

# PAUL'S FIRST LETTER TO THE CHURCH AT CORINTH

*{Ancient Corinth was located on the isthmus connecting the Peloponnesus with continental Europe. The present day city of Corinth is located near the ancient site. A road called the Lechaemum Road was used to portage shipments from ships so that these ships would not be required to sail around the Peloponnesus. The Corinthian canal now serves that purpose for many ships. Deep water harbors were located at Lechaemum on the west and Cenchreae on the East. The city dominated the trade and transportation of the area. It served as a commercial cross roads in ancient times and was truly a melting pot of every form of attitudes, religion and vice.*

*Paul wrote four letters to the congregation he had founded in Corinth. (Acts 18:1-17; I Corinthians 3:6, 4:15) Two letters and some fragments are thought by some scholars to be embodied in I and II Corinthians. The first letter, is thought by some to be preserved in II Corinthians 6:14-7:1. Scholars differ in their views of what is embodied in I and II Corinthians and at what place, if any, within these epistles. The Epistles within the Biblical canon would be Paul's second and fourth letters, with the possible embodiments of other fragments.*

*This letter was written because disturbing reports had reached Paul about a lack of moral standards and unrestrained individualism on the part of the Corinthians. He also deals with a controversy concerning food that had been dedicated in one of the temples and then was available for sale in the market place. Some believers felt that by purchasing and eating this food they were honoring the idol in whose presence this food had been blessed. Others held an opposing view. The phenomenon of ecstatic language also was a source of concern. These and other concerns with Christian doctrine and practice became the basis for this letter. }*

## CHAPTER I

### GREETING AND THANKSGIVING

<I Corinthians 1:1-9>

<sup>1</sup> Paul <The name means "small". The adjectival form means "waddling" or "effeminate".> who has been called to be an Apostle of Jesus Christ, by the will of God, and my colleague (*literally, brother*) Sosthenes, <The name means "of sound strength".> <sup>2</sup> to the Church of God in Corinth: to those who are made holy (*or, sanctified*) by means of (*literally, in*) Christ Jesus, called to be saints, together with everyone else anywhere who calls upon the Name of the Lord Jesus Christ, who is their Lord as well as ours: <sup>3</sup> May grace be yours and peace from God our Father and the Lord Jesus Christ. <This comprises one sentence in Greek.>

<sup>4</sup> I always give thanks to [my God] <sup>1</sup> for the grace that has been bestowed on you through our faith relationship with Christ Jesus, <sup>5</sup> for it is through Him that you have become enriched in every way: in all utterance and all knowledge. <sup>6</sup> Thus my testimony concerning Christ has been established (*or, confirmed*) in you (*or, among you*) <sup>7</sup> so that you might not lack in spiritual gifts <*i.e. grace gifts*> as you eagerly await the appearance of the Lord Jesus Christ. <sup>8</sup> He will also establish (*or, confirm*) you to the end time so that you might be freed from blame (*or, might be blameless*) on the day of our

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<sup>1</sup> {B} So: Aleph in the third corrective hand, A, C, D, G, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "our God" Aleph in the original hand, B & Ethiopic. Omitted by 1984.

Lord Jesus [Christ.]<sup>2</sup> 9 God is reliable and it is through God that you were called (*or, invited*) into the fellowship of His Son Jesus Christ, our Lord.

### ***DIVISIONS IN THE CHURCH***

<I Corinthians 1:10-17>

10 I summon (*or, entreat*) you, my beloved (*literally, brothers*) in the name of the Lord Jesus Christ, that you are to eliminate the dissension (*or, divisions*) <*i.e. assuming that the situation in Corinth had deteriorated to that point. The Greek word "σχισμα" is the root word for our word schism.*> in your midst and that you restore harmony in your minds and in your intentions (*or, purposes*). 11 Now, I have been informed (*literally, shown*) by Chloe's household (*or, family*) <*The name Chloe means "verdant". It is not clear whether Chloe was Christian or not.*> that discord (*or, strife*) is in your midst. 12 Let me tell you: each one of you has his own slogan. "I am a follower of Paul." "I am a follower of Apollos." <*A highly educated leader from Alexandria, Egypt.*> "I am a follower of Cephas." <*Another name for the Apostle Peter. It is a transliteration of the Aramaic word "kipa" meaning "stone". The name Peter, "πετρος" in Greek, also means "rock".*> or, "I am a follower of Christ." 13 Is Christ [divided (*or, dismembered*)?]<sup>3</sup> Was Christ crucified on your behalf? Were you baptized in the name of Paul? 14 [I give thanks (*or, I am thankful*)]<sup>4</sup> that I did not baptize any of you with the exception of Crispus <*The name means "curly".*> and Gaius <*A common Roman name.*> 15 lest people lay claim to being baptized in my name. 16 Oh yes, I did baptize the family (*literally, the household*) of Stephanas. <*The name means "crown".*> Beyond that I don't recall baptizing anyone else. 17 I was not sent out by Christ to baptize but to proclaim the Good News, not by means of skill with words for fear that the Cross of Christ might not be emptied of its power. <*i.e. destroyed by a lack of emphasis on the crucifixion because of the eloquence.*>

### ***CHRIST THE POWER AND WISDOM OF GOD***

<I Corinthians 1:18-31>

18 The message (*literally, word. The Greek word is "λογος".*) of the cross of Christ is foolishness (*or, nonsense*) to those who are en route to destruction (*or, ruin*). By contrast it is God's power to those who are being saved 19 since it is written:

'I will destroy the wisdom of the wise and annul (*or, reject*)

the understanding of the intelligent.' (*Isaiah 29:14 LXX*)

20 Where is the one who is learned? Where is the teacher of the law (*or, the scribe*)? Where is the disputer of secular affairs (*literally, of this present age*)? Has God not made foolishness to be the wisdom of the world (*literally, "χοςμος". In the ensuing verses the same word for "world" is used in the Greek New Testament*)? 21 Since in the wisdom of God, the world by its wisdom has failed in being able to know God, He took delight that by means of the folly of proclaiming Christ, believers might be saved. 22 The Jews demand signs (*or, miracles*), the Greeks search for wisdom. 23 We are the proclaimers of a crucified Christ. This is scandalous (*or, offensive*) to the Jews. It is foolishness to the Gentiles. 24 However to those who are called, be they Jews or Greeks: Christ is the power of God as well as the wisdom of God <*in human form, or, personified.*> 25 The foolishness of God is wiser than the wisdom of people (*literally, men*) and the weakness of God is greater than human

2 {C} So: Aleph, A, C, D, G, P, Psi, many minuscules, Old Latin, Peshitta, Harelean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by P46 & B.

3 {C} So: Aleph, A, B, C, D, G, Psi, many minuscules, Old Latin, Harelean Syriac & Bohairic Coptic. "Christ is not divided" P46, several minuscules, Peshitta & Palestinian Syriac, Sahidic Coptic & Armenian.

4 {B} So: Aleph in the original hand, B, 1739, Sahidic & Bohairic Coptic. "I give thanks to God" Aleph in the third corrective hand, C, D, G, P, Psi, many minuscules, Old Latin, Harelean Syriac & Ethiopic. "I give thanks to my God" Armenian.

strength (*literally, men*).

<sup>26</sup> My friends (*literally, brothers*) consider (*or, think about*) your own calling. There are not many who were wise, not many who were powerful, not many who were of noble birth *<i.e. the elite of society>*, but God has chosen the foolish ones (*or, things*) of this world in order to shame those who are wise and has chosen the weak ones (*or, things*) of the world in order to put the powerful (*or, strong*) to shame, and the ones who are not of noble birth in the world <sup>27</sup> and the ones who are treated with contempt God has selected. <sup>28</sup> [The ones who amount to nothing (*literally, those who are nothing*)] <sup>5</sup> to destroy the things that are, <sup>29</sup> so that no human might boast (*or, have pride*) in the presence of God. *<The above is one sentence in Greek. The remainder of the paragraph comprises the second sentence.>* You have your existence in Christ Jesus through Him *<i.e. God>*. <sup>30</sup> God has caused Him *<i.e. Jesus Christ>* to become our wisdom, righteousness and holiness (*or, sanctification*) and redemption <sup>31</sup> so that it could be written:

'Let the one who boasts, boast in the Lord.' (*Jeremiah 9:24*)

## CHAPTER II

### PROCLAIMING CHRIST CRUCIFIED

<I Corinthians 2:1-5>

<sup>1</sup> When I came to you, my friends (*literally, brothers*), I came with no excellence of speech (*or, eloquence*) or wisdom. <sup>2</sup> When I proclaimed to you the [mysteries] <sup>6</sup> of God I determined to know nothing when in your midst except Jesus Christ and Him as the one who was crucified. <sup>3</sup> For me, personally, I was in your presence in weakness, fear and trembling. <sup>4</sup> My speech and proclamation was not with [persuasive words of wisdom] <sup>7</sup> rather than proofs (*or, the convincing*) by the Spirit, and the Spirit's power <sup>5</sup> so that your trust might not depend on human wisdom but on God's power.

### THE REVELATION BY GOD'S SPIRIT

<I Corinthians 2:6-16>

<sup>6</sup> There is certainly a wisdom that we speak to those who are mature, a wisdom that does not come from the world nor from rulers whose power is in the process of being abolished (*or, nullified*). <sup>7</sup> We proclaim God's wisdom that is hidden, as a mystery which God has destined from eternity for our glory. <sup>8</sup> None of the rulers of this world knew this wisdom for if they had known it (*or, understood it*) they would never have crucified the Lord of Glory. <sup>9</sup> As it is written:

'The eye has never seen; the ear has never heard,  
the human heart has never had it to come up, (*so, literally*)  
(*or, it has never occurred to the human mind,*)  
what God has prepared for those who love Him.' (*Isaiah 64:4*)

<sup>10</sup> [However] <sup>8</sup> it is though the Spirit that God has revealed it to us for the Spirit examines (*or, searches*) everything including the depths of God's being. <sup>11</sup> Among persons, *<The Greek word is "ανθρωπος." >* who knows another person's thoughts except that person's inner spirit? It is in the

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5 {C} So: P46, A, Aleph, C & D in the original hands, G, 0129, several minuscules, a few Old Latin, Sahidic Coptic & Ethiopic (Rome). "and those who are nothing" Aleph & C in the third corrective hands, B, D in the second corrective hand, P, Psi, many minuscules, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic (Pell Plat). Omitted by 2492.

6 {C} So: P46, Aleph in the original hand, C, several Old Latin, Peshitta Syriac & Bohairic Coptic. "testimony" Aleph in the third corrective hand, B, D, G, P, Psi, many minuscules, Old Latin, Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic. "salvation" 489. Theodore cites "Good News".

