

Chapter Twelve

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

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

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

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

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

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

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

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

This verse continues as one sentence through vs. 6.

De + rendered as “now” serves to introduce Paul writing about things related to the Holy Spirit or *Pneuma* +. Note the contrast between *diairesis* and *to auto*, division

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

or distribution and the same. Here of course Spirit is the source of the varieties at hand.

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

Diairesis + is used here with regard to service, *diakonia* also as ministry. Again, a contrast which here is between *diairesis* and *ho autos* or the same.²

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

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

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

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

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

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

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

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

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

² Note that *to auto* (neuter) in vs. 4 and *ho autos* (masculine) in vs. 5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This and the next two verses form one extended sentence.

Alla pollo mallon or “on the contrary” reads literally as “but too much rather.” Note the contrast between two adjectives and two verbs. First we have *asthenos* vs. *anagkaios* or weak vs. necessary. Next comes *dokeo* and *huparcho* (both +) or seem vs. are.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The second sentence is a kind teaser in that Paul wishes not only to grab the attention of the Corinthians but to sustain it. He hopes to show them not just a way or *hodos* + but one which is both more excellent or literally “according to the excess”

(*hyperbole*, literally a casting beyond) and *eti* or “still.” *Eti* adds a tantalizing expectation for what is to come in this letter.

Chapter Thirteen

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

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

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

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

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

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

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

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

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

This verse continues into the next one forming one sentence.

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

1. Love is patient, *makrothumeo* or to be tranquil while waiting. The root is noun *thumos* + prefaced with the adjective *makros* generally as large.
2. Love is kind or *chresteuetai*, also as merciful and loving.
3. Love is not jealous or *zelos* +.
4. Love is not boastful or *perpereuomai* also as to heap praise oneself.
5. Love is not boastful or *phusioo* + or to puff up.

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

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

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

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

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

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

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

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

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

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

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

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

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

14. Love hopes all things or *elpizo*.

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

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

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

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

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

This verse continues into the next one forming one sentence.

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

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

‘*Hotan* with *de* + or “but when” brings to a close this and the previous verse in anticipation of the perfect or *to teleion*, the adjective *teleios* +. It’s arrival will cause the imperfect or that which is “from the part” (*meros* +) to pass away, *katargeo* + as in vs.

8. By these words Paul is saying that the Corinthians need to learn how to live in the present imperfect state.

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

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

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

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

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

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

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

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

Chapter Fourteen

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

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

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

Paul distinguishes speaking or *laleo* + with regard to a tongue or *glossa* which also means language. It's not meant for human consumption but for God. It follows naturally that such a person can't be understood (*akouo* +, to hear) because he speaks (*laleo* again) mysteries in the *Pneuma* + or Spirit. In this instance *musterion* + or those things which transcend normal human understanding.

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

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

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

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

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

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

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

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

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

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

In this second rhetorical question Paul uses the example of two musical instruments as being lifeless or *apsuchos* also inanimate (*psuche* often as soul). In order to be useful each must give notes which are distinct. *Diastole* is a noun meaning

distinction, else nobody could know what is being played, *ginosko* + and *kitharizo*, literally to play on a harp.

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

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

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

Paul concludes his fourth rhetorical question with *houtos* + or “so” to counter the three “ifs” of vss. six, seven³ and eight. *Houtos* pertains directly to the Corinthians as “yourselves.” It leads into one more “if” or *ean* with regard to speaking in a tongue that cannot be understood (*ginosko* +) or a *logos* + which is *eusemos* literally as well (*eu-*) marked.

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

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

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

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

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

Here Paul uses the noun *phone* also as voice, that which is heard along with *dunamis* or power for meaning (both +). Ignorance of the *dunamis* as related to what's

³ 3 Vss. 6 and 8 have *ean* as “if” whereas vs. 7 has *homos* often as “likewise.”

spoken comes across as incomprehensible. *Barbaros* or foreigner also means anyone who isn't Greek, also someone who's uncivilized.

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

Houtos + or "so" introduces this verse which transitions from Paul's example of language and understanding it to two examples of the verb *zeloo* +, to be zealous.

1. The Corinthians' eagerness for manifestations of the Spirit, the former not in the Greek text with the adjective *Pneumatikos* + standing alone.

2. Concerning excelling in building up the church or *oikodome* and *ekkllesia*, both +. The verb is *perisseuo* fundamentally to be over and above.

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

Paul advises a person who speaks in a tongue to pray for the added gift or ability to interpret what he's saying. "Power" is not in the Greek text. The two verbs are *proseuchomai* and *diermeneuo*, both +. If this doesn't happen, according to vs. 9 that person will be speaking in the air.

