

FIRST EPISTLE OF PAUL TO THE CORINTHIANS

Approximate date: 52-55 C.E.

Time period: season of extreme growing pains for the Corinthian congregation, in the midst of idolatry, immorality, and factionalism

Author: the Apostle Paul

Location of author: Ephesus/Asia Minor

Target audience and their location: Jewish and non-Jewish Believers in Corinth

There is largely no controversy among either conservative or liberal interpreters that the Apostle Paul is the author of the first Epistle to the Corinthians. Paul is plainly identified as being the author in the text (1:1-2; 16:21), even though an unknown Sosthenes is listed as a co-sender. There was no controversy in ancient times surrounding Pauline authorship, which is attested by Clement of Rome, writing the Corinthians in the late First Century: "Take up the epistle of the blessed Apostle Paul. What did he write to you at the time when the Gospel first began to be preached?" (1 *Clement* 47:1).¹ The Epistle of 1 Corinthians is, in fact, Paul's second letter to the Corinthians, as Paul informed his audience, "I wrote you in my letter not to associate with immoral people" (5:9, NASU). This attests to the fact that there was a first letter written by Paul that is likely no longer extant.² 1 Corinthians is Paul's second out of (at least) three letters, indicating that the group of Corinthian Messiah followers had many problems. Given the diversity of issues that are addressed in 1&2 Corinthians together, there is much to learn about the Apostle Paul and how he handled ministry challenges. Joined together, the Apostle Paul wrote more correspondence to the Believers in Corinth, than any of the other groups he ministered to.

The composition of 1 Corinthians is often dated to sometime between 52-55 C.E., toward the end of Paul's three-year residency in Ephesus (16:5-9; cf. Acts 20:31), and is usually tied to when the Edict of Claudius was issued, ejecting the Jews from Rome, as

well as when Gallio served in office (Acts 18:2, 12).³ This was during Paul's Third Missionary Journey.

It would be extremely difficult to understand the scope of 1 Corinthians, without factoring in a few things about Ancient Corinth, and trying to piece together some model of an ancient historical setting.⁴ In the mid-First Century, Corinth was the chief city in Greece, the capital of Achaia. It had become a major metropolis on the isthmus connecting the Greek mainland with the Peloponnese. Corinth was a newer city when compared to Athens or Sparta, having a mixed population of both Greeks and Romans.⁵ Corinth was a center of Greek philosophy, but probably not as significant as Athens. Of the twelve temples in Corinth, the major one was dedicated to Aphrodite, the Greek goddess of love.

Ancient Corinth had a very broad ethnic community. "Egyptians, Syrians, Jews, and Orientals of other races had settled among the earlier Italian and Greek colonists and had brought with them their diverse cultural heritage, their distinctive religious customs, and their differing religious beliefs and practices" (*IDB*).⁶ Some archaeological finds in Corinth have revealed the ruins of temples to Egyptian, Phrygian, and Syrian deities.⁷ Corinth had a sizeable enough Jewish community to have at least one synagogue, where the community of Messianic Believers first met.

More than anything else, Ancient Corinth was known as a place for gross sexual immorality. The verb *Korinthiazomai* (Κορινθιαζομαι) or "to live as a Corinthian" in Greek, had widely become synonymous with "to practice sexual immorality."

³ S.J. Hafemann, "Corinthians, Letters to the," in *Dictionary of Paul and His Letters*, 177; Carson and Moo, pp 447-448.

⁴ Morris, "Corinthians, First Epistle to the," in *ISBE*, 1:775; Hafemann, "Corinthians, Letters to the," in *Dictionary of Paul and His Letters*, pp 172-173; Stephen C. Barton, "1 Corinthians," in *ECB*, 1314; Carson and Moo, pp 419-420.

⁵ S.M. Gilmour, "Corinthians, First Letter to the," in *IDB*, 1:685; Carson and Moo, pp 426-427.

⁶ Gilmour, "Corinthians, First Letter to the," in *IDB*, 1:685; cf. Guthrie, *New Testament Introduction*, 432.

⁷ *Ibid.*

¹ *BibleWorks 8.0: Schaff, Early Church Fathers.*

² Cf. L. Morris, "Corinthians, First Epistle to the," in *ISBE*, 1:776; Guthrie, *New Testament Introduction*, pp 438-440 Carson and Moo, pp 421-422.

Not surprisingly, admonitions against fornication are a common theme encountered throughout Paul's letter. "Even at a time when public morality everywhere in the Empire was at a low ebb, Corinth in Paul's day was notorious for lax morals" (*IDB*).⁸ Guthrie makes the further observation, "The Corinthian church was bound to be troubled with many problems arising from the impact of Christianity on its pagan environment...Many of the Christians were as yet undisciplined extremists and needed strong handling."⁹

It was at the Corinthian synagogue where the growing community of Messiah followers got its start (Acts 18:4), but for whatever reason or series of reasons, the Believers were ejected from it. Crispus, who was actually the president of the synagogue, left (Acts 18:8), with the new assembly of Believers meeting at the home of Titius Justus next door (Acts 18:7). Certainly, the act of being rejected by the local Jewish community did affect some of the spiritual challenges that this group of people had. Also worthwhile to keep in mind is that many of the newer Corinthian Believers were drawn from the lower classes of the city (1:26-29),¹⁰ which had to have been a major contributing factor to the Corinthians' problems.

Considering Paul's Greek-speaking Corinthian audience, no scholastic claim has ever been made trying to suggest a Hebrew or Aramaic composition for his epistle. There are very few quotations made from the Tanach in this letter, so even the amount of possible Septuagintisms is low. That does not mean that there are not Hebraic overtones or undertones to 1 Corinthians, but other than a few Messianics wishing the letter were written in Hebrew, there is no scholastic or historical proof able to substantiate it. Paul's audience included "Jews with their love of the OT, and pagans who were so dissatisfied with their paganism that they had gone as far as to attend the Jewish house of worship" (Morris, *ISBE*).¹¹ On the contrary, the fact that Paul wrote this letter in Greek is easily confirmed by noting how all of the people in the Corinthian assembly, especially the Jewish members of his audience, had proper names of Greek and Latin origin: Gaius, Fortunatus, Crispus, Justus, Achaius, Sosthenes, Aquila, Priscilla. It has been said of 1 Corinthians that "The character of the letter has made it one of the fundamental sources for a social description of 'the first urban Christians'" (*EDB*).¹²

It is quite easy to deduce how the Corinthians were very, very spiritually immature (3:1-4). Paul composed the letter of 1 Corinthians to correct them

on their sinful behaviors. Paul is forced to rebuke the Corinthians about the factions that have arisen among them (1:11). 1 Corinthians 5 is spent by Paul warning the Corinthians about the dangers of sexual immorality, apparently including some kind of incest. Paul is shocked that the Corinthians are taking their fellow Believers to the pagan Corinthian courts to determine their disputes (ch. 6). Paul also comments about marriage between a man and a woman, and urges some of the unmarried to stay unmarried in light of their circumstances (ch. 7). 1 Corinthians ch. 10 addresses the issue of meat sacrificed to idols, and how Believers must be consciously aware that what they do is being observed by others. Paul issues instruction involving the Lord's Supper (11:17-34). A large amount of instruction is seen in 1 Corinthians chs. 12-14, which are spent analyzing the proper usage of the spiritual gifts, with love being the greatest of them all (ch. 13). Writing to a predominantly non-Jewish audience, originally reared in Greco-Roman religion, ch. 15 lays out the Biblical doctrine of resurrection. Interspersed throughout 1 Corinthians, Paul must spend time defending his spiritual authority.¹³

Much of the difficulty, with reading and interpreting a letter like 1 Corinthians, is due to the many factions which were present in Corinth, something detectable by various statements made by the Corinthians (1:12; 3:4).¹⁴ Expositors largely think that in 1 Corinthians, Paul could be responding to a letter sent to him by the Corinthians,¹⁵ or he is at least responding to what he has heard about the Corinthians via courier (1:11).¹⁶ "[1 Corinthians] is not a systematic theological treatise, but a genuine attempt to deal with a concrete living situation, a situation calling for an apostolic pronouncement on more than one topic. So Paul goes naturally from one subject to another, sometimes with little connecting material" (Morris, *ISBE*).¹⁷ "It has been well said that reading 1 Corinthians is like reading someone else's mail" (*ECB*),¹⁸ meaning that any outside reader of 1 Corinthians is largely encountering only one side of a dialogue between two parties.

Concurrent with the dialogue that ensues between Paul and the Corinthians are various Corinthian slogans which appear interspersed throughout the letter, which Paul quotes and then addresses. The most significant of such Corinthian slogans addressed would be *Panta mou exestin* (Πάντα μοι ἔξεστιν), "Everything is permissible for

⁸ *Ibid.*

⁹ Guthrie, *New Testament Introduction*, 433.

¹⁰ Gilmour, "Corinthians, First Letter to the," in *IDB*, 1:686; Hafemann, "Corinthians, Letters to the," in *Dictionary of Paul and His Letters*, 173.

¹¹ Morris, "Corinthians, First Epistle to the," in *ISBE*, 1:776.

¹² Peter Richardson, "Corinthians, First Letter to," in *EDB*, 281.

¹³ Morris, "Corinthians, First Epistle to the," in *ISBE*, 1:776-777.

¹⁴ Barton, "1 Corinthians," in *ECB*, 1315.

¹⁵ Richardson, "Corinthians, First Letter to," in *EDB*, 281.

¹⁶ Hafemann, "Corinthians, Letters to the," in *Dictionary of Paul and His Letters*, pp 164-167.

¹⁷ Morris, "Corinthians, First Epistle to the," in *ISBE*, 1:775.

