus (Ac 20:35) even if he had as yet no access to a written gospel or had received no direct revelation on the subject from Jesus (1Co 11:23). Sayings of Jesus were passed on among the believers. But Paul had no specific word from Jesus on the subject of virgins. They call for special treatment, young unmarried women only Paul means (7:25, 28, 34, 36-38) and not as in Re 14:4 (metaphor). It is probable that in the letter (7:1) the Corinthians had asked about this problem. **But I give my judgment** [*gnōmēn de didōmi*]. About mixed marriages (12-16) Paul had the command of Jesus concerning divorce to guide him. Here he has nothing from Jesus at all. So he gives no "command," but only "a judgment," a deliberately formed decision from knowledge (2Co 8:10), not a mere passing fancy. **As one that hath obtained mercy of the Lord to be faithful** [*hōs ēleēmenos hupo kuriou pistos einai*]. Perfect passive participle of [*eleeō*], old verb to receive mercy [*eleos*]. [*Pistos*] is predicate nominative with infinitive [*einai*]. This language, so far from being a disclaimer of inspiration, is an express claim to help from the Lord in the forming of this duly considered judgment, which is in no sense a command, but an inspired opinion.

7:26 **I think therefore** [*nomizō oun*]. Paul proceeds to express therefore the previously mentioned judgment [*gnōmēn*] and calls it his opinion, not because he is uncertain, but simply because it is not a command, but advice. **By reason of the present distress** [*dia tēn enestōsan anagkēn*]. The participle [*enestōsan*] is second perfect active of [*enistēmi*] and means "standing on" or "present" (cf. Ga 1:4; Heb 9:9). It occurs in 2Th 2:2 of the advent of Christ as not "present." Whether Paul has in mind the hoped for second coming of Jesus in this verse we do not certainly know, though probably so. Jesus had spoken of those calamities which would precede his coming (Mt 24:8ff.) though Paul had denied saying that the advent was right at hand (2Th 2:2). [*Anagkē*] is a strong word (old and common), either

for external circumstances or inward sense of duty. It occurs elsewhere for the woes preceding the second coming (Lu 21:23) and also for Paul's persecutions (1Th 3:7; 2Co 6:4; 12:10). Perhaps there is a mingling of both ideas here. **Namely**. This word is not in the Greek. The infinitive of indirect discourse [*huparchein*] after [*nomizō*] is repeated with recitative [*hoti*], "That the being so is good for a man" [*hoti kalon anthrōpōi to houtōs einai*]. The use of the article [*to*] with [*einai*] compels this translation. Probably Paul means for one [*anthrōpōi*, generic term for man or woman) to remain as he is whether married or unmarried. The copula [*estin*] is not expressed. He uses [*kalon*] (good) as in 7:1.

7:27 **Art thou bound to a wife?** [*dedesai gunaiki*];. Perfect passive indicative of [*deō*], to bind, with dative case [*gunaiki*]. Marriage bond as in Ro 7:2. **Seek not to be loosed** [*mē zētei lusin*]. Present active imperative with negative [*mē*], "Do not be seeking release" [*lusin*] from the marriage bond, old word, here only in N.T. **Seek not a wife** [*mē zētei gunaika*]. Same construction, Do not be seeking a wife. Bachelors as well as widowers are included in [*lelusai*] (loosed, perfect passive indicative of [*luō*]). This advice of Paul he only urges "because of the present necessity" (verse 26). Whether he held on to this opinion later one does not know. Certainly he gives the noblest view of marriage in Eph 5:22-33. Paul does not present it as his opinion for all men at all times. Men feel it their duty to seek a wife.

7:28 **But and if thou marry** [*ean de kai gamēsēis*]. Condition of the third class, undetermined with prospect of being determined, with the ingressive first aorist (late form) active subjunctive with [*ean*]: "But if thou also commit matrimony or get married," in spite of Paul's advice to the contrary. **Thou hast not sinned** [*ouch hēmartes*]. Second aorist active indicative of [*hamartanō*], to sin, to miss a mark. Here either Paul uses the timeless (gnomic) aorist indicative or by a swift transition he changes the standpoint (proleptic) in the conclusion from the future (in the condition) to the past. Such mixed conditions are common (Robertson, *Grammar*, pp. 1020, 1023). Precisely the same construction occurs with the case of the virgin [*parthenos*] except that the old form of the first aorist subjunctive [*gēmēi*] occurs in place of the late [*gamēsēi*] above. The MSS. interchange both examples. There is no special point in the difference in the forms. **Shall have tribulation in the flesh** [*thlipsin tēi sarki hexousin*]. Emphatic position of [*thlipsin*] (pressure). See 2Co 12:7 [*skolops tēi sarki*] (thorn in the flesh). **And I would spare you** [*egō de humōn pheidomai*]. Possibly conative present middle indicative, I am trying to spare you like [*agei*] in Ro 2:4 and [*dikaiousthe*] in Ga 5:4.

7:29 **But this I say** [*touto de phēmi*]. Note [*phēmi*] here rather than [*legō*] (verses 8, 12). A new turn is here given to the argument about the present necessity. **The time is shortened** [*ho kairos sunestalmenos estin*]. Perfect periphrastic passive indicative of [*sustellō*], old verb to place together, to draw together. Only twice in the N.T., here and Ac 5:6 which see. Found in the papyri for curtailing expenses. Calvin takes it for the shortness of human life, but apparently Paul pictures the foreshortening of time (opportunity) because of the possible

nearness of and hope for the second coming. But in Philippians Paul faces death as his fate (Php 1:21-26), though still looking for the coming of Christ (3:20). **That henceforth** [*to loipon hina*]. Proleptic position of [*to loipon*] before [*hina*] and in the accusative of general reference and [*hina*] has the notion of result rather than purpose (Robertson, *Grammar*, p. 997). **As though they had none** [*hōs mē echontes*]. This use of [*hōs*] with the participle for an assumed condition is regular and [*mē*] in the *Koinē* is the normal negative of the participle. So the idiom runs on through [verse 31](#).

7:30 **As though they possessed not** [*hōs mē katechontes*]. See this use of [*katechō*], old verb to hold down (Lu 14:9), to keep fast, to possess, in 2Co 6:10. Paul means that all earthly relations are to hang loosely about us in view of the second coming.

7:31 **Those that use the world** [*hoi chrōmenoi ton kosmon*]. Old verb [*chraomai*], usually with the instrumental case, but the accusative occurs in some Cretan inscriptions and in late writers according to a tendency of verbs to resume the use of the original accusative (Robertson, *Grammar*, p. 468). **As not abusing it** [*hōs mē katachrēmenoi*]. Perfective use of [*kata*] in composition, old verb, but here only in N.T., to use up, use to the full. Papyri give examples of this sense. This is more likely the idea than “abusing” it. **For the fashion of this world passeth away** [*paragei gar to schēma tou kosmou toutou*]. Cf. 1Jo 2:17. [*Schēma*] is the *habitus*, the outward appearance, old word, in N.T. only here and Php 2:7f. [*Paragei*] (old word) means “passes along” like a moving panorama (movie show!). Used of Jesus passing by in Jericho (Mt 20:30).

7:32 **Free from cares** [*amerimnous*]. Old compound adjective [*a*] privative and [*merimna*], anxiety). In N.T. only here and Mt 28:14 which see. **The things of the Lord** [*ta tou Kuriou*]. The ideal state (so as to the widow and the virgin in [verse 33](#)), but even the unmarried do let the cares of the world choke the word (Mr 4:19). **How he may please the Lord** [*pōs aresēi tōi Kuriōi*]. Deliberative subjunctive with [*pōs*] retained in an indirect question. Dative case of [*Kuriōi*]. Same construction in [verse 33](#) with [*pōs aresēi tēi gunaiki*] (his wife) and in [34](#) [*pōs aresēi tōi andri*] (her husband).

7:34 **And there is a difference also between the wife and the virgin** [*kai memeristai kai hē gunē kai hē parthenos*]. But the text here is very uncertain, almost hopelessly so. Westcott and Hort put [*kai memeristai*] in [verse 33](#) and begin a new sentence with [*kai hē gunē*] and add [*hē agamos*] after [*hē gunē*], meaning “the widow and the virgin each is anxious for the things of the Lord” like the unmarried man [*ho agamos*], bachelor or widow) in [verse 32](#). Possibly so, but the MSS. vary greatly at every point. At any rate Paul’s point is that the married woman is more disposed to care for the things of the world. But, alas, how many unmarried women (virgins and widows) are after the things of the world today and lead a fast and giddy life.

7:35 **For your own profit** [*pros to humōn autōn sumphoron*]. Old adjective, advantageous, with neuter article here as substantive, from verb [*sumpherō*]. In N.T. here only and [10:33](#).

Note reflexive plural form [*humōn autōn*]. **Not that I may cast a snare upon you** [*ouch hina brochon humin epibalō*]. [*Brochon*] is a noose or slip-knot used for lassoing animals, old word, only here in N.T. Papyri have an example “hanged by a noose.” [*Epibalō*] is second aorist active subjunctive of [*epiballō*], old verb to cast upon. Paul does not wish to capture the Corinthians by lasso and compel them to do what they do not wish about getting married. **For that which is seemly** [*pros to euschēmon*]. Old adjective [*eu*], well, [*schēmōn*], shapely, comely, from [*schēma*], figure). For the purpose of decorum. **Attend upon the Lord** [*euparedron*]. Adjective construed with [*pros to*], before, late word (Hesychius) from [*eu*], well, and [*paredros*], sitting beside, “for the good position beside the Lord” (associative instrumental case of [*Kuriōi*]). Cf. Mary sitting at the feet of Jesus (Lu 10:39). **Without distraction** [*aperispastōs*]. Late adverb (Polybius, Plutarch, LXX) from the adjective [*aperispastos*] (common in the papyri) from [*a*] privative and [*perispaō*], to draw around (Lu 10:40).

7:36 **That he behaveth himself unseemly** [*aschēmonein*]. Old verb, here only in N.T., from [*aschēmōn*] (1Co 12:23), from [*a*] privative and [*schēma*]. Occurs in the papyri. Infinitive in indirect discourse after [*nomizein*] (thinks) with [*ei*] (condition of first class, assumed as true). **If she be past the flower of her age** [*ean ēi huperakmos*]. Old word, only here in N.T., from [*huper*] (over) and [*akmē*] (prime or bloom of life), past the bloom of youth, *superadultus* (Vulgate). Compound adjective with feminine form like masculine. Apparently the Corinthians had asked Paul about the duty of a father towards his daughter old enough to marry. **If need so requireth** [*kai houtōs ophēilei ginesthai*]. “And it ought to happen.” Paul has discussed the problem of marriage for virgins on the grounds of expediency. Now he faces the question where the daughter wishes to marry and there is no serious objection to it. The father is advised to consent. Roman and Greek fathers had the control of the marriage of their daughters. “My marriage is my father’s care; it is not for me to decide about that” (Hermione in Euripides’ *Andromache*, 987). **Let them marry** [*gameitōsan*]. Present active plural imperative (long form).

7:37 **To keep his own virgin daughter** [*tērein tēn heautou parthenon*]. This means the case when the virgin daughter does not wish to marry and the father agrees with her, **he shall do well** [*kalōs poiēsei*].

7:38 **Doeth well** [*kalōs poiēi*]. So Paul commends the father who gives his daughter in marriage [*gamizein*]. This verb [*gamizō*] has not been found outside the N.T. See on Mt 22:30. **Shall do better** [*kreisson poiēsei*]. In view of the present distress (7:26) and the shortened time (7:29). And yet, when all is said, Paul leaves the whole problem of getting married an open question to be settled by each individual case.

7:39 **For so long time as her husband liveth** [*eph’ hoson chronon zēi ho anēr autēs*]. While he lives [*tōi zōnti andri*] Paul says in Ro 7:2. This is the ideal and is pertinent today when husbands meet their ex-wives and wives meet their ex-husbands. There is a screw loose somewhere. Paul here treats as a sort of addendum the remarriage of widows. He will

discuss it again in [1Ti 5:9-13](#) and then he will advise younger widows to marry. Paul leaves her free here also to be married again, “only in the Lord” [*monon en Kuriōi*]. Every marriage ought to be “in the Lord.” **To be married** [*gamēthēnai*] is first aorist passive infinitive followed by the dative relative [*hōi*] with unexpressed antecedent [*toutōi*].

7:40 **Happier** [*makariōterā*]. Comparative of [*makarios*] used in the Beatitudes ([Mt 5:3ff.](#)). **After my judgment** [*kata tēn emēn gnōmēn*]. The same word used in [verse 25](#), not a command. **I think** [*dokō*]. From [*dokēō*], not [*nomizō*] of [verse 26](#). But he insists that he has “the spirit of God” [*pneuma theou*] in the expression of his inspired judgment on this difficult, complicated, tangled problem of marriage. But he has discharged his duty and leaves each one to decide for himself.

Chapter 8

8:1 **Now concerning things sacrificed to idols** [*peri de tōn eidōlothutōn*]. Plainly the Corinthians had asked also about this problem in their letter to Paul (7:1). This compound adjective [*eidōlon*], idol, [*thutos*], verbal adjective from [*thuō*], to sacrifice) is still found only in the N.T. and ecclesiastical writers, not so far in the papyri. We have seen this problem mentioned in the decision of the Jerusalem Conference (Ac 15:29; 21:25). The connection between idolatry and impurity was very close, especially in Corinth. See both topics connected in Re 2:14, 20. By [*eidōlothuta*] was meant the portion of the flesh left over after the heathen sacrifices. The heathen called it [*hierothuton*] (1Co 10:28). This leftover part “was either eaten sacrificially, or taken home for private meals, or sold in the markets” (Robertson and Plummer). What were Christians to do about eating such portions either buying in the market or eating in the home of another or at the feast to the idol? Three questions are thus involved and Paul discusses them all. There was evidently difference of opinion on the subject among the Corinthian Christians. Aspects of the matter come forward not touched on in the Jerusalem Conference to which Paul does not here allude, though he does treat it in Ga 2:1-10. There was the more enlightened group who acted on the basis of their superior knowledge about the non-existence of the gods represented by the idols. **Ye know that we all have knowledge** [*oidamen hoti pantes gnōsin echomen*]. This may be a quotation from the letter (Moffatt, *Lit. of N.T.*, p. 112). Since their conversion to Christ, they know the emptiness of idol-worship. Paul admits that all Christians have this knowledge (personal experience, [*gnōsis*]), but this problem cannot be solved by knowledge.

8:2 **Puffeth up** [*phusioi*]. From [*phusioō*] (present indicative active). See on 4:6. Pride may be the result, not edification [*oikodomei*] which comes from love. Note article [*hē*] with both [*gnōsis*] and [*agapē*], making the contrast sharper. See on 1Th 5:11 for the verb [*oikodomeō*], to build up. Love is the solution, not knowledge, in all social problems. **That he knoweth anything** [*egnōkenai ti*]. Perfect active infinitive in indirect discourse after [*dokei*] (condition of first class with [*ei*]). So “has acquired knowledge” (cf. 3:18), has gone to the bottom of the subject. **He knoweth not yet** [*oupō egnō*]. Second aorist active indicative, timeless aorist, summary (punctiliar) statement of his ignorance. **As he ought to know** [*kathōs dei gnōnai*]. Second aorist active infinitive, ingressive aorist (come to know). Newton’s remark that he was only gathering pebbles on the shore of the ocean of truth is pertinent. 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.

8:3 **The same is known of him** [*houtos egnōstai hup’ autou*]. Loving God (condition of first class again) is the way to come to know God. It is not certain whether [*houtos*] refers to the man who loves God or to God who is loved. Both are true. God knows those that are his (2Ti 2:19; Ex 33:12). Those who know God are known of God (Ga 4:9). We love God

because he first loved us (1Jo 4:19). But here Paul uses both ideas and both verbs. [Egnōstai] is perfect passive indicative of [ginōskō], an abiding state of recognition by [hup'] God. No one is acquainted with God who does not love him (1Jo 4:8). God sets the seal of his favour on the one who loves him. So much for the principle.

8:4 **No idol is anything in the world** [ouden eidōlon en kosmōi]. Probably correct translation, though no copula is expressed. On [eidōlon] (from [eidos], old word, see on Ac 7:41; 15:20; 1Th 1:9. The idol was a mere picture or symbol of a god. If the god has no existence, the idol is a non-entity. This Gentile Christians had come to know as Jews and Jewish Christians already knew. **No God but one** [oudeis theos ei mē heis]. This Christians held as firmly as Jews. The worship of Jesus as God's Son and the Holy Spirit does not recognize three Gods, but one God in three Persons. It was the worship of Mary the Mother of Jesus that gave Mahomet his cry: "Allah is One." The cosmos, the ordered universe, can only be ruled by one God (Ro 1:20).

8:5 **For though there be** [kai gar eiper eisi]. Literally, "For even if indeed there are" (a concessive clause, condition of first class, assumed to be true for argument's sake). **Called gods** [legomenoi theoi]. So-called gods, reputed gods. Paul denied really the existence of these so-called gods and held that those who worshipped idols (non-entities) in reality worshipped demons or evil spirits, agents of Satan (1Co 10:19-21).

8:6 **Yet to us there is one God, the Father** [all' hēmin heis theos ho patēr]. B omits [all'] here, but the sense calls for it anyhow in this apodosis, a strong antithesis to the protasis (**even if at least**, [kai eiper]. **Of whom** [ex hou]. As the source [ex] of the universe [ta panta] as in Ro 11:36; Col 1:16f.) and also our goal is God [eis auton] as in Ro 11:36 where [di' autou] is added whereas here [di' hou] (through whom) and [di' autou] (through him) point to Jesus Christ as the intermediate agent in creation as in Col 1:15-20; Joh 1:3f. Here Paul calls Jesus **Lord** [Kurios] and not **God** [theos], though he does apply that word to him in Ro 9:5; Tit 2:13; Col 2:9; Ac 20:28.

8:7 **Howbeit in all men there is not that knowledge** [all' ouk en pasin hē gnōsis]. The knowledge [hē gnōsis] of which Paul is speaking. Knowledge has to overcome inheritance and environment, prejudice, fear, and many other hindrances. **Being used until now to the idol** [tēi sunētheifi heōs arti tou eidōlou]. Old word [sunētheia] from [sunēthēs] [sun, ēthos], accustomed to, like Latin *consuetudo*, intimacy. In N.T. only here and Joh 18:39; 1Co 11:16. It is the force of habit that still grips them when they eat such meat. They eat it "as an idol sacrifice" [hōs eidōlothuton], though they no longer believe in idols. The idol-taint clings in their minds to this meat. **Being weak** [asthenēs ousa]. "It is defiled, not by the partaking of polluted food, for food cannot pollute (Mr 7:18f.; Lu 11:41), but by the doing of something which the unenlightened conscience does not allow" (Robertson and Plummer). For this great word [suneidēsis] (conscientia, knowing together, conscience) see on Ac 23:1. It is important in Paul's Epistles, Peter's First Epistle, and Hebrews. Even if unenlightened, one

must act according to his conscience, a sensitive gauge to one's spiritual condition. Knowledge breaks down as a guide with the weak or unenlightened conscience. For [*asthenēs*], weak (lack of strength) see on [Mt 26:41](#). **Defiled** [*molunetai*]. Old word [*molunō*], to stain, pollute, rare in N.T. ([1Ti 3:9](#); [Re 3:4](#)).

8:8 **Will not commend** [*ou parastēsei*]. Future active indicative of [*paristēmi*], old word to present as in [Ac 1:3](#); [Lu 2:22](#); [Col 1:28](#). Food [*brōma*] will not give us an entree to God for commendation or condemnation, whether meat-eaters or vegetarians. **Are we the worse** [*husteroumetha*]. Are we left behind, do we fall short. Both conditions are of the third class [*ean mē, ean*] undetermined. **Are we the better** [*perisseuometha*]. Do we overflow, do we have excess of credit. Paul here disposes of the pride of knowledge (the enlightened ones) and the pride of prejudice (the unenlightened). 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.

8:9 **Take heed** [*blepete*]. A warning to the enlightened. **Lest by any means** [*mē pōs*]. Common construction after verbs of caution or fearing, [*mē pōs*] with aorist subjunctive [*genētai*]. **This liberty of yours** [*hē exousia humōn hautē*]. [*Exousia*], from [*exestin*], means a grant, allowance, authority, power, privilege, right, liberty. It shades off easily. It becomes a battle cry, personal liberty does, to those who wish to indulge their own whims and appetites regardless of the effect upon others. **A stumbling-block to the weak** [*proskomma tois asthenesin*]. Late word from [*proskoptō*], to cut against, to stumble against. So an obstacle for the foot to strike. In [Ro 14:13](#) Paul uses [*skandalon*] as parallel with [*proskomma*]. We do not live alone. This principle applies to all social relations in matters of law, of health, of morals. *Noblesse oblige*. The enlightened must consider the welfare of the unenlightened, else he does not have love.

