

## Notes on the Greek New Testament Week 84 – 1 Corinthians 15:54-16:24

### Day 416: 1 Corinthians 15:54-58

#### Verse 54

ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς νίκος.

A number of MSS have a shorter reading ὅταν δὲ τὸ θνητὸν... i.e. omitting the φθαρτον clause. The shorter reading probably arose through an oversight in copying. "The phenomenon of homoioteleuton readily explains an omission of a clause or phrase when the eye of the copyist moves from one occurrence of a similar word or phrase to another." Thistleton

ὅταν when, whenever, as often as

On vocabulary, see v.53.

ἐνδύσῃται Verb, aor midd subj, 3 s ἐνδύω  
τοτε then, at that time  
γεγραμμένος Verb, perf pass ptc, m nom s  
γραφω

Quotation from Is 25:8

κατεπόθη Verb, aor pass indic, 3 s  
καταπίνω swallow, swallow up,  
devour

θανατος, ου m death  
νικος, ους n victory

#### Verse 55

ποῦ σου, θάνατε, τὸ νίκος; ποῦ σου,  
θάνατε, τὸ κέντρον;

A number of MSS (followed by TR) read που σου, ἄδη το νικος in the second clause, reflecting the LXX.

"In language reminiscent of Scripture (Hos 13:14), Paul sings of the triumph to come. He is not basing an argument on Scripture, but using scriptural language for his exultation over the total defeat of death." Morris. However, Stanley and Collins argue that Paul intends that Is 25:8 and Hos 13:14 should shed light on the understanding of each other.

κέντρον, ου n sting, goad

"Paul projects an eschatological vision of a *stingless death* precisely because *Jesus Christ has himself absorbed the sting* on the basis of how his death and resurrection addresses the problem of human sin and the law (vv.55-57). Oscar Culmann has well portrayed the contrast between optimistic views of the death exemplified in Socrates and Plato as mere release of the 'soul' from the 'prison-house' of the body and Hebrew-Christian traditions of death as a tragedy apart from the transformation of death brought about by Christ. Nevertheless, he argues, the agony of Gethsemane as Jesus faces the prospect of death as a cruel God-forsakenness, as a sacrament of the wrath of God, should be kept before our eyes as a reminder of what 'death's sting' entails apart from the victory won by Christ." Thistleton

#### Verse 56

τὸ δὲ κέντρον τοῦ θανάτου ἢ ἁμαρτία, ἢ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·

"Death is the primal power: it is 'the last enemy' (1 Cor 15:26) within the field of interlocking forces. The antithesis between the two ages can be summed up as 'the reign of death' as opposed to the 'reign of life' (Rom 5:17, 21). And death remains in some way the signature of the world, even after its allies – the law, the flesh, and sin – have been defeated in the death and resurrection of Christ." Beker.

"The law,' in spite of being 'holy and good' (Rom 7:12,13) and designed to bring life, comes to perform the very opposite effect in the context of human fallenness, sin, and bondage. Rom 1:18-2:29 and 5:12-21 underline human culpability, which the law appears to intensify as a kind of slavery (Rom 3:20; 6:20; cf. 7:7). However we interpret Rom 7:7-25, and the still sharper critique of Galatians 3-5, a major part of the work of Christ in establishing the new creation 'under grace' is that 'Christ redeemed us from the curse of the law, being made a curse for us.' Again, however we interpret Rom 10:4, Christ as the 'end,' 'goal,' or 'termination' of the law 'initiates a new eschatological life, where God and humankind meet under new conditions. And yet ... Christ satisfied the righteous requirements of the law (Rom 8:4) as expressive of his holy will, in order to establish a new relationship to God 'apart from the law' (Rom 3:21).' (Beker) Thistleton

#### Verse 57

τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

χαρις, ιτος f **grace, unmerited favour**  
 διδόντι Verb, pres act ptc, m dat s διδωμι

#### Verse 58

Ὡστε, ἀδελφοί μου ἀγαπητοί, ἔδραλοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.

The conclusion echoes and answers the concerns expressed in the verses introducing this chapter, vv 1-2.