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

The verb *proseuchomai* + or to pray is used twice:

1. With *ean* + or "if" with regard to tongue or *glossa* +.
2. With regard to *pneuma* + or spirit. In this instance one's mind or *nous* + is unfruitful, *akarpos*, the idea being that the mind doesn't produce the language being spoken.

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

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

In the second sentence once again two uses of the verb *proseuchomai* + or to pray: with regard to *pneuma* and *nous*, both +. He seems to solve the quandary at hand

by the act of singing, *psallo* usually with regard to expressing praise. It will involve both *pneuma* and *nous* as well.

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

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

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

At issue is the contrast between *eucharisteuo* and *oikodomeo* +, giving thanks and literally building up. The former is prefaced with the adverbial form of *agathos* or good, *eu-* as with *eulogeo* in the previous verse. Despite being done in a beautiful manner—the fundamental meaning of *kalos* +--it’s of little or no use. Thus Paul is concerned with a more inclusive spirit than Christians praying in their own way, good as that may be.

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

This is an extended sentence which includes the next verse.

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

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

Paul counters his apparent boast of superiority in the previous verse by *alla* + rendered here as “nevertheless.” While not denying the gift of speaking in tongues, his intent is more focused in instructing others as the Christians of Corinth, *katecheo* fundamentally to sound a thing in one’s ears. In other words, five words coming

from his mind or *nous* + are superior to a thousand uttered in a tongue or *glossa* +. Note the context which is important, *ekklesia* + or the assembly of Christians.

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

Paul speaks concisely of three stages of life:

1. The first is negative or not being children (*paidion*) with regard to thinking, *phren* also as careful consideration.

2. The first being negative makes a separation with the other two by *alla* + or “but.” The verb *nepiazō* or to be as a child is used compared with the noun *paidion*. It is with respect to *kakia* + or evil.

3. The third also has *phren* as with the first, that is, being *teleios* + as pertaining to the completion or end of something.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Prophet or *prophetes* or one who has insight into God's will and possesses the power of inspired utterance. His speaking or *laleo* + thus carries great meaning.

While such persons speak, others present can give their feedback, *diakrino* + which literally implies a judging through (*dia-*).

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

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

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

This verse extends into the next one as one sentence.

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

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

This verse extends into the next one as one sentence.

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

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

This verse is comprised of two sentences, the second continuing into the next one. *Gar* or "for" shows that Paul has reached a conclusion with regard to tongues and prophesy. With this in mind, God is not to be associated with confusion but with peace, *akatastasia* and *eirene* +. The former suggests an unsettled state of affairs, the preposition *kata-* usually as something like "in accord with" representing order.

Without missing a beat, in the second sentence Paul launches into a matter of great personal concern which will come across as unsettling for some contemporary

readers. However, keep in mind that the document at hand is to be read in light of *lectio divina*.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This and the next verse form one extended sentence.

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

Paul expresses a desire in two ways with regard to all he had said earlier. That is to say, to earnestly be zealous (*zeloo* +) with regard to prophesy (*propheteuo*) and not to forbid speaking in tongues, *glossa* +.

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

De + or “but” is a small but important word to conclude Chapter Fourteen. Everything which Paul had communicated to the Corinthians is to be done decently and in order, *euschemonos* and *taxis*:

1. *Euschemonos* consists of the noun *schema* or outward form, likeness prefaced with *eu-*, the adverbial form of *agathos*, good. In other words, it infers action.

2. *Taxis* conveys a strong sense of doing this in proper fashion along with the preposition *kata*, in accord with.

Chapter Fifteen

15.1: Now I would remind you, brethren, in what terms I preached to you the Gospel which you received, in which you stand,

This verse extends into the next one as a single sentence.

Both *de* + and *gnorizo* or “now,” the verb also to make known along with the familial *adelphos* + are indicators intimating familiarity that Paul is drawing toward the conclusion of his letter. At issue are what he had preached, the noun and verb *euaggelion* and *euaggelizo* working together, both +. The Corinthians had received them and now are standing in them, *paralambano* + and *histemi*, these two verbs working together as one. Hopefully this standing will endure.

As for what Paul had preached, a footnote in the **NIV** refers to 1.17-18, 1.23 and 2.2. All references pertain to Christ crucified, the heart of his message to the Corinthians.

15.2: by which you are saved if you hold it fast—unless you believed in vain.

