1 Corinthians

Salutation

1:1 From Paul,1 called to be an apostle of Christ Jesus2 by the will of God, and Sosthenes, our brother, 1:2 to the church of God that is in Corinth,3 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.4 1:3 Grace and peace to you8 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 rich6 in every way in him, in all your speech and in every kind of knowledge7 – 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 revelation8 of our Lord Jesus Christ. 1:8 He9 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,10 by the name of our Lord Jesus Christ, to agree together,11 to end your divisions,12 and to be united by the same mind and purpose.13 1:11 For members of Chloe’s household have made it clear to me, my brothers and sisters.14 that there are quarrels15 among you. 1:12 Now I mean this, that16 each of you is saying, “I am with Paul,” or “I am with Apollo,” or “I am with Cephas,” or “I am with Christ.” 1:13 Is Christ divided? Paul wasn’t crucified for you, was he?17 Or were you in fact baptized in the name of Paul?18 1:14 I thank God19 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.20

1 tn Grk “Paul.” The word “From” is not in the Greek text, but has been supplied to indicate the sender of the letter.
2 tn Many important mss, as well as several others (א א A Ψ 1739 1881 012 y, the same as “brothers and sisters” in all Pauline letters). The phrase “an apostle of Christ Jesus” is the preferred reading here.
3 tn For location see JP1-C2; JP2-C2; JP3-C2; JP4-C2.
4 tn Grk “their.”
5 tn Grk “Grace to you and peace.”
6 sn Made rich refers to how God richly blessed the Corinthians with spiritual gifts (cf. v. 7).
7 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.
8 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).
9 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.
10 tn Grk “brothers,” but the Greek word may be used for “brothers and sisters” or “fellow Christians” as here (cf. BDAG 18 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἄδελφοι [adelphoi] meaning “brothers and sisters” is cited).
11 tn Grk “that you all say the same thing.”
12 tn Grk “that there be no divisions among you.”
13 tn Grk “that you be united in/by the same mind and in/by the same purpose.”
15 tn Or “rivalries, disputes.”
16 tn Or “And I say this because.”
17 tn Questions prefaced with μή (mi) 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?”).
18 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.
19 tc The oldest and most important witnesses to this text, as well as a few others (א א B 6 1739 sa=bo=pt), 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 the θεῷ would have been written as a nomem sacrum (Ε’ΥΧΑΡΙΣΤΗΣΩΝ ΤΟΥ ΘΕΟΥ). 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 εὐχαριστῶν (εὐχάριστο, “I thank”; cf. Rom 1:8; 1 Cor 1:4; Phil 1:3; Philm 4; in the plural, note Col 1:3; 1 Thess 1:2). 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 εὐχαριστῶν 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 εὐχάριστον without an accompanying τῷ θεῷ. A decision is difficult, but on balance it is probably best to retain the words.
20 tn Grk “would not be emptied.”
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." 1:20 Where is the wise man? Where is the expert in the Mosaic law? 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, 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, and the weakness of God is stronger than human strength.

1:26 Think about the circumstances of your call, brothers and sisters. Not many were wise by human standards, not many were powerful, not many were born to a privileged position. But God chose what the world thinks foolish, the weak, the base, the despised, those who are not, so that no one can boast in his presence. 1:28 God chose 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, 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." 12

2:1 When I came to you, brothers and sisters, 13 I did not come with superior eloquence or wisdom as I proclaimed the testimony of God. 2:2 For I decided to be concerned about nothing, 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, 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, are the things God has prepared for those who love him." 19 2:10 God has revealed these to us by the Spirit.

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12 tn 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.

13 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, κἀγώ (kagō) has not been translated here.


15 tc † A few important manuscripts support (א Δ F G Ψ 33 1739 1881 Ψ 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, μαρτυρία 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 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 μαρτυρίον.

16 tn Grk “to know nothing.”

17 tn In extrabiblical literature this word was applied to an initiate of a mystery religion (BDAG 975 s.v. τελειος 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.”

18 tn Grk “entered the heart,” an OT expression, in which the heart functions like the mind.

19 sn A quotation from Isa 64:4.
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. 4

2:14 The unbeliever 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 all things, yet he himself is understood by no one. 2:16 For who has known the mind of the Lord, so as to advise him? But we have the mind of Christ.