ὥστε **so that, with the result that**  
 ἀγαπητος, η, ον **beloved**  
 ἔδραιος, α, ον **firm, steadfast**  
 ἀμετακινήτος, ον **immovable, steadfast**

Cf. v.1, ἐν ᾧ καὶ ἔστηκετε

περισευω **increase, abound, excel**

The Christian is to be immovable but not static.

παντοτε **always**

εἰδότες Verb, perf act ptc, m nom pl οἶδα

(verb perf in form but with present meaning) **know, understand**

κοπος, ου m **work, labour trouble**

κενος, η, ον **empty, to no purpose, senseless**

### Day 417: 1 Corinthians 16:1-4

#### Verse 1

Περὶ δὲ τῆς λογείας τῆς εἰς τοὺς ἁγίους, ὡςπερ διέταξα ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.

Ὁν περι δε cf. 7:1, 25; 8:1; 12:1

λογείας Noun, gen s λογεια, ας f  
**contibution, collection**

This word is found only in papyri and inscriptions and here in the NT.

Thistleton writes, "As Collins observes, each of Paul's longer or major epistles makes reference to giving, finance, and collecting contributions (1 Cor 16:1-4; Rom 15:25-28; 2 Cor 8-9; Gal 2:10). In Gal 2:10 it expresses tangibly a recognition of mutual care, responsibility, and sharing on the part of the different ethnic or economic statuses within the worldwide church (Jew and Gentile). This 'sealed' the agreement with James of Jerusalem, Peter and John about the Gentile mission (Gal 21-10)." Having surveyed the various references to the collection in Paul's letters, particularly 2 Corinthians, he concludes, "In this light, it is theologically entirely appropriate to speak of 'the collection' not as a mundane chore of 'maintaining' the church in any routinised mechanistic sense, but of 'maintaining' (in the sense of *nurturing*) others by passing on *freely received grace*, *χαρις* ...; by tangibly and publicly expressing mutuality and reciprocity in *κοινωνία* or *partnership*; and by *servicing* (διακονία) others, even as Christ has yielded up his riches *to serve*. All of this brings *blessing* (εὐλογία) alike to the one who gives and the one who receives."

ὡςπερ **as, even as**

διέταξα Verb, aor act indic, 1 s διατασσω  
**command, give instructions**

#### Verse 2

κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὃ τι ἐὰν εὐοδῶται, ἵνα μὴ ὅταν ἔλθω τότε λογεῖται γίνωνται.

σαββατον, ου n (often in pl) **the seventh day, Sabbath, week**; μιαν σαββατον **first day of the week**

Cf. Mk 16:2; Lk 24:1. "This is the first piece of evidence to show that Christians observed that day, though there is no reason to doubt that it was their custom from the first (cf. Jn 20:19,26; Acts 20:7; Rev 1:10)." Morris

ἕκαστος, η, ον **each, every**

παρ ἑαυτῷ τιθετω let him put by himself,  
i.e. let him store up.

θησανριζω store up, save, put aside

ὅ τι ἕαν whatever

εὐδοῶται Verb, pres pass dep subj, 3 s

εὐδοομαι have things go well (for  
oneself) [literally 'to journey well], earn,  
gain money

"The meaning is that one's giving should be in  
direct proportion to the way one prospers; it  
should be determined as a matter of principle,  
not something done on impulse." Morris

ὅταν when

ἔλθω Verb, aor act subj, 1 s ἔρχομαι

τοτε then, at that time

λογεα cf v.1

### Verse 3

ὅταν δὲ παραγένωμαι, οὓς ἕαν  
δοκιμάσητε, δι• ἐπιστολῶν τούτους  
πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς  
Ἱερουσαλήμ·

παραγένωμαι Verb, aor midd dep subj, 1 s

παραγινομαι come, arrive, appear

οὓς ἕαν whomever

δοκιμάσητε Verb, aor act subj, 2 pl

δοκιμαζω approve

"Paul is alluding to the *trusted integrity* of  
those who can serve on behalf of a potentially  
suspicious congregation in which there are  
already 'splits' and perhaps competing patrons.  
His directive will work without back-firing  
only if these representatives who carry  
delegated responsibility for substantial funds  
amidst the hazards and perils of a long journey  
are utterly approved as 'tried and true.'  
Thistleton

δι ἐπιστολῶν who is to write these letters?  
It could be the church who both commends  
and writes the letters of commendation, but  
Morris thinks that these words go with πέμψω  
– the church commends but Paul sends those  
whom they have chosen with letters of  
commendation/introduction written by himself.

