

# 1 Corinthians

## Salutation

**1:1** From Paul,<sup>1</sup> called to be an apostle of Christ Jesus<sup>2</sup> by the will of God, and Sosthenes, our brother, **1:2** to the church of God that is in Corinth,<sup>3</sup> to those who are sanctified in Christ Jesus, and called to be saints, with all those in every place who call on the name of our Lord Jesus Christ, their Lord and ours.<sup>4</sup> **1:3** Grace and peace to you<sup>5</sup> from God our Father and the Lord Jesus Christ!

## Thanksgiving

**1:4** I always thank my God for you because of the grace of God that was given to you in Christ Jesus. **1:5** For you were made rich<sup>6</sup> in every way in him, in all your speech and in every kind of knowledge<sup>7</sup> – **1:6** just as the testimony about Christ has been confirmed among you – **1:7** so that you do not lack any spiritual gift as you wait for the revelation<sup>8</sup> of our Lord Jesus Christ. **1:8** He<sup>9</sup> will also strengthen you to the end, so that you will be blameless on the day of our Lord Jesus Christ. **1:9** God is faithful, by whom you were called into fellowship with his son, Jesus Christ our Lord.

## Divisions in the Church

**1:10** I urge you, brothers and sisters,<sup>10</sup> by the name of our Lord Jesus Christ, to agree together,<sup>11</sup> to end your divisions,<sup>12</sup> and to be united by the same mind and purpose.<sup>13</sup> **1:11** For members of Chloe's household have made it clear to me, my brothers and sisters,<sup>14</sup> that there are quarrels<sup>15</sup> among you. **1:12** Now I mean this, that<sup>16</sup> each of you is saying, "I am with Paul," or "I am with Apollos," or "I am with Cephas," or "I am with Christ." **1:13** Is Christ divided? Paul wasn't crucified for you, was he?<sup>17</sup> Or were you in fact baptized in the name of Paul?<sup>18</sup> **1:14** I thank God<sup>19</sup> that I did not baptize any of you except Crispus and Gaius, **1:15** so that no one can say that you were baptized in my name! **1:16** (I also baptized the household of Stephanus. Otherwise, I do not remember whether I baptized anyone else.) **1:17** For Christ did not send me to baptize, but to preach the gospel – and not with clever speech, so that the cross of Christ would not become useless.<sup>20</sup>

<sup>10</sup> **tn** Grk "brothers," but the Greek word may be used for "brothers and sisters" or "fellow Christians" as here (cf. BDAG 18 s.v. ἀδελφοί 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited).

<sup>11</sup> **tn** Grk "that you all say the same thing."

<sup>12</sup> **tn** Grk "that there be no divisions among you."

<sup>13</sup> **tn** Grk "that you be united in/by the same mind and in/by the same purpose."

<sup>14</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>15</sup> **tn** Or "rivalries, disputes."

<sup>16</sup> **tn** Or "And I say this because."

<sup>17</sup> **tn** Questions prefaced with μή (*mē*) in Greek anticipate a negative answer. This can sometimes be indicated by using a "tag" at the end in English (here the tag is "was he?").

<sup>18</sup> **tn** This third question marks a peak in which Paul's incredulity at the Corinthians' attitude is in focus. The words "in fact" have been supplied in the translation to make this rhetorical juncture clear.

<sup>19</sup> **tc** The oldest and most important witnesses to this text, as well as a few others (N\* B 6 1739 sa<sup>ms</sup> bo<sup>ps</sup>), lack the words τῷ θεῷ (τῷ θεῷ, "God"), while the rest have them. An accidental omission could well account for the shorter reading, especially since θεῷ would have been written as a *nomen sacrum* (ΕΥΧΑΡΙΣΤΙΩΤΩΘΩ). However, one might expect to see, in some mss at least, a dropping of the article but not the divine name. Internally, the Pauline introductory thanksgivings elsewhere always include τῷ θεῷ after εὐχαριστῶ (*eucharistō*, "I thank"; cf. Rom 1:8; 1 Cor 1:4; Phil 1:3; Phlm 4; in the plural, note Col 1:3; 1 Thess 1:3). However, both the fact that this is already used in 1 Cor 1:4 (thus perhaps motivating scribes to add it ten verses later), and that in later portions of his letters Paul does not consistently use the collocation of εὐχαριστῶ with τῷ θεῷ (Rom 16:4; 1 Cor 10:30), might give one pause. Still, nowhere else in the *corpus Paulinum* do we see a sentence begin with εὐχαριστῶ without an accompanying τῷ θεῷ. A decision is difficult, but on balance it is probably best to retain the words.

<sup>20</sup> **tn** Grk "would not be emptied."

<sup>1</sup> **tn** Grk "Paul." The word "From" is not in the Greek text, but has been supplied to indicate the sender of the letter.

<sup>2</sup> **tc** Many important mss, as well as several others (N A Ψ 1739 1881 ̅ sy), have a reversed order of these words and read "Jesus Christ" rather than "Christ Jesus" (̅<sup>46</sup> B D F G 33 it). The meaning is not affected in either case, but the reading "Christ Jesus" is preferred both because it has somewhat better attestation and because it is slightly more difficult and thus more likely the original (a scribe who found it would be prone to change it to the more common expression). At the same time, Paul is fond of the order "Christ Jesus." As well, the later Pauline letters almost uniformly use this order in the salutations. Thus, on both external and internal grounds, "Christ Jesus" is the preferred reading here.

<sup>3</sup> **map** For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.

<sup>4</sup> **tn** Grk "theirs and ours."

<sup>5</sup> **tn** Grk "Grace to you and peace."

<sup>6</sup> **sn** *Made rich* refers to how God richly blessed the Corinthians with an abundance of spiritual gifts (cf. v. 7).

<sup>7</sup> **sn** *Speech* and *knowledge* refer to the spiritual gifts God had blessed them with (as v. 7 confirms). Paul will discuss certain abuses of their gifts in chapters 12-14, but he thanks God for their giftedness.

<sup>8</sup> **sn** *The revelation of our Lord Jesus Christ* refers to the Lord's return, when he will be revealed (cf. the reference to the day of our Lord Jesus Christ in v. 8).

<sup>9</sup> **tn** Grk "who," referring to Christ. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

*The Message of the Cross*

**1:18** For the message about the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. **1:19** For it is written, “*I will destroy the wisdom of the wise, and I will thwart the cleverness of the intelligent.*”<sup>1</sup> **1:20** Where is the wise man? Where is the expert in the Mosaic law?<sup>2</sup> Where is the debater of this age? Has God not made the wisdom of the world foolish? **1:21** For since in the wisdom of God the world by its wisdom did not know God, God was pleased to save those who believe by the foolishness of preaching. **1:22** For Jews demand miraculous signs and Greeks ask for wisdom, **1:23** but we preach about a crucified Christ,<sup>3</sup> a stumbling block to Jews and foolishness to Gentiles. **1:24** But to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God. **1:25** For the foolishness of God is wiser than human wisdom,<sup>4</sup> and the weakness of God is stronger than human strength.<sup>5</sup>

**1:26** Think about the circumstances of your call,<sup>6</sup> brothers and sisters.<sup>7</sup> Not many were wise by human standards,<sup>8</sup> not many were powerful, not many were born to a privileged position.<sup>9</sup> **1:27** But God chose what the world thinks foolish to shame the wise, and God chose what the world thinks weak to shame the strong. **1:28** God chose<sup>10</sup> what is low and despised in the world, what is regarded as nothing, to set aside what is regarded as something, **1:29** so that no one can boast in his presence. **1:30** He is the reason you have a relationship with Christ Jesus,<sup>11</sup> who

became for us wisdom from God, and righteousness and sanctification and redemption, **1:31** so that, as it is written, “*Let the one who boasts, boast in the Lord.*”<sup>12</sup>

**2:1** When I came<sup>13</sup> to you, brothers and sisters,<sup>14</sup> I did not come with superior eloquence or wisdom as I proclaimed the testimony<sup>15</sup> of God. **2:2** For I decided to be concerned about nothing<sup>16</sup> among you except Jesus Christ, and him crucified. **2:3** And I was with you in weakness and in fear and with much trembling. **2:4** My conversation and my preaching were not with persuasive words of wisdom, but with a demonstration of the Spirit and of power, **2:5** so that your faith would not be based on human wisdom but on the power of God.

*Wisdom from God*

**2:6** Now we do speak wisdom among the mature,<sup>17</sup> but not a wisdom of this age or of the rulers of this age, who are perishing. **2:7** Instead we speak the wisdom of God, hidden in a mystery, that God determined before the ages for our glory. **2:8** None of the rulers of this age understood it. If they had known it, they would not have crucified the Lord of glory. **2:9** But just as it is written, “*Things that no eye has seen, or ear heard, or mind imagined,<sup>18</sup> are the things God has prepared for those who love him.*”<sup>19</sup> **2:10** God has revealed these to us by the Spirit.

<sup>12</sup> **sn** A quotation from Jer 9:24. The themes of Jer 9 have influenced Paul's presentation in vv. 26-31. Jeremiah calls upon the wise, the strong, and the wealthy not to trust in their resources but in their knowledge of the true God – and so to *boast in the Lord*. Paul addresses the same three areas of human pride.

<sup>13</sup> **tn** *Grk* “and I, when I came.” Because of the difference between Greek style, which often begins sentences or clauses with “and,” and English style, which generally does not, *καὶ γὰρ* (*kagō*) has not been translated here.

<sup>14</sup> **tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>15</sup> **tc** † A few important mss (P<sup>46vid</sup> N\* A C pc as well as some versions and fathers) read *μυστήριον* (*musterion*, “mystery”) instead of *μαρτύριον* (*marturion*, “testimony”). But the latter has wider ms support (N<sup>2</sup> B D F G Ψ 33 1739 1881 20 and some versions), though not quite as impressive. *μαρτύριον* may have been changed by scribes in anticipation of Paul's words in 2:7, or conversely, *μυστήριον* may have been changed to conform to 1:6. Transcriptionally, since “the mystery of God/Christ” is a well-worn expression in the *corpus Paulinum* (1 Cor 2:7; 4:1; Eph 3:4; Col 2:2; 4:3), while “testimony of Christ” occurs in Paul only once (1 Cor 1:6, though “testimony of the Lord” appears in 2 Tim 1:8), and “testimony of God” never, it is likely that scribes changed the text to the more usual expression. A decision is difficult in this instance, but a slight preference should be given to *μαρτύριον*.

<sup>16</sup> **tn** *Grk* “to know nothing.”

<sup>17</sup> **tn** In extrabiblical literature this word was applied to an initiate of a mystery religion (BDAG 995 s.v. τέλειος 3, gives numerous examples and states this was a technical term of the mystery religions). It could here refer to those who believed Paul's message, the mystery of God (v. 1), and so be translated as “those who believe God's message.”

<sup>18</sup> **tn** *Grk* “entered the heart,” an OT expression, in which the heart functions like the mind.

<sup>19</sup> **sn** A quotation from Isa 64:4.

<sup>1</sup> **sn** A quotation from Isa 29:14.

<sup>2</sup> **tn** *Grk* “the scribe.” The traditional rendering of γραμματεὺς (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the Mosaic law” comes closer to the meaning for the modern reader.

<sup>3</sup> **tn** Or “Messiah”; *Grk* “preach Christ [Messiah] crucified,” giving the content of the message.

<sup>4</sup> **tn** *Grk* “than men.”

<sup>5</sup> **tn** *Grk* “than men.”

<sup>6</sup> **tn** *Grk* “Think about your calling.” “Calling” in Paul's writings usually refers to God's work of drawing people to faith in Christ. The following verses show that “calling” here stands by metonymy for their circumstances when they became Christians, leading to the translation “the circumstances of your call.”

<sup>7</sup> **tn** *Grk* “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>8</sup> **tn** *Grk* “according to the flesh.”

<sup>9</sup> **tn** The Greek word *ευγενής* (*eugenēs*) refers to the status of being born into nobility, wealth, or power with an emphasis on the privileges and benefits that come with that position.

<sup>10</sup> **tn** Here *καί* (*kai*) has not been translated because of differences between Greek and English style.

<sup>11</sup> **tn** *Grk* “of him you are in Christ Jesus.”

For the Spirit searches all things, even the deep things of God. **2:11** For who among men knows the things of a man except the man's spirit within him? So too, no one knows the things of God except the Spirit of God. **2:12** Now we have not received the spirit of the world, but the Spirit who is from God, so that we may know the things that are freely given to us by God. **2:13** And we speak about these things, not with words taught us by human wisdom, but with those taught by the Spirit, explaining spiritual things to spiritual people.<sup>1</sup> **2:14** The unbeliever<sup>2</sup> does not receive the things of the Spirit of God, for they are foolishness to him. And he cannot understand them, because they are spiritually discerned. **2:15** The one who is spiritual discerns<sup>3</sup> all things, yet he himself is understood<sup>4</sup> by no one. **2:16** *For who has known the mind of the Lord, so as to advise him?*<sup>5</sup> *But we have the mind of Christ.*

### *Immaturity and Self-deception*

**3:1** So, brothers and sisters,<sup>6</sup> I could not speak to you as spiritual people, but instead as people of the flesh,<sup>7</sup> as infants in Christ. **3:2** I fed you milk,<sup>8</sup> not solid food, for you were not yet ready. In fact, you are still not ready, **3:3** for you are still influenced by the flesh.<sup>9</sup> For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people?<sup>10</sup> **3:4** For whenever someone says, "I am with Paul," or "I am with Apollos," are you not merely human?<sup>11</sup>

<sup>1</sup> **tn** Or "combining spiritual things with spiritual words" (i.e., words the Spirit gives, as just described).

<sup>2</sup> **tn** Grk "natural person." Cf. BDAG 1100 s.v. ψυχικός a, "an unspiritual pers., one who merely functions bodily, without being touched by the Spirit of God."

<sup>3</sup> **tn** Or "evaluates."

<sup>4</sup> **tn** Or "is evaluated" (i.e., "is subject to evaluation"); Grk "he himself is discerned," that is, the person without the Spirit does not understand the person with the Spirit, particularly in relation to the life of faith.

<sup>5</sup> **sn** A quotation from Isa 40:13.

<sup>6</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>7</sup> **tn** Grk "fleshly [people]"; the Greek term here is σαρκικός (BDAG 914 s.v. 1).

<sup>8</sup> **sn** Milk refers figuratively to basic or elementary Christian teaching. Paul's point was that the Corinthian believers he was writing to here were not mature enough to receive more advanced teaching. This was not a problem at the time, when they were recent converts, but the problem now is that they are still not ready.

<sup>9</sup> **tn** Or "are still merely human"; Grk "fleshly." Cf. BDAG 914 s.v. σαρκικός 2, "pert. to being human at a disappointing level of behavior or characteristics, (merely) human." The same phrase occurs again later in this verse.

<sup>10</sup> **tn** Grk "and walking in accordance with man," i.e., living like (fallen) humanity without the Spirit's influence; hence, "unregenerate people."

<sup>11</sup> **tn** Grk "are you not men," i.e., (fallen) humanity without the Spirit's influence. Here Paul does not say "walking in accordance with" as in the previous verse; he actually states the Corinthians are this. However, this is almost certainly rhetorical hyperbole.