Immaturity and Self-deception

3:1 So, brothers and sisters, I could not speak to you as spiritual people, but instead as people of the flesh, as infants in Christ. 3:2 I fed you milk, 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. For since there is still jealousy and dissension among you, are you not influenced by the flesh and behaving like unregenerate people? 3:4 For whenever someone says, “I am with Paul,” or “I am with Apollos,” are you not merely human?

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. 3:6 I planted, Apollos watered, but God caused it to grow. 3:7 So neither the one who plants counts for anything, 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, but each will receive his reward according to his work. 3:9 We are coworkers belonging to God. 3:10 You are God’s field, God’s building. 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, 3:13 each builder’s work will be plainly seen, for the Day will make it clear, because it will be revealed by fire. And the fire will test what kind of work each has done.
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. He himself will be saved, but only as through fire.

3:16 Do you not know that you are God’s temple 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. 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.” 3:20 And again, “The Lord knows that the thoughts of the wise are futile.”

3:21 So then, no more boasting about mere mortals! 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 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 bring to light the hidden things of darkness and reveal the motives of hearts. Then each will receive recognition from God.

4:6 I have applied these things to myself and Apollos because of you, brothers and sisters, 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, as I teach them everywhere in every church. 4:18 Some have become arrogant, 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 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
that is not permitted even among the Gentiles, so that someone is cohabiting with his father’s wife.

5:2 And you are proud! Shouldn’t you have been deeply sorrowful instead and removed the one who did this? For even though I am absent physically, I am present in spirit. And I have already judged the one who did this, just as though I were present. 5:4: When you gather together in the name of our Lord Jesus, and with you in spirit, 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 in the day of the Lord.

5:6 Your boasting is not good. Don’t you know that a little yeast affects 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.

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 who is sexually immoral, or greedy, or an idolater, or verbally abusive, 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.

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.

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 who is sexually immoral, or greedy, or an idolater, or verbally abusive, 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.

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.
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? 6:5 I say this to your shame! Is there no one among you wise enough to settle disputes between fellow Christians? 6:6 Instead, does a Christian sue a Christian, 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 won? Why not rather be cheated? 6:8 But you yourselves wrong and cheat, and you do this to your brothers and sisters!

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, practicing homosexuals, thieves, the greedy, drunkards, the verbally abusive, and swindlers will not inherit the kingdom of God. 6:10 Some of you once lived this way. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

Flee Sexual Immorality

6:12 “All things are lawful for me” – 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.” 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 a prostitute is one body with her? For it is said,
"The two will become one flesh." Exodus 6:17: But the one united with is the Lord is one spirit with him. 6:18 Flee sexual immorality! *Every* sin a person commits is outside of the body — 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, 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." 7:2 But because of immoralities, each man should have relations with his own wife and each woman with her own husband. 7:3 A husband should give to his wife her sexual rights, 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. 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. 7:10 To the married I give this command — not I, but the Lord — a wife should not divorce her 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 — 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. 7:15 Otherwise your children are unclean, but now they are holy. 7:16 But if the unbeliever wants a divorce, let it take place. In this circumstance the brother or sister is not bound.
God has called you in peace. 7:16 For how do you know, wife, whether you will bring your husband to salvation?2 Or how do you know, husband, whether you will bring your wife to salvation?

The Circumstances of Your Calling

7:17 Nevertheless,3 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.4 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 life5 in which he was called. 7:21 Were you called as a slave?6 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,7 let him remain in it with God.

Remaining Unmarried

7:25 With regard to the question about people who have never married,8 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.”

4 tn Grk “will save your husband?” The meaning is obviously that the wife would be the human agent in leading her husband to salvation.

5 tn Or “only”; Grk “if not.”

4 tn Grk “Let him not pull over the foreskin,” that is, at any cost. He should not get circumcised. He should not try to undo his circumcision. This was sometimes done by Hellenistic Jews to tempt to reverse the appearance of circumcision by a surgical procedure. This was often done by Hellenistic Jews to keep the foreskin, or “prepuce,” 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. 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.9 The time is short. So then those who have wives should be as those who have none, 7:30 those who find it better to be as such. 10 And I say to this, brothers and sisters. The time is short. So then those who have wives should be as those who have none, 7:30 those who find it better to be as such. 10 And I say to this, brothers and sisters. The time is short. So then those who have wives should be as those who have none, 7:30 those who find it better to be as such.

9 tn Grk “should not seek a wife.”

10 tn Grk “these will have tribulation in the flesh.”

10 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.

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 woman13 or a virgin14 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).