8:10 **If a man see thee which hast knowledge sitting at meat in an idol's temple** [*ean gar tis idēi [se] ton echonta gnōsin en eidōleiōi katakeimenon*]. Condition of third class, a possible case. Paul draws the picture of the enlightened brother exercising his "liberty" by eating in the idol's temple. Later he will discuss the peril to the man's own soul in this phase of the matter ([10:14-22](#)), but here he considers only the effect of such conduct on the unenlightened or weak brother. This bravado at a sacrificial banquet is in itself idolatrous as Paul will show. But our weak brother will be emboldened [*oikodomēthēsetai*], future passive indicative, will be built up) to go on and do what he still believes to be wrong, to eat things sacrificed to idols [*eis to ta eidōlothuta esthiein*]. Alas, how often that has happened. Defiance is flung in the face of the unenlightened brother instead of loving consideration.

8:11 **Through thy knowledge** [*en tēi sēi gnōsei*]. Literally, in thy knowledge. Surely a poor use to put one's superior knowledge. **Perisheth** [*apollutai*]. Present middle indicative of the common verb [*apollumi*], to destroy. Ruin follows in the wake of such daredevil knowledge. **For whose sake Christ died** [*di' hon Christos apethanen*]. Just as much as for

the enlightened brother with his selfish pride. The accusative [*hon*] with [*di'*] gives the reason, not the agent as with the genitive in 8:6 [*di' hou*]. The appeal to the death [*apethanen*], second aorist active indicative of [*apothnēskō*] of Christ is the central fact that clinches Paul's argument.

8:12 **Wounding their conscience** [*tuptontes autōn tēn suneidēsīn*]. Old verb [*tuptō*], to smite with fist, staff, whip. The conscience is sensitive to a blow like that, a slap in the face. **Ye sin against Christ** [*eis Christon hamartanete*]. That fact they were overlooking. Jesus had said to Saul that he was persecuting him when he persecuted his disciples (Ac 9:5). One may wonder if Paul knew the words of Jesus in Mt 25:40, "ye did it unto me."

8:13 **Meat** [*brōma*]. Food it should be, not flesh [*krea*]. **Maketh my brother to stumble** [*skandalizei ton adelphon mou*]. Late verb (LXX and N.T.) to set a trap-stick (Mt 5:29) or stumbling-block like [*proskomma*] in verse 9 (cf. Ro 14:13, 21). Small boys sometimes set snares for other boys, not merely for animals to see them caught. **I will eat no flesh for evermore** [*ou mē phagō krea eis ton aiōna*]. The strong double negative [*ou mē*] with the second aorist subjunctive. Here Paul has **flesh** [*krea*] with direct reference to the flesh offered to idols. Old word, but in N.T. only here and Ro 14:21. This is Paul's principle of love (verse 2) applied to the matter of eating meats offered to idols. Paul had rather be a vegetarian than to lead his weak brother to do what he considered sin. There are many questions of casuistry today that can only be handled wisely by Paul's ideal of love.

Chapter 9

9:1 **Am I not free?** [*Ouk eimi eleutheros*]; Free as a Christian from Mosaic ceremonialism (cf. 9:19) as much as any Christian and yet he adapts his moral independence to the principle of considerate love in 8:13. **Am I not an apostle?** [*ouk eimi apostolos*]; He has the exceptional privileges as an apostle to support from the churches and yet he foregoes these. **Have I not seen Jesus our Lord?** [*ouchi Iēsoun ton Kurion hēmōn heoraka*]; Proof (15:8; Ac 9:17, 27; 18:9; 22:14, 17f.; 2Co 12:1ff.) that he has the qualification of an apostle (Ac 1:22) though not one of the twelve. Note strong form of the negative [*ouchi*] here. All these questions expect an affirmative answer. The perfect active [*heoraka*] from [*horaō*], to see, does not here have double reduplication as in Joh 1:18.

Are not ye? [*ou humeis este*]; They were themselves proof of his apostleship.

9:2 **Yet at least I am to you** [*alla ge humin eimi*]. An *argumentum ad hominem* and a pointed appeal for their support. Note use of [*alla ge*] in the apodosis (cf. 8:6).

9:3 **My defence** [*hē emē apologia*]. Original sense, not idea of apologizing as we say. See on Ac 22:1; 25:16. Refers to what precedes and to what follows as illustration of 8:13. **To them that examine me** [*tois eme anakrinousin*]. See on 1Co 2:15; 4:3. The critics in Corinth were “investigating” Paul with sharp eyes to find faults. How often the pastor is under the critic’s spy-glass.

9:4 **Have we no right?** [*Mē ouk echomen exousian*]; Literary plural here though singular in 1-3. The [*mē*] in this double negative expects the answer “No” while [*ouk*] goes with the verb [*echomen*]. “Do we fail to have the right?” Cf. Ro 10:18f. (Robertson, *Grammar*, p. 1173).

9:5 **Have we no right?** [*Mē ouk echomen exousian*]; Same idiom. **To lead about a wife that is a believer?** [*adelphēn gunaika periagein*]; Old verb [*periagō*], intransitive in Ac 13:11. Two substantives in apposition, a sister a wife, a common Greek idiom. This is a plea for the support of the preacher’s wife and children. Plainly Paul has no wife at this time. **And Cephas** [*kai Kēphās*]. Why is he singled out by name? Perhaps because of his prominence and because of the use of his name in the divisions in Corinth (1:12). It was well known that Peter was married (Mt 8:14). Paul mentions James by name in Ga 1:19 as one of the Lord’s brothers. All the other apostles were either married or had the right to be.

9:6 **Have we not a right to forbear working?** [*ouk echomen exousian mē ergazesthai*]; By [*ē*] (or) Paul puts the other side about Barnabas (the only allusion since the dispute in Ac 15:39, but in good spirit) and himself. Perhaps (Hofmann) Paul has in mind the fact that in the first great mission tour (Ac 13; 14), Barnabas and Paul received no help from the church in Antioch, but were left to work their way along at their own charges. It was not till the Philippian Church took hold that Paul had financial aid (Php 4:15). Here both negatives have their full force. Literally, Do we not have [*ouk echomen*], expecting the affirmative

reply) the right not [*mē*], negative of the infinitive [*ergazesthai*] to do manual labour (usual meaning of [*ergazomai*] as in 4:12)?” There was no more compulsion on Paul and Barnabas to support themselves than upon the other workers for Christ. They renounced no rights in being voluntarily independent.

9:7 **What soldier ever serveth?** [*tis strateuetai pote*];. “Who ever serves as a soldier?” serves in an army [*stratos*]. Present middle of old verb [*strateuō*]. **At his own charges** [*idiois opsōniois*]. This late word [*opsōnion*] (from [*opson*], cooked meat or relish with bread, and [*ōneomai*], to buy) found in Menander, Polybius, and very common in papyri and inscriptions in the sense of rations or food, then for the soldiers’ wages (often provisions) or the pay of any workman. So of the wages of sin (Ro 6:23). Paul uses [*labōn opsōnion*] (receiving wages, the regular idiom) in 2Co 11:8. See Moulton and Milligan, *Vocabulary*; Deissmann, *Bible Studies*, pp. 148,266; *Light from the Ancient East*, p. 168. To give proof of his right to receive pay for preaching Paul uses the illustrations of the soldier (verse 7), the husbandman (verse 7), the shepherd (verse 7), the ox treading out the grain (8), the ploughman (verse 10), the priests in the temple (13), proof enough in all conscience, and yet not enough for some churches who even today starve their pastors in the name of piety. **Who planteth a vineyard?** [*tis phuteuei ampelōna*];. [*Ampelōn*] no earlier than Diodorus, but in LXX and in papyri. Place of vines [*ampelos*], meaning of ending [-*ōn*]. **Who feedeth a flock?** [*tis poimainei poimnēn*];. Cognate accusative, both old words. Paul likens the pastor to a soldier, vinedresser, shepherd. He contends with the world, he plants churches, he exercises a shepherd’s care over them (Vincent).

9:8 **Do I speak these things after the manner of men?** [*Mē kata anthrōpon tauta lalō*];. Negative answer expected. Paul uses [*kata anthrōpon*] six times (1Co 3:3; 9:8; 15:32; Gal 1:11; 3:15; Ro 3:5). The illustrations from human life are pertinent, but he has some of a higher order, from Scripture. **The law also** [*kai ho nomos*]. Perhaps objection was made that the Scripture does not support the practice of paying preachers. That objection is still made by the stingy.

9:9 **Thou shalt not muzzle the ox when he treadeth out the corn** [*ou phimōseis boun aloōnta*]. Quotation from De 25:4. Prohibition by [*ou*] and the volitive future indicative. [*Phimōō*], to muzzle (from [*phimos*], a muzzle for dogs and oxen), appears first in Aristophanes (*Clouds*, 592) and not again till LXX and N.T., though in the papyri also. Evidently a vernacular word, perhaps a slang word. See metaphorical use in Mt 22:12,34. [*Aloōnta*] is present active participle of the old verb [*alooō*], occurs in the N.T. only here (and verse 10) and 1Ti 5:18 where it is also quoted. It is probably derived from [*halos*] or [*halon*], a threshing-floor, or the disc of a shield or of the sun and moon. The Egyptians according to the monuments, used oxen to thresh out the grain, sometimes donkeys, by pulling a drag over the grain. The same process may be found today in Andalusia, Italy, Palestine. A hieroglyphic inscription at Eileithyas reads:

“Thresh ye yourselves, O oxen,
 Measures of grain for yourselves,
 Measures of grain for your masters.”

Note [*mē meleī*] expects the negative answer, impersonal verb with dative and genitive cases [*theoi*], God, [*boōn*], oxen). **Altogether** [*pantōs*]. But here probably with the notion of doubtless or assuredly. The editors differ in the verse divisions here. The Canterbury Version puts both these questions in [verse 10](#), the American Standard the first in [verse 9](#), the second in [verse 10](#).

9:10 **He that plougheth** [*ho arotriōn*]. Late verb [*arotriaō*], to plough, for the old [*aroō*] from [*arotron*] (plough), in LXX and rare in papyri. **In hope of partaking** [*ep' elpidi tou metechēin*]. The infinitive [*aloāin*] is not repeated nor is [*opheilei*] though it is understood, “He that thresheth ought to thresh in hope of partaking.” He that ploughs hardly refers to the ox at the plough as he that threshes does. The point is that all the workers (beast or man) share in the fruit of the toil.

9:11 **Is it a great matter?** [*mega;*]. The copula [*estin*] has to be supplied. Note two conditions of first class with [*ei*], both assumed to be true. On [*pneumatika*] and [*sarkika*] see on [2:14](#); [3:3](#). This point comes out sharply also in [Ga 6:6](#).

9:12 **Over you** [*humōn*]. Objective genitive after [*exousian*]. **Do not we yet more?** [*ou mallon hēmeis;*]. Because of Paul's peculiar relation to that church as founder and apostle. **But we bear all things** [*alla panta stegomen*]. Old verb to cover [*stegē*], roof) and so to cover up, to conceal, to endure ([1Co 13:7](#) of love). Paul deliberately declined to use (usual instrumental case with [*chraomai*] his right to pay in Corinth. **That we may cause no hindrance** [*hina mē tina enkopēn dōmen*]. Late word [*enkopē*], a cutting in (cf. *radio* or telephone) or hindrance from [*enkontō*], to cut in, rare word (like [*ekkopē*] here only in N.T. and once in Vettius Valens. How considerate Paul is to avoid “a hindrance to the gospel of Christ” [*tōi euaggeliōi tou Christou*], dative case and genitive) rather than insist on his personal rights and liberties, an eloquent example for all modern men.

9:13 **Sacred things** [*ta hiera*]. **Of the temple** [*tou hierou*]. Play on the same word [*hierou*] (sacred). See [Nu 18:8-20](#) for the details. This is a very pertinent illustration. **They which wait upon the altar** [*hoi tōi thusiastēriōi paredreuontes*]. Old word [*paredreuō*], to sit beside, from [*par—edros*], like Latin *assidere*, and so constant attendance. Only here in the N.T. Locative case [*thusiastēriōi*], late word found so far only in LXX, Philo, Josephus, N.T., and ecclesiastical writers. See on [Mt 5:23](#).

9:14 **Even so did the Lord ordain** [*houtōs kai ho Kurios dietaxen*]. Just as God gave orders about the priests in the temple, so did the Lord Jesus give orders for those who preach the gospel to live out of the gospel [*ek tou euaggeliou zēin*]. Evidently Paul was familiar with the

words of Jesus in [Mt 10:10](#); [Lu 10:7f.](#) either in oral or written form. He has made his argument for the minister's salary complete for all time.

9:15 **For it were good for me to die, than that any man should make my glorying void** [*kalon gar moi mallon apothanein ē to kauchēma mou oudeis kenōsei*]. The tangled syntax of this sentence reflects the intensity of Paul's feeling on the subject. He repeats his refusal to use his privileges and rights to a salary by use of the present perfect middle indicative [*kechrēmai*]. By the epistolary aorist [*egrapsa*] he explains that he is not now hinting for a change on their part towards him in the matter, "in my case" [*en emoi*]. Then he gives his reason in vigorous language without a copula [*ēn*], were): "For good for me to die rather than," but here he changes the construction by a violent anacoluthon. Instead of another infinitive [*kenōsai*] after [*ē*] (than) he changes to the future indicative without [*hoti*] or [*hina*], "No one shall make my glorying void," viz., his independence of help from them. [*Kenoō*] is an old verb, from [*kenos*], empty, only in Paul in N.T. See on [1Co 1:17](#).

9:16 **For if I preach** [*ean gar euaggelizōmai*]. Third class condition, supposable case. Same construction in [verse 16](#) [*ean mē*]. **For necessity is laid upon me** [*anagkē gar moi epikeitai*]. Old verb, lies upon me (dative case [*moi*]). Jesus had called him ([Ac 9:6, 15](#); [Ga 1:15f.](#); [Ro 1:14](#)). He could do no other and deserves no credit for doing it. **Woe is me** [*ouai gar moi*]. Explaining the [*anagkē*] (necessity). Paul had to heed the call of Christ that he had heard. He had a real call to the ministry. Would that this were the case with every modern preacher.

9:17 **Of mine own will** [*hekōn*] — **not of mine own will** [*akōn*]. Both common adjectives, but only here in N.T. save [*hekōn*], also in [Ro 8:20](#). The argument is not wholly clear. Paul's call was so clear that he certainly did his work **willingly** and so had a reward (see on [Mt 6:1](#) for [*misthos*]); but the only **reward** that he had for his willing work (Marcus Dods) was to make the gospel **free of expense** [*adapanon*], [verse 18](#), rare word, here only in N.T., once in inscription at Priene). This was his [*misthos*]. It was glorying [*kauchēma*], to be able to say so as in [Ac 20:33f.](#) **I have a stewardship intrusted to me** [*oikonomian pepisteumai*]. Perfect passive indicative with the accusative retained. I have been intrusted with a stewardship and so would go on with my task like any [*oikonomos*] (steward) even if [*akōn*] (unwilling).

9:18 **So as not to use to the full** [*eis to mē katachrēsasthai*]. [*Eis to*] for purpose with articular infinitive and perfective use of [*kata*] (as in [7:31](#)) with [*chrēsasthai*] (first aorist middle infinitive).

9:19 **I brought myself under bondage** [*emauton edoulōsa*]. Voluntary bondage, I enslaved myself to all, though free. Causative verb in [-oō] [*douloō*], from [*doulos*]. The more [*tous pleionas*]. Than he could have done otherwise. Every preacher faces this problem of his personal attitude and conduct. Note [*kerdēsō*] (as in [verses 20, 21, 22](#), but once [*hina kerdanō*] in [21](#), regular liquid future of [*kerdainō*] with [*hina*] is probably future active in-

dicative (Jas 4:13), though Ionic aorist active subjunctive from [*kerdaō*] is possible (Mt 18:15). “He refuses payment in money that he may make the greater gain in souls” (Edwards).

9:20 **As a Jew** [*hōs Ioudaios*]. He was a Jew and was not ashamed of it (Ac 18:18; 21:26). **Not being myself under the law** [*mē ōn autos hupo nomon*]. He was emancipated from the law as a means of salvation, yet he knew how to speak to them because of his former beliefs and life with them (Ga 4:21). He knew how to put the gospel to them without compromise and without offence.

9:21 **To them that are without law** [*tois anomois*]. The heathen, those outside the Mosaic law (Ro 2:14), not lawless (Lu 22:37; Ac 2:23; 1Ti 1:9). See how Paul bore himself with the pagans (Ac 14:15; 17:23; 24:25), and how he quoted heathen poets. “Not being an outlaw of God, but an inlaw of Christ” (Evans, Estius has it *exlex, inlex*, [*mē ōn anomos theou, all ennomos Christou*]. The genitive case of [*theou*] and [*Christou*] (specifying case) comes out better thus, for it seems unusual with [*anomos*] and [*ennomos*], both old and regular adjectives.

9:22 **I became weak** [*egenomēn asthenēs*]. This is the chief point, the climax in his plea for the principle of love on the part of the enlightened for the benefit of the unenlightened (chapter 1Co 8). He thus brings home his conduct about renouncing pay for preaching as an illustration of love (8:13). **All things** [*panta*] **to all men** [*tois pasin*], the whole number) **by all means** [*pantōs*]. Pointed play on the word all, **that I may save some** [*hina tinas sōsō*]. This his goal and worth all the cost of adaptation. In matters of principle Paul was adamant as about Titus the Greek (Ga 2:5). In matters of expediency as about Timothy (Ac 16:3) he would go half way to win and to hold. This principle was called for in dealing with the problem of eating meat offered to idols (Ro 14:1; 15:1; 1Th 5:14).

9:23 **That I may be a joint partaker thereof** [*hina sunkoinōnos autou genōmai*]. Literally, That I may become co-partner with others in the gospel. The point is that he may be able to share the gospel with others, his evangelistic passion. [*Sunkoinōnos*] is a compound word [*sun*], together with, [*koinōnos*], partner or sharer). We have two genitives with it in Php 1:7, though [*en*] and the locative is used in Re 1:9. It is found only in the N.T. and a late papyrus. Paul does not wish to enjoy the gospel just by himself.

9:24 **In a race** [*en stadiōi*]. Old word from [*histēmi*], to place. A stated or fixed distance, 606 3/4 feet, both masculine [*stadioi*] (Mt 14:24; Lu 24:13) and neuter as here. Most of the Greek cities had race-courses for runners like that at Olympia. **The prize** [*to brabeion*]. Late word, in inscriptions and papyri. Latin *brabeum*. In N. T. only here and Php 3:14. The victor’s prize which only one could receive. **That ye may attain** [*hina katalabēte*]. Final use of [*hina*] and perfective use of [*kata-*] with [*labēte*] (effective aorist active subjunctive, grasp and hold). Old verb [*katalambanō*] and used in Php 3:12ff.

9:25 **That striveth in the games** [*ho agōnizomenos*]. Common verb for contest in the athletic games [*agōn*], sometimes with the cognate accusative, [*agōna agōnizomai*] as in 1Ti

6:12; 2Ti 4:7. Probably Paul often saw these athletic games. **Is temperate in all things** [*panta egkrateuetai*]. Rare verb, once in Aristotle and in a late Christian inscription, and 1Co 7:9 and here, from [*egkratēs*], common adjective for one who controls himself. The athlete then and now has to control himself (direct middle) in all things (accusative of general reference). This is stated by Paul as an athletic axiom. Training for ten months was required under the direction of trained judges. Abstinence from wine was required and a rigid diet and regimen of habits.

A corruptible crown [*phtharton stephanon*]. [*Stephanos*] (crown) is from [*stephō*], to put around the head, like the Latin *corona*, wreath or garland, badge of victory in the games. In the Isthmian games it was of pine leaves, earlier of parsley, in the Olympic games of the wild olive. “Yet these were the most coveted honours in the whole Greek world” (Findlay). For the crown of thorns on Christ’s head see Mt 27:29; Mr 15:17; Joh 19:2,5. [*Diadēma*] (diadem) was for kings (Re 12:3). Favourite metaphor in N.T., the crown of righteousness (2Ti 4:8), the crown of life (Jas 1:12), the crown of glory (1Pe 5:4), the crown of rejoicing (1Th 2:9), description of the Philippians (Php 4:1). Note contrast between [*phtharton*] (verbal adjective from [*phtheirō*], to corrupt) like the garland of pine leaves, wild olive, or laurel, and [*aphtharton*] (same form with [*a*] privative) like the crown of victory offered the Christian, the amaranthine (unfading rose) crown of glory (1Pe 5:4).

