

Chapter Seven

7.1: Now concerning the matters about which you wrote. It is well for a man not to touch a woman.

While Paul's remarks about marriage and other matters with direct moral consequences are very important, they are not especially suitable for *lectio divina* which is the purpose of this document. The reason? It's more difficult to expand upon such a verse by reason of its straight-forward approach. Another difficulty from the *lectio* point of view is that reading such matter-of-fact verses (the total in this chapter being forty) is no easy matter. By no means does this detract from their inherent value. I simply point out both the strength and limitation of *lectio divina* approach.

"Now" which opens Chapter Seven is rendered by the small particle *de* + signifying a change with regard to Paul's letter to the Corinthians. Note it was they who had contacted him, not the other way around. As for this writing, it was in the form of a scroll just as Paul writing to the Corinthians.

Apparently the issue noted in the second sentence had caused considerable concern among the faithful. Though not explicit, judging by the next few verses the matter at hand is adultery. Paul starts off with the obvious. A man shouldn't touch a woman, *hapto* being the verb which refers to illicit sexual relationships. He uses the neuter of *kalos* + often rendered as beautiful which here is relative to proper behavior.

7.2: But because of the temptation to immorality, each man should have his own wife and each woman her own husband.

Paul recognizes the temptation for a man to have improper sexual relations with a woman who isn't his wife. The word "temptation" is lacking in the Greek text. *Porneia* + or immorality also applies to prostitution or fornication. In Paul's eyes, to prevent this, each man needs to have his own wife and visa versa. At first glance the sense of this verse can come across as somewhat awkward, namely, that the marital state is solely for a man to avoid sexual promiscuity.

7.3: The husband should give to his wife her conjugal rights and likewise the wife to her husband.

This verse comes across as straight forward or matter-of-fact where the Corinthians are concerned about problems that have arisen in the Christian

community regarding martial relationships. They have to be on guard with respect to the larger community of non-Christians in Corinth who most likely weren't bound by a strict moral code as inferred.

7.4: For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does.

Here it's a matter of ruling or governing with regard to the physical body or *soma* + belonging to both a married man and a married woman. The verb at hand is *exousiazo* or to have the right to do something. The noun *exousia* (power, authority) derives from it. Such a view is almost unheard of with regard to the non-Christians among whom the Christians are living.

7.5: Do not refuse one another except perhaps by agreement for a season that you may devote yourselves to prayer; but then come together again lest Satan tempt you through lack of self-control.

Apostrepho is the verb to refuse, also as to deprive and literally to turn away from. The context seems to be in light of what Paul has said thus far regarding marital relations. He gives an exception provided it's by agreement, *sumphonos* literally as voice-with (*sum-* + *phone*). It is to last for (*pros*, direction towards which) a season or *kairos* + being a specific time for prayer. The verb is *scholazo*, to have leisure or time with regard to prayer or *proseuche* just mentioned which often is rendered as petition.

Paul urges the Corinthians to come together, this being *palin* or again with *to auton*, "for the same thing." Their assembly prevents Satan from offering temptation or *peirazo* also as to let trial be made with regard to a lack of self-control, *akrasia* also as self-indulgence.

7.6: I say this by way of concession, not of command.

The preposition *kata* often as "according to" governs both *suggnome* and *epitage*. The former also means permission to do something as well as indulgence whereas the latter also means order or injunction.

7.7: I wish that all were as I myself am. But each has his own special gift from God, one of one kind and one of another.

Thelo + or wish as well as to desire where Paul is holding himself up as an example of not being married. There's no evidence as to his state prior to his conversion, but chances are that he had been married. If so, his wife may have died or left him shortly thereafter. And so he's speaking from a point of view based on experience.

Although Paul wishes the Corinthians to adopt a life style similar to his own, he recognizes that each person is endowed with his or her own special gift or *charisma* +.

7.8: To the unmarried and the widows I say that it is well for them to remain single as I do.

Paul uses the neuter of *kalos* + often rendered as beautiful in the same way as in vs. 1. Once again, he doesn't hesitate to use himself as an example. We don't have information as to how it was received among the Corinthians but must have created some controversy.

7.9: But if they cannot exercise self-control, they should marry. For it is better to marry than to be aflame with passion.

Egkrateuomai is the verb to exercise self-control, the noun *kratos* (might, strength) being derived from it. Paul uses a strong verb with regard to passion, *purōo* or to be on fire. While his observation is based on some truth, it can come across as a bit strong. Inferred is that married life belongs to a lesser standard than being unmarried. For Paul, the latter is a better state for serving the Lord.