πέμψω send

ἀπενεγκεῖν Verb, aor act infin ἀποφερω

carry, carry away

Note that Paul is careful at no time to take the  
money himself.

χάρις, ἰτος f here = gift

"Its use to denote God's *grace* would hardly  
escape the awareness of the readers."  
Thistleton

### Verse 4

ἐὰν δὲ ἄξιον ἦ τοῦ καμὲ πορεύεσθαι, σὺν  
ἐμοὶ πορεύονται.

ἄξιος, α, ον worthy, fitting

Morris follows Moffatt in thinking ἄξιον here  
refers to the gift. In the translation of Moffatt  
"If the sum makes it worth my while to go,  
they will accompany me." (So also NIV.)

Others see the reference merely to Paul's  
uncertainty regarding his timetable, or  
regarding circumstances at Jerusalem. "By the  
time he wrote 2 Cor 1:15-16, Paul had firmly  
decided to accompany the party, and according  
to Rom 15:26-27 'the collection' was duly  
made ready." Thistleton

ἦ Verb, pres subj, 3s εἰμι

κάγω a compound word = καὶ ἐγώ

ἐμοὶ Pronoun, dat s ἐγώ

### Day 418: 1 Corinthians 16:5-12

### Verse 5

Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν  
Μακεδονίαν διέλθω, Μακεδονίαν γὰρ  
διέρχομαι·

ἐλεύσομαι Verb, fut midd dep indic, 1 s

ἔρχομαι

ὅταν see v.2

διέλθω Verb, aor act subj, 1 s διερχομαι

pass through, go through

The plan to 'go through' Macedonia would  
allude primarily to Thessalonica and Philippi.  
The present διερχομαι has the force of  
'imminent purpose' (Findlay) or 'firm intention'  
(Barrett).

"Paul does not know when he will come to  
them but it will be after he has gone through  
Macedonia, visiting the churches there."  
Morris suggests that the repetition of his  
intention to go through Macedonia is to  
emphasise this part of the plan which was  
something previously unknown to them:  
"They evidently knew that he was planning to  
visit them (even if some of them said he would  
never make it). But they had not known of  
Paul's plan for Macedonia. Now he tells them  
what he hopes to do, and they can see just  
where his visit to their own city fits in. His  
use of the present tense for future action is not  
uncommon; it lends an air of greater  
definiteness to the plan."

**Verse 6**

πρὸς ὑμᾶς δὲ τυχόν παραμενῶ ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὐ ἂν πορεύομαι.

τυχόν Verb, aor act ptc, n nom/acc s  
 τυγχάνω receive, experience; τυχόν  
 or εἰ τυχόν if it should turn out that  
 way, perhaps

παραμενῶ Verb, fut act indic, 1 s  
 παραμενω stay, remain

ἢ or  
 παραχειμάζω spend the winter

"Paul hopes that he may combine a pastorally productive period with waiting for appropriate weather to travel." Thistleton

προπεμπῶ send on one's way, help on one's way, escort, accompany

Help on one's journey, i.e. with food, money, companions etc.

οὐ ἂν whenever

Note the uncertainty with which Paul speaks of the plans.

"It is worth noticing that, while Paul had evidently to change his plans more than once, and was accused of fickleness accordingly (2 Cor 1:15ff), the plan outlined here was the plan eventually adopted: he went from Ephesus to Macedonia, then to Greece, where he stayed three months (Acts 20:1-3)." Morris

**Verse 7**

οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ.

θέλω wish, will

ἄρτι now, at the present

παροδος, ου f passage; ἐν π. in passing

'just in passing.'

ἰδεῖν Verb, aor act infin ὄραω see

ἐλπίζω hope, expect

χρονος, ου m time, period of time

ἐπιμενω remain, stay

ἐπιτρέπω let, allow, permit

On *if the Lord permits* compare 4:19; Acts 18:21; Heb 6:3; James 4:13-15. "He is the Lord's servant. He must go where the Lord wills. All his plans must therefore be subject to the proviso (expressed or not) that the Lord may intervene and direct him elsewhere." Morris

**Verse 8**

ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς πεντηκοστῆς·

ἕως until, while

Confirms that this letter was written from Ephesus, sometime around the middle of spring.

