

The “Perfect” Scenario

An Exposition of First Corinthians 13:8-13

Horrific disunity existed in the church at Corinth. The main reason Paul wrote this first Epistle was to *offer unifying solutions which could resolve conflicts* dominating the interaction between these believers. On the one hand, the record shows these Christians were blessed with every spiritual gift to benefit the Body in their locale (1 Cor. 1:4-9; 12:4-31). On the other hand, significant problems were caused by many who used their gifts in a fleshly manner and not with the spiritual maturity needed to stimulate growth. The misuse of these aids-for-good generated disharmony instead of the unity God desires to come about through their proper exercise. For, when gifts are used as God intended, they become a major factor for effecting change in motives, attitudes, and actions.

In this saga, we arrive at chapter thirteen which is rightfully titled *The Love Chapter*. At this point, Paul *emphasizes the loving practice of spiritual gifts* as a crucial ingredient in the divine formula which guides believers toward the goal of unity. In line with this objective, verses 1-3 stress the prerequisite that “love” be apparent in every aspect of life. Then, verses 4-7 articulate some essential qualities which represent the trait of “love” in action. These include *tolerance, humility, and selfless acts toward others* combined with a *positive, peace-seeking willingness to avoid evil and submit to God-given truth*. This focus on the attribute of “love” continues in verse eight.

8) “Also, love never once fails. Also, whether prophecies exist, they will be made nonproductive; whether tongues exist, they will make themselves cease; whether knowledge exists, it will be made nonproductive.”

Before focusing on what is evident, let us consider two aspects of language structure found in the Greek text which aid in understanding this passage. First, *the word “love”* (ἡ ἀγάπη) with its *article* beginning verse 8 also occurs at the conclusion of verse 13. The position of these identical phrases serves as a *literary parenthesis* which envelopes the intermittent context. As the Corinthian believers comprehended this information, they could better appreciate the importance of “love” and how this quality was to govern the exercise of spiritual gifts and application of knowledge. Also, *the article “ἡ”*, appearing with both occurrences of “ἀγάπη”, *highlights this noun as the primary subject matter* in this portion of Scripture.¹

Second, the *conjunction* “δε”, translated “also”, is *couched within the adverb* “οὐδεποτε” (οὐ + δε + ποτε). Although most English Versions do not translate this conjunction, it is the *sole reason a new thought begins here* and this meaning is represented by a new paragraph in many Translations. Marks of punctuation do

not exist in New Testament manuscripts, so conjunctions serve as one of the components which help readers decipher how thoughts relate. In the flow of a context, the conjunction “δε” expresses *a connection between two thoughts* and alerts the reader *to expect added information further defining the topic at hand*. So, *in addition to* what he expressed in the above context, “also” (δε) this godly “love never once fails”.²

The verb “fails” (πιπτει) simply means *to fall*, as illustrated by its other three appearances in this Book.³ When the meaning of this verb is applied to this setting; it indicates God’s love will never *contribute to relational collapse* among Christians. Also, the *present tense form* specifies “love” will augment positive interaction *on an ongoing basis*. To supplement this point, Paul uses the *adverb* “Also . . . never once” (ουδεποτε). This word consists of the *negative* “ου”, the *conjunction* “δε” (already covered), and the *adverb* “ποτε” which means *once or at one time*. The *adverb* combined with the *negative* means “love . . . fails” *not once*, that is, there is *not one time* the practice of love will ever have a negative impact. This *adverb* together with the *present tense* provides a *dual emphasis* for how “love” will *never cause a harmful effect* on Christian communication. Quite the opposite, for when “love” dominates, this spiritual fruit will help resolve the havoc-wreaking-division in their assembly (Gal. 5:22).

Now, Paul introduces the subjects of “prophecies”, “tongues”, and “knowledge” by his second use of the *conjunction* “δε”. Rendered “also”, it serves as an alert that *coming information further illuminates the statement* “love never once fails”.² Before commenting on these three gifts, note the conjunction “whether” (ειτε) which occurs before each gift cited. It consists of the *conditional* “ει”, which introduces a *hypothetical comparison* and is often rendered “if”, affixed to the *conjunction* “τε”, portraying the idea of *both*. When “τε” is used a multiple of times, it speaks of a *distinct relationship between as many things as it connects*.⁴ So, by use of “ειτε” with all three gifts mentioned, Paul addresses the Corinthian situation by *individually comparing each one* with the enduring nature of “love”. *If likened*, each will pale in comparison as the impending context explains; for it centers on the reality these gifts will not endure.

The noun “prophecies” (προφητεια), appearing in the *nominative case*, is *the subject* of the first verb “will be made nonproductive”. These “prophecies”, which “exist”,^{5,6} consist of *direct revelations from God* which He was disclosing to those who possess the *gift of prophecy* (prophets). They, in turn, verbally delivered the received message to a designated audience (Matt. 13:14; Acts 24:14; 1 Cor. 12:28; 13:2; 2 Pet. 1:20-21). Then, God directs some of these “prophecies” to be recorded as Scripture – truth preserved to guide His people (Acts 21:9-10; 2 Tim. 3:16). New “*prophecies for the Body of Christ*”, which is what this context is about, were being received by New Testament apostles and

prophets. Although portions of these previously unrevealed “mystery” truths were received by many, the complete “administration” for the Church was given to Paul and is made known in his Epistles (Acts 13:1; Rom. 12:6; 16:25-26; 1 Cor. 14:37; 2 Cor. 12:1; Gal. 1:8-12; *Eph.* 3:2-5; *Col.* 1:24 – 2:3; 2 Tim. 1:8-14).

Revelations for the Church were still taking place when Paul wrote this Letter, for he states these prophecies “will be made nonproductive” (καταργηθῶσιν). This form of the verb “καταργεω” combines three words, two of which are the verb “εργαζομαι”, meaning *to work* or *perform*, prefixed by the Greek letter *alpha* “α”, which *negates the meaning* of the word to which it is attached. Together, they portray the action of *not working* or *being idle*. When “κατα” which means *down* is added, this *preposition* indicates these “prophecies” will *be idled down* or *made to not work*, thus the translation “be made nonproductive”.⁷

Grammatically speaking, this verb appears in the *passive voice* which specifies an *outside force* will cause these prophecies to end. Since revelations of truth originate from God, *He is also the active agent* who will discontinue giving them. Furthermore, the *future tense* designates this cessation will happen at a *point of time after* Paul penned this Letter. This verse does not identify this future time; however, the continuing text provides further detail about this event.

“Tongues” (γλῶσσαι), which “exist”,^{5,6} serve as the second gift compared with the enduring nature of “love”. This word is used to refer to *the physical organ of the tongue* as well as for *the speech this organ produces* (organ: Mark 7:33; Luke 16:24; James 3:5; speech: Luke 1:64; Rom 3:13; 1 John 3:18). When this gift first came on the scene, believers in the Messiah were empowered to communicate with a diversity of people (pilgrims from many regions visiting Jerusalem for the Feast of Pentecost) by use of languages they had not learned as they testified “the great things of God” (Acts 2:1-13; cf. Mark 16:17). Peter, by quoting the Book of Joel, connects this Spirit-created phenomenon with New Covenant promises related to establishment of Israel’s Kingdom in the Promised Land (Acts 2:16-21; Joel 2:28-32; Ezek. 36:27-31; 39:25-29; Zech. 12:2-10).

The “tongues” Paul writes about more than two decades later refer to the same miraculous gift. However, now “tongues” enabled members of the Church to bridge the language barrier as they became channels *to transmit new truth which was in the process of being revealed*. This use of “tongues” benefited an audience when they could understand what was being said. But, when comprehension was not possible and interpreters were not present, this gift was not to be used in public (1 Cor. 14:1-5, 27-28).

Regarding “tongues”, Paul says “they will make themselves cease” (παύσονται). We derive the English word “pause” from this verb, and it basically means *to stop* (Luke 8:24; Acts 21:32). When used in contexts with a negative, it signifies *not ceasing* an action (Acts 5:42; Eph. 1:16; Heb. 10:2). Since this verb appears in the *future tense*, it indicates cessation *will happen at a forthcoming point of time*. Also, the *middle voice form* makes “tongues” both *its own subject and direct object* which conveys the idea the *gift of “tongues” will stop itself* (Intransitive use).⁸ Paul’s main point in this passage is the Corinthians should practice the gift of “tongues” *in a loving manner*, for a time will come when “tongues . . . will make themselves cease” in contrast with “love” which will never fail. Since the Spirit was presently “giving” and “energizing” (δίδωται and ενεργει – *both present tenses*) the gift of “tongues”, *He will be the one Who stops it when He ceases empowering it* (1 Cor. 12:7-11).

A third gift compared with the enduring nature of “love” is “knowledge” (γνωσις), which “exists” (1 Cor. 1:5; 12:8; 13:2; 14:6).^{5,6} In essence, this word signifies *comprehension* or *the ability to understand* something, like in Romans 2:20 where it refers to “knowledge” contained in the Law. However, in this context Paul is describing *a gift by which believers are able to store information as memory banks* for the new “prophecies” relating to the Body of Christ. Those who had this gift became *the sources through whom* all believers could access recently revealed data before it was written as a permanent record.

Paul’s use of the word “knowledge” (γνωσις) to define *truth pertaining to the Church* is also supported in the following contexts. First, Romans 11:33 uses “γνωσις” in regard to the *untraceable nature* of “the knowledge” which explains how Israel is now in a “partial hardening” and their promised blessings are in abeyance. God’s present lack of relationship with the Jewish Nation is based on their rejection of the Messiah (Christ) and His newly revealed “mystery” program, which cannot be found in prophecy (Rom. 11:11-16, 25-32; 16:25-26; 1 Cor. 2:6-8; Eph. 3:8-9). This noun is also used in Ephesians 3:19 where Paul prays for believers to be given *a Spirit-enabled understanding* of revelation given to the Church so they might grasp the love of God which exceeds human “knowledge” (3:1-13). Then, in Colossians 3:2, this term encompasses the “knowledge” *we have in the Person of our Lord* based on the “Word of God, the mystery”, now made known for the Body of Christ (1:24 – 2:3). Finally, First Timothy 6:20 contrasts secular “knowledge” with “the deposit” – *celestial knowledge Paul gave Timothy* to implement and “guard” (2 Tim. 1:12, 14).

Concluding this verse, Paul says “knowledge . . . will be made nonproductive” (καταργηθῇσεται). This is the same verb used to designate how “prophecies” will be *deactivated* and it mirrors that verb in the *passive voice* and *future tense*. These forms indicate the gift of “knowledge” will *be caused* to cease operation

at a point of time in the future. Just like the gifts of prophecy and tongues, God is contrasting *the temporary nature* of the gift of “knowledge” with the enduring quality of “love”. The lesson: Those who had this gift *were to activate it with “love”* as they humbly and indiscriminately made sure *the data they stored was available to all* (1 Cor. 8:1).

9) “For we know in part and we prophesy in part;”

By use of the *conjunction* “for” (γάρ), Paul specifies the *following details expand on the topic of discussion*. The first point of elaboration is the *verb* “we know” (γινωσκομεν), an action word derived from the same Greek root word as the noun “knowledge” (γνωσις). Since this verb occurs in the *present tense*, it expresses *current involvement* in comprehending data. Its *first person plural* form, translated “we”, refers to *the collective members of the Body of Christ* who acquired understanding from the available *information* received through “prophecies” and retained by those who had the gift of “knowledge”.