13 tn In context the unmarried woman would probably refer specifically to a widow, who was no longer married, as opposed to the young, unmarried woman, who had never married.

14 tn There are three viable variant readings at this point in the text. (1) The reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος (ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος) is represented by ancient and important MSS, as well as some significant versions (11 [B 104 365 1505 pc vg co]). (2) The reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος (ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος) is also found in the Greek text, but the reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος (ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος) is also found in important Greek texts and is supported by the use of the word "unmarried" in the text. (15) K. A 33 1739 1881 pc. (3) The reading ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος ("the unmarried woman and the virgin") is found in Western MSS (D F G) and the majority of Byzantine cursive manuscripts. 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 text type. Internal evidence seems equally balanced: some MSS 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 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. 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. The time is short. So then those who have wives should be as those who have none, those who find it better to be as such. And I say to this, brothers and sisters. The time is short. So then those who have wives should be as those who have none, those who find it better to be as such.
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,⁴ 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 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 his own virgin does well, but the one who does not, does better.⁴

7:39 A wife is bound as long as her husband is living. But if her husband dies,⁸ 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.”¹⁶ 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, he² is known by God.⁸

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.”¹⁹ 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,
through whom are all things and through whom we live.\(^2\)

8:7 But this knowledge is not shared by all. And some, 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”\(^2\) to eat food offered to idols? 8:11 So by your knowledge the weak brother or sister,\(^3\) for whom Christ died, is destroyed.\(^4\) 8:12 If you sin against your brothers or sisters\(^5\) 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\(^6\) 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\(^7\) 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? 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,\(^8\) 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.”\(^9\) 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\(^12\) 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.\(^2\) In fact, it would be better for me to die than – no one will deprive me of my reason for boasting!\(^13\) 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.\(^14\) 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)\(^15\) to gain those under the law.

\(^{1}\) tn Grk “through whom [are] all things and we [are] through him.”

\(^{2}\) 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 sin.

\(^{3}\) In Grk “the one who is weak...the brother for whom Christ died,” but see note on the word “Christian” in 5:11.

\(^{4}\) tn This may be an indirect middle, “destroys himself.”

\(^{5}\) See note on the phrase “brothers and sisters” in 9:2.

\(^{6}\) tn “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.

\(^{7}\) tn “the seal.”

\(^{8}\) In Grk “the right to eat and drink.” In the context this is a figurative reference to financial support.

\(^{9}\) tn Or “only according to human authority”: Grk “saying these things according to men.”

\(^{10}\) A quotation from Deut 25:4.

\(^{11}\) tn Grk “working the sacred things.”

\(^{12}\) tn Grk “so that it will happen in this way in my case.”

\(^{13}\) The reading ἵνα - τὸ καυχήμα μου οὐδεὶς κενώσῃ (ἕτοι ἐκ τοῦ καυχηθῆμα mou oudeis kenwsei, “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 \(\text{α} \) 1739 (Josephus 33 1739 1881) as well as early patristic authorities. Most witnesses, especially the later ones (\(\text{Κ} \) C D* Ψ⁵⁶⁹), have a significantly smoother reading than this: ἤ τὸ καυχήμα mou ἑνά τις κενώσῃ (ἑτοι ἐκ τοῦ καυχηθῆμα mou hina tis kenwsei) (or kenwsetei), “than that anyone should deprive me of my boasting.” The simple replacement of οὐδεὶς with ἑνά essentially accomplishes the smoothing out of the text, and as such the \(\text{i} \) 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.

\(^{14}\) sn Paul breaks off his thought at mid-sentence (indicated by the dash in the translation) and is somewhat difficult to determine his reason for boasting. Most likely Paul would rather die than be deprived of the boost 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).

\(^{15}\) 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.

\(^{16}\) sn The Byzantine text, as well as a few other witnesses (D* [L] Ψ 1881) lack this parenthetical material, while geographically widespread, early, and diverse witnesses have the words (so \(\text{α} \) 046 C D* F G 33 104 365 1175 1505 1739 al). The phrase may have dropped out accidentally through homoioteleuton (note that both the preceding phrase and the parenthesis end in ὑπὸ νῦν [hypo nomon, “under the
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 permissible 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, 1 brothers and sisters, 2 that our fathers were all under the cloud and all passed through the sea, 10:2 and all were baptized 3 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.” 4

10:8 And let us not be immoral, as some of them were, and twenty-three thousand died in a single day. 10:9 And let us not put Christ 5 to the test, as some of them did, and were killed by the destroying angel. 10:10 And do not complain, as some of them did, and were killed by the destroying angel. 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.