**3:5** What is Apollos, really? Or what is Paul? Servants through whom you came to believe, and each of us in the ministry the Lord gave us.<sup>12</sup> **3:6** I planted,<sup>13</sup> Apollos watered, but God caused it to grow. **3:7** So neither the one who plants counts for anything,<sup>14</sup> nor the one who waters, but God who causes the growth. **3:8** The one who plants and the one who waters work as one,<sup>15</sup> but each will receive his reward according to his work. **3:9** We are coworkers belonging to God.<sup>16</sup> You are God's field, God's building. **3:10** According to the grace of God given to me, like a skilled master-builder I laid a foundation, but someone else builds on it. And each one must be careful how he builds. **3:11** For no one can lay any foundation other than what is being laid, which is Jesus Christ. **3:12** If anyone builds on the foundation with gold, silver, precious stones, wood, hay, or straw,<sup>17</sup> **3:13** each builder's<sup>18</sup> work will be plainly seen, for the Day<sup>19</sup> will make it clear, because it will be revealed by fire. And the fire<sup>20</sup> will test what kind of work each has done.

<sup>12</sup> **tn** Grk "and to each as the Lord gave."

<sup>13</sup> **sn** The expression *I planted* is generally taken to mean that Paul founded the church at Corinth. Later Apollos had a significant ministry there (*watered*). See also v. 10.

<sup>14</sup> **tn** Grk "is anything."

<sup>15</sup> **tn** Grk "are one." The purpose of this phrase is to portray unified action on the part of ministers underneath God's sovereign control. Although they are in fact individuals, they are used by God with a single purpose to accomplish his will in facilitating growth. This emphasis is brought out in the translation "work as one."

<sup>16</sup> **tn** Although 1 Cor 3:9 is frequently understood to mean, "we are coworkers with God," such a view assumes that the genitive Θεοῦ (*theou*) is associative because of its relationship to συνεργοί (*sunergoi*). However, not only is a genitive of association not required by the syntax (cf. *ExSyn* 130), but the context is decidedly against it: Paul and Apollos are insignificant compared to the God whom they serve (vv. 5-8).

<sup>17</sup> **sn** The various materials described here, both valuable (*gold, silver, precious stones*) and worthless (*wood, hay, or straw*) refer to the quality of work built on the *foundation*, or possibly to the motivation of those doing the building. The materials themselves have been understood (1) as deeds or (2) as people (since ultimately the passage is addressing those who minister to others).

<sup>18</sup> **tn** Grk "each one's." Here "builder's" is employed in the translation for clarity.

<sup>19</sup> **tn** In an attempt to clarify the referent, some translations add "of Christ" after "Day" (so TEV); others specify this as "judgment day" (NLT) or "the day of judgment" (CEV).

**sn** The *Day* refers to the Day of the Lord Jesus Christ (cf. 1:8; 5:5) when each Christian worker will appear before Christ for evaluation of his ministry. Paul's constant motivation was to be pleasing to the Lord in that day (2 Cor 5:9-10) and receive his commendation (1 Cor 4:5).

<sup>20</sup> **tc** † αὐτό (*auto*) is found at this point in v. 13 in a number of significant witnesses, including A B C P 33 1739 *al*. But ℵ<sup>46</sup> Ν D Ψ 0289 1881 ℣<sup>l</sup> lack it. The pronoun could be a motivated reading, designed to intensify Paul's statement. On the other hand, it could have been deleted because the article alone made the reference already clear. In this instance, the possibility of scribal addition seems more likely than scribal deletion, although a decision is difficult. NA<sup>27</sup> includes the word in brackets, indicating doubt as to its authenticity.

**sn** It is unclear whether the phrase *it will be revealed by fire* describes the Day (subject of the previous clause) or each one's work (subject of the clause before that).

3:14 If what someone has built survives, he will receive a reward. 3:15 If someone's work is burned up, he will suffer loss.<sup>1</sup> He himself will be saved, but only as through fire.

3:16 Do you not know that you are God's temple<sup>2</sup> and that God's Spirit lives in you? 3:17 If someone destroys God's temple, God will destroy him. For God's temple is holy, which is what you are.

3:18 Guard against self-deception, each of you.<sup>3</sup> If someone among you thinks he is wise in this age, let him become foolish so that he can become wise. 3:19 For the wisdom of this age is foolishness with God. As it is written, "*He catches the wise in their craftiness.*"<sup>4</sup> 3:20 And again, "*The Lord knows that the thoughts of the wise are futile.*"<sup>5</sup> 3:21 So then, no more boasting about mere mortals!<sup>6</sup> For everything belongs to you, 3:22 whether Paul or Apollos or Cephas or the world or life or death or the present or the future. Everything belongs to you, 3:23 and you belong to Christ, and Christ belongs to God.

#### *The Apostles' Ministry*

4:1 One<sup>7</sup> should think about us this way – as servants of Christ and stewards of the mysteries of God. 4:2 Now what is sought in stewards is that one be found faithful. 4:3 So for me, it is a minor matter that I am judged by you or by any human court. In fact, I do not even judge myself. 4:4 For I am not aware of anything against myself, but I am not acquitted because of this. The one who judges me is the Lord. 4:5 So then, do not judge anything before the time. Wait until the Lord comes. He will<sup>8</sup> bring to light the hidden things of darkness and reveal the motives of hearts. Then each will receive recognition<sup>9</sup> from God.

4:6 I have applied these things to myself and Apollos because of you, brothers and sisters,<sup>10</sup> so that through us you may learn "not to go beyond what is written," so that none of you will be puffed up in favor of the one against the other.

4:7 For who concedes you any superiority? What do you have that you did not receive? And if you received it, why do you boast as though you did not? 4:8 Already you are satisfied! Already you are rich! You have become kings without us! I wish you had become kings so that we could reign with you! 4:9 For, I think, God has exhibited us apostles last of all, as men condemned to die, because we have become a spectacle to the world, both to angels and to people. 4:10 We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are distinguished, we are dishonored! 4:11 To the present hour we are hungry and thirsty, poorly clothed, brutally treated, and without a roof over our heads. 4:12 We do hard work, toiling with our own hands. When we are verbally abused, we respond with a blessing, when persecuted, we endure, 4:13 when people lie about us, we answer in a friendly manner. We are the world's dirt and scum, even now.

#### *A Father's Warning*

4:14 I am not writing these things to shame you, but to correct you as my dear children. 4:15 For though you may have ten thousand guardians in Christ, you do not have many fathers, because I became your father in Christ Jesus through the gospel. 4:16 I encourage you, then, be imitators of me. 4:17 For this reason, I have sent Timothy to you, who is my dear and faithful son in the Lord. He will remind you of my ways in Christ,<sup>11</sup> as I teach them everywhere in every church. 4:18 Some have become arrogant,<sup>12</sup> as if I were not coming to you. 4:19 But I will come to you soon, if the Lord is willing, and I will find out not only the talk of these arrogant people, but also their power. 4:20 For the kingdom of God is demonstrated not in idle talk but with power. 4:21 What do you want? Shall I come to you with a rod of discipline<sup>13</sup> or with love and a spirit of gentleness?

#### *Church Discipline*

5:1 It is actually reported that sexual immorality exists among you, the kind of immorality

<sup>1</sup> **tn** The translation "[will] be punished" is given here by BDAG 428 s.v. ζημιῶν 2. But the next clause says "he will be delivered" and so "suffering loss" is more likely to refer to the destruction of the "work" by fire or the loss of the reward that could have been gained.

<sup>2</sup> **sn** *You are God's temple* refers here to the church, since the pronoun *you* is plural in the Greek text. (In 6:19 the same imagery is used in a different context to refer to the individual believer.)

<sup>3</sup> **tn** *Grk* "let no one deceive himself."

<sup>4</sup> **sn** A quotation from Job 5:13.

<sup>5</sup> **sn** A quotation from Ps 94:11.

<sup>6</sup> **tn** *Grk* "so then, let no one boast in men."

<sup>7</sup> **tn** Here ἄνθρωπος (*anthrōpos*) is both indefinite and general, "one"; "a person" (BDAG 81 s.v. 4.a.γ).

<sup>8</sup> **tn** *Grk* "time, until the Lord comes, who will bring to light."

<sup>9</sup> **tn** Or "praise."

<sup>10</sup> **tn** *Grk* "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>11</sup> **tc** † Several important mss read Ἰησοῦ (*Iēsou*, "Jesus") after Χριστῷ (*Christō*, "Christ") in v. 17 (so Ƴ<sup>46</sup> B C D<sup>2</sup> 33 1739 a). Western mss have κυριῷ Ἰησοῦ (*kuriō Iēsou*, "Lord Jesus"; D\* F G), while several significant mss, as well as the majority, have only Χριστῷ here (A B D<sup>2</sup> Ψ Ƴ sa). Once Ἰησοῦ got into the text, it would continue to be copied. There is however no easy explanation for the word lacking in so many witnesses. Thus the shorter reading appears to be original. NA<sup>27</sup> includes Ἰησοῦ in brackets, indicating doubt as to its authenticity.

<sup>12</sup> **tn** *Grk* "puffed up"; "inflated."

<sup>13</sup> **tn** *Grk* "rod." Context indicates that this rod will be used for disciplinary purposes.

**sn** Paul is using the term *rod* in this context to refer to his apostolic authority to discipline those who have become arrogant in the Corinthian church and have attempted to undermine his ministry (cf. 4:18-19).

that is not permitted even among the Gentiles, so that someone is cohabiting with<sup>1</sup> his father's wife. **5:2** And you are proud!<sup>2</sup> Shouldn't you have been deeply sorrowful instead and removed the one who did this<sup>3</sup> from among you? **5:3** For even though I am absent physically,<sup>4</sup> I am present in spirit. And I have already judged the one who did this, just as though I were present.<sup>5</sup> **5:4** When you gather together in the name of our Lord Jesus,<sup>6</sup> and I am with you in spirit,<sup>7</sup> along with the power of our Lord Jesus, **5:5** turn this man over to Satan for the destruction of the flesh, so that his spirit may be saved<sup>8</sup> in the day of the Lord.<sup>9</sup>

<sup>1</sup> **tn** Or "someone has married"; *Grk* "someone has," but the verb ἐχώ (echō) is routinely used of marital relationships (cf. BDAG 420 s.v. 2.a), including sexual relationships. The exact nature of the relationship is uncertain in this case; it is not clear, for example, whether the man had actually married the woman or was merely cohabiting with her.

<sup>2</sup> **tn** Or "are puffed up/arrogant," the same verb occurring in 4:6, 18.

<sup>3</sup> **tn** *Grk* "sorrowful, so that the one who did this might be removed."

<sup>4</sup> **tn** *Grk* "in body."

<sup>5</sup> **tn** Verse 3 is one sentence in Greek ("For – even though I am absent in body, yet present in spirit – I have already judged the one who did this, as though I were present") that has been broken up due to English stylistic considerations.

<sup>6</sup> **tc** On the wording "our Lord Jesus" (τοῦ κυρίου ἡμῶν Ἰησοῦ, *tou kuriou hēmōn Iēsou*) there is some variation in the extant witnesses: ἡμῶν is lacking in **A** Ψ 1505 *pc*; Χριστοῦ (*Christou*, "Christ") is found after Ἰησοῦ in **Ƴ**<sup>46</sup> **D**<sup>2</sup> **F** **G** 33 1881 **ℓ** **co** and before Ἰησοῦ in 81. The wording τοῦ κυρίου ἡμῶν Ἰησοῦ is read by **B** **D**\* 1175 1739 *pc*. Concerning Χριστοῦ, even though the external evidence for this is quite good, it may well be a motivated reading. Elsewhere in Paul the expression "our Lord Jesus" is routinely followed by "Christ" (e.g., Rom 5:1, 11; 15:6, 30; 1 Cor 1:2, 7, 10; 15:57; 2 Cor 8:9; Gal 6:14, 18, Eph 1:3, 17; 5:20; 6:24; Col 1:3; 1 Thess 1:3; 5:9, 23, 28). Less commonly, the wording is simply "our Lord Jesus" (e.g., Rom 16:20; 2 Cor 1:14; 1 Thess 2:19; 3:11, 13; 2 Thess 1:8, 12). A preference should thus be given to the shorter reading. As for the ἡμῶν, it is very difficult to decide: "the Lord Jesus" occurs as often as "our Lord Jesus" (cf. 1 Cor 11:23; 16:23; 2 Cor 4:14; 11:31; Eph 1:15; 1 Thess 4:2; 2 Thess 1:7; Philm 5). Although scribes would tend to expand on the text, the only witnesses that have "the Lord Jesus" (without "our" or "Christ") are **A** Ψ 1505 *pc*. On balance, then, "our Lord Jesus" is the best reading in this verse.

<sup>7</sup> **tn** Verses 4b-5a are capable of various punctuations: (1) "and I am with you in spirit, through the power of our Lord Jesus turn this man over to Satan"; (2) "and I am with you in spirit with the power of our Lord Jesus, turn this man over to Satan"; (3) "and I am with you in spirit, along with the power of our Lord Jesus, turn this man over to Satan" (as adopted in the text). The first option suggests the Lord's power is needed when the church is to hand the man over to Satan; the second option suggests that the Lord's power is present when Paul is gathered with the Corinthians in spirit; the third option leaves the relation of the Lord's power to the surrounding phrases vague, perhaps implying that both are in view.

<sup>8</sup> **tn** Or perhaps "turn this man over to Satan for the destruction of your fleshly works, so that your spirit may be saved..."; *Grk* "for the destruction of the flesh, so that the spirit may be saved." This is one of the most difficult passages in the NT, and there are many different interpretations regarding what is in view here. (1) Many interpreters see this as some sort of excommunication ("turn this man over to Satan") which in turn leads to the man's physical death ("the destruction of the flesh"), resulting in the man's ultimate salvation ("that [his] spirit may be saved..."). (2) Others see the phrase "destruction of the flesh" as referring to extreme physical suffering or illness that stops short of physical death, thus leading the offender

**5:6** Your boasting is not good. Don't you know that a little yeast<sup>10</sup> affects<sup>11</sup> the whole batch of dough? **5:7** Clean out the old yeast so that you may be a new batch of dough – you are, in fact, without yeast. For Christ, our Passover lamb, has been sacrificed. **5:8** So then, let us celebrate the festival, not with the old yeast, the yeast of vice and evil, but with the bread without yeast, the bread of sincerity and truth.<sup>12</sup>

**5:9** I wrote you in my letter not to associate with sexually immoral people. **5:10** In no way did I mean the immoral people of this world, or the greedy and swindlers and idolaters, since you would then have to go out of the world. **5:11** But now I am writing to you not to associate with anyone who calls himself a Christian<sup>13</sup> who is sexually immoral, or greedy, or an idolater, or verbally abusive,<sup>14</sup> or a drunkard, or a swindler. Do not even eat with such a person. **5:12** For what do I have to do with judging those outside? Are you not to judge those inside? **5:13** But God will judge those outside. *Remove the evil person from among you.*<sup>15</sup>

to repentance and salvation. (3) A number of scholars (e.g. G. D. Fee, *First Corinthians* [NICNT], 212-13) take the reference to the "flesh" to refer to the offender's "sinful nature" or "carnal nature," which is "destroyed" by placing him outside the church, back in Satan's domain (exactly how this "destruction" is accomplished is not clear, and is one of the problems with this view). (4) More recently some have argued that neither the "flesh" nor the "spirit" belong to the offender, but to the church collectively; thus it is the "fleshly works" of the congregation which are being destroyed by the removal of the offender (cf. 5:13) so that the "spirit," the corporate life of the church lived in union with God through the Holy Spirit, may be preserved (cf. 5:7-8). See, e.g., B. Campbell, "Flesh and Spirit in 1 Cor 5:5: An Exercise in Rhetorical Criticism of the NT," *JETS* 36 (1993): 331-42. The alternate translation "for the destruction of your fleshly works, so that your spirit may be saved" reflects this latter view.

