

1st Corinthians ch. 13 – The Love Chapter, Paul speaks of eleemosynary concepts

Also a critique of prophecy think

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Introduction

TODO: THIS NEEDS A REVIEW

I was reviewing a [video](#) of Monte Judah and Eddie Chumney^A discussing a favorite subject of theirs namely prophecy. Let me just say bluntly with regard to this topic,^B “I’m just not into it”. It doesn’t speak to me because there is not sufficient response to the question “So What!?”. It does not speak to my stated goals and mission statement nor does it give me any actionable item to put on my ToDo list (forgive me, I’m action oriented).^C

As Lisa Simpson would say “Meh”.

In this video, one of the verses quoted was from the chapter that this article speaks of. The verse is 1Co 13:12 which uses the phrase “see[ing] through a glass darkly”. It was used in the aforementioned video as somehow being supportive of how they understand prophecy^D and it’s applicability to current events (circa Feb 2017). I don’t even remember how it was applied, but, regardless, I felt it was a bit forced as I felt it was used out of context (the context being the meat of this article).^E

Following the good hermeneutical rule which states “context is king” I decided to backup from 1Co 13:12 and get me some of that context goodness. So let’s do that, verse by verse. Warning! This article is a “Luvvy

^A I’m not trying to pick a fight with either of these two gentleman, as I have learned a lot from them and they are well known and respected in the Hebrew Roots movement. It’s ironic, but one of the things I distinctly remember from Eddie Chumney is that the idea of prophecy is far less about predicting the future and far more about it being a warning to Israel (and for sure the House of Israel, of which I identify) in that needs to get back in line with Torah or the future will be very bleak.

^B One of my rules is “prophets over prophecy” and goes something like “I’m more interested in what prophets said, especially from a legal perspective, than I am in trying to predict or decipher some prophecy”. **ToDo** find a reference for this.

^C The watch word verse of Israel is the *shima* (Deu 6:4) which is hear and **DO!**.

^D Let me reiterate, I’m not trying to diminish these two gentleman, but I’m trying to respectfully disagree with what I would consider good critical thinking.

^E In their prophecy presentation, they also speak of “Jacob’s Trouble” which I have a completely different take on, but that’s a sidebar; see Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury, article [#141](#).

Duvvy Warm and Fuzzy” / “Sloppy Agapee” free zone, as it gets down to the weightier matters of scripture...the law!

1Cor 13^{:1-13} – The Love Chapter, Paul gets in the eleemosynary game

¹ Though I speak with the tongues of men and of angels, and have not charity (*agapee*^{G26}), I am become *as* sounding brass, or a tinkling cymbal. ² And though I have *the gift of prophecy*,^F and understand all mysteries,^G and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. ³ And though ^H **I bestow all my goods to feed *the poor***, and though I give my body to be burned, and have not charity, it profiteth me nothing.^I

⁴ Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up, ⁵ Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷ Beareth all things, believeth all things, hopeth all things, endureth all things.

⁸ Charity never faileth: but whether *there be* prophecies,^{G4394} they shall fail;^J whether *there be* tongues^K, they shall cease; whether *there be* knowledge, it shall vanish away.^L ⁹ For we know in part, and we prophesy^{G4395} in part. ¹⁰ But when that which is perfect^M is come, then that which is in part shall be done away.

¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man,^N I put away childish things. ¹² For now we see through a glass, darkly;^O but then face to face: now I

^F *prophēteia*^{G4394}. See Word-Study-H2420-chiydah-dark-saying-riddle-G3850-parabole-parable-G135-anigma-enigma, article #437. Word Study G4394 Propheteia Prophet, article #???; **ToDo**: compare to these verses 1Co 12:10; 14:6, 22 which also uses this word.

It is true that in this chapter, Paul references that he has a gift of prophecy (amongst other things) but that is not the context of this chapter, or not the how most people think of prophecy. **ToDo**: review my conclusions

^G mysteries, *musterion*^{G3466}. See Word-Study-G3466-musterion-mystery-H7328-raz-secret, article #749.