¹⁸ Barton, "1 Corinthians," in *ECB*, 1314.

me” (6:12, NIV; cf. 10:23).¹⁹ In contemporary 1 Corinthians examination, there has been a renewed interest in what the attire issues were regarding the head (11:1-16), and whether a headcovering garment or hairstyles, that communicated respectability or lewdness, were actually what Paul addressed.²⁰ Another issue, especially stirred by the modern debate over women in ministry, concerns the authenticity of verses like 1 Corinthians 14:34-35.²¹ Various evangelical Christian scholars, like Gordon D. Fee²² and Philip B. Payne,²³ consider these verses to be a later interpolation, and not genuine to Paul’s original letter.²⁴

Because of various background issues, the factionalism present in Ancient Corinth, and not being aware of some significant academic proposals—the Epistle of 1 Corinthians has presented a challenge to many readers in today’s Messianic community. (On some levels, 1 Corinthians might be more difficult for Messianics to understand than Galatians.) When some of the factors like Corinthian slogans being quoted and responded to or refuted are considered, though, 1 Corinthians becomes much easier to comprehend. A looming question, for all interpreters of 1 Corinthians, is weighing to what degree the problem-laden Corinthians really thought that God’s Word had a vested authority, and how firmly they needed to be admonished.

For today’s Messianic Believers, the Epistle of 1 Corinthians undoubtedly presents us with some huge puzzles to be solved, especially as we strive to properly weigh the original setting and context of the letter, and how important it is to follow God’s Instruction. Messianics have tended to appreciate how Paul expected the Corinthians to remember the Passover (5:7-8), but they have tended to struggle with some of the remarks about eating meat sacrificed to idols (10:23-33). Messianics also tend to be a bit perplexed as to why there are not more specific appeals made to the Tanach Scriptures in 1 Corinthians, but this may have been because of the significant presence of libertinism in Corinth, requiring Paul to address various problems by largely using logic alone. There are certainly many lessons to be learned from 1 Corinthians, and undoubtedly as our faith community’s engagement level with the epistle improves, so will our spirituality,

discernment, and ability to tackle complex spiritual circumstances.²⁵ All readers of 1 Corinthians can be agreed that the epistle contains many lessons on how *not* to behave.

Consult the commentary **1 Corinthians for the Practical Messianic** by J.K. McKee for a more detailed examination of 1 Corinthians.

Bibliography

- Barabas, Steven. “Corinthians, 1 and 2,” in *NIDB*, pp 235-236.
- Barton, Stephen C. “1 Corinthians,” in *ECB*, pp 1314-1352.
- Betz, Hans Dieter, and Margaret M. Mitchell. “Corinthians, First Epistle to the,” in *ABD*, 1:1139-1148.
- Carson, D.A., and Douglas J. Moo. “1 and 2 Corinthians,” in *An Introduction to the New Testament*, pp 415-455.
- Georgi, D. “Corinthians, First,” in *IDBSup*, pp 180-183.
- Gilmour, S.M. “Corinthians, First Letter to the,” in *IDB*, 1:684-692.
- Gundry, Robert H. “The Major Epistles of Paul,” in *A Survey of the New Testament*, pp 359-389.
- Guthrie, Donald. “The Corinthian Epistles,” in *New Testament Introduction*, pp 432-464.
- Hafemann, S.J. “Corinthians, Letters to the,” in *Dictionary of Paul and His Letters*, pp 164-179.
- Mare, W. Harold. “1 Corinthians,” in *EXP*, 10:175-297.
- Morris, L. “Corinthians, First Epistle to the,” in *ISBE*, 1:774-779.
- Richardson, Peter. “Corinthians, First Letter to,” in *EDB*, pp 281-283.
- Tree of Life—The New Covenant*, pp 267-286.

¹⁹ For a further examination of ancient background and transmission issues from Greek into English, consult the FAQ entries, “**1 Corinthians 6:12**” and “**1 Corinthians 10:23**.”

²⁰ Consult the FAQ, “**Headcovering Garments**.”

²¹ D. Georgi, “Corinthians, First,” in *IDBSup*, 183; Richardson, “Corinthians, First Letter to,” in *EDB*, 282.

²² Gordon D. Fee, *New International Commentary on the New Testament: The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), pp 699-708.

²³ Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul’s Letters* (Grand Rapids: Zondervan, 2009), pp 217-267.

²⁴ Consult the FAQ, “**1 Corinthians 14:34-35**.”

²⁵ A popularly written Messianic commentary is Joel Liberman, *Practical Messages on Congregational Life: Commentary on 1&2 Corinthians* (San Diego: Tree of Life, 2015).

1

Greeting and Thanksgiving

¹ Paul, called *as* an apostle of Yeshua the Messiah by the will of God, and Sosthenes our brother,

² to the assembly of God which is at Corinth, to those who have been sanctified in Messiah Yeshua, called *to be* holy ones, with all who in every place call upon the name of our Lord Yeshua the Messiah, their *Lord* and ours:

³ Grace to you and peace from God our Father and the Lord Yeshua the Messiah.

⁴ I thank my God always concerning you, for the grace of God which was given you in Messiah Yeshua,

⁵ that in everything you were enriched in Him, in all speech and all knowledge,

⁶ even as the testimony about Messiah was confirmed in you,

⁷ so that you are not lacking in any gift, awaiting eagerly for the revelation of our Lord Yeshua the Messiah,

⁸ who will also confirm you to the end, blameless in the day of our Lord Yeshua the Messiah.

⁹ God is faithful, through whom you were called into fellowship with His Son, Yeshua the Messiah our Lord.

Divisions in the Assembly

¹⁰ Now I exhort you, brothers and sisters, by the name of our Lord Yeshua the Messiah, that you all speak the same thing, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.

¹¹ For it has been reported to me concerning you, my brothers and sisters, by Chloe's *people*, that there are quarrels among you.

¹² Now I mean this, that each one of you is saying, "I am of Paul," and "I of Apollos," and "I of Cephas," and "I of Messiah."

¹³ Is Messiah divided? Was Paul executed on a wooden scaffold^a for you? Or were you immersed^b in the name of Paul?

¹⁴ I thank God that I immersed none of you except Crispus and Gaius,

¹⁵ so that no one should say that you were immersed in my name.

^a Grk. noun *stauros* (σταυρός) or verb equiv. *stauroō* (σταυρώω); "to fasten to a cross, **crucify**" (BDAG, 941). History fully attests that criminals in the Roman Empire were crucified upon some kind of a cross. It was an extremely brutal, humiliating, and painful way to suffer and die. It was intended to serve as a public warning to others not to infuriate the Roman state:

"Under the Roman Empire, crucifixion normally included a flogging beforehand. At times the cross was only one vertical stake. Frequently, however, there was a cross-piece attached either at the top to give the shape of a 'T' (*crux comissa*) or just below the top, as in the form most familiar in Christian symbolism (*crux immissa*). The victims carried the cross or at least a transverse beam (*patibulum*) to the place of the execution, where they were stripped and bound or nailed to the beam, raised up, and seated on a *sedile* or small wooden peg in the upright beam. Ropes bound the shoulders or torso to the cross. The feet or heels of the victims were bound or nailed to the upright stake. As crucifixion damaged no vital organs, death could come slowly, sometimes after several days of atrocious pain" (Gerald G. O'Collins, "Crucifixion," in *ABD*, 1:1208-1209).

A Messianic version the CJB often uses an alternative like "execution-stake," instead of the more traditional "cross" for *stauros*, some of which is intended to counter traditional Jewish hostility to the sign of the cross. A Messianic version like the TLV, however, will frequently use the traditional "cross" for *stauros*, although it may also use "execution-stake" as well. The PME uses the new alternative, "wooden scaffold."

^b Grk. noun *baptisma* (βάπτισμα); verb equiv. *baptizō* (βαπτίζω), more neutrally meaning, "wash ceremonially for purpose of purification, wash, purify, of a broad range of repeated ritual washing rooted in Israelite tradition," but more theologically meaning "to use water in a rite for purpose of renewing or establishing a relationship w. God, plunge, dip, wash, baptize. The transliteration 'baptize' signifies the ceremonial character that NT narratives accord such cleansing" (BDAG, 164).

Perhaps due to some of the varied and diverse Christian traditions—across the spectrum—regarding "baptism," Messianic people prefer to speak in terms of "immersion." This is not because the term "baptism" is at all wrong, but more because of the intense amount of Christian-cultural associations or baggage that can come with it. A common term that you will hear across the Messianic community is *mikveh* (מִקְוֶה), which is a "gathering of water, esp. the ritual bath of purification" (Jastrow, 829).

¹⁶ Now I immersed also the household of Stephanas; beyond that, I do not know whether I immersed any other.

¹⁷ For Messiah did not send me to immerse, but to proclaim the good news, not in cleverness of speech, that the wooden scaffold of Messiah would not be made void.

Messiah the Power and Wisdom of God

¹⁸ For the word of the wooden scaffold is to those who are perishing foolishness, but to us who are being saved it is the power of God.

¹⁹ For it is written, "I WILL DESTROY THE WISDOM OF THE WISE, AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE" [Isaiah 29:14]^a.

²⁰ Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

²¹ For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message proclaimed to save those who believe.

²² For Jews ask for signs, and Greeks seek after wisdom,

²³ but we proclaim Messiah executed on a wooden scaffold, to Jews a stumbling block, and to *the* nations foolishness;

²⁴ but to those who are the called, both Jews and Greeks, Messiah the power of God and the wisdom of God.

²⁵ Because the foolishness of God is wiser than mortals, and the weakness of God is stronger than mortals.

