

Introduction to First Corinthians

Authorship

There is little doubt but that the author of 1 Corinthians was Paul. This near-certainty is due both to early and widespread external attestations of the authorship of the letter to Paul and to various internal clues that are consistent with what we know of Paul from other sources.

Manuscript History

The earliest manuscripts date to the third century. The earliest two manuscripts are:

P15, or P. Oxy. 1008, now housed in the Cairo Museum (JE 47423), contains 1 Corinthians 7:18-8:4. This manuscript has been paleographically dated to the third century AD.

P46, or P. Chester Beatty II+University of Michigan inventory 6238 is housed in two collections in Dublin, Ireland and Ann Arbor, Michigan. The papyrus contains portions of many New Testament books. The portions of 1 Corinthians that it contains are 1 Corinthians 1:1-9:2; 9:4-14:14; 14:16-15:15; 15:17-16:22, and thus is virtually complete. This manuscript has been dated paleographically to the early third century AD.

Many other manuscripts have survived, but all date later than these two.

Canon

Clement of Rome (c. AD 95) ascribed the authorship of this letter to Paul. Ignatius, Polycarp, the Didache, Barnabas and numerous early Church Fathers were familiar with the letter and accepted it as authoritative, and even Marcion included it within his abbreviated New Testament canon.

Setting

Paul wrote this letter to the Saints in Corinth while he was living in Ephesus during his third missionary journey, c. AD 54. He had previously stayed in Corinth for about 18 months during his second missionary journey. Some time after leaving Corinth, Paul wrote to the church there (a letter that has not been preserved; see 1 Cor. 5:9), and the Saints appear to have misunderstood the content of that letter. 1 Cor. was thus written both to clear up that misunderstanding and to address other issues that had arisen in the meantime. This letter would have been written in the spring of the year, since Pentecost was near (see 1 Cor. 16:8)..

Outline

- I. Salutation (1:1-9)
- II. Divisions in the Church (1:10-4:21)
- III. Problems in the Church (5:1-6:20)
- IV. Advice on Various Topics.
 - A. Concerning Marriage (7:1-40)
 - B. Concerning Christian Liberty (8:1-11:1)
 - C. Concerning Worship (11:2-14:40)
- V. The Resurrection (15:1-58)
- VI. Conclusion (16:1-24)

Further Readings

Non-LDS Sources

Fee, Gordon D. *The First Epistle to the Corinthians*. New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1987.

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LDS Sources

Anderson, Richard Lloyd. *Understanding Paul*. Salt Lake City: Deseret Book, 1983.

Brandt, Edward J. "New Testament Backgrounds: 1 and 2 Corinthians." *Ensign* (Feb. 1976): 56-59.

Jensen, Jay E. "First and Second Corinthians: Helping Students See the Big Picture." *A Symposium on the New Testament*. The Church of Jesus Christ of Latter-day Saints, 1984, 44-46.

Millett, Robert L. "I Have a Question." *Ensign* (August 1987): 21. [Baptism for the Dead]

Nibley, Hugh W. "Baptism for the Dead in Ancient Times." *Improvement Era* 51 (Dec. 1948): 786-88, 836-38; 52 (Jan. 1949): 24-26, 60; (Feb. 1949): 90-91, 109-10, 112; (Mar. 1949): 146-48, 180-83; (Apr. 1949): 212-14.

Nyman, Monte S. "The Stumbling Blocks of First Corinthians." *The New Testament and the Latter-day Saints*, Sidney B. Sperry Symposium. Orem, Utah: Randall Book, 1987, 249-62.

The First Epistle of Paul the Apostle to the Corinthians

Chapter 1

Greeting and Thanksgiving

¹ PAUL,¹ called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes² *our* brother, ² Unto the church of God which is at Corinth,³ to them that are sanctified⁴ in Christ Jesus, called *to be* saints,⁵ with all⁶ that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:⁷ ³ Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

⁴ I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; ⁵ That in every thing ye are enriched by him, in all utterance,⁸ and *in* all knowledge; ⁶ Even as the testimony of Christ was confirmed in you: ⁷ So that ye come behind in no gift;⁹ waiting for the coming of our Lord Jesus Christ: ⁸ Who shall also confirm¹⁰ you unto the end, *that ye may be* blameless in the day¹¹ of our Lord Jesus Christ. ⁹ God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Divisions in the Church

¹⁰ Now I beseech you, brethren,¹² by the name¹³ of our Lord Jesus Christ, that ye all speak the same thing,¹⁴ and *that* there be no divisions¹⁵ among you; but *that* ye be perfectly joined together¹⁶ in the same mind and in the same judgment. ¹¹ For it hath been

¹ IE from Paul.

² Possibly the person referred to in Acts 18:17.

³ A city on the Peloponnesian coast of Greece.

⁴ ἡγιασμένοις *hēgiasmenois* consecrated; made and kept holy (this participle is related to the word for "saints" at the end of the v.).

⁵ OR possibly simply "called saints" (note that the infinitive "to be" is in italics and is not lit. present in the GR text).

⁶ IE all those.

⁷ IE both their Lord and our Lord.

⁸ OR in every kind of speech, referring to revelation or revealed truth.

⁹ OR you do not lack any spiritual gift.

¹⁰ OR strengthen.

¹¹ An allusion to the day of judgment.

¹² Gender inclusive; IE brothers and sisters.

¹³ Meaning by the authority.

¹⁴ IE agree together.

¹⁵ The GR word here, σχίσμα *schisma*, is the source of ENG "schism."

¹⁶ Like the pieces of a puzzle.

declared unto me of you, my brethren, by them *which are of the house* of Chloe,¹⁷ that there are contentions among you.¹² Now this¹⁸ I say, that every one of you saith,¹⁹ I am of Paul; and I of Apollos,²⁰ and I of Cephas,²¹ and I of Christ.¹³ Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?¹⁴ I thank God that I baptized none of you, but Crispus²² and Gaius,²³ ¹⁵ Lest any should say that I had baptized in mine own name.²⁴ ¹⁶ And I baptized also the household of Stephanas: besides,²⁵ I know not whether I baptized any other.¹⁷ For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.²⁶

Christ the Power and Wisdom of God

¹⁸ For the preaching²⁷ of the cross is to them that perish²⁸ foolishness; but unto us which are saved it is the power of God.¹⁹ For it is written,

**I will destroy the wisdom of the wise,
and will bring to nothing the understanding of the prudent.**²⁹

²⁰ Where *is* the wise? where *is* the scribe?³⁰ where *is* the disputer³¹ of this world?³² hath not God made foolish the wisdom of this world? ²¹ For after that in the wisdom of God the world by wisdom knew not God,³³ it pleased God by the foolishness of preaching to

¹⁷ Members of Chloe's household either wrote or visited Paul and alerted him to the local dissensions in Corinth.

¹⁸ Referring to that which follows. The Corinthian saints were divided into groups, each professing to follow in particular a favorite teacher.

¹⁹ OR each of you is saying.

²⁰ See Acts 18:24-28.

²¹ The ARAM derived equivalent of the GR derived name Peter. Both names mean "rock" in their respective languages.

²² See Acts 18:8.

²³ See Rom. 16:23.

²⁴ Paul is not saying that baptism was unimportant, but only that it was fortuitous that he personally had baptized so few given the existence of a party there devoted to him (since more extensive baptisms on his part could then have been misconstrued). Baptism is into Christ, not for the benefit or favor of a particular teacher or missionary.

²⁵ OR other than that.

²⁶ IE useless.

²⁷ IE message about.

²⁸ IE are not saved (in a spiritual sense).

²⁹ Isa. 29:14.

³⁰ OR expert in religious law.

³¹ συζητητής *suzētētēs* debater.

³² OR of the present age (in contrast to the age to come). The GR word used here may have either a spatial (world) or temporal (age) reference.

³³ It was God's wisdom that the "wise" would not know him.

save them that believe.²² For the Jews require a sign, and the Greeks seek after wisdom:²³ But we preach Christ³⁴ crucified, unto the Jews a stumblingblock,³⁵ and unto the Greeks foolishness;²⁴ But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.²⁵ Because the foolishness of God is wiser than men,³⁶ and the weakness of God is stronger than men.³⁷

²⁶ For ye see your calling, brethren, how that not many wise men after the flesh,³⁸ not many mighty, not many noble,³⁹ *are called*.²⁷ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;²⁸ And base⁴⁰ things of the world, and things which are despised, hath God chosen, *yea*, and things which are not,⁴¹ to bring to nought things that are.⁴² ²⁹ That no flesh⁴³ should glory in his presence.³⁰ But of him⁴⁴ are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:³¹ That, according as it is written, **He that glorieth, let him glory in the Lord.**⁴⁵

Chapter 2

Proclaiming Christ Crucified

¹ AND I, brethren, when I came to you, came not with excellency⁴⁶ of speech or of wisdom, declaring unto you the testimony⁴⁷ of God.² For I determined not to know any thing among you,⁴⁸ save⁴⁹ Jesus Christ, and him crucified.³ And I was with you⁵⁰ in weakness, and in fear, and in much trembling.⁴ And my speech and my preaching *was*

³⁴ OR the Messiah.

³⁵ OR cause of offense. To the Jews, the notion that the Messiah would be crucified was antithetical to the whole concept of a Messiah.

³⁶ IE human wisdom.

³⁷ IE human strength.

³⁸ IE by human standards.

³⁹ IE of noble birth. The GR word used here, εὐγενεῖς *eugeneis*, lit. "well born," is the source for ENG "eugenics."

⁴⁰ ἀγενεῖ *agenē* without lineage, meaning of low birth, ignoble. The word is formed by a negating alpha privative (similar to English un-) and *gen*, which is the same root from which ENG genealogy derives.

⁴¹ IE regarded as nothing.

⁴² IE regarded as something.

⁴³ Meaning humankind, unaided by the Spirit.

⁴⁴ OR it is due to him that.

⁴⁵ Jer. 9:24.

⁴⁶ ὑπεροχή *hyperochē* excellence; IE sophistication or subtlety.

⁴⁷ μαρτύριον *marturion* testimony (whence we get our ENG word "martyr"). But textual evidence suggests that the original word here was rather μυστήριον *mustērion* mystery.

⁴⁸ OR know anything while with you (some mss. delete "with you").

⁴⁹ OR except (cf. modern French "sauf" -- this is an archaism from Norman French).

⁵⁰ OR came to you.

not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: ⁵ That your faith should not stand⁵¹ in the wisdom of men, but in the power of God.

The Revelation by God's Spirit

⁶ Howbeit⁵² we speak wisdom among them that are perfect:⁵³ yet not the wisdom of this world, nor of the princes⁵⁴ of this world, that come to nought: ⁷ But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory: ⁸ Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory. ⁹ But as it is written,

Eye hath not seen, nor ear heard,⁵⁵
neither have entered into the heart of man,
the things which God hath prepared for them that love him.⁵⁶

¹⁰ But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth⁵⁷ all things, yea, the deep things of God. ¹¹ For what man knoweth the things⁵⁸ of a man, save the spirit of man which is in him?⁵⁹ even so the things of God knoweth no man, but the Spirit of God. ¹² Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. ¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost

⁵¹ OR be.

⁵² OR yet, but.

⁵³ τελείος *teleios* accomplished, mature.

⁵⁴ ἀρχόντων *archontōn* rulers.

⁵⁵ Isa. 64:4, 52:15.

⁵⁶ Paul quotes a scripture, but despite a superficial resemblance to Isaiah 64:4, the quotation itself is not in the OT as we now have it. The early Church Father Origen (Commentary on Matthew 27:9), claimed it was from the Apocalypse of Elijah, a book we no longer have. Jerome agreed with this (Epistle 101 to Pammachius, and Commentary on Isaiah, vol. 17). There is an Apocalypse of Elijah of Egyptian origin that was first translated from Coptic in modern times by G. Steindorff in 1899 (see "Apocalypse of Elijah" Introduction, by O. S. Wintermute, in Charlesworth, James H. *The Old Testament Pseudepigrapha*, vol. I (Garden City NY: Doubleday, 1983). This pseudepigraphon, which contains many messianic references and may date from early Christian times is not complete in its modern form, and there is also a Hebrew version which is somewhat different than the Coptic version, but less complete. So whether Paul's quotation is from a missing portion of one of these two books, or from an unknown version is not known.

⁵⁷ OR comprehends.

⁵⁸ OR affairs, that which pertains to.

⁵⁹ The KJV translation here is elegant and a good example of the beauty and sublimity of this translation in places.

teacheth; comparing spiritual things with spiritual.^{60 14} But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.¹⁵ But he that is spiritual judgeth all things, yet he himself is judged⁶¹ of no man.¹⁶ For

**who hath known the mind of the Lord,
that he may instruct him?**⁶²
But we have the mind of Christ.

Chapter 3

Fellow Workmen For God

¹ AND I, brethren, could not speak unto you as unto spiritual⁶³, but as unto carnal,⁶⁴ *even* as unto babes⁶⁵ in Christ. ² I have fed you with milk,⁶⁶ and not with meat:⁶⁷ for hitherto ye were not able *to bear it*, neither yet now are ye able. ³ For ye are yet carnal:⁶⁸ for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?⁶⁹ ⁴ For while one saith, I am of Paul; and another, I *am* of Apollos;⁷⁰ are ye not carnal? ⁵ Who then is Paul, and who *is* Apollos, but ministers⁷¹ by whom ye believed, even as the Lord gave to every man?⁷² ⁶ I have planted, Apollos

⁶⁰ IE describing or interpreting spiritual realities in spiritual terms (or to spiritual people). The Gospel teaches people new things, which require a new (spiritual) vocabulary to comprehend fully.

⁶¹ ἀνακρίνεται *anakrinetai* discerned, understood, examined, scrutinized

⁶² IE to be able to advise him. The quotation is from LXX Isaiah 40:13, which varies from MT Isaiah 40:13.

⁶³ IE spiritual people. The Corinthians apparently had complained that Paul's teaching was too simplistic. Paul reports that he has more to teach them, but this more extensive teaching would only be appreciated by the spiritually mature, and the continued factionalism among the saints there suggested that they were not spiritually prepared for such teaching.

⁶⁴ IE people of the flesh (that is, materially minded).

⁶⁵ OR infants.

⁶⁶ A metaphor for elementary teaching.

⁶⁷ A metaphor for more advanced teaching.