The Corinthians are saved (*sozo* +) by what Paul had make known as he had pointed out in the previous verse. However, everything depends upon them holding fast (*katecho* +) to his preaching, the verb *euaggelizo* and the noun *logos* +. The **RSV** doesn't contain the second and third word.

Paul concludes with the caveat beginning with *ei me* which can be rendered as “otherwise.” The verb at hand is *pisteuo* + or to believe, also as to have faith, along with *eike* alternately as for nothing, without reason.

15.3: For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures,

Gar + or “for” along with *en protois* literally “in first” (plural) introduces a key element of Paul's message he begins to present here. Note the two verbs prefaced with the preposition *para-* indicative of being beside or closeby: *paradidomai* and

paralambano, to hand over and to receive. I.e., the first *para-* flows into the second *para-*.

This double *para-* or first having been received by Paul and passed on to the Corinthians has nine parts. The first pertains to Christ having not just died but did so for our sins (*hamartia*). Such a death was in accord with (*kata*) the scriptures. A footnote in the **NIV** refers to Is 53.5-6 and 11-12. Also he may have had in mind the Passover sacrifice.

15.4: that he was buried, that he was raised on the third day in accordance with the scriptures,

The second part of the double *para-* noted in the previous verse pertains to Christ having been buried.

The third part pertains to Christ having been raised, again with regard to *kata* as pertaining to the scriptures. The **NIV**'s footnote gives reference to Ps 16.8-11, Is 53.10-12, Hos 6.2 and Jnh 1.17.

15.5: and that he appeared to Cephas, then to the twelve.

Note that this and the next two verses contain the verb *horao* also as to catch sight of, to notice.

The fourth and fifth part of the double *para-* pertains to Jesus having appeared to Cephas followed by the twelve or apostles. One such scriptural passage is Lk 24.34 where Simon = Cephas.

15.6: Then he appeared to more than five hundred brethren at one time, most of whom are still alive though some have fallen asleep.

The sixth part of the double *para-* and second use of the verb *horao* +. *Ephapax* or one time can also be rendered as once for all time. The verb *koimao* means to die as well as to fall asleep.

15.7: Then he appeared to James, then to all the apostles.

This verse contains the seventh and eighth use of the double *para-* as well as the third instance of *horao +*.

15.8: Last of all, as to one untimely born, he appeared also to me.

Finally vs. 8 contains the ninth use of the double *para-* as well as to the fourth instance of *horao +*. *Eschatos* suggests that which is final and applies to Paul, this in his own words.

15.9: For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God.

Here is a clear and plain admission by Paul regarding his role of persecutor not just of the church (*ekklesia +*) but the one of God, the verb being *dioko +* or to drive out, away. As noted elsewhere, this has troubled him throughout his entire life, yet he has the courage to admit it in an outright fashion. *Hikanos* or worthy is used with the negative, also as sufficient; it's equivalent to *elachistos* or least.

15.10: But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them though it was not I, but the grace of God which is with me.

This verse consists of two sentences. In the first Paul attributes his current condition (implied is being an apostle) to divine grace or *charis +*. This same grace was not in vain, *kenos* or empty, devoid of value.

Alla + is used for “on the contrary” where Paul continues to speak of *charis* with him enabling him to work harder (*perissos +* or more than sufficient) than the apostles as noted in vs. 9.

15.11: Whether then it was I or they, so we preach and so you believed.

Paul makes no difference between his fellow apostles and himself as long as they preach with the result that the Corinthians believe in what they say. The two verbs are *kerusso* and *pisteuo*, both +.

15.12: Now if Christ is preached as raised from the dead, how can some of you say that there is no resurrection of the dead?

This is the first of six verses beginning with *ei* or “if” where Paul presents two parts of an argument with regard to the resurrection from the dead.

Paul puts *kerusso* + or to preach in the passive perhaps to make sure the Corinthians realize the message gets as coming through to them without focus upon him and those presenting it. This rhetorical question begins with mentioning the fact of Christ being raised from the dead. It’s a theme that will continue through vs. 22 after which Paul speaks of the consequences of the resurrection.

Note the distinction between two words applying to the same reality, *egeiro* + or to raise, to waken and *anastasis* or resurrection. The latter’s verbal root consists of *histemi* or to stand prefaced with *ana-*, on upon. Thus *anastasis* is a more dynamic word.

15.13: But if there is no resurrection of the dead, then Christ has not been raised;

This is an extended sentence running into the next verse.

Paul puts it bluntly. No resurrection = no resurrection as pertaining to Christ. Another distinction between two words applying to the same reality, *egeiro* or to raise, to waken and *anastasis* or resurrection, both +.

15.14: if Christ has not been raised, then our preaching is in vain and your faith is in vain.