4 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. παινεῖν). 5 sn A quotation from Exod 32:6.

6 This incident is recorded in Num 25:1-9.

7 sn This incident is recorded in Num 21:5-9.

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

\[\text{law} \], or intentionally by overscrupulous scribes who felt that the statement “I myself am not under the law” could have led to license.

1 tn Grk “ignorant.”


3 tc † A number of witnesses, some of them important, have the passive ἐβαπτίζοντο [ebaptizōnautō, “were baptized”] instead of the middle ἐβαπτίσατο [ebaptizastō, “baptized (themselves)!”] in v. 2 (so κ A C D F G V 33 al latto). However, the middle is not without its representation (Ḥkpt B 1739 1881). Or, the original hand of Ḥkpt reads the imperfect middle ἐβαπτίσατο [ebaptizastō]. 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 readers 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/permissive 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).

9 Additional witnesses, some of them important, have ἔμπνευσαν [ἐμπνεύσατο, “inspired (themselves)”] instead of ἐμπνεύσατο, “inspired.”

10 tn The phrase “with the Lord” produces no abrupt transition. The construction of the sentence is always ἐν κυρίῳ. 11 sn The expression ἐν πολιτείᾳ may be used to mean “in the sight of.”

12 sn This phrase is found in Tg. Rabb. Gen. 44:25; 1 Chr 11:20; 2 Chr 15:22 (LXX); 2 Cor 10:10 (LXX); 2 Cor 11:17 (LXX); Gal 1:13 (LXX); 1 John 2:19 (LXX); cf. Ex 11:11; 14:24; 15:12; Ps 79:6; 130:11; Jer 5:19; 11:20; 31:24; 44:8; 45:11; 46:10; 80:8; 81:11; Hag 1:13; 2:10; Am 5:1; 6:9; Mic 4:10; 7:6; Mal 2:17; Zech 10:11. The expression ἐν πολιτείᾳ is typical of 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 readers 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/permissive 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).

11 See note on 10:7 for more information. 12 sn This phrase is found in Tg. Rabb. Gen. 44:25; 1 Chr 11:20; 2 Chr 15:22 (LXX); 2 Cor 10:10 (LXX); 2 Cor 11:17 (LXX); Gal 1:13 (LXX); 1 John 2:19 (LXX); cf. Ex 11:11; 14:24; 15:12; Ps 79:6; 130:11; Jer 5:19; 11:20; 31:24; 44:8; 45:11; 46:10; 80:8; 81:11; Hag 1:13; 2:10; Am 5:1; 6:9; Mic 4:10; 7:6; Mal 2:17; Zech 10:11. The expression ἐν πολιτείᾳ is typical of 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 readers 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/permissive 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. A And God is faithful: He δε will not let you be tried beyond what you are able to bear,  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. 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 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?  

Live to Glorify God

10:23 “Everything is lawful,” but not everything is beneficial. “Everything is lawful,” but not everything builds others up. 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. 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

10—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? 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 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 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, 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.
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 on her head, because of the angels. 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 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. 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. 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, and in this way let him eat the bread and drink of the cup. 11:29 For the one who eats and drinks without careful regard for the body and drinks judgment against himself. 11:30 That is why many of you are weak and sick, and quite a few are dead. 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, 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, brothers and sisters, I do not want you to be un informs. 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

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1 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 (2) a 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).

2 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.

3 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.

4 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.

5 tn Grk “those approved may be evident among you.”

6 tn The word “first” is not in the Greek text, but is implied. It has been supplied in the translation for clarity.

7 tn Grk “in this manner.”

8 tn The word more literally means, “judging between, recognizing, distinguishing.”

9 tn Grk “are asleep.” The verb κοιμάω (koimao) literally means “sleep,” but it is often used in the Bible as a euphemism for the death of a believer.


11 tn Grk “spiritual things.”


13 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 the 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 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 unpresentable members are clothed with dignity. 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 anyone is honored, all rejoice with it.