**Verse 9**

θύρα γὰρ μοι ἀνέωγεν μεγάλη καὶ ἐνεργής, καὶ ἀντικείμενοι πολλοί.

θύρα, ας f door, gate

ἀνοιγῶ open

The perfect has the force 'it stands open.' For this metaphor cf. 2 Cor 2:12; Col 4:3.

μεγας, μεγαλη, μεγα large, great

ἐνεργης, ες active, effective

ἀντικειμαι oppose, be against

"Paul's abrupt reference to them [opponents] reminds us that the Christian is not usually left to pursue his work unhindered. It is part of the condition under which we serve God that when we have great opportunities of service we have also serious difficulties." Morris See Acts 19 for the opposition to Paul at Ephesus, also reference in this epistle at 15:32.

**Verse 10**

Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ·

ἐὰν δὲ ἔλθῃ Τιμόθεος "Conzelmann, Fee, and Collins rightly point out that since Paul explicitly states that he has sent Timothy to Corinth (4:17), the indefinite construction refers to the uncertainty not of the event, but of his time of arrival. With some support from BAGD they propose 'Whenever Timothy comes,' which is surely right." Thistleton

βλεπῶ see, see to it

ἀφοβως without fear

γένηται Verb, aor subj, 3 s γινομαι

"From this very letter we may infer that there were some among the Corinthian believers who were confident and self-willed. Paul evidently feared that Timothy might not be adequate for a confrontation with such people, a fear which subsequent events were to show was well-founded." Morris. Since Timothy would come as Paul's representative and would continue Paul's work (cf. also 4:17), "any hostility toward Paul would be likely to rub off on Timothy as Paul's 'delegate,' 'representative' or co-worker. They may perhaps have preferred to welcome Apollos rather than Timothy." Thistleton

ἐργαζομαι work, do, perform

**Verse 11**

μή τις οὖν αὐτὸν ἐξουθενήσῃ.  
προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ  
πρὸς με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν  
ἀδελφῶν.

ἐξουθενεω despise, treat with contempt  
προπεμπω see v.6  
εἰρήνη, ης f peace  
ἐκδεχομαι wait for, look forward to

"The fact that he looks for Timothy to return shows that Paul had sent him on a specific task, not with a roving commission. The reference to *the brothers* is not clear. Acts 19:22 mentions only Erastus as being with him, though, of course, there may have been others. Paul may mean that he expects Timothy to come back with some brothers from Corinth. It is also possible that the brothers are with Paul, and that together they await Timothy's return." Morris

**Verse 12**

Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ  
παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς  
μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν  
θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν  
εὐκαιρήσῃ.

The περι δε suggests that the Corinthians had asked that Apollos should come. In the light of the existence of an Apollos 'party' at Corinth (cf. 1:12) Paul is at pains to stress that he has not sought to keep Apollos from them but has encouraged him to visit along with others. The πολλὰ may either mean 'many times' or be intensive 'earnestly.'" Thistleton

παρακαλεω exhort, encourage, urge  
παντως by all means, surely; οὐ π. not  
at all, by no means  
θέλημα, ατος n will, wish, desire

Opinions differ as to whether it is the will of God that is spoken of here or that of Apollos.

ἐλεύσεται see v.5  
ὅταν see v.5

εὐκαιρεω have time, have opportunity

Either Apollos was currently too busy, or he did not believe that this was an opportune time for him to visit. He may have been sensitive to the divisions at Corinth and have thought that a visit at this time might only exacerbate the difficulties.

**Day 419: 1 Corinthians 16:13-18****Verse 13**

Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,  
ἀνδρίζεσθε, κραταιοῦσθε·

γρηγορεω be or keep awake, be alert

The present imperatives demand continuing action, 'keep alert, stand firm...'

στήκετε Verb, perf act indic & imperat, 2 pl  
ἵστημι stand, stand firm, hold ground.