Paul speaks of preaching or *kerugma* + as applied to Christ having been raised, *egeiro* +. Note the first person plural which suggests both the apostles and those accompanying Paul. It’s vain or *kenos* + if the resurrection did not happen meaning that the faith (*pistis* +) of the Corinthians is equally *kenos*.

15.15: We are even found to be misrepresenting God because we testified of God that he raised Christ whom he did not raise if it is true that the dead are not raised.

This comes across as a difficult verse. Because of this, consider the NIV which runs as follows: “More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead.”

Pseudomartureo literally runs as giving a false witness followed by the root *martureo*. The verb *egeiro* + or to raise is found three times.

15.16: For if the dead are not raised, then Christ has not been raised.

This verse parallels vs. 13; two instances of *egeiro* +.

15.17: If Christ has not been raised, your faith is futile, and you are still in your sins.

Paul presents another twist to the verb *egeiro* +. If Christ hadn't been raised, the faith (*pistis* +) of the Corinthians is vain, *mataios* +. Compare *mataios* with *kenos* of vs. 14 as it applies to preaching and faith. *Kenos* is symptomatic of being in sin, *hamartia* +.

15.18: Then those also who have fallen asleep in Christ have perished.

Ara or “then” is the consequence of *ean* + or “if” of the previous two verses. Here *koimaomai* or to fall asleep is equivalent to *apollumi* + which connotes utter destruction.

15.19: If for this life only we have hoped in Christ, we are of all men most to be pitied.

Paul presents hope (the verb *elpizo* +) in Christ as more worthy than this life, an indirect way of referring to life after the resurrection. Should we fail to see this, we are the most pitiable of men, *eleeinos*. Paul's use of the first person plural is a way of including himself along with the Corinthians to whom he's writing.

15.20: But in fact Christ has been raised from the dead, the first fruits of those who have fallen asleep.

Nuni + is a strengthened form of *nun* (now) which Paul uses to emphasize the fact that Christ has been raised from the dead, another instance of *egeiro* +. *Aparche* or

first fruits can pertain to the first sheaf of the harvest given to the Lord as in Ex 23:19: “The first of the first fruits of your ground you shall bring into the house of the Lord your God.” In the verse at hand *aparche* pertains to those who have died, *koimaomai* + as in vs. 18 suggestive of the resurrection.

15.21: For as by a man came death, by a man has come also the resurrection of the dead.

Note the two uses of the preposition *dia* or through, each with regard to man: man implying Adam and death, man imply Jesus Christ and the resurrection, *anastasis* +. Each is contingent upon the two words “for” and “by,” *gar* + and *kai*.

15.22: For as in Adam all die, so also in Christ shall all be made alive.

Note the interplay between *hosper* and *houtos* or “as” and “so,” both +. They set up a contrast between death and life, the former belonging to Adam and the latter to Christ.

A second use of the pair “for” and “by,” *gar* + and *kai* as in the previous verse.

15.23: But each in his own order: Christ the first fruits, then at his coming those who belong to Christ.

Note the two words *de* and *epeita* (both +) “but” and “then” which like the previous two verses set up two halves which work together as one.

Tagma or order implies sequence. It involves two parts: Christ as first fruits or *aparche* which is already in existence followed by those who belong to him (literally ‘of Christ’). With regard to the latter, a time gap is implied before they end up belonging to him, that is to say, Christ’s coming or *parousia* (being present, near or at hand, *para-*). The word indicating this is *epeita* also as thereafter or thereupon.

15.24: Then comes the end when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

This verse opens with *eita* or “then;” compare with *epeita* in the previous verse, that word with *epeita* or upon prefaced to it.

Telos + also means completion or when Jesus will deliver the kingdom or *basileia* to God the Father, *paradidomai* + or hand it over to be beside or *para-* him. Before this, however, Christ must destroy not just the three elements of rule, authority and power presumably belonging to Satan but every one of them: *arche*, *exousia* and *dunamis* (all three +). The verb is *katargo* also as to invalidate, make powerless.

15.25: For he must reign until he has put all his enemies under his feet.

Dei + also as “it is necessary” with regard to Christ. Inferred is a time span for him to put all his enemies under his feet, *tithemi* + being the verb.

15.26: The last enemy to be destroyed is death.

The verb is *katargo* + as in vs. 24. Perhaps Paul had in mind Gn 3.29 which shows the consequence of death: “You are dust and to dust you shall return.”

15.27: “For God has put all things in subjection under his feet.” But when it says, “All things are put in subjection under him,” it is plain that he is excepted who put all things under him.