“We know” is modified by the prepositional phrase “in part” (ἐκ μέρους). This phrase consists of the *preposition* “ἐκ”, meaning *out*, and the *noun* “μερὸς”, which portrays the idea of a *part*. Since First Corinthians 13:8-12 contains four out of the five times this phrase appears in the New Testament, its meaning must be established by other sources from that era. Fortunately, eleven occurrences of this word group are found in the Septuagint which are adequate to determine its meaning. In this Old Testament Greek text, when this phrase occurs with action words, it represents *action related to part of a whole*.⁹ When it modifies verbs of being, it defines *the state of something which is part of a whole*.¹⁰ Based on this meaning of “ἐκ μέρους” and its adverbial function,¹¹ the Corinthians’ act of knowing is described as *partially or in a partial manner*.¹²

Next, Paul says “And, we prophesy in part”. Initially, the *conjunction* “καί”, translated “and”, is employed *to create a connection* between the verbs “we know” and “we prophesy”.¹³ Also, these verbs are further related by the *prepositional phrase* “in part” (ἐκ μέρους) since it modifies both of them. In addition, these verbs occur in the same *first person plural, present, indicative active form* which supplies more evidence linking them. So, in addition to *knowing in a partial manner*, these grammatical ties indicate the Corinthians were also *prophesying in a partial manner*, for they had not yet received all the prophecies which were still in the process of being revealed. *Prophesying* is defined as *believers teaching “prophecies” obtained from those who stored this already revealed “knowledge”*. It does not refer to sharing a direct “revelation”, for this term is defined by verses containing its noun and verb form in the next chapter (“ἀποκαλύψις” – 14:6, 26; “ἀποκαλυφθῇ” – 14:30).

Note how the adverbial phrase “in part” (ἐκ μέρους) *functionally limits the nature of sharing* expressed by the verbs “we know” and “we prophesy”. This limitation visibly contrasts with the practice of “tongues” which is *never characterized by a partial application of its nature*. This point could explain why a different verb is used in verse 8 to describe the cessation of “tongues” and why further comment about this gift would be irrelevant.

10) “also, whenever the perfect thing might come, the thing *being* in part will be made nonproductive.”

By use of the conjunction “also” (δε)² Paul transitions to the *next concept connected to how these believers presently know and prophesy in a partial manner*. The word “whenever” (οταν) is added consisting of the *adverb* “οτε”, which refers to *a period in relation to time*, coupled with “αν”, a *particle* making what it occurs with *less definite*. Since this adverb modifies the *verb* “might come” (ελθη), it refers to an *indefinite time* when the coming “perfect thing” will change the present reality of partially knowing and prophesying. This potential change is specified by the *subjunctive mode form* of this verb which indicates *some event must transpire* before “the perfect thing” can come.

An important element which will help bring about this coming event is expressed by the phrase “the perfect thing” (το τελειον). Initially, the *noun* “τελειον” conveys the idea of *that which is complete*. It is often used metaphorically to represent the *mature state* of believers (Matt. 5:48; 1 Cor. 2:6; Phil. 3:15; Heb. 5:14; James 1:4). Also, it is used in a literal sense when articulating things given by God or which describe His Nature, for He by definition is *perfect*. This idea is seen in the following excerpts: “what the will of God is, which is good and well pleasing and *perfect*” (Rom. 12:2); the “*perfect* man” (Eph. 4:13); “every *perfect* gift is from above” (James 1:17); “the *perfect* law of liberty” (James 1:25); and “*perfect* love” (1 John 4:18). In addition, since “τελειον” appears with the *article* “το”, this noun is targeted as *the point of emphasis* in this verse.¹

Now, let us consider the relationship of “το τελειον” with its context as it appears in the original order of the Greek text. Translated without punctuation, this verse reads, “whenever also might come the perfect thing the thing *being* in part will be made nonproductive” (οταν δε ελθη το τελειον το εκ μέρους καταργηθησεται). Observe, the phrase “the perfect thing” (το τελειον) is immediately followed by the word group “the thing *being* in part” (το εκ μέρους). This word group contains three significant grammatical features which help explain what “the perfect thing” means.

First, the *additional article*, “το”, is an *abbreviated way of repeating the noun*, “τελειον”, and it *represents this noun* much like the function of a pronoun.¹⁴ This

is why many translations render it “that which” (LITV, GTNT, YLT, JND, KJV, Bishops, GNV, Wesley); “what” (NIV); “what is” (MLV) and “that thing that” (WYC). Second, the word “*being*” signifies a *present tense verb of being* which is absent in the original text, but is understood. For, in the Greek language, *the present tense form of the verb of being is understood whenever a substantive lacks a verb.*^{5,15} Third, the article “το” is followed by the *adverbial phrase* “in part” (εκ μερους) which *describes the essence of the noun* that the second article “το” represents.¹⁶ Thus, this adverbial phrase *describes the state of* “τελειον” since it modifies the understood verb of being which is relative to that noun.¹⁷

When these three grammatical points are applied, a legitimate expanded translation would be: “*the perfect thing which presently exists in partial form*” (το τελειον το εκ μερους). Since the essence of “the perfect thing” (το τελειον) is described by the phrase “in part” (εκ μερους), that is, it is *presently existing in a partial manner*, this relationship directly links *the complete thing*, (το τελειον) – *the whole thing which will one day come* – with the actions of *present partial knowing and prophesying* in verse 9. For, those verbs are also in the *present tense* just like the understood verb of being in verse 10, and they are *described by the same adverbial phrase* “in part” (εκ μερους). Therefore, these two linguistic links indicate the present state of partially knowing and prophesying revealed truth *explains the same reality* as “the perfect thing” which presently exists (based on the understood present tense form of the verb of being) in partial form.

In reference to “the perfect thing . . . the thing being in part”, Paul says it “will be made nonproductive” (καταργηθησεται). Based on the *future tense* and *passive voice* of this verb, “the perfect thing” in its present partial form *will someday be made inactive or terminated.*¹⁸ Note how “the perfect thing” faces *the exact fate* as the “prophecies” and “knowledge” of verse 8 because they are *subjects of equal forms of this verb* and *they also presently exist in partial form*. These two likenesses create a direct connection showing “the perfect thing” (το τελειον) is simply a phrase which defines *the complete knowledge that will exist after all prophecies related to the Church have been revealed*. When this full amount of divine knowledge is received, the present partial form of truth *will cease to exist because it will have become whole* or “perfect”.

When truth for the Body of Christ is complete, current existing knowledge from “prophecies” will not cease; for this knowledge represents *a partial presence of the perfect revelation to come*. However, the gift of prophecy will be stopped because *the need for it will have come to an end* and the gift of “knowledge” will be deactivated when *human data preservers are adequately replaced by written Epistles*. Although this revelation will someday be complete, the three present tenses in verses 9-10, which describe *the present acts of partially knowing and*

prophesying and the partial state of the perfect, suggest the truth for the Church was still in the process of being received. In other words, the present Corinthian situation demonstrates “mystery” (μυστηριον) revelation was progressively being made evident to “His holy apostles and prophets by the Spirit” (Rom. 16:25-26; Eph. 3:2-5).¹⁹

At this point, it is profitable to identify *three literary parentheses* in the Greek script which highlight *the primary subjects of focus* in this passage.²⁰ The inner parenthesis is formed by the phrase “in part” (ἐκ μέρους), which begins verse 9 and contains all but the last word in verse 10. These adverbial phrases *represent the main point of this section as they describe the partial nature* of verbs of action and being between them. A second parenthesis is formed by the verb “will be made nonproductive” (καταργηθησονται) which first occurs in verse 8 and concludes verse 10 (καταργηθησεται). These verbs *represent the main point of this section as they describe the fate* of “prophesies” and “knowledge”. Finally, a third parenthesis is formed by the noun “love” (ἡ ἀγάπη) which begins verse 8 and closes verse 13. These nouns *represent the main point of this section as they describe the quality necessary to maintain during the mutual exercise of gifts*.

Based on this *linguistic structural*, the overall teaching of this passage is: *The enduring and superior-to-all-else trait of “love” must govern at all times*. Even though unfailing “love” (ἡ ἀγάπη) is *the main theme*, it has no direct grammatical connection with “the perfect thing” (τὸ τέλειον) in verse 10. While “the perfect thing” is not “love”, *there is a contextual relationship between the two* which will be covered following commentary on verse 13.

11) “When I was a child, I was speaking like a child, I was thinking like a child, I was reasoning like a child; when I have become a man, I have considered the things of a child nonproductive.”

Since this verse is not separated from the prior context by a conjunction but is recorded as an uninterrupted continuation of thought, it is meant to be an analogy which illustrates the concept of *present partial knowledge one day becoming complete*. The story begins with Paul reminiscing about *his physical growth experience* so he can teach a lesson by use of a circumstance common to all. First he writes, “When I was a child”. The *adverb* “when” (ὅτε) is a *term referencing a period of time*, and this time is defined by the stage in life when he “was a child”. The noun “child” (νηπιος) refers to the period of human existence during *infancy and adolescence*. In keeping with the topic at hand, Paul speaks about his *childhood* in regard to when *he was learning and had an incomplete understanding of reality*. Because of this condition, he was not held to an adult level of responsibility (Matt. 11:25; 21:16; 1 Cor. 3:1; Gal. 4:1; Eph. 4:14).

The *verb of being* “I was” (ἤμην) is particularly noteworthy since it occurs in the *imperfect tense*. This form of “εἰμι” designates a *continued state of existence*, like the present tense, but it also refers to this state *happening in past time*. Paul is referring to the time of his youth and focusing on *the habitual reality* he once experienced. During that phase of life, he says, “I was speaking like a child”. The verb “I was speaking” (ἐλάλουν) also occurs in the *imperfect tense* which when used with an active verb means *continued action happening in past time*. This indicates *what regularly came out of his mouth* was spoken “like a child”. The *adverb* “like” (ὡς) means *in a similar manner as* and describes his speech as *typical of how* children communicate.

Also during his youth, Paul says “I was thinking like a child”. The *active verb* “I was thinking” (εφρονουν) refers to his *thought processes*. Since this verb also appears in the *imperfect tense*, it refers to the *past habitual working* of his mind, which functioned “like a child” (ὡς νηπιος). This phrase is a carbon copy of the one just seen in the statement, “I was speaking *like a child*”, as well as its third occurrence in the next phrase. By repeated use of this adverbial phrase, Paul *accentuates* his youthful thought and speech as characteristic of how children converse. Capping off the description of his adolescent dialogue Paul states, “I was reasoning (ελογιζομην) like a child”. Our word “logic” comes from this Greek root, so this *verb* describes how a child *applies logic* to evaluate situations. Also occurring in the *imperfect tense*, this verb speaks of his *former regular line of reasoning*. So far in this analogy, Paul’s point is when he was “a child” he was not able to reason, think, or speak with the maturation of an adult.

Now, the text shifts to adulthood as Paul writes “when I have become a man”. By use of the same *adverb* which begins this verse, “when” (οτε), he focuses on another time, specifically *when he developed into* “a man” (ανηρ). This *noun* is used to describe a *mature state* in the following passages. It represents Jesus Christ in his adulthood (Acts 2:22), as One with whom we can be spiritually joined during this life (Rom. 7:3), and as the One who will take His bride in the New Jerusalem (Rev. 21:2). Also, it refers to an adult male who possesses the knowledge and wisdom needed to be the head of a woman in marriage (1 Cor. 11:3; 1 Pet. 3:7). Finally, it is used in Ephesians 4:13 to describe the believer’s spiritual goal of becoming “a perfect *man*”.