9:26 **So** [*houtōs*]. Both with [*trechō*] (run) and [*pukteuō*] (fight). **As not uncertainly** [*hōs ouk adēlōs*]. Instead of exhorting them further Paul describes his own conduct as a runner in the race. He explains [*houtōs*]. [*Adēlōs*] old adverb, only here in N.T. His objective is clear, with Christ as the goal (Php 3:14). He kept his eye on Christ as Christ watched him. **Fight** [*pukteuō*]. Paul changes the metaphor from the runner to the boxer. Old verb (only here in N.T.) from [*puktēs*] (pugilist) and that from [*pugmē*] (fist). See on Mr 7:3). **As not beating the air** [*hōs ouk aera derōn*]. A boxer did this when practising without an adversary (cf. doing “the daily dozen”) and this was called “shadow-fighting” [*skiamachia*]. He smote something more solid than air. Probably [*ou*] negatives [*aera*], though it still occurs with the participle as a strong and positive negative.

9:27 **But I buffet my body** [*alla hupōpiazō mou to sōma*]. In Aristophanes, Aristotle, Plutarch, from [*hupōpion*], and that from [*hupo*] and [*ops*] (in papyri), the part of the face under the eyes, a blow in the face, to beat black and blue. In N.T. only here and Lu 18:5 which see. Paul does not, like the Gnostics, consider his [*sarx*] or his [*sōma*] sinful and evil. But “it is like the horses in a chariot race, which must be kept well in hand by whip and rein if the prize is to be secured” (Robertson and Plummer). The boxers often used boxing gloves [*cestus*], of ox-hide bands) which gave telling blows. Paul was not willing for his body to be his master. He found good as the outcome of this self-discipline (2Co 12:7; Ro 8:13; Col 2:23; 3:5). **And bring it into bondage** [*kai doulagōgō*]. Late compound verb from [*doulagōgos*], in Diodorus Siculus, Epictetus and substantive in papyri. It is the metaphor

of the victor leading the vanquished as captive and slave. **Lest by any means** [*mē pōs*]. Common conjunction for negative purpose with subjunctive as here [*genōmai*], second aorist middle). **After that I have preached to others** [*allois kēr-xas*]. First aorist active participle of [*kērussō*] (see on 1:23), common verb to preach, from word [*kērux*] (herald) and that is probably the idea here. A [*kērux*] at the games announced the rules of the game and called out the competitors. So Paul is not merely a herald, but a competitor also. **I myself should be rejected** [*autos adokimos genōmai*]. Literally, “I myself should become rejected.” [*Adokimos*] is an old adjective used of metals, coin, soil (Heb 6:8) and in a moral sense only by Paul in N.T. (1Co 9:27; 2Co 13:5-7; Ro 1:28; Tit 1:16; 2Ti 3:8). It means not standing the test [*dokimos*] from [*dokimazō*]. Paul means rejected for the **prize**, not for the entrance to the race. He will fail to win if he breaks the rules of the game (Mt 7:22f.). What is the prize before Paul? Is it that **reward** [*misthos*] of which he spoke in verse 18, his glorying of preaching a free gospel? So Edwards argues. Most writers take Paul to refer to the possibility of his rejection in his personal salvation at the end of the race. He does not claim absolute perfection (Php 3:12) and so he presses on. At the end he has serene confidence (2Ti 4:7) with the race run and won. It is a humbling thought for us all to see this wholesome fear instead of smug complacency in this greatest of all heralds of Christ.

Chapter 10

10:1 **For** [*gar*]. Correct text, not [*de*]. Paul appeals to the experience of the Israelites in the wilderness in confirmation of his statement concerning himself in 9:26f. and as a powerful warning to the Corinthians who may be tempted to flirt with the idolatrous practices of their neighbours. It is a real, not an imaginary peril. **All under the cloud** [*pantes hupo tēn nephelēn*]. They all marched under the pillar of cloud by day (Ex 13:21; 14:19) which covered the host (Nu 14:14; Ps 95:39). This mystic cloud was the symbol of the presence of the Lord with the people.

10:2 **Were all baptized unto Moses in the cloud and in the sea** [*pantes eis ton Mōusēn ebaptisanto en tēi nephelēi kai en tēi thalassēi*]. The picture is plain enough. The mystic cloud covered the people while the sea rose in walls on each side of them as they marched across. B K L P read [*ebaptisanto*] (causative first aorist middle, got themselves baptized) while Aleph A C D have [*ebaptisthēsan*] (first aorist passive, were baptized). The immersion was complete for all of them in the sea around them and the cloud over them. Moses was their leader then as Christ is now and so Paul uses [*eis*] concerning the relation of the Israelites to Moses as he does of our baptism in relation to Christ (Ga 3:27).

10:3 **The same spiritual meat** [*to auto pneumatikon brōma*]. Westcott and Hort needlessly bracket to [*auto*]. [*Brōma*] is food, not just flesh. The reference is to the manna (Ex 16:13ff.) which is termed “spiritual” by reason of its supernatural character. Jesus called himself the true bread from heaven (Joh 6:35) which the manna typified.

10:4 **For they drank of a spiritual rock that followed them** [*epinon ek pneumatikēs akolouthousēs petras*]. Change to the imperfect [*epinon*] shows their continual access to the supernatural source of supply. The Israelites were blessed by the water from the rock that Moses smote at Rephidim (Ex 17:6) and at Kadesh (Nu 20:11) and by the well of Beer (Nu 21:16). The rabbis had a legend that the water actually followed the Israelites for forty years, in one form a fragment of rock fifteen feet high that followed the people and gushed out water. Baur and some other scholars think that Paul adopts this “Rabbinical legend that the water-bearing Rephidim rock journeyed onwards with the Israelites” (Findlay). That is hard to believe, though it is quite possible that Paul alludes to this fancy and gives it a spiritual turn as a type of Christ in allegorical fashion. Paul knew the views of the rabbis and made use of allegory on occasion (Ga 4:24). **And the rock was Christ** [*hē petra de ēn ho Christos*]. He definitely states here in symbolic form the preexistence of Christ. But surely “we must not disgrace Paul by making him say that the pre-incarnate Christ followed the march of Israel in the shape of a lump of rock” (Hofmann). He does mean that Christ was the source of the water which saved the Israelites from perishing (Robertson and Plummer) as he is the source of supply for us today.

10:5 **With most of them** [*en tois pleiosin autōn*]. “A mournful understatement,” for only two (Caleb and Joshua) actually reached the Promised Land (Nu 14:30-32). All the rest were rejected or [*adokimoi*] (9:27). **Were overthrown** [*katestrōthēsan*]. First aorist passive indicative of [*katastrōnnumi*], old compound verb, to stretch or spread down as of a couch, to lay low (Euripides), as if by a hurricane. Powerful picture of the desolation wrought by the years of disobedience and wanderings in the desert by this verb quoted from Nu 14:16.

10:6 **Were our examples** [*tupoi hēmōn egenēthēsan*]. More exactly, examples for us (objective genitive [*hēmōn*], not subjective genitive, of us). The word [*tupoi*] (our types) comes from [*tuptō*], to strike, and meant originally the mark of a blow as the print of the nails (Joh 20:25), then a figure formed by a blow like images of the gods (Ac 7:43), then an example to be imitated (1Pe 5:3; 1Ti 4:12; 1Th 1:7; 2Th 3:9), or to be avoided as here, and finally a type in a doctrinal sense (Ro 5:14; Heb 9:24). **To the intent we should not lust after** [*eis to mē einai hēmas epithumētas*]. Purpose expressed by [*eis*] with the articular infinitive [*to einai*] and the accusative of general reference with [*epithumētas*] (lusts) in the predicate.

10:7 **Neither be ye idolaters** [*mēde eidōlōlatrai ginesthe*]. Literally, stop becoming idolaters, implying that some of them had already begun to be. The word [*eidōlōlatrēs*] seems to be a Christian formation to describe the Christian view. Eating [*ta eidōlothuta*] might become a stepping-stone to idolatry in some instances. **Drink** [*pein*]. Short form for [*piein*], sometimes even [*pin*] occurs (Robertson, *Grammar*, p. 204). **To play** [*paizein*]. This old verb to play like a child occurs nowhere else in the N.T., but is common in the LXX and it is quoted here from Ex 32:6. In idolatrous festivals like that witnessed by Moses when he saw the people singing and dancing around the golden calf (Ex 32:18f.).

10:8 **Neither let us commit fornication** [*mēde porneuōmen*]. More exactly, And let us cease practicing fornication as some were already doing (1Co 6:11; 7:2). The connection between idolatry and fornication was very close (see Jowett, *Epistles of Paul*, II, p. 70) and see about Baal-Peor (Nu 25:1-9). It was terribly true of Corinth where prostitution was part of the worship of Aphrodite. **In one day** [*miāi hēmerāi*]. An item that adds to horror of the plague in Nu 25:9 where the total number is 24,000 instead of 23,000 as here for one day.

10:9 **Neither let us tempt the Lord** [*mēde ekpeirazōmen ton Kurion*]. So the best MSS. instead of Christ. This compound occurs in LXX and in N.T. always about Christ (here and Mt 4:7; Lu 4:12; 10:25). Let us cease sorely [*ek-*] tempting the Lord by such conduct. **And perished by the serpents** [*kai hupo tōn opheōn apōllunto*]. Vivid imperfect middle (cf. aorist middle [*apōlonto*] in verse 10), were perishing day by day. The story is told in Nu 21:6. The use of [*hupo*] for agent with the intransitive middle of [*apollumi*] is regular. Note the Ionic uncontracted genitive plural [*opheōn*] rather than [*ophōn*].

10:10 **Neither murmur ye** [*mēde gogguzete*]. Implying that some of them were murmuring. For this late picturesque onomatopoeic verb see on Mt 20:11. The reference seems to be to Nu 16:41f. after the punishment of Korah. **By the destroyer** [*hupo tou olothreutou*].

This word, from [*olothreuō*] (late verb from [*olethros*], destruction) occurs only here, so far as known. The reference is to the destroying angel of [Ex 12:23](#) [*ho olothreuōn*].

10:11 **Now these things happened unto them** [*tauta de sunebainon ekeinois*]. Imperfect tense because they happened from time to time. **By way of example** [*tupikōs*]. Adverb in sense of [*tupoi*] in [verse 6](#). Only instance of the adverb except in ecclesiastical writers after this time, but adjective [*tupikos*] occurs in a late papyrus. **For our admonition** [*pros nouthesian hēmōn*]. Objective genitive [*hēmōn*] again. [*Nouthesia*] is late word from [*noutheteō*] (see on [Ac 20:31](#); [1Th 5:12,14](#)) for earlier [*nouthetēsis*] and [*nouthetia*]. **The ends of the ages have come** [*ta telē tōn aiōnōn katēntēken*]. Cf. [Heb 9:26](#) [*hē sunteleia tōn aiōnōn*], the consummation of the ages (also [Mt 13:40](#)). The plural seems to point out how one stage succeeds another in the drama of human history. [*Katēntēken*] is perfect active indicative of [*katantaō*], late verb, to come down to (see on [Ac 16:1](#)). Does Paul refer to the second coming of Christ as in [7:26](#)? In a sense the ends of the ages like a curtain have come down to all of us.

10:12 **Lest he fall** [*mē pesēi*]. Negative purpose with [*mē*] and second aorist active subjunctive of [*piptō*].

10:13 **Hath taken** [*eilēphen*]. Perfect active indicative of [*lambanō*]. **But such as man can bear** [*ei mē anthrōpinos*]. Except a human one. Old adjective meaning falling to the lot of man. **Above that ye are able** [*huper ho dunasthe*]. Ellipsis, but plain. There is comfort in that God is faithful, trustworthy [*pistos*]. **The way of escape** [*tēn ekbasin*]. “The way out” is always there right along with [*sun*] the temptation. This old word only here in N.T. and [Heb 13:7](#) about death. It is cowardly to yield to temptation and distrustful of God.

10:14 **Wherefore** [*dioper*]. Powerfully Paul applies the example of the Israelites to the perilous state of the Corinthians about idolatry. See on [verse 7](#) for word [*eidōlolatreia*].

10:15 **As to wise men** [*hōs phronimois*]. No sarcasm as in [2Co 11:19](#), but plea that they make proper use of the mind [*phren*] given them.

10:16 **The cup of blessing** [*to potērion tēs eulogias*]. The cup over which we pronounce a blessing as by Christ at the institution of the ordinance. **A communion of the blood of Christ** [*koinōnia tou haimatos tou Christou*]. Literally, a participation in (objective genitive) the blood of Christ. The word [*koinōnia*] is an old one from [*koinōnos*], partner, and so here and [Php 2:1](#); [3:10](#). It can mean also fellowship ([Ga 2:9](#)) or contribution ([2Co 8:4](#); [Php 1:5](#)). It is, of course, a spiritual participation in the blood of Christ which is symbolized by the cup. Same meaning for [*koinōnia*] in reference to “the body of Christ.” **The bread which we break** [*ton arton hon klōmen*]. The loaf. Inverse attraction of the antecedent [*arton*] to the case (accusative) of the relative [*hon*] according to classic idiom (Robertson, *Grammar*, p. 488). [*Artos*] probably from [*arō*], to join or fit (flour mixed with water and baked). The mention of the cup here before the bread does not mean that this order was observed for see the regular order of bread and then cup in [11:24-27](#).

10:17 **One bread** [*heis artos*]. One loaf. **Who are many** [*hoi polloi*]. The many. **We all** [*hoi pantes*]. We the all, the whole number, [*hoi pantes*] being in apposition with the subject **we** [*hēmeis*] unexpressed). **Partake** [*metechomen*]. Have a part with or in, share in. See on 9:12; Heb 2:14; 5:13 (partaking of milk). **Of the one bread** [*tou henos artou*]. Of the one loaf, the article [*tou*] referring to one loaf already mentioned. **One body** [*hen sōma*]. Here the mystical spiritual body of Christ as in 12:12f., the spiritual kingdom or church of which Christ is head (Col 1:18; Eph 5:23).

10:18 **After the flesh** [*kata sarka*]. The literal Israel, the Jewish people, not the spiritual Israel [*Israēl kata pneuma*] composed of both Jews and Gentiles, the true children of faith (Ro 2:28; 9:8; Gal 3:7). **Communion with the altar** [*koinōnoi tou thusiastēriou*]. Same idea in [*koinōnoi*] participators in, partners in, sharers in (with objective genitive). The word [*thusiastērion*] is from late verb [*thusiazō*], to offer sacrifice, and that from [*thusia*], sacrifice, and that from [*thuō*], common verb to slay, to sacrifice (verse 20). The Israelites who offer sacrifices have a spiritual participation in the altar.

10:19 **A thing sacrificed to idols** [*eidōlothuton*]. See on Ac 15:29; 1Co 8:1, 4. **Idol** [*eidōlon*]. Image of a god. See on Ac 7:41; 15:20; 1Co 8:4, 7.

10:20 **But I say that** [*all' hoti*]. The verb [*phēmi*] (I say) must be repeated from verse 19 before [*hoti*]. **To demons, and not to God** [*daimoniois kai ou theōi*]. Referring to LXX text of De 32:17. It is probable that by [*ou theōi*] Paul means “to a no-god” as also in De 32:21 [*ep' ouk ethnei*] (by a no-people). This is Paul’s reply to the heathen who claimed that they worshipped the gods represented by the images and not the mere wood or stone or metal idols. The word [*daimonia*] is an adjective [*daimonios*] from [*daimōn*], an inferior deity, and with same idea originally, once in this sense in N.T. (Ac 17:18). Elsewhere in N.T. it has the notion of evil spirits as here, those spiritual forces of wickedness (Eph 6:12) that are under the control of Satan. The word [*daimonia*], so common in the Gospels, occurs in Paul’s writings only here and 1Ti 4:1. Demonology is a deep and dark subject here pictured by Paul as the explanation of heathenism which is a departure from God (Ro 1:19-23) and a substitute for the worship of God. It is a terrible indictment which is justified by the licentious worship associated with paganism then and now.

10:21 **Ye cannot** [*ou dunasthe*]. Morally impossible to drink the Lord’s cup and the cup of demons, to partake of the Lord’s table and the table of demons. **Of the table of the Lord** [*trapezēs Kuriou*]. No articles, but definite idea. [*Trapeza*] is from [*tetra*] (four) and [*peza*] (a foot), four-footed. Here **table** means, as often, what is on the table. See Lu 22:30 where Jesus says “at my table” [*epi tēs trapezēs mou*], referring to the spiritual feast hereafter. Here the reference is plainly to the Lord’s Supper [*Kuriakon deipnon*], 1Co 11:20). See allusions in O.T. to use of the table in heathen idol feasts (Isa 65:11; Jer 7:18; Eze 16:18f.; 23:41). The altar of burnt-offering is called the table of the Lord in Mal 1:7 (Vincent).

10:22 **Provoke to jealousy** [*parazēloumen*]. The very word used in [De 32:21](#) of the insolence of the old Israelites. Quoted in [Ro 10:19](#). Such double-dealing now will do this very thing. **Stronger than he** [*ischuroteroi autou*]. Comparative adjective followed by the ablative.

10:23 See on [6:12](#) for **lawful** [*exestin*] and **expedient** [*sumpherei*]. **Edify not** [*ouk oikodomei*]. Build up. Explanation of **expedient** [*sumpherei*].

10:24 **Let no man seek his own** [*mēdeis to heautou zēteitō*]. This is Paul's rule for social relations ([1Co 13:5](#); [Ga 6:2](#); [Ro 14:7](#); [15:2](#); [Php 2:1ff.](#)) and is the way to do what is expedient and what builds up. **His neighbour's good** [*to tou heterou*]. Literally, "the affair of the other man." Cf. [*ton heteron*] in [Ro 13:8](#) for this idea of [*heteros*] like [*ho plēsion*] (the nigh man, the neighbour) in [Ro 15:2](#). This is loving your neighbour as yourself by preferring your neighbour's welfare to your own ([Php 2:4](#)).

10:25 **In the shambles** [*en makellōi*]. Only here in N.T. A transliterated Latin word *macellum*, possibly akin to [*maceria*] and the Hebrew word for enclosure, though occurring in Ionic and Laconian and more frequent in the Latin. It occurs in Dio Cassius and Plutarch and in the papyri and inscriptions for "the provision market."; Deissmann (*Light from the Ancient East*, p. 276) says: "In the Macellum at Pompeii we can imagine to ourselves the poor Christians buying their modest pound of meat in the Corinthian Macellum ([1Co 10:25](#)), with the same life-like reality with which the Diocletian maximum tariff called up the picture of the Galilean woman purchasing her five sparrows." **Asking no questions for conscience sake** [*mēden anakrinontes dia tēn suneidēsīn*]. As to whether a particular piece of meat had been offered to idols before put in the market. Only a part was consumed in the sacrifices to heathen gods. The rest was sold in the market. Do not be over-scrupulous. Paul here champions liberty in the matter as he had done in [8:4](#).

10:26 This verse gives the reason for Paul's advice. It is a quotation from [Ps 24:1](#) and was a common form of grace before meals. **Fulness** [*plērōma*]. Old word from [*plērōō*], to fill, here that with which a thing is filled, whatever fills the earth.

10:27 **Biddeth you** [*kalei humas*]. To a general banquet, but not to a temple feast ([8:10](#)) which is prohibited. If a pagan invites Christians to their homes to a banquet, one is to act like a gentleman.

10:28 **But if any man say unto you** [*ean de tis humin eipēi*]. Condition of third class. Suppose at such a banquet a "weak" brother makes the point to you: "This hath been offered in sacrifice" [*touto hierothuton estin*]. [*Hierothuton*], late word in Plutarch, rare in inscriptions and papyri, only here in N.T. **Eat not** [*mē esthiete*]. Present imperative with [*mē*] prohibiting the habit of eating then. Pertinent illustration to the point of doing what is expedient and edifying. **That shewed it** [*ton mēnusanta*]. First aorist active articular participle (accusative case because of [*dia*] from [*mēnuō*], old verb, to point out, to disclose. See [Lu 20:37](#)).

10:29 **For why is my liberty judged by another conscience?** [*hina ti gar hē eleutheria mou krinetai hupo allēs suneidēseōs*]. Supply [*genētai*] (deliberative subjunctive) after [*ti*].