<sup>9</sup> **tc** The shorter reading, κυρίου (kuriou, "Lord"), is found in **Ƴ**<sup>46</sup> **B** 630 1739 *pc*; κυρίου Ἰησοῦ (*kuriou Iēsou*, "Lord Jesus") is read by **Ƴ**<sup>46</sup> **ℓ** **Ψ** **ℓ**; κυρίου Ἰησοῦ Χριστοῦ (*kuriou Iēsou Christou*, "Lord Jesus Christ") by **D** *pc*; and κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*kuriou hēmōn Iēsou Christou*, "our Lord Jesus Christ") by **A** **F** **G** **P** 33 *al*. The shorter reading is preferred as the reading that best explains the other readings, especially in view of the mention of "Jesus" twice in the previous verse.

<sup>10</sup> **sn** In this passage (5:6-8) yeast represents the presence of evil within the church, specifically the immoral person described in 5:1-5 and mentioned again in 5:13.

<sup>11</sup> **tn** *Grk* "a little yeast leavens."

<sup>12</sup> **tn** *Grk* "with the unleavened bread of sincerity and truth."

<sup>13</sup> **tn** *Grk* "a brother," but the Greek word "brother" may be used for "brother or sister," "fellow Christian," or "fellow member of the church." Here the term "brother" broadly connotes familial relationships within the family of God (cf. BDAG 18 s.v. ἀδελφός 2.a).

<sup>14</sup> **tn** Or "a reviler"; BDAG 602 s.v. λοιδοροῦς defines the term as "reviler, abusive person."

<sup>15</sup> **sn** An allusion to Deut 17:7; 19:19; 22:21, 24; 24:7; cf. 1 Cor 5:2.

## Lawsuits

**6:1** When any of you has a legal dispute with another, does he dare go to court before the unrighteous rather than before the saints? **6:2** Or do you not know that the saints will judge the world? And if the world is to be judged by you, are you not competent to settle trivial suits? **6:3** Do you not know that we will judge angels? Why not ordinary matters! **6:4** So if you have ordinary lawsuits, do you appoint as judges those who have no standing in the church?<sup>1</sup> **6:5** I say this to your shame! Is there no one among you wise enough to settle disputes between fellow Christians?<sup>2</sup> **6:6** Instead, does a Christian sue a Christian,<sup>3</sup> and do this before unbelievers? **6:7** The fact that you have lawsuits among yourselves demonstrates that you have already been defeated. Why not rather be wronged? Why not rather be cheated? **6:8** But you yourselves wrong and cheat, and you do this to your brothers and sisters!<sup>4</sup>

**6:9** Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived! The sexually immoral, idolaters, adulterers, passive homosexual partners,<sup>5</sup> practicing homosexuals,<sup>6</sup> **6:10** thieves, the greedy, drunk-

**1 tn** Or "if you have ordinary lawsuits, appoint as judges those who have no standing in the church!" This alternative reading (cf. KJV, NIV) takes the Greek verb καθίζετε (*kathizete*) as an ironic imperative instead of a question. This verb comes, however, at the end of the sentence. It is not impossible that Paul meant for it to be understood this way, but its placement in the sentence does not make this probable.

**2 tn** Grk "to decide between his brother (and his opponent)," but see the note on the word "Christian" in 5:11.

**3 tn** Grk "does a brother sue a brother," but see the note on the word "Christian" in 5:11.

**4 tn** Grk "brothers." The Greek term "brother" literally refers to family relationships, but here it is used in a broader sense to connote familial relationships within the family of God (cf. BDAG 18 s.v. ἀδελφός 2.a). See also the note on the phrase "brothers and sisters" in 1:10.

**5 tn** This term is sometimes rendered "effeminate," although in contemporary English usage such a translation could be taken to refer to demeanor rather than behavior. BDAG 613 s.v. μαλακός 2 has "pert. to being passive in a same-sex relationship, *effeminate* esp. of *catamites*, of men and boys who are sodomized by other males in such a relationship." L&N 88.281 states, "the passive male partner in homosexual intercourse - 'homosexual.' ...As in Greek, a number of other languages also have entirely distinct terms for the active and passive roles in homosexual intercourse." See also the discussion in G. D. Fee, *First Corinthians* (NICNT), 243-44. A number of modern translations have adopted the phrase "male prostitutes" for μαλακοί in 1 Cor 6:9 (NIV, NRSV, NLT) but this could be misunderstood by the modern reader to mean "males who sell their services to women," while the term in question appears, at least in context, to relate to homosexual activity between males. Furthermore, it is far from certain that prostitution as commonly understood (the selling of sexual favors) is specified here, as opposed to a consensual relationship. Thus the translation "passive homosexual partners" has been used here.

**6 tn** On this term BDAG 135 s.v. ἀρσενοκοίτης states, "a male who engages in sexual activity w. a pers. of his own sex, *pederast* 1 Cor 6:9...of one who assumes the dominant role in same-sex activity, opp. μαλακός...1 Ti 1:10; Pol 5:3. Cp. Ro 1:27." L&N 88.280 states, "a male partner in homosexual intercourse - 'homosexual.'...It is possible that ἀρσενοκοίτης in certain contexts refers to the active male partner in homo-

sexual intercourse in contrast with μαλακός, the passive male partner." Since there is a distinction in contemporary usage between sexual orientation and actual behavior, the qualification "practicing" was supplied in the translation, following the emphasis in BDAG.

## Flee Sexual Immorality

**6:12** "All things are lawful for me"<sup>10</sup> – but not everything is beneficial. "All things are lawful for me" – but I will not be controlled by anything. **6:13** "Food is for the stomach and the stomach is for food, but God will do away with both."<sup>11</sup> The body is not for sexual immorality, but for the Lord, and the Lord for the body. **6:14** Now God indeed raised the Lord and he will raise us by his power. **6:15** Do you not know that your bodies are members of Christ? Should I take the members of Christ and make them members of a prostitute? Never! **6:16** Or do you not know that anyone who is united with<sup>12</sup> a prostitute is one body with her?<sup>13</sup> For it is said,

sexual intercourse in contrast with μαλακός, the passive male partner." Since there is a distinction in contemporary usage between sexual orientation and actual behavior, the qualification "practicing" was supplied in the translation, following the emphasis in BDAG.

**7 tn** Or "revilers"; BDAG 602 s.v. λοιδορός defines the term as "reviler, abusive person." Because the term "abusive" without further qualification has become associated in contemporary English with both physical and sexual abuse, the qualifier "verbally" has been supplied in the translation.

**8 tn** Grk "and some [of you] were these."

**9 tc** The external evidence in support of the reading Ἰησοῦ Χριστοῦ (*Iēsou Christou*, "Jesus Christ") is quite impressive:  $\Psi^{11vid.46}$   $\aleph$  B C<sup>vid</sup> D\* P 33 81. 104 365 629 630 1739 1881 2464 *al* lat bo as well as several fathers, while the reading with merely Ἰησοῦ has significantly poorer support (A D<sup>2</sup> Ψ  $\aleph$  sa). Although the wording of the original could certainly have been expanded, it is also possible that Χριστοῦ as a *nomen sacrum* could have accidentally dropped out. Although the latter is not as likely under normal circumstances, in light of the early and widespread witnesses for the fuller expression, the original wording seems to have been Ἰησοῦ Χριστοῦ.

**10 sn** All things are lawful for me. In the expressions in vv. 12-13 within quotation marks, Paul cites certain slogans the Corinthians apparently used to justify their behavior. Paul agrees with the slogans in part, but corrects them to show how the Corinthians have misused these ideas.

**11 tn** Grk "both this [stomach] and these [foods]."

**sn** There is debate as to the extent of the Corinthian slogan which Paul quotes here. Some argue that the slogan is only the first sentence – "Food is for the stomach and the stomach is for food" – with the second statement forming Paul's rejoinder, while others argue that the slogan contains both sentences (as in the translation above). The argument which favors the latter is the tight conceptual and grammatical parallelism which occurs if Paul's response begins with "The body is not for sexual immorality" and then continues through the end of v. 14. For discussion and diagrams of this structure, see G. D. Fee, *First Corinthians* (NICNT), 253-57.

**12 tn** Or "is in relationship with."

**13 tn** Grk "is one body," implying the association "with her."

“*The two will become one flesh.*”<sup>1</sup> 6:17 But the one united with<sup>2</sup> the Lord is one spirit with him.<sup>3</sup> 6:18 Flee sexual immorality! “Every sin a person commits is outside of the body”<sup>4</sup> – but the immoral person sins against his own body. 6:19 Or do you not know that your body is the temple of the Holy Spirit who is in you,<sup>5</sup> whom you have from God, and you are not your own? 6:20 For you were bought at a price. Therefore glorify God with your body.

### *Celibacy and Marriage*

7:1 Now with regard to the issues you wrote about: “It is good for a man not to have sexual relations with a woman.”<sup>6</sup> 7:2 But because of immoralities, each man should have relations with<sup>7</sup> his own wife and each woman with<sup>8</sup> her own husband. 7:3 A husband should give to his

wife her sexual rights,<sup>9</sup> and likewise a wife to her husband. 7:4 It is not the wife who has the rights to her own body, but the husband. In the same way, it is not the husband who has the rights to his own body, but the wife. 7:5 Do not deprive each other, except by mutual agreement for a specified time, so that you may devote yourselves to prayer.<sup>10</sup> Then resume your relationship,<sup>11</sup> so that Satan may not tempt you because of your lack of self-control. 7:6 I say this as a concession, not as a command. 7:7 I wish that everyone was as I am. But each has his own gift from God, one this way, another that.

7:8 To the unmarried and widows I say that it is best for them to remain as I am. 7:9 But if they do not have self-control, let them get married. For it is better to marry than to burn with sexual desire.<sup>12</sup>

7:10 To the married I give this command – not I, but the Lord<sup>13</sup> – a wife should not divorce a husband 7:11 (but if she does, let her remain unmarried, or be reconciled to her husband), and a husband should not divorce his wife.

7:12 To the rest I say – I, not the Lord<sup>14</sup> – if a brother has a wife who is not a believer and she is happy to live with him, he should not divorce her. 7:13 And if a woman has a husband who is not a believer and he is happy to live with her, she should not divorce him. 7:14 For the unbelieving husband is sanctified because of the wife, and the unbelieving wife because of her husband.<sup>15</sup> Otherwise your children are unclean, but now they are holy. 7:15 But if the unbeliever wants a divorce, let it take place. In these circumstances the brother or sister is not bound.<sup>16</sup>

<sup>1</sup> sn A quotation from Gen 2:24.

<sup>2</sup> tn Grk “in relationship with.”

<sup>3</sup> tn Grk “is one spirit,” implying the association “with him.”

<sup>4</sup> sn It is debated whether this is a Corinthian slogan. If it is not, then Paul is essentially arguing that there are two types of sin, nonsexual sins which take place outside the body and sexual sins which are against a person’s very own body. If it is a Corinthian slogan, then it is a slogan used by the Corinthians to justify their immoral behavior. With it they are claiming that anything done in the body or through the body had no moral relevance. A decision here is very difficult, but the latter is to be preferred for two main reasons. (1) This is the most natural understanding of the statement as it is written. To construe it as a statement by Paul requires a substantial clarification in the sense (e.g., “All other sins...” [NIV]). (2) Theologically the former is more difficult: Why would Paul single out sexual sins as more intrinsically related to the body than other sins, such as gluttony or drunkenness? For these reasons, it is more likely that the phrase in quotation marks is indeed a Corinthian slogan which Paul turns against them in the course of his argument, although the decision must be regarded as tentative.

<sup>5</sup> tn Grk “the ‘in you’ Holy Spirit.” The position of the prepositional phrase ἐν ὑμῖν (*en humin*, “in you”) between the article and the adjective effectively places the prepositional phrase in first attributive position. Such constructions are generally translated into English as relative clauses.

<sup>6</sup> tn Grk “It is good for a man not to touch a woman,” a euphemism for sexual relations. This idiom occurs ten times in Greek literature, and all of the references except one appear to refer to sexual relations (cf., e.g., Josephus, *Ant.* 1.8.1 [1.163]; Gen 20:6 [LXX]; Prov 6:29 [LXX]). For discussion see G. D. Fee, *First Corinthians* (NICNT), 275. Many recent interpreters believe that here again (as in 6:12-13) Paul cites a slogan the Corinthians apparently used to justify their actions. If this is so, Paul agrees with the slogan in part, but corrects it in the following verses to show how the Corinthians misused the idea to justify abstinence within marriage (cf. 8:1, 4; 10:23). See also G. D. Fee, “1 Corinthians 7:1 in the NIV,” *JETS* 23 (1980): 307-14.

<sup>7</sup> tn Grk “each man should have his own wife.” “Have” in this context means “have marital relations with” (see the following verse). The verb ἐχέτω (*echetō*, “have”) occurs twice in the Greek text, but has not been repeated in the translation for stylistic reasons. This verb occurs 8 times in the LXX (Exod 2:1; Deut 28:30; 2 Chr 11:21; 1 Esd 9:12, 18; Tob 3:8; Isa 13:16; 54:1) with the meaning “have sexual relations with,” and 9 times elsewhere in the NT with the same meaning (Matt 20:23; 22:28; Mark 6:18; 12:33; Luke 20:28; John 4:18 [twice]; 1 Cor 5:1; 7:29).

<sup>8</sup> tn Grk “should have.” For explanation of the translation, see the note on “have relations with” earlier in this verse.

<sup>9</sup> tn Grk “fulfill the obligation” or “pay the debt,” referring to the fulfillment of sexual needs within marriage.

<sup>10</sup> tc Most later witnesses (N<sup>2</sup> Ξ sy) add “fasting and” (τῆ νηστεία καὶ, *tē nēsteia kai*) before “prayer.” But such an addition is motivated by ascetic concerns; further, its lack in <sup>11</sup>vid. 46 N\* A B C D F G P Ψ 33 1739 1881 2464 *al* latt co argues decisively against its authenticity.

<sup>11</sup> tn Grk “and be together again.”

<sup>12</sup> tn Grk “than to burn,” a figure of speech referring to unfulfilled sexual passion.

<sup>13</sup> sn *Not I, but the Lord.* Here and in v. 12 Paul distinguishes between his own apostolic instruction and Jesus’ teaching during his earthly ministry. In vv. 10-11, Paul reports the Lord’s own teaching about divorce (cf. Mark 10:5-12).

<sup>14</sup> sn *I, not the Lord.* Here and in v. 10 Paul distinguishes between his own apostolic instruction and Jesus’ teaching during his earthly ministry. In vv. 12-16, Paul deals with a situation about which the Lord gave no instruction in his earthly ministry.

<sup>15</sup> tc Grk “the brother.” Later witnesses (N<sup>2</sup> D<sup>2</sup> Ξ) have ἀνδρί (*andri*, “husband”) here, apparently in conscious emulation of the earlier mention of ἀνὴρ (*anēr*) in the verse. However, the earliest and best witnesses (1<sup>46</sup> N\* A B C D\* F G P Ψ 33 1739 *al* co) are decisively in favor of ἀδελφῷ (*adelphō*, “brother”), a word that because of the close association with “wife” here may have seemed inappropriate to many scribes. It is also for reasons of English style that “her husband” is used in the translation.