7 {D} So: Aleph in the original hand & D. "human" is inserted as a variant in Aleph in the third corrective hand, C, Psi, many minuscules, Old Latin, Harclean Syriac & Bohairic Coptic. A & P also add, "faith". Other variants occur.

8 {C} Variants occur using words that approximate "but" or "for".

same manner that God's Spirit is the only one acquainted with God's thoughts. <sup>12</sup> We have not received the spirit of the world but we have received the Spirit that comes from God <sup>13</sup> so that we might know (*or, understand*) that which has been freely given to us by God. It is of these things about which we speak, not in the language that is taught by human wisdom but that which the Spirit teaches, interpreting spiritual language (*or, words*) in a spiritual manner. <sup>14</sup> The person who is unspiritual rejects the Spirit [of God] <sup>9</sup> for that person is foolish and therefore unable to understand because these *<i.e. the thoughts>* must be spiritually discerned. <sup>15</sup> The spiritual person discerns (*or, evaluates, appraises*) [all things.] <sup>10</sup> although that person is to be judged (*or, evaluated, appraised*) by no one.

<sup>16</sup>Who has come to know the mind of the Lord?

Is anyone able to instruct God?' (*Isaiah 40:13, Wisdom 9:13*)

We, however, possess the mind of Christ.

### CHAPTER III *FELLOW WORKMEN FOR GOD*

<I Corinthians 3:1-23>

<sup>1</sup> My friends, (*literally, brothers*) I was not able to speak to you as I would speak to spiritual persons but I had to speak to you as worldlings (*or, fleshly, carnal*), as infants in Christ. <sup>2</sup> I provided you with milk to drink and not with solid food for you were not yet strong enough. <sup>3</sup> For that matter, you are still worldlings (*or, fleshly, carnal*) in so far as you have jealousy and [strife] <sup>11</sup> among you. Aren't you worldly minded and don't you behave like ordinary persons who are walking around?

<sup>4</sup> When one says, "I am a follower of Paul" and another "I am a follower of Apollos" are you not acting like such persons -- mere men (*so, literally*)? <sup>5</sup> Who is Apollos? Who is Paul? These are servants through whom you were converted to the Christian faith, each carrying out the tasks given them by the Lord. <sup>6</sup> I planted. Apollos watered. It was God who provided the growth. <sup>7</sup> Thus it is neither the one who plants nor the one who waters who is anything but it is God who provides the growth. <sup>8</sup> The planter and the waterer are equal, yet each one will receive his own wages for his work. <sup>9</sup> We are God's fellow-workers (*or, we all work together*). You are God's cultivated field. You are God's building.

<sup>10</sup> In accord with the grace [of God] <sup>12</sup> which was given me, as a wise master builder, I laid the foundation upon which others can build. Let each one be careful (*or, beware*) as to how he does the building. <sup>11</sup> No one can lay a foundation that is different from the one that is already laid, namely Jesus Christ. <sup>12</sup> In the event anyone builds on a foundation that is different from the one that is laid, be it of gold, silver, precious stones, wood, hay or straw, <sup>13</sup> each person's work will become apparent (*or, plain, evident*). The Day will reveal it by means of fire and it is by means of fire that what each one has accomplished will be tested as to quality. <sup>14</sup> If the work any person has built upon the foundation stands the test that one will be rewarded. <sup>15</sup> If anyone's work is burned up that one will suffer loss, even though he, himself, will be rescued (*or, saved*) but only like a person who is rescued

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9 {B} So: P11, Aleph, A, B, C, D, G, P, Psi, many minuscules, Old Latin, Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. Omitted by 330, 451, Peshitta Syriac & many Church Fathers. "the Holy One" Ethiopic.

10 {D} Minor variants occur.

11 {C} So: P11, A, B, C, P, Psi, a number of minuscules, some Old Latin, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "strife and dissension" P46, D, G, many minuscules, some Old Latin, Peshitta & Harclean Syriac. "dissension" 623 & Chrysostom.

12 {C} So: Aleph, A, B, C, D, P, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. Omitted by P46, 81, 1962, 2495 & several Old Latin manuscripts.

from a fire. <sup>16</sup> Do you not know that you are God's temple and that the Spirit of God dwells in you? <sup>17</sup> If anyone destroyed the temple of God, God will [destroy] <sup>13</sup> that person, for the temple of God is holy and you as a believer are that temple.

<sup>18</sup> Let no one be deceived. If anyone among you imagines himself to be wise with the wisdom of this present age, let him become foolish in order to become wise <sup>19</sup> for the wisdom of this world <"κόσμος" in Greek> is foolishness (or, folly) to God for it is written:

'He takes hold of (or, traps) the wise in their craftiness,' (Job 5:12)

<sup>20</sup> and also

'The Lord knows that the reasoning of the wise is futile.' (Psalm 94:11 LXX)

<sup>21</sup> Therefore, let no one boast about people (literally, men) for everything is yours, <sup>22</sup> be it Paul, or Apollos, or Cephas, or the universe (or, cosmos), life, death, the present, the future, they are all yours <sup>23</sup> while you are Christ's and Christ is God's.

#### CHAPTER IV THE MINISTRY OF THE APOSTLES

<I Corinthians 4:1-21>

<sup>1</sup> You (literally, men) ought to consider us to be Christ's servants (or assistants) and administrators (or, stewards). <The Greek word "οικονομος" carries the concept of being a ruler of a household.> of the mysteries of God. <sup>2</sup> Moreover, what is required of administrators (or, stewards) is reliability (or, faithfulness). <sup>3</sup> To me it is of the least importance that I be judged by you or by any human court (literally, day). <Day was used in 3:13 to refer to the Judgment Day.> I do not even judge myself. <sup>4</sup> I am not conscious of any wrong but that does not mean that thereby I am acquitted (or, justified). The one who passes judgment on me is the Lord. <sup>5</sup> Do not pass judgment prematurely but await the coming of the Lord who will illuminate that which is hidden by darkness and will reveal the hidden purposes (or, motives) that are within (literally, in their hearts). Then everyone will receive the praise that is deserved.

<sup>6</sup> My friends (literally, brothers), these things I have specially applied to Apollos and to myself so that you might learn from our example and learn the principal 'nothing beyond what is written' <i.e. remain within the limits of things that have been written. This phrase can be translated in several ways without doing violence to the Greek words. It may have been a quotation of an ancient adage.> so that you might not be arrogantly in favor of one teacher and against another. <sup>7</sup> Who gives you the superiority to be able to differentiate? What do you have that you did not receive? Now, if you received it, why do you boast as if you had not received it <i.e. as if it were your own and not a gift>? <The following statements could be phrased as questions.> <sup>8</sup> You already have enough to be satisfied.(?) You have already become rich. (?) Without us you have become kings (literally, reign).(?) How I wish you really had become kings (or, reigned) so that we might reign together. <sup>9</sup> It seems that God has exhibited us as apostles last of all, like persons who are to be condemned to death, for we have become a spectacle to the entire creation: to angels as well as people (literally, men). <Procedure for conquering generals was to display the booty in a triumphal parade and at the end of the parade those who were condemned to death.> <sup>10</sup> For the sake of Christ we are fools. In Christ you are wise (or, sensible). We are weaklings. You are strong. You are distinguished (or, honored). We are dishonored. <sup>11</sup> Until this very hour we endure both hunger and thirst, we are poorly clothed, we are manhandled (or, treated roughly) and homeless. <sup>12</sup> We toil, working with our hands. We are reviled, but we bless. We are persecuted but we endure. <sup>13</sup> When we are slandered we seek to

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<sup>13</sup> {C} Minor variants occur.

bring comfort. We are considered to be the garbage (*or, the scum, off-scouring*) of the world -- everyone's scum at this moment (*or, time*).

14 I am not writing this to make you ashamed but to advise you, as my dear children. 15 Even if you were to have a myriad <*The Greek word "μυριος" "innumerable" or "countless" is the root of our word myriad.*> of tutors (*or, guides*) <*The Greek word "παιδαγωγος" is the root of our word pedagogue. The pedagogue was a slave or servant whose responsibility it was to see that the child received schooling and moral training. The pedagogue accompanied the child to school and had to see that the lessons were learned. Additionally the responsibility for moral training was through the teaching of the pedagogue. Roman fathers could see that the child was under the guidance of the pedagogue for as many years as the father felt were necessary, even beyond the age we usually think of as adulthood.*> In Christ you would not have several fathers. Through the Good News I have become your father in Christ Jesus. 16 I call upon you to imitate me (*or, to become like me*). 17 [For this reason]<sup>14</sup> I have sent Timothy <*The name means "honor of God". He was the son of a Greek father and a devout Jewish mother. Acts 16:1; II Timothy 1:5; 3:14.*> to you who is my beloved child in the Lord and who will remind you of my way of life in Christ [Jesus.]<sup>15</sup> which is the way I teach everywhere in each church. 18 There are some of you who have become arrogant as though I were not coming to you. 19 It is then that I will learn, not from the fine words of those who are arrogant but from their power. 20 The Kingdom of God does not consist of words but of power. 21 Make your choice! Should I come with a rod or with loving kindness and a gentle manner?

## CHAPTER V

### JUDGMENT AGAINST IMMORALITY

<I Corinthians 5:1-13>

1 Actually, it is widely reported that there is immorality in your midst, of the sort that is not even practiced by the Gentiles. A man is living with his father's wife. <*This would imply, a step mother.*> 2 How could you have been complacent (*literally, planted yourselves*) and not have lamented this evil that is present in your midst by removing the one who has committed this act? 3 I, for my part, being absent bodily but present in the spirit, have already judged him who has acted in this way. 4 When you are assembled (*or, united*) in the Name of [our Lord]<sup>16</sup> Jesus, being with you in the power of our Lord Jesus, 5 deliver (*literally, give over*) such a person to Satan for the destruction of his body so that his spirit might be saved at the time of the Day of the [Lord.]<sup>17</sup> 6 Your boast is not admirable. Do you not know that a small amount of yeast will permeate the entire batch of dough?

7 Clear away all the old yeast so that you will be a new dough that is free of yeast for in fact you are without yeast for our Passover Lamb has been sanctified -- who is Christ. 8 Now then, let us celebrate our festival, not with the old yeast. Certainly not using the old yeast of malice and wickedness, but with the dough free of yeast, namely, the dough of sincerity (*or, purity*) and truth.

9 I wrote to you in that letter <*The letter is no doubt lost though some say a portion of that*

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14 {C} Minor variants occur.