In regard to manhood, the *verb of being* “I have become” (γεγονα) plays an important role. Unlike the verb of being “ἤμην” which opens the verse and refers to the *state of something existing*, this verb describes *the process of coming into a state of existence* and refers to the time when Paul entered adulthood. Furthermore, this verb differs from every other verb used since verse eight because it occurs in the *perfect tense*. This tense specifies the *initiation of a*

process and its continued results, therefore, Paul is focusing on *the point of time he became a man as well as the resulting condition of this adult state*.

After reaching maturation, he expresses, “I have considered the things of a child nonproductive” (κατηργηκα). This is the fourth time the *verb* “καταργεω” appears in various forms in this passage (twice in v. 9, once in v. 10). However, this time, its *active voice* and *perfect tense forms* indicate when Paul became a man he *actively ceased performing* “the things of a child” and *discontinued this adolescent behavior*. The *noun* “of a child” (νηπιου) is also used a fourth time in this verse, but here it emphasizes *association* since it occurs in the *genitive case*. When the *meanings* of this genitive case, the verb, and the article “the things” (τα) are combined, they *describe Paul’s discontinued association with the speech, thought, and reasoning* he practiced as a “child”.

Summarizing this analogy, Paul’s use of four imperfect tense verbs to define his *past regular adolescent behavior* corresponds with his use of present tense verbs in verses 9 and 10 to illustrate *the current Corinthian state of knowing and prophesying with partially revealed truth*. Then, his use of *perfect tense verbs* in verse 11 to describe *his adult condition* corresponds with *the future time when revelation related to the Church will become complete*. Upon the arrival of this mature state of truth, *the gifts of knowledge and prophecy will be retired* in a similar way to how Paul’s maturity enabled him to discontinue youthful conduct. Furthermore, when he became a man, Paul did not discard knowledge gained during his childhood but simply added further understanding tempered by adult wisdom and tact. Similarly, the current truth available to the Corinthians will not cease, but it will ultimately be perfected by further revelations through the conduit of the gift of prophecy, which at this time was still active.

12) “For, we see now through a glass dimly, also then face to face; now I know in part, also then I will fully know myself and just like I was fully known.”

Having illustrated the process of incomplete knowledge becoming “perfect”, Paul employs the conjunction “for” (γαρ) to *add further information* about how this intermediate state of knowledge “now” (αρτι), or *presently*, affects his fellow believers. In addition, he uses the *verb* “we see” (βλεπομεν) which represents the idea of *looking at something with the intent of understanding it* (Matt. 13:13-17; Mark 13:2; Acts 2:33; Rom 7:23). Finally, by use of the *present tense form*, Paul directs focus on their *current ability* to gain spiritual insight, although their present perception of truth is limited by how they see “through a glass dimly”.

These four English words are translated from two *prepositional phrases*, “through a glass” (δι’ εσοπτρου) and “dimly” (εν αινιγματι), which serve as

adverbial phrases describing how “we see” (βλεπομεν).¹¹ The first phrase consists of the *preposition* “δια”, which means *through*, preceding the *noun* “εσοπτρον”, which refers to a *looking glass* or *mirror*. This noun, in turn, comes from two words, the *preposition* “εις”, meaning *into*, and the *noun* “οπτρον” which contains the root for the English word ‘optic’ and represents a *medium used for seeing*. Since “εσοπτρον” occurs with the *preposition* “δια”, meaning *through*, it does not refer to a mirror but should be understood as a *window through which one views*. When all of these grammatical principles related to the phrase “δι’ εσοπτρον” are applied to the verb, the idea is *we perceive through the medium of a windowpane*.

The second *adverbial phrase* is made up of the *preposition* “εν”, meaning *in*, coupled with the *noun* “αινγμα”, which refers to something *unclear* and transliterates into the word ‘enigma’. This word occurs only here in the New Testament, but it is found nine times in the Septuagint or Apocrypha. In four of these occurrences, this noun (αινγμα) is directly combined with the same *preposition* (εν) and refers to the use of *riddles* as well as *unclear terms related to linguistic vehicles* such as parables or storytelling dialogue.²¹ These contexts exemplify techniques used to *purposely communicate in a vague manner*. When this meaning is applied, it indicates the Corinthians could only understand truth, which they did not yet have in full, *in an obscure or enigmatic way*.

In contrast with their current incapacity to see the complete picture of God’s purpose, Paul says, “also then face to face”. The *conjunction* “also” (δε) *links the following information with this scenario of perceiving truth*.² The addition of the adverb “then” (τοτε) targets a *point of time in the future* when this unclear view will change, for *at that time* Christians will see “face to face” (προσωπον προς προσωπον). The word “face” (προσωπον) combines the *preposition* “προς”, meaning “toward”, with the *noun* “ωψ”, which refers to *something seen*. When used for human interaction, this word paints a picture of how we *face* one another and pinpoints *our faces as the key feature of focus*.

Although this construction is only found here in the New Testament, it does occur twice in the Septuagint. Genesis 32:31 reads, “And Jacob called the name of that place ‘the Face (ειδος – a noun meaning *what is seen*) of God’, for I saw God *face to face* (προσωπον προς προσωπον) and my life was preserved”. Also in Judges 6:22, following his view of an angel, “Gideon said, ‘Ah, ah, Lord, my Lord, cause I saw (ειδον – verb form of “ειδος” used in Genesis 32:31) the angel of the Lord *face to face* (προσωπον προς προσωπον)”. Directly after that incident, God assured him he would not die.

These two references show Jacob and Gideon saw the Person God in a *clear, unobstructed manner*, for they expected to die as a result of this exposure

(Exod. 33:20; Judges 13:22; Luke 5:8). When this meaning for “προσωπον προς προσωπον” is applied as a *third adverbial phrase* describing the verb “βλεπομεν”, it signifies *at this future time believers will have a clear, unobstructed view* of the “knowledge” which they presently see “dimly” (εν αινιγματι). So, in contrast with their present inhibited comprehension conveyed by the simile of looking through a *dingy or wavy glass*, their future understanding *will be clear* – just as vivid as *if they were exposed to the true Nature of God by seeing Him face to face*.

Continuing this thought, Paul again retreats to his current historical timeframe by use of the *adverb* “now” (αρτι), which means *presently*. Also, the *present tense verb* in the phrase, “I know in part”, represents his *current state* of knowledge. When the meanings of the *verb* “γινωσκω” and *prepositional phrase* “εκ μερους” already established in verse 9 are applied, they indicate at that time *Paul personally possessed partial knowledge* at the same level as the rest of the Corinthians. For, all believers had *equal potential for comprehension* since the revealed prophecies were mutually shared when they were received, and they could be retrieved from believers with the gift of knowledge.

Although this represents Paul’s current grasp of revelation, by combining the *conjunction* “also” (δε)² and the *adverb* “then” (τοτε), which *points to a future time*, he *segues into an anticipated* spiritual enlightenment expressed by the phrase, “I will fully know myself and just like I was fully known”. The *verb* “I will fully know myself” (επιγνωσομαι) consists of the *preposition* “επι”, meaning *upon*, affixed to the *verb* “γινωσκω”, which means *to understand*. In the Greek mind, this word conveys the idea of *knowledge upon or on top of knowledge*, to the extent of *having full or complete knowledge*. This meaning is supported by how numerous English Versions translate “επιγνωσομαι” in this passage (MLV, ALT, LITV, YLT, ASV, NASV, NIV, NRSV, ESV, and “perfectly” in GTNT & Bishops). In addition, other New Testament uses of this verb substantiate the translation of *fully or perfectly knowing*.²²

Furthermore, this verb’s *middle voice form* indicates *the subject acts upon itself*, thus the translation “I (Paul) will fully know myself” (Intransitive use).⁸ How will this self-realization come to pass? More commentary about this middle voice will be presented in a few paragraphs after other grammatical points are considered which have a combined bearing on the meaning of this passage. Although a discussion of this verb’s middle voice will be delayed, its *future tense* indicates Paul’s knowing-of-self *will happen at a time subsequent* to when the Corinthians received this Epistle.

Now, the *conjunction* “and” (και)¹³ is used to *connect Paul’s act of knowing himself with the action portrayed by the verb*, “I was fully known” (επεγνωσθην). Derived from the same root as “επιγνωσομαι”, this verb appears a second time in

a different form which expresses how Paul was fully known *by someone outside of himself* (passive voice) and *this action is complete* (aorist tense in the indicative mode). Since the *passive voice* refers to someone with the unique capacity to *completely know* Paul, it must refer to the Father, Son or Holy Spirit. And, since the form, meaning, and contextual relationship of this verb *requires it be perceived as an act of deity*, most Versions already cited were compelled to translate it “I was fully known”. Beside how these two verbs are *linked by the conjunction “and”*, the *adverb “just like”* (καθως) emphasizes *an additional relationship*. Built from the *preposition “κατα”*, meaning *according to*, affixed to the *adverb “ως”*, which means *as or like*, this adverb indicates Paul will come to fully know himself *according to the same way as God fully knew him*.

When and how can this happen? *An answer to when this could happen* is provided by combining the *meanings* of this verb and its *middle voice form* which indicate Paul will *do something on his own to fully know himself*. And, since the concept of fully knowing himself is defined by God’s ability to perfectly know him, this specifies Paul will *fully and experientially comprehend his own nature*. However, after Paul is conformed to the image of Jesus Christ, he will no longer have any need to make choices like this since he will have already been perfected in glory (Phil. 3:20-21; Col. 3:3-4). Therefore, the phrase “I will fully know myself” *refers to an action he will engage in during this life*.

Now, *how* could Paul possibly know himself to the same extent God knew him? Comparable language found in this passage which also occurs in the Epistles composed after First Corinthians assists in clarifying the meaning of the phrase “I will fully know myself”. For, these future Letters contain evidence *complete knowledge is available which gives believers the capacity to pursue perfection during this life*. Also, these Letters fit into the *future timeframe* alluded to throughout chapter thirteen, verses 8 through 12.

Initial support for this capability is found in the *noun* translated “full knowledge” (ἐπιγνωσις) which is derived from the same root as “ἐπιγνωσκω”, the verb used twice in this verse. Based on how this term is used in later New Testament Books, its basic meaning is established as *full, complete, or perfect knowledge*; and this connotation is corroborated by numerous more literal Translations.²³ In addition to the meaning of “ἐπιγνωσις”, its contextual usage demonstrates it *represents complete knowledge of truth given for the Church*.²⁴

Beyond the use of “ἐπιγνωσις”, another significant noun occurring in subsequent Letters is “τέλειον”, which is translated “perfect” in First Corinthians 12:10. For, it is used to describe the “*perfect*” revealed will of God (Rom. 12:2), the “*perfect man*” believers can be transformed into (Eph. 4:13), and the goal of Christian ministry “to present every man *perfect* in Christ” (Col. 1:28).²⁵ Based on the

record of these future Letters, they indicate by the time a “full knowledge” (επιγνωσις) of truth had been received, *believers had a firm foundation to achieve perfection (τελειον) in both mind and heart.* This involves obtaining a *complete understanding of our righteous position in Christ plus the capacity to be fully conformed into His character.* Both of these desirable prizes are possible by integrating the *Spirit-activated-revelation* (Phil. 3:14; Col. 3:1-2).