Paul deftly puts himself in the place of the strong brother at such a banquet who is expected to conform his conscience to that of the weak brother who makes the point about a particular piece of meat. It is an abridgment of one's personal liberty in the interest of the weak brother. Two individualities clash. The only reason is love which builds up (8:2 and all of chapter 1Co 13). There is this eternal collision between the forces of progress and reaction. If they work together, they must consider the welfare of each other.

10:30 Paul carries on the supposed objective to his principle of love. Why incur the risk of being evil spoken of [*blasphēmoumai*] for the sake of maintaining one's liberty? Is it worth it? See Ro 14:6 where Paul justifies the conscience of one who eats the meat and of one who does not. Saying grace over food that one should not eat seems inconsistent. We have this very word *blaspheme* in English.

10:31 **To the glory of God** [*eis doxan theou*]. This is the ruling motive in the Christian's life, not just having his own way about whims and preferences.

10:32 **Give no occasion of stumbling** [*aproskoptoi*]. Late word and in papyri, only three times in N.T. (here; Php 1:10; Ac 24:16). See on Acts 24:16. Here in active sense, not tripping others by being a stumbling-block, as in Sirach 32:21, but passive in Ac 24:16.

10:33 **Mine own profit** [*to emoutou sumpheron*]. Old word from [*sumpherō*], to bear together, and explains use of verb in verse 23. **That they may be saved** [*hina sōthōsin*]. First aorist passive subjunctive of [*sōzō*], to save, with [*hina*] purpose clause with same high motive as in 9:22. This is the ruling passion of Paul in his dealings with men.

Chapter 11

11:1 **Imitators of me** [*mimētai mou*]. In the principle of considerate love as so clearly shown in chapters [1Co 8-10](#) and in so far as [*kathōs*] Paul is himself an imitator of Christ. The preacher is a leader and is bound to set an example or pattern [*tupos*] for others ([Tit 2:7](#)). This verse clearly belongs to the preceding chapter and not to [chapter 11](#).

11:2 **Hold fast the traditions** [*tas paradoseis katechete*]. Hold down as in [15:2](#). [*Paradosis*] (tradition) from [*paradidōmi*] [*paredōka*], first aorist active indicative) is an old word and merely something handed on from one to another. The thing handed on may be bad as in [Mt 15:2f.](#) (which see) and contrary to the will of God ([Mr 7:8f.](#)) or it may be wholly good as here. There is a constant conflict between the new and the old in science, medicine, law, theology. The obscurantist rejects all the new and holds to the old both true and untrue. New truth must rest upon old truth and is in harmony with it.

11:3 **But I would have you know** [*thelō de humas eidenai*]. But I wish you to know, censure in contrast to the praise in verse 2. **The head of Christ is God** [*kephalē tou Christou ho theos*]. Rather, God is the head of Christ, since [*kephalē*] is anarthrous and predicate.

11:4 **Having his head covered** [*kata kephalēs echōn*]. Literally, having a veil [*kalumma*] understood) down from the head [*kephalēs*] ablative after [*kata*] as with [*kata*] in [Mr 5:13](#); [Ac 27:14](#)). 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) as they did later. Virgil (*Aeneid* iii., 545) says: “And our heads are shrouded before the altar with a Phrygian vestment.” The Greeks (both men and women) remained bareheaded in public prayer and this usage Paul commends for the men.

11:5 **With her head unveiled** [*akatakaluptōi tēi kephalēi*]. Associative instrumental case of manner and the predicative adjective (compound adjective and feminine form same as masculine), “with the head unveiled.” Probably some of the women had violated this custom. “Amongst Greeks only the [*hetairai*], so numerous in Corinth, went about unveiled; slave-women wore the shaven head—also a punishment of the adulteress” (Findlay). Cf. [Nu 5:18](#). **One and the same thing as if she were shaven** [*hen kai to auto tēi exurēmenēi*]. Literally, “One and the same thing with the one shaven” (associative instrumental case again, Robertson, *Grammar*, p. 530). Perfect passive articular participle of the verb [*xuraō*], later form for the old [*xureō*]. It is public praying and prophesying that the Apostle here has in mind. He does not here condemn the act, but the breach of custom which would bring reproach. A woman convicted of adultery had her hair shorn ([Isa 7:20](#)). The Justinian code prescribed shaving the head for an adulteress whom the husband refused to receive after two years. Paul does not tell Corinthian Christian women to put themselves on a level with courtesans.

11:6 **Let her also be shorn** [*kai keirasthō*]. Aorist middle imperative of [*keirō*], to shear (as sheep). Let her cut her hair close. A single act by the woman. **If it is a shame** [*ei de aischron*]. Condition of first class assumed to be true. [*Aischron*] is old adjective from [*aischos*], bareness, disgrace. Clearly Paul uses such strong language because of the effect on a woman's reputation in Corinth by such conduct that proclaimed her a lewd woman. Social custom varied in the world then as now, but there was no alternative in Corinth. **To be shorn or shaven** [*to keirasthai kai xurasthai*]. Articular infinitives subject of copula [*estin*] understood, [*keirasthai*] first aorist middle, [*xurasthai*] present middle. Note change in tense. **Let her be veiled** [*katakalyptesthō*]. Present middle imperative of old compound [*kata-kalyptō*], here alone in N.T. Let her cover up herself with the veil (down, [*kata*], the Greek says, the veil hanging down from the head).

11:7 **The image and glory of God** [*eikōn kai doxa theou*]. Anarthrous substantives, but definite. Reference to [Ge 1:28; 2:26](#) whereby man is made directly in the image [*eikōn*] of God. It is the moral likeness of God, not any bodily resemblance. Ellicott notes that man is the glory [*doxa*] of God as the crown of creation and as endowed with sovereignty like God himself. **The glory of the man** [*doxa andros*]. Anarthrous also, man's glory. In [Ge 2:26](#) the LXX has [*anthrōpos*] (Greek word for both male and female), not [*anēr*] (male) as here. But the woman [*gunē*] was formed from the man [*anēr*] and this priority of the male ([verse 8](#)) gives a certain superiority to the male. On the other hand, it is equally logical to argue that woman is the crown and climax of all creation, being the last.

11:9 **For the woman** [*dia tēn gunaika*]. Because of [*dia*] with accusative case) the woman. The record in Genesis gives the man [*anēr*] as the origin [*ek*] of the woman and the reason for [*dia*] the creation [*ektisthē*], first aorist passive of [*ktizō*], old verb to found, to create, to form) of woman.

11:10 **Ought** [*opheilei*]. Moral obligation therefore [*dia touto*], rests on woman in the matter of dress that does not [*ouk oopheilei*] in [verse 7](#)) rest on the man.) To have a sign of authority [*exousian echein*]. He means [*sēmeion exousias*] (symbol of authority) by [*exousian*], but it is the sign of authority of the man over the woman. The veil on the woman's head is the symbol of the authority that the man with the uncovered head has over her. It is, as we see it, more a sign of subjection [*hypotagēs*], [1Ti 2:10](#)) than of authority [*exousias*]. **Because of the angels** [*dia tous aggelous*]. This startling phrase has caused all kinds of conjecture which may be dismissed. It is not preachers that Paul has in mind, nor evil angels who could be tempted ([Ge 6:1f.](#)), but angels present in worship (cf. [1Co 4:9](#); [Ps 138:1](#)) who would be shocked at the conduct of the women since the angels themselves veil their faces before Jehovah ([Isa 6:2](#)).

11:11 **Howbeit** [*plēn*]. This adversative clause limits the preceding statement. Each sex is incomplete without [*chōris*], apart from, with the ablative case) the other. **In the Lord** [*en Kuriōi*]. In the sphere of the Lord, where Paul finds the solution of all problems.

11:12 **Of** [*ek*] —**by** [*dia*]. Ever since the first creation man has come into existence by means of [*dia*] with genitive) the woman. The glory and dignity of motherhood. Cf. *The Fine Art of Motherhood* by Ella Broadus Robertson.

11:13 **Is it seemly?** [*prepon estin*]; Periphrastic present indicative rather than [*prepei*]. See on [Mt 3:15](#). Paul appeals to the sense of propriety among the Corinthians.

11:14 **Nature itself** [*hē phusis autē*]. He reenforces the appeal to custom by the appeal to nature in a question that expects the affirmative answer [*oude*]. [*Phusis*], from old verb [*phuō*], to produce, like our word nature (Latin *natura*), is difficult to define. Here it means native sense of propriety (cf. [Ro 2:14](#)) in addition to mere custom, but one that rests on the objective difference in the constitution of things.

11:15 **Have long hair** [*komāi*]. Present active subjunctive of [*komaō*] (from [*komē*], hair), old verb, same contraction [-*aēi=āi*] as the indicative [*aei = āi*], but subjunctive here with [*ean*] in third class condition. Long hair is a glory to a woman and a disgrace to a man (as we still feel). The long-haired man! There is a papyrus example of a priest accused of letting his hair grow long and of wearing woollen garments. **For a covering** [*anti peribolaïou*]. Old word from [*periballō*] to fling around, as a mantle ([Heb 1:12](#)) or a covering or veil as here. It is not in the place of a veil, but answering to [*anti*], in the sense of [*anti*] in [Joh 1:16](#)), as a permanent endowment [*dedotai*], perfect passive indicative).

11:16 **Contentious** [*philoneikos*]. Old adjective [*philos, neikos*], fond of strife. Only here in N.T. If he only existed in this instance, the disputatious brother. **Custom** [*sunētheian*]. Old word from [*sunēthēs*] [*sun, ēthos*], like Latin *consuetudo*, intercourse, intimacy. In N.T. only here and [8:7](#) which see. “In the sculptures of the catacombs the women have a close-fitting head-dress, while the men have the hair short” (Vincent).

11:17 **This** [*touto*]. Probably the preceding one about the head-dress of women, and transition to what follows. **I praise you not** [*ouk epainō*]. In contrast to the praise in [11:2](#). **For the better** [*eis to kreisson*]. Neuter articular comparative of [*kratus*], but used as comparative of [*kalos*], good. Attic form [*kreitton*]. **For the worse** [*eis to hēsson*]. Old comparative from [*hēka*], softly, used as comparative of [*kakos*], bad. In N.T. only here and [2Co 12:15](#).

11:18 **First of all** [*prōton men*]. There is no antithesis [*deuteron de*], secondly, or [*epeita de*], in the next place) expressed. This is the primary reason for Paul’s condemnation and the only one given. **When ye come together in the church** [*sunerchomenōn hēmōn en ekklesiāi*]. Genitive absolute. Here [*ekklēsia*] has the literal meaning of assembly. **Divisions** [*schismata*]. Accusative of general reference with the infinitive [*huparchein*] in indirect discourse. Old word for cleft, rent, from [*schizō*]. Example in papyri for splinter of wood. See on [1:10](#). Not yet formal cleavages into two or more organizations, but partisan divisions that showed in the love-feasts and at the Lord’s Supper. **Partly** [*meros ti*]. Accusative of extent (to some part) like [*panta*] in [10:33](#). He could have said [*ek merous*] as in [13:9](#). The rumours of strife were so constant (I keep on hearing, [*akouō*]).

11:19 **Must be** [*dei einai*]. Since moral conditions are so bad among you (cf. chapters 1 to 6). Cf. Mt 18:7. **Heresies** [*haireseis*]. The schisms naturally become **factions** or **parties**. Cf. strifes [*erides*] in 1:11. See on Ac 15:5 for [*haireseis*], a choosing, taking sides, holding views of one party, heresy (our word). “Heresy is theoretical schism, schism practical heresy.” Cf. Tit 3:10; 2Pe 2:1. In Paul only here and Ga 5:20. **That** [*hina*]. God’s purpose in these factions makes **the proved ones** [*hoi dokimoi*] become **manifest** [*phaneroi*]. “These [*haireseis*] are a magnet attracting unsound and unsettled minds” (Findlay). It has always been so. Instance so-called Christian Science, Russellism, New Thought, etc., today.

11:20 **To eat the Lord’s Supper** [*Kuriakon deipnon phagein*]. [*Kuriakos*], adjective from [*Kurios*], belonging to or pertaining to the Lord, is not just a biblical or ecclesiastical word, for it is found in the inscriptions and papyri in the sense of imperial (Deissmann, *Light from the Ancient East*, p. 358), as imperial finance, imperial treasury. It is possible that here the term applies both to the [*Agapē*] or Love-feast (a sort of church supper or club supper held in connection with, before or after, the Lord’s Supper) and the Eucharist or Lord’s Supper. [*Deipnon*], so common in the Gospels, only here in Paul. The selfish conduct of the Corinthians made it impossible to eat a Lord’s Supper at all.

11:21 **Taketh before** [*prolambanei*]. Before others. Old verb to take before others. It was conduct like this that led to the complete separation between the Love-feast and the Lord’s Supper. It was not even a common meal together [*koinon deipnon*], not to say a Lord’s [*deipnon*]. It was a mere **grab-game**. **This one is hungry** [*hos de peināi*]. Demonstrative [*hos*]. Nothing is left for him at the love-feast. **Another is drunken** [*hos de methuei*]. Such disgusting conduct was considered shameful in heathen club suppers. “Hungry poor meeting intoxicated rich, at what was supposed to be a supper of the Lord” (Robertson and Plummer). On [*methuō*], to be drunk, see on Mt 24:49; Ac 2:15.

11:22 **What? Have ye not houses?** [*Mē gar oikias ouk echete*]; The double negative [*mē—ouk*] in the single question is like the idiom in 9:4f. which see. [*Mē*] expects a negative answer while [*ouk*] negatives the verb [*echete*]. “For do you fail to have houses?” Paul is not approving gluttony and drunkenness but only expressing horror at their sacrilege (despising, [*kataphroneite*] of the church of God. **That have not** [*tous mē echontas*]. Not those without houses, but those who have nothing, “the have-nots” (Findlay) like 2Co 8:12, in contrast with [*hoi echontes*] “the haves” (the men of property). **What shall I say to you?** [*ti eipō humin*]; Deliberative subjunctive that well expresses Paul’s bewilderment.

11:23 **For I received of the Lord** [*ego gar parelabon apo tou Kuriou*]. Direct claim to revelation from the Lord Jesus on the origin of the Lord’s Supper. Luke’s account (Lu 22:17-20) is almost identical with this one. He could easily have read I Corinthians before he wrote his Gospel. See 15:3 for use of both [*parelabon*] and [*paredōka*]. Note [*para*] in both verbs. Paul received the account from [*para—apo*] the Lord and passed it on from himself to them, a true [*paradosis*] (tradition) as in 11:2. **He was betrayed** [*paredideto*].

Imperfect passive indicative (irregular form for [*paredidoto*], Robertson, *Grammar*, p. 340). Same verb as [*paredōka*] (first aorist active indicative just used for “I delivered”).

11:24 **When he had given thanks** [*eucharistēsas*]. First aorist active participle of [*eucharisteō*] from which word our word Eucharist comes, common late verb (see on 1:14). **Which is for you** [*to huper humōn*]. [*Klōmenon*] (broken) of the Textus Receptus (King James Version) is clearly not genuine. Luke (Lu 22:19) has [*didomenon*] (given) which is the real idea here. As a matter of fact the body of Jesus was not broken (Joh 19:36). The bread was broken, but not the body of Jesus. **In remembrance of me** [*eis tēn emēn anamnēsin*]. The objective use of the possessive pronoun [*emēn*]. Not my remembrance of you, but your remembrance of me. [*Anamnēsis*], from [*anamimnēskō*], to remind or to recall, is an old word, but only here in N.T. save Lu 22:19 which see.

11:25 **After supper** [*meta to deipnēsai*]. [*Meta*] and the articular aorist active infinitive, “after the dining” (or the supping) as in Lu 22:20. **The new covenant** [*hē kainē diathēkē*]. For [*diathēkē*] see on Mt 26:28. For [*kainos*] see on Lu 5:38; 22:20. The position of [*estin*] before [*en tōi haimati*] (in my blood) makes it a secondary or additional predicate and not to be taken just with [*diathēkē*] (covenant or will). **As oft as ye drink it** [*hosakis an pinēte*]. Usual construction for general temporal clause of repetition [*an*] and the present subjunctive with [*hosakis*]. So in verse 26.

11:26 **Till he come** [*achri hou elthēi*]. Common idiom (with or without [*an*] with the aorist subjunctive for future time (Robertson, *Grammar*, p. 975). In Lu 22:18 we have [*heōs hou elthēi*]. The Lord’s Supper is the great preacher [*katagellete*] of the death of Christ till his second coming (Mt 26:29).

11:27 **Unworthily** [*anaxiōs*]. Old adverb, only here in N.T., not genuine in verse 29. Paul defines his meaning in verse 29f. He does not say or imply that we ourselves must be “worthy” [*axioi*] to partake of the Lord’s Supper. No one would ever partake on those terms. Many pious souls have abstained from observing the ordinance through false exegesis here. **Shall be guilty** [*enochos estai*]. Shall be held guilty as in Mt 5:21f. which see. Shall be guilty of a crime committed against the body and blood of the Lord by such sacrilege (cf. Heb 6:6; 10:29).

11:28 **Let a man prove himself** [*dokimazetō anthrōpos heauton*]. Test himself as he would a piece of metal to see if genuine. Such examination of one’s motives would have made impossible the disgraceful scenes in verses 20ff.

11:29 **If he discern not the body** [*mē diakrinōn to sōma*]. So-called conditional use of the participle, “not judging the body.” Thus he eats and drinks judgment [*krima*] on himself. The verb [*dia-krinō*] is an old and common word, our **dis-criminate**, to distinguish. Eating the bread and drinking the wine as symbols of the Lord’s body and blood in death probes one’s heart to the very depths.

11:30 **And not a few sleep** [*kai koimōntai hikanoi*]. Sufficient number [*hikanoi*] are already asleep in death because of their desecration of the Lord's table. Paul evidently had knowledge of specific instances. A few would be too many.

11:31 **But if we discerned ourselves** [*ei de heautous diekrinomen*]. This condition of the second class, determined as unfulfilled, assumes that they had not been judging themselves discriminatingly, else they would not be judged [*ekrinometha*]. Note distinction in the two verbs.

11:32 **Ye are chastened of the Lord** [*hupo tou Kuriou paideuometha*]. On this sense of [*paideuō*], from [*pais*], child, to train a child ([Ac 7:22](#)), to discipline with words ([2Ti 2:25](#)), to chastise with scourges see on [Lu 23:16](#) ([Heb 12:7](#)), and so by afflictions as here ([Heb 12:6](#)). [*Hupo tou Kuriou*] can be construed with [*krinomenoi*] instead of with [*paideuometha*]. **With the world** [*sun tōi kosmōi*]. Along with the world. Afflictions are meant to separate us from the doom of the wicked world. Final use of [*hina mē*] here with [*katakrihōmen*] (first aorist passive subjunctive).

11:33 **Wait one for another** [*allēlous ekdecheste*]. As in [Joh 5:3](#); [Ac 17:16](#). That is common courtesy. Wait in turn. Vulgate has *invicem expectate*.

11:34 **At home** [*en oikōi*]. If so hungry as all that (verse [22](#)). **The rest** [*ta loipa*]. He has found much fault with this church, but he has not told all. **I will set in order** [*diataxomai*]. Not even Timothy and Titus can do it all. **Whensoever I come** [*hōs an elthō*]. Common idiom for temporal clause of future time (conjunction like [*hōs*] with [*an*] and aorist subjunctive [*elthō*]).

Chapter 12

12:1 **Now concerning spiritual gifts** [*peri de tōn pneumatikōn*]. Clearly one of the items asked about in the letter to Paul (7:1) and introduced precisely as the problem of meats offered to idols (8:1). This question runs to the end of chapter 14. Plainly much trouble had arisen in Corinth in the exercise of these gifts.

12:2 **Ye were led away** [*apagomenoi*]. The copula [*ēte*] is not expressed (common ellipsis) with the participle (periphrastic imperfect passive), but it has to be supplied to make sense. Some scholars would change [*hote*] (when) to [*pote*] (once) and so remove the difficulty. **Unto those dumb idols** [*pros ta eidōla ta aphōna*]. “Unto the idols the dumb.” See Ps 95:5-7 for the voicelessness [*a-phōna*], old adjective, without voice, [*phōnē*] of the idols. Pagans were led astray by demons (1Co 10:19f.). **Howsoever ye might be led** [*hōs an ēgesthe*]. Rather, “as often as ye were led.” For this use of [*hōs an*] for the notion of repetition, regular *Koinē* idiom, see Robertson, *Grammar*, p. 974. Cf. [*hopou an*] in Mr 6:56.