15 {D} So: A, B, D in the second corrective hand, Psi, many minuscules, some Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic & Armenian. "the Lord Jesus" D in the original hand, a number of minuscules & Bohairic Coptic.

16 {C} So: B, D in the original hand & 1739. "the Lord Jesus" A, Psi, 2495, Harclean Syriac & Ethiopic (Rome). "Jesus Christ" Aleph. "our Lord Jesus Christ" P46, D in the third corrective hand, G, P, many minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic (Pell Platt). "Jesus Christ our Lord" 81.

17 {C} So: P46, B, 630 & 1739. "the Lord Jesus" Aleph, Psi, 81, 181, 326, 614, 1877, 1985, 2492, 2495. "the Lord Jesus Christ" D & 1984. "our Lord Jesus" 048, Bohairic Coptic & Ethiopic. "Our Lord Jesus Christ" A, G, P, 33, 88, 104, 330, 436, 451, 629, 1241, 2127, Old Latin, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian.

"lost" letter is found in II Corinthians.> not to be associated with the persons who are immoral (*or, fornicators*).<sup>10</sup> This does not mean that you are under all circumstances to avoid every evil person, covetous person, robber (*literally, one who seizes*) and idolater for in so doing you would have to escape the world entirely.<sup>11</sup> What I actually mean is that you are not to associate with anyone who claims to be a fellow Christian (*literally, to be a brother*) if that person persists in being immoral, covetous, an idolater, abusive, a drunkard or a robber. Do not even eat with such a person. <In Paul's day, to eat with a person was tantamount to being affiliated with that person at a deeper level. There is a play on a word in Greek with the word I translated as "immoral" (*or, fornicator*) "πορνος". It is the root of our word pornography.><sup>12</sup> Is it my business to judge those who are outside the fellowship of believers?<sup>13</sup> God will [judge]<sup>18</sup> those who are on the outside. 'Remove the evildoer from your midst.' (Deuteronomy 13:5; 17:7; 19:19; 21:21; 22:24; 24:17.)

## CHAPTER VI GOING TO LAW BEFORE UNBELIEVERS

<I Corinthians 6:1-11>

<sup>1</sup> Would any one of you dare to dispute with (*or, have a lawsuit against*) an opponent, taking the case before a pagan (*The Greek word "αδικος" is "unjust" or "unrighteous".>* court and not before the saints (*literally, the holy ones, or believers*)? <sup>2</sup> Do you not know that the saints will judge the world? If the world is to be judged by the believers, are you really unworthy (*or, incompetent*) to judge in these petty cases? <sup>3</sup> Do you not know that we will judge angels, not to mention those ordinary matters regarding our lives? <sup>4</sup> If you have such ordinary matters regarding your lives that need to be judged, is this to be done by persons who are disdained within the church, to be the judges? <sup>5</sup> "Shame on you!" I say. Isn't there anyone among who who is wise and capable of deciding between fellow believers (*literally, brothers*)? <sup>6</sup> Must a believer (*literally, brother*) sue another believer (*literally, brother*) and do that in the presence of (*or, before*) unbelievers? <sup>7</sup> On the one hand you have [them]<sup>19</sup> already actually suffering defeat by virtue of the fact that there is a lawsuit. Why would you not prefer to accept injustice? Why would you not rather be defrauded? <sup>8</sup> But on the other hand, you, yourselves, inflict wrong and loss upon your fellow believers (*literally, brothers*). <sup>9</sup> Do you not know that those who are unjust (*or, unrighteous*) will not become the inheritors of the Kingdom of God? Do not be deceived. Neither the immoral persons, idolaters, adulterers, effeminate, perverts,

<sup>10</sup> thieves, covetous persons, drunkards, slanders nor robbers will inherit the Kingdom of God. <sup>11</sup> Some of you also were exactly like that. However, you have been washed, you have been purified (*or, made holy*), you have been made right (*or, righteous*) in the Name of [the Lord Jesus Christ.]<sup>20</sup>

## GLORIFY GOD IN YOUR BODY

<I Corinthians 6:12-20>

<sup>12</sup> 'Everything is permissible to me' <No doubt a popular quote in Paul's day since there was much hedonism.> Even though everything is allowed I will not become domineered by anything. <There is a play on the words translated as "permissible" "εξεστιν" and "domineered" "εξουσιαζω".> <sup>13</sup> 'Food for the stomach and the stomach for food.' <Again no doubt a common

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<sup>18</sup> {C} Minor variants occur.

<sup>19</sup> {C} So: Aleph in the second corrective hand, C, D in the first corrective hand, Psi & many minuscules. Omitted by P46, Aleph & D in the original hands, G, 33, 630, 1505, 1735, & 1881.

<sup>20</sup> {C} So: P11, P46, Aleph, D in the original hand & a few minuscules. "Jesus" A, D in the third corrective hand, Psi, several minuscules. "our Jesus" Sahidic Coptic. "our Jesus Christ" B, C, P & a few minuscules. "Jesus Christ" is omitted by 2492.

*quote.*> God will cause both of these to end. The body is not meant for fornication, it is intended to be for the Lord and the Lord for the body. <sup>14</sup> God has raised up the Lord who will also raise us by means of His power. <sup>15</sup> Do you not know that your bodies are members (*or, a part*) of Christ? Am I then to take the members of Christ and make them to be members of a prostitute (*or, joined with a prostitute*)? Never under any circumstances! <sup>16</sup> Or: do you not know that a person who is united (*or, joined*) with a prostitute becomes one body with her? It is written: 'The two shall become one person.' (*Genesis 2:24*) <sup>17</sup> But: whoever is united (*or, joined*) with the Lord is one with the Lord in Spirit. <sup>18</sup> Flee from immorality! All other sin which a person might commit is outside the body but the person who practices sexual immorality sins against his/her own body. <sup>19</sup> Or: do you not know that the body is the temple <*The word "ναος" used here is not one that is used for the general temple area but used for the "holy place" within that area.*> of the Holy Spirit within you -- the Spirit you have received from God and that you, therefore, do not belong to yourselves. You are not your own. <sup>20</sup> You have been purchased with a price. Glorify God with [your] <sup>21</sup> body.

## CHAPTER VII PROBLEMS CONCERNING MARRIAGE

<I Corinthians 7:1-16>

<sup>1</sup> To come now to the subject about which you wrote: it is good for a man to abstain from marriage (*literally, holding a woman*). <sup>2</sup> Because of the prevalence of sexual immorality (*literally, fornication*) let each man have his own wife and let every woman have her own husband. <sup>3</sup> The husband must fulfill his duty as a husband and the wife likewise must fulfill her duty as a wife. <sup>4</sup> The wife does not have the complete control over her own body because she is married (*more literally, because of her husband*). Neither does the husband have complete control over his body because he is married (*more literally, because of his wife*). <sup>5</sup> Do not deprive one another except in so far as you mutually agree for a period of time, that you will devote yourselves to [prayer] <sup>22</sup> and then again resume normal relations so that Satan might not tempt you because of your lack of self control. <sup>6</sup> I say this as a concession, not as a regulation. <sup>7</sup> [I would desire] <sup>23</sup> to have everyone (*literally, men*) be as I am, but each person possesses his/her own grace gift from God, one of one kind and another of another.

<sup>8</sup> My word to the unmarried and to those who are widows is that it would be good if they could remain single, as I am, <sup>9</sup> but if they lack restraint let them become married. After all, it is better to be married than to have burning passion. <sup>10</sup> For those who already are married I give this suggestion -- it really isn't mine, but the Lord's. <sup>11</sup> If she does separate she ought to remain single or become reconciled with her husband and the same holds true for the husband (*literally, and a husband is not to divorce or send away his wife.*) <sup>12</sup> As far as the rest is concerned, I would suggest this as not being the Lord's command. If a fellow believer (*literally, brother*) has a wife who is an unbeliever and she consents to dwell with him, let him not divorce her (*literally, send her away*). <sup>24</sup> <sup>13</sup> Additionally, a

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21 {B} So: P46, Aleph, B, C & D in the original hands, G, many minuscules, several Old Latin manuscripts, Sahidic, Bohairic & Fayyumic Coptic & Ethiopic. "glorify God in your body and in your spirit and whatever is divine" C & D in the third corrective hands, K, P, Psi & several minuscules. Other minor variants occur.

22 {A} So: P11, P46, Aleph in the original hand, A, B, C, D, G, P, Psi some minuscules, Old Latin, Sahidic, Bohairic & Fayyumic Coptic, & Ethiopic. "fasting and prayer" Aleph in the third corrective hand, K, many minuscules, Peshitta & Harclean Syriac. "prayer and fasting" 330 & 451.

23 {B} So: P46, Aleph & D in the original hands, A, C, G, some minuscules, Old Latin, Bohairic Coptic. "but I would desire" Aleph in the third corrective hand, B, D in the second & third corrective hands, K, P, Psi, many minuscules, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic.

24 {D} Minor variants occur in the text.



woman who has a husband who is an unbeliever, who consents to live with her, should not divorce her husband. <sup>14</sup> The unbelieving husband is able to share in his wife's consecration as a [believer (*literally, brother*)] <sup>25</sup> and the unbelieving wife is consecrated through her husband. <sup>15</sup> If it were otherwise, your children would not be holy (*or, consecrated*). However, should the unbeliever be determined to separate, let there be a separation. The brother, or the sister is not to be enslaved under such circumstances. God has called [you] <sup>26</sup> to enjoy peace. <sup>16</sup> How do you know, O wife, if you will be able to save your husband, or how do you know, O husband, whether you will be able to save your wife?

### ***THE LIFE WHICH THE LORD HAS ASSIGNED***

<I Corinthians 7:17-24>

<sup>17</sup> Surely you must keep on living in the manner that has been designated to you and in whatever condition you were when God called you. This is my ruling (*or, order*) for all the churches. <sup>18</sup> Was anyone of you circumcised when he was called? Let him not attempt to disguise this. Was any uncircumcised person called? Do not cause him to be circumcised. <sup>19</sup> Circumcision has no value and uncircumcision also has no value. What is of value is obedience to the will of God. <sup>20</sup> Let everyone remain in the circumstance (*or, vocation*) that was prevalent at the time of being called. <sup>21</sup> Were you a slave when God called you? Do not be worried about it, though, if you are able to gain your freedom, avail yourself of that opportunity. <sup>22</sup> A slave who has been called by the Lord is the Lord's freedman and in the same manner a person who is free, when called, becomes a slave of Christ. <sup>23</sup> You have been bought with a price! Do not become enslaved by persons. <sup>24</sup> My friends (*literally, brothers*), in whatever state you were when you were called, remain in that situation, but remain in the presence of God!