4 sn The questions in vv. 29-30 all expect a negative response. 5 tn Grk “a still more excellent way.” In this context the phrase has an elative rather than a comparative sense, however. 6 tc The reading καυχήσωμαι (kauchēsōmai, “I might boast”) is well supported by A B 048 33 1739* co Hierσ*; the competing reading, καυθήσομαι (kauthēsōmai, “I will burn”), is found in C D F G L 81 1175 1881* a latt and a host of patristic writers. From this reading other variants were obviously derived: καυθήσωμαι (kauthēsōmai), a future subjunctive (“I might burn”) read by the Byzantine text and a few others (T 1739* 1881* 3301); and καυθή (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, καυχήσωμαι 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 καυθήσομαι. (2) Involving as it does the change of just two letters (κ to θ in καυ and θ to η in καυθ, χ to θ in χορ and θ to η in θεμ), the 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, καυθή, 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 into slavery 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” (TÇGNT 498). Cf. also the notes in BDF §28; MHT 2:219.

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? 12:31 But you should be eager for the greater gifts.

And now I will show you a way that is beyond comparison.®

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 to boast,® but do not have love, I receive no benefit.

2 tn See the note on the word “slave” in 7:21. 3 tn Grk “have greater propriety (or decorum, presentability).” 4 tc Before μελος (melos, “member”) the great majority of witnesses read διν (hen, “one”); N C D F G Ῥ 0285 33 1881 2445 latt sy, while the most important of the Alexandrian ms omit it (33 084 0285 1739). The addition of διν appears to be motivated by its presence earlier in the verse with μελος 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). NA27 has the word in brackets, indicating doubt as to its authenticity.
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 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, I set aside childish ways. 13:12 For now we see in a mirror indirectly, 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. 14:3 But the one who prophesies speaks to people for their strengthening, encouragement, and consolation.

14:4 The one who speaks in a tongue builds himself up, 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, 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, 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 I pray in a tongue, my spirit prays, but my mind is unproductive. 14:15 What should I do? I 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 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, 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
by the lips of strangers |I will speak to this people,
yet not even in this way will they listen to me," 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 unenlightened people enter, will they not say that you have lost your minds? 14:24 But if all prophesy, and an unbeliever or unenlightened 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? When you come together, each one has a song, a lesson, a revelation, 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, so all can learn and be encouraged. 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, the women should be silent in the churches, for they are not permitted to speak. 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. 6

6 to 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 a b vg* Ambst) have these verses after v. 40, while the rest of the tradition retains them here. There are no witnesses 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 copist to make such a radical transposition.” Although it is not our intention to interact with opponents of an authentic text 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 (still longer end) 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 text in the first place. 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 I 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 annotation or other direction 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). 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

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1 sn A quotation from Isa 28:11-12.
2 sn In Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.
3 sn This phrase may be taken with v. 33a.
4 sn 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.
5 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, 1 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, 2 be eager to prophesy, and do not forbid anyone from speaking in tongues. 3 14:40 And do everything in a decent and orderly manner.

Christ’s Resurrection

15:1 Now I want to make clear for you, 4 brothers and sisters, 5 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 6 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 7 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 8 at one time, most of whom are still alive, 9 though some have fallen asleep. 10

[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.

1 tn Grk “Did the word of God go out from you.”
2 tc ἀδελφοί (mou, “my”) is found after ἀδελφοί (adelphoi) in a number of significant witnesses (IN A B* D* 048 326 1175 2464 464 α), but lacking in most other witnesses (Ì46 B* D* F G Ψ 0243 33 1739 1881 IN lat). Every other time Paul says “So then, brothers (and sisters)” he adds “my” (καί, ἀδελφοί μου; καί, 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 scrivally motivated. NA²² has the word in brackets, indicating doubt as to its authenticity.
4 tn Grk “do not forbid speaking in tongues.” The words “anyone from” are supplied for the sake of clarity.
5 tn Grk “Now I make known to you.”
6 tn Grk “among (the) first things.”
7 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.
8 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.
9 tn Grk “most of whom remain until now.”
10 tn The verb κοίμησα (koinao) 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, 11 he appeared to me also. 15:9 For I am the least of all 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, 12 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 13 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, 14 the resurrection of the dead also came through a man. 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. 15:24 Then 17 comes the end, 18 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
enemy to be eliminated is death. 15:27 For *he has put everything in subjection under his feet.* 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? 15:30 If the dead are not raised at all, then why are they baptized for them? 15:31 Why too are we in danger every hour? 15:31 Every day I am in danger of death! This is as sure as my boasting in you, 4 which I have in Christ Jesus our Lord. 15:32 If from a human point of view I fought with wild beasts at Ephesus, 5 what did it benefit me? If the dead are not raised, let us eat and drink, for *tomorrow we die.* 6 15:33 Do not be deceived: "Bad company corrupts good morals." 7 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 8 — 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. 9 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. 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"; 11 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 the image of the man of heaven.