12:3 **Wherefore I give you to understand** [*dio gnōrizō humin*]. Causative idea (only in Aeschylus in old Greek) in papyri (also in sense of recognize) and N.T., from root [*gnō*] in [*ginōskō*], to know. **Speaking in the Spirit of God** [*en pneumati theou lalōn*]. Either sphere or instrumentality. No great distinction here between [*laleō*] (utter sounds) and [*legō*] (to say). **Jesus is anathema** [*anathema Iēsous*]. On distinction between [*anathema*] (curse) and [*anathēma*] (offering Lu 21:5) see discussion there. In LXX [*anathēma*] means a thing devoted to God without being redeemed, doomed to destruction (Le 27:28f.; Jos 6:17; 7:12). See 1Co 16:22; Ga 1:8f.; Ro 9:3. This blasphemous language against Jesus was mainly by the Jews (Ac 13:45; 18:6). It is even possible that Paul had once tried to make Christians say [*Anathema Iēsous*] (Ac 26:11). **Jesus is Lord** [*Kurios Iēsous*]. The term [*Kurios*], as we have seen, is common in the LXX for God. The Romans used it freely for the emperor in the emperor worship. “Most important of all is the early establishment of a polemical parallelism between the cult of Christ and the cult of Caesar in the application of the term [*Kurios*], ‘lord.’ The new texts have here furnished quite astonishing revelations” (Deissmann, *Light from the Ancient East*, p. 349). Inscriptions, ostraca, papyri apply the term to Roman emperors, particularly to Nero when Paul wrote this very letter (*ib.*, p. 353f.): “One with ‘Nero Kurios’ quite in the manner of a formula (without article, like the ‘Kurios Jesus’ in 1Co 12:3.” “The battle-cries of the spirits of error and of truth contending at Corinth” (Findlay). One is reminded of the demand made by Polycarp that he say [*Kurios Caesar*] and how each time he replied [*Kurios Iēsous*]. He paid the penalty for his loyalty with his life. Lighthearted men today can say “Lord Jesus” in a flippant or even in an irreverent way, but no Jew or Gentile then said it who did not mean it.

12:4 **Diversities** [*diarseis*]. Old word for distinctions, differences, distributions, from [*diareō*], to distribute, as [*diaroun*] (dividing, distributing) in verse 11. Only here in the

N.T. **Of gifts** [*charismatōn*]. Late word and chiefly in Paul (cf. [Ro 12:6](#)) in N.T. (except [1Pe 4:19](#)), but some examples in papyri. It means a favour (from [*charizomai*] bestowed or received without any merit as in [Ro 1:11](#)).

12:5 **Of ministrations** [*diakoniōn*]. This old word is from [*diakonos*] and has a general meaning of service as here ([Ro 11:13](#)) and a special ministration like that of Martha ([Lu 10:40](#)) and the collection ([1Co 16:15](#); [2Co 8:4](#)).

12:6 **Of workings** [*energēmatōn*]. Late word, here only in N.T., the effect of a thing wrought (from [*energeō*], to operate, perform, energize). Paul uses also the late kindred word [*energeia*] ([Col 1:29](#); [2:12](#)) for efficiency. **Who worketh all things in all** [*ho energōn ta panta en pasin*]. Paul is not afraid to say that God is the Energy and the Energizer of the Universe. "I say that the magnet floats in space by the will of God" (Dr. W. R. Whitney, a world figure in science). This is his philosophic and scientific theory of the Cosmos. No one has shown Paul's philosophy and science to be wrong. Here he is speaking only of spiritual gifts and results as a whole, but he applies this principle to the universe [*ta panta*] in [Col 1:16](#) (of Christ) and in [Ro 11:36](#) (of God). Note the Trinity in these verses: the same Spirit ([verse 4](#)), the same Lord (Jesus) in [verse 5](#), the same God (the Father) in [verse 6](#).

12:7 **Manifestation** [*phanerōsis*]. Late word, in papyri, in N.T. only here and [2Co 4:2](#), from [*phaneroō*], to make manifest [*phaneros*]. Each instance of the whole ([verse 6](#)) is repeatedly given [*didotai*], present passive indicative of [*didōmi*]. **To profit withal** [*pros to sumpheeron*]. See on [6:12](#); [10:23](#), [33](#) for Paul's guiding principle in such matters.

12:8 **To one** [*hōi men*]. Demonstrative [*hos*] with [*men*] in dative case, to this one. The distribution or correlation is carried on by [*allōi de*] ([verses 8, 9, 10](#)), [*heterōi de*] ([verses 9, 10](#)) for variety, nine manifestations of the Spirit's work in [verses 8-10](#). **The Word of wisdom** [*logos sophias*]. Old words. [*Logos*] is reason, then speech. Wisdom is intelligence, then practical action in accord with it. Here it is speech full of God's wisdom ([2:7](#)) under the impulse of the Spirit of God. This gift is placed first (revelation by the Spirit). **The word of knowledge** [*logos gnōseōs*]. This gift is insight (illumination) according to [*kata*] the same Spirit.

12:9 **Faith** [*pistis*]. Not faith of surrender, saving faith, but wonder-working faith like that in [13:2](#) ([Mt 17:20](#); [21:21](#)). Note here [*en tōi autōi pneumatī*] (in the same Spirit) in contrast with [*dia*] and [*kata*] in [verse 8](#). **Gifts of healings** [*charismata iamatōn*]. [*Iama*], old word from [*iaomai*], common in LXX, in N.T. only in this chapter. It means acts of healing as in [Ac 4:30](#) (cf. [Jas 5:14](#)) and [Lu 7:21](#) (of Jesus). Note [*en*] here as just before.

12:10 **Workings of miracles** [*energēmata dunameōn*]. Workings of powers. Cf. [*energōn dunameis*] in [Ga 3:5](#); [Heb 2:4](#) where all three words are used [*sēmeia*], signs, [*terata*], wonders, [*dunameis*], powers). Some of the miracles were not healings as the blindness on Elymas the sorcerer. **Prophecy** [*prophēteia*]. Late word from [*prophētēs*] and [*prophēmi*], to speak forth. Common in papyri. This gift Paul will praise most (chapter [1Co 14](#)). Not always pre-

diction, but a speaking forth of God's message under the guidance of the Holy Spirit. **Discernings of spirits** [*diakriseis pneumatōn*]. [*Diakrisis*] is old word from [*diakrinō*] (see 11:29) and in N.T. only here; Ro 14:1; Heb 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1Ti 4:1; 1Jo 4:1f.). **Divers kinds of tongues** [*genē glōssōn*]. No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, [*genē*] in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2, 28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on Ac 2:13-21; 10:44-46; 19:6. **The interpretation of tongues** [*hermēneia glōssōn*]. Old word, here only and 14:26 in N.T., from [*hermēneuō*] from [*Hermēs*] (the god of speech). Cf. on [*diermēneuō*] in Lu 24:27; Ac 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

12:11 **Worketh** [*energei*]. The same word that was used in verse 6 of God. **Severally** [*idiāi*]. Separately. **Even as he will** [*kathōs bouletai*]. Hence there is no occasion for conceit, pride, or faction (4:7).

12:12 **So also is Christ** [*houtōs kai ho Christos*]. One would naturally expect Paul here to say [*houtōs kai to sōma tou Christou*] (so also is the body of Christ). He will later call Christ the Head of the Body the Church as in Col 1:18,24; Eph 5:23,30. Aristotle had used [*sōma*] of the state as the body politic. What Paul here means is Christ as the Head of the Church has a body composed of the members who have varied gifts and functions like the different members of the human body. They are all vitally connected with the Head of the body and with each other. This idea he now elaborates in a remarkable manner.

12:13 **Were we all baptized into one body** [*hēmeis pantes eis hen sōma ebaptisthēmen*]. First aorist passive indicative of [*baptizō*] and so a reference to a definite past event with each of them of different races, nations, classes, when each of them put on the outward badge of service to Christ, the symbol of the inward changes already wrought in them by the Holy Spirit (Ga 3:27; Ro 6:2ff.). **And were all made to drink of one Spirit** [*kai pantes*

hen pneuma epotisthēmen]. First aorist passive indicative of [*potizō*], old verb, to give to drink. The accusative [*hen pneuma*] is retained in the passive as often with verbs that in the active take two accusatives. The reference is to a definite act in the past, probably to the inward experience of the Holy Spirit symbolized by the act of baptism.

12:14 **Is not one member** [*ouk estin hen melos*]. The point sounds like a truism, but it is the key to the whole problem of church life both local and general. Vincent refers to the fable of the body and the members by Menenius Agrippa (Livy, II, 32), but it was an old parable. Socrates pointed out how absurd it would be if feet and hands should work against one another when God made them to cooperate (Xen., *Mem.* II. iii. 18). Seneca alludes to it as does Marcus Aurelius and Marcus Antoninus.

12:15 **If the foot shall say** [*ean eipēi ho pous*]. Condition of third class [*ean*] and second aorist subjunctive [*eipēi*]. In case the foot say. **I am not of the body** [*ouk eimi ek tou sōmatos*]. I am independent of the body, not dependent on the body. **It is not therefore not of the body** [*ou para touto ouk estin ek tou sōmatos*]. Thinking or saying so does not change the fact. [*Para touto*] here means “alongside of this” (cf. [IV Macc. 10:19](#)) and so “because of,” a rare use (Robertson, *Grammar*, p. 616). The two negatives [*ou—ouk*] do not here destroy one another. Each retains its full force.

12:16 Points explained precisely as in [verse 15](#).

12:17 **If the whole body were an eye** [*ei holon to sōma ophthalmos*]. The eye is the most wonderful organ and supremely useful ([Nu 10:31](#)), the very light of the body ([Lu 11:34](#)). And yet how grotesque it would be if there were nothing else but a great round rolling eye! A big “I” surely! **The smelling** [*hē osphrēsis*]. Old word from [*osphrainomai*], to smell. Here alone in N.T.

12:18 **But now** [*nun de*]. But as things are, in contrast to that absurdity. **Hath God set** [*ho theos etheto*]. Second aorist middle indicative. God did it and of himself. **Even as it pleased him** [*kathōs ēthelēsen*]. Why challenge God’s will? Cf. [Ro 9:20](#).

12:19 **One member** [*hen melos*]. Paul applies the logic of [verse 17](#) to any member of the body. The application to members of the church is obvious. It is particularly pertinent in the case of a “church boss.”

12:20 **Many members, but one body** [*polla melē, hen de sōma*]. The argument in a nutshell, in one epigram.

12:21 **Cannot say** [*ou dunatai eipein*]. And be truthful. The superior organs need the inferior ones (the eye, the hand, the head, the feet).

12:22 **Nay, much rather** [*alla pollōi mallon*]. Adversative sense of [*alla*], on the contrary. So far from the more dignified members like the eye and the head being independent of the subordinate ones like the hands and feet, they are “much more” (*argumentum a fortiori*, “by much more” [*pollōi mallon*], instrumental case) in need of them. **Those members of the body which seem to be more feeble are necessary** [*ta dokounta melē tou sōmatos as-*

thenestera huparchein anagkaia estin]. Things are not always what they seem. The vital organs (heart, lungs, liver, kidneys) are not visible, but life cannot exist without them.

12:23 **We bestow** [*peritithemen*]. Literally, We place around as if a garland (Mr 15:17) or a garment (Mt 27:28). **More abundant comeliness** [*euschēmosunēn perissoteran*]. One need only mention the mother's womb and the mother's breast to see the force of Paul's argument here. The word, common in old Greek, from [*euschēmōn*] [*eu*], well, [*schēma*], figure), here only in N.T. One may think of the coal-miner who digs under the earth for the coal to keep us warm in winter. So [*aschēmōn*] (deformed, uncomely), old word, here only in N.T., but see 7:36 for [*aschēmoneō*].

12:24 **Tempered the body together** [*sunekerasen to sōma*]. First aorist active indicative of [*sunkerannumi*], to mix together, old word, but in N.T. only here and Heb 4:2. Plato used this very word of the way God compounded [*sunekerasato*] the various elements of the body in creating soul and body. Paul rejects the idea of the later Gnostics that matter is evil and the physical organs degrading. He gives a noble picture of the body with its wonderful organs planned to be the temple of God's Spirit (6:19) in opposition to the Epicurean sensualists in Corinth. **To that part which lacked** [*tōi husteroumenōi*]. It is a true instinct that gives superior honour to the unseen organs of life.

12:25 **That there should be no schism** [*hina mē ēi schisma*]. Purpose of God in his plan for the body. Trouble in one organ affects the whole body. A headache may be due to trouble elsewhere and usually is. **Have the same care** [*to auto merimnōsin*]. The very verb [*merimnaō*] used by Jesus of our anxiety (Mt 6:27,31). Paul here personifies the parts of the body as if each one is anxious for the others. The modern knowledge of the billions of cells in the body co-working for the whole confirms Paul's argument.

12:26 **Suffer with it** [*sunpaschei*]. Medical term in this sense in Hippocrates and Galen. In N.T. only here and Ro 8:17 (of our suffering with Christ). One of Solon's Laws allowed retaliation by any one for another's injuries. Plato (*Republic*, V, 462) says the body politic "feels the hurt" as the whole body feels a hurt finger. **Rejoice with it** [*sunchairei*]. This is fortunately true also. One may tingle with joy all over the body thanks to the wonderful nervous system and to the relation between mind and matter. See 13:6 for joy of love with truth.

12:27 **Severally** [*ek merous*]. See Ro 11:25 [*apo merous*] (in part). Each has his own place and function in the body of Christ.

12:28 **God hath set some** [*hous men etheto ho theos*]. See verse 18 for [*etheto ho theos*]. Note middle voice (for his own use). Paul begins as if he means to say [*hous men apostolous, hous de prophētas*] (some apostles, some prophets), but he changes the construction and has no [*hous de*], but instead [*prōton, deuteron, epeita*] (first, second, then, etc.). **In the church** [*en tēi ekklesiāi*]. The general sense of [*ekklēsia*] as in Mt 16:18 and later in Col 1:18,24; Eph 5:23,32; Heb 12:23. See list also in Eph 4:11. See on Mt 10:2 for [*apostolous*],

the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve. **Prophets** [*prophētas*]. For-speakers for God and Christ. See the list of prophets and teachers in [Ac 13:1](#) with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God. **Teachers** [*didaskalous*]. Old word from [*didaskō*], to teach. Used to the Baptist ([Lu 3:12](#)), to Jesus ([Joh 3:10; 13:13](#)), and of Paul by himself along with [*apostolos*] ([1Ti 2:7](#)). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See [Eph 4:11](#). **Then miracles** [*epeita dunameis*]. Here a change is made from the concrete to the abstract. See the reverse in [Ro 12:7](#). See these words [*dunameis, iamētōn, glōssōn*] in [verses 9, 10](#) with [*glōssōn*], last again. But these two new terms (helps, governments). **Helps** [*antilēmpseis*]. Old word, from [*antilambanomai*], to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick. **Governments** [*kubernēseis*]. Old word from [*kubernaō*] (cf. [*Kubernētēs*] in [Ac 27:11](#)) like Latin *gubernare*, our govern. So a governing. Probably Paul has in mind bishops [*episcopoi*] or elders [*presbuteroi*], the outstanding leaders [*hoi proistamenoī*] in [1Th 5:12; Ro 12:8](#); [*hoi hēgoumenoi*] in [Ac 15:22; Heb 13:7,17,24](#)). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See [Php 1:1](#) for both officers.

12:29 **Are all** [*mē pantes*]. The [*mē*] expects a negative answer with each group.

12:30 **Do all interpret?** [*mē pantes diermēneuoussin?*]. He adds this query to the list in [28](#), but it is in [10](#).

12:31 **The greater gifts** [*ta charismata ta meizona*]. Paul unhesitatingly ranks some spiritual gifts above others. [*Zēloō*] here has good sense, not that of envy as in [Ac 7:9; 1Co 13:4](#). **And a still more excellent way** [*kai eti kath' huperbolēn hodon*]. In order to gain the greater gifts. "I show you a way *par excellence*," beyond all comparison (superlative idea in this adjunct, not comparative), like [*kath' huperbolēn eis huperbolēn*] ([2Co 4:17](#)). [*Huperbolē*] is old word from [*huperballō*], to throw beyond, to surpass, to excel ([2Co 3:10; Eph 1:19](#)). "I show you a supremely excellent way." Chapter [1Co 13](#) is this way, the way of love already laid down in [8:1](#) concerning the question of meats offered to idols (cf. [1Jo 4:7](#)). Poor division of chapters here. This verse belongs with chapter [1Co 13](#).

Chapter 13

13:1 **With the tongues** [*tais glōssais*]. Instrumental case. Mentioned first because really least and because the Corinthians put undue emphasis on this gift. Plato (*Symposium*, 197) and many others have written on love, but Paul has here surpassed them all in this marvellous prose-poem. It comes like a sweet bell right between the jangling noise of the gifts in chapters 12 and 14. It is a pity to dissect this gem or to pull to pieces this fragrant rose, petal by petal. Fortunately Paul's language here calls for little comment, for it is the language of the heart. "The greatest, strongest, deepest thing Paul ever wrote" (Harnack). The condition [*ean*] and present subjunctive, [*lalō kai mē echō*], though the form is identical with present indicative) is of the third class, a supposable case. **But have not love** [*agapēn de mē echō*]. This is the *crux* of the chapter. Love is the way *par excellence* of 12:31. It is not yet clearly certain that [*agapē*] (a back-formation from [*agapaō*] occurs before the LXX and the N.T. Plutarch used [*agapēsis*]. Deissmann (*Bible Studies*, p. 198) once suspected it on an inscription in Pisidia. It is still possible that it occurs in the papyri (Prayer to Isis). See *Light from the Ancient East*, p. 75 for details. The rarity of [*agapē*] made it easier for Christians to use this word for Christian love as opposed to [*erōs*] (sexual love). See also Moffatt's *Love in the N.T.* (1930) for further data. The word is rare in the Gospels, but common in Paul, John, Peter, Jude. Paul does not limit [*agapē*] at all (both toward God and man). Charity (Latin *caritas*) is wholly inadequate. "Intellect was worshipped in Greece, and power in Rome; but where did St. Paul learn the surpassing beauty of love?" (Robertson and Plummer). Whether Paul had ever seen Jesus in the flesh, he knows him in the spirit. One can substitute Jesus for love all through this panegyric. **I am become** [*gegona*]. Second perfect indicative in the conclusion rather than the usual future indicative. It is put vividly, "I am already become." Sounding brass [*chalchos echōn*]. Old words. Brass was the earliest metal that men learned to use. Our word *echoing* is [*echōn*], present active participle. Used in *Lu 21:25* of the roaring of the sea. Only two examples in N.T. **Clanging cymbal** [*kumbalon alalazon*]. Cymbal old word, a hollow basin of brass. [*Alalazō*], old onomatopoeic word to ring loudly, in lament (*Mr 5:38*), for any cause as here. Only two N.T. examples.

13:2 The ecstatic gifts (*verse 1*) are worthless. Equally so are the teaching gifts (prophecy, knowledge of mysteries, all knowledge). Crasis here in [*kan=kai ean*]. Paul is not condemning these great gifts. He simply places love above them and essential to them. Equally futile is wonder-working faith "so as to remove mountains" [*hōste orē methistanein*] without love. This may have been a proverb or Paul may have known the words of Jesus (*Mt 17:20; 21:21*). **I am nothing** [*outhen eimi*]. Not [*outhēis*], nobody, but an absolute zero. This form in [*th*] rather than [*d*] [*ouden*] had a vogue for a while (Robertson, *Grammar*, p. 219).

13:3 **Bestow to feed** [*Psōmisō*]. First aorist active subjunctive of [*psōmizō*], to feed, to nourish, from [*psōmos*], morsel or bit, and so to feed, by putting a morsel into the mouth

like infant (or bird). Old word, but only here in N.T. **To be burned** [*hina kauthēsōmai*]. First future passive subjunctive (Textus Receptus), but D [*kauthēsōmai*] (future passive indicative of [*kaiō*], old word to burn). There were even some who courted martyrdom in later years (time of Diocletian). This Byzantine future subjunctive does not occur in the old MSS. (Robertson, *Grammar*, p. 876). Aleph A B here read [*kauchēsōmai*], first aorist middle subjunctive of [*kauchaomai*] (so Westcott and Hort), “that I may glory.” This is correct. **It profiteth me nothing** [*ouden ōpheloumai*]. Literally, I am helped nothing. [*Ouden*] in the accusative case retained with passive verb. See two accusatives with [*ōpheleō*] in 14:6. Verb is old and from [*ophelos*] (profit).