### ***THE UNMARRIED AND WIDOWS***

<I Corinthians 7:25-40>

<sup>25</sup> Concerning virgins (*or, unmarried persons*) I possess no divine command from the Lord but as one who has been the recipient of the Lord's mercy I can give my own opinion which I feel is trustworthy. <sup>26</sup> I think that, in view of the impending distress (*or, affliction*) it is best for a person to remain single in this situation. <sup>27</sup> Are you bound to a wife? Do you seek a separation? Are you single or separated (*or, apart*) from your wife? Do not seek a wife. <sup>28</sup> However, in the event that you marry you are not committing a sin, neither does a virgin (*or, unmarried person*) commit a sin in the event that she marries. Such persons, however, will encounter those outward afflictions (*or, worldly problems*) of which I would rather spare them. <sup>29</sup> I tell you this, my friends (*literally, brothers*), the time has been shortened (*or perhaps, there is not much time left*). That being the case, from now on let those who have wives live as though they had none <*i.e. not having sexual relations*> <sup>30</sup> and those who are weeping as if they were not weeping. Those who are rejoicing as if they are not rejoicing, those who buy, as if they were not possessors, <sup>31</sup> those who are involved in the world's business, as if they had no use for it. The world as it is presently fashioned is changing (*or, passing away*). <sup>32</sup> In the light of all this I would prefer to have you free from anxiety. The anxiety of an unmarried person is about the Lord's business, how to please the Lord. <sup>33</sup> The married person is concerned with worldly matters, how to please one's spouse (*literally, how a man can please his wife*) <sup>34</sup> and thus one has divided interests. [The married and the unmarried woman differ from one another in that the former

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<sup>25</sup> {B} So: P46, Aleph & D in the original hands, A, B, C, G, P, Psi, some minuscules, Old Latin & Sahidic Coptic. "man" Aleph & D in the third corrective hands, K, many minuscules, Harclean Syriac, Armenian & Ethiopic. "man of faith" 629, some Old Latin, & Peshitta Syriac.

<sup>26</sup> {C} The pronoun varies.

are anxious about the Lord's affairs -- to be holy in body and spirit. The married woman is concerned about the things of the world and of pleasing her husband. <sup>35</sup> I say this for your own benefit. Do not become ensnared (*literally, let a snare or noose be thrown over you*). Promote that which is proper and live a life that is not distracted from your constant devotion to the Lord!] <sup>27</sup>

<sup>36</sup> If someone feels he is not acting in a proper manner toward his unmarried daughter, if she is past the bloom of youth <*i.e. possessing strong passions*> and the circumstances are such, let that father do as he wishes. There is nothing sinful about it. It is not a sin for her to marry. <sup>37</sup> The person who is steadfast, not under compulsion and is able to control his desires (*literally, will*) and has determined within his heart to preserve his daughter's virginity is doing right. <sup>38</sup> Therefore, whoever gives his daughter to be married does well but he who does not give his daughter in marriage does even better.

<sup>39</sup> A married woman is bound to her husband as long as he lives. If he dies she is free to remarry whom she pleases, but it must be a Christian marriage (*literally, in the Lord*). <sup>40</sup> In my opinion she would be happier if she remained single and I really am of the opinion that I also have the Spirit of God.

## CHAPTER VIII FOOD OFFERED TO IDOLS

<I Corinthians 8:1-13>

<sup>1</sup> Now concerning the matter of food (*or, meat*) that has been offered up (*or, dedicated*) to idols: we are aware that 'we all have knowledge'. <*No doubt a quote from the common conversations of the day.*> Knowledge inflates us but love builds us up. <sup>2</sup> If anyone imagines himself to have knowledge, that person does not properly understand the extent of knowledge, <sup>3</sup> but if anyone loves God, that person is known (*or, acknowledged*) by God. <sup>28</sup> <sup>4</sup> Well then, with regard to food (*or, meat*) that has been offered up (*or, dedicated*) to idols, we all know for a fact that idols are nothing at all (*or, do not have real existence*) and there is no God other than the One. <sup>5</sup> Even if there were such so-called gods in heaven or on earth -- and in fact there are many so-called gods -- and many lords, <sup>6</sup> yet as far as we are concerned

There is only one God who exists.  
It is the Father who is the source of all things.  
He is our goal (*or, it is for Him that we live*).  
Also, there is one Lord Jesus Christ.  
It is for Him that we exist  
and it is through Him that we live.

<*These words of verse 6 appear to be of a poetic nature.*>

<sup>7</sup> Not everyone possesses this knowledge. There are some people who are accustomed to idols by force of habit (*more literally, thus far*) so they think in terms of idols. They eat food that has been offered up (*or, dedicated*) to idols and, having a weak conscience, have the feeling that they have done wrong (*more literally, are polluted*). <sup>8</sup> It is a fact that food will not bring us close to God. We are no better because we have eaten, nor are we any worse for not having eaten <sup>9</sup> but be careful lest your understanding of this liberty become a hindrance (*or, an obstacle*) to those who are weak (*or, who do not have your firm understanding*). <*After food had been brought into the presence of the idol as a gift for the idol it was then taken from the temple and brought to the shops in the market*

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<sup>27</sup> {D} Many variants of a minor nature occur in this passage.

<sup>28</sup> {C} Several minor variants occur in verses 2 & 3.

place for sale. It was also assumed that because it had been in the idol's temple it carried with it the idol's blessing. Some thought that since the food had been in the presence of the idol during that rite, eating the food would be tantamount to recognition of the power of the idol. Those persons feared they would thereby be idolatrous. Others felt that since the idol was not really a god the food did not take on any religious significance by having been in the temple.> <sup>10</sup> If anyone sees you, as one who has this understanding of idols, reclining at a table in an idol's temple, will not that person's conscience, assuming that his conscience is weak, be encouraged to eat the food that has been offered up to idols. <sup>11</sup> Your knowledge then, becomes the ruination of this weak fellow Christian (*literally, brother*) by causing him to violate his conscience, and that person is also one for whom Christ died. <sup>12</sup> Additionally, when you sin in such a manner against your fellow Christian (*literally, brother*) you hurt that person's weak conscience and thereby are sinning against Christ. <sup>13</sup> Because of this, if eating meat (*or, food*) that has been offered up (*or, dedicated*) to idols causes my fellow Christian to stumble <*The Greek word "σκανδαλιζω" is "to be scandalized".*> I will never eat any meat so as not to give offense to my fellow Christian (*literally, brother*).

## CHAPTER IX

### THE RIGHTS OF AN APOSTLE

<I Corinthians 9:1-27>

<sup>1</sup> Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord? Are you not the evidence of my handiwork in the Lord? <sup>2</sup> I may not be an apostle to others. I am, at least, an apostle to you for becoming Christians (*literally, in the Lord*) is the seal (*or, proof*) attesting to my apostleship.

<sup>3</sup> It is in this way that I defend myself before those who are my critics. <sup>4</sup> Do we not have a right to eat and drink? <sup>5</sup> Do we not have a right to take a Christian wife (*literally, a sister as a wife*) along with us on our travels as do the rest of the apostles, including the Lord's brothers and Cephas (*or, Peter*)? <sup>6</sup> Or: are Barnabas <*The name means "son of encouragement." A close associate of Paul. cf. Acts 13:1-15:36*> and I the only ones who are not exempt from manual labor to earn our living? <sup>7</sup> Who serves as a soldier at his own expense? Who plants a vineyard and does not eat the grapes? Who tends a flock and does not enjoy the milk? <sup>8</sup> Am I declaring this solely from a human point of view? Doesn't the Law say the same? <sup>9</sup> It is written in the Law of Moses: "You shall not muzzle the ox when it is threshing (*or, treading out*) grain." (*Deuteronomy 25:4*) Is God simply concerned about oxen <sup>10</sup> or does God speak also on our own behalf? It is for our sakes that it is written that the plowman ought to plow, having hope. The thresher ought to thresh with the expectation of receiving his share of the produce. <sup>11</sup> If we have sowed spiritual seeds in you is it too much to expect to be able to reap material benefits from you? <sup>12</sup> Since others enjoy the privilege of sharing with you is not our claim greater?

Even so, we did not avail ourselves of that right but we endure everything with patience so that we might not hinder the Good News of Christ. <sup>13</sup> Are you not aware that those who perform the sacred rituals in the temple make their living from their temple service? Those who are serving at the altar claim their share of the altar gifts (*or, sacrificial offerings*). <sup>14</sup> In the same manner the Lord has directed that those who proclaim the Good News should live by the Good News. <sup>15</sup> I have not made use of any of these rights. Additionally, I am not writing this with the purpose of claiming any such rights on my behalf for I would rather die than to have anyone

[deprive me of the reason for my] <sup>29</sup> boasting. <sup>16</sup> I have no right to boast because I proclaim the Good News for I am doing it by compulsion (*or, of necessity*). Woe to me if I fail to proclaim the Good News! <sup>17</sup> If I do it voluntarily I have my reward. However, if it is compulsory (*or, it is against my will*) it is a task which has been entrusted to me. <sup>18</sup> Then what is my reward? It is this: to provide the Good News at no cost when I proclaim it so that I do not exploit (*literally, to enjoy the freedom of full use*) the Good News.

<sup>19</sup> Though I am free from every one I have caused myself to be a slave to everyone in order to win as many as possible. <sup>20</sup> To the Jews I have behaved as a Jew in order to win Jews. To those who are under the Law I have behaved as if I were under the Law [even though I, myself, am not under that Law] <sup>30</sup> to gain those who are under the Law. <sup>21</sup> To those who are outside the scope of the Law *<i.e. Gentiles>* I behaved as one who was outside the scope of the Law, even though they are not lawless before God, being subject to Christ's law, in order to gain those who are not under the Law. <sup>22</sup> For the weak I have behaved as one who was weak to gain those who are weak. I have become all things to all persons in order to bring salvation. <sup>23</sup> I do all this for the sake of the Good News so that I might become a partner (*or, participant*) with you.