7.10: To the married I give charge, not I but the Lord, that the wife should not separate from her husband

This and the next verse form an extended sentence.

Paul is not speaking on his behalf but is a mouthpiece of the Lord, that is, as an apostle, *paraggello* alternately meaning to make an announcement. Literally it reads as to announce beside or nearby, *para-*. With regard to the situation at hand, a footnote in the **RSV** refers to "a possible reference to the teaching of Jesus found in Mk 10.2-9." As for the verb *chorizo* or to separate, it also means to leave, to depart.

7.11: (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife.

The RSV puts the first half of this verse in parentheses Paul's words about the possibility of a wife and husband being reconciled before moving on to the prohibition of a husband divorcing his wife. The preposition *kata-* in *katallasso* infers the possibility of literally of a change back.

7.12: To the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

In vs. 10 Paul speaks as the mouthpiece of the Lord whereas here he makes a clear distinction between his point of view and that of the Lord. Unlike his implied reference to Jesus' teaching on marriage and divorce in Mk 10.2-9, he speaks out of a certain humility where he lacks authority.

At issue is a Christian who should not divorce a woman who's an unbeliever (*apistos* +) and consents to live with him. *Suneudokeo* is the verb at hand consisting of the root *dokeo* (to think, to supposed) prefaced with the preposition *sun-* or with and the adverbial form of *agathos* (good), *eu-*.

7.13: If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.

This verse counters what Paul has said in the previous one, that is, a woman who's a Christian should not divorce her husband who is not a believer. At issue is mutual consent between the two.

7.14: For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your children would be unclean, but as it is they are holy.

Whether a husband or wife is a believer or unbeliever (*pistos* vs. *apistos*, both +), the fact that one is a Christian suffices to be an agent of consecration. The verb at hand is *hagiazō* +. Should this not be the case, the children would be unclean, *akathartos* also as impure. Nevertheless, the fact that one spouse is a Christian makes them holy, *hagios* +.

7.15: But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace.

Paul makes an exception with regard to the believer who's not under obligation to try to live with the unbeliever. Above all else he values peace to prevail, *eirene* +. Being at peace also is a witness to the non-believers of Corinth.

Throughout all this is the larger issue of *pistos* vs. *apistos* or faith vs. a lack of faith.

7.16: Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?

Paul poses two rhetorical questions, the first to a wife and the second to a husband. At hand is the issue of being saved, *sozo* +. For him, this is the real issue at hand that's been framed in terms of *pistos* vs. *apistos* as noted above.

7.17: Only let every one lead the life which the Lord has assigned to him and in which God has called him. This is my rule in all the churches.

In this verse Paul sums up much of what he has said about the relationship between a man and a woman in the context of faith. Nevertheless, he will continue with remarks about marriage after some words about circumcision.

Regardless of one's state in life, a Christian has the obligation to live in accord with the one the Lord has assigned him. The verb is *merizo* which infers something to be measured out. Here *merizo* is a refinement of God calling or better, inviting a person, *kaleo* +. Note the verb *peripateo* with regard to following one's divine summons to live the life proper to one's situation. It means to walk around and thus be involved in all sorts of activity.

The second sentence comes across as authoritative. Paul is giving what he has said as a rule not just for the Corinthians but for all the churches. The verb is *diatasso* also to put into proper order or relationship which is inferred by the preposition *dia-*, through.

7.18: Was any one at the time of his call already circumcised? Let him not seek to remove the marks of circumcision. Was any one at the time of his call uncircumcised? Let him not seek circumcision.

In this and the next verse Paul shifts to the issue of circumcision, important as far as Judaism is concerned. All four sentences are self-explanatory and can be seen in light of the Council of Jerusalem where this matter was brought up.

7.19: For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

Paul does not take sides with regard to circumcision. Rather, he stresses the importance of keeping God's commands, *tereo* fundamentally as to keep watch over or to guard with regard to *entole* also as mandate, ordinance.

7.20: Every one should remain in the state in which he was called.

Again, this counsel echos the Council of Jerusalem where Gentiles weren't obliged to adopt the laws and regulations of Judaism. The verb *meno* + or to remain means something akin to abiding. *Klesis* or calling and *kaleo* or to call.

7.21: Were you a slave when called? Never mind. But if you can gain your freedom, avail yourself of the opportunity.

With regard to being called—*kaleo* + implying a particular vocation from God—one's status is secondary. The verb *chraomai* means to use, to make the most of an opportunity which here is freedom for a slave, *eleutheros* being the adjective.

7.22: For he who was called in the Lord as a slave is a freedman of the Lord. Likewise he who was free when called is a slave of Christ.