<sup>16</sup> sn Interpreters differ over the implication of the statement the *brother or sister is not bound*. One view is that the believer is “not bound to continue the marriage,” i.e., not so slavishly tied to the instruction about not divorcing (cf. vv. 10-11) that he or she refuses to face reality when the unbelieving spouse is unwilling to continue the relationship. In this view divorce is allowable under these circumstances, but not

God has called you in peace. **7:16** For how do you know, wife, whether you will bring your husband to salvation?<sup>1</sup> Or how do you know, husband, whether you will bring your wife to salvation?<sup>2</sup>

### *The Circumstances of Your Calling*

**7:17** Nevertheless,<sup>3</sup> as the Lord has assigned to each one, as God has called each person, so must he live. I give this sort of direction in all the churches. **7:18** Was anyone called after he had been circumcised? He should not try to undo his circumcision.<sup>4</sup> Was anyone called who is uncircumcised? He should not get circumcised. **7:19** Circumcision is nothing and uncircumcision is nothing. Instead, keeping God's commandments is what counts. **7:20** Let each one remain in that situation in life<sup>5</sup> in which he was called. **7:21** Were you called as a slave?<sup>6</sup> Do not worry about it. But if indeed you are able to be free, make the most of the opportunity. **7:22** For the one who was called in the Lord as a slave is the Lord's freedman. In the same way, the one who was called as a free person is Christ's slave. **7:23** You were bought with a price. Do not become slaves of men. **7:24** In whatever situation someone was called, brothers and sisters,<sup>7</sup> let him remain in it with God.

### *Remaining Unmarried*

**7:25** With regard to the question about people who have never married,<sup>8</sup> I have no command

remarriage (v. 11 still applies: remain unmarried or be reconciled). The other view is that the believer is "not bound in regard to marriage," i.e., free to remain single or to remarry. The argument for this view is the conceptual parallel with vv. 39-40, where a wife is said to be "bound" (a different word in Greek, but the same concept) as long as her husband lives. But if the husband dies, she is "free" to marry as she wishes, only in the Lord. If the parallel holds, then *not bound* in v. 15 also means "free to marry another."

<sup>1</sup> **tn** Grk "will save your husband?" The meaning is obviously that the wife would be the human agent in leading her husband to salvation.

<sup>2</sup> **tn** Grk "will save your wife?" The meaning is obviously that the husband would be the human agent in leading his wife to salvation.

<sup>3</sup> **tn** Or "only"; Grk "if not."

<sup>4</sup> **tn** Grk "Let him not pull over the foreskin," that is, attempt to reverse the appearance of circumcision by a surgical procedure. This was sometimes done by Hellenistic Jews to hide the embarrassment of circumcision (1 Macc 1:15; Josephus, *Ant.* 12.5.1 [12.241]). Cf. BDAG 380 s.v. ἐπιπλάω 3.

<sup>5</sup> **tn** Grk "in the calling." "Calling" in Paul is God's work of drawing people to faith in Christ. As in 1:26, calling here stands by metonymy for a person's circumstances when he becomes a Christian.

<sup>6</sup> **tn** Traditionally, "servant" (KJV), though almost all modern translations render the word as "slave" here.

<sup>7</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>8</sup> **tn** Grk "virgins." There are three main views as to which group of people is referred to by the word παρθένος (*parthenos*) here, and the stance taken here directly impacts one's understanding of vv. 36-38. (1) The term could refer to virgin women who were not married. The central issue would then be whether or not their fathers should give them in marriage to eligible men. (This is the view which has been widely held throughout the history of the Church.) (2) A minority understand the term to refer to men and women who are married

from the Lord, but I give my opinion as one shown mercy by the Lord to be trustworthy. **7:26** Because of the impending crisis I think it best for you to remain as you are. **7:27** The one bound to a wife should not seek divorce. The one released from a wife should not seek marriage.<sup>9</sup> **7:28** But if you marry, you have not sinned. And if a virgin marries, she has not sinned. But those who marry will face difficult circumstances,<sup>10</sup> and I am trying to spare you such problems.<sup>11</sup> **7:29** And I say this, brothers and sisters:<sup>12</sup> The time is short. So then those who have wives should be as those who have none, **7:30** those with tears like those not weeping, those who rejoice like those not rejoicing, those who buy like those without possessions, **7:31** those who use the world as though they were not using it to the full. For the present shape of this world is passing away.

**7:32** And I want you to be free from concern. An unmarried man is concerned about the things of the Lord, how to please the Lord. **7:33** But a married man is concerned about the things of the world, how to please his wife, **7:34** and he is divided. An unmarried woman<sup>13</sup> or a virgin<sup>14</sup>

but who have chosen to live together without sexual relations. This position might have been possible in the Corinthian church, but there is no solid evidence to support it. (3) The view adopted by many modern commentators (see, e.g., Fee, Conzelmann, Barrett) is that the term refers to young, engaged women who were under the influence of various groups within the Corinthian church not to go through with their marriages. The central issue would then be whether the young men and women should continue with their plans and finalize their marriages. For further discussion, see G. D. Fee, *First Corinthians* (NICNT), 325-28.

<sup>9</sup> **tn** Grk "should not seek a wife."

<sup>10</sup> **tn** Grk "these will have tribulation in the flesh."

<sup>11</sup> **tn** Grk "I am trying to spare you." Direct objects were frequently omitted in Greek when clear from the context. "Such problems" has been supplied here to make the sense of the statement clear.

<sup>12</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>13</sup> **sn** In context the *unmarried woman* would probably refer specifically to a widow, who was no longer married, as opposed to the *virgin*, who had never been married.

<sup>14</sup> **tc** There are three viable variant readings at this point in the text. (1) The reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος (*hē gunē hē agamos kai hē parthenos*, "the unmarried woman and the virgin") is represented by ancient and important mss, as well as some significant versions (ϒ<sup>15</sup> B 104 365 1505 pc vg co). (2) The reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος ἡ ἄγαμος ("the unmarried woman and the unmarried virgin") is also found in ancient and important mss (ϒ<sup>46</sup> N A 33 1739 1881 pc). (3) The reading ἡ γυνὴ καὶ ἡ παρθένος ἡ ἄγαμος ("the woman and the unmarried virgin") is found in Western mss (D F G) and the majority of Byzantine cursives. Based upon external evidence, the first and second readings are the strongest; the readings both reach deep into the second century with strong testimony from mss of the Alexandrian texttype. Internal evidence seems equally balanced: Scribes may have wanted to add ἡ ἄγαμος to παρθένος for stylistic reasons, but they might also have wanted to remove it because it sounded redundant. Because Paul's meaning is not quite clear, a decision on the proper textual reading is difficult. On the whole scribes tended to add to the text, not take from it. Thus the first reading should be favored as original, but this decision should be regarded as less than certain.

**tn** Grk "The unmarried woman and the virgin." The identity of the "virgin" here is a matter of interpretation (see note

is concerned about the things of the Lord, to be holy both in body and spirit. But a married woman is concerned about the things of the world, how to please her husband. **7:35** I am saying this for your benefit, not to place a limitation on you, but so that without distraction you may give notable and constant service to the Lord.

**7:36** If anyone thinks he is acting inappropriately toward his virgin,<sup>1</sup> if she is past the bloom of youth<sup>2</sup> and it seems necessary, he should do what he wishes; he does not sin. Let them marry. **7:37** But the man who is firm in his commitment, and is under no necessity but has control over his will, and has decided in his own mind to keep his own virgin, does well. **7:38** So then, the one who marries<sup>3</sup> his own virgin does well, but the one who does not, does better.<sup>4</sup>

**7:39** A wife is bound as long as her husband is

living. But if her husband dies,<sup>5</sup> she is free to marry anyone she wishes (only someone in the Lord). **7:40** But in my opinion, she will be happier if she remains as she is – and I think that I too have the Spirit of God!

#### *Food Sacrificed to Idols*

**8:1** With regard to food sacrificed to idols, we know that “we all have knowledge.”<sup>6</sup> Knowledge puffs up, but love builds up. **8:2** If someone thinks he knows something, he does not yet know to the degree that he needs to know. **8:3** But if someone loves God, he<sup>7</sup> is known by God.<sup>8</sup>

**8:4** With regard then to eating food sacrificed to idols, we know that “an idol in this world is nothing,” and that “there is no God but one.”<sup>9</sup> **8:5** If after all there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), **8:6** yet for us there is one God, the Father, from whom are all things and for whom we live, and one Lord, Jesus Christ,

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on “people who have never married” in v. 25 for discussion), which has in fact contributed to textual variation at this point in the text (see the text critical note above). As far as the translation is concerned, one must determine if one group of women or two are in view. It is possible that Paul means to refer to only one class of women here, namely unmarried virgins, but the use of the adjective ἄγαμος (*hē agamos*, “unmarried”) with “woman” and not “virgin” precludes that interpretation; in addition, the use of the article with both “woman” and “virgin” implies that two distinct groups are in view. If two groups are in view, English would more naturally use the conjunction “or” to indicate the distinction. Thus the translation “An unmarried woman or a virgin” has been used to make clear that two groups are in view.

<sup>1</sup> **tn** Grk “virgin,” either a fiancée, a daughter, or the ward of a guardian. For discussion see the note at the end of v. 38.

<sup>2</sup> **tn** Or referring to an engaged man: “if he is past the critical point,” “if his passions are too strong.” The word literally means “to be past the high point.”

<sup>3</sup> **tn** Or “who gives his own virgin in marriage.”

<sup>4</sup> **sn** 1 *Cor* 7:36-38. There are two common approaches to understanding the situation addressed in these verses. One view involves a father or male guardian deciding whether to give his daughter or female ward in marriage (cf. NASB, NIV margin). The evidence for this view is: (1) the phrase in v. 37 (Grk) “to keep his own virgin” fits this view well (“keep his own virgin [in his household]” rather than give her in marriage), but it does not fit the second view (there is little warrant for adding “her” in the way the second view translates it: “to keep her as a virgin”). (2) The verb used twice in v. 38 (γαμίζω, *gamizō*) normally means “to give in marriage” not “to get married.” The latter is usually expressed by γαμέω (*gameō*), as in v. 36b. (3) The father deciding what is best regarding his daughter’s marriage reflects the more likely cultural situation in ancient Corinth, though it does not fit modern Western customs. While Paul gives his advice in such a situation, he does not command that marriages be arranged in this way universally. If this view is taken, the translation will read as follows: **7:36** If anyone thinks he is acting inappropriately toward his unmarried daughter, if she is past the bloom of youth and it seems necessary, he should do what he wishes; he does not sin. Let them marry. **7:37** But the man who is firm in his

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commitment, and is under no necessity but has control over his will, and has decided in his own mind to keep his daughter unmarried, does well. **7:38** So then the one who gives his daughter in marriage does well, but the one who does not give her does better.” The other view is taken by NRSV, NIV text, NJB, REB: a single man deciding whether to marry the woman to whom he is engaged. The evidence for this view is: (1) it seems odd to use the word “virgin” (vv. 36, 37, 38) if “daughter” or “ward” is intended. (2) The other view requires some difficult shifting of subjects in v. 36, whereas this view manages a more consistent subject for the various verbs used. (3) The phrases in these verses are used consistently elsewhere in this chapter to describe considerations appropriate to the engaged couple themselves (cf. vv. 9, 28, 39). It seems odd not to change the phrasing in speaking about a father or guardian. If this second view is taken, the translation will read as follows: **7:36** If anyone thinks he is acting inappropriately toward his fiancée, if his passions are too strong and it seems necessary, he should do what he wishes; he does not sin. Let them marry. **7:37** But the man who is firm in his commitment, and is under no necessity but has control over his will, and has decided in his own mind to keep her as his fiancée, does well. **7:38** So then, the one who marries his fiancée does well, but the one who does not marry her does better.”

<sup>5</sup> **tn** The verb κοιμάω (*koimaoō*) literally means “sleep,” but it is often used in the Bible as a euphemism for the death of a believer.

<sup>6</sup> **sn** “We all have knowledge.” Here and in v. 4 Paul cites certain slogans the Corinthians apparently used to justify their behavior (cf. 6:12-13; 7:1; 10:23). Paul agrees with the slogans in part, but corrects them to show how the Corinthians have misused these ideas.

<sup>7</sup> **tn** Grk “this one.”

<sup>8</sup> **tn** Grk “him”; in the translation the most likely referent (God) has been specified for clarity.

<sup>9</sup> **sn** “An idol in this world is nothing” and “There is no God but one.” Here and in v. 1 Paul cites certain slogans the Corinthians apparently used to justify their behavior (cf. 6:12-13; 7:1; 10:23). Paul agrees with the slogans in part, but corrects them to show how the Corinthians have misused these ideas.

through whom are all things and through whom we live.<sup>1</sup>

**8:7** But this knowledge is not shared by all. And some, by being accustomed to idols in former times, eat this food as an idol sacrifice, and their conscience, because it is weak, is defiled. **8:8** Now food will not bring us close to God. We are no worse if we do not eat and no better if we do. **8:9** But be careful that this liberty of yours does not become a hindrance to the weak. **8:10** For if someone weak sees you who possess knowledge dining in an idol's temple, will not his conscience be "strengthened"<sup>2</sup> to eat food offered to idols? **8:11** So by your knowledge the weak brother or sister,<sup>3</sup> for whom Christ died, is destroyed.<sup>4</sup> **8:12** If you sin against your brothers or sisters<sup>5</sup> in this way and wound their weak conscience, you sin against Christ. **8:13** For this reason, if food causes my brother or sister to sin, I will never eat meat again, so that I may not cause one of them<sup>6</sup> to sin.

### *The Rights of an Apostle*

**9:1** Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? **9:2** If I am not an apostle to others, at least I am to you, for you are the confirming sign<sup>7</sup> of my apostleship in the Lord. **9:3** This is my defense to those who examine me. **9:4** Do we not have the right to financial support?<sup>8</sup> **9:5** Do we not have the right to the company of a believing wife, like the other apostles and the Lord's brothers and Cephas? **9:6** Or do only Barnabas and I lack the right not to work? **9:7** Who ever serves in the army at his own expense? Who plants a vineyard and does not eat its fruit? Who tends a flock and does not consume its milk? **9:8** Am I saying these things only on the basis of common sense,<sup>9</sup> or does the law not say this as well? **9:9** For it is written in the law of Moses, "**Do not muzzle an ox while it is treading out the grain.**"<sup>10</sup> God is not concerned here about oxen, is he? **9:10** Or is he not surely speaking for our benefit? It was written for us,

because the one plowing and threshing ought to work in hope of enjoying the harvest. **9:11** If we sowed spiritual blessings among you, is it too much to reap material things from you? **9:12** If others receive this right from you, are we not more deserving?

But we have not made use of this right. Instead we endure everything so that we may not be a hindrance to the gospel of Christ. **9:13** Don't you know that those who serve in the temple<sup>11</sup> eat food from the temple, and those who serve at the altar receive a part of the offerings? **9:14** In the same way the Lord commanded those who proclaim the gospel to receive their living by the gospel. **9:15** But I have not used any of these rights. And I am not writing these things so that something will be done for me.<sup>12</sup> In fact, it would be better for me to die than – no one will deprive me of my reason for boasting!<sup>13</sup> **9:16** For if I preach the gospel, I have no reason for boasting, because I am compelled to do this. Woe to me if I do not preach the gospel! **9:17** For if I do this voluntarily, I have a reward. But if I do it unwillingly, I am entrusted with a responsibility. **9:18** What then is my reward? That when I preach the gospel I may offer the gospel free of charge, and so not make full use of my rights in the gospel.

**9:19** For since I am free from all I can make myself a slave to all, in order to gain even more people.<sup>14</sup> **9:20** To the Jews I became like a Jew to gain the Jews. To those under the law I became like one under the law (though I myself am not under the law)<sup>15</sup> to gain those under the law.