²⁶ For consider your calling, brothers and sisters, that not many are wise according to the flesh, not many mighty, not many noble;

²⁷ but God chose the foolish things of the world that He might put to shame the wise, and God chose the weak things of the world that He might put to shame the things which are strong,

²⁸ and the base things of the world and the despised, God chose, the things that are not, that He might bring to nothing the things that are,

²⁹ that no flesh should boast before God.

³⁰ But of Him are you in Messiah Yeshua, who became to us wisdom from God, and righteousness and sanctification, and redemption,

³¹ that, just as it is written, "HE WHO BOASTS, BOAST IN THE LORD" [Jeremiah 9:24]^b.

2

Proclaiming Messiah Sacrificed

¹ And when I came to you, brothers and sisters, I did not come with excellence of speech or of wisdom, proclaiming to you the testimony of God.

² For I determined to know nothing among you except Yeshua the Messiah, and Him executed on a wooden scaffold.

³ And I was with you in weakness and in fear and in much trembling.

⁴ And my message and my proclamation were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

⁵ that your faith would not rest on human wisdom, but on the power of God.

^a "Therefore behold, I will once again deal marvelously with this people, wondrously marvelous; and the wisdom of their wise shall perish, and the discernment of their discerning shall be concealed" (Isaiah 29:14, PME).

^b "but let him who boasts boast of this, that he understands and knows Me, that I am YHWH who exercises lovingkindness, justice, and righteousness on Earth; for I delight in these things," declares YHWH" (Jeremiah 9:24, PME).

The Revelation by God's Spirit

⁶ We speak wisdom, however, among those who are mature; but a wisdom not of this age, nor of the rulers of this age, who are coming to nothing;

⁷ but we speak God's wisdom in a mystery, the *wisdom* that has been hidden, which God predestined before the ages to our glory;

⁸ *the wisdom* which none of the rulers of this age has understood; for if they had understood it, they would not have executed the Lord of glory on a wooden scaffold;

⁹ but as it is written, "THINGS WHICH EYE HAS NOT SEEN, AND EAR HAS NOT HEARD, AND *which* HAVE NOT ENTERED INTO THE HUMAN HEART, WHAT GOD HAS PREPARED FOR THOSE WHO LOVE HIM" [Isaiah 64:4^a; 52:15^b].

¹⁰ For to us God revealed *them* through the Spirit; for the Spirit searches all things, even the depths of God.

¹¹ For who among human beings knows the *thoughts* of a person, save the spirit of the person, which is in him? Even so the *thoughts* of God no one knows, except the Spirit of God.

¹² Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things freely given to us by God,

¹³ which things we also speak, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual *thoughts* with spiritual *words*.

¹⁴ But the natural person 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 appraised.

¹⁵ But he who is spiritual appraises all things, yet he himself is appraised by no one.

¹⁶ For who HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM [Isaiah 40:13, LXX]^c? But we have the mind of Messiah.

3

Fellow Workers for God

¹ And I, brothers and sisters, could not speak to you as to spiritual people, but as to people of the flesh, as to infants in Messiah.

² I fed you with milk, not solid food; for you were not yet able *to receive it*. Indeed, even now you are not yet able,

³ for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking in a human manner?

⁴ For when one says, "I am of Paul," and another, "I am of Apollos," are you not human beings?

⁵ What then is Apollos? And what is Paul? Ministers through whom you believed, even as the Lord gave *opportunity* to each.

⁶ I planted, Apollos watered, but God gave the growth.

⁷ So then neither the one who plants nor the one who waters is anything, but God who causes the growth.

⁸ Now he who plants and he who waters are one; but each will receive his own reward according to his own labor.

⁹ For we are God's fellow workers; you are God's field, God's building.

¹⁰ According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building on it. But let each one take care how he builds on it.

^a "For from of old they have not heard nor perceived by ear, neither has the eye seen a God besides You, who acts in behalf of the one who waits for Him" (Isaiah 64:4, PME).

^b "Thus He will sprinkle many nations, kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand" (Isaiah 52:15, PME).

^c "Who has known the mind of the Lord, and who has been his counselor to instruct him?" (Isaiah 40:13, NETS).

¹¹ For no one can lay a foundation other than that which is laid, which is Yeshua the Messiah.

¹² Now if anyone builds on the foundation with gold, silver, precious stones, wood, hay, straw,

¹³ each one's work will become manifest; for the day will disclose it, because it is *to be* revealed with fire; and the fire itself will test what sort of work each one *has done*.

¹⁴ If anyone's work which he has built upon it will abide, he will receive a reward.

¹⁵ If anyone's work is burned up, he will suffer loss; but he himself will be saved, yet so as through fire.

¹⁶ Do you not know that you are a temple of God, and *that* the Spirit of God dwells in you?

¹⁷ If any one wastes the temple of God, God will waste him, for the temple of God is holy, and that is what you are.

¹⁸ Let no one deceive himself. If anyone among you thinks that he is wise in this age, let him become a fool, so that he may become wise.

¹⁹ For the wisdom of this world is foolishness with God. For it is written, "*He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS*" [Job 5:13]^a;

²⁰ and again, "*THE LORD KNOWS THE REASONINGS of the wise, THAT THEY ARE USELESS*" [Psalm 94:11]^b.

²¹ So then let no one boast in human beings. For all things are yours,

²² whether Paul or Apollos or Cephas or the world or life or death or things present or things to come; all are yours;

²³ and you are of Messiah; and Messiah is of God.

4

The Ministry of the Apostles

¹ Let a person regard us in this manner, as ministers of Messiah, and stewards of the mysteries of God.

² In this case, moreover, it is required in stewards that one be found faithful.

³ But with me it is a very small thing that I should be judged by you, or by *any* human court; in fact, I do not even judge myself.

⁴ For I know of nothing against myself, yet am I not by this acquitted; but the one who examines me is the Lord.

⁵ Therefore do not pass judgment before the time, *but wait* until the Lord comes who will both bring to light the things hidden in darkness and disclose the purposes of the heart; and then each one's praise will come to him from God.

⁶ Now these things, brothers and sisters, I have figuratively applied to myself and Apollos for your sakes; that in us you might learn not *to go* beyond the things which are written, that none of you become arrogant in behalf of one against the other.

⁷ For who makes you different? And what do you have that you did not receive? But if you did receive it, why do you boast as if you had not received it?

⁸ Already you are filled! Already you have become rich! Without us you have become kings! And indeed, *I wish* that you did reign, so that we also might reign with you.

⁹ For, I think, God has exhibited us, the apostles, last of all, as those condemned to death; because we have become a spectacle to the world, both to angels and mortals.

¹⁰ We are fools for Messiah's sake, but you are prudent in Messiah; we are weak, but you are strong; you are distinguished, but we are without honor.

^a "He captures the wise by their own shrewdness and the advice of the cunning is quickly thwarted" (Job 5:13, PME).

^b "YHWH knows human thoughts, that they are a breath" (Psalm 94:11, PME).

¹¹ To this present hour we both hunger and thirst, and are poorly clothed, and are roughly treated, and are homeless;

¹² and we toil, working with our own hands; when reviled, we bless; when persecuted, we endure;

¹³ when slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, *even* until now.

¹⁴ I do not write these things to shame you, but to admonish you as my beloved children.

¹⁵ For though you have countless tutors in Messiah, yet *you would not have* many fathers; for in Messiah Yeshua I begat you through the good news.

¹⁶ I urge you therefore, be imitators of me.

¹⁷ For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Messiah, just as I teach everywhere in every assembly.

¹⁸ Now some are arrogant, as though I were not coming to you.

¹⁹ But I will come to you soon, if the Lord wills, and I will find out, not the words of those who are arrogant, but their power.

²⁰ For the Kingdom of God does not consist in words, but in power.

²¹ What do you wish? Shall I come to you with a rod, or with love and a spirit of gentleness?

5

Judgment against Immorality

¹ It is actually reported that there is fornication among you, and fornication of such a kind as does not exist even among the nations, that someone has his father's wife.

² And you are arrogant, and did not mourn instead, so that the one who had done this work might be removed from among you.

³ For I, assuredly, though absent in body but present in spirit, have already as though I were present judged him who has committed this thing.

⁴ In the name of our Lord Yeshua, when you are gathered together, and my spirit is *present*, with the power of our Lord Yeshua,

⁵ *you are* to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Yeshua.

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*?

⁷ Clean out the old leaven, that you may be a new lump, just as you *really* are unleavened. For Messiah our Passover also has been sacrificed.

⁸ Therefore let us celebrate the festival, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹ I wrote to you in my letter not to associate with fornicators;

¹⁰ not at all *meaning* with the fornicators of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world.

¹¹ But actually, I wrote to you not to associate with anyone who bears the name of brother or sister if *this* one is a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler — not even to eat with such a one.

¹² For what have I to do with judging outsiders? Do you not judge those who are within *the assembly*?

¹³ But those who are outside God will judge. REMOVE THE WICKED PERSON FROM AMONG YOURSELVES [Deuteronomy 17:7^a; 19:19^b; 22:21^c, 24^d; 24:7^e].

6

Going to Court before Unbelievers

¹ Does any one of you, having a case against his neighbor, dare to go to court before the unrighteous, and not before the holy ones?

² Or do you not know that the holy ones will judge the world? And if the world is judged by you, are you unworthy *to constitute* the smallest judicial courts?

³ Do you not know that we will judge angels? How much more, matters pertaining to this life?

⁴ If then you have judicial courts for matters pertaining to this life, *why* do you set these courts to judge, who are of no account in the assembly?

⁵ I say *this* to your shame. Is there, then, not among you one wise person who will be able to decide between his brothers and sisters,

⁶ but brother goes to court with brother, and that before unbelievers?