⁶⁸ IE merely human, without the Spirit's influence.

⁶⁹ The particular GR interrogative used expects the answer "yes."

⁷⁰ Alluding to the extensive divisions that existed among the Corinthian saints, some favoring one teacher over another.

⁷¹ Not in an ecclesiastical sense; rather servants or helpers who ministered to the needs of the people.

⁷² Everyone came to believe originally through some human agency, such as a missionary or a teacher.

watered;⁷³ but God gave the increase.⁷ So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.⁷⁴ ⁸ Now he that planteth and he that watereth are one.⁷⁵ and every man shall receive his own reward according to his own labour.⁹ For we are labourers together with God: ye are God's husbandry,⁷⁶ *ye are* God's building.

¹⁰ According to the grace of God which is given unto me, as a wise masterbuilder,⁷⁷ I have laid the foundation, and another buildeth thereon.⁷⁸ But let every man take heed how he buildeth thereupon.¹¹ For other foundation can no man lay than that is laid, which is Jesus Christ.⁷⁹ ¹² Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;⁸⁰ ¹³ Every man's work shall be made manifest:⁸¹ for the day⁸² shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.¹⁴ If any man's work abide which he hath built thereupon, he shall receive a reward.¹⁵ If any man's work shall be burned, he shall suffer loss: but he himself shall be saved,⁸³ yet so as by fire.¹⁶ Know ye not that ye⁸⁴ are the temple of God, and *that* the Spirit of God dwelleth in you? ¹⁷ If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.⁸⁵

¹⁸ Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.⁸⁶ ¹⁹ For the wisdom of this world is foolishness with God.⁸⁷ For it is written, **He taketh the wise in their own craftiness.**⁸⁸ ²⁰

⁷³ Paul here uses garden imagery to describe how he himself founded the church at Corinth (see Acts 18:1-18), and Apollos then nurtured it (see Acts 18:27). Notwithstanding their efforts, the credit for the church's growth and success belongs to God.

⁷⁴ OR growth.

⁷⁵ OR united in purpose (not that they are the same person).

⁷⁶ γεώργιον *geōrgion* cultivated agricultural field (used metaphorically). Note that the ENG name "George" is related to this word and derives from the GR word for a farmer.

⁷⁷ Paul continues here the building metaphor he introduced in the previous v.

⁷⁸ An allusion to Apollos and others who built up the church Paul had founded at Corinth.

⁷⁹ As the fourth Article of Faith indicates, faith in Jesus Christ is the first principle of the Gospel, and thus the foundation for the building. No other foundation will do.

⁸⁰ A list of building materials of varying quality.

⁸¹ IE clear, evident, visible (the opposite of hidden or secret).

⁸² An allusion to the day of judgment.

⁸³ The builder's work may be burned, but he has an opportunity to get out of the burning building and be saved.

⁸⁴ The plural addresses the saints collectively as the Church.

⁸⁵ Any desecration of the temple was considered to be a very serious matter; the actions of some of the saints had similarly effected a defilement of the local church there.

⁸⁶ Paul here appears to be addressing a faction that gloried in its supposed superior intellectualism.

⁸⁷ IE in God's eyes, from God's perspective.

⁸⁸ Job 5:13.

And again, **The Lord knoweth the thoughts of the wise, that they are vain.**^{89 21} Therefore let no man glory in men.⁹⁰ For all things are yours;^{91 22} Whether Paul, or Apollos, or Cephas,⁹² or the world, or life, or death, or things present, or things to come; all are yours;²³ And ye are Christ's;⁹³ and Christ *is* God's.⁹⁴

Chapter 4

The Ministry of the Apostles

¹ LET a man so account of us,⁹⁵ as of the ministers of Christ, and stewards⁹⁶ of the mysteries of God. ² Moreover it is required in stewards, that a man be found faithful.^{97 3} But with me it is a very small thing⁹⁸ that I should be judged of you, or of man's judgment:⁹⁹ yea, I judge not mine own self.^{100 4} For I know nothing by myself,¹⁰¹ yet am I not hereby justified:¹⁰² but he that judgeth me is the Lord. ⁵ Therefore judge nothing before the time, until the Lord come,¹⁰³ who both will bring to light the hidden things of darkness, and will make manifest the counsels¹⁰⁴ of the hearts: and then shall every man have praise of God.¹⁰⁵

⁶ And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes;¹⁰⁶ that ye might learn in us¹⁰⁷ not to think *of men* above that

⁸⁹ Ps. 94:11.

⁹⁰ IE human wisdom.

⁹¹ The true Christian shares in all that the Father has.

⁹² IE Peter.

⁹³ We belong to Christ, not to any teacher.

⁹⁴ Alluding to God the Father.

⁹⁵ IE given all this, we should be seen as.

⁹⁶ OR managers (not owners).

⁹⁷ OR trustworthy, dependable.

⁹⁸ IE it does not matter to me in the least.

⁹⁹ ἀνακρίνω *anakrinō* refers to the judgment of a human court of law.

¹⁰⁰ IE I do not pass judgment on myself.

¹⁰¹ IE not that I am aware of anything against me.

¹⁰² IE but this does not assure my acquittal.

¹⁰³ IE therefore do not judge prematurely, that is, before the Lord comes.

¹⁰⁴ OR inner motives.

¹⁰⁵ IE receive praise from God.

¹⁰⁶ IE I have applied these things to myself and to Apollos for our benefit. The KJV phrase, "in a figure transferred" is the translation of a sublime word that is difficult to translate, μετεσχημάτισα *meteschēmatisa*, which means to have transformed something in an abstract way as a pattern or example (cf. modern English "schematic"). Paul and Apollos have taken these things unto themselves but in a way which serves as a paradigm for all Saints.

¹⁰⁷ OR by our example.

which is written,¹⁰⁸ that no one of you be puffed up¹⁰⁹ for one against another.⁷ For who maketh thee to differ *from another*?¹¹⁰ and what hast thou that thou didst not receive?¹¹¹ now if thou didst receive *it*, why dost thou glory,¹¹² as if thou hadst not received *it*?⁸ Now ye are full, now ye are rich, ye have reigned as kings without us:¹¹³ and I would to God ye did reign,¹¹⁴ that we also might reign with you.⁹ For I think that God hath set forth us the apostles last,¹¹⁵ as it were appointed to death:¹¹⁶ for we are made a spectacle unto the world, and to angels, and to men.¹⁰ We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.^{117 11} Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted,¹¹⁸ and have no certain dwellingplace;^{119 12} And labour, working with our own hands:¹²⁰ being reviled, we bless;¹²¹ being persecuted, we suffer it:¹³ Being

¹⁰⁸ OR "not to go beyond what is written," a quotation from an unknown source. It is similar to Rev. 22:19, but may have been a since-lost proto-Talmudic saying (that is, a rabbinical saying which did not get included in the Talmud. Before his conversion, Paul had been educated in a rabbinical school). "To go" is added in translation to make sense of the awkward GR (another clue that this might have been an attempt by Paul to translate something into GR from HEB or ARAM), but in any case the plain sense of the admonition seems to be not to speculate, but to stick with what has been revealed through the prophets.

¹⁰⁹ φυσιοῦσθε *phusious*the inflated (with pride).

¹¹⁰ OR who confers distinction upon you?

¹¹¹ OR What do you have that was not given to you (by God)?

¹¹² OR boast, take personal pride in.

¹¹³ The declarative sentences are meant sarcastically and are probably better rendered as questions, continuing the pattern of v. 7: Are you already stuffed full? Have you already reigned as kings without us? There is no punctuation in the early Greek mss., so the tone is ambiguous.

¹¹⁴ IE well, I wish you had become kings (because that would mean we would be kings, too). The mild oath (appealing to God) is not in the original but was added in the KJV to indicate Paul's level of emotion, probably strong irony, even sarcasm.

¹¹⁵ IE God has designated us apostles as the least of men. GR ἐσχάτους *eschatous* here means last, farthest; cf. ENG eschatology, the study of the last days. In other words, "last in line," so to speak.

¹¹⁶ IE as if we were death-row convicts.

¹¹⁷ A series of comparisons where Paul describes himself (the plural being similar to our "royal" or "editorial" we) in negative terms, in contrast to the Saints, whom he describes in positive terms. He is trying to point out that it is not Paul's (and other Church leaders') human qualities that qualify him to serve God, but it is as Saints that we serve God and are thereby reflecting God's glory.

¹¹⁸ OR treated rudely.

¹¹⁹ IE are homeless, dependent upon others for housing; itinerant.

¹²⁰ IE we support ourselves.

¹²¹ IE when we are reviled we bless, etc.

defamed, we intreat:¹²² we are made as the filth of the world, *and are* the offscouring¹²³ of all things unto this day.

¹⁴ I write not these things to shame you, but as my beloved sons¹²⁴ I warn *you*.¹⁵ For though ye have ten thousand¹²⁵ instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.¹⁶ Wherefore I beseech you, be ye followers¹²⁶ of me.¹⁷ For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every¹²⁷ church.¹⁸ Now some are puffed up, as though I would not come¹²⁸ to you.¹⁹ But I will come to you shortly, if the Lord will,¹²⁹ and will know, not the speech of them which are puffed up, but the power.²⁰ For the kingdom of God *is* not in word, but in power.^{130 21} What will ye?¹³¹ shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

Chapter 5

Judgment against Immorality

¹ IT is reported commonly¹³² *that there is* fornication¹³³ among you, and such fornication as is not so much as named among the Gentiles,¹³⁴ that one should have his father's wife.^{135 2} And ye are puffed up, and have not rather mourned,¹³⁶ that he that hath

¹²² OR being slandered, we respond kindly.

¹²³ OR scum, dirty dishwater.

¹²⁴ τέκνα *tekna* children (gender neutral).

¹²⁵ μυρίους *murious*. Cf. ENG *myriad*. Lit. 10,000, but figuratively "countless"; cf. English slang "millions."

¹²⁶ OR imitators; IE followers of my example, not followers in the sense of adherents or disciples.

¹²⁷ OR throughout.

¹²⁸ OR were not coming.

¹²⁹ The mood of the verb is subjunctive; IE if the Lord is willing.

¹³⁰ IE does not consist of talk, but of power.

¹³¹ OR which do you prefer?

¹³² OR widely reported.

¹³³ πορνεία *porneia* (same root word yielding "pornography") is not the narrowly defined concept of pre-marital sex that we think of in ENG, but means sexual immorality in general. The GR word originally meant prostitution, but came to mean serious sexual immorality of all kinds.

¹³⁴ IE not even reported among the heathen. The GR word ἔθνεσιν *ethnesin* is lit. "those of the nations," the traditional word which is usually translated as "Gentiles," but the context would imply that Greek ("Gentile" or non-Jewish) Christians are not here referred to. This awkwardness of language is the same as that faced by LDS, to whom even a modern Jew might be considered a "Gentile" in some sense.

¹³⁵ IE incest with one's stepmother. A reference to Lev. 18:8; the Greek term γυναῖκά τινα τοῦ πατρός *gunaiika tina tou patros* (lit. the woman of thy father) is a translation of HEB *esthath ab*, which specifically refers to the wife of a father of a person

done this deed might be taken away from among you.^{137 3} For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,^{138 4} In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,⁵ To deliver such an one unto Satan¹³⁹ for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.⁶ Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?^{140 7} Purge out therefore the old leaven, that ye may be a new lump,¹⁴¹ as ye are unleavened. For even Christ our passover is sacrificed for us:^{142 8} Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.¹⁴³

who is explicitly not the mother of that person. The GR term πορνεία *porneia*, as used in the NT corresponds to HEB *zanah*, which meant any form of sexual immorality involving sexual relations, but also included forms of marriage prohibited by Jewish law. Hence the peculiar phrasing, for even if one's father were dead, an otherwise legal marriage of the late father's wife (other than one's actual mother, of course) was still deemed to be a grievous sexual sin. This prohibition would also apply to one's father's polygamous wife, whether the father was still alive or not. In some cases the term refers to intercourse between a legally betrothed (engaged) couple; ironically this would be the modern sense of the term, but only in the sense of a sin of dishonor against the woman involved and her family--hence what appears to our eyes today to be a double standard in the punishment of women involved in sexual infractions.

¹³⁶ IE should you not have felt sorrowful?

¹³⁷ OR the person who did this should have been expelled from out of your midst.

¹³⁸ Paul admits to having arrived at a judgment, even though not physically present--a prerogative of his apostolic calling includes the role of a judge in Israel, deserving of the spiritual gift of discernment that goes along with that office.

¹³⁹ The GR verb rendered "deliver" is in the aorist infinite active (παράδοῦναι *paradounai*), which is difficult to translate, but this is an idiomatic way of expressing the imperative, or command mood. Paul is, in other words, commanding that the offender be excommunicated. Excommunication was seen by Paul, as by modern prophets, as an act of love--by destruction of the flesh (the natural man), the spiritual man may make amends; it is evidently not foreseen that excommunication necessarily be irreversible and is certainly not seen as an act of vengeance.

¹⁴⁰ Used in a negative sense here. In other words, one bad apple spoils the barrel, we might say today

¹⁴¹ IE a fresh batch (of dough).

¹⁴² The linkage between Christ's atonement and unleavened bread is not accidental. In the Jewish calendar the Feast of Unleavened Bread followed immediately after Passover. All traces of leaven were to be removed from the home in preparation for this feast, a metaphor for repentance purging our hearts of sin so that the saving grace ("Passover" = "Easter") of Christ can take effect. A metaphor apparently lost on some extreme Protestants who teach that we are saved *sola fide* (by faith alone) without any sort of action.

¹⁴³ The leaven is again a metaphor for repentance.

⁹ I wrote unto you in an epistle not to company with fornicators.¹⁴⁴ ¹⁰ Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. ¹¹ But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.¹⁴⁵ ¹² For what have I to do to judge them also that are without?¹⁴⁶ do not ye judge them that are within? ¹³ But them that are without God judgeth.¹⁴⁷ **Therefore put away from among yourselves that wicked person.**¹⁴⁸

Chapter 6

Going to Law before Unbelievers

¹ DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? ² Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? ³ Know ye not that we shall judge angels? how much more things that pertain to this life?¹⁴⁹ ⁴ If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.¹⁵⁰ ⁵ I speak to your shame.¹⁵¹ Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? ⁶ But brother goeth to law with¹⁵² brother, and that before the unbelievers. ⁷ Now therefore there is utterly a fault among you,¹⁵³ because ye go to law one with another. Why do ye not rather take wrong?¹⁵⁴ why do ye not rather *suffer yourselves to be defrauded*? ⁸ Nay, ye do wrong, and defraud, and that *your* brethren.¹⁵⁵ ⁹ Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators,¹⁵⁶ nor idolaters, nor

¹⁴⁴ OR not to associate with immoral people.