Paul reverses two roles: slave = freedman and free = slave or *doulos* = *apeleutheros* and *eleutheros* + = *doulos*. The first applies to the Lord and the second applies to Christ.

7.23: You were bought with a price; do not become slaves of men.

Agorazo + or to buy also means to ransom, the price or *time* + not specified. Paul believes that the Corinthians know what this means, the death of Jesus Christ. Awareness of this precludes becoming slaves (*doulos* +) of men.

7.24: So, brethren, in whatever state each was called, there let him remain with God.

“So” is not in the Greek text. As for *adelphos* + or brethren, Paul is adopting a familial stance. Regardless of which state a person may be in, Paul counsels remaining in it (*meno* +) as long as it is with God, *para* suggestive of being in his company or nearby.

7.25: Now concerning the unmarried, I have no command of the Lord, but I give my opinion as one who by the Lord's mercy is trustworthy.

Paul returns to the issue of marriage left off with vs. 16 and continuing for the rest of this chapter. The noun *parthenos* or virgin is rendered as unmarried and can refer to a young widow or widower who has been married once. The question seems to have raised whether a second marriage is acceptable or not.

Epitage + or command here pertains directly to the Lord. When Paul claims he does not have such a command, he infers no direct communication from the Lord. Rather, he gives an opinion or *gnome* + also as viewpoint. By claiming to be trustworthy or *pistos* +, Paul is appealing to his role as an apostle which is through divine mercy, perfect passive participle of *eleeo* or to have mercy or pity.

7.26: I think that in view of the present distress it is well for a person to remain as he is.

This short verse contains a number of words worth spelling out. It begins with *nomizo* or to think also means to believe, to consider. Here it concerns a very real issue of distress which most likely pertains to those of the local church trying to follow a Christian way of life in a less than desirable environment.

Anagke is the noun for distress also as necessity modified by *enistemi* literally to stand in and used for the present. Also the verb *huparcho* which literally means to begin from under is the verb to be. The idea seems to be that the distress at hand is something that underlays the Corinthians as just noted.

In light of this, Paul maintains it best for a person to remain just as he is, *to houtos einai* or “the being so.”

Note two uses of the adverb *kalon* often as well, the first not being rendered present in the English translation and the second rendered as such.

7.27: Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage.

Two opposite words: *deo* and *luisis* or to bind and a loosening, the latter also applicable to divorce. With regard to both states of life Paul advises remaining as such.

7.28: But if you marry, you do not sin, and if a girl marries she does not sin. Yet those who marry will have worldly troubles, and I would spare you that.

The first sentence contains two uses of the verb *hamartano* + or to sin. Implied is that the marital state, especially for a girl (*parthenos* +), involves considerable trouble. Paul admits this up front in the second sentence, *thlipsis* as tribulation, affliction of a nature pertaining literally to the flesh, *sarx* +. He concludes by wishing those to whom he's writing be spared of that anguish, *pheidomai* also as to refrain from.

7.29: I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none,

This verse and the next two form one extended sentence.

"I mean" runs literally as "I say this" which intimates that Paul has something important to say with regard to marriage. Here *kairos* + or special event is modified by the perfect participle *sustello*, literally to draw together. Paul is speaking of what he believes is the imminent coming of Jesus Christ. Awareness of the shortness of time between now and that time introduces five modes of behavior which differ radically from the normal way of doing things. The first pertains to those who are married. They are to conduct themselves as though they were not married which among other things means not to have sexual intercourse.

The words *hos me* are rendered as "as though not."

7.30: and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods,

This verse continues with the mode of behavior as a way of preparing for Jesus' coming. The second awareness coming after the first in vs. 29 pertains to mourning which can apply to those who have died. The third is with regard to rejoicing and the fourth with regard to the marketplace.

7.31: and those who deal with the world as though they had no dealings with it. For the form of this world is passing away.

This verse brings to conclusion the lengthy sentence begun with vs. 28 and contains the last or fifth mode of behavior as a preparation for Jesus' coming. Note the two forms of the same verb, *chraomai* + or to use. The first is free standing while the second is prefaced with the preposition *kata-* here as in accord with (the world, *kosmos* +).

In the second sentence Paul gives the reason why people should disengage from the world. It's form or *schema* + is passing away, also as shape and that which is familiar, the root *ago* (to lead, to carry) prefaced with the preposition *para-*, beside. The verb *parago* is in the present tense meaning that the world's very *schema* is in the process of dissolving or perhaps better, being left behind.

7.32: I want you to be free from anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord;

This verse is the first of three which form three sentences, the first in the verse at hand and the second beginning in vs. 34.