<sup>11</sup> **tn** *Grk* "working the sacred things."

<sup>12</sup> **tn** *Grk* "so that it will happen in this way in my case."

<sup>13</sup> **tc** The reading ἧ – τὸ καύχημά μου οὐδεὶς κενώσει (*ē – to kauchēma mou oudeis kenōsei*, "than – no one will deprive me of my reason for boasting!") is syntactically abrupt, but fully in keeping with Pauline style. It is supported by  $\Psi^{46} \text{N}^* \text{B D}^{*c} 33 1739 1881$  as well as early patristic authors. Most witnesses, especially the later ones ( $\text{N}^2 \text{C D}^2 \Psi \text{M}$  lat), have a significantly smoother reading than this: ἧ τὸ καύχημά μου ἵνα τις κενώσῃ (or κενώσει); *ē to kauchēma mou hina tis kenōsē* (or *kenōsei*), "than that anyone should deprive me of my boasting." The simple replacement of οὐδεὶς with ἵνα essentially accomplishes the smoothing out of the text, and as such the ἵνα reading is suspect. Not only is the harder reading in keeping with Pauline style, but it is also found in the earlier and better witnesses.

<sup>sn</sup> Paul breaks off his thought at mid-sentence (indicated by the dash in the translation) and it is somewhat difficult to determine his reason for boasting. Most likely Paul would rather die than be deprived of the boast that he had offered the gospel free of charge even though as an apostle he had the right to such support (9:14). Did he say this as a way of criticizing his opponents? Perhaps only indirectly. His focus has more to do with not hindering the gospel than what his opponents were doing (9:12).

<sup>14</sup> **tn** Or "more converts." The word "people" is not in the Greek text, but is implied. It has been supplied in the translation to clarify the meaning.

<sup>15</sup> **tc** The Byzantine text, as well as a few other witnesses ( $\text{D}^2$  [L]  $\Psi$  1881  $\text{M}$ ) lack this parenthetical material, while geographically widespread, early, and diverse witnesses have the words (so  $\text{N} \text{A B C D}^* \text{F G P 33 104 365 1175 1505 1739}$  al latt). The phrase may have dropped out accidentally through homoioteleuton (note that both the preceding phrase and the parenthesis end in ὑπὸ νόμου [*hupo nomon*, "under the

<sup>1</sup> **tn** *Grk* "through whom [are] all things and we [are] through him."

<sup>2</sup> **tn** Or "built up"; This is the same word used in v. 1b. It is used ironically here: The weak person is "built up" to commit what he regards as sin.

<sup>3</sup> **tn** *Grk* "the one who is weak...the brother for whom Christ died," but see note on the word "Christian" in 5:11.

<sup>4</sup> **tn** This may be an indirect middle, "destroys himself."

<sup>5</sup> **tn** See note on the phrase "brothers and sisters" in 1:10.

<sup>6</sup> **tn** *Grk* "my brother." Both "my brother or sister" earlier in the verse and "one of them" here translate the same Greek phrase. Since the same expression occurs in the previous line, a pronoun phrase is substituted here to suit English style, which is less tolerant of such repetition.

<sup>7</sup> **tn** *Grk* "the seal."

<sup>8</sup> **tn** *Grk* "the right to eat and drink." In the context this is a figurative reference to financial support.

<sup>9</sup> **tn** Or "only according to human authority"; *Grk* "saying these things according to men."

<sup>10</sup> **sn** A quotation from Deut 25:4.

**9:21** To those free from the law I became like one free from the law (though I am not free from God's law but under the law of Christ) to gain those free from the law. **9:22** To the weak I became weak in order to gain the weak. I have become all things to all people, so that by all means I may save some.

**9:23** I do all these things because of the gospel, so that I can be a participant in it.

**9:24** Do you not know that all the runners in a stadium compete, but only one receives the prize? So run to win. **9:25** Each competitor must exercise self-control in everything. They do it to receive a perishable crown, but we an imperishable one.

**9:26** So I do not run uncertainly or box like one who hits only air. **9:27** Instead I subdue my body and make it my slave, so that after preaching to others I myself will not be disqualified.

### *Learning from Israel's Failures*

**10:1** For I do not want you to be unaware,<sup>1</sup> brothers and sisters,<sup>2</sup> that our fathers were all under the cloud and all passed through the sea, **10:2** and all were baptized<sup>3</sup> into Moses in the cloud and in the sea, **10:3** and all ate the same spiritual food, **10:4** and all drank the same spiritual drink. For they were all drinking from the spiritual rock that followed them, and the rock was Christ. **10:5** But God was not pleased with most of them, for they were cut down in the wilderness. **10:6** These things happened as examples for us, so that we will not crave evil things as they did. **10:7** So do not be idolaters, as some of them were. As it is written, "*The people*

*sat down to eat and drink and rose up to play.*"<sup>4</sup>

**10:8** And let us not be immoral, as some of them were, and twenty-three thousand died in a single day.<sup>5</sup> **10:9** And let us not put Christ<sup>6</sup> to the test, as some of them did, and were destroyed by snakes.<sup>7</sup> **10:10** And do not complain, as some of them did, and were killed by the destroying angel.<sup>8</sup> **10:11** These things happened to them as examples and were written for our instruction, on whom the ends of the ages have come. **10:12** So let the one who thinks he is standing be careful that he does not fall. **10:13** No trial has over-

<sup>4</sup> **tn** The term "play" may refer to idolatrous, sexual play here, although that is determined by the context rather than the meaning of the word itself (cf. BDAG 750 s.v. παίζω).

**sn** A quotation from Exod 32:6.

<sup>5</sup> **sn** This incident is recorded in Num 25:1-9.

<sup>6</sup> **tc** Χριστόν (*Christon*, "Christ") is attested in the majority of mss, including many important witnesses of the Alexandrian (Ψ<sup>46</sup> 1739 1881) and Western (D F G) texttypes, and other mss and versions (Ψ latt sy co). On the other hand, some of the important Alexandrian witnesses have κύριον (*kurion*, "Lord"; **ⲛ** B C P 33 104 1175 *al*). A few mss (A 81 *pc*) have θεόν (*theon*, "God"). The *nomina sacra* for these readings are quite similar (ΧΝ, ΚΝ, and ΘΝ respectively), so one might be able to account for the different readings by way of confusion. On closer examination, the variants appear to be intentional changes. Alexandrian scribes replaced the highly specific term "Christ" with the less specific terms "Lord" and "God" because in the context it seems to be anachronistic to speak of the exodus generation putting Christ to the test. If the original had been "Lord," it seems unlikely that a scribe would have willingly created a difficulty by substituting the more specific "Christ." Moreover, even if not motivated by a tendency to overcorrect, a scribe might be likely to assimilate the word "Christ" to "Lord" in conformity with Deut 6:16 or other passages. The evidence from the early church regarding the reading of this verse is rather compelling in favor of "Christ." Marcion, a second-century, anti-Jewish heretic, would naturally have without any reference to Christ in historical involvement with Israel, because he thought of the Creator God of the OT as inherently evil. In spite of this strong prejudice, though, {Marcion} read a text with "Christ." Other early church writers attest to the presence of the word "Christ," including {Clement of Alexandria} and Origen. What is more, the synod of Antioch in A.D. 268 used the reading "Christ" as evidence of the preexistence of Christ when it condemned Paul of Samosata. (See G. Zuntz, *The Text of the Epistles*, 126-27; TCGNT 494; C. D. Osburn, "The Text of 1 Corinthians 10:9," *New Testament Textual Criticism: Its Significance for Exegesis*, 201-11; *contra* A. Robertson and A. Plummer, *First Corinthians* [ICC], 205-6.) Since "Christ" is the more difficult reading on all accounts, it is almost certainly original. In addition, "Christ" is consistent with Paul's style in this passage (cf. 10:4, a text in which {Marcion} also reads "Christ"). This text is also christologically significant, since the reading "Christ" makes an explicit claim to the preexistence of Christ. (The textual critic faces a similar dilemma in Jude 5. In a similar exodus context, some of the more important Alexandrian mss [A B 33 81 *pc*] and the Vulgate read "Jesus" in place of "Lord." Two of those mss [A 81] are the same mss that have "God" instead of "Christ" in 1 Cor 10:9. See the **tc** notes on Jude 5 for more information.) In sum, "Christ" has all the earmarks of authenticity here and should be considered the original reading.

<sup>7</sup> **sn** This incident is recorded in Num 21:5-9.

<sup>8</sup> **tn** Grk "by the destroyer." BDAG 703 s.v. ὀλοθρευτής mentions the corresponding OT references and notes, "the one meant is the destroying angel as the one who carries out the divine sentence of punishment, or perh. Satan."

**sn** This incident is recorded in Num 16:41-50.

law"), or intentionally by overscrupulous scribes who felt that the statement "I myself am not under the law" could have led to license.

<sup>1</sup> **tn** Grk "ignorant."

<sup>2</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>3</sup> **tc** † A number of witnesses, some of them important, have the passive ἐβαπτίσθησαν (*ebaptisthēsan*, "were baptized") instead of the middle ἐβαπτίσαντο (*ebaptisanto*, "baptized [themselves]") in v. 2 (so **ⲛ** A C D F G Ψ 33 *al* latt). However, the middle is not without its representation (Ψ<sup>46c</sup> B 1739 1881 **ⲙ** Or; the original hand of Ψ<sup>46</sup> read the imperfect middle ἐβαπτίζοντο [*ebaptizonto*]). The passive looks like a motivated reading in that it is clearer and conforms to typical Pauline usage (his thirteen instances of the verb are all either active or passive). B. M. Metzger, in representing a minority opinion of the UBS Committee, suggests that the middle would have been appropriate for Jewish baptism in which the convert baptizes himself (TCGNT 493). But this assumes that the middle is a *direct* middle, a rare occurrence in the NT (and never elsewhere with this verb). Further, it is not really baptism that is in view in v. 2, but passing through the Red Sea (thus, a metaphorical use). Although the present editors agree with the minority's resultant reading, it is better to take the middle as causative/missive and the scribes as changing it to a passive for clarity's sake. Translational differences are minimal, though some exegetical implications are involved (see ExSyn 427).

taken you that is not faced by others.<sup>1</sup> And God is faithful: He<sup>2</sup> will not let you be tried beyond what you are able to bear,<sup>3</sup> but with the trial will also provide a way out so that you may be able to endure it.

#### *Avoid Idol Feasts*

**10:14** So then, my dear friends, flee from idolatry. **10:15** I am speaking to thoughtful people. Consider what I say. **10:16** Is not the cup of blessing that we bless a sharing in the blood of Christ? Is not the bread that we break a sharing in the body of Christ? **10:17** Because there is one bread, we who are many are one body, for we all share the one bread. **10:18** Look at the people of Israel.<sup>4</sup> Are not those who eat the sacrifices partners in the altar? **10:19** Am I saying that idols or food sacrificed to them amount to anything? **10:20** No, I mean that what the pagans sacrifice<sup>5</sup> is to demons and not to God. I do not want you to be partners with demons. **10:21** You cannot drink the cup of the Lord and the cup of demons. You cannot take part in the table of the Lord and the table of demons. **10:22** Or are we trying to provoke the Lord to jealousy? Are we really stronger than he is?<sup>6</sup>

#### *Live to Glorify God*

**10:23** “Everything is lawful,” but not everything is beneficial. “Everything is lawful,”<sup>7</sup> but not everything builds others up.<sup>8</sup> **10:24** Do not seek your own good, but the good of the other person. **10:25** Eat anything that is sold in the marketplace without questions of conscience, **10:26** for the earth and its abundance are the Lord’s.<sup>9</sup> **10:27** If an unbeliever invites you to dinner and you want to go, eat whatever is served without asking questions of conscience. **10:28** But if someone says to you, “This is from a sacrifice,” do not eat, because of the one who

told you and because of conscience<sup>10</sup> – **10:29** I do not mean yours but the other person’s. For why is my freedom being judged by another’s conscience? **10:30** If I partake with thankfulness, why am I blamed for the food<sup>11</sup> that I give thanks for? **10:31** So whether you eat or drink, or whatever you do, do everything for the glory of God. **10:32** Do not give offense to Jews or Greeks or to the church of God, **10:33** just as I also try to please everyone in all things. I do not seek my own benefit, but the benefit<sup>12</sup> of many, so that they may be saved. **11:1** Be imitators of me, just as I also am of Christ.

#### *Women’s Head Coverings*

**11:2** I praise you<sup>13</sup> because you remember me in everything and maintain the traditions just as I passed them on to you. **11:3** But I want you to know that Christ is the head of every man, and the man is the head of a woman,<sup>14</sup> and God is the head of Christ. **11:4** Any man who prays or prophesies with his head covered disgraces his head. **11:5** But any woman who prays or prophesies with her head uncovered disgraces her head, for it is one and the same thing as having a shaved head. **11:6** For if a woman will not cover her head, she should cut off her hair. But if it is disgraceful for a woman to have her hair cut off or her head shaved, she should cover her head.

<sup>10</sup> **tc** The Byzantine texttype and a few other witnesses (H<sup>9</sup> Ψ<sup>9</sup> ℵ) essentially duplicate v. 26 at the end of this verse (with γάρ [gar, “for”] in second instead of third position), which itself is a quotation from Ps 24:1 (23:1 LXX). Not only is there a vast number of early, important, and diverse witnesses that lack this extra material (A B C\* D F G H\* P 33 81 365 630 1175 1739 1881 2464 latt co), but the quotation seems out of place at this point in the discourse for Paul is here discussing reasons *not* to partake of food that has been sacrificed to idols. Perhaps scribes felt that since food is from the Lord, to eat meat sacrificed to idols contradicts that belief. Either way, the better witnesses lack the clause which, had it been authentic to v. 28, would have not occasioned such a widespread excision. The evidence is thus compelling for the shorter reading.

<sup>11</sup> **tn** Grk “about that for which”; the referent (the food) has been specified in the translation for clarity.

<sup>12</sup> **tn** Although the Greek word translated “benefit” occurs only once in this verse, the Greek article occurs twice. This indicates an implied repetition of the term, which has been included twice in the translation for the sake of clarity and English style.

<sup>13</sup> **tc** The Western and Byzantine texts, as well as one or two Alexandrian MSS (D F G Ψ<sup>9</sup> 33 ℵ latt sy), combine in reading ἀδελφοί (*adelphoi*, “brothers”) here, while the Alexandrian witnesses (P<sup>48</sup> A B C P 81 630 1175 1739 1881 2464 co) largely lack the address. The addition of ἀδελφοί is apparently a motivated reading, however, for scribes would have naturally wanted to add it to ἐπαίνω δὲ ὑμᾶς (*epainō de humas*, “now I praise you”), especially as this begins a new section. On the other hand, it is difficult to explain how the shorter reading could have arisen from the longer one. Thus, on both internal and external grounds, the shorter reading is strongly preferred.

<sup>14</sup> **tn** Or “the husband is the head of his wife.” The same Greek words translated “man” and “woman” can mean, as determined by context, “husband” and “wife” respectively. Such an approach is followed by NAB, TEV, NRSV, and NLT (with some variations).

<sup>1</sup> **tn** Grk “except a human one” or “except one common to humanity.”

<sup>2</sup> **tn** Grk “God is faithful who.” The relative pronoun was changed to a personal pronoun in the translation for clarity.

<sup>3</sup> **tn** The words “to bear” are not in the Greek text, but are implied. They have been supplied in the translation to clarify the meaning.

<sup>4</sup> **tn** Grk “Israel according to (the) flesh.”