¹⁴⁵ Paul clarifies that he is speaking not of association with non-members, but with members who have committed grievous sin--the previous references to cleansing the individual by repentance are now expanded to cleansing the local church (in modern terms, ward or branch) by excommunication or disfellowship.

¹⁴⁶ IE outsiders, non-members. What non-members do is none of Paul's business here.

¹⁴⁷ IE God will judge the non-members, but members are to be judged by excommunication by local authorities as required.

¹⁴⁸ Dt. 17:7.

¹⁴⁹ IE everyday, mundane matters.

¹⁵⁰ In other words, if you hold courts for mundane, secular affairs, do you call those as judges who are the least esteemed in the Church?

¹⁵¹ IE I am saying this to shame you. Paul says he is speaking sarcastically to make a point.

¹⁵² OR sues.

¹⁵³ IE now therefore this shows a failure amongst you.

¹⁵⁴ IE why don't you just suffer the injustice?

¹⁵⁵ OR and your brethren at that. Not only were members not passive victims, but they were active instigators of cheating their own fellow members.

¹⁵⁶ As elsewhere, something much broader than the modern meaning is meant.

adulterers, nor effeminate,¹⁵⁷ nor abusers of themselves with mankind,^{158 10} Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.¹¹ And such were some of you: but ye are washed, but ye are sanctified, but ye are justified¹⁵⁹ in the name of the Lord Jesus, and by the Spirit of our God.

Glorify God in Your Body

¹² All things are lawful unto me,¹⁶⁰ but all things are not expedient:¹⁶¹ all things are lawful for me, but I will not be brought under the power of any.^{162 13} Meats¹⁶³ for the belly,¹⁶⁴ and the belly for meats: but God shall destroy both it and them.¹⁶⁵ Now the body is not for fornication, but for the Lord; and the Lord for the body.¹⁴ And God hath both

¹⁵⁷ μαλακοὶ *malakoi* delicate, soft; a euphemism for boy prostitutes, also known as catamites.

¹⁵⁸ GR ἀρσενοκοῖται *arsenokoitai*, from ἀρσεν *arsēn* male (specifically a mature male, this word is sometimes translated as "husband"); and κοίτη *koitē* a sexual relationship (cf. ENG "coitus"). The term "sodomite," sometimes used as a euphemism, exists only in modern language and is not a GR or HEB term. Both here and in Lev. 18:22 more straightforward terms are used. While male homosexuality in general is condemned, the specific practice Paul was referring to was relations between an older man and young boys. The pairing of these two together is probably not coincidental. Sex between an older, established man, and a much younger man--even boys--was fairly common in the Graeco-Roman world. Ganymede, the cupbearer of the Gods, was the archetype of the younger passive partner (in Latin his name was Catamitus, whence "catamite" in ENG). In Graeco-Roman culture there was relatively little shame attached to an older man who engaged in homosexual relations as an older partner in the active role; more shame accrued to the younger, passive partners. To Jews -- and early Saints -- the whole practice was abhorrent.

¹⁵⁹ This is the first time in his epistles that Paul introduces the pair of terms *justification* and *sanctification*, a pairing that recurs often in the Pauline epistles, and is later developed much further in Romans. The GR words usually used for justification and sanctification are, respectively, ἁγιωσύνη *hagiōsunē* and δικαίωσις *dikaiōsis*. GR *hagiōsynē* comes from the root *hagios*, which is usually translated as "holy" but also has the connotation of "set apart," "separate from the common condition," "consecrated" (cf. Polynesian "tapu"). GR *dikaōsis* is a NT borrowing of a legal term meaning a judicial ruling, hence a determination of justice in general (IE "verdict") but the NT usage implies an acquittal. It comes from a root *dikē*, meaning right, justice, sometimes even vengeance. The Epistle to the Romans was written later than 1 Cor., and Paul expounds on these concepts in far more detail in his famous essays in that letter.

¹⁶⁰ Paul seems to be quoting an aphorism, or saying, but if so the source is not known to us.

¹⁶¹ IE beneficial, useful.

¹⁶² OR but I will not allow myself to be dominated by anything.

¹⁶³ OR food.

¹⁶⁴ OR stomach.

¹⁶⁵ OR both the one and the other.

raised up the Lord, and will also raise up us by his own power.¹⁵ Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot?¹⁶⁶ God forbid.¹⁶⁷ ¹⁶ What? know ye not that he which is joined to an harlot is one body? for **two**, saith he, **shall be one flesh**.¹⁶⁸ ¹⁷ But he that is joined unto the Lord is one spirit.¹⁸ Flee fornication. Every sin that a man doeth is without the body;¹⁶⁹ but he that committeth fornication sinneth against his own body.¹⁹ What? know ye not that your body is the temple of the Holy Ghost¹⁷⁰ *which is* in you, which ye have of God, and ye are not your own?²⁰ For ye are bought with a price:¹⁷¹ therefore glorify God in your body,¹⁷² and in your spirit, which are God's.

Chapter 7

Problems concerning Marriage

¹ NOW concerning the things whereof ye wrote unto me:¹⁷³ *It is good for a man not to touch*¹⁷⁴ a woman.¹⁷⁵ ² Nevertheless, *to avoid* fornication,¹⁷⁶ let every man have his

¹⁶⁶ IE prostitute, probably meant both literally and also metaphorically as anything that controls and enslaves our passions.

¹⁶⁷ IE of course not. The mild oath does not appear in the original. The interjection *μή γένοιτο* *mē genoito* (may it not be so) was common amongst educated Greeks (EG Epictetus). Paul borrowed literary and cultural references throughout his travels.

¹⁶⁸ Gen. 2:24.

¹⁶⁹ IE every other sin a man commits does not involve the body (except for sexual immorality, which is a sin against the body. As the body is a member of Christ, such sins are especially troublesome).

¹⁷⁰ A continuation of the metaphor of the holiness of the body (as opposed to the beliefs of the Greeks and others, who felt that the body was inferior to the spirit).

¹⁷¹ A contrast between spiritual "purchase" of a body by the atonement and the carnal "purchase" of a body through prostitution. This contrast is more acute when one keeps in mind that the example Paul probably had in mind was temple prostitution. He is reminding Christians that through the atonement their bodies have been sanctified to God and are not one's own to give to pagan gods through heathen temple rituals.

¹⁷² IE avoid sin against the body, thereby glorifying God.

¹⁷³ A major change of subject now occurs. Turning from his own concerns, Paul now turns his attention to questions which the local church has raised. The questions are arranged according to whether they apply to married members (1-16), single members (25-38), widowed members (39-40); and advice which applies regardless of marital status (17-24).

¹⁷⁴ ἅπτεσθαι *haptesthai* lit. "to touch," but used as a euphemism for sexual relations.

¹⁷⁵ The GR is ambiguous. Probably Paul was quoting a question the Corinthians had asked: "Is it good for a man not to touch a woman?"

¹⁷⁶ Without more information about the original context of the Corinthians' question, it is difficult to interpret this verse, which can be read several ways. Most scholars think the question of asceticism (the life of monks and nuns, who would, of course, remain virgins)

own wife, and let every woman have her own husband.^{177 3} Let the husband render unto the wife due benevolence.¹⁷⁸ and likewise also the wife unto the husband.⁴ The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of¹⁷⁹ his own body, but the wife.^{180 5} Defraud¹⁸¹ ye not one the other, except *it be* with consent for a time,¹⁸² that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.^{183 6} But I speak this¹⁸⁴ by permission,¹⁸⁵ *and* not of commandment.⁷ For I would that all men were even as I myself.¹⁸⁶ But every man hath his proper¹⁸⁷ gift of God, one after this manner, and another after that.

⁸ I say therefore¹⁸⁸ to the unmarried and widows,¹⁸⁹ It is good for them if they abide even as I.^{190 9} But if they cannot contain,¹⁹¹ let them marry: for it is better to marry than to burn.^{192 10} And unto the married I command, *yet* not I, but the Lord,¹⁹³ Let not the

was intended. Others have suggested that abstinence within marriage was the point of the inquiry. Whichever it was, Paul condemns it.

¹⁷⁷ "His own...her own" implies monogamy.

¹⁷⁸ IE let the husband do his duty to his wife.

¹⁷⁹ In lieu of "power of," read "authority over" in both places it occurs in this v.

¹⁸⁰ The form "not A but B" means "not A, but rather B." Husband and wife, when they join in marriage, have joint authority over their bodies with each other—they become as one body. Such an expression of equality between the sexes was unusual for the time.

¹⁸¹ OR deprive. There is an extrabiblical precedent for this idea, from the pseudepigraphal Testament of Naphtali (8:8): "For there is a season for a man to embrace his wife, And a season to abstain therefrom for his prayer." Of course, this is also similar in some ways to Ec. 5:3.

¹⁸² IE for a period of time (agreed to by mutual consent for special reasons, such as part of a fast). Such relatively rare periods of abstinence are to be for finite time periods.

¹⁸³ OR lack of self control.

¹⁸⁴ The GR is somewhat ambiguous, but seems to suggest the "this" is what he is about to say, not what he has just said.

¹⁸⁵ OR concession.

¹⁸⁶ IE rather I would that all men [gender inclusive, meaning persons] would be like me. Paul's marital status is uncertain at this point, and much has been speculated about it, but whether or not he had been married before (and mature bachelors were a rarity in that society), it seems he may have been single again at this time. Further, that Paul probably was married at one time is implied by the fact that he may have been a member of the Sanhedrin, and only married men were allowed election to that parliament (see Acts 26:10, referring to the action of the Sanhedrin against Stephen).

¹⁸⁷ OR appropriate. IE each person is in his or her own circumstances.

¹⁸⁸ OR now I say.

¹⁸⁹ ἀγάμους *agamois* includes widows and widowers, but is more general—it can also mean those who are separated or divorced (it literally means "un-married" or "dis-married," so to speak).

¹⁹⁰ OR it is good if they stay the way they are, even as I am.

¹⁹¹ IE exercise self-control.

¹⁹² No reference to hell is meant, but rather "to be inflamed with passion."

wife depart¹⁹⁴ from *her* husband: ¹¹ But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.¹⁹⁵ ¹² But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. ¹³ And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.¹⁹⁶ ¹⁴ For the unbelieving husband is sanctified¹⁹⁷ by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. ¹⁵ But if the unbelieving depart, let him depart. A brother or a sister is not under bondage¹⁹⁸ in such cases: but God hath called us to peace.¹⁹⁹ ¹⁶ For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?²⁰⁰

The Life Which the Lord Has Assigned

¹⁷ But as God hath distributed to every man, as the Lord hath called every one, so let him walk.²⁰¹ And so ordain I in all churches. ¹⁸ Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be

¹⁹³ The beginning of this verse, in which Paul contrasts his previous remarks, which were meant as his personal advice, with what follows, which was meant as commandment, strengthens the argument that verse 6 refers to verses 6-9, and not 1-5.

¹⁹⁴ OR not be separated. What in ENG appears to be aimed primarily as a commandment at the woman is in GR in the passive voice, so by implication includes the man. Simply put, separation/divorce is prohibited. But Paul later qualifies this.

¹⁹⁵ IE but even if she is separated, she is not to remarry, but should try to be reconciled with her husband. The second sentence is aimed at men, who under Jewish law, had the right to serve a *get* (HEB “put away”), or bill of divorce, to the wife for no reason whatsoever, whereas the woman could only divorce by mutual consent of her husband (which consent was not to be unreasonably withheld). Again Paul balances the rights of each spouse, rather uncharacteristic for both Jewish and Graeco-Roman custom. Curiously, although Paul condemns divorce in no uncertain terms, he proceeds to discuss cases where it happens without discussing any penalties. It may be that the latter-day Church’s custom of tolerating divorce but never sanctioning or counselling it, may be exactly the fine line Paul walked.

¹⁹⁶ Now Paul returns to personal opinion, and not commandment. Male Saints should not divorce their non-member wives just because they are non-believers, and likewise female Saints their non-member husbands.

¹⁹⁷ ἡγιάσται *hēgiastai* has been made holy (perfect tense). Marriage is sacred, regardless of the beliefs of the partners.

¹⁹⁸ OR obligation.

¹⁹⁹ Paul relaxes his stricture against separation/divorce in the case of non-member spouses who decide to leave the marriage on their own accord.

²⁰⁰ But again, separation/divorce is not called for just because the spouse is not a believer. After all, Paul says, perhaps the member spouse will be the vehicle for the non-member spouse’s eventual conversion.

²⁰¹ IE but be content with your situation, whatever it is—this is God’s will.

circumcised.^{202 19} Circumcision is nothing, and uncircumcision is nothing,²⁰³ but the keeping of the commandments of God.²⁰⁷ Let every man abide²⁰⁴ in the same calling wherein he was called.²¹ Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.^{205 22} For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.^{206 23} Ye are bought with a price; be not ye the servants of men.^{207 24} Brethren, let every man, wherein he is called, therein abide with God.

The Unmarried and Widows

²⁵ Now concerning virgins²⁰⁸ I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.²⁰⁶ I suppose therefore that this is good²⁰⁹ for the present distress,²¹⁰ *I say*, that *it is* good for a man so to be.^{211 27} Art thou bound unto a wife? seek not to be loosed.²¹² Art thou loosed from a wife? seek not a wife.²⁸ But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.^{213 29} But this I say, brethren, the time²¹⁴ *is* short: it remaineth, that both they that

²⁰² Now we see that Paul may have been subtly leading up to a point that was controversial in the early Church, and that is whether Gentile converts needed to adopt Jewish law (circumcision specifically in this case) in order to be Christian. Paul says whether a man was circumcised or not was not due to his free choice, as it almost always occurred as an infant—"God has not called you to circumcision or to uncircumcision," so to say. The KJV language is actually a bit obscure on this point. "Is any man called being circumcised?" might better read, "Has any man been called [converted] after having been circumcised?"