πίστει Noun, dat s πιστις

ἀνδρίζεσθε Verb, pres midd/pass dep  
imperat, 2 pl ἀνδριζομαι act like a  
man

"May refer to courage (as NIV ...), but more probably is meant to counter the immaturity so manifest in some of the Corinthians." Morris

κραταιοῦσθε Verb, pres midd/pass dep  
imperat, 2 pl κραταιοομαι become  
strong

**Verse 14**

πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

γινέσθω Verb, aor midd dep imperat, 3 s  
γίνομαι

"In manliness Paul is not looking for aggressiveness or self-assertion, but the strength that shows itself in love." Morris. "As Paul has argued earlier, *childishness* often takes the form of self-centred concern and short-term gratification. Hence he pleads that whatever the Corinthian Christians do, the motivation and attitude should be that of 'love', i.e., a concern for the good of 'the other' which embodies *respect* and seeks to *build them* up in the long term (cf. 8:7-13; 13:1-13)." Thistleton

**Verse 15**

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν  
οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς  
Ἀχαΐας καὶ εἰς διακονίαν τοῖς ἁγίοις  
ἔταξαν ἑαυτούς·

παρακαλεω exhort, encourage, urge

Here 'ask.' "Bjerkelund shows that in many examples of contemporary Greek it serves to introduce a request on the basis of a specific personal or institutional relationship between the sender and addressee, sometimes of friendship, sometimes of commerce, often of some official standing (see further above under 1:10)." Thistleton

οἰκία, ας f house, home, household  
ἀπαρχη, ης f firstfruit, first portion

Cf. 1:16. The meaning is not simply 'first' in order of time (first converts), maybe not *even* first in this sense, "*firstfruits*, derives its main significance not primarily from being *first* in a sequential sense, but *first* in the sense of contributing a *sample, pledge or promise of 'more to come'.*" Thistleton

διακονια, ας f ministry, service  
τασσω appoint, designate, set aside

The verb τασσω expresses the fact that the household of Stephanus had chosen to take on this task – of 'ministering to the saints'. They willingly devoted themselves to Christian service. I.e. "*those whose loyal work and witness holds promise of more believers 'to come.'*" Thistleton

ἑαυτος, ἑαυτη, ἑαυτον him/her/itself

### Verse 16

ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι.

ὑποτασσω put in subjection; pass. be subject, submit to  
τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind  
συνεργεω work with, work together with  
κοπιαω toil, work hard, labour

"Authentic leadership and service entail 'hard toil' (κοπιωντι), which in turn deserves respect and honour." Thistleton

### Verse 17

χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν,  
χαιρω rejoice, be glad

'I am delighted.'

παρουσια, ας f coming, arrival, presence  
ὑμετερος, α, ον possessive adj of 2 pl your  
ὑστερημα, τος n what is lacking

"He does not spell out the meaning of *what was lacking from you*, but it seems that Paul was feeling his separation from the Corinthians; 'my lack of you' is the sense of it." Morris. "In modern English idiom Paul seems to say that they *compensate* for his 'missing' his dear Christian brothers and sisters there." Thistleton

ἀναπληρωω fill up, meet (the requirements)

### Verse 18

ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν. ἐπιγινώσκετε οὖν τοιούτους.

ἀναπαυω give relief, refresh

'they have raised my spirits.'

ἔμος, η, ον 1st pers possessive adj my, mine

καὶ το ὑμων 'just as they do yours.'

ἐπιγινωσκω perceive, recognise

Show appreciation for.

τοιουτος see v.16

## Day 420: 1 Corinthians 16:19-24

### Verse 19

Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ.

ἀσπαζομαι greet, welcome, say goodbye

αἱ ἐκκλησίαι τῆς Ἀσίας. Paul uses Ephesus as a centre for ministry to the entire province of Asia, cf. Acts 19:10,26.

πολλα here of intensity – 'warmly.'

The authentic Pauline reading Πρισκα occurs in 8 B 33 (and as Πρεισκας in p<sup>46</sup>) while many other MSS read Πρισκιλλα, the diminutive form familiar from the book of Acts.