Note the two uses of the preposition *hupo-*, basically as under: *hupotasso* + and *hupo* with regard to feet. This double *hupo* does not apply to Jesus because he is the agent doing the subjecting.

The first sentence of this verse is from Ps 8.6 which reads in full as “You have given him dominion over the works of your hands; you have put all things under his feet.” It’s part of an extended sentence which in the next verse lists various animals. This quote is found in Heb 2.8: “putting everything in subjection under his feet.”

15.28: When all things are subjected to him, then the Son himself will also be subjected to him who put all things under him that God may be everything to every one.

With regard to this subjecting or *hupotage* and *hupotasso* (both +), a theme which continues into this verse, a certain temporal element is implied which can continue indefinitely into the future.

Here *hupotage* with regard to all things pertain to the Son after which he will be subjected (*hupotasso*) to the implied Father. The purpose of all this is for God to be everything literally “in everyone.”

15.29: Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf?

This practice is according to a footnote in the RSV “otherwise unknown.” The same footnote continues “Presumably Christians accepted baptism in the names of their loved ones who had died without be baptized in order that the latter might share in the final resurrection. Without advocating this practice, Paul makes it a point in his argument.”

15.30: Why am I in peril every hour?

From here through vs. 32 Paul gets expressive and quite emotional about the dangers he confronts as an apostle.

The verb is in the first person plural, *kinduneuo* meaning to be in danger, to run the risk. It’s a rhetorical question with some distress which Paul asks himself. Hopefully he will receive assistance from the Corinthians.

15.31: I protest, brethren, by my pride in you which I have in Christ Jesus our Lord, I die every day!

The Greek text leads off with literally “according (*kata*) to day,” a way Paul says that he dies not once but each day, *apothnesko* more like something as being at death’s door. *Ne* is a particle indicating strong emotion rendered here as “I protest.”

Paul doesn’t hesitate to claim that he has pride in the Corinthians to whom he’s writing, *kauchesis* also as a reason to boast. This is centered in Christ Jesus.

15.32: What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.”

The first sentence being rhetorical by nature can allude to Paul having confronted enemies in Ephesus who were as ferocious as wild beasts. Perhaps he has in mind a contest akin to one that takes place in an arena. *Ophelos* is a noun also as advantage, help.

The second sentence is lifted from Is 22.12-13 which reads in full as “In that day the Lord God of hosts called to weeping and mourning, to baldness and girding with sackcloth; and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine. Let us eat and drink, for tomorrow we die.”

15.33: Do not be deceived: “Bad company ruins good morals.”

Paul urges the Corinthians not to be deceived, *planao* + also as to wander. That is to say, he quotes from a Greek proverb attributed to the Attic poet Menander warning the Corinthians not to associate with those who deny the resurrection.

14.34: Come to your right mind, and sin no more. For some have no knowledge of God. I say this to your shame.

This verse contains three short sentences:

1. Paul gives two commands or enjoins the Corinthians first to be sober, *nepho* with the adverb *dikaios*, in a just manner. The second is not to sin, *hamartano* +.
2. Apparently some of the Corinthians lack knowledge of God, *agnosia* being a noun.
3. Paul speaks as he does in order to shame the Corinthians, the noun *entropē* + with the preposition *pros* indicative of directness.

15.35: But some one will ask, “How are the dead raised? With what kind of body do they come?”

Paul shifts attention to the resurrection by using *alla* + or “but.” Chances are that on numerous occasions he had encountered the two questions posed in this verse and is familiar with the objections.

15.36: You foolish man! What you sow does not come to life unless it dies.

Paul is addressing a man who comes across as foolish or *aphron* also as ignorant. This could have been a specific individual now transferred to the Corinthians as a whole.

In the second sentence Paul speaks of the mechanism of the resurrection through the natural process of sowing seed in the earth where it dies to produce life.

15.37: And what you sow is not the body which is to be but a bare kernel, perhaps of wheat or of some other grain.

Paul speaks of the future or the resurrected body (*soma* +) not as going into the earth. Instead he means a seed as from grain or the like from which this *soma* will emerge.

15.38: But God gives it a body as he has chosen and to each kind of seed its own body.

Again Paul uses the example of a body or *soma* + which sprouts from a particular seed. Though one comes from the other, the *soma* is radically different from its source.

15.39: For not all flesh is alike, but there is one kind for men, another for animals, another for birds and another for fish.

Though this example of various type of flesh, *sarx* being a term for a physical body, is obvious. However, Paul uses it as a ground for understanding what he says shortly in preparation for the distinction between an earthly and celestial body.