9 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."

10 tn Grk "all flesh is sown in corruption, it is raised in incorruption." The "it" refers to the body, as v. 44 shows.

11 tn Grk "living soul"; a quotation from Gen 2:7.

12 tc ‡ A few significant witnesses have the future indicative φησι υμαν (phesin, "we will bear"); B 16 630 1881 dispersus) instead of the aorist subjunctive φησιν (phesin, "let us bear"); † A C D F G Ψ 075 0243 33 1739 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 καθό (katho) seems best to connect to the preceding by furthering the same argument (what is, what not 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 the context and 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).
1 Corinthians 15:50

Now this is what I am saying, brothers and sisters: Flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. 15:51 Listen, I will tell you a mystery: We will not all sleep, but we will all be changed — 15:52 in a moment, in the blinking 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." 15:55 "Where, O death, is your victory? Where, O death, is your sting?" 15:56

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, 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.

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1 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.
2 tn Grk “Behold.”
3 tn The manuscripts are grouped into four basic readings here: (1) Μ 0243* 33 1739 have “we all will sleep, but we will not all be changed” (πάντες κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγῆσομαι); (2) 546 Α’ (F G) have “we will not all sleep, but we will not all be changed” (πάντες οὐ κοιμηθησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα); (3) D* lat Tert Ambst Spec read “we will all rise, but we will not all be changed.” (4) The wording πάντες οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα (“we will not all sleep, but we will all be changed”) is found in B D* Ψ 075 0243* 1881. 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 κοιμηθησόμεθα). 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.

4 tn The Greek word ρητή (rhētē) 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 οφθαλμοῦ (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.
5 sn A quotation from Isa 25:8.
6 sn A quotation from Hos 13:14.
7 tn Grk “brothers.” See note on the phrase “brothers and sisters” in 1:10.

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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. 16:2 On the first day of the week, each of you should set aside some income and save it to the extent that God has blessed you, so that a collection will not have to be made 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. 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 until Pentecost, 16:9 because a door of great opportunity stands wide open for me, 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. 16:12 With regard to our brother Apollos: I strongly encouraged him to visit you with the other brothers, but it was simply not his intention to come now. 16:13 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.

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8 tn Grk “as I directed the churches of Galatia, so also you yourselves do.”
9 tn Grk “set aside, storing whatever he has been blessed with.”
10 tn Grk “set aside, storing.” The participle θησαυρίζων (thēsaurizōn) indicates the purpose or result of setting aside the extra income.
11 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.
12 tn Grk “so that collections will not be taking place.”
13 map For location see Map 5-B1; Map 6-F3; Map 7-E2; Map 8-F2; Map 10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
14 tn Grk “for a door has opened wide to me, great and effective.”
15 sn 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.”
16 tn Grk “with the brothers.”
17 tn Grk “it was simply not the will that he come now.”
16:15 Now, brothers and sisters,⁴ you know about the household of Stephanus, that as the first converts⁴ 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.⁵ 16:18 For they refreshed my spirit and yours. So then, recognize people like this.

16:19 The churches in the province of Asia⁴ send greetings to you. Aquila and Prisca⁵ greet⁶ you warmly in the Lord, with the church that meets in their house. 16:20 All the brothers and sisters’ send greetings. Greet one another with a holy kiss.

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1. See note on the phrase “brothers and sisters” in 1:10.
2. “firstfruits.”
3. Or “they have made up for your absence” (BDAG 70 s.v. ἀναπληρῶ 3).
5. Aquila and Prisca are the same person. The author of Acts uses the full name Priscilla, while Paul uses the diminutive form Prisca.
6. 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 cursive. But the singular is read by an equally impressive group (א 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.
7. See note on the phrase “brothers and sisters” in 1:10.
8. The Greek text has μαρὰνα θά (marana tha), translated “Our Lord has come!”
9. Although the majority of mss (א C D P Ψ 075 33 lat bo) conclude this letter with ψαλτήριον (amēn, “amen”), such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ψαλτήριον in every NT book except Acts, James, and 3 John (and even in these books, ψαλτήριον is found in some witnesses). It is thus a predictable variant. Although far fewer witnesses lack the valedictory particle (B F 0121 0243 33 81 630 1739* 1881 sa), their collective testimony is difficult to explain if the omission is not authentic.