13:4 **verses 4-7** picture the character or conduct of love in marvellous rhapsody. **Suffereth long** [*makrothumei*]. Late *Koinē* word (Plutarch) from [*makros*], long, [*thumos*], passion, ardour. Cf. **Jas 5:7f. Is kind** [*chrēsteuetai*]. From [*chrēstos*] (useful, gracious, kind) and that from [*chraomai*], to use. Not found elsewhere save in Clement of Rome and Eusebius. “Perhaps of Paul’s coining” (Findlay). Perhaps a vernacular word ready for Paul. Gentle in behaviour. **Envieth not** [*ou zēloi*]. Present active indicative of [*zēloō*] (contraction [*oei=oi*], same as subjunctive and optative forms). Bad sense of [*zēlos*] from [*zeō*], to boil, good sense in 12:31. Love is neither jealous nor envious (both ideas). **Vaunteth not itself** [*ou perperueuai*]. From [*perperos*], vainglorious, braggart (Polybius, Epictetus) like Latin *perperus*. Only here in N.T. and earliest known example. It means play the braggart. Marcus Anton. V. 5 uses it with [*areskeuomai*], to play the toady. **Is not puffed up** [*ou phusioutai*]. Present direct middle indicative of [*phusioō*] from [*phusis*] (late form for [*phusaō*, *phusiaō*] from [*phusa*], bellows), to puff oneself out like a pair of bellows. This form in Herodas and Menander. Is not arrogant. See on 4:6.

13:5 **Doth not behave itself unseemly** [*ouk aschēmonei*]. Old verb from [*aschēmōn*] (12:23). In N.T. only here and 7:36. Not indecent. **Seeketh not its own** [*ou zētei ta heautēs*]. Its own interests (10:24, 33). **Is not provoked** [*ou paroxunetai*]. Old word. In N.T. only here and **Ac 17:16** which see. Irritation or sharpness of spirit. And yet Paul felt it in Athens (exasperation) and he and Barnabas had [*paroxusmos*] (paroxysm) in Antioch (15:39). See good sense of [*paroxusmos*] in **Heb 10:24**. **Taketh not account of evil** [*ou logizetai to kakon*]. Old verb from [*logos*], to count up, to take account of as in a ledger or note-book, “the evil” [*to kakon*] done to love with a view to settling the account.

13:6 **Rejoiceth not in unrighteousness** [*ou chairei*]. See **Ro 1:32** for this depth of degradation. There are people as low as that whose real joy is in the triumph of evil. **But rejoiceth with the truth** [*sunchairei de tēi alētheiāi*]. Associative instrumental case after [*sun-*] in composition. Truth personified as opposed to unrighteousness (**2Th 2:12; Ro 2:8**). Love is on the side of the angels. Paul returns here to the positive side of the picture (**verse 4**) after the remarkable negatives.

13:7 **Beareth all things** [*panta stegei*]. [*Stegō*] is old verb from [*stegē*], roof, already in [1Co 9:12](#); [1Th 3:1,5](#) which see. Love covers, protects, forbears (*suffert*, Vulgate). See [1Pe 4:8](#) “because love covers a multitude of sins” [*hoti agapē kaluptei phēthos hamartiōn*], throws a veil over. **Believeth all things** [*panta pisteuei*]. Not gullible, but has faith in men. **Hopeth all things** [*panta elpizei*]. Sees the bright side of things. Does not despair. [*Endureth all things*] [*panta hupomenei*]. Perseveres. Carries on like a stout-hearted soldier. If one knows Sir Joshua Reynolds’s beautiful painting of the Seven Virtues (the four cardinal virtues of the Stoics—temperance, prudence, fortitude, justice—and the three Christian graces—faith, hope, love), he will find them all exemplified here as marks of love (the queen of them all).

13:8 **Love never faileth** [*Hē agapē oudepote piptei*]. New turn for the perpetuity of love. [*Piptei*] correct text, not [*ekpiptei*], as in [Lu 16:17](#). Love survives everything. **They shall be done away** [*katargēthēsontai*]. First future passive of [*katargeō*]. Rare in old Greek, to make idle [*argos*], inoperative. All these special spiritual gifts will pass. It is amazing how little of human work lasts. **They shall cease** [*pausontai*]. Future middle indicative of [*pauō*], to make cease. They shall make themselves cease or automatically cease of themselves.

13:9 **In part** [*ek merous*]. See on [12:27](#). As opposed to the whole.

13:10 **That which is perfect** [*to teleion*]. The perfect, the full-grown [*telos*], end), the mature. See on [2:6](#). [*Hotan elthēi*] is second aorist subjunctive with [*hotan*], temporal clause for indefinite future time.

13:11 **A child** [*nēpios*]. See on [3:1](#) for [*nēpios*] in contrast with [*teleios*] (adult). **I spake** [*elaloun*]. Imperfect active, I used to talk. **I felt** [*ephronoun*]. Imperfect active, I used to think. Better, I used to understand. **I thought** [*elogizomēn*]. Imperfect middle, I used to reason or calculate. **Now that I am become** [*hote gegona*]. Perfect active indicative [*gegona*], I have become a man [*anēr*] and remain so ([Eph 4:14](#)). **I have put away** [*katērgēka*]. Perfect active indicative. I have made inoperative ([verse 8](#)) for good.

13:12 **In a mirror** [*di’ esoptrou*]. By means of a mirror [*esoptron*], from [*optō*], old word, in papyri). Ancient mirrors were of polished metal, not glass, those in Corinth being famous. **Darkly** [*en ainigmati*]. Literally, in an enigma. Old word from [*ainissomai*], to express obscurely. This is true of all ancient mirrors. Here only in N.T., but often in LXX. “To see a friend’s face in a cheap mirror would be very different from looking at the friend” (Robertson and Plummer). **Face to face** [*prosōpon pros prosōpon*]. Note triple use of [*pros*] which means facing one as in [Joh 1:1](#). [*Prosōpon*] is old word from [*pros*] and [*ops*], eye, face. **Shall I know** [*epignōsomai*]. I shall fully [*epi-*] know. Future middle indicative as [*ginōskō*] (I know) is present active and [*epegnōsthēn*] (I was fully known) is first aorist passive (all three voices).

13:13 **Abideth** [*menei*]. Singular, agreeing in number with [*pistis*] (faith), first in list. **The greatest of these** [*meizōn toutōn*]. Predicative adjective and so no article. The form of [*meizōn*] is comparative, but it is used as superlative, for the superlative form [*megistos*] had become rare in the *Koinē* (Robertson, *Grammar*, pp. 667ff.). See this idiom in [Mt 11:11](#);

18:1; 23:11. The other gifts pass away, but these abide forever. Love is necessary for both faith and hope. Does not love keep on growing? It is quite worth while to call attention to Henry Drummond's famous sermon *The Greatest Thing in the World* and to Dr. J.D. Jones's able book *The Greatest of These*. Greatest, Dr. Jones holds, because love is an attribute of God.

Chapter 14

14:1 **Follow after love** [*diōkete tēn agapēn*]. As if a veritable chase. Paul comes back to the idea in 12:31 (same use of [*zēloute*] and proves the superiority of prophecy to the other spiritual gifts not counting faith, hope, love of 13:13. **But rather that ye may prophesy** [*mallon de hina prophēteuēte*]. Distinct aim in view as in verse 5. Old verb from [*prophētēs*], common in N.T. Present subjunctive, “that ye may keep on prophesying.”

14:2 **For no man understandeth** [*oudeis gar akouei*]. Literally, hears, gets the sense, understands. Verb [*akouō*] used either of hearing the sound only or getting the idea (cf. Ac 9:7; 22:9). **Mysteries** [*mustēria*]. Unexplained mysteries (1Co 2:7).

14:3 **Edification** [*oikodomēn*]. Building up. **Comfort** [*paraklēsin*]. Encouragement, calling to one’s side. **Consolation** [*paramuthian*]. Old word (from [*para, muthos, paramuthomai*] 1Th 2:12 which see, a stimulating word), nowhere else in N.T., but [*paramuthion*] in Php 2:1 with [*paraklēsis*] as here. Edification, cheer, incentive in these words.

14:4 **The church** [*ekklēsian*]. No article, literally, “a church” (local use). Not [*hē ekklēsia*].

14:5 **Except he interpret** [*ektos ei mē diermēneuēi*]. Pleonastic combination of [*ektos*] (preposition except) and [*ei mē*] (if not, unless) as in 15:2; 1Ti 5:19. For use of [*ei*] with subjunctive rather than [*ean*] see Php 3:12 (common enough in the *Koinē*, Robertson, *Grammar*, pp. 1017f., condition of third class). On the verb see on 12:30; Lu 24:27; Ac 9:36. **Receive** [*labēi*]. Second aorist (ingressive) active subjunctive of [*lambanō*], may get edification.

14:6 **If I come** [*ean elthō*]. Third class condition, supposable case (aorist subjunctive). **What shall I profit you** [*ti humas ōphelēsō*]. Two accusatives with this verb (see 13:3). **Unless I speak** [*ean mē lalēsō*]. Second condition (also third class) with the one conclusion (cf. 1Ti 2:5).

14:7 **Things without life** [*apsucha*]. Without a soul [*a*] privative, [*psuchē*] or life. Old word only here in N.T. **Pipe** [*aulos*]. Old word (from [*aō, auō*], to blow), only here in N.T. **Harp** [*kithara*]. Old word. Stringed instrument as pipe, a wind instrument. **If they give not a distinction in the sounds** [*ean diastolēn tois phthoggois mē dōi*]. Third class condition with second aorist active subjunctive [*dōi*] from [*didōmi*]. Common word in late Greek for difference [*diastellō*], to send apart). In N.T. only here and Ro 3:22; 10:12. [*Phthoggos*] old word (from [*phtheggomai*] for musical sounds vocal or instrumental. In N.T. only here and Ro 10:18).

14:8 **An uncertain voice** [*adēlon phōnēn*]. Old adjective [*a*] privative, [*dēlos*], manifest). In N.T. only here and Lu 11:44. Military trumpet [*salpigx*] is louder than pipe or harp. **Shall prepare himself** [*paraskeuasetai*]. Direct middle future indicative of [*paraskeuazō*], old verb, in N.T. only here, 2Co 9:2ff.; Ac 10:10. From [*para, skeuē*] (preparation).

14:9 **Unless ye utter speech easy to be understood** [*ean mē eusēmon logon dōte*]. Condition of third class again [*ean*] and aorist subjunctive). [*Eusēmon*] [*eu*], well, [*sēma*], sign) is old word, here only in N.T., well-marked, distinct, clear. Good enunciation, a hint for speakers. **Ye will be speaking into the air** [*esesthe eis aera lalountes*]. Periphrastic future indicative (linear action). Cf. [*aera derōn*] (beating the air) in 9:26. Cf. our talking to the wind. This was before the days of radio.

14:10 **It may be** [*ei tuchoi*]. Condition of fourth class [*ei*] and aorist optative of [*tugchanō*], if it should happen. Common enough idiom. Cf. [*tuchon*] in 16:6. **Without signification** [*aphōnon*]. Old adjective [*a*] privative and [*phōnē*]. Without the faculty of speech (12:2; Ac 8:32; 2Pe 2:16).

14:11 **The meaning of the voice** [*tēn dunamin tēs phōnēs*]. The power (force) of the voice. **A barbarian** [*barbaros*]. Jargon, [*bar-bar*]. The Egyptians called all [*barbarous*] who did not speak their tongue. The Greeks followed suit for all ignorant of Greek language and culture. They divided mankind into Hellenes and Barbarians. **Unto me** [*en emoi*]. In my case, almost like a dative.

14:12 **Zealous of spiritual gifts** [*zēlōtai pneumatōn*]. Zealots for spirits. So it looked. **That ye may abound** [*hina perisseuēte*]. Purpose clause with the object by prolepsis stated beforehand “for the edification of the church.”

14:13 **Let him pray that he may interpret** [*proseuchesthō hina diermēneuēi*]. Else he had better cease talking in a tongue.

14:14 **But my understanding is unfruitful** [*ho de nous mou akarpos*]. My intellect [*nous*] gets no benefit [*akarpos*], without fruit) from rhapsodical praying that may even move my spirit [*pneuma*].

14:15 **With the understanding also** [*kai tōi no*]. Instrumental case of [*nous*]. Paul is distinctly in favour of the use of the intellect in prayer. Prayer is an intelligent exercise of the mind. **And I will sing with the understanding also** [*psalō de kai tōi no*]. There was ecstatic singing like the rhapsody of some prayers without intelligent words. But 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. [*Psallō*] originally meant to play on strings, then to sing with an accompaniment (Eph 5:19), and here apparently to sing without regard to an instrument.

14:16 **Else if thou bless with the spirit** [*epei ean eulogēis en pneumatī*]. Third class condition. He means that, if one is praying and praising God (10:16) in an ecstatic prayer, the one who does not understand the ecstasy will be at a loss when to say “amen” at the close of the prayer. In the synagogues the Jews used responsive amens at the close of prayers (Neh 5:13; 8:6; 1Ch 16:36; Ps 106:48). **He that filleth the place of the unlearned** [*ho anaplērōn ton topon tou idiōtou*]. Not a special part of the room, but the position of the [*idiōtou*] (from [*idios*], one’s own), common from Herodotus for private person (Ac 4:13), unskilled (2Co

11:6), uninitiated (unlearned) in the gift of tongues as here and [verses 23f](#). **At thy giving of thanks** [*epi tēi sēi eucharistiāi*]. Just the prayer, not the Eucharist or the Lord's Supper, as is plain from [verse 17](#).

14:18 **More than you all** [*pantōn humōn mallon*]. Ablative case after [*mallon*]. Astonishing claim by Paul that doubtless had a fine effect.

14:19 **Howbeit in church** [*alla en ekklesiāi*]. Private ecstasy is one thing (cf. [2Co 12:1-9](#)) but not in church worship. **That I may instruct** [*hina katēchēsō*]. Final clause with [*hina*]. For the rare verb [*katēcheō*] see on [Lu 1:4](#); [Ac 18:25](#).

14:20 **Be not children in mind** [*mē paidia ginesthe tais phresin*]. "Cease becoming children in your intellects," as some of them evidently were. Cf. [Heb 5:11-14](#) for a like complaint of intellectual dulness for being old babies. **In malice be ye babes** [*tēi kakiāi nēpiazete*]. **Be men** [*teleioi ginesthe*]. Keep on becoming adults in your minds. A noble and a needed command, pertinent today.

14:21 **In the law it is written** [*en tōi nomōi gegraptai*]. [Isa 28:11f](#). Freely quoted.

14:22 **For a sign** [*eis sēmeion*]. Like the Hebrew and occasional *Koinē* idiom also.

14:23 **Will they not say that ye are mad?** [*ouk erousin hoti mainesthe?*]. These unbelievers unacquainted [*idiōtai*] with Christianity will say that the Christians are raving mad (see on [Ac 12:15](#); [26:24](#)). They will seem like a congregation of lunatics.

14:24 **He is reproved by all** [*elegchetai hupo pantōn*]. Old word for strong proof, is undergoing conviction. **Is judged** [*anakrinetai*]. Is tested. Cf. [1Co 2:15](#); [4:3f](#).

14:25 **That God is among you indeed** [*hoti ontōs en humin estin*]. Recitative [*hoti*] and direct quotation from [Isa 45:15](#) (Hebrew rather than the LXX). "Really [*ontōs*] [Lu 24:34](#) God is in you."

14:26 **When ye come together** [*hotan sunerchēsthe*]. Present middle subjunctive, repetition, whenever ye come together, in contrast with special case [*ean sunelthēi*], second aorist subjunctive) in [verse 23](#).

14:27 **By two** [*kata duo*]. According to two, ratio. **Or at most** [*ē to pleiston*]. Adverbial accusative, "or at the most." **Three** [*treis*]. [*Kata*] to be repeated. **And that in turn** [*kai ana meros*]. One at a time and not over three in all.

14:28 **But if there be no interpreter** [*ean de mē ēi diermēneutēs*]. Third class condition. Earliest known instance and possibly made by Paul from verb in [verse 27](#). Reappears in Byzantine grammarians. **Keep silence in church** [*sigatō en ekklesiāi*]. Linear action (present active imperative). He is not even to speak in a tongue once. He can indulge his private ecstasy with God.

14:29 **By two or three** [*duo ē treis*]. No [*kata*] here as in [verse 27](#). Let two or three prophets speak. **Let the others discern** [*hoi alloi diakrinetōsan*]. Whether what is said is really of the Spirit. Cf. [12:10](#) [*diakriseis pneumatōn*].

14:30 **Let the first keep silence** [*ho prōtos sigatō*]. To give the next one a chance.

14:31 **One by one** [*kath' ena*]. Regular idiom.

14:32 **The spirits of the prophets are subject to the prophets** [*pneumata prophētōn prophētais hupotassetai*]. A principle that some had forgotten.

14:33 **Not of confusion** [*ou—katastasias*]. God is not a God of disorder, but of peace. We need this reminder today. **As in all the churches of the saints** [*hōs en pasais tais ekklēsiais tōn hagiōn*]. Orderly reverence is a mark of the churches. This is a proper conclusion of his argument as in [11:16](#).

14:34 **Keep silence in the churches** [*en tais ekklēsiais sigatōsan*]. The same verb used about the disorders caused by speakers in tongues ([verse 28](#)) and prophets ([30](#)). For some reason some of the women were creating disturbance in the public worship by their dress ([11:2-16](#)) and now by their speech. There is no doubt at all as to Paul's meaning here. In church the women are not allowed to speak [*lalein*] nor even to ask questions. They are to do that **at home** [*en oikōi*]. He calls it a shame [*aischron*] as in [11:6](#) (cf. [Eph 5:12](#); [Tit 1:11](#)). Certainly women are still in subjection [*hupotassesthōsan*] to their husbands (or ought to be). But somehow modern Christians have concluded that Paul's commands on this subject, even [1Ti 2:12](#), were meant for specific conditions that do not apply wholly now. Women do most of the teaching in our Sunday schools today. It is not easy to draw the line. The daughters of Philip were prophetesses. It seems clear that we need to be patient with each other as we try to understand Paul's real meaning here.

14:37 **The commandment of the Lord** [*Kuriou entolē*]. The prophet or the one with the gift of tongues or the disturbing woman would be quick to resent the sharp words of Paul. He claims inspiration for his position.

14:40 **Decently and in order** [*euschēmonōs kai kata taxin*]. That is surely a good rule for all matters of church life and worship. It applies also to the function of women in church service.

Chapter 15

15:1 **I make known** [*gnōrizō*]. See on 12:3 for this common verb. As if in reproach. **The gospel which I preached unto you** [*to euaggelion ho euēggelisamēn humin*]. Cognate accusative, “the gospel which I gospelized unto you.” Note augment [*ē*] after [*eu-*] like compound verb with preposition. Note repetition of relative [*ho, en hōi, di hou*], and [*tini*] like relative) without [*kai*] (and), asyndeton.

15:2 **In what words I preached it unto you** [*tini logoi euēggelisamēn humin*]. Almost certainly [*tis*] [*tini logoi*], locative or instrumental, in or with) here is used like the relative [*hos*] as is common in papyri (Moulton, *Prolegomena*, p. 93f.; Robertson, *Grammar*, p. 737f.). Even so it is not clear whether the clause depends on [*gnōrizō*] like the other relatives, but most likely so. **If we hold it fast** [*ei katechete*]. Condition of first class. Paul assumes that they are holding it fast. **Except ye believed in vain** [*ektos ei mē eikēi episteusate*]. For [*ektos ei mē*] see on 14:5. Condition of first class, unless in fact ye did believe to no purpose [*eikēi*], old adverb, only in Paul in N.T.). Paul holds this peril over them in their temptation to deny the resurrection.

15:3 **First of all** [*en prōtois*]. Among first things. *In primis*. Not to time, but to importance. **Which I also received** [*ho kai parelabon*]. Direct revelation claimed as about the institution of the Lord’s Supper (11:23) and same verbs used [*paredōka, parelabon*]. Four items given by Paul in explaining “the gospel” which Paul preached. Stanley calls it (verses 1-11) the creed of the early disciples, but “rather a sample of the exact form of the apostle’s early teaching, than a profession of faith on the part of converts” (Vincent). The four items are presented by four verbs (died, [*apethanen*], was buried, [*etaphē*], hath been raised, [*egēgertai*], appeared, [*ōphthē*]. **Christ died** [*Christos apethanen*]. Historical fact and crucial event. **For our sins** [*huper tōn hamartiōn hēmōn*]. [*Huper*] means literally over, in behalf, even instead of (Ga 3:13), where used of persons. But here much in the sense of [*peri*] (Ga 1:14) as is common in *Koinē*. In 1Pe 3:18 we have [*peri hamartiōn, huper adikōn*]. **According to the Scriptures** [*kata tas graphas*]. As Jesus showed (Lu 22:37; 24:25) and as Peter pointed out (Ac 2:25-27; 3:35) and as Paul had done (Ac 13:24f.; 17:3). Cf. Ro 1:2ff.