15.40: There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another.

Paul continues the obvious theme begun in the previous verse. Here he speaks of the glory (*doxa* +) of the celestial and terrestrial bodies (*soma* +) being different.

15.41: There is one glory of the sun and another glory of the moon and another glory of the stars; for star differs from star in glory.

Three different types of glory or *doxa* +: sun, moon and stars. Due to their multitude, stars differ in glory, the verb being *diaphero* literally to carry through.

15.42: So is it with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.

Paul shifts back to the resurrection by use of *houtos* + rendered here as “so.”

In the second sentence again he uses the example of what is perishable and imperishable or *phthora* and *aphtharsia* (sown and raised). This emphasis upon sowing is something the Corinthians as well as others could clearly understand.

15.43: It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power.

A contrast between sown and raised, *speiro* and *egeiro* (both +). The two sets of opposites are dishonor vs. glory and weakness vs. power or *atimia* vs. *doxa* and *astheneia* vs. *dunamis* (all four +).

15.44: It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

Again, in the first sentence a contrast between *speiro* and *egeiro* (both) or sown and raised: a *soma* which is *psuchikos* and one which is spiritual (both +).

In the second sentence the existence of a specific order is presumed: first the former so the latter can exist.

15.45: Thus it is written, “The first man Adam became a living being;” the last Adam became a life-giving spirit.

Here we have a contrast between the first and last Adam. The former became literally “into a living soul,” *psuche* + being the fundamental meaning. The second became literally a *pneuma* + which is life-giving. To the former belongs *zao* or to live and to the later belongs *zoopoieo*, both having the root to live.

The quote from Gn 2.7 at hand is partial but runs in full as: “then the Lord God formed man of dust from the ground and breathed into his nostrils the breath of life; and man became a living being.” Note the way life is transmitted, *naphach* or blowing in through the nostrils, not the mouth.

15.46: But it is not the spiritual which is first but the physical and then the spiritual.

Paul clearly states what he infers in vs. 44, that is, the physical comes first followed by the spiritual: *psuchikos*->*pneumatikos*, both +.

15.47: The first man was from the earth, a man of dust; the second man is from heaven.

Another statement of the proper sequence of creation, the two sources, earth and heaven. Paul is clear as to the origin of the first man (dust) whereas no adjective is attributed to the second man.

15.48: As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven.

Two sets of opposites represented by *hoios* and *hoi* or “as-so.” The first is in the past tense whereas the second is in the present tense.

15.49: Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven.

Another contrast represented by *kathos* + and *kai*, “just as” and “also.” The verb at hand is *phoreo* or to wear, cloth. To the first belongs the past tense and to the second belongs the second tense, both with regard to two different yet complementary images, *eikon* +.

15.50: I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Paul begins this verse in a certain authoritative manner after having delineated the distinct yet parallel realities of earthly and heavenly existence. He puts this in terms of inheritance, *kleronomeo* + as pertaining to two opposites: flesh and blood vis-a-vis kingdom of heaven and the perishable vis-a-vis the imperishable. The latter pair is *phthora* and *aphtharsia*, both + as in vs. 42.

15.51: Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed,

This verse continues into the next one as an extended sentence. Actually it comprises three sentences. The first is a simple exclamation, *idou* also as “behold” designed to get the attention of the Corinthians. The second is the *musterion* + Paul is about to tell them, that is, about the resurrection.

In the second sentence Paul begins to expound the *musterion* with regard to the first person plural: some will sleep whereas others will not. Some will be changed or *allasso* also as to alter.

15.52: in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

The *allasso* of the previous verse will happen according to three temporal designations: *atomos* or indivisible, *rhipe* or rapid movement as pertaining to an eye and trumpet which will be last or *eschatos* + which infers other trumpets which may come beforehand.

The last trumpet will sound causing the dead to rise as imperishable or *aphthartos* +. This group is distinction from those of the first person plural who will be changed, a second use of the verb *allasso* +.

15.53: For this perishable nature must put on the imperishable, and this mortal nature must put on immortality.

Two uses of the verb *enduo* or to put on clothing with regard to what is perishable and immortality, *phthartos* and *aphtharsia*, both +. Note that Paul presents this as a necessity by using the verb *dei* + also as “it is necessary.”

15.54: When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory.”

The clothing or *enduo* + spoken above of two opposites is to take place in the future, hence *hotan* + or “when.” Next follows *tote* + or “then,” that which is contained in a saying or *logos* + which literally comes across as “into victory” or *nikos*). This is lifted from Is 25.8 which runs in full as “He will swallow up death forever, and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the Lord has spoken.”