One can't help but wonder how many Corinthians took Paul's words seriously about not being anxious, *amerimnos* also as without anxiety. That is to say, he had gone on at some length with regard to how to behave in preparation for the imminent coming of Jesus Christ which certainly must have created some consternation.

The three verses to be taken as one unit contain five occasions of the verb *merimnao* or to be anxious or worried. The first is in the positive sense as applied to the Lord's affairs, literally "those of the Lord." In the verb next breath Paul adds that *merimnao* applies to pleasing the Lord, *aresko* also as to flatter.

7.33: but the married man is anxious about worldly affairs, how to please his wife,

The particle *de* + rendered as "but" serves to contrast Paul's words about the primacy of pleasing the Lord with a married man who's anxious (the second *merimnao* +) about "those of the world" or *kosmos* +. Chief among these are pleasing his wife, *aresko* + here in a negative sense compared with the previous verse, that is, the Lord.

7.34: and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.

The first part of this verse contains the conclusion of the sentence begin in vs. 32. The few words are rendered by one verb, the third example of *merimnao* +.

The fourth example of *merimnao* + is similar to the one in vs. 32 where it pertains to a woman who's not married and whose focus is upon "those of the Lord." In addition to these her *merimnao* is with regard to being holy (*hagios* +) in both body and spirit, *soma* and *pneuma* (both +).

The fifth and final example of *merimnao* + pertains to a married woman and "those of the world" or *kosmos* + which infers pleasing her husband, another instance of *aresko* +.

In addition to *merimnao* these three verses contrast *aresko* + with regard to the Lord, things of the world and married life.

7.35: I say this for your own benefit, not to lay any restraint upon you but to promote good order and to secure your undivided devotion to the Lord.

Note use of the preposition *pros*, direction towards-which relative to those whom Paul is addressing. The benefit or *sumphoron* (that which is carried together) just delineated is not done with the intent of laying on restraints, *epiballo* or to cast upon and *brochos*, literally a noose. Instead, Paul wishes the following two:

1. To promote good order, the preposition *pros* with *euschemon*, *eu-* being the adverbial form of *agathos*, good.
2. A second word with the preface *eu-*, *euparedros* meaning to be constantly in service and totally focused upon the Lord, *aperispastos* being an adverb or alpha privative, the preposition *peri-* or around and the verbal root *spao*, to draw or to pull.

7.36: If any one thinks that he is not behaving properly toward his betrothed, if his passions are strong, and it has to be, let him do as he wishes: let them marry—it is no sin.

Note two occasions of "if." The first concerns a person who thinks he isn't behaving properly with regard to the woman he's about to marry. The verb *aschemoneo* with alpha privative prefaced to a verbal root of the noun *schema* +, form or shape which implies a certain sense of being comely which is lacking in the case at hand. The preposition *epi* or upon is with regard to *parthenos* +.

The second “if” pertains to strong passions, *huperarkmos*, past one’s prime or marriageable age as well as at one’s sexual peak. Should someone be in this situation, he should do as he wishes (*thelo* +) and get married. Paul deems it not as a sin, the verb *hamartano* +.

7.37: But whoever is firmly established in his heart, being under no necessity but having his desire under control and has determined this in his heart, to keep her as his betrothed, he will do well.

The particle *de* + shows a shift in Paul’s thinking. That is to say, he has in mind a person who has the proper attitude, *hedraios* meaning fast or fixed in his heart or *kardia* +. Such a one isn’t compelled by necessity or *anagke* + because he has his desire under control, *krino* + usually as to judge but here more along the lines of having one’s mind made up. *Krino* pertains to the man who keeps the woman at hand as his betrothed, *tereo* +. In such a case he would do well, *kalos* + as adverb.

7.38: So that he who marries his betrothed does well; and he who refrains from marriage will do better.

Paul offers a choice between two examples, both of which are good: marriage and refraining from marriage, in the latter case the verb *gamizo* in the negative.

7.39: A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord.

Paul favors the indissoluble bond of Christian marriage. Should the husband pass away, the woman can remarry as long as it is in the Lord. Such words imply that both marriage should have a third party, one who is divine. You could almost hear behind these words Paul’s desire for a woman as well as a man not to get married or if the spouse dies, to remain single.

7.40: But in my judgment she is happier if she remains as she is. And I think that I have the Spirit of God.

Paul is careful to couch his words as his own, *gnome* + as viewpoint.

In the second sentence Paul claims that he's speaking with the *Pneuma* + of the Lord, the verb *echo* or to have which, if you will, is a more possessive way of putting it.

Chapter Eight

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This and the next verse form one extended sentence.