<sup>24</sup> Do you not know that when people run a foot race, while the runners all run, there is only one who receives the prize? Therefore run your race in such a way that you will be certain of winning. <sup>25</sup> Everyone who is in training is well disciplined in all things (*literally, temperate*). This is done to receive a perishable crown *<The crown at the Isthmian games in Corinth was made of pine or, perhaps parsley, thus this much sought after crown was very perishable.>* but we strive for a crown that is imperishable. <sup>26</sup> Accordingly I do not run with an uncertain goal. I do not box as if I were shadow boxing (*literally, beating the air*). <sup>27</sup> I bruise my body and make it my slave, lest I find myself to be disqualified. *<In the Isthmian games participants trained for two years or more. By failing to train diligently they were disqualified.>*

## **CHAPTER X**

### **WARNING AGAINST IDOLATRY**

*<I Corinthians 10:1-22>*

<sup>1</sup> Do not forget (*literally, I do not want you to be ignorant*) that while our ancestors were under a cloud (*Exodus 13, 14; Psalm 105:39*) they all safely passed through the sea, *<i.e. the Sea of Reeds or the Red Sea>* <sup>2</sup> all were [pledged to (*literally, baptized*)] <sup>31</sup> to Moses through the cloud and the sea. <sup>3</sup> All ate the same spiritual (*or, supernatural*) food <sup>4</sup> and drank the same spiritual drink for they drank from the spiritual (*or, supernatural*) rock which accompanied them on their journey. This Rock was Christ. <sup>5</sup> Despite this, God was not pleased with most of them, for they were killed in the desert. (*Numbers 14*) <sup>6</sup> These events occurred as a warning to us not to desire evil as they did. <sup>7</sup> You must not be idolaters as some of them were for it is written:

'The people sat down to eat and drink and arose to dance.' (*Exodus 32:6*)

<sup>8</sup> Additionally, we dare not become fornicators as some of them were and twenty-three thousand of them died in a single day. (*Exodus 25:1-9*) <sup>9</sup> Neither should we test the [Lord] <sup>32</sup> as some

29 {C} So: P46, Aleph & D in the original hands, B, three minuscules, Peshitta Syriac, Sahidic & Fayyumic Coptic & Armenian. Other manuscripts have variants and explanatory glosses.

30 {A} So: P46 Aleph, A, B, C, D in the original hand, G, P, ten minuscules, Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by D in the third corrective hand, K, Psi, many minuscules, Peshitta Syriac & Ethiopic.

31 {C} Different forms of the Greek word "βαπτίζω" are used in the various manuscripts.

32 {B} So: Aleph, B, C, some minuscules, Harclean Syriac-margin, Armenian & Ethiopic. "Christ" P46, D, G., K, Psi, many minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic. "God" A & 81. Omitted by 1985.

did and were destroyed by serpents. (*Numbers 21:4-6; Psalm 78:18*)<sup>10</sup> Do not [grumble]<sup>33</sup> against God as some did for they perished by means of the one who destroys. (*Numbers 16:41-50; Wisdom 18:20-25*)

<sup>11</sup> [These]<sup>34</sup> experiences befell them as an instructive warning. They were recorded as a warning to us who are living during the end of the age (*literally, the arrival of the end of the new age*).<sup>12</sup> In the light of this, let anyone who has the feeling of standing securely, beware of falling.<sup>13</sup> No temptation has been yours that has so held you in its grip that it was beyond the temptations of ordinary people. God is faithful and will not permit you to be tempted beyond your ability (*or, strength*) but when temptation comes God will provide a way out. You will be able to bear it! <*Paul assumes that the Christian will try to resist temptation when it comes.*>

<sup>14</sup> Therefore, my dear friends, keep away from idolatry.<sup>15</sup> I appeal to your sensibilities (*or, good judgment*). Determine for yourselves what I have to say.<sup>16</sup> Is not the cup of blessing for which we give thanks (*or, which we bless*), a fellowship in the blood of Christ? Is not the bread which we break a fellowship in the body of Christ?<sup>17</sup> Because there is one loaf and because we are many, we all become sharers in that one loaf.<sup>18</sup> Take notice of Israel as a nation (*more literally, physically*). Are not the ones who eat the sacrifices, the sharers at the altar?<sup>19</sup> Then what do I suggest? Do I imply that the offering to an idol amounts to anything of value (*or, is it of value*)?<sup>20</sup> No! What I really am saying is that what [they sacrifice they are offering to demons and not offering to God.]<sup>35</sup> I do not want you to fellowship with (*or, be partners with*) demons.<sup>21</sup> You are not able to drink from the Lord's cup and from the cup of demons. You cannot be a participant both at the Lord's table and at the table of demons.<sup>22</sup> Do you want to provoke the Lord to jealousy? Are we mightier than God?

### ***DO ALL TO THE GLORY OF GOD***

<I Corinthians 10:23-11:1>

<sup>23</sup> Everything is allowable but not everything is beneficial. Everything is allowable but not everything is constructive.<sup>24</sup> Let no one seek personal advantage but let each one seek the well-being of others.<sup>25</sup> Eat whatever is sold in the marketplace, asking no questions of conscience<sup>26</sup> for 'the earth is the Lord's and everything that is in it.' (*Psalm 24:1*)<sup>27</sup> In the event that an unbeliever invites you and you consent to go, eat what is being served and do not ask questions because of conscience,<sup>28</sup> but, if someone informs you, telling you that the food has been offered up to idols, do not eat it for the sake of the one who warned you and [because of conscience.]<sup>36</sup><sup>29</sup> I do not mean this because of your own conscience. Why must my freedom submit to the other person's conscience?<sup>30</sup> If I partake with gratitude, why should I be defamed (*or, maligned, reviled, literally, blasphemed*) because of partaking of that for which I gave thanks? <*There is a play on words in Greek.*><sup>31</sup> Now then, whether you eat or drink or whatever you do, do it for the glory of God.<sup>32</sup> Therefore behave in such a way that you will not offend Jews or Greeks or the Church of God.<sup>33</sup> It is in this way that I seek to please everyone in

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<sup>33</sup> {C} Variant forms of the Greek word "γογγυζω" are used.

<sup>34</sup> {C} So: A, B, several minuscules & Sahidic Coptic. "all these" C, K, P, Psi, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Bohairic Coptic & Armenian. In a variant form, Aleph, D, G, several minuscules & some Armenian.

<sup>35</sup> {C} So: P46, Aleph, A, C, P, Psi, many minuscules, with slight variants of transposing the word order & Armenian. "they are offering offerings to demons and not to God" K, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. Other variants also occur.

<sup>36</sup> {A} So: Aleph, A, B, C, D, G, H in the original hand, K, many minuscules, Old Latin, Peshitta Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "conscience, for the earth is the Lord's and everything that is in it" H in the third corrective hand, K, Psi, some minuscules & Hareclean Syriac.

every way, not for my own advantage but for the welfare of many so that they might be saved.

## CHAPTER XI

<sup>1</sup> Be imitators of me, just as I, myself, am an imitator of Christ. *<The word "imitator" "μιμητης" could be translated, "pattern yourself after me...">*

### COVERING THE HEAD IN WORSHIP

<I Corinthians 11:2-16>

<sup>2</sup> I praise you for remembering me in everything and also that you observe the instructions (*or, traditions*) which I had transmitted to you. *<A play on the word "head" "κεφαλη" follows.>* <sup>3</sup> I want you to know, however, that Christ is the head of every man. Man *<i.e. the husband>* is the head of every woman. God is the head of Christ. <sup>4</sup> Any man who covers his head when praying or when prophesying is disgracing his head. <sup>5</sup> A woman, on the other hand, who, when praying or prophesying with her head uncovered (*or, unveiled*), disgraces her head for it is the same as if she were shorn (*or, had her hair cut*). <sup>6</sup> Since it is dishonorable for a woman to be shorn (*or, to have her hair cut*). *<In Paul's day a woman who had her hair shorn was looked upon as possessing loose morals, or one who was publicly disgraced. This was one of the identifying marks so that the woman might be recognized by those who sought her services.>* If a woman refuses to wear a head covering (*or, veil*) let her be shorn (*or, have her hair cut*). Since it is dishonorable for a woman to be shorn (*or, to have her hair cut*) let her wear a head covering (*or, veil*). *<Some ancient authorities say the reference is simply to long hair.>*<sup>7</sup> The man, on the other hand, ought not to have his head covered (*or, wear a veil*) since he is the image and glory of God but the woman is the glory of man. <sup>8</sup> Man does not originate from woman but woman from man. *<Is this only a reference to Adam and Eve as some commentators feel or does this apply to all generations of humanity?>* <sup>9</sup> Neither was man created for woman's sake but women were created for man's sake. <sup>10</sup> Women, for this reason ought to have [a symbol of exercising power]<sup>37</sup> on their heads because of the angels. *<This is a very enigmatic verse! Perhaps the idea is that the veil becomes the symbol of having authority or, possibly, 'have a choice regarding her head' .>* <sup>11</sup> Nevertheless in the Lord a woman is not independent of a man nor is a man independent of a woman <sup>12</sup> for just as a woman originates from a man, so also, a man comes into existence through a woman but everything ultimately has its origin in God.

<sup>13</sup> Judge for yourselves. Is it fitting for a woman to worship God without a head covering (*or, veil*)? <sup>14</sup> Does not nature itself teach you that long hair is a disgrace for a man? <sup>15</sup> If a woman has long hair that is her glory. This is because her hair has been granted her for a covering. <sup>16</sup> But: in the event that someone is anxious to dispute this point, we have no other custom (*or, recognize no other practice*), nor do the Churches of God.

### ABUSES AT THE LORD'S TABLE

<I Corinthians 11:17-22>

<sup>17</sup> While thus instructing you, however, I do not approve of your coming together in a way that does harm rather than good. <sup>18</sup> In the first place, I hear that when you meet as a congregation there are factions among you and, to a degree, I believe this. <sup>19</sup> There must be differences among you in order that your sterling faith (*or, tried and true faith*) might be evident. *<Paul is declaring that dealing in a positive manner with differences provides clearer understanding.>* <sup>20</sup> So then, when you meet together it is not as it ought to be at the Lord's Table

37 {A} See: Gingrich. So: P46, Aleph, A, B, C, D, G, H, K, P, Psi, many minuscules, Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic. "veil" one Old Latin, a Bohairic Coptic manuscript & possibly Armenian. "a veil and symbol of exercising power" Origin.

21 for each one quickly eats his own meal, the result of which is that some must go hungry, while others imbibe too freely. 22 Do you not have homes in which to eat and drink? Would you manifest contempt for the Church of God? Would you humiliate the poor? What should I say to you? Should I commend you? I do not approve of (*or, praise you for*) such action!

### **THE INSTITUTION OF THE LORD'S SUPPER**

<I Corinthians 11:23-26>

23 I received from the Lord that which I also delivered to you, that the Lord Jesus, on the same night in which He was betrayed took bread 24 and upon having given thanks, broke it and said,<sup>38</sup> "This is my body, given [on your behalf.]<sup>39</sup> Do this in my remembrance." 25 Similarly also, when the meal was concluded, he took the cup saying,

'This cup is the new covenant, sealed with my blood.

Do this as often as you drink it in my remembrance.'