²⁰³ IE means nothing, is inconsequential.

²⁰⁴ OR remain.

²⁰⁵ The same principle applies to being a slave or indentured servant. But slaves of the day could either be manumitted (freed) by their owners, or could purchase their own freedom if they could afford it. Paul says if you can gain your freedom, make the most of it.

²⁰⁶ A twofold metaphor. What matters is not our earthly status, for we are both freed (spiritually) in Christ, and he has, so to speak, purchased us with his blood. In this sense all members are slaves of Christ.

²⁰⁷ Saints are not to submit voluntarily to (earthly) slavery.

²⁰⁸ Another change of subject, this time to virgins, meaning those who never had sexual relations. Paul proceeds to give some advice, but not commandments.

²⁰⁹ OR this is, then, what I think is good.

²¹⁰ IE the current pressure (whatever that is--we have no way of knowing directly). Some have speculated that Paul was talking about missionaries specifically.

²¹¹ OR to remain so.

²¹² IE separated by either divorce or death.

²¹³ IE such people will experience affliction in their earthly lives and I would like to spare you that.

have wives be as though they had none;³⁰ And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;^{215 31} And they that use this world, as not abusing *it*: for the fashion of this world passeth away.³² But I would have you without carefulness.²¹⁶ He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:³³ But he that is married careth for the things that are of the world, how he may please *his* wife.³⁴ There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.^{217 35} And this I speak for your own profit,²¹⁸ not that I may cast a snare upon you,²¹⁹ but for that which is comely,²²⁰ and that ye may attend upon the Lord without distraction.

³⁶ But if any man think that he behaveth himself uncomely²²¹ toward his virgin, if she pass the flower of *her* age,²²² and need so require, let him do what he will, he sinneth not: let them marry.³⁷ Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.³⁸ So then he that giveth *her* in marriage²²³ doeth well; but he that giveth *her* not in marriage doeth better.

³⁹ The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.^{224 40} But she is happier if she so abide, after my judgment:²²⁵ and I think also that I have the Spirit of God.

²¹⁴ Meaning a limited period of time marked by characteristic circumstances, a signal juncture, a marked season; cf. the Duke of Wellington's famous armada signal, "now is the time for all good men to come to the aid of their country."

²¹⁵ This section is meant to admonish Christians to go about their daily lives always keeping in mind their ultimate spiritual destiny, rather than becoming totally immersed in their lives, oblivious to transcendent spiritual issues, as their non-member neighbours do. Paul expresses the point with a series of couplets.

²¹⁶ OR without anxieties.

²¹⁷ Paul's point is that, the honour of marriage notwithstanding, it splits a person's priorities.

²¹⁸ OR benefit.

²¹⁹ IE impose a restraint (lit. noose) upon you.

²²⁰ OR for propriety's sake.

²²¹ OR inappropriately.

²²² IE if she pass the power of her age. The GR expression is gender neutral, but has dramatically different meanings when applied to men or women. The idiom in the case of a woman means "she passes her age of procreation," but in the case of a man means "he is in debt to (enslaved by) his manly powers," or also, "his passions have become enflamed." As Paul takes great care to include both men and women in his references, almost certainly both meanings--male and female--were intended.

²²³ The KJV is a little misleading; the text simply means "he marries her."

²²⁴ IE so long as it be in the Lord.

²²⁵ IE in my opinion (but Paul thinks, too, that his opinion is inspired; he is just not prepared to command in the matter).

Chapter 8

Food Offered to Idols

¹ NOW as touching things offered unto idols,²²⁶ we know that we all have knowledge.²²⁷ Knowledge puffeth up, but charity²²⁸ edifieth. ² And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. ³ But if any man love God, the same is known of him.²²⁹ ⁴ As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know²³⁰ that an idol *is* nothing in the world, and that *there is* none other God but one. ⁵ For though there be that are called gods, whether in heaven or in earth,²³¹ (as there be gods many, and lords many,) ⁶ But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.²³²

⁷ Howbeit *there is* not in every man that knowledge.²³³ for some with conscience of the idol²³⁴ unto this hour eat *it* as a thing offered unto an idol; and their conscience

²²⁶ OR now regarding food offered up to idols.

²²⁷ A saying like "everyone knows what I'm talking about."

²²⁸ This is the first mention of this special word by Paul. It is from GR ἀγάπη *agapē* (pronounced ah-GAHP-ay), a word often used in the NT for "love." However, it differs from other contemporary GR words for love, so the KJV sometimes uses "charity" in ENG to make this distinction. McConkie (DNTC) uses the term "godly love," and this concept of a transcendent, selfless love best captures the meaning. See also 1 Cor 13.

²²⁹ IE that person has been known by him (God).

²³⁰ The GR verb for "we know" here is οἶδαμεν *oidamen*, implying a special kind of religious knowledge. Paul may be alluding to LXX Ex. 8:18 (MT Ex. 8:22), where the same word is used in the sense of imparting (to Pharaoh) a direct testimony of Yahweh's power.

²³¹ γῆς *gēs* earth (as a planet).

²³² V. 6 is poetic in form. A literal translation would be:

but to us there is one god -- the father
from whom all things are and for whom we exist,
and one lord -- Jesus Christ
through whom all things are and through whom we exist.

This is a clear elucidation of the Godhead as LDS understand it--both God the Father and Jesus Christ are God (in the sense of an office, not as modes of a single individual entity) but have different roles. We exist for the Father but it was the Son who actually created our universe. Cf. Moses 1:33, "And worlds without number have I created; and I also created them for mine purpose; and by the Son I created them, which is mine Only Begotten."

²³³ γνῶσις *gnōsis* knowledge, introduces an interesting choice of words. Whereas Paul would call acceptance of the one true God "knowledge," James uses the word "faith." (EG James 2:19). As Walther and Orr, p. 232, explain it, this clarifies a popular misconception held by many non-LDS: "This means that when James says one 'cannot

being weak is defiled.²³⁵ ⁸ But meat commendeth us not to God:²³⁶ for neither, if we eat, are we the better; neither, if we eat not, are we the worse. ⁹ But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. ¹⁰ For if any man see thee which hast knowledge sit at meat in the idol's temple,²³⁷ shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;²³⁸ ¹¹ And through thy knowledge shall the weak brother perish,²³⁹ for whom Christ died? ¹² But when ye sin so against the brethren, and wound their weak conscience,²⁴⁰ ye sin against Christ. ¹³ Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth,²⁴¹ lest I make my brother to offend.

Chapter 9

The Rights of an Apostle

¹ AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? ² If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.²⁴²

be justified by faith alone' (2:24), he means that one cannot be justified only by believing true propositions about God. Paul would not call these propositions 'faith' since for him they are 'knowledge'. Therefore, Paul and James agree that belief in true propositions must be accompanied by something else: James says 'works' (2:26), Paul says 'love.' Since for James the works are really deeds of love, the logomachy [controversy arising from differing meanings of words] is resolved."

²³⁴ OR by being accustomed to the idol.

²³⁵ IE their conscience is being defiled because it is weak.

²³⁶ IE what we eat does not bring us closer to God.

²³⁷ Dining in a temple seems to have been a common social situation in Corinth. Oxyrhynchus Papyrus 140 includes an invitation to such an event, held at the temple of Serapis.

²³⁸ Doing the right thing is not enough--we need to avoid situations which might lead the weak to jump to false conclusions.

²³⁹ GR ἀπόλλυται *apollutai* is passive present. "is being perished," which implies a translation of "shall the weak brother be put in danger of perishing?"

²⁴⁰ IE wound his conscience, weak though it may be. The "wound" or harm arises out of an act which the weaker brother feels, by his conscience, to be right, and which leads him to override his own sense of conscience--and thereby weakening his sense of conscience, all because of an apparently contrary example by a stronger Saint.

²⁴¹ The expression is very emphatic in GR: I will never...never again (or forever).

²⁴² Here, as in Gal. 1, Paul defends his apostleship. There, as also later in Corinth (2 Cor 1:23-2:11), signs of apostasy were already beginning to show themselves, and questioning of Paul's authority seems to have been part of this. For those who argue that Paul's office was not, strictly speaking, an apostle in the sense of being a member of the Council of the Twelve, his reference to being an apostle as far as the Corinthians are concerned, *even if* not necessarily to others, is telling. While this reference is ambiguous

³ Mine answer to them that do examine me is this,²⁴³ ⁴ Have we not²⁴⁴ power²⁴⁵ to eat and to drink? ⁵ Have we not power to lead about a sister, a wife,²⁴⁶ as well as other apostles, and *as* the brethren of the Lord, and Cephas? ⁶ Or I only and Barnabas, have not we power to forbear working?²⁴⁷ ⁷ Who goeth a warfare any time at his own charges?²⁴⁸ who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? ⁸ Say I these things as a man?²⁴⁹ or saith not the law the same also? ⁹ For it is written in the law of Moses, **Thou shalt not muzzle the mouth of the ox that treadeth out²⁵⁰ the corn.**²⁵¹ Doth God take care for oxen? ¹⁰ Or saith he *it* altogether for our sakes?²⁵² For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. ¹¹ If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?²⁵³ ¹² If others be partakers of *this* power over you, *are* not we rather?²⁵⁴

Nevertheless we have not used this power,²⁵⁵ but suffer all things,²⁵⁶ lest we should hinder the gospel²⁵⁷ of Christ. ¹³ Do ye not know that they which minister about

(it could also be simply an ironic reference to apostates), it could mean that he was an apostle--messenger--in the sense of what we today would call a general authority.

²⁴³ IE here is my defense to those who are investigating me.

²⁴⁴ A double negative, which invites only a positive response.

²⁴⁵ OR right.

²⁴⁶ IE Do we not also have the right to have our wife accompany us? Aside from an evident reference to being married at this time, this refers to the question raised in v. 2: some seemed to think that Paul did not have equal authority or rights as the other apostles, for some reason.

²⁴⁷ OR do we not have the right not to have to work? Acts 18:3 states that Paul was a tentmaker. The v. implies that Barnabas also supported himself, at least partly, but that other apostles did not necessarily support themselves. Again, the situation is identical to the latter-day case.

²⁴⁸ IE Who serves as a soldier and does not expect to be paid?

²⁴⁹ IE by human authority?

²⁵⁰ IE threshes grain by trampling it.

²⁵¹ OR grain. The law, as quoted here from Dt. 25:4, states that even animals are to be granted their fair share of the harvest. Incidentally, while the wording of this quote is, as usual, from the LXX, Paul makes a word substitution, indicating that he seems to have quoted the scriptures from memory.

²⁵² Is this meant lit. just for oxen, or was it meant to be applied to us, too? Paul answers in the affirmative--those who serve the Lord do so with expectation of a reward.

²⁵³ IE If we have planted spiritual things is it a big deal if we share in material (carnal does not mean "fleshly" in this case but "worldly") increase?

²⁵⁴ IE If others have a rightful claim on your material wealth, do we not have that much more claim?

²⁵⁵ Now Paul says that although he has the right to their material support, he has not availed himself of this right.

²⁵⁶ IE endure the consequences.

holy things live *of the things* of the temple? and they which wait²⁵⁸ at the altar are partakers with²⁵⁹ the altar?^{260 14} Even so hath the Lord ordained that they which preach the gospel should live of the gospel.^{261 15} But I have used none of these things: neither have I written these things, that it should be so done unto me:²⁶² for *it were* better for me to die, than that any man should make my glorying void.^{263 16} For though I preach the gospel, I have nothing to glory of:²⁶⁴ for necessity is laid upon me;²⁶⁵ yea, woe is unto me, if I preach not the gospel!¹⁷ For if I do this thing willingly, I have a reward:²⁶⁶ but if against my will, a dispensation *of the gospel* is committed unto me.^{267 18} What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge,²⁶⁸ that I abuse not my power in the gospel.²⁶⁹

¹⁹ For though I be free from all *men*, yet have I made myself servant unto all, that I might gain²⁷⁰ the more.^{271 20} And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;²¹ To them that are without law,²⁷² as without law, (being not without law

²⁵⁷ IE put an obstacle in the way of the Gospel. Ironically, one of the criticisms of Paul seems to be that he is not a “real” apostle because, unlike his colleagues, he supports himself.

²⁵⁸ OR serve.

²⁵⁹ IE share the proceeds of what is offered on.

²⁶⁰ An argument in favour of financial support of general authorities of the time by a reference which refers both to Jewish law (which provided for support of the Levites by the means of a portion of sacrifices as well as direct offerings), and to Graeco-Roman custom, which provided for the support of temple personnel through sharing in the offerings made in the temple.

²⁶¹ IE live from the Gospel (that is, be supported by the Church).

²⁶² IE nor have I written these things to justify my doing these things.

²⁶³ IE nullify my claim. Paul’s mission is one given to him by direct divine commandment, so rather than feel compelled by this commission, he wants to put something of himself into it. He wants to do what he does because he wants to, not because he has to, in other words. This sacrifice is his token, or sign, of inner desire, as opposed to outward compulsion.

²⁶⁴ Preaching the Gospel is, in itself, no reason for claiming credit (if one does it just for the commandment’s sake).

²⁶⁵ OR a compulsion has been placed upon me.

²⁶⁶ Only if he does it out of inner conviction and desire will he gain a reward (GR μισθὸν *misthon* lit. wage).

²⁶⁷ IE otherwise I have been (merely) entrusted with a stewardship. In modern metaphor, it is as if Paul were using the difference between an owner (or shareholder) and a manager (steward), the former gaining equity, or true reward, for his investment.

²⁶⁸ IE I offer the gospel of Christ free of charge.

²⁶⁹ IE that I do not use up my full right in the gospel.

²⁷⁰ OR win over, convert.

²⁷¹ IE so as to gain as many (converts) as possible.

²⁷² IE those outside the (Jewish) law. Gentiles are meant. GR τοῖς ἀνόμοις *tois anomois* the lawless. The GR root, *nomos*, was the word used in GR for Torah, the Jewish books

to God,²⁷³ but under the law to Christ,) that I might gain them that are without law.²² To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.²³ And this I do for the gospel's sake, that I might be partaker thereof with *you*.