⁷ Already, now, it is a defeat for you, that you have judgments with one another. Why not rather be wronged? Why not rather be defrauded?

⁸ But you yourselves wrong and defraud, and that *to your* brothers and sisters.

⁹ Or do you not know that the unrighteous will not inherit the Kingdom of God? Do not be deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor homosexuals,

¹⁰ nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor swindlers, will inherit the Kingdom of God.

¹¹ And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Yeshua the Messiah, and in the Spirit of our God.

Glorify God in Your Body

¹² "All things are permissible for me,"^f but not all things are helpful. "All things are permissible for me," but I will not be controlled by anything.^g

¹³ "Food is for the stomach, and the stomach is for food,"^h but God will do away with both of them. Yet the body is not for fornication, but for the Lord; and the Lord for the body.

¹⁴ And God raised the Lord and will also raise us up through His power.

¹⁵ Do you not know that your bodies are members of Messiah? Shall I then take away the members of Messiah, and make them members of a prostitute? May it never be!

^a "The hand of the witnesses shall be first against him to put him to death, and afterward the hand of all the people. So you shall purge the evil from your midst" (Deuteronomy 17:7, PME).

^b "then you shall do to him just as he had intended to do to his brother. Thus you shall purge the evil from among you" (Deuteronomy 19:19, PME).

^c "then they shall bring out the girl to the doorway of her father's house, and the men of her city shall stone her to death because she has committed an act of folly in Israel, by prostituting herself in her father's house; thus you shall purge the evil from among you" (Deuteronomy 22:21, PME).

^d "then you shall bring them both out to the gate of that city and you shall stone them to death; the girl, because she did not cry out in the city, and the man, because he has violated his neighbor's wife. Thus you shall purge the evil from among you" (Deuteronomy 22:24, PME).

^e "If a man is caught kidnapping any of his brethren of the children of Israel, and he deals with him violently, or sells him, then that thief shall die; so you shall purge the evil from among you" (Deuteronomy 24:7, PME).

^f Grk. *Panta moi exestin* (Πάντα μοι ἔξεστιν); "Everything is permissible for me" (NIV); "Everything is permitted for me" (TLV). The term often mistranslated "lawful" is *exesti* (ἔξεστι), "it is allowed, it is in one's power, is possible" (LS, 273).

^g The placement of "All things are permissible for me" in quotation marks " " in 6:12 reflects the widespread view that Paul is quoting from a Corinthian slogan, and then addressing or refuting it. This follows the pattern of the RSV/NRSV/ESV and 1984 NIV.

^h The placement of "Food is for the stomach, and the stomach is for food" in quotation marks " " in 6:13 reflects the widespread view that Paul is quoting from a Corinthian slogan, and then addressing or refuting it. This follows the pattern of the RSV/NRSV/ESV and 1984 NIV/TNIV/2011 NIV.

¹⁶ Or do you not know that the one who joins himself to a prostitute is one body *with her*? For He says, "THE TWO WILL BECOME ONE FLESH" [Genesis 2:24]^a.

¹⁷ But the one who joins himself to the Lord is one spirit *with Him*.

¹⁸ Flee fornication. Every *other* sin that a person commits is outside the body, but the one who commits fornication sins against his own body.

¹⁹ Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

²⁰ For you were bought with a price: therefore glorify God in your body.

7

Problems concerning Marriage

¹ Now concerning the things about which you wrote: "It is good for a man not to touch a woman."^b

² But, because of fornication, let each man have his own wife, and let each woman have her own husband.

³ Let the husband give to the wife what is due, and likewise also the wife to the husband.

⁴ The wife does not have authority of her own body, but the husband *does*; and likewise also the husband does not have authority of his own body, but the wife *does*.

⁵ Do not deprive one another, except by agreement for a season, that you may devote yourselves to prayer, and may be together again, lest Satan tempt you because of your lack of self-control.

⁶ But this I say by way of concession, not of command.

⁷ Yet I would that all people were even as I myself am. However, each has his own gift from God, one in this manner, and another in that.

⁸ But I say to the unmarried and to widows that it is good for them if they abide even as I.

⁹ But if they do not have self-control, let them marry; for it is better to marry than to burn.

¹⁰ But to the married I give instructions, not I, but the Lord, that the wife should not separate from her husband

¹¹ (but if she does leave, let her abide unmarried, or else be reconciled to her husband), and that the husband should not leave his wife.

¹² But to the rest I say, not the Lord, that if any brother has a wife who is not a believer, and she consents to live with him, let him not leave her.

¹³ And the woman who has an unbelieving husband, and he consents to live with her, let her not leave her husband.

¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through the brother; for otherwise your children are unclean, but now are they holy.

¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not bound in such *cases*, but God has called us to peace.

¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?

^a "For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh" (Genesis 2:24, PME).

^b The placement of "It is good for a man not to touch a woman" in quotation marks " " in 7:1 reflects the widespread view that Paul is quoting from a Corinthian slogan or statement, and then addressing it. This follows the pattern of the NRSV/ESV and TNIV/2011 NIV.

The Calling of the Lord

¹⁷ Only, as the Lord has assigned to each one, as God has called each, so let him walk. And so I direct in all the assemblies.

¹⁸ Was anyone called being circumcised? Let him not practice epispasm^a. Has anyone been called in foreskin? Let him not be circumcised.

¹⁹ Circumcision is nothing, and foreskin is nothing, but *what matters* is the keeping of the commandments of God.

²⁰ Let each one abide in the calling in which he was called^b.

²¹ Were you called as a slave? Do not worry about it; but if you are able also to become free, rather use *it*.

²² For he who was called in the Lord as a slave, is the Lord's freed one; likewise he who was called while free, is Messiah's slave.

²³ You were bought with a price; do not become slaves of human beings.

²⁴ Brothers and sisters, let each one, in that *calling* in which he was called^c, in this abide with God.

The Unmarried and Widows

²⁵ Now concerning virgins I have no command of the Lord, but I give an opinion as one who by the mercy of the Lord is trustworthy.

²⁶ I think then that this is good in view of the present distress, that it is good for a person to be as he is.

²⁷ Are you bound to a wife? Do not seek to be released. Are you released from a wife? Do not seek a wife.

²⁸ But if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such will have trouble in the flesh, and I would spare you.

²⁹ But this I say, brothers and sisters, the time has been shortened, so that from now on those who have wives should be as though they had none;

³⁰ and those who weep, as though they did not weep; and those who rejoice, as though did not rejoice; and those who buy, as though they did not possess;

³¹ and those who use the world, as though they did not make full use of it; for the form of this world is passing away.

³² But I want you to be free from concern. The one who is unmarried is concerned about the things of the Lord, how he may please the Lord;

³³ but one who is married is concerned about the things of the world, how he may please his wife,

³⁴ and *his interests* are divided. And the woman who is unmarried, and the virgin, is concerned for the things of the Lord, that she may be holy both in body and in spirit; but the one who is married is concerned about the things of the world, how she may please her husband.

³⁵ And this I say for your own benefit; not to put a restraint upon you, but to promote what is seemly, and *to secure* undivided devotion to the Lord.

^a Grk. verb *epispaō* (ἐπισπάω); more commonly rendered "uncircumcised"; "medical t.t. to pull the foreskin over the end of the penis, pull over the foreskin...as done by Hellenizing Israelites, esp. ephebes, to undo their circumcision" (BDAG, 380), witnessed in 1 Maccabees 1:15.

^b Grk. *Hekastos en tē klēsei hē eklēthē, en tautē menetō* (ἐκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μένω); "Let each man abide in that calling wherein he was called" (ASV).

There is a huge amount of debate in contemporary Messianic Judaism over 1 Corinthians 7:17-24, and over whether a vocational calling of one's status in life, or a calling by God to salvation and sanctification, is principally in view. The linguistic connections between the Greek of 1 Corinthians 7:20 (*en tē klēsei hē eklēthē*, ἐν τῇ κλήσει ἢ ἐκλήθη) and Ephesians 4:1 (*tēs klēseōs hēs eklēthēte*, τῆς κλήσεως ἧς ἐκλήθητε), should point one in the direction of the calling or *klēsis* (κλήσις) being a calling to salvation and sanctification (cf. 1 Corinthians 1:2). The orientation of this passage is also affected by rendering the verb *menō* (μένω) as either a static "remain," or a more flexible "abide."

^c Grk. *Hekastos en hō eklēthē, adelphoi* (ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί).

³⁶ But if anyone thinks that he is not behaving properly toward his virgin^a, if his passions are strong^b, and it has to be, let him do what he wishes, he does not sin; let them marry.

³⁷ But he who stands firm in his heart, having no need, but has control concerning his own will, and has decided this in his own heart, to keep his own *betrothed* a virgin, he will do well.

³⁸ So then both he who marries his own *betrothed* virgin does well, and he who does not marry her will do better.

³⁹ A wife is bound as long as her husband lives; but if the husband should sleep, she is free to be married to whom she wishes, only in the Lord.

⁴⁰ But she is happier if she abides as she is, in my opinion; and I think that I also have the Spirit of God.

8

Food Offered to Idols

¹ Now concerning things sacrificed to idols, we know that “we all have knowledge.” “Knowledge” puffs up, but love edifies.^c

² If anyone supposes that he knows anything, he has not yet known as he ought to know;

³ but if anyone loves God, he is known by Him.

⁴ Therefore concerning the eating of things sacrificed to idols, we know that there is “no such thing as an idol in the world,” and “that there is no God but one.”^d

⁵ For even if there are so-called “gods,” whether in Heaven or on Earth, as indeed there are many “gods” and many “lords,”

⁶ yet for us there is one God, the Father, from whom are all things, and we *exist* for Him; and one Lord, Yeshua the Messiah, through whom are all things and through Him we *exist*^e.