26 As often as you eat this bread and drink this cup you are publicly proclaiming the Lord's death until He comes.

### **PARTAKING OF THE SUPPER UNWORTHILY**

<I Corinthians 11:27-34>

27 Whoever, therefore, eats the bread or drinks from the cup in an unworthy manner, such a person is violating the body and blood of the Lord. 28 Let each person conduct a self-examination prior to eating the bread and drinking of the cup. 29 Whoever eats and [drinks]<sup>40</sup> without understanding [the body <*i.e. the sacrifice*>]<sup>41</sup> [of the Lord]<sup>42</sup> eats and drinks to his or her own condemnation. 30 It is for this reason that so many of you are sickly, have ill health, and some have died (*literally, fallen asleep*). 31 If we, however, have done a self-examination we will not be judged (*or, sentenced*). 32 The judgments of the Lord serve to discipline us so that we might not be condemned along with the world. 33 So then: my friends (*literally, brothers*), when you gather for the eating <*i.e. a common meal as the people of God*> wait for one another. 34 If anyone is hungry, let that person eat at home in order that your meeting together might not lead to judgment. I will deal with additional matters when I come.

## **CHAPTER XII**

### **SPIRITUAL GIFTS**

<I Corinthians 12:1-11>

1 I do not want you to be unaware (*literally, ignorant*), my friends (*literally, brothers*) concerning spiritual gifts. 2 You know that when you were unbelievers (*or, pagans*) you were led astray by dumb (*or, lifeless*) idols, following wherever you might be led. 3 Because of this I am informing you that no one who speaks under the influence of the Holy Spirit says, "Jesus be cursed". It is only under the influence of the Holy Spirit that anyone can say, "Jesus is Lord."

4 There are various sorts of gifts but these are all derived from the same Spirit. 5 There are

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38 {C} So: P46, Aleph, A, B, C in the original hand, D, F, G, 0199, many minuscules, some Old Latin & Coptic. "Take and eat" C in the third corrective hand, Psi & the majority text. cf. Matthew 26:26.

39 {B} So: P46, Aleph & C in the original hands, A, B, two minuscules & Armenian. "broken on your behalf" Aleph & C in the third corrective hands, D in the second and third corrective hands, G, K, P, Psi, many minuscules, a few Old Latin, Peshitta & Harclean Syriac. "broken in pieces on your behalf" D. "sacrificed on your behalf" many Old Latin.

40 {C} So: P46, Aleph & C in the original hands, A, B, Sahidic & Bohairic Coptic & Ethiopic (Rome). "drinks unworthily" A & C in the third corrective hands, D in the second and fifth corrective hands, G, K, P, Psi, many minuscules, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic (Pell Platt).

41 {C} So: P46, Aleph in the original hand, 33 & 1739. "the body and blood" 1241 in the third corrective hand.

42 {C} So: Aleph & C in the third corrective hands, D, F, G, Psi & the Majority Text. Omitted by P46, A, B, C in the original hand, several minuscules, an Old Latin and one Coptic manuscript.

various spheres of service but the same Lord. 6 There are various sorts of accomplishment but the same God is operative in energizing each person. 7 To each one the evidence of the Spirit is granted for the benefit of all (*or, for the common good*). 8 To one person the spiritual gift that is given is the ability to speak wisely (*or, wisdom*), to another the spiritual gift that is given is knowledge, each being given by the same Spirit. 9 To another, faith, by the same Spirit, to another a variety of gifts of healing as the gift of [the one Spirit.]<sup>43</sup> 10 To another the Spirit gives the gift of miraculous powers (*literally, the activity of power*), to another the gift of prophecy and to another the gift of being able to distinguish between spirits, to one a variety of ecstatic speech (*or, tongues*) and yet another the ability to interpret such speech *<i.e. tongues>*. 11 All of these gifts are as the result of the working of one and the same Spirit who energizes and allots to each one these individual gifts exactly as the Spirit desires.

### **ONE BODY WITH MANY MEMBERS**

<I Corinthians 12:12-31>

12 Just as the body is a single unit (*literally, one*) and has many parts (*literally, members*) and all its parts (*perhaps, organs*) though they are many, constitute a single body, so it is with Christ. 13 By one Spirit we were baptized, whether Jews or Greeks, slaves or free, to form one body and we are all imbued (*literally, given to drink*) with the same Spirit. 14 The body does not consist of one part but of many. 15 If the foot should say, "Because I am not a hand I am not a part of the body" that would not cause it to be less a part of the body. 16 If the ear were to say, "Because I am not an eye I do not belong to the body" it is nonetheless a part of the body. 17 If the entire body were an eye where would the power of hearing come from? Or: if everything were hearing, what about the sense of smell? 18 But, as it is, God has so arranged the parts (*or, organs*) of the body, causing each part to be exactly as God saw fit. 19 If they were all one part (*or, simply one organ*) where would the body be? 20 Now then: we have many parts (*or, organs*) which form one body. 21 It is impossible for the eye to say to the hand, "I do not need you," neither is it possible for the head to say to the feet, "I do not need you." 22 Moreover, those parts (*or, organs*) that we consider to be less honorable we clothe with greater (*or, additional*) honor. 23 Our unrepresentable parts, for modesty's sake, also receive additional adornment 24 which our representable parts do not require. In fact, God, in the blending together of our bodies (*or, in the constituting of our bodies*) has bestowed additional honor on the inferior parts, more richly endowing them 25 so that there might be no dissension in the body but rather that the members (*or, organs*) have concern (*or, are anxious, care for*) each other's welfare. 26 When one body part (*or, organ*) suffers, the entire body suffers. When one body part is honored they all share in the joy. *<The reference moves from the physical body as an illustration to the body of Christ which is the Church.>* 27 Now you are the body of Christ and are members who have part in that body. *<Based on the gifts we have received we have our assigned tasks.>* 28 God has appointed that in the church there be, first of all, apostles, next prophets, then teachers, miracle workers, those with the gift of healing, assistants, administrators and those with varieties of gifts of tongues *<Perhaps those with language abilities are also meant and not simply those who speak in ecstatic tongues.>* 29 Not everyone is an apostle. Not everyone is to be a prophet or a teacher or a miracle worker, 30 healer, speaker in tongues or interpreter of such speech. 31 Always be

43 {B} So: A, B, several minuscules & Old Latin. "by His Spirit" A, C in the third corrective hand, D, G, K, P, 0201, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "in the Spirit" P46 but omitted in the original hand of C. "healing as the gift of one Spirit" omitted by Psi.



anxious to possess the gifts that have the greatest value. The very best of all is what I will now show you!

### **CHAPTER XIII**

#### **LOVE**

<I Corinthians 13:1-13>

- 1 Even if I were able to speak in all the languages of humans and angels and were without love I would be no better than a clanging gong or a loudly reverberating cymbal.
- 2 Even if I had the gift to be able to prophesy and had knowledge of all secrets and had such faith that I would be enabled to move mountains, if I had no love, I would be useless.
- 3 If I could divide up all my possessions, and if I surrendered my body that I might [boast]<sup>44</sup> but if I am without love it is of no benefit to me.
- 4 Love is patient and kind.  
It is not jealous nor is it conceited.
- 5 It is not unmannerly nor selfish.  
It is not irritable nor resentful,
- 6 nor does it rejoice when others experience wrongs, but finds joy in the truth.
- 7 It is able to endure everything, believes and hopes all things and remains steadfast.
- 8 Love never ceases.  
Prophecies will come to an end.  
Tongues will cease *<i.e. speaking in tongues as a grace gift>*  
Knowledge will be abolished.
- 9 Our knowledge is fragmentary.  
In the same way prophesying is also fragmentary.
- 10 When that which is "Perfection" comes all that is fragmentary will come to an end.
- 11 When I was a child I spoke as does a child, I thought as does a child, I reasoned as does a child.  
But: upon becoming a man I ridded myself of childish thoughts.
- 12 We can only see as one does in a mirror -- indistinct images.

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44 {C} So: P46, Aleph, A, B, 33, 1730, Sahidic & Bohairic Coptic & Ethiopic (Rome). "to be burned" K, Psi & in a variant form C, D, F, G, L, many minuscules & with varied spellings Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic (Pell Platt).

<Since mirrors were made of polished brass they were not very clear in Paul's day.>

Then <i.e. the end time> we will see face to face.

For the present our knowledge is fragmentary,

and we understand in an indistinct manner (*or, much is obscure*).

Then we will know fully,

even as we are fully known.

<sup>13</sup> That which remains is faith, hope, love.

These three.

However, the greatest of these is love!

#### CHAPTER XIV

#### TONGUES AND PROPHECY

<I Corinthians 14:1-25>

<sup>1</sup> Make love your quest. Be eager to have spiritual gifts, especially that you might prophesy.

<sup>2</sup> Whoever speaks in an ecstatic language (*literally, a tongue*) is not speaking to persons but to God for no one comprehends what is being said. That person is expressing secrets in (*or, by the power of*) the Spirit <sup>3</sup> but the one who prophesies provides the hearers with a message that is constructive, encouraging and comforting. <sup>4</sup> The person who speaks in an ecstatic language (*literally, a tongue*) builds up personal faith <i.e. improves personal faith> but the one who prophesies builds up the Church. <The concept in the word "prophecy" "προφητεία" here is not so much a foretelling but rather a forth-telling.> <sup>5</sup> I wish that all of you could speak in ecstatic languages (*literally, tongues*) but I would rather have all of you prophesy. Anyone who prophesies is greater (*or, more important*) than the one who speaks in ecstatic languages (*literally, tongues*) unless such a speaker interprets this to the Church so that the Church might enjoy this edification.

<sup>6</sup> Now, if I were to come to you, my friends (*literally, brothers*) speaking ecstatic languages (*literally, tongues*) of what benefit would I be to you, unless I were to provide you with some new revelation, information, prophecy or teaching? <sup>7</sup> In a similar manner, if lifeless things such as a flute or harp (*or, lyre*) do not produce distinct tones, how are listeners able to understand what is being played? <sup>8</sup> If one is not able to hear a clear sound from a bugle, how will one know to prepare for battle? <sup>9</sup> In the same way, unless you utter intelligible words with your tongue, how will people understand what you are saying? You will be talking to the air (*so, literally*). You will just be prattling. <sup>10</sup> There are so many languages in the world (*or, Who knows how many languages there are in the world?*) none of which are devoid of meaning. <sup>11</sup> If I do not know the significance of the words (*literally, language*) I will appear to be a foreigner to the speaker and the one who speaks will appear to be a foreigner to me. <sup>12</sup> You are in exactly the same position. Since you are anxious for spiritual gifts, seek to excel in such gifts that will abound for the edification of the Church (*so, literally, or, that will contribute to the upbuilding of the Church.*) <sup>13</sup> Anyone who speaks in an ecstatic language (*literally, tongue*) ought to pray for the ability to interpret. <sup>14</sup> In the event that I were to pray in an ecstatic language (*literally, tongue*) it would be my spirit that prayed. My mind would be inactive (*literally, unfruitful*). <sup>15</sup> Then, what about it? I will pray with my spirit but I will also pray with my understanding. I will sing with my spirit but I also will sing with my understanding, <sup>16</sup> otherwise, if you give thanks in the spirit, how is it possible for anyone who is not so gifted with ecstatic speech (*or, tongues*) to

say "Amen" to your thanksgiving since that person does not know what you mean. 17 Certainly, you are giving thanks but your neighbor is not edified. 18 I give thanks to God that I speak in ecstatic languages more than all of you, 19 but in the Church I would rather [utter five intelligible words] 45 so as to instruct others than ten thousand (*literally, myriads*) of words in ecstatic speech (*literally, tongues*).