²⁴ Know ye not that they which run in a race run all,²⁷⁴ but one receiveth the prize?²⁷⁵ So run, that ye may obtain.²⁵ And every man that striveth for the mastery is temperate²⁷⁶ in all things. Now they *do it* to obtain a corruptible crown,²⁷⁷ but we an incorruptible.²⁶ I therefore so run, not as uncertainly;²⁷⁸ so fight I, not as one that beateth the air.²⁷⁹ ²⁷ But I keep under my body,²⁸⁰ and bring *it* into subjection:²⁸¹ lest that by any means, when I have preached to others, I myself should be a castaway.²⁸²

Chapter 10

Warning against Idolatry

¹ MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers²⁸³ were under the cloud,²⁸⁴ and all passed through the sea;²⁸⁵ ² And were all baptized²⁸⁶ unto Moses in the cloud and in the sea; ³ And did all eat the same spiritual meat;²⁸⁷ ⁴ And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.²⁸⁸ ⁵ But with many²⁸⁹ of them God was not

of the law. Cf. Deuteronomy, the book in which the law is given a second (*deutero*-) time.

²⁷³ IE outside of God's law.

²⁷⁴ OR they who run in a race all run.

²⁷⁵ IE but only one wins the prize [the crown or garland awarded in public games].

²⁷⁶ OR practices self control.

²⁷⁷ OR a garland that perishes.

²⁷⁸ OR not aimlessly.

²⁷⁹ As in shadow boxing.

²⁸⁰ OR I drive my body hard. GR ὑπὸ πίλαζω *hupōpiazō*, lit. the part of the face below the eyebrows, but as this was the part of the face subject to blows in boxing, this is an idiom that means "to beat black and blue."

²⁸¹ IE train it.

²⁸² OR disqualified one (IE one who failed a test or trial).

²⁸³ Paul speaks of the forefathers of Israel, even though most of the Corinthian saints were gentiles (rather like speaking about the American pioneers in a foreign country). The fathers here represent an adopted spiritual heritage.

²⁸⁴ Representing God's presence.

²⁸⁵ An allusion to the miraculous parting of the Red Sea. See Exo. 13:21.

²⁸⁶ In a figurative sense.

²⁸⁷ OR food. The allusion is to manna, as a type of the body of Christ eaten in the Christian sacrament of the Lord's supper.

²⁸⁸ For the water from the rock, prefiguring the wine of the sacrament, see Exo. 17 and Num. 20. An allusion to a conception of pre-Christian Christianity, just as we believe

well pleased: for they were overthrown in the wilderness.^{290 6} Now these things were our examples,²⁹¹ to the intent we should not lust after evil things, as they also lusted.^{292 7} Neither be ye idolaters, as *were* some of them; as it is written, **The people sat down to eat and drink, and rose up to play.**^{293 8} Neither let us commit fornication,²⁹⁴ as some of them committed, and fell²⁹⁵ in one day three and twenty thousand.⁹ Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.^{296 10} Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.^{297 11} Now all these things happened unto them for ensamples:²⁹⁸ and they are written for our admonition,²⁹⁹ upon whom³⁰⁰ the ends of the world³⁰¹ are come.¹² Wherefore let him that thinketh he standeth take heed lest he fall.¹³ There hath no temptation taken you but such as is common to man:³⁰² but God *is* faithful, who will not suffer you to be tempted above³⁰³ that ye are able; but will with the temptation also make a way to escape,³⁰⁴ that ye may be able to bear *it*.

¹⁴ Wherefore, my dearly beloved, flee from idolatry.^{305 15} I speak as to wise men; judge³⁰⁶ ye what I say.¹⁶ The cup of blessing³⁰⁷ which we bless, is it not the communion³⁰⁸ of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?^{309 17} For we *being* many are one bread, *and* one body: for we are

that the knowledge of Christ was in some sense available even in dispensations before his incarnation into mortality.

²⁸⁹ Rather, most.

²⁹⁰ Paul here warns against overconfidence. It is not enough to be baptized and partake of the sacrament, just as similar acts (without continued obedience) were not sufficient for their forefathers in the wilderness.

²⁹¹ In a negative sense; to be avoided.

²⁹² For the fleshpots of Egypt.

²⁹³ Exo. 32:6. The passage alludes to worship of the golden calf.

²⁹⁴ A particular enticement for the Corinthians was the temple prostitution associated with the cult of Aphrodite.

²⁹⁵ IE died. See Num. 25:1-9.

²⁹⁶ See Num. 21:5-9.

²⁹⁷ IE destroying angel. See Num. 18:14-50.

²⁹⁸ ΤΥΠΙΚΩΣ *tupikōs* typologically, as a foreshadowing.

²⁹⁹ OR instruction.

³⁰⁰ Meaning us.

³⁰¹ OR the ages.

³⁰² IE limited to man's power to resist.

³⁰³ OR beyond.

³⁰⁴ IE a way out.

³⁰⁵ While Paul has said that it is okay to eat meat that has been consecrated to idols in pagan temples, it is quite another thing to actually participate in pagan sacrificial feasts and ceremonies comparable to the sacrament of the Lord's supper.

³⁰⁶ OR consider, discern.

³⁰⁷ An allusion to the cup of the sacrament.

³⁰⁸ OR sharing.

³⁰⁹ The GR interrogative expects the answer "yes."

all partakers of that one bread.¹⁸ Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?¹⁹ What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?²⁰ But I *say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.²¹ Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.²² Do we provoke the Lord to jealousy?³¹⁰ are we stronger than he?³¹¹

Do All to the Glory of God

²³ All things are lawful³¹² for me, but all things are not expedient:³¹³ all things are lawful for me, but all things edify³¹⁴ not.³¹⁵ ²⁴ Let no man seek his own, but every man another's *wealth*.³¹⁶ ²⁵ Whatsoever is sold in the shambles,³¹⁷ *that* eat, asking no question for conscience sake:²⁶ For **the earth is the Lord's, and the fulness thereof**.³¹⁸ ²⁷ If any of them that believe not bid³¹⁹ you *to a feast*, and ye be disposed³²⁰ to go; whatsoever is set before you, eat, asking no question for conscience sake.³²¹ ²⁸ But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:²⁹ Conscience, I say, not thine own, but of the other:³²² for why is my liberty judged of another *man's* conscience? ³⁰ For if I by grace³²³ be a partaker, why am I evil spoken of for that for which I give thanks? ³¹ Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. ³² Give none³²⁴ offence, neither to the Jews, nor to the Gentiles,³²⁵ nor to the church of God: ³³ Even as I please³²⁶ all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

³¹⁰ An allusion to Dt. 32:16.

³¹¹ The particular GR interrogative used expects a negative answer: "We are not really stronger than he, are we?"

³¹² Apparently a Corinthian slogan, used to justify their behaviors. Paul uses their own slogan to correct their thinking. (The words "for me" are not in the GR text.)

³¹³ OR beneficial.

³¹⁴ OR build up.

³¹⁵ Paul here returns to the topic of ch. 8.

³¹⁶ Arch. for "welfare." Note that "wealth" is in italics and is not lit. present in the GR. The basic concept that must be supplied here would be "well being, good."

³¹⁷ OR marketplace.

³¹⁸ Ps. 24:1.

³¹⁹ OR invite.

³²⁰ OR want.

³²¹ IE you do not have to inquire whether the food was previously consecrated to idols.

³²² One's own liberty must be measured by the effect it has on others.

³²³ OR with gratitude.

³²⁴ IE no occasion for.

³²⁵ Lit. Greeks.

³²⁶ OR try to give pleasure to.

Chapter 11

¹ BE ye followers³²⁷ of me, even as I also *am* of Christ.

Covering the Head in Worship

² Now I praise you, brethren, that ye remember me in all things, and keep the ordinances,³²⁸ as I delivered *them* to you. ³ But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man;³²⁹ and the head of Christ *is* God.³³⁰ ⁴ Every man praying or prophesying, having *his* head covered, dishonoureth his head.³³¹ ⁵ But every woman that prayeth or prophesieth³³² with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. ⁶ For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. ⁷ For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.³³³ ⁸ For the man is not of the woman;³³⁴ but the woman of the man. ⁹ Neither was the man created for the

³²⁷ OR be imitators (GR μιμηταί *mimētai*; cf. modern ENG “mimic”). Use Paul as an example to the extent he has reflected Christ. This is a transitional verse, which some understand as the final verse of Chap. 10, and it was the inspiration for a well-known book in the Middle Ages, *The Imitation of Christ* by Thomas à Kempis (Thomas von Kempen).

³²⁸ OR traditions, that which has been transmitted.

³²⁹ The words *man*, *woman* could also be translated *husband*, *wife*.

³³⁰ With the definite article in GR, clearly distinguishing the Father from the Son.

³³¹ Paul exhorts men not to cover their heads during religious services, but women should cover their heads. This is a reference to local Graeco-Roman customs, as the Jewish custom was somewhat different. According to the Jewish tradition, men should cover their heads when praying, but in the Greek and Roman world, slaves were presented to their masters wearing a head covering, so despite Paul’s occasional use of the slave-master relationship as a metaphor of man’s relationship with God, in this case it is held not to be dignified. On the other hand, Roman dancing girls, who were usually prostitutes, shaved their heads. To Paul a woman’s glory was symbolized by her hair, so shaving the head was dishonorable. Wearing a veil was symbolic of the hair, without directly flaunting one’s hair (which in that culture was considered rather forward, or flirtatious).

³³² Here not a technical term, but a general term, meaning simply to preach or speak during a religious service.

³³³ The male’s (esp. the husband’s) responsibility is to God, and the woman’s (esp. the wife’s) is to the man. Paul uses a metaphor of image (*eikon*) and the reflected glory (*doxa*). The symbol of woman’s physical attractiveness to the man is her hair, and the woman’s modesty is her means of keeping herself attractive exclusively to her husband. The husband, as a visible image of God is not to cover this reflected glory—represented by the head of hair.

³³⁴ IE man did not come from (the GR preposition literally means “out of”) the woman. Adam came first, Eve second.

woman;³³⁵ but the woman for the man.¹⁰ For this cause ought the woman to have power on *her* head³³⁶ because of the angels.¹¹ Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.^{337 12} For as the woman *is* of the man, even so *is* the man also by the woman;³³⁸ but all things of God.¹³ Judge in yourselves: is it comely³³⁹ that a woman pray unto God uncovered? ¹⁴ Doth not³⁴⁰ even nature³⁴¹ itself teach you, that, if a man have long hair,³⁴² it is a shame unto him? ¹⁵ But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.^{343 16}

³³⁵ OR for the sake of woman.

³³⁶ IE a sign of authority over her head. Since the male is the express image of God the Father, and since as a consequence of the Fall the woman became subject to the man, the woman does not automatically reflect God the Father, so requires a physical symbol. It is interesting to note that this metaphor only makes sense if one accepts a literal anthropomorphic nature for God the Father—IE that he is a personal, individual, physical being of our same species, which is contrary to the post-Nicene, Trinitarian understanding of God as an ephemeral being.

³³⁷ Paul assumes that this whole theme is to be taken in the context of marriage being the normal state for man and woman, that together they form a divine unit.

³³⁸ IE man is (comes) through the woman. This appears to be contradictory to v. 8, but Paul is setting up an image of ultimate unity of the sexes. In matters of governance, the woman comes to God through the man (through priesthood ordinances), but man is born into the world through woman. This idea is echoed in I John 5:6-9. Thus vv. 8 and 11 do not present a contradiction, but are presented in parallel form to represent the duality of the sexes, a duality only ultimately resolved through exaltation.

³³⁹ OR appropriate, proper.

³⁴⁰ Introducing a rhetorical question, which expects an affirmative answer.

³⁴¹ Not nature in the physical-scientific sense so much as in the sense of what is natural or obvious.

³⁴² Another local cultural reference. Semitic men tended to have relatively long hair, but Greek and Roman men kept their hair short as a sign of masculinity.

³⁴³ OR veil (GR περιβολαίου *peribolaïou*, meaning that which is thrown around something, a cloak, a mantle, a covering). Incidentally, the GR word for hair is κόμη *komē*; cf. Latin *coma*. Not to be confused with the word for a deep sleep, *coma* is a term used today in astronomy to refer to a halo, as in the nebula around a star or the cloud around the head of a comet. There is also a constellation called Coma Berenices, or Bernice's Halo, a gossamer stellar wonder whose modern name refers to an interesting story about a Ptolemaic (Graeco-Egyptian) queen who was an ancestor of Cleopatra. Berenice II was the consort of Ptolemy III (246-221 BC), one of the most successful of the Ptolemaic line. Legend has it that Berenice [pronounced bare-uh-NEE-kay in GR] had beautiful amber-colored curls, which she vowed to sacrifice at the temple of Aphrodite at Zephrium in return for the safe return of her husband from war. The tresses mysteriously disappeared, and Conon, the court astronomer, declared that they had become glorified in the heavens. Catullus (c. 60 BC), the Roman poet, is our source for this legend: "...the consecrated offering of Berenice's golden hair, which the divine Venus [Aphrodite] placed, a new constellation among the ancient ones, preceding the slow Boötes, who sinks late and reluctantly into the deep ocean." [quoted in Burnham II:

But if any man seem to be contentious,³⁴⁴ we have no such custom, neither the churches of God.

Abuses at the Lord's Supper

¹⁷ Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.³⁴⁵ ¹⁸ For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.³⁴⁶ ¹⁹ For there must be also heresies among you, that they which are approved may be made manifest among you.³⁴⁷ ²⁰ When ye come together therefore into one place, *this* is not to eat the Lord's supper.³⁴⁸ ²¹ For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.³⁴⁹ ²² What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?³⁵⁰ What shall I say to you? shall I praise you in this? I praise *you* not.

The Institution of the Lord's Supper (Mt. 26:26-29; Mk. 14:22-25; Lk. 22:14-20)

²³ For³⁵¹ I have received of the Lord that which also I delivered unto you, That the Lord Jesus the *same* night in which he was betrayed took bread: ²⁴ And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. ²⁵ After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me. ²⁶ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Partaking of the Supper Unworthily

670]. Contemporary Ptolemaic gold coins feature profiles of Berenice, with her hair partly covered by a veil. It is this sense of a covering of glory that Paul is trying to illustrate, using references that contemporaries would have understood.

³⁴⁴ This appears to be an abrupt change of subject but actually refers to the whole theme--as opposed to human institutions, there is no room for contention in the Church.

³⁴⁵ IE I praise you not that your meetings are doing more harm than good.