<sup>5</sup> **tn** Grk “what they sacrifice”; the referent (the pagans) is clear from the context and has been specified in the translation for clarity.

<sup>6</sup> **tn** The question in Greek expects a negative answer (“We are not stronger than he is, are we?”).

<sup>7</sup> **sn** “Everything is lawful.” Here again Paul cites certain slogans the Corinthians used to justify their behavior (cf. 6:12-13; 7:1; 8:1, 4). Paul agrees with the slogans in part, but corrects them to show how the Corinthians have misused these ideas.

<sup>8</sup> **tn** Grk “builds up.” The object “others” is not expressed but is implied, as v. 24 shows. Paul picks up a theme he introduced at the start of this section of the letter (8:1).

<sup>9</sup> **sn** A quotation from Ps 24:1; an allusion to Ps 50:12; 89:11.

**11:7** For a man should not have his head covered, since he is the image and glory of God. But the woman is the glory of the man. **11:8** For man did not come from woman, but woman from man. **11:9** Neither was man created for the sake of woman, but woman for man. **11:10** For this reason a woman should have a symbol of authority<sup>1</sup> on her head, because of the angels.<sup>2</sup> **11:11** In any case, in the Lord woman is not independent of man, nor is man independent of woman. **11:12** For just as woman came from man, so man comes through woman. But all things come from God. **11:13** Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? **11:14** Does not nature<sup>3</sup> itself teach you that if a man has long hair, it is a disgrace for him, **11:15** but if a woman has long hair, it is her glory? For her hair is given to her for a covering.<sup>4</sup> **11:16** If anyone intends to quarrel about this, we have no other practice, nor do the churches of God.

### *The Lord's Supper*

**11:17** Now in giving the following instruction I do not praise you, because you come together not for the better but for the worse. **11:18** For in the first place, when you come together as a church I hear there are divisions among you, and in part I believe it. **11:19** For there must in fact be divisions among you, so that those of you who are approved may be evident.<sup>5</sup> **11:20** Now when you come together at the same place, you are not really eating the Lord's Supper. **11:21** For when it is time to eat, everyone proceeds with his own supper. One is hungry and another becomes drunk. **11:22** Do you not have houses so

that you can eat and drink? Or are you trying to show contempt for the church of God by shaming those who have nothing? What should I say to you? Should I praise you? I will not praise you for this!

**11:23** For I received from the Lord what I also passed on to you, that the Lord Jesus on the night in which he was betrayed took bread, **11:24** and after he had given thanks he broke it and said, "This is my body, which is for you. Do this in remembrance of me." **11:25** In the same way, he also took the cup after supper, saying, "This cup is the new covenant in my blood. Do this, every time you drink it, in remembrance of me." **11:26** For every time you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

**11:27** For this reason, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. **11:28** A person should examine himself first,<sup>6</sup> and in this way<sup>7</sup> let him eat the bread and drink of the cup. **11:29** For the one who eats and drinks without careful regard<sup>8</sup> for the body eats and drinks judgment against himself. **11:30** That is why many of you are weak and sick, and quite a few are dead.<sup>9</sup> **11:31** But if we examined ourselves, we would not be judged. **11:32** But when we are judged by the Lord, we are disciplined so that we may not be condemned with the world. **11:33** So then, my brothers and sisters,<sup>10</sup> when you come together to eat, wait for one another. **11:34** If anyone is hungry, let him eat at home, so that when you assemble it does not lead to judgment. I will give directions about other matters when I come.

### *Spiritual Gifts*

**12:1** With regard to spiritual gifts,<sup>11</sup> brothers and sisters,<sup>12</sup> I do not want you to be uninformed.<sup>13</sup> **12:2** You know that when you were pagans you were often led astray by speechless idols, however you were led. **12:3** So I want you to understand that no one speaking by the Spirit of God says, "Jesus is cursed," and no one can say, "Jesus is Lord," except by the Holy Spirit.

**12:4** Now there are different gifts, but the same Spirit. **12:5** And there are different ministries, but the same Lord. **12:6** And there are

<sup>1</sup> **sn** Paul does not use a word specifying what type of "covering" is meant (veil, hat, etc.). The Greek word he uses here (ἐξουσία *exousia*; translated *symbol of authority*) could be (1) a figure of speech that may substitute the result (the right to participate in worship) for the appropriate appearance that makes it possible (the covered head). Or (2) it refers to the outward symbol (having the head covered) as representing the inward attitude the woman is to possess (deference to male leadership in the church).

<sup>2</sup> **sn** Paul does not explain this reference to *the angels*, and its point is not entirely clear. It seems to reflect an awareness that angels are witnesses to church life (cf. Eph 3:10) and would be particularly sensitive to resistance against God's created order.

<sup>3</sup> **sn** Paul does not mean *nature* in the sense of "the natural world" or "Mother Nature." It denotes "the way things are" because of God's design.

<sup>4</sup> **sn** No word for veil or head covering occurs in vv. 3-14 (see the note on *authority* in v. 10). That the hair is regarded by Paul as a *covering* in v. 15 is not necessarily an argument that the hair is the same as the head covering that he is describing in the earlier verses (esp. v. 10). Throughout this unit of material, Paul points out the *similarities* of long hair with a head covering. But his doing so seems to suggest that the two are not to be identified with each other. Precisely because they are similar they do not appear to be identical (cf. vv. 5, 6, 7, 10, 13). If head covering = long hair, then what does v. 6 mean ("For if a woman will not cover her head, she should cut off her hair")? This suggests that the covering is not the same as the hair itself.

<sup>5</sup> **tn** *Grk* "those approved may be evident among you."

<sup>6</sup> **tn** The word "first" is not in the Greek text, but is implied. It has been supplied in the translation for clarity.

<sup>7</sup> **tn** *Grk* "in this manner."

<sup>8</sup> **tn** The word more literally means, "judging between, recognizing, distinguishing."

<sup>9</sup> **tn** *Grk* "are asleep." The verb κοιμάω (*koimaō*) literally means "sleep," but it is often used in the Bible as a euphemism for the death of a believer.

<sup>10</sup> **tn** *Grk* "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>11</sup> **tn** *Grk* "spiritual things."

<sup>12</sup> **tn** *Grk* "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>13</sup> **tn** *Grk* "ignorant."

different results, but the same God who produces all of them in everyone. **12:7** To each person the manifestation of the Spirit is given for the benefit of all. **12:8** For one person is given through the Spirit the message of wisdom, and another the message of knowledge according to the same Spirit, **12:9** to another faith by the same Spirit, and to another gifts of healing by the one Spirit, **12:10** to another performance of miracles, to another prophecy, and to another discernment of spirits, to another different kinds of tongues, and to another interpretation of tongues. **12:11** It is one and the same Spirit, distributing as he decides to each person, who produces all these things.

### *Different Members in One Body*

**12:12** For just as the body is one and yet has many members, and all the members of the body – though many – are one body, so too is Christ. **12:13** For in one Spirit we were all baptized into one body. Whether Jews or Greeks or slaves<sup>1</sup> or free, we were all made to drink of the one Spirit. **12:14** For in fact the body is not a single member, but many. **12:15** If the foot says, “Since I am not a hand, I am not part of the body,” it does not lose its membership in the body because of that. **12:16** And if the ear says, “Since I am not an eye, I am not part of the body,” it does not lose its membership in the body because of that. **12:17** If the whole body were an eye, what part would do the hearing? If the whole were an ear, what part would exercise the sense of smell? **12:18** But as a matter of fact, God has placed each of the members in the body just as he decided. **12:19** If they were all the same member, where would the body be? **12:20** So now there are many members, but one body. **12:21** The eye cannot say to the hand, “I do not need you,” nor in turn can the head say to the foot, “I do not need you.” **12:22** On the contrary, those members that seem to be weaker are essential, **12:23** and those members we consider less honorable we clothe with greater honor, and our unrepresentable members are clothed with dignity,<sup>2</sup> **12:24** but our presentable members do not need this. Instead, God has blended together the body, giving greater honor to the lesser member, **12:25** so that there may be no division in the body, but the members may have mutual concern for one another. **12:26** If one member suffers, everyone suffers with it. If a<sup>3</sup> member is honored, all rejoice with it.

<sup>1</sup> **tn** See the note on the word “slave” in 7:21.

<sup>2</sup> **tn** Grk “have greater propriety (or decorum, presentability).”

<sup>3</sup> **tc** † Before μέλος (*melos*, “member”) the great majority of witnesses read ἓν (*hen*, “one”; **NT** C D F G Ψ 0285 33 1881  $\mathfrak{N}$  latt sy), while the most important of the Alexandrian MSS omit it ( $\mathfrak{P}^{46}$  **N**\* A B 1739). The addition of ἓν appears to be motivated by its presence earlier in the verse with μέλος and the parallel structure of the two conditional clauses in this verse, while little reason can be given for its absence (although accidental oversight is of course possible, it is not likely that all these witnesses should have overlooked it). NA<sup>27</sup> has the word in brackets, indicating doubt as to its authenticity.

**12:27** Now you are Christ’s body, and each of you is a member of it. **12:28** And God has placed in the church first apostles, second prophets, third teachers, then miracles, gifts of healing, helps, gifts of leadership, different kinds of tongues. **12:29** Not all are apostles, are they? Not all are prophets, are they? Not all are teachers, are they? Not all perform miracles, do they? **12:30** Not all have gifts of healing, do they? Not all speak in tongues, do they? Not all interpret, do they?<sup>4</sup> **12:31** But you should be eager for the greater gifts.

And now I will show you a way that is beyond comparison.<sup>5</sup>

### *The Way of Love*

**13:1** If I speak in the tongues of men and of angels, but I do not have love, I am a noisy gong or a clanging cymbal. **13:2** And if I have prophecy, and know all mysteries and all knowledge, and if I have all faith so that I can remove mountains, but do not have love, I am nothing. **13:3** If I give away everything I own, and if I give over my body in order to boast,<sup>6</sup> but do not have love, I receive no benefit.

<sup>4</sup> **sn** The questions in vv. 29-30 all expect a negative response.

<sup>5</sup> **tn** Grk “a still more excellent way.” In this context the phrase has an elative rather than a comparative sense, however.

<sup>6</sup> **tc** The reading καυχῆσμαι (*kauchēsōmai*, “I might boast”) is well supported by  $\mathfrak{P}^{46}$  **N** A B 048 33 1739\* *pc* co Hier<sup>mss</sup>. The competing reading, καυθήσμαι (*kauthēsōmai*, “I will burn”), is found in C D F G L 81 1175 1881\* *al* latt and a host of patristic writers. From this reading other variants were obviously derived: καυθήσμαι (*kauthēsōmai*), a future subjunctive (“I might burn”) read by the Byzantine text and a few others ( $\Psi$  1739<sup>c</sup> 1881<sup>c</sup>  $\mathfrak{N}$ ); and καυθῆ (*kauthē*, “it might be burned”) read by 1505 *pc*. On an external level, the Alexandrian reading is obviously superior, though the Western and Byzantine readings need to be accounted for. (The following discussion is derived largely from TCGNT 497-98). Internally, καυχῆσμαι is superior for the following reasons: (1) Once the Church started suffering persecution and martyrdom by fire, the *v.l.* naturally arose. Once there, it is difficult to see why any scribe would intentionally change it to καυθήσμαι. (2) Involving as it does the change of just two letters ( $\chi$  to  $\theta$  [*ch* to *th*],  $\omega$  to  $\omicron$  [*ō* to *o*]), this reading could be accomplished without much fanfare. Yet, it appears cumbersome in the context, both because of the passive voice and especially the retention of the first person (“If I give up my body that I may be burned”). A more logical word would have been the third person passive, καυθῆ, as read in 1505 (“If I give up my body that it may be burned”). (3) Although the connection between giving up one’s body and boasting is ambiguous, this very ambiguity has all the earmarks of being from Paul. It may have the force of giving up one’s body into slavery. In any event, it looks to be the harder reading. Incidentally, the Byzantine reading is impossible because the future subjunctive did not occur in Koine Greek. As the reading of the majority of Byzantine minuscules, its roots are clearly post-Koine and as such is a “grammatical monstrosity that cannot be attributed to Paul” (TCGNT 498). Cf. also the notes in BDF §28; MHT 2:219.

**13:4** Love is patient, love is kind, it is not envious. Love does not brag, it is not puffed up. **13:5** It is not rude, it is not self-serving, it is not easily angered or resentful. **13:6** It is not glad about injustice, but rejoices in the truth. **13:7** It bears all things, believes all things, hopes all things, endures all things.

**13:8** Love never ends. But if there are prophecies, they will be set aside; if there are tongues, they will cease; if there is knowledge, it will be set aside. **13:9** For we know in part, and we prophesy in part, **13:10** but when what is perfect<sup>4</sup> comes, the partial will be set aside. **13:11** When I was a child, I talked like a child, I thought like a child, I reasoned like a child. But when I became an adult,<sup>2</sup> I set aside childish ways. **13:12** For now we see in a mirror indirectly,<sup>3</sup> but then we will see face to face. Now I know in part, but then I will know fully, just as I have been fully known. **13:13** And now these three remain: faith, hope, and love. But the greatest of these is love.

### *Prophecy and Tongues*

**14:1** Pursue love and be eager for the spiritual gifts, especially that you may prophesy. **14:2** For the one speaking in a tongue does not speak to people but to God, for no one understands; he is speaking mysteries by the Spirit.<sup>4</sup> **14:3** But the one who prophesies speaks to people for their strengthening,<sup>5</sup> encouragement, and consolation. **14:4** The one who speaks in a tongue builds himself up,<sup>6</sup> but the one who prophesies builds up

the church. **14:5** I wish you all spoke in tongues, but even more that you would prophesy. The one who prophesies is greater than the one who speaks in tongues, unless he interprets so that the church may be strengthened.

**14:6** Now, brothers and sisters,<sup>7</sup> if I come to you speaking in tongues, how will I help you unless I speak to you with a revelation or with knowledge or prophecy or teaching? **14:7** It is similar for lifeless things that make a sound, like a flute or harp. Unless they make a distinction in the notes, how can what is played on the flute or harp be understood? **14:8** If, for example, the trumpet makes an unclear sound, who will get ready for battle? **14:9** It is the same for you. If you do not speak clearly with your tongue, how will anyone know what is being said? For you will be speaking into the air. **14:10** There are probably many kinds of languages in the world, and none is without meaning. **14:11** If then I do not know the meaning of a language, I will be a foreigner to the speaker and the speaker a foreigner to me. **14:12** It is the same with you. Since you are eager for manifestations of the Spirit,<sup>8</sup> seek to abound in order to strengthen the church.

**14:13** So then, one who speaks in a tongue should pray that he may interpret. **14:14** If<sup>9</sup> I pray in a tongue, my spirit prays, but my mind is unproductive. **14:15** What should I do?<sup>10</sup> I will pray with my spirit, but I will also pray with my mind. I will sing praises with my spirit, but I will also sing praises with my mind. **14:16** Otherwise, if you are praising God with your spirit, how can someone without the gift<sup>11</sup> say “Amen” to your thanksgiving, since he does not know what you are saying? **14:17** For you are certainly giving thanks well, but the other person is not strengthened. **14:18** I thank God that I speak in tongues more than all of you, **14:19** but in the church I want to speak five words with my mind to instruct others, rather than ten thousand words in a tongue.

**14:20** Brothers and sisters,<sup>12</sup> do not be children in your thinking. Instead, be infants in evil, but in your thinking be mature. **14:21** It is written in the law: “*By people with strange tongues and*

<sup>1</sup> tn Or “when completion.”