20 My friends (*literally, brothers*), you must not be children in your thinking (*or, don't be childish*). Be infants with regard to evil but in intelligence be mature. 21 It is written in the Law:

'By men who speak strange (*or, foreign*) languages  
and by the lips of strangers (*or, aliens*)

I will speak to the people

but even then they will not listen to me, says the Lord.' (*Isaiah 28:11,12*)

22 This demonstrates (*literally, is a sign*) that the gift of ecstatic language (*or, tongues*) is not intended for believers but for those who do not believe, while prophecy (*or, proclamation*) is not for those who do not believe but for believers. 23 Imagine a gathering of the entire Church.

Everyone is speaking in ecstatic languages (*literally, tongues*) and lay people who do not possess this gift and those who do not believe enter. Would they not say that you are insane? 24

However, if everyone were clearly proclaiming (*or prophesying*) and an unbeliever or a lay person were to enter, that person would feel reproved and would be called into account by all. 25

The secrets of that person's heart would be disclosed (*more literally, bored open*) and that individual would prostrate himself before God, saying "God is certainly in our midst".

### **ALL THINGS TO BE DONE IN ORDER**

<I Corinthians 14:26-40>

26 What then, my friends (*literally, brothers*)? Wherever you gather, each one is to make a contribution to the worship: a song, a message *<i.e. sermon>*, a revelation, ecstatic language

(*literally, tongue*) or an interpretation of that ecstatic language. Let everything be done in a constructive manner. 27 If there is anyone who speaks in an ecstatic language (*literally, tongue*)

let there be two or certainly not more than three who speak, one at a time, and someone should interpret. 28 If there is no interpreter in the church the speaker of the ecstatic language should

remain silent. Let that person speak to himself and to God. 29 Let two or three proclaim

(*literally, prophesy*) and let the rest pay attention (*or, judge for themselves*). 30 If any revelation comes to one who is sitting in attendance, let that person wait until the one who is speaking is

silent (*literally, let the first be silent*) 31 for it is possible for all to proclaim God's message, taking turns, so that all might learn and might be encouraged. 32 The spirits of the

proclaimers (*literally, prophets*) must control their inspiration.

33 God is not the God of discord but is the God of peace.

As in all Churches (*or, gatherings*) of believers (*literally, saints*) 34 [the women should remain silent in the Churches for they are not permitted to talk. They are to submit themselves

as the Law also says, 35 and if they wish to learn something they are to inquire of their husbands in their homes. It is improper for a woman to talk at a meeting of the congregation.] 46 <Women

*talking in public gatherings in Paul's day were considered by the custom of that day to be lewd. Christians, not bound by the law, had freedom. Paul did not want women, with new found*

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45 {C} So: P46, Aleph, A, B, D, P, Psi, many minuscules, some of which have minor variants, Sahidic & Bohairic Coptic.

"with my understanding" G & in a variant form K. Many other variants are found though the thought is clear.

46 {B} Some manuscripts have verses 34 & 35 in the order as above. Other manuscripts including D, G & 88 in the original hand transpose the verses.

*freedom in Christ, to give the wrong impression.>* <sup>36</sup> How is it? Did God's message come forth from you first of all (*or, Were you the originators of God's message?*)? Are you the only people to whom it has come?

<sup>37</sup> If anyone supposes himself to be a prophet, or to have become inspired, let him recognize that what I am writing is a [command] <sup>47</sup> from the Lord. <sup>38</sup> However, if anyone is ignorant, let him be [ignorant.] <sup>48</sup> *<i.e. if anyone refuses this command of the Lord let him suffer the consequences.>*

<sup>39</sup> In conclusion, my friends (*literally, brothers*) strive to prophesy, do not hinder [speaking in ecstatic languages (*or, tongues*).] <sup>49</sup> <sup>40</sup> Let everything be done properly and in an orderly manner. <sup>50</sup>

## **CHAPTER XV**

### **THE RESURRECTION OF CHRIST**

<I Corinthians 15:1-11>

<sup>1</sup> I would like to re-inform you, my friends (*literally, brothers*) about the Good News which I proclaimed to you, which you accepted, and in which you have taken your stand, <sup>2</sup> by means of which you are also saved, provided that you keep hold of the Good News I have proclaimed (*or, which is the substance of my proclamation*) that is, unless your faith was without validity. <sup>3</sup> I transmitted to you, first and foremost what had been transmitted to me, namely, that Christ died on behalf of our sins, in accordance with the Writings (*or, Scriptures, as the Writings prophesied*), <sup>4</sup> that He was buried and rose again on the third day in accordance with the writings, <sup>5</sup> that He was seen by Cephas *<sometimes called Peter>*, then by the twelve. *<The Apostles were sometimes called "the twelve" even though Judas Iscariot no longer was with them.>* <sup>6</sup> Later He appeared to more than five hundred believers (*literally, brothers*) on the same occasion, most of which are still alive but some have died (*literally, fallen asleep*). <sup>7</sup> After that He appeared to James, *<The name is a form of "Jacob" and means "supplanter". Several people named James appear in the New Testament. Scholars feel this reference is to James, the brother of the Jesus. It is further assumed by many scholars that this is also the writer of the Epistle of James.>* then to all of the Apostles, <sup>8</sup> and last of all to me also, one who was born at the wrong time *<The Greek word "εκτρομα" could be translated "a miscarriage of a man".>* <sup>9</sup> for I am the least of the Apostles, for I did not deserve the name "Apostle." I was a persecutor of the Christian Church (*literally, Church of God*). <sup>10</sup> By the grace of God I am what I am. That gift of grace given me was not in vain. I have worked harder than any of them, but, not really. Rather, it is because of the grace of God which [is assisting me.] <sup>51</sup> <sup>11</sup> Whether it is I or they, this is the way we proclaim and the way you came to believe.

### **THE RESURRECTION OF THE DEAD**

<I Corinthians 15:12-34>

<sup>12</sup> Now then, if Christ is proclaimed, namely, that He rose from the dead, how is it that some of you say there is no such thing as the resurrection from the dead? <sup>13</sup> If there is no such thing as the resurrection from the dead, Christ, Himself, has not risen. <sup>14</sup> If Christ has not risen

<sup>47</sup> {C} The word order is changed in some manuscripts.

<sup>48</sup> {B} Forms vary with little difference in meaning.

<sup>49</sup> {D} Forms vary with little difference in meaning.

<sup>50</sup> Verses 34 & 35 are located here in some manuscripts.

<sup>51</sup> {C} So: Aleph in the third corrective hand, A, D in the second corrective hand, H, K, P, Psi, many minuscules, Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "is in me" P46 & Harclean margin. "is with me" Aleph & D in the original hands, B, G, 0243, 1793 & Old Latin.

our proclamation is of no benefit and [our] <sup>52</sup> faith is also meaningless. <sup>15</sup> Then we are shown to be false witnesses (*or, misrepresenters*) of God because we have borne witness about God and that He raised Christ, whom He did not raise, if in fact no dead are actually raised, <sup>16</sup> for if no one who is dead is raised, neither has Christ been raised. <sup>17</sup> If Christ has not been raised your faith is a delusion. Then you are still in your sins <sup>18</sup> and furthermore those who have died (*literally, fallen asleep*) in Christ have in fact perished.

<sup>19</sup> If we maintain hope in Christ under these circumstances we are the most pitiable!

<sup>20</sup> The reality is that Christ did arise from the dead, and being the first fruits *<i.e. representative of the harvest to follow. cf. Exodus 34:26, Numbers 28:26f, Leviticus 2:14f, 23:10f.>* of those who have died (*literally, fallen asleep*). <sup>21</sup> Just as death came by means of one man, through one man resurrection from the dead also came. <sup>22</sup> Just as in Adam *<The name means "red earth". cf. Genesis 2:7.>* all persons die, so in Christ all persons will be made alive again. <sup>23</sup> Each one in turn: Christ first, *<The word Paul uses "απαρχη" is a word that would be used in the army, i.e. "first rank".>* then the believers (*literally, His own*) at His coming. <sup>24</sup> Then the end will come when He is to hand over the Kingdom of God the Father after He has destroyed (*or, annulled*) all rulers, governments and powers. <sup>25</sup> He must be King until He places all enemies under His feet. (*cf. Psalm 8:6, 110:1*) <sup>26</sup> The last enemy that is to be abolished is death <sup>27</sup> for God has placed all things under His feet. When it says, "all things are subjected" (*Psalm 8:6*) this, obviously, does not include the One who has placed them all under Him. <sup>28</sup> However, when all things are subjected to Him the Son also will cause Himself to be subject to the One whom all must obey, so that God might be all in all (*or, supreme*).

<sup>29</sup> Otherwise, if the dead were not to rise at all, what would those do who have been baptized for (*or, on behalf of*) the dead? Why are they baptized for them? <sup>30</sup> Why should we face peril at every moment? <sup>30</sup> Why do I risk death each hour? [My friends (*literally, brothers*),] <sup>53</sup> <sup>31</sup> I affirm my pride in you before Christ Jesus our Lord, and am justified in doing so for I risk death every hour (*or, day*). <sup>32</sup> I had fought men like wild beasts in Ephesus. *<The metropolis of the Roman Province of Asia (present day Turkey), located three miles from the sea, on the left bank of the Cayster river. It was the site of the Temple of Diana which was known as one of the seven wonders of the ancient world. It was a wealthy, cosmopolitan city with its many cross currents of interest and loyalty.>* What was the point for me?

'If the dead will not rise, let us eat and drink, for tomorrow we will die.' (*Isaiah 22:13*) <sup>33</sup> Do not deceive yourselves!