³⁴⁶ IE First of all, I hear that when you meet together in the church there are divisions among you, and I believe this to a certain extent.

³⁴⁷ IE factionalism is actually used by the Lord so the Saints can see who is true to the Gospel.

³⁴⁸ Those who are factionalists are not exactly meeting to partake of the sacrament, Paul snidely observes.

³⁴⁹ In contrast to the sacrament, the factionalists all look to their own egotistical appetites for excess.

³⁵⁰ The NAB reads: "do you show contempt for the church of God and make those who have nothing feel shame?"

³⁵¹ Paul cleverly introduces the "eat, drink and be merry" self-centeredness of egotistical factionalists as a metaphor to teach by contrast the divine love shown by Christ's introduction of the sacrament.

²⁷ Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. ²⁸ But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup. ²⁹ For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. ³⁰ For this cause many *are* weak and sickly among you, and many sleep. ³¹ For if we would judge ourselves, we should not be judged. ^{352 32} But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. ³³ Wherefore, my brethren, when ye come together to eat, tarry one for another. ^{353 34} And if any man hunger, let him eat at home; that ye come not together unto condemnation. ³⁵⁴ And the rest will I set in order when I come.

Chapter 12

Spiritual Gifts

¹ NOW concerning spiritual *gifts*, brethren, I would not have you ignorant. ² Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. ^{355 3} Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: ³⁵⁶ and *that* no man can say that Jesus is the Lord, ³⁵⁷ but by the Holy Ghost.

³⁵² IE if it were up to us to judge ourselves, we would not make the grade.

³⁵³ IE wait for each other, show the Christ-like spirit of other-centered love (a theme Paul develops much more acutely in chap. 13), worthy of Christ's sacrament.

³⁵⁴ An odd admonition by our standards. We eat a small, symbolic token when we partake of the sacrament today, but Saints of that day ate a more substantial sacrament meal. But Paul is reminding Saints to mind their manners and not to eat of the sacrament to assuage their physical hunger.

³⁵⁵ IE when you were pagans, you knew even then that the idols you were attracted to were not real gods.

³⁵⁶ GR ἀναθέμα *anathema*. In contrast, one can only make judgments about Christ through the Holy Spirit, not through the physical senses or common understanding. "Anathema" has an interesting history. It came to mean "accursed" (factions of the apostate church were always declaring each other to be "anathema" during the Dark Ages) but its original meaning was very similar to the Polynesian "tapu," from which comes the English "taboo." In ancient Polynesian society, anything associated with the king was "tapu," like a two-edged sword of holiness. The king's person was sacrosanct and if a person even accidentally touched the king inappropriately the death sentence could follow (similar to cases of death following even the mere touching of the Ark of the Covenant). . Although other meanings are also possible, this may have been Paul's meaning, as idols had an aura of "tapu," and he is always trying to explain things to the Greeks in terms they are most likely to understand. Today, heaven help the ingratiating British Commonwealth politician who tries to steady the Queen as she steps onto the red carpet—although the modern penalty is likely to be no more than an icy look and later a stern lecture by the royal protocol officer.

⁴ Now there are diversities³⁵⁸ of gifts, but the same Spirit. ⁵ And there are differences of administrations,³⁵⁹ but the same Lord. ⁶ And there are diversities of operations,³⁶⁰ but it is the same God which worketh all in all. ⁷ But the manifestation of the Spirit is given to every man to profit withal.³⁶¹ ⁸ For to one is given by the Spirit the word of wisdom; to another the word of knowledge³⁶² by the same Spirit; ⁹ To another faith by the same Spirit; to another the gifts of healing by the same Spirit; ¹⁰ To another the working of miracles;³⁶³ to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues.³⁶⁴ ¹¹ But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.³⁶⁵

One Body with Many Members

¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.³⁶⁶ ¹³ For by one Spirit are we all

³⁵⁷ This is the first known instance of this famous credo. Today we use “Christ” as more of a name (we only know one such, after all) but at the time it was merely a title, so such an expression of faith was more definitive, more affirmative than tautological (self-evident), as we might see it today.

³⁵⁸ Implying multiple voices, or various manifestations of the same thing.

³⁵⁹ OR various offices.

³⁶⁰ IE areas of work, ways of working.

³⁶¹ IE for the common benefit.

³⁶² IE a message of wisdom, a message of knowledge through the Spirit (that is, not wisdom and knowledge arising out of one’s natural knowledge).

³⁶³ δυνάμειον *dunameōn*. The GR word rendered “miracles” here is the word from which Alfred Noble coined the name for his invention, a powerful but safe new explosive, “dynamite,” made by soaking the highly explosive but unstable compound nitroglycerine in a stabilizing matrix, called kieselgur, a type of clay. But *dunamis* doesn’t have the connotation of something that is supernatural, as “miracle” does in common language today, but more of a visible show of strength, or a capability (cf. German Vermögen), a capacity for producing great things.

³⁶⁴ The gift of tongues is not explained here in much detail, but this encompasses two gifts: so-called glossalalia, the public utterance, while under the influence of the Spirit, of sayings addressed to God and whose meaning can therefore only be interpreted by one called of God so to interpret, or more latterly, the ability to preach the Gospel in the languages of the Earth. It seems that the former type is manifest more typically at the beginning of a dispensation as a sign of spiritual restoration, and the second type is expressed more subtly—but no less surely—in the course of building up the kingdom after an initial restoration.

³⁶⁵ OR apportioning to each person as he desires.

³⁶⁶ Paul now introduces the metaphor of the Church as a human body, which is one organism with purpose, but with different limbs and organs, each with specialized applications, all different, but all required to work together for the proper functioning of the whole.

baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. ¹⁴ For the body is not one member, but many. ¹⁵ If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ¹⁶ And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? ¹⁷ If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling? ¹⁸ But now hath God set the members every one of them in the body, as it hath pleased him. ¹⁹ And if they were all one member, where *were* the body? ²⁰ But now *are they* many members, yet but one body. ²¹ And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. ²² Nay, much more those members of the body, which seem to be more feeble, are necessary: ²³ And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. ³⁶⁷ ²⁴ For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: ²⁵ That there should be no schism in the body; but *that* the members should have the same care one for another. ²⁶ And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. ²⁷ Now ye are the body of Christ, and members in particular. ²⁸ And God hath set some in the church, first apostles, secondarily prophets, ³⁶⁸ thirdly teachers, after that miracles, ³⁶⁹ then gifts of healings, helps, governments, diversities of tongues. ²⁹ *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? ³⁰ Have all the gifts of healing? do all speak with tongues? do all interpret? ³¹ But covet earnestly the best gifts:

Love

and yet shew I unto you a more excellent way. ³⁷⁰

Chapter 13

¹ **THOUGH** I speak with the tongues ³⁷¹ of men and of angels, and have not charity, ³⁷² I am become *as* sounding brass, or a tinkling cymbal. ³⁷³ ² And though I have *the gift of*

³⁶⁷ IE even those parts of the body of which we may be ashamed, yet we protect all the more. An earthy way of saying that our way of considering the value of a function is not necessarily God's way, and that we actually know this, even if we are reluctant to admit it sometimes.

³⁶⁸ Paul's hierarchy puts apostles at the top, then all those who speak for God, even if not necessarily apostles. The ENG word "prophets" correctly translates the GR προφήται *prophētai*, but the original meaning of the word was more general than we are used to today (the GR word comes from a root word meaning "to sound," combined with a prefix meaning "for" or "on behalf of.") In some sense, anyone who led Church meetings was a prophet.

³⁶⁹ Implicitly workers of miracles.

³⁷⁰ This last sentence belongs with Chap. 13, as a transitional introduction to Paul's famous sermon on Christlike love.

prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.³⁷¹ And though I bestow all my goods to feed *the poor*,³⁷⁴ and though I give my body to be burned,³⁷⁵ and have not charity, it profiteth me nothing.

³⁷² Charity suffereth long,³⁷⁶ *and* is kind; charity envieth not; charity vaunteth not itself,³⁷⁷ is not puffed up,³⁷⁸ Doth not behave itself unseemly,³⁷⁸ seeketh not her own,³⁷⁹ is

³⁷¹ Since Paul has just finished talking about spiritual gifts, almost certainly the gift of tongues is meant here rather than just the ability to speak foreign languages. The reference to “angelic tongues” would seem to underscore this. As great as such spiritual gifts are, Paul is saying, they are mere noise if one does not have Christlike love.

³⁷² ἀγάπην *agapēn* love. Why, then, does the KJV use the word “charity”? To us the word means “almsgiving,” and can be understood as a kind of condescending expression of love, but this is a change in meaning from the time of the KJV. The word at that time had a connotation similar to French “chère,” meaning “dear, precious, highly-valued, expensive.” To our ancestors, charity was the expression of divine love, the expression of sacrifice of one’s own interests for another. A fitting circumlocution in ENG would be “Christlike love.” One final note: what we today call the partaking of the sacrament was done slightly differently in NT times. Rather than partaking of relatively small tokens of bread and wine/water as we do today, Saints of the time ate this as an actual meal. The Lord uses tokens—physical symbols—in ways that he knows will concentrate our minds on some important principle. At the time, most Greek and Roman (“Gentile”) converts would have been used to pagan temple feasts. The sacramental meal was intended to replace these other practices with something more wholesome and spiritual. Because these meals were dedicated to the remembrance of Christ’s atonement, they were often referred to, in later, patristic writings, as “agapé feasts.”

³⁷³ IE loud brass, reverberating cymbal. This imagery was probably inspired by Ps. 150:4-5. The point is not that spiritual gifts are as useless as noise, but that even righteous praise (the context of Ps. 150:4-5) is insufficient if we do not imitate Christ’s love for us by loving our fellowman in the same selfless way.

³⁷⁴ This v. demonstrates that the meaning of “charity” in this chapter is not mere almsgiving.

³⁷⁵ Cremation or burning at the stake is not what is being referred to here, but rather the sacrificing of one’s body, as in the case of persecution, for the sake of some reward in the hereafter. Even such a lofty act is for nought if not done in the proper spirit of selfless love. There are textual variations at work here. Codex Sinaiticus, among others, has καυχῆσθαι *kauchēsōmai* to glory, to boast, whereas other mss. have καυθήσομαι *kauthēsomai* to be burned. This latter word is probably a scribal corruption, as in the context of Paul’s discourse, how one’s body is disposed of is insignificant over against one’s motive for submitting to martyrdom. What we might today call a martyr in masochism is not an act of pure Christian intent, but done to enhance (as one presumes) one’s reputation in the hereafter, or in the memory of those left behind—hence hardly an example of Christlike love.

³⁷⁶ OR is patient.

³⁷⁷ IE does not boast of itself, draw attention to itself.

³⁷⁸ OR rashly, foolishly.

not easily provoked, thinketh no evil; ⁶ Rejoiceth not in iniquity, but rejoiceth in the truth; ⁷ Beareth all things, believeth all things, hopeth all things, endureth all things. ³⁸⁰

⁸ Charity never faileth. ³⁸¹ but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away. ⁹ For we know in part, ³⁸² and we prophesy in part. ¹⁰ But when that which is perfect ³⁸³ is come, then that which is in part shall be done away. ¹¹ When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, ³⁸⁴ I put away childish things. ¹² For now we see through a glass, darkly; ³⁸⁵ but then face to face. ³⁸⁶ now I know in part; but then shall I know even as also I am known. ^{387 13} And now abideth ³⁸⁸ faith, hope, charity, these three; but the greatest of these *is* charity.

Chapter 14

Tongues and Prophecy

¹ FOLLOW after charity, ³⁸⁹ and desire spiritual *gifts*, but rather ³⁹⁰ that ye may prophesy. ² For he that speaketh in an *unknown* tongue ³⁹¹ speaketh not unto men, but unto God: for no man understandeth *him*; howbeit in the spirit he speaketh mysteries. ³ But he

³⁷⁹ IE does not look to its own advantage.

³⁸⁰ The source for the “admonition of Paul” in the 13th Article of Faith. The GR is in the form of a list of noun phrases, with the verbs understood.

³⁸¹ The source of the slogan of the Relief Society—much more than just a “charitable” organization. Christlike love’s endurance and reliability is contrasted with the fact that even the best of spiritual gifts are present only for a time and for a specific reason.

³⁸² IE partially, incompletely, in a limited way. We do well when we practise spiritual gifts, but they can never be more than a portion of the spirit of the Gospel.

³⁸³ An often misunderstood word in the NT. The connotation is one of “completion,” not necessarily being utterly without blemish in some sort of an absolute sense. Paul is saying that even our best manifestations of spiritual gifts are only part of the complete Gospel, whose spirit is not individual callings and tasks, but Christlike love.

³⁸⁴ IE a mature adult.

³⁸⁵ αἰνίγματι *ainigmati* (from which we get ENG “enigmatic”) ambiguously, not clearly, imperfectly.

³⁸⁶ An allusion to direct knowledge of God (cf. Num. 12:8, Exod. 33:11; Deut. 34:10).

³⁸⁷ IE even as God knows me.

³⁸⁸ OR endures.

³⁸⁹ IE strive for Christlike love. Most modern translations now place this short sentence at the end of 1 Cor 13:13, as there is no indication of continuity (the “and” of the KJV and the “but” of the NAB are assumed).

³⁹⁰ OR especially.

³⁹¹ The “unknown” is assumed in the KJV (note that it is in italics), but is needed to convey the message; the text means to allude to glossolalia. It seems that glossolalia, the speaking in an unknown tongue, is a manifestation of the Spirit more typically found in very early stages of a dispensation, and Paul was gently guiding the Church into the next stage, where such signs for their own sake would no longer be needed.

that prophesieth³⁹² speaketh unto men *to* edification, and exhortation, and comfort. ⁴ He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church. ⁵ I would that ye all spake with tongues, but rather³⁹³ that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

⁶ Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?³⁹⁴ ⁷ And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?³⁹⁵ ⁸ For if the trumpet give an uncertain³⁹⁶ sound, who shall prepare himself to the battle? ⁹ So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. ¹⁰ There are, it may be, so many kinds of voices³⁹⁷ in the world, and none of them *is* without signification.³⁹⁸ ¹¹ Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,³⁹⁹ and he that speaketh *shall be* a barbarian unto me. ¹² Even so ye,⁴⁰⁰ forasmuch as ye are zealous⁴⁰¹ of spiritual *gifts*, seek that ye may excel to the edifying of the church. ¹³ Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret. ¹⁴ For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.⁴⁰² ¹⁵ What is it then?⁴⁰³ I will pray with the spirit, and I will pray with the understanding⁴⁰⁴ also: I will sing with the spirit, and I will sing with the understanding also. ¹⁶ Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? ¹⁷ For thou verily givest thanks well, but the other is not edified.⁴⁰⁵ ¹⁸ I thank my God, I speak with tongues more than ye all: ¹⁹ Yet in the church I had rather speak five

³⁹² This verb has a broader meaning of speaking on behalf of the Lord (the role of a *forthteller*), not necessarily just predicting the future (the role of a *foreteller*).