⁷ However, this “knowledge” is not in everyone; but some, being accustomed to the idol until now, eat *food* as if it were sacrificed to an idol; and their conscience being weak is defiled.

⁸ “But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat.”^f

⁹ But take care lest this liberty of yours become a stumbling block to the weak.

¹⁰ For if someone sees you, who have “knowledge,” dining in an idol's temple, will not his conscience, if he is weak, be strengthened to eat things sacrificed to idols?

¹¹ For through your “knowledge” he who is weak perishes, the brother for whose sake Messiah died.

^a Grk. *epi tēn parthenon autou* (ἐπὶ τῆν παρθένου αὐτοῦ); the NASU represents the opinion “toward his virgin daughter”; the NIV represents another opinion, “toward the virgin he is engaged to”; the RSV/ESV has “toward his betrothed,” followed by the NRSV with “toward his fiancée.”

The rendering offered here follows the TLV: “toward his virgin.”

^b Grk. adj. *hyperkamos* (ὑπεράκμος); variably rendered as either “past her youth” (NASU) or “passions are strong” (RSV); “in 1C 7.36 [*hyperkamos*] is variously interpreted, depending on one's understanding of *γαμίζω* [*gamizō*; ‘to marry’] and whether *ὑπερ* [*hyper*] adds a temporal or intensifying role; (1) as referring to an unmarried woman, with the temporal sense *beyond the prime of life, past marriageable age*; (2) as referring to an unmarried man, with the intensifying sense *with (too) strong sexual desires*” ([BibleWorks 9.0: Friberg Lexicon](#)).

^c The placement of “we all have knowledge” in quotation marks “ ” in 8:1 reflects the widespread view that Paul is quoting from a Corinthian slogan or statement, and then addressing it. This follows the pattern of the RSV/NRSV/ESV and TNIV/2011 NIV. “Knowledge” being further placed in quotation marks follows the RSV/ESV.

^d The placement of “no such thing as an idol in the world” and “that there is no God but one” in quotation marks “ ” in 8:4 reflects the widespread view that Paul is quoting from Corinthian slogans or statements, and then addressing them. This follows the pattern of the RSV/NRSV/ESV and TNIV/2011 NIV. “Knowledge” being further placed in quotation marks follows the RSV/ESV.

^e This is a definite reworking of the *Shema* of Deuteronomy 6:4, applied to God the Father **and** Yeshua the Son.

^f The placement of “But food will not commend us to God; we are neither the worse if we do not eat, nor the better if we do eat” in quotation marks “ ” in 8:8 reflects the view that Paul is quoting from a Corinthian slogan or statement, and then addressing it. This partially follows the pattern of the NRSV. Ben Witherington III, *Conflict & Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 199 largely argues that 8:8 in total should be taken as a Corinthian slogan.

¹² And thus, sinning against the brothers and sisters, and wounding their conscience when it is weak, you sin against Messiah.

¹³ Therefore, if food causes my brother to stumble, I will never eat meat again, so that I might not cause my brother to stumble.

9

The Rights of an Apostle

¹ Am I not free? Am I not an apostle? Have I not seen Yeshua our Lord? Are you not my work in the Lord?

² If to others I am not an apostle, at least I am to you; for you are the seal of my apostleship in the Lord.

³ My defense to those who examine me is this:

⁴ Do we not have a right to eat and to drink?

⁵ Do we not have a right to take along a believing wife, even as the rest of the apostles, and the brothers of the Lord, and Cephas?

⁶ Or do only Barnabas and I not have a right to refrain from working?

⁷ Who ever serves as a soldier at his own expense? Who plants a vineyard and does eat not the fruit of it? Or who tends a flock, and does not use the milk of the flock?

⁸ I am not speaking these things according to a human perspective, am I? Or does not the Torah also say these things?

⁹ For it is written in the Torah of Moses, "YOU SHALL NOT MUZZLE THE OX WHILE IT IS THRESHING" [Deuteronomy 25:4]^a. Is it for the oxen that God is concerned?

¹⁰ Or is He speaking entirely for our sake? Yes, for our sake it was written, because the one plowing ought to plow in hope, and the one threshing *to thresh* in hope of sharing *the crops*.

¹¹ If we sowed spiritual things in you, is it too much if we reap material things from you?

¹² If others share *this* right upon you, do we not more? Nevertheless, we did not use this right, but we endure all things, that we may cause no hindrance to the good news of Messiah.

¹³ Do you not know that those who are working the sacred services eat the *food* of the temple, *and* those who attend to the altar have their share from the altar?

¹⁴ So also the Lord directed those who proclaim the good news to get their living from the good news.

¹⁵ But I have used none of these things. And I am not writing these things that it may be so done in my case; for it would be better for me to die, than have anyone deprive me of my boasting.

¹⁶ For if I proclaim the good news, I have nothing to boast of, for necessity is laid upon me; for woe is me if I do not proclaim the good news.

¹⁷ For if I do this of my own will, I have a reward; but if not of my will, I have a stewardship entrusted to me.

¹⁸ What then is my reward? That, when I proclaim the good news, I may offer the good news without charge, so as not to make full use of my right in the good news.

¹⁹ For though I am free from all, I have made myself a slave to all, that I might win more.

²⁰ And to the Jews I became as a Jew, that I might win Jews; to those who are under the Torah, as under the Torah, though not being myself under the Torah, that I might win those who are under the Torah;^b

^a "You shall not muzzle the ox while he is threshing" (Deuteronomy 25:4, PME).

^b Grk. *tois hupo nomon hōs hupo nomon, mē ōn autos hupo nomon, hina tous hupo nomon kerdēsō* (τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὦν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω); "To those under *Torah* I became like one under *Torah* (though not myself being under *Torah*), so that I might win over those under *Torah*" (TLV).

²¹ to those who are without the Torah, as without the Torah, though not being without the Torah to God but within the Torah to Messiah^a, that I might win those who are without the Torah.^b

²² To the weak I became weak, that I might win the weak; I have become all things to all people, that I may by all means save some.

²³ And I do all things for the sake of the good news, that I may be a fellow partaker of it.

²⁴ Do you not know that those who run in a race all run, but *only* one receives the prize? Run in such a way that you may win.

²⁵ And everyone who competes in the games exercises self-control in all things. They then *do it* to receive a perishable wreath; but we an imperishable.

²⁶ Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;

²⁷ but I discipline my body and make it my slave, lest possibly, after I have proclaimed to others, I myself should be disqualified.

10

Warning against Idolatry

¹ For I do not want you to be ignorant, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea;

² and all were immersed into Moses in the cloud and in the sea;

³ and all ate the same spiritual food;

⁴ and all drank the same spiritual drink, for they were drinking from a spiritual rock that followed them, and the rock was Messiah.

⁵ Nevertheless, with most of them God was not well-pleased; for they were overthrown in the wilderness.

⁶ Now these things happened as examples for us, so that we would not desire evil things, as they also desired.

⁷ Do not be idolaters, as some of them were; as it is written, "THE PEOPLE SAT DOWN TO EAT AND DRINK, AND STOOD UP TO PLAY" [Exodus 32:6]^c.

⁸ Nor let us commit fornication, as some of them did, and twenty-three thousand fell in one day.

⁹ Nor let us tempt the Messiah^d, as some of them did, and perished by the serpents.

¹⁰ Nor grumble, as some of them did, and perished by the destroyer.

¹¹ Now these things happened to them as an example^e, and they were written for our admonition, upon whom the ends of the ages have come.

¹² Therefore let him who thinks he stands take heed lest he fall.

^a Grk. *ennomos Christou* (ἐννομος Χριστοῦ); "within law to Christ" (YLT); "within Christ's law" (Brown and Comfort, 599); "in Messiah's Torah" (TLV); "within the framework of Torah as upheld by the Messiah" (CJB).

^b The Greek clause *hupo nomon* (ὑπὸ νόμου), commonly rendered as "under [the] law" appears in: **Galatians 3:23; 4:4-5, 21; 5:18; 1 Corinthians 9:20 [4x]; Romans 6:14-15**. As detailed by Douglas J. Moo, "We do not presume that 'under the law' must connote the same idea in each of its occurrences, although the stereotypical flavor of the phrase may point in this direction. Three general meanings of the phrase are popular: (1) under the condemnation pronounced by the law; (2) under a legalistic perversion of the law; and (3) under the law as a regime or power in a general sense" ("The Law of Christ as the Fulfillment of the Law of Moses: A Modified Lutheran View," in Wayne G. Strickland, ed., *Five Views on Law and Gospel* [Grand Rapids: Zondervan, 1996], 361). The perspective argued in the mini-book *What Does "Under the Law" Really Mean?* by J.K. McKee, is that "under the Law" means being subject to the Torah's condemnation upon sinners, which redeemed Believers in Israel's Messiah have obviously been freed from.

^c "So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play" (Exodus 32:6, PME).

^d Many reliable textual witnesses read *ton Christon* (τὸν Χριστόν; Metzger, *Textual Commentary*, 560), with the rendering "Christ" followed by the NRSV, ESV, TNIV, and HCSB.

^e Grk. *tupikōs* (τυπικῶς); "pert. to serving as an example or model, as an example/warning" (BDAG, 1019); "warning" (RSV).

¹³ No temptation has overtaken you but such as is common to humanity; and God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also provide the way of escape, that you may be able to endure it.

¹⁴ Therefore, my beloved, flee from idolatry.

¹⁵ I speak as to sensible people; you judge what I say.