Paul speaks of this potential in Philippians where *this heavenly road to perfection is outlined.* Philippians 3:12 states, “not that I have already taken (or *obtained* glorified resurrection character – vv. 11, 17, 20-21) or I have already *been perfected* (τετελειωμαι – verb of “τελειον”, 1 Cor. 13:12), and also I pursue if I might take hold upon what I was taken hold of by Christ Jesus.” This passage identifies *Christ’s purpose for taking hold of Paul which was for him to be perfect.* Paul admits he had not attained this state, but at the same time he teaches *perfection is possible* and takes full responsibility in pursuit of this objective. Therefore, as believers follow Paul’s lead, we can all recognize God has provided everything needed to be “fully equipped for every good work”; and we can tap these resources to attain the goal of becoming “*complete (τελειον) in Christ*” (Col. 1:28; 2 Tim. 3:17; 2 Pet. 1:3).

13) “Also now, faith, hope, love, these three things remain; also the greater of these things is love.”

After Paul details instruction about how believers can reach perfection, *the next thought concerning “love” is connected to the former context* by use of the conjunction “also” (δε)². Then, he adds the *adverb “now” (νυνι), meaning at the present time,* to again bring readers back to the current situation at Corinth. In regard to this time, another reality is “faith, hope, love, these three things remain” (μενει πιστις ελπις αγαπη τα τρια ταυτα). The verb “remain” (μενει) means *to continue or abide* as illustrated by other usages in this Book (1 Cor. 3:14; 7:8, 11, 20, 40; 15:6). Here, in the *present tense*, it conveys the idea these three characteristics reside *on an ongoing basis.*

There are actually four subjects listed for this verb. The first one is “love” (αγαπη), a quality which exemplifies the work of Jesus Christ and the Person of God (Rom. 5:8; Eph. 5:1-2; 1 John 4:7-8). This kind of “love” is the principal attribute God is teaching the Corinthians about in this context, for it is *unfailing.* In contrast to the eternal nature of divine love, they should realize the gifts they flaunt are only temporary, yet they are *valuable instruments* toward achieving God’s purpose for His children to be *conformed to the image of His Son* (Rom. 8:29; Phil. 3:10; Col. 3:10). So, to the extent *these gifts are properly exercised in a manner consistent with God’s intent,* it is possible for this godly trait of “love” to govern their inter-Body relationships (Gal. 5:22-23; Col. 3:14).

The second quality (and *subject*) stated to continue is “hope” (ἐλπίς). “Hope” refers to *the sure reality of the believer’s present righteousness before God as well as the promise of future glory*. At present, we cannot see the things we “hope” for, but we can have confidence in them by the indwelling Spirit (Rom. 5:2-5; 8:24; Eph. 1:18; Col. 1:5; Heb. 10:23). The third characteristic (and *subject*) remaining is “faith” (πίστις) which enables believers *to trust or believe* the unseen “hope” we adhere to (Rom. 4:18; Gal. 5:5; Heb. 11:1). Finally, Paul uses the phrase “these three things” (τα τρία ταυτα) as *the fourth subject* of the verb “remain” (μένει), which simply *groups “faith”, “hope”, and “love” into one*. This portrays the thought *all three qualities, which aid believers, equally continue to abide at the present time*.

The final words recorded in this section are, “also, the greater of these things is love”. The *conjunction “also”* (δε)² *introduces this thought and bridges it to the last phrase*. The first word of this phrase, “greater” (μειζων), is a *comparative form* of the noun “μεγας” and represents the *metaphorical or literal size of something*. Since both this term and “love” (αγαπη) occur in the *nominative case*, they are *descriptive of one another* meaning the quality of “love” *is greater than what it is compared with*. In line with this concept, the *genitive case form* of the demonstrative pronoun “of these things” (τουτων) specifies “love” is greater in its *association with “faith” and “hope”*. This is true because the *never-failing-quality of “love” endures since it is an eternal aspect of the Nature of God*. Therefore, the timeless nature of “love” makes it superior to “faith” and “hope”, which are necessary during this life but become obsolete when we exit this world.

As the Corinthian believers consider the training in this passage, they should realize “love” is primary for maintaining proper motives, attitudes and actions. For, even when compared with the vital qualities of “faith” and “hope”, “love” *is more essential*. And, they should be able to see how the significant gifts of prophecy and knowledge *will cease* along with “tongues” when their intended purpose runs its course. In the meantime, they can integrate current revelation into their own lives so each will be controlled by the “love” of the Spirit. Finally, they can all understand complete revelation of truth was imminent. And, when this *Spirit-energized-truth* comes, it will enable *all Christians to fully know themselves* as God already knows them. Now, since the time alluded to in this passage is long past, members of the Body of Christ can experience the fullness of the “love” of Christ, which provides an adequate and solid foundation for preserving unity (1 Cor. 1:11-13; 3:21-23; Eph. 3:16-19; 4:3, 12-13).

The Aftermath – Concerning “Tongues” and Other Gifts

This exposition has covered many aspects of the Corinthian assembly’s present and future reality with regard to three gifts by studying what this Book teaches

and comparing it with future Epistles. Having considered this passage, does the rest of Scripture provide information from which we can draw conclusions about the future of other gifts? And, is there more evidence which helps explain the statement, “tongues . . . will make themselves cease” (1 Cor. 13:8)?

Initially, a noteworthy factor which provides information regarding the destiny of other gifts is the *conditional* “εἰ” (if) found in the conjunction “εἰτε” (1 Cor. 13:8). This term is used to *single out potential gifts* so they can be compared with “love”. The idea portrayed is: *And if “prophecies”, they will fail, but love never fails*; and this same thought applies to the gifts of “tongues” and “knowledge”. By use of this *conditional*, Paul *made the choice to select* and comment on three gifts which make up just a part of the total number of gifts given to the Body. *This language leaves room for the possibility other existing gifts might also cease*. Most likely, these other gifts were not addressed because their practice was irrelevant to the controversy at Corinth (12:8-10, 28-30).

Therefore, since First Corinthians 13:8-13 sets the precedent concerning how future Epistles show the gifts of prophecy and knowledge are outdated, this same data-accumulating-principle can be applied to assess whether these same Letters clarify the fate other gifts. Using this principle, the paragraphs to follow detail passages which contain evidence other gifts also ceased.

First, supplemental information exists showing the *gift of prophecy had ended* since Peter says, “And, also, false prophets came into existence among the people, and as false teachers shall be among you” (2 Pet. 2:1). Since the verb translated “came into existence” (ἐγενοντο) is in the *aorist indicative form*, Peter indicates the emergence of “prophets” *was in the past* in relation to when he wrote this Letter. Then, he uses the *future tense verb* “shall be” (ἔσονται) to refer to “teachers”, which suggests by this time they had replaced “prophets” (67-68 A.D.).²⁶ Furthermore, in Ephesians “pastors and teachers” appear to replace “prophets”; and “evangelists” appear to replace “apostles” (4:11). It is significant the Book containing *this final historic Epistle-reference to the active use of prophecy* is also the earliest Letter in which “ἐπιγνωσις” (full knowledge) occurs to define completed Church revelation and “τέλειον” (perfect) occurs to describe spiritual maturity which can be gained by integrating this revelation with the heart (Eph. 1:17; 3:16-19; 4:11-13 – written about 60 A.D.).²⁷

Second, Peter records evidence *visions had ceased* when he wrote, “Jesus Christ, whom while not knowing you love, unto whom now while not seeing, also while believing you are exceedingly glad with an inexpressible and having-been-glorified joy” (1 Pet. 1:7-8). The key phrase in this verse related to the subject at hand is “while not seeing” (μὴ ὁρῶντες). This *present participle* is based on the verb “ὁρᾶω”, which is constructed from the same root as the nouns “ὅραμα” and

“οπτασια”. All three of these words are used multiple times in reference to *divine visions*.²⁸ This First Peter reference shows visions of physically seeing Jesus *no longer existed* when this Book was written (60-65 A. D.).²⁹

Third, Paul records situations in later Epistles which demonstrate *he had lost the gift of healing*. Philippians 2:27 says in regard to Epaphroditus, “he was weak (ησθενησεν) near beside death, but God had mercy on him, also not him only, but and me” (written about 62 A. D.).³⁰ The word “ασθενεω” is a compound word composed of the verb “σθενω”, meaning *to be strong*, prefixed by the letter *alpha* “α”, which *negates this meaning*. Therefore, this verb refers to *being weak*, and along with its noun form “ασθενεια”, it is the most common word used to describe physical illness (Matt. 10:8; Mark 6:56; Luke 4:40; Acts 9:37). Paul certainly would have restored his good friend and fellow minister to health if he still retained the gift of healing.

This same word is found where Paul uses a *participle* to express how he “left Trophimus in Miletus *being ill* (ασθενουντα – 2 Tim. 4:20, written about 67-68 A. D.).”³¹ If he still had the ability to heal, Paul would have been unkind not to exercise this gift for his brother’s benefit. Also, the noun form of this word occurs in First Timothy 5:23, where Paul prescribes wine for Timothy’s frequent gastric “illnesses” (ασθενειας – see also Luke 5:15; John 5:5; Acts 28:9; Gal. 4:13 – written around 62-66 A. D.).³² If anyone still possessed this gift, why did Paul not personally heal Timothy or refer him to others who could utilize it? Based on these passages, it is reasonable to conclude *the gift of healing ceased functioning shortly after the last historic record of physical healings* when Paul cured all those on the Island of Malta (Acts 28:8-9; 1 Cor. 12:9, 30).

Finally, with regard to “tongues”, note the verb “they will make themselves cease” (παυσονται) is in the *future tense* just like the verbs which modify “prophecies” and “knowledge” (καταργηθισονται / καταργηθισεται – 1 Cor. 13:8). Also, observe how this statement about “tongues” is enveloped between the phrases concerning the cessation of the other two gifts, which form another *literary parenthesis*.²⁰ These linguistic parallels suggest the gift of “tongues” *would become obsolete at a similar time* as the gifts of prophecy and knowledge. Also, since “tongues” was used to communicate newly received truth across language barriers, the need for this gift was minimized when written revelation became accessible. And if this gift still functions today, why are ministries required to translate the Bible? Nevertheless, the final statement about its use which was pertinent at the time Paul wrote this Epistle is, “do not hinder the act of speaking with tongues” (1 Cor. 14:39).

These observations plus information cited in post-Acts Epistles explain why some of the supernatural gifts listed in First Corinthians 12:7-11 are not spoken

about as being active in Letters written after the close of the Book of Acts. However, when this Book was written, these gifts which were in the process of “being given” (δίδοται) as a “*manifestation* (φανερωσις) of the Spirit”. For, this *present tense verb* shows all these gifts were actively being energized by the Holy Spirit at that time. Note, “knowledge” (γνωσεως), “prophecy” (προφητεια), “kinds of tongues” (γενη γλωσσων), and “healings” (ιαματων) are all contained in this list. Furthermore, when we conduct a search in Paul’s seven post-Acts Letters, Peter’s two Letters, or John’s three Letters, *there is no indication any of these manifest gifts were still in operation*. Compare this consistent absence in these twelve Epistles composed after the Acts period with *the active presence of these same gifts* in five out of six Letters which Paul wrote during Acts, plus James and Hebrews. These Acts-Epistles contain numerous references which show “a manifestation of the Spirit” was taking place (Rom. 12:6; 1 Cor. 12:8-10; 14:18; 2 Cor. 12:12; Gal. 3:5; 1 Thess. 5:19-21; Heb. 2:4; James 5:15).