³⁹³ OR even better, moreso.

³⁹⁴ Speaking in tongues conveys no direct benefit in and of itself.

³⁹⁵ Paul expands on this idea with a colorful metaphor: if inanimate things that produce a sound do not produce a recognizable tune, of what use are they?

³⁹⁶ OR unrecognizable.

³⁹⁷ OR languages.

³⁹⁸ IE meaningless.

³⁹⁹ βάρβαρος *barbaros* foreigner. This word does not mean “uncivilized person” *per se*; rather, it is an onomatopoeic, or imitative word, mimicking the sound of a foreign language to any who do not understand it (IE their babbling sounds to those who do not know the language as “bar bar bar bar”).

⁴⁰⁰ IE so too with you.

⁴⁰¹ OR since you strive after.

⁴⁰² OR my mind is not productive.

⁴⁰³ OR so what is to be done?

⁴⁰⁴ νοί *noi* mind (IE the intellect, the faculties of reason).

⁴⁰⁵ Paul keeps building on the foundation that Christlike love is to have in even pious actions—they are of no effect if not done for others.

words with my understanding, that *by my voice* I might teach others also, than ten thousand⁴⁰⁶ words in an *unknown* tongue.

²⁰ Brethren, be not children in understanding;⁴⁰⁷ howbeit in malice⁴⁰⁸ be ye children, but in understanding be men.⁴⁰⁹ ²¹ In the law it is written,

**With *men of other tongues*
and other lips
will I speak unto this people;
and yet for all that will they not hear me,**⁴¹⁰

saith the Lord. ²² Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.⁴¹¹ ²³ If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned*,⁴¹² or unbelievers, will they not say that ye are mad? ²⁴ But if all prophesy,⁴¹³ and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all: ²⁵ And thus are the secrets of his heart⁴¹⁴ made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.⁴¹⁵

All Things to be Done in Order

⁴⁰⁶ μυρίους *murious* ten thousand, whence we get the ENG word "myriad." The number is not meant literally, of course, but figuratively as simply a huge number (cf. the modern, rather inflated equivalent, "millions").

⁴⁰⁷ Referring here specifically to one's frame of mind, or opinion. Do not hold naïve opinions, Paul is saying.

⁴⁰⁸ κακία *kakia*, a general term for things evil, bad or disgusting.

⁴⁰⁹ τέλειοι *mature* (this is the GR word often rendered "perfect" in the KJV NT; its basic meaning is "complete, finished").

⁴¹⁰ Isa. 28:11-12; Dt. 28:49. In the original Isaian passage, Isaiah is saying sardonically that the Israelites were so stubborn that not even the threat of the Assyrians (those of "another tongue") would convince them to listen to the Lord and His prophets. Paul uses this poignant reference to gently remind the Corinthians that words are just words—it is the usefulness, the productivity, of the words that truly counts.

⁴¹¹ As above, the speaking of tongues is often a sign appropriate at the very beginning of a dispensation, as a spectacular witness to unbelievers, but members and the Church at a more mature stage of development require something of more substantial use.

⁴¹² ἰδιῶται *idiōtai* uninstructed, ignorant (the GR word is a more neutral term than its modern ENG cognate, "idiots").

⁴¹³ Point of the exercise: a display of common, united understanding will go much further in convincing the investigator that the Spirit of God is in a congregation than will theatrical signs.

⁴¹⁴ IE secret desires.

⁴¹⁵ IE actually in your midst.

²⁶ How is it then,⁴¹⁶ brethren? when ye come together, every one of you hath a psalm, hath a doctrine,⁴¹⁷ hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. ²⁷ If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course;⁴¹⁸ and let one interpret.⁴¹⁹ ²⁸ But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. ²⁹ Let the prophets speak two or three,⁴²⁰ and let the other judge. ³⁰ If *any thing* be revealed to another that sitteth by, let the first hold his peace.⁴²¹ ³¹ For ye may⁴²² all prophesy one by one, that all may learn, and all may be comforted. ³² And the spirits of the prophets are subject to the prophets.⁴²³ ³³ For God is not *the author* of confusion, but of peace, as in all churches of the saints.⁴²⁴

³⁴ Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. ³⁵ And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.⁴²⁵ ³⁶ What? came the word of God out from you? or came it unto you only?⁴²⁶

³⁷ If any man think himself to be a prophet, or spiritual,⁴²⁷ let him acknowledge that the things that I write unto you are the commandments of the Lord. ³⁸ But if any man

⁴¹⁶ IE So what is to be done?

⁴¹⁷ OR teaching.

⁴¹⁸ OR let it be two or three (at most), and then in order.

⁴¹⁹ Seeking to ease the Corinthians out of what must have been a strongly adhered to custom, this glossolalia, Paul does not forbid it outright, but counsels some restrictions.

⁴²⁰ OR let two or three prophets speak.

⁴²¹ The point is that all things should be done in order.

⁴²² In a permissive sense.

⁴²³ IE the spirits of the prophets are under their control.

⁴²⁴ The words “as in all churches of the saints” are nowadays usually considered to be the introduction to a new topic, the conduct of women in church, which follows. Most modern translations keep it as part of v. 33 but set it off as the beginning of a new paragraph.

⁴²⁵ There are two minor variants in text order here. Most texts include these verses here, but some (notably Claromontanus and Boernerianus) put them after v. 40. The vv. are coherent, textually speaking, in either place. However, their meaning seems to contradict Chap. 11, which acknowledges, with no apparent disapproval from Paul, that women are active participants in church services. The fact that this comma (self-contained passage) is in all known texts but is in a different location in a small number of them may be (admittedly weak) evidence that this is an early addition to Paul’s original, and hence a corruption in the spirit of 1 Ne. 13:26. If it is genuine, Paul could be counselling wives not to contradict their husbands in public.

⁴²⁶ An abrupt change in topic. Perhaps the latter part of v. 33 was actually meant as a *segúe* to this next section, strengthening the suspicion that vv. 34-35 are a later insertion.

⁴²⁷ As opposed to carnal or worldly.

be ignorant, let him be ignorant.^{428 39} Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.⁴⁰ Let all things be done decently⁴²⁹ and in order.

Chapter 15

The Resurrection of Christ

¹ MOREOVER,⁴³⁰ brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;^{431 2} By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.³ For I delivered unto you first of all⁴³² that which I also received, how that Christ died for our sins according to the scriptures;⁴ And that he was buried, and that he rose again the third day according to the scriptures:^{433 5} And that he was seen of Cephas,⁴³⁴ then of the twelve:⁶ After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep⁴³⁵.⁷ After that, he was seen of James,⁴³⁶ then of all the apostles.⁸ And last of all he was seen of me also, as of

⁴²⁸ OR but if any man ignores this, he shall be ignored.

⁴²⁹ OR properly.

⁴³⁰ Together with chap. 13, this chap. on the resurrection is probably Paul's best-known discourse. Jewish sects had varying views on the resurrection (the Sadducees did not believe in it, for instance), and in any case contemporary Greek views on life after death were radically different from Christian views. As with other issues, we do not have the original questions the Corinthians may have raised, or the precise nature of the issues to which Paul was responding, but it is evident there must have been some confusion regarding the resurrection since one of the longest chapters in the Pauline epistles is devoted to a spirited defense of it, with a number of arguments and examples being employed in that defense. This chapter, in the KJV translation, surely belongs to the corpus of great English literature. Ironically other chapters employ more elegant Greek, but here Paul's Greek is direct and to the point.

⁴³¹ OR upon which you have taken a stand.

⁴³² IE most importantly.

⁴³³ Naturally this was meant as in accordance with the Christian interpretation of OT scriptures, since the NT did not yet exist. Specific scriptures that Paul probably had in mind could be the first line of Ps. 22, which Christ also uttered on the cross. "My God, my God, why hast thou forsaken me?" Isaiah 53 ("Who hath believed our report...?") is also a well-known "Messianic" scripture, which foretells of the atonement and the crucifixion.

⁴³⁴ OR Kepha, the ARAM form of Peter's nickname.

⁴³⁵ The words "remain unto this present...fallen asleep" are euphemistic for "still living...have died." Incidentally, this verse may be the first reference to what we generally call Pentecost; even though the account in Acts appears before this in the NT, Acts was written later.

⁴³⁶ The name is a developed ENG form of the HEB Ya'akob, which in the OT is transliterated into ENG as Jacob.

one born out of due time.^{437 9} For I am the least of the apostles, that am not meet⁴³⁸ to be called an apostle, because I persecuted the church of God.¹⁰ But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.^{439 11} Therefore whether *it were*⁴⁴⁰ I or they, so we preach, and so ye believed.

The Resurrection of the Dead

¹² Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?^{441 13} But if there be no⁴⁴² resurrection of the dead, then is Christ not risen:^{443 14} And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.¹⁵ Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.^{444 16} For if the dead rise not, then is not Christ raised:¹⁷ And if Christ be not raised, your faith *is* vain; ye are yet in your sins.¹⁸ Then they also which are fallen asleep in Christ are perished.^{445 19} If in this life only we have hope in Christ, we are of all men most miserable.^{446 20} But now is Christ risen from the dead, *and* become the firstfruits⁴⁴⁷ of them that slept.²¹ For since by man⁴⁴⁸ *came* death, by man *came* also the

⁴³⁷ Paul is being humble, referring to the dramatic appearance of the Savior while Paul was en route to Damascus, which was required to turn him about. The single GR word translated as this phrase is ἐκτρώματι *ektrōmati*, which means a miscarriage, an aborted child, a monster child, or "preemie."

⁴³⁸ OR fit, worthy.

⁴³⁹ Paul has been as zealous for Christ as he had been against him, and this solely through God's grace.

⁴⁴⁰ ENG archaic subjunctive mood. In other words, "regardless of whether it had been they or I who taught you, the result is the same."

⁴⁴¹ Paul finally gets to the point of the chapter--addressing the concern of some that there is no universal resurrection.

⁴⁴² An archaic subjunctive mood. In modern ENG, "if there is no such thing as."

⁴⁴³ Evidence #1: if there is no resurrection, how do we account for the resurrection of Christ, as witnessed by so many respected brethren? Incidentally, some have seen Paul's ignoring of the role of women (particularly Mary Magdalene) as witnesses, as part of an alleged chauvinistic view towards women. Another explanation is that he was not after an argument relying on the sheer weight of numbers, but rather on the esteem and reliability of the witnesses.

⁴⁴⁴ Evidence #2: the resurrection of Christ is a fundamental tenet of our faith.

⁴⁴⁵ Evidence #3: those who have died in the faith are not in fact saved from their sins if there is no resurrection.

⁴⁴⁶ Evidence #4: if our faith is only valid in this life, that removes all reason for our eternal existence. The Greeks believed in an afterlife, but as a kind of vague shadow with no real purpose.

⁴⁴⁷ ἀπαρχὴ *aparchē*, lit. the first things offered up in sacrifice.

⁴⁴⁸ Not necessarily by an individual man so much as through a human agent in general. A physical sacrifice was necessary to atone for Adam's human transgression.

resurrection of the dead.²² For as in Adam all die, even so in Christ shall all be made alive.^{449 23} But every man in his own order.⁴⁵⁰ Christ the firstfruits; afterward they that are Christ's at his coming.²⁴ Then *cometh* the end,⁴⁵¹ when he shall have delivered up the kingdom to God, even the Father; when he shall have put down⁴⁵² all rule and all authority and power.²⁵ For he must reign, till he hath put all enemies under his feet.²⁶ The last enemy *that* shall be destroyed *is* death.^{453 27} For **he hath put all things under his feet.**⁴⁵⁴ But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.²⁸ And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.⁴⁵⁵

²⁹ Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?^{456 30} And why stand we in jeopardy⁴⁵⁷ every

⁴⁴⁹ Evidence #5: an argument of cyclical completeness, something that would have appealed to the contemporary way of thinking about time in cycles.

⁴⁵⁰ IE each in the proper order.

⁴⁵¹ The completion of the great cycle of telestial life.

⁴⁵² OR destroyed, neutralized.

⁴⁵³ Evidence #6: Christ must destroy all enemies, and death is an enemy, therefore it shall be destroyed.

⁴⁵⁴ Ps. 8:6. The text alludes to all things being subject to him.

⁴⁵⁵ An allusion to God the Father.

⁴⁵⁶ Evidence #7: why baptize for the dead? If the dead do not have any hope of resurrection there is not much point to vicarious baptism. This is famously the only known direct reference to vicarious baptism in the Bible. Many creedal Christians have tried to explain this away, but Paul's GR is clear on the point. AB: 335 notes that this practice was followed by early sects known as the Marcionites and the Montanists, and quote the prominent Church Father John Chrysostom, "When anyone who is instructed departs this life, they hide a living person under the bier of the dead man and approach the corpse and ask him if he wishes to receive baptism. Then when that one does not answer, the one who is hidden underneath says on his behalf that he wishes to be baptized. Thus they baptize him instead of (*anti*) the one who has departed (*Catena*, 310)", and go on to relate parenthetically, "(For a modern example, cf. The Mormon practice.)" In their more detailed commentary on this scripture, Orr and Walther (AB: 337) are even more adamant that there is no explaining away this reference, as many creedal Christians have attempted: "The allusion to the idea and/or practice of *baptism on behalf of the dead* is unique in the New Testament in this passage. Practices of heretical Christians in later centuries do not explain the meaning of whatever was being done by some people in the Corinthian church in Paul's time. Close inspection of the language of the reference makes all attempts to soften or eliminate its literal meaning unsuccessful. An endeavour to understand *the dead* as persons who are "dead in sin" does not really help; for the condition offered, *if the dead are not being raised at all*, makes it clear that the apostle is writing about persons who are physically dead. It appears that under the pressure of concern for the eternal destiny of dead relatives or friends some people in the church were undergoing baptism on their behalf in the belief that this would enable the dead to receive the benefits of Christ's salvation. Paul remarks about the practice without

hour? ³¹ I protest by your rejoicing⁴⁵⁸ which I have in Christ Jesus our Lord, I die daily.⁴⁵⁹
³² If after the manner of men⁴⁶⁰ I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?

let us eat and drink;
for to morrow we die.