¹⁶ The cup of blessing which we bless, is it not a sharing in the blood of Messiah? The bread which we break, is it not a sharing in the body of Messiah?

¹⁷ Since there is one bread, we who are many are one body; for we all partake of the one bread.

¹⁸ Look at Israel according to the flesh^a; are not those who eat the sacrifices sharers in the altar?

¹⁹ What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything?

²⁰ No, but *I say*, that the things which the nations sacrifice, they sacrifice to demons, and not to God; and I do not want you to become sharers in demons.

²¹ You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons.

²² Or do we provoke the Lord to jealousy? Are we stronger than He?

Do All to the Glory of God

²³ "All things are permissible,"^b but not all things are profitable. "All things are permissible," but not all things edify.^c

²⁴ Let no one seek his own *good*, but that of his neighbor.

²⁵ Eat anything that is being sold in the meat market, without asking questions for conscience' sake;

²⁶ FOR THE EARTH IS THE LORD'S, AND THE FULLNESS OF IT [Psalm 24:1^d; 50:12^e; 89:11^f].

²⁷ If one of the unbelievers invites you, and you want to go, eat anything that is set before you, without asking questions for conscience' sake.

²⁸ But if anyone says to you, "This has been sacrificed to idols," do not eat *it*, for the sake of the one who informed you, and for conscience' sake;

²⁹ I do not mean your own conscience, but the other's. "For why is my freedom judged by another conscience?"

³⁰ If I partake with thankfulness, why am I slandered concerning that for which I give thanks?"

³¹ Whether, then, you eat or drink or whatever you do, do all to the glory of God.

³² Give no offense, either to Jews or to Greeks or to the assembly of God;

³³ just as I also please everyone in all things, not seeking my own profit, but the *profit* of the many, that they may be saved.

^a Grk. *ton Israel kata sarka* (τὸν Ἰσραὴλ κατὰ σάρκα); "the nation Israel" (NASU); "physical Israel" (TLV).

^b Grk. *Panta exestin* (Πάντα ἔξεστιν).

^c The placement of "All things are permissible" in quotation marks " " in 10:23, appearing twice, reflects the widespread view that Paul is quoting from Corinthian slogans or statements, and then addressing them. This follows the pattern of the RSV/NRSV/ESV and 1984 NIV/TNIV/2011 NIV.

^d "A Psalm of David. The Earth is YHWH's, and all it contains, the world, and those who dwell in it" (Psalm 24:1, PME).

^e "If I were hungry, I would not tell you; for the world is Mine, and all it contains" (Psalm 50:12, PME).

^f "The Heavens are Yours, the Earth also is Yours; the world and all it contains, You have founded them" (Psalm 89:11, PME).

11

¹ Be imitators of me, just as I also am of Messiah.

The Head and Hair

² Now I praise you because you remember me in everything, and hold firmly to the traditions, just as I delivered them to you.

³ But I want you to understand that the source^a of every man is Messiah, and the source of the woman is the man, and the source of Messiah is the Godhead^b.

⁴ Every man praying or prophesying, having *something* down *from* the head^c, dishonors his head.

⁵ But every woman praying or prophesying, with the head uncovered^d, dishonors her head; for it is one and the same thing as if she were shaved.

⁶ For if a woman is not covered, let her also be shorn; but if it is disgraceful for a woman to be shorn or shaved, let her be covered.

⁷ For a man ought not to have his head covered, since he is the image and glory of God; but the woman is the glory of the man.

⁸ For man is not from woman, but woman from man;

⁹ for indeed man was not created for the woman, but woman for the man.

¹⁰ Because of this the woman ought to have authority upon her head, because of the angels.

¹¹ However, neither is woman independent of man, nor man independent of woman, in the Lord.

¹² For as the woman came from the man, so also the man *has his birth* by the woman; and all things are from God.

¹³ Judge for yourselves: is it proper that a woman pray to God uncovered?

¹⁴ Does not even nature itself teach you that if a man has long hair, it is a dishonor to him,

¹⁵ but if a woman has long hair, it is a glory to her? For her hair is given to her as a mantle^e.

¹⁶ But if anyone intends to be contentious, we have no such practice, nor have the assemblies of God.

^a Grk. *kephalē* (κεφαλή); more lit. “head,” but akin to source, per “*the head or source of a river*” (LS, 430); “*source, origin*” ([BibleWorks 9.0: LSJM Lexicon \(Unabridged\)](#)).

While commonly rendered as “I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ” (NASU), the alternative definition of *kephalē* is reflected in The Source New Testament: “the source of every man is the Anointed One, the source of woman in man, and the source of the Anointed One is God.”

For a summary of views surrounding the term *kephalē*, consult C.C. Kroeger, “Head,” in *Dictionary of Paul and His Letters*, pp 375-377; Alan F. Johnson, “A Meta-Study of the Debate over the Meaning of ‘Head’ (*Kephalē*) in Paul’s Writings,” *Priscilla Papers* Issue 20:4, Autumn 2006; Lynn H. Cohick, “Headship,” in *Dictionary of Scripture and Ethics*, pp 349-350; Richard S. Cervin, “On the Significance of Κεφαλή (Head): A Study of the Abuse of One Greek Word,” [Missing Voices: A special edition journal of Christians for Biblical Equality](#) 2014.

^b Grk. *ho Theos* (ὁ θεός).

^c Grk. *pas anēr proseuchomenos ē prophēteuōn kata kephalēs* (πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς).

^d Grk. *pasa de gunē proseuchomenē ē prophēteuouσα akatakalyptō tē kephalē* (πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακάλυπτος τῇ κεφαλῇ).

A significant usage of the adjective *akatakalyptos* (ἀκατακάλυπτος) in the Septuagint is Leviticus 13:45, speaking of “the leper who has the plague in him, his garments shall be torn, and his head shall be **uncovered** [*akatakalyptos*]” (LXE). *Akatakalyptos* actually renders the Hebrew verb *para* (פָּרָא), meaning “to let the hair on the head hang loosely” (HALOT, 2:970), as “The leper who has the disease shall wear torn clothes and let the hair of his head **hang loose** [*para*]...” (Leviticus 13:45, RSV). If this background is kept in view, than a Corinthian woman who had her head “uncovered,” is one who probably had her long hair hanging loose for all in the assembly to see.

^e Grk. *peribolaion* (περιβόλαιον); or “something to be arranged”; “that which is thrown around”: **an article of apparel that covers much of the body, covering, wrap, cloak, robe**” (BDAG, 800).

Abuses at the Lord's Table

¹⁷ But in giving this instruction, I do not praise you, because you come together not for the better but for the worse.

¹⁸ For first of all, when you come together as an assembly, I hear that divisions exist among you; and I partly believe it.

¹⁹ For there must also be factions among you, so that those who are approved may become evident among you.

²⁰ Therefore when you meet together, it is not to eat the Lord's Supper,

²¹ for in your eating each one takes his own supper beforehand; and one is hungry and another is drunk.

²² What! Do you not have houses in which to eat and drink? Or do you despise the assembly of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I do not praise you.

The Institution of the Lord's Supper

Matthew 26:26-29; Mark 14:22-25; Luke 22:14-20

²³ For I received from the Lord that which I also delivered to you, that the Lord Yeshua in the night in which He was betrayed took bread;

²⁴ and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me."

²⁵ In like manner *He took* the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me."

²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

Partaking of the Supper Unworthily

²⁷ Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord.

²⁸ But let a person examine himself, and so let him eat of the bread and drink of the cup.

²⁹ For he who eats and drinks, eats and drinks judgment to himself, if he does not judge the body *rightly*.

³⁰ For this reason many among you are weak and sick, and a number sleep.

³¹ But if we judged ourselves *rightly*, we would not be judged.

³² But when we are judged, we are disciplined by the Lord, so that we may not be condemned along with the world.

³³ So then, my brothers and sisters, when you come together to eat, wait for one another.

³⁴ If anyone is hungry, let him eat at home, so that you will not come together for judgment. And the rest will I set in order when I come.

12

Spiritual Gifts

¹ Now concerning spiritual *gifts*, brothers and sisters, I do not want you to be ignorant.

² You know that when you were pagans *you were* led astray to the mute idols, however you were led.

³ Therefore I make known to you, that no one speaking by the Spirit of God says, "Yeshua is accursed"; and no one can say, "Yeshua is Lord," except by the Holy Spirit.

⁴ Now there are varieties of gifts, but the same Spirit.

⁵ And there are varieties of ministries, and the same Lord.

⁶ And there are varieties of working, but the same God who works all things in all *people*.

⁷ But to each one is given the manifestation of the Spirit for the common good.

⁸ For to one is given through the Spirit the word of wisdom, and to another the word of knowledge according to the same Spirit;

⁹ to another faith by the same Spirit, and to another gifts of healing by the one Spirit,

¹⁰ and to another working of miracles, and to another prophecy, and to another discerning of spirits, to another *various* kinds of tongues, and to another the interpretation of tongues.

¹¹ But one and the same Spirit works all these things, distributing to each one individually just as He wills.

One Body with Many Members

¹² For just as the body is one and has many members, and all the members of the body, being many, are one body, so also is Messiah.

¹³ For by one Spirit we were all immersed into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit.

¹⁴ For the body is not one member, but many.

¹⁵ If the foot should say, "Because I am not a hand, I am not *a part* of the body," it is not for this reason any less *a part* of the body.

¹⁶ And if the ear should say, "Because I am not an eye, I am not *a part* of the body," it is not for this reason any less *a part* of the body.

¹⁷ If the whole body were an eye, where would the hearing be? If the whole were hearing, where would the sense of smell be?