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

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

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

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

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

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

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

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

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

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

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

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

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

Paul acknowledges the freedom Christians enjoy compared with being subject to prohibitions pertaining to food. *Blepo* + or to see is with the noun *exousia* + usually rendered as authority. The biggest danger is that such *exousia* can become an obstacle to those who are weak or *asthenes* +, *proskomma* also as an occasion when we

experience pain. It consists of the root *komma* or stamp, impression prefaced with the preposition *pros-* indicative of immediate or purposeful direction.

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

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

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

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

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

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

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

Paul speaks as food as being a cause for falling, *skandalizo* literally to trip up. Awareness of this possibility prevents him from eating meat. Note the distinction

between *broma* + and *kreas* (food in general and meat), the latter more specifically associated with the sacrifice of animals. The whole idea with regard to attending such pagan ceremonies is that a person becomes what he or she consumes. In sum, it's a shortcut for a Christian to become a pagan.

Chapter Nine

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

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

1. *Eleutheros* + or free which seems to apply to what anyone may think of him.
2. *Apostolos* or apostle. Some may have questioned Paul's calling and therefore his legitimacy.
3. Paul refers to his conversion in Chapter Nine of Acts of the Apostles. Note that he did not see Jesus but heard his voice. He remained blind for some time afterwards.
4. *Ergon* + here rendered as workmanship which is a more becoming way of rendering this word because it implies craftsmanship. Clearly Paul is referring to the founding of the Christian community at Corinth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

9.12: If others share this rightful claim upon you, do not we still more?

Metecho literally to have with as to share with regard to the rightful claim or *exousia* + or rightful claim. It has two parts, if you will: others as well as we or Paul and those

associated with him. However, the latter has more of a claim as laid out in vs. 11 with regard to both spiritual and material benefits.

Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the Gospel of Christ.

This verse consists of two sentences, the first being rhetorical by nature where Paul is posing a question to the Corinthians with regard to the rightful claim noted in the last verse as pertaining to an exchange of material benefits for spiritual ones. *Metecho* or literally to have with is the verb at hand with regard to *exousia* +. Paul is inferring that he and those associated with him have a greater share in the claim at hand.

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

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

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

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

The key word here is *houtos* + or "in the same way." Paul has in mind a Gospel verse such as Mt 10.10¹ in reference to those obtaining a living: "(Take) no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food." *Kataggello* is the verb to make known in a public fashion with reference to

¹ This reference is provided as a footnote in the Greek critical text along with Lk 10.7 and Gal 6.6.

euaggelion +. Paul's reference to Mt 10.10 puts this level on a divine command, *diatasso* + literally to set or to order through.

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

This verse consists of two sentences, the first where Paul boasts (*kauchema* + or a noun) for not making use of any rights. He doesn't use that term but refers to the verses above where he places himself among those who, though they deserve recompense for preaching the Gospel, he does not want anything. The second part of this sentence reads literally "I have not written these in order that thus might be in me."

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

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

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

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

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

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

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

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

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

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

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

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

9:20: To the Jews I became as a Jew in order to win Jews; to those under the law I became as one under the law—though not being myself under the law—that I might win those under the law.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Ten

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

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

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

Those to whom Paul refers were under the cloud or *nephele* which has a protective connotation as in Ex 13.22: “the pillar of cloud by day and the pillar of fire by night did not depart from before the people.” Paul mentions *nephele* first which according to Exodus comes after the Israelites passed through the Red Sea.

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

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

10.3: and all ate the same supernatural food

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

10.16: The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?

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

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

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

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

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

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

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

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

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

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

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

10.21: You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons.

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

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

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

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

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

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

The second sentence has a contrast between *exestin* and *oikodomeo*, both +.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Chapter Eleven

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

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

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

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

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

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

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

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

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

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

This and the next verse form an extended verse.

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

Kata as a free-standing preposition is used with *kephale* + or head, “according to his head.”

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

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

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

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

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

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

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

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

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

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

The RSV has this and the next verse in parentheses inferring that the two are akin to important footnotes where Paul wishes that the Corinthians understand the Genesis narrative which presents the proper order of creation concerning man and woman.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

This is an extended sentence continuing into the next verse.

When referring to the Eucharist, even though Paul was not present at the Last Supper, he speaks as an apostle when Jesus had instituted the Eucharist. Perhaps these words came to Paul from his acquaintance with some of the original twelve. *Paralambano* is the verb meaning to receive or more literally, to receive beside or near, *para-*.

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

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

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

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

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

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

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

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

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

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

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

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

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

The lack of discernment with regard to the body—Jesus or the church—has larger implications. It can make a person weak and even perish.

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

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

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

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

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

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

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

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

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