15.55: “O death, where is your victory? O death, where is your sting?”

This verse flows from the one of Isaiah in the previous verse with regard to two rhetorical sentences posed as a victorious expression. For Paul the resurrection abolishes the victory of death and its sting. The quote is from Hos 13.14 which runs in full as “Shall I ransom them from the power of Sheol? Shall I redeem them from death? O death, where are your plagues? O Sheol, where is your destruction? Compassion is hid from my eyes.”

15.56: The sting of death is sin, and the power of sin is the law.

In the previous verse sting is associated with death whereas here it’s associated with sin or *hamartia* +. Sin gets its power or *dunamis* from the law, *nomos* (both +) = *Torah*.

15.57: But thanks be to God who gives us the victory through our Lord Jesus Christ.

The supposed victory or *nikos* + of death noted in vs. 55 is nullified both through God and Jesus Christ to whom Paul attributes thanks or *charis* +.

15.58: Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

This is the first time Paul calls the Corinthians brethren who are beloved, *agapetos* +. He urges them to do the following three things:

1. Be steadfast or *edraios* also as firm.
2. Be *ametakinetos*, also as unmovable.
3. Abounding in the Lord's work or *perisseuo* and *ergon* (both +)

All three are to be done with the knowledge (*oida* +) that one's labor isn't in vain, *kopos* modified by *kenos* (both +) as long as it's in the Lord.

Chapter Sixteen

16.1: Now concerning the contribution for the saints: as I directed the churches of Galatia, so you also are to do.

In this the last chapter of Paul's first letter to the Corinthians he's summing up with a bunch of rapid fire requests and well as speaking of several close associates. Also the tone of this chapter makes it difficult to appreciate from the vantage point of *lectio divina* because it's straight forward and matter-of-fact. For this reason most of the notes are brief and to the point.

Logeia is the noun for collection which is literally "into the saints" (*hagios* +). By mentioning the churches of Galatia Paul hopes that will inspire the Corinthians to follow their example.

16.2: On the first day of every week, each of you is to put something aside and store it up as he may prosper so that contributions need not be made when I come.

Kata mian sabbatou or literally "according to one of the Sabbath" is an expression for the first day of the week or Sunday. Paul urges the Corinthians to start making collections right away so that he doesn't have to get involved in this upon his arrival.

16.3: And when I arrive, I will send those whom you accredit by letter to carry your gift to Jerusalem.

Paragignomai or to arrive where the preposition *para-* suggests being near or present and can read more as "whenever I arrive."

16.4: If it seems advisable that I should go also, they will accompany me.

Axios + or equal, worthy infers that Paul would make the journey if his presence were required.

16.5: I will visit you after passing through Macedonia, for I intend to pass through Macedonia,

This is part of an extended sentence flowing into the next verse. Paul originally thought of going to Corinth but changed his plans.

16.6: and perhaps I will stay with you or even spend the winter so that you may speed me on my journey wherever I go.

Tuchon or the aorist participle of *tugchano* (to hit upon) conveys the idea or perhaps, maybe. Note that it's with the preposition *pros* regarding "you" indicative of directness.

16.7: For I do not want to see you now just in passing; I hope to spend some time with you, if the Lord permits.

Note the contrast between *parodoros* and *epemeno*, the two prepositions *para-* and *epi-*: the first reads literally beside the road which connotes moving on a journey with the possibility of making a stopover. The second infers remaining a longer time upon or *epi-* the Corinthians.

The expression "if the Lord permits" (*epitrepo* literally to turn upon) can be taken as a kind of figure or speech.

16.8: But I will stay in Ephesus until Pentecost,

This short sentence flows into the next verse. *Epimeno* is the verb, literally to remain upon. Compare with *epitrepo* of the previous verse.

16.9: for a wide door for effective work has opened to me, and there are many adversaries.

As a footnote in the NIV observes, *antikeimai* or to be in opposition can refer to the pagan craftsmen who made the silver shrines of Artemis and those whom they had stirred up (cf. Acts 19.23-34).

16.10: When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord as I am.

Aphobos is an adverb literally “without fear” and with the preposition *pros* with regard to “you,” again indicative of direct presence.

Ergon and *ergazomai*, both +: work and to engage in work.

16.11: So let no one despise him. Speed him on his way in peace that he may return to me; for I am expecting him with the brethren.

This verse consists of two sentences, both referring to Timothy.

Exoutheneo + or literally to think nothing from (*ex-*) is a strong verb, something Paul urges the Corinthians to avoid with regard to Timothy. Perhaps he puts it as such since he is an unknown entity among them.