¹⁸ But now God has placed the members, each one of them, in the body, just as He desired.

¹⁹ And if they were all one member, where would the body be?

²⁰ But now there are many members, but one body.

²¹ And the eye cannot say to the hand, "I have no need of you"; or again the head to the feet, "I have no need of you."

²² On the contrary, it is more rather, that the members of the body which seem to be weaker are necessary;

²³ and those *members* of the body, which we think to be less honorable, on these we bestow more abundant honor, and our unseemly *members come to* have more abundant seemliness,

²⁴ whereas our seemly *members* have no need of it. But God has *so* composed the body, giving more abundant honor to that *member* which lacked,

²⁵ that there should be no division in the body, but *that* the members should have the same care for one another.

²⁶ And if one member suffers, all the members suffer with it; or *if one* member is honored, all the members rejoice with it.

²⁷ Now you are the body of Messiah, and individually members of it.

²⁸ And God has appointed some in the assembly, first apostles, second prophets, third teachers, then miracles, then gifts of healings, helps, administrations, *various* kinds of tongues.

²⁹ Are all apostles? Are all prophets? Are all teachers? Are all *workers of* miracles?

³⁰ Do all have gifts of healings? Do all speak with tongues? Do all interpret?

³¹ But earnestly desire the greater gifts. And I will show you a still more excellent way.

13

Love

¹ If I speak with the tongues of mortals and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.

² And if I have *the gift of* prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

³ And if I give all my possessions to feed *the poor*, and if I surrender my body so that I may boast^a, but do not have love, it profits me nothing.

⁴ Love is patient, love is kind *and* is not jealous; love does not brag *and* is not arrogant,

⁵ does not act unbecomingly; it does not seek its own, is not provoked, does not take evil into account;

⁶ does not rejoice in unrighteousness, but rejoices with the truth;

⁷ bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails; but if *there are* prophecies, they will be done away; if *there are* tongues, they will cease; if *there is* knowledge, it will be done away.

⁹ For we know in part, and we prophesy in part;

¹⁰ but when the perfect comes, the partial will be done away.

¹¹ When I was a child, I used to speak like a child, think like a child, reason like a child; when I became a man^b, I did away with childish things.

¹² For now we see in a mirror dimly, but then face to face; now I know in part, but then I will know fully just as also I have been fully known.

¹³ But now abide faith, hope, love, these three; and the greatest of these is love.

14

Tongues and Prophecy

¹ Pursue love, yet earnestly desire spiritual *gifts*, but especially that you may prophesy.

² For one who speaks in a tongue does not speak to people, but to God; for no one understands, but in the Spirit he speaks mysteries.

³ But one who prophesies speaks to people for edification and exhortation and consolation.

⁴ One who speaks in a tongue edifies himself; but one who prophesies edifies the assembly.

⁵ Now I wish that you spoke in tongues, but *even* more that you would prophesy; and greater is one who prophesies than one who speaks in tongues, unless he interprets, so that the assembly may receive edifying.

⁶ But now, brothers and sisters, if I come to you speaking in tongues, what will I profit you, unless I speak to you either by way of revelation or of knowledge or of prophecy or of teaching?

⁷ Even lifeless things, whether flute or harp, giving a sound, if they do not give not a distinction in the notes, how will it be known what is played on the flute or harp?

⁸ For if the trumpet gives an uncertain sound, who will prepare himself for battle?

⁹ So also you, unless you utter by the tongue speech that is intelligible, how will it be known what is spoken? For you will be speaking into the air.

¹⁰ There are, it may be, so many kinds of voices in the world, and no *kind* is without meaning.

¹¹ If then I do not know the meaning of the voice, I will be to the one who speaks a barbarian, and the one who speaks will be a barbarian to me.

¹² So also you, since you are zealous of spiritual *gifts*, seek to abound for the edification of the assembly.

¹³ Therefore let the one who speaks in a tongue pray that he may interpret.

¹⁴ For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

^a There is a difference among some textual witnesses which read *kauchēsōmai* (καυχῆσώμαι), "I may/might boast" (NRSV/TLV), and others which have *kauthēsōmai* (καυθησώμαι), "I will be burned" (cf. Nestle and Aland, *GNT*, 463; Aland, *GNT*, 597; Metzger, *Textual Commentary*, pp 563-564).

The TNIV has, "and give over my body to *hardship* that I may boast."

^b Grk. *gegona anēr* (γέγονα ἄνθρωπος); "became an adult" (NRSV).

¹⁵ What is it then? I will pray with the spirit and I will pray with the mind also; I will sing with the spirit and I will sing with the mind also.

¹⁶ Otherwise if you bless with the spirit, how will the one who fills the place of the unlearned say the “Amen” at your giving of thanks, since he does not know what you are saying?

¹⁷ For you are giving thanks well enough, but the other person is not edified.

¹⁸ I thank God, I speak with tongues more than you all;

¹⁹ however, in the assembly I would rather speak five words with my mind, that I may instruct others also, than ten thousand words in a tongue.

²⁰ Brothers and sisters, do not be children in your thinking; yet in evil be infants, but in your thinking be mature.

²¹ In the Torah it is written, “BY THOSE OF STRANGE TONGUES AND BY THE LIPS OF STRANGERS I WILL SPEAK TO THIS PEOPLE, AND EVEN SO THEY WILL NOT LISTEN TO ME” [Isaiah 28:11-12^a; Deuteronomy 28:49^b], says the Lord.

²² So then tongues are for a sign, not to those who believe, but to unbelievers; but prophecy *is for a sign*, not to unbelievers, but to those who believe.

²³ If therefore the whole assembly is gathered together and all speak in tongues, and unlearned people or unbelievers enter, will they not say that you are mad?

²⁴ But if all prophesy, and an unbeliever or an unlearned person enters, he is convicted by all, he is called to account by all;

²⁵ the secrets of his heart are disclosed; and so he will fall down on his face and worship God, declaring that God is certainly among you.

All Things to be Done in Order

²⁶ What is it then, brothers and sisters? When you gather together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification.

²⁷ If anyone speaks in a tongue, *it should be* by two or at the most three, and *each* in turn, and let one interpret;

²⁸ but if there is no interpreter, let him keep silent in the assembly; and let him speak to himself and to God.

²⁹ And let two or three prophets speak, and let the others discern.

³⁰ But if a revelation is made to another sitting by, let the first keep silent.

³¹ For you can all prophesy one by one, so that all may learn and all may be exhorted;

³² and the spirits of the prophets are subject to prophets;

³³ for God is not a *God* of confusion but of peace, as in all the assemblies of the holy ones.

³⁴ {Let the women keep silent in the assemblies; for they are not permitted to speak, but let them subject themselves, just as the Torah also says.

³⁵ And if they want to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak in the assembly.}c

^a “And the entire vision shall be to you like the words of a sealed book, which when they give it to the one who is literate, saying, ‘Please read this,’ he will say, ‘I cannot, for it is sealed’” (Isaiah 28:11, PME).

^b “YHWH will bring a nation against you from afar, from the end of the Earth, as the eagle swoops down, a nation whose language you shall not understand” (Deuteronomy 28:49, PME).

^c As it concerns the issue of women not being permitted to speak in 1 Corinthians 14:34-35, it is noteworthy that earlier in 1 Corinthians 11:5 Paul recognized the role that women played in praying and prophesying in public. These two verses later would seem to contradict this. It might be suggested that female “chatter” (Grk. verb *laleō*, λαλέω) in Corinth could be the issue instead, but the authority of the Torah is notably appealed to justify a silence of women.

The NRSV notably places 1 Corinthians 14:34-35 in parentheses (), although brackets [] {} are to be preferred, as employed here. Various conservative, evangelical Christian interpreters have made a strong case in favor of 1 Corinthians 14:34-35 actually being an interpolation of a later copyist. Of significant interest would be the direct appeal made to “the Law” in silencing women, especially as there is **no specific prohibition** in the Torah or Pentateuch that bars women from speaking in the assembly.

For the academic discussion on the authenticity of 1 Corinthians 14:34-35, consult Gordon D. Fee, *New International Commentary on the New Testament: The First Epistle to the Corinthians* (Grand Rapids: Eerdmans, 1987), pp 699-708; “1 Corinthians

³⁶ What? Was it from you that the word of God *first* went forth? Or has it come to you only?

³⁷ If anyone thinks he is a prophet or spiritual, let him recognize that the things which I write to you are a commandment of the Lord.

³⁸ But if anyone does not recognize *this*, he is not recognized.

³⁹ Therefore, my brothers and sisters, earnestly desire to prophesy, and do not forbid to speak in tongues.

⁴⁰ But let all things be done properly and in order.

15

The Resurrection of Messiah

¹ Now I make known to you, brothers and sisters, the good news which I proclaimed to you, which also you received, in which also you stand,

² by which also you are saved, if you hold fast the word which I proclaimed to you, unless you believed in vain.

³ For I delivered to you, first of all, what I also received, that Messiah died for our sins according to the Scriptures,

⁴ and that He was buried, and that He was raised on the third day according to the Scriptures,

⁵ and that He appeared to Cephas, then to the twelve.

⁶ Then He appeared to more than five hundred brothers and sisters at one time, most of whom remain until now, but some have fallen asleep;

⁷ then He appeared to James, then to all the apostles;

⁸ and last of all, as to one untimely born, He appeared to me also.

⁹ For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the assembly of God.

¹⁰ But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than them all, yet not I, but the grace of God with me.

¹¹ Whether then *it was* I or they, so we proclaim and so you believed.

The Resurrection of the Dead

¹² Now if Messiah is proclaimed, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

¹³ But if there is no resurrection of the dead, not even has Messiah been raised;

¹⁴ and if Messiah has not been raised, then our proclamation is vain, your faith also is vain.