In conclusion, if these gifts were terminated, what was the primary purpose of their existence? Hebrews 2:3-4 sheds some light on this topic by describing how God testified “with signs and wonders and various miracles” as the gospel message “was verified” (εβεβαιωθη). This verb basically means *to make firm* and consequently *to establish* or *confirm*. This verb along with its associated noun “βεβαιος” are used several times in reference to *verification by miracles* (Mark 16:20; Rom. 15:8; 2 Cor. 1:21; Heb. 2:2-3; 2 Pet. 1:19). Apart from *confirmation* by heavenly signs, the Jews especially would not have had a *firm reason to accept* new revelations for the Church or Paul’s closely linked apostleship (Acts 15:6-12; Gal. 1:11-12; 2:7-8; 1 Cor. 1:22; 2 Peter 3:15-16).

Chuck Schiedler

info@edifiedliving.net

Copyright © 2016

New Testament quotes as well as those drawn from the Septuagint or Apocrypha are original translations by the author from the Greek texts. All Bible Versions cited can be found on the internet by use of the noted abbreviations.

¹ The basic meaning of the Greek Article is: *It emphasizes the primary subject matter* of a context. The Article directs a reader’s attention in a similar way to how *italics* point toward an author’s *emphasis* in English composition. *Underlining* or *highlighting* is a similar method of marking text to *focus attention*.

² The conjunction “δε” specifies: *a connection exists between two words or phrases* and to *expect further information which defines this connection*.

³ In the other three passages “πιπτω” occurs in First Corinthians, we read how twenty-three thousand *fell to their death* as a result of fornication (10:8); believers are warned not to think we stand above temptation because this mindset will cause us to *fall into sin* (10:12); and, when the Gospel message is understood by non-Christians, they will possess a sufficient foundation to potentially *fall on their face* in submissive belief to God (14:25).

⁴ Like the conjunction “δε”, “τε” also indicates *a connection exists between two words or phrases*. However, instead of being an alert to expect new information, “τε” indicates *there is a close relationship between the two connected things*. When used more than once, “τε” *emphasizes the related nature of as many words or phrases which it connects*.

⁵ Greek nouns *possess inherent essence* and, as such, represent persons, places or things just like they do in English. This is why nouns are called *substantives* since they by definition represent *substance*. Other substantives are pronouns, infinitives occurring with an article, participles and articles which are all related to the noun side of the Greek language (participles and infinitives also have characteristics relating them to the verb side of the language). These substantives represent objects which *have essence, express being and speak of a state of existence*. Therefore, while translating any Greek substantive which occurs without a verb, it is legitimate to add *a present tense verb of being* since one *is already understood*.

⁶ In this article, the three *understood present tense verbs of being* in First Corinthians 13:8 are translated “exist(s)”. Note the following Versions which translate *these understood verbs of being* in a similar manner, but with the words “there are (is)” [MLV, GTNT, MKJV, NASV, NIV] and “there be” [YLT, LITV, ALT, KJV, ERV].

⁷ APPENDIX I contains support “καταργεω” portrays the idea of *being nonproductive*. The JMNT Version translates this word “unproductive” in First Corinthians 13:8.

⁸ Most *action words* (verbs, infinitives and participles) in the Greek language are termed *Transitive* since *they occur with direct objects* (substantives in the *accusative case form* to which the action of the verb is transferred). *Action words which do not have a direct object* are termed *Intransitive*. Thus, the verbs occurring in the middle voice form and without a direct object in First Corinthians 13:8 and 12 are *Intransitive*, which specifies *the action of the subject is directed solely toward itself* or, in other words, *the subject becomes its own direct object* (see Appendix II, Section ‘A’ for examples). Action words which appear in the middle voice along with a direct object(s) represent the *Transitive usage* which indicates *the subject causes itself to perform action upon the direct object(s)* (see Appendix II, Section ‘B’ for examples).

⁹ Appendix III, Section ‘A’, details passages from the Septuagint in which “εκ μερους” appears with an action verb.

¹⁰ Appendix III, Section ‘B’, details passages from the Septuagint in which “εκ μερους” appears with a verb of being.

¹¹ *Prepositional phrases* consist of a preposition connected with one or more substantives (nouns, pronouns, participles, infinitives occurring with an article, and articles). These constructions serve as *adverbial phrases which accomplish a more extensive description of words expressing action or being* than any individual adverb is capable of.

¹² *The Greek-English Lexicon of the New Testament* assigns the meaning of “partially” to the phrase “ἐκ μέρους”, Joseph H. Thayer, p. 401. The MLV translates this phrase “partially” in verses 9 and 10. Also, “ἐκ μέρους” is translated “partly” in this passage by *The Vocabulary of the Greek Testament*, Moulton and Milligan, p. 399. The fifth time this phrase occurs in the New Testament is in First Corinthians 12:27, “Also, you are (εστε) the body of Christ and members *in part* (ἐκ μέρους – LITV, Wesley, MKJV; “of a part” – CLV, JMNT). The idea is the Corinthians, *exist* (εστε – present tense verb of being) as many members and, in this capacity, represent the universal Body of Christ *partially* or *in a partial manner* in their locale.

¹³ The conjunction “kai” simply indicates *a connection exists between two words or phrases*.

¹⁴ See Appendix IV for linguistic support detailing similar constructions where a noun is preceded by its article; it is immediately followed by a second identical article; and this second article, like a pronoun, takes the place of and represents the noun it refers to.

¹⁵ See Appendix IV which contains support for this translation in First Corinthians 13:10 by citing comparable constructions which demonstrate a present tense verb of being is understood.

¹⁶ Appendix IV contains evidence for how the article, which in this instance represents a preceding noun, has inherent substance and, as such, implies the presence of a *present tense verb of being*. The article and noun are the only substantives considered because these are the parts of speech central to First Corinthians 13:10.

¹⁷ See Appendix IV which cites comparable constructions to the one found in First Corinthians 13:10 to provide linguistic support for the concept a prepositional phrase adverbially describes the existence, essence, and nature of the noun preceding it through the understood verb of being.

¹⁸ In verse 10, The Majority Greek Text also includes the *adverb* “τοτε” which modifies the verb translated “will be made nonproductive”. It means *then* or *at that time* which further emphasizes a future time for when “the perfect thing existing in partial form” will cease.

¹⁹ Appendix V contains scriptural support for the idea new truth making up “the administration of the grace of God” was progressively revealed over a period of many years.

²⁰ Since original Greek manuscripts do not contain marks of punctuation like we are accustomed to in English composition, elements related to language structure such as these literary parentheses designate how each part of a text relates to other parts.

²¹ See Appendix VI for how “ἐν ἀνιγμᾷ” is used in the Septuagint and Apocrypha.

²² Further support for the meaning of “ἐπιγινώσκω” is found in Appendix VII.

²³ In many passages where “ἐπιγινώσκω” occurs in the New Testament, it is translated “full knowledge” by the English Versions listed in brackets following each reference. Where The Godbey New Testament (GTNT) is cited, this noun is rendered “perfect knowledge”: Romans 3:20 [MLV, LITV, GTNT]; Ephesians 1:17 [MLV, LITV, GTNT, DBY]; 4:13 [MLV, LITV, GTNT]; Philippians 1:9 [MLV, LITV, GTNT, DBY, YLT]; Colossians 1:9-10 [MLV, LITV, GTNT, DBY, YLT]; 2:2 [MLV, LITV, GTNT, DBY, YLT]; 3:10 [MLV, LITV, GTNT, DBY]; First Timothy 2:4 [MLV, LITV, GTNT]; Second Timothy 2:25 [MLV, LITV, GTNT]; 3:7 [MLV, LITV, GTNT]; Titus 1:1 [MLV,

LITV, GTNT]; Philemon 6 [MLV, LITV, GTNT, ESV]; Hebrews 10:26 [MLV, LITV, GTNT, YLT]; and Second Peter 1:2, 3, & 8 [MLV, LITV, GTNT].

²⁴ See Appendix VIII, Section ‘A’, for evidence “ἐπιγνῶσις” is used in the later Epistles to refer to *completed revelation of knowledge for the Body of Christ*.

²⁵ See Appendix VIII, Section ‘B’, for evidence supporting how “τέλειον” is used in the later Epistles in close relation to the *completed Word of God and its use toward spiritual maturation – perfection*.

²⁶ Peter’s second Letter was written near the end of his life (2 Pet. 1:13-15).

²⁷ Ephesians was written during Paul’s first imprisonment in Rome when he was detained by house arrest for two years (Acts 28:30-31). An earlier time during this custody is ascribed to the writing of this Letter because there is no indication of an impending release (Eph. 3:1, 13; 6:20).

²⁸ See Appendix IX for passages where these three Greek words are used to define *supernatural visions*.

²⁹ First Peter is proposed to have been written around the same time as First Timothy and Titus in *The Scofield Reference Bible*, p. 1311 and *Introduction to The New Testament*, H. C. Thiessen, p. 285.

³⁰ Paul expected to be released soon which shows the Book of Philippians was written near the end of his first Roman imprisonment (Phil. 1:19-26).

³¹ Based on Paul’s statement about his impending death, this final Letter was penned shortly before he was executed (2 Tim. 4:6).

³² The statement Paul left Timothy in Ephesus “while going (πορευομενος) unto Macedonia” shows this Book was written between his two Roman imprisonments, for this *present tense participle* indicates he was moving around freely just prior to when this Letter was written (1 Tim. 1:3). Also, there is no evidence in this Epistle indicating he is bound as a prisoner when he wrote it, which is in contrast with the numerous references seen in his Letters composed from captivity. His first imprisonment ended about 62 A. D. and his second began around 67 A. D.

APPENDIX I

Forms of “καταργεω” appear 28 times in the New Testament. The following passages illustrate this verb has the basic idea of making something *nonproductive* and the Versions in brackets support such a rendering: Luke 13:7 speaks of a fig tree, which has not produced fruit for three years, makes the land *unproductive* [“make/making unproductive” – Sawyer, CLV, JMNT; “by not producing” – AUV] ; Romans 3:3 indicates the Jews’ unfaithfulness will not make the faithfulness of God *nonproductive* [“rendered unproductive” – JMNT; “inactivate” – ECB, “make ineffective” – ACV, “make of no(ne) effect” – DBY, ASV; “make without effect” – GNV, KJV, Webster]; Romans 3:31 says “grace” does not make the “law” *nonproductive*, to the contrary, it “establishes” the Law. Since both verbs referencing the Law are in the *present tense*, these statements explain how the Law presently applies; that is, some things in the Law are *established as applying today* and some things *have been terminated*. Verses 10-18 contain quotes from the Law which relegate all men as sinners; verses 19-20 teach “the works of the law” cannot justify any man; and verses 27-28 indicate “the works of the law” no longer apply as well as show the principle of “faith”, which is also found in the Law, still applies (literally – “but through law faith” [ἀλλὰ δια νομου πιστεως], see also Rom 4:6-8) [“make of none

effect” – LITV, GNV, ERV, ASV]. Romans 4:14 indicates the “promise” given to Abraham would be *non-impactful* or *nonproductive* if righteousness would now be out of the Law (see also Gal. 3:17) [“be inoperative” – JMNT; “made of no/none effect” – DBY, GNV, Bishops, Rotherham, KJV, ASV].