οἶκος, ου m house, home, household

For Aquila and Priscilla, see Acts 18 and Rom 16:4,5. "Barrett suggests that their various moves (Rome to Corinth, Corinth to Ephesus, and probably Ephesus back to Rome, when Claudius's edict was relaxed in AD 54) imply 'that they were not without money.' Travel was either for the wealthy or for those with productive business prospects. Hence it is by no means surprising that around late AD 52 or AD 53 they had acquired a house large enough to accommodate meetings for worship. In 'Aquila and Prisca' we see a combination of true Christian devotion and sacrifice, a vision for the spread of the gospel, deep affection for Paul, and affection for communities of Christians in a network of location that was growing into a worldwide church. F F Bruce observes that it was probably during this period of the Ephesian ministry that Prisca and Aquila 'risked their necks' for Paul's life (Rom 16:4). Bruce points out that this corrects the picture of an 'unlovable' Paul so often promoted in modern secular mythology, as well as the mistaken notion that Christian faith simply serves self-affirmation." Thistleton

### Verse 20

ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγίῳ.

ἀλληλων, οισ, ους one another

φιλημα, τος n kiss

Cf. Rom 16:16; 2 Cor 13:12; 1 Thess 5:26 also 1 Peter 5:14. Drawing on the work of Klassen, Thistleton says, "In Graeco-Roman society the role of the kiss varies with geographical location and one's place or level in society: 'Graeco-Roman society treated the public kiss ... with considerable reticence,' although in some cases it 'serves ... as confirming reconciliation.' ... We conclude that it constituted a *physical sign in the public domain of respect, affection and reconciliation* within the Christian community, and that its distinctive use among fellow believers *underlined and nurtured the mutuality, reciprocity, and oneness of status and identity which all Christians share across divisions of race, class and gender*: It was clearly open to abuse, as patristic sources demonstrate, and a counterpart is needed today that offers an effective sign in the public domain that accords with these aims." Thistleton

#### Verse 21

Ο ἀσπασμὸς τῆ ἐμῆ χειρὶ Παύλου.

ἀσπασμος, ου m greeting  
χειρ, χειρος f hand, power

"It was Paul's custom to dictate his letters to an amanuensis who wrote them down. But as his letters draw to a close the apostle would take the pen and write a few words himself. His handwriting, he says, 'is the distinguishing mark in all my letters' (2 Thess 3:17)." Morris See also Gal 6:11; Col 4:18; Philem 19. It was also probably a mark of affection.

#### Verse 22

εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα.  
Μαρανα θα.

φιλεω love, have deep feeling for, kiss  
ἦτω Verb, pres imperat, 3 s εἶμι  
ἀναθεμα, τος n cursed, under the curse of  
God

See 12:3. Paul's call for love towards God is placed in a covenant setting of blessing and curse. He has set out throughout the letter the demands of the Gospel and is now in effect saying, "are you 'in' or are you 'out'?" The question is posed in the light of the prospect of Christ's coming who will say either 'go from me you who bear the anathema' or 'come to me, you who bear the blessing' (cf. Matt 24:34,41).

μαρανα θα (in Aramaic) our Lord, come!  
or μαραν αθα our Lord has come!

"Being Aramaic, the expression cannot have originated among the Greeks, but must have expressed a sentiment that the early church regarded as very important, else the foreign word would never have been taken over in this way by Greek-speaking Christians... Probably the best way of taking it is to divide the expression as *Marana tha* and take the verb as imperative, 'Our Lord, come' (a prayer like that in Rev 22:20, 'Come, Lord Jesus'). It would then express the eager longing felt by the church in those early days for the speedy return of the Lord." Morris

#### Verse 23

ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν.

Many MSS read Ἰησοῦ Χριστοῦ

#### Verse 24

ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

"Notice the *all*. He has some doughty opponents at Corinth, and there were some whom he had had to rebuke sharply. But he bears no malice. He sends love to all of them, a love in Christ Jesus." Morris  
"Paul wishes to assure his readers that whatever have been the stresses and strains within a vibrant, articulate, overly self-centred church, he never doubts the work of God's grace within them (cf. 1:4-9), and he holds them in his heart with genuine 'love'... He loves 'all' of them, not simply 'the weak' nor the most gifted, nor 'Paul's group' (1:12). It is as he sees them as One Body ἐν Χριστῷ Ἰησοῦ that he sends them his genuine 'love' to be 'with' them 'all'." Thistleton