¹⁵ And also we are found *to be* false witnesses of God, because we testified of God that He raised Messiah, whom He did not raise, if in fact the dead are not raised.

¹⁶ For if the dead are not raised, neither has Messiah been raised;

¹⁷ and if Messiah has not been raised, your faith is worthless; you are still in your sins.

¹⁸ Then those who also have fallen asleep in Messiah have perished.

¹⁹ If we have hoped in Messiah in this life only, we are of all people most to be pitied.

²⁰ But now Messiah has been raised from the dead, the first fruits of those who are asleep.

²¹ For since by a human being *came* death, by a human being also *came* the resurrection of the dead.

14:34-35: Did Paul Forbid Women to Speak in Church?", in Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Zondervan, 2009), pp 217-267. Against: Adam D. Hensley. "σιγαω, λαλειω, and υποτασσω in 1 Corinthians 14:34 in Their Literary and Rhetorical Context" in *Journal of the Evangelical Theological Society* Vol. 55 No. 2 (2012): 363-364. A moderating solution is offered by Comfort, *New Testament Text and Translation Commentary*, pp 518-519.

22 For as in Adam all die, so also in Messiah will all be made alive.

23 But each in his own order: Messiah the first fruits, afterward those who are Messiah's, at His coming,

24 then *comes* the culmination, when He delivers up the Kingdom to God, even the Father, when He has abolished all rule and all authority and power.

25 For He must reign until He has put all His enemies under His feet.

26 The last enemy that will be abolished is death.

27 For, HE HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET [Psalm 8:6]^a. But when He says, "All things are put in subjection," it is evident that He is excepted who put all things in subjection to Him.

28 And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that the Godhead may be all in all^b.

29 Otherwise, what will those do who are immersed for the dead? If the dead are not raised at all, why then are they immersed for them?

30 Why are we also in danger every hour?

31 I protest, brothers and sisters, by the boasting in you, which I have in Messiah Yeshua our Lord, I die daily.

32 If according to human reasons I fought with wild beasts at Ephesus, what does profit me? If the dead are not raised, LET US EAT AND DRINK, FOR TOMORROW WE DIE [Isaiah 22:13; 56:12^d].

33 Do not be deceived: "Bad company corrupts good morals."

34 Become sober-minded, *live* righteously, and do not sin; for some have no knowledge of God. I speak *this* to your shame.

The Resurrection Body

35 But someone will say, "How are the dead raised? And with what kind of body do they come?"

36 You fool! That which you sow does not come to life unless it dies;

37 and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

38 But God gives it a body just as He wished, and to each of the seeds a body of its own.

39 All flesh is not the same flesh, but there is one *flesh* of human beings, and another flesh of beasts, and another flesh of birds, and another of fish.

40 There are also Heavenly bodies and Earthly bodies, but the glory of the Heavenly is one, and the *glory* of the Earthly is another.

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.

42 So also is the resurrection of the dead. It is sown a perishable *body*, it is raised an imperishable *body*;

43 it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

^a "You make him to rule over the works of Your hands; You have put all things under his feet" (Psalm 8:6, PME).

^b Grk. *ho Theos [ta] panta en pasin* (ὁ θεὸς [τὰ] πάντα ἐν πᾶσιν), "- God – all things in all" (Brown and Comfort, 617); noting the definite article *ho* with *Theos*, this clause can be rendered as "the Godhead will be all in all." In the view of Payne, pp 134-135,

"....1 Cor 15:28....may be better translated as 'so that the Godhead (ὁ θεὸς) may be all in all.' The shift from 'God the Father' in verse 24 to 'the God' in verse 28 makes sense as indicating a shift in reference from the Father to the Godhead. This is also suggested by what it affirms, namely, that God 'may be all in all.' This final statement, 'that God may be all in all,' is more appropriate as an affirmation of the oneness and encompassing authority of the Godhead than a restricted reference to the Father. Other statements by Paul show that he did not believe in the new age, God the Father would be everything to the exclusion of Christ...{quoting Romans 9:5; Ephesians 1:20-22}...Consequently, 'the God' in 1 Cor 15:28 makes best sense as referring to the Godhead..."

^c "Instead, there is gaiety and gladness, killing of cattle and slaughtering of sheep, eating of meat and drinking of wine: 'Let us eat and drink, for tomorrow we may die'" (Isaiah 22:13, PME).

^d "'Come,' they say, 'let us get wine, and let us drink heavily of strong drink; and tomorrow will be like today, only more so'" (Isaiah 56:12, PME).

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*.

⁴⁵ So also it is written, “The first MAN Adam BECAME A LIVING SOUL” [Genesis 2:7]^a. The last Adam *became* a life-giving spirit.

⁴⁶ However, the spiritual is not first, but the natural; then the spiritual.

⁴⁷ The first man is from the Earth, of dust; the second man is from Heaven.

⁴⁸ As is the dust, so also are those who are of dust; and as is the Heavenly, so also are those who are Heavenly.

⁴⁹ And just as we have borne the image of the *one of dust*, we will also bear the image of the Heavenly.

⁵⁰ Now I say this, brothers and sisters, that flesh and blood cannot inherit the Kingdom of God; nor does the perishable inherit the imperishable.

⁵¹ Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

⁵³ For this perishable must put on imperishable, and this mortal must put on immortality.

⁵⁴ But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come to pass the saying that is written, “DEATH IS SWALLOWED UP IN VICTORY [Isaiah 25:8]^b.”

⁵⁵ “O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING? [Hosea 13:14]^c”

⁵⁶ The sting of death is sin, and the meaning of sin is *in* the Torah;

⁵⁷ but thanks be to God, who gives us the victory through our Lord Yeshua the Messiah.

⁵⁸ Therefore, my beloved brothers and sisters, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not *in vain* in the Lord.

16

The Contribution for the Holy Ones

¹ Now concerning the collection for the holy ones, as I directed the assemblies of Galatia, so do you also.

² On the first of the week^d let each one of you put aside and store it up, as he may prosper, so that no collections be made when I come.

³ And when I arrive, whomever you may approve, I will send them with letters to carry your gift to Jerusalem;

⁴ and if it is fitting for me to go also, they will go with me.

Plans for Travel

⁵ But I will come to you after I pass through Macedonia; for I am passing through Macedonia;

⁶ and perhaps I will stay with you, or even spend the winter, that you may send me on my way wherever I may go.

⁷ For I do not wish to see you now *just* in passing; for I hope to stay with you for some time, if the Lord permits.

^a “Then YHWH God formed man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living being” (Genesis 2:7, PME).

^b “He will swallow up death for all time, and the YHWH God will wipe tears away from all faces, and He will remove the reproach of His people from all the Earth; for YHWH has spoken” (Isaiah 25:8, PME).

^c “Shall I ransom them from the power of Sheol? Shall I redeem them from death? O Death, where are your thorns? O Sheol, where is your sting? Compassion will be hidden from My sight” (Hosea 13:14, PME).

^d Grk. *kata mian sabbatou* (κατὰ μίαν σαββάτου); rendered by the Delitzsch Heb. NT as *b'kol-echad b'shabbat* (בְּכֹל-אֶחָד בְּשַׁבָּת); taken by the CJB to be “Every week, on *Motza'ei-Shabbat*,” or the Saturday evening that closes the Sabbath.

⁸ But I will stay in Ephesus until Pentecost^a;

⁹ for a wide door and effective *service* has opened to me, and there are many adversaries.

¹⁰ Now if Timothy comes, see that he is with you without cause for fear; for he is performing the work of the Lord, as I am.

¹¹ Let no one therefore despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brothers.

¹² But concerning Apollos our brother, I encouraged him greatly to come to you with the *other* brothers; and it was not at all *his* desire to come now, but he will come when he has opportunity.

Final Request and Greetings

¹³ Be watchful, stand firm in the faith, be brave, be strong.

¹⁴ Let all that you do be done in love.

¹⁵ Now I urge you, brothers and sisters (you know the household of Stephanas, that it is the first fruits of Achaia, and that they have devoted themselves to ministry to the holy ones),

¹⁶ that you also be subject to such as these, and to everyone who helps in the work and labors.

¹⁷ And I rejoice at the coming of Stephanas and Fortunatus and Achaicus; because they have supplied what was lacking on your part.

¹⁸ For they refreshed my spirit and yours. Therefore acknowledge such as these.

¹⁹ The assemblies of Asia greet you. Aquila and Prisca greet you much in the Lord, with the assembly that is in their house.

²⁰ All the brothers and sisters greet you. Greet one another with a holy kiss.

²¹ The greeting of me, Paul, with my own hand.

²² If anyone does not love the Lord, let him be accursed. Maranatha^b.

²³ The grace of the Lord Yeshua be with you.

²⁴ My love be with you all in Messiah Yeshua. Amen.

^a Grk. *pentēkostē* (πεντηκοστή); "**Pentecost** (really ἡ π. ἡμέρα [*hē p. hēmera*], because it means the festival celebrated on the fiftieth day after Passover חַג שָׁבֻעוֹת [chag shavuot] 'feast of weeks' Dt 16:10; rabb. חַג חֲמִישִׁים יוֹם [chag chamishim yom] 'feast of 50 days'...)'" (BDAG, 796); Delitzsch Heb. NT *haShavuot* (חַג שָׁבֻעוֹת); "*Shavu'ot/Shavuot*" (CJB/TLV).

^b Grk. *marana tha* (μαράνα θά); transliteration of the Aramaic מָרָנָא תָּא [*marana ta*] (our) **Lord, come!**" (BDAG, 616).