Romans 6:6 says “our old man was crucified with *Christ* in order that the body of sin might be made nonproductive” (καταργηθη). Believers still can sin, but since God has identified us with the death and resurrection of Christ, we are no longer held captive by the power of sin [“rendered inoperative/unproductive” – JMNT; “stopped from operating” – Thompson; “make inactive / inactivate” – ECB, Williams]. In Romans 7:2, this word shows the binding dictates of the Law regarding marriage are rendered *nonproductive* when the spouse dies, that is, the survivor is free to marry again [“brought down to unproductivity” – JMNT; “a stop is put to the operation” – Thompson; “left inactive/inactivated” – ECB, Julia Smith]. Then in Romans 7:6, those who are in Christ and possess the Spirit are said to have been made *nonproductive* from the sin-producing effects of the Law [“made inoperative” – Riverside; “left (rendered) inactive” – JMNT, Julia Smith; “inactivated” – ECB]. Similarly, Second Corinthians 3:13-18 uses this word to depict how the veil, which previously hid the true condemning “end” (τελος) or *end effect* of the Law, is now *being removed* (καταργεῖται – *being made nonproductive*) for those who believe in Christ and are being transformed into His image by the glory the Holy Spirit brings into effect through the gospel [3:11: “being made useless/ineffective” – YLT, JMNT; “inactivated” – ECB; & 3:14: “made ineffective” – JMNT; “inactivated” – ECB]. Finally, in regard to *the nullification* of the Law, Ephesians 2:15 – 3:10 addresses how God made the commandments *nonproductive* under this new dispensation so He could create Jew and Gentile into a “new man” and a spiritual “body”, where they have direct “access” to God by the “Spirit” as a “holy temple”, which is His *present place of residence* [“inoperative” – ESV; “inactivating” – ECB; “put a stop (an end) to” – Thompson, BBE, Moffatt, Williams].

Along this same vein, Second Timothy 1:10 indicates Christ has made “death” *nonproductive* in that we have “life and immortality through the gospel” [“make it unproductive” – JMNT; “put a stop to the operations” – Thompson; “inactivated” – ECB; “make/making of no effect” – LITV, MKJV]. Even though Christians presently have this assurance which diminishes the effect of physical death, First Corinthians 15:26 speaks of a time “death” will be *terminated* or permanently be *made nonproductive* [“inactivate” – ECB; “stopped” – Williams; “made to cease” – LITV, MKJV; “brought down to idleness / rendered unproductive” – JMNT]. This same dual application is also used regarding Satanic Forces. For their power in relation to sin and death was rendered *nonproductive* at the cross (Heb. 2:14), but when Christ appears and completes judgment, He will *terminate* any and all power these entities still possess [“put a stop to the operation” – Thompson; “inactivated” – ECB; “render useless / deactivate” – JMNT; “render powerless” – WNT, Twentieth Century, MNT; “cause to cease” – LITV]. Then, evil will permanently be *made nonproductive* (1 Cor. 15:24; 2 Thess. 2:8).

APPENDIX II

Although any action word occurring in the middle voice form conveys the same thought, this appendix only considers its use in conjunction with verbs since this is the part of speech found in First Corinthians 13:8 and 12. Versions lending support for the translation given appear in brackets following each reference.

Section A – (Intransitive Use: verbs which lack a direct object): Mark 7:4, in reference to the Pharisees and all the Jews, “and if they might not baptize themselves, they do not eat from the marketplace” (και απ’ αγορας εαν μη βαπτισωνται ουκ εσθιουσιν) [MLV, YLT, GTNT, ALT, ASV, NASB]; Matthew 27:5, speaking about Judas, “and having gone forth, he hung himself” (και απελθων απηγξατο) [MLV, LITV; GTNT, YLT, DBY, Diaglott, KJV, NASB, ESV, NIV]; First Corinthians 16:16, speaking to believers in regard to their leaders, Paul says, “and in order that you might subject yourselves to such

quality ones” (ἵνα καὶ ὑμεῖς ὑποτασσησθε τοῖς τοιούτοις) [ALT, ECB, Rotherham, KJV]; Acts 22:16, Ananias told Paul, “having arisen, you baptize yourself and you wash yourself from your sins” (ἀναστὰς βαπτισαὶ καὶ ἀπολῶσαι τὰς ἁμαρτίας σου) [JMNT translates both middle voices; YLT renders the middle voice of “βαπτισαὶ”; Diaglott and Thompson render the middle voice of “ἀπολῶσαι”]; Galatians 5:12, Paul says about the Law keeping Jews, “And, the ones resurrecting *concerns in* you, I would they will cut themselves from (not just circumcise the extremity, but *cut everything off*)” (οφελὸν καὶ ἀποκοψονται οἱ ἀναστατούντες ὑμᾶς) [YLT, DBY, GTNT, LITV, MLV, NASV, ESV, NIV]; Revelation 3:5, “the one overcoming likewise will clothe himself in white garments” (ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις λευκοῖς) [Diaglott, Rotherham, JMNT].

Section B – (Transitive Use: verbs which have a direct object): Second Timothy 4:15, “and, whom (referring to Alexander the Coppersmith) you make yourself flee from” (ὃν καὶ σὺ φυλάσσου) [DBY, ALT, MLV, JMNT, Rotherham, Goodspeed, Williams, Haweis, Thompson, Twentieth Century]; Acts 18:26, where two middle voice verbs are used when Pricilla and Aquilla “took him (Appolos) toward themselves and they more accurately made themselves present to him the way of God” (προσελάβοντο αὐτὸν καὶ ἀκριβεστερον αὐτῷ ἐξεθεντο τὴν ὁδὸν τοῦ θεοῦ) [YLT, GTNT, DBY, MLV, Rotherham, CLV, KJV, ASV, Tyndale, GNV, Bishops – all of these Versions record the impact of the middle voice of “προσελάβοντο”, but not of “ἀκριβεστερον”]; Acts 21:24 says, “in order that they make themselves shave the head” (ἵνα ξυρησούνται τὴν κεφαλὴν – M-Text contains the verb “ξυρησούνται” in the subjunctive mode which would be translated “they might make themselves”) [GTNT, CLV, WYC, Tyndale, Coverdale, GNV, Bishops, KJV, NASB, ESV]; Revelation 3:18, “I counsel you to buy gold . . . in order that you might cloth yourself with a white garment” (συνβουλεύω σοὶ ἀγοράσαι χρυσίον . . . ἱματὰ λευκά ἵνα περιβάλῃ) [ASV, Rotherham, NASV, ESV, Worrell, MLV, ACV, WEB, AUV, NHEB]; Luke 10:42, “for Mary made herself choose the good part, which will not be taken from her” (Μαριαμ γὰρ τὴν ἀγαθὴν μερίδα ἐξελεξατο ἣτις οὐκ ἀφαιρεθήσεται αὐτῆς) [Matthew, Tyndale, Haweis, MSTC]; Acts 1:18, “This one indeed therefore made himself purchase a field out of the wage of iniquity” (Οὗτος μὲν οὖν ἐκτησατο χωρίον ἐκ μισθοῦ τῆς ἀδικίας) [Rotherham, BBE]; and First Corinthians 6:11, “and certain ones were these things, but you washed yourselves, but you were sanctified” (καὶ ταῦτα τινες ἦτε ἀλλὰ ἀπελούσασθε ἀλλὰ ἡγιασθητε) [Diaglott, Moffatt, Riverside, Twentieth Century, Williams, JMNT].

APPENDIX III

A – [Occurrences of “ἐκ μέρους” with action verbs] – Exodus 26:5: While receiving instruction regarding how to build the tabernacle, Moses was told, “You shall make fifty loops for one curtain, and you shall make fifty loops *on the part* (ἐκ μέρους) of the curtain according to the coupling of the second (curtain)”. Since “gold rings” would attach these curtains, it is clear the loops were to be positioned *on their outer edge*. First Kings 6:8 (1 Sam 6:8 in our English Bible): The Philistines’ priests said, “And you shall take the arc and you shall place it upon the wagon, and you shall restore the golden vessels of purification to it and you shall place a trespass offering in a box *on the part* (ἐκ μέρους) of it.” The idea is the “box” was placed *on the side* of the arc. First Kings 23:26 (1 Sam. 23:26): “And Saul and his men are going (πορεύονται) *on this part* (ἐκ μέρους . . . τούτου) of the mountain, and David and his men were (ἦν) *on this part* (ἐκ μέρους . . . τούτου) of the mountain”. The word “this” (τούτου) is the same in both phrases, however, different verbs indicate they were *at different locations* on the same mountain. Third Kings 13:33 (1 Kings 13:33): “And after this word, Jeroboam did not turn from his evil, and he turned and made priests associated with high places *out of part* (ἐκ μέρους) of his people.” This act of rebellion describes how Jeroboam made priests *out of a portion* of his people to serve in the forbidden “high places”. Numbers 8:2: God told Moses to instruct Aaron “whenever you might place the lamps *on the side* (ἐκ μέρους), the seven lamps will illuminate in front (literally, *according to the face*) of the candlestick. And, Aaron did likewise; he rose up its lamps

on one side (εκ του ενος μερους) in front (*according to the face*) of the candlestick.” Basically, the lamps were placed *on one side of the perimeter* of the candlestick to illuminate it. Since light came from these seven points, the tabernacle could be used without blocking light to the candlestick.

B – [Occurrences of “εκ μερους” with verbs of being] – Numbers 20:16: “And, we cried to the Lord and the Lord heard our voice, and having sent an angel, He led us out of Egypt; and now we are in the city of Kadesh *in part* (εκ μερους – or *at the edge*) of your borders.” Numbers 22:36: This is a similar usage, “And, Balak having heard that Balaam comes, he came out unto a meeting with him, unto the city of Moab, which is on the borders of Arnon, which is *in part* (εκ μερους – or *at the edge*) of the borders.” Some translate this *on the extreme part* because not only is Moab on the borders of Arnon, but also Arnon is *on just part of* a greater set of borders. Joshua 15:8: This passage describes the borders of the land given to the tribe of Judah, “and the borders carry through on the basis of the top of the mountain which is in front (*according to the face*) of the valley of Hinnom toward the sea (west), which is *in part* (εκ μερους – or *by the side*) of the land of Rephaim on the basis of the north.” Joshua 18:16: This passage describes the borders of the land given to the tribe of Benjamin, “and the borders shall extend down *on the basis of part* (επι μερους), this is at the front (*according to the face*) of the forest of Hinnom, which is *in part* (εκ μερους – or *by the side*) of Emek Rephaim from the north.” Second Kings 13:34 (2 Sam. 13:34): When Absalom escaped, a watchman told the king, “I have seen men at the way of Oronen *on part* (εκ μερους – or *by the side*) of the mountain.”

APPENDIX IV

This appendix showcases constructions from the Greek New Testament which contain the identical elements of the phrase “το τελειον το εκ μερους” found in First Corinthians 13:10. These elements consist of an article preceding the noun it modifies immediately followed by a second identical article and a prepositional phrase. Observing the grammatical makeup of these passages will show *the repeated article takes the place of and represents the noun which precedes it; the present tense form of the verb of being is understood in conjunction with the repeated article as it represents that noun; and the subsequent prepositional phrase, with its adverbial function, describes the essence of the noun which the article represents based on its connection with that noun by the understood verb of being.* Versions supporting these grammatical concepts are annotated in brackets after each reference.