<sup>2</sup> tn The Greek term translated “adult” here is *ἀνὴρ* (*anēr*), a term which ordinarily refers to males, husbands, etc. In this context Paul contrasts the states of childhood and adulthood, so the term has been translated “adult”; cf. BDAG 79 s.v. 1.b.

<sup>3</sup> tn Grk “we are seeing through [= using] a mirror by means of a dark image.” Corinth was well known in the ancient world for producing some of the finest bronze mirrors available. Paul’s point in this analogy, then, is not that our current understanding and relationship with God is distorted (as if the mirror reflected poorly), but rather that it is “indirect.” (i.e., the nature of looking in a mirror) compared to the relationship we will enjoy with him in the future when we see him “face to face” (cf. G. D. Fee, *First Corinthians* [NICNT], 648). The word “indirectly” translates the Greek phrase ἐν αἰνίγματι (*en ainigmati*, “in an obscure image”) which itself may reflect an allusion to Num 12:8 (LXX οὐ δι’ αἰνιγμάτων), where God says that he speaks to Moses “mouth to mouth [= face to face]...and not in dark figures [of speech].” Though this allusion to the OT is not explicitly developed here, it probably did not go unnoticed by the Corinthians who were apparently familiar with OT traditions about Moses (cf. 1 Cor 10:2). Indeed, in 2 Cor 3:13-18 Paul had recourse with the Corinthians to contrast Moses’ ministry under the old covenant with the hope afforded through apostolic ministry and the new covenant. Further, it is in this context, specifically in 2 Cor 3:18, that the apostle invokes the use of the mirror analogy again in order to unfold the nature of the Christian’s progressive transformation by the Spirit.

<sup>4</sup> tn Or “with the spirit”; cf. vv. 14-16.

<sup>5</sup> tn Grk “edification.”

<sup>6</sup> sn The Greek term *builds* (himself) *up* does not necessarily bear positive connotations in this context.

<sup>7</sup> tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>8</sup> tn Grk “eager for spirits.” The plural is probably a shorthand for the Spirit’s gifts, especially in this context, tongues.

<sup>9</sup> tc † Most witnesses, including some important ones (S A D<sup>s</sup> Ψ 048 ℣ lat sy bo), have γὰρ (*gar*, “for”) here, while an equally impressive array of witnesses lack the conjunction (ⱸ<sup>46</sup> B F G 0243 1739 1881 sa). This conjunction was frequently added by scribes in epistolary literature as a clarifying word, making the connection with the preceding more explicit. As such, it has the earmarks of being a motivated reading and thus should be rejected. NA<sup>27</sup> places the word in brackets, indicating doubts as to its authenticity.

<sup>10</sup> tn Grk “what then is it?”

<sup>11</sup> tn Grk “how can someone who fills the place of the unlearned say ‘Amen.’”

<sup>12</sup> tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

*by the lips of strangers I will speak to this people, yet not even in this way will they listen to me,*<sup>1</sup> says the Lord. **14:22** So then, tongues are a sign not for believers but for unbelievers. Prophecy, however, is not for unbelievers but for believers. **14:23** So if the whole church comes together and all speak in tongues, and unbelievers or uninformed people enter, will they not say that you have lost your minds? **14:24** But if all prophesy, and an unbeliever or uninformed person enters, he will be convicted by all, he will be called to account by all. **14:25** The secrets of his heart are disclosed, and in this way he will fall down with his face to the ground and worship God, declaring, “God is really among you.”

### Church Order

**14:26** What should you do then, brothers and sisters?<sup>2</sup> When you come together, each one has a song, has a lesson, has a revelation, has a tongue, has an interpretation. Let all these things be done for the strengthening of the church. **14:27** If someone speaks in a tongue, it should be two, or at the most three, one after the other, and someone must interpret. **14:28** But if there is no interpreter, he should be silent in the church. Let him speak to himself and to God. **14:29** Two or three prophets should speak and the others should evaluate what is said. **14:30** And if someone sitting down receives a revelation, the person who is speaking should conclude. **14:31** For you can all prophesy one after another, so all can learn and be encouraged. **14:32** Indeed, the spirits of the prophets are subject to the prophets, **14:33** for God is not characterized by disorder but by peace.

As in all the churches of the saints,<sup>3</sup> **14:34** the women<sup>4</sup> should be silent in the churches, for they are not permitted to speak.<sup>5</sup> Rather, let them

be in submission, as in fact the law says. **14:35** If they want to find out about something, they should ask their husbands at home, because it is disgraceful for a woman to speak in church.<sup>6</sup>

<sup>6</sup> **tc** Some scholars have argued that vv. 34-35 should be excised from the text (principally G. D. Fee, *First Corinthians* [NICNT], 697-710; P. B. Payne, “Fuldensis, Sigla for Variants in Vaticanus, and 1 Cor 14.34-5,” *NTS* 41 [1995]: 240-262). This is because the Western witnesses (D F G ar b vg<sup>ms</sup> Ambst) have these verses after v. 40, while the rest of the tradition retains them here. There are no mss that omit the verses. Why, then, would some scholars wish to excise the verses? Because they believe that this best explains how they could end up in two different locations, that is to say, that the verses got into the text by way of a very early gloss added in the margin. Most scribes put the gloss after v. 33; others, not knowing where they should go, put them at the end of the chapter. Fee points out that “Those who wish to maintain the authenticity of these verses must at least offer an adequate answer as to how this arrangement came into existence if Paul wrote them originally as our vv. 34-35” (*First Corinthians* [NICNT], 700). In a footnote he adds, “The point is that if it were already in the text after v. 33, there is no reason for a copyist to make such a radical transposition.” Although it is not our intention to interact with proponents of the shorter text in any detail here, a couple of points ought to be made. (1) Since these verses occur in *all* witnesses to *1 Corinthians*, to argue that they are not original means that they must have crept into the text at the earliest stage of transmission. How early? Earlier than when the *pericope adulterae* (John 7:53-8:11) made its way into the text (late 2nd, early 3rd century?), earlier than the longer ending of Mark (16:9-20) was produced (early 2nd century?), and earlier than even “in Ephesus” was added to Eph 1:1 (upon reception of the letter by the first church to which it came, the church at Ephesus) – because in these other, similar places, the earliest witnesses do not add the words. This text thus stands as remarkable, unique. Indeed, since all the witnesses have the words, the evidence points to them as having been inserted into the *original* document. Who would have done such a thing? And, further, why would scribes have regarded it as original since it was obviously added in the margin? This leads to our second point. (2) Following a suggestion made by E. E. Ellis (“The Silenced Wives of Corinth (1 Cor. 14:34-5),” *New Testament Textual Criticism: Its Significance for Exegesis*, 213-20 [the suggestion comes at the end of the article, almost as an afterthought]), it is likely that Paul himself added the words in the margin. Since it was so much material to add, Paul could have squelched any suspicions by indicating that the words were his (e.g., by adding his name or some other means [cf. 2 Thess 3:17]). This way no scribe would think that the material was inauthentic. (Incidentally, this is unlike the textual problem at Rom 5:1, for there only one letter was at stake; hence, scribes would easily have thought that the “text” reading was original. And Paul would hardly be expected to add his signature for one letter.) (3) What then is to account for the uniform Western tradition of having the verses at the end of the chapter? Our conjecture (and that is all it is) is that the scribe of the Western *Vorlage* could no longer read where the verses were to be added (any marginal arrows or other directional device could have been smudged), but, recognizing that this was part of the original text, felt compelled to put it somewhere. The least offensive place would have been at the end of the material on church conduct (end of chapter 14), before the instructions about the resurrection began. Although there were no chapter divisions in the earliest period of copying, scribes could still detect thought breaks (note the usage in the earliest papyri). (4) The very location of the verses in the Western tradition argues strongly that Paul both authored vv. 34-35 and that they were originally part of the margin of the text. Otherwise, one has a difficulty explaining why no scribe seemed to have hinted that these verses might be inauthentic (the scribal sigla of codex B, as noticed by Payne, can be interpreted otherwise than as an indication of inauthenticity [cf. J. E. Miller, “Some Observations on the Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34-35,” *JSNT* 26

<sup>1</sup> **sn** A quotation from Isa 28:11-12.

<sup>2</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>3</sup> **sn** This phrase may be taken with v. 33a.

<sup>4</sup> **tn** The word for “woman” and “wife” is the same in Greek. Because of the reference to husbands in v. 35, the word may be translated “wives” here. But in passages governing conduct in church meetings like this (cf. 11:2-16; 1 Tim 2:9-15) the general meaning “women” is more likely.

<sup>5</sup> **sn** For they are not permitted to speak. In light of 11:2-16, which gives permission for women to pray or prophesy in the church meetings, the silence commanded here seems not to involve the absolute prohibition of a woman addressing the assembly. Therefore (1) some take *be silent* to mean not taking an authoritative teaching role as 1 Tim 2 indicates, but (2) the better suggestion is to relate it to the preceding regulations about evaluating the prophets (v. 29). Here Paul would be indicating that the women should not speak up during such an evaluation, since such questioning would be in violation of the submission to male leadership that the OT calls for (the law, e.g., Gen 2:18).

**14:36** Did the word of God begin with you,<sup>4</sup> or did it come to you alone?

**14:37** If anyone considers himself a prophet or spiritual person, he should acknowledge that what I write to you is the Lord's command. **14:38** If someone does not recognize this, he is not recognized. **14:39** So then, brothers and sisters,<sup>2</sup> be eager to prophesy, and do not forbid anyone from speaking in tongues.<sup>3</sup> **14:40** And do everything in a decent and orderly manner.

### *Christ's Resurrection*

**15:1** Now I want to make clear for you,<sup>4</sup> brothers and sisters,<sup>5</sup> the gospel that I preached to you, that you received and on which you stand, **15:2** and by which you are being saved, if you hold firmly to the message I preached to you – unless you believed in vain. **15:3** For I passed on to you as of first importance<sup>6</sup> what I also received – that Christ died for our sins according to the scriptures, **15:4** and that he was buried, and that he was raised<sup>7</sup> on the third day according to the scriptures, **15:5** and that he appeared to Cephas, then to the twelve. **15:6** Then he appeared to more than five hundred of the brothers and sisters<sup>8</sup> at one time, most of whom are still alive,<sup>9</sup> though some have fallen asleep.<sup>10</sup>

[2003]: 217-36.). There are apparently no mss that have an asterisk or obelisk in the margin. Yet in other places in the NT where scribes doubted the authenticity of the clauses before them, they often noted their protest with an asterisk or obelisk. We are thus compelled to regard the words as original, and as belonging where they are in the text above.

<sup>1</sup> **tn** Grk "Did the word of God go out from you."

<sup>2</sup> **tc** † μου (*mou*, "my") is found after ἀδελφοί (*adelphoi*) in a number of significant witnesses (N A B\* D<sup>1</sup> 048 326 1175 2464 *al*), but lacking in most other witnesses (†) <sup>46</sup> B<sup>2</sup> D\* F G Ψ 0243 33 1739 1881 *℣* lat). Every other time Paul says "So then, brothers (and sisters)" he adds "my" (ὡστε, ἀδελφοί μου; *hōste, adelphoi mou*). There is no good reason why scribes would intentionally omit "my" here but not elsewhere. Thus, the longer reading is in conformity with Paul's general style and as such seems to be scribally motivated. NA<sup>27</sup> has the word in brackets, indicating doubt as to its authenticity.

<sup>3</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>4</sup> **tn** Grk "do not forbid speaking in tongues." The words "anyone from" are supplied for the sake of clarity.

<sup>5</sup> **tn** Grk "Now I make known to you."

<sup>6</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>7</sup> **tn** Grk "among (the) first things."

<sup>8</sup> **tn** Grk "he has been raised/is raised," using a Greek tense that points to the present effect of the act of raising him. But in English idiom the temporal phrase "on the third day" requires a different translation of the verb.

<sup>9</sup> **tn** Grk "brothers." See note on the phrase "brothers and sisters" in 1:10.

<sup>10</sup> **tn** Grk "most of whom remain until now."

<sup>11</sup> **tn** The verb κοιμάω (*koimāō*) literally means "sleep," but it is often used in the Bible as a euphemism for death when speaking of believers. This metaphorical usage by its very nature emphasizes the hope of resurrection: Believers will one day "wake up" out of death. Here the term refers to death, but "sleep" was used in the translation to emphasize the metaphorical, rhetorical usage of the term.

**15:7** Then he appeared to James, then to all the apostles. **15:8** Last of all, as though to one born at the wrong time,<sup>11</sup> he appeared to me also. **15:9** For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. **15:10** But by the grace of God I am what I am, and his grace to me has not been in vain. In fact, I worked harder than all of them – yet not I, but the grace of God with me. **15:11** Whether then it was I or they, this is the way we preach and this is the way you believed.

### *No Resurrection?*

**15:12** Now if Christ is being preached as raised from the dead,<sup>12</sup> how can some of you say there is no resurrection of the dead? **15:13** But if there is no resurrection of the dead, then not even Christ has been raised. **15:14** And if Christ has not been raised, then our preaching is futile and your faith is empty. **15:15** Also, we are found to be false witnesses about God, because we have testified against God that he raised Christ from the dead, when in reality he did not raise him, if indeed the dead are not raised. **15:16** For if the dead are not raised, then not even Christ has been raised. **15:17** And if Christ has not been raised, your faith is useless; you are still in your sins. **15:18** Furthermore, those who have fallen asleep<sup>13</sup> in Christ have also perished. **15:19** For if only in this life we have hope in Christ, we should be pitied more than anyone.

**15:20** But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep. **15:21** For since death came through a man,<sup>14</sup> the resurrection of the dead also came through a man.<sup>15</sup> **15:22** For just as in Adam all die, so also in Christ all will be made alive. **15:23** But each in his own order: Christ, the firstfruits; then when Christ comes, those who belong to him.<sup>16</sup> **15:24** Then<sup>17</sup> comes the end,<sup>18</sup> when he hands over the kingdom to God the Father, when he has brought to an end all rule and all authority and power. **15:25** For he must reign until he has put all his enemies under his feet. **15:26** The last

<sup>11</sup> **sn** *One born at the wrong time.* The Greek word used here (ἐκτρομα, *ektrōma*) refers to a premature birth, a miscarriage, or an aborted child. Paul uses it as a powerful figure of the unexpected, abnormal nature of his apostolic call.

<sup>12</sup> **tn** Grk "that he has been raised from the dead."

<sup>13</sup> **tn** See the note on the word "asleep" in 15:6. This term is also used in v. 20.

<sup>14</sup> **tn** Or "through a human being" (a reference to Adam).

<sup>15</sup> **tn** Or "through a human being" (a reference to Jesus Christ).

<sup>16</sup> **tn** Grk "then those who belong to Christ, at his coming."

<sup>17</sup> **tn** This is a continuation of the previous sentence in the Greek text. Because of the length and complexity of the Greek sentence, a new sentence was started here in the translation.

<sup>18</sup> **tn** Grk "then the end" or "then (is) the end." Paul explains how the "end" relates to resurrection in vv. 25-28.

enemy to be eliminated is death. **15:27** For *he has put everything in subjection under his feet*.<sup>1</sup> But when it says “everything” has been put in subjection, it is clear that this does not include the one who put everything in subjection to him. **15:28** And when all things are subjected to him, then the Son himself will be subjected to the one who subjected everything to him, so that God may be all in all.