'Bad companions corrupt good morals' *<A quote from Thais by the Greek poet Meander.>*

<sup>34</sup> Return to being sober minded as you ought to be. Cease sinning. Some have no knowledge of God. I say this is to your shame.

### **THE RESURRECTION BODY**

*<I Corinthians 15:35-58>*

<sup>35</sup> But someone will ask, "How are the dead raised?" "With what kind of body will they appear?" <sup>36</sup> Foolish person! The seed you sow does not come to life unless it first dies. <sup>37</sup> What you sow is not the body that it is to become. It is a naked seed or grain, perhaps wheat or some

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<sup>52</sup> {C} The possessive pronouns vary in the manuscripts.

<sup>53</sup> {C} So: Peshitta & Harclean Syriac & Sahidic, Bohairic & Fayyumic Coptic. "brothers" Aleph, A, B, K, P, many minuscules, Old Latin, Palestinian Syriac & Armenian. Omitted by P46, D, G, Psi, 0243 & many minuscules. "our brothers" Ethiopic.

other grain <sup>38</sup> and God gives it the body He has chosen for it and to each seed He gives a body of its own. <sup>39</sup> All flesh is not the same. One kind is human, also there is the flesh of domesticated animals (*or, cattle*), birds and fish. <Notice that the order of creation is reversed in verse 39. cf. Genesis 1:20-27.>

<sup>40</sup> There are heavenly (*or, celestial*) bodies and earthly bodies, but the splendor of the heavenly bodies is of one sort and that of the earthly bodies is another. <sup>41</sup> The sun has one splendor, the moon another and the stars are a different sort of splendor. One star differs from another in splendor.

<sup>42</sup> So it will be with the resurrection from the dead. It is sown in moral corruption (*or, decomposition, decay*). It is raised in imperishable (*or, immortal*) glory. <sup>43</sup> It is sown in weakness, it is raised in power. <sup>44</sup> It is sown a natural (*or, physical*) body, it is raised as a spiritual body. If there is a physical body there is also a spiritual body. <sup>45</sup> Thus it was written, 'The first man, Adam, became a living being.' (*Genesis 2:7*) The last man, Adam, becomes a life-giving spirit. <sup>46</sup> However, it is not the spiritual that comes first but the physical (*or, unspiritual*) and then the spiritual. <sup>47</sup> The first man is from the earth, being made of dust. The second [Man] <sup>54</sup> is from heaven. <sup>48</sup> What the man made of dust was, so too are all those who are made of dust and what the Spiritual One is, so too are all those who are spiritual. <sup>49</sup> Just as we have worn the likeness of the man of dust (*or, the earthy one*) let us [constantly bear (*or, wear*)] <sup>55</sup> the likeness of the Spiritual One.

<sup>50</sup> My friends, (*literally, brothers*) this I tell you: flesh and blood are unable to inherit the Kingdom of God. The perishable will not inherit the imperishable. <sup>51</sup> Pay attention! I will tell you a secret. We [will not all die (*literally, sleep*) but we will be changed] <sup>56</sup> <sup>52</sup> in an indivisible period of time (*or, split second*), in the twinkle (*or, blink, flicker*) of an eye, at the time of the last trumpetsound. The dead will be raised at the sound of the trumpet, being made incorruptible (*or, imperishable*) and we will be changed. <sup>53</sup> This perishable nature will have become clothed (*or, put on*) an imperishable nature and this mortal nature will have become clothed in immortality. <sup>54</sup> [When this perishable nature has been clothed in this imperishable nature and this mortal nature has been clothed in an immortal nature, then the Writings will have been fulfilled.] <sup>57</sup>

'Death has been swallowed (*literally, drunk down*) by victory.' (*Isaiah 25:8*)

<sup>55</sup> 'O death, where is your victory?

O [death] <sup>58</sup> where is your sting?' (*Hosea 13:14*)

<sup>56</sup> Death's sting is sin. The stronghold of sin is the power of the Law. <sup>57</sup> Thanks be to God who gives us the victory through our Lord Jesus Christ. <sup>58</sup> Consequently, my beloved friends (*literally, brothers*), be steadfast, immovable (*or, firm*) at all times. Do your share (*or, Be abounding*) in the work of the Lord, knowing that your work on behalf of the Lord will not be

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54 {A} So: Aleph & D in the original hands, B, C, G, 0243, 33, 1739 in the original hands, Old Latin, Bohairic Coptic & Ethiopic. "Man is the Lord" Aleph & D in the third corrective hands, A, K, P, Psi, many minuscules, Peshitta, Harclean & Palestinian Syriac & Armenian. "the spiritual Man" P46. Omitted by Sahidic Coptic.

55 {C} Minor variants from future to aorist tenses prevail in the manuscripts.

56 {A} So: B, D & 0243 in the third corrective hand, K, P, Psi, many minuscules, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). "not all die, we will not all be changed" P46, A in the third corrective hand, and in an alternate form, G, A, 9243 & D in the original hand, C, some Old Latin, Armenian & Ethiopic (Rome).

572 {C} So: Aleph in the third corrective hand, B, C, K, P, Psi & with variants, P46, Aleph in the original hand, A, G, 088, some Old Latin, Peshitta & Harclean Syriac. Omitted by G, 164, 1877, two Old Latin and some Bohairic Coptic.

583 {B} 0121 & several minuscules say "Hades (*or, the abode of the dead*)". Several other variants occur.

without results (*or, fruit*).

## **CHAPTER XVI**

### **THE CONTRIBUTION FOR THE SAINTS**

<I Corinthians 16:1-4>

<sup>1</sup> Now, concerning the collection for the saints (*or, believers*), I have given the following directions to the Churches in Galatia <*A region in Asia Minor (present day Turkey). cf. introductory comments in the Epistle to the Galatians.*> which you should also follow. <sup>2</sup> When the first day of the week comes, each one of you should put aside (*or, store up*) a proportion of any profit you might have gained so that there might not be any collections when I will have come. <sup>3</sup> Upon my arrival, whatever fellow believers (*literally, brothers*) might have met your approval, I will send to Jerusalem with the necessary credentials to carry your gift. <sup>4</sup> Additionally, if there is a benefit in my going (*literally, if it is worthwhile*) they will travel with me.

### **PLANS FOR TRAVEL**

<I Corinthians 16:5-12>

<sup>5</sup> After having traveled through Macedonia, <*The area of northern Greece and a portion of what was formerly southern Yugoslavia and is now again called Macedonia.*> since it is necessary (*or, being on the route*) to go through Macedonia, I will come to visit you. <sup>6</sup> It is possible that I will stay for some time or even spend the winter, so that you might help me on my journey, wherever that might be. <sup>7</sup> It is not my desire to see you only briefly (*literally, in passing*) for, the Lord willing, I hope to remain with you for some time. <sup>8</sup> However, I will remain in Ephesus until Pentecost <sup>9</sup> for a wide door is opening for me to be of service (*or, a wide door of opportunity is opening for me*), even though there are many who are in opposition (*or, who are opponents*).

<sup>10</sup> When Timothy arrives, see to it that his dealings with you are free from any embarrassment (*or, see to it that he feels at home*) for he is doing the Lord's work, just as I. <sup>11</sup> In the light of this, let no one despise (*or, look down on*) him but send him on his way (*perhaps, accompany him*) in peace, on his return to me, for I, along with others, (*literally, the brothers*) am awaiting him.

<sup>12</sup> Now, concerning our brother Apollos, I have repeatedly urged him to accompany those (*literally, brothers*) who are coming to you, but he is quite determined not to go just now. He will come to you when the time is opportune.

### **FINAL REQUESTS AND GREETINGS**

<I Corinthians 16:13-24>

<sup>13</sup> Always be alert (*or, watchful*)! Stand firm in your faith! Conduct yourselves in a fearless manner! Be strong! <sup>14</sup> Let everything you do be prompted (*literally, done*) by love!

<sup>15</sup> I appeal to you, my friends, (*literally, brothers*). You know the Stephanas family. <*The name means "crown bearer".*> They were the first converts in Achaia <*The Roman province in Greece, which had Corinth as its capitol.*> and they have devoted themselves to the service of those who are believers (*literally, saints*). <sup>16</sup> Accept their leadership (*literally, stand under them, ergo, submit*) and the leadership of all who have labored and toiled. <sup>17</sup> I am glad that Stephanas, Fortunatus <*The name means "fortunate".*> and Achaicus <*The name means "belonging to Achaia". These three are sometimes called, "the messengers".*> have arrived because they have made up for your absence. <sup>18</sup> They have set my mind at ease (*literally,*

refreshed my spirit) as well as yours. Recognize the worth of such people!

19 The Churches of Asia send their greetings. Aquilla and Priscilla (*literally, Prisca*) <The name Aquilla means "eagle." He was a tentmaker, like Paul. Acts 18:2-26. Priscilla or Prisca (a common Roman name) was the wife of Aquilla. Together they were strong believers and proclaimers of the Christian faith.> along with the Church that is meeting in their house send you hearty greetings in the Lord. 20 All the believers (*literally, brothers*) who are here send greetings to you. Greet one another with the holy kiss.

21 With my own handwriting I greet you. **Paul**. 22 Whoever does not love the Lord, let that person be accursed. Marana tha! (*translated, "Our Lord, come!"*) <"Μαράνα θά" is the Greek transliteration of the Aramaic word "mrn ata".> 23 The grace of the Lord Jesus Christ be with you! 24 May love be with you all in Christ [Jesus.]<sup>59</sup>

### **SUBSCRIPTION**

{*"The First Letter to the Corinthians" Aleph, A, B & D in the original hands, C, F, G, Psi. "The First Letter to the Corinthians, written from Ephesus" B in the first corrective hand. "The First Letter to the Corinthians, a letter written by Paul the Apostle" 1175. "The First Letter to the Cornithains, written in Philippi, delivered by Stephanas, Fortunatus, Archaicus and Timothy, written by Paul and Sosthenes" D in the second corrective hand, 075 & the Majority Text. All subscriptions are omitted by 0121 & several minuscules.*}

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59 {C} So: B, 0121. "Jesus. Amen." Aleph, A, C, D, K, P, Psi, many minuscules, Old Latin, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. "Jesus our Lord. Amen." 629. Other minor variants occur. "Amen" is added by Aleph, A, C, D, Psi, 075, 1739 in the third corrective hand, Old Latin, Peshitta Syriac & Bohairic Coptic. G adds, "It is accomplished! It is accomplished! The scribe was surely saying, "I did it!" Assuming that the words "✱✱■✱□✱▼ ✱✱■✱□✱▼" are a Hebraism, based on the Hebrew word אָמֵן it would mean "Amen, Amen." with the thought that if one Amen is good, two are probably better.

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