Identical Greek constructions occur in the following: Luke 6:41 – “Why do you see *the speck which is in the eye* (το καρφος το εν τω οφθαλμω) of your brother?” [GTNT, YLT, DBY, KJV, NASV, ESV]. Colossians 3:5 – “Put to death *the members which are upon the earth* (τα μελη τα επι της γης)” [GTNT, LITV, YLT, DBY, KJV]. First Corinthians 2:12 – “but we received *the Spirit which (or who) is out of God* (το πνευμα το εκ του θεου)” [GTNT, YLT, DBY, KJV, NASV, ESV]. Romans 10:5 – “For Moses writes about *the righteousness which is out of the Law* (την δικαιοσυνην την εκ του νομου)” [GTNT, LITV, YLT, DBY, KJV, NASV, ESV]. James 1:1 – “James, a slave of God and the Lord Jesus Christ *to the twelve tribes which are in the dispersion* (ταις δωδεκα φυλαις ταις εν τη διασπορα)” [GTNT, YLT, DBY, KJV, ASV]. Romans 3:24 – “being justified freely by His grace through *the redemption which is in Christ Jesus* (της απολυτρωσεως της εν Χριστω Ιησου)” [GTNT, YLT, DBY, KJV, NASV, ESV]. Second Timothy 2:1 – “Therefore you, my child, be strong in *the grace which is in Christ Jesus* (τη χαριτι τη εν Χριστω Ιησου)” [GTNT, YLT, DBY, KJV, NASV, ESV]. Acts 3:16 – “and *the faith which is through Him* (η πιστις η δι’ αυτου) gave to him this wholeness” [YLT, DBY, KJV, NASV, ESV]. First Corinthians 11:24 – “This is My *body which is in behalf of you* (το σωμα το υπερ υμων)” [M-Text includes “κλωμενον” following this phrase which is translated, “*being broken*”; GTNT, LITV, YLT, DBY, KJV, NASV, ESV]. Romans 15:26 – “For, Macedonia and Achaia thought it well to prepare a certain common contribution for the poor *of the saints who are in Jerusalem* (των αγιων των εν Ιερουσαλημ)” [YLT, DBY, KJV, Bishops, Tyndale, GNV]. Matthew 6:23 – “Therefore

if *the light that is in you* (το φως το εν σοι) is darkness, how great is the darkness” [GTNT, YLT, DBY, KJV, NASV]. Philippians 2:9 – “because of which, God highly exalted Him and granted to Him *the name that is above every name* (το ονομα το υπερ παν ονομα)” [YLT, DBY, KJV, NASV, ESV, WYC]. Luke 5:36 – “No one puts a patch from a new garment on an old garment; also except indeed the new one will tear and *the patch which is from the new* (το επιβλημα το απο του καινου) will not be compatible with the old” [YLT, DBY]. First Corinthians 16:1 – “Also concerning *the contribution which is for the saints* (της λογειας της εις τους αγιους)” [MLV, YLT, Coverdale, Diaglott]. Phillipians 3:11 – “If somehow I might attain to *the out-resurrection which is out of the dead* (την εξαναστασιν την εκ νεκρων)” [GTNT, CLV, WYC]. John 13:1 – “Jesus, having known His hour had come in order that He might depart out of this world to the Father, after having loved *His own who are in the world* (τους ιδιους τους εν τω κοσμο), He loved them completely” [YLT, CLV, ECB]. Ephesians 1:15 – “having heard about your faith in the Lord Jesus and *the love which is unto all the saints* (την αγαπην την εις παντας τους αγιους)” [DBY, Diaglott, WEB, ERV, MLV].

The following passages contain the same construction shown above, but also add *a possessive word* within the phrase: First Corinthians 4:17 – “I sent Timothy to you . . . who will remind you about *my ways which are in Christ* (τας οδους μου τας εν Χριστω)” [GTNT, DBY, KJV, NASV, Rotherham]. Matthew 6:1 – “you do not have a wage from *your Father who is in the heavens* (τω πατρι υμων τω εν τοις ουρανοις)” [GTNT, YLT, DBY, KJV, NASV, ESV]. Matthew 6:18 – “in order that while fasting you might not show men, but *your Father who is in secret* (τω πατρι σου τω εν τω κρυφαιω)” [GTNT, YLT, DBY, KJV, NASV, ESV]. Romans 8:39 – “. . . will be able to separate us from *the love of God which is in Christ Jesus* (της αγαπης του θεου της εν Χριστω Ιησου)” [GTNT, YLT, DBY, KJV, NASV]. First Corinthians 15:10 – “also, by the grace of God I am what I am, and *His grace that is in the direction of me* (η χαρις αυτου η εις εμε) was not made empty” [YLT, CLV, Tyndale, Matthew, Bishops, GNV].

Further support for the intended meaning of constructions such as these is found in the following passages which actually contain *a present participial form of the verb of being*, “εμμι”. In addition, some of these contexts add a possessive word within the construction: Ephesians 4:18 – “having been alienated from the life of God, because of *the ignorance which exists in them* (την αγνοιαν την ουσαν εν αυτοις)” [GTNT, LITV, YLT, DBY, KJV, NASV, ESV]. First Thessalonians 2:14 – “For you, brethren, were made to become imitators *of the churches of God which exist in Judea* (των εκκλησιων του θεου των ουσων εν τη Ιουδαια) in Christ Jesus” [GTNT, LITV, YLT, DBY, KJV, NASV, ESV]. Romans 8:28 – “*to those who love God*, all things work together (M-Text reads, “God works all things together”) unto good, *to those being called ones according to purpose* (τοις αγαπωσιν . . . τοις κατα προθεσιν κλητοις ουσιν)” [GTNT, LITV, YLT, DBY, KJV, NASV, ESV]. First Corinthians 1:2 – “*to the church of God which is existing in Corinth* (τη εκκλησια του θεου τη ουση εν Κορινθω)” [GTNT, LITV, YLT, DBY, KJV, NASV, ESV].

APPENDIX V

The following passages generally presented in chronological order contain support for the idea apostles and prophets received “the administration of the Grace of God” – truth for the Body of Christ that had previously been a “mystery” (Eph. 3:1-5). Based on the record in the Book of Acts and the Epistles, this process began sometime after Paul’s conversion and continued until it was complete. These contexts supplement what is recorded in First Corinthians 13:8-13.

Acts 9:16 – When the Lord saved Paul, He told Ananias how much Paul would need to suffer in taking His Name to Gentiles, Jews, and Kings. The *new focus on a Gentile ministry seems to be introduced here*. In a nutshell, the Book of Acts first records Israel’s rejection of their Messiah, then it

major on how God raised Paul up to first confirm to Israel that Jesus was their Christ and then perform his ministry of going to the Gentiles (Gal. 2:7-9; Rom. 11:11, 13).

Acts 10:1 - 11:18 – Peter receives a rooftop vision where God Himself tells him to eat unclean animals, an act which was strictly forbidden in the Law. This is the first historic record indicating the Law is no longer in effect (10:14-16). Then, in Acts 10:28, Peter acknowledges to the Gentile, Cornelius, he understood this vision to mean he should view no man as unclean. Finally, at the Jerusalem Conference, Peter pronounced the way in which God saved these Gentiles by faith through Grace is now the standard by which all men are saved (15:11).

Acts 11:20-26 – Certain Jewish believers from Cyprus and Cyrene began evangelizing Gentiles some of whom believed. The fact this happened *apart from the works of the Law* was apparent to Barnabas when he arrived in Antioch of Syria to assess the situation and he defined what he saw as “the grace of God”. Then, he sought to bring Saul there because Barnabas must have known he was chosen to minister to Gentiles. He then stayed in Antioch to minister with Saul and others.

Acts 13:46 – In Antioch of Pisidia, Paul and Barnabas said to the Jews, “It was necessary that the word of God should be spoken to you first; since you reject it, and judge yourselves unworthy of eternal life, behold, we are turning to the gentiles.” Also, earlier in this discourse, it is made clear the Law cannot justify (13:38-39). During the Acts period (approximately 33-60 A.D.), Paul approached the Jews first and then went to the Gentiles according to his commission (Acts 9:15, Rom. 1:16). Throughout the Book of Acts, when Paul arrived at a new town, his initial and habitual ministry pattern was to first go into Jewish synagogues to proclaim that Jesus was their Christ. Subsequently, he evangelized Gentiles and ministered to all (Jewish and Gentile) converts (Acts 16:13; 17:2; 18:4).

Galatians 1:11-17 – God’s purpose for saving Paul was to “reveal His Son in me, in order that I might preach Him among the Gentiles” with the message he had received “through revelation of Jesus Christ”. Then, during his first 3 years after salvation, Paul was in Tarsus, Arabia and Damascus, apparently learning all he knew directly from the Lord (Gal. 1:11-12).

Galatians 1:18 - 2:1 – During the next 14 years, Paul had brief encounters with Peter and some of the other apostles who had received revelations, but they added nothing to his message (see 1:12, 2:6). He spent most of his time in Syria and Cilicia, including his home town of Tarsus and Antioch (Acts 9:30; 11:25-26).

Acts 18:6 – Just like in Antioch of Pisidia, Paul states to the Jews at Corinth that because they rejected their Messiah, “from now on, I shall go to the gentiles”. As God progressively revealed His formerly secret (mystery) agenda for the Church, at the same time He was moving away from Israel and placing His New Covenant promises to them in abeyance (Rom. 11:25-33; Eph. 3:7-10).

Second Corinthians 12:1 – Paul affirms he received numerous “visions and revelations of the Lord”, some of which are recorded in the Book of Acts and his Letters.

Acts 20:20-27 – When Paul was at Ephesus (approximately A.D. 57-58), he told the elders, “I did not shrink back from declaring to you anything that was profitable”, but he faithfully fulfilled his commission to proclaim the “gospel of the grace of God”. A few years later, Paul tells these same Ephesians the way to “understand my understanding in the mystery of Christ” is *by reading* what he composed in the Book addressed to them (Eph. 3:4). When these contexts are compared, they show Paul received further revelation between his visit recorded in Acts 20 and the writing of Ephesians.

Romans 16:25-26 – This passage says “the revelation of the mystery” is equivalent to Paul’s “my gospel”. This message consists of “prophetic writings” received by Paul as well as other apostles and prophets, although their revelation added anything to Paul’s message (Gal. 1:12; 2:6; Eph. 2:20; 3:5).

Acts 28:28 – As in Antioch of Pisidia and Corinth, in Rome Paul affirms a third time God is turning to the Gentiles based on the Jews rejection of their Christ (Rom. 11:25-32). This is the last historic record expressing this thought, for in Letters written after this point there is no indication God is still working with the Nation of Israel, but this process of turning away appears to be complete.

Second Peter 3:15-16 – Peter states to believing Jews that Paul had written them with God given “wisdom” (see 1 Cor. 2:6-8; Eph. 1:8-9; 3:10; and Col. 1:24-28 – perhaps this is a reference to the Book of Hebrews). Also, the reason many things Paul wrote to them were “hard to understand” is because some parts of the revelation he taught is not found in the Law, Prophets, and Psalms.

APPENDIX VI

Deuteronomy 28:37: “And you shall be there *in (or within) a riddle* (εν αινιγματι) and a parable (παραβολη – literally *a casting beside* like *an analogy*, and it is used to reference Jesus’ parables; Matt. 13:34-35) and a tale (διηγηματι – literally *a leading beside*, like a story or account told to lead to a conclusion; see Luke 1:1) among all the gentiles, unto whom the Lord might lead you forth there.” Third Kings 10:1 (1 Kings 10:1 - English Versions) – “And the Queen of Sheba heard the name of Solomon and the name of the Lord, and she came to test him *with riddles* (εν αινιγμασι – occurs here in the plural form)”. Her “hard questions” (LITV, KJV), “difficult questions” (NASB) or “enigmas” (YLT, DBY) represented everything she could conceive to ask about life which she did not understand. And Solomon, with his God-given wisdom, was able to answer her so that “she became outside of herself” (εξ εαυτης εγενετο - v. 5), which means *she entered into a reality outside of her own conception*, that is, he expanded her box-of-perception about life. Second Chronicles 9:1: Again, speaking of the Queen of Sheba, “she came with the purpose to test Solomon *with riddles* (εν αινιγμασι)”. Sirach 39:3: Regarding someone who gives his mind to the Law, “He shall seek out hidden things associated with proverbs (παροιμιων) and he will converse *with riddles* (εν αινιγμασι) associated with parables (παραβολων).” The word “παροιμιων” literally means *a path beside* or *a by-word* such as song lyrics used to express a real situation. This word is used in John 10:6, 16:25, and 16:29 in reference to Jesus teaching with *parables* or *proverbs* in contrast with speaking *openly* (εν παρησια). Sirach 47:15: Also, speaking about Solomon, “Your soul covered upon the earth, and you filled it with parables (εν παραβολαις) *associated with riddles* (αινιγματων).” This statement appears to be a reference to his writings including The Song of Solomon and Ecclesiastes, which contain *many creative and unique ways* by which he explained reality with the wisdom he received from God.