^H KJV translates *ean*^{G1437} as though, LED translate this as “And if I parcel out all my possessions,...”. See Companion Bible Appendix 118.

^I A theme of the article “Treasures-In-Heaven, article #553, to support the idea of the creation and use of a corporation sole type entity designed for eleemosynary purposes. Dependent on the translation of *ean*, one could debate whether or not Paul actually did this (however one would achieve this in his day), I concede that his ultimate point in this chapter however is that you have to have the right attitude. I get that. Using this kind of legal entity as nothing more than a way to avoid ones responsibility (e.g. not paying taxes that you are liable for), means nothing (and could easily get you in trouble with the modern day Edomites). Regardless of what Paul did, and regardless of the point his making, it is still another example in scripture of this concept. If you’re going to do this, you have to do it with the right attitude and you also better be able to defend your actions.

^J It seems to me that Paul is placing charity above *prophecy*.

^K *glossa*^{G1100}, see Word-Study-G1100-tongues, article #799.

^L “shall vanish away” I’m not entirely sure what Paul is getting at, but I’ll talk a stab. The things of this earth e.g. treasures of earth will vanish someday, so maybe you better sink all your assets for your [IRA](#) in a jurisdiction of the heavenly realm so that it will survive YHVH’s judgment. Again, see “Treasures-In-Heaven, article #553. Why can’t this spiritual IRA take on the form of an eleemosynary trust?

^M *teleios*^{G5046} See Word-Study-Search-on-Perfect-re-Law-its-about-Obligations, article #???;

know in part; but then shall I know even as also I am known. ¹³ And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Num 12:5-8 - With Moses I speak mouth to mouth..and not in dark speeches (*chiydah*)

⁵ And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

⁶ And he said, Hear now my words: If there be a prophet among you, *I* YHVH will make myself known (*yada*) unto him in a vision (*marah*), *and* will speak unto him in a dream (*chalom*).

⁷ My servant Moses *is* not so, who *is* faithful in all mine house.

⁸ With him will I speak mouth to mouth, even apparently, and **not in dark speeches** (*chiydah*); and the similitude (*temunah*) of YHVH shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

G135 *ainigma* (KJC1, darkly, 1 [1Co 13:12](#))

αἴνιγμα

ainigma; gen. *ainímatos*, neut. noun from *ainíssomai* (n.f.), to hint obscurely, which is from *áinos* (G136), discourse. An enigma, riddle, an obscure saying in which one thing answers to, corresponds to, or represents another, which is in some respect similar to it. See Sept. (LXX) : [1Ki 10:1](#); [Pro 1:6](#). In [1Co 13:12](#), "now [in this life] we see as by means of a mirror reflecting the images of heavenly and spiritual things [*en ainímati*, in an enigmatic manner, since invisible things are represented by the visible, spiritual by the natural, eternal by the temporal], but then [in the life to come] we shall see face to face" (a.t.). From *ainíssomai*, to hint, intimate, signify with some degree of obscurity.

Syn.: *mustérion* (G3466), mystery.

Ant.: *haplótēs* (G572), simplicity.

LXX: H2420 [chidah](#), H8047 *shammah*

G1335 *di egeisis* (KJC 1, declaration, 1 [Luk 1:1](#)),

διήγησις

diēgēsis; gen. *diēgēseōs*, fem. noun from *diēgéomai* (G1334), to declare, relate. A narration, history ([Luk 1:1](#)).

Ant.: *sigē* (G4602), silence.

LXX: H2420 [chidah](#), H4557 *mispar*

^N *Bar-Mitzvah*? When he became a son of the commandments i.e. the Torah? A serious student of the Torah focuses on the weightier matters like pure religion.

^O *enigma* Strong's ^{G1722, G135}. CB Notes: darkly. Literally in (Greek. *en*) a riddle. Greek. *ainigma*. Only here in N.T. In the Septuagint, [Num 12:8](#). [1Ki 10:1](#). [Pro 13:1](#), [Pro 13:6](#), &c.