**15:29** Otherwise, what will those do who are baptized for the dead?<sup>2</sup> If the dead are not raised at all, then why are they baptized for them? **15:30** Why too are we in danger every hour? **15:31** Every day I am in danger of death! This is as sure as<sup>3</sup> my boasting in you,<sup>4</sup> which I have in Christ Jesus our Lord. **15:32** If from a human point of view I fought with wild beasts at Ephesus,<sup>5</sup> what did it benefit me? If the dead are not raised, *let us eat and drink, for tomorrow we die*.<sup>6</sup> **15:33** Do not be deceived: “Bad company corrupts good morals.”<sup>7</sup> **15:34** Sober up as you should, and stop sinning! For some have no knowledge of God – I say this to your shame!

### *The Resurrection Body*

**15:35** But someone will say, “How are the dead raised? With what kind of body will they come?” **15:36** Fool! What you sow will not come to life unless it dies. **15:37** And what you sow is not the body that is to be, but a bare seed<sup>8</sup> – perhaps of wheat or something else. **15:38** But God gives it a body just as he planned, and to each of the seeds a body of its own. **15:39** All flesh is not the same: People have one flesh, animals have

another, birds and fish another.<sup>9</sup> **15:40** And there are heavenly bodies and earthly bodies. The glory of the heavenly body is one sort and the earthly another. **15:41** There is one glory of the sun, and another glory of the moon and another glory of the stars, for star differs from star in glory.

**15:42** It is the same with the resurrection of the dead. What is sown is perishable, what is raised is imperishable.<sup>10</sup> **15:43** It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; **15:44** it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body. **15:45** So also it is written, “*The first man, Adam, became a living person*”;<sup>11</sup> the last Adam became a life-giving spirit. **15:46** However, the spiritual did not come first, but the natural, and then the spiritual. **15:47** The first man is from the earth, made of dust; the second man is from heaven. **15:48** Like the one made of dust, so too are those made of dust, and like the one from heaven, so too those who are heavenly. **15:49** And just as we have borne the image of the man of dust, let us also bear<sup>12</sup> the image of the man of heaven.

<sup>9</sup> **tn** Grk “all flesh is not the same flesh, but there is one (flesh) of people, but another flesh of animals and another flesh of birds and another of fish.”

<sup>10</sup> **tn** Grk “it is sown in corruption, it is raised in incorruption.” The “it” refers to the body, as v. 44 shows.

<sup>11</sup> **tn** Grk “living soul”; a quotation from Gen 2:7.

<sup>12</sup> **tc** † A few significant witnesses have the future indicative φορέσωμεν (*phoresomen*, “we will bear”; B | 6 630 1881 *al sa*) instead of the aorist subjunctive φορέσωμεν (*phoresōmen*, “let us bear”; Ƴ<sup>46</sup> N A C D F G Ψ 075 0243 33 1739 Ƴ<sup>l</sup> latt bo). If the original reading is the future tense, then “we will bear” would be a guarantee that believers would be like Jesus (and unlike Adam) in the resurrection. If the aorist subjunctive is original, then “let us bear” would be a command to show forth the image of Jesus, i.e., to live as citizens of the kingdom that believers will one day inherit. The future indicative is not widespread geographically. At the same time, it fits the context well: Not only are there indicatives in this section (especially vv. 42-49), but the conjunction καί (*kai*) introducing the comparative καθώς (*kathōs*) seems best to connect to the preceding by furthering the same argument (what is, not what ought to be). For this reason, though, the future indicative could be a reading thus motivated by an early scribe. In light of the extremely weighty evidence for the aorist subjunctive, it is probably best to regard the aorist subjunctive as original. This connects well with v. 50, for there Paul makes a pronouncement that seems to presuppose some sort of exhortation. G. D. Fee (*First Corinthians* [NICNT], 795) argues for the originality of the subjunctive, stating that “it is nearly impossible to account for anyone’s having changed a clearly understandable future to the hortatory subjunctive so early and so often that it made its way into every textual history as the predominant reading.” The subjunctive makes a great deal of sense in view of the occasion of 1 Corinthians. Paul wrote to combat an over-realized eschatology in which some of the Corinthians evidently believed they were experiencing all the benefits of the resurrection body in the present, and thus that their behavior did not matter. If the subjunctive is the correct reading, it seems Paul makes two points: (1) that the resurrection is a bodily one, as distinct from an out-of-body experience, and (2) that one’s behavior in the interim does make a difference (see 15:32-34, 58).

<sup>1</sup> **sn** A quotation from Ps 8:6.

<sup>2</sup> **sn** Many suggestions have been offered for the puzzling expression *baptized for the dead*. There are up to 200 different explanations for the passage; a summary is given by K. C. Thompson, “1 Corinthians 15,29 and Baptism for the Dead,” *Studia Evangelica* 2.1 (TU 87), 647-59. The most likely interpretation is that some Corinthians had undergone baptism to bear witness to the faith of fellow believers who had died without experiencing that rite themselves. Paul’s reference to the practice here is neither a recommendation nor a condemnation. He simply uses it as evidence from the lives of the Corinthians themselves to bolster his larger argument, begun in 15:12, that resurrection from the dead is a present reality in Christ and a future reality for them. Whatever they may have proclaimed, the Corinthians’ actions demonstrated that they had hope for a bodily resurrection.

<sup>3</sup> **tn** Or, more literally, “I swear by the boasting in you.”

<sup>4</sup> **tc** † Although the witnesses for the shorter reading (Ƴ<sup>46</sup> D F G Ψ 075 0243 1739 1881 Ƴ<sup>l</sup>) are not as strong as for the addition of ἀδελφοί (*adelphoi*, “brothers”) at this juncture (N A B K P 33 81 104 365 1175 2464 lat sy co), it is difficult to find a reason why scribes would either intentionally or unintentionally drop the address here. Thus, the shorter reading is slightly preferred.

<sup>5</sup> **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

<sup>6</sup> **sn** An allusion to Isa 22:13; 56:12.

<sup>7</sup> **sn** A quotation from the poet Menander, *Thais* 218, which Paul uses in a proverbial sense.

<sup>8</sup> **tn** Grk “and what you sow, you do not sow the body that will be, but a bare seed.”

**15:50** Now this is what I am saying, brothers and sisters:<sup>1</sup> Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. **15:51** Listen,<sup>2</sup> I will tell you a mystery: We will not all sleep,<sup>3</sup> but we will all be changed – **15:52** in a moment, in the blinking<sup>4</sup> of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. **15:53** For this perishable body must put on the imperishable, and this mortal body must put on immortality. **15:54** Now when this perishable puts on the imperishable, and this mortal puts on immortality, then the saying that is written will happen,

**“Death has been swallowed up in victory.”<sup>5</sup>  
15:55 “Where, O death, is your victory?  
Where, O death, is your sting?”<sup>6</sup>**

**15:56** The sting of death is sin, and the power of sin is the law. **15:57** But thanks be to God, who gives us the victory through our Lord Jesus Christ! **15:58** So then, dear brothers and sisters,<sup>7</sup> be firm. Do not be moved! Always be outstanding in the work of the Lord, knowing that your labor is not in vain in the Lord.

<sup>1</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>2</sup> **tn** Grk “Behold.”

<sup>3</sup> **tc** The manuscripts are grouped into four basic readings here: (1) **N** C 0243\* 33 1739 have “we all will sleep, but we will not all be changed” (πάντες κοιμηθῶμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα); (2) **Ψ**<sup>46</sup> **A**<sup>c</sup> (F G) have “we will not all sleep, but we will not all be changed” (πάντες οὐ κοιμηθῶμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα); (3) **D**<sup>2</sup> **Ψ** 075 0243<sup>c</sup> 1881 **℣** sy co. How shall we interpret such data? In light of the fact that Paul and his generation did in fact die, early scribes may have felt some embarrassment over the bald statement, “We will not all sleep” (πάντες οὐ κοιμηθῶμεθα). This could account for the first variant. Although the second variant could be viewed as a conflation of (1) and (4) (so **TCGNT** 502; G. D. Fee, *First Corinthians* [NICNT], 796), it could also have arisen consciously, to guard against the notion that all whom Paul was addressing should regard themselves as true believers. The third variant, prominent in the Western witnesses, may have arisen to counter those who would deny the final resurrection (so **TCGNT** 502). In any event, since the fourth reading has the best credentials externally and best explains the rise of the others it should be adopted as the authentic wording here.

**tn** See the note on the word “asleep” in 15:6.

<sup>4</sup> **tn** The Greek word *ῥιπή* (*rhipē*) refers to a very rapid movement (BDAG 906 s.v.). This has traditionally been translated as “twinkling,” which implies an exceedingly fast – almost instantaneous – movement of the eyes, but this could be confusing to the modern reader since twinkling in modern English often suggests a faint, flashing light. In conjunction with the genitive ὀφθαλμοῦ (*ophthalmou*, “of an eye”), “blinking” is the best English equivalent (see, e.g., L&N 16.5), although it does not convey the exact speed implicit in the Greek term.

<sup>5</sup> **sn** A quotation from Isa 25:8.

<sup>6</sup> **sn** A quotation from Hos 13:14.

<sup>7</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

### *A Collection to Aid Jewish Christians*

**16:1** With regard to the collection for the saints, please follow the directions that I gave to the churches of Galatia:<sup>8</sup> **16:2** On the first day of the week, each of you should set aside some income<sup>9</sup> and save<sup>10</sup> it to the extent that God has blessed you,<sup>11</sup> so that a collection will not have to be made<sup>12</sup> when I come. **16:3** Then, when I arrive, I will send those whom you approve with letters of explanation to carry your gift to Jerusalem.<sup>13</sup> **16:4** And if it seems advisable that I should go also, they will go with me.

### *Paul’s Plans to Visit*

**16:5** But I will come to you after I have gone through Macedonia – for I will be going through Macedonia – **16:6** and perhaps I will stay with you, or even spend the winter, so that you can send me on my journey, wherever I go. **16:7** For I do not want to see you now in passing, since I hope to spend some time with you, if the Lord allows. **16:8** But I will stay in Ephesus<sup>14</sup> until Pentecost, **16:9** because a door of great opportunity stands wide open for me,<sup>15</sup> but there are many opponents.

**16:10** Now if Timothy comes, see that he has nothing to fear among you, for he is doing the Lord’s work, as I am too. **16:11** So then, let no one treat him with contempt. But send him on his way in peace so that he may come to me. For I am expecting him with the brothers.<sup>16</sup>

**16:12** With regard to our brother Apollos: I strongly encouraged him to visit you with the other brothers,<sup>17</sup> but it was simply not his intention to come now.<sup>18</sup> He will come when he has the opportunity.

### *Final Challenge and Blessing*

**16:13** Stay alert, stand firm in the faith, show courage, be strong. **16:14** Everything you do should be done in love.

<sup>8</sup> **tn** Grk “as I directed the churches of Galatia, so also you yourselves do.”

<sup>9</sup> **tn** Grk “set aside, storing whatever he has been blessed with.”

<sup>10</sup> **tn** Grk “set aside, storing.” The participle θησαυρίζων (*thēsaurizōn*) indicates the purpose or result of setting aside the extra income.

<sup>11</sup> **tn** “To the extent that God has blessed you” translates an awkward expression, “whatever has been prospered [to you].” This verb has been translated as an active with “God” as subject, taking it as a divine passive.

<sup>12</sup> **tn** Grk “so that collections will not be taking place.”

<sup>13</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>14</sup> **map** For location see JP1-D2; JP2-D2; JP3-D2; JP4-D2.

<sup>15</sup> **tn** Grk “for a door has opened wide to me, great and effective.”

<sup>16</sup> **tn** Since Paul appears to expect specific delegates here and they were most likely men, the Greek word ἀδελφοί (*adelphoi*) here has not been translated as “brothers and sisters.”

<sup>17</sup> **tn** Grk “with the brothers.”

<sup>18</sup> **tn** Grk “it was simply not the will that he come now.”

**16:15** Now, brothers and sisters,<sup>1</sup> you know about the household of Stephanus, that as the first converts<sup>2</sup> of Achaia, they devoted themselves to ministry for the saints. I urge you **16:16** also to submit to people like this, and to everyone who cooperates in the work and labors hard. **16:17** I was glad about the arrival of Stephanus, Fortunatus, and Achaicus because they have supplied the fellowship with you that I lacked.<sup>3</sup> **16:18** For they refreshed my spirit and yours. So then, recognize people like this.

**16:19** The churches in the province of Asia<sup>4</sup> send greetings to you. Aquila and Prisca<sup>5</sup> greet<sup>6</sup> you warmly in the Lord, with the church that meets in their house. **16:20** All the brothers and sisters<sup>7</sup> send greetings. Greet one another with a holy kiss.

**16:21** I, Paul, send this greeting with my own hand.

**16:22** Let anyone who has no love for the Lord be accursed. Our Lord, come!<sup>8</sup>

**16:23** The grace of the Lord Jesus be with you.

**16:24** My love be with all of you in Christ Jesus.<sup>9</sup>

<sup>1</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>2</sup> **tn** Grk “firstfruits.”

<sup>3</sup> **tn** Or “they have made up for your absence” (BDAG 70 s.v. ἀναμληρῶσ 3).

<sup>4</sup> **tn** Grk “the churches of Asia”; in the NT “Asia” always refers to the Roman province of Asia, made up of about one-third of the west and southwest end of modern Asia Minor. Asia lay to the west of the region of Phrygia and Galatia. The words “the province of” are supplied to indicate to the modern reader that this does not refer to the continent of Asia.

<sup>5</sup> **sn** On *Aquila and Prisca* see also Acts 18:2, 18, 26; Rom 16:3-4; 2 Tim 4:19. In the NT “Priscilla” and “Prisca” are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form *Prisca*.

<sup>6</sup> **tc** The plural form of this verb, ἀσπάζονται (*aspazontai*, “[they] greet”), is found in several good mss (B F G 075 0121 0243 33 1739 1881) as well as the Byzantine cursives. But the singular is read by an equally impressive group (N C D K P Ψ 104 2464 pc). This part of the verse is lacking in codex A. Deciding on the basis of external evidence is quite difficult. Internally, however, the singular appears to have given rise to the plural: (1) The rest of the greetings in this verse are in the plural; this one was probably made plural by some scribes for purposes of assimilation; and, more significantly, (2) since both Aquila and Prisca are mentioned as the ones who send the greeting, the plural is more natural. The singular is, of course, not impossible Greek; indeed, a singular verb with a compound subject is used with some frequency in the NT (cf. Matt 13:55; Mark 8:27; 14:1; John 2:2; 3:22; 4:36, 53; Acts 5:29; 16:31; 1 Tim 6:4). This is especially common when “Jesus and his disciples” is the subject. What is significant is that when such a construction is found the emphasis is placed on the first-named person (in this case, Aquila). Normally when these two are mentioned in the NT, Priscilla is mentioned first (Acts 18:18, 26; Rom 16:3; 2 Tim 4:19). Only here and in Acts 18:2 (the first mention of them) is Aquila mentioned before Priscilla. Many suggest that Priscilla is listed first due to prominence. Though that is possible, both the mention of Aquila first here and the singular verb give him special prominence (cf. ExSyn 401-2). What such prominence means in each instance is difficult to assess. Nevertheless, here is a Pauline instance in which Aquila is given prominence. Too much can be made of the word order argument in either direction.

<sup>7</sup> **tn** Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

<sup>8</sup> **tn** The Greek text has μαράνα θά (*marana tha*). These Aramaic words can also be read as *maran atha*, translated “Our Lord has come!”

<sup>9</sup> **tc** Although the majority of mss (N A C D Ψ 075 0121 0243 33 1739 1881 sa), their collective testimony is difficult to explain if the omission is not authentic.