APPENDIX VII

Although, the Versions already cited (along with other English Translations) translate the verb “επιγινωσκω” to *fully know* in First Corinthians 13:12, most of the time they do not contain the rendering *fully* the other forty times it occurs in the New Testament. However, consider the following evidence supporting this verb inherently means *to fully know*. Translations which include the idea of *fully* are cited in brackets after each reference: Matthew 11:27, “and no one *fully knows* (επιγινωσκει) the Son except the Father, also no one *fully knows* (επιγινωσκει) the Father except the Son and to whomever the Son might desire to reveal *Him*” [translated “perfectly know(s)” in GTNT, ALT & Williams and “fully know(s, eth)” in Rotherham, CAB, ISV, MLV, Worrell, & Twentieth Century]. By the nature of their Deity, the Father and Son completely know everything about One another. In line with this thought, when Darby renders this word to *fully know* in his translation of First Corinthians 13:12, he also notes Matthew 11:27 contains support for this translation. Also, “επιγινωσκω” is used for how people can *fully know* the Father in the *sense of spiritual enlightenment which accomplishes salvation* when the Son or Deity reveals it to them (2 Cor. 13:5 [MLV and “fully aware” in JMNT]; Col. 1:6 [MLV, MKJV, CAB]; 1 Tim. 4:3 [Twentieth Century, Worrell, JMNT and “perfectly knowing” GTNT]; 2 Pet. 2:21 [MLV, LITV, MKJV, JMNT]).

Also, the verb “επιγινωσκω” is used numerous times in regard to how Jesus *fully knew* something purely because He possessed this ability as the *all-knowing God*. Luke 5:22 says, “Also, Jesus, *having fully known* (επιγινους) their reasonings” is a statement describing His *perfect comprehension* of the

Scribes' and Pharisees' thoughts of blasphemy in reference to when He forgave a man's sin, although He never physically heard their conversation [translated "fully knowing" in this passage and in Mark 2:8 by the MLV, JMNT]. Then, after a person Jesus did not see touched his garment to be healed, Mark 5:30 says, "And, immediately, Jesus *having fully known* (ἐπιγινούς) in Himself the power having come out of Him, having turned among the crowd, he was saying, 'Who touched my garments?'" ["fully knowing" in MLV, JMNT]. The phrase "in Himself" (ἐν εαυτῷ) means *in the realm of Himself* or *in His Person*. Because of who He is, *Deity*, He fully knew healing power had gone out from Him.

In addition, Acts 3:10, uses this verb in regard to the reaction of "all the people" (v. 9) to the lame man who was healed through Peter and John, "also, *they were fully knowing* (ἐπεγινώσκον) him, that this one was the one sitting for alms at the Beautiful Gate of the Temple and they were filled with amazement and ecstasy based on what had happened to him" [JMNT]. Later, when the Elders, Scribes, and High Priests of Israel (4:5-8) listened to the account of this healing, it says, "Also, while seeing the boldness of Peter and John, and comprehending that they are uneducated men and unlearned, they were amazed and *they were fully knowing* (ἐπεγινώσκον) them that they were with Jesus" (Acts 4:13) [JMNT]. This means they had enough information about these apostles to be *fully convinced* the healing they performed had to be related to their association with Jesus. Then, the context continues revealing these Jewish leaders *fully knew* this sign was *undeniable* because the healed man was more than forty years old and well known to have been lame from birth. The verb "ἐπιγινώσκω" is used similarly throughout the Book of Acts to describe situations where enough knowledge was obtained to *fully know* something to the extent to make a decision: Acts. 9:30 ["fully knew" in MLV]; 12:14; 19:34 ["fully knew" in MLV]; 22:24 ["fully know" in MLV & Worrell]; 22:29; 23:28; 24:8, 11; and 25:10 [along with the adjective "καλλίον", meaning "well", this action word is translated "fully well know" in MLV, "know perfectly well" in Living Oracles and Moffatt, "full well hast ascertained" in Diaglott].

Finally, in Second Corinthians 6:9, this verb is used to describe the travail of those who minister the Gospel, "while not knowing (middle voice for "ἀγνοούμενοι", translated "being unknown" – passive voice) and *fully knowing* (middle voice for "ἐπιγινώσκομενοι", translated "*being fully known*" – passive voice)" ["ἐπιγινώσκομενοι" is translated "perfectly known" in GTNT, "being fully known" in MLV, and "being ones fully recognized" in JMNT]. This word is used in direct contrast with "ἀγνοούμενοι", a word meaning *without knowledge*, so conversely it means to have *complete knowledge*.

APPENDIX VIII

Section A – The following examples show how Paul uses "ἐπιγινώσκω" in his Epistles written after the Book of First Corinthians to represent *the full knowledge of revealed truth for the Church* and *this body of truth was available when they were penned*. Describing the maturation process of believers, Ephesians 4:13 says, "until we might all attain unto the oneness of the Spirit and of the *full knowledge* (ἐπιγινώσεως) associated with the Son of God". The extended context clarifies believers can derive a *full knowledge of the Son of God* as a direct result of knowing and applying truth contained in the "administration of the grace of God" which exists based on *the "mystery" revelation Paul had received* (Eph. 3:2-3, 8-9). Also, in Colossians 2:1-2, Paul wants these believers to know how much "agony" he suffers in conjunction with his ministry of teaching "the administration of God having been given to me for you to fill the word of God, the mystery" (1:24-26). This happened "in order that their hearts might be encouraged, having been knit together in love and unto all the richness of the full assurance of understanding unto the *full knowledge* (ἐπιγινώσκειν) of the mystery of God, *which is Christ*". Speaking of Christ, the next verse says, "in whom all the treasures of wisdom (σοφίας – God's wisdom for the Church, Rom. 11:25, 33; 1 Cor. 2:6-8; Eph. 3:2-10; Col. 1:28) and knowledge (γινώσεως – see notes on this noun in the above commentary of 1 Cor. 13:8) presently exist (εἰσιν –

present tense).” The Colossian believers currently had this heavenly “wisdom” at their disposal to “present every man perfect in Christ” (Col. 1:28).

Furthermore, observe the following references showing Paul’s use of “ἐπιγνῶσις” to represent *a full knowledge* of truth which can be accessed for Christian growth (Eph. 1:17; Phil. 1:9; Col. 1:9-10; 3:10; Titus 1:1). Many other contexts make plain “the deposit” (παράθεκη) of truth Paul received from our Lord was intended to be the “pattern” to administer the Church (1 Tim. 6:20; 2 Tim. 1:12, 14), he obtained it by direct “revelation of Jesus Christ” (Gal. 1:12; 2 Cor. 12:1-6); he terms it “my gospel” directly associating it with himself (Rom. 16:25); it is recorded in his Epistles (Rom. 16:25-26; 1 Cor. 14:37; Eph. 3:4); and, therefore, his example is to be imitated as standard Christian practice (1 Cor. 4:16, 11:1).

Peter corroborates this meaning for “ἐπιγνῶσις” when he says, “All things toward life and godliness *exist* for us in association with His divine power having been given through the *full knowledge* (ἐπιγνώσεως) of the one having called us in relation to glory and virtue” (2 Pet. 1:3). According to Peter, believers *presently lack nothing*, but we possess “all things . . . through the full knowledge” in order to acquire the qualities of “glory and virtue” by use of His “divine power”, which we access by the indwelling Holy Spirit (1 Cor. 2:12; Eph. 1:17, 19-20; 3:16; 6:18-20; Phil. 2:12-13; 2 Tim. 1:14; 1 Pet. 4:14; 1 John 4:4). Later in this same Epistle, Peter encourages these Jewish believers to receive the “wisdom” Paul wrote to them as well as what is contained in his other writings (2 Pet. 3:15-16).

Section B – A couple years after writing First Corinthians, in Romans 12:2, Paul describes the “will (θελημα) of God” available to them as that which is “good and well pleasing and *perfect* (τελειον)”, and it can enable their minds to be renewed to God’s perspective. Since the noun “τελειον” appears in the *nominative case* just like the noun “θελημα”, they are mutually descriptive of each other’s *essence* or *being*. This means “the will of God” by this time was in *its completed form*. In the Greek language when a *verb of being* is *absent in the text* such as in the construction found in this verse, *its present tense form is understood*.¹³ A few years after writing Romans, in the Book of Ephesians Paul states, “until we all might attain unto the oneness of the faith and of the *full knowledge* (ἐπιγνώσεως) of the son of God, unto a *perfect* (τελειον) man unto the measure of the stature of the fullness of Christ” (4:13). Notice how the now available “full knowledge” enables believers to attain *perfection* which is defined by the phrase “the fullness of Christ” (πληρωματος του Χριστου).

In Colossians 1:28, Paul characterizes the purpose of ministry by specifying believers should be involved in “admonishing every man and teaching every man in all wisdom, in order that we might present every man *perfect* (τελειον) in Christ.” This passage clarifies how *God has provided everything Christians need for maturation* in the “the administration of God” made known for “the Body of Christ” by “mystery” (μυστηριον) revelation, for it centers on “Christ in you, the hope of glory” (Col. 1:24-27). By use of the “wisdom” (σοφια) and “full knowledge” (ἐπιγνῶσιν) contained in “the mystery of Christ”, *believers can be presented to God complete in Him* (Col. 1:28 – 2:2; also compare Rom. 11:25 with 11:33; 1 Cor. 2:6-8 with 2:16; Eph. 3:1-10; 2 Pet. 3:16-17).

APPENDIX IX

The noun “ὄραμα” is used in reference to *supernatural visions* regarding God’s approach to Moses on Mount Sinai (Acts 7:31), the transfiguration (Matt. 17:9), the exhortation to Ananias concerning Saul (Acts 9:10), Saul’s instruction about the coming of Ananias (Acts 9:12), Cornelius’ vision regarding the coming of Peter (Acts 10:3), Peter’s rooftop vision in Joppa (Acts 11:5), and Paul’s vision in the jail at Phillipi (Acts 16:9-10). The noun “ὄπτασια” is used to refer to *visions* when Zacharias was told he would see the Christ (Luke 1:22), when women said they saw angels at the empty tomb (Luke

24:23), when Paul recounts his conversion vision before Agrippa (Acts 26:19), and when he refers to “visions and revelations” he received from the risen Lord (2 Cor. 12:10). The verb “ὀράω” is used to represent *visions* when Elijah and Moses appeared at the transfiguration (Mark 9:4), angels appear to Jesus in the Garden of Gethsemane (Luke 22:43), young men see visions (Acts 2:17), Jesus appeared after His resurrection to more than five hundred people (1 Cor. 15:5-8), and in the future a “great sign” will appear in heaven (Rev. 12:1).