Paul urges the Corinthians to send him as soon as possible, *propempo* literally as to send before, *pro-* here indicative of speed. *Eirene* + or peace contrasts with the possibility of *exoutheneo* as just noted. Paul’s words of expectation (*exdechomai* connotes remaining in a place or state while engaged in waiting) are a kind of warning to the Corinthians in light of their not knowing Timothy.

16.12: As for our brother Apollos, I strongly urged him to visit you with the other brethren, but it was not at all his will to come now. He will come when he has opportunity.

As for Apollos, he’s first mentioned in 1.12, a contentious situation where the Corinthians were engaged in various factions as to whom belongs who. Though Paul urges Apollos to visit the Corinthians (*parakelo* literally to summon beside or *para-*), he doesn’t wish to do so at the moment. Perhaps the just mentioned strife had

something to do with this. Paul then concludes deftly by saying that Apollos will come at when he sees fit, *eukaireo* which consists of *kairos* or opportune time prefaced with the adverbial form *eu-*. In sum, Apollos is in line with Paul not wishing to rekindle any strife among the Corinthians.

16.13: Be watchful, stand firm in your faith, be courageous, be strong.

In light of the inferred strife involving Apollos, Paul urges the Corinthians to do the following four things:

1. *Gregoreo* or to be in constant readiness
2. *Steko* (a form of *histemi* +) infers be unmoving regardless of circumstances
3. *Andrizomai* or to be manly, *aner* as man opposed to a woman
4. *Krataioo* or to be strong in the physical sense.

16.14: Let all that you do be done in love.

Agape + or selfless love. Paul is careful to mention this in light of what he had inferred regarding both Timothy and Apollos.

16.15: Now, brethren, you know that the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints;

This is an extended sentence running through the next verse.

Household or *oikia* infers not just family members but all those associated with Stephanas, hired help as well as slaves. This considerable number of people applied themselves (*tasso*, to set in order) literally “into (*eis*) the service of the saints,” *diakonia* and *hagios*, both +.

16.16: I urge you to be subject to such men and to every fellow worker and laborer.

Parakaleo + or to summon beside implies a more thoughtful way of expressing oneself. *Hupotasso* + is the verb at hand, the root being used in the previous verse. This shows the high regard Paul has not just for Stephanas as a person but his *oikia* or household.

16.17: I rejoice at the coming of Stephanas and Fortunatus and Achaicus because they have made up for your absence;

This sentence continues into the next verse.

Chairo is the verb to rejoice, also to be glad. Here it pertains to the joy these three men who brought the letter mentioned in 7.1. Also they will bring which Paul hopes will come from the entire congregation at Corinth.

16.18: for they refreshed my spirit as well as yours. Give recognition to such men.

The three men noted in vs. 17 provided refreshment or *anapauo* which also means to hinder or to cease. Here it applies to both the *pneuma* + or spirit of Paul as well as the Corinthians.

In the second sentence Paul urges the Corinthians to give recognition to such men, *epiginosko* + literally to know upon.

16.19: The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, send you hearty greetings in the Lord.

This and the next two verse mention greetings or *aspazomai*, also to welcome warmly. In the first sentence it comes from churches in Asia. In the second sentence, not only from Aquila and Prisca but the church or *ekklesia* + which means in their homes. This *aspazomai* is amplified by the adjective *polus* + or much.

16.20: All the brethren send greetings. Greet one another with a holy kiss.

The second *aspazomai* + comes from all the brethren, *adelphos* + or those associated with Paul as from the churches he had visited.

16.21: I, Paul, write this greeting with my own hand.

The third and last *aspazomai* + comes from Paul himself as well as including all those he had mentioned.

16.22: If any one has no love for the Lord, let him be accursed. Our Lord, come!

Towards the very end of this letter Paul doesn't hesitate to let loose regarding anyone who lacks love for the Lord, the verb being *phileo* which means to have special concern. *Anathema* is the noun for curse.

In the second sentence Paul utters a sentiment he feels would be appropriate to wrap things up, that is, by appealing to the coming not just the Lord but "our Lord." Such is the meaning of the Aramaic *Marana tha*.

16.23: The grace of the Lord Jesus be with you.

Paul wishes the *charis* + or grace, favor which belongs to the Lord Jesus to be with the Corinthians.

16.24: My love be with you all in Christ Jesus. Amen.

Paul is careful to conclude his letter to the Corinthians with an impartation of his *agape* + as situation in Christ Jesus. *Amen* or something like "so be it" is an apt way to finish.

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