³³ Be not deceived: evil communications corrupt good manners.⁴⁶¹ ³⁴ Awake⁴⁶² to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.⁴⁶³

The Resurrection Body

³⁵ But some *man* will say,⁴⁶⁴ How are the dead raised up? and with what body⁴⁶⁵ do they come? ³⁶ Thou fool,⁴⁶⁶ that which thou sowest is not quickened,⁴⁶⁷ except it

specifying who or how many are involved and without identifying himself with them. He attaches neither praise nor blame to the custom. He does take it as an illustration of faith in a future destiny of the dead. Though he gives no indication of the possibility, some of those practising this unusual baptism may have been among those who were saying that there is no resurrection; they would thus be involved in an incontrovertible contradiction." Some have argued that this practice was simply a local peculiarity the existence of which Paul happens to use as part of his battery of arguments. However, this ignores the fact that every argument Paul makes is one which is core to Christianity. Hence this singular reference remains an obstacle for biblicist Christians who seek to construct a self-consistent system of belief out of creedal, post-Biblical interpretations of what has come down to us in the Bible, and who reject the principle of continuing revelation as the fundament of the Gospel.

⁴⁵⁷ IE in danger, endangering ourselves. Reference to the life of sacrifice as potential martyrs just for being Christian (Evidence #8).

⁴⁵⁸ IE I declare it by the pride I have in you.

⁴⁵⁹ IE every day I could die, every day I face death.

⁴⁶⁰ This enigmatic conditional has puzzled commentators, some of whom believe it may indicate a figure of speech--that Paul's struggle "with beasts" may have been meant figuratively, referring to enemies of the Church. In any case, his sardonic quotation from Isaiah 22:13 makes it clear that he is showing that the Christian struggle is at odds with nihilism. (Evidence #9).

⁴⁶¹ OR bad company corrupts good morals. A quotation from Menander, *Thais*, 218.

⁴⁶² OR "sober up!" "wake up!"

⁴⁶³ IE "shame on you!" This is a transitory v.; from using analogies (what is called inductive reasoning), Paul switches to more deductive logic.

⁴⁶⁴ OR someone might say (introducing a rhetorical question).

⁴⁶⁵ IE with what kind of body.

⁴⁶⁶ ἀφρων *aphrōn* an ignorant, foolish or unenlightened person.

⁴⁶⁷ OR made alive.

die:^{468 37} And that which thou sowest, thou sowest not that body that shall be, but bare grain,⁴⁶⁹ it may chance of wheat, or of some other *grain*.^{470 38} But God giveth it a body as it hath pleased him, and to every seed his own body.^{471 39} All flesh⁴⁷² is not the same flesh: but *there is one kind of* flesh of men,⁴⁷³ another flesh of beasts,⁴⁷⁴ another of fishes, and another of birds. ⁴⁰ *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the terrestrial is another.^{475 41} *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.⁴⁷⁶

⁴² So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.^{477 43} It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: ⁴⁴ It is sown a natural body; it is raised a spiritual body. There is a

⁴⁶⁸ A reference to a seed being buried in the soil, as a corpse is. This is not meant to be taken scientifically, but as an allegory, just as "burial" in water is a common Christian allegory for baptism.

⁴⁶⁹ When you sow a seed you bury something which becomes something else, arising out of the "grave" of the Earth to exceed the original seed in its glory (Evidence #10).

⁴⁷⁰ IE whether it be of wheat (or some other grain).

⁴⁷¹ This is not a chance occurrence--it is systematic, consistent and divinely foreordained.

⁴⁷² σάρξ *sarx* is a GR word used whenever telestial, mortal bodies are meant.

⁴⁷³ OR humans (the GR should be read as gender neutral).

⁴⁷⁴ Lit. a reference to a beast of burden, but the characteristic is one of property, a lower or at least different class of living being.

⁴⁷⁵ The analogy continues as Paul gradually turns from evidences for the resurrection *per se* to expanding on the doctrine of the resurrection. Even though all mortal flesh has in common that it is mortal, these are but "seeds" or potentials of that which awaits us in the resurrection. Post-resurrection bodies are all post-resurrection, glorified bodies (here Paul switches from a term for mortal flesh in general to GR σῶμα *sōma*, which means "body," in more or less all of the connotations of modern ENG "body" or LAT *corpus*. The switch in vocabulary indicates a more rarified or sophisticated level of classification.

⁴⁷⁶ The analogy is expanded (note the anaphora, or repetition at the beginning of successive clauses):

glory of the sun
glory of the moon
glory of the stars

The modern LDS terminology that supplies the term "telestial" corresponding to the KJV "celestial" and "terrestrial" derives from the Latinate terms the Jacobean translators used here--they are derived from the LAT words for heaven (*caelum*), earth (*terra*) and star (*telus*) [alternatively, "telestial" may derive from the GR adverb *tele*, meaning "far away."]. To understand the analogy, one should realize that the Greeks knew that the moon (specifically, or planets--*terrae* in LAT--in general) shone by the *reflected* light of the sun, hence shone with a second-hand glory. The stars, of course, have "glory" in their own right but much smaller and less certain than even that of the moon. That even among stars glory varies was also evident to them.

⁴⁷⁷ The seed is sown in a perishable state, but raised in an imperishable state. Like a seed, it is sown as a dead thing in the earth, but results in a glorious being.

natural body, and there is a spiritual body.⁴⁵ And so it is written, The first **man** Adam **was made a living soul**,⁴⁷⁸ the last⁴⁷⁹ Adam *was made* a quickening spirit.⁴⁸⁰ ⁴⁶ Howbeit⁴⁸¹ that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.⁴⁷ The first man *is* of the earth, earthy:⁴⁸² the second man *is* the Lord from heaven.⁴⁸ As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.⁴⁸³ ⁴⁹ And as we have borne the image of the earthy,⁴⁸⁴ we shall also bear the image of the heavenly.

⁵⁰ Now this I say, brethren, that flesh and blood⁴⁸⁵ cannot inherit the kingdom of God; neither doth corruption inherit incorruption.⁵¹ Behold, I shew you a mystery;⁴⁸⁶ We shall not all sleep, but we shall all be changed,⁵² In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.⁵³ For this corruptible must put on incorruption,⁴⁸⁷ and this mortal *must* put on immortality.⁵⁴ So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Death is swallowed up in victory.

⁵⁵ **O death, where is thy sting?**

⁴⁷⁸ Gen. 2:7. "A living soul" refers to a physical, living being.

⁴⁷⁹ Not in an arithmetic sense, but in the sense of something completed or fulfilled.

⁴⁸⁰ Not a reference to Adam the individual, but to Adam as the prototypical human being. This is a midrashic reference (prophetic expansion or commentary) to the fact that there are two creation accounts intertwined in Genesis, one regarding specific individuals named Adam and Eve, and one regarding prototypical human beings. "Adam" is a HEB word meaning "man" in the generic sense (IE human); in a sense, then, Adam stands for each of us. Paul expands on this duality of the account of Adam in midrashic fashion, which is to say, in a manner whereby one with prophetic authority expands upon the scriptures, beyond the obvious literal meaning. The first adam is mortal man, as typified by the man, also named Adam; the last adam is resurrected, glorified man, as typified by Christ, the firstfruits of the resurrection. The reference to "a quickening spirit" means a spiritual being that has been made alive.

⁴⁸¹ OR but rather. .

⁴⁸² IE of the earth (soil, dust, dirt).

⁴⁸³ A bit awkwardly worded, but Paul is saying our bodies are created from the elements of this world, as was Adam's, but our resurrected bodies will be created from an altogether different order of matter.

⁴⁸⁴ OR borne the likeness of the earthy one (Adam).

⁴⁸⁵ IE telestial mortal bodies. Some Christians maintain this verse--taken together with v. 45's reference to Christ being made a "quickenning spirit"--implies the resurrection does not result in a physical body, but Paul is very consistent in his language in this chapter. Both bodies, pre- and post-resurrection, are physical, but the first is mortal (perishable or corruptible) and the last is immortal (imperishable or incorruptible).

⁴⁸⁶ IE a sacred secret; that is, not something that can be ascertained by human logic, but something that has to be revealed.

⁴⁸⁷ OR for it must be that the perishable be clothed with imperishability.

O grave, where *is* thy victory?⁴⁸⁸

⁵⁶ The sting of death *is* sin; and the strength⁴⁸⁹ of sin *is* the law.⁵⁷ But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.⁴⁹⁰ ⁵⁸ Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding⁴⁹¹ in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.⁴⁹²

Chapter 16

The Contribution for the Saints

¹ NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.⁴⁹³ ² Upon the first *day* of the week⁴⁹⁴ let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.³ And when I come, whomsoever ye shall approve by *your* letters,⁴⁹⁵ them will I send to bring your liberality⁴⁹⁶ unto Jerusalem. ⁴ And if it be meet⁴⁹⁷ that I go also, they shall go with me.

Plans for Travel

⁵ Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.⁴⁹⁸ ⁶ And it may be that I will abide, yea, and winter with you, that ye

⁴⁸⁸ Isa. 25:8; Hos. 13:14.

⁴⁸⁹ OR the power. Sin would have no power if it were not for the law, for it is only a knowledge of the necessity of obeying the commandments that makes sin (wilful disobedience of those laws) possible.

⁴⁹⁰ But Christ's atonement allows us to overcome the demands of justice, a theme to which Paul will return later, in his epistle to the Romans.

⁴⁹¹ OR always excelling.

⁴⁹² OR your labor in the Lord is not in vain.

⁴⁹³ IE do as I have also instructed the churches in Galatia.

⁴⁹⁴ IE Sunday. Taken by some to be an indirect evidence of how early the change in Christian Sabbath came about (see also Acts 11:29-30; Romans 15:25-28; 2 Corinthians 8; Galatians 2:10). A similar practice to our latter-day fast Sundays, although there are several differences--Paul's commandment instructed the churches to set aside funds every Sunday, and there is no reference to fasting included. However, there are also two important similarities: 1) no set amount was spelled out--each was to give according to what he could; and 2) it was a regular, ongoing program so that special collections would not be required to be taken up in cases of need.

⁴⁹⁵ IE in writing. Proper standards of stewardship were put in place for handling Church funds.

⁴⁹⁶ OR your gift. Note the primacy of Jerusalem in the administration of the Church

⁴⁹⁷ OR appropriate, convenient.

⁴⁹⁸ IE for I am coming via Macedonia.

may bring me on my journey whithersoever I go.⁴⁹⁹ ⁷ For I will not see you now by the way,⁵⁰⁰ but I trust⁵⁰¹ to tarry a while with you, if the Lord permit. ⁸ But I will tarry at Ephesus until Pentecost. ⁹ For a great door and effectual⁵⁰² is opened unto me, and *there are* many adversaries.

¹⁰ Now if Timotheus come,⁵⁰³ see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*. ¹¹ Let no man therefore despise⁵⁰⁴ him: but conduct him forth⁵⁰⁵ in peace, that he may come unto me: for I look for him with the brethren.

¹² As touching *our* brother Apollos,⁵⁰⁶ I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.⁵⁰⁷

Final Request and Greetings

¹³ Watch ye,⁵⁰⁸ stand fast in the faith, quit you like men,⁵⁰⁹ be strong. ¹⁴ Let all your things be done with charity.⁵¹⁰

¹⁵ I beseech⁵¹¹ you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia,⁵¹² and *that* they have addicted⁵¹³ themselves to the ministry⁵¹⁴ of the saints,) ¹⁶ That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth. ¹⁷ I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.⁵¹⁵ ¹⁸ For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.⁵¹⁶

⁴⁹⁹ OR wherever I happen to be going.

⁵⁰⁰ IE in passing, in route.

⁵⁰¹ OR hope.

⁵⁰² IE a great and productive door (opportunity, metaphorically).

⁵⁰³ Archaic subjunctive mood; IE if Timotheus comes.

⁵⁰⁴ OR scorn, look down upon.

⁵⁰⁵ OR send him on his way.

⁵⁰⁶ OR Brother Apollos. Note that "our" is in italics and is not lit. present in the GR text.

⁵⁰⁷ OR when the time is convenient for him.

⁵⁰⁸ OR be alert.

⁵⁰⁹ ἀνδρίζεσθε *andrizesthe* behave like men (somewhat like the Roman idea of "virtuously," [from LAT *vir* "man"] the way a [male] man ought to behave).

⁵¹⁰ IE Christlike love.

⁵¹¹ OR urge.

⁵¹² IE first converts in Achaea, seat of classical Greece, the area including Athens and Corinth (on the Peloponnesian peninsula).

⁵¹³ OR exerted.

⁵¹⁴ OR service.

⁵¹⁵ IE they made up for your absence.

⁵¹⁶ IE give recognition to such people.

¹⁹ The churches of Asia salute you. Aquila and Priscilla⁵¹⁷ salute you much in the Lord, with the church that is in their house. ²⁰ All the brethren greet you. Greet ye one another with an holy kiss.⁵¹⁸

²¹ The salutation of *me* Paul with mine own hand.⁵¹⁹ ²² If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.⁵²⁰ ²³ The grace of our Lord Jesus Christ *be* with you. ²⁴ My love *be* with you all in Christ Jesus. Amen.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

⁵¹⁷ A couple also mentioned in other places (EG Romans 16:3, Acts 18:1-3, 18, 26.). Priscilla is the diminutive or familiar form of Prisca.

⁵¹⁸ JST suggests "salutation" instead out of concern for propriety.

⁵¹⁹ Paul has dictated the letter, and now signs it personally.

⁵²⁰ This wording and punctuation is awkward in the KJV. It should read: "...let him be Anathema. Marana tha!" "Anathema" means "cursed." "Marana tha" is Aramaic for "Let the Lord come!" These are two separate thoughts, and should be separated by a period (and perhaps translated into ENG rather than left in transliteration only).