15:4 **And that he was buried** [*kai hoti etaphē*]. Note [*hoti*] repeated before each of the four verbs as a separate item. Second aorist passive indicative of [*thaptō*], old verb, to bury. This item is an important detail as the Gospels show. **And that he hath been raised** [*kai hoti egēgertai*]. Perfect passive indicative, not [*ēgerthē*] like **rose** of the King James’ Version. There is reason for this sudden change of tense. Paul wishes to emphasize the permanence of the resurrection of Jesus. He is still risen. **On the third day** [*tēi hēmerāi tēi tritēi*]. Locative case of time. Whether Paul had seen either of the Gospels we do not know, but this item is closely identified with the fact of Christ’s resurrection. We have it in Peter’s speech (Ac 10:40) and Jesus points it out as part of prophecy (Lu 24:46). The other expression occasion-

ally found “after three days” (Mr 10:34) is merely free vernacular for the same idea and not even Mt 12:40 disturbs it. See on Lu 24:1 for record of the empty tomb on the first day of the week (the third day).

15:5 **And that he appeared to Cephas** [*kai hoti ōphthē Kēphāi*]. First aorist passive indicative of the defective verb [*horaō*], to see. Paul means not a mere “vision,” but actual appearance. John uses [*ephanerōthē*] (Joh 21:14) from [*phaneroō*], to make manifest, of Christ’s appearance to the seven by the Sea of Galilee. Peter was listed first [*prōtos*] among the Apostles (Mt 10:2). Jesus had sent a special message to him (Mr 16:7) after his resurrection. This special appearance to Peter is made the determining factor in the joyful faith of the disciples (Lu 24:34), though mentioned incidentally here. Paul had told all these four facts to the Corinthians in his preaching. He gives further proof of the fact of Christ’s resurrection. There are ten appearances given besides the one to Paul. Nine are in the Gospels (Mary Magdalene in John and Mark, the other women in Matthew, the two going to Emmaus in Luke, Simon Peter in Luke and I Corinthians, the ten apostles and others in Luke and John and Mark, the eleven and others in John, the seven by the sea in John, to over five hundred in Galilee in Matthew and Paul and Mark, to the apostles in Jerusalem in Luke and Mark and Acts and I Corinthians) and one in I Corinthians above (to James). It will be seen that Paul mentions only five of the ten, one, that to James, not given elsewhere. What he gives is conclusive evidence of the fact, particularly when re-enforced by his own experience (the sixth appearance mentioned by Paul). The way to prove this great fact is to start with Paul’s own witness given in this undoubted Epistle. The natural way to understand Paul’s adverbs of time here is chronological: **then** [*eita*], **then** [*epeita*], **then** [*epeita*], **then** [*eita*], **last of all** [*eschaton pantōn*]. **To the twelve** [*tois dōdeka*]. The technical name. Only ten were present, for Judas was dead and Thomas was absent (Joh 20:24).

15:6 **To above five hundred brethren at once** [*epanō pentakosiois adelphois ephapax*]. [*Epanō*] here is just an adverb with no effect on the case. As a preposition with the ablative see Mt 5:14. This incident is the one described in Mt 28:16 the prearranged meeting on the mountain in Galilee. The strength of this witness lies in the fact that the majority [*hoi pleious*] of them were still living when Paul wrote this Epistle, say spring of A.D. 54 or 55, not over 25 years after Christ’s resurrection.

15:7 **To James** [*Iakōbōi*]. The brother of the Lord. This fact explains the presence of the brothers of Jesus in the upper room (Ac 1:14). **To all the apostles** [*tois apostolois pasin*]. The Ascension of Christ from Olivet.

15:8 **As unto one born out of due time** [*hōsperei tōi ektrōmati*]. Literally, as to the miscarriage (or untimely birth). Word first occurs in Aristotle for abortion or miscarriage and occurs in LXX (Nu 12:12; Job 3:16) and papyri (for miscarriage by accident). The verb [*titrōskō*] means to wound and [*ek*] is out. Paul means that the appearance to him came after Jesus had ascended to heaven.

15:9 **The least** [*ho elachistos*]. True superlative, not elative. Explanation of the strong word [*ektrōma*] just used. See [Eph 3:8](#) where he calls himself “less than the least of all saints” and [1Ti 1:15](#) the “chief” [*prōtos*] of sinners. Yet under attack from the Judaizers Paul stood up for his rank as equal to any apostle ([2Co 11:5f., 23](#)). **Because I persecuted the church of God** [*ediōxa tēn ekklēsiā tou theou*]. There were times when this terrible fact confronted Paul like a nightmare. Who does not understand this mood of contrition?

15:10 **What I am** [*ho eimi*]. Not, **who** [*hos*], but **what** [*ho*], neuter singular. His actual character and attainments. All “by the grace of God” [*chariti theou*]. **I laboured more abundantly than they all** [*perissoteron autōn pantōn ekopiāsa*]. This is sober fact as shown by the Acts and Paul’s Epistles. He had tremendous energy and used it. Genius is work, Carlyle said. Take Paul as a specimen.

15:11 **So we preach, and so ye believed** [*houtōs kērussomen, kai houtōs episteusate*]. This is what matters both for preacher and hearers. This is Paul’s gospel. Their conduct in response to his message was on record.

15:12 **Is preached** [*kērussetai*]. Personal use of the verb, Christ is preached. **How say some among you?** [*pōs legousin en hūmīn tines?*]. The question springs naturally from the proof of the fact of the resurrection of Christ ([verses 1-11](#)) and the continual preaching which Paul here assumes by condition of the first class [*ei—kērussetai*]. There were sceptics in Corinth, possibly in the church, who denied the resurrection of dead people just as some men today deny that miracles happen or ever did happen. Paul’s answer is the resurrection of Christ as a fact. It all turns on this fact.

15:13 **Neither hath Christ been raised** [*oude Christos egēgertai*]. He turns the argument round with tremendous force. But it is fair.

15:14 **Vain** [*kenon*]. *Inanis*, Vulgate. Old word, empty. Both Paul’s preaching and their faith are empty if Christ has not been raised. If the sceptics refuse to believe the fact of Christ’s resurrection, they have nothing to stand on.

15:15 **False witnesses of God** [*pseudomartures tou theou*]. Late word, but [*pseudomartureō*], to bear false witness, old and common. The genitive [*tou theou*] can be either subjective (in God’s service) or objective (concerning God). Either makes good sense. **Because we witnessed of God** [*hoti emarturēsamen kata tou theou*]. Vulgate has *adversus Deum*. This is the more natural way to take [*kata*] and genitive, **against God** not as equal to [*peri*] (concerning). He would indeed make God play false in that case, **if so be that the dead are not raised** [*eiper ara nekroi ouk egeirontai*]. Condition of first class, assumed as true. Note both [*per*] intensive particle **indeed** and [*ara*] inferential particle **therefore**.

15:16 Repeats the position already taken in [verse 13](#).

15:17 **Vain** [*mataia*]. Old word from adverb [*matēn*] ([Mt 15:9](#)), devoid of truth, a lie. Stronger word than [*kenon*] in [verse 14](#). **Ye are yet in your sins** [*eti este en tais hamartiais*]

humōn]. Because the death of Christ has no atoning value if he did not rise from the dead. In that case he was only a man like other men and did not die for our sins ([verse 3](#)).

15:18 **Then also** [*ara kai*]. Inevitable inference. **Have perished** [*apōlonto*]. Did perish. Second aorist middle indicative of [*apollumi*], to destroy, middle, to perish (delivered up to eternal misery). Cf. [8:11](#).

15:19 **We have hoped** [*ēlpikotes esmen*]. Periphrastic perfect active indicative. Hope limited to this life even if “in Christ.” **Only** [*monon*] qualifies the whole clause. **Most pitiable** [*eleeinoterōi*]. Comparative form, not superlative, of old adjective [*eleeinos*], to be pitied, pitiable. If our hope is limited to this life, we have denied ourselves what people call pleasures and have no happiness beyond. The Epicureans have the argument on us. Paul makes morality turn on the hope of immortality. Is he not right? Witness the breaking of moral ties today when people take a merely animal view of life.

15:20 **But now** [*nuni de*]. Emphatic form of [*nun*] with [-i] added (cf. [12:18](#)). It is the logical triumph of Paul after the *reductio ad impossibile* (Findlay) of the preceding argument. **The first-fruits** [*aparchē*]. Old word from [*aparchomai*], to offer firstlings or first-fruits. In LXX for first-fruits. In papyri for legacy-duty, entrance-fee, and also first-fruits as here. See also [verse 23](#); [16:15](#); [Ro 8:23](#), etc. Christ is “first-born from the dead” ([Col 1:18](#)). Others raised from the dead died again, but not so Jesus. **That sleep** [*tōn kekoimēmenōn*]. Perfect middle participle as in [Mt 27:52](#) which see. Beautiful picture of death from which word [*koimaomai*] comes our [*cemetery*].

15:21 **By man also** [*dai di' anthrōpou*]. That is Jesus, the God-man, the Second Adam ([Ro 5:12](#)). The hope of the resurrection of the dead rests in Christ.

15:22 **Shall be made alive** [*zōopoiēthēsontai*]. First future passive indicative of [*zōopoiēō*], late verb (Aristotle) to give life, to restore to life as here. In [verse 36](#) [*zōopoiēitai*] is used in the sense of natural life as in [Joh 5:21](#); [6:63](#) of spiritual life. It is not easy to catch Paul’s thought here. He means resurrection (restoration) by the verb here, but not necessarily eternal life or salvation. So also [*pantes*] may not coincide in both clauses. All who die die in Adam, all who will be made alive will be made alive (restored to life) in Christ. The same problem occurs in [Ro 5:18](#) about “all,” and in [verse 19](#) about “the many.”

15:23 **Order** [*tagmati*]. Old military term from [*tassō*], to arrange, here only in N.T. Each in his own division, troop, rank. **At his coming** [*en tēi parousiāi*]. The word [*parousia*] was the technical word “for the arrival or visit of the king or emperor” and can be traced from the Ptolemaic period into the second century A.D. (Deissmann, *Light from the Ancient East*, p. 368). “Advent-coins were struck after a parousia of the emperor.” Paul is only discussing “those that are Christ’s” ([3:23](#); [Ga 5:24](#)) and so says nothing about judgment (cf. [1Th 2:19](#); [3:13](#); [4:15](#); [5:23](#)).

15:24 **Then cometh the end** [*eita to telos*]. No verb [*ginetai*] in the Greek. Supply “at his coming,” the end or consummation of the age or world ([Mt 13:39,49](#); [1Pe 4:7](#)), **When**

he shall deliver up [*hotan paradidōi*]. Present active subjunctive (not optative) of [*paradidōmi*] with [*hotan*], whenever, and so quite indefinite and uncertain as to time. Present subjunctive rather than aorist [*paradōi*] because it pictures a future proceeding. **To God, even the Father** [*tōi theōi kai patri*]. Better, “to the God and Father” or to “His God and Father.” The Kingdom belongs to the Father. **When he shall have abolished** [*hotan katar-gēsēi*]. First aorist active subjunctive with [*hotan*], indefinite future time. Simply, “whenever he shall abolish,” no use in making it future perfect, merely aorist subjunctive. On [*katargeō*] see [1Co 6:13](#); [13:8,10,11](#). **Rule** [*archēn*], **authority** [*exousian*], **power** [*dunamin*]. All forms of power opposing the will of God. Constatative aorist tense covering the whole period of conflict with final victory as climax.

15:25 **Till he hath put** [*achri hou thēi*]. Second aorist active subjunctive of [*tithēmi*], “till he put” (no sense in saying “hath put,” merely effective aorist tense for climax. [*Achri (hou)*, *mechri (hou)*, *heōs (hou)*] all are used for the same idea of indefinite future time.)

15:26 **The last enemy that shall be abolished is death** [*eschatos echthros katargeitai ho thanatos*]. A rather free translation. Literally, “death (note article, and so subject) is done away (prophetic or futuristic use of present tense of same verb as in [verse 24](#)), the last enemy” (predicate and only one “last” and so no article as in [1Jo 2:18](#)).

15:27 **He put** [*hupetaxen*]. First aorist active of [*hupotassō*], to subject. Supply God [*theos*] as subject ([Ps 8:7](#)). See [Heb 2:5-9](#) for similar use. Cf. [Ps 8](#). **But when he saith** [*hotan de eipēi*]. Here Christ must be supplied as the subject if the reference is to his future and final triumph. The syntax more naturally calls for God as the subject as before. Either way makes sense. But there is no need to take [*eipēi*] (second aorist active subjunctive) as a *futurum exactum*, merely “whenever he shall say.” **Are put in subjection** [*hupotetaktai*]. Perfect passive indicative, state of completion, final triumph. **It is evident that** [*dēlon hoti*]. Supply [*estin*] (is) before [*hoti*]. **He is excepted who did subject** [*ektos tou hupotaxantos*]. “Except the one (God) who did subject (articular aorist active participle) the all things to him (Christ).”

15:28 **And when all things have been subjected** [*hotan de hupotagēi ta panta*]. Second aorist passive subjunctive of [*hupotassō*], not perfect. Merely, “when the all things are subjected unto him.” The aorist subjunctive has given translators a deal of needless trouble in this passage. It is prophecy, of course. **That God may be all in all** [*hina ēi ho theos panta en pasin*]. The final goal of all God’s redemptive plans as Paul has so well said in [Ro 11:36](#). Precisely this language Paul will use of Christ ([Col 3:11](#)).

15:29 **Else** [*epei*]. Otherwise, if not true. On this use of [*epei*] with ellipsis see on [5:10](#); [7:14](#). **Which are baptized for the dead** [*hoi baptizomenoi hyper tōn nekrōn*]. This passage remains a puzzle. Stanley gives thirteen interpretations, no one of which may be correct. Over thirty have been suggested. The Greek expositors took it to be about the dead [*hyper*] in sense of [*peri*] as often as in [2Co 1:6](#) since baptism is a burial and a resurrection ([Ro](#)

6:2-6). Tertullian tells of some heretics who took it to mean baptized in the place of dead people (unsaved) in order to save them. Some take it to be baptism over the dead. Others take it to mean that Paul and others were in peril of death as shown by baptism (see [verse 30](#)). **At all** [*holōs*]. See on [5:1](#).

15:30 **Why do we also stand in jeopardy every hour?** [*ti kai hēmeis kinduneuomen pasan hōran?*]. We also as well as those who receive baptism which symbolizes death. Old verb from [*kindunos*] (peril, danger), in N.T. only here and [Lu 8:23](#). Paul's Epistles and Acts (especially chapter [Ac 19](#)) throw light on Paul's argument. He was never out of danger from Damascus to the last visit to Rome. There are perils in Ephesus of which we do not know ([2Co 1:8f.](#)) whatever may be true as to an Ephesian imprisonment. G. S. Duncan (*St. Paul's Ephesian Ministry*, 1930) even argues for several imprisonments in Ephesus. The accusative of time [*pasan hōran*] naturally means all through every hour (extension).

15:31 **I protest by that glorying in you** [*nē tēn humeteran kauchēsīn*]. No word for "I protest." Paul takes solemn oath by the use of [*nē*] (common in Attic) with the accusative. Only here in N.T., but in LXX ([Ge 42:15f.](#)). For other solemn oaths by Paul see [2Co 1:18, 23; 11:10f., 31; Ro 9:1](#). For [*kauchēsis*] see on [1Th 2:19](#). The possessive pronoun [*humeteran*] is objective as [*emēn*] in [1Co 11:24](#). **I die daily** [*kath' hēmeran apothnēskō*]. I am in daily peril of death ([2Co 4:11; 11:23; Ro 8:36](#)).

15:32 **After the manner of men** [*kata anthrōpon*]. Like men, for applause, money, etc. ([4:9ff.; Php 3:7](#)). **If I fought with wild beasts at Ephesus** [*ei ethēriomachēsa en Ephesōi*]. Late verb from [*thēriomachos*], a fighter with wild beasts. Found in inscriptions and in Ignatius. Those who argue for an Ephesian imprisonment for Paul and Ephesus as the place where he wrote the imprisonment epistles (see Duncan's book just mentioned) take the verb literally. There is in the ruins of Ephesus now a place called St. Paul's Prison. But Paul was a Roman citizen and it was unlawful to make such a one be a [*thēriomachos*]. If he were cast to the lions unlawfully, he could have prevented it by claiming his citizenship. Besides, shortly after this Paul wrote II Corinthians, but he does not mention so unusual a peril in the list in [2Co 11:23f.](#) The incident, whatever it was, whether literal or figurative language, took place before Paul wrote I Corinthians. **What doth it profit me?** [*ti moi to ophelos?*]. What the profit to me? **Let us eat and drink** [*phagōmen kai piōmen*]. Volitive second aorist subjunctives of [*esthiō*] and [*pinō*]. Cited from [Isa 22:13](#). It is the outcry of the people of Jerusalem during the siege of Jerusalem by the Assyrians. At Anchiale near Tarsus is a statue of Sardanapalus with the inscription: "Eat, drink, enjoy thyself. The rest is nothing." This was the motto of the Epicureans. Paul is not giving his own view, but that of people who deny the resurrection.

15:33 **Be not deceived** [*mē planāsthe*]. Do not be led astray [*planaō*] by such a false philosophy of life. **Evil company** [*homiliai kakai*]. Evil companionships. Old word, [*homilia*], from [*homilos*] (a crowd, gang, bunch). Only here in N.T. Good manners [*ēthē*]. Old word

(kin to [*ethos*] custom, usage, morals. Good morals here. This line of poetry (iambic) occurs in Menander. It may be a current proverb. Paul could have gotten it from either source.

15:34 **Awake up righteously** [*eknēpsate dikaiōs*]. Wake up as if from drunkenness. [*Eknēphō*], only here in N.T. sin not [*mē hamartanete*]. Stop sinning. **No knowledge of God** [*agnōsian theou*]. Old word for ignorance, in N.T. only here and [1Pe 2:15](#). Ignorance of God, agnosticism. Some today (agnostics) even take pride in it instead of shame [*entropēn*, turning in on oneself). See on [6:5](#) for [*entropē*].

15:35 **But some one will say** [*alla erei tis*]. Paul knows what the sceptics were saying. He is a master at putting the standpoint of the imaginary adversary. **How** [*pōs*]. This is still the great objection to the resurrection of our bodies. Granted that Jesus rose from the dead, for the sake of argument, these sceptics refuse to believe in the possibility of our resurrection. It is the attitude of Matthew Arnold who said, “Miracles do not happen.” Scientifically we know the “how” of few things. Paul has an astounding answer to this objection. Death itself is the way of resurrection as in the death of the seed for the new plant ([verses 36f.](#)). **With what manner of body** [*poiōi sōmati*]. This is the second question which makes plainer the difficulty of the first. The first body perishes. Will that body be raised? Paul treats this problem more at length ([verses 38-54](#)) and by analogy of nature (Cf. Butler’s famous *Analogy*). It is a spiritual, not a natural, body that is raised. [*Sōma*] here is an organism. **Flesh** [*sarx*] is the [*sōma*] for the natural man, but there is spiritual [*pneumatikon*] [*sōma*] for the resurrection.

15:36 **Thou foolish one** [*aphrōn*]. Old word [*a*] privative, [*phrēn*], lack of sense. It is a severe term and justified by the implication “that the objector plumes himself on his acuteness” (Robertson and Plummer). Proleptic position of [*su*] (thou) sharpens the point. Sceptics (agnostics) pose as unusually intellectual (the intelligentsia), but the pose does not make one intelligent. **Except it die** [*ean mē apothanēi*]. Condition of third class, possibility assumed. This is the answer to the “how” question. In plant life death precedes life, death of the seed and then the new plant.

15:37 **Not the body which shall be** [*ou to sōma to genēsomenon*]. Articular future participle of [*ginomai*], literally, “not the body that will become.” The new **body** [*sōma*] is not yet in existence, but only the seed [*kokkos*], grain, old word, as in [Mt 13:31](#)). **It may chance** [*ei tuchoi*]. Fourth class condition as in [14:10](#) which see. Paul is rich in metaphors here, though usually not so (Howson, *Metaphors of St. Paul*). Paul was a city man. We sow seeds, not plants (bodies). The butterfly comes out of the dying worm.

15:38 **A body of its own** [*idion sōma*]. Even under the microscope the life cells or germ plasm may seem almost identical, but the plant is quite distinct. On [*sperma*], seed, old word from [*speirō*], to sow, see on [Mt 13:24f.](#)

15:39 **The same flesh** [*hē autē sarx*]. Paul takes up animal life to show the great variety there is as in the plant kingdom. Even if evolution should prove to be true, Paul’s argument

remains valid. Variety exists along with kinship. Progress is shown in the different kingdoms, progress that even argues for a spiritual body after the body of flesh is lost. **Of beasts** [*ktēnōn*]. Old word, from [*ktaomai*], to possess, and so property. See [Lu 10:34](#). **Of birds** [*ptēnōn*]. Old word from [*petomai*], to fly, winged, flying. Only here in N.T.

15:40 **Celestial** [*epourania*]. Old word, from [*epi*], upon, [*ouranos*], heaven, existing in heaven. Paul now rises higher in the range of his argument, above the merely **terrestrial** [*epigeia*], upon earth, [*epi, ge*] bodies. He has shown differences in the bodies here on earth in plants and in the animal kingdom and now he indicates like differences to be seen in the heavens above us. **Is one** [*hetera men*] — **is another** [*hetera de*]. Antithesis that admits glory for bodies on earth and bodies in the heavens. Experience does not argue against a glory for the spiritual body ([Php 3:21](#)).

15:41 **For one star differeth from another star in glory** [*astēr gar asteros diapherei en doxēi*]. A beautiful illustration of Paul's point. [*Asteros*] is the ablative case after [*diapherei*] (old verb [*diapherō*], Latin *differo*, our *differ*, bear apart). On [*astēr*] see [Mt 2:7](#) and [*astron*] [Lu 21:25](#). Stars differ in magnitude and brilliancy. The telescope has added more force to Paul's argument. **In glory** [*en doxēi*]. Old word from [*dokeō*], to think, to seem. So opinion, estimate, then the shekinah glory of God in the LXX, glory in general. It is one of the great words of the N.T. Jesus is termed the glory in [Jas 2:1](#).

15:42 **So is the resurrection of the dead** [*houtōs kai hē anastasis tōn nekrōn*]. Paul now applies his illustrations to his argument to prove the kind of body we shall have after the resurrection. He does it by a series of marvellous contrasts that gather all his points. The earthly and the risen beings differ in duration, value, power (Wendt). **It is sown** [*speiretai*]. In death, like the seed (37). **In incorruption** [*en aphtharsiāi*]. Late word from [*a*] privative and [*phtheirō*], to corrupt. In LXX, Plutarch, Philo, late papyrus of a Gnostic gospel, and quotation from Epicurus. Vulgate *incorruptio*. The resurrection body has undergone a complete change as compared with the body of flesh like the plant from the seed. It is related to it, but it is a different body of glory.

15:43 **In weakness** [*en astheneiāi*]. Lack of strength as shown in the victory of death. **In power** [*en dunamei*]. Death can never conquer this new body, “conformed to the body of His glory” ([Php 3:21](#)).

15:44 **A natural body** [*sōma psuchikon*]. See on [2:14](#) for this word, a difficult one to translate since [*psuchē*] has so many meanings. Natural is probably as good a rendering as can be made, but it is not adequate, for the body here is not all [*psuchē*] either as soul or life. The same difficulty exists as to a spiritual body [*sōma pneumatikon*]. The resurrection body is not wholly [*pneuma*]. Caution is needed here in filling out details concerning the [*psuchē*] and the [*pneuma*]. But certainly he means to say that the “spiritual body” has some kind of germinal connection with the “natural body,” though the development is glorious beyond our comprehension though not beyond the power of Christ to perform ([Php 3:21](#)). The

force of the argument remains unimpaired though we cannot follow fully into the thought beyond us. **If there is** [*ei estin*]. “If there exists” [*estin*] means this with accent on first syllable), a condition of first class assumed as true. **There is also** [*estin kai*]. There exists also.

15:45 **Became a living soul** [*egeneto eis psuchēn zōsan*]. Hebraistic use of [*eis*] in predicate from LXX. God breathed a soul [*psuchē*] into “the first man.” **The last Adam became a life-giving spirit** [*ho eschatos Adam eis pneuma zōopoion*]. Supply [*egeneto*] (became). Christ is the crown of humanity and has power to give us the new body. In [Ro 5:12-19](#) Paul calls Christ the Second Adam.

15:46 **Howbeit that is not first which is spiritual, but that which is natural** [*all' ou prōton to pneumatikon, alla to psuchikon*]. Literally, “But not first the spiritual, but the natural.” This is the law of growth always.

15:47 **Earthly** [*choikos*]. Late rare word, from [*chous*], dust. **The second man from heaven** [*ho deuterios anthrōpos ex ouranou*]. Christ had a human [*psuchikon*] body, of course, but Paul makes the contrast between the first man in his natural body and the Second Man in his risen body. Paul saw Jesus after his resurrection and he appeared to him “from heaven.” He will come again from heaven.

15:48 **As is the earthly** [*hoios ho choikos*]. Masculine gender because of [*anthrōpos*] and correlative pronouns [*hoios, toioutoi*] of character or quality. All men of dust [*choikoi*] correspond to “the man of dust” [*ho choikos*], the first Adam. **As is the heavenly** [*hoios ho epouranios*]. Christ in his ascended state ([1Th 4:16](#); [2Th 1:7](#); [Eph 2:6,20](#); [Php 3:20f.](#)).

15:49 **We shall also bear** [*phoresomen kai*]. Old MSS. (so Westcott and Hort) read [*phoresōmen kai*]. Volitive aorist active subjunctive, Let us also bear. Ellicott strongly opposes the subjunctive. It may be merely the failure of scribes to distinguish between long o and short o. Paul hardly means to say that our attaining the resurrection body depends on our own efforts! A late frequentative form of [*pherō*].

15:50 **Cannot inherit** [*klēronomēsai ou dunantai*]. Hence there must be a change by death from the natural body to the spiritual body. In the case of Christ this change was wrought in less than three days and even then the body of Jesus was in a transition state before the Ascension. He ate and could be handled and yet he passed through closed doors. Paul does not base his argument on the special circumstances connected with the risen body of Jesus.

15:51 **A mystery** [*mustērion*]. He does not claim that he has explained everything. He has drawn a broad parallel which opens the door of hope and confidence. **We shall not all sleep** [*pantes ou koimēthēsometha*]. Future passive indicative of [*koimaomai*], to sleep. Not all of us shall die, Paul means. Some people will be alive when he comes. Paul does not affirm that he or any then living will be alive when Jesus comes again. He simply groups all under the phrase “we all.” **But we shall all be changed** [*pantes de allagēsometha*]. Second future

passive indicative of [*allassō*]. Both living and dead shall be changed and so receive the resurrection body. See this same idea at more length in [1Th 4:13-18](#).

15:52 **In a moment** [*en atomōi*]. Old word, from [*a*] privative and [*temnō*], to cut, indivisible: Scientific word for *atom* which was considered indivisible, but that was before the day of electrons and protons. Only here in N.T. **In the twinkling of an eye** [*en ripēi ophthalmou*]. Old word [*ripē*] from [*riptō*], to throw. Only here in N.T. Used by the Greeks for the flapping of a wing, the buzz of a gnat, the quivering of a harp, the twinkling of a star. **At the last trump** [*en tēi eschatēi salpiggi*]. Symbolical, of course. See on [1Th 4:16](#); [Mt 24:31](#).

15:53 **Must put on** [*dei endusasthai*]. Aorist (ingressive) middle infinitive, put on as a garment. **Immortality** [*athanasian*]. Old word from [*athanatos*], undying, and that from [*a*] privative and [*thnēsō*], to die. In N.T. only here and [1Ti 6:16](#) where God is described as having immortality.

15:54 **Shall have put on** [*endusētai*]. First aorist middle subjunctive with [*hotan*] whenever, merely indefinite future, no *futurum exactum*, merely meaning, “whenever shall put on,” not “shall have put on.” **Is swallowed up** [*katepothē*]. First aorist passive indicative of [*katapinō*], old verb to drink down, swallow down. Perfective use of [*kata-*] where we say “up,” “swallow up.”; Timeless use of the aorist tense. Paul changes the active voice [*katepien*] in [Isa 25:8](#) to the passive. Death is no longer victory. Theodotion reads the Hebrew verb (*bullā*, for *billa*,) as passive like Paul. It is the “final overthrow of the king of Terrors” (Findlay) as shown in [Heb 2:15](#).

15:55 **Victory** [*nikos*]. Late form of [*nikē*]. **O death** [*thanate*]. Second instance. Here Paul changes Hades of the LXX for Hebrew Sheol ([Hos 13:14](#)) to death. Paul never uses Hades. **Thy sting** [*sou to kentron*]. Old word from [*kentreō*], to prick, as in [Ac 26:14](#). In [Re 9:10](#) of the sting of locusts, scorpions. The serpent death has lost his poison fangs.

15:56 **The power of sin** [*hē dunamis tēs hamartias*]. See [Ro 4:15](#); [5:20](#); [6:14](#); [7](#); [Ga 2:16](#); [3:1-5:4](#) for Paul’s ideas here briefly expressed. In man’s unrenewed state he cannot obey God’s holy law.

15:57 **But thanks be to God** [*tōi de theōi charis*]. Exultant triumph through Christ over sin and death as in [Ro 7:25](#).

15:58 **Be ye steadfast, unmovable** [*hedraioi gínesthe, ametakinētoi*]. “Keep on becoming steadfast, unshaken.” Let the sceptics howl and rage. Paul has given rational grounds for faith and hope in Christ the Risen Lord and Saviour. Note practical turn to this great doctrinal argument. **Work** [*ergon*], **labour** [*kopos*], toil). The best answer to doubt is work.

Chapter 16

16:1 **Now concerning the collection for the saints** [*peri de tēs logias tēs eis tous hagiōus*]. Paul has discussed all the problems raised by the Corinthians. Now he has on his own heart the collection for the saints in Jerusalem (see chapters [2Co 8; 9](#)). This word [*logia*] (or [-*eia*]) is now known to be derived from a late verb [*logeuō*], to collect, recently found in papyri and inscriptions (Deissmann, *Bible Studies*, p. 143). The word [*logia*] is chiefly found in papyri, ostraca, and inscriptions that tell of religious collections for a god or a temple (Deissmann, *Light from the Ancient East*, p. 105). The introduction of this topic may seem sudden, but the Corinthians were behind with their part of it. They may even have asked further about it. Paul feels no conflict between discussion of the resurrection and the collection. **So also do ye** [*houtōs kai humas poiēsate*]. Paul had given orders [*dietaxa*] to the churches of Galatia and now gives them like commands. As a matter of fact, they had promised a long time before this ([2Co 8:10; 9:1-5](#)). Now do what you pledged.

16:2 **Upon the first day of the week** [*kata mian sabbatou*]. For the singular [*sabbatou*] (sabbath) for week see [Lu 18:12; Mr 16:9](#). For the use of the cardinal [*mian*] in sense of ordinal [*prōtēn*] after Hebrew fashion in LXX (Robertson, *Grammar*, p. 672) as in [Mr 16:2; Lu 24:1; Ac 20:7](#). Distributive use of [*kata*] also. **Lay by him in store** [*par' heautōi tithetō thēsaurizōn*]. By himself, in his home. Treasuring it (cf. [Mt 6:19f.](#) for [*thēsaurizō*]). Have the habit of doing it, [*tithetō*] (present imperative). **As he may prosper** [*hoti ean euodōtai*]. Old verb from [*eu*], well, and [*hodos*], way or journey, to have a good journey, to prosper in general, common in LXX. In N.T. only here and [Ro 1:10; 3Jo 1:2](#). It is uncertain what form [*euodōtai*] is, present passive subjunctive, perfect passive indicative, or even perfect passive subjunctive (Moulton, *Prolegomena*, p. 54). The old MSS. had no accents. Some MSS. even have [*euodōthēi*] (first aorist passive subjunctive). But the sense is not altered. [*Hoti*] is accusative of general reference and [*ean*] can occur either with the subjunctive or indicative. This rule for giving occurs also in [2Co 8:12](#). Paul wishes the collections to be made before he comes.

16:3 **When I arrive** [*hotan paragenōmai*]. Whenever I arrive, indefinite temporal conjunction [*hotan*] and second aorist middle subjunctive. **Whomsoever ye shall approve by letters** [*hous ean dokimasēte di' epistolōn*]. Indefinite relative with [*ean*] and aorist subjunctive of [*dokimazō*] (to test and so approve as in [Php 1:10](#)). “By letters” to make it formal and regular and Paul would approve their choice of messengers to go with him to Jerusalem ([2Co 8:20ff.](#)). Curiously enough no names from Corinth occur in the list in [Ac 20:4](#). **To carry** [*apenegkein*]. Second aorist active infinitive of [*apopherō*], to bear away. **Bounty** [*charin*]. Gift, grace, as in [2Co 8:4-7](#). As a matter of fact, the messengers of the churches [*apostoloi ekklēsion*] [2Co 8:23](#)) went along with Paul to Jerusalem ([Ac 20:4f.](#)).

16:4 **And if it be meet for me to go also** [*ean de axion ēi tou kame poreuesthai*]. “If the collection be worthy of the going as to me also.” Condition of third class [*ean—ēi*] and the articular infinitive in the genitive [*tou*] after [*axion*]. The accusative of general reference [*kame*], me also) with the infinitive. So the awkward phrase clears up.

16:5 **When I shall have passed through Macedonia** [*hotan Makedonian dielthō*]. “Whenever I pass through (second aorist active subjunctive of [*dierchomai*] Macedonia” (see construction in [verse 3](#)). **I do pass through** [*dierchomai*]. I plan to pass through, futuristic use of present indicative.

16:6 **It may be** [*tuchon*]. Neuter accusative of second aorist active participle of [*tugchanō*] used as an adverb (in Plato and Xenophon, but nowhere else in N.T.). **Or even winter** [*ē kai paracheimasō*]. Future active of late verb [*paracheimazō*] [*cheimōn*], winter). See on [Ac 27:12](#); [28:11](#); [Tit 3:12](#). He did stay in Corinth for three months ([Ac 20:3](#)), probably the coming winter. **Whithersoever I go** [*hou ean poreuōmai*]. Indefinite local clause with subjunctive. As a matter of fact, Paul had to flee from a conspiracy in Corinth ([Ac 20:3](#)).

16:7 **Now by the way** [*arti en parodōi*]. Like our “by the way” [*parodos*], incidentally. **If the Lord permit** [*ean ho Kurios epitrepsēi*]. Condition of the third class. Paul did everything [*en Kuriōi*] (Cf. [Ac 18:21](#)).

16:8 **Until Pentecost** [*heōs tēs Pentēkostēs*]. He writes them in the spring before pentecost. Apparently the uproar by Demetrius hurried Paul away from Ephesus ([Ac 20:1](#)).

16:9 **For a great and effectual door is opened unto me** [*thura gar moi aneōigen megalē kai energēs*]. Second perfect active indicative of [*anoigō*], to open. Intransitive, stands wide open at last after his years there ([Ac 20:31](#)). A wide open door. What does he mean by [*energēs*]? It is a late word in the *Koinē*. In the papyri a medical receipt has it for “tolerably strong.” The form [*energōs*] in the papyri is used of a mill “in working order,” of “tilled land,” and of “wrought iron.” In the N.T. it occurs in [Phm 1:6](#); [Heb 4:12](#) of “the word of God” as “[*energēs*]” (powerful). Paul means that he has at least a great opportunity for work in Ephesus. **And there are many adversaries** [*kai antikeimenoī polloi*]. “And many are lying opposed to me,” lined up against me. These Paul mentions as a reason for staying in, not for leaving, Ephesus. Read [Ac 19](#) and see the opposition from Jews and Gentiles with the explosion under the lead of Demetrius. And yet Paul suddenly leaves. He hints of much of which we should like to know more ([1Co 15:32](#); [2Co 1:8f.](#)).

16:10 **That he be without fear** [*hina aphobōs genētai*]. Evidently he had reason to fear the treatment that Timothy might receive in Corinth as shown in [4:17-21](#).

16:11 **For I expect him** [*ekdechomai gar auton*]. Apparently later Timothy had to return to Ephesus without much success before Paul left and was sent on to Macedonia with Erastus ([Ac 19:22](#)) and Titus sent to Corinth whom Paul then arranged to meet in Troas ([2Co 2:12](#)).

16:12 **And it was not at all his will to come now** [*kai pantōs ouk ēn thelēma hina nun elthēi*]. Adversative use of [*kai*] = “but.” Apollos had left Corinth in disgust over the strife

there which involved him and Paul (1Co 1-4). He had had enough of partisan strife over preachers.

16:13 **Watch ye** [*grēgoreite*]. Stay awake. Late present from [*egrēgora*] second perfect of [*egeirō*], to awake. **Quit you like men** [*andrizesthe*]. Play the man. Middle voice, show yourselves men. From [*anēr*], a man.

16:15 **Ye know** [*oidate*]. *Koinē* form for second perfect indicative used as present of [*horaō*]. Parenthetic clause through rest of the verse. Stephanas is mentioned also in 1:16 and in 16:17. For [*aparchē*] see on 15:20,23. **They have set themselves** [*etaxan heautous*]. Remarkable statement worthy of attention today. This noble family appointed themselves to be ministers to the saints that needed it (the poor and needy). Personal work for Christ is still the only way to win the world for Christ, voluntary personal work. If all Christians did it!

16:16 **That ye also be in subjection unto such** [*hina kai humeis hupotassēsthe tois toioutois*]. This is the exhortation begun in verse 15. The family of Stephanas took the lead in good works. Do ye also follow such leaders. This is our great problem today, to find great leaders and many loyal followers. This would solve all church problems, great leadership and great following. Lend a hand.

16:17 **At the coming** [*epi tēi parousiāi*]. At the coming here of Stephanas, etc., the very word used of the [*parousia*] of Christ (15:23). **That which was lacking on your part they supplied** [*to humeteron husterēma houtoi aneplērōsan*]. Either “these filled up my lack of you” or “these filled up your lack of me.” Either makes perfectly good sense and both were true. Which Paul meant we cannot tell.

16:18 **For they refreshed my spirit and yours** [*anepausan gar to emon pneuma kai to humōn*]. They did both. The very verb used by Jesus in Mt 11:28 for the refreshment offered by him to those who come to him, fellowship with Jesus, and here fellowship with each other.

16:19 **The churches of Asia** [*hai ekklēsiai tēs Asias*]. True of the Roman province (Ac 10:10,26; Col 1:6; 2:1; 4:13,16). The gospel spread rapidly from Ephesus. **With the church that is in their house** [*sun tēi kat’oikon autōn ekklēsiāi*]. Paul had long ago left the synagogue for the school house of Tyrannus (Ac 19:9). But Aquila and Prisca opened their house here for the services. The churches had to meet where they could. Paul had laboured and lived with this family in Corinth (Ac 18:2) and now again in Ephesus (Ac 18:19; 20:34). It was their habit wherever they lived (Ro 16:5).

16:20 **With a holy kiss** [*en philēmati hagiōi*]. In the synagogue men kissed men and women kissed women. This was the Christian custom at a later date and apparently so here. See 1Th 5:26; 2Co 13:12; Ro 3:8; 1Pe 5:14. It seems never to have been promiscuous between the sexes.

16:21 **Of me Paul with mine own hand** [*tēi emēi cheiri Paulou*]. Literally, “With the hand of me Paul.” The genitive [*Paulou*] is in apposition with the possessive pronoun [*emēi*] which is in the instrumental case just as in [2Th 3:17](#), the sign in every Epistle. He dictated, but signed at the end. If we only had that signature on that scrap of paper.

16:22 [*Anathema*]. The word seems a bit harsh to us, but the refusal to love Christ [*ou philei*] on the part of a nominal Christian deserves [*anathema*] (see on [12:3](#) for this word). [*Maran atha*]. This Aramaic phrase means “Our Lord [*maran*] cometh [*atha*]” or, used as a proleptic perfect, “has come.” It seems to be a sort of watchword (cf. [1Th 4:14ff.](#); [Jas 5:7f.](#); [Php 4:5](#); [Re 1:7](#); [3:11](#); [22:20](#)), expressing the lively hope that the Lord will come. It was a curious blunder in the King James Version that connected [*Maran atha*] with